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Blessed

Dr. Frika Nagy

Hungary

May God  
bless you.

Dr. Rudra Jay

14<sup>th</sup> Oct - 2009.

# YOGA DARSHANA



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1987

**YOGA DARSHANA**

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DEDICATED  
TO  
THE GREAT SAGE PATANJALI,  
TO MY WORSHIPFUL HOLY MASTER  
SADGURU SRI SWAMI SIVANANDA  
AND  
TO ALL THE SEERS  
IN THIS SUBLIME PATH  
OF YOGA DARSHANA



YOGA DARSHANA

**YOGA DARSHANA**

**INTRODUCTION**

by

H.H. Sri Swami Chidanandaji Maharaj.

**PREFACE**

by

H.H. Sri Swami Madhavanandaji Maharaj.

**AN INVOCATION**

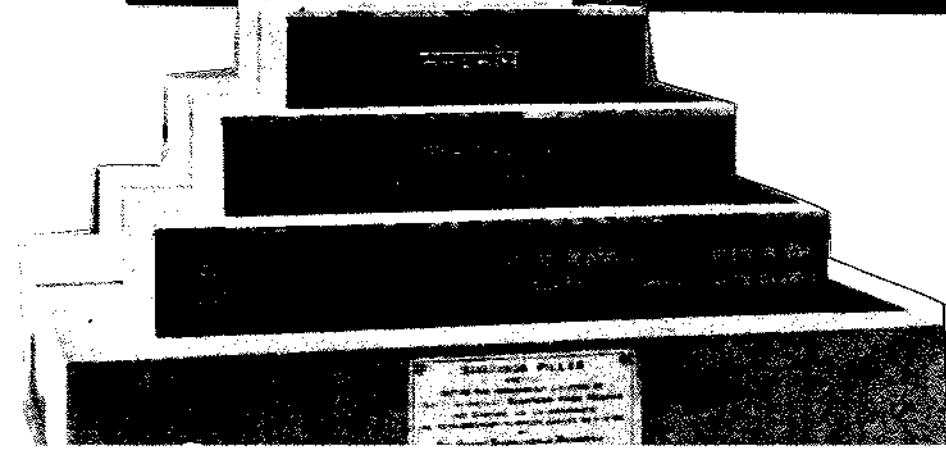
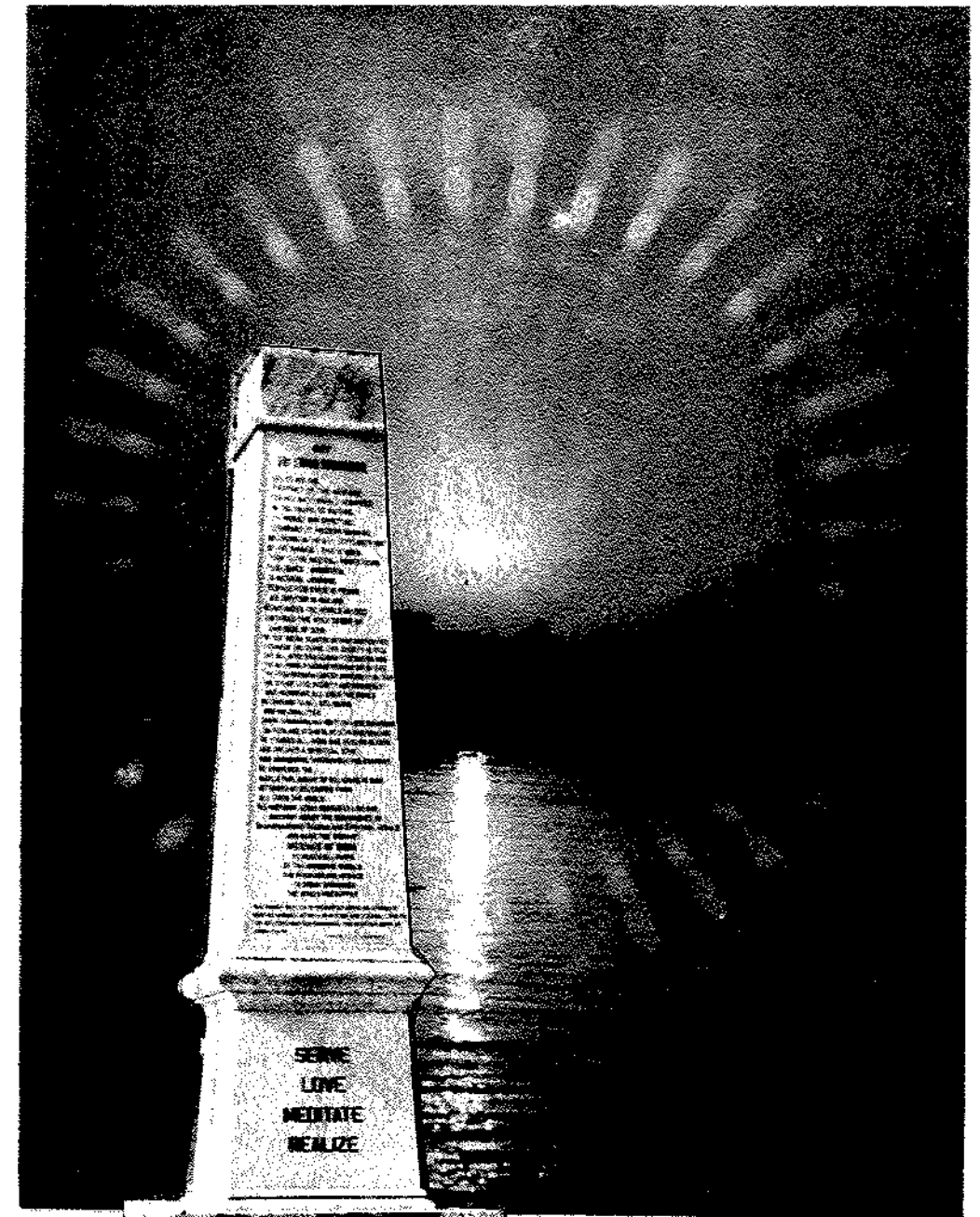
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H.H. Sri Swami Krishnanandaji Maharaj.

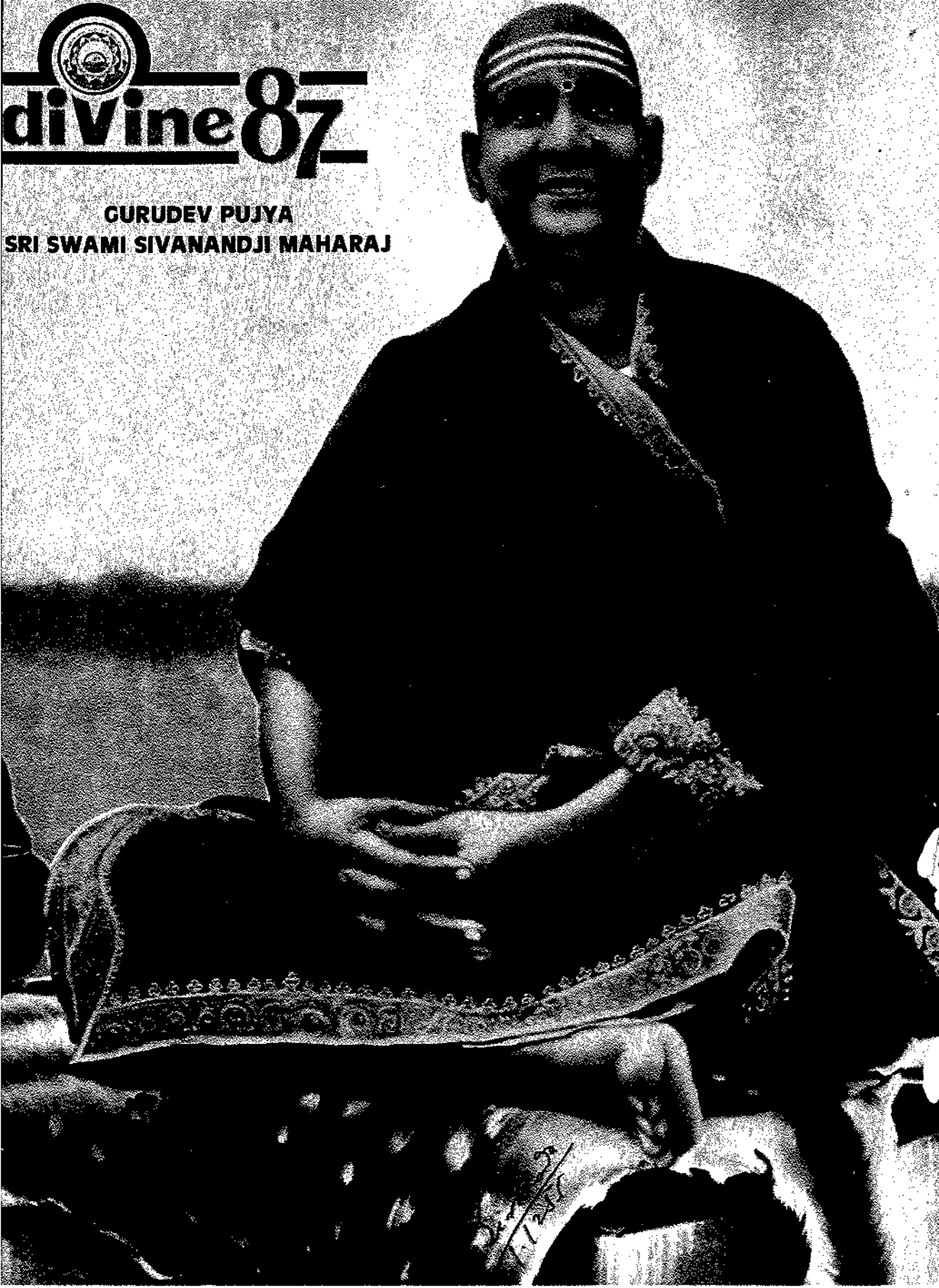
**PUBLISHERS' PREFACE**

by

**THE DIVINE LIFE SOCIETY,  
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Dt. TEHRI GARHWAL (U.P.)  
HIMALAYAS (INDIA)**



**GURUDEV PUJYA  
SRI SWAMI SIVANANDJI MAHARAJ**

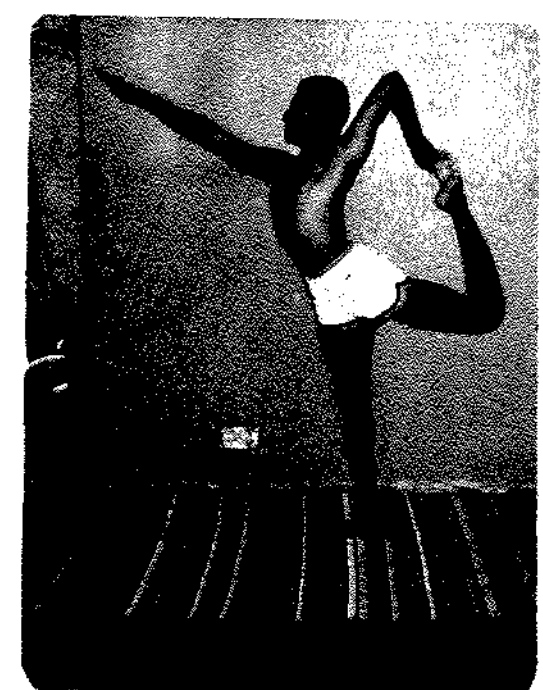


SWAMI SIVANANDA

**H.H. SRI SWAMI SIVANANDA SARASWATHI, FOUNDER  
PRESIDENT, DIVINE LIFE SOCIETY, RISHIKESHA  
8.9.1887 to 14.7.1963**

SIVANANDA WAS ONE OF THE GREATEST SPIRITUAL MASTERS  
WORLD HAS EVER PRODUCED BEFORE. THOSE WHO KNEW  
ALL ABOUT HIM CALLED HIM AS GURUDEV SWAMI SIVANANDA  
MOST OF THE TIME HE SPENT FOR GOOD OF HUMANITY. FROM  
INSIDE THE HEART, HE Poured IMMENSE LOVE AND SHAKTHI  
SERVED THE HUMANITY WITH GREAT HUMILITY & LOVE. HAS  
INDUCED THOUSANDS OF DEVOTEES TO CULTIVATE BHAKTHI  
VAIRAGYA AND TO DO NAMA SMARANA. HE WAS A MOST LOV  
ABLE PERSON WITH A GOLDEN HEART. SWAMI SIVANANDA  
NEVER ALLOWED ANY BODY TO SUFFER. HIS DEVOTION  
AND DEDICATION BROUGHT IMMENSE WORLD PEACE. SIVANANDA  
NAME IS A SPIRITUAL TONIC TO REMOVE OUR PASSION  
DEPEND ALWAYS UPON HIS GREAT TEACHINGS. HE HELPED  
ALL THE DEVOTEES TO LEAD A DIVINE LIFE & SANMARGA

SERVE — LOVE — GIVE — PURIFY — MEDITATE — AND — REALISE — GOD





div

SRI SWA

PUJYA SRI SWAMI CHIDANANDAJI MAHARAJ

## INTRODUCTION

Om Sri Sadguru Paramatmane Namah!  
Worshipful homage unto the Divine!

Reverential Salutations to our holy Master Sri Swami Sivanandaji Gurudev!

At the request of the Editor, Yogacharya Sri Rudra Gowda, these few words are given as an Introduction to his very valuable Manual 'Yoga Darshana' which successfully presents a synthesis by combining a practical guide to Hatha Yoga, together with select teachings upon different aspects of spiritual life and their important practical Sadhanas from the holy spiritual teachings of Sadgurudev Sri Swami Sivanandaji Maharaj, Param Pujya Sri Swami Krishnanandaji Maharaj, plus the world renowned Yoga Aphorisms of the great Maharishi Patanjali, the expounder of the path of meditation. These features have greatly enhanced the value and utility of this illustrated book of Yoga Health Culture.

Through his experience in the field of Yoga teaching the Yogacharya has evolved his training system and sequences of Yoga Asana poses, Suryanamaskars, breathing techniques and relaxation which has become very popular among all types of Yoga students who come to Sivananda Ashram, Muni Ki Reti, Rishikesh, for getting trained in Yoga practices. Sri Rudra Gowda is a thorough teacher and takes keen interest in the welfare and progress of his students. This present book is also a fruit of his desire to make available these teachings to greater number of people so that they can be guided by the detailed and descriptive instructions and commence and proceed with the practice of Yoga at their own homes. The language is very simple and the numerous illustrations are quite vivid and graphic. This book is both for knowing as well as for doing.

May God bless Rudra Gowda and all those who are associated with him in bringing out this invaluable book.

May the countless Sadhaks be benefited with this publication. This is my prayer. I wish the widest possible circulation of this book.

Holy Makara Sankranti Day  
14th/15th Jan. 1987

SWAMI CHIDANANDA



**PÚJYA SRI SWAMI MADHAVANANDAJI MAHARAJ**

## **PREFACE**

A Rishi said "Sareeram Adyam Khalu Dharma Sadhanam" — Body is the most important medium through which man is able to understand the meaning of life through spiritual practices. So, Asanas, Pranayama, Bandhas and Mudras help to keep the vehicle fit for our life on earth to be spent to understand the ultimate Truth.

I am very happy to know that a book with the title "Yoga Darshana" dealing in Patanjali Yoga Sutras, Theory and Practice of Yoga Asanas, Pranayama, Mudras and Bandhas is being published. It is in the fitness of things that the book is edited and brought out by Sri Rudra Gowda who is well versed in the line, and I have no hesitation to believe that it will be of much benefit to the practitioners—to the beginners in particular and to the Yoga students in general. Besides Gurudev Sri Swami Sivanandaji Maharaj's articles under the heads "Sadhana Tattwa and Control of Mind", "Wisdom Sparks" etc. by Sri Swami Chidanandaji Maharaj, "Yoga System" explained by Sri Swami Krishnanandaji Maharaj, "Yoga Therapy for Ailments" by Dr. Kutty Mataji and Sri. B.Rudra Gowda, have also been included. I also note that more than 500 photos in black and white have been sufficiently illustrated in the book. It is an added attraction specially to students. May his efforts be successful and help the students of Yoga in their practices. May God bless you all.

**Swami Madhavananda**

## AN INVOCATION

The adjustment of life known as Yoga is the way in which the universe maintains itself and operates through its inner components perpetually. In fact, all life, survival, health and happiness, is an outcome of a balancing of the components of an organism in tune with its environment. The importance of the doctrine of Yoga is that it purports to be the Science of Life itself, an inclusive process which has a meaning, not only to all human beings, but also to anything that lives, breathes or exists. The Upanishads and the Vedanta and the Yogasutras of Patanjali, as well as works like the Hatha Yoga Pradipika, record the fundamentals of this universal technique.

**Shivanandanagar,  
26th June, 1987.**

**SWAMI KRISHNANANDA**



**PUJYA SRI SWAMI KRISHNANANDAJI MAHARAJ**



## PUBLISHERS' PREFACE

The present publication, which is titled YOGA DARSHANA, comprises a compilation suited to students of Yoga who would like to get introduced for the first time into the basic principles of Yoga practice and spiritual life in general. To assist novitiates along this line, writings of useful material have been included, such as prayers, Mantras for daily chanting and instructions on simple exercises, and the like. The book also purports to cater to more advanced approaches in Yoga Exercises, several variations of which have been described in detail. A special feature of the publication is its coverage of the Yoga aphorisms of Patanjali with an intelligent English translation.

It is our hope that this special well-got-up edition will meet the requirements of students both in the East and the West.

Shivanandanagar,  
26th June, 1987

THE DIVINE LIFE SOCIETY

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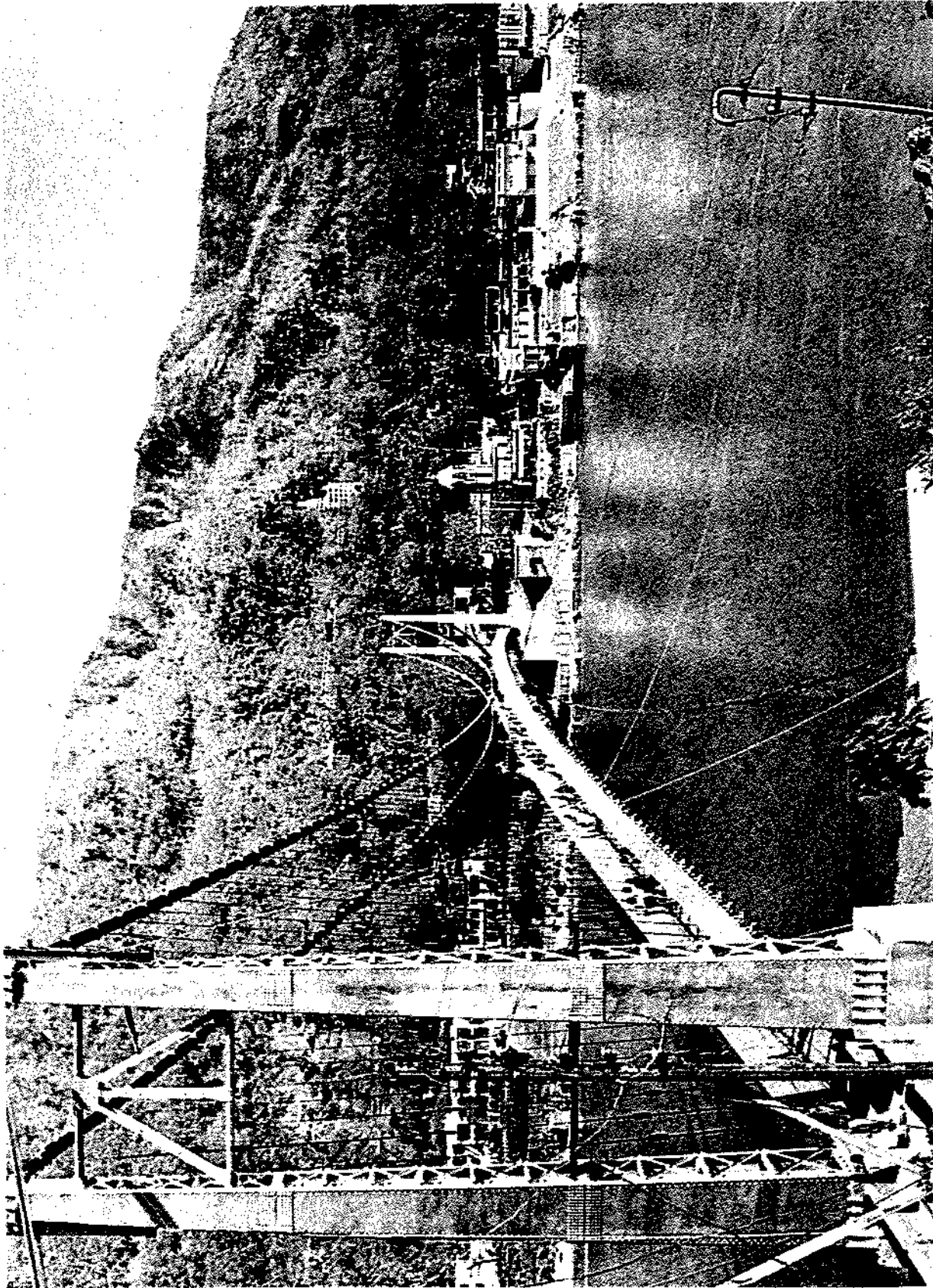
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**PART - I**

**THE PHILOSOPHY OF  
H.H. SRI SWAMI  
SIVANANDAJI  
MAHARAJ**



## A PRAYER FOR ALL

O Loving Lord, Ocean of mercy!

O Thou Infinite Sea of serenity!

Thou art Varuna, Indra, Brahma, Rudra,  
Father, Mother, Grandsire of all.

Thou art the blue sky, moon and stars,  
Hail, hail to Thee, a thousand times all hail!

Thou art within, without, above, below,  
On every side, front, behind and all around,  
Thou art Antaryamin, Witness and the Lord,  
Hail unto Thee! again, all hail!

Thou art all-pervading and interpenetrating  
Thou art Sutratman, like the string of a garland.  
Thou art life, intelligence, thought or consciousness.  
Bless me to behold Thee everywhere and in everyone.

O Sweet Adorable Presence! the Glory of glories,  
The Sun of suns, Light of lights, Deity of deities!  
Remove the veil of ignorance that blurs my vision,  
And grant me strength to realise my oneness with Thee.

# Sadhana Tattva

## THE SCIENCE OF SEVEN CULTURES For Quick Evolution of the Human Soul

### INTRODUCTION

(a) An ounce of practice is better than tons of theory. Practise Yoga, religion and philosophy in daily life and attain Self-realisation.

(b) These thirty-two instructions give the essence of Sanatana Dharma, the "Eternal Religion" in its purest form. They are suitable for modern busy householders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.

(c) In the beginning take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill-health, pressure of work or unavoidable engagements replace your active Sadhana with frequent remembrance of God.

### HEALTH CULTURE

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.
2. Avoid chillies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine completely.
3. Fast on Ekadasi days. Take milk and fruits or roots only.
4. Practise Yoga Asanas or physical exercises from fifteen to thirty minutes everyday. Take a long walk or play some vigorous games daily.

### ENERGY CULTURE

5. Observe Mouna (silence) for two hours daily and for four to eight hours on Sundays.
6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for life.

### ETHICAL CULTURE

7. Speak the truth. Speak little. Speak kindly. Speak sweetly.
8. Do not injure anyone in thought, word or deed. Be kind to all.
9. Be sincere, straightforward and open-hearted in your talks and dealings.
10. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.
11. Control fits of anger by means of serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

### WILL CULTURE

12. Live without sugar for a week or month. Give up salt on Sundays.
13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticise your Sadhana.
14. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

### HEART CULTURE

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship, dedicate it to God.

16. Give five to ten per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness. X

17. Be humble and prostrate yourself to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy. X

18. Have unwavering faith in God, in the Gita and in your Guru. Make a total self-surrender to God and pray: "Thy will be done, I want nothing." Submit to the Divine Will in all events and happenings with equanimity. X

19. See God in all beings and love them as your own self. Do not hate anyone. X

20. Remember God at all times or at least on rising from bed, during a pause in work and before going to bed. Keep a Mala (rosary) in your pocket. X

### PSYCHIC CULTURE

21. Study daily one chapter or ten to twenty-five verses of the Gita with meaning. Learn Sanskrit, at least sufficient to understand the Gita in the original.

22. Memorise the whole of the Gita gradually. Keep a small copy always in your pocket.

23. Read the Ramayana, Bhagavata, Yoga Vasistha, Upanishads or other religious books daily or during holidays.

24. Attend religious meetings, Kirtans and Satsangas of saints at every opportunity. Organise such functions on Sundays and holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26. Spend the holidays and leave periods, when possible, in the company of saints, or practise Sadhana at holy places in seclusion.

### SPIRITUAL CULTURE

27. Go to bed early. Get up at four O'clock. Answer the calls of nature, clean your mouth and take a bath.

28. Recite some prayers and Kirtan Dhwani. Practise Pranayama, Japa and meditation from five to six O'clock in the morning. Sit in Padmasana, Siddhasana or Sukhasana throughout, without movement by means of gradual practice.

29. Perform your daily Sandhya, Gayatri Japa, Nityakarma and worship, if any.

30. Write your favourite Mantra or Name of God in a notebook for ten to thirty minutes daily.

31. Sing the Names of God (Kirtan) and recite prayers. Stotras and Bhajans from half to one hour at night with your family and friends.

32. Make annual resolves on the above lines. Regularity, tenacity and fixity are essential. Record the progress of your Sadhana in a spiritual diary daily. Review it every month and correct your failures.

THE SIVANANDA PILLAR INSCRIPTIONS

OM

UNIVERSAL PRAYER

O adorable Lord of Mercy and Love  
Salutations and Prostrations unto thee.  
Thou art Satchidananda.  
Thou art Omnipresent, Omnipotent and Omniscient.  
Thou art the indweller of all beings.  
Grant us an understanding heart.  
Equal vision, balanced mind.  
Faith, devotion and wisdom.  
Grant us inner spiritual strength to resist temptations  
And to Control the mind.  
Free us from egoism lust, greed, anger and hatred.  
Fill our hearts with Divine Virtues.  
Let us behold Thee in all these names and forms.  
Let us serve Thee in all these names and forms.  
Let us ever remember Thee.  
Let us ever sing Thy Glories.  
Let Thy name be ever on our lips.  
Let us abide in Thee for ever and ever.

The above non-sectarian prayer is most suitable for being repeated during all common gatherings. It is cosmopolitan and all-embracing. This is a beautiful universal prayer that you should repeat daily at home as well as on public occasions. This is a prayer that will unite all. Spiritualise your activities and reveal the golden Secret of Divine Living.

— Swami Sivananda

BE KIND  
BE COMPASSIONATE

अथमात्मा ब्रह्म

असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय । लोकाः समस्ताः सुखिनो भवन्तु  
आत्मलाभाय परं विद्यते ॥ अहिंसा परमो धर्मः सत्यमेव जयते नानृतम् ॥ यो वै भूमा तत्सुखम् ॥

THE SIVANANDA PILLAR INSCRIPTIONS

OM

TWENTY INSTRUCTIONS

1. Get up at 4 a.m. daily. Do Japa and Meditation.
2. Sit on Padma or Siddha Asana for Japa and Dhyana.
3. Take Sattvik food. Do not overload the stomach.
4. Do charity 1/10 of your income or one anna per rupee.
5. Study daily one chapter of the Bhagavad-Gita.
6. Preserve Veerya (Vital force). Sleep separately.
7. Give up smoking, narcotics, intoxicant drinks and Rajasik food.
8. Fast on Ekadasi days or take milk and fruits only.
9. Observe Mouna two hours daily and during meals also.
10. Speak the truth at any cost. Speak a little and sweetly.
11. Reduce your wants. Lead a happy, contented life.
12. Never hurt the feelings of others. Be kind to all.
13. Think of the mistakes that you have done. (self-analysis).
14. Do not depend upon servants. Have self-reliance.
15. Think of God as soon as you wake up and when you go to bed.
16. Have always a Japa-mala on your neck or in your pocket.
17. Adhere to the Motto — "Simple living and high thinking"
18. Serve the Sadhus, Sannyasins and the poor, the sick and the suffering.
19. Have a separate meditation room under lock and key.
20. Keep a daily spiritual diary. Stick to your routine.

These 20 instructions contain the essence of Yoga and Vedanta. Follow them strictly. Do not be lenient to your mind. You will attain supreme happiness

— Swami Sivananda

BE GOOD DO GOOD

अहं ब्रह्मस्मि

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । सर्वे भद्राणि परयन्तु मा करिष्ये दुःखभाग्भवेत् ॥

सत्यं ज्ञानमनन्तं ब्रह्म ॥ ॐ एकं सद्ब्रह्म बहुधा वदन्ति ॥ सर्वं स्वस्तिवद् ब्रह्म ॥

YOGA DARSHANA  
THE SIVANANDA PILLAR INSCRIPTIONS

OM  
CARDINAL DOCTRINES  
OF THE MAIN

RELIGIONS OF THE WORLD

Know the self and be free.  
— Hinduism  
The kingdom of Heaven is  
within you. — Christianity  
There is no God but Allah, and  
Mohammad is the prophet of Allah.  
— Islam  
For the whole world this is the  
law. All is Impermanent. — Buddhism  
Non-injury is verily the only  
religion. — Jainism  
Purity of thought, word and deed  
is the essence of religion.  
— Zoroastrianism  
I am that I am. — Judaism  
He who has overcome himself is  
mighty. — Taoism  
Blame yourself as you would blame  
others. Excuse others as you would  
excuse yourself. — Confucianism  
There is but one God and His name is  
truth; wonderful is the Guru. — Sikhism  
I am that real. — Sufism  
See no evil. Hear no evil. Speak no  
evil. — Shintoism  
All religions are one. They teach a Divine  
Life. Love all. Serve all. Practise Ahimsa,  
Satyam, Brahmacharya. Be selfless. Seek the  
immortal. — Divine Life

Heart of Religions

God is love. The only true Religion is the  
religion of love or the religion of the heart. Feel  
for others as you feel for yourself. This universal  
religion will bring world-peace and happiness.  
— Sivananda

SEEK FIND ENTER  
REST IN GOD

प्रज्ञानं ब्रह्म

पूर्णमदः पूर्णमिदं पूर्णानं पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

योगः कर्मसु कौशलम् ॥ ॐ उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥ समत्वं योग उच्यते ॥

YOGA DARSHANA  
THE SIVANANDA PILLAR INSCRIPTIONS

OM  
SRI SWAMI SIVANANDA

Hailed as the Prophet of the new age  
For his inestimable services in the cause of raising  
The Moral and Spiritual standard of modern mankind  
Was born on 8th September 1887 at Pattamadai, South India  
Took to the medical profession  
Published 'AMBROSIA', a medical journal  
Served for over 10 years as doctor in Malaya  
Renounced the world in 1923  
Entered the holy order of Sannyasa in 1924  
After twelve years of intense austerities founded the Divine  
Life Society in 1936  
The all-world religions 'Federation' in 1945  
The Yoga Vedanta Forest University in 1948  
The Divine Life Society has branches and members all over  
the world  
Belonging to all religions and nationalities  
Swami Sivananda has written over 300 books on Yoga and  
Vedanta, Health and healing  
He toured all India and Ceylon in 1950 and created a Spiritual  
stir  
And awakening throughout the country  
He convened the World Parliament of Religions in 1953  
Attended by delegates from all over the world  
His inspiring, Godly, dedicated life has brought about the  
resurgence of Bharatavarsha's Dharma and Spiritual ideals.

And made the vibrant  
MESSAGE OF INDIA

To reach all parts of the modern world.

Our devotion and homage to Swami Sivananda.  
THE WORLD PRECEPTOR.

This short sketch is preserved above as a token of reverence, infinite  
gratitude and eternal love to the beloved master Sivananda, the blessed  
saint of Ananda Kutir.

By

Disciples of Sivananda.

SERVE LOVE. MEDITATE. REALIZE

तत्त्वमसि

सर्वेषां स्वस्ति भवतु । सर्वेषां शान्तिर्भवतु ॥ सर्वेषां पूर्णं भवतु । सर्वेषां भङ्गलं भवतु ॥

ब्रह्मविद् ब्रह्मैव भवति ॥ ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् । तरति शोकमात्मविन् ।  
ब्रह्मविद् ब्रह्मैव भवति ॥ ऊर्वाहकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥ ब्रह्मसंस्थोऽमृतत्वमेति ॥

**ESSENCE OF DIVINE LIFE**

To speak the truth at all events, to speak sweetly with love, to practise non-violence and continence, to behold the One Lord in all beings, is Divine Life.

Love, truth and purity form the foundation of the edifice of Divine Life.

Character and devotion are the bricks and mortar, with which you have to construct the walls of the Temple of Divine Life.

The Temple of Divine Life has four pillars, viz., meditation, purity, love and righteousness in action.

Through the means of service, love and meditation Divine Life is lived.

The secret of Divine Life lies in the spirit of service and sacrifice.

No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify, meditate, realise. Be good; do good."

Purify your heart. Purity is the very essence of religion.

Mortifying the body is not Divine Life.

Physical nudity and matted locks have nothing to do with Divine Life.

Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine Being.

The path of duty is the way to glory and eternal happiness.

The path of duty is the path of righteousness, and the path of righteousness is the only path of everlasting peace and happiness.

Aspire ceaselessly to live in the Divine. Strive ceaselessly to realise the truth.

Work untiringly for the good of others.

To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain Self-knowledge is indeed a supreme blessing.

Without self-restraint there is no Divine Life.

Do not mix much with people, but be friendly to all.

Children of Immortality! Arise, awake and lead the Divine Life of truth, purity, love and goodness.

Be merciful to all. Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Supreme Being. This is Divine Life.

The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind, be one with all.

The individual soul has to merge in the Cosmic Self. Human life has to transform itself into Divine Life. This is the Goal.

Find out your centre. Dwell always in this centre. This centre is the Atman, your innermost being.

Realise your real nature. Realise your Atman. A lion should not bleat like a lamb.

Do not be pessimistic. Do not be negative in your approach. Be always optimistic and positive.

Your only duty is God-realisation. All other duties should only serve as a means to this final goal.

Put aside sorrow and grief. Identify not yourself with the perishable body and mind. You are the immortal Atman. Why should you grieve, when your real nature is joy eternal?

To get established in the Self, to do charitable and noble deeds, to be pure at heart—this is indeed a supreme blessing.

Spiritualise your activities. Dedicate all your actions as an offering to God. Practise detachment and self-surrender. Live in God. Awake from the slumber of ignorance. Be dispassionate. Learn to discriminate. Meditate. Sleep no more! Behold the dawn of wisdom in your heart.

Lift the veil of human imperfections. Behold your real divine nature.

Seek first the spiritual kingdom within you.

Realise fully the message of the unity of life and the divine purpose behind it.

Stick to the fundamental principles of a noble life. Reorientate them to suit the changing times and conditions.

Never compromise on your fundamental principles.

Unfold all the latent potentialities of your soul through leading the Divine Life.

Escape from the world is not the solution, but freedom from worldliness.

Live in agreement with Nature. Use your discriminative faculty. You will be happy, healthy and wise.



## YOGA DARSHANA

Swerve not from the path, whatever be the distractions and unfavourable circumstances which you may have to face. Be rooted in the ideal. The struggle may be difficult in the beginning, but later you will reap a rich harvest.

Allow not wealth to harden your heart. It should be utilised for the good of others.

Be a servant of the poor, a lover of the poor, a devotee of the poor, a brother of the poor, a helper of the poor, a healer of the poor. Your life will be blessed.

The greedy, the proud, and the covetous have no peace. The contented and the humble enjoy the blessing of peace.

Give; charity creates the feeling of oneness.

Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind words to the afflicted. The Lord will bless you.

Seek to live with all in love and kindness, for who knows where or in what guise will the Lord Himself come to you?

Be a friend to the animals; serve the animals. The Lord dwells in all creatures.

If you can always remember that God is watching all your thoughts and actions, you will not entertain evil thoughts or do evil actions.

Whatever you eat or drink, or whatever you do, offer it first to the Lord.

Co-operate with the divine forces, and work for the promotion of peace and harmony.

Be not dogmatic and fanatic; be catholic, broad-minded, tolerant and all-inclusive.

If the brute in you triumphs, love will have no scope to flourish.

Trust in the love and wisdom of God. You will be free from fear and worry.

A man of discrimination is always careful, vigilant and circumspect. He always watches his thoughts carefully.

Repentance is asking for the forgiveness of the Lord with real tears of grief and imposing some discipline on oneself in the form of **Tapas**.

By feeling the Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.

Rise above all sects, cults and creeds. Sectarianism is the antithesis of spiritual life.

The sure way to Perfect Life is pointed out in the Gita. The message of the Gita is the Yoga of Synthesis, with special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of the aspirant.

## YOGA DARSHANA

Disseminate the message of equality, unity and cosmic love.

Dissemination of spiritual knowledge is the noblest form of service to humanity.

Spiritual enlightenment can only come from those who have attained such enlightenment, within themselves. The blind cannot lead the blind. One who has seen the Light, alone, can show the Light to others.

Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiates joy and peace, who sheds divine light and works to lift up people from the quagmire of **Samsara**.

The perfect man is a beautiful combination of the head, the heart and the hand.

As the rivers flow into the ocean, so may you flow to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, no imperfection.

Two letters lead to death; three letters lead to immortality. **Mama** (mine) leads to death; **Na-mama** (not-mine) leads to immortality.

Desire nothing. Fear nothing.

Sparks of the Divine Flame! Back to the Divine Flame! Be one with the Divine flame.

Meditate on this formula; "Nothing exists; nothing belongs to me; I am neither body nor mind. The immortal Self I am."

—Swami Sivananda



## THUS SPOKE SWAMI SIVANANDA

START THE DAY WITH GOD  
END THE DAY WITH GOD  
FILL THE DAY WITH GOD  
THAT IS THE WAY TO GOD

TO SERVE HUMANITY  
WHILE LIVING IN THE WORLD  
IS SUPERIOR  
TO A LIFE OF SECLUSION  
IN A CAVE

WHAT DOES IT MATTER  
IF THE GURU CASTS OFF  
HIS PHYSICAL BODY?  
TO SINCERE DISCIPLES  
HE CAN APPEAR  
WHENEVER HE WILLS

GET UP AT 4.00 A.M.  
THIS PERIOD IS FAVOURABLE  
FOR MEDITATION

PRAYER IS LIFELESS  
WHEN THERE IS  
NO FAITH

SPEAK A HELPFUL WORD  
GIVE A CHEERING SMILE  
DO A KIND ACT  
SERVE A LITTLE

LOOK NOT OUTSIDE  
FOR  
LIGHT, PEACE, JOY & BLISS  
BUT LOOK WITHIN

ALL PLACES OF PILGRIMAGE  
AND ALL DEITIES  
RESIDE IN GURU

GURU'S GRACE ALONE IS  
SUFFICIENT FOR GETTING  
KNOWLEDGE OF BRAHMAN

NEVER INJURE  
THE FEELINGS OF OTHERS  
EVEN IN JEST

DO NOT IMITATE  
THE JIVANMUKTA  
YOU ARE STILL A SADHAKA

O' DELUDED MAN!  
KILL NOT ANIMALS  
BUT  
KILL THE ANIMAL IN YOU  
THE EGO

YOUR MONEY BELONGS  
TO THE LORD  
YOU HAVE NO BUSINESS TO  
KEEP MORE THAN WHAT YOU NEED

CHARACTER IS POWER  
CULTIVATE  
A STERLING CHARACTER

SPEAK SWEETLY  
SPEAK SOFTLY  
SPEAK LOVINGLY  
SPEAK TRUTHFULLY  
YOU WILL ATTAIN UNALLOYED  
FELICITY

BE GOOD  
&  
DO GOOD

LET YOUR ACTIONS BE  
FULL OF LOVE, GOODNESS  
AND PURITY  
THIS IS DIVINE LIFE

HOW CAN YOU ACCUMULATE  
WEALTH, WHEN YOUR GOD IN  
THE FORM OF POOR MAN  
IS STARVING?

IN THE PRESENCE OF GURU  
DO NOT SIT LIKE  
AN OFFICER OR A BABU  
BE HUMBLE

ARE YOU SEEKING GOD?  
THEN  
SEEK HIM IN YOUR HEART

DO KIRTAN LIKE GAURANGA  
SING LIKE RADHA  
PRAY LIKE PRAHLADA  
WEEP LIKE MEERA

PRAYER IS NOT ASKING  
IT IS YEARNING OF THE SOUL  
FOR COMMUNION WITH GOD

RETURN UNKINDNESS  
AND INJURY  
WITH SERVICE & LOVE

SADHANA IS STEADYING  
THE MIND AND  
FIXING IT ON THE LORD

TRUTH SPEAKS INWARDLY  
WITHOUT NOISE OF WORDS  
IT IS THE LANGUAGE  
OF SILENCE

REMEMBER  
THAT DEATH IS AWAITING  
AT EVERY MOMENT  
NEVER FAIL TO FULFIL  
YOUR DUTIES

IF YOU WANT GOD  
LOVE ALL BEINGS.  
IF YOU WANT JOY  
SERVE THE DISTRESSED

DO NOT BE ASHAMED TO  
RECORD YOUR LAPSES, VICES  
AND FAILURES

FACE IS THE INDEX  
OF MIND  
EYE IS THE MIRROR  
OF THE SOUL

MAN IS A BRIDGE  
BETWEEN THE TWO WORLDS  
THE VISIBLE & INVISIBLE

YOU DO NOT WANT  
TO BE HATED  
THEREFORE  
HATE NOT OTHERS

## SO SAYS GURUDEV

SERVE, LOVE, GIVE, PURIFY, MEDITATE, REALISE,  
BE GOOD, DO GOOD,  
BE KIND, BE COMPASSIONATE.  
PRACTISE AHIMSA, SATYAM AND BRAHMACHARYA,  
THIS IS THE FOUNDATION OF YOGA AND VEDANTA.  
PRACTISE NON-INJURY, TRUTH AND PURITY,  
THIS IS THE ESSENCE OF RELIGION AND SPIRITUALITY.  
ENQUIRE "WHO AM I"; KNOW THY SELF AND BE FREE.  
YOU ARE NOT THIS BODY, YOU ARE NOT THIS MIND, IMMORTAL  
SELF YOU ARE  
YOU ARE NOT THIS DISEASED BODY, NOT THIS RESTLESS MIND  
IMMORTAL ATMAN.  
RADIANT ATMAN.  
REALISE THIS AND BE FREE,  
THIS IS YOUR DUTY, FOREMOST DUTY THEREFORE DO IT NOW  
DO NOT POSTPONE  
THIS IS THE DIVINE LIFE,  
LEAD DIVINE LIFE.  
SO, SAYS GURUDEV,  
HARE RAMA HARE RAMA RAMA HARE HARE  
HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE

PART — II

## WISDOM SPARKS

H.H. Sri Swami Chidanandaji Maharaj

## WISDOM SPARKS

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2. Asana
3. Asteya
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13. Mind
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16. Feel the presence of God
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22. Worship
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### AHIMSA

1. All harsh and rude speech is Himsa.
2. Slighting or showing deliberate discourtesy to a person before others is wanton cruelty.
3. To fail to relieve the pain of others or fail to go to the help of a person in distress, is a sort of Himsa.
4. Wounding the feelings of others by gesture, expression, tone of voice and unkind words must be given up entirely if you are earnest about Ahimsa and serious about your Sadhana.

### ASANA

1. Asana is training or discipline to make the body completely quiescent, absolutely still, without the least movement, as still as a stone so that there is not the least disturbance. Any movement of the body has its natural reaction upon the mind.
2. Also, your connection with the body is made finer and finer. Sensitiveness is slowly diminished and nervous experience of sensation is minimised.
3. One becomes impervious to the effect of pairs of opposites.

### ASTEYA

1. Who could suppose that stealing could be a common weakness!
2. Wanton waste is theft, for thereby you deprive another of something that may be of use to him.
3. Extravagance of any kind is theft.
4. Every stealthy action which you wish to do yet conceal from the gaze of others is an offence against Asteya.
5. The real cause of theft is too many desires and undisciplined sense. Desires and sense cravings blind the ethical sense and blunt the conscience.
6. To abstain from theft of any kind, you must curb your desires, discipline the Indriyas and control the mind.

### BRAHMACHARYA

1. Brahmacharya is to a Yogi what electricity is to an electric lift. Without this the Sadhana cannot progress at all or rise up in the path of Yoga.
2. Lust is the most deep rooted instinct in man; thus, despite all efforts at controlling and conserving the power, it tries to manifest itself forcefully and overwhelm the Sadhaka.
3. To keep the mind constantly engaged in Sadhana is one of the greatest secrets of Brahmacharya.
4. The spiritual aspirant who carelessly neglects this all important Yama never progresses in spiritual life.

**CHARITY**

1. Charity is rare grace granted by God to man. Truly it "Covereth a multitude of sins". The secret of charity is the ability to identify yourself with the person towards whom you are being charitable. It is the ability to enter into the joy and sorrow of others. It is the ability to treat others as you treat yourself.
2. The practice of charity makes a man Divine. If you understand charity as giving alms to the poor and needy or being helpful to those in distress, you have caught just the shadow of its true significance. It is not giving of what you have, but granting of what you have and are. Charity is self giving or Yajna.
3. The soul of charity is the successful effort of refusing to give expression to your ego. Charity and humility go together.
4. Self-denial, self-sacrifice, tolerance, absence of retaliation, readiness to forget your privilege for the sake of another are all expressions of this lofty quality 'charity'.
5. Ever pray for the hapiness and highest welfare of others.
6. To live to serve others is the pinnacle of charity.
7. Charity makes man look upon the world and its creatures with the eye of God.
8. The basis of true charity is holding oneness in all life in the spirit. It is a lofty way of relating yourself with the rest of the world.

**COMPASSION**

1. The positive aspect of non-injury is the development of universal Love. If you are filled with compassion, with the spirit of Love, brotherhood and affection towards all creatures, you cannot hurt any creature. You can never do violence to one whom you love. So universalise your love. Love filled with compassion is the surest basis for peace, for external relationship between man and man and peace within one's own heart.
2. Compassion is the basis of spiritual life. Be kind to everyone but strict and uncompromising to yourself.
3. Love is the greatest healing power in this world. Love of God really means Love of humanity.

**CONTENTMENT**

1. The beggarliness of the mind can never be satisfied. Be contented in whatever position He has placed you. That is the key to all happiness and peace.
2. Contentment is a continued feast.

**GURU**

1. The Guru comes when the pupil is ready.
2. The Guru is an infinite ocean of mercy; he ever showers grace upon all seekers whether they are worthy or unworthy, whether they are qualified or not.
3. A disciple has no right to think independently of his Guru. The disciple should not exercise his intellect in carrying out the orders of his Guru.

4. Have implicit faith in the words of the Guru.
5. The best thing is to humbly leave everything to the Guru. Guru is always gracious.
6. To be a disciple you should obey even in a dream.
7. Service of the Guru is to try our level best to carry out his teachings.
8. Guru-Kripa has not only to be bestowed, not only to be given, but it has also to be received. In receiving it, we immortalise and divinise ourselves.
9. Guru-Kripa is undeniably a divine force that can turn even a stone into the infinite Satchidananda, leave alone a conscious being.
10. Guru-Kripa is something special, something mysterious, something that bestows anything not merely of this earth, but gives also the Highest Thing which human life is there for.
11. Guru-Kirpa ever guides the faithful disciple.

**JAPA**

1. The Japa Yajna is the easiest, safest and surest path.
2. Have faith in your Japa. There is no Sadhana as Japa.
3. Take support of your Ishta Mantra in all difficulties. It will help you to control the senses and the mind.
4. By Japa many sins are burnt; it is also useful to avoid harmful events.
5. With constant repetition of Mantra with Bhava and faith in the Mantra and in the Guru, the Mantra becomes alive. After it becomes alive, the progress becomes very fast.
6. Japa can bring about the transcendental state.
7. Make the Divine Name of God your all-in-all. Let it never be absent from your tongue. This is the greatest strength and solace in this age. The Divine Name will help to bring you unscathed through all problems and difficulties.
8. Japa of Lord's Name is your real wealth.
9. When you do Japa concentrate upon the Mantra. Recite the Mantra clearly. When your mind is restless, you can chant the Mantra a bit loudly so that you alone can hear it. When your mind is calm, then you can do Japa of this Mantra mentally.

**KARMA**

1. It is the law of nature that what you give to others must come back to you.
2. Good deeds cannot cancel bad deeds. However, Tapasya, sincere repentance and name of God can mitigate the effect of bad deeds.
3. Spiritualise all your activities.
4. Unnecessary worry and annoyance do not reduce the intensity of what one is passing through. The reactions of one's past actions have to be gone through. A certain amount of cheerfulness regarding all unpleasant happenings as so much 'account settled' makes the burden of life lighter.

5. Have perfect trust in God. What He does for you is the best for you.
6. Dedicate all work and actions to the Lord. Surrender unto Him. You will soon experience the Divine Joy and Bliss.

### KNOW THYSELF

1. What is my permanent being? If this is a temporary state what is the permanent one? Know this state is the beginning of religion.
2. Turn your gaze within, within you is hidden God in potential form. To attain that blissful state, that joy which is within you, is religion.
3. We must be aware what purpose, what deeper significance life holds for us other than the external biological process of life.
4. O man ! You are a traveller on this earth plane. You come from the realm of eternal sunshine, you come from a realm of everlasting life. In your innermost depth you are a part of that everlasting substance, the eternal essence, the principle that is without a beginning, without an end.
5. Even while this body dwells on this earth-plane, yet at the same time, you live, move and have your being in the Divine. You have only lost your true awareness.
6. Deep down, your real life is spiritual if anything at all, and if not spiritual, it is nothing at all.
7. Real joy comes from Atman, hence the search for it. Religion arouses man's need to search for bliss. Religion weans man from worldly things.
8. The greatest folly is to know the goal and not to make an effort to reach it.
9. Even the highest achievement of the greatest man dwindles into nothing before Self-realisation.

### MEDITATION

1. To render the mind fit for meditation is the purpose of all Sadhana.
2. Meditation is the last rung of the ladder.
3. Immortality is the fruit of meditation.
4. All problems will be solved by meditation; this faith you must have.
5. Meditation is the greatest Tapasya, on other Kartavya is greater than meditation.
6. Meditation is to quieten the mind and give it a direction towards its goal.
7. Through the mind itself you realise that you have gone off the point of concentration, and the mind through will power brings us back to the point.
8. Empty the mind and create a condition by which it can concentrate on one object (Mind should be totally free from all activities).
9. You must use your intelligence and try to make concentration as pleasant and interesting as possible. Ultimate analysis will reveal that concentration is hampered by desire and attachment.
10. The gross mind cannot still the thoughts; it is only the fine mind that can concentrate

11. Lust, anger and greed are the main foes of a seeker. These are the greatest obstacles to meditation. These impurities have to be eliminated from the mind. By making the life, sattvic, by filling ourselves with **sattva**, we can annihilate these enemies.
12. Either you think of the things which you do not like or you think of a thing you like, to which you are attached. Therefore, attachment and repulsion are at the root of the problem. It means lack of **valragya**, dispassion.
13. Meditation is the point where all Yogas are unified.
14. The most effective way of growing into the divine nature is not so much by picking out your little weaknesses, as by filling yourself with virtues.
15. I shall give you some valuable suggestions for success on the path of meditation. They are:
  - (a) Constant recollection (fill your mind with thoughts of The Supreme Being),
  - (b) Continuous prayerfulness,
  - (c) Repetition of the Divine Name
16. Where love is, there the mind and heart are; therefore, develop love for God.
17. Meditation is the process of the total spiritualization of your entire being.
18. Meditation is the technique of living in the world of conflicts unaffected by them.
19. The present day aspirant starts meditation as soon as he reads some books. Actually, meditation is almost the last stage of the **sadhana**. It is on the very threshold of the kingdom of heaven or realisation.
20. Meditation is one percent a question of theory and ninety nine percent a question of practice.
21. Contemplate upon the ideals into which you wish to grow.
22. The mind will at first try to jump about in a hundred different directions. It will run about most uncontrollably, but do not be perturbed. Just allow it to run. Stand apart from it; remain alert within and observe its antics.
23. All of us who are striving for God should always remember that success in meditation depends upon the degree to which we develop our love for Him. The more we love God, the more our attention is attracted towards Him. The more we feel this attraction, the more we enjoy our meditation.
24. Meditation leads you to that unique spiritual faculty lying deep within each human soul, the faculty of intuition which is also called the third eye, or the eye of wisdom. That faculty alone is the rightful and legitimate instrument of the soul.

### MIND

1. The mind can be your friend and also enemy; the mind controlled is your friend.
2. All Yogas lead you to the control of the mind; through the controlled mind you realize.
3. The body does not enjoy, it is the mind that enjoys through the senses. This enjoyment is transient.
4. Your intellect will guide the mind; develop discrimination.
5. Mind has great power to imitate, therefore, keep away from undesirable company.

## YOGA DARSHANA

6. Mind is Maha maya; treat it with respect. Never say you have controlled the mind. Be always careful and vigilant.

### PRANAYAMA

1. By Pranayamas all the internal organs of man become purified. The main purpose of Pranayamas is to remove the veil of impurities and make Sattva fully manifest itself.

### PRATYAHARA

1. A man may see, but he may not look. A may hear, but he may not listen. He touches but does not feel. This way the contact of the mind with the senses is gradually cut off.

### FEEL THE PRESENCE OF GOD

1. I may hide from mortal man but I cannot hide anything from the Lord. Therefore I must do nothing unworthy in His presence. This feeling is created in the seeker who feels the presence of God always.
2. God is everywhere—this feeling is a wonderful method of progressing in your attempt to commune with God and ultimately become one with Him.
3. Start the day with God. End the day with God. Fill the day with God. Live the day with God.

### PURITY

1. Purity is the prerequisite to perfection. No spiritual progress is possible without purity. Purity is the bedrock upon which an aspirant builds his spiritual life.
2. The purified mind alone can take one towards God.
3. Only a man of purity can strive in the path of Yoga steadily.
4. Purification brings a thorough transformation of the individual and he transcends lower nature into divine nature.
5. He is in essence to be experienced and not be seen, known or perceived and for this experience they say one should attain purity of mind by right worship. This is the only method.
6. Give top priority to moral purity. Moral purity and religious aspirations are indispensable.
7. You must have strong conviction in moral values, otherwise your spiritual progress will always be in danger.
8. Strength of spiritualism lies in morality.
9. Be totally dedicated to the glorious spiritual ideals. You will rise to the highest purity and come face to face with God.

### SADHANA

1. Sadhana is the only worthwhile thing for which you have come to the world. Except for spiritual Sadhana there is no substance in the world.
2. Sadhana is an effort which a bound soul makes to transcend ignorance and achieve knowledge.
3. The object of Sadhana is to release life from what it is bound.

## YOGA DARSHANA

4. Sadhana has to be deep, serious and in earnest.
5. Sadhana is a life-long process.
6. Sadhana is very painful in the beginning, but success is certain.
7. Have deep urge for Sadhana—  
"Do intense and rigorous Sadhana while always guarding against lust".
8. Company of evil is the worst thorn; shun evil company, keep your mind occupied with spiritual pursuits.
9. Keep a safe distance from things which raise your base passions.
10. It is most essential that you take up one Sadhana and put in all your effort and follow it whole-heartedly.
11. Spiritual process is slow in the beginning; have patience.
12. Importance of the horse for the traveller looking after the horse is an investment; the body is similar to be looked after.
13. To a Sadhaka, Sadhana is primary and all other things are secondary.
14. Always remember you are a disciple and a Sadhaka; relate all actions to this and you will never do any wrong.
15. You are not alone in your Sadhana : you are backed by the great power of cosmos.
16. Take care of little details of Sadhana and other big details will take care of themselves.
17. There is no short-cut in Sadhana.
18. Most important for the Sadhaka are —  
(a) Guru,  
(b) Mantra,  
(c) Methods given by the Guru
19. Sadhana should become a part of your life and not just a few hours in the day.
20. Difficulties will be there on the path. Be aware before you decide to tread the path. It is not a bed of roses.
21. If you keep doing things counter to your Sadhana then the progress in Sadhana is difficult. This amounts to self-defeating; one wrong turn takes you away from the goal though you keep walking.
22. Introspect about your Sadhana; ethical morality is a must.
23. Sadhana is in reality the unfolding of the spirit, like the bud opening into a flower in the morning which you do not see.
24. Indication of your progress can be judged by the following:—  
(a) Positive thoughts.  
(b) Compassion.  
(c) Fearlessness.  
(d) Cheerfulness.  
(e) More interest in Sadhana.  
(f) Experience of nearness to God- 'I am never alone, He is always with me.  
(g) Burning desire for selfless service.  
(h) As you progress you will be able to sit for longer time.

## YOGA DARSHANA

25. The following are important for Sadhana:—
  - (a) Do everything systematically.
  - (b) Unfailing regularity. Do not miss even one single day. Regularity and continuity are essential.
  - (c) Should guard against a false sense of achievement.
  - (d) Accumulative effect of these will bring result.
  - (e) Use common-sense in Sadhana.
26. If really tired rest for a few days and start with redoubled vigour.
27. In the beginning time schedule is most important.
28. Do not worry about the past. Today is the best day. Start Sadhana now.
29. The Sadhaka must not rest till the goal is reached.
30. Sadhana and Bhakti should be in silence. No one should know about it till it becomes love. After that there is no fear.
31. The more you know, the more confused you become; therefore, follow only what the Guru says.
32. Abhyasa and Vairagya are two words which no aspirant can afford to forget. Without constant Abhyasa, Vairagya will wear off, Without Vairagya, Abhyasa would not be possible. They complement and strengthen each other.
33. Without His Grace you cannot make even an inch of progress in Sadhana. The mere struggle to practise Sadhana is itself His grace.
34. Make intense inner Sadhana the key-note of your life.

### STUDY

1. You place yourself in direct contact with these master minds whose living experience fills the pages of these scriptures.
2. Study gives access to the eternal wisdom.
3. It brings us into spiritual harmony with illumined souls and also gives a new pasture for the mind and acts as a bar to bad Samaskaras coming in.

### TAPAS

1. Tapas is actually any intense process that burns up impurities in the nature of man and fills him with radiance, purity and spiritual consciousness.
2. The purpose of Tapas is purification and illumination of a person's personality.
3. One who loves comfort can never be a seeker.
4. Leaving away the things which your mind likes best for a certain duration, helps to gain mastery over your lower nature.

### TRUTH

1. Remember that God is Truth and through Truth God can be realised. To realise Truth one must live in Truth.
2. The practice of Truth is the conscious and actual living of the prayer—"from the unreal lead me to the Real".

## YOGA DARSHANA

3. Have no compromise with half truth.
4. Long usage and conviction cannot make untruth a virtue. If you seek eternal bliss, have nothing to do with untruth.
5. Hypocritical conduct, receiving bribes and rumour-mongering are all gross breaches of truth.
6. Being truthful means stating a thing as it is or expressing a thing as it is.
7. If you are really earnest about sadhana, if you want quick progress in spiritual life and if you are eager to attain the goal of life, stick to truth at all costs.

### WORSHIP

1. Do worship to draw closer and closer to God. Worship is referred to as Upasana or the process of drawing near God. So if you want to draw near Him by attaining perfection, do right worship and then experience Him.
2. Starting from the external, ceremonial and symbolic form of worship, you go on ascending to various grades of spiritual worship until the highest worship within your consciousness in a state of absorption in deep meditation is attained.
3. God runs to him who prays with sincere heart. You may be certain of that.

### MISCELLANEOUS

1. Towards the world, let our motive be one of goodness, friendliness and selflessness.
2. Curtail all unnecessary wants, activities and mixing. Worldly contacts should be reduced as far as possible. One should say, 'No, it is not going to help my spiritual well-being'
3. Continue the process of self-denial and become a conqueror of all desires. Thus having washed clean the mind of all vasanas, the aspirant ultimately rejoices and sports in pure Consciousness.
4. Without the annihilation of desires, death of mind cannot be effected and without the death of the mind, there is no immortality.
5. Seek counsel from the pure intellect and it will give sure protection at the required moment. Slowly you will develop an attitude of looking at sense objects as poison and delusive, a clever entrapment of Maya.
6. **When you are feeling Satvic make the most of it, as that Satvic state of mind may or may not come back.**
7. There is no true joy as the joy of making people happy and seeing people happy.
8. Pain is the best eye opener. Learn from other's bad experience.
9. **If you have a desire to hoard, have it for hoarding Ram Nama; that will be to your credit.**
10. Emotions and senses directed in the right direction will become the cause of your freedom.
11. **Face your destiny (Prarabdha) manfully. By Sadhana and right understanding you can create a state that you bear this manfully.**
12. **Your daily life should be in harmony with the Divine Law. Your real nature is how you behave with your family and with outsiders.**
13. **What is not favourable to you do not do to others.**

14. God consciousness should pervade your whole life.
15. Understand your own welfare. Avoid—
  - (a) selfishness and greed,
  - (b) anger and hatred,
  - (c) impure desires.
16. To keep to Dharma one has to sacrifice; stick to Dharma at all costs. Renunciation will create fearlessness. Most of the fears are imaginary. Be correct and you will have no fear.
17. When you fight with evil qualities and evil habits, you give them more importance and added strength. Try and develop only virtues and good habits.
18. Destruction of the ego is the destruction of the world.
19. The weight of the ego does not allow one to go up. Therefore, remove the weight from your head and you will be able to go up.
20. One should be able to reduce his ego to the minimum, even the sattvic ego.
21. ~~By the following three you can realise God :—~~
  - (a) Develop virtues.
  - (b) Remember God.
  - (c) Offer all actions to God.
22. Everyone is searching for bliss. But where are you searching it—in the transient worldly things!
23. See life as a part of all the lives we have lived so far, then it will become significant.
24. Once you notice wrong being done, it becomes your duty to point out the mistake with the intention of improving.
25. Anything you do not have or get, consider it as part of your renunciation.
26. Why be scared of death, it is the rebirth that you should worry about.
27. Discipline means humanisation of the animal within and spiritualisation of the human.
28. Stern discipline is absolutely essential. Discipline is training the brute within; there should be no suppression.
29. Faculties meant to realise the ultimate are being utilised to acquire petty worldly things.
30. Desires can only be overcome by renouncing them.
31. There are two people in bliss, one who is ignorant and the other Jnani.
32. Body has made us a slave. It is due to lack of Vivek that we do not realise this. The body is like a boil which is to be cleaned every day and it is again filled with unclean matter.
33. This very instrument, the body, which is now the cause of bondage, will have to be utilised for freedom.
34. The experience that the world is capable of giving is "constant state of change" The spiritual life is to change this process towards the all-perfect state.
35. Religion put into practice in a systematic way is Yoga.
36. Human activities when divorced from Divine principles, swerve one away from righteousness and bring grief.
37. Be large hearted; think in terms of giving and never in terms of grabbing.

38. Purity, self-restraint and worship constitute the essence of spiritual life.
39. Emptying one's lower nature is the prerequisite for deriving benefit of Satsang.
40. Even during your day to day work, every clock hour, think of God for one minute and then resume your work. This will keep the thread of His consciousness throughout the day.
41. Kirtan and Bhajan for some time every evening will fill the home with divine spiritual vibrations.
42. Be kind to all. Trust not the senses. These two practices are quite sufficient to make you a perfect man.
43. Be friendly to all. Towards your superiors, have an attitude of complacency, do not be full of fear, timidity and nervousness in their presence. With your equals, be friendly. Towards those who are inferior to you in status, have an attitude of kindness, love and compassion. To those who are troublesome, wicked, unpleasant and nasty, be indifferent.
44. Every sense experience has a reaction which brings in anxiety and lack of peace of mind. In the ultimate analysis, these sense experiences turn out to be purely negative experiences; they do not deserve the name of pleasure or happiness at all.
45. All contact with outside objects have within themselves the seed of sorrow. They are the potent source of constant sorrow, and also, they have a beginning and an end. The man of wisdom, therefore, is never happy with them.
46. Missing the path to happiness and wandering off into the by-path of pleasure we are, as it were, lost beings wandering in a jungle where we do not know the correct direction to take, the correct path to pursue, to reach the destination.
47. The fact is that this experience of sense-satisfaction has not been derived from the object. The experience you have derived is the negative phenomenon of having got rid of an agitation in the mind. So, when you get rid of an agitation in the mind, you think you have enjoyed a positive experience.
48. Humility is the arch-enemy of the ego. It is a very rational conception: true humility is the most dynamic and effective weapon to overcome the ego based upon which alone Maya and mind work havoc in the individual life. Only by overcoming this ego, will we be able to understand the truth of the Upanishads and experience them.





*Real education is that  
which makes you realise your self.  
Real education is that  
which helps you to annihilate the egoism,  
to lead the life divine  
and to realise the satchidananda state.  
Real education is that  
which helps you to control the mind  
which enables you to attain immortality,  
and to keep a balanced mind and real vision.  
Real education is that  
which helps you to attain  
that final beatitude  
which is the summum bonum of your existence.  
Real education is that  
which makes you desireless, cravingless,  
I-less and mine-less.  
Real education is that  
which bestows on you peace, bliss,  
joy and immortality.*

**SWAMI SIVANANDA**



Krishna

PART — III

## **THE YOGA SYSTEM**

H.H. Sri Swami Krishnanandaji Maharaj

# THE YOGA SYSTEM

H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ

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# THE YOGA SYSTEM

## PSYCHOLOGICAL PRESUPPOSITIONS

It is necessary, at the outset, to clear certain misconceptions in regard to Yoga, prevalent especially among some sections in the West. Yoga is not magic or a feat of any kind, physical or mental. Yoga is based on a sound philosophy and deep psychology. It is an educational process by which the human mind is trained to become more and more **natural** and weaned from the unnatural conditions of life. Yoga has particular concern with psychology, and, as a study of the 'self', it transcends both general and abnormal psychology, and leads one to the supernormal level of life. In Yoga we study ourselves, while in our colleges we are told to study objects. Not the study of things but a study of the very structure of the student is required by the system of Yoga, for the **known** is not totally independent of the **knower**.

How **do** we know things at all? There is a mysterious process by which we come to know the world, and life is an activity of such knowledge. A study of the mind is a study of its relations to things. The instruction, 'Know Thyself', implies that when we know ourselves, we know all things connected with ourselves, i.e., we know the universe. In this study we have to proceed always from the lower to the higher, without making haste or working up the emotions.

The first thing we are aware of in experience is the world. There are certain processes which take place in the mind, by which we come to know the existence of the world. There are sensations, perceptions and cognitions, which fall under what is known as 'direct perception' or 'direct knowledge' (**Pratyaksha**) through which the world is known, valued and judged for purpose of establishing relations. These relations constitute our social life.

A stimulation of the senses takes place by a vibration that proceeds from the object outside. This happens in two ways: (1) by the very presence of the object and (2) by the light rays, sound etc., that emanate from the object, which affect the retina of the eyes, the drums of the ears, or the other senses. We have five senses of knowledge and through them we receive all the information concerning the world. If the five senses are not to act, we cannot know if there is a world at all. We, thus, live in a sense-world. When sensory stimulation is produced by vibrations received from outside, we become active. Sensory activity stimulates the mind through the nervous system which connects the senses with the mind by means of the **Prana** or vital energy. We may compare these nerve-channels to electric wires, through which the power of the Prana flows. The Pranas are not the nerves, even as electricity is not the wires. The Prana is an internal vibration which links the senses with the mind. Sensations, therefore, make the mind active and the mind begins to feel that there is something outside. This may be called indeterminate perception, where the mind has a featureless awareness of the object. When the perception becomes clearer, it becomes determinate. This mental perception is usually called cognition.

Beyond the mind there is another faculty, called the intellect. It judges whether a thing is good or bad, necessary or unnecessary, of this kind or that, etc. It decides upon the value of an object, whether this judgement is positive or negative, moral, aesthetic or religious. One assesses one's **situation** in relation to the object. Some psychologists hold that the mind is an instrument in the hands of the intellect. **Manas** is the Sanskrit word for **mind**, which is regarded as the **Karana** or instrument, while **Buddhi** is the Sanskrit term for **intellect**, which is the **Karta** or doer. The intellect judges what is cognised by the mind, and makes a decision as to the nature of the action that has to be taken in respect of the object in the given circumstances.



The intellect is associated with another principle within, called **Ahamkara** or ego. 'Aham' means 'I' and 'kara' is that which manifests, reveals or affirms. There is something in us, which affirms 'I am'. This affirmation is ego. No logic is necessary to prove the ego, for we do not prove our own existence. This is an affirmation which requires no evidence, for all logic proceeds from it. The ego is inseparable from individual intellection, like fire from its heat. The intellect and ego exist inextricably, and human intellection is the function of the human ego. The functions of the ego are manifold, and these form the subject of psychology.

There are certain ways in which the psychological instruments begin to function in relation to objects. The ego, intellect and mind perform the functions of arrogation, understanding and thinking of objects. There is also a fourth element, called **Chitta**, which is not easily translatable into English. The term 'subconscious' is usually considered as its equivalent. That which is at the base of the conscious mind and which retains memory etc. is Chitta or the subconscious mind. But the Chitta in Yoga psychology includes also what is known as the unconscious in psychoanalysis. All this functional apparatus, taken together, is the psyche or **Antahkarana**, the internal instrument. The internal organ functions in various forms, and Yoga is interested in a thorough study of these functions, because the methods of Yoga are intended to take a serious step in regard to all these psychic functions, finally.

Now how does the internal organ function? The psyche produces five reactions in respect of the world outside, some of them being positive and others negative. These are the themes of general psychology.

There are five modes into which the **Antahkarana** casts itself in performing its functions of normal life. These modes are called **Pramana**, **Viparyaya**, **Vikalpa**, **Nidra** and **Smriti**.

**Pramana** or right knowledge is awareness of things as they are. This is the main subject of the studies in logic. Perception, inference and verbal testimony are the three primary ways of right knowledge. Some add comparison, presumption and non-apprehension to the usual avenues of such knowledge. How do we know that there is an object in front of us? We acquire this knowledge through direct sensory contact. This is perception. And when we see muddy water in a river, we suppose that there must have been rains uphill. This knowledge we gather by inference. The words of others in whom we have faith, also, convey to us true knowledge as, for example, when we believe that there is an elephant in the nearby city, on hearing of it from a reliable friend though we might not have actually seen it with our eyes. All these methods together form what goes by the name of **Pramana** or direct proof of dependable knowledge.

**Viparyaya** is wrong perception, the mistaking of one thing for another, as, when we see a long rope in twilight, we usually take it for a snake, or apprehend that a straight stick immersed in water is bent. When we perceive anything which does not correspond to fact, the mental mode is one of erroneous understanding.

**Vikalpa** is doubt. When we are not certain whether, for example, a thing we are seeing is a person or a pole, whether something is moving or not moving, the perception not being clear or when we are in any dubious state of thinking, we are said to be in **Vikalpa**.

**Nidra** is sleep, which may be regarded as a negative condition, a withdrawal of mind from all activity. Sleep is nevertheless a psychological condition, because, though it is not positively connected with the objects of the world, it represents a latency of the impressions as well as possibilities of objective thought. **Nidra** is the sleep of the **Antahkarana**.

**Smriti** is memory, the remembrance of past events, the retention in consciousness of the impressions of experiences undergone previously.

All functions of the internal organ can be brought under one or other of these processes, and the subject of general psychology is an elaboration of these human ways of thinking, understanding, willing or feeling. It does not mean, however, that we entertain only five kinds of thoughts, but that all the hundreds of thoughts of the mind can be boiled down to these five groups of function. The system of Yoga makes a close study of this inner structure of man and envisages it in its relation to the universe.

### THE AIM OF OBJECTIVE ANALYSIS

As all thoughts can be reduced to five types of internal function, all objects can be reduced to five **Bhutas** or elements. The five great elements are called **Pancha-Mahabhutas**, and they are (1) Ether (**Akasa**), (2) Air (**Vayu**), (3) Fire (**Agni**), (4) Water (**Apas**) and (5) Earth (**Prithivi**). The subtlety of these elements is in the ascending order of this arrangement, the succeeding one being grosser than the preceding. Also the preceding element is the cause of the succeeding, so that Ether may be regarded as containing all things in an unmanifested form. The elements constitute the whole physical cosmos. These are the real objects of the senses, and all the variety we see is made up of forms of these objects.

Our sensations are of the five objects. We sense through the **Indriyas** or sense organs. With the sense of the ear we come in contact with Ether and hear sound which is a reverberation produced by Ether. Touch is the property of Air, felt by us with the tactile sense. With the sense of the eyes we contact light which is the property of Fire. With the palate we taste things, which is the property of Water. With the nose we smell objects, and this is the property of Earth.

There is the vast universe, and we know it with our senses. We live in a world of fivefold objects. The senses are incapable of knowing anything more than these elements. The internal organ, as informed and influenced by the objects, deals with them in certain manners, and this is life. While our psychological reactions constitute our personal life, the adjustment we make with others is our social life. The Yoga is primarily concerned with the personal life of man in relation to the universe, and not the social life, for in the social environment, one's real personality is rarely revealed. Yoga is essentially a study of self by self, which initially looks like an individual affair, a process of Self-investigation (**Atma-Vichara**) and Self-realisation (**Atma-Sakshatkara**). But this is not the whole truth. The Self envisaged here is a consciousness of gradual integration of reality, and it finally encompasses all experience and the whole universe in its being.

While the psychology of Yoga comprises the functions of the internal organ, and its physics is of the five great objects or **Mahabhutas**, the philosophy of Yoga transcends both these stages of study. The Yoga metaphysics holds that the body is not all, and even the five elements are not all. We do not see what is inside the body and also what is within the universe of five elements. A different set of senses would be necessary for knowing these larger secrets. Yoga finally leads us to this point. When we go deep into the body we would confront its roots, so also in the case of the objects outside. When we set out on this adventure, we begin to converge slowly at a single centre, like the two sides of a triangle that taper at one point. The so-called wide base of the world on which we move does not disclose the truth of ourselves or of objects. At this point of convergence of ourselves and of things, we need not look at objects, and here no senses are necessary, for, in this experience, there are neither selves nor things. There is only one Reality, where the universal object and the universal subject become a unitary existence. Neither is that an experience of a subject nor an object, where is revealed a knowledge of the whole cosmos, at once, not through the senses, mind or intellect,—for there are no objects—and there is only **being** that is **consciousness**. Yoga is, therefore, spiritual, superphysical or supermaterial, because materiality is shed in its

achievement, and consciousness reigns supreme. This is the highest object of Yoga, where the individual and the universe do not stand apart as two entities but come together in a fraternal embrace. The purpose of the Yoga way of analysis is an overcoming of the limitations of both subjectivity and objectivity and a union of the deepest within us with the deepest in the cosmos.

### THE SPIRITUAL REALITY

And what is this deepest? The physical body, being outside as a part of the physical world, should be considered an object like the other things of the world, and it is constituted of the five elements. This material body of five elements acts as a vehicle for certain powers that work from within. Our actions are movements of these powers. There is an energy within the body which is other than the elements. This energy is called Prana or vital force. The Prana has many functions, which are responsible for the workings of the body. The organs of action, viz., speech (Vak), hands (Pani), feet (Pada), genitals (Upastha) and anus (Payu) are moved by the motive power of the Prana. But the Prana is a blind energy and it needs to be directed properly. We know we do not just do anything at any time, but act with some method and intelligence. There is a directing principle behind the Prana. We think before we act. The mind is, therefore, internal to the Prana. But thought, again, is regulated by something else. We engage ourselves in systematic thinking and follow a logical course in every form of contemplation and action. This logical determinant of all functions in life is the intellect, which is the highest of human faculties, and it is inseparable from the principle of the ego in man.

All these functions of the psychological apparatus are, however, confined to what is called the waking state. The human being seems to be passing from this state to others, such as dream and deep sleep. Though we have some sort of an awareness in dream, we are bereft of all consciousness in deep sleep. Yet, we know that we do exist in the state of sleep. This means that we can exist without doing anything, even without thinking. The condition of deep sleep is a paradox for psychology and is the crux of the Yoga analysis. It is strange that in sleep we do not know even our own selves, and still we know that we do exist then. An experience, pure and simple, of the nature of consciousness alone, is the constituent of deep sleep, notwithstanding that we are not aware of it due to a peculiar difficulty in which we seem to get involved there. In deep sleep, we have consciousness not associated with objects, and hence we remain oblivious of everything external. There is, at the same time, unconsciousness of even one's own existence due to there being the potentiality for objective perception. The result is, however, that the deepest in the individual is consciousness, which is called by such names as the Atman, Purusha, etc. This is the real self.

Now, what is the deepest in the cosmos? We learnt that there are five elements. But this is not the whole picture of creation. There are realities within the physical universe as they are there within the individual body. If the Prana, mind, intellect, ego and finally consciousness are internal to the bodily structure, there are also tremendous truths internal to the physical universe. Within the five gross elements there are five forces which manifest the elements. These forces are the universal causes of everything that is physical, and are called **Tanmatras**, a term which signifies the essence of objects. There is such a force or power behind the elements of Ether, Air, Fire, Water and Earth. **Sabda** or sound is the force behind Ether. But this sound is different from what we merely hear with our ears. It is the subtle principle behind the whole of Ether, on account of which the ears are capable of hearing at all. This is sound as **Tanmatra**. Likewise, there are the Tanmatras of Air, Fire, Water and Earth, called respectively **Sparsa** or touch, **Rupa** or form, **Rasa** or taste and **Gandha** or smell. These powers are subtle

energies immanent in the elements constituting the physical universe.

Modern science seems to corroborate the presence of these essences behind bodies. The world was once said to be made up of molecules or chemical substances. Further investigation revealed that molecules are not the last word and that they are made up of atoms. Research, again, proved that even the atoms are formed of certain substances, which have the character of both waves of energy and particles of force. They flow like waves and sometimes jump like particles. A great physicist has therefore preferred to designate them as 'wavicles'. These have been named electrons, protons, neutrons, etc. according to their structure and function. Their essence is force. There is nothing but force in the universe. There is only a continuum of energy everywhere. The Tanmatras of the Yoga system, however, are subtler than the energy of the scientist, even as the Prana is subtler than electricity.

Just as behind the Prana there is the mind, behind the Tanmatras there is the Cosmic Mind. Beyond the Cosmic Mind are the Cosmic Ego and the Cosmic Intellect, the last mentioned having a special name, **Mahat**. Beyond the Mahat is what is called **Prakriti**, in which the whole universe exists as a tree in a seed, or as effect in its cause. Transcending Prakriti is the Absolute-Consciousness, called **Brahman**, **Paramatman**, and the like. So, whether we dive deep here or there, within ourselves or within the cosmos, we find the same thing,—Consciousness. And the stages of manifestation in the individual correspond to those in the universe. The purpose of Yoga is to effect a communion between the individual and cosmic structures and to realise the ultimate Reality. The Yoga places before us the goal of a union wherein infinity and eternity seem to come together. The aim of Yoga is to raise the status of the individual to the cosmic level and to abolish the false difference between the individual and the cosmic. The cosmos includes ourselves and things. The individual is a part of the cosmos. Then, why do we make a separate reference to the individual? This is a mistake, which Yoga effectively corrects. To regard the cosmos as an outer object would be to defy the very meaning of the cosmos. To imagine ourselves to be subjects counterposed before an object called the cosmos would be to stultify the comprehensiveness of the cosmos and to interfere with its harmony and working. The Yoga rectifies this mistake and hereby the mortal becomes the immortal. As the individual is a part of the cosmos, this achievement should not be difficult. The individual is not separate from the cosmic, but there seems to be some confusion in the mind of the individual which has caused an artificial isolation of itself from the rest of the universe. This confusion is called **Ajnana** or **Avidya**, which really means an absence or negation of true knowledge. Here we enter the realms of depth psychology.

### DEPTH PSYCHOLOGY

**Avidya** represents a condition in which one forgets reality and is unconscious of its existence. We have somehow forgotten the real nature of our selves, viz. the universality of our true being. This is the primary function of ignorance. But it has more serious consequences. For it also makes one mistake the non-eternal (**Anitya**) for the eternal (**Nitya**), the impure (**Asuchi**) for the pure (**Suchi**), pain (**Duhkha**) for pleasure (**Sukha**) and the not-Self (**Anatman**) for the Self (**Atman**). It is obvious that the world with its contents is transient, and yet it is hugged as a real entity. Even the so-called solidity or substantiality of things is challenged today by the discoveries of modern science. The **Theory of Relativity** has put an end to such a thing as stable matter or body and even a stable law or rule to work upon. Still the world is loved as a reality. This is one of the functions of Avidya. So, also, the impure body which stinks when deprived of life or unattended to daily is loved and caressed as a pure substance. The itching of the nerves is regarded as an incentive to pleasure and to scratch

them of an imaginary satisfaction seems to be the aim of all sense-contacts in life, whatever be their nature. The increase of desire (**Parinama**) after every sensory indulgence, the anxiety (**Tapa**) consequent upon every attempt at fulfilment of a desire, the undesirable effect in the form of psychic impressions (**Samskara-dukhha**) that follow in the wake of all sense-enjoyments and the obstructing activity of the modes of the relativity of things called **Sattva, Rajas** and **Tamas**, which revolve like a wheel without rest (**Guna-vrittivirodha**) point to the fact that worldly pleasure is a name given to pain, by the ignorant. Also objects are loved as one's Self, while in fact they are not. All these are the characteristics of Avidya or Ajnana, due to which there is a total distortion of reality into an appearance called this universe of space, time and objects.

Another result which spontaneously follows from Avidya is **Asmita** or the sense of being. This sense is the consciousness of one's individuality and personality, the ego, **Ahamkara**, or self-affirmation. Forgetfulness of universality ends in an assertion of individuality. The wrong notion that the individual is organically separated from the universe and the consequent self-assertion (**Asmita**), the bifurcating attitude of likes and dislikes in regard to things (**Raga-Dvesha**) and a longing to preserve one's body by all means (**Abhinivesa**) are the graduated effects of **Avidya**, which follow from it in a logical sequence. We do not know Universal Being. We know only the particular and the individual. We love and hate objects. We cling to life and fear death. The first mistake is to think, 'I am not the Universal'; the second to affirm, 'I am the particular'; the third to like certain things and to dislike others; the fourth to strive for perpetuating individuality by the instinct for self-preservation and self-reproduction. The error of forgetfulness of universality has produced affirmation of individuality, which has caused love and hate, or like and dislike, all which finally has led to desire for life and horror of death. This is our present state. We have now to wake up from this muddled thinking and go back to the truth of thinking universally. The union of the individual with the Universal is Yoga.

### THE MORAL RESTRAINTS

If **Pramana, Viparyaya, Vikalpa, Nidra** and **Smriti** may be called the painless functions of the **Antahkarana**, which are studied in general psychology, the other functions, viz. **Avidya, Asmita, Raga, Dvesha** and **Abhinivesa** may be regarded as the painful ones, because it is these that cause the unhappiness of all beings, and these form the contents of abnormal psychology.

The painful functions create pain not only to oneself but to others as well, because we have a tendency to transfer our pain to others. A personal affair becomes a social problem and the personal ego becomes a social assertiveness. One's likes and dislikes may seriously affect others in society. The Yoga psychology takes this fact into consideration. Hence, before contemplating any method to free the mind from its painful functions, it has first to be weaned from society and brought back home from its meanderings outside. Like a thief who is first arrested and then suitably dealt with, the mind has to be made to turn away from the tangle of the external world, and then analysed thoroughly. Social suffering is the impact of these psychological complexities mutually set up by the different individuals through various kinds of interaction. Social tension is the collision produced by individualistic psychological entanglements. This is the reason for everyone's unhappiness in the world. No one is prepared to sacrifice one's ego, but everyone demands the sacrifice of the egos of others. Yoga has a recipe for this malady of man in general, for this internal illness of humanity. It asks us to bring the mind back to its source of activity, and if all persons are to do this, it would serve as a remedy for social illness, also. Thus, though Yoga is primarily concerned with the individual, it

offers a solution for all social tensions and questions. Yoga alone can bring peace to the world, for it dives into the depths of man. Yoga is, therefore, a means not only to personal salvation but also to social solidarity.

The mind is to be brought to its source. Unfortunately, we cannot know where the mind is unless it starts working, like the thief whose presence is known from his activities. The outer problems are manifestations of the inner fivefold complexity. Ignorance is the first cause. But it is a negative cause when one is merely ignorant or stupid. Man does not stop with this acceptance. He wants to demonstrate his ignorance, and here is the root of all trouble. Affirmation of egoism is the first demonstration. When one wants others to yield to the demands of one's ego which goes counter to the egos of others, there is clash of personalities and interests, and this circumstance breeds unhappiness in family, in society, and in the world. Yoga makes an analysis of this situation. **Avidya** affirming itself as **Ahamkara** and clashing with others produces the context of **Himsa** or injury. As **Himsa** is an evil which begets social grief of different types, **Ahimsa** or non-injury is a virtue. **Ahimsa** is akin to the Christian ethics which teaches us to resist not evil. If even a single ego would withdraw itself, the friction in society would be less in intensity to that extent. **Himsa** is born of **Asmita, Raga** and **Dvesha** and hence **Ahimsa** is a moral canon. **Ahimsa**, or the practice of non-violence, is not merely a rule of action but also of thought and feeling. One should not even think harm of any kind. To contemplate evil is as bad as committing it in action. Contemplation is not only a preparation for activity but is the seed of the latter. 'May there be friendliness instead of enmity, love instead of hate,' is the motto of Yoga. By love we attract things and by hatred we repel them. Love attracts love, and hatred attracts hatred. This great rule of Yoga ethics extends from mere avoidance of doing harm to positive unselfish love of all, with an impartial vision, love without attachment (**Raga**) or hatred (**Dvesha**). **Ahimsa** has always been regarded as the king of virtues and every other canon of morality is judged with reference to this supreme norm of character and conduct.

The ego tries to work out its likes and dislikes by various methods, one of them being the uttering of falsehood in order to escape opposition from others. The insinuating of falsehood in society is regarded as a vice. **Satya** or truthfulness is another virtue. Truthfulness mitigates egoism to some extent. Dishonesty is an affirmation of the ego to succeed in its ways in the world for its own good, though it may mean another's harm. Truthfulness is correspondence to fact. Yoga stresses the importance of the practice of truth in human life. There are dilemmas in which we are placed when we find ourselves often in a difficult situation. Sometimes truthfulness may appear to lead one to trouble and one might be tempted to utter falsehood. Scriptures give many answers to our questions on the issue. Truth that harms is considered equal to untruth. We have to see the consequence of our conduct and behaviour before we can decide whether it is virtuous or not. But, then, are we to utter untruth? A most outstanding instance on the point is narrated in the Mahabharata. Arjuna and Karna were face to face in battle. Krishna mentioned to Arjuna that Yudhishtira was very grieved because of his combat with Karna on that day, on account of the severity of which he had to return to his camp, badly injured. Krishna and Arjuna went to Yudhishtira and greeted him. Yudhishtira was happy to see Arjuna particularly, because he thought that he had come after killing Karna in battle. He exclaimed his joy over the good event, but when Arjuna revealed that Karna was not yet killed and that they had only come to see him in the camp, Yudhishtira curtly told Arjuna that it would have been better if his **Gandiva** bow had been given over to someone else. Arjuna drew out his sword. Krishna caught hold of his hands and asked him what the matter was with him. Arjuna revealed his secret vow according to which



he would put to death anyone who insulted his bow. Krishna expressed surprise at the foolishness of Arjuna and advised him that to speak unkind words to one's elders is equal to killing them and Arjuna would do well to abuse Yudhishtira in irreverent terms rather than kill him and incur a heinous sin. Accordingly, Arjuna used insulting words against Yudhishtira in a long chain. But Arjuna drew his sword again, and Krishna demanded its meaning. Arjuna said that he was going to kill himself because he had another vow that if he insulted an elder he would put an end to himself. Krishna smiled at this behaviour of Arjuna and told him that to praise oneself is equal to killing oneself and so he might resort to this means rather than commit suicide. Arjuna, then praised himself in a boastful language. One can well imagine the consequence of putting Yudhishtira to the sword for keeping Arjuna's promise. Morality is not a rigid formula of mathematics. No standard of it can be laid down for all times, and for all situations. Even legal experts like Bhishma could not answer the quandary posed by Draupadi. If keeping a vow conforms to Satya, killing one's brother in such a predicament or committing suicide is contrary to Ahimsa. Scriptures hold that truthfulness should not invoke injury. Manu, in his Smriti, observes that one must speak truth, but speak sweetly, and one should not speak a truth which is unpleasant; nor should one speak untruth because it is sweet. The general rule has been, however, that truth which causes hurt or injury to another's feelings is to be regarded as untruth, though it looks like truth in its outer form. Our actions and thoughts should have a relevance to the ultimate goal of life. Only then do they become truths. There should be a harmony between the means and the end. Has the conduct any connection, directly or indirectly, with the goal of the universe? If the answer to this question is in the affirmative, the step taken may be considered as one conforming to truth.

**Brahmacharya**, or continence, the other great rule, is as difficult to understand as **Satya** or **Ahimsa**. In every case of moral judgment, common-sense and a comprehensive outlook are necessary. Many students of Yoga think that Brahmacharya is celibacy or the living of an unmarried life. Though this may be regarded as one definition of it, which has much meaning, Yoga morality calls for Brahmacharya of the purest type, which has a deeper significance. Yoga considers Brahmacharya from all points of view, and not merely in its sociological implication. It requires a purification of all the senses. Oversleeping and gluttony, for instance, are breaks in Brahmacharya. It breaks not merely by a married life, but by overindulgence of any kind, even in an unmarried life, such as overeating, talkativeness and, above all, brooding upon sense-objects. While one conserves energy from one side, it can leak out from another side. Oversleeping is a trick played by the mind when we refuse to give it satisfaction. Overeating and overtalking are results of a bursting forth of untrained energy. Contemplation on objects of sense can continue even when they are physically far from oneself. Brahmacharya is to conserve force for the purpose of meditation. 'Do you feel strong by the conservation of energy,' is the question? Brahmacharya is tested by the strength that one recognises within. The virtue is not for parading it outside, but for the utilisation of the conserved power towards a higher purpose. Unnecessary activity of the senses wastes energy. The Chhandogya Upanishad says that in purity of the intake of things there is purity of being. In the acts of seeing, hearing, tasting, smelling and touching, we have to contact only pure things. Any single sense left uncontrolled may nullify the effects of control over the other senses. As the Mahabharata points out, we become that with which we associate ourselves, which we serve for a long time and which we want or wish to become, by constant thinking. Brahmacharya is therefore an act of all-round self-control. The

Brahmacharin is always cautious. And no one should have the hardihood to imagine that he is wholly pure and safe.

The practice of Brahmacharya as a vow of abstinence from all sense-indulgence, particularly in its psychological aspect, and a rigid fixity in personal purity, generates a unison in the vibratory functions of the body, nerves and mind, and the Brahmacharin achieves what he may look upon as a marvel even to himself. Brahmacharya is often regarded as the king of principles, which embodies in itself all other virtues or moral values. In its observance, care has, however, to be taken to see that it comprises not merely avoiding of sense-indulgence and mental reverie but also freedom from the complexes that may follow as well as satisfactions which one may resort to as a consequence of frustration of desire.

The Yoga system mentions two more important canons, viz., **Asteya** or non-appropriation of what does not lawfully belong to oneself, and **Aparigraha** or non-acceptance of what is not necessary for one's subsistence, which, in other words, would mean non-covetousness. These may be considered to be two great social restraints imposed on man, apart from their value in Yoga practice, and, when implemented, they become healthy substitutes for the irking regulations invented in the social and political fields of life. Nature resents any outer compulsion, and this explains the unhappiness of humanity in spite of its legal codes and courts of law. One cannot be made to do what one does not want to. Law has to be born in one's heart before it takes its seat in the judiciary or the government. The Yoga morality as Asteya and Aparigraha acts both as a personal cue for spiritual advancement and a social remedy for human greed and selfishness. The Yoga student is asked to be simple. Simple living and high thinking are his mottoes. He does not accumulate many things in his cottage or room. This is **Aparigraha** or non-acceptance. In advanced stages, a whole-timed sadhaka is not supposed to keep things even for the morrow. One need not, of course, be told that one should not appropriate another's property. It is simple enough to understand, and this is **Asteya** or non-stealing. The student should not only not take superfluities but also not accept service from others. Some hold that to keep for oneself more than what is necessary is equal to theft. These are the fundamental virtues in the Yoga ethics. That conduct which is not in conformity with the universal cannot, in the end, be good.

Yoga is search for Truth in its ultimate reaches and above its relative utility. Adequate preparations have to be made for this adventure. We have to become honest before Truth, and not merely in the eyes of our friends. This openness before the Absolute is the meaning behind the observance of what Yoga calls **Yamas**, as a course of self-discipline which one imposes upon oneself for attaining that moral nature consistent with the demands of Truth. Yoga morality is deeper than social morality or even the religious morality of the masses. Our nature has to be in conformity with the form of Truth. As Truth is universal, those characters which are incongruous with this essential, should be abandoned by degrees. Any conduct which cannot be in harmony with the universal cannot ultimately be moral, at least in the sense Yoga requires it. Does the universal fight with others? No. Non-fighting and non-conflict, or Ahimsa, therefore, is a virtue. Injury to another is against morality. Does the universal have passions towards anything? Will it steal another's property? Does it hide facts? No, is the answer. So, sensuality, stealth, falsehood are all immoral. By applying the universal standard, we can ascertain what true morality is. Apply your conduct to the universal, and if it is so applicable, it is moral. That which the universal would reject is contrary to Truth. **Ahimsa, Satya, Brahmacharya, Asteya and Aparigraha** are the **Yamas** for freedom from cruelty, falsehood, sensuality, covetousness and greed of every kind.

Lust and greed are the greatest hindrances in the practice of Yoga. These propensities become anger when opposed. Hence this fivefold canon of Yoga may be regarded as the sum-total of all moral teaching.

Self-control needs much vigilance. When one persists in the control of the senses, they can employ certain tactics and elude one's grasp. One may fast, observe **Mauna**, run away from things to seclusion. But the senses are impetuous. Any extreme step taken might cause reaction. Not to understand this aspect of the matter would be unwise. Reactions may be set up against prolonged abstinence from the normal enjoyments. Hunger and lust, particularly, take up arms in vengeance. It is not advisable to go to extremes in the subjugation of the senses, for, in fact, they are not to be subjugated but sublimated. After years of a secluded life, people have been found in the same condition in which they were before, because of factless means employed in their practices. It is not that one is always deliberate in the suppression of one's desires, but this may happen without one's knowing it. Caution in the pursuit of the 'golden mean' or the 'middle path' has to be exercised at all times. As the Bhagavadgita warns us, Yoga is neither for one who eats too much nor does not eat at all, neither for one who sleeps too much nor does not sleep at all, neither for one who is always active nor does not do any work at all. The senses should be brought under control, little by little, as in the taming of wild animals. Give them their needs a little, but not too much. The next day, give them a little less. One day, do not give them anything, and on another day give them a good treat. Finally, let them be restrained fully and harnessed for direct meditation on Reality.

One of the methods of the senses is revolution, jumping back to the same point after many years of silence. Another way they choose is to induce a state of stagnation of effort. One will be in a neutral condition without any progress whatsoever. There may even be a fall, as the ground is slippery. A third way by which one may be deceived is the raising of a situation wherein one would be trying to do something while actually doing something else in a state of misapprehension. The senses hoodwink the student, he is side-tracked and he may realise it when it is too late. A fourth tactics used is frontal attack by threat. The Buddha had all these experiences in his meditations. Temptation, opposition, stagnation and side-tracking are the four main dangers of which students are to be wary. The Upanishad uses the term **Apramatta**, 'non-heedless', to denote this state of perpetual caution. The student of Yoga watches every step, like a person walking on a thin wire. A tremendous balance is required to be maintained in the operation of one's thoughts. No action is to be taken unless it is weighed carefully. The direction of movement is to be well ascertained before starting on the arduous journey.

The Yamas are the moral restraints. If the moral nature of the student does not co-operate with his efforts, there cannot be progress in Yoga, because morality is an insignia of one's nature. If we remain contrary to what we are seeking, there will be no achievement. To be moral is to establish a concord between our own nature and the nature of that which we seek in life. Yoga is our interview with the Supreme Being, and here our nature corresponds to its highest reaches. Morality is not dull wittedness or incapacity; it is vigilance and all-sidedness of approach. It is not sluggish movement but active advancement. The moral nature also implies subtle memory and buoyancy of spirit.

## THE OBSERVANCES

Apart from the Yamas, there is another set of prescriptions of Yoga to every student, and these are the **Niyamas**, personal observances or vows. We should not, as far as possible, allow ourselves to fall ill, physically or mentally, because illness is a hindrance to Yoga. **Saucha** or purity of conduct, internally and externally, is a Niyama. The lesson supposed to be imparted by the images of the three monkeys, one of them closing the eyes, another the ears and the third the mouth, is to see no evil, hear no evil and speak no evil. One should not even convey evil by way of news, because this is to become the vehicle of the movement of evil from place to place. One should not commit evil even by giving expression to it in speech, by seeing it or thinking it. All this is internal purity. But external purity is not unimportant. People there are who think that Yogis remain unclean in body. It is wrong to imagine that in advanced stages of Yoga one should not put on clothes or take bath. That in conditions of meditation where one rises above body-consciousness one may not pay attention to bath, etc. is a different picture altogether. It is a consequence of spiritual expansion. Merely not to bathe or to be nude in the initial stage itself would be to put the cart before the horse. Health is as important as the power of concentration, for ill-health is a disturbance to mental concentration. **Saucha** also implies non-contact with those objects which communicate impurity or exert an unhealthy influence. One should avoid undesirable company; keep good company, or else, have no company.

*Contentment*

A Yoga student is always happy, and is never worried or vexed. Yoga prescribes **Santosa** or contentment in whatever condition one is placed. Many of our illnesses are due to discontent. Contentment follows as a result of the acceptance of the wisdom of God. If God is wise, there is nothing to worry about, because in His wisdom He keeps us in the best of circumstances. Many changes have taken place in our lives, and many more may take place in the future. We have to be prepared. God's omniscience permits of no complaint. Man should be contented with what he has, though he may be discontented with what he is. Honestly felt needs will be provided where contentment and intelligent effort go together.

*Living in austerity*

To be satisfied with the minimum of necessities for a healthy living is **Tapas** or austerity. One should not ask for more. Austerity is that discipline by which one feels internally contented with the barest of facilities in life. The practice of the 'golden mean' in everything is **Tapas**. Etymologically, **Tapas** is what 'produces heat'. It stirs energy or power within the Yogin. The practice of Brahmacharya and of the Yamas in general stimulates supernatural power. The Yamas themselves constitute an intense Tapas. In a broad sense, moderateness in life may be said to constitute Tapas. Sense-control is Tapas. To speak sweetly, and not hurtfully, is Tapas. To eat a little is Tapas. To sleep less is Tapas, Not to exhibit animal qualities is Tapas. To be humane is Tapas. To be good and to do good is Tapas. Tapas is mental, verbal or physical. Calmness of mind and subdued emotions form mental Tapas. Sweet but truthful speech is verbal Tapas. Unselfish service to others is physical Tapas.

*Study of Scriptures*

**Svadyaya** or sacred study is the fourth Niyama. Svadyaya is principally a disciplined study of such texts as deal with the way of the salvation of the soul. This Niyama helps the student in maintaining a psychic contact with the masters who have given these holy writings. When one reads the Bhagavadgita, for example, not merely does one gather knowledge of a high order, but one also establishes an inner contact with Bhagavan Sri Krishna and Maharshi Vyasa. Svadyaya is continued persistence in study of a scripture of Yoga. Study is a kind of

negative Satsanga, when the positive company of a sage is not available. Svadhyaya is a help in meditation, because the student thinks here in terms of the thought of the scripture or of the author of the text. Japa of a Mantra is also included under Svadhyaya. Japa and study are both means to holy association and divine communion. Svadhyaya, however, means repeated study of a selected set of books on the subject of the Higher Life, and does not connote random readings in a library.

### Surrender oneself to God!

The last of the Niyamas is **Ishvarapranidhana** or surrender of oneself to God. Whatever the commander orders, the army follows. Each one in the army does not start commanding things independently. Seekers of Truth take **Ishvara** as the Supreme Commander, and once they decide to abide by His will, their lives become the pattern of righteousness. Surrender to God implies acceptance of the divine ordinance and an abolition of one's own initiative to the extent that the seeker does not think individually but resigns himself to those circumstances which take place around him, without interfering with their occurrence. In advanced stages, the devotee is accustomed to all circumstances, and does not desire a change in their set-up. He does nothing with the notion of personality, but bears what comes. He does not wish to alter conditions, but tolerates everything. He allows things to happen, and does not wish to modify existence. To him, God is all. This is the essence of self-surrender in Yoga. The Yoga discipline requires that a student should score at least the minimum marks in the test of the Yamas and Niyamas. Students often commit the error of neglecting these fundamental observances in Yoga and going to Asana and meditation directly. Many even begin to think that they are already established in the Yamas and Niyamas, while they have not mastered even one among them.

Meditation is the seventh stage in Yoga. It is like striking a match which produces the flame. The flame must be there if the striking is properly done, and the match-stick is dry. But the manufacture of the match is a long process, and it takes time, though the striking of it is a second's work. That the effort of meditation does not bring satisfaction in many cases should show that the preparation is not sufficient. Meditation is a flow of consciousness, not a jump, a pull or push of consciousness. A calm river flows on its inclined bed, without effort. So does meditation flow if the previous steps are well laid. The foundation is never seen when the building on it is seen. But we know how important the foundation is for the building. The invisible power which the Yamas and Niyamas exert is the foundation of Yoga, and no one should have the hardihood to think that one is fully established in them. Caution is a watchword in Yoga.

The Yamas and Niyamas are the beginnings, which really last till the end of Yoga. Even as education in the primary school level is important, since it paves the way for one's further mental build, the Yamas and Niyamas are the rock-bottom of Yoga. The student enters the practical field of meditation after being built up by the tonic of Yamas and Niyamas, which provide the power and courage needed to face all obstacles. Meditation is not difficult to achieve if the necessary preparations are made earlier. The Yama-Niyama process constitutes the instructions in Yoga psychology, which should give us sufficient warning on the path and make us vigilant pilgrims on the journey spiritual. With this, we place ourselves on the first step in practical Yoga, viz., Asana.

## ASANA OR POSTURE

Asana is the third rung in the ladder of the practice of Yoga. If the Yamas and Niyamas are the foundation of Yoga, Asana may be regarded as its threshold. 'Asana,' literally, means a seat. Here 'seat' does not mean a cushion or some such thing that is spread on the ground. Asana is a pose of the body or the posture which it assumes at the commencement of the practice. It is called a 'seat', because it is a posture of sitting and not standing. While there exist many Asanas, such as the 'Sirsha', etc., there is only one set of postures which can be taken as aids in meditation. A sitting posture is Asana, because to stand and meditate may lead to a falling down of the body, and lying down may induce sleep. The sitting posture is therefore the most conducive to concentration of mind. That there are many other Asanas like Sirsha, Sarvanga, etc. need not deter us from a choice of the Asana for meditation. The **Hatha Yoga** prescribes several postures for different purposes. These Asanas of the **Hatha Yoga** are coupled with certain other practices, called **Bandhas**, **Mudras** and **Kriyas**, in addition to **Pranayama**. While Asana is a pose, **Bandha** is a lock of the limbs of the body intended to direct the Prana in a particular channel and centring it in a given location. **Mudra** is a symbol. It also means a seal or fixing up of the limbs. The two types of Mudra are those which seal up the Prana and which symbolise meaning by a gesture. **Kriya** is a process of purification, so that the body may be fit for Asana and the others. The purpose is to make the body healthy and free from inertia as much as possible. **Neti** or cleansing the nostrils, **Basti** or washing the colon, **Dhauti** or cleaning the stomach, **Nauli** or churning the abdomen, **Trataka** or gazing for training the eyes by concentration, and **Kapalabhati** or chastening the brain and the skull are the main Kriyas in Hatha Yoga. The physical body is characterised by dullness, torpidity, etc., which bring about sluggishness and sleep, in which condition meditation cannot supervene. The Bandhas etc. free the body from **Tamas**, make it flexible, easily adjustable and healthy. This is the general effect produced by Asanas, Bandhas and Mudras. All these are the preliminary exercises, and Hatha Yoga is a preparation for Raja Yoga. While there are many Asanas in Hatha Yoga, there are only a few in Raja Yoga, and finally we come to a single Asana. This final Asana is called **Dhyana-Asana** or the meditative pose.

How does Asana help one in meditation? The relation between the individual and the universal has to be brought to mind in this connection. There is an organic tie between the individual and its environment, and the purpose of Yoga is to rouse to consciousness this inherent harmony. This is to be brought about in successive stages. Whatever one is, and whatever one has, should be set in tune with the universal. This is Yoga, ultimately. When the personal individuality is attuned to universal being, it is the condition of Yoga. The individual begins with the body, but there are many things within the body, as there are in the physical cosmos. There are Prana, senses, mind, intellect, etc. encased in the body. All these things within have to be in gradual union with the universal. The mind cannot be so attuned when the body is in revolt. Yoga requires union of everything in the personality with the universal. Asana is the initial step in Yoga, whereby the bodily structure is set in unison with the cosmos. When an individual thinks in terms of the ego, which is self-affirmation, with a selfish attitude towards the things of the world, there is internal disharmony. The more is one unselfish, the more also is one concordant with reality, and the more is the selfishness, the more also is the discordant note struck in one's life. Yoga is a systematised process of establishing permanent friendship with Nature in all its levels, — friendship in the physical, vital, mental, intellectual and spiritual levels. It is all love and friendship, and no enmity anywhere. This is Yoga. The Yoga system is an exact science which takes into consideration every aspect of life, in a slow process of unfoldment. The lowest manifestation is the physical or the bodily personality.



The Asana should be firm and easy. It should be steady and not cause discomfort of any kind. It should not make the student conscious of the body through tightness, tension, etc. It should be a normal posture in which he can sit for a long time. The Yoga prescribes certain minimum requirements in Asana, though a long rope is given when it is merely said that it is the firm and comfortable. Within the limits of the rule, one may have freedom in Asana. What are the limits? The extremities of the body should be locked, and the head, neck and spine should be in a straight line. These extremities are the fingers and the toes. If they are left exposed, the electric current generated in meditation may leak into space. Also, one should not sit on the bare ground, because the earth is a conductor of electricity and the energy may thereby leak again. A non-conductor of electricity is prescribed as a good material to spread on the ground. In olden days a dry grass mat was used, called the **Kusa Asana**, over which a deer-skin, and a cloth, both non-conductors of electricity, were spread. The **Gita** prescribes that the seat should not be too high or too low. The student may fall down if the seat is very high, and if it is too low, there is the likelihood of insects and reptiles creeping into the seat. The spine, too, should be kept straight. It should be at right angles to the base. One should not be leaning against any support or be bending forward. The reason is that if the spine is straight, the nerves get relaxed and no part of the body exerts influence on another part. The flow of the Prana through the nerves is smoothened. If the body is twisted, the Prana has to make effort to flow through the limbs. There is a free movement of energy in the body when the whole system is in a state of relaxation.

Apart from the spine being straight, and the extremities being locked, the legs are to be bent in three or four ways. There are **Padma-Asana**, **Siddha-Asana**, **Svastika-Asana** and **Sukha-Asana**. One can choose any of these postures for meditation. The purpose of a fixed Asana is to enable the mind to slowly forget that there is a body at all. The body will attract attention, somehow. But the mind cannot, in meditation, afford to remain conscious of the body. The student gradually loses sensation of the limbs. He forgets that he is seated, that he has a body or the limbs. The first sign of successful practice in Asana is a sense of levitation. The body is felt to be so light that it may appear to be ready for a rise. This sensation comes when there is a thorough fixity of posture. This is the test. One will begin to feel a creeping sensation as if ants are crawling over the body. That should show the student's readiness for a rise above body-consciousness. Together with these sensations, he will also realise a kind of satisfaction, a happiness, a delight that comes due to lightness of the body in Asana. If one sits thus for two or three hours, one may not have any feeling even if someone touches the body. The Prana is so harmonious that it does not create sensation in the body. It is disharmony that creates sensations of things. When the highest harmony is reached, there will be no external sensation. With extremities locked; with fingers kept one over the other, or locked; with spine straight; head, neck and spine in one line, and at right angles to the base of the body; the Asana is perfect.

The Asana should be effortless. There should be no effort not only in the body but also in the mind. Absolute ease of relaxation is the sign of perfected Asana. The student should be in a most natural condition in which he is not conscious even of his breathing. If there is pain, jerk, or a pinching sensation, it should mean that the Asana is not properly fixed. There is a prescription given by **Patanjali** to quicken fixity of posture. And that is 'attention on the infinite.' Steadiness is nowhere to be found in the world. There is only oscillation and fleeting of things everywhere. Fixity is unknown, as it is all motion in the world. There is only one thing that is fixed, viz., the infinite. All finites move and change. If the student can concentrate his mind on the infinite, he would imbibe certain qualities from it, the first being fixity. Here

concentration is to think nothing in particular but all things at once. Though no one can think of the infinite as it is, one can think everything in the sense of inclusion of everything that comes to the mind. This is the psychological infinite. The imagined infinite created in the mind helps the student in fixing himself in an Asana and in stabilising his emotions. Contemplation on the infinite is thus a means to perfection in Asana.

When this bodily control is achieved, there comes freedom from the onslaught of what are called the 'pairs of opposites', such as heat and cold, hunger and thirst, joy and grief, and so on. Anything that creates a tension in one's system is a pair of opposites. These are overcome by a perfected practice of Asana. The pairs of opposites become active in our system when the Prana becomes restless. The restlessness of the Prana causes hunger and thirst. When the Prana is poised, there is a lessening of the feeling of the pairs of opposites. The Prana is calmed not only by the practice of Pranayama but also by Asana. When the body remains in a state of balance, the Prana too tends to be harmonious, even as the mind becomes tranquil when the sensations are harmonised. Distracted sensations disharmonise the thoughts. What the senses are to the mind, the body is to the Prana. As harmonised sensations create a harmonious set of thoughts, the harmonised body ushers harmony of the Prana. There is always a connection between the outer and the inner.

Also, we are asked to face the East or the North in meditation, because of certain magnetic currents produced from these directions, due to sunrise and to the effect of the pole of the North. The place selected, too, should be free from distracting noise, from gnats and mosquitoes, etc. and from the chirping of birds, and the like. A temperate climate is desirable (which means to say that one cannot engage oneself in the practice when it is too hot or too cold, because of chances of increase in body-consciousness thereby). When the student is seated in Asana, with a harmonious flow of the Prana through the nerve-channels, he has already entered the gates of meditation. Asana has a spiritual import. One knocks at the door of the palace of the immortal, here. While in Yama and Niyama one is in preparation, in Asana the gates of Reality are reached, though they are yet to be opened. The soul is there ready to meet the Sovereign of the universe. This is the first step in actual Yoga.

The Yoga prescribes at least three hours of daily practice in a steady posture, when one is supposed to have mastered Asana (**Asana-Jaya**). The body is the vehicle of the nerves, the nerves are the channels of the Prana, the Prana is an expression of the mind, and the mind it is which practises meditation, in the end. There is this long linkage, and so the moment a harmonious posture is assumed, the mind receives an intimation thereof. The body is at once calmed down in its metabolic process, and hunger and thirst are lessened. The forces of hunger and thirst are symptoms of an agitation of the Prana, and when the Prana is set in harmony, the agitation should come to a minimum. Hence, the student's hunger and thirst are reduced to the least. The cells of the body find more time to construct themselves rather than deplete energy and make progress through mellowed emotion. Even emotions can be subdued by Asana, for here one inhales and exhales calmly, and so the cellulory activity of the body comes down, the nerve-channels are opened up for a rhythmic flow of the Prana, and a rhythm sets in everywhere. Yoga is rhythm. Asana is therefore the beginning of Yoga, wherein one starts relating oneself to the cosmic order

### **PRANAYAMA OR REGULATION OF THE VITAL ENERGY**

Simultaneously with the practice of Asanas, there should be effort towards the regulation of the Prana. So, **Asana** and **Pranayama** go together. There is an intimate relation between

the activity of the physical body and that of the Prana. The Prana is the total energy which pervades the entire physical system and acts as a medium between the body and mind. The Prana is subtler than the body but grosser than the mind. The Prana can act but cannot think. The Prana is not merely the breath. The breathing process,—inhalation, exhalation and retention—does not constitute the Prana by itself, but is an indication that the Prana is working. We cannot see the Prana; it is not any physical object. But we can infer its existence by the processes of respiration. Air is taken in and thrown out by a particular action of the Prana. Some hold that there are many Pranas and others think it is one. The Prana is really a single energy, but appears to be diverse when viewed from the standpoints of its different functions. When we breathe out, the **Prana** operates in one of its functional forms. When we breathe in, the **Apana** functions. The ingoing breath is the effect of the activity of the Apana. The centre of the Prana is in the heart, that of the Apana in the anus.

There is a third kind of function called **Samana**, the equalising force. Its centre is the navel. It digests food by creating fire in the body and it also equalises the remaining functions in the system. The fourth function of the Prana is called **Udana**. Its seat is in the throat. It prompts speech and, on death, separates the system of the Prana from the body. The fifth function is called **Vyana**, a force which pervades the whole body and maintains the continuity of the circulation of blood throughout the system.

This fivefold function of the Prana is its principal form. It has also many other functions such as belching, opening and closing of the eyelids, causing hunger, yawning and nourishing the body. When it does these five secondary functions, it goes by the names of **Naga**, **Kurma**, **Krikara**, **Devadatta** and **Dhananjaya**, respectively. The essence of the Prana is activity. It is the Prana that makes the heart beat, the lungs function and the stomach secrete juices. Hence, neither breathing nor lung-function ceases till death. The Prana never goes to sleep, just as the heart never stops beating. The Prana is regarded as the watchman of the body.

The Prana is characterised by the property of **Rajas** or restlessness. One cannot make it keep quiet even with effort. The body which is of the nature of **Tamas** is made to move by the **Rajas** of the Prana. The Prana incites the senses to activity. Because of its Rajasic nature, it does not allow either the body or the mind to remain in peace. Such a distractedness is definitely not desirable, and Yoga requires stability and fixity in **Sattva**. So, something has to be done with the Prana, else, it would become a hindrance to internal tranquillity. The Yoga system has evolved a technique by which the Prana is made to assist in the practice of Yoga, and this is called **Pranayama**. As is the case with Asanas, the methods of Pranayama in Hatha Yoga are manifold. But the Yoga of meditation does not require one to practise many forms of Pranayama. Just as there is one Dhyana-Asana, there is one method of Pranayama, by which to purify the **Nadis** or nerve-channels and to regulate the Prana in Yoga. The Prana has to be purged of all dross in the form of Rajas as well as Tamas.

The Prana runs in various channels of the bodily system. It is intensely busy. Its agitated functions disturb the mind and do not allow it to get concentrated on anything. The **Rajas** of the Prana also stimulates the senses, and indirectly desire. Any attempt to stop its activity would be tantamount to killing the body. One has to employ a careful means of lessening its activity, of making it move slowly rather than with heaves and jerks. When we run a long distance, climb steps, or get angry, the Prana loses its harmony and remains in a stimulated condition. It gets into a state of tension and makes the person restless. So the student of Yoga

should not engage himself in excessive physical activity causing fatigue. Steady should be the posture of sitting, free from emotions of mind, and slow should be the practice of Pranayama. The breathing should be mild, so that it does not produce any sound. One should not sit for Pranayama in an unhappy condition of mind, because a grieved mind creates unrhythmic breathing. No Pranayama should be practised when one is hungry or tired or is in a state of emotional disturbance. When everything is calm, then one may start the Pranayama. Be seated in the pose of **Dhyanasana**.

In the beginning stages of Pranayama, there should be no retention of the breath, but only deep inhalation and exhalation. The Prana has first to be brought to accept the conditions that are going to be imposed on it, and hence any attempt to practise retention should be avoided. In place of the quick breathing that we do daily, a slow breathing should be substituted, and instead of the usually shallow breathing, deep breathing should be practised, gradually. Vexed minds breathe with an unsymmetrical flow. Submerged worries are likely to disturb Pranayama. One may be doing one's functions like office-going, daily, and yet be calm in mind. But another may do nothing and be highly nervous, worried and sunk in sorrow. One should be careful to see that the mind is amenable to the practice.

In breathing for health, the chest should be forward during inhalation. We feel a joy when we take a long breath with the chest expanded to the full. Deep intakes of fresh air daily are essential for the maintenance of sound health. An open air life for not less than two hours a day should be compulsory. Pranayama is a method not only of harmonising the breath but also the senses and the mind. Be seated in a well-ventilated room and take in a deep breath. Then, exhale slowly. This practice should continue for sometime, say, a month. Afterwards, the regular Pranayama with proportion in respiration may be commenced. The technical kind of breathing which, in Yoga, generally goes by the name of Pranayama is done in two stages:

Exhale with a slow and deep breath. Close the right nostril with the right thumb. Inhale slowly through the left nostril. Close the left nostril with the right ring finger and removing the right thumb from the right nostril, exhale very slowly through the right nostril. Then, reverse the process commencing with inhalation through the right nostril. This is the intermediary stage of Pranayama without retention of breath and with only alternate inhalation and exhalation. This practice may be continued for another one month. In the third month, the perfected Pranayama may be started: inhale, as before, through the left nostril; retain the breath until you repeat your **Ishta Mantra** once; and then exhale slowly. The proportion of inhalation, retention and exhalation is supposed to be 1:4:2. If you take one second to inhale, you take 4 seconds to retain, and two seconds to exhale. Generally, the counting of this proportion is done by what is called a **Matra**, which is, roughly, about 3 seconds, or the time taken to chant OM thrice, neither very quickly nor very slowly. You inhale for one Matra, retain for four Matras, and exhale for two Matras. There should be no haste in increasing the time of retention. Whether you are comfortable during retention or not is the test for the duration of retention. There should be no feeling of suffocation in retention. The rule applicable to Asana is valid to Pranayama, also. **Sthira** and **Sukha**, easy and comfortable, without strain or pain of any kind, are both Asana and Pranayama to be in a practice which is a slow and gradual progression of the process.

The length of time of Pranayama depends on individual condition of the body, the type of Sadhana one does and the kind of life one leads. All these are important factors which have to be taken into consideration. The normal variety of Pranayama in Yoga is the one described above, and it is termed 'Sukhapuraka' (easy of practice). The other types of Pranayama such as

the Bhastrika, Sitali, etc., are only auxiliaries and not essential to the Yoga of meditation. There are many details discussed in Hatha Yoga concerning Pranayama. One of them, for instance, is that in retention a threefold lock (**Bandhatraya**) consisting of **Mulabandha**, **Uddiyanabandha** and **Jalandharabandha** is preferable. But these are all not directly related to the aim of Yoga. Pranayama is not the goal of Yoga but only a means to it. Ultimately, it is the mind which has to be subdued and Pranayama, etc. are the preparations. When one has to meet a great authority, many hurdles have to be overcome, and many lesser levels have to be satisfied with one's credentials. Likewise, we have these guardians of the bodily system, the Pranas, and they cannot be bypassed easily. They have to be given their dues. We have to do something with the body and the Pranas, befitting their status and function. We have our social problems and there are also personal problems. Social situations have to be tackled by the practice of the **Yamas**, and the system has to be calmed by the **Niyamas**. The Prana is a purely personal affair and its regulation is a precondition to higher discipline. A higher step is not to be attempted unless the lower need is attended to properly. There are no jumps but there is always a gradual progress through every one of the steps, though a step may be comparatively insignificant. By the practice of Pranayama, in this manner, is prepared the ground for a rhythm of the body, mind, nerves and senses. The Prana actually rings the bell to wake up everything in the system. The powers get roused when the Prana is activated.

The different Yoga scriptures detail the methods of Pranayama in lesser or greater emphasis. The **Hatha-Yoga-Pradipika**, the most important text in Hatha Yoga, stresses Pranayama more than the practice of Asana. What we are physically depends much on how our Pranas work. Healthy Pranas ensure a healthy body. We are not supposed to take in anything which will irritate the nervous system. The Yoga prohibits all extremes in practice. The Pranas are to be kept even throughout the year, in all weather conditions and mental states. The texts also enjoin great caution upon the Yoga practitioners.

There was a Sannyasin who read books on Pranayama, and thought it was all very good. In spite of instructions to the contrary by elders, the Swami went on practising Pranayama, concentrating his mind on the point between the two eye-brows, which should not be resorted to in the beginning stages without an expert guide by one's side. Once, he was at his practice inside his room for three days, and was found missing by others around him. After a search, it was found that his room was bolted from within and he was inside. No shouting by people could wake him and the door had then to be broken open. Even shaking of his body by others could not bring him to consciousness; probably his Pranas were locked up in a centre and could not move up or down. His **Guru** came and keeping his palm on the forehead of the student, he uttered OM, thrice. The practitioner came to his consciousness. People thought that he had attained **Samadhi**, but, to everyone's surprise, he was the same old person, with all his negative qualities, and exhibited no signs of one who had tasted Samadhi. Later, on his death, his body got so decomposed and melted that it could not be lifted and had to be swept. The student had no spiritual illumination, but only got into a knot through wrong Pranayama and spoiled his health in the end. Hence the insistent warning given in all scriptures of Yoga. The Prana should not be forced to get concentrated in any part of the body. One should not concentrate on any spot of the body above the neck, especially in the initial stages. Concentration on parts in the head directs the Prana to that centre, the blood supply gets speeded up to the area and it is then that generally people complain of headache, shooting pains, and the like. No meditative technique should be whole-heartedly resorted to without proper initiation. Also, one should not be under the impression that one can heal others by passing the Prana over their bodies. Beginners should not try these methods. One may pray to

God for the health or prosperity of any person to whom one wishes good-will, but one should not place one's palm or pass the Prana over another in the earlier stages of practice; else one would be a loser. What little one has gained through **Sadhana** might get depleted by such interferences. Out of enthusiasm, one is likely to exhaust one's **Tapas** in these ways. In advanced stages, where one is full with power, there is, of course, no such danger, for one cannot exhaust the ocean by taking any amount of water from it; only if the reservoir is a small well, there is fear of its being emptied. This is the reason why many seekers do not allow people to prostrate themselves before them and touch their feet. This rule does not apply to advanced souls, but Sadhakas should definitely be careful. The gravitational pull of the earth draws the Prana down and it tends to pass through the extremities of the body. Brahmacharins and, sometimes, also Sannyasins are often seen putting on wooden sandals, which are non-conductors of electricity, as a protection against this natural occurrence. If someone touches the feet of a student, the Prana which he has conserved may pass on to the other, by means of the contact. The Prana can be drained off by misdirection and overstrain. Let the Pranayama continue slowly, and let no one be quick in the practice.

The Pranayama is not to be done after one's meal. It is better done before food, on empty stomach. No sound should be produced during inhalation and exhalation. In sitting, facing the East or the North is beneficial. There are certain signs which indicate one's success in Pranayama. These signs, no doubt, cannot be seen in persons who practise the technique for a short while alone. A lustre in the body, new energy, unusual strength which cannot be easily diminished by fatigue, and absence of heaviness in the body, are some of the indications of progress in Pranayama.

## PRATYAHARA OR ABSTRACTION

We are still in the outer court of Yoga. **Asana** and **Pranayama** form the exterior of Yoga proper. The internal limbs are further onwards, which form its inner court. Pratyahara or the withdrawal of the sense-powers is where this inner circle begins. As Asana is a help in Pranayama, so is Pranayama a help in Pratyahara. Asana is steady physical posture; Pranayama is the harmony or regularisation of the energy within by proper manipulation of the breath. Pratyahara is the withdrawal of the powers of the senses from their respective objects. Pratyahara means 'abstraction' or 'bringing back'. As the rider on a horse would control its movements by operating the reins which he holds in his hands, the Yogi controls the senses by the practice of Pratyahara. To gain an understanding of the reason behind Pratyahara, we have to go back to our first lesson in Yoga. Why should we restrain the senses at all, would be the question. Yoga is the technique of the realisation of the universal. The individual is to be attuned to the cosmic, and this is the aim of Yoga in essence. The senses act as obstructions in this effort. While the individual tries to unite itself with the universal, the senses try to separate it therefrom by diversification of interest. The main activity of the senses is to provide a proof that there is a world outside, while the Yoga analysis affirms that there is really nothing outside the universal. When we try to think as the universal would think, the senses prevent us from thinking that way and make us feel and act in terms of manifoldness and variety. This is where most people find a difficulty in meditation. The senses do not keep quiet when there is an attempt at meditation. They rather distract the powers in the system within and retard focussing of consciousness. The senses release the energy along different channels of activity, the main courses being the functions of seeing, hearing, smelling, touching and tasting. As long as we see the particular, we cannot believe in the universal. No one would believe in the existence of universality, because no one has seen it. The senses seem to be bent on creating a difference between the seer and the seen. The fact, however, is that there is no real difference between the individual and the universal. The apparent difference has been created by the senses. One is hypnotised by them into an erroneous recognition. While one is omnipotent, they hypnotise one into the feeling of being impotent and one is made to undergo the pains of individuality. A millionaire can undergo the pains of penury in a dream. After a sumptuous meal, one may feel hungry in the dream-world. We have experience in dream of an expansive space, while we are confined within the four walls of a room. While we are in our own locality, we dream that we have flown to a distant land. A circumstance psychologically created becomes the cause of the difference in experience. Place, time and circumstances can be changed when the mind enters a different realm of consciousness. The senses in the dreaming state produce the illusion of an external world which is not there 'outside'. This means that we can see things even if they are not. It is not necessary that there should be a real world outside for us to see it. Dream makes the one individual appear as many. So two truths come to relief here: the one can become the many; and we can see a world which is not there.

This is exactly what is happening to us even in the waking state,—the same law, the same rule of perception, the same experiential structure. That we see a world does not mean that it should really exist, though it has the reality of 'being perceived'. Only when we wake up from dream we learn what happened to us in dream, and not when we are in dream. Just as the senses of the dream-condition entangle us in an experience of the dream-world, the senses of the waking state do the same thing to us. When the dream — senses are withdrawn, we

awake from dream; when the waking senses are withdrawn, we enter the universal reality. This is the reason why Pratyahara is to be achieved in Yoga, which is the way to the realisation of universality. If we do not restrain the senses, we would be in the dream of the world. When we bring the senses back to their source, the bubble of individuality bursts into the ocean of the Absolute. We do not partake of the nature of the world even as we are not anything that we see in dream. Pratyahara is essential to wake up man from the long dream of world-perception. These are subtle truths to be meditated upon, which are purifying even to listen. Even if one hears these truths, one's sins will be destroyed. This is the necessity for the practice of sense-control. As long as the senses cling to their objects, we are in a world. Yoga rises above mere world-perception to universal consciousness.

There are many methods of Pratyahara. The texts hold these means as great secrets. No one should seek to do meditation without purity of heart. One is not to enter the path unless the preconditions are fulfilled. One should not merely force the mind into meditation without purified feelings. Desires frustrated are great dangers. To approach Yoga with lurking desires would be like touching a bursting dynamite. Let the heart be free, for it is the heart that has to meditate and not merely the brain. Thought can achieve nothing when the heart is elsewhere and the feelings are directed to a different goal.

Pratyahara may be said to constitute the frontiers of Yoga. When one practises Pratyahara one is almost on the borderland of the infinite, and here one has superphysical sensations. Here it is that the need for a Guru is mostly felt. Here again does one experience tremor of body, flitting of mind, sleepiness and overactivity of the senses. When we attempt Pratyahara, the senses become more acute. More hunger, more passion, more susceptibility to irritation, oversensitiveness, are some of the early consequences of this practice in Yoga. To illustrate this condition we may give an example: if we touch our body with a stick or even an iron rod, we do not feel it. But our eyes cannot bear the touch of even a silken fibre, because of the subtlety of the structure of the eye-balls. So subtle does the mind become that it remains susceptible to the slightest provocation, impact or exposure. In the stage of Pratyahara we remain in a condition where we directly come into grips with the senses, as the police would come into a face-to-face confrontation with dacoits who were hiding themselves in ambush before and now fight with the police not even minding death. In a fight to death the strength of the fighting powers increases and gets redoubled at a pitch. If a snake, about to die in a struggle, bites a person, there is said to be no remedy, because its venom then becomes intensified in rage. The flame shoots up before passing out. Even so the senses, when they are grappled in Pratyahara, become overactive, sensitive and tremendously powerful. Here the unwary student may have a fall. What is one to do when the senses become thus active and fierce? One cannot bear the sight of sense-objects in this condition and here it is that one should not be in the vicinity of these objects. While one lives a normal social life, nothing might appear specially tempting. But now, at the Pratyahara stage, one becomes so sensitive that the senses may yield any moment. It is like walking on a razor's edge, sharp and cutting, fine and difficult to perceive. A little carelessness here might mean dangerous consequences. Subtle is the path of Yoga, invisible to the eyes and hard to tread. The Yamas and Niyamas practised earlier will be a help in this state. The great discipline one has undergone in the Yamas and Niyamas will guard one against the onslaught of the senses. Because of the student's honesty, God will help him out of the situation. This is the Mahabharata-war of practice, where one has to fight the sense-powers inclining to objects and enjoyments.

Pratyahara should also go side by side with **Vichara** or a careful investigation of every psychological condition in the process. The senses easily mistake one thing for another.



Samsara or world-existence is nothing but a medley of misjudgment of values. The senses cannot see Truth. Not only this; they see untruth. They mistake, says Patanjali, the non-eternal for the eternal, the impure for the pure, pain for pleasure and the non-Self for the Self. This is the fourfold-blunder committed by the mind and the senses. There is nothing permanent in this world. Everything is passing, a truth that we all know very well. Everyone knows that the next moment is uncertain and yet we can see how much faith people repose in the future and what preparations they make even for fifty years ahead. There can be nothing stable in the world because of the impermanence of the whole cosmos caught up in the process of evolution. Yet man takes things as permanent entities. The senses cannot exactly see what is happening in front of them. They are like blindfolded persons who do not know what is kept before them. It was the Buddha who made it his central doctrine of proclamation that everything is transient, and yet, to the senses, everything seems to be permanent, which means that they cannot see reality. There is not the same water in a flowing river at any given spot. There is no continuous existence of a burning flame of fire. It is all motion of parts, jump of particles. Every cell of the body changes. Every atom of matter vibrates. Everything tends to something else. There is change alone everywhere. But to the senses there is no change anywhere and all things are solid. Wedded to this theory of the senses, man is not prepared to accept even his own impending death. So much is the credit for the wisdom of the senses.

The senses also take the impure for the pure. We think that this body of ours is beautiful and dear and other bodies connected with it are also dear. We hug things as beautiful formations not knowing that there is an essential impurity underlying their apparent beauty. To maintain the so-called beauty and purity of the body we engage ourselves daily in many routines like bathing, applying soap, cosmetics, etc., and when these are not done, we would see what the body is, really. The true nature of the body gets revealed if one does not attend to it for some days. This is the case with everything else, also, in the world. All things manifest their natures when no attention is paid to them. When the body is sick and starved it shows its true form. In old age, its real nature is visible. Such is the beauty of the body— borrowed, artificial, deceptive. Why do we not see the same beauty in the body affected with a deadly disease, or when it is dead? Where does our affection for the loved body go, then? There is a confusion in the mind which sees things where they are not, and constructs values out of its imagination. There is an underlying ugliness which puts on the contour of beauty by exploiting it from some other source, and passes for a beautiful substance, just as a mirror shines by borrowing lustre from a light— it is light that shines and not the mirror, though we usually say that the mirror shines. We mistake one thing for another thing. The beauty does not belong to the body. It really belongs to something else which the senses and mind cannot visualise or understand. The Yoga scriptures thus describe how this body is impure. From where has the body come? Go to its origin and you will realise how pure that place is. What happens to it when it is unattended to, when it is seriously ill, and when it is robbed of its Pranas? Where is the beauty in the body from which the Pranas have departed? Why do we not see beauty in a corpse? What was it that attracted us in the living body? The reports of the senses cannot be trusted.

We also mistake pain for pleasure. When we are suffering, we are made to think that we are enjoying pleasures. In psychoanalytic terms, this is comparable to a condition of masochism, wherein one enjoys suffering. One is so much in sorrow that the sorrowful condition itself appears as a satisfaction. Man never has known what is true bliss, what happiness is, what joy is. He is born in sorrow, lives in sorrow and dies in sorrow. This grievous state he mistakes for a natural condition. "On account of the consequence that follows satisfaction of a desire, the

anxiety attending upon the wish to perpetuate it, the impressions produced by enjoyment, and the perpetual flux of the **Gunas** of Prakriti, everything is painful", says Patanjali. It is only the discriminative mind that discovers the defects inherent in the structure of the world.

The consequence of enjoyment is the generation of further desire to repeat the enjoyment. Desire is a conflagration of fire which, when fed, wants more and more of fuel. The desire expands itself. 'Never is desire extinguished by the fulfilment of it', is a great truth reiterated in the Yoga texts. The effect of the satisfaction of a desire is not pleasure, though one is made to think so; the effect is further desire. One cannot say how long one would continue enjoying; for it has no end. Man does not want to die, because to die to this world is equivalent to losing the centres of pleasure. The mind receives a shock when it hears news of death that is near. Desire is the cause of the fear of death. The consequence of the satisfaction of a desire should therefore teach a lesson to everyone.

Also, when we are possessed of the object of desire, we are not really happy at core. There is a worry to preserve it. One does not sleep well when there is plenty of satisfying things. Wealthy men are not happy. Their relatives may rob them of the wealth, dacoits may snatch it away, and the government may appropriate it. Just because we have our object of desire, it does not mean that we can be happy. One was unhappy when one did not have the object, and there is now again unhappiness because of its possession.

There is another cause of dissatisfaction. Unwittingly we create psychic impressions subtly in our subconscious mind through the satisfaction of a desire. Just as when one speaks or sings before a microphone, grooves are formed on the plate of a gramophone, and the sound can be relayed any number of times; so also when one has the experience of the enjoyment of an object, impressions are formed in the subconscious level and they can be relayed any number of times even if one might have forgotten them, though many births might have been passed through and even when one does not want them any more. The impressions created by an act of enjoyment are for one's sorrow in the future.

There is a fourth reason: the rotation of the wheel of the **Gunas** of Prakriti. Prakriti is the name that we give to the matrix of all substance, constituted of the properties called **Sattva**, **Rajas** and **Tamas**. Sattva is transparency, purity and balance of force. Rajas is distraction, division and bifurcation of one thing from another. Tamas is inertia, neither light nor activity. These are the three modes of Prakriti and our experiences are nothing but our union with these modes. We are dull when Tamas operates in us, we are grieved when Rajas functions, and we are happy when Sattva preponderates. We can be happy only when Sattva is ascendent, not otherwise. And we cannot always be happy, because Sattva will not rise at all times. The wheel of Prakriti revolves and is never at rest. Sattva occasionally comes up and then goes down. When it comes up we feel happy and when it goes down we are unhappy. In a moving wheel, no spoke can be fixed or be in the same position always. Happiness in this world, thus, is impermanent; it comes and goes. All this world, constituted physically and psychologically in this manner, is a source of pain to the discriminative mind. Even the transient joy of the world is found only to be the result of a release of biological tension, a titillation of nerves and a delusion of the uninformed mind.

We also mistake the not-Self for the Self, a very serious error we all commit daily. When we love anything, we transfer the Self to the not-Self and infuse the not-Self with the characters of the Self. The Self is that which knows, sees and experiences. It is the consciousness in us.

That which is seen or experienced and that which we regard as an object, is the not-Self. The object is not-Self because it has no consciousness. That a being like man has consciousness is no argument against his being an object, for what is seen is the human form and not consciousness. The 'objectivity' in things is what makes them objects. It is not the objects that know the world; it is unbroken consciousness which knows it. It is not the world that feels a world, but the knowing subject. The consciousness becomes aware of the presence of an object by a mysterious activity that takes place psychologically. How does one become aware of a mountain, for example? It is a little difficult to understand this simple phenomenon, though it is one that occurs almost daily. The mountain which is in front does not enter the perceiver's eyes or mind. It is far and yet the mind seems to be aware of its existence. It is not that the eyes come in contact with the object; the object does not touch the subject physically. How, then, does it know the object? One may say that the light rays that emanate from the object impinge on the retina of the eyes of the subject and the latter knows, then, the object. But neither has the object any consciousness nor do the light rays have it, and an inert activity cannot produce a conscious effect. How is, then, an object known? The secret of the relation between the subject and the object seems to be hidden beneath its outer form. It is the senses that tell us of our having had the knowledge of an object by means of light rays. The eyes alone cannot see, and the light rays alone cannot reveal the object. The light rays may be there, and the object may be there, but, if the mind is elsewhere, one cannot see it. Other than the instrumental factors, something seems to be necessary in perception. The mind plays an important role here. Now, is the mind a substance, an object? Or is it intelligent? The minimum that could be expected in perception is intelligence. We may suppose that the mind is intelligent, as we may say that a mirror shines. Even as the mirror is not what really shines, the mind is not intelligence. As it is the light that shines and not the mirror, it is some transcendent consciousness which illumines even the mind. It is not easy to understand the nature of this consciousness, as it is itself the understander. Who can explain that which is behind all explanation? It is the knowledge behind all understanding. Who is to understand understanding? It is the mysterious reality which is in us, by which we know everything, but which cannot be known by anyone else. This intelligence, or consciousness, acts on the mind even as light on a mirror. The mind reflects itself on the object even as a wall can be illumined by the reflection in the mirror. The object is located by the activity of the mind and the intelligence in it perceives the object. Intelligence does not directly act; it is focussed through the medium of the mind. A ray of intelligence passes through the lens of the mind and confronts the object. Intelligence beholds the object through the instrumentality of the mind.

How does intelligence come in contact with unconscious matter, which we know as the object? How can consciousness know an object unless there is a kinship between them? Granting that there has to be such a kinship, it cannot be said to be a material relation, as certain philosophies of materialism may hold, for matter has no understanding. It has no eyes, and no intelligence. Who, then, sees matter? Matter cannot see matter, as it is blind. Intelligence, without which everything becomes bereft of meaning, is different from matter. It is intelligence that knows even the existence of matter. How does it come in contact with matter unless the latter has a nature akin to it? Materiality cannot be the link between the two, for matter cannot be linked with consciousness. Unless consciousness is hidden in matter, consciousness cannot know matter. Matter, in the end, should be essentially conscious, if perception is to have any acceptable significance. There should be Self even in not-Self, consciousness should be universal, if perception is to be possible. But the senses cannot see the universal consciousness. They only see objectiveness, externality, localised thinghood. They

falsely project a phantom of 'outsideness' and create an 'object' out of the universal reality. The object is artificially linked with the subject. When the senses visualise an object outside, which appears as a material something, there is a transference of values taking place between the subject and the object. The Self within, which is universal consciousness, affirms its kinship with the object, but, as it does this through the mind there is love for the object. All love is the affinity which the universal feels with itself in creation. This universal love gets distorted when it is transmitted to objects through the senses. Instead of loving all things equally, we love only certain things, to the exclusion of others. This is the mistake of the mind, the error in affection when conveyed through the senses, without a knowledge of its universal background. While spiritual love is universal, sensory love is particularised and breeds hatred and anger. Individual desire brings bondage in its train.

The Self is mistaken for the not-Self, and vice versa, in the sense that the universal is forgotten and gets localised in certain objects and the senses commit the blunder of taking the non-eternal for the eternal, the impure for the pure and pain for pleasure. Pratyahara is greatly helped by this analysis, for the senses, by this understanding, refrain from clinging to things. The entanglement of the senses in their respective objects and their organic connection with the objects is so deep and strong that it is not easy to extricate consciousness from matter. Just as one cannot remove one's skin from one's body, it is difficult to wean the senses from things. The organic contact artificially created between the senses and objects should be snapped by **Vichara** or philosophic investigation. This is a stage in **Valragya** or dispassion for what is not real.

It is not necessary that in a state of Pratyahara the senses should always be active. Many a time they appear to lie down quietly and yet cause great disturbance to the student. When they are positively active, the student becomes conscious of them, but, when they resort to subterfuges, it is difficult to perceive them. The activities of the senses have stages or forms of manifestation. A mischief-maker might be maintaining **silence**, but thereby it does not mean that he is inactive, because he might be scheming over a course of action in which he wishes to engage himself at a proper time. At times, his activities might get **thinned out** due to the work of the police and when he is harassed from many sides. When he is overworked, he might get fatigued and in this condition, again, he may not do anything. Yet, it does not follow that he is free from his subtle intentions or that he is really free from activity. Sometimes, it might also happen that he **suspends** his activity for other reasons like the marriage of his daughter or the sickness of his son. This suspension of action does not also mean a closure of his plans. When all circumstances become conducive, he will resume his work in **full vigour**.

This is also the way of working of the desires. They may be **asleep, attenuated, interrupted** or actively **operative**. When we sleep, the desires also sleep; they regain strength for further activity on the following day. They also get tired and then cease from work for a while. They lie dormant (**Prasupta**) when there is frustration due to the operation of the laws of society, the absence of means for fulfilment, or the presence of something obstructing satisfaction. In frustration, the activity is temporarily stopped. When one is in an environment which is not conducive to the expression of desire, one suppresses it by will, and here it is in a condition of induced sleep. In cosmic **Pralaya** or the final dissolution, when all individuals get wound up in a causal state of the universe, the senses with their desires lie latent; they remain in a seed form. The desires are not wholly blind, because they know how to create circumstances for their expansion and fulfilment. Even instinct has intelligence. Sometimes intelligence gets stifled by instinct. Intelligence often justifies instinct and accentuates its work.

Though this may be one of the conditions of desire in ordinary persons, it gets thinned out and becomes thread-like in the case of students of Yoga. Sadhana attenuates desire, makes it feeble, though it is not easily destroyed. The desire loses some strength in the presence of the spiritual **Guru**, inside a temple or place of worship, because it is not the atmosphere for its exhibition. This is another condition of desire, where it remains feeble or thin (**Tanu**).

There is a third state of desire, where it may be occasionally interrupted (**Vichhinna**) in its activities. One may have love for one's son, but for a mistake committed or an unpleasant behaviour of his one may get angry with him. Here the love for the son has not vanished but is temporarily suspended in a state brought about by passing circumstances. This frequently happens between husbands and wives. Love is suppressed by hate and hate by love due to situations that may arise now and then in society. For the time being, the object of affection may look like one of hatred. We see, among monkeys, the mother-monkey will not allow her baby to eat and she may even snatch away from its mouth the piece of bread it has. This does not mean that the monkey hates the baby and we can also observe the extent of attachment the mother-monkey has for her baby. Love and hate are mysterious psychological conditions and we cannot know where we stand at a given time until we are strongly opposed by contrary forces. Sometimes one feels depressed and at other times one is in a mood of joy. There is often dejection and melancholy. Small unhappy events easily put out people, though all the while they might have been happy. Suddenly, also, they may be elated due to some joyful news conveyed to them. These are waves which arise in the lake of the mind due to the movement of the wind of desire in different directions. The mind dances to the tune of the senses.

There have been instances where seekers, for a long time, appeared to be sense-controlled persons and then began to indulge in unwanted activity. Sometimes, when no progress is tangible, one may think that one's efforts have all gone waste; but then suddenly one may realise also a great joy. This happened in the case of the Buddha. He lost hopes even on the day previous to that of his illumination. He had decided that his end had come. But the bubble burst the next day, and light dawned. Seekers may go down or go up on the path winding like a hill-road, with many descents and ascents. The student of Yoga should be vigilant and should not make decisions or pass judgments by looking at the moods of the mind day by day. Things may appear all-right for a time; but there may also be a cyclone of emotions subsequently, shattering one's hopes and expectations. This is the guerilla warfare that the desireful senses wage when one tries to control them or restrict their activity. When we constantly watch the senses, they show resentment and react and want to jump upon us. None tolerates restriction on one's freedom.

Whatever be the condition of desire, — sleep, attenuation or interruption — it is still there, and has not gone. It can gain strength at a convenient time. We may go on pouring water over fire with a view to extinguish it, but if a spark is left, though the large fire is put out, it may create a huge conflagration again. This happens often in forests, with a small log of wood smouldering in a corner. The spark that is left manifests itself in an opportune moment. Though the desire may be thin, it is not destroyed, and becomes powerful when suitable circumstances present themselves.

Desire, when it is placed wholly in favourable circumstances, becomes fully active (**Udara**) and then one cannot do anything with it, as with the wild forest fire. The raging flames cannot be put out with a bucketful of water. The student's little discrimination will get extinguished due to the might of desire. The whole world is fire, said the Buddha. Experience is the fire of

desire; the eyes are this fire burning, the ears and the other senses are burning with desire. The mind and the faculties have been caught up in this fire. The world is a burning pit of live coal, according to the Buddha. The four conditions mentioned are only a broad division of the working of desire. But it has many other forms in which it may lie concealed or act. The mind creates certain mechanisms within itself for its defence against attack from Yoga. It runs away from the spot where it can be observed and the student might miss his aim. And it can follow any of the four techniques mentioned already. It can divert its activity along another channel altogether. This is one of the defence-mechanisms of the mind. If the student in a higher state of mind observes that the lower mind is attached to an object, there will naturally be vigilance kept over it. But it employs a shrewd device of giving up that object and deftly clinging to something else, thus creating an appearance that the attachment has gone. Loves are shifted from one centre to another. The student might find himself in a fool's paradise, if proper caution is not exercised here. He might think that the affection has been snapped, while it is as hard as before, only fixed in another centre. The river has taken a different course and is inundating another village. When a tiger is being pursued, one does not know on whom it will pounce.

The mind also can resort to another method, different from this common technique. If one is persistent in spotting out the desire wherever it goes, it might stop going to any outer object, but be internally contemplating on the desired end. There can be enjoyment of an object within, if all other avenues are obstructed. One can imagine the objects and acquire a psychological satisfaction when all other channels are blocked. If the best is not available, the mind gets satisfaction in the next best, and if nothing is given, it will enjoy its object in thinking. If the vigilance goes to the extent of observing even this, the mind will try to manipulate itself by projecting its negative characters on certain persons or objects. If a small monkey is pursued by a bigger one, the former will make a chirping noise and draw the attention and support of the other monkeys to someone nearby, and then the whole group will jointly offer an attack on the third party, so that the original skirmish is forgotten by displacement of attention. There are people who try to become virtuous by pointing out the defects of others. Small persons become great by casting aspersions on noble souls. Wonderful is the trickery of the mind. The desireful condition will find an evil spot in someone or something, to the dissatisfaction and disgust of the vigilant mind, and thus side-track the activity of the latter. One might here become more conscious of the defects of the outer environment than of what is happening inside. In the meantime the lower mind works its way. Dreams, phantasies, building of castles in the air, seeing defects outside, are some of the defence-mechanisms which elude the grasp of the vigilant intelligence. Whatever be one's efforts at subduing the mind, the same will never be too much before the impetuosity of the senses. The Bhagavadgita gives a warning when it says that the force of the senses may sweep over like a whirlwind and carry away one's understanding. The Manusmriti says that the senses have such power that they can drag away even a wise man's mind from the right course. The Devimahatmya says that **Maya** can pull by force even the minds of those with much knowledge.

In Pratyahara, reactions are often set up and the student may get frightened about what is happening. Patanjali, in his Sutra, details out the difficulties. Apart from the positive hazards mentioned above, there are certain other negative types of problems that come on the way. Illness (**Vyadhi**) may come upon one due to indiscriminate eating, pressure exerted on the Pranas in one's practice, undue exposure, over-exertion, etc. Sickness is a great obstacle in Yoga. Sickness may be physical or psychological, engendered by one's disobedience to Nature

or by reactions to one's practice. It can so happen that the student gets fed up with everything after years of practice and concludes that all things are useless. He gets into a mood of despondency (**Styana**). He may start thinking that he is alone and there is no one to help him. This thought may become so intense that he may not be able to think of the ideal before him. Outwardly, there may be weakness, recurring head-ache and sleeplessness. He may not get sleep for days together. There may develop pain in the body and absence of appetite for food. The stomach may lose the strength to digest anything. These are temporary reactions from the Prana and the mind under the process of control. These are passing phases of which one need not be alarmed. Due to concentration of mind on a particular line (not spiritual concentration but concentrated attention on a particular effort) one may have occasional irksome feelings. These are outer symptoms which may annoy the student for a considerable time. Pratyahara is, in a way, a tussle between the inner and the outer nature. This should explain the reason behind reactions. The inner war is as complicated as the outer and there are as many manoeuvres employed inside as in wars outside. The inner battles are more difficult to win than the outer ones, because in the outer several persons and tools can be employed, while in the inner no such things are available. The inner war is perpetual, without rest. A truce seems to be declared only in sleep, swoon and death. There may come about a languishing state of the body wherein one cannot sit even in an Asana. The student feels tired even of meditation. Dullness that sets in may make all things slow and one starts taking things easy without the enthusiasm and vigour with which the practice commenced. This happens after a few years of effort. Styana is a condition of sluggishness of the body and mind. Also a kind of doubt (**Samsaya**) may start harassing the mind because of there being no palpable progress in Sadhana. One does not know how far the destination lies. The student trudges on but does not know the distance covered. There is no guide-map to indicate the distance yet remaining. The inability to know where one is standing creates uncertainty in the mind. Doubts may also creep in by study of too many books of a variegated nature written by different authors, each one saying something different from the other. It is with difficulty that one becomes a good judge of the multitude of ideas served through conflicting literature. Absence of a proper understanding of one's true position is a cause of doubt, on account of which one changes the place of residence, changes one's Guru, changes one's Mantra, changes the mode of meditation, etc. These changes are done with the hope that some sizeable result will follow from them. But in the changed condition one finds oneself where one was and feels a necessity to make a further change. It is not easy to realise where the real mistake lies. Such a dubitable character is an obstacle in Yoga. The reactions that the mind and senses produce take many forms and the instability of the mind whereby one does not stick to any one thing or place is an instance. Stickability to one thing is also a great concentration of attention and hence the difficulty in its practice. The mind gets bored with seeing the same people, same place and the same things. There is desire for variety due to disgust for monotony. This is the outcome of doubting, due to which the student gets lost in the wilderness of life. The state of mind wherein it is unsettled and is confused by heedlessness (**Pramada**) is another obstacle. Doubts arise on account of carelessness in thinking. The student has allowed the enemy an entry while in sleep and he wakes up when the enemy has already taken possession of him. Because of want of vigilance, the calamity has befallen him. Once we are convinced of the validity of the practice and the competency of the Guru, what need be there for a change? How did this happen? It occurred because one had no conviction even before. A faith that can be shaken up cannot be called a conviction; it is only a temporary acceptance without proper judgment. No success in any walk of life is possible without a correct assessment of values. It would be foolish to go headlong without considering a

situation from all sides, with its pros and cons. It is not good to jump into a mood of emotion in Yoga, for Yoga is not a mood of the mind. Yoga is steadfast practice in which one's whole being is dedicated. The student should be firm in his views and substantial in the core of his personality. He should not reduce himself to a silly person who can be changed by the empty logic of people. The student's understanding has to be powerful enough to withstand and overcome the argumentation of the senses. Once he listens to the plea of the senses, he will believe in the reality of outer circumstances rather than the inner significance of Yoga. Pramada, or carelessness, is verily death, says Sanatkumara, the sage, to Dhritarashtra. Heedlessness is death; vigilance is life. This is more true in the case of spiritual seekers. A kind of lethargy (**Alasya**) in the whole system, bodily and mental, sets in as another obstacle. One will not be doing any meditation but only drooping heavy with idleness. This is the **Mohana-Astra** or the delusive weapon cast against the seeking mind in its war with desire. Lethargy paralyses the action of the mind to such an extent that the mind cannot even think in this state. The thinking power goes away, **Tamas** creeps in, and one becomes torpid in nature. The Yogavasishta says: 'If it were not for idleness, the great catastrophe, who would not be successful in the earning of wealth or learning?' Lethargy puts a stop to onward progress. Again, this lethargic condition is not to be mistaken for a mere inactivity of the body and the mind. It is rather a preparation for a contrary activity that is to take place after a time, and it is comparable to the cloudy sky, looking dull and silent, before the outbreak of a thunder and lightning. Just as lack of appetite is only an indicator that the body is going to fall sick, lethargy is an indication that something adverse is going to happen. Keeping quiet, saying nothing, doing nothing, is dangerous to the student of Yoga. One does not know when the bomb will burst. Torpidity is a breeding ground for the mischief of the senses and their coterie. They first paralyse the person by lethargy and then give him a blow by sensual excitement (**Avirati**). It is easier to kill a person when he is unconscious. The student is put to sleep by **Tamas**, and then there is a violent activity of the senses. The cyclonic wind has risen from the dusty weather. The mind jumps into indulgence of various sorts and this is what they call a 'fall' in Yoga. Having fallen into this condition, to mistake it for an achievement in Yoga is, indeed, worse. Such mistaking of delusion for success is the other obstacle, the illusion (**Bhrantidarsana**) by which one thinks one is progressing higher while falling down. The senses whip one to dance to their tunes and one also gets induced to a hypnosis by the senses. Even if, by chance, one recovers consciousness from this unwanted condition into which one has been led, it is not easy to regain the ground that has been once lost. Losing the ground (**Alabdhabhumikatva**) is a further obstacle in Yoga. One cannot start one's practice again with ease, due to the Samskaras created by the ravaging work of the senses during the state of gratification. The lack of ability to find out the point of concentration (**Anavasthitatva**), even if the ground is to be gained with difficulty, is a serious obstacle, again.

The nine conditions mentioned above are some of the major obstacles in Yoga, in addition to the psychological complexities to which reference has been made already. They cause the tossing of the mind and its drifting from the path. Here the student has to be cautious. But there are certain other minor obstacles, of which at least five may be named as the chief ones. One of them is pain (**Duhkha**) which takes possession of the seeker. There is a sense of internal grief annoying him constantly. 'Where am I and what am I doing', is his silent sorrow. It is all darkness and there is no light visible in the horizon. This brings in an emotional depression (**Daurmanasya**) and one becomes melancholy. One sees no good in anything and no meaning or value in life. Life loses its purpose and it is all a wild-goose chase. This becomes the conclusion after so much of effort in the practice of Yoga. This is the point at which the seeker reaches at



times, a condition well described in the first chapter of the Bhagavadgita. 'It is all hopeless' seems to be the cry of Arjuna. This is also the cry of every Arjuna in the world, of every man, every woman and everyone who rotates through the wheel of life. While one attempts at regaining strength by picking up one's courage, there sets in nervousness (**Angamejayatva**). The body trembles and one cannot sit for meditation. The student is nervous about someone saying something about him, and so on. There is also an incapacity to tolerate anything that happens in the world. One develops sensitiveness to such an extent that even a small event looks mountainous in importance. There is tremor and uneven flow of the Prana. Irregular and unrhythmic inhalation and exhalation (**Svasa-prasvasa**) disturbs the nervous system and, indirectly, the mind.

### PEACE OF MIND AND SELF-CONTROL

What are we to do when we are in the midst of these opposing forces? Many methods are prescribed, but the first one mentioned in the Yoga texts is what the patient does when he falls ill. He does not start analysing his body, but goes to the doctor. It is better for the student to go to the Guru and take the advice of his superior wisdom. **Ekatattva-Abhyasa** is a famous recipe of Patanjali. **Ekatattva** means 'one reality', 'one objective', 'one target'. **Abhyasa** is 'practice.' So, his prescription is repeated resort to one concept, one truth. In practice, the student is to take only one item at a time. This term, Ekatattva-Abhyasa, is a broad one, meaning many things. What is the one reality? Teachers have given many definitions. Patanjali does not offer to define it. Let not the one reality come first. It is better that the Guru comes instead. Concentration on reality comes later, because it is like the taking of the medicine, and the medicine is yet to be prescribed. Let no one define reality for oneself, for the definition may be a wrong one and one may go to extremes in an emotional enthusiasm. Discretion, they say, is the better part of valour. The 'practice of the one reality', taken in its simplest meaning, from the point of view of the uninitiated novice, may be regarded as a kind of concentration on any given object or one thought. This is, in short, what they call **Trataka** in Yoga. Trataka is the fixing of one's gaze, either externally or internally, on a point of attention. Together with this process, a breathing exercise may have to be practised to calm disturbances in the mind. Patanjali asks us to expel breath (**Prachhardana**) and retain it (**Vidharana**). Some think that this is instruction for inhalation and retention. A deep inhalation and retention may be an immediate remedy, but not a final one. It is not a medicine but a first aid treatment provided, tentatively. The needed remedy will be prescribed later on. Expel breath and hold on, and with this, think of one thing alone, is the teaching. Trataka is external or internal, the latter being a little more difficult than the former. While external Trataka may take the help of the vision of the eyes, the internal one has to employ the mind solely. Hence, external Trataka is advised as the first step. Here, the student may gaze at a point or a dot. It is difficult for most people to stick on to this practice, because they do not have a long-standing regard for a dot,—they cannot love it. However, the psychological part of Trataka is to focus the mind on one point, and this is done even by habituation to a dot. But it can be made more interesting by placing a picture of one's **Ishta-Devata** (chosen deity) in the front. Krishna, Rama, Devi, Siva, Vishnu, Buddha, Christ, or any other ideal which is to one's satisfaction may be the object of Trataka. Gaze at the picture. Look at the divine face and draw inspiration from the mighty source, and offer prayers. This outer gaze or visualisation may be practised for a considerable time. Later, the gaze has to be fixed mentally on an internal picture. This method will be more appealing than looking at a dot or a point, though the later, too, is effective enough, if one accustoms oneself to it. There are

also persons who prefer to concentrate on certain **Chakras** (psychic centres) in the body, and this may be called a sort of internal Trataka. A Chakra of the body, picture of the Ishta-Devata, dot, point, etc., are objects in the lower forms of Ekatattva-Abhyasa. There are finer ones which will lead to meditation proper in a higher sense.

These practices bring a temporary peace to the disturbed mind,—expulsion and retention of breath, and attention on one thing to the exclusion of others. But Patanjali has certain other psychological exercises to assure peace to the mind. While Ekatattva-Abhyasa is a personal attempt that the student makes from his own side, without concern to society, there comes a call from difficulties of a social nature. Whatever be the student's effort to carry on his practice internally, there are occasional happenings from outside which cause concern and sometimes agitation. Something has to be done with these sources of trouble and methods have to be adopted for dealing with people. The achievement is to be such that there should be no reaction from persons in regard to oneself. To the extent there is reaction, there is also disturbance. Patanjali is of opinion that these reactions are due to one's weaknesses and an incapacity for self-adjustment with others. Here I am reminded of a philosopher's saying, which exhausts the teaching on social conduct for the acquisition of mental peace: 'Give me the will to change what I can, the power to bear what I cannot, and the wisdom to know the difference.' If you **can** change a thing, there is no anxiety. If you **cannot** change a thing, there should, again, be no anxiety, for there is no point in worrying about what cannot be done. Anxiety comes in when you try to do a thing which you really cannot do. This is lack of 'wisdom to know the difference' between the 'can be' and the 'cannot be.' There are the 'good' people, 'bad' people, 'happy' people and the 'unhappy' people. We have daily to deal with these persons when we come in contact with them. What should be our attitude when we meet a good person? Not one of jealousy, for that will not bring peace to the mind. We have to be happy (**Mudita**). There is the story of an ancient philosopher who saw a well-dressed and beautifully ornamented graceful person, and exclaimed, 'how happy I am!' When the latter asked him why he should be happy on seeing another's prosperity, he replied, 'it does not matter whether you have it or I have it. I am satisfied that it is.' The limited mind wants to own things for itself. In existence there is really no such thing as 'belonging'. Things **are**. 'To belong' is not part of the law of the universe. If we see a good person we should be pleased that goodness exists in the world and not be intolerant because it is seen in another person.

There are also the bad and the wicked ones who do harm to others and delight in others' pain. Though the various laws prescribe different reactions towards these people, Patanjali is mainly concerned with the attitude of a student of Yoga in regard to them. He suggests indifference (**Upeksha**) towards undesirable elements. We may ignore the very existence of such a person and by that we get freed from having to deal with evil. It simply does not concern us; our reaction should be such that there will not be any counter-reaction from others, and for this we have to keep a balance of mental attitude. It is not always necessary that we should be judging or passing remarks on people even if we may regard them as a nuisance. Non-interference will obviate many of our troubles in life.

To the happy we should show kindness (**Maitri**) and to the grieved we should show pity (**Karuna**). This fourfold attitude is meant to avoid mental disturbance due to external causes or the presence of certain persons and things which require of us some sort of relationship with them. Where, however, we have absolutely no relations of any kind, the difficulty does not arise.

Side by side, there is a necessity for the development of dispassion (**Vairagya**) and for continued practice (**Abhyasa**), which two, when carried to perfection, are the whole process of Yoga. The student should not do anything which will excite the senses. Pratyahara is not possible without a detached consciousness. Dispassion is not any force exercised by the will, but, rather, an understanding. The Yoga texts say that there are various stages of dispassion and one cannot suddenly jump to its pinnacle. The first stage is called **Yatamana-Samjna**, or the consciousness of effort necessary towards the attainment of dispassion. 'I am fed up, and I want to be free', is such consciousness, an attempt towards the achievement of success in the chosen direction. The second stage is **Vyatireka-Samjna** or the consciousness of separating the essentials from non-essentials in the effort. Here, the student sifts the situation of his life, whereby the necessary and the unnecessary are discriminated and the true target of effort properly fixed. What really causes attachment, worry and anxiety has to be clearly known and diligently avoided. It is not that the whole world troubles a person always; only certain things seem to be needing attention. In the beginning, one might think that the whole world is bad, but slowly one realises that a few situations alone are one's troubles. There comes the third stage where one confronts the actual point of the trouble and a single cause is detected from among the several suspected ones. This is **Ekendriya-Samjna**, or the consciousness of the 'one sense' which is the sole cause of the difficulty on the way. The student thought once that the tongue was troubling him or the eyes were the trouble, etc. All the senses were held under suspicion and watched, as the police would make an initial arrest of all those whose bona fide is doubted in a case on hand. When the guilty one is found out after examination, the others are released. First, all the senses are rounded up; and then it is discovered that the mind alone is the mischief-maker. Here, in the third stage, the culprit is caught red-handed. The fourth stage is **Vasikara-Samjna** or the consciousness of mastery on account of absence of longing for all things, whether seen or heard. Nothing that is seen in this world, and none of the joys of heaven which are only heard, can now attract the student of Yoga. It is not so much a physical isolation of oneself from objects as freedom from craving (**Trishna**) for them. The 'will-to-pleasure' is the evil, not the objects which are made its instruments. It is immaterial where one is placed; one cannot run away from the world, for it is everywhere. Desirelessness (**Vaitrishnya**) is supreme control (**Vasikara**). Distance from objects is not dispassion, for while the objects go, the longing does not go says the *Gita*. One is not in physical contact with objects in dream, and yet one enjoys them there. Pleasure is excited even when objects are not physically present. Contrariwise, there is no pleasure even if there be objects in one's proximity, if only the mind is detached from them. Thinking of objects is the first stage of desire. By thought one brings oneself near to them. Complete mastery is that condition in which the senses do not long for and the mind does not think of objects. When these do not function at all in relation to objects, that is said to be the highest dispassion and the zenith of Pratyahara.

To enable self-control, we can effectively take help from the symbol given in the **Kathopanishad**, wherein the senses are compared to horses, the body to the vehicle which they drag, the sense-objects to the roads along which the vehicle moves, the intellect to the driver, the mind to the reins controlling the horses and the individual soul to the rider in the vehicle. The driver directs the horses by means of the reins, the leather-strap or rope which he holds in his hands. This body of ours is the vehicle pulled by the horses of senses. The analogy, in a slightly different form, comes also in Plato, who, perhaps, never knew the existence of the Upanishads. The significance of the symbol is how we have to conduct ourselves in order to be successful in life. The entire life of a human being has to be one of **Pratyahara** in varying degrees. The driver is always cautious that the horses do not hurl the chariot into a ditch, and

cannot afford to lose hold of the reins at any time. Vigilance is life, and life is Yoga. A good life is one of perpetual effort in the control of the senses, the passions of the appetitive self. The restive horses run amuck if they are not properly directed, and the vehicle may not reach its destination. They are usually wild and bent upon going their own way. When they tend to go out of direction hither and thither the driver tries to bring them back by pulling the reins. Even so has one to bring the senses to the point of control. The Upanishad exhorts that the senses are extrovert in their activity and can never look within. Rare indeed is that person who, in the midst of the ravaging senses, finds time to behold the light inside. The senses live in a world of objects of **Samsara** or earthly existence, and the need for **Pratyahara** therefore is on account of the necessity to rise from the mortal to the immortal. The Upanishad prayer is: 'Lead me from the unreal to the real, from darkness to light, from mortality to immortality' This is the aim of self-restraint of Pratyahara, in Yoga.

**Abhyasa** is steadfastness in assiduous practice conducted with patience, unremittingly. The practice is not merely to be regular but also attended with a deep love (**Satkara**) for it. It should be carried on for a protracted period (**Dirghakala**) and without break (**Nairantarya**). The continuity of practice should be full with devotion, for, when it is merely forced on the mind without its liking, it will not lead to success. Even a baby does not like to be controlled by force; it craves for affection. The mind has to be made to understand where its blessedness lies. Unless there is understanding there cannot be love, and without love there is no effort. One cannot blindly be thrust into something and made to have a liking for it. **Vairagya** and **Abhyasa** are both results of a great understanding (**Viveka**), a discriminative grasp which is the basis of Yoga. The appreciation necessary is not merely an opinion that one holds, but a firm conviction. To fix oneself in a perpetual attitude, and not to have varying moods, constantly changing, is **Abhyasa**. There should be a uniformity of conduct on account of perception of a harmony in things. People change their opinions because their judgments are not correct. Sufferings in life are partly due to one's slavishness to moods and hasty judgments which one makes of persons and things. Spiritual practice is effort at fixity of consciousness. Ekatattva-Abhyasa, mentioned earlier, is such steadfastness in one reality, a concentration of oneself on a chosen ideal or a given mode of conduct. It is not easy either to cultivate **Valragya** or be steady in **Abhyasa**. Hard labour is necessary. To keep oneself balanced in the midst of the tumult of the world is not a simple task. The process of Pratyahara will reveal that life is a battle, a struggle for existence.

The mind becomes steady by conservation of energy through these efforts at self-control. When the powers of the senses get attuned to the mind, so that they have no existence of their own apart from the mind which is their source, there is **Pratyahara**. The prodigal sons now return home. After a life of long dissipation, the senses come back to their resting place. There is now no flickering of mind but only a steady flame of illumination. It is fully concentrated and moves not from the thought of its goal.

### DHARANA OR CONCENTRATION

Now comes Yoga in its essential essence, and now also begins the last stroke that the Yogi deals, which decides his fate. This is the stage of **Dharana**, or concentration of the whole of one's psychic being (**Chitta**). A perennial flow of **Dharana** is called **Dhyana** or meditation. If Dharana is the drop, Dhyana is the river. Many concentrations make a meditation. Qualitatively they are non-different, but functionally there is a distinction between them. In his work, 'Concentration and Meditation', Sri Swami Sivanandaji Maharaj has explained the subject in great detail.

## YOGA DARSHANA

Different schools prescribe different methods of concentration. The Buddhists have their own method, and the Jains another. The orthodox systems in India have various techniques of their own. The way in which one concentrates one's mind determines to some extent what kind of person one is and what **Samskaras** or psychic impressions are within oneself. The nature of the target one chooses also is a clue to one's inner make. When the student enters into Dharana, he can know something of his personal structure. He becomes an observer of himself and an object of his study.

The rationale behind the practice of Dharana has been earlier explained under the context of Pratyahara. The reason behind the effort at concentration of mind is the same as that underlying the need for Pratyahara. It is a psychological necessity with a deep philosophical background. Unless the 'why' of concentration is properly answered, one will not have satisfaction within and hence cannot take to the practice whole-heartedly. Many students desire to practise concentration. If they are asked 'why', they have no good reply. There should be clarity first, for it is the index of conviction and an absence of it is a lack of any settled ideal before oneself. Concentration is the channelising of the Chitta or the psychic structure within towards universality of being. This goal is achieved by many stages, with a graduated movement of the finite to the infinite.

It was pointed out that worry and grief constitute an obstacle in the practice of Yoga. As a matter of fact, Patanjali specially mentions these as some of the central opposing powers in the field of Yoga. Unfortunately, life is always beset with sorrow and if we are to search for a man free from vexation of every kind, we would, perhaps, not find one. Yet, Yoga cannot be successful if mental stress is to pursue man like a hound, wherever he goes. It is necessary for one, before any attempt at Pratyahara, Dharana or Dhyana, to extricate oneself from these tormenting forces of the world. And the student may, from the point of view of this situation, be able to understand what an amount of effort is necessary on the path to keep the mind in balance, for **balance** is said to be Yoga. It is only when the balance is upset, due to some factor in life, that worry sets in. Hence, the first step in Yoga is not Pratyahara or Dharana, but a psychological disentanglement, or a stock-taking as people do in business, and a striking of the balance-sheet of the inner world. One has to find out where one stands. How can one do concentration or meditation if pains are to eat into one's vitals? There are many problems that are brought upon oneself through economic situations, social circumstances, family conditions, etc., as also personal health and mental stability. These are important aspects that have to be taken into consideration. Supposing that the student is deeply annoyed with someone, will he be able to sit for concentration at that time? No. Because the mind is already engaged in something else and is not prepared for concentration. It has already been given some work and it is trying to reconcile itself with negative conditions that have been thrust upon it. Yoga is a positive state, different from all moods of the day. There is nothing of the negative in the Yoga way of life, neither in the mind nor in the perspective of one's vision. Misgivings about Yoga are due to a want of proper understanding of its meaning. All anguish is to be set right. How to do this is a personal problem. It has to be dealt with on an individual consideration, as the answer varies from person to person. Just as a physician does not treat patients collectively but pays them all individual attention, each question has to be taken separately and solved, unless they are all of a similar character.

It need not be emphasised that a Guru is necessary, and also one should be capable of practising sense-control, especially sex-control. The student cannot desire the things of the world and also the beatitude of Yoga. Again, treading the path of Yoga always implies some loss in the eyes of the sense-world. The student should decide what he wants. Does he want

Story of Hanuman  
Story of Bhishma

comfort, praise, name and fame, etc., or is he honest in pursuing the way of self-restraint and concentration of mind? The attempt at Yoga can be shaken up in the earlier stages by such pressures as hunger, heat, cold and the need for a proper place to live. There should be no other necessity of a student. It is necessary to minimise desires. When one takes to Yoga, one has to be honest with it. There cannot be any joke in Yoga or an experimenting with it to see if some miracle comes out of it. The entire being of the student goes to Yoga and not merely a part of his personality. Therefore, self-analysis is of paramount importance here, and he alone can answer his questions finally, for these are so personal that they are related to his own thinking and he alone can solve them. Many of our problems arise not from conditions outside but from our own thinking. We expect some events to take place in the world. But they do not occur. What are we to do, then? Are we to change the world? If we try to change external conditions, we often become victims of disappointment, the reason being that the world is not wholly outside us. We have either to adjust the world to ourselves or ourselves to the world. Many have attempted the former alternative, but they all have gone the way they came. First of all, we have to learn to live; otherwise, we would be the losers and no one will hear our cries. This is the way of self-analysis, whereby the student understands his current condition. The analysis of bodily and social relations should also be carried further into moral and spiritual questions, for only then can there be concentration and meditation of the mind. There should be balance of powers not only in the social and economic levels, but also in the mind and soul. There should be contentment with the creation of God. Here the student is truly pleased, and this pleasure itself is an act of concentration. As concentration of mind has much to do with inner satisfaction, there cannot be concentration of mind when there is unhappiness. An unhappy man cannot be a student of Yoga. We do not go to Yoga because people do not want us in the world, but because there is something substantial and positive in Yoga.

Psychological contentment brought about by self-analysis is great help in concentration. Sometimes, when one is affected too much by thoughts of the contrary, thoughts pertaining to things and conditions opposed to or different from the aim of Yoga, Patanjali says that one has to practise thinking or the feeling of the opposite (**Pratipaksha-Bhavana**). This is to affirm the opposite of what is happening. If a particular sense-organ is troubling the student, he gives intense work to the other organs so that the energy will be drawn by them, and the troublesome element is divested of strength. If one is sexually agitated one might think of Hanuman or Bhishma. Let the mind think how Hanuman acquired his powers, his character and his glory, or the prowess of Bhishma, and meditate on them. The desire would slowly wane because of the higher thought occurring to the mind by continued contemplation. If one is prone to be angry, one might think of the Buddha. What a calm personality, —poised, kind, sympathetic, sober, unagitated by events taking place outside, a veritable pacific of understanding and affection. Then the anger goes away. When anger overpowers the mind, such thoughts would not naturally come to it. But a daily practice will create in the mind **Samskaras** or impressions which will in course of time prevent the rise of such negative thoughts and, even if they come, they will not be vehement or powerful enough to disturb internal peace. This is the method of 'substitution' in psychoanalysis.

The three methods which the mind employs usually are repression, substitution and sublimation. Sublimation is the proper course to adopt, but it cannot always be done for obvious reasons. People repress desires into the subconscious due to social taboo, but later on this causes complexities. Repression is not a remedy. When one cannot fulfil one's desires, one swallows them, which, in the long run, become complexes that may turn into illness of various

kinds. The moods of people are nothing but the occasional eruption of repressed emotions and attitudes. Repression is not the method prescribed by Patanjali, though he suggests substitution as a middle course leading to sublimation by Yoga.

The point of concentration may be external, internal or universal. The student may think something outwardly, inwardly or not either way but an invisible something. Any means may be chosen for the purpose of concentration. The outer thinking may be regarded as the beginning, the inner thought as the middling state and the thought of the universal as the last stage. One begins with the outer, goes to the inner and reaches the universal. We see the world outside and we always think of it, because we feel it is real. The thought of the world cannot be set aside because reality cannot be ignored. If the mind perceives reality in the world, it cannot be abandoned because reality is never an 'other' to oneself. We artificially bring about a concentration in our mind when it is otherwise engaged in what it regards as real. Here, we naturally become failures. So, before starting the practice of concentration, the student has to establish a proper relation with the world and society by the practice of the Yamas and Niyamas. If the world is up in arms and cudgels, one cannot practise Yoga by being in it. For peace with the world and peace with oneself, Patanjali prescribes the Yamas and Niyamas, respectively. Asana and Pranayama are intended for establishing peace and harmonious relations with the muscles, nerves and the vital force. Pratyahara establishes peace with the mind. Yoga is the science of peace. The world outside having been properly co-ordinated with our personality by the Yamas and our having come to proper understanding of ourselves by the Niyamas and by Vichara or self-analysis, having also achieved some sort of control over the muscles by Asana, the nerves and Prana by Pranayama, having brought compromise within by Pratyahara, the student is face to face with the problem of concentration.

What is one to concentrate upon? First of all, the point of concentrations to be external, so that one may concentrate with greater ease, because the mind has always a tendency to go outward. But this need not mean going senseward. We may give the mind some freedom, of course, but it should be within a limited circle. The ambit of the activity of the mind should gradually become smaller and smaller. One moves, but in more and more limited circles. The circle of the mind's work becomes smaller as it rises to higher states of concentration. In the most initial stage, the student can concentrate on any one point. A wide margin is given in the beginning as is done with a child or a wild animal under training. **Satsanga** and **Svadyaya** are some of the methods which one can adopt in limiting the activity of the mind to smaller circles. Instead of going to any place at leisure, one attends Satsangas or visits holy places or shrines. And instead of browsing through all sorts of literature at random, one reads philosophical and elevating scriptures. All this is an achievement in the concentration of mind by way of limitation of the circle of its activity. Instead of chatting with persons at any time, one restricts speech only to a necessity. The long rope has been cut short. The radius has been reduced in length. This practice is the beginning of a true religious life. Having lived a life of religiousness rather than that of worldliness one further tries to limit the circle of the mind in Yoga. And now, the stage has come when, instead of going to holy places, one settles down in one place for a spiritual way of living, and one has pinned the mind to a still smaller circle. Having settled in a particular place, one chalks out a daily programme which should be such that it will not contain any item that is not directly connected with the practice of Yoga. Occasionally, a few may be indirectly related, which, however, are to be slowly snapped later by gradual effort and only the direct connections with Yoga be maintained. The programme of the day which the student chalks out for himself depends entirely upon the aim of Yoga, which is the determining factor in the day's

programme. What he will do during the whole day will depend on what he wishes to make of his entire life, for many days put together constitute life. The daily programme should therefore correspond to the life's programme. Nothing non-spiritual may engage the attention of the student on any occasion. In the programme of the day, certain items should be essential, such as study of scriptures (which one cannot dispense with until one gets so absorbed in the mind that there is no need for any study). Sacred study is necessary because in such study one keeps oneself open to higher thoughts, ennobling one's character. Simultaneously with this practice, there should be recourse to **Japa** (repetition) of the **Mantra** (mystic formula). Japa is directly connected with Dhyana. The relation between Svadyaya, Japa and Dhyana is sequential and very significant and they form a complete course of Yoga. Japa is a more intensive Sadhana than Svadyaya and Dhyana more intensive than Japa.

**Dharana, Dhyana and Samadhi** are considered as the internal and true Yoga, while everything else is an external accessory to it. Yama, Niyama, Asana, Pranayama and Pratyahara constitute the external (**Bahiranga**) Yoga, while Dharana, Dhyana and Samadhi are the internal (**Antaranga**) Yoga. The internal Yoga is a pure activity of the mind-stuff (Antahkarana), independent of the senses. While the senses had a part to play in Pratyahara, they do not operate in Dharana, and further. We have come nearly to the innermost point of the personality and the outer activities as well as relations are given up. The mind has become powerful because now it does not waste energy through sensory activity. Most people complain that the mind is weak, that the will has no strength, because much of the energy leaks out through the channels of the senses. The senses are factors of dissipation of the centralised energy in the human system and until this channelisation of energy by way of sensory activity is stopped, the will would remain naturally weak and this is why so much emphasis is laid on the control of senses. The mind which conserves energy in itself becomes more powerful than it appeared earlier. It is now ready to gird up its loins for the ultimate steps in Yoga,—concentration and meditation. It has nothing to vex it, because it has severed all its connections outside by an inner withdrawal. Concentration now begins.

Concentration does not come suddenly, in spite of all efforts on the part of a student. The mind has been habituated to think in terms of diversity and to turn it away from multitudinousness and to bring it to a point is really hard to achieve. The mind does not accept it. In the beginning, there is repulsion and later on there arises difficulty in the practice of concentration. But if the practice goes on with proper self-analysis and understanding, the mind will be able to appreciate what it is for and what it is expected to do. Any unintelligent activity is not easily taken in by the mind because thought is logically constructed. Before making preparations for chalking out a programme one should try to be methodical and logical in thinking, for the mind will not accept chaotic ideas. It appreciates only system, symmetry, harmony, beauty, order, etc. The mind dislikes anything thrown pell-mell, because it is made in an orderly fashion. Without knowing the why of it, one does not like anything spontaneously. The way in which the mind functions is what is known as logic. One should not hastily move to things and jump into any conclusion. Many people suffer from this travesty, because they cannot take all aspects of the matter into their judgements. All persons cannot consider every side of an issue, and this pinches the mind from various directions. A programme that one may have to change constantly is not a well-thought-out programme. Let there be no need to change what one has decided to do. Let it be thought and arranged well, even if it would take many days to make the decision. Let there be beauty in thinking, as there is beauty in the outer world. The more is one logical, the more is also one's happiness.



Hence, it is necessary to prepare the ground with a thorough-going analysis of the situation of one's personality. 'I want God', should not be the student's sudden answer when he is asked what he is up to achieve. One cannot say one wants God unless one has also an idea as to what God means. Many people have the notion that wanting God is preparing to meet a big person with mighty powers. Many would like to seek God so that they may have a tremendous authority to wield over others and may parade their knowledge over the world. If God is Perfection, it is surprising that He should be identified with a personality like that of man.

Logical thinking is, therefore, a help in bringing about concentration of mind. The test of logic in thought is that one feels a delight the moment one arranges one's thoughts in a method. One feels a comfort within because of the completeness introduced by the system of logic in the mind. Logic is a form of psychological perfection, and all perfection is joy.

After having properly thought out the programme for life and for the day, the programme of one's Sadhana has to be considered. 'What is my Sadhana going to be?' Thus may the student of Yoga cogitate seriously. Merely because one has heard a lecture on Yoga, it does not mean one has a clear path set before oneself. After much hearing, there may still remain some fundamental difficulty, that of choosing a proper method of practice and coming to facts, not merely doctrines. When one touches the practical side, an unforeseen problem arises. This is an individual difficulty and cannot be cleared in a public lecture. It is, therefore, necessary to find out one's temperament, first, and decide upon the nature of one's case. In as much as every mind is special in its constitution, proclivity and temperament, certain details peculiar to one's mind have to be thought out clearly for oneself. Though it is true that concentration is the purpose of all Sadhana, the kind of preparation for this concentration varies in different types of Yoga. Concentration is an impersonal action of the mind, because, in this inner adventure, the mind attempts gradually to shed its personality by accommodating itself, stage by stage, with the requirements of the law that determines the universe. The individual, being veritably a part of the cosmos, cannot help owing an allegiance in some way, at some time, to the organism of the cosmos, and concentration, in the language of Yoga, is just this much, viz., the acceptance on the part of the mind that it belongs to a larger dominion, call it the Kingdom of God, or the Empire of the Universe.

Patanjali, in his aphorisms on Yoga, has suggested varieties of concentration of the mind on points which can be external, internal or universal. A protracted and intensified form of concentration is called meditation.

### DHYANA OR MEDITATION

The pinnacle of Yoga is the absorption of the mind in the object of its concentration. The whole technique borders upon an attunement of the subjective consciousness, in its wholeness, to the structure of the object of concentration. Normally, the object is severed from consciousness so that it exists as an independent, material something, totally incapable of reconciliation with the nature of consciousness. However, under the scheme of the Samkhya, it does not appear that in the perception of an object the consciousness stands entirely independent of the influence exerted by the object upon itself or, on the other hand, the attachment and the relationship which it wishes to project, for some extraneous reason, in regard to the object itself. According to the Samkhya system, the object is totally independent of the subject which is consciousness, the object being a mode of **Prakriti** and

the consciousness being the **Purusha** manifest through an individuality when it is engaged in an act of cognition or perception. However, the Purusha, according to the Samkhya, is infinite in its nature and hence its assumption of the role of a percipient locally placed as a finite entity in respect of the object of its knowledge is unimaginable. This involvement of the infinite Purusha in an association with finitude consequent upon its relationship to Prakriti's modes is its bondage. The freedom of the **Purusha** is its return to its original status of infinitude by way of abstraction of its relations with every form of objectivity, which is **Prakriti** in some degree of its manifestation. The Yoga system of Patanjali is, in the end, a gospel on the necessity of severing all relationships on the part of consciousness in respect of every type of involvement in externality or objectivity, beginning with social relationships, involvement in the physiological organism of the body, the psychic structure of the **Antahkarana**, or the internal organ, the causal body of ignorance, and ending in the very impulsion to enter into any mode of finitude, whatsoever **Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhvana** and **Samadhi** are these stages of the gradual withdrawal of consciousness from outward contact and a simultaneous rising into wider and wider dimensions of itself culminating in infinitude which is its quintessential essence. While the dissociation of consciousness from relations with society, body, mind and intellect, etc. is achieved through the practice of **Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana** and **Dhyana**, which are intelligible to the seeker of Yoga to some extent, the higher attunement known as **Samadhi** at which we have only meagre hints in the Sutras of Patanjali, is more difficult of comprehension and may appear humanly impossible for minds which are socially involved and sunk deep in body-consciousness to the exclusion of the awareness of any other value.

While concentration is defined as the tethering of the mind to a point of attention, whether external, internal or universal, meditation is described as a flow which is continuous, as a movement from the meditating subject to the object of meditation. There are four factors involved in **Dharana**, or concentration, namely, the exclusion of extraneous thoughts which are irreconcilable with the thoughts of the object of concentration, the thought of one's own subjectivity as a concentrating principle, the process of concentration, and the object on which the concentration is practised. But in **Dhyana**, or meditation, there are only three processes and the question of excluding extraneous thoughts does not arise here, since the thought in meditation has deepened itself to such an extent that it can have no awareness of anything outside the purview of the object of meditation.

### SAMADHI OR SUPER-CONSCIOUSNESS

Though the higher reaches of meditation are inseparable from what are known as **Samapattis** or **Samadhis** in the language of Patanjali, a logical distinction can be made between the two in the sense that **Dhyana** or meditation is constituted of the threefold process mentioned, and in **Samadhi** the whole process gets united with the object, comparable in some way to the entry of a river into the ocean, in which condition the river ceases to be what it was and becomes the ocean itself. Here Patanjali has an interesting thing to tell us, viz., that in this condition the percipient, the object and the medium or the process of perception stand parallel to one another, on an equal status, as if three lakes or tanks of water merge into one another, mingling one with the other, with water in every one filled to the same level on the surface. The three have become one, and one cannot know which is the subject, which the object and which the process of knowing.

The act of meditation leads to the attainments known as **Samapattis**. While the object chosen for purpose of meditation can be any particular unit or entity, whether perceptual or

conceptual, the final requirement is an absorption of consciousness in the structure of the cosmos itself, which is constituted of the five great elements or **Mahabhutas**, - earth, water, fire, air and ether.

Patanjali speaks of **Vitarka**, **Vichara**, **Ananda** and **Asmita** stages in these attainments, which are again subdivided into the stages known as **Savitarka**, **Nirvitarka**, **Savichara**, **Nirvichara**, **Sananda** and **Sasmita**. These **Samapattis** are the graduated attunements of the meditating consciousness with the cosmological categories enumerated in the Samkhya philosophy. The lowest forms of the manifestation of **Prakriti** are the five elements mentioned, which in their gross form enter into every minor form of the world, constituting the diversity of the objects of sense perception and mental cognition.

Patanjali has a specific recipe to enable the mind to contemplate upon the object **as such** in its pure form, divested of the phenomenal associations it is involved in as an object of sensory perception. When we speak of an object, for instance, we mean thereby a blend of an **idea** and a **descriptive characteristic** going together with the **thing-in-itself**, which cannot be known except as clothed in the idea of it and the form in which it is perceived. Here we are reminded of a similar enunciation by the German philosopher Immanuel Kant who ruled out the possibility of knowing things-in-themselves apart from phenomena conditioned by space, time and what he called the categories of the understanding, such as quantity, quality, relation and modality. This is the reason, perhaps, why he did not conceive of it being practicable even to have a metaphysic of reality, because all knowledge is phenomenal, limited to space, time and the categories. Kant held that the ideas of God, freedom and immortality act merely as regulative principles working through the reason but cannot become objects of the reason since its operations are limited to phenomena. Here the Indian sage scores a mark which the philosopher of the Critique could not envisage, viz., that it is possible, nay, it is necessary, that the thing-in-itself has to be known, not merely by actual contact in a process of knowledge, but in union with it, which is Yoga proper. The words which Patanjali uses to designate the phenomenal categories are **Sabda** and **Jnana**, and the thing-in-itself is **Artha**. The aim of Yoga is to unite consciousness with the thing-in-itself, i.e., with **Artha**. Though, under normal conditions, it is not possible to contact the object **as such** because of the interference of space and time and the logical categories of the mind, there is a way unknown to logical philosophy, by which the subject and the object can become one, attain Yoga or union, which is the perfection of experience.

In the **Savitarka Samapatti** the object is contemplated upon as involved in **Sabda** and **Artha**, its name and idea, or, we may say, name and form. But this is a different kind of awareness from that which obtains in ordinary perception of things, for, in a **Samapatti** there is an absorption of consciousness in the contemplated form and the form does not any more remain as an external object to be contacted by sensory activity. In the higher stage known as **Nirvitarka Samapatti**, the physical form of the object, independent of **Sabda** and **Jnana**, is the object of absorption. Here the object may be taken as the whole physical universe of five elements, or any particular object chosen for the purpose of meditation. In the cosmological enumeration of the categories of the Samkhya, the evolutes which are higher than the five physical elements mentioned above are the five **Tanmatras**, or subtle potentials, of these elements, known as **Sabda**, **Sparsa**, **Rupa**, **Rasa** and **Gandha**, which mean respectively sound, touch, form, taste and smell, as the objects of experience. When these **Tanmatras** become the objects of meditation, or rather, absorption, as envisaged in terms of space and time, the attainment is known as **Savichara Samapatti**. When the

same become objects of absorption independent of and transcendent to space and time, the experience is called **Nirvichara Samapatti**. By the time this stage is reached by the Yogin, a complete mastery is attained over the elements and the forces of Nature, and a perfection ensues which brings immense joy, not born of contact with anything, but following as a result of the attainment of freedom by union with the Cosmic **Ahamkara**, and **Mahat**, which are the omniscient and omnipresent Ground of the whole universe. This joy is an attainment known as **Sananda Samapatti**, when the experience reaches its heights and the entire universe is known as one's own body and not as an object of perception any more, when there is no such thing as a universe, but a pure Cosmic Experience-Whole in which the Cosmic Subject is in union with the Cosmic Object. There is a realisation of the Absolute-I. This Universal Self-Experience is known as **Sasmita Samapatti**.

All the six stages of **Samapatti** stated above come under what is known as **Sabija Samadhi** or union with the remnant of a seed of Self-Consciousness though of a universal nature. When even this Self-Consciousness is transcended and only the Absolute reigns supreme in experience **par excellence**, there is **Nirbija Samadhi**, or the seedless attainment of Supreme Independence.



Krishna

PART — IV  
**PATANJALI'S YOGA SUTRA**  
Rudra Gowda



Patanjali Maharshi



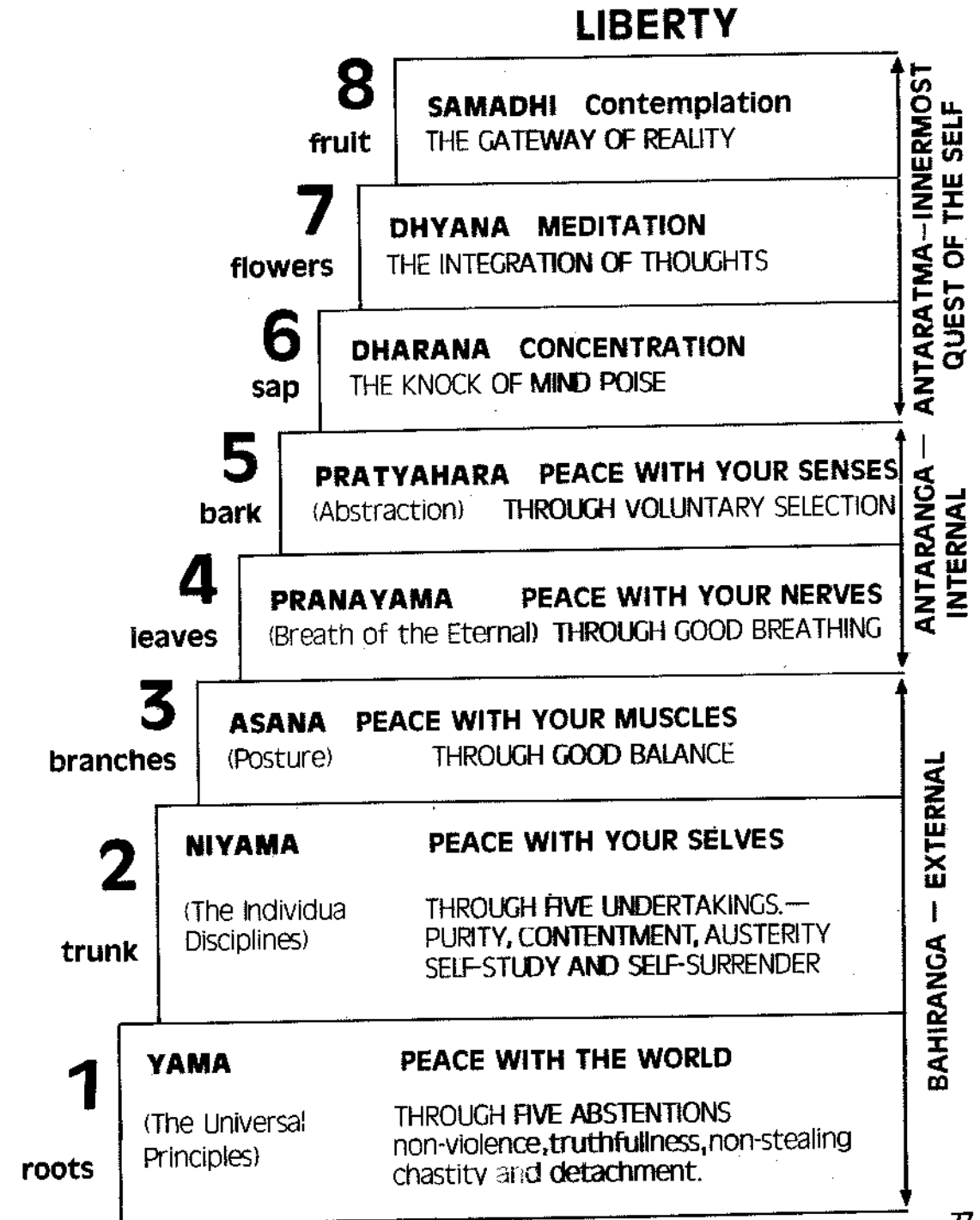
YOGA DARSHANA  
**YOGA AS PEACE**  
**STAGES OF YOGA**

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च बद्धकेन ।  
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥  
आब्राह्मणं पुण्याकारं शंखचक्रासि धारिणम् । सहस्र शिरसं श्वेतम् प्रणमामि पतञ्जलिम् ॥

YOGENA CHITTASYA PADENA VACAM  
MALAM SHARIRASYA CA VAIDYAKENA  
YO-PAKAROTTAM PRAVARAM MUNINAM  
PATANJALIM PRANJALIRANATOASMI  
ABAHU PURUSHAKARAM  
SANKACAKRASIDHARINAM  
SAHASRASIRASAM SVETAM  
PRANAMAMI PATANJALIM

To the noblest of Sages, Patanjali  
Who gave Yoga for serenity of  
Mind, Grammar for purity of  
Speech, and Medicine for perfection  
of the body, I bow  
I prostrate myself before Patanjali,  
Whose upper body has a human form  
Whose arms hold a conch and  
disc,  
Who is crowned by a thousand  
headed Serpent,  
O incarnation of Adishesa,

My salutation be to thee.



## Philosophy and Technique of Yoga

Founder — Patanjali Maharshi

Patanjali is the father of the Theory of Evolution—Spiritual and Physical.

### Definition

Yoga is the restraint of the modifications of the mind, and the union of the JIVATMA (the individual soul) with PARAMATMA (the Supreme Soul).

The Samkhya philosophy is theoretical while Yoga is practical. Samkhya and Yoga combined give a dynamic exposition of the system of thought of Life. Knowledge without Action, and Action without Knowledge do not help man. They must be integrated. So Samkhya and Yoga go together.

### Meaning of YOGA

The word Yoga is derived from the Sanskrit root, 'Yuj'

YUJ — Yog

which means

— to bind

— to join

— to attach

— to link up

— to unite

— to yoke

— to direct and concentrate the attention in order to use it for Meditation.

Yoga is the Art which brings an incoherent and scattered mind to a **reflective** and **coherent** state.

It is the communion of the human Soul with Divine Reality

### INTRODUCTION

Yoga Sutra consists of 196 aphorisms, divided into Four Chapters or Sections

### CHAPTER — 1

## SAMADHI PADA

(Concentration — Spiritual Exercises)

**Definition** : The First Chapter deals with the **Theory or Science of Yoga**, Nature and Aim of Samadhi.

**Characteristics**:-

1. It is aimed at those who have already attained a poised mind and lays down what they should do to maintain their poise.
2. It consists of fiftyone aphorisms or Sutras.

### CHAPTER — II SADHANA PADA (Spiritual Practices)

**Definition** :- The Second Chapter discusses the **Art of Yoga**, initiates the beginner into his practices.

**Characteristics**:-

1. It explains the means of attaining the end.
2. It consists of fiftyfive aphorisms or Sutras.

### CHAPTER — III VIBHUTI PADA (The Psychic Powers)

**Definition** :- The Third Chapter is concerned with **Super Normal Powers**.

**Characteristics**:-

1. One can gain Siddhis in a sense the **Internal discipline and the powers** that can be acquired by Yoga practices.
2. It consists of fifty six aphorisms or Sutras

### CHAPTER — IV KAIVALYA PADA — (INDEPENDENCE) (Isolation or Emancipation)

**Definition**:- The Fourth and the last Chapter deals with emancipation or freedom from the shackles of this world.

**Characteristics**:-

1. It discusses the **Nature of Salvation**.
2. It consists of thirtyfour aphorisms or Sutras.

### CHAPTER — समाधिपाद SAMADHI PADA (Concentration - Its Spiritual uses)

अथ योगानुशासनम्

1 Atha Yoginushasanam

Now concentration is explained

**योगश्चित्तवृत्तिनिरोधः ।**

**2. Yogas' chitta<sup>2</sup> vritti<sup>3</sup> nirodhah<sup>4</sup>**

— Yoga is restraining the mind stuff (Chitta) from taking various forms, Vrttis.

**तदा द्रष्टुः स्वरूपेऽवस्थानम् ।**

**3. Tada drashtuh svarupe 'vasthanam**

— Then the Seer rests in His essential and fundamental nature.

**वृत्तिसारूप्यमितरत्र ।**

**4. Vritti-sarupyamitaratra.**

— In other states there is assimilation (of the Seer) with the modifications. (of the mind)

**वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।**

**5. Vrittayah panchatayyah klisthā'aklisthāh.**

— There are five classes of modifications (some) painful and (others) not painful

**प्रमाणविपर्यय विकल्पनिद्रास्मृतयः ।**

**6. Pramāṇa-viparyaya vikalpa-nidrā-smṛtayah.**

— These are the five types of Vrttis (thought waves): Right knowledge, wrong knowledge, imagination, sleep and memory.

**प्रत्यक्षानुमानागमाः प्रमाणानि ।**

**7. Pratyakshānumānāgamāḥ pramāṇāni.**

— (Facts of) Right Knowledge (are based on) direct cognition, inference and testimony.

**विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।**

**8. Viparyayo mithyā-jñānam tad-rūpa-pratistham.**

— Indiscrimination is false knowledge not established in real nature.

**शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।**

**9. Shabda-jñānanupātī vastu shūnyo vikalpah.**

— That which follows mere words, devoid of reality, is called Vikalpa or Imagination.

**अभावप्रत्ययालम्बना वृत्तिनिद्रा ।**

**10. Abhāva-pratyayālambanā vrittir nidrā.**

— Sleep is that mental state devoid of any content in the mind

**अनुभूतविषयासंप्रमोषः स्मृतिः ।**

**11. Anubhūta-vishayāsampraṁośah smṛtiḥ.**

— Memory is recollecting of any object which has been experienced without any distortion.

**अभ्यासवैराग्याभ्यां तन्निरोधः ।**

**12. Abhyāsa-vairāgyābhyāṁ tan-nirodhah.**

— These Vrttis are controlled by constant and determined practice and great dispassion.

**तत्र स्थितौ यत्नोऽभ्यासः ।**

**13. Tatra sthitau yatno 'bhyāsah.**

— Constant practice to keep them (the Vrttis) perfectly restrained

**स तु दीर्घकालनैरन्तर्यसत्कारसेवितो हृदभूमिः ।**

**14. Sa tu dīrgha-kālanairantarya-satkārasevito hṛdhabhūmiḥ.**

— It (abhyasa) becomes firmly grounded on being continued for a long time, without interruption and with reverent devotion.

**दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।**

**15. Dṛṣṭānushravika-viśaya-vitriṣṇasya vashīkārasamjñā vairāgyam.**

— Detachment (dispassion, tranquillity) is the resulting disposition that (spontaneously) comes to one who has given up the yearning thirst for objects seen or heard

**तत्परं पुरुषस्यातेगुणवैतृष्ण्यम् ।**

**16. Tat param puruṣha<sup>5</sup> -khyāter guṇavaitriṣṇyam.**

— Supreme dispassion is that state in which even the attachment to the modes of prakriti (Nature) drops owing to the knowledge of the Purusha (the Cosmic Spirit).

**वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः ।**

**17. Vitaraka-vichāranandāsmītānugamāt samprajñātah.**

— Samprajnata Samadhi is that which is accompanied by reasoning, reflection, bliss and "I am-ness".

**विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।**

**18. Vīrāma-pratyayābhyāsa-pūrvah saṁskāra-śeṣo 'nyah.**

— There is another Samadhi (Asamprajnata Samadhi) which is attained by the constant practice of cessation of all mental activity in which the Chitta retains only the unmanifested impressions.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।

19. Bhavapratyayo videha-prakritilayanām.

— For Videhas and prakritilayas birth is the cause.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

20. Shraddhā-vīrya-smṛti-samādhi-prajñāpūrvaka itareṣām.

— The attainment of the beatific vision comes to others through reverent faith, dynamism remembrance, superconsciousness and wisdom.

तीव्रसंवेगानामासन्नः ।

21. Tīvra-samvegānām āsannaḥ.

— Success is speedy for the extremely energetic.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।

22. Mṛdu-madhyādhimātratvāt tato 'pi visheshah.

— Desire for liberation can be mild, moderate or intense.

ईश्वरप्रणिधानाद्वा ।

23. Ishvara-pranidhānādva.

— Or by self-surrender to God.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।

24. Klesha-karma-vipākaśayair-aparāmṛṣṭaḥ puruṣa-viśeṣa Ishvarah.

— Iswara (the Supreme ruler) is a particular Purusha untouched by misery, actions, their results and impression

तत्र निरतिशयं सर्वज्ञबीजम् ।

25. Tatra niratishayam sarvajña-bījam.

— In Him the Seed of all knowingness is unexcelled.

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

26. Pūrvēṣāmapi guruḥ kāleneanavacchedāt.

— (God) is the teacher of even ancient Teachers, as He is not limited by time-

तस्य वाचकः प्रणवः ।

27. Tasya vāchakah pranavah.

— His manifesting word is 'OM'

तज्जपस्तदर्थभावनम् ।

28. Tajjapas tad-ārtha-bhāvanam.

— Constant repetition of 'OM' and meditation on its meaning (leads to Samadhi).

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।

29. Tataḥ pratyak-chetanādhi-gamo 'pyantarāyā-bhāvashcha.

— From that is gained (the knowledge of) introspection, and the disappearance of obstacles.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानव-  
स्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

30. Vyādhi-styāna-saṁśaya-pramādalasyā-virati-bhrānti-darśanālabdhbhūmi-  
kātvanavasthitatvāni chitta-vikshepāste 'ntarāyāḥ.

— Disease, mental laziness, doubt, lack of enthusiasm, lethargy, clinging to sense enjoyments, false perception, non-attaining concentration and falling away from the state when obtained, are the obstructing distractions, of the mind.

दुःखदीर्घमनस्यांगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।

31. Duhkha-dūrghamanasyāngamejayatvaśhvāsa prashvāsā vikshepa-sahabhūva.

— Sorrow, depression of mind, infirmness of the body, irregular breathing accompany unsteady mind.

तत्प्रतिषेधार्थमेकतत्त्वाम्यासः ।

32. Tat pratishedhārtham eka-tattvābhyāsaḥ.

— To remedy this, the practice of one truth or principle (should be made)

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-  
प्रसादनम् ।

33. Maitrī-karūṇā-muditopēkshāṇāṁ sukha-duhkha-puṇyā-puṇya-vishayāṇāṁ bhāvanātaschitta-prasādanam.

— Friendliness, compassion, gladness, and indifference, happiness, misery, virtue and vice

प्रच्छेदनविधारणाभ्यां वा प्राणस्य ।

34. Pracchardana-vidhāranābhyām vā prāṇasya.

— By Exhalation and retention of Breath (mind is purified)

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ।

35. Vishayavatī vā pravṛttir-utpannā manasah sthiti-nibandhinī.

— When the functions of the mind pertaining to divine objects arise, they bind the mind to the state of meditation Samadhi

विशोका वा ज्योतिष्मती ।

36. Vishokā vā jyotishmatī.

— or (By the meditation on) the Effulgent Light, which is beyond all sorrow.

वीतरागविषयं वा चित्तम् ।

37. Vīta-rāga-vishayam vā chittam.

— or (By meditation on) that which has given up all attachment to sense-objects.

स्वप्ननिद्राज्ञानालम्बनं वा ।

38. Svapna-nidrā-jñānalambanam vā.

— Also (the mind of the Yogi) depends upon the knowledge derived from dreams or dreamles, sleep.

यथाभिमतध्यानाद्वा ।

39. Yathābhimata-dhyānād vā.

— or by meditation according to one's choice.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।

40. Paramāṇu-parama-mahattvānto 'sya vashīkārah.

— His mastery extends from the finest atom to the greatest reality.

क्षीणवृत्तेरभिजातस्यैव मणोरंहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ।

41. Kshīṇavṛtṭe'rabhijātasye'va maṇorāṅhītṛgrahṇagrāhyeṣu tatsṭhata-dañjanatā samāpattih.

— When the thought waves are subsided, it (the mind of a Yogi) becomes radiant like a crystal and attains concentration and self-sameness in the seer, seen, and the act of seeing.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।

42. Tatra shabdārtha-jñāna-vikalpāih samkīrṇā savitarkā samāpattih.

— When there is confusion caused by ignorance of the real understanding of the word and meaning, Savitarka (Samadhi) appears.

स्मृतिपरिशुद्धौ स्वरूपशून्येदार्थमात्रनिर्मासा निर्वितर्का ।

43. Smṛti-parīśuddhau svarūpa-shūnye'dārthamātra-nirmāsā nirvītalkā.

— The Samadhi called Nirvītalka appears when the memory is purified and is devoid of its own nature and illuminates the real knowledge of the object.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।

44. Etayai'va savichārā nirvichārā cha śukshma-vishayā vyākhyātā.

By these processes (the concentrations) with discrimination and without discrimination of those objects which are finer, are also explained.

सूक्ष्मविषयत्वं चालिगपर्यवसानम् ।

45. Śukshma-vishayatvam chālīga-paryavasānam.

— All the finer objects terminate at a stage called Pradhana or primordial matter.

ता एव सबीजः समाधिः ।

46. Tā eva sabījah samādhih.

— These concentrations are with seed.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।

47. Nirvichāra-vaishāradye 'dhyātma-prasādah.

— By the purification of Nirvichara Samadhi, a Yogi attains intuitional knowledge.

ऋतम्भरा तत्र प्रज्ञा ।

48. Rṭambharā tatra prajā.

— The knowledge in that is called "Filled with Truth"

श्रुतानुमानप्रज्ञाम्यामन्यविषया विशेषार्थत्वात् ।

49. Shrutānumāna-prajābhyām anya-vishayā visheshārthatvāt.

— The knowledge that is gained from testimony and inference is about common objects, that from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

तज्जः संस्कारोऽन्य संस्कारप्रतिबन्धी ।

50. Taj-jah samskāro'n'ya-samskāra<sup>8</sup>-pratibandhī.

— The resulting impression from this Samadhi obstructs all other impressions.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

51. Tasyāpi nirodhe sarva-nirodhān nirbījah samādhih

— By the restraint of even this impression, which obstructs all other impressions, all being restrained, comes the Seedless Samadhi.



CHAPTER — II

साधनपाद

SADHANA PADA

Spiritual Practices

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

1. Tāpah-svādhyāyeshvara-pranidhānāni kriyā-yogah.

— Austerity, self-study and surrender to God are called Kriya Yoga.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।

2. Samādhi-bhāvanārthah kleshā<sup>9</sup>-tanukaranārthashcha.

This Kriya Yoga is practised for attaining success in Samadhi and in destroying the Kleshas (afflictions).

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।

3. Avidyāsmitā-rāga-dveshabhiniveshāh kleshāh.

— The afflictions are ignorance, egoism, attachment, hatred and clinging to Life (fear of Death).

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।

4. Avidyā kshetram uttareshām prasupta-tanu-vicchinnotāranām.

— Ignorance is the productive factor of all those that follow, whether they are dormant, attenuated, over-powered or expanded.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।

5. Anityāshuchi-dukhānātmasu nitya-shuchi sukhātmakhyātiravidyā.

— Ignorance is taking the non-eternal, impure, painful, and the non-self to be Eternal, pure, happy and Atma or Self respectively.

हृद्दर्शनशक्त्योरेकात्मतेवास्मिता ।

6. Drg-darshana-shaktior ekātmatevāsmitā.

— Egoism is the identification of the Seer with the Power of Seeing.

सुखानुशयी रागः ।

7. Sukhānushayi rāgah.

— That which accompanies pleasure, is attachment

दुःखानुशयी द्वेषः ।

8. Duhkhānushayī dveshah.

— That which accompanies pain is repulsion

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ।

9. Svarasavāhī viduso'pi tathārūdhō bhiniveshah.

— The affliction of clinging to life dominates even the learned (or the wise since it flows with spontaneity).

ते प्रतिप्रसवहेयाः सूक्ष्माः ।

10. Te pratiprasava-heyāh sūkshmah.

— They (the afflictions in their potential form) are to be abandoned by resolving them backward into their source.

ध्यानहेयास्तद्वृत्तयः ।

11. Dhyāna<sup>10</sup> heyās tad-vrittayah.

— Their active modifications are to be suppressed by meditation.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।

12. *Klesha-mūlah karmāshayo drstādrsta-janma-vedanīyah.*

— Karma, whether worked out in this or future lives has its roots in the afflictions.

सति मूले तद्विपाको जात्यायुर्भोगाः ।

13. *Sati mūle tad-vipāko jātyāyur-bhogāh.*

— As long as root remains, the Karma must be fulfilled resulting in various social situations, life span, and experiences.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ।

14. *Te hlāda-paritāpa-phalāh punyāpunya-hetutvāt.*

They bear fruit as pleasure or pain as they are caused by virtue or vice.

परिणामतापसंस्कारदुःखं गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

15. *Parināma-tāpa-samskāra-dukhair guna<sup>11</sup>-vritti virodhāccha dukham eva sarvam vivekinah.*

To the discriminating, all is, as it were, painful on account of everything bringing pain either as consequence or as anticipation of loss of happiness or as fresh craving arising from impressions of happiness, and also as counter action of qualities.

हेयं दुःखमनागतम् ।

16. *Heyam dukhamanāgatam.*

— The misery that has not yet manifested should be avoided or abandoned.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।

17. *Drasṭṛ-drshyayoh samyogo heya-hetuh.*

— The cause of that which is to be avoided is the union of the Seer and the Seen.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।

18. *Prakāsha-kriyā-sthitī-shīlam bhūteन्द्रियात्मकं bhogāpavargārtham drshyam.*

— The Seen is that nature of Light (Sattva), activity (Rajas) and inertia (Tamas) and consists of the elements and the senses. It exists for the purpose of giving experience and liberation (to the soul).

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ।

19. *Visheshāvisheshalingamātrālingāni guna-parvaṇi.*

The states of the three Gunas are specific, non-specific and with mark and without mark.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।

20. *Drastā drishimātrah suddho'pi pratyayā-nupashyah.*

— The Seer is pure Consciousness only, and being pure he sees through the mind.

तदर्थं एव दृश्यस्यात्मा ।

21. *Tad-artha eva drshyasyātmā.*

— The nature of the seen exists for the purpose of the Seer alone.

कृतार्थप्रतिनष्टमप्यनष्टं तदन्यसाधारणत्वात् ।

22. *Kritārtham prati nastam apyanashtam tad-anyasādhāranatvāt.*

— Though destroyed for him whose goal has been gained, yet it is not destroyed, being common to others.

स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ।

23. *Sva-svāmī-shaktiḥ svarūpopalabdhi-hetuh samyogah.*

— The purpose of the coming together of the seer and the seen is attainment by the Seer (Purusha), the realisation of the powers in him and the seen (Prakriti)

तस्य हेतुरविद्या ।

24. *Tasya hetur avidya.*

— The cause of this union is ignorance.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।

25. *Tad-abhāvāt samyogābhāvo hānam tad drsheh kaivalyam.*

— When there is the absence of identification of soul with body due to ignorance (with the dawn of Jnana), there dawns knowledge, vision of that which springs from isolation (Self-abidance) of the Seer.

विवेकस्यातिरेविप्लवा हानोपायः ।

26. *Viveka-khyātir aviplavā hānopāyah.*

— The means of destruction of ignorance is unbroken practice of discrimination.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।

27. *Tasya saptadhā prānta-bhumih prajā.*

— His knowledge is of the seven-stages



योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकस्यतेः ।

28. **Yogāṅgān usthānād ashuddhi-kshaye jñāna-dīptirā viveka-khyateh.**

— By the practice of the different parts of Yoga, the impurity being destroyed, knowledge becomes effulgent upto discrimination.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावगानि ।

29. **Yama-niyama-āsana-prānāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo'stāv aṅgāni.**

— Self-restraint, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation, trance are the eight parts (of the self-discipline of Yoga).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।

30. **Ahimsā-satyā-asteya-brahmacharyā-aparigrahā-yamāh.**

— Yama is that Yogic discipline by which we practise non-violence, truthfulness, non-stealing, chastity, and abstention from acquisitiveness.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ।

31. **Jāti-desha-kāla-samayānavacchinnāḥ sārva-bhōmā mahā-vratam.**

— These, not conditioned by class, place, purpose and extending to all stages constitute the Great Vow.

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ।

32. **Shaucha-santosha-tapah svādhyāyeshvara-pranidhānāni-niyamāh.**

— Internal and external purification, contentment, self-study and loving worship of God constitute Niyama.

वितर्कबाधने प्रतिपक्षभावनम् ।

33. **Vitarka-bādhanē pratipaksha-bhāvanam.**

— When the mind is disturbed by improper thoughts, constant pondering over the opposites (is the remedy).

वितर्कहिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्या-

धिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।

34. **Vitarkā himsādhyah kṛitā-kāritānumoditā lobhakroda-moha pūrvakāmridu-madhya-dhīmātrā duḥkhājñānananta-phalā iti pratipaksha-bhāvanam.**

— The obstructions to Yoga are violence etc. whether committed, caused or approved, either through avarice, or anger, or ignorance; whether light, middling or

great and they result in infinite ignorance and misery. Thinking on the contrary, is therefore necessary.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।

35. **Ahimsā-pratishthāyam tat-sannidhau vaira-tyāgah.**

— Non-violence, being established, in His presence, all enmity ceases.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

36. **Satya-pratishthāyam kriyā-phalāshrayatvam.**

— When truth is firmly established, the Yogi achieves the fruit of whatever action he performs.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।

37. **Asteya-pratishthāyam sarva ratnopasthānam.**

— By the establishment of non-stealing all wealth comes to the Yogi.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।

38. **Brahmacharya-pratishthāyam vīrya-lābhah.**

— By the establishment of chastity energy is gained.

अपरिग्रहस्थैर्ये जन्मकथन्ता सम्बोधः ।

39. **Aparigraha sthairyē janma kathantā-sambodhah.**

— When he is fixed in non-receiving, he gets the memory of past life.

शौचात्स्वांगजुगुप्सा परैरसंसर्गः ।

40. **Shāuchāt svānga-jugupsā parair asamsargah.**

— From purification comes disgust for one's own body and a distinction to come into physical contact with others.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।

41. **Sattvashuddhi-saumanasyaikāgryendriya-jayatmadarshana योगyvatvānicha.**

— From purification also come clarity of mind, cheerfulness, one-pointedness, control of the senses and fitness for the vision of the self.

सन्तोषादनुत्तमसुखलाभः ।

42. **Santoshād anuttamah sukha-lābhah.**

— Superlative happiness from contentment.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

43. *Kāyendriya-siddhir ashuddhi-kshayāt tapasah.*  
— The destruction of impurity by austerities brings perfection of the sense-organs and body.

स्वाध्यायादिष्टदेवता सम्प्रयोगः ।

44. *Svādhyāyād ishṭa-devatā-samprayogah.*  
— By (or from) self-study union with the desired deity

समाधिसिद्धिरीश्वरप्रणिधानात् ।

45. *Samādhi siddhir Ishvara-pranidhānāt.*  
— By surrendering to God one attains the highest state of contemplation (Samadhi)

स्थिरसुखमासनम् ।

46. *Sthira-sukham āsanam.*  
— Asanas should be steady and comfortable.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।

47. *Prayatna-shaithilyānanta-samāpattibhyām.*  
— Posture is mastered by relaxation of effort and meditation on the Unlimited.

ततो द्वन्द्वानभिघातः ।

48. *Tato dvandvānabhighātah.*  
— By perfecting posture one is not affected by the pairs of opposites.

तस्मिन् सति श्वासप्रश्वासयोगंतिविच्छेदः प्राणायामः ।

49. *Tasmin sati svāsa-prasvāsayor gati-vicchedah prānāyāmah.*  
— This is followed by controlling the motion of the inhalation and the exhalation which is Pranayama

बाह्याभ्यान्तरस्तम्भवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।

50. *Bāhyabhyantara-stambha-vṛttir deshakāla-samkhyābhiḥ paridṛshṭo dīrghasūkshmah.*  
— Its modifications are external, internal, or retention regulated by place, There is a fourth type in Pranayama which consists in restraining the vital forces by Pranayama.

बाह्याभ्यान्तरविषयाक्षेपी चतुर्थः ।

51. *Bāhyābhyantara-vishayāksepī chaturthah.*  
— That Pranayama which goes beyond the sphere of internal and external in the fourth (Variety).

ततः क्षीयते प्रकाशावरणम् ।

52. *Tatah kshīyate prakāshāvaranam.*  
— That unveils the Light.

धारणासु च योग्यता मनसः ।

53. *Dhāranāsu cha yogyatā manasah.*  
— Then the mind becomes fit for meditative concentration.

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।

54. *Sva-vishayāsamprayoge chitta-svarūpānukāra ivendriyanam prātyāhārah.*  
— The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff, as it were.

ततः परमा वश्यतेन्द्रियाणाम् ।

55. *Tatah parmā vashyatendriyānām.*  
— From that comes the highest mastery over the senses.



CHAPTER — III

विभूतिपाद

VIBHUTI PADA  
(The psychic powers)

देशबन्धश्चित्तस्य धारणा ।

1. *Deshā-bandhash chittasya dhāranā.*  
— Dharana is holding the mind on to some object, within a limited area.

तत्र प्रत्ययैकतानता ध्यानम् ।

2. Tatra pratyayaikatánatá dhyánam.

— An unbroken flow (of the mind) towards the object is contemplation.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

3. Tad evárthamátira-nirbhasam svarúpa-shúnyam iva samádhih.

— The same (contemplation) when there is awareness of the object of meditation only and not of the mind is samadhi.

त्रयमेकत्र संयमः ।

4. Trayam ekastra samyamah.

— The three taken together constitute Samyama.

तज्जयात्प्रज्ञालोकः ।

5. Taj-jayát prajñalokah.

— By the conquest of that comes light of Knowledge.

तस्य भूमिषु विनियोगः ।

6. Tasya bhúmiṣhu viniyogah.

— Samyama should be utilised by stages.

त्रयमन्तरंगं पूर्वभ्यः ।

7. Trayam antarangam púrvebhyah.

— The three are internal in relation to the preceding ones.

तदपि बहिरंगं निर्बीजस्य ।

8. Tad api bahirangam nirbijasya.

— But even these are external (compared) to the "Seedless" state.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावो निरोधक्षणचित्तान्वयो निरोधपरिणामः ।

9. Vyutthána-nirodha-samskárayor abhিবhava-prádurbhavau nirodha-kshanachittánvayo nirodha-parinámah.

— Nirodha parinama is that transformation of the mind in which it becomes progressively permeated by that condition of nirodha which intervenes momentarily between an impression which is disappearing and the impression which is taking its place.

तस्य प्रशान्तवाहिता संस्कारात् ।

10. Tasya prashánta-váhitá samskárát.

— Its flow becomes tranquil by repeated impression.

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ।

11. Sarvarthataikágratayoh kshayodayau chittasya samádhi-parinámah.

— Samadhi transformation is the (gradual) setting of the distractions and simultaneous rising of one-pointedness.

ततः पुनः शान्तोदितो तुल्यप्रत्ययो चित्तस्यैकाग्रतापरिणामः ।

12. Tatah punah shántodítu tulya-pratyayau chittasyaikágratá-parinámah.

— Then again, the one-pointedness of the Chitta is when the impression that is past and that which is present is similar.

एतेन भूतेन्द्रियेषु धर्मलक्षणवस्थापरिणामा व्याख्याताः ।

13. Etena bhúteन्द्रियेषु dharmá-lakshaná-vasthá-parináma vyákhayatáh.

— The triple transformation in state in all the sense-bound objects, is thus explainable.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मो ।

14. Shántodítavypadeshya-dharmánupátí dharmí.

— The substratum that remains consistent through all changes, past, present and future.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ।

15. Kramányatvam parinámanyatve hetuh.

— The succession of changes is the cause of difference in modification.

परिणामत्रयसंयमादतीतानागतज्ञानम् ।

16. Parináma-traya-samyamád atítánágata-jñánam.

— By performing Samyama on the three kinds of changes comes the knowledge of the past and future.

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरूपज्ञानम् ।

17. Shabdártha-pratyayanám itaretarádhyását samkaras tat-pravibhága-samyamát sarva-bhúta-rúpa-jñánam.

— By performing Samyama on word, meaning and knowledge, which are ordinarily confused, comes the knowledge of all living beings' sounds.

संस्कारसाक्षात्करणात्पूर्वाजातिज्ञानम् ।

18. *Samsāra-sākshātkaranāt-pūrva-jātijñānam.*

— By perceiving the impressions, (comes) the knowledge of past life.

प्रत्ययस्य परचित्तज्ञानम् ।

19. *Pratyayasya para-chitta-jñānam.*

— By making Samyama on the mind of others a Yogi arrives at the knowledge of the mind of others.

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ।

20. *Na cha tat sālambanam tasyāvisayi-bhutavāt.*

— But not the contents of another's mind as that is not the object of Samyama.

कारूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ।

21. *Kāya-rūpa-samyamāt tad-grahya-shakti-stambhe chakshuh-prakāshāsamprayoge 'ntardhanam.*

— By performing Samyama on the form of the body, the perceptibility of the form being obstructed and the power of manifestation in the eye being separated, the Yogi's body becomes invisible.

सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ।

22. *Sopakranam nirupakranam cha karma tat-samyamād-aparānta-jñānam-arishṭebhyo vā*

Karma is of two kinds — soon to be fructified and late to be fructified. By performing Samyama on these, or by the signs called Arishta, portents, the Yogis know the exact time of separation from their bodies.

मैत्र्यादिषु बलानि ।

23. *Maitryādīshu balāni.*

— Samyama over (virtues like) friendship, etc. brings strength, (powers) in these qualities.

बलेषु हस्तिबलादीनि ।

24. *Baleshu hasti-balādīni.*

— By performing Samyama on the strength of the Elephant etc., their respective strength comes to the Yogi.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।

25. *Pravittyalokanyāsātsūkshma-vyavahita-viprakṛṣṭajñānam.*

— By performing Samyama on the Effulgent Light comes intuitive knowledge of five hidden or distant objects

भुवनज्ञानं सूर्ये संयमात् ।

26. *Bhuvana jñānam sūrye samyamāt.*

— By performing Samyama on the Sun comes the knowledge of the solar system.

चन्द्रे ताराव्यूहज्ञानम् ।

27. *Chandre tārā-vyūha-jñānam.*

— (By performing Samyama) on the moon, comes knowledge concerning the arrangement of stars.

ध्रुवे तद्गतिज्ञानम् ।

28. *Dhruve tad-gati-jñānam.*

— (By performing Samyama) on the Pole-Star comes the knowledge of their movements.

नाभिक्रमे कायव्यूहज्ञानम् ।

29. *Nābhi-chakre kāya-vyūha-jñānam.*

— (By performing Samyama) on the Naval centre comes knowledge of the organisation of the body.

कण्ठकूपे धृत्विपासानिवृत्तिः ।

30. *Kanṭha-kūpe ksut-pīpāsā-nivṛtṭih.*

— (By performing Samyama) on gullet (the hollow of the throat) comes cessation of hunger and thirst.

कूर्मनाड्यां स्थैर्यम् ।

31. *Kūrma-nādyām sthairyam.*

— (By performing Samyama) on the nerve called Kurma-nadi comes steadiness.

मूर्धज्योतिषि सिद्धदर्शनम् ।

32. *Mūrdha-jyotishi siddha darshanam.*

— (By performing Samyama) on the Light emanating from the crown of the head comes vision of perfected beings.

प्रातिभाद्वा सर्वम् ।

33. *Prātibhād vā sarvam.*

— Through intuition comes attainment of all knowledge (power and wisdom).

हृदये चित्तसंविद् ।

34. Hridaye chitta-samvit.

(By performing Samyama) on the Heart comes awareness of the nature of the mind

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वाथे-  
संयमात्पुरुषज्ञानम् ।

35. Sattva-purushayor atyantásamkīrṇayoh pratyayāvishesho bhogah parārthat vāt svārtha-samyamāt puruṣha-jñānam.

Enjoyment is the result of non-discrimination of the Purusha and Sattva, which are totally different because the latter's actions are for another. Samyama on the Self interest (of Purusha) gives knowledge of the Purusha.

ततः प्रातिमश्रावणवेदनादर्शास्वादेवार्ता जायन्ते ।

36. Tatah pratibha-shrāvana-vedanādarśāsvāde-vārtā jāyante.

— From that arises the knowledge belonging to Pratibha and Supernatural hearing, touching, seeing, tasting and smelling.

ते समाधानुपसर्गा व्युत्थाने सिद्धयः ।

37. Te samādhanu-upasargā vyutthāne siddhayah.

— These are obstacles to Samadhi, but they are powers in the worldly state.

बन्धकारणशीथित्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ।

38. Bandhakarana-shēthitāyātpachārasaṁvedanācch chittasya para-sharīra-वेशः ।

The Yogi's mind enters into another body, when the bondage that is imposing one's soul in one's own body is loosened or when the Yogi attains the knowledge of movements of the psyche through nerves.

उदानजयाज्जलपंककण्टकादिष्वसंग उत्क्रान्तिश्च ।

39. Udanajayāj jalapanka-kantakādīṣhv asanga utkrāntiśch cha.

By conquering the current called Udana, the Yogi does not sink in water or swamps. He can walk on thorns, etc. and attain levitation

समानजयाज्ज्वलनम् ।

40. Samānaja-jyāj jvalanam.

Blazing light surrounds a Yogi when the breath called Samana is conquered

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ।

41. Shrotrākāshayoh sambandha-samyamād divyam shrotram

— By making Samyama on the relation between the ear and the Akasha comes divine hearing.

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ।

42. Kāyākāshayoh sambandha-samyamāt laghutūla-samāpattesh chākāsha-gamanam.

— By performing Samyama on the relationship between the Akasha and the body and on the buoyancy of light-weight objects comes the ability to pass through space.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ।

43. Bahir akalpita vrittir mahā-videhā tatah prakāshāvarana-kshayah.

— By performing Samyama on the "real modifications" of the mind, outside the body, called great disembodiment, comes disappearance of the veil of ignorance which covers the light.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।

44. Sthūla-svarūpa-shukshmanvayārthavattva-samyamād bhūta-jayah.

— Mastery over the Pancha Maha Bhutas is attained by performing Samyama on their constant, subtle, all-pervading and functional states.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिमिषातश्च ।

45. Tato 'ṇimādi-prādurbhavaḥ kāya-sampat tad dharma anabhighātash cha.

— From that (ability to control the elements) comes the eight Siddhis such as making the body as small as an atom as well as perfection and invincibility of the body.

Note: The Maha Siddhis are:

(1) Minute size. (2) Colossal size. (3) Weightlessness, (4) Great weight, (5) attaining any desire or knowledge, (6) entering the body of another, (7) Unhampered will and (8) Divine Power

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ।

46. Rūpa-lāvanya-bala-vajra-samhanana tvāni kāya-sampat.

— Perfection of the body is beauty, fine complexion, strength and absolute firmness.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ।

47. Grahana-svarūpāsmitānvayārthavattva-samyamād indriya-jayah.

— By practising Samyama on the senses, their nature, their source in the form of ego centre, their analysis in the form of the three Gunas, and their purposefulness in the form of enjoyment and release a Yogi acquires mastery over them.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ।

48. Tato manojavitvam vikarana-bhāvah pradhānajayash cha.

- From that comes to the body the power of rapid movement like the mind, power of the organs independent of the body, and conquest of Nature.

**सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ।**

49. **Sattva-purushānyatā-khyāti-mātrasya sarva-bhāva adhiṣṭhātrtvam sarvajñātrtvam cha.**

- By making Samyama on the discrimination between the Sattva and the Purusha comes omnipotence and omniscience.

**तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ।**

50. **Tad vairāgyād api dosha-bīja-ksaye kaivalyam.**

- By giving up even these powers comes the destruction of the very seed of evil, which leads to Kaivalya.

**स्थान्युपनिमन्त्रणे संगस्मयाकरणं पुनरनिष्टप्रसंगात् ।**

51. **Sthāny-upanimantrane sanga-smayā-karanam punar anishta-prasangāt.**

- The Yogi should not feel allured or flattered by the overtures of celestial beings for fear of evil again.

**क्षणतत्क्रमयोः समयमाद्विवेकजं ज्ञानम् ।**

52. **Kṣhana-tat-kramayoh samyamād vivekajam-jñānam.**

- By performing Samyama on moment and its succession comes. Knowledge born of discrimination.

**जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ।**

53. **Jāti-lakṣana-deshair anyatānavacchedāt tulyayos tatah pratipattiḥ.**

- Those things which cannot be distinguished by species, signs and places will be discriminated by the above Samyama.

**तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ।**

54. **Tārakam sarva-vishayam sarvathā-vishayam akramam cheti vivekajam-jñānam.**

- The highest knowledge, born of the awareness of Reality transcends all; it perceives and simultaneously in time and space, transcends all even the World-Process.

**सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ।**

55. **Sattva-puroshayoh shuddhi-sāmye kaivalyam.**

- Kaivalya (Liberation) is attained when there is similarity of purity between Satva and Purusha.



CHAPTER IV

कैवल्यपाद

KAIVALYA PADA  
ISOLATION OF THE EMANCIPATED

**जन्मोषधिमन्त्रतपः समाधिजाः सिद्धयः ।**

1. **Janmaushadhi-mantra-tapah-samādhi jāh siddhayah.**

- Psychic powers develop by taking recourse to birth, medical herbs, mystic formulas, austerity or Samadhi.

**जात्यन्तरपरिणामः प्रकृत्यापूरात् ।**

2. **Jāty-antara-parināmah prakṛity-āpurāt.**

- The metamorphosis of one species into another takes place as a result of the unfolding of innate potentiality of Nature.

**निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ।**

3. **Nimittam aprayojakam prakṛitīnām varana-bhedas tu tatah kṣhetrikavat.**

- Good and bad deeds are not the direct causes in the transformations of Nature, but they act as breakers of obstacles to the evolutions of Nature as a farmer breaks the obstacles to the course of water which then runs down by its own Nature.

**निर्माणचित्तान्यस्मितामात्रात् ।**

4. **Nirmāna-chittānyasmitā-mātrāt.**

- From Egoism alone proceed the created minds.

**प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।**

5. **Pravṛtti-bhede prayojakam chittam ekam anekshām.**

- The activity of various minds are indeed different, nevertheless the Supermind controlling individual minds is the self-same to all.

**तत्र घ्यानजमनाशयम् ।**

6. **Tatra dhyānajanāśayam.**

- The individual minds born out of meditation, contemplation are free from desire



कर्माशुक्लाकृष्णं योगिनास्त्रिविधमितरेषाम् ।

7. *Karmāshuklākṛṣṇam yoginās tri-vidham itareshām.*

Works are neither black or white for the Yogis: for others, they are threefold—black, white and mixed.

ततस्तद्विपाकानुगुणानामेवाभिव्यवितर्वासनानाम् ।

8. *Tatas tad-vipākānugūṇānām evābhivyaktir vāsānām.*

—From these triple works only such potential desires and tendencies are manifested that will find their fulfilment.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ।

9. *Jāti-dēsha-kāla-vyavahitānam apyānantaryam smṛti-samskārayor ekarūpatvāt.*

—There is consecutiveness in desires even though separated by species, space and time, being identification of memory and impressions.

तासामनादित्वं चाशिषो नित्यत्वात् ।

10. *Tāsām anādītvam chāshisho nityatvāt.*

—There is no beginning to them (desires) for the will to live is eternal.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ।

11. *Hetu-phalāshrayālabhanaiḥ saṅgrhītatvādeśāmabhāve tad-abhāvah.*

—Desires are held together by cause, effect, support and objects and when these disappear, so do the desires.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ।

12. *Atītanāgatam svarūpatō'styadhva-bhedād dharmāṇām.*

—The past and future exist in their own right; the difference in properties are due to the various paths.

ते व्यक्तसूक्ष्मा गुणात्मानः ।

13. *Te vyakta-shukṣmā guṇātmanah.*

—They, whether manifest or unmanifest are of the nature of Gunas.

परिणामकत्वाद्दस्तुतत्त्वम् ।

14. *Parināmaikatvād vastu-tattvam.*

—The objects appear as they are because of the unity to modifications.

वस्तुसाम्ये चित्तभेदात्तयोर्विभवतः पन्थाः ।

15. *Vastu-sāmye chitta-bhedāt tayor vibhaktah panthāh.*

—The object being the same, the apparent difference between two perceptions is due to their separate path.

न चैकचित्तन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ।

16. *Na chaika-chitta-tantram vastu tad-apramāṇakam tadā kim syāt.*

—The existence of objects does not depend on the single mind, would objects exist as no mind took cognizance of this.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ।

17. *Tad-uparāgāpekshitvāch chittasya vastu jñātājñātam.*

—Objects remain known or unknown to the mind, as the knowledge depends on the colouring which they give to the mind.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ।

18. *Sadā jñātāshchittavṛttayas tat-prabhoh purushasyāparināmītvāt.*

—The states of the mind are always known, because the Lord of the mind, the Purusha, is unchangeable.

न तत्स्वाभास इत्यत्वात् ।

19. *Na tat svābhāsam drishyatvāt.*

—The mind is not self-illuminated, being an object.

एकसमये चोभयानवधारणम् ।

20. *Eka-samaye chobhayānavadhāranam.*

—It cannot perceive two things at once.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ।

21. *Chittāntara-drishye buddhibuddher atiprasaṅgah smṛti-samkarash cha.*

—Should there be another mind then there will be processus ad infinitum, which will engender confusion of memory.

चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

22. *Chiter apratisaṅkramāyās tad-ākārāpattau sva-buddhi-samvedanam.*

—The Essence of knowledge (the Purusha) being unchangeable, when the mind takes its form, it becomes conscious.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।

23. *Drashtr-drishyoparaktam chittam sarvārtham.*

— The mind that is coloured by Seer (the Self) and the Seen (the mind) understands everything

तदसंख्यवासनाभिच्चित्रमपि परार्थं संहृत्यकारित्वात् ।

24. *Tad asamkheya-vāsanābhish chitram api parārtham sambhūtya-kāritvāt.*

— The mind though filled with innumerable tendencies, acts for the Self, for they act in conjunction.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ।

25. *Vishesha-darshina ātma-bhāva-bhāvanā-vinivṛtīh.*

— For the discriminator, the perceptions of the mind as Atman ceases.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

26. *Tadā viveka-nimnam kaivalya-prāgbhāram chittam.*

— With an inclination toward discrimination he aggravates toward Kaivalya.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।

27. *Tach-chidreshu pratyayāntarāni samskārebhyaḥ.*

— The thoughts that arise during the interval that are from (previous) impressions.

हानमेषां क्लेशवदुक्तम् ।

28. *Hānam esham kleshavad uktam.*

— These impressions are also destroyed as in the case of applications which has already been explained before.

प्रसंख्यानोऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ।

29. *Prasamkhyāne 'pyakusīdasya sarvathā viveka-khyāter dharmā-meghaḥ samādhiḥ.*

— Even when arriving at the right discrimination, knowledge of the essence, he who gives up the fruit, unto him comes, as the result of perfect discrimination, the Samadhi called (Dharma Megha)

ततः क्लेशकर्मनिवृत्तिः ।

30. *Tatah klesha-karma-nivṛtīh.*

— Hence the stoppage of the affliction and works.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ।

31. *Tadā sarvāvarana-malāpetasya jñānasyā-nantyañ jñeyam alpam.*

— When all the lowering and impurities are flown away, then the knowledge grows into infinity, and the knowable dwindles into insignificance.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

32. *Tatah kritārthānām parināma-krama-samāptir guṇānām.*

Then all these various transformations of the qualities cease to exist having attained the end.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ।

33. *Kṣana-pratiyogī parināmāparānta-nirgrāhyah kramah.*

— Succession means as unbroken continuity of moments cognised as one movement different from the other.

पुरुषार्थगुणानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्ति-शक्तिरिति ।

34. *Purushārtha-guṇānām guṇānām pratiprasavah kaivalyam svarupa-pratishthā vā chīti-shaktir iti.*

— Kaivalya is that state in which the Gunas (attain equilibrium and) merge, having no longer a purpose, soul is established in its True Nature which is Pure Consciousness.

### THE VARIOUS ASPECTS OR PARTS OF YOGA

	THE PART	GIVING MASTERY OF	LEADING TO YOGIC CONTROL OF
I	HATHA YOGA	BREATH	PHYSICAL BODY AND VITALITY
II	LAYA YOGA (a) BHAKTI YOGA (b) SHAKTI YOGA (c) MANTRA YOGA (d) YANTRA YOGA	WILL LOVE ENERGY SCOUND FORM	POWER OF MIND POWER OF DIVINE LOVE ENERGY FORCES OF NATURE POWER OF SOUND VIBRATIONS POWER OF GEOMETRICAL FORM
III	DHYANA YOGA	THOUGHT	POWER OF THOUGHT PROCESS
IV	RAJA YOGA (a) JNANA YOGA (b) KARMA YOGA (c) KUNDALINI YOGA (d) SAMADHI YOGA	METHOD KNOWLEDGE ACTIVITY KUNDALINI SELF	POWER OF DISCRIMINATION POWER OF INTELLECT POWER OF ACTION POWER OF PSYCHIC NERVE-FORCE POWER OF EQUANIMITY



PART — V  
**MANTRAS & PRAYERS**



**Om Namō Bhagavate Vasudevaya**

## **Sivanandashram Initial Prayer**

Jaya Ganesha Jaya Ganesha Jaya Ganesha Pahi Mam  
Sri Ganesha Sri Ganesha Sri Ganesha Raksha Mam  
Jaya Sarasvati Jaya Sarasvati Jaya Sarasvati Pahi Mam  
Sri Sarasvati Sri Sarasvati Sri Sarasvati Raksha Mam  
Saravanabhava Saravanabhava Saravanabhava Pahi Mam  
Subramanya Subramanya Subramanya Raksha Mam  
Jaya Guru Siva Guru Hari Guru Ram  
Jagad Guru Param Guru Sat-Guru Shyam  
Adi Guru Adwaita Guru Ananta Guru Om  
Chit Guru Chidghana Guru Chinmaya Guru Om  
Hare Rama Hare Rama Rama Rama Hare Hare  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Namah Sivaya Namah Sivaya Namah Sivaya  
Namah Sivaya Namah Sivaya Namah Sivaya  
Dattatreya Dattatreya Dattatreya Pahi Mam  
Dattaguru Dattaguru Dattaguru Raksha Mam  
Adityaya Adityaya Adityaya Pahi Mam  
Bhaskaraya Bhaskaraya Bhaskaraya Raksha Mam  
Anjaneya Anjaneya Anjaneya Pahi Mam  
Hanumanta Hanumanta Hanumanta Raksha Mam  
Ganga Rani Ganga Rani Ganga Rani Pahi Mam  
Bhagirathi Bhagirathi Bhagirathi Raksha Mam  
Om Tat Sat Om Tat Sat Om Tat Sat Om  
Om Shantih Om Shantih Om Shantih Om

**PARA PUJA**

**The Highest Worship**

O Lord Kesava, what I am thinking of is this: How am I to please Thee?

1. The Ganga itself is flowing from Thy feet, shall I take water for Thy ablution then?
2. Thou hast Sat-Chid-Ananda (Absolute Existence, Absolute Consciousness and Absolute Bliss) Svarupa (aspects) as Thy cloth. What Pitambarā (yellow cloth) shall I dress Thee with?
3. Thou art dwelling in all creatures and inanimate objects of the Universe. O, Vasudeval! What Asana shall I give Thee to sit on?
4. Both the Sun and the Moon are serving Thee all through; what is the use of showing Thee a looking-glass in vain?
5. Thou art the Light of all lights. Now tell me, what other light shall I burn for Thee?
6. The Anahata (unceasing eternal sound of 'Om') is being continued all day and night to welcome Thee. Shall I then play on drums and cymbals or sound a conch to please Thee?
7. All the four Vedas, in all the four speeches (sounds) are singing nothing but Thy praise; what hymns shall I sing for Thee then?
8. All the Rasas (flavours) are but Thy flavour only, what other objects shall I place before Thee, then, as Thy food, O Rama?

**MAHAMANTRA**

॥ महामंत्र ॥

हरे राम हरे राम राम राम हरे हरे।  
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे।।

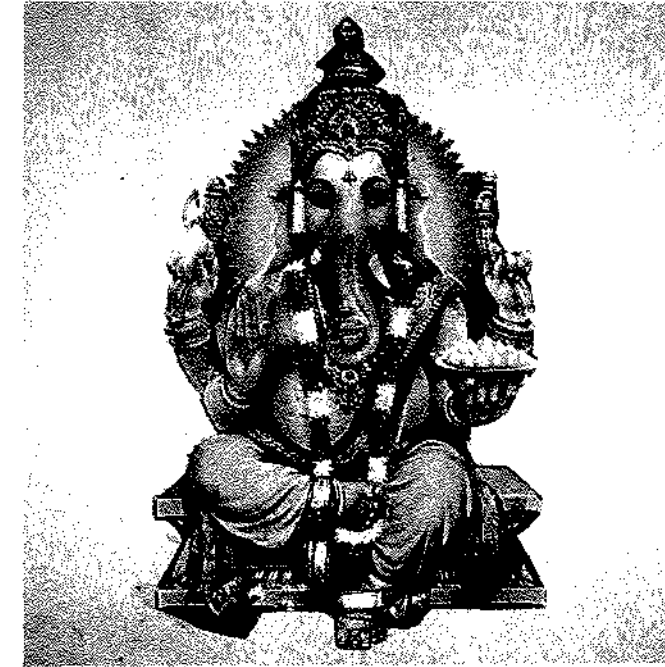
Hare Rama Hare Rama Rama Rama Hare Hare,  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare,

**UPADESAMRITAM**

**(Thars: Maha Mantra)**

Eat a little, drink a little,  
Talk a little, sleep a little,  
Mix a little, move a little,  
Serve a little, rest a little,  
Do Asana a little, Pranayama a little,  
Reflect a little, do Vichar a little,  
Do Japa a little, do Kirtan a little,  
Write Mantra a little, meditate a little,

**PRAYER TO SRI GANESHA**



वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ।  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा।।

VAKRATUNDA MAHAKAYA  
SURYA-KOTI SAMAPRABHA  
NIRVIGHNAM KURU ME DEVA  
SARVAKARYESHU SARVADAA

— Oh Elephant-faced Ganesha,  
The Almighty One,  
Thy Effulgence is equal to  
billions of Suns.  
I pray thee for removal of  
all impediments in the path of  
my auspicious deeds.

L ORD GANESHA IS A LOVING GOD, VERY GREAT AND POWERFUL  
O FFER EVERYTHING TO THE LORD, HE WOULD NEVER SAY NO  
R EGULARLY OFFER WORSHIP WITH REAL LOVE AND SURRENDER  
D EVELOP INTENSE LOVE AND FAITH TOWARDS THE LORD

G ANESHA IS VERY MUCH BEHIND ALL OUR NOBLE UNDERTAKINGS  
A LL ACTS DONE BY LOVE ARE BLESSED BY LORD GANESHA  
N AME OF LORD GANESHA IS ALWAYS A GREAT DIVINE BOON  
E VERY MINUTE IS MOST PRECIOUS TO REPEAT LORD'S NAMES  
S URRENDER TO LORD GANESHA. YOU WILL GET ALL THE BLISS  
H E CAN GIVE US THE REAL PEACE AND IMMENSE STRENGTH  
A TTRIBUTE ALL ACTS AT THE HOLY FEET OF LORD GANESHA

## गुरुस्तोत्रम्

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्ति  
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।  
एकं नित्यं विमलमचलं सर्वधीमाधिभूतं  
भावातीतं त्रिगुणरहितं सद्गुहं तं नमामि ॥

prostrate myself before that Guru, the Existence, devoid of the three Gunas, beyond comprehension, the witness of all mental functions, changeless and pure, one and eternal, transcending the pairs of opposites, expansive like sky, reachable through the sentences like 'Thou art That', the Bliss of Brahman, the giver of supreme happiness, the mass of absolute wisdom.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वर ।  
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरुवे नमः ॥

Guru is Brahma. Guru is Vishnu. Guru is siva Guru is the Supreme Brahman itself. Prostrations to that Guru.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुस्मीलितं येन तस्मै श्रीगुरुवे नमः ॥

prostrations to that Guru who, through the collyrium of knowledge opens the eye of him who is blinded by the gloom of ignorance.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।  
मन्त्रमूलं गुरोर्वचनं मोक्षमूलं गुरोः कृपा ॥

The form of the Guru is the root of meditation. The feet of the Guru are the root of worship. The teaching of the Guru is the root of all Mantras. The grace of the Guru is the root of Salvation.

नमः शिवाय गुरुवे सच्चिदानन्दमूर्तये ।  
निःप्रपञ्चाय शान्नाय निरालम्बाय तेजसे ॥

Prostrations to the Guru, Siva, the essence of Satchidananda, worldless, peaceful, supportless and effulgent.

## शान्ति-पाठ

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न  
इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्मः । नमो ब्रह्मणे ।  
नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मामि । त्वामेव प्रत्यक्षं ब्रह्म  
वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।  
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

—कृष्ण यजुर्वेद तैत्तिरीयोपनिषद्

May, Mitra, Varuna and Aryama be good to us. May Indra and Brihaspati and Vishnu of great strides be good to us. Prostrations to the Brahman. Prostrations to Thee. O Vayu who art the visible Brahman. I shall proclaim Thee as visible Brahman. I shall call Thee the just and the True. May He protect the teacher and me. May He protect the teacher Om Peace, Peace, Peace.

ॐ सह नाववतु । सह नौ भूतवतु । सह वीर्यं करवावहे ।  
तेजस्विनावधीतमस्तु मा विद्विषावहे ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

—कृष्ण यजुर्वेद कठोपनिषद्

Om, May He protect us both (teacher and taught). May he cause us both to enjoy the bliss of Mukti. May we both exist to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other. Let there be threefold Peace.

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृता-  
त्संभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवधारणी  
भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा  
कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयाऽपिहितः ।  
श्रुतं मे गोपाय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

—स्वरूपबोध उपनिषद् तथा तैत्तिरीयोपनिषद् अनुवाक ४

May, He, the Lord of all, pre-eminent among the Vedas and Superior to the nectar contained in them, bless me with wisdom. May I be adorned with knowledge of Brahman that leads to Immortality. May my body become strong and vigorous (for practising meditation on Brahman). May my tongue always utter delightful words. May I hear a lot with my ears. Thou art the scabbard of Brahman hidden by worldly taints (and not revealed by puny intellects). May I never forget that which I have learnt. Om Peace, Peace, Peace.

ॐ अहं वृक्षस्य रेखिव । कीर्तिः पृष्ठं गिरेग्वि । उध्वं-  
पवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा  
अमृतोऽक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥४॥

—ब्रह्मानुभव उपनिषद् तथा तैत्तिरीयोपनिषद् अनुवाक १०



## YOGA DARSHANA

I am the destroyer of the tree (of Samsara). My reputation is as high as the top of the hill. I am, in essence, as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisanku's realisation. Om Peace, Peace, Peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णत्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवादशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

— शुक्ल यजुर्वेद ईशोपनिषद् .

That is whole. This is whole. From the whole, the whole becomes manifest. From the whole when the whole is negated what remains is again the whole. Om Peace, Peace, Peace.

ॐ आप्यायन्तु ममांगानि वाक् प्राणश्चक्षुः श्रोत्रमथो  
बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म  
निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणतस्त्वनिराकरणं  
मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु  
ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ॥

— सामवेद केनोपनिषद्

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous. All is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never desert me. Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me. Om Peace, Peace, Peace.

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।  
प्राचीरावीर्म एधि वेदस्य म आणीस्यः । श्रुतं मे मा  
प्रहासीरनेनाधीतेनाहीरात्रान्संदधामृतं वदिष्यामि । सत्यं  
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् ।  
अवतु वक्तारम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

— ऋग्वेद ऐतरेयोपनिषद्

Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman reveal Himself to me. Let my mind and speech enable me to grasp the Truth of the Vedas. Let not what I heard forsake me. Let both day and night be continuously spent by me in study. I think Truth. I speak Truth. May that truth protect me. May that protect the teacher, protect me, protect the teacher. Let peace prevail against Adhi Daivic, Adhibhautic and Adhi Atmic disturbances.

ॐ भद्रं नो अपिवातय नमः ।

ॐ शान्तिः शान्तिः शान्तिः ॥

— ब्रह्मरहस्य उपनिषद्

Salutations. May my mind and all these (body, Indriyas, Pranas, etc.) be good and well. Om Peace, Peace, Peace.

## YOGA DARSHANA

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः । स्वस्ति  
न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति  
नस्तार्थ्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।

ॐ शान्तिः शान्तिः शान्तिः ॥

— अथर्ववेद प्रश्नोपनिषद्

Om O Worshipful ones, may our ears hear what is auspicious. May we see what is auspicious. May we sing your praise, live our allotted span of life in perfect health and strength. May Indra extolled in the scriptures, Pushan the all-knowing Tarkshya who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein. Om Peace, Peace, Peace.

ॐ यो ब्रह्माणं विदधाति पूर्वं । सो वै वेदाश्च प्रहिणोति  
तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ।

ॐ शान्तिः शान्तिः शान्तिः ॥१०

— योगसार उपनिषद्

He who creates this universe in the beginning and He whom the vedas gloriously praise and sing about, in Him I take refuge in the firm faith and belief that my intellect may shine with knowledge of Brahman. Om Peace, Peace, Peace.

**MAHA MRITYUNJAYA MANTRA****॥ महामृत्युञ्जयमन्त्रः ॥**

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

Om tryambakam Yajamahe  
Sugandhim Pushtivardhanam  
Urvaarukamiva bandhanaan  
Mriyormuksheeya maamritaat

**MEANING**

We worship the three-eyed One (Lord Siva) who is fragrant and who nourishes well all beings; may He liberate us from death, for the sake of Immortality, even as the cucumber is severed from its bondage (of the creeper).

**BENEFITS**

1. This Maha Mrityunjaya Mantra is a life giving Mantra. In these days. When life is very complex and accidents are everyday affairs, this Mantra wards of deaths, fire-accidents, cycle-accidents, water-accidents, air-accidents and accidents of all descriptions. Besides, it has a great curative effect. Again, diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against disease. It is a Mantra to conquer death,

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayus), prosperity (Pushti), satisfaction (Tushti) and immortality (Moksha).

3. On your birthday, repeat one lakh of this Mantra or at least 50,000; perform Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

ॐ। भूर्भुवः स्वः। तत् सवितुर्वरेण्यम्।  
भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।

**OM BHUR BHUVAH SVAH, TAT SAVITUR VARENYAM  
BHARGO DEVASYA DHEEMAHI, DHIYO YO NAH PRACHODAYAT**

We meditate on that Ishwara's glory, Who has created the universe, Who is fit to be worshipped, Who is the embodiment of Knowledge and Light, Who is the remover of all sins and ignorance. May He enlighten our intellects.

ॐ	OM.....Symbol of Para Brahman
भूः	Bhuh.....Bhu-Loka (Physical plane)
भुवः	Bhuvah.....Antariksha-loka (Astral plane)
स्वः	Swah.....Swarga-Loka (Celestial plane)
तत्	Tat.....That; Transcendent Paramatman
सवितुः	Savituh.....Ishwara or Creator
वरेण्यम्	Varenyam.....Fit to be worshipped or adored
भर्गः	Bhargah.....Remover of sins and ignorance; Glory Effulgence
देवस्य	Devasya.....Resplendent; Shining
धीमहि	Dheemahi.....We meditate
धियो	Dhiyah.....Buddhis; Intellects; Understandings
यो	Yah.....Which; Who
नः	Nah.....Our
प्रचोदयात्	Prachodayat.....Enlighten; Guide; Impel

**GAYATRIS OF DIFFERENT DEVATAS**

Gayatri is a verse of specific length and meter. Although the Gayatri described above is one of the most sacred of the Vedic Mantras, and is called "Mother of the Vedas" this verse form is also used to praise and invoke many of the deities.

**Ganesa-Gayatri I**

1. ओ३म् एकदन्ताय विद्महे वक्रतुण्डाय धीमहि । तन्नो  
दन्ती प्रचोदयात् ॥

1. Om Ekadantaya Vidmahe Vakratundaya Dheemahi, Tanno Danti  
Prachodayat.

**Ganesa-Gayatri II**

2. ओ३म् तत्पुरुषाय विद्महे वक्रतुण्डाय धीमहि । तन्नो  
दन्ती प्रचोदयात् ॥

2. Om Tatpurushaya Vidmahe Vakratundaya Dheemahi, Tanno Danti  
Prachodayat.

**Brahma-Gayatri I**

3. ओ३म् वेदात्मने विद्महे हिरण्यगर्भाय धीमहि । तन्नो  
ब्रह्मा प्रचोदयात् ॥

3. Om Vedatmane Vidmahe Hiranyagarbhaya Dheemahi, Tanno Brahma. Prachodayat.

**Brahma-Gayatri II**

4. ओ३म् चतुर्मुखाय विद्महे कमण्डलुधराय धीमहि । तन्नो  
ब्रह्मा प्रचोदयात् ॥

4. Om Chaturmukhaya Vidmahe Kamandaludharaya Dheemahi, Tanno Brahma Prachodayat.

**Vishnu-Gayatri**

5. ओ३म् नारायणाय विद्महे वासुदेवाय धीमहि । तन्नो  
विष्णुः प्रचोदयात् ॥

5. Om Narayanaya Vidmahe Vasudevaya Dheemahi, Tanno Vishnuh Prachodayat.

**Nrisimha-Gayatri I**

6. ओ३म् वज्रनखाय विद्महे तीक्ष्णदंष्ट्राय धीमहि । तन्नो  
नृसिंहः प्रचोदयात् ॥

6. Om Vajranakhaya Vidmahe Tikshnadamshtaya Dheemahi, Tanno Nrisimhah Prachodayat.

**Nrisimha-Gayatri II**

7. ओ३म् नृसिंहाय विद्महे वज्रनखाय धीमहि । तन्नः  
सिंहः प्रचोदयात् ॥

7. Om Nrisimhaya Vidmahe Vajranakhaya Dheemahi, Tannah Simhah Prachodayat.

**Garuda-Gayatri**

8. ओ३म् तत्पुरुषाय विद्महे सुवर्णाक्षाय धीमहि । तन्नो  
गरुडः प्रचोदयात् ॥

8. Om Tatpuroshaya Vidmahe Suvarnapakshaya Dheemahi, Tanno Garuda Prachodayat.

**Rudra-Gayatri I**

9. ओ३म् तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो  
रुद्रः प्रचोदयात् ॥

9. Om Tatpuroshaya Vidmahe Mahadevaya Dheemahi, Tanno Rudrah Prachodayat.

**Rudra-Gayatri II**

10. ओ३म् तत्पुरुषाय विद्महे सहस्राक्षाय महादेवाय धीमहि ।  
तन्नो रुद्रः प्रचोदयात् ॥

10. Om Tatpuroshaya Vidmahe Sahasrakshaya Mahadevaya Dheemahi, Tanno Rudrah Prachodayat.

**Nandikesvara-Gayatri**

11. ओ३म् तत्पुरुषाय विद्महे नन्दिकेश्वराय धीमहि । तन्नो  
वृषभः प्रचोदयात् ॥

11. Om Tatpuroshaya Vidmahe Nandikesvaraya Dheemahi, Tanno Vrishabhah Prachodayat.

**Shanmukha-Gayatri I**

12. ओ३म् तत्पुरुषाय विद्महे महासेनाय धीमहि । तन्नः  
स्कन्दः प्रचोदयात् ॥

12. Om Tatpuroshaya Vidmahe Mahasenaya Dheemahi, Tannah Skandah Prachodayat.

**Shanmukha-Gayatri II**

13. ओ३म् षण्मुखाय विद्महे महासेनाय धीमहि । तन्नः  
षष्ठः प्रचोदयात् ॥

13. Om Shanmukhaya Vidmahe Mahasenaya Dheemahi, Tannah Shashthah Prachodayat.

**Shanmukha-Gayatri I**

14. ओ३म् भास्कराय विद्महे महाद्युतिकराय धीमहि ।  
तन्न आदित्यः प्रचोदयात् ॥

14. Om Bhaskaraya Vidmahe Mahadyutikaraya Dheemahi, Tanna Adityah Prachodayat.

**Surya-Gayatri II**

15. ओ३म् भास्कराय विद्महे सहस्रकिरणाय धीमहि । तन्नो  
भानुः प्रचोदयात् ॥

15. Om Adityaya Vidmahe Sahasrakiranaya Dheemahi, Tanno Bhanuh Prachodayat.

**Surya-Gayatri III**

16. ओ३म् प्रभाकराय विद्महे दिवाकराय धीमहि । तन्नः  
सूर्यः प्रचोदयात् ॥

16. Om Prabhakaraya Vidmahe Divakaraya Dheemahi, Tannah Suryah  
Prachodayat.

**Durga-Gayatri I**

17. ओ३म् कात्यायन्यै विद्महे कन्याकुमार्यै धीमहि । तन्नो  
दुर्गा प्रचोदयात् ॥

17. Om Katyayanyai Vidmahe Kanyakumaryai Dheemahi, Tanno Durga  
Prachodayat.

**Durga-Gayatri II**

18. ओ३म् महाशूलिन्यै विद्महे महादुर्गायै धीमहि । तन्नो  
भगवती प्रचोदयात् ॥

18. Om Mahasulinyai Vidmahe Mahadurgayai Dheemahi, Tanno Bhagavatee  
Prachodayat.

**Rama-Gayatri**

19. ओ३म् दाशरथ्ये विद्महे सीतावल्लभाय धीमहि । तन्नो  
रामः प्रचोदयात् ॥

19. Om Dasarathyaeye Vidmahe, Sitavallabhaya Dheemahi, Tanno Ramah  
Prachodayat.

**Hanumad-Gayatri**

20. ओ३म् आञ्जनेयाय विद्महे वायुपुत्राय धीमहि । तन्नो  
हनुमान् प्रचोदयात् ॥

20. Om Anjaneyaya Vidmahe Vayuputraya Dheemahi, Tanno Hanuman  
Prachodayat.

**Krishna-Gayatri**

21. ओ३म् देवकीनन्दनाय विद्महे वासुदेवाय धीमहि । तन्नः  
कृष्णः प्रचोदयात् ॥

21. Om Devakinandanaya Vidmahe Vaasudevaya Dheemahi, Tannah Krishnah  
Prachodayat.

**Gopala-Gayatri**

22. ओ३म् गोपालाय विद्महे गोपीजनवल्लभाय धीमहि । तन्नो  
गोपालः प्रचोदयात् ॥

22. Om Gopalaya Vidmahe Gopijanavallabhaya Dheemahi, Tanno Gopalah  
Prachodayat.

**Parasurama-Gayatri**

23. ओ३म् जामदग्न्याय विद्महे महावीराय धीमहि । तन्नः  
परशुरामः प्रचोदयात् ॥

23. Om Jamadagnyaya Vidmahe Mahaviraya Dheemahi, Tannah Parasuramah  
Prachodayat.

**Dakshinamurti-Gayatri**

24. ओ३म् दक्षिणामूर्तये विद्महे ध्यानस्थाय धीमहि । तन्नो  
धीशः प्रचोदयात् ॥

24. Om Dakshinamurtaye Vidmahe Dhyanaस्थaya Dheemahi, Tanno Dheesah  
Prachodayat.

**Guru-Gayatri**

25. ओ३म् गुरुदेवाय विद्महे परब्रह्मणे धीमहि । तन्नो  
गुरुः प्रचोदयात् ॥

25. Om Gurudevaya Vidmahe Parabrahmane Dheemahi, Tanno Guruh  
Prachodayat.

**Hamsa-Gayatri I**

26. ओ३म् हंसाय विद्महे । परमहंसाय धीमहि । तन्नो  
हंसः प्रचोदयात् ॥

26. Om Hamsaya Vidmahe Paramahamsaya Dheemahi, Tanno Hamsah  
Prachodayat.

**Hamsa-Gayatri II**

27. ओ३म् परमहंसाय विद्महे । महातत्त्वाय धीमहि । तन्नो  
हंसः प्रचोदयात् ॥

27. Om Paramahamsaya Vidmahe Mahatattvaya Dheemahi, Tanno Hamsah  
Prachodayat.

**Hayagriva-Gayatri**

28. ओ३म् वागीश्वराय विद्महे परतत्त्वाय धीमहि । तन्नो  
हंसः प्रचोदयात् ॥

28. Om Vagisvaraya Vidmahe Hayagrivaya Dheemahi, Tanno Hamsah  
Prachodayat.

**Tantrika-(Brahma-) Gayatri**

29. ओ३म् परमेश्वरार विद्महे परतत्त्वाय धीमहि । तन्नो  
ब्रह्म प्रचोदयात् ॥

**29. Om Paramesvaraya Vidmahe Paratattvaya Dheemahi, Tanno Brahma Prachodayat.**

**Sarasvati-Gayatri**

30. ओ३म् वाग्देव्यै च विद्महे कामप्रदायै धीमहि । तन्नो  
देवी प्रचोदयात् ॥

**30. Om Vagdevyai Cha Vidmahe Kamapradayai Dheemahi, Tanno Devi Prachodayat.**

**Lakshmi-Gayatri**

31. ओ३म् महादेव्यै च विद्महे विश्वपत्न्यै च धीमहि । तन्नो  
लक्ष्मीः प्रचोदयात् ॥

**31. Om Mahadevyai Cha Vidmahe Vishnupatnyai Cha Dheemahi, Tanno Lakshmi Prachodayat.**

**Sakti-Gayatri**

32. ओ३म् सर्वसंमोहिन्यै विद्महे विश्वजनन्यै धीमहि । तन्नः  
शक्तिः प्रचोदयात् ॥

**32. Om Sarvasammohinyai Vidmahe Visvajananyai Dheemahi, Tannah Saktih Prachodayat.**

**Annapurana-Gayatri**

33. ओ३म् भगवत्यै च विद्महे महेश्वर्यै च धीमहि ।  
तन्नोऽन्नपूर्णा प्रचोदयात् ॥

**33. Om Bhagavatya Cha Vidmahe Mahesvaryai Cha Dheemahi, Tanno Annapurna Prachodayat.**

**Kalika-Gayatri**

34. ओ३म् कालिकायै च विद्महे स्मशानवासिन्यै धीमहि ।  
तन्नोऽघोरा प्रचोदयात् ॥

**34. Om Kalkiyai Cha Vidmahe Smanavasinyai Dheemahi, Tanno Aghora Prachodayat.**

**MANTRAS FOR JAPA****OM**

Mantra Yoga is an exact science. "Mananat Trayate Iti Mantrah"—by the Manana (constant thinking or recollection), of which is protected or is released from the round of births and deaths is Mantra " A Mantra is so called because it is achieved by the mental process. The root 'man' in the word Mantra comes from the first syllable of that word meaning 'to think' and 'Tra' from 'Trai' meaning 'to protect' or 'free' from the bondage of the phenomenal world. A Mantra accelerates, generates creative force and bestows eternal Bliss. A Mantra when constantly repeated awakens the consciousness.

The efficiency of the Japa is accentuated according to the degree of concentration. The mind should be fixed on the source. Then only you will realize the maximum benefits of a Mantra. Every Mantra has got a tremendous force. A Mantra is a mass of Tejas or radiant energy. It transforms the mental substance by producing a particular thought movement. The rhythmical vibrations produced by repeating the Mantra, regulate the unsteady vibrations of the five sheaths. It checks the natural tendencies of objective thoughts of the mind-and helps to reinforce the spiritual powers.

Swami Sivananda

No.	Mantras	Devata
१.	ॐ श्रीमहागणपतये नमः	
1.	<b>Om Sri Maha-Ganapataye Namah</b>	<b>Lord Ganapati</b>
२.	ॐ नमः शिवाय	
2.	<b>Om Nama sivaya (Panchakshara Mantra)</b>	<b>Lord Siva</b>
३.	ॐ नमो नारायणाय	
3.	<b>Om Namō Narayanaya (Ashtakshara Mantra)</b>	<b>Lord Hari</b>
४.	हरि ॐ	
4.	<b>Hari Om</b>	<b>Lord Hari</b>
५.	हरि ॐ तत् सत्	
5.	<b>Hari Om Tat Sat</b>	<b>Lord Hari</b>
६.	हरे राम हरे राम राम राम हरे हरे हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे	
6.	<b>Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna, Krishna Krishna Hare Hare</b>	<b>Maha Mantra</b>
७.	ॐ नमो भगवते वासुदेवाय	
7.	<b>Om Namō Bhagavate Vasudevaya</b>	<b>Lord Krishna</b>
८.	ॐ श्रीकृष्णाय गोविन्दाय गोपीजनदलभाय नमः	
8.	<b>Om Sri Krishnaya Govindaya Gopijana-Vallabhaya Namah</b>	<b>Lord Krishna</b>

No.	Mantras	Devata
६.	श्रीकृष्णाय नमः	
9.	<b>Om Sri Krishnaya Namah</b>	Lord Krishna
१०.	श्रीराम जय राम जय जय राम	
10.	<b>Om Sri Rama, Jaya Rama, Jaya Jaya Rama</b>	Lord Rama
११.	ॐ श्रीरामाय नमः	
11.	<b>Sri Ramaya Namah</b>	Lord Rama
१२.	ॐ श्रीसीतारामचन्द्राभ्यां नमः	
12.	<b>Om Sri Sita-Ramachandrabyam Namah</b>	Lord Rama
१३.	ॐ श्रीराम राम रामेति रमे रामे मनोरमे सहस्रनाम तन्मृत्यं रामनाम वरानने ॥	
13.	<b>Sri Rama Rama Rameti, Rame Rame Manorame, Sahasranama Tattuiyam Rama Nama Varanane</b>	Lord Rama
१४.	आपदामपहर्तारं दातारं सर्वसम्पदाम् लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥	
14.	<b>Apadamapahartaram Dataram Sarvasampadam; Lokabhiramam Sri Ramam Bhuyo Bhuyo Namamyaham</b>	Lord Rama
१५.	आर्तानामतिहृत्तारं भीतानां भीतिनाशनम् द्विषदां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥	
15.	<b>Artanamartihantaram Bhitanam Bhitinasanak; Dvishadam Kaladandam Tam Ramachandram Namamyaham</b>	Lord Rama
१६.	रामाय रामभद्राय रामचन्द्राय वेधसे रघुनाथाय नाथाय सीतायाः पतये नमः ॥	
16.	<b>Ramaya Ramabhadraya Ramachandraya Vedhase Raghunathaya Nathaya Sitaya Pataye Namah</b>	Lord Rama
१७.	सीताराम ॥ राधेश्याम ॥ राधेकृष्ण ॥	
17.	<b>Sita Ram; Radhe Shyam; Radhe Krishna</b>	Jugal Mantra
१८.	ॐ श्रीरामः शरणं मम	
18.	<b>Om Sri Ramah Saranam Mama</b>	Saranagati Mantra
१९.	श्रीकृष्णः शरणं मम	
19.	<b>Om Sri Krishnah Saranam Mama</b>	Saranagati Mantra
२०.	श्रीसीतारामः शरणं मम	
20.	<b>Om Sri Sita-Ramah Saranam Mama</b>	Saranagati Mantra
२१.	ॐ श्रीरामचन्द्रचरणौ शरणं प्रपद्ये	
21.	<b>Om Sri Ramachandra-Charanau Saranam Prapadye</b>	Saranagati Mantra

No.	Mantras	Devata
२२.	श्रीमन्नारायणचरणौ शरणं प्रपद्ये	
22.	<b>Om Sriman Narayana Charanau Saranam Prapadye Saranagati Mantra</b>	
२३.	सकृदेव प्रपन्नाय तवास्मीति च याचते । अभयं सर्वभूतेभ्यो दादाम्येतद्ब्रतं मम ॥	
23.	<b>Sakrideva Prapannaya Tavasmiti Cha Yachate; Abhayam Sarvabhutebhyo Dadamyetad Vratam Mama</b>	Saranagati Mantra
२४.	ॐ श्रीहनुमते नमः	
24.	<b>Om Sri Hanumate Namah</b>	Sri Hanuman
२५.	ॐ श्रीसरस्वत्यै नमः	
25.	<b>Om Sri Sarasvatyai Namah</b>	Sri Sarasvati
२६.	ॐ श्रीकालिकायै नमः	
26.	<b>Om Sri Kalkiyai Namah</b>	Sri Kalika
२७.	ॐ श्रीदुर्गायै नमः	
27.	<b>Om Sri Durgayai Namah</b>	Sri Devi
२८.	ॐ श्रीमहालक्ष्म्यै नमः	
28.	<b>Om Sri Maha-Lakshmyai Namah</b>	Sri Lakshmi
२९.	ॐ श्रीशरणभवाय नमः	
29.	<b>Om Sri Saravanabhavaya Namah</b>	Lord Subrahmanya or Karttikeya
३०.	ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥	
30.	<b>Om Trayambakam Yajamahe Sugandhim Pushti- vardhanam, Urvarukamiva Bandhanan-Mrityor- mukshiya Mamritat</b>	Maha-Mrityunjaya
३१.	ॐ सोऽहम्	
31.	<b>Om Soham</b>	Vedantic Formula
३२.	ॐ अहं ब्रह्मास्मि	
32.	<b>Om Aham Brahma Asmi</b>	Vedantic Formula
३३.	ॐ तत्त्वमसि	
33.	<b>Om Tat Tvam Asi</b>	Vedantic Formula
३४.	ॐ श्रीत्रिपुरसुन्दर्यै नमः	
34.	<b>Om Sri Tripura-Sundaryai Namah</b>	Tripura Sundari
३५.	ॐ श्रीबालापरमेश्वर्यै नमः	
35.	<b>Om Sri Bala-Paramesvaryai Namah</b>	Sarada

## A simple Prayer

**L**ord, make me an instrument of your peace  
Where there is hatred ..... let me sow love.  
Where there is injury....pardon.  
Where there is discord....unity.  
Where there is doubt....faith.  
Where there is error....truth.  
Where there is despair....hope.  
Where there is sadness....joy.  
Where there is darkness....light.

**O** Divine Master, grant that I may not so much seek  
To be consoled....as to console.  
To be understood....as to understand.  
To be loved....as to love.

**F**or  
It is in giving....that we receive.  
It is in pardoning, that we are pardoned.  
It is in dying....that we are born to eternal life.

**St. Francis**



## SONGS OF ARATI

Jaya Jaya Arati Vighna Vinayaka  
Vighna Vinayaka Shree Ganesha

Jaya Jaya Arati Subramanya  
Subramanya Kartikeya,

Jaya Jaya Arati Venu Gopala  
Venu Gopala, Venu lola  
Papa Vidura, Navanita Chora,

Jaya Jaya Arati Venkataramana  
Venkataramana Sankata Harana,  
Sita Rama Radhe Shyama.

Jaya Jaya Arati Gauri Manohara  
Gauri Manohara, Bhavani Shankara,  
Samba Sadasiva, Uma Maheshwara,

Jaya Jaya Arati Raja Rajeshwari,  
Raja Rajeshwari Tripura Sundari,

Maha Lakshmi, Maha Saraswati,  
Maha Kali, Maha Shakti.

Jaya Jaya Arati Anjaneya  
Anjaneya Hanumanta

Jaya Jaya Arati Dattatreya  
Dattatreya Trimurti Avatara

Jaya Jaya Arati Satgurunatha  
Satgurunatha Sinvanada





Vishnu

PART — VI  
**YOGA ASANAS**

HINTS AND CAUTIONS IN THE PRACTICE OF YOGA ASANAS

1. Practice of Asanas for curing diseases must be done under the personal guidance of an experienced instructor.
2. The qualifications required for an aspirant are discipline, faith, tenacity, confidence, love and perseverance to practise regularly without interruptions.
3. Yoga practices to be done after attending to nature's call and cleansing the teeth, tongue and mouth.
4. Before starting to practise Asanas, the bladder should be emptied and bowels evacuated, and never practise advanced Asanas without having first evacuated the bowels.
5. Asanas should preferably be done on an empty stomach. If this is difficult, a cup of tea or coffee, cocoa or milk may be taken before doing them. They may be practised without discomforts, one hour after a very light meal, allow at least four hours to relax after a heavy meal. Food to be taken after half an hour on completing the Asanas.
6. Asanas come easier after taking a bath. After doing them, the body feels sticky due to perspiration, and it is desirable to take bath half an hour later. Taking a bath before and after practice of Asanas refreshes the body and mind.
7. Asanas should be done either in the morning or in the evening as per convenience of the Yoga practitioner.
8. Asanas should be done in a clean airy place free from insects and noise.
9. Do not do Asanas on bare floor or an uneven place, but do them on a blanket laid on a level floor.
10. Do not wear spectacles or ornaments when you do Asanas. They may get damaged or also cause injuries.
11. Do not practise Asanas after being out in the hot sun for several hours.
12. No undue strain should be felt in the facial muscles, ears and eyes or in breathing during the practice.
13. All the practices should be done rhythmically, slowly without any jerky movements.
14. Mental tension, over-strain and physical jerks to be avoided.
15. A mechanical way of doing the practices will not have much effect, therefore each and every practice is to be performed with a correct attitude of mind.
16. During the practice avoid unnecessary talk.
17. In the beginning, keep the eyes open, then you will know what you are doing, either right or wrong, when you are perfect, you can keep your eyes closed in a particular Asana, for only then you will be able to adjust the body and feel the correct postures and also enable to concentrate.
18. During the practice of Asanas, it is the body alone which should be active while the brain should remain passive, watchful and alert. If the brain is active then you will not be able to see your mistake.
19. In all the Asanas the breathing should be done through the nostrils only, not through the mouth.
20. After completing the practice of Asanas, always lie down Savasana for at least ten to fifteen minutes, as this will remove fatigue.
21. All forward bending poses are beneficial for persons suffering from either high or low blood pressure.
22. Those who are suffering from pus in the ear or displacement of the retina, should not attempt topsy-turvy poses.

23. Faulty practice causes discomfort and uneasiness within a few days. This is sufficient to show that one is doing wrong. If you cannot find the fault for yourself, it is better to approach a person who has practised well and get his guidance.
24. The right method of doing Asana brings lightness of body and an exhilarated feeling in the mind and a feeling of oneness of the body, mind and soul.
25. Continuous practice will change the outlook of the practitioner. He will discipline himself in food, sex, cleanliness in character and will become a new man.
26. Do not teach all the practices to children below the age of fourteen years.

## YOGA

### ADVANTAGES

- Increases tone of voluntary and involuntary muscles. Improves functional capacity of ligaments, tendons.
- Besides physical endurance helps to increase stress competence.
- Controls obesity.
- Increases resistance to disease.
- Massages heart.
- Soothes both body and mind.
- Improves respiratory function and autonomic balance.
- Ischaemic ECG changes and decreases.
- Due to the influence on brain and glands, the neuromuscular co-ordination improves which in turn helps to develop varied skills.
- Quickens the return of Venous blood. Improves glucose tolerance. Reduces cholesterol. Helps to increase longevity without exertion.

Continence

Yama: Non stealing  
Truthfulness  
No violence  
Non hoarding

### POINTS TO REMEMBER

- Don't perform yoga indiscriminately.
- Breathe normally and through the nose all the time.
- Practice "differential" relaxation.
- Don't exert and strain.
- Feel the breath.
- Perform slowly, smoothly, and avoid competitive spirit.
- Practice only when in calm and pleasant mood.
- If upset mentally or physically, perform shavaasana to get composed.
- Wear clean, light and loose clothes.
- Perform with light stomach.
- A full bath should precede yoga, if practiced in morning.
- Practice yama, i.e. non-stealing, truthfulness, non-violence, non-hoarding, continence etc.

## SURYA NAMASKARA

Prayer to the Sun

ॐ सूर्य सुन्दरलोकनाथममृतं वेदान्तसारं शिवं  
ज्ञानं ब्रह्ममयं सुरेशममलं लोकैकचित्तं स्वयम् ।  
इन्द्रादित्यनराधिपं सुरगुरुं त्रैलोक्यचूडामणिं  
ब्रह्माविष्णुशिवस्वरूपहृदयं वन्दे सदा भास्करम् ॥

"Om Suryam Sundaralokanathamamritam Vedantasaram Sivam, Jnanam Brahmamayam Suresamamalam Lokaikachittam Svayam; Indradityanaradhipam Suragurum Trailokyachudamanim, Brahmavishnusivasvarupoahridayam Vande Sada Bhaskaram."

I always adore Surya, the sun, the beautiful Lord of the world, the immortal, the quintessence of the Vedanta, the auspicious, the absolute knowledge, of the form of Brahman, the Lord of the gods, ever pure, the one true consciousness of the world himself, the Lord of Indra, the gods and men, the preceptor of the gods, the crestjewel of the three worlds, the very heart of the forms of Brahma, Vishnu and Siva, the giver of light,

ॐ हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्मस्य ष्टये ॥  
पूषन्नेकर्षयम सूर्यं प्रजापत्य व्यूह रश्मीन् समूह ।  
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि  
योऽवावसौ पुरुषः सोऽहमस्मि ॥

Om Hiranmayena Patrena Satyasyapihitam Mukham, Tattvam Pushan Apavrinu Satyadharmaya Drishtaye Pushan Ekarshe Yama Surya Prajapatya Vyuha Rasmin Samuha, Tejo Yatte Rupam Kalyanatamam Tatte Pasyami Yosavasau Purushah Sohamasmi.

"The face of Truth is covered by a golden vessel. Remove Thou, O sun, that covering, for the law of Truth to behold (It)."

"O Pushan (sun, nourisher), the only Seer (sole traveller of the heavens), controller of all (Yama), Surya, son of Prajapati; disperse Thy rays and gather up Thy burning light; behold Thy glorious resplendent form; I am He, the Purusha within Thee."

## YOGA DARSHANA

- Position** — PRANAMASANA (Prayer Pose—The gesture of Respect and Homage)  
ॐ मित्राय नमः
- Mantra** — OM MITRAYA NAMAHA  
(Prostration to Him who is affectionate to all)
- Technique** — 1. Face the sun  
2. Stand erect with legs together  
3. Place palms together in front of the chest  
4. Relax the whole body
- Breath** — Normal — Freely
- Benefits** — 1. Establishes a state of concentration and calmness in preparation for the exercise to begin.  
2. Helps to think that the body is being charged with solar energy.
- II. **Position** — ADHO MUKHA HASTASANA (Raised Arms Pose)  
ॐ रवये नमः
- Mantra** — OM RAVAYE NAMAHA  
(Prostration to Him who is the cause of change or to the Shining one)
- Technique** — 1. Raise both arms above the head  
2. Keep them separated by the shoulders.  
3. Bend the upper trunk slightly backwards.
- Breath** — Inhale while raising the arms.
- Benefits** — 1. Stretches the abdominal viscera.  
2. Removes excess fat.  
3. Improves digestion.  
4. Exercises the shoulders and muscles of the upper torso, tones up the spinal nerves and opens up the lung compartments.
- III. **Position** — UTTANASANA (Hand to Foot Pose)  
ॐ सूर्याय नमः
- Mantra** — OM SURYAYA NAMAHA  
(Prostration to Him who induces activity)
- Technique** — 1. Bend forward until the fingers or hands touch the ground on either side or in front of the feet.

## YOGA DARSHANA

2. Try to touch the knees with the forehead.  
3. Do not strain.  
4. Keep the legs straight.
- Breath** — Exhale as you bend forward and try to contract the abdomen in the final position to expel maximum air.
- Benefits** — 1. Useful in eliminating and preventing stomach complaints.  
2. Reduces excess fat in the abdominal region.  
3. Improves digestion and helps to remove constipation.  
4. Improves blood circulation and makes the spine supple.
- IV. **Position** — ASHWA SANCHALANASANA (Equestrian Pose)  
ॐ शानवे नमः
- Mantra** — OM BHANAVE NAMAHA  
(Prostration to Him who illumines or diffuses light)
- Technique** — 1. Move the right leg back as far as possible from the body.  
2. Stretch the leg.  
3. Keep the feet and hands firmly on the ground without movement.  
4. Raise the head and look forward.  
5. The left knee should be between the hands.
- Breath** — Inhale while stretching the right leg backwards.
- Benefit** — Massages the abdominal organs and improves their functioning.
- V. **Position** — JALANDHARA BANDHA (Wheelbarrow Pose)  
ॐ खगाय नमः
- Mantra** — OM KHAGAYA NAMAHA  
(Prostration to Him who moves in the sky)
- Technique** — 1. Stretch the left leg backwards to join the right leg.  
2. The entire weight of the body should rest on the hands and toes.
- Breath** — Retention
- Benefits** — 1. Stimulates circulation  
2. Improves postures, strengthens and firms the arms, shoulders, back, legs and feet.

## YOGA DARSHANA

- Technique** — 1. Move the right leg and keep the left foot along with the right.  
2. The entire weight of the body should rest on the hands and toes.
- Breath** — Exhale
- Benefits** — 1. Strengthens the nerves and muscles in the arms and legs.  
2. Bends the spine in the opposite direction of the previous pose and thus helping to make the spine supple.  
3. Tones up the spinal nerves and supplies a fresh flow of blood.
- IX. Position** — ASHWA SANCHALANASANA (Equestrian Pose)  
ॐ आदित्याय नमः
- Mantra** — OM ADITYAYA NAMAH  
(Prostration to Him who is the son of Aditi and who is God of gods)
- Technique** — 1. Take a long step forward with the right leg and place it between the arms in level with the hands.  
2. The left foot and knee should touch the floor.  
3. Look up and bend the spine backwards.
- Breath** — Inhale
- Benefit** — Same as Position IV above
- X. Position** — UTTANASANA (Hand to Foot Pose)  
ॐ सवित्रे नमः
- Mantra** — OM SAVITRE NAMAH  
(Prostration to Him who produces everything)
- Technique** — 1. Place the right foot next to the left foot.  
2. Keep the legs straight.  
3. Try to touch the knees with the forehead.  
4. Raise the hips.  
5. Do not strain.
- Breath** — Exhale
- Benefits** — Same as Position III above
- XI. Position** — ADHO MUKHA HASTASANA (Raised Arms Pose)

## YOGA DARSHANA

- VI. Position** — ASHTANGA NAMASKARA or SASHTANGA NAMASKARASANA (Salute by the eight limbs)  
ॐ पूषणे नमः
- Mantra** — OM PUSHNE NAMAH  
(Prostration to Him who nourishes all or to the Giver of Strength)
- Technique** — 1. Bend the arms and lower the forehead and knees to the floor.  
2. Keep the pelvis raised.  
3. Pull in the inter-abdominal muscles.  
4. Press the chin onto the chest.  
5. Press the arms down firmly and keep the elbows straight.
- Breath** — Exhale
- Benefits** — 1. Strengthens the muscles of the legs and arms.  
2. Develops the chest.
- VII. Position** — BHUJANGASANA (Serpent Pose)  
ॐ हिरण्यगर्भाय नमः
- Mantra** — OM HIRANYAGARBHAYA NAMAH  
(Prostrations to Him who contains everything or to the Golden Cosmic Self)
- Technique** — 1. Raise the body from the waist by straightening the arms.  
2. Bend the head backwards.  
3. Give most of the work to the spine rather than the arms.  
4. Concentrate the entire attention on the slowly bending spine.
- Breath** — Inhale while raising the body and stretching the back.
- Benefits** — 1. Relieves hunch or back pain (Lumbago) or pain in the muscles (Myalgia)  
2. Compressing the abdomen helps increase the flow of blood.  
3. Good for all stomach pain or problems.
- VIII. Position** — PARVATASANA (Mountain Pose)  
ॐ मरीचये नमः
- Mantra** — OM MARICHAYE NAMAH  
(Prostration to Him who possesses rays or to the Lord of Dawn)

ॐ अर्काय नमः

**Mantra** — OM ARKAYA NAMAHA  
(Prostration to Him who is fit to be worshipped or praised)

**Technique** — Repeat Position No. II above

**Breath** — inhale

**Benefits** — Same as Position No. II above

**XII. Position** — PRANAMASANA (Prayer Pose)

ॐ भास्कराय नमः

**Mantra** — OM BHASKARAYA NAMAHA  
(Prostration to Him who is the cause of Lustre)

**Technique** — This is the final pose and is the same as Position No. I above.

**Breath** — Exhale

**Benefits** — Same as Position No. I above

### BENEFITS OF SURYA NAMASKARA

- i. It contributes to muscles strength.
- ii. It gives a feeling of endurance as well as exhilaration.
- iii. It makes the muscles and spine flexible.
- iv. It reduces abdominal fat.

In the words of Yajurveda :

"O Sun! O Sun of suns! Thou art All-energy, give me energy; Thou art All-strength, give me strength; Thou art All-powerful; give me power."

Repeat the above Mantras and Names of the Sun at sun-rise. He who repeats these before sun-rise, early in the morning, will possess wonderful health, vigour and vitality. He will be free from every kind of disease of eyes. He will have wonderful eye-sight. Pray to the sun in the early morning before sunrise: "O Lord Suryanarayana, the eye of the world, the eye of the Virat-Purusha; give me health, strength, vigour and vitality." Offer Arghya to the sun during the three Sundhyas (morning, noon and evening). Offer Prostration to the sun with these Mantras and Names.

Radiate the light of the Divine Life everywhere. Bring in the light of Divine Life into all your public activities, into the towns and into the villages. May the light of sublime ideals and of divine living permeate into the field of education.

— Swami Sivananda

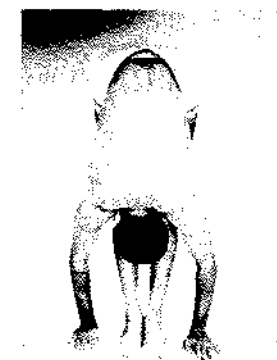
## SURYA NAMASKARA



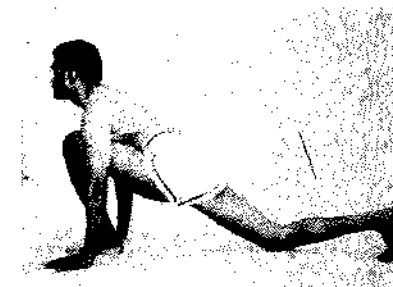
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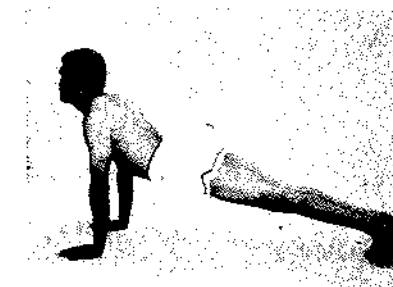
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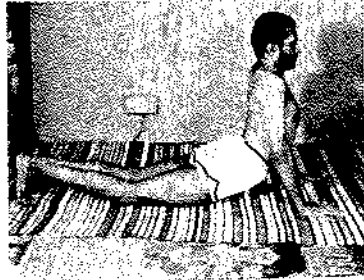
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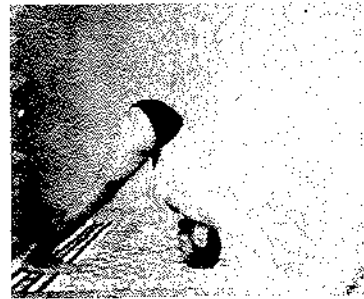
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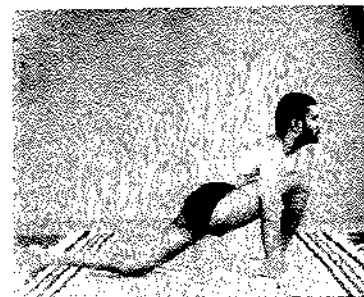
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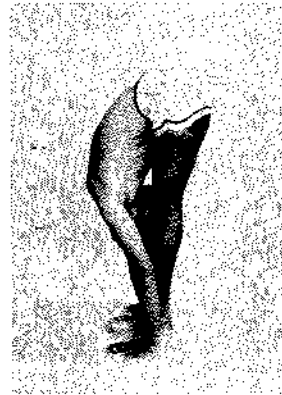
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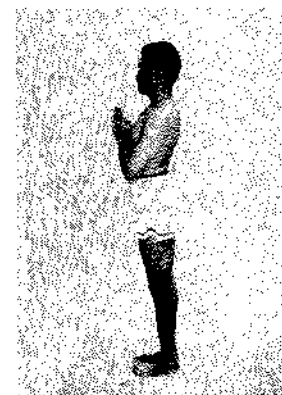
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12



## SITTING POSTURES

1. Vajrasana
2. Virasana
3. Supta Virasana
4. Padmasana
5. Supta Padmasana
6. Ardha Padmasana
7. Baddha Padmasana
8. Guptasana
9. Paryankasana
10. Gomukhasana
11. Bhadrasana
12. Sukhana
13. Siddhasana
14. Svastikasana
15. Pavanamuktasana
16. Vama Pavanamuktasana
17. Dakshina Pavanamuktasana
18. Bhairavasana
19. Baddhakonasana

Timing  
(4-5 minutes)

## SITTING POSTURES ASANAS FOR DHYANA

### General Instructions

Four Asanas are prescribed for the purposes of Japa and meditation. They are Padma, Siddha, Svastika and Sukha.

You must be able to sit in any one of these four Asanas at a stretch for full three hours without shaking the body. Then only will you get mastery over the Asana (Asana Jaya). Then only can you take to the practice of Pranayama (control of breath) and Dhyana (meditation). Without securing a steady Asana, you cannot further get on well in meditation. The more steady you are in your Asana the more you will be able to concentrate and make your mind one-pointed. If you can be steady in the posture even for one hour, you will be able to acquire one-pointed mind and feel thereby infinite peace and Atmic Ananda inside.

When you sit on the posture, think: "I am as firm as a rock. Nothing can shake me." Give these suggestions to the mind a dozen times. Then the Asana will become steady soon. You must become as a living statue when you sit for Dhyana. Then only there will be real steadiness in your Asana. In one year by regular practice you will have success and you will be able to sit for three hours at a stretch. Start with half an hour and gradually increase the period.

If there is severe pain in the legs after some time, unlock the legs and then shampoo them for five minutes and sit again on the Asana. When you advance you will not experience any pain. You will experience on the other hand immense joy. Practise the Asana both morning and evening.

After sitting in the Asana close the eyes and concentrate on the Bhrukuti or Trikuti (the space between the two eyebrows) or in the Anahata Chakra (the lotus of the heart). As the Trikuti (Ajna Chakra) is the seat of the mind, the mind can be quite easily controlled if you concentrate gently on this spot. Ekagrata (one-pointedness of the mind) supervenes quite readily. Concentration at the tip of the nose (Nasikagra Drishti), also has the same advantage, but it takes more time for the focussing of the mind. Those who cannot concentrate either at Bhrukuti or the tip of the nose may concentrate at any other outer point or inner Chakra of heart, head, neck, etc., Gazing at Trikuti (Ajna Chakra) is also called Bhrumadhya Drishti.

Keep the head, neck and trunk in one straight line. Stick to one Asana, either Padma, Siddha, Svastika or Sukha and make it quite steady and perfect by repeated attempts. Never change the Asana. Adhere to one tenaciously. Cling to it like a leech. Realise the full benefits of one Asana for meditation.

### 1. VAJRASANA

Vajra Asana — the Adamantine Pose  
VAJRA — A Thunderbolt  
— The weapon of Indra  
— King of the gods.

#### TECHNIQUE:

Keep the soles of the feet on both sides of the anus i.e. place the thighs on the legs one over the other and the soles on the buttocks. The calves must touch the thighs. The part from the toe to the knee should touch the ground. Keep the knees quite close and the trunk, neck and head in a line. This is the easiest and common Asana and one can sit quietly for a very long time.

#### BENEFITS:

1. One can practise this Asana for about half an hour immediately after food, the food will be digested well. Dyspeptics will derive much benefit.  
*vasa evantika*
2. The nerves and muscles of the legs and thighs are strengthened, myalgia (muscular rheumatism) in the knees, legs, toes and thighs disappear and sciatica vanishes.
3. Flatulence is removed and the stomach works vigorously.

### 2. VIRASANA

Vira — A hero  
— warrior  
— Champion

#### TECHNIQUE :

1. Kneel on the floor. Keep the knees together and spread the feet about 18 inches apart.
2. Rest the buttocks on the floor but not the body on the feet. The feet are kept by the side of the thighs, the inner side of each calf touching the outer side of its respective thigh. Keep the toes pointing back and touching the floor. Keep the wrists on the knees, palms facing up and join the tips of the thumbs and fore-fingers. Keep the other fingers, extended stretch the back erect.
3. Stay in this position as long as you can, with deep breathing for meditation and Pranayama.



**BENEFITS:**

1. It cures rheumatic pains in the knees and gout and is also good for the flat feet.
2. Those who are suffering from pain in the heels or growth of Calcaneal Spurs will get relief and the spurs will gradually disappear.
3. The pose can even be done immediately after food and will relieve heaviness of the stomach.

**3. SUPTA VIRASANA**

This Asana stretches the abdominal organ and the pelvic region.

**4. PADMASANA**

Padma - a lotus  
It is the posture for meditation.

**TECHNIQUE:**

1. Sit on the floor with the legs straight.
2. Bend the right leg at the knee, hold the right foot with hands and place it at the root of the left thigh so that the right heel is near the navel.
3. Now bend the left leg and holding the left foot with the hands place it over the right at the foot the heel being near the navel the sole of the feet should be turned up.  
toned up.
4. From the back to the neck the spine should remain erect. The arms may be stretched out, the right hand being placed on the right knee and the left hand on the left knee, the forefinger and the thumb are bent till they touch each other. Another way of placing the hands is in the middle where the feet cross each other with one palm upon the other
5. Change the legs position by placing the left foot over the right thigh and right foot over the left thigh. This will develop the legs evenly.

**BENEFITS:**

1. It is one of the most relaxing poses after initial knee pains have been overcome
2. This right pose is good for curing stiffness in the knees and ankles. Since the blood is made to circulate in the lumbar region and the abdomen, the spine and the abdominal organs are toned.

**5. SUPTA PADMASANA:**

- (a) Sitting in Padmasana, lying on the back, with full length—arms should be taken behind the head, palms facing up and stretching the spine intensely.
- (b) Sit in Supta Padmasana, bend forward. If possible, you can take lower abdomen, chest, lips on the floor, stretching the arms in front.

**6. ARDHA-PADMASANA:**

If you cannot place both the feet on the thighs at the very start, just keep one foot on one thigh for some time and the other foot on the other thigh for some time. After a few days' practice, you will be able to keep both the feet on the thighs. This is half pose of Padmasana or Ardha-Padmasana.

**7. BADDHA-PADMASANA (KARMUKASANA)**

Baddha — Caught, Restrained  
In this position, the hands are crossed at the back and the big toes are caught from behind, the body is caught between the crossed legs in front and the crossed hands behind.

**BENEFITS:**

1. Crossing the hands behind expands the chest and increases the range of shoulder movement.
2. It keeps the kidney, the prostate and urinary bladder healthy.
3. It relieves sciatic pains and prevents hernia, if practised regularly and it relieves pains and heaviness in the testicles.
4. This posture specially is recommended for women, even during menstrual period, and helps the ovaries to function properly.
5. The pregnant women who sit daily in this pose for a few minutes, will have much less pain during delivery and will be free from varicose veins.

**8. Guptasana (Hidden Pose):**

The left heel is placed over the organ of generation. The right heel is also placed over the organ of generation. The two ankles are in close apposition or contact. The right toes are thrust inside the hollow between the left thigh and left calf muscles. The left toes are covered by the right leg. Gupta means hidden. As this Asana hides well the organ of generation it is called Guptasana.

**9. PARYANKASANA:**

PARYANKA — A bed, couch or sofa

This Asana is a continuation of Supta Virasana. In it the body resembles a couch.

**BENEFITS:**

1. In this Asana, the dorsal region is fully extended so that the lungs are well-expanded.
2. The neck muscles are stretched and thyroid and para thyroids are stimulated, so that they function properly.

**10 GOMUKHASANA:**

Go —A cow.

Mukha —Face (Cow Face Posture)

When this Asana is demonstrated, it will look like the face of a cow.

**TECHNIQUE:**

Place the heel of the left leg under the left part of the anus. Bring the right leg in such a way that the right knee will be above the left knee and the right sole along the side of the left thigh in close contact. By gradual practice, you will have to bring the right heel to touch the left buttock. Sit quite erect. Now you will have to make a finger-lock of the two index-fingers at the back dexterously, of course with a little difficulty in the beginning. Take the left hand to the back, raise the left index-finger upwards. Bring the right index-finger firmly. Make a finger-lock now. If it slips, try again, and keep the lock for two minutes. Breathe slowly. The Asana will now look like the face of a cow. When you make the finger-lock, do not turn the body; do not bend the heel and chest. Keep the trunk quite straight. Change the hands and legs alternately. Fat people will find it difficult to do this Asana, to adjust the heels and thighs and to make the finger-lock. But continual practice will make them all right.

**BENEFITS:**

If you sit in this Asana for about half an hour immediately after food, the food will be digested well. Dyspeptics will derive much benefit. The nerves and muscles of the legs and thighs are strengthened. Myalgia in the knees, legs, toes and thighs disappears. Sciatica vanishes. Flatulence is removed. The stomach works vigorously. The practice of Vajrasana exercises a stimulating, beneficial influence on Kanda, the most vital part, and which is situated 12 inches above the anus and from which 72,000 Nadis spring.

**11. BHADRASANA (Gentle Pose)**

Sit at ease. Keep the body erect. Press the two heels firmly against the sides of the perineum or at the anus. Fix the gaze at the tip of the nose. This destroys all diseases and the effects of poison.

thighs and calves of the legs. This is very comfortable for meditation. Keep the hands as instructed in Padmasana.

**BENEFITS:**

1. This Asana increases digestive fire and gives good appetite, health and happiness.
2. It removes rheumatism and keeps the three humours-wind, bile and phlegm-in proper proportions.
3. It purifies and strengthens the nerves of the legs and thighs, and is thus suitable for keeping Bend the knees

**12. SUKHASANA**

Any easy comfortable posture for Japa and meditation is Sukhasana, the important point being the head, neck and trunk should be in align without curve. People who begin japa and meditation after 30 or 40 years of age, generally are not able to sit in Padma, Siddha, or Svastikasana for a long time. I will describe now a nice form of Sukhasana in which old persons can sit and meditate for a long time. This specially suits old people who are unable to sit in Padma or Siddhasana in spite of repeated attempts. Young people also can practise this.

**TECHNIQUE:**

Take a cloth 5 cubits long. Fold it nicely lengthwise till the width becomes half a cubit. Sit in your usual way keeping the feet below your thighs. Raise the two knees above to the level of your chest till you get a space of 8 or 10 inches between the two knees. Now take the folded cloth. Keep one end near the left knee, going to the back by the left side, touching the right knee, come to the starting point and make a knot of the two ends. Keep your palms face to face and place them on the support of the cloth between the knees. In this Asana the hands, legs and backbone are supported. Hence you will never feel tired. If you cannot do any other Asanas, sit at least in this Asana and do Japa and meditation for a long time.

**13. SIDDHASANA (STHIR ASANA) — Firm Pose**

Ordinary Siddhasana is known as Muktasana

Place one heel at the anus (Guda), the terminal opening of the alimentary canal or digestive tube. Keep the other heel at the root of the genital organ. The feet or legs should be so nicely arranged that the ankle-joints should touch each other. Hands can be placed as shown in Padmasana.

**14. SVASTIKASANA**

**TECHNIQUE:**

Savstika is sitting at ease with the body erect. Spread the legs forward. Fold the left leg and place the foot near the right thigh muscles. Similarly, bend the right leg and push the foot in space between the left thigh and calf muscles. Now you will find the two feet between the the space between the left thigh and calf muscles. Now you will find the two feet between the things and calves of the legs. This is very comfortable for meditation. Keep the hands as instructed in Padmasana.

**BENEFITS:**

1. This Asana increases digestive fire and gives good appetite, health and happiness.
2. It removes rheumatism and keeps the three humours - wind, bile and phlegm-in proper proportions.
3. It purifies and strengthens the nerves of the legs and thighs, and is thus suitable for keeping up Brahmacharya.

**15. PAVANAMUKTASANA**

Sit down and keep the heels together and knees raised to the chest level. Bend the knees with two hands.

**16. VAMA PAVANAMUKTASANA:**

Here the right knee only is raised from the ground. It is bound by the two hands as in Pavanamuktasana.

**17. DAKSHINA PAVANAMUKTASANA:**

In this posture the right knee is raised and bound by the hands and the left leg is kept on the ground. The above three Asanas can be done when you are lying on the ground.

**18. BHAIKAVASANA:**

Sit in Vama Pavanamuktasana. Instead of binding the two knees with the hands, just keep the hands near the foot by the side of the thighs.

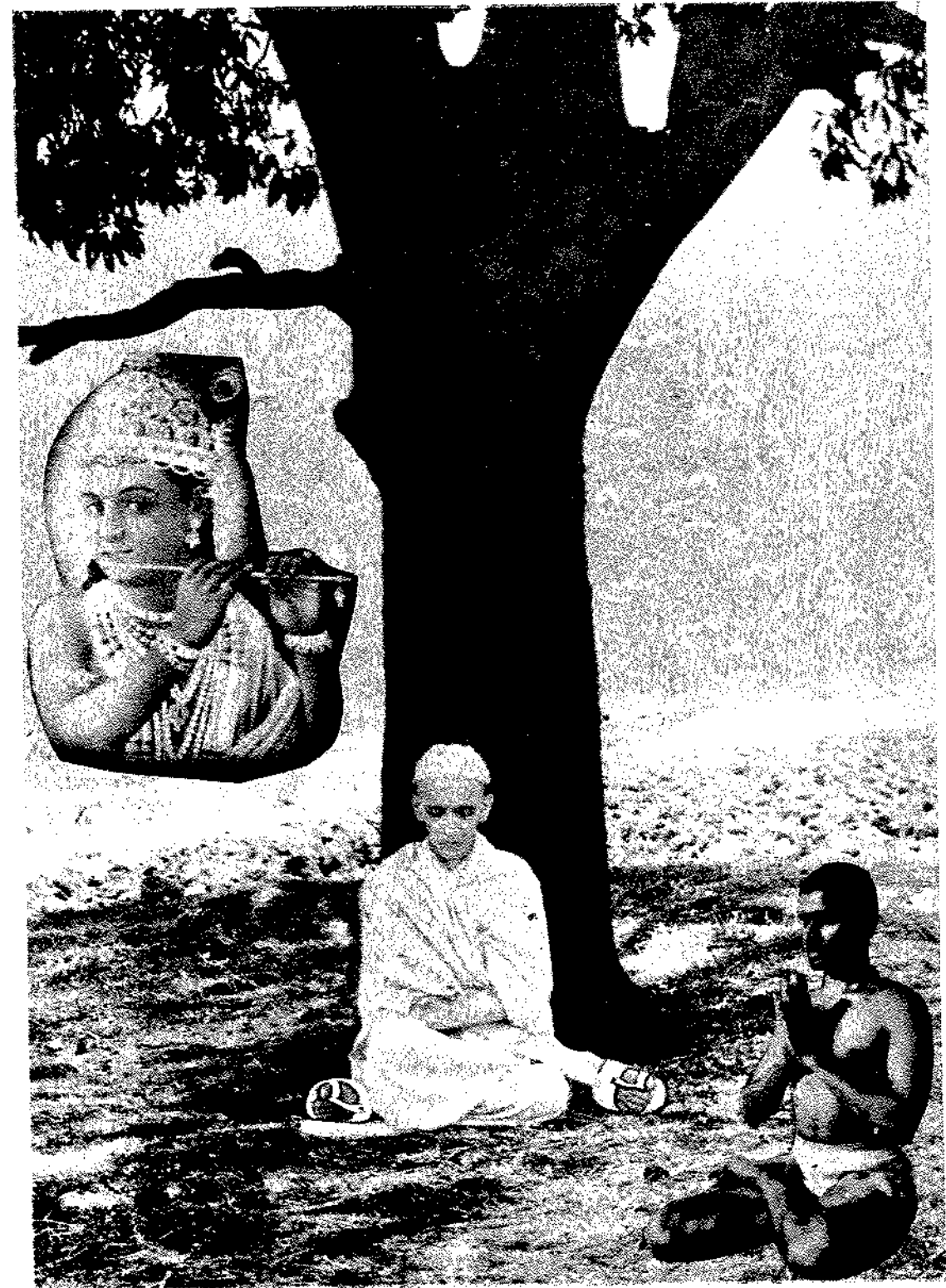
**19. BADDHA KONASANA:**

Baddha — Caught, Restrained  
Kona — Triangle

In this posture, sit on the floor, bring the heels near perineum, catch the feet and widen the thighs until the knees touch the floor on either side. This is how Indian cobblers sit.

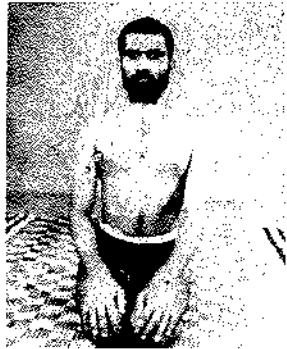
**BENEFITS:**

1. This pose is specially recommended for those who are suffering from urinary disorders, the pelvis, the abdomen and the back get a plentiful supply of blood and are stimulated.



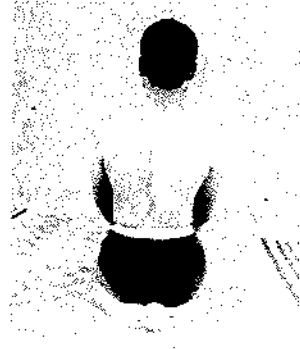
**DHYANA**

YOGA DARSHANA  
SITTING POSTURES



1. Vajrasana (1-2)

1



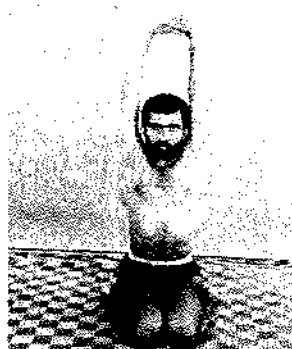
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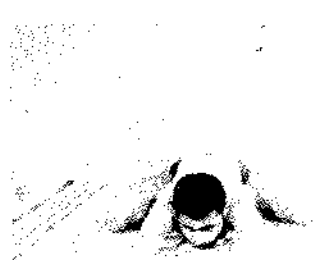
2. Virasana (3-6)



5



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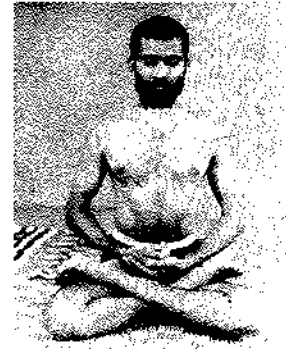
3. Supta Virasana (7-8)

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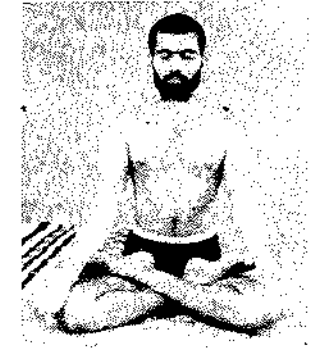


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YOGA DARSHANA  
4. Padmasana (9-10)



9

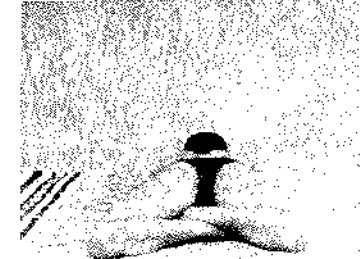


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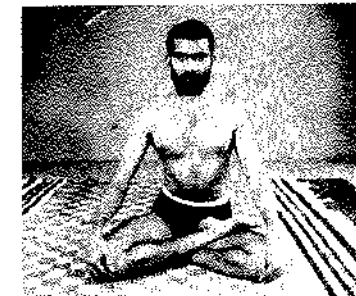


5. Supta Padmasana (11-12)

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12



13

6. Ardha Padmasana (13-14)



14

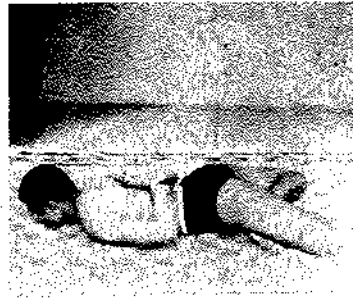


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7. Baddha Padmasana (15-16)



16



9. Paryankasana



18

17  
8. Guptasana



19  
10. Gomukhasana (19-22)



20



21



22



23  
11. Bhadrasana



24  
12. Sukhasana (24-25)



25



26  
13. Siddhasana (26-27)



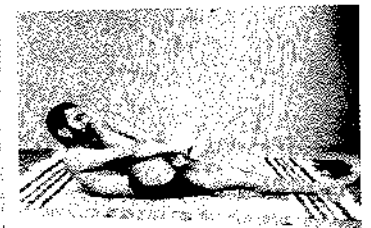
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28  
14. Svastikasana



29  
15. Pavanamuktasana



30  
16. Vama Pavanamuktasana



31  
19. Baddhakonasana (31-34)



18



35  
Dhyana



33



34



## II. Standing Postures.

1. Tadasana
2. Vrikshasana
3. Utthita Trikonasana
4. Parivritta Trikonasana
5. Utthita Parsva Konasana
6. Parivritta Parsva Konasana
7. Virabhadrasana, I, II, III
8. Ardha Chandrasana
9. Parsvottanasana
10. Prasarita Padottanasana
11. Parighasana
12. Utkatasana
13. Padangushtasana
14. Padahastasana
15. Garudasana
16. Sankatasana
17. Vatayanasana
18. Uttanasana
19. Ardha Baddha Padottanasana
20. Natarajasana



# STANDING POSTURES

## I. TADASANA

**Tada** - A mountain

A pose where one stands firm and erect as a mountain.

### SAMASTHITI

SAMA — Upright

— Unmoved

Sthiti — Standing still

— Steadiness

### TECHNIQUE:

1. Stand erect with the feet together, the heels and big toes touching each other.
2. Tighten the knees and pull the knee caps up, contract the hips and pull up the muscles at the back of the thighs.
3. Keep the stomach in and the chest forward. Spine stretched up and the neck straight.
4. Do not bear the weight of the body either on the heels or the toes, but distribute it evenly on them both.

### BENEFITS :

1. One will feel lightness in the body due to equal distribution of the weight on the heels and toes of the two legs.
2. The mind acquires serenity and calmness due to uniform flow of prana energy in the body.

## 2. VRIKSHASANA

**Vriksha** — A tree

### TECHNIQUE:

1. Stand in Tadasana
2. Bend the right leg at the knee and place the right heel at the root of the left thigh. Rest the foot on the left thigh, toes pointing downwards.
3. Balance on the left leg, join the palms and raise the arms straight over the head.
4. Stay for a few seconds in the pose breathing deeply, then lower the arms and separate the palms, straighten the right leg and stand again in Tadasana.
5. Repeat the pose, standing with right leg placing the left heel at the root of the right thigh. Stay for the same length of time on both sides, come back to Tadasana.

### BENEFITS :

This pose tones up the leg muscles and gives one a sense of balance and poise.

## 3. UTTHITA TRIKONASANA

(Extended Triangle Pose)

### UTTHITA — Extended

Stretched Trikona — Triangle. TRI-Three, KONA-Angle

### TECHNIQUE:

1. Stand in Tadasana
2. Take a deep inhalation and with a jump spread the legs apart sideways 3 to 3½ feet. Raise the arms side-ways, in line with the shoulders, palms facing down.
3. Turn the right foot sideways 90 degrees to the right. Turn the left foot 60 degrees to the right, keeping the left leg stretched out and tightened at the knee.
4. Exhale, bend the trunk sideways to the right, bringing the right palm near the right ankle. If possible, the right palm should rest completely on the floor.
5. Stretch the left arm up bringing it in line with the right shoulder and extend the trunk, the back of the legs, the back of the chest and the hips should be in a line. Gaze at the thumb of the out-stretched left hand. Keep the right knee locked tight by pulling of the knee cap and keep the right knee facing the toes.
6. Remain in this position for half a minute breathing deeply and evenly. Then lift the right palm from the floor, inhale and return to position No. 2 above.
7. Now, turn the left foot side-ways 90 degrees to the left, turn the right foot slightly to the left, keep both knees tight and continue position from two to six, reversing all processes, inhale and come back to position No. 2, hold the posture for the same length of time on the left side.
8. Exhale and jump, coming back to Tadasana.

### BENEFITS:

1. This Asana tones up leg muscles, removes stiffness in the legs and hips, corrects any minor deformity in the legs and allows them to develop evenly.
2. It relieves neck aches and back sprains, strengthens the ankles and develops the chest.



#### 4. PARIVRITTA TRIKONASANA (The Revolving Triangle Posture)

**Parivritta** - Revolved

Turned round or back

It is a counter pose to utthita Trikonasana.

##### TECHNIQUE :

1. and 2 are the same as Utthita Trikonasana.
2. Exhale, rotate the trunk in the opposite direction (to the right) so as to bring the left palm on the floor near the outer side of the foot.
3. Stretch the right arm up bringing it in line with the left arm. Gaze at the thumb.
4. Keep the knees tight. Do not lift the toes of the right foot from the floor, remember to rest the outer side of the left foot well on floor.
5. Stretch both the shoulders and shoulder blades.
6. Stay in this pose for half a minute with normal breathing.
7. Inhale, lift the right hand from the floor, rotate, turn back to its original position and come back to position No. 2.
8. Exhale, repeat the pose on the left side by turning the left foot sideways 90 degrees to the left, and the right foot 60 degrees to the left, and place the right (foot) palm on the floor near the outer side of the left foot.
9. Stay in the pose in both sides for the equal length of time with three or four deep breathings on each side.
10. After completing the time, inhale, raise the trunk back to its original position. Bring the toes to the front and keep the arms as in position No. 2.
11. Exhale and jump back to Tadasana. This is the completion of this Asana.

##### BENEFITS :

1. This Asana tones up the thighs, calf and hamstring muscles.
2. The spine and muscles of the back are also made to function properly, as the pose increases the blood supply round the lower part of the spinal region.
3. The chest is fully expanded.
4. The pose relieves pain in the abdominal organs and strengthens the hip muscles.

#### 5. UTTHITA PARSVA KONASANA

**UTTHITA** - Extended, stretched

**PARSVA** - Side, flank extended

**KONA** - Angle.

This pose is the revolving lateral angle posture and counter pose to Utthita Parsvakonasana.

#### 6. PARIVRITTA PARSVA KONASANA

**PARIVRITTA** Revolved, turned round or back

**PARSVA** - Side, flank

**KONA** - Angle

This pose is the revolving lateral angle posture and counter pose to Utthita Parsva Konasana.

##### BENEFITS :

1. It corrects defects in the calves and thighs, develops the chest, and reduces the fat around the waist and hips.
2. It gives good relief to sciatic and arthritic pains and tones up the ankles, knees and thighs.
3. It gives more contracted stomach and aids digestion.
4. It will help to circulate the blood well round the abdominal organs and the spinal column and they are thus rejuvenated.
5. This pose helps to remove waste matter from colon without any strain.

#### 7. VIRABHADRASANA, I, II, III

This Asana is dedicated to Virabhadra, powerful hero created by Lord Siva from His matted hair when Daksha once celebrated a great sacrifice for insulting Siva. But Siva did not attend the Sacrifice, Daksha's daughter Sati, consort of Lord Siva, went to participate in the sacrifice. She got great insult and threw herself into the fire and perished. When Siva heard this, He was greatly provoked and created a powerful hero, Virabhadra. Virabhadra rose up, awaited His order. Virabhadra then instructed the army to destroy Daksha.

##### BENEFITS :

1. This Asana is good for deep breathing and expands the chest fully.
2. It gives good relief for stiffness in shoulders and back and tones up ankles, knees and neck stiffness.
3. It reduces fat around the hip.
4. This pose relieves cramp in the calf and thigh muscles, and back muscles become elastic and tones the abdominal organs.
5. This is the pose which brings harmony, balance, poise and great power.

#### 8. ARDHA CHANDRASANA

**ARDHA** - Half

**CHANDRA** - The moon

This Asana resembles the Half moon.

##### BENEFITS :

1. This pose cures gastric troubles, and tones up the lower region of the spine and the nerves connected with the leg muscles and also strengthens knees.

### 9. PARSVOTTANASANA

**Parsva** — Side, Flank

**UT** — Intense

**TAN** — Extend, stretch, lengthen (Intense stretching)

This is a pose in which the side of the chest is stretched intensely

**BENEFITS :**

1. This Asana gives very good relief to stiffness in the legs and hip muscles and makes the hip joints and spine elastic, and helps deep breathing while the head is resting on the knees, the abdominal organs are contracted and toned up and any sort of stiffness in the wrist will disappear very soon.

### 10. PRASARITA PADOTTANASANA

**PRASARITA** Expanded, stretched, extended

**PADA** — Foot

1. This is a pose where the expended legs are stretched intensely.
2. In this pose, the hands are placed on the (wrist) instead of on the floor or folded at the back as if doing in NAMASTE. (Gesture), behind the back. In this movement, the leg stretch is intensified.

**BENEFITS :**

1. In this Asana, hamstring and abductor muscles will get fully developed and will allow blood to flow to the trunk and the head.
2. It will give same benefit of Sirasasana and it will increase the digestive power.

### 11. PARIGHASANA

**PARIGHA** A Beam, A bar for shuttering a Gate.

In this Asana, the body resembles a crossed Beam used for locking a Gate.

**BENEFITS :**

It will stretch the pelvic regions. Naturally, one side of the abdomen is extended (while) the other side is laterally flexed.

### 12. UTKATASANA

**UTAKATA** Powerful, Uneven, fierce.

This Asana resembles sitting on an imaginary chair.

**BENEFITS :**

1. This is good for stiffness in the shoulders, and it will correct any minor deformity in the legs.
2. In this pose ankles become strong, leg muscles develop equally, when diaphragm will be lifted and this gives a gentle massage to the heart. Naturally abdominal organs and back spine are toned and chest is developed by being fully expanded.

### 13. PADANGUSHTASANA

**PADA** — Foot

**ANGUSHTA** The big toe

This pose will be done standing and bending forward and catching the big toe.

**PADA** — Foot

**HASTA** — Hand

This pose is done by bending forward and standing on one hand.

### 14. PADAHASTASANA

**PADA** — The foot

**HASTA** — The hand

This posture is done by bending forward and standing on one's hands.

**BENEFITS :**

1. This posture will help increase digestive juice, while the liver and spleen are activated
2. This is good for gastric trouble.

### 15. GARUDASANA

**GARUDA**, An Eagle, the name of the king of birds. Garuda, is represented as the Vehicle of Lord Vishnu, and has white face and an aquiline beak, red wings and a golden body.

**TECHNIQUE:**

First stand up quite straight. Place the right leg straight on the ground. Raise up your left leg and take it round the right leg. The left thigh should cross the right thigh. Just as the creeper encircles or winds round a tree, so also the left leg should wind around the right leg. Keep hands (arms) also likewise, one arm winding round the other. The palms of the hands should touch each other. Make the fingers like the beak of an eagle. Keep the hands just in front of the face. Change the legs and hands alternately.

When you stand as instructed above, steadily bend and try to touch the ground with the toe of the leg that encircles. Then alone, you can get the maximum benefits of this Asana. You can take the help of somebody when you bend down, Both the legs have to be bent. You can do Basti (cleansing the bowels with water) in this Asana.

### 16. SANKATASANA

**TECHNIQUE:**

Stand on the left foot. Raise the right leg and surround it over the left. Keep the hands on the knees. This is Sankatasana. Garudasana posture also is called Sankatasana.

**BENEFITS :**

1. This Asana develops the ankles, helps to remove stiffness in the shoulders.
2. It is recommended for preventing cramp in the calf muscles and it will remove any sort of cramp in the legs.

## 17. VATAYANASANA

**VATAYANA**— A horse

This pose resembles a horse face.

### TECHNIQUE :

Stand erect. Take hold of the right foot and place the heel firmly at the root of the thigh or at the root of the organ and stand on one leg. Slowly bend the left leg and let the right knee touch the ground.

### BENEFITS :

1. In this pose the hip joints will receive proper circulation of blood and minor deformity in the hips and thighs will be corrected.
2. It is good for stiffness in the sacroiliac region.

## 18. UTTANASANA

**UT** — a practical indicating deliberation

— intensity

the verb TAN — to stretch

— extend

— lengthen out

The spine is given a deliberate and an intense stretch.

### TECHNIQUE :

1. Stand in Tadasana, keeping the knees tight.
2. Exhale, bend forward and place the fingers on the floor. Then place the palms on the floor by the side of the feet behind the heels. Do not bend the legs at the knees.
3. Try to hold the head up and stretch the spine. Move the hips a little forward towards the head so as to bring the legs perpendicular to the floor.
4. Remain in this position and take two or three deep breaths.
5. Exhale, move the trunk closer to the legs and rest the head on the knees.
6. Do not slacken the grip at knee, but pull the knee caps well up. Hold this position for a minute with deep and even breathing.
7. Inhale and raise the head from the knees, but without lifting the palms from the floor.
8. After two breaths, take a deep inhalation, lift the hands from the floor and come back to Tadasana.

### BENEFITS :

1. This Asana cures stomach pains and tones up the liver, the spleen and the kidneys.
2. It also relieves stomach pain during menstrual periods.
3. The heart beat is slowed down. And the spinal nerves rejuvenated and any depression felt in the mind is removed if one holds the pose for quite a long time, two to five minutes.
4. It smooths the brain cells : of those who get excited quickly when performing Yoga practice.

## 19. ARDHA BADDHA PADMOTTANASANA

**ARDHA**— Half

**BADDHA**— Bound, restrained, caught, withheld

**PADMA**— Lotus

**UTTANA**— an intense stretch.

Standing in Tadasana inhale and raise right leg from floor, bend right knee and rest sole of right foot on left thigh catch the right toe with right hand from behind, and bending forward place the right palm on the floor. If you cannot hold the toe with the hand from behind, place both palms on the floor. Repeat other side.

### Benefits:

(1) This asana cures stiffness of the knees and contracts the abdominal organs, improves digestive powers, and peristaltic activity which helps to eliminate toxic waste matter.

(2) This pose helps to expand the chest, in-breathing becomes more free and deep, and has beneficial effect on shoulders and shoulder blades.

## 20. NATARAJASANA

**NATA**— Dancer

**RAJA**— Lord, King

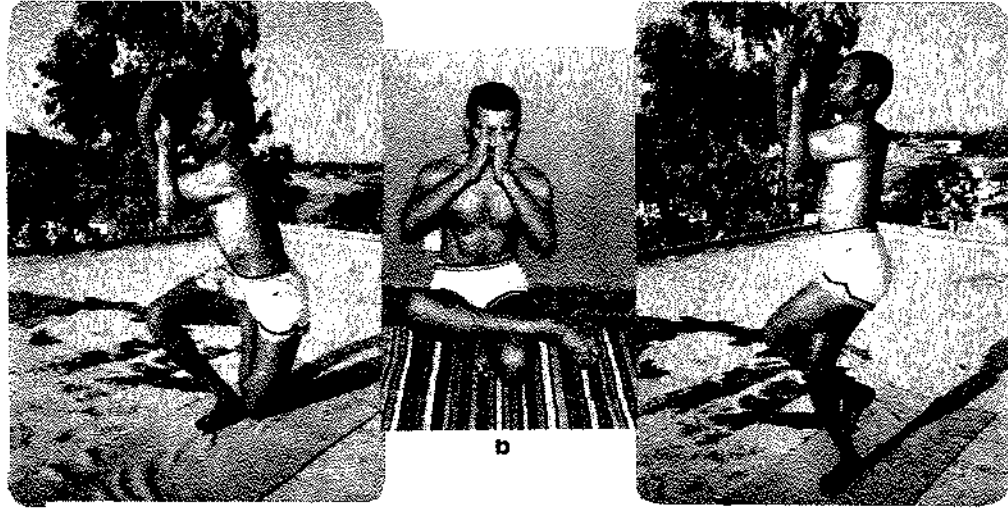
Nataraja is a name of Shiva, Lord of the dance. Shiva is not only the god of mystical stillness, death and destruction, but also Lord of the dance.

This vigorous and beautiful pose is dedicated to Shiva, Lord of the dance, who is also the fountain and source of yoga.

### Benefits:

(1) This difficult balancing pose develops poise and a graceful carriage.

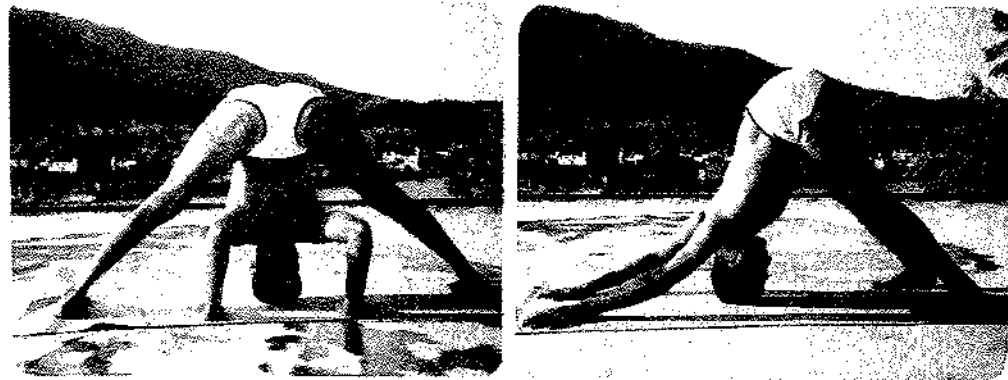
(2) This pose expands chest fully, and the vertebral joints benefit from this asana. It tones and strengthens the leg muscles, the shoulder blades move more freely.



a

b

c



d

e



f



g



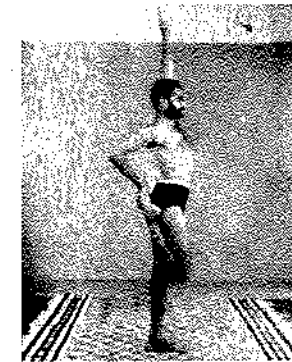
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1. Tadasana



2

2. Vrikshasana (2-3)



3

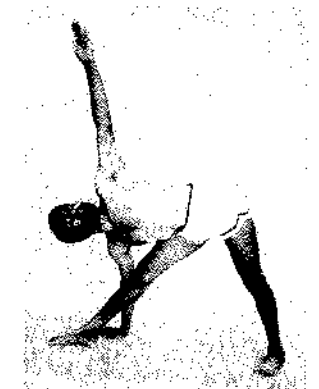


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3. Utthita Trikonasana (4-8)



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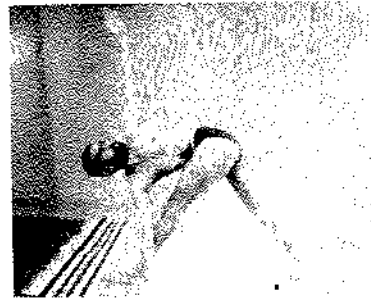
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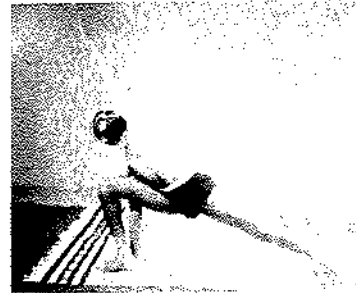
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4. Parivritta Trikonasana



10

5. Utthita Parsava Konasana (10-11)

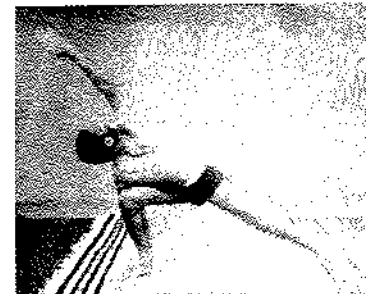


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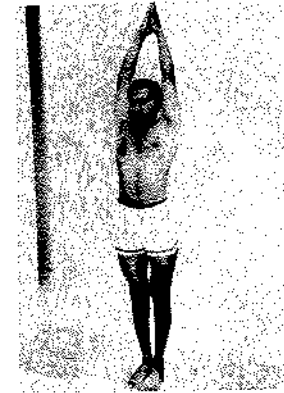


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6. Parivritta Parsva Konasana (12-13)

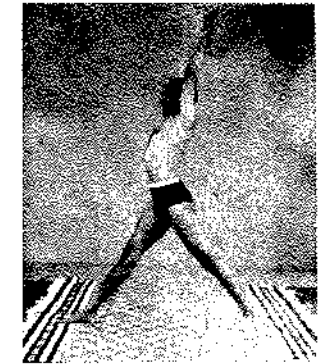


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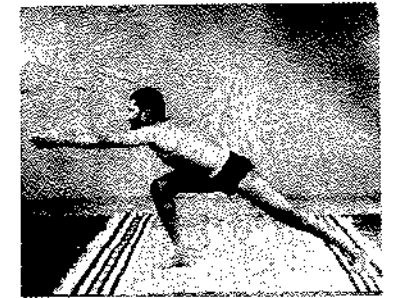
7. Virabhadrasana I, II, III (14-20)



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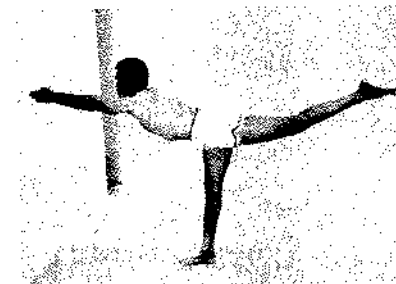
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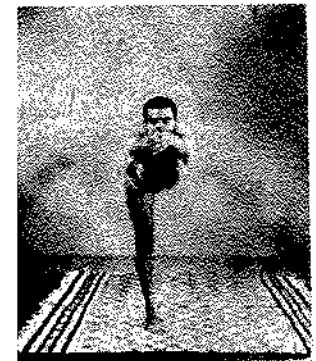
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8. Ardha Chandrasana (21-24)



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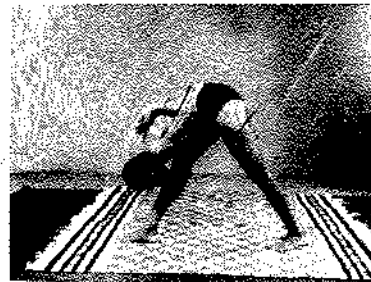


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9. Parsvottanasana (25-29)



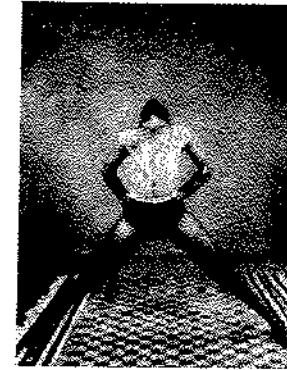
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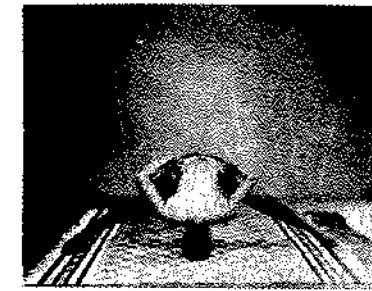
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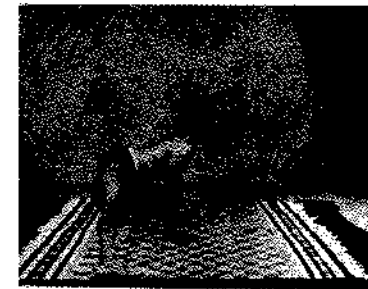
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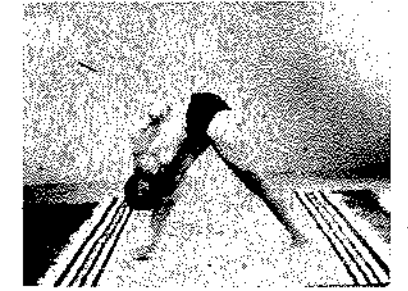
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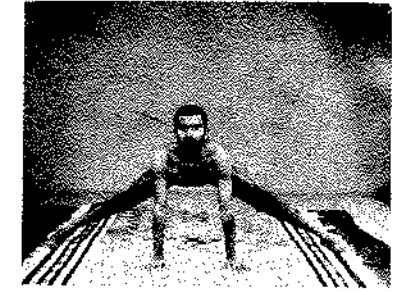
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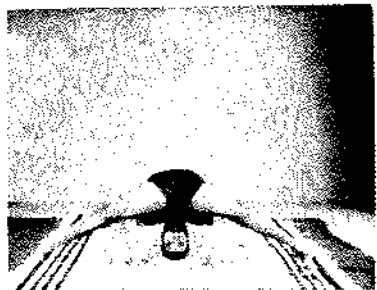
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10. Prasarita Padottanasana (30-36)

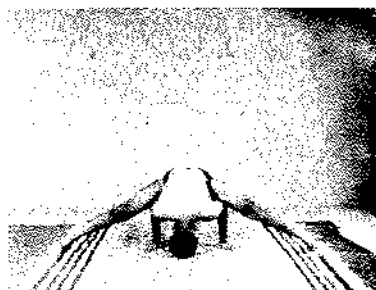


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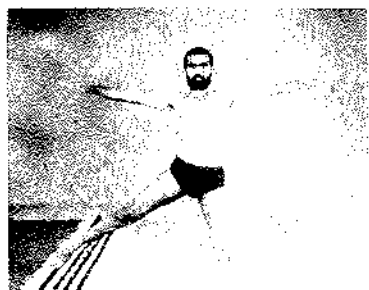




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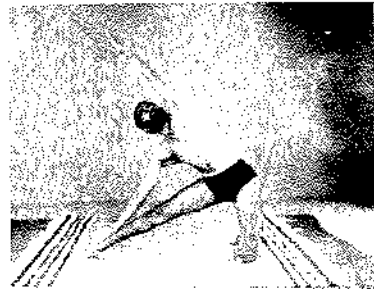


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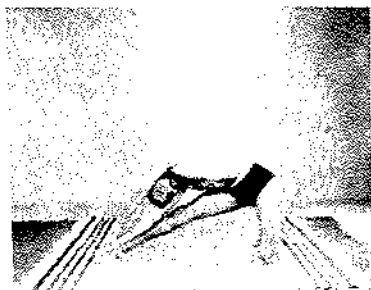


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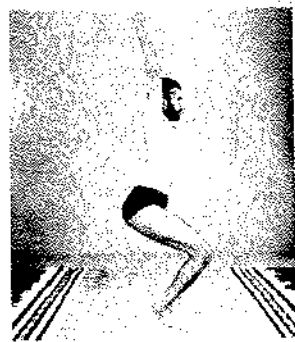
11. Parighasana (37-40)



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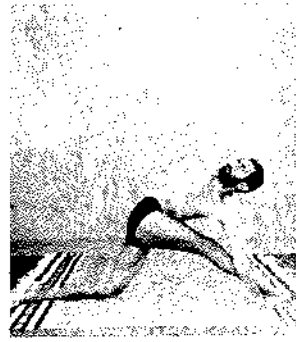


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12. Utkatasana



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13. Padangushtasana (42-47)



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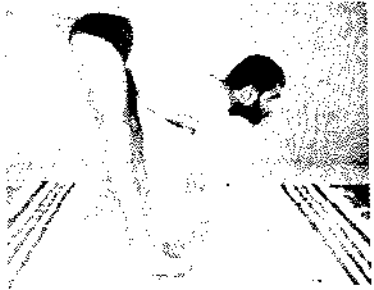


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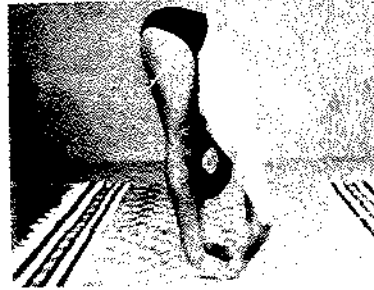
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14. Padahasthasana (48-49)



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15. Garudaasana (50-51)

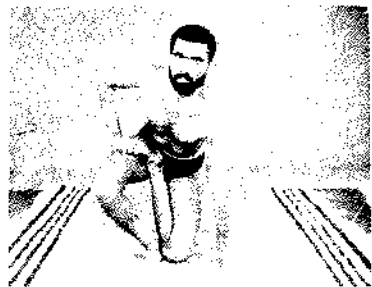


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16. Sankatasana



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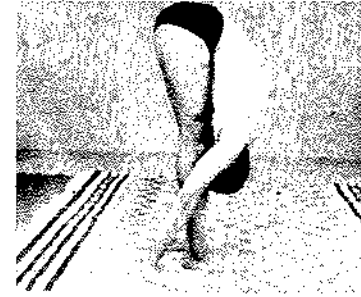
17. Vatasanasana (53-55)



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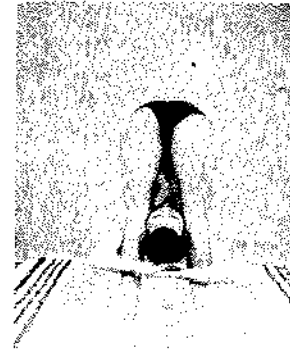


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18. Uttanasana (56-59)



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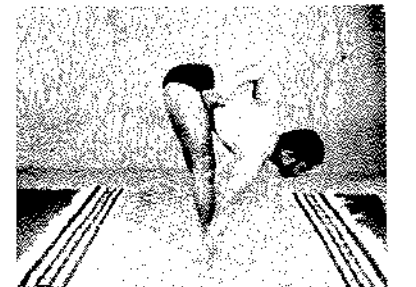
19. Ardha Baddha Padottanasana



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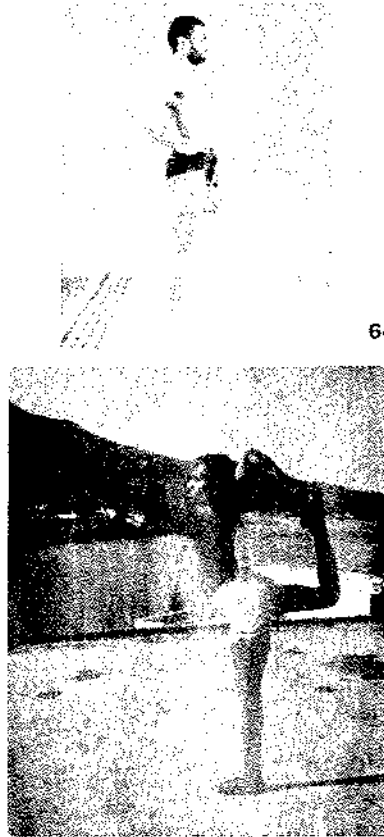
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20. Natarajasana (65-67)



67

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68



## TOPSY-TURVY POSTURES

(10-18 minutes)

### SIRSHASANA

Salamba Sirshasana-I

Salamba Sirshasana-II

- (a) Badana Hasta Sirshasana
- (b) Mukta Hasta Sirshasana
- (c) Parsva Sirshasana
- (d) Parivrittaikapada Sirshasana
- (e) Eka Pada Sirshasana
- (f) Parsvaika Pada Sirshasana
- (g) Urdhva Padmasana in Sirshasana
- (h) Ardha Vrikshasana
- (i) Mukta Hasta Vrikshasana
- (j) Hasta Vrikshasana
- (k) Ekapada Vrikshasana

### SARVANGASANA

Salamba Sarvangasana

Niralamba Sarvangasana

Halasana

Matsysana

Suptakonasana

Parsvakonahalasana

Karnadidasana

2. Niralamba Sarvangasana

- (a) Eka Pada Sarvangasana
- (b) Parsvaika Pada Sarvangasana
- (c) Parsva Sarvangasana
- (d) Setu Bandha Sarvangasana (Uttana Mayurasana)
- (e) Eka Pada Setu Bandha Sarvangasana (Eka Pada Uttana Mayurasana)
- (f) Urdhva Padmasana in Sarvangasana
- (g) Parsva Urdhva Padmasana in Sarvangasana
- (h) Uttana Padma Mayurasana
- (i) Pindasana in Sarvangasana
- (j) Parsva Pinda in Sarvangasana

**TOPSY-TURVY (UPSIDE DOWN) POSTURE****SIRSHASANA**

Salamba Sirshasana (Head stand with support)

Sirsha - Head

Salamba — with support

One of the most important Yoga Asanas and also basic posture.

**TECHNIQUE:**

Spread a fourfold blanket. Sit on the two knees. Make a finger-lock by interweaving the fingers. Place it on the blanket up to the elbow. Now, keep the top of your head on this finger-lock or between the two hands. Slowly raise the legs till they become vertical. Stand for five seconds in the beginning and gradually increase the period by 15 seconds each week to 20 minutes or half an hour. Then slowly bring the legs down. Strong people can remain in this Asana for half-an-hour within a period of 2 or 3 months' practice. Do it slowly. Do not be anxious. Be calm. Be cool. There is eternity before you. On this score do not be sluggish in your practice. Do this Asana on an empty stomach. If you have time do twice daily both morning and evening. Perform this Asana very, very slowly and avoid jerks. While standing on the head, breathe slowly through the nose and never through the mouth.

You can place the hands on the blanket one on each side of the head. You will find this easy to practise if you are fat. When you learn balancing, then you can take to finger-lock method. This Asana is nothing for those who can do balance in parallel bars or on the ground. Ask your friend to assist you to keep the legs steady while practising, or take the help of a wall when you begin to learn this.

In the beginning, some may have some sensation during practice but soon this vanishes. It brings joy and glee. After the exercise is over, take a little rest for five minutes and then take a cup of milk. Those who do this Asana for a long time, say, 20 minutes or half an hour, should take some kind of light refreshment, milk or anything, when this Asana is over. This is very important. This is **sine qua non**. In summer do not practise this Asana for a long time. In winter you can practise for as long as you desire.

**BENEFITS:**

1. Regular practice of Sirshasana makes healthy, pure blood flow through the brain cells and this rejuvenates them so that the thinking power increases and thoughts become clear.
2. This Asana is tonic for people whose brain tires quickly and ensures a proper blood supply to the pituitary and pineal glands in the brain. Our growth, health and vitality depend on the proper functioning of the two glands.
3. People suffering from loss of sleep or oversleep, memory and virility recover from regular and correct practice and become a fountain of energy.

4. The lungs gain power to resist any climate and stand up to any work, which relieves one from cold, cough, tonsillitis, halitosis (foul breath) and palpitation.
5. It keeps the body warm and improves the haemoglobin content of the blood. It is a boon to people suffering from constipation.
6. This is very useful in keeping up Brahmacharya.

**VARIATIONS:****(a) Baddha Hasta Sirshasana**

**BADDHA** — Caught, restrained, bound

**HASTA** — Hand

This is the variation of Head stand.

**(b) Mukta Hasta Sirshasana**

**MUKTA** — Free

**HASTA** — Hand

This is the most difficult variation of Sirshasana to master. When it comes comfortably, one is a perfect master of Head stand. It is comparatively easy to balance in this Asana but it is extremely difficult to go up and come down keeping the legs straight without bending them at the knees.

**(c) Parsva Sirshasana**

**PARSVA** — Side, flank

In this pose, the trunk and legs are turned sideways on either side without disturbing the position of head or hand.

**BENEFITS:**

It will make the spine strong and elastic.

**(d) Parivrittaikapada Sirshasana**

**PARIVRITTA** — Revolve, Turn round

**EKA** — One

**PADA** — The leg

In this Asana the legs are spread upon the trunk and legs are turned sideways, on either side, while maintaining the balance without disturbing the position of the head or the hand.

**BENEFITS:**

It will develop the leg muscles and tones up the kidneys, bladder, prostate and intestines.

**(e) Eka Pada Sirshasana**

**EKA** — One; **PADA** — The leg

- a) After performing Sirshasana, slowly bend one leg at the knee and keep the heel over the other thigh.
- b) In the pose, by lowering one leg to the floor in front of the head, holding the other leg up vertically.

**BENEFITS:**

1. This is a most difficult pose, so it may not be possible to touch the floor in the beginning. Gradually, as the legs become more elastic and the back gets stronger, then legs will touch and will rest on the floor, without loss of the Head balance.
2. This pose will strengthen the neck and also abdominal walls and the abdominal organs are contracted and made to function well.

**(f) Parsvaika Pada Sirshasana**

**PARSVA** — side, flank

**EKA** — One;

**PADA** — The leg

In this pose, one leg is lowered to the floor sideways in line with the head, while the other leg remains vertically up.

**BENEFITS:**

1. This Asana will make the legs, abdominal walls and the thighs powerful.
2. It tones up and strengthens the intestines and spine.

**(g) Urdhva Padmasana in Sirshasana**

**URDHVA** — Above or high

**PADMASANA** — The Lotus pose

In this pose, Padmasana is done in Head stand.

**BENEFITS:**

In this pose, the abdominal organs are toned up by contraction and an additional supply of blood.

**(h) Ardha Vrikshasana**

As you stand in Sirshasana, just fold the legs at the knee-joint and keep them along with thighs.

**(i) Mukta Hasta Vrikshasana**

Instead of making the finger-lock, keep the hands on the ground, by the side of head.

**(j) Hasta Vrikshasana**

You will have to stand on the two hands alone in this Asana. First throw your legs on the walls, standing on your hands only. Slowly try to take the legs away from the walls. In a few days you will learn balancing.

**(k) Ekapada Vrikshasana**

After performing the Sirshasana slowly bend one leg at the knee and keep the heel over the other thigh.



**SARVANGASANA****SALAMBA SARVANGASANA**

<b>Alamb</b>	— a prop
	— A support
<b>Sa</b>	— together with
	— Accompanied by
<b>Salamba</b>	— Supported or propped up
<b>Sarva</b>	— All, whole, entire and complete
<b>Anga</b>	— Limb or body
<b>Sarvangasana</b>	— The entire body, all the limbs

**TECHNIQUE:**

Spread a thick blanket on the floor and practise this Asana over the blanket. Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips and legs quite vertically. Support the back with two hands, one on each side. Rest the elbows on the ground. Press the chin against the chest and form a chin-lock firmly, Jalandhara Bandha. Allow the back, shoulder portion and neck to touch the ground closely. Do not allow the body to shake or move to and fro. Keep the legs straight. When the Asana is over, bring the legs down very, very slowly with elegance and not with any jerks. Do the Asana very gracefully. In this Asana the whole weight of the body is thrown on the shoulders. You really stand on the shoulders with the help and support of the elbows. Concentrate on the thyroid gland which lies on the front lower part of the neck. Retain the breath as long as you can do with comfort and slowly exhale through the nose.

**BENEFITS:**

1. It is one of the greatest boons conferred on humanity by our ancient sages. It is the mother of Asanas. As a mother strives for harmony and happiness in the home, so this Asana strives for harmony, happiness of the human system.
2. It is a panacea for most common ailments. There are several endocrinal organs as ductless glands in the human system which bathe in blood and secrete hormones for the proper functioning of a balanced and well-developed body and brain.
3. The body inverted, the veins blood flows to the heart without any strain by force of gravity.

**HALASANA**

<b>HALA</b>	— Plough
	— The shape of which this posture resembles plough

**TECHNIQUE:**

Spread a blanket on the ground. Lie flat on your back. Keep the hands at the sides on the ground with the palm facing the ground. Join both your legs. Lift them up very slowly. Do not

bend the legs. Do not raise the hands. Do not bend the trunk. Make an obtuse angle. Then slowly lower the legs. Fold them over the body until the toes touch the ground. Keep the knees quite straight and close together. The legs and thighs must be in one straight line. Press the chin against the chest. Breathe slowly through the nose only and not through the mouth.

There is another way of doing this Asana. After the above posture is done, slowly bring the hands and catch hold of the toes. This is also a better method. There should be no jerk in any way. When the Asana is finished, slowly raise the legs and bring them to the original posture of lying flat on the ground.

**BENEFITS:**

1. The spine receives an extra supply of blood due to the forward bend and this helps to relieve backache. Cramps in the hands are cured by interlocking and stretching the palms as in Paschimottanasa.
2. People suffering from stiff shoulders and elbow, lumbago, sprain, neuralgia and arthritis of the back, find relief in this Asana.
3. It gives very great relief for constipation and it is a preparatory pose to Paschimottanasa. If one improves Halasana the resulting mobility of the back will enable one to perform posterior poses well.
4. This Asana tones up the spinal nerves and the muscle of the back, the vertebral bones and the sympathetic nervous system, and runs along the vertebral column on both the sides. This Asana fulfils and amplifies Sarvangasana.

**MATSYASANA**

Matsya — Fish

This posture dedicated to Matsya, the Fish Incarnation of Vishnu, the source of and maintainer of the universe and of all things. It is related that once upon a time the whole earth had become corrupt and was about to be overwhelmed by a universal flood. Vishnu took the form of a fish and warned Manu (the Hindu Adam) of the impending disaster. The fish then carried Manu, his family and the great sages in a ship, fastened to horn on her head. It also saved Vedas from the flood.

**TECHNIQUE:**

Spread a blanket and sit on Padmasana by keeping the right foot over the left thigh and the left foot over the right thigh. Then lie flat on the back. Rest the head on the crossed forearms. This is one variety.

Stretch the head back so that the top of your head rests on the ground firmly on one side and the buttocks only on the other; thus making a bridge or an arch of the trunk. Place the hands on the thighs or catch the toes with the hands. You will have to give a good twisting to the neck. This variety is more efficacious than the former one. The benefits that you derive from this variety are a hundred times more than what you get in the previous variety.

Fatty persons with thick calves who find it difficult to have Padmasana (foot-lock) may simply sit in the ordinary way and then practise this Asana. Practise the Padmasana first. Make it firm, easy and steady. Then take to Matsyasana. Do this Asana for 10 seconds to start with and increase it to 10 minutes.

When you have finished the Asana, slowly release the head with the help of the hands and get up. Then unlock the foot-lock.

You must practise this Asana soon after Sarvangasana. It will relieve stiffness of the neck and any crampy condition of the cervical region caused by long practice of Sarvangasana. This gives natural massage as it were or shampooing to the congested parts of the neck and shoulders. Further, it affords the maximum benefits of Sarvangasana. It supplements

## YOGA DARSHANA

Sarvangasana. As the larynx or wind-box and trachea (wind-pipe) are thrown open widely, this Asana helps deep breathing. The apices of the lungs which are located just behind and above the clavicular bone or collar bone, in common parlance, receive proper pure air and sufficient supply of pure oxygen. The cervical and upper dorsal nerves are nourished with a good quantity of blood, and toned up properly. The endocrine glands, viz pituitary and pineal, that are located in the brain, are stimulated and toned up also. These glands play a vital part in the physiological functioning of the various systems of the body.

### **BENEFITS:**

1. The dorsal region is fully extended in the posture, and the chest is well expanded. Breathing becomes fuller.
2. The thyroids benefit from the exercise due to the stretching of the back.
3. The pelvic joint becomes elastic.
4. This Asana relieves inflamed and bleeding piles.
5. It is destroyer of many diseases and removes constipation.
6. It is useful in asthma, constipation, chronic bronchitis, etc. on account of the deep breathing.



## YOGA DARSHANA

### **2. Niralamba Sarvangasana**

**NIRALAMBA** — Without support

1. This pose is harder than the earlier pose, Salamba Sarvangasana. In this pose, the body is not supported by the arms and the body weight and balance are maintained by the muscles of the neck, back and abdomen, which are thus strengthened.
2. In this hard pose, it enables extension of the spinal vertebra more than in other Sarvangasanas, and it helps one to achieve a perfect Salamba Sarvangasana.

### **BENEFITS:**

1. In this pose, the entire body is toned up by an increase in the flow of blood and by the elimination of toxin forming waste matter.
2. This Asana stimulates one like tonic and after convalescing one can practise them for speedier recovery from weakness.

### **SUPTA KONASANA**

**SUPTA** — Lying down

**KONA** — An angle

This is the variation of Halasana, in which the legs are spread apart.

### **BENEFITS:**

This Asana tones the legs and it will contract the abdominal organs.

### **PARSVA KONA HALASANA**

**PARSVA** — Side, flank

1. In this pose, both the legs rest behind the head.
2. The legs rest sideways on one side of and in line with the head. This is the lateral plough pose.

### **BENEFITS:**

1. In this pose, the spine moves laterally and becomes more elastic.
2. The colon which is inverted during the movement, is exercised properly and elimination will bring relief.
3. Those who are suffering from acute or chronic constipation this pose helps to bring relief to them.
4. This Asana helps us to keep bowels free and thereby win the prize of health.

### **KARNAPIDASANA**

**KARNA** — The ear

**PIDA** — Pain, discomfort or pressure, or uneasiness

This is the variation of Halasana. One can do it along with it.

### **TECHNIQUE:**

Perform Halasana keeping the hands on the floor at the back. Now slowly bend the legs at the knees and bring the knees to touch your shoulders. In this Asana the legs from the knees to the toes will be parallel to the ground.

### **BENEFITS:**

1. In this pose, one can fully rest the trunk, heart and legs.
2. It helps spine by stretching it more while bending the knees and the blood will circulate around the waist-line.

## VARIATIONS OF SARVANGASANA

### (a) Eka Pada Sarvangasana

**EKA** — One, Single

**PADA** — Foot

In this pose, one leg is on the floor in Halasana, while the other is in a vertical position along with the trunk.

#### BENEFITS:

This pose tones up the kidneys and leg muscles.

### (b) Parsvaika Pada Sarvangasana

**PARSVA** Side, flank

**EKA** — One, Single

**PADA** — The foot

**SARVANGA** — All members (limbs)

In this pose, the lower leg rests behind the head, whereas here it rests sideways, in line with the trunk.

#### BENEFITS:

This pose tones up the kidneys and gives very good relief in constipation.

### (c) Parsva Sarvangasana

**PARSVA** Side, flank

**SARVANGA** — All members (limbs)

In this pose, the Asana is done by giving the trunk a vertical twist.

#### BENEFITS:

1. It will strengthen the wrists and also exercises the liver, pancreas and spleen and ensures a generous blood supply to them.
2. It will keep the healthy condition of the abdominal organs.

### (d) Setu Bandha Sarvangasana (Uttana Mayurasana)

**SETU** Bridge

**SETU BANDHA** — A formation or a construction of a bridge

In this pose, the body is arched and supported by the shoulders, soles and heels. The arch is supported by hands at the waist.

**UT** — Intense

**TAN** — To stretch

this Asana also resembles a stretched peacock (Mayura).

### (e) Eka Pada Setu Bandha Sarvangasana (Eka Pada Uttana Mayurasana)

**EKA** — One

**PADA** — The Feet

**SETU BANDHA** — Formation or construction of bridge

**SARVANGASANA** — All members (limbs)

This is a variation of Setu Bandha Sarvangasana, with one leg high in the air.

These two Asanas give the spine a backward movement and it will remove the strain on the neck, caused by the other various movements of Shoulder Stand.

A healthy and flexible spine will indicate a healthy nervous system, if the nerves are healthy, a man is sound in mind and body.

### (f) Urdhva Padmasana in Sarvangasana

**URDHVA** — Above or high

**PADMA** — A lotus

**SARVANGASANA** — All members (limbs)

In this pose, the legs, instead of being kept straight up, are bent at the knees and crossed so that the right foot rests on the left thigh and the left foot on the right thigh as in the Padmasana

### (g) Parsva Urdhva Padmasana in Sarvangasana

**PARSVA** — Side, flank

In this Asana, staying Padmasana in Sarvangasana, the sides are twisted repeatedly

### (h) Uttana Padma Mayurasana

**UTTANA** — An instant stretch

**PADMA** — Lotus

**MAYURA** — A peacock

In this pose, staying Padmasana in Sarvangasana.

### (i) Pindasana in Sarvangasana

**PINDA** — Embryo

In this pose, which is a continuation of the Uttana Padma Mayurasana, the bent crossed legs are brought down until they rest on the head. This posture will resemble that of embryo in the womb.

### (j) Parsva Pinda in Sarvangasana

**PARSVA** — Side or flank

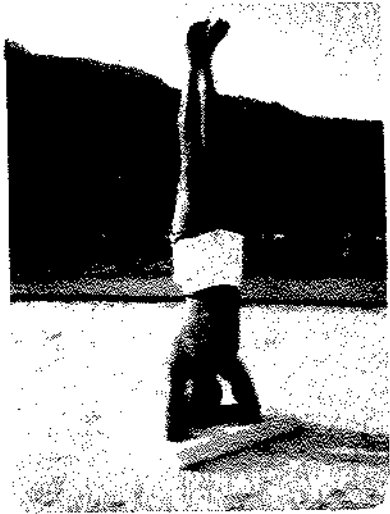
**PINDA** — Embryo

In this pose, both the bent knees are moved sideways and placed on the floor on the same side of the trunk. This is actually known as lateral embryo pose in Sarvangasana.

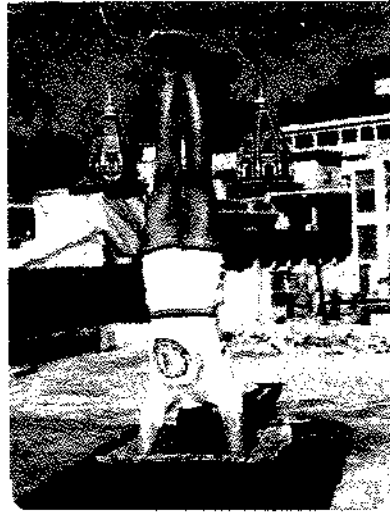
#### BENEFITS:

1. In this Asana, the change of crossing the legs will bring equal pressure on both sides of the abdomen and colon and it will give relief in constipation.
2. Those who are suffering from chronic constipation, a longer stay in Parsva Pindasana is recommended, and one minute on each side will prove most efficacious. Gripping pain in the stomach is relieved by these poses.
3. In all these positions, breathing at first will be fast and laboured and finally, try to maintain deep and normal breathing.
4. These postures will bring health, harmony and happiness in the digestive system.





a



b



c



d



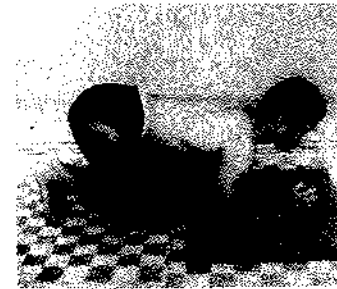
e



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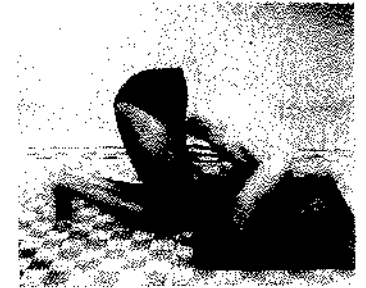
SIRSHASANA

TOPSY-TURVY POSTURES



1

Salamba Sirshasana-I (1-13)



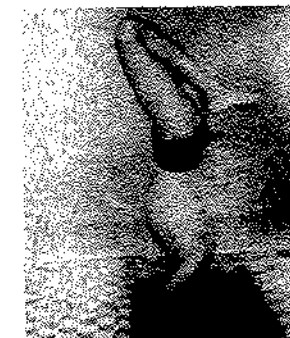
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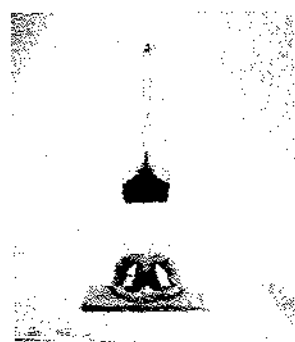
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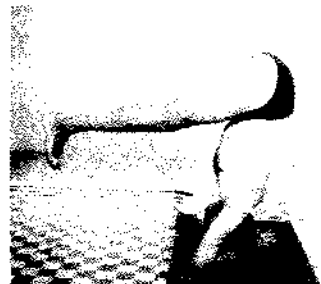
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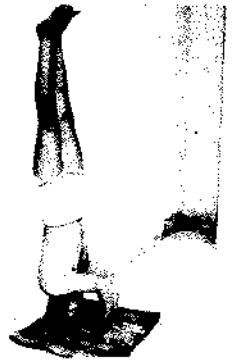


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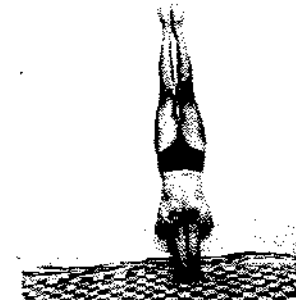


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Satamba Sirshasana-I (14-16)



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16



17

(a) Baddha Hasta Sirshasana



18

(b) Mukta Hasta Sirshasana (18-20)



19



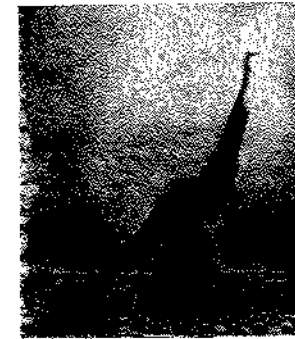
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21  
(c) Prsva Sirshasana (21-23)

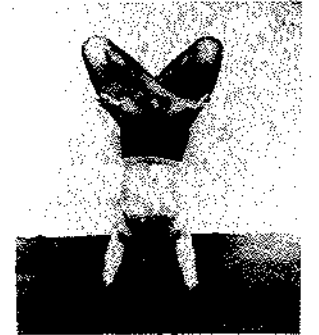


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(f) Parsvaika Pada Sirshasana



29

(g) Urdhva Padmasana in Sirshasana (29-35)



23

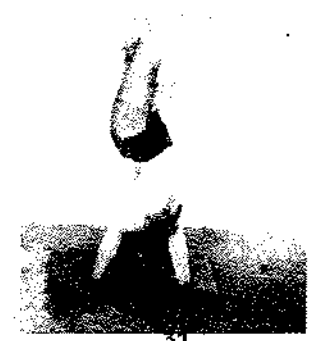


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(d) Pariyrittaikapada Sirshasana (24-25)



30



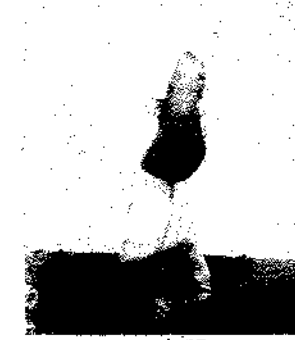
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26 (e) Eka Pada Sirshasana 27 (26-27)



32



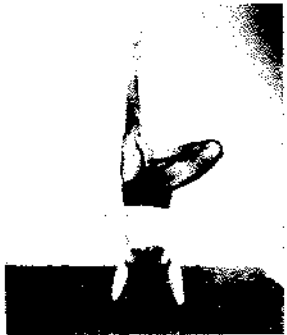
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(h) Ardha Vrikshasana



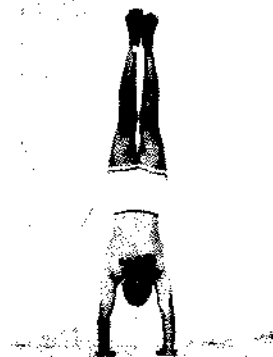
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(i) Ekapada Vrikshasana

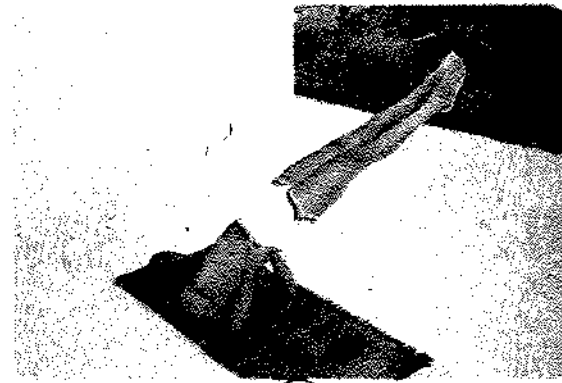


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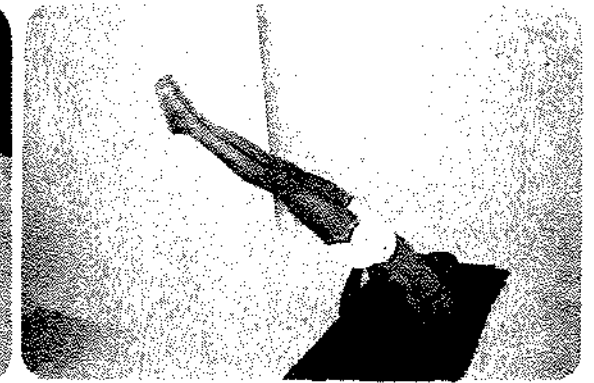
(j) Hasta Vrikshasana



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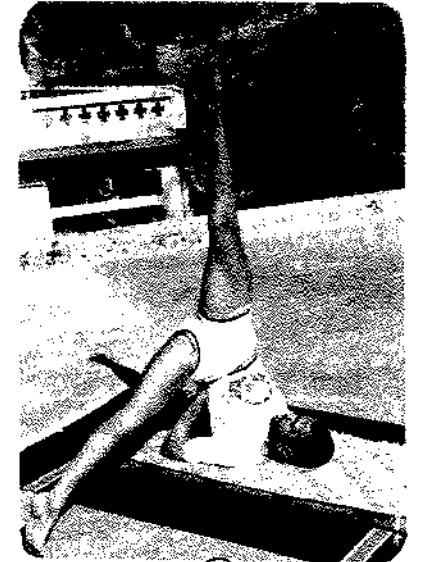
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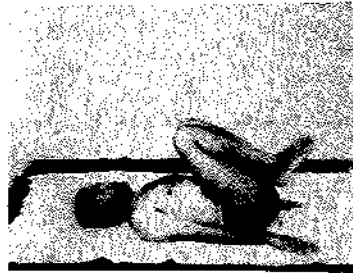


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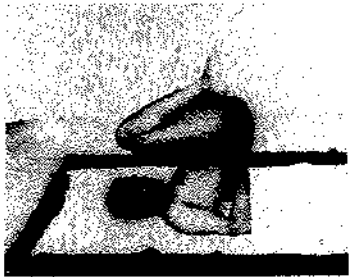
**SARVANGASANA**



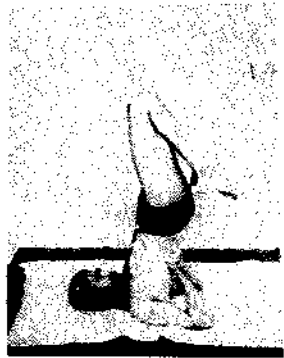
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Salamba Sarvangasana (1-14)



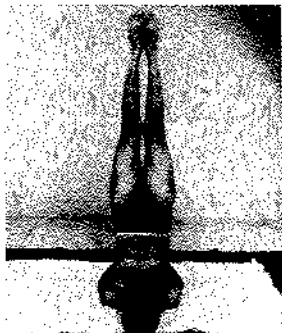
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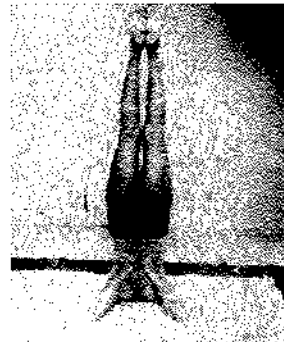
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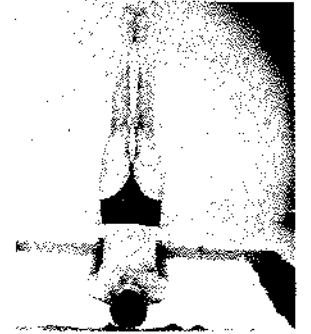
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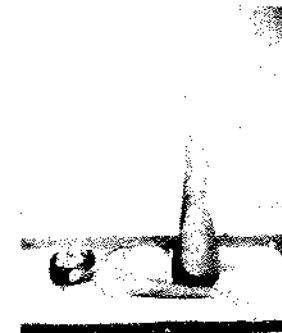
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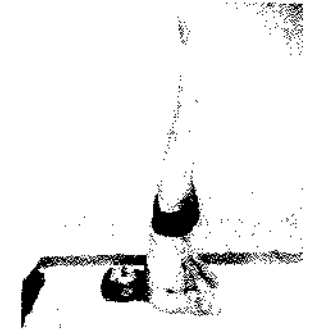
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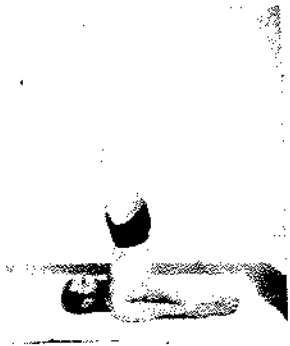
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14



15  
Halasana (15-19)



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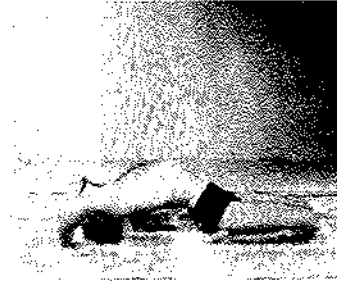
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20  
Matsysana (20-23)



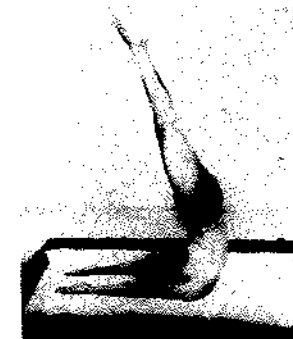
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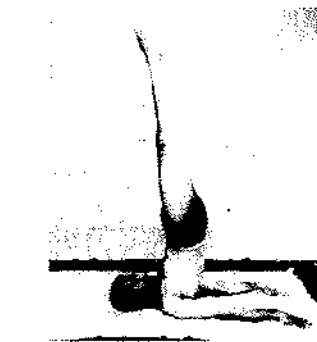
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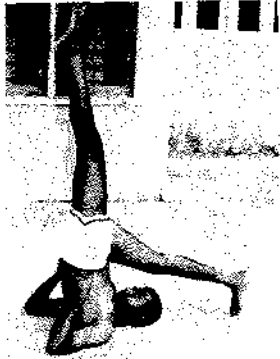
24  
Nirālamba Sarvangasana  
(24-26)



25

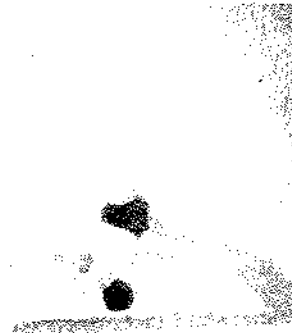


26



27

(a) Eka Pada Sarvangasana



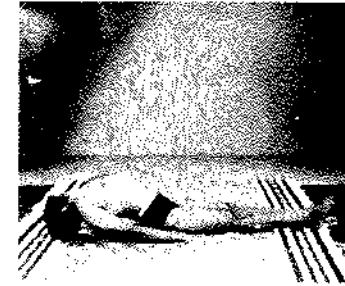
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(b) Parsvaika Pada Sarvangasana

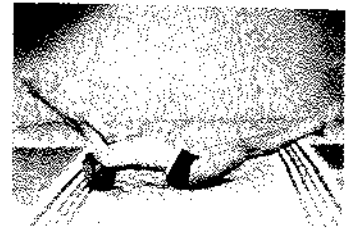


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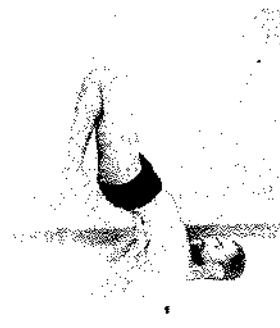
Uttana Padasana (34-36)



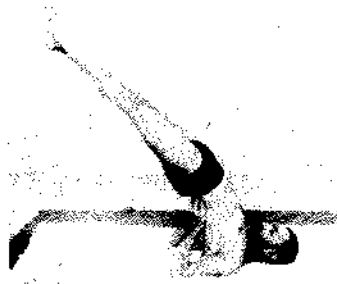
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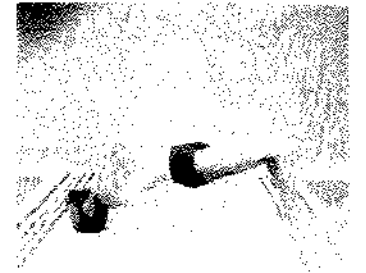


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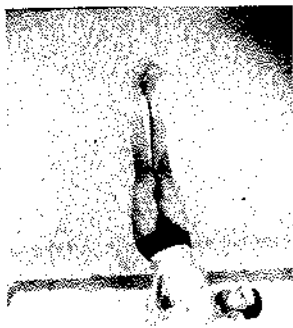


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(Eka Pada Uttana Mayurasana) (37-42)



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(c) Parsva Sarvangasana (29-31)



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(d) Setu Bandhu Sarvangasana (Uttana Mayurasana) (32, 37-42)

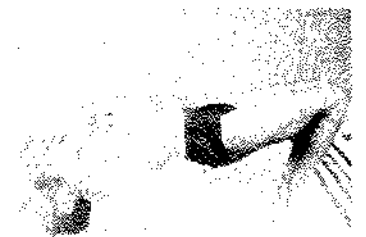


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(e) Eka Pada Setu Bandha Sarvangasana



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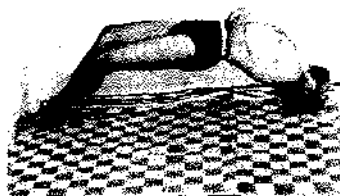


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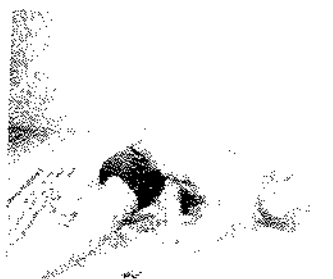
(h) Uttana Padma Mayurasana (43-46)



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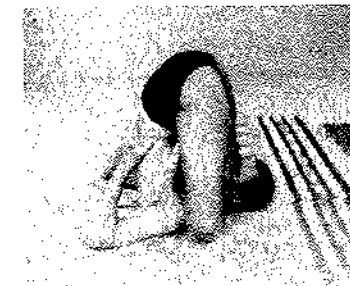


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47

(g) Parsva Urdhva Padmasana in Sarvangasana



48

(i) Pindasana in Sarvangasana



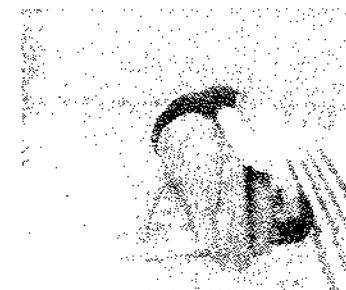
49

(f) Urdhva Padmasana in Sarvangasana



50

(j) Parsva Pindasana in Sarvangasana (50-51)



51



52  
Suptakonasana (52-53)



53



54  
Parsvakonahalasana  
(54-55)



55



56  
Karnapidasana  
(56-58)



57



58



## BACKWARD BENDING POSTURES

Timing  
(4-6 minutes)

1. Bhujangasana
2. Dhanurasana
3. Sasangasana
4. Salabhasana
5. Chakrasana
6. Ushtrasana
7. Setu Bandhasana
8. Urdhva Dhanurasana
9. Eka Pada Urdhva Dhanurasana
10. Kapotasana
11. Dwi Pada Viparita Dandasana
12. Eka Pada Viparita Dandasana No. 1
13. Eka Pada Viparita Dandasana No. 2

## BACKWARD BENDING POSTURES

### 1 BHUJANGASANA (COBRA POSE)

**BHUJANGA** — A serpent

—Cobra

— When this pose is exhibited, the raised head and trunk resemble a raised hood of a cobra. Hence, the name is called Bhujangasana.

#### TECHNIQUE:

Spread a blanket on the ground. Lie flat downwards keeping the back above. Relax all the muscles. Be at ease. Place the palms on the ground just below the shoulders with elbows bent. Let the body from the navel downwards to the toes touch the ground. Raise the head and upper portion of the body slowly just as the cobra raises its hood. Bend the spine backwards. Now the muscles of the back and lumbar regions are well stretched. The intra-abdominal pressure is also increased. Then slowly bring down the head to its original position. When you lie down at first with the face downwards on the ground, the chin is pressed on raising the head and bringing it down half a dozen times, steadily. Breathe slowly through the nose. Retain the breath till you raise the head and bend the spine properly. Then you can slowly exhale. Then retain the breath while bringing the head down. As soon as the head touches the ground, breathe again slowly.

#### BENEFITS:

1. The Posture is a panacea for an injured spine and in case of slight displacement of spinal disc, the practice of this pose replaces the discs in their original position.
2. The spinal region is toned up the chest fully expanded and it relieves hunchback, back pain, lumbago, and myalgia of the back.
3. It increases the intra abdominal pressure and brings down the loaded faecal matter from the transverse colon to rectum.
4. It is particularly useful for ladies in toning up their ovaries and uterus. It is a powerful tonic, and relieves Amenorrhoea (Absence of menstruation), dysmenorrhoea (painful or difficult menstruation, leucorrhoea (white), and various other Utero-ovarine diseases,
5. It keeps up efficient blood circulation in those parts and arteries more powerful, cordial gland, deliveries will be normal and easy.

### 2 DHANURASANA

**DHANU** — A bow

The hands here are used like a bow string to pull the head, trunk and legs and the posture resembles a bent bow.

#### TECHNIQUE:

Lie on your chest with the face downwards. Relax all the muscles. Keep the arms at the sides. Gently fold the legs at the back. Raise your hands backwards. Catch hold of the ankles with the

hands. Raise the chest and head. Expand the chest. Keep the arms and forelegs quite straight and stiff. Now a good convex arch is formed. If you stretch the legs, you can raise your chest up. You should dexterously manipulate. Retain the breath in a mild manner and exhale slowly. Do this 5 or 6 times. You can retain the pose as long as you can comfortably keep it. Keep the knees close.

The whole body rests on the abdomen. This Asana gives a good massage to the abdominal region. You must do this Asana when the stomach is empty. You can give a good movement to the bowshape body from side to side, laterally and forwards and backwards.

This will ensure a thorough massage to the abdomen. Swing, rock and rejoice. Mentally repeat Om, Om, Om.

#### BENEFITS:

1. This is useful in chronic constipation, dyspepsia and sluggishness of liver.
2. It removes hunch back, rheumatism of legs, knee joints and hands. And reduces the fat, energises digestion, increases peristalsis, invigorates the appetite and relieves congestion of blood in the abdominal viscera and tones up them also
3. It is a blessing for people who suffer from gastro-intestinal diseases. And it is full of energy, vigour and vitality.

### 3 SASANGASANA

Bend the legs and stand on your toes and knees. Keep the palms by the side of the soles. Make a perfect curve of the back and bend down your head towards the ground. Do not bend the hands. Keep them straight. This is similar to Dhanurasana. You can call it Dhanurasana or Chakrasana in a standing posture. The benefits of Dhanurasana are derived in this pose.

### 4 SALABHASANA

**SALABHA** — A locust

The pose resembles that of a locust resting on the ground, hence the name.

#### TECHNIQUE:

1. Lie full length on the floor on the stomach, face downwards and stretch the arms back.
2. Exhale, lift the head, chest and legs off the floor as high as possible  
The palms should be turned up.

You can place the hands underneath the belly also. This is another way. Inhale (Puraka) slightly. Retain the breath (Kumbhaka) till you finish the Asana and then exhale slowly. Stiffen the whole body and raise the legs in the air one cubic foot high. Raise the head as in Bhujangasana. Keep the thigh, legs and toes as shown in the posture. Turn up the soles of

## YOGA DARSHANA

the feet. Lift up the legs, thighs and lower portion of the abdomen. Keep up this pose from 5 to 30 seconds. Bring the legs down slowly. Now exhale very, very slowly.

You can repeat the process 6 to 7 times. You can keep the hands near your chest on the ground with the palms facing the ground. This is another variety, as illustrated elsewhere. There is no great difference in the two varieties.

### **BENEFITS:**

1. The pose aids digestion and relieves gastric trouble and flatulence.
2. The pose relieves pain in the sacral and lumbar regions. In my experience, persons suffering from slipped discs have benefited by regular practice of this Asana without any recourse to enforced rest and surgical treatment.
3. It tones up the muscles of the abdominal thighs and legs.
4. The bladder and the prostate gland also benefit and remain healthy.

## **5 CHAKRASANA**

**CHAKRA** — A Wheel A Circle

It resembles a circle. In fact, it resembles more a bow than a circle.

### **TECHNIQUE:**

Stand up. Raise the hands above in the air. Slowly bend towards the back making a curve of the body. When the hands come to your hip-level at the backside, slowly bend your legs at the knee. This will help you to bend further and to touch the ground with your hands. Do not be in a hurry. Do it slowly by adjusting balance. Otherwise, you will have a fall. Keep a thick blanket on the ground and over this, practise this Asana. In the beginning, you can do this by the side of a wall or you can ask your friend to catch hold of your hips firmly and then bend.

There is another way of doing the Asana. This is suitable for old people. There is no danger of falling at all. Lie down on the back. Keep the soles and palms on the ground. The palms must be kept by the side of your head and the elbows above. Now bring your heels near to your palms on the ground and raise your body more, thus making a curve of your spine. By continuous practice one can render the spine very elastic. Elasticity of spine means everlasting youth. A man with a rigid spine can form a semicircle at the outset. In the course of two weeks all the rigid parts will become elastic. You can catch hold of the heels with the hands when you do this Asana.

### **BENEFITS:**

1. This Asana tones up the abdominal organs and the spine, due to the wheeling moves, the blood circulates round the spinal column.

## YOGA DARSHANA

2. This Asana gives perfect control to the human body. The practitioner will be agile and nimble. He can turn out more work in a short space of time.

3. All the parts of body are benefited by this Asana.

4. All the other benefits of Dhanurasana, Salabhasana and Bhujangasana are derived from this Asana.

## **6 USHTRASANA**

**(Camel Pose)**

Lie on the ground face downwards. Turn the legs and keep them over the thighs. Catch the toes or ankles with your hands. You can raise the head a bit above. This is similar to Dhanurasana, but the thighs are kept on the ground in this Asana. The benefits of Dhanurasana and Salabhasana can be had in this pose.

### **BENEFITS:**

1. This posture gives very good relief to drooping shoulders and hunched back.
2. It will stretch the entire spinal parts, and tone them. This posture can be done conveniently by the elderly, and even by persons who are suffering from spinal injuries.

## **8 URDHVA DHANURASANA**

**URDHVA** — Upward  
**DHANU** — Bow

In this posture, the body is arched back and supported on the palms and soles.

### **BENEFITS:**

1. This Asana tones up the spine by stretching it fully, and keeps the body alert and supple.
2. This posture makes the back feel strong and full of life and strengthens the arms, wrists and has a very soothing effect on the head.
3. This posture gives one great vitality, energy and feeling of lightness.

**9. EKA PADA URDHVA DHANURASANA**

**EKA** - One  
**PADA** - The leg  
**URDHVA** — Upward  
**DHANU** — A Bow

This posture should be done after performing Urdhwa Dhanurasana, then stretch the right leg straight and keep it at right angle to the floor. If possible, lift the right hand from the floor, and place it on the right thigh. The body should balance on the left hand and right foot. Hold the pose for 10 to 15 seconds with normal breathing.

**BENEFITS:**

In addition to the benefits derived by Urdhwa Dhanurasana, this beautifully develops a sense of balance and gives grace and poise.

**10 KAPOTASANA**

**KAPOTA** — A dove or a pigeon

In this posture, the chest fully expands and puffs out like that of pouter pigeon.

**BENEFITS:**

1. This posture tones up the entire spinal region as the blood is made to circulate well-round the spinal column.
2. This posture stretches the genital organs and keeps them healthy.
3. The diaphragm is lifted up. This massages the heart gently and helps strengthen it and the chest fully expands.

**11 DWI PADA VIPARITA DANDASANA**

**DWI PADA** — Both feet  
**VIPARITA** — Reversed or inverted  
**DANDA** — Staff or rod, a symbol, authority or punishment as well as the body and its prostrations.

Individual devotees prostrate before the Lord lying flat on the floor, face downwards with hands outstretched. But there the Yogi on the other hand prostrates in the graceful inverted arch.

**BENEFITS:**

1. This posture keeps the spine sound and healthy and expands the chest.
2. It is recommended specially for those who are suffering from pain in the Coccyx region of the spine, and has a very soothing effect on the mind.

**12 EKA PADA VIPARITA DANDASANA**

**EKA PADA** — One leg  
**VIPARITA** — Reverse, or inverted  
**DANDA** — Staff or rod, a symbol, authority or punishment as well as of the body and its prostrations.

This is the advanced movement of Dwi Pada Viparita Dandasana

**BENEFITS:**

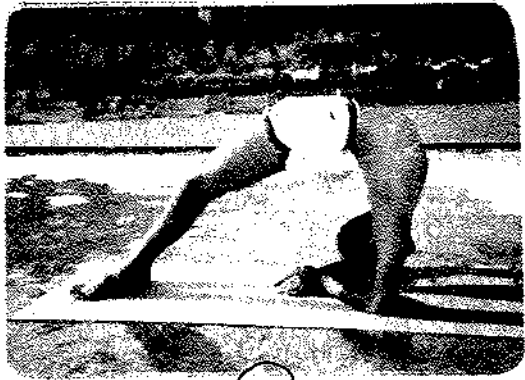
This posture effects as Sirsasana and expands the chest, tones the spine and this exhilarating pose naturally suits the mind.

**13 EKA PADA VIPARITA DANDASANA NO. 2**

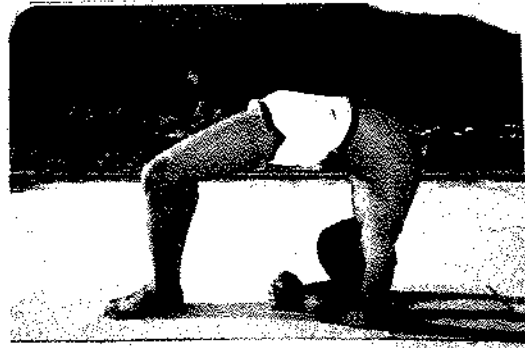
This is a more strenuous version of the previous Asana.

**BENEFITS:**

1. This posture one can perform after mastery of kapotasana and Viparita Dandasana, and it tones up the entire spinal region, as the blood is made to circulate well around the spinal column.
2. When the diaphragm is lifted up, the heart is massaged gently and the chest expands



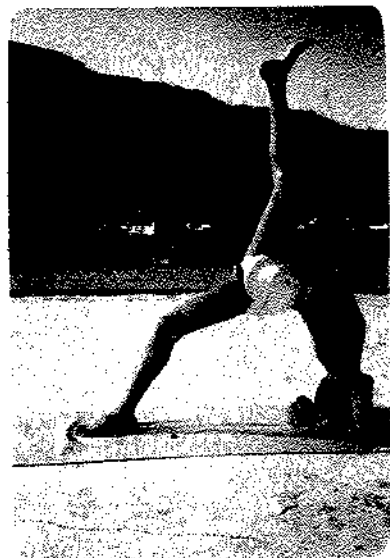
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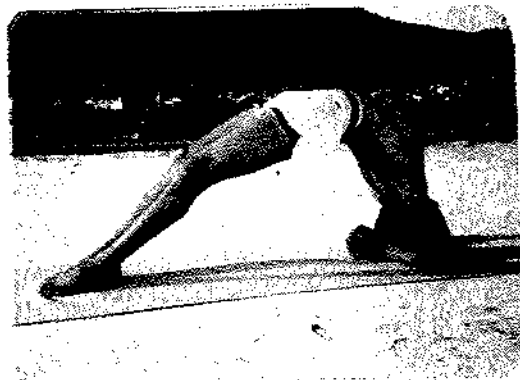
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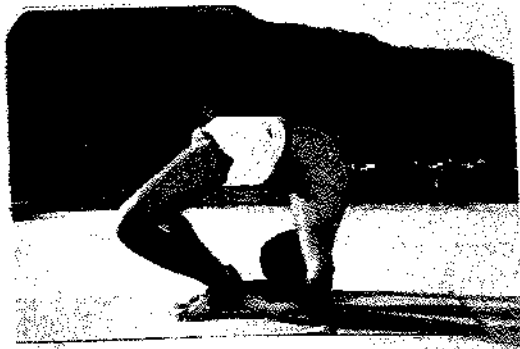
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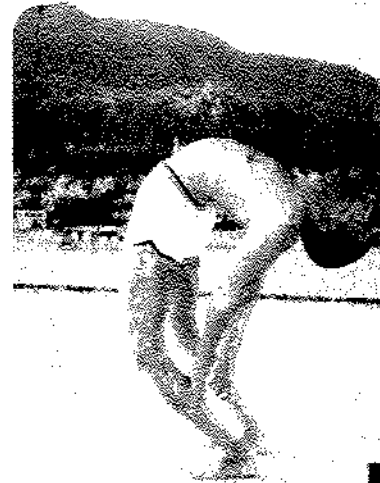
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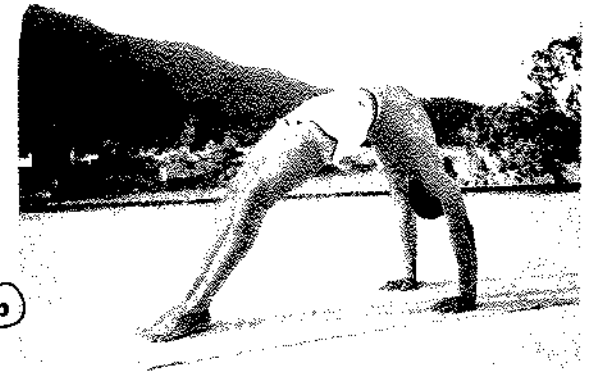
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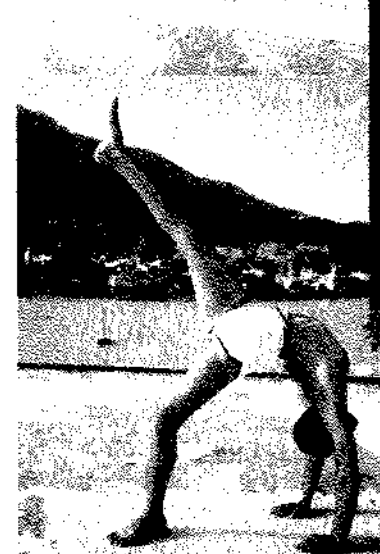
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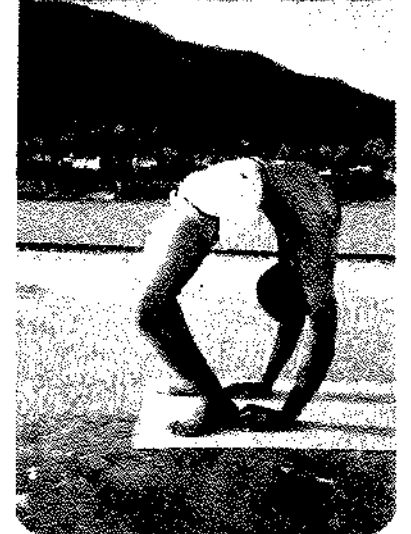
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**BACKWARD BENDING POSTURES**



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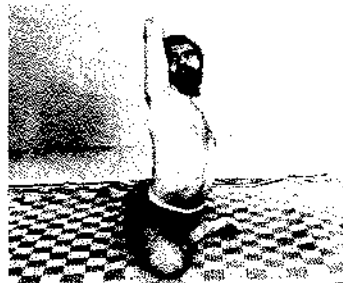
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**1. Bhujangasana (1-4)**



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**2. Dhanurasana (5-14)**



4



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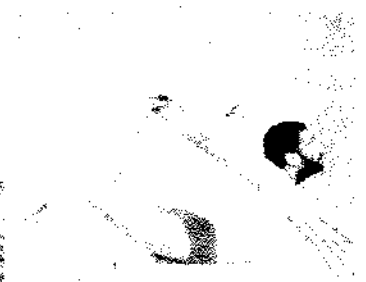
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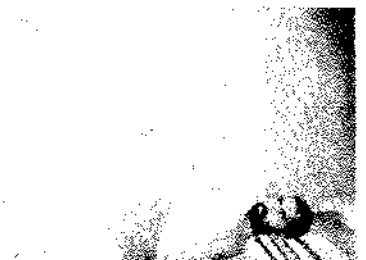
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3. Sasangasana



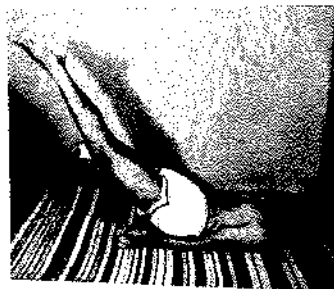
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4. Salabhasana (16-18<sub>s</sub>)



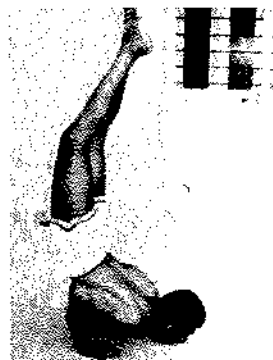
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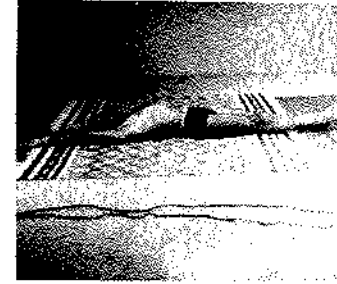
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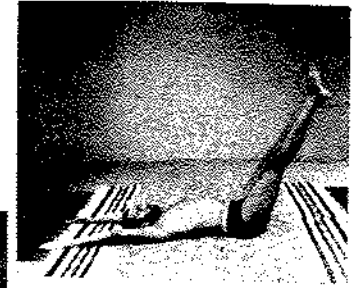
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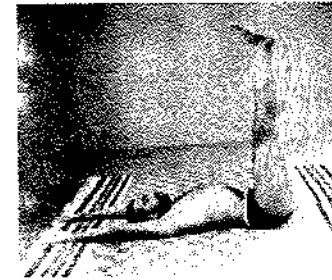
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5. Chakrasana (19-20)



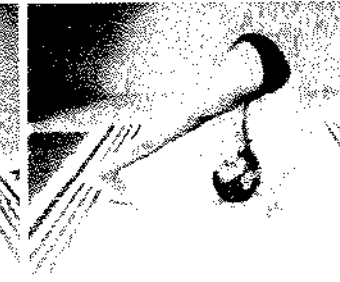
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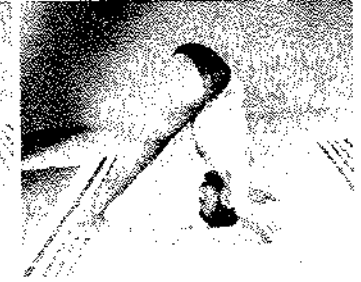
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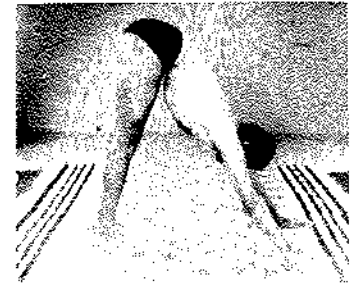
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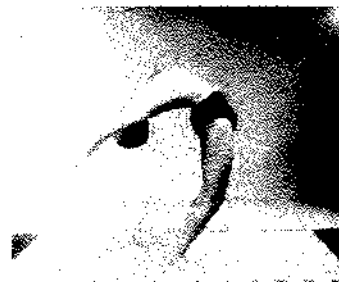
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27 7. Urdhva Dhanurasana



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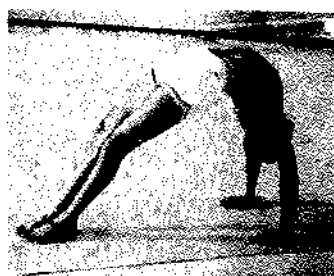
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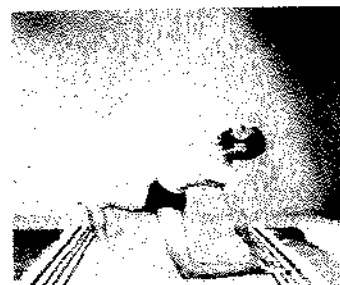
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33 8. Eka Pada Urdhva Dhanurasana



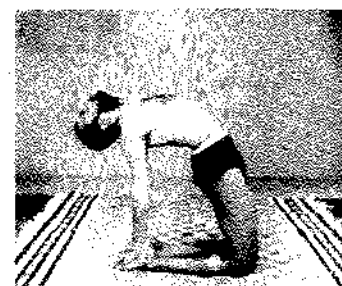
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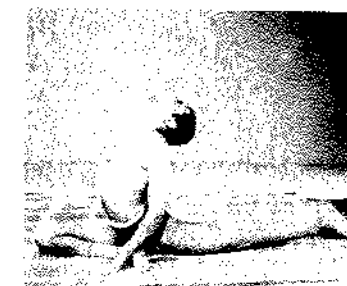
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6. Ushtrasana  
(35-37)



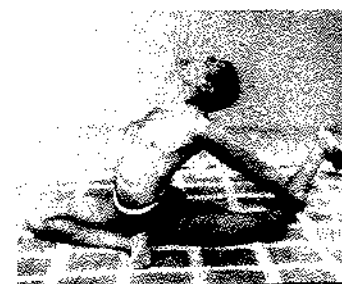
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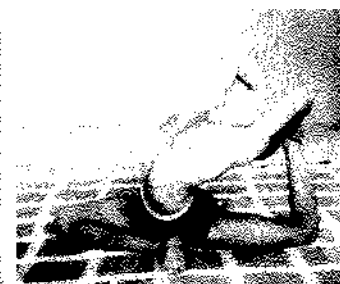
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9. Kapotasana



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(39-44)



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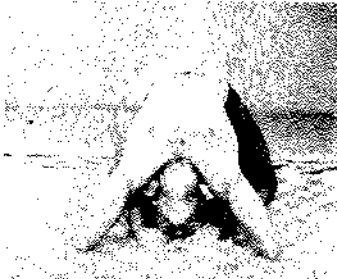
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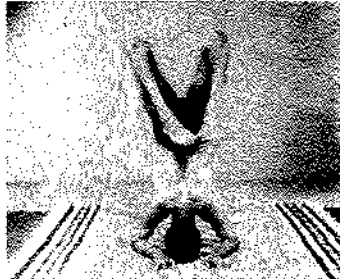
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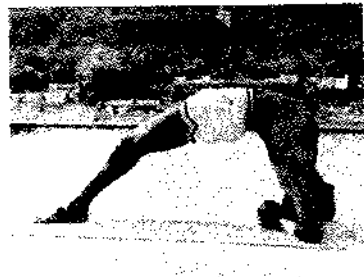
10. Dwi Pada Viparita Dandasana (47-49)



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11. Eka Pada Viparita Dandasana No. 1 (50-51)



## SPINAL TWISTING POSTURES

(4-8 minutes)

1. Ardha Matsyendrasana
2. Matsyendrasana
3. Bharadvajasana
4. Bharadvajasana No. 2
5. Marichyasana No. 3
6. Marichyasana No. 4
7. Malasana
8. Malasana No. 2
9. Padasana
10. Ardha Matsyendrasana No. 2
11. Ardha Matsyendrasana No. 3

## SPINAL TWISTING POSTURES

### 1. Ardha Matsyendrasana

ARDHA MATSYENDRA

— Half lateral twisting

This Asana takes its name from the Rishi or Yogi Matsyendra, who first taught this Asana to the students of Hatha Yoga. This Matsyendra is said to have been a disciple of Lord Siva. Once Siva departed for a lonely island. There he taught Parvati the mysteries of Yoga. A fish that happened to be near the shore heard the teachings of Lord Siva. Siva came to know this. His heart being filled with mercy, He sprinkled water on this Yogi-fish. Immediately, on account of Siva's grace, the fish became a Siddha Yogi with a divine body. This Yogi-fish was called by the name Matsyendra.

#### BENEFITS:

In this posture, abdomen will get exercise and the prostate and bladder are not enlarged if one practises regularly.

### 2. Matsyendrasana

MATSYENDRASANA

— Full pose, spinal twist

Sit erect with legs stretched. Place the left foot on the joint of the right thigh forcibly with both your hands and fix the heel of the left foot at the navel. Let the right leg touch the ground by the side of your left knee. Place the left hand outside the right knee and press the knee to the left side. Get hold of the right toe with the fingers (thumb, index and middle fingers) of the left hand. The right foot should remain firm. Turn the right hand towards the back and catch hold of the left heel. The face and body are turned back towards the right side. Twist the spine. Gaze at the tip of the nose. Breathe slowly. Retain the pose for 20 seconds. You can keep it for 2 or 3 minutes also by gradual practice. Repeat the process several times. The technique appears to be difficult. If you give careful attention and think with concentration, then it is very clear and easy. Or watch once when your friend does this Asana.

This should be practised both by the right side and left side by turns. Then only maximum benefits of the Asana will be derived. First do the half pose for 2 or 3 weeks and then attempt this. Then the muscles and joints will be more elastic and flexible. If you find it difficult to keep up your balance, instead of turning your hand towards the back, you can keep the palm on the ground. This will give you good support, and would make matters easy. Slowly you can take the hand away and turn it towards the back.

#### BENEFITS:

The advantages that are derived from the half pose will be derived in this full pose to a great extent. The synovial fluid of the joints increases and the joints become very active. All the adhesions in the joints that are caused by rheumatism are removed. It bestows beautiful health. It augments the Prana Sakti (vigour and vitality) and consequently removes innumerable diseases. The pressure of the heel on the navel forces blood towards the back which nourishes well all the nerves of the back, particularly the Prana Nadis. It awakens the Kundalini and brings peace of mind. Hail! Hail! Yogi Matsyendra first introduced this Asana amongst the Hatha Yogic students. Om Namah Parama Rishibhyah—Prostrations to the Rishi!

### 3. Bharadvajasana

BHARADVAJA

Father of Dronacharya who was the Military Preceptor of the Kauravas and Pandavas who fought the Great War in the Mahabharata. This pose is dedicated to Bharadwaja.

In this Asana, sitting on the floor with stretched legs and flexed knees, move the legs back and bring both the feet to the right side beside the hip. Then exhale. Turn the left arm, with the shoulder behind the back. Turn the neck to the right and gaze over the right shoulder. Hold this pose for a few minutes with deep breathing, and repeat the other side for equal length of time.

### 4. Bharadvajasana No. 2

In this posture, left leg Virasana and right leg Padmasana and twisting towards the right, one can hold half a minute to one minute with deep breathing. Repeat other side for the same length of time.

#### BENEFITS:

1. This lateral twisting posture will help to make the back supple and those who are suffering from arthritis will find this pose beneficial.
2. The knees and shoulders become flexible by practising this pose.

### 5. Marichyasana No. 3

This is one of the sitting lateral twisting postures

#### BENEFITS:

1. This posture gives very good relief to splitting backache, lumbago and any sort of pain in the hips disappears rapidly.
2. This posture will help to reduce the size of the abdomen.
3. The liver and spleen are contracted, toned, and cease to be sluggish and neck muscles will gain power.

### 6. Marichyasana No. 4

This variation combines the movement of Marichyasana No. 2 & 3.

#### BENEFITS:

1. This pose tones up the liver, spleen and pancreas.
2. The calcium deposits in the shoulder joints are resolved and it helps free movement of the shoulder.

### 7. Malasana

MALA

— Garland

Squat on hunches with feet together, the soles and the feet should rest completely on the floor. Raise the seat from the floor and balance. Widen the knee. Move the trunk forward.

Exhale. Take the hands one by one behind the back. Clasp the fingers, and stretch neck up. Stay with normal breathing.

**BENEFITS:**

This posture relieves back ache and tones abdominal organs.

**8. Malasana No. 2**

In this posture, same procedure should be followed as in Malasana No. 1. Then widen the thighs, knees and move the trunk forward until the arm pits extend behind the knee. Bend forward and try to catch the back part of the ankle. Then head down to the toes and rest the forehead on them. You can hold this pose for a minute with normal breathing.

**BENEFITS:**

1. Specially, the ladies who are suffering from severe pain in the back during the menstrual period, obtain good relief from this pose and the back will be completely soothed.
2. This posture will help the abdominal organs get toned up and they gain good strength.

**9. Pasasana**

PASA

— A noose or cord

In this posture, squat on the floor, turn the trunk at right angle to one side, twist one arm round both the thighs and turning the other arm from the shoulder clasp hands behind the back. The arms are used as a noose to hold the trunk to the legs.

**BENEFITS:**

1. This posture gives strength and elasticity to the ankles, tones the spine and makes one agile.
2. This posture reduces fat around the abdomen, massages the abdominal organs and at the same time, the chest will be expanded fully.
3. This pose is recommended for those suffering from diabetes and it improves digestion.
4. It is good for curing sluggishness of the liver, spleen and pancreas.

**10. Ardha Matsyendrasana No. 2**

This Asana is the variation of Ardha Matsyendrasana No. 1. It gives more lateral twist to the spine.

**BENEFITS:**

1. In this posture, due to the lateral twist of the spine, backaches, lumbago and pains in the hip joints will disappear rapidly.
2. The neck muscles become more powerful, the shoulder movements become easier, and the prostate and bladder do not become hypertrophied.

**11. Ardha Matsyendrasana No. 3**

This posture gives very good exercise as it massages the abdominal organs, keeps them healthy, and tones the spine and keeps it elastic.



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b



c

**SPINAL TWISTING POSTURES**



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2



3

**1. Ardha Matsyendrasana (1-6)**



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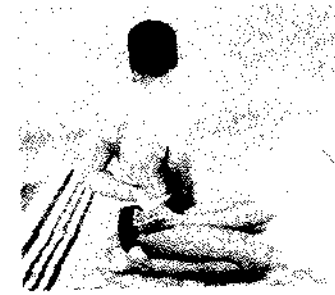


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**2. Matsyendrasana (7-8)**



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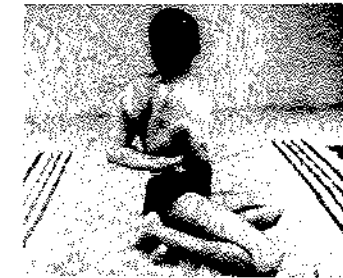


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**3. Bharadvajasana (8-10)**



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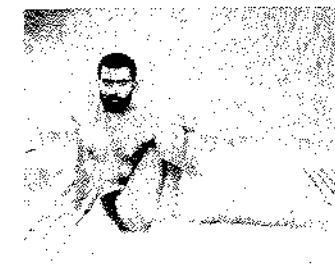


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**4. Bharadvajasana No. 2 (11-12)**



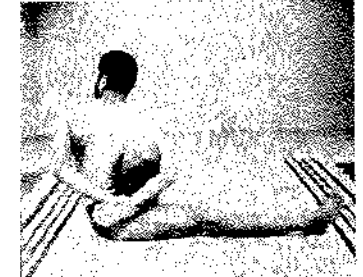
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**5. Marichyasana No. 3 (13-15)**





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6. Marichyasana No. 4 (16-17)

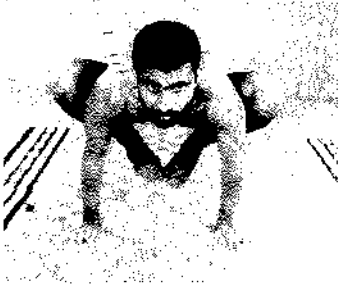


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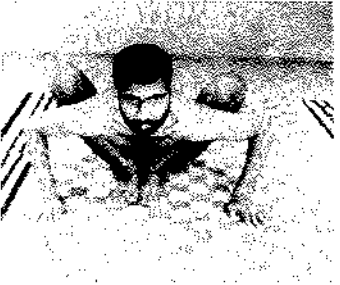


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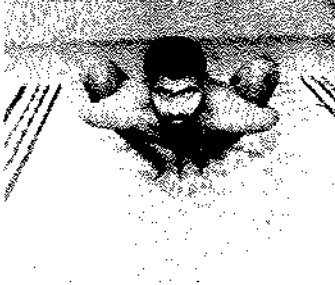
8. Malasana No. 2 (18-25)



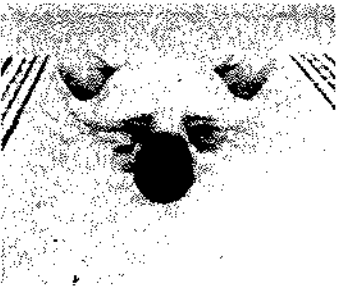
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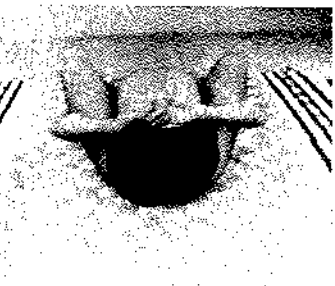
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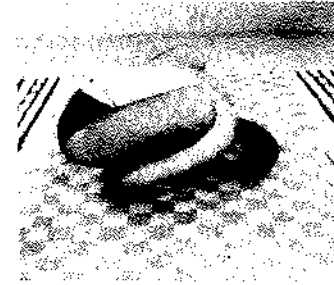
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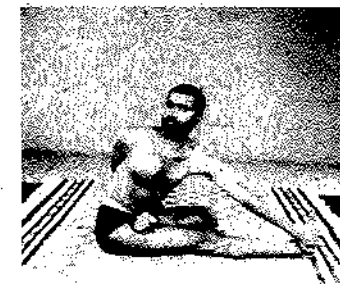
9. Pasasana (26-28)



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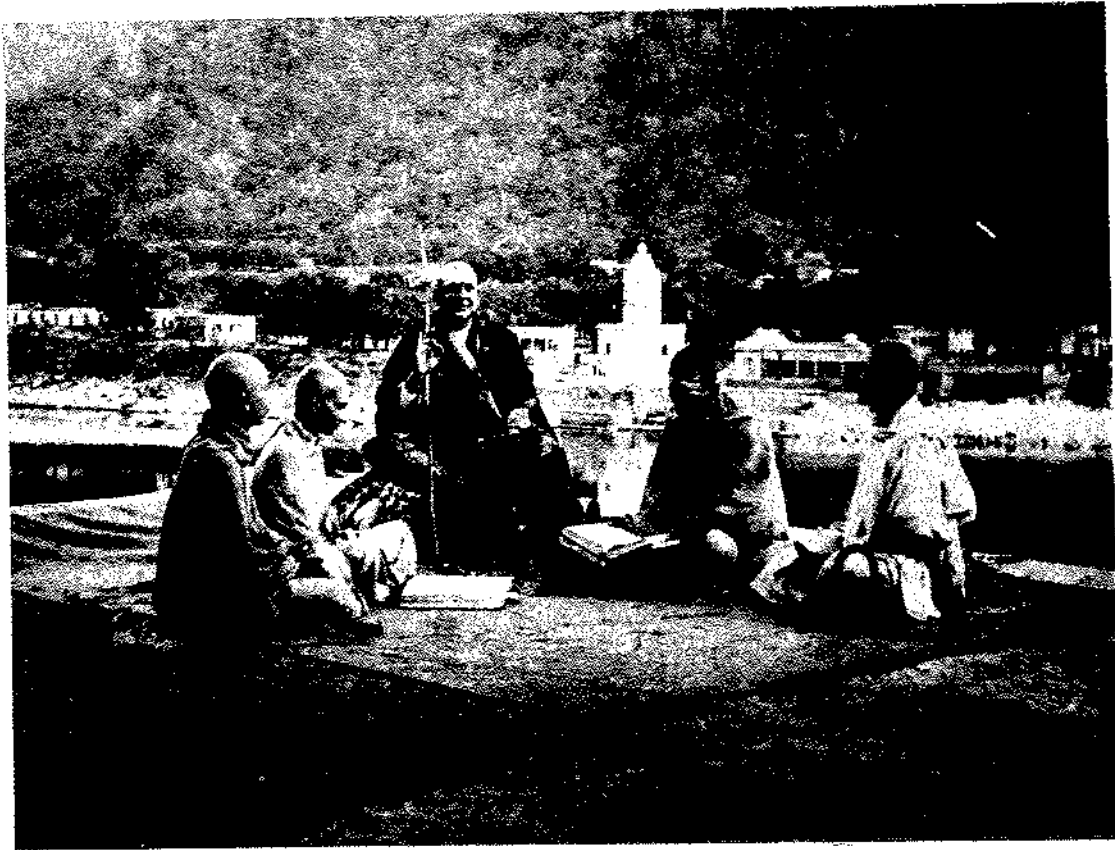
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11. Ardha Matsyendrasana No. 3 (29-30)



30





## ELBOW BALANCE POSTURES

(2-4 minutes)

- |                           |                       |
|---------------------------|-----------------------|
| 1. Mayurasana             | 11. Kala Bhairavasana |
| 2. Padma Mayurasana       | 12. Chakorasana       |
| 3. Hamsasana              | 13. Dhurvasana        |
| 4. Adho Mukha Vrikshasana | 14. Ruchikasana       |
| 5. Kurmasana              | 15. Tittibhasana      |
| 6. Kukkutasana            | 16. Vashishtasana     |
| 7. Eka Pada Sirshasana    | 17. Kasyapasana       |
| 8. Skandasana             | 18. Visvamitrasana    |
| 9. Kapilasana             | 19. Bakasana          |
| 10. Bhairavasana          |                       |

## ELBOW & PALM BALANCE POSTURES

### 1. Mayurasana

**MAYUR** — A Peacock

Mayura means Peacock in Sanskrit. When this Asana is exhibited it resembles a peacock which has spread out the bundle of feathers at its back. This is a little more difficult than Sarvangasana and Matsyasana. This demands good physical strength. Gymnasts can do this very easily. This corresponds more or less to plank exercise on the parallel bars.

#### TECHNIQUE:

Kneel on the ground. Squat on the toes. Raise the heels up. Join the two forearms together. Place the palms of the two hands on the ground. The two little fingers must be in close opposition or juxtaposition. The thumbs should touch the ground. They should project towards the feet.

Now you have got steady and firm forearms for supporting the whole body in the ensuing elevation of the trunk and legs. Now bring down the abdomen slowly against the conjoined elbows. Support your body upon your elbows, that are pressed now against the navel or umbilicus. This is the first stage. Stretch your legs and raise the feet straight, on a level with the head and parallel to the ground. This is the second stage.

Neophytes (beginners) find it difficult to keep up the balance as soon as they raise the feet off the ground. Place a cushion in front. Sometimes you will have a fall forwards and you may hurt your nose slightly. Try to slip on the sides when you cannot keep up the balance. If you find it difficult to stretch the two legs backwards at one stroke, slowly stretch one leg first and then the other. If you adopt the device of leaning the body forwards and head downwards, the feet will by themselves leave the ground and you can stretch them quite easily. When the Asana is in full manifestation, the head, trunk, buttocks, thighs, legs and feet will be in one straight line and parallel to the ground. This posture is very beautiful to look at.

Beginners can practise this Asana by holding the sides of a cot. They will find it easy to practise in this way. If you understand the technique of this Asana and if you use your common-sense, you can easily keep up the balance without much difficulty. Fatty people must be cautious to avoid falls or slips. Do not jerk the feet when you stretch them.

Practise this Asana from 5 to 20 seconds. Those who have good physical strength can do for 2 or 3 minutes.

Retain the breath when you raise the body. It will give you immense strength. When you finish the Asana, exhale slowly.

#### BENEFITS:

1. This Asana tones up the abdominal position of the body wonderfully. Due to the pressure of the elbows against the abdominal parts, blood circulation properly flows in the abdominal organs.
2. This improves digestive power, cures ailments of the stomach and spleen, and prevents the accumulation of toxins due to faulty eating habits.
3. Persons suffering from diabetes will find the pose beneficial. As a peacock destroys snakes this Asana kills toxins in the body.
4. It also strengthens the forearms, wrists and elbows.

## 2. Padma Mayurasana

This is the variation of Mayurasana, after mastering Mayurasana, one can learn to cross the legs as in Padmasana while practising this Asana instead of keeping the legs stretched out straight.

## 3. Hamsasana

HAMSA — Swan

This Asana is very similar to Mayurasana. Here except that the placing of hands is different. In the Mayurasana the small (fingers) touch, and the fingers point to the feet. Whereas in Hamsasana, the hands are so placed that the thumbs touch and the fingers point to the head. This Asana resembles plank balance in modern gymnastics.

### BENEFITS:

1. This Asana tones up abdominal organs, and the blood circulates in the abdominal organs properly and it improves the digestion.
2. This posture strengthens and develops the forearms, elbows and wrists and it prevents the accumulation of toxins in the system.

## 4. Adho Mukha Vrikshasana

ADHO MUKHA — Having the face downwards  
VRIKSHA — A tree

This posture is the full arm balance in modern gymnastics.

### BENEFITS:

This Asana develops the body harmoniously and expands the chest fully and strengthens, arms, shoulders and wrists.

## 5. Kurmasana

(Tortoise Posture)

This posture is dedicated to Kurma (the tortoise), the incarnation of Lord Vishnu, the Maintainer of the Universe. Many divine treasures had been lost in the Universal Flood, Amrita was also included in them, with which the gods preserved their youth. To retrieve the lost treasures the gods entered into an alliance with the demons and jointly undertook to churn the Cosmic Ocean. At that moment, Lord Vishnu became a great tortoise and dived to the bottom of the ocean. On His back was Mount Mandara for the churning stick, and around the Mountain was twined. The Divine Snake, Vasuki, for the rope. The Ocean was churned by the great joint efforts of the Lord Almighty and demon (undivine forces) in pulling the snake and twirling the Mountain. From the churned Ocean, emerged Nectar (Amrita), and other various treasures, including Goddess Lakshmi, Consort of Vishnu and the goddess of Wealth and Beauty.

This Asana is given in three stages. The final one pose resembles a tortoise, with head and limbs withdrawn under its shell and is known as Supta Kurmasana.

### BENEFITS:

1. This posture is sacred to Yogis, and on a purely physical level its effect is more.

2. This Posture tones up the abdominal organs, spine, and keeps one energetic and healthy
3. It soothes the subtle nerves of the brain. After completing this Asana one feels refreshed as though one had woken from a long undisturbed sleep.

## 6. Kukkutasana

(Cock Pose)

In Sanskrit, Kukkuta means a cock. When the Asana is demonstrated it resembles a cock.

### TECHNIQUE:

First do Padmasana. Introduce your two arms one by one as far as the elbow joint into the space between the calves. Place the palms on the ground, fingers pointing forwards. Raise the body from the ground as shown in the picture. The lock of the feet should come as far as the elbow joint. If you raise the Padmasana a bit, it will be easy to introduce your hands. Fatty persons will find it difficult to insert the hands between the thigh and calf muscles. Remain in this Asana as long as you can.

### BENEFITS:

All the benefits of the Padmasana can be derived from this Asana to a maximum degree. Alasya (laziness) vanishes. The Nadis get purified. Biceps of the hands, deltoid of the shoulders, pectoralis major and minor, etc. are developed well. The chest becomes broad. hands are lengthened.

## 7. Eka Pada Sirshasana

EKA — One  
PADA — Leg, foot  
SIRSHA — The head

### BENEFITS:

1. This posture makes stronger the neck and the back stronger. Hamstring muscles are stretched fully.
2. It improves digestive power while contracting the abdominal organs.

## 8. Skandasana

This posture is the Name of Karthikeya, the commander in chief of Gods, whose birth forms the subject matter of Kumarasambhava, the Great Epic written by Kalidasa. This posture is dedicated to Lord Skanda.

### TECHNIQUE:

Do Eka Pada Sirshasana. Exhale and bend the trunk forward and hold the outstretched leg in both hands as in Paschimottanasana, and finally, one can rest the chin on the right knee. Stay for a few seconds.

## 9. Kapilasana

Kapila was the Great Sage, called the Father of Hindu Philosophy and is the Founder of Sankhya System of Philosophy, the Great Knowledge.

### 10. Bhalravasana

**BHAIRVA** — Terrible or formidable. This is one of the Eight Aspects of Lord Siva

### 11. Kala Bhairavasana

**KALA BHAIRAVA** — is Lord Siva in His terrible Aspect as the Destroyer of the world, a personification of the destructive principle.

### 12. Chakorasana

**CHAKORA** — A bird like partridge which is said to feed on moon beams.

### 13. Durvasana

**DURVA** — The name of a very irascible sage whose anger has become proverbial.

### 14. Ruchikasana

**RUCHIKA** — Name of a sage, the Grandfather of Bhagawan Parasurama who was the Sixth incarnation of Vishnu.

**BENEFITS:** of the Asanas in the Eka Pada Sirshasana cycle.

1. This posture tones up the muscular, nervous, and circulatory system of entire body, and the spine receives a very rich supply of blood, which increases nervous energy in the Chakra.
2. These postures develop the chest and make deep breathing and body firmer, and prevents the nervous trembling of the body, also helps to eliminate toxins, by supplying pure blood to every part of the body, and bringing congested blood back to the heart and lungs for purification.
3. These postures improve hemoglobin content in the blood, and the body and mind become vigorous. They also improve capacity for increased work.

### 15. Tittibhasana

**TITTIBHA** — Is an insect like a fire-fly

**BENEFITS:**

This Asana tones up abdominal muscles and lungs, and it gives more strength to the spine.

### 16. Vashishtasana

Vashishtha was the celebrated sage, the family Priest of the Solar race of Kings and a great typical representative of the Brahminic dignity and power. He is one of the great seven sages.

who are identified with the Stars of the Great Bear, the rivalry between him and Viswamitra. This Asana is dedicated to Sage Vashishta.

**BENEFITS:**

This posture tones up the lumbar and coccyx region of the spine and strengthens the wrists and exercises the legs.

### 17. Kasyapasana

This Asana is dedicated to the Sage Kasyapa, son of Sage Marichi, son of Brahma. He bore an important share in the work of Creation. Kasyapa married the thirteen daughters of Daksha. He begot by Aditi twelve Adityas, the Lord and by Diti, Ditya, the demon. By his other wives he had diversified a numerous progeny, such as serpents, reptiles, birds, nymphs after the Lunar Constellation and he was thus the Father of Sun-god Surya and all the living beings.

**BENEFITS:**

This Asana strengthens the hands and relieves pain, stiffness in the sacral region of the spine.

### 18. Visvamitrasana

**VISVAMITRA** — Is one of the celebrated Sages. He was originally a Kshatriya being the King of Kanyakubja. This Asana is dedicated to Viswamitra.

**BENEFITS:**

This Asana gives good exercise to the abdominal organs and thigh muscles and strengthens the hand.

### 19. Bakasana

**BAKA** — A crane

In this Asana, the body resembles that of a crane wading in a pool of water

**BENEFITS:**

This Asana strengthens abdominal organs and arms since the latter are contracted.



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b



c



d



e



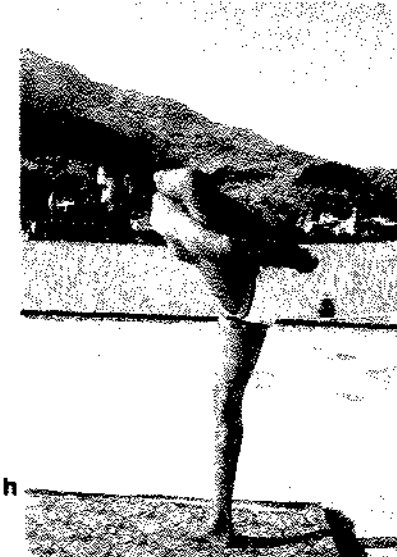
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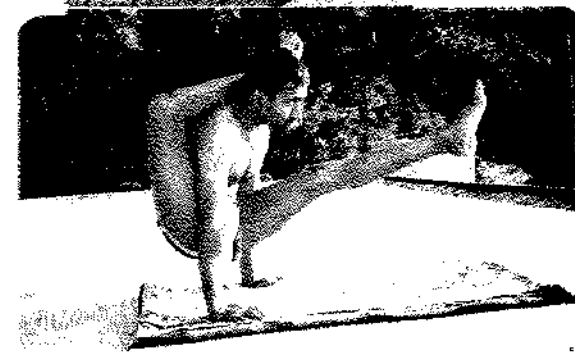
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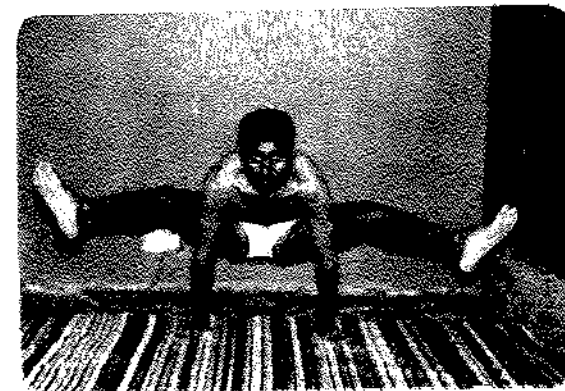
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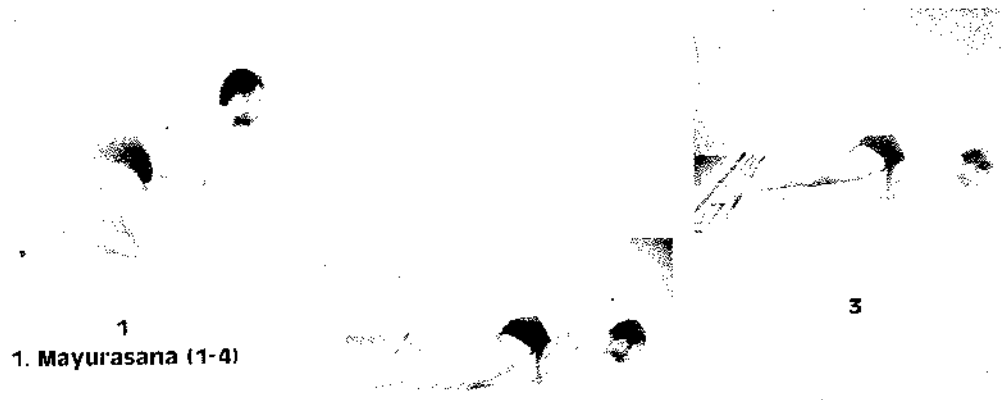


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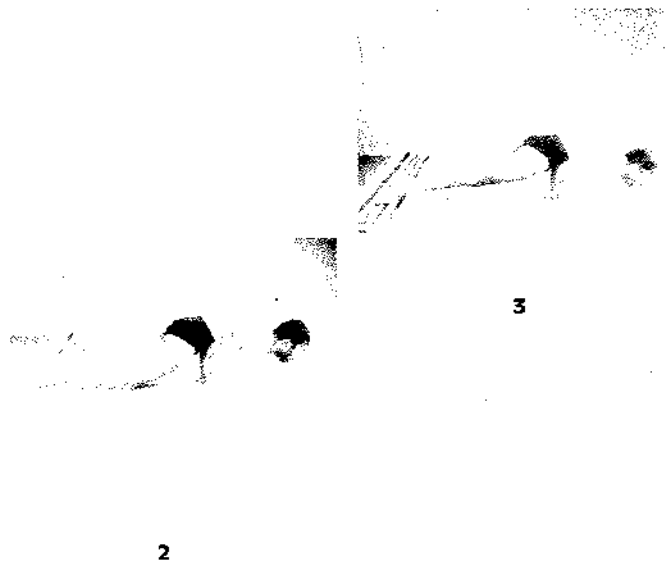


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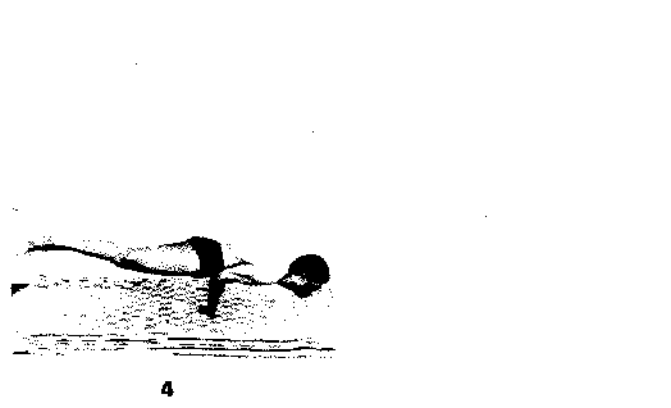
**ELBOW BALANCE POSTURES**



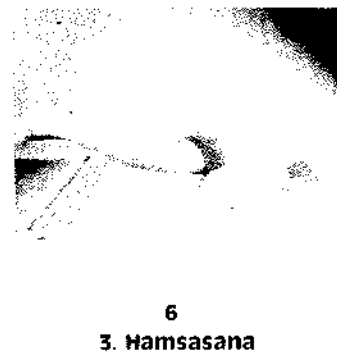
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1. Mayurasana (1-4)



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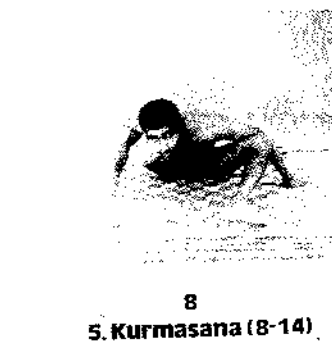
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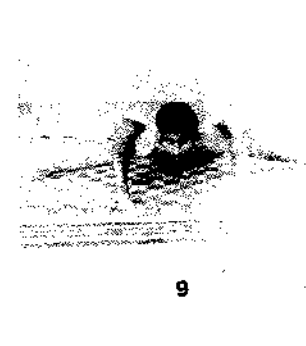
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3. Hamsasana



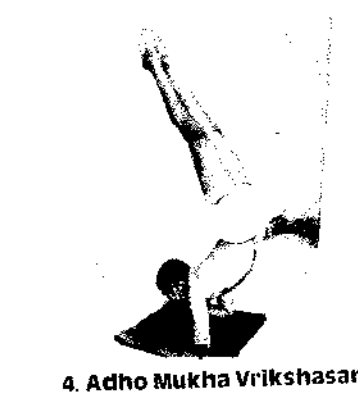
2. Padma Mayurasana



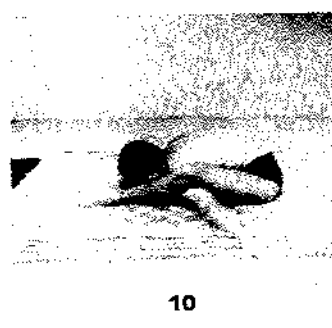
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5. Kurmasana (8-14)



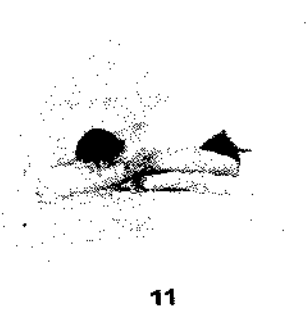
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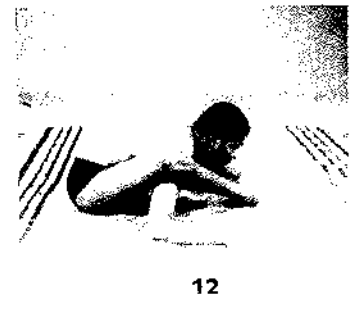
4. Adho Mukha Vrikshasana



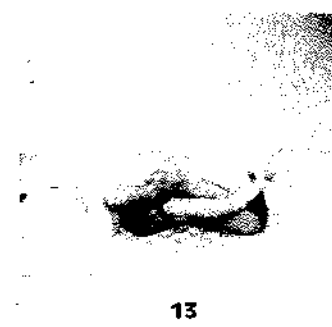
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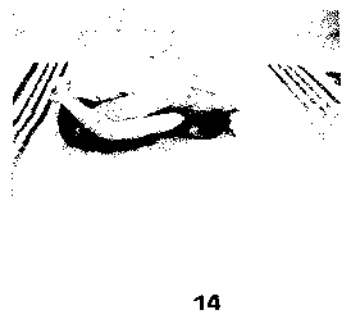
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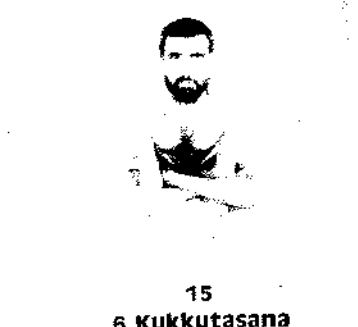
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6. Kukkutasana



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9. Kapilasana



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10. Bhairavasana



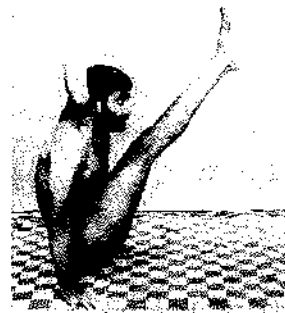
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11. Kala Bhairavasana (20-21)



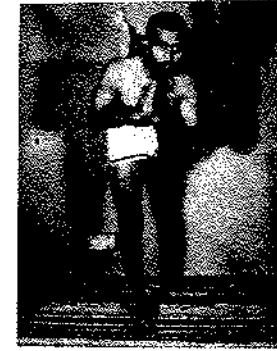
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12. Chakorasana (22-23)



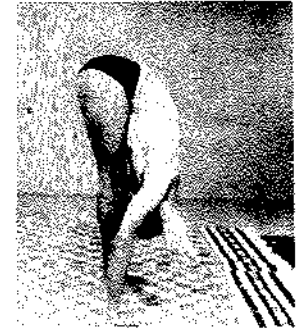
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13. Dhurvasana



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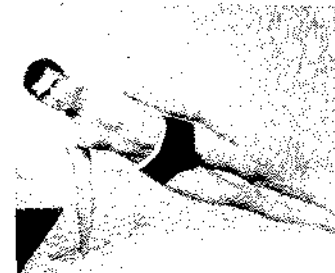
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14. Ruchikasana



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15. Tittibhasana



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16. Vasishthasana (27-29)



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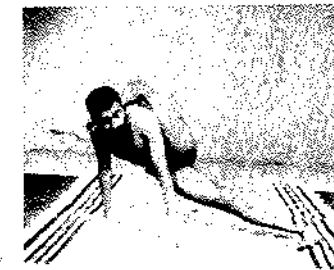
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17. Kasyapasana



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18. Visvamitrasana (30-32)



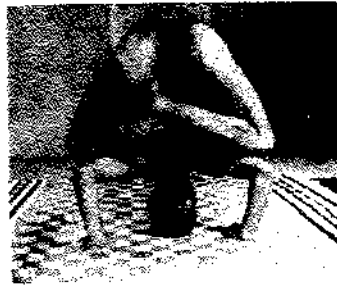
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19. Bakasana (33-37)



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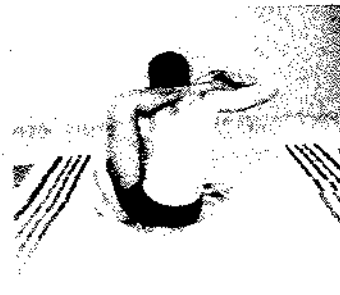


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21. Viranchyasana I (38-39)

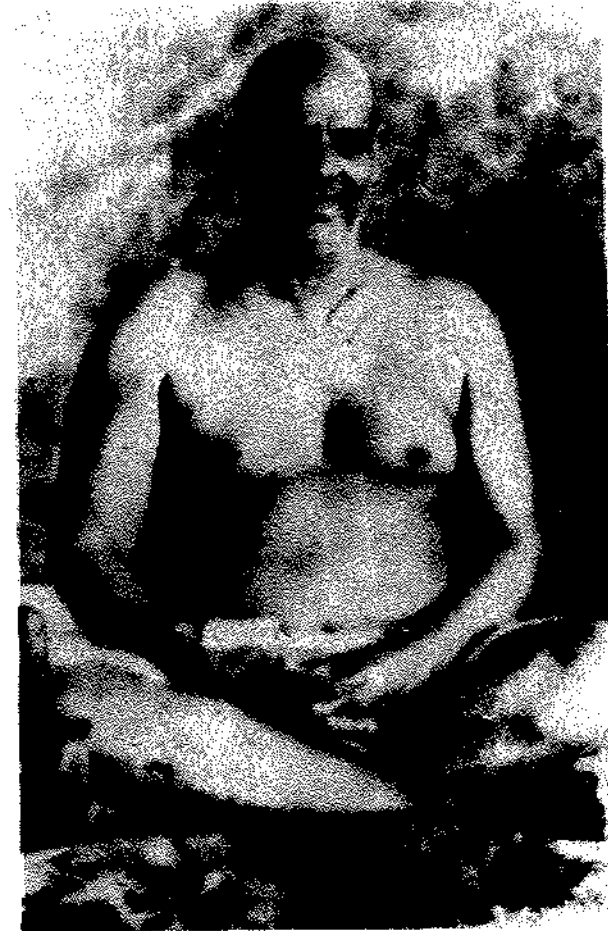


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40

20. Omkarasana (40)



## FORWARD BENDING POSTURES

(6-9 minutes)

1. Paschimottanasana
2. Janu Sirshasana
3. Parivritta Janu Sirshasana
4. Ardha Baddha Padma Paschimottanasana
5. Trianga Mukhaikapada Paschimottanasana
6. Krounchasana
7. Marichyasana No. 1
8. Marichyasana No. 2
9. Upavishtha Konasana
10. Parivritta Paschimottanasana
11. Urdhva Mukha Paschimottanasana
12. Ubhaya Padangushtasana
13. Urdhva Mukha Paschimottanasana No. 2
14. Purvottanasana
15. Akarna Dhanurasana



YOGA DARSHANA  
**FORWARD BENDING POSTURES**

**1. Paschimottanasana  
 (UGRASANA —BRAHMACHARYA ASANA)**

PASCHIMA — WEST

It employs the back of the whole body from the head to the heels. The anterior or eastern aspect is the front of the body from the face down to the toes. The crown of the head is the upper or northern aspect, while the soles and heels of the feet the lower or southern aspect of the body. In this Asana the back of the whole body is intensely stretched, hence ugra-formidable, powerful and noble.

Brahmacharya; religious study, self-restraint and celibacy—are to be observed.

**TECHNIQUE:**

Sit on the ground and stretch the legs stiff like a stick. Catch the toes with the thumb, index and middle fingers. While catching, you will have to bend the trunk forward. Fatty persons will find it rather difficult to bend. Exhale and slowly bend without jerks till your forehead touches your knees. You can keep the face between the knees also. When you bend down draw the belly back. This facilitates the bending forward. Bend slowly by gradual degrees. Take your own time. There is no hurry. When you bend down, bend the head between the hands. Retain it on a level with them. Young persons with an elastic spine can touch the knees with the forehead even in their very first attempt. In the case of grown-up persons with rigid spinal column, it will take a fortnight or a month for complete success in the posture. Retain the breath till you take the forehead back to its original position, and you sit straight again. Then breathe.

Retain the pose for 5 seconds. Then gradually increase the period to 10 minutes.

Those who find it difficult to do the full Paschimottanasana, can do half pose with one leg and one hand and then with the other leg and other hand. They will find this more easy. After some days when the spine has become more elastic, they can have recourse to the full pose. You will have to use common-sense while practising Asanas. Before you practise this, read the instructions on Janusirshasana.

**BENEFITS:**

1. This Asana tones the abdominal organs and keeps them free from sluggishness. It also tones the kidneys, rejuvenates the whole spine and improves the digestion.
2. The Spines of animals are horizontal and their heart is below the spine, this keeps them healthy and gives them great power of endurance. In human beings it is vertical. The heart's level is not lower than spine, so that they soon feel the effects of exertion and are also susceptible to heart diseases. This asana will help the spine to be kept straight and horizontal and the heart at a lower level than the spine.
3. A good stay in this pose massages the heart, the spinal column and the abdominal organs.
4. This Asana cures piles and diabetes also.
5. This Asana tones up the hip muscles, and the abdomen, the solar plexus of nerves, the epigastric plexus of nerves, bladder, prostate, lumbar nerves, and sympathetic cord.
6. This Asana relieves constipation, removes sluggishness of liver, dyspepsia, gastric troubles.
7. It is good for high or low blood pressure and all sorts of nervous weaknesses.

YOGA DARSHANA

**2. Janu Sirshasana  
 (Head-Knee Pose)**

JANU  
 SIRSHA

— The knee  
 — The head

In this posture, sit with one leg stretched out on the ground and the other bent at the knees. Then catch the extended foot with both the hands and place the head on the knee.

**TECHNIQUE:**

Sit down. Press the perineal space with your left heel, stretching your right leg at full length. Keep it quite straight. Catch hold of the foot with both hands. Exhale. Draw the belly inwards. Slowly bend down the head and touch your right knee with the forehead. Keep that position for 5 to 10 seconds. Gradually increase the period. You can do the Asana even for half an hour by steady practice.

Then slowly raise the head to its former, normal position. Take rest for a few minutes. Again practise this Asana. Do like this 5 or 6 times. Change the sides alternately. When you practise, retain the nerves of the anus upwards. Feel that the seminal energy is flowing upwards to the brain as Ojas Sakti. Use your Bhavana Sakti of the mind. Those who practise this Asana will find it easy to practise Paschimottanasana.

Instead of taking the heel to the perineum, you can put it on the thigh. This is a little more difficult than the previous one. Practise this Asana after evacuating the bowels.

**BENEFITS:**

1. This Asana tones the liver, the spleen, activates the kidneys and thereby aids digestion.
2. Those who are suffering from enlargement of the prostate gland will benefit by staying longer in this pose. And one should practise this Asana along with Sarvangasana. Its effects will be more.
3. It is recommended for people suffering from low fever for a long time.
4. It is helpful in keeping up Brahmacharya and cures all urinary troubles.

**3. Parivritta Janu Sirshasana**

PARIVRITTA  
 JANU  
 SIRSHA

— Turned around, Revolved  
 — The knee  
 — The head

This is the variation of Janu Sirshasana. One leg is extended on the ground, the other is bent at the knee, the trunk is twisted round, the extended foot is caught with both hands and the back of the head is placed on the knee of the extended leg by bending the spine back.

**BENEFITS:**

1. In addition to the benefits of Janusirshasana this Asana will stimulate the blood circulation to the spine and relieve back-ache.
2. In the Janu Sirshasana the abdominal organs are contracted, but here they are fully stretched on both sides. No doubt it is a very good invigorating pose.

#### 4. Ardha Baddha Padma Paschimottanasana

**ARDHA  
BADDHA  
PADMA  
PASCHIMOTTAN-  
ASANA**

- Half
- Caught, restrained
- Lotus
- The posture where the back of the whole body is intensely stretched.

##### TECHNIQUE:

In this pose, sitting with one leg extended on the ground and the other in Padmasana, and looking by the hand. Rest the forehead, then the nose, then the lips, and lastly the chin, on the right knee.

In the initial stages, the knee of the extended leg will be lifted off the floor. Tighten the thigh muscles and rest the entire back of the extended right leg on the floor.

##### BENEFITS:

1. In this pose, due to the half-lotus, the knees will be more flexible, enough to execute the full lotus pose.
2. It gives a full pull to the navel, and abdominal organs, and blood is made to flow around the navel and genital organs. The navel is considered to be a nerve centre (Swadhsthana Chakra). It is one of the purificatory fly wheels in the human nervous system situated there. This Chakra will correspond to the hypo-gastric plexus.
3. This pose is recommended for persons with rounded and drooping shoulders.

#### 5. Trianga Mukhaikapada Paschimottanasana

**TRIANGA**

- The limbs, three parts there of (they are the feet, the knees & the buttocks)

**MUKHAIKAPADA**

- This is a compound of three words: Mukha, Eka, Pada Face, one, leg or foot or foot

This pose corresponds to the face (or mouth) touching one extended leg.

**PASCHIMOTTAN  
ASANA**

- The back of the whole body is intensely stretched.

##### TECHNIQUE:

Sit on the floor with the legs stretched straight in front. Bend the right leg at the knee and move the right foot back. Place the right foot by the side of the right hip joint. Keep the toes pointing back and resting on the floor. The inner side of the right calf will touch the outer side of the right thigh. Now hold the left foot with the palms gripping the sides of the sole, then you can extend the trunk forward and hook the wrists around the stretched legs. Join the knees, exhale and bend forward and rest the forehead, then the nose, next the lips and ultimately the chin on the left knee. Stay in this position from half a minute to a minute breathing evenly. Repeat the pose on the other side and stay for the same length of time.

##### BENEFITS:

1. It is good for persons suffering from drooping arches and flat feet. It also cures sprains in the ankles and the knee and any swelling in the leg is reduced.
2. This Asana keeps abdomen healthy and trim, and it works on the organs as well.

#### 6. Krounchasana

**KROUCHA**

- Heron. It is also the name of a mountain said to be the grandson of the Himalayas, and is said to have been pierced by Lord Karthikēya, the god of war, and by Parasurama, the Sixth incarnation of Vishnu

##### TECHNIQUE:

In this pose, sitting on the floor with the leg stretched straight in front and bending one leg back at the knee, the foot is placed against the side of the hip joint, while the other leg is raised up vertically with its foot being held by the hand. Then, the chin is placed on the knee of the vertical leg. Here the raised leg resembles the outstretched neck and head of the heron. Also a precipice.

##### BENEFITS:

1. This posture is a further continuation of Trianga Mukhika Paschimottanasana and its effects are greater.
2. It will give full extension to the legs and good exercise to the muscles of the legs.
3. The abdominal organs are rejuvenated.

#### 7. Marichyasana No. 1

**MARICHI** — Sage Marichi

This Asana is dedicated to the great Sage Marichi. He was the son of Creator Brahma and was the grandfather of Surya, the Sun-god. In this posture, sitting on the floor with the right leg stretched bend the left knee, and place the sole and the heel of the left foot flat on the floor. Here the left leg should be perpendicular to the floor and the calf should touch the thigh. Take the left arm round the left shin and thigh, bend the left elbow and throw the left forearm behind the back at the level of waist. Then move the right hand behind the back and clasp the left hand with the right at the waist, or vice versa. Then exhale and bend forward. Rest the forehead, then the nose, next the lips and lastly, the chin on the right knee. Stay in the pose from 30 seconds to one minute, and repeat on the other side for an equal length of time.

**BENEFITS:**

1. In this posture, the abdominal organs are made to contract by gripping a leg with the hand and also with the abdominal organs have to be contracted vigorously.
2. This pose will create a good circulation of blood around the abdominal organs and keep them healthy.
3. Here the spine will get fully exercised.

**8. Marichyasana No. 2**

In this posture, sit on the floor with stretched legs, bend the left leg at the knee and place the left foot at the right thigh, the left heel should press the navel and the toes be stretched pointing like half Padmasana.

Bend the right leg at the knee and place the sole and heel of the right foot flat on the floor. Then the shin of the right leg perpendicular, so that the right thigh and right calf touch each other and right heel touches the perineum.

Exhale, move the trunk and bend forward and rest the head on the bent left knee. Then extend the neck and the left shin be placed on the left knee and deeply breathe.

**BENEFITS:**

This posture tones the abdominal organs due to extra pressure through placing the heel at the navel, and it will make strong the digestive power.

**9. Upavishtha Konasana**

**UPAVISHTHA** — Seated  
**KONA** — Angle

In this pose, sit on the floor with stretched legs and move the legs sideways one by one and widen the distance between them as far as you can, and keep the legs extended throughout and see that the back of the entire legs rest on the floor. Spine should be erect and extend the ribs, pull the diaphragm up, and hold the pose with deep breathing.

Exhale, bend forward and rest the head on the floor. If possible, extend the neck and place the chin on the floor.

**BENEFITS:**

1. This posture stretches the hamstrings and will help the blood to circulate well in the pelvic region, and keeps you healthy
2. It prevents the development of hernia, and it gives more relief to sciatic pain.
3. It controls and regulates the menstrual flow and also stimulates the ovaries. Really it is a boon to women.

**10. Parivritta Paschimottanasana**

**PARIVRITTA** — Turned round, revolved  
**PASCHIMOTTAN-** — The whole of the back  
**ASANA** — stretched intensely

In this posture, intensely stretch, and then twist trunk on one side.

1. This Asana tones the abdominal organs, kidneys and rejuvenates the entire spine.
2. It will improve digestion and stimulates blood circulation in the spine and relieves back-aches.
3. It will increase vitality and helps to cure impotency and promotes self-control.

**11. Urdhva Mukha Paschimottanasana**

**URDHVA** — Upward  
**MUKHA** — Face or mouth

In this posture, having the face upwards and Paschimottanasana is the intense posterior stretch.

**12. Ubhaya Padangushtasana**

**UBHAYA** — Both  
**PADANGUSHTA** — Big toe

To start with, one rolls over backwards to the floor and it will take some time to practise to learn to balance on the buttocks.

**13. Urdhva Mukha Paschimottanasana No. 2**

Lie flat on the floor or blanket, place the hands straight over the head, take a deep breath and bring the legs over the head and lock the arms, and stretch the legs straight up with the knees kept tight. Then totally rest back on the floor.

**BENEFITS:**

1. This posture helps balance and poise.
2. It stretches the legs and it makes thighs and calves safe. They benefit as in Paschimottanasana. In addition, it prevents hernia and gives good relief to serve back ache.

**14. Purvottanasana**

**PURVA** — East

In this pose, the front of the whole body from the forehead to the toes stretches intensely.

**BENEFITS:**

1. This posture strengthens the wrists, ankles, shoulder joints and expands the chest.
2. It gives a great relief from the fatigue which is caused by doing other strenuous forward bending Asanas.

**15. Akarna Dhanurasana**

**KARNA** — The ear  
The prefix 'A' expresses the sense of nearer to.  
**DHANU** — Bow

## YOGA DARSHANA

In this Asana, the left foot is pulled up till the heel touches the ear as an archer pulls the bow-string, while the other hand holds the right big toe, this leg lying straight on the floor

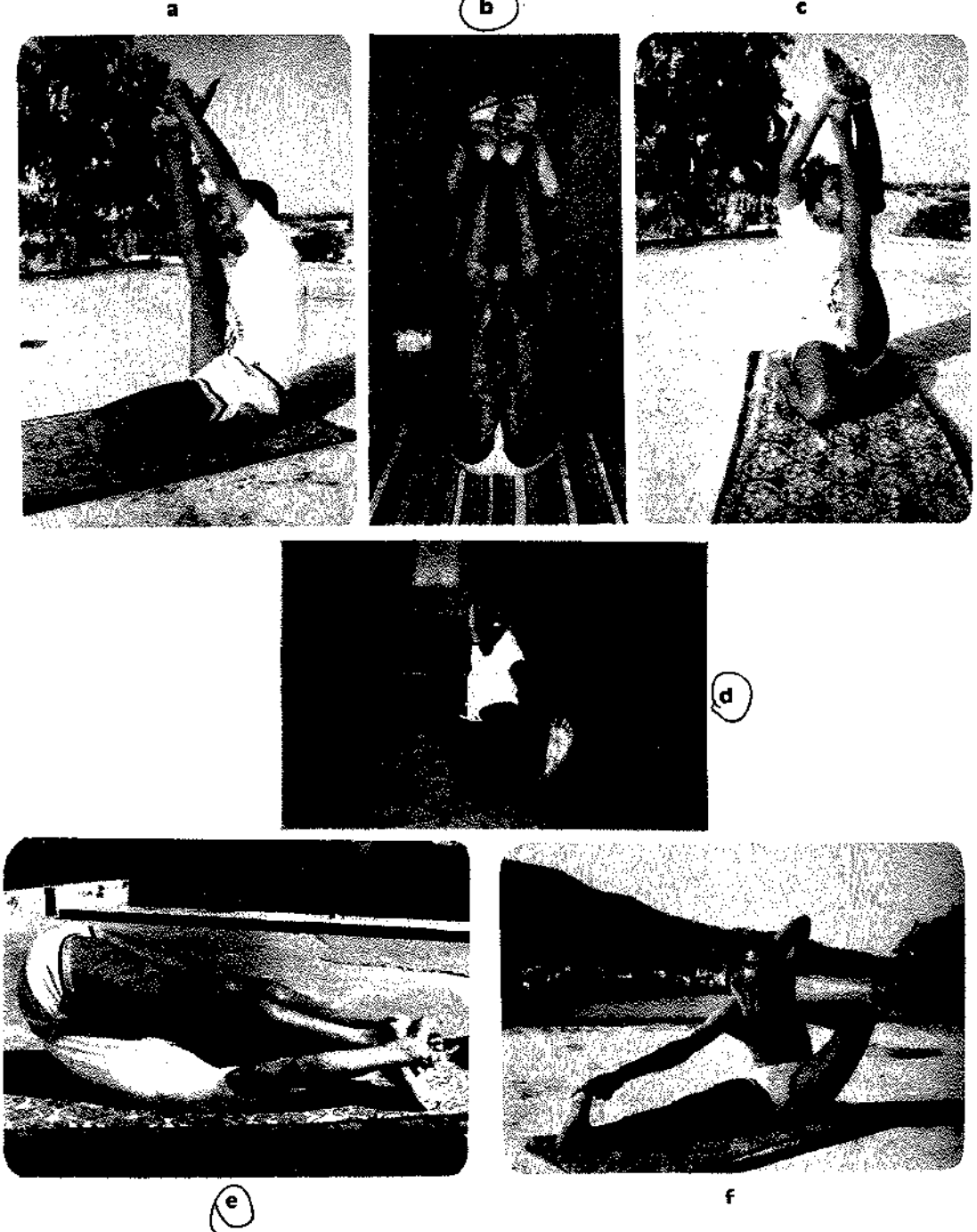
In the next movement, the raised leg is straightened up. It is absolutely perpendicular the big toes hold throughout by the hand, like an extended bow.

### BENEFITS:

1. This posture will make leg muscles very flexible and contract the abdomen muscles and it helps move the bowels. It gives more relief to minor deformities in the hip joints.
2. It gives good exercise to spine.



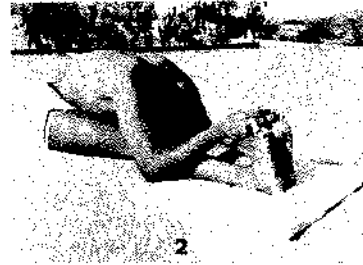
## YOGA DARSHANA



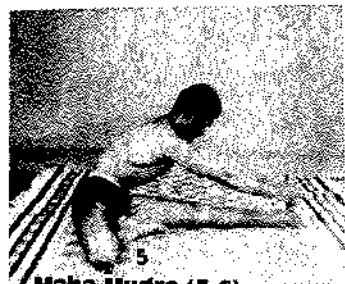
**FORWARD BENDING POSTURES**



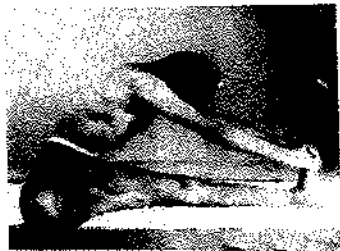
1. Paschimottasana (1-4)



2



5  
Maha Mudra (5-6)



6



2. Janu Sirshasana (7-13)



8



9



10



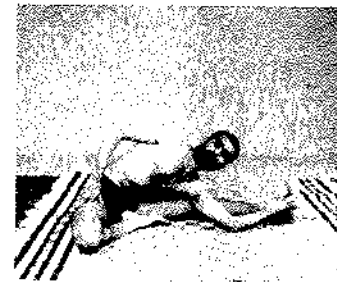
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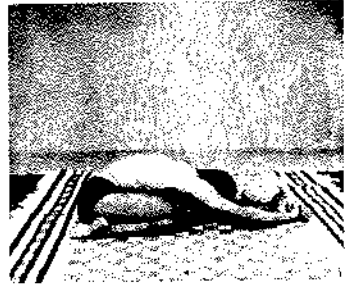
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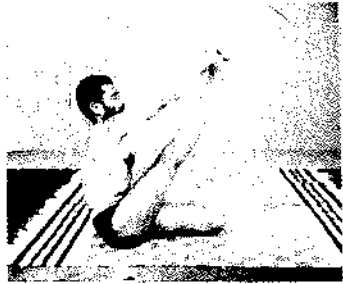
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3. Parivritta Janu Sirshasana (14-16)

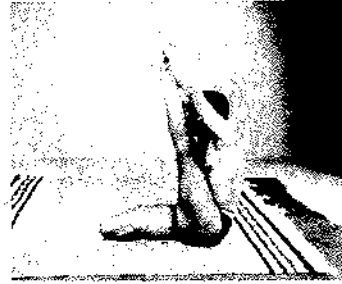
4. Ardha Baddha Padma Paschimottasana



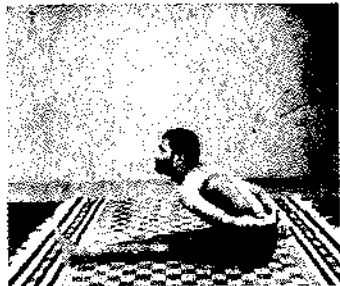
17  
5. Trianga Mukhaikapada Paschimottasana



18  
6. Krounchasana (18, 19)



19



20  
7. Marichyasana No. 1



21  
8. Marichyasana No. 2



22  
Urdhva Mukha Paschimottasana



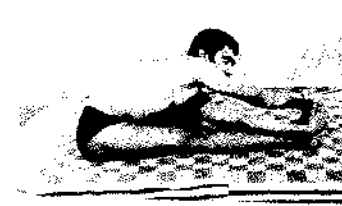
23  
9. Upavistha Konasana



24



25



26  
10. Parivritta Paschimottasana



27



28



o



p

29  
13. Urdhva Mukha Paschimottasana No. 2



30  
12. Ubhaya Padangushtasana



32



31  
15. Akarana Dhanurasana



## ADDITIONAL POSTURES

- |                         |                            |
|-------------------------|----------------------------|
| 1. Yogadandasana        | 9. Dwi Pada Koundinyasana  |
| 2. Moolabandhasana      | 10. Eka Pada Koundinyasana |
| 3. Vamadevasana No. 1   | 11. Ananthasana            |
| 4. Vamadevasana No. 2   | 12. Uttana Padasana        |
| 5. Kandasana            | 13. Simhasana              |
| 6. Hanumanasana         | 14. Vrischikasana          |
| 7. Samakonasana         | 15. Gorakshasana           |
| 8. Supta Trivikramasana |                            |

## ADDITIONAL POSTURES

### 1. Yogadandasana

**YOGA DANDA** — The staff of a Yogi

In this Asana, the Yogi sits generally using one leg as crutch under the arm-pit.

#### **BENEFITS:**

In this Asana, naturally the spine is rested and body relaxes. This pose will make more elastic movement of knees and ankles.

### 2. Moolabandhasana

**MOOLA** — The root, the base, the beginning or the foundation

**BANDHA** — A fitter, bound or posture

This posture will be done after doing Baddha Konasana. Lift the body off the floor with the help of the hands and move the hips forward, simultaneously turning the feet and the knees to push the heels forward without moving and rest the body on the toes and knees. Hold the pose for half-a-minute to a minute with deep breathing.

#### **BENEFITS:**

This posture brings wonderful effect of controlling excessive sexual desire and helps to save energy by control of the mind.

### 3. Vamadevasana No. 1

**VAMADEVA** — Is the name of a Sage and also of Lord Siva, and Third god of Hindu Trinity Who is entrusted with the work of destruction

#### **BENEFITS:**

1. This pose will cure the stiffness of the legs, relieves pain and also good for digestion.
2. It tones the spine and keeps the genital organs healthy.

### 4. Vamadevasana No. 2

#### **BENEFITS:**

Same as under Vamadevasana No. 1

### 5. Kandasana

**KANDA** — bulbous root

The Hatha Yoga Pradeepika speaks of the Kanda as follows: The coiled up power (Kundalini) sleeps above the Kanda, the place near the Navel where the Nadis unite and separate. It gives Mukti, freedom to the Yogins and bondage to the ignorant persons or worldly people.

Kanda is 12" above the anus and extends 4" both ways. It has been described as round and covered as if with a soft white piece of cloth, indicating the distance between the extended thumb and little finger



**BENEFITS**

1. In this posture, every muscle below the Navel will get exercise, and it cures the stiffness in the hips, knee and ankle-joints.
2. It controls sexual desires and restores sexual energy.

**6. Hanumanasana**

Kneel on the floor, rest the palms a foot apart on the floor, on either side of the body, bring the right leg forward and left leg back. Try to stretch both the legs straight with an exhalation. Keep the hips up. Then press the leg and hips to the ground and bear the weight on the hands in advanced practice, one may raise the hands above the head. Stretch up, put the palms together in balance. This will give extra stretch to the legs and relieves strain on the back.

**BENEFITS**

1. This posture is very good for sciatic pain and other minor defects of the legs.
2. It tones the leg muscles, relaxes and strengthens the muscles that draw away.

**7. Samakonasana**

- |             |   |                                |
|-------------|---|--------------------------------|
| <b>SAMA</b> | — | Like, the same, even, straight |
| <b>KONA</b> | — | Angle and point of a compass   |

In this posture, the split is performed with the legs spread apart sideways, the hands are folded in front of the chest. No doubt it is very hard to perform, harder than Hanumanasana. Both legs and the pelvic region of the body are in one straight line in this pose.

**BENEFITS:**

1. In this posture, the hip joints are exercised and the legs are made to move freely in all directions.
2. Any defect in the lower part of the spine will be cured by this Asana.
3. This posture helps the blood to circulate in the part of pelvic and genital organs and keeps them healthy.

**8. Supta Trivikramasana**

- |                |   |  |
|----------------|---|--|
| <b>SUPTA</b>   | — | Reclining  |
| <b>TRI</b>     | — | Three  |
| <b>VIKRAMA</b> | — | A step, stride or pace. This is the name of Vishnu. This Asana is dedicated to Lord Vishnu. He took the Avatara of Vamana, (the dwarf incarnation of Vishnu). It is said that Bali, grandson of Prahlada who was the King of demons gained control of the worlds. Bali practised asceticism by which his powers were increased so that he threatened even the gods who |

prayed to Vishnu for help. This Asana is more difficult than Hanumanasana.

Here the pose is performed by lying on the floor on the back, while doing the splits holding the heels of one foot near the head while the other foot rests on the floor.

**BENEFITS**

1. This posture will stretch the legs fully and it prevents and cures hernia.
2. It is helpful for controlling sexual desires in the mind.

**9. Dwi Pada Koundinyasana**

- |                  |   |  |
|------------------|---|--|
| <b>DWI PADA</b>  | — | Two feet   |
| <b>KOUNDINYA</b> | — | One of the Sages belonging to the family of Vashistha and founded the Koundinya Gotra. This Asana is dedicated to him. |

**BENEFITS:**

1. This Asana helps the colon move properly and toxins therein are eliminated.
2. The spinal column becomes more elastic due to the lateral movement and naturally, the arms and the neck get more power.
3. This pose tones up abdominal region

**10. Eka Pada Koundinyasana**

- |                  |   |                  |
|------------------|---|------------------|
| <b>EKA PADA</b>  | — | One Foot         |
| <b>KOUNDINYA</b> | — | Name of the Sage |

1. This Asana is the preserver of the legs and the abdomen, and it gives massages to the abdominal organs.
2. The arms and the neck become powerful, and it strengthens the spine.

**11. Ananthasana**

- |                |   |   |
|----------------|---|---|
| <b>ANANTHA</b> | — | It is the name of Lord Vishnu's Conch and the Serpent Sesha, according to the Hindu Mythology. The Lord sleeps in the primeval ocean on his couch Sesha, the Thousand-headed Serpent. In His sleep a Lotus grows from His Navel. Brahma was created from the Highest Realm of Consciousness, Vaikunta. Heaven. The pose is found in the Temple at Trivandrum in South India. This pose is dedicated to Lord Anantha Padmanabha. |
|----------------|---|---|

**BENEFITS:**

1. This posture tones up hamstring muscles and pelvic region.
2. It prevents the development of hernia and gives very good relief for backache.

**12. Uttana Padasana**

**UTTANA** — Stretched out or lying on the back, with the face on Pada (leg)

**BENEFITS :**

1. This Asana tones the neck and back and regulates the activity of the Thyroid by ensuring a regular supply of healthy blood.
2. This strengthens the abdominal organs, gives full expansion of the chest wall, and keeps the dorsal portion of the spine supple and healthy.

**13. Simhasana**

(Lion Pose)

Place the two heels under the scrotum or between the anus and the scrotum, the left heel on the right side and the right heel on the left side. Keep the hands on the knees. Spread out the fingers. Open your mouth. This is the destroyer of diseases. This is practised by Yogis. The Bandhas can be nicely practised in the Asana.

**14. Vrischikasana**

(Scorpion Pose)

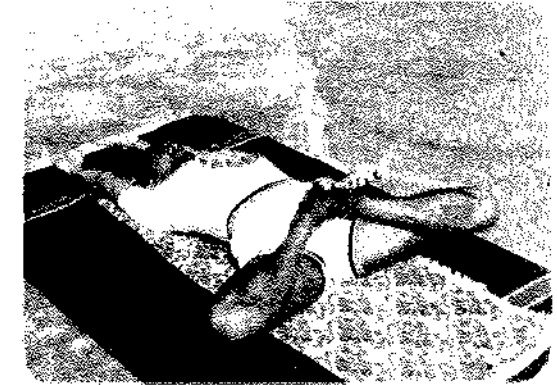
Those who can practise the Sirsha or Hasta Vrikshasana well for a long time, can attempt this Asana. Keep the hand and elbows on the ground. In the beginning, practise this Asana by the side of a wall. Now throw the legs on the wall and try to keep up the balance after taking the feet two inches away from the wall. Do like this for a few days. When you are able to keep up the balance, slowly bend the legs at the knees and hips towards the back and place your soles or toes on your head. Then slowly raise the buttocks, and keep the palms on the ground below the buttocks or hips.

**15. Gorakshasana**

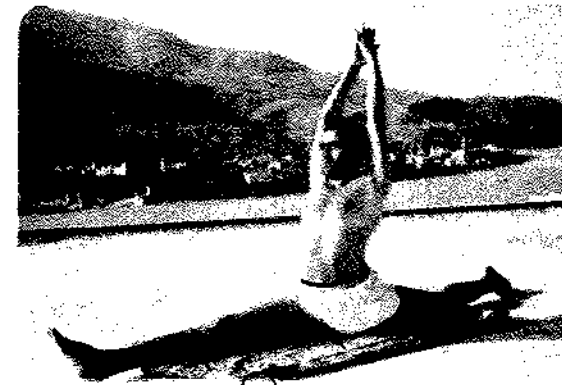
Turn the face upward and place it in a hidden manner between the thigh and calf muscles. Cover the heels with the hands. Do Jalandhara Bandha. Have Nasikagra Drishti. This Asana gives success to the Yogis.



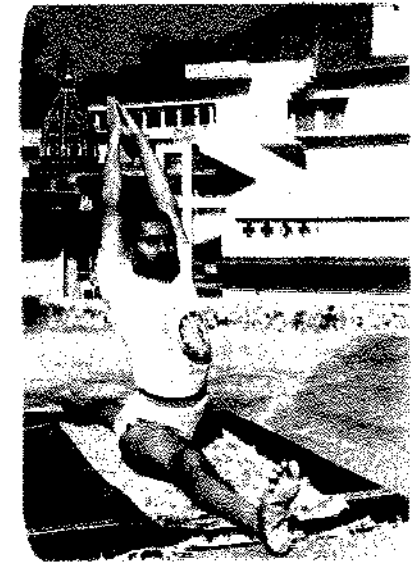
a



b



c



d



e



f

**ADDITIONAL POSTURES**



1  
**1. Yogadandasana (1-2)**



2



3  
**2. Moolabandhasana (3-8)**



4



5



6



7



8



9  
**3. Vamadevasana No. 1**



10



11  
**4. Vamadevasana No. 2 (10-11)**



12  
**5. Kandasana (12-17)**



13



14



15



16



17



18



19

6. Hanumanasana (19-24)



20



21



22



23



24



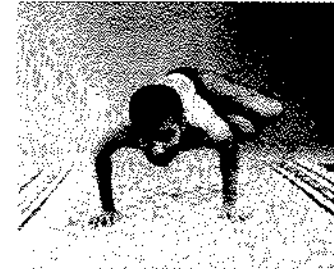
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7. Samakonasana



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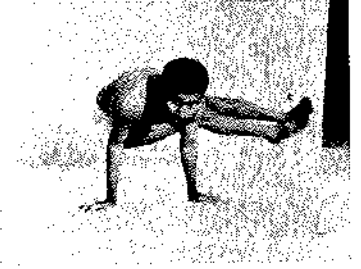
8. Supta Trivikramasana



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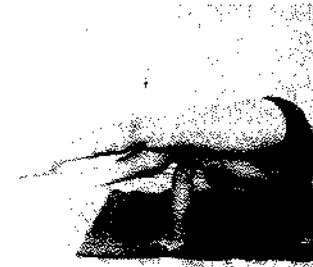


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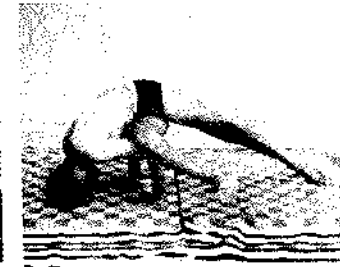


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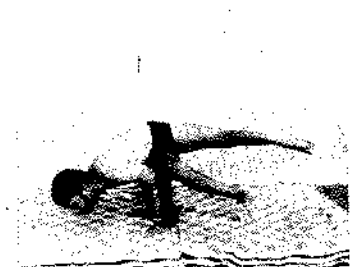
9. Dwi Pada Koundinyasana (27-30)



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32

Eka Pada Koundinyasana (31-32)



33

Galavasana (33-35)



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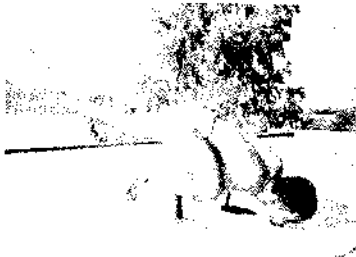
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**Eka Pada Galavasana (36-40)**

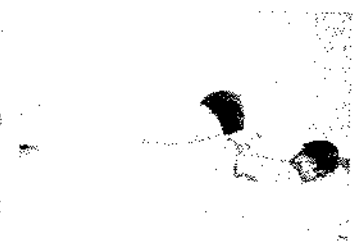
**10. Eka Pada Koundinyasana**



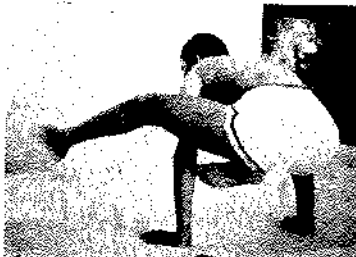
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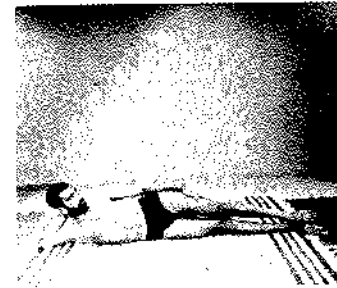


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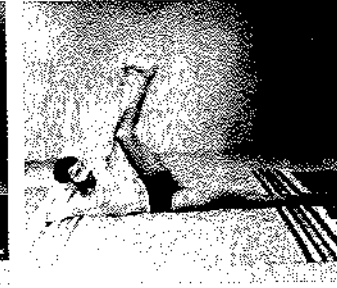


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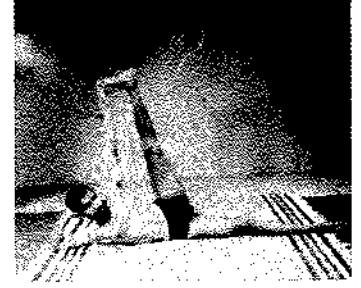
**Eka Pada Bakasana (41-43)**



45



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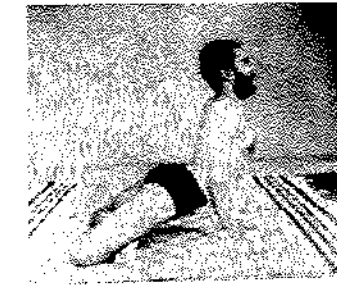


47

**11. Ananthasana (45-47)**



48

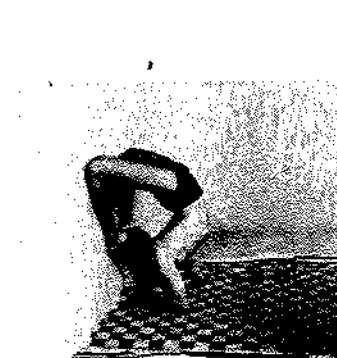


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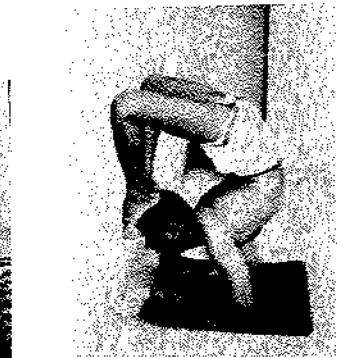


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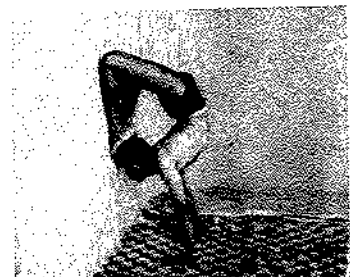
**13. Simhasana (48-50)**



51



52



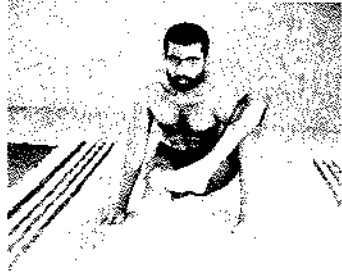
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**14. Vrischikasana (51-53)**

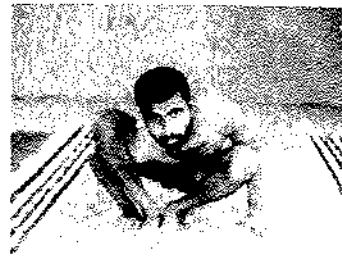


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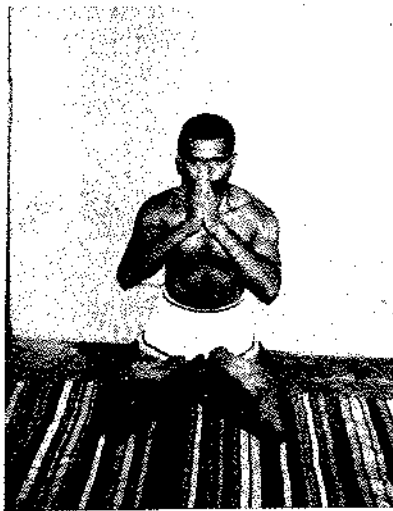
16. Eka Pada Bhujapidasana (54-56)



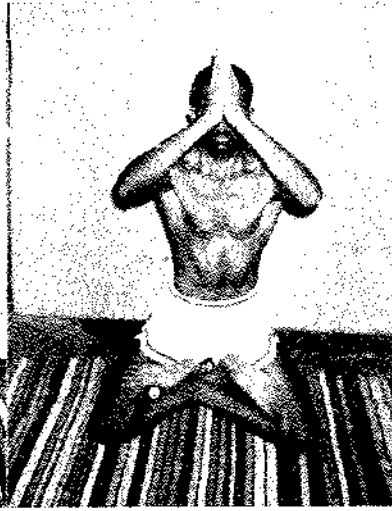
55



56



a



b



c

57

15. Gorakshasana abc

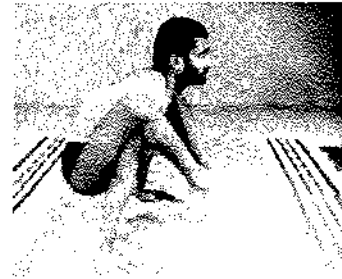


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17. Bhujapidasana (58-60)



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60



61

18. Navasana (61, 62-63)



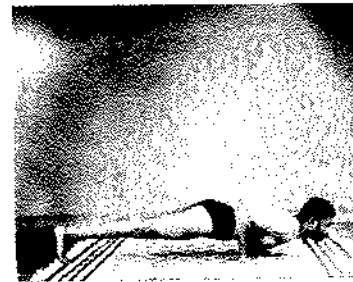
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Ardha Navasana



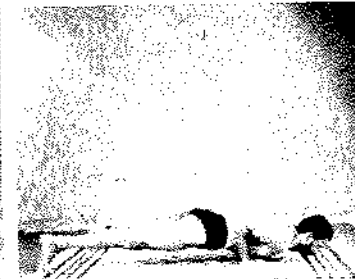
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Paripurna Navasana

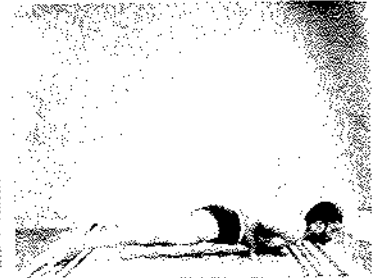


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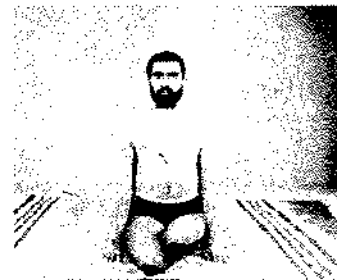
19. Chaturanga Dandasana (64-67)



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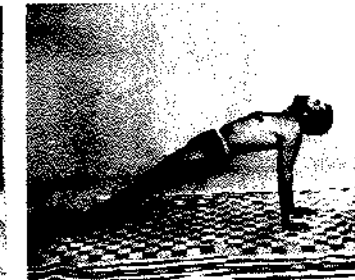


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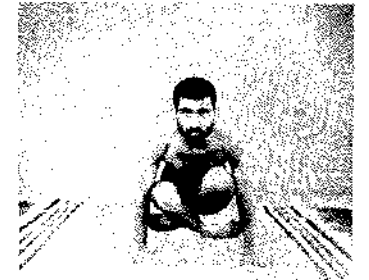


67

20. Lolansana (68-69)



14. Purvottanasana



68



69

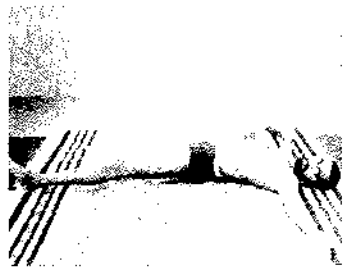


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21. Jatar Parivartanasana (69-79)



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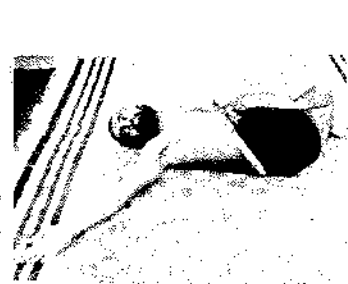
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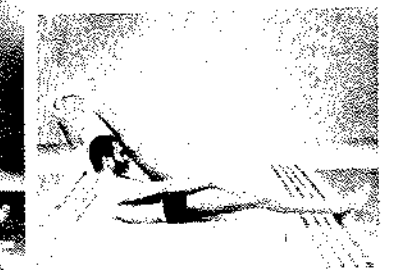
22. Upavistha Konasana (80-81)



81



82



83

23. Supta Padangustasana (82-84)



84



85

24. Mandalasana (85-86)



86





Garbha Pindasana (90-93)



88  
25. Dwipada Sirshasana (88-89)



89



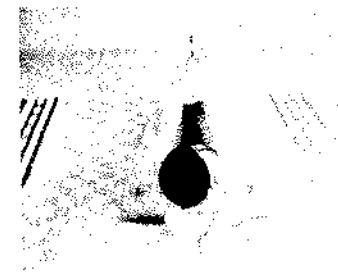
90  
26. Yoganidrasana



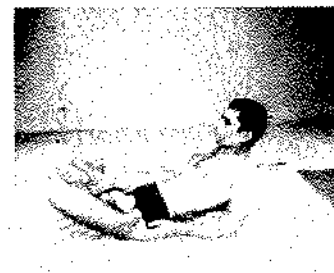
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92



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94  
27. Tolangasana



95  
28. Parvatasana



## RELAXATION POSTURES

(15-20 minutes)

1. SAVASANA
2. ADHVASANA
3. JESHTHIKASANA
4. MAKARASANA
5. YOGA NIDRASANA
6. MATSYA KRIDASANA

## RELAXATION POSTURES

### 1. SAVASANA

(Corpse Pose)

This is an Asana for relaxation of all muscles, nerves, etc. This Asana should be performed at the very end. It is a closing pose. Mritasana is another name for this pose.

#### TECHNIQUE :

Spread a soft blanket. Lie flat on your back. Keep the hands on the blanket by the sides. Stretch the legs quite straight. Keep the heels close. Let the toes remain separated. Close the eyes. Breathe slowly. Relax all muscles, nerves, organs, etc. Start the relaxation process from the toes. Then proceed to the calf-muscles, muscles of the back, chest, arm, forearm and hands, neck, face, etc. See that the abdominal organs, heart, chest, brain are also relaxed. Relax the plexus of nerves also. Now repeat "Om, Om, Om". Think of Atman. Think of Rama. Meditate gently with Suddha Bhava, feeling of purity. Do not sleep. Continue the meditation for 15 minutes. You will enjoy perfect peace, ease, comfort and relaxation. Everyone of you should enjoy it. Words are imperfect. They cannot adequately describe the feelings.

#### BENEFITS:

Savasana combines pose and meditation. It gives rest not only to the body but also to the mind and soul. It gives relief, comfort and ease. Relaxation is a very important factor in muscular exercises. In Halasana, Sarvangasana, Paschimottanasana, Dhanurasana and Ardha-Matsyendrasana, you know pretty well that all the muscles of the back, Lettissimus dorsi, Pscasmagnus Quadratus humborum, Rectus, abdominis, Pectoralis major of the chest, Biceps, Triceps, the deltoid of the arm, Sartorius of the thighs, are all stretched and contracted to an enormous degree. During intense muscular activity, the metabolism is increased. Metabolism is the Anabolic and Catabolic changes that take place in the body (wear and tear in the system). Anabolic changes are constructive and Catabolic changes are the destructive ones. During metabolism all the muscular tissues are supplied with fresh oxygenated blood or plasma through capillary oozing and carbon-dioxide is taken back through the veins to the right Atrium of the heart. This is termed tissue-respiration. Just as interchange of oxygen and carbon-dioxide takes place in the lungs, so also interchange of carbon-dioxide and oxygen takes place in the tissues. Mark the wonderful creation and workings of the internal mechanism of the body! How marvellous is the machinery! Can a scientist make a single atom, a single cell, a single organ of the body! Bow with folded hands before the Creator of this wonderful mechanism of the body. Repeat 'Om' 'Ram'. Enter into silence. Meditate. The whole Mystry of creation will be revealed unto you through His Grace.

The muscles that are put under severe strain demand relaxation and rest. It is Savasana that promptly and efficiently ensures complete relaxation and perfect ease.

### 2. ADHVASANA

Lie down quite flat, keeping the belly and chest on the ground. The hands will be at sides, palms facing the ground. Stretch the body well. This is a reverse pose of Savasana with the same benefits. For some time keep the right cheek on the ground and for some time the left cheek.

### 3. JESHTHIKASANA

This is an exercise for relaxation like Savasana. This must be done in the end of all the Asanas. This is similar to Savasana. In this Asana the hands are kept on the ground by the sides of your head, while in Savasana the hands are kept at the sides.

### 4. MAKARASANA

(Dolphin Pose)

Lie on the ground face downwards as in Adhvasana. Catch hold of the head with the hands.

### 5. YOGA NIDRASANA

Lie down as in Savasana. Fat people cannot do this Asana. They need not try this. Take hold of the legs and fix the feet below the neck or head. Then slowly raise the buttocks and keep the palm on the ground below the buttocks or hips.

### 6. MATSYA KRIDASANA

(The flapping fish pose)

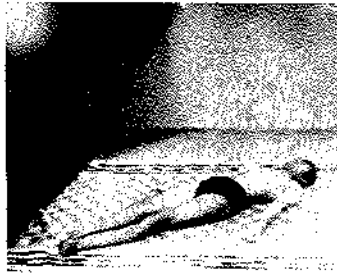
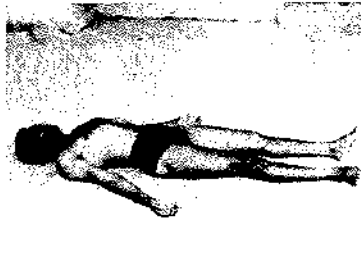
In this posture, lie on the stomach with the fingers interlocked under the head and fold the left leg side ways, and bring the grounded left knee close to the ribs. Rest the left elbow on the left knee. Rest the right side of the head on the crook of the right arm.

#### BENEFITS

1. This posture stimulates digestive peristalsis by stretching the intestines and helps to remove constipation.
2. This excellent resting pose relieves sciatic pain by relaxing the nerves in the legs.



**RELAXATION POSTURES**



1.

2.

3.

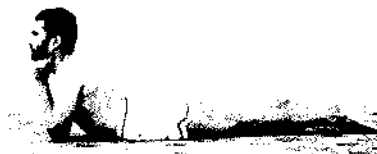
**SAVASANA**



4.

5.

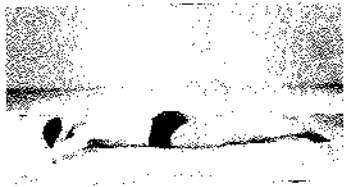
6.



**MAKARASANA**

7.

8.



**ADHVASANA**

9.

**JESHTHIKASANA**

10.



Siva

PART — VII

**PRANAYAMA  
MUDRAS AND BANDHAS**

## PRANAYAMA

1. Suryabheda
2. Ujjayi
3. Sitkari
4. Sitali
5. Bhastrika
6. Bhramari
7. Murchha
8. Plavini

## MUDRAS AND BANDHAS

1. MAHA MUDRA
2. YOGA MUDRA
3. KHECHARI MUDRA
4. VAJROLI MUDRA
5. VIPARITAKARANI MUDRA
6. SAKTI CHALANA MUDRA
7. MAHA VEDHA
8. MAHA BANDHA
9. MULA BANDHA
10. JALANDHARA BANDHA
11. UDDIYANA BANDHA
12. YONI MUDRA



## SCIENCE OF PRANAYAMA

### Hints on Pranayama

1. Practise Pranayama in a dry, well-ventilated room. Remain alone in the room during the practice.
2. Get up at 4 a.m. Meditate or do Japa for half an hour. Then do Asanas. Take rest for 20 to 30 minutes. Then do physical exercises. Again take a little rest. Then practise Pranayama. Physical exercises can be harmoniously combined with Asanas. Have two sittings in morning and evening. Pranayama can be practised just before you sit for Japa or meditation. It will make your body light and you will enjoy your meditation.
3. Do not practise Pranayamas when the stomach is loaded. The stomach must be empty or light during practice. Take a small cup of milk 10 minutes after the practice.
4. Take Sattvic food, such as milk, fruits, green Dhal, Parota (bread), Lauki (vegetable), Give up hot curries and chutnies, chillies, oil, onions, garlic, meat, fish, alcohol and smoking.
5. Be regular and systematic in your practice. Never miss a day.
6. Do not take bath immediately after Pranayama. Take rest for half an hour.
7. Do not wipe the perspiration with a towel. Rub with your hands. Do not expose the body to chill draughts of air when you perspire.
8. Have one sitting only in the morning during summer. If there is heat in the brain or head apply Amala oil or butter on the head before you take bath. Take Misri Sharbat by dissolving sugar-candy in water. This will cool your whole system.
9. Do Sitali Pranayama also. You will not be affected by the heat.
10. Perfect celibacy for six months or one year will doubtless enable you to acquire rapid progress in the practice and in spiritual advancement. Do not talk with ladies. Do not laugh and joke with them. Shun their company entirely during his period at least.
11. Always inhale and exhale very, very slowly. Do not make any sound when you inhale and exhale. In Kapalabhati and Bhastrika do not produce violent sound.
12. Do not perform Pranayama when you are fatigued. There must always be joy and exhilaration of spirit during and after the practice. You should come out of the practice fully invigorated and refreshed. Do not bind yourself by many rules (Niyamas).
13. Strictly avoid too much talking, eating, sleeping, mixing with friends and exertion.
14. Gradually increase the period of Kumbhaka. Retain for 4 seconds in the first week, for 8 seconds in the second week, for 12 seconds in the third week, and so on, till you are able to retain the breath for 64 seconds.
15. Repeat Om or Gayatri mentally during Puraka, Kumbhaka and Rechaka. Have the feeling (Bhava) that all Daivic Sampats such as mercy, forgiveness, love, etc., enter your system during inhalation and all Asuric qualities such as lust, anger, greed, etc., are thrown out during exhalation. Also feel when you inhale that you draw energy from the Divine Source—cosmic Prana—and that your whole body from top to toe is saturated with abundant fresh energy. Stop the practice when you are seriously ailing.
16. A neophyte should do Puraka and Rechaka only without any Kumbhaka for some days.
17. You must so nicely adjust the Puraka, Kumbhaka and Rechaka that you should not experience the feeling of suffocation or discomfort at any stage of Pranayamas.
18. You need not unnecessarily prolong the period of exhalation. If you prolong the time of Rechaka, the following inhalation will be done in a hurried manner and rhythm will be broken.
19. You must so carefully regulate the Puraka, Kumbhaka and Rechaka that you must be able to do with absolute comfort and care, not only one Pranayama, but the full course or required rounds of Pranayama. You have to repeat this often. Experience and practice will make you all right. Be steady.

20. You should never feel the necessity of catching hold of a few normal breaths between any two successive rounds. The duration of Puraka, Kumbhaka and Rechaka must be properly kept up. Exercise due care and attention. Matters will turn out to be successful and easy.

21. Another important point is that you must have efficient control over the lungs at the end of Kumbhaka to enable you to do the Rechaka smoothly and in proportion with the Puraka.

22. Have the ratio 1: 4: 2 for Puraka, Kumbhaka and Rechaka. Inhale till you count 1 Om, retain the breath for 4 Oms, and exhale it for 2 Oms. Every week increase the ratio 2: 8: 4, 3: 12: 6 and so on, till you get the maximum ratio of 16: 64: 32. Use the fingers of your left hand for counting Om. The ratio comes by itself when you inhale, retain and exhale as long as you can do it comfortably. When you have advanced in practice you need not count. You will be naturally established in the normal ratio through the force of habit.

23. Slight errors may crop up in the beginning. It does not matter. Do not be unnecessarily alarmed. Do not give up the practice. You will learn yourself how to adjust the three processes of Puraka, Kumbhaka and Rechaka nicely. Common-sense, instinct, shrill inner voice of the soul will help you in the path. Everything will come out smoothly in the end. Start the practice this very second in right earnest and become a real Yogi. Strive, struggle hard and attain the goal.

24. Suryabheda and Ujjayi produce heat. Sitkari and Sitali are cooling. Bhastrika preserves normal temperature. Suryabheda destroys the excess of wind, Ujjayi phlegm, Sitkari and Sitali bile, and Bhastrika all the three.

25. Suryabheda and Ujjayi must be practised in winter. Sitkari and Sitali must be practised during summer. Bhastrika can be practised in all the seasons. Those persons whose bodies are hot even in winter can practise Sitali and Sitkari in winter.

There are eight kinds of Kumbhakas which are as follows:—

1. Suryabheda
2. Ujjayi
3. Sitkari
4. Sitali
5. Bhastrika
6. Bharamari
7. Murchha
8. Plavini

In some books 'Plavini' is taken as the eighth Kumbhaka. In some other books Kevala Kumbhaka is described as the eighth variety. Though Kapala Bhati belongs to the Shat-Karmas. I have described it here, as it is only a variety of Pranayama exercise.

Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka. It is of two kinds, viz., Sahita and Kevala. One can hardly obtain perfection in Raja Yoga without Hatha Yoga. At the end of Kumbhaka you should withdraw the mind from all the objects. By gradual and steady practice you will be established in Raja Yoga.

## EXERCISE NO. 1

### 1. KAPALABHATI

This prepares the student for the practice of Bhastrika Pranayama. This is one of the processes known as Shat-Kriyas (six acts) in Hatha Yoga. Those who are well-versed in Kapalabhati can do Bhastrika very easily.

Sit on Padmasana. Keep the hands on the knees. Perform Puraka and Rechaka rapidly like the bellows of a blacksmith. This is called Kapalabhati. This exercise should be performed vigorously. One will get profuse perspiration. There is no Kumbhaka in this practice. Rechaka plays an important part here. Sudden expulsions of breath follow one another in rapid succession. This is a powerful exercise. When it is practised, all tissues, cells, nerves, tendons, molecules will powerfully vibrate.

To start with you can have a speed of one expulsion per second. Gradually you can increase the speed to two expulsions per second. To begin with, do one round of 'Kapalabhati' in the morning which will consist of ten expulsions only. In the second week do one round in the morning and one round in the evening. In the third week do two rounds in the morning, two rounds in the evening. In the fourth week do three rounds in the morning, three rounds in the evening. Take a little rest when a round is over by taking a few normal breaths. This will relax you quite comfortably. Later on, when you have sufficiently advanced in this practice, increase 10 expulsions for each round till you get 120 expulsions for each round.

This exercise cleanses the skull, the respiratory system and the nasal passages. It destroys diseases of the phlegm. It removes the spasm in bronchial tubes. Consequently asthma is relieved and cured also. The apices of the lungs get abundant supply of oxygen. Thereby they cannot afford favourable nidus for tubercle bacilli (T.B.). Consumption is therefore cured by this practice. Lungs are considerably developed. Carbon-dioxide is eliminated on a large scale. Blood is purified. Impurities of the blood are thrown out. Tissues and cells absorb a large quantity of oxygen. Heart function properly. The circulatory, respiratory and digestive systems are toned to a considerable degree.

### 2. SURYABHEDA

Sit on Padmasana or Siddhasana. Close the eyes. Keep the left nostril closed with your right ring and little fingers. Slowly inhale without making any sound as long as you can do it comfortable through the right nostril. Then retain the breath by resting the chin on the chest. Hold the breath till perspiration oozes from the tips of the nails and the roots of the hairs. This point cannot be reached at the very outset. You will have to increase the period of Kumbhaka gradually. This is the limit of the sphere of practice of Suryabheda. Then exhale very, very slowly without making any sound through the left nostril by closing the right nostril with thumb. Exhale after purifying the skull by forcing the breath up. This destroys the intestinal worms and diseases. This removes the four kinds of evils caused by Vayu and cures Vata (rheumatism). It cures rhinitis of the nose, cephalalgia and various sorts of neuralgia. The worms that are found in the frontal sinuses are removed. It destroys decay and death, awakens the Kundalini Sakti.

### 3. UJJAYI

Sit on Padmasana or Siddhasana. Close the mouth. Inhale slowly through both the nostrils in a smooth uniform manner till the breath fills the space from the throat to the heart with a

noise. Retain the breath as long as you can comfortably do it and then exhale slowly through the left nostril by closing the right nostril with your right thumb. Expand the chest when you inhale. During inhalation a peculiar sound is produced owing to the partial closure of glottis. The sound produced during inhalation should be of a mild and uniform pitch. It should be a continuous sound also. This Kumbhaka may be practised even when walking or standing. Instead of exhaling through the left nostril, you can exhale slowly through both nostrils.

This removes the heat in the head. The practitioner becomes very beautiful. The gastric fire is increased. Asthma, consumption and all sorts of pulmonary diseases are cured. Perform Ujjayi to destroy decay and death.

#### 4. SITKARI

Fold the tongue so that the tip of the tongue might touch the upper palate and draw the air through the mouth with a hissing sound C,C,C,C, (Si, Si, Si, Si). Then retain the breath as long as you can without the feeling of suffocation and then exhale slowly through both nostrils. You can keep the two rows of teeth in contact then inhale the air through the mouth as before. This is a slight modification.

This practice enhances the beauty of the practitioner and the vigour of his body. It removes hunger, thirst, indolence and sleep. When you are thirsty practise this. You will be relieved of thirst immediately.

#### 5. SITALI

Protrude the tongue a little away from the lips. Fold the tongue like a tube. Draw in the air through the mouth with the hissing sound of Si. Retain the breath as long as you can hold on with comfort. Then exhale slowly through nostrils. Practise this daily in the morning for 15 or 30 minutes. You can do this Pranayama either on Padmasana or Siddhasana.

This Pranayama purifies the blood. It quenches thirst and appeases hunger. It cools the system. It destroys Gulma (Chronic dyspepsia), Pliha (inflammation of spleen), various chronic skin-diseases, fever, consumption, indigestion, bilious disorder, phlegm and other diseases, Poisons of all sorts in the blood are thrown out. When you are caught in a jungle or any place where you cannot find water, if you feel thirstily, practise this Pranayama. You will be at once relieved of thirst. He who practises this Pranayama will not be affected by the bite of serpents or scorpions.

#### 6. BHASTRIKA

In Sanskrit Bhastrika means bellows. Rapid succession of forcible exhalations is a characteristic feature of Bhastrika. Just as a blacksmith blows his bellows rapidly, so also you should move your breath rapidly. Sit on Padmasana. Keep the body, neck and head erect. Make the palms rest on the knees or laps. Close the mouth. Next inhale and exhale quickly five to ten times like the bellows of a blacksmith. Constantly dilate and contract your lungs. When you practise this Pranayama a hissing sound is produced. The practitioner should start with rapid expulsions of breath following one another in rapid succession. When the required number of expulsions, say ten for a round, is finished, the final expulsion is followed by the deepest possible inhalation. The breath is suspended as long as it can be done with comfort. Then the deepest possible exhalation is done. This deep exhalation completes one round of Bhastrika. Rest a while after one round is over by taking a few easy normal breaths. This will give you relief and make you fit for starting the second round. Do three rounds daily in the morning. You can do three rounds in the evening also. Busy people who find it difficult to do

three rounds of Bhastrika daily can do one round only.

This also will keep them quite fit. Bhastrika is a form of powerful exercise. A combination of Kapalabhati and Ujjayi makes up Bhastrika.

Some prolong the practice till they get fatigued. You will get perspiration profusely. If you experience the slightest giddiness stop the practice and take a few normal breaths. Continue the practice after the giddiness has vanished. Bhastrika can be done both in the morning and evening in winter. In summer do it in the morning only during the cool hours.

Bhastrika relieves inflammation of the throat, increases gastric fire, destroys phlegm, remove diseases of the nose and chest and eradicates asthma, consumption, etc. It gives good appetite and breaks the three Granthis or knots, viz., Brahmagranthi, Vishnugranthi and Rudragranthi. It destroys priegm which is the bolt or obstacle to the door at the mouth of Brahma Nadi (Sushumna). It removes all diseases which arise from excess of wind, bile and phlegm. It gives warmth to the body. When you have no sufficient warm clothing in a cold region to protect yourself from cold, practise this Pranayama and you will get sufficient warmth in the body quickly. It purifies the Nadis considerably. It is the most beneficial of all Kumbhakas. Bhastrika Kumbhaka should be specially practised as it enables the Prana to break through the three Granthis (knots) that are firmly located in the Sushumna. It awakens the Kundalini quickly. The practitioner will always be healthy.

The number of exhalations or rounds is determined by the strength and capacity of the practitioner. You must not go to the extremes. Some students do six rounds. Some do twelve also. Repeat 'Om' mentally with Bhava and meaning throughout the practice. There are some varieties of Bhastrika wherein one nostril only is used for breathing purposes.

Those whole-timed aspirants who want to practise Bhastrika in a serious manner should clean the bowels either through Bhasti or enema in the morning and then start the practice. They should take only Kichidi with plenty of Ghee.

#### 7. BHRAMARI

Sit on Padma or Siddha Asana. Inhale rapidly through both nostrils and exhale rapidly through both nostrils, making the humming sound of a bee.

You can follow the process till the body is bathed in perspiration. In the end inhale through both nostrils, retain the breath as long as you can do it comfortable and then exhale slowly through both nostrils. The joy which the practitioner gets in doing this Kumbhaka is unlimited and indescribable. In the beginning, heat of the body is increased as the circulation of blood is quickened and in the end the bodily heat is decreased by perspiration. By success in this Bhramari Kumbhaka, the Yogic student gets success in Samadhi.

#### 8. MURCCHA

Sit in your Asana and inhale. Retain the breath. Do Jalandhara Bandha by pressing the chin against the chest. Retain the breath till you expect fainting and then exhale slowly. This Murccha Kumbhaka makes the mind senseless and gives happiness.

#### 9. PLAVINI

Practice of this Pranayama demands skill on the part of the students. He who practises this Pranayama can do Jalastambha and float on water for any length of time. Mr. 'S', a Yogic student, can float on water for twelve hours at a stretch. He who practises this Plavini Kumbhaka can live on air and dispense with food for some days. The student actually drinks air

## 10. KEVALA KUMBHAKA

Kumbhaka is of two kinds, viz., Sahita and Kevala. That which is coupled with inhalation and exhalation is termed Sahita. That which is devoid of these is called Kevala (alone). Until you become perfect in Kevala, practise Sahita.

By practice of Kevala Kumbhaka, the knowledge of Kundalini arises. In Kevala Kumbhaka, the breath is suddenly stopped without Puraka and Rechaka. The student can restrain his breath as long as he likes through this Kumbhaka. He obtains the state of Raja Yoga. Through Kevala Kumbhaka the Kundalini is aroused and the Sushumna is free from all sorts of obstacles. He attains perfection in Hatha Yoga. This Kumbhaka cures all diseases and promotes longevity.

You may do this Kumbhaka eight times a day, once in every three hours, or five times a day, once in the early morning, then at noon, in the twilight, at midnight, and then in the fourth quarter of the night, or you may do it thrice a day, i.e., in the morning, evening and night.

He who knows Kevala Pranayama is the real Yogi. What can he not accomplish in the three worlds, who has acquired success in this Kevala Kumbhaka? Glory, to such exalted souls! May their blessings be upon all Yogic students!

### Benefits of Pranayama

Through Pranayama the body becomes strong and healthy. Too much fat is reduced. There is a lustre in the face. Eyes sparkle like diamonds. The practitioner becomes very handsome. Voice becomes sweet and melodious. The inner Anahata sounds are distinctly heard. The student is free from all sorts of diseases. He fully gets established in Brahmacharya. The Jatharagni is augmented. Appetite becomes keen. Nadis are purified. The mind becomes one-pointed, Ekagra. Rajas and Tamas are destroyed. The mind is prepared for Dharana and Dhyana. The excretions become scanty.

Steady practice of Pranayama arouses the inner spiritual force and brings in ecstatic joy, spiritual light and peace of mind. The student becomes so perfected in Brahmacharya that his mind will be unshaken even if a fairy tries to entice him. It makes him an Urdhvareto-Yogi. An advanced Yogi acquires the major Ashta Siddhis, Anima, Mahima, Garima, etc., and 36 minor Siddhis.

If you practise Asanas and Pranayamas without Brahmacharya and dietetic regulations, even for a long period, you will not get much benefit. For ordinary health, you can practise only a little of Pranayama.



## IMPORTANT MUDRAS AND BANDHAS

### EXERCISE NO. 1

Sit on Padmasana. Close your eyes. Concentrate on Trikuti. Close the right nostril with your right thumb.

Inhale slowly through the left nostril as long as you can do it with comfort. Do not make any sound during inspiration; then exhale slowly. Repeat your Mantra mentally. Do this twelve times. This will constitute one round.

Then inhale through the right nostril by closing the left with your right ring and little fingers. Inhale slowly through the right as before and exhale after closing the right nostril with the thumb. Do this twelve times.

In the second week of practice do two rounds, in the third week three rounds. Take rest for 5 minutes when one round is over, if you take a few normal breaths when one round is over, that will give you sufficient rest and you will be fresh for the next round. Here there is no Kumbhaka.

### EXERCISE NO. 2

Sit on your Asana. Close the right nostril with your right thumb. Then inhale slowly through your left nostril. Close the left nostril with your right ring and little fingers and open the right nostril by removing the right thumb. Exhale slowly through the right nostril.

Then draw the air through the right nostril as long as you can do it with comfort and then exhale through the left nostril by removing the right ring and the little fingers. There is no kumbhaka in this Pranayama. Repeat the process 12 times. This will constitute one round.

There are several varieties in Mudras and Bandhas, viz., Maha Bandha, Jalandhara Bandha, Uddiyana Bandha, Mula Bandha, and Maha Mudra, Maha Vedha, Napho, Khechari, Viparita Karani, Youni, Sambhavi, Asvini, Pasini, Matangi, Kaki, Bhujangini and Yoga Mudras.

Among these I will give you a short description of the few important ones. You can select that which suits you well and practise regularly. Cough, asthma, enlargement of spleen and liver, sex-stimulation, venereal diseases, consumption, chronic constipation, leprosy and all sorts of incurable diseases are also cured. These Mudras and Bandhas will bestow on you all that you want. "Nasti mudrasaman kinchit samsidhyai kshitimandale"—There is nothing in this world like the Mudras for giving success.

### 1. MAHA MUDRA

Press the anus carefully with the left heel. Stretch out the right leg. Catch hold of the toe with the two hands. Inhale and retain the breath (Kumbhaka). Press the chin against the chest firmly, Jalandhara Bandha. Fix the gaze at the Trikuti. Bhrumadhya Drishti. Retain the posture as long as you can. Practise first on the left leg and then on the right leg. This cures consumption, haemorrhoids or piles, enlargement of spleen, indigestion, Gulma (chronic gastritis), leprosy, constipation, fever, etc. Life is increased. It confers great Siddhis on the practitioners. When you do this Mudra, the posture will be almost similar to Janusirshasana.



## 2. YOGA MUDRA

Sit in Padmasana. Place the palms on the heels. Exhale slowly and bend forward and touch the ground with the forehead. If you retain the pose for a long time, you can breathe in and out as usual, or come to the former position and inhale. Instead of keeping the hands on the heels you can take them at the back. Catch hold of the left wrist with your right hand. This pose removes all kinds of disorders in the abdomen.

## 3. KHECHARI MUDRA

'Khe' means in sky and 'Char' means to move. The Yogi moves in the sky. Hence this is known as Khechari Mudra.

This Mudra can be performed by a man only if he has undergone the preliminary exercise under the direct guidance of a Guru who is practising Khechari Mudra. The preliminary portion of this Mudra is in making the tongue so long that the tip of the tongue might touch the space between the two eyebrows. The Guru will cut the lower tendon of the tongue with a bright, clean knife, little by little every week. By sprinkling salt and turmeric powder, the cut edges may not join together again. Rub the tongue with fresh butter and draw it out. Take hold of the tongue with the fingers and move it to and fro. Milking the tongue means taking hold of it and drawing it as the milkman does the udder of a cow during milking.

Cutting the lower tendon of the tongue should be done regularly, once a week, for a period varying from six months to two years. By all these means you can lengthen the tongue to reach the forehead. This is the preliminary portion of Khechari Mudra.

Then turn the tongue upwards and backwards by sitting in Siddhasana so as to touch the palate and close the posterior nasal opening with the tongue and fix the gaze at the space

between the two eyebrows. The respiration will stop. The tongue is on the mouth of the well of nectar. This is Khechari Mudra.

By practice of this Mudra the Yogi is free from fainting, hunger, thirst and laziness. He is free from diseases, decay, old age and death. This Mudra makes one an Urdhvareto-Yogi. As the body of the yogi is filled with the nectar, he will not die even by virulent poison. This Mudra gives Kaya Siddhi to Yogins. Khechari is the best of all Mudras.

## 4. VAJROLI MUDRA

This is an important Yogic Kriya in Hatha Yoga. You will have to work hard to get full success in this Kriya. There are very few people who are experts in this act. Yogic students draw water first through a silver tube (catheter, specially made) passed into the urethra (urinary canal) for 12 inches inside, then milk, oil, honey, etc. They draw mercury in the end. Later on they can draw these liquids directly through the urethra without the help of the tube. This Kriya is of immense use in the establishment of Brahmacharya. On the first day you should send the catheter inside the urethra for one inch only, the second day two inches, third day three inches, and so on. You must gradually practise till you are able to send 12 inches of the catheter inside.

Raja Bhartrihari could do this Kriya very dexterously. Even a drop of semen cannot come out of the Yogi who practises this Mudra. Even if it is discharged, he can draw it back through this Mudra. The Yogi who draws his semen up and preserves it conquers death. Good smell emanates from his body. Lord Krishna was a skilled expert in this Mudra. That is the reason why He was called a Nitya Brahmachari though He was amidst several Gopis.

## 5. VIPARITAKARANI MUDRA

Lie on the ground. Raise the legs up straight. Support the buttocks with the hands. Rest the elbows on the ground. Remain steady. The sun dwells at the root of the navel and the moon at the root of the palate. The process by which the sun is taken upward and the moon downwards is called Viparitakarani Mudra. The positions of the sun and moon are reversed. On the first day do it for a minute. Gradually increase the period to three hours. After six months wrinkles on the face and grey hair will disappear. The Yogis who practise this for three hours, daily conquer death. As the gastric fire is increased those who practise this for a long time should take some light refreshment such as milk, etc., as soon as the Kriya is over. Sirshasana posture also is called Viparitakarani Mudra.

## 6. SAKTI CHALANA MUDRA

Sit in a secluded room in Siddhasana. Draw in the air forcibly and join it with Apana. Do Mula Bandha till the Vayu enters the Sushumna. By retaining the air, the Kundalini being suffocated, awakens and finds its way through Sushumna to the Brahmrandhra. Through the practice of this Mudra one can become a Siddha.

Sit in Siddhasana. Take hold of the foot near the ankle and slowly beat the Kanda with the foot. This is Tadana Kriya. By this method also kundalini can be awakened.

## 7. MAHA VEDHA

Sit in Maha Bandha posture explained elsewhere. Draw the breath slowly. Retain the breath. Press the chin against the chest (Jalandhara Bandha). Place the palms on the ground. Rest the body on the palms. Raise the buttocks slowly and strike them gently against the ground. The Asana must be intact and firm when you raise the buttocks. This Kriya destroys decay and death. The Yogi gets control over the mind and conquers death.

## 8. MAHA BANDHA

Press the anus with the left heel. Place the right foot upon the left thigh. Contract the anus and retain it by Jalandhara Bandha as long as you can. Then exhale slowly. Fix the mind on and retain it by Jalandhara Bandha as long as you can. Then exhale slowly. Fix the mind on Sushumna. Practise first on the left side and then on the right side. Generally the Yogi does Maha Mudra, Maha Bandha and Maha Vedha together. This is a good combination. Then only maximum benefits are derived. The Yogi achieves all his desires and obtain Siddhi.

### 9. MULA BANDHA

Press the Yoni with the left heel. Contract the anus. Forcibly draw upwards the Apana Vayu slowly by practice. Put the right heel on the organ of generation. This is called Mula Bandha, destroyer of decay and death.

The Siddhi or perfection in the practice of Pranayama is attained through the help of Bandhas. The practice of this Mula Bandha helps Brahmacharya, gives Dhatu-Pushti (nerve-vigour), relieves constipation and increases the Jatharagni. He who practises Mula Bandha will keep up everlasting youth. No grey hair will manifest.

The Apana Vayu which does the function of ejection of excreta has a natural tendency to move downwards. Through the practice of Mula Bandha the Apana Vayu is made to move upwards by contracting the anus and by forcibly drawing it upwards. The Prana Vayu is united with the Apana and the united Prana-Apana is made to enter the Sushumna Nadi or Brahma Nadi. Then the Yogi attains perfection in Yoga. This is a secret in Yoga. Then the Yogi is dead to the world. He drinks the nectar of immortality. He enjoys Siva-pada in Sahasrara. He gets all divine Vibhutas and Aisvaryas.

When the Apana is united with Prana, the Anahata sounds or different kinds of Nadas (mystical inner sounds) are heard very distinctly by the Yogi, because the outside worldly sounds are shut out now. He has deep concentration. Prana, Apana, Nada and Bindu unite now. The Yogi reaches perfection in Yoga.

### 10. JALANDHARA BANDHA

Contract the throat. Press the chin firmly on the chest. This Bandha is practised at the end of Puraka (inhalation) and beginning of Kumbhaka (retention of breath). By the practice of this Bandha, the Prana moves in the right path. It is united with the Apana. Ida and Pingala Nadis are shut out. The gastric fire which is situated in the region of Nabhi consumes the nectar which exudes out of the Sahasrara through the hole in the palate. The Yogic student should practise this Bandha in order to prevent the nectar being thus consumed. The Yogi drinks the nectar and attains immortality.

### 11. UDDIYANA BANDHA

Empty the lungs by a strong and forcible exhalation. Now contract and forcibly draw up the intestines and also the navel towards the back, so that the abdomen rests against the back of the body high up in the thoracic cavity. He who practises this Bandha constantly conquers death and becomes young. This helps a lot in keeping up Brahmacharya. All Bandhas awaken the Kundalini. Uddiyana is practised in the end of Kumbhaka and beginning of Rechaka. When you practise this Bandha, the diaphragm, the muscular portion between the thoracic cavity and abdomen, is raised up, the abdominal wall is drawn backwards. Bend your trunk

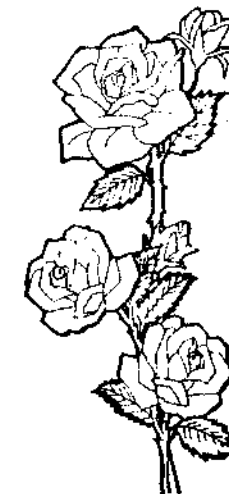
forwards, when you do Uddiyana. Uddiyana can be done in sitting and standing postures. When you practise in the standing posture, place your hand on the knees or a little above the knees. Keep the legs a little apart.

Uddiyana is a blessing to humanity. It imparts beautiful health, strength, vigour and vitality to the practitioner. When it is combined with Nauli Kriya which consists in churning the contents of the abdomen it serves as a powerful gastro-intestinal tonic. These are two potent weapons of the Yogi to combat constipation, weak peristalsis of the intestines and the gastro-intestinal disorders of the alimentary system. It is by these two Yogic exercises alone you can manipulate and massage all the abdominal viscera and tone them up.

Those who want to practise Nauli should practise Uddiyana in the beginning. Uddiyana reduces fat in the belly. For abdominal exercises nothing can compete with Uddiyana and Nauli. They stand unique, unrivalled and unprecedented amongst all systems of physical exercises in the East and the West.

### 12. YONI MUDRA

Sit in Siddhasana, Close the ears with two thumbs, eyes with the index-fingers, nostrils with the middle fingers, the upper lips with the rings-fingers and the lower lips with the little fingers. This is a beautiful Mudra for doing Japa. Dive deep and meditate on the Shat Chakras and Kundalini. This is not quite easy for all like other Mudras. You have to exert much in getting success in this. You must be perfectly established in Brahmacharya if you want sure success in this Mudra. "Devanamapi durlabha" — very difficult to be obtained even by Devas. Therefore realise the importance of this Mudra. Practise it very cautiously.



## YOGA ADDENDA

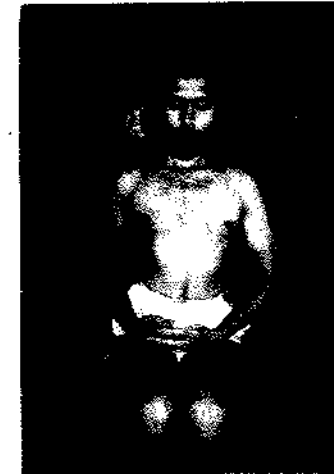
### KUNDALINI

Kundalini is the coiled up sleeping Divine Sakti that lies dormant in all beings. Two digits above the anus (Guda) and two digits below the organ of generation is the Muladhara chakra. Here lies the Supreme Goddess Kudalini. It has three and a half coils like a serpent. Hence it is styled as "Serpent Power". It is in the mouth of Sushumna Nadi with face downwards. It represents the creative force of the world and is always engaged in creation. The three coils represent the three Gunas of Prakriti, viz., Sattva, Rajas and Tamas. The half coil represents the Vikritis, the modifications of the Prakriti. The rousing of Kundalini Sakti and its union with Siva in Sahasrara Chakra effect the state of Samadhi and liberation. The Yogi will possess 8 major and 32 minor Siddhis. He can live as long as he likes.

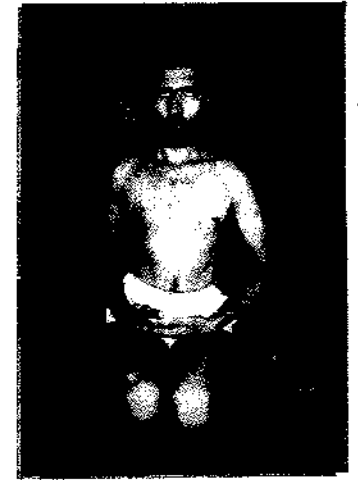
### IDA, PINGALA, SUSHUMNA AND SHAT-CHAKRAS

The Nadis, Ida and Pingala, cross the central column from one side to the other and make a threefold knot with the Sushumna, called Triveni.

Ida flows through the left nostril and Pingala runs through the right nostril. Sushumna is the most important Nadi. It is known as Brahma Nadi. This is a fine channel that runs along the centre of the spinal cord from the base, Muladhara Chakra, up to Brahmrandhra. When the Chakras have been purified by a regular course of Pranayama, the breath easily forces itself into the mouth of Sushumna Nadi and enters it. When the breath flows through Sushumna, the mind becomes steady.



Sital a



b



d

c Nauli

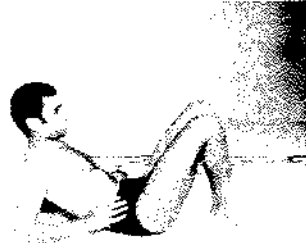


e

YOGA DARSHANA  
**PRANAYAMA**  
**MUDRAS AND BANDHAS**



1



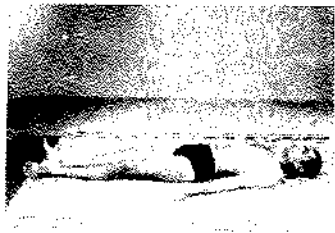
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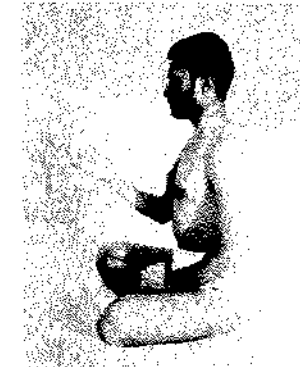


10

YOGA DARSHANA



11



**SURYABHEDA**



13



14



15



16



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18



19

YOGA DARSHANA



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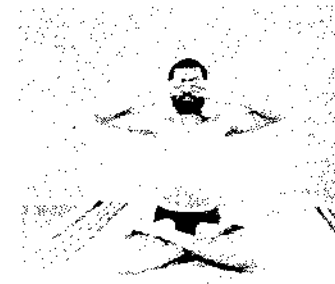


28  
JALANDHARA BANDHA

YOGA DARSHANA



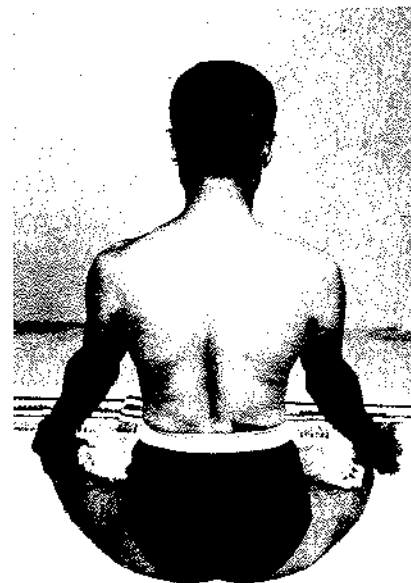
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30  
SANMUKHI MUDRA



31  
BHRAMARI



32



33  
JNANA MUDRA



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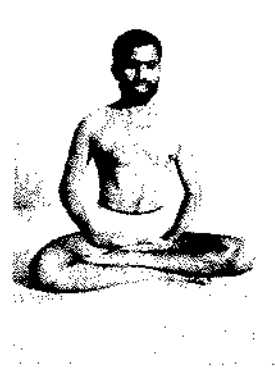
34-36  
YOGA MUDRA



37  
SITKARI



38  
SITALI



39



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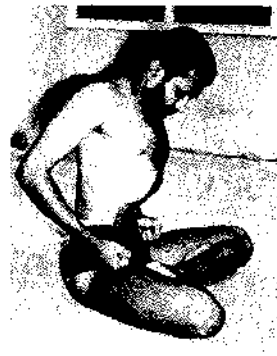
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42  
MULA BANDHA



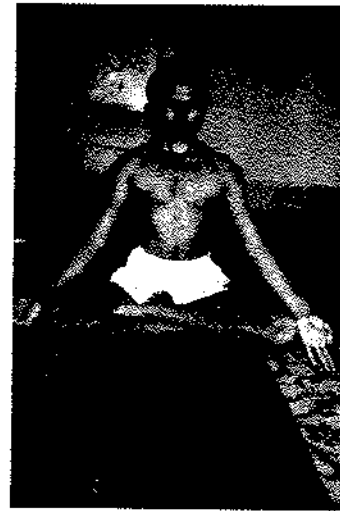
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MAHA VEDHA



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51  
UDDIYANA BANDHA



50



52



53  
VIPARITAKARANI MUDRA



Brohma

APPENDIX I

# YOGA THERAPY FOR SPECIFIC AILMENTS

By. Dr. D. Kutty & Rudra Gowda

## YOGA THERAPY FOR SPECIFIC AILMENTS

### I. CARDIO VASCULAR SYSTEM

a) Angina Pectoris (Heart Trouble) Anaemias Iron deficiency:  
Relaxation Posture

b) High Blood Pressure

Asanas:

All Forward Bending Postures  
Half Halasana  
Possible Sitting Postures  
Relaxation Postures for 10 to 12 Minutes

Pranayama — Ujjayi at lying position without pillow, first for 5 Minutes and then, perform Nadi Sodhana Pranayama, without Retention and immediately do Savasana for 15 Minutes

Low Blood Pressure

Sarvangasana  
Halasana  
Karna Pida Asana  
Sitting Postures  
Forward Bending Postures  
Savasana

c) Breathlessness (Dyspnoea) (without gross underlying disease)

Asanas:

Salamba Shirasasana & Sarvangasana  
Halasana  
Uttanasana  
Paschimottanasana & Possible Forward Bending Postures  
Backward Bending Postures & Urdhwa Dhanurasana  
Pranayama: Ujjayi, Nadi Sodhana, Bandha, Udhyaana, Savasana

d) Vascular Thrombosis (Sequelae)

Savasana — for 15 Minutes

e) Varicose Veins

Topsy-Turvy Postures & Cycle, Veerasana, Supta Veerasana, Pranayama. Bastrika



## II. RESPIRATORY SYSTEM

### a) Asthma

#### Asanas:

Surya Namaskars (Slow Performance)  
 Topsy-Turvy Postures & Cycle  
 Backward Bending Postures  
 Sitting Postures with variations  
 Spinal Twisting Postures  
 Forward Bending Postures  
 Relaxation Postures  
 Pranayama: Ujjayi, Bhastrika  
 Nadi Sodhana—without Retention  
 Iron & Sodium Deficiencies

### b) Chronic Bronchitis

#### Asanas:

Surya Namaskars  
 All Standing Postures  
 Topsy-Turvy Postures with variation  
 Sitting Postures  
 All Possible Backward Bending Postures  
 Forward Bending Postures  
 Mudras : Maha Mudra  
 Pranayama: Ujjayi, Nadi Sodhana, Surya Bedana without Inhalation & Retention

### c) Convalescence after Respiratory Infections

#### Asanas:

Topsy-Turvy Postures (Salamba Shirasasana & Sarvangasana), Halasana, Paschimottanasana, Uttanasana, Sitting Postures with variation  
 Mudra: Maha Mudra  
 Pranayama: Ujjayi, Nadi Sodhana, Surya Bedhana & Savasana

## CHEST CONDITIONS

Surya Namaskara

**Asanas:** All Standing Postures, Topsy-Turvy Postures, Backward Bending Postures, All Sitting Postures, All Forward Bending Postures, Elbow & Palm Balance Postures, All Spinal Twisting Postures, Sideward Bending Postures, Pranayama: Nadi Sodhana with Inhalation & Retention, Ujjayi

## (e) CHRONIC COUGH

#### Asanas:

Surya Namaskara  
 Topsy-Turvy Postures with variations  
 Uttanasana, Paschimottanasana  
 Spinal Twisting Postures  
 Backward Bending Postures  
 Pranayama: Ujjayi, Inhalation with retention

## (f) CHRONIC COLD

#### Asanas:

Surya Namaskara  
 Topsy-Turvy Postures with variations  
 Uttanasana, Paschimottanasana  
 Kurmasana, Supta Kurmasana  
 Yoga Nidrasana  
 Pranayama: Ujjayi with Inhalation & Retention

## g) CHRONIC UPPER RESPIRATORY INFECTIONS

(Tonsillitis, Pharyngitis, Adrenals, etc.)

#### Asanas:

Topsy-Turvy Postures with possible variations  
 Sitting Postures and Cycle  
 Backward Bending Postures  
 Spinal Twisting Postures  
 Forward Bending Postures  
 Pranayama: Ujjayi and Nadi Sodhana, Bhastrika, Bandha, Udhyaana

## III. GASTRO INTESTINAL SYSTEM

### a) Hyper Acidity

#### Asanas:

Standing Postures and Cycle  
 Backward Bending Postures  
 Spinal Twisting Postures  
 Topsy-Turvy Postures  
 Palm Balance  
 Relaxation  
 Bandha, Udhyaana

### b) Chronic Appendicitis

#### Asanas:

Topsy-Turvy Postures  
 Spinal Twisting Postures  
 Forward Bending Postures

Pranayama  
Nadi Sodhana without Retention (Kumbhaka), after two months, then with Retention after Inhalation.

**c) Constipation**

**Asanas:**

Topsy-Turvy Postures with variation  
Surya Namaskara  
All Standing Postures  
Uttanasana  
Paschimottanasana  
Pranayama: Nadi Sodhana  
Relaxation Postures

**d) Chronic Colitis**

**Asanas:**

Topsy-Turvy Posture with variations  
Uttanasana  
Paschimottanasana  
Veerasana & Cycle

Spinal Twisting Postures  
Backward Bending Postures  
Forward Bending Postures  
Pranayama: Ujjayi, Nadi-Sodhana I

**e) COLIC (Unexplained)**

Relaxation Posture

**Digestive Disturbances**

Sitting Postures  
All Standing Postures  
Topsy Turvy Posture with Variation  
Jatara Parivritanasana  
Ardha navasana paripoorna navasana

Backward bending postures  
Spinal twisting postures  
Forward bending postures  
Bandha — Uddiyana and Nauli  
Pranayama — Bhastrika,  
Nadi Sodhana with inhalation, retention.

**g) Chronic Diarrhoea**

Relaxation Posture

**IV. REPRODUCTORY SYSTEM**

**a) Displacements of the Uterus (Prolapse) — Females**

**Asanas:**

Surya Namaskara  
Topsy-Turvy Postures and Cycle  
Uttanasana, Padahastanasana, padangushtasana, Adhomukhasvanasana, Dandasana,  
Parvathasana, Matsayasana, Baddhakonasana, Kurmasana,  
Pranayama: Ujjayi, Nadi Sodhana  
Bandha: Udhyaana

**b) Chronic Backache**

Relaxation Posture

**c) Menstrual Irregularities (Functional & Unexplained)**

**Asanas:**

Surya Namaskara  
Topsy-Turvy Postures and Cycle  
Uttanasana, Adhomukhasvanasana, Paschimottanasana, Yogamudrasana, Parvathasana,  
Matsyasana, Kurmasana, Supta Kurmasana, Sitting Postures and Possible Cycle  
Urdhwamukhapaschimottansana,  
Spinal Twisting Postures  
Savasana  
Bandha, Udhyaana

**d) Painful Menstruation**

Relaxation Posture

**Surya Namaskara**

**MALES**

- a) Impotence (Selected Cases)
- b) Infertility
- c) Spermatorrhoea

**RELAXATION POSTURE**

**V MUSCULO-SKELETAL SYSTEM**

**a) Arthritis of Dorsal Region (B)**

**Asanas:**

Surya Namaskara  
Standing Postures & Cycle  
Topsy-Turvy Postures with possible variation  
Backward Bending Postures  
Spinal Twisting Postures  
Forward Bending Postures

**b) Postural deformities in the extremities — Legs or Arms Deformity in the Arms :**

**Asanas:**

Surya Namaskara  
All the Standing Postures and Cycle  
Parvathasana, Bakasana, Urdhwamukhasvanasana, Adhomukhasvanasana,  
Gomukhasana, Marichasana, Ardhamatsyendrasana, Baddhapadmasana, Maalasana,  
Pasasana

## Deformity in Legs:

### Asanas:

Surya Namaskara  
 All standing postures and cycle  
 All Forward Bending Postures with variations  
 Halasana, Jataraparvrittasana, Supta Pada Angushtasana, Ananthasana, Hanumanasana, Adhomukhasvanasana Suptatrivikramasana, Samakonasana

## c) Spinal Deformities

Displacement of the Spinal Disc.

### Asanas:

Surya Namaskara  
 All the Standing Postures, with variation  
 Padangushtasana, Padahastasana, Uttanasana,  
 Backward Bending Postures  
 Sethu Bandhasana, Sethu Bandha Sarvangasana, Adhomukhavrkshasana, Paranyakasana  
 Pranayama: Ujjayi and Nadi Sodhana  
**COCCYX** (Pain and displacement)

### Asanas:

Sitting Postures and Cycle  
 Salamba Shirasasana, Salamba Sarvangasana  
 Backward Bending Posture, with various difficult variations  
 Forward Bending Postures  
 Hanuman Asana  
 Moola Bandhasana

## d) Backache (Chronic)

### Asanas:

Surya Namaskara  
 Topsy-Turvy Postures  
 All Standing Postures  
 All Forward Bending Postures  
 All Backward Bending Postures with variation

## VI. BRAIN & NERVOUS SYSTEM

### a) Improvement in Circulation of the Brain

#### Asanas:

Topsy-Turvy Postures with Cycle  
 All Backward Bending Postures—Even advanced  
 All Forward Bending Postures  
 Relaxation Postures

### b) Loss of Memory (Iron & Sodium deficiencies)

Topsy-Turvy Postures with all variation

Uttanasana

Forward Bending Postures

Trataka—Gazing at the middle of the Eye Brows, or tip of the nostrils

Pranayama:

Nadi Sodhana, with Inhalation & Retention

Bhastrika

## c) Convulsion—Epilepsy

### Asanas:

Topsy-Turvy Postures (Salamba Shirasana & Sarvangasana)

Mudra: Mahamudra, Shanmukhimudra for 5 Minutes

Halasana

Pranayama: Ujjayi with Inhalation & Retention, Nadi Sodhana without Retention, Sitali

Savasana: For any length of time, as prescribed

Meditation for a long time.

## VII. a) DEBILITATING DISEASES & NUTRITIONAL DISORDERS

### a) Anaemia (Iron deficiency)

Surya Namaskara

Topsy-Turvy Postures

Forward Bending Postures

Standing Postures

Pranayama: Nadi Sodhana without Kumbhaka (Retention)

### b) General Debility

Relaxation Posture

### c) Loss of Weight, Fatigue, Loss of Appetite

#### Asanas:

Surya Namaskara

Ustrasana, Salamba Shirasanana

Salamba Sarvangasana, Halasana, Paschimottanasana, Urdhwamukhapaschimottanasana,

Adhomukhakonasana, Uttanasana, Spinal Twisting Postures with variations, Malasana,

Dwipada Vipareetadandasana

Pranayama: Nadi Sodhana (without Retention)

Bandha—Uddiyana

Savasana

## VIII. METABOLIC DISORDERS

### a) Diabetes

## YOGA DARSHANA

### Asanas:

Surya Namaskara  
Topsy-Turvy Postures with possible variations  
Sitting Postures & Cycle  
Backward Bending Posture & difficult variations  
Ardhanavasana, Paripoornanavasana, Akarnadhanurasana,  
Spinal Twisting Postures  
Forward Bending Postures  
Palm Balance & Elbow Balance Postures  
Bandha, Udhyaana, Nauli  
Pranayama: Nadi Sodhana with Inhalation and Retention  
Savasana

### b) Thyroid disorders

Relaxation Posture Sarvagasana

## IX. URINARY SYSTEM

### a) Incontinence of Urine—particularly in women—due to lack of Bladder support Relaxation Postures

### b) Problems in voiding urine

Relaxation Posture

## X. PSYCHIATRIC DISORDERS

### a) Anxiety & Nervousness

Pranayama  
Nadi Sodhana  
Surya Bedana  
Bhastrika  
Sitali

### b) Hysteria

Relaxation Posture

### c) Insomnia (lack of sleep)

Relaxation Posture

### d) Mental Irritability, depression psychosis

Relaxation Posture

## XI. DISEASES OF EYES

### a) Poor Eye Sight

### b) Chronic Eye Strain

### c) Squint

## YOGA DARSHANA

### ASANAS:

Topsy-Turvy Postures & Cycle  
Uttanasana, Paschimottanasana  
Trataka or gazing with eyes, closed at the tip of the nose for some time and in between the eye-brows for some time.  
Shanmukhi Mudra  
Pranayama: Sitali & Nadi Sodhana  
Savasana

Note: Before resorting to Yogic therapy doctor should be consulted to rule out serious underlying pathology - Yogic exercises can be taken along with other forms of medical treatment.





PART — VIII

APPENDIX II

## ANNIHILATION OF MIND

APPENDIX III

### YOGIC RECIPES

By H.H. Sri Swami Sivananda

## APPENDIX NO. 2

### Annihilation of mind

Mind is Atma-Shakti. Mind is a bundle of Vasanas (desires) and Sankalpas (thoughts, imaginations). Mind is a bundle of Raga Dvesha (likes and dislikes). Annihilation of mind is Manonasa.

Manolaya is temporary absorption of the mind. This cannot give Moksha. The mind can come back again and wander in sensual objects. Manonasa alone can give release or Moksha.

### Vichara

How is the mind purified brought under control and how are its activities stopped and how is it annihilated? Here are some useful and practical points. Mind can be controlled and annihilated by Vichara or enquiry "Who am I". This is the best and most effective method. This will annihilate the mind. This is the Vedantic method. Realise the unreality of the mind through philosophical thinking.

### Slay the Ego

Eradicate the feeling of egoism. Ego is the seed of the tree of mind. "I" thought is the source of all thoughts. All thoughts are centred on the little "I". Find out what the little "I" is. This little "I" will dwindle into an airy nothing. It will be absorbed in the infinite "I" or Parabrahman, the source for the little "I" or Ahankara (egoism).

The Sun of Self-realisation is fully seen when the cloud of ego disappears.

### Vairagya

Vairagya (dispassion) is another method for annihilating mind. It is staste for objects of sense-pleasures by finding out the defects in the sensual life. Objects are perishable. Sensual pleasure is momentary and illusory.

### Abhyasa

Abhyasa or practice is another method. Concentrate the mind by fixing it on Brahman. Make it steady. Abhyasa is ceaseless meditation. This leads to Samadhi.

### Non-attachment

Asanga or non-attachment is a sword to destroy the mind. Take the mind away from objects. Detach. Attach. Detach it from the objects. And attach it to the Lord. Do this again and again. The essence of the seed of the sprout of world experience, which is desire, can be destroyed by the fire of non-attachment.

### Vasana-Kshaya

Vasana-Kshaya is another method. Vasana is desire. Renunciation of desires leads to Vasana-Kshaya. This will lead to annihilation of mind (Manonasa). Desire for objects of pleasure is bondage; giving it up is emancipation. Desire is the most essential nature of the mind. Mind and egoism are synonymous.

### Pranayama

Vibration of Prana causes movement of the mind. It gives life to the mind. Pranayama or control of Prana will stop the activities of the mind. But it cannot destroy the mind to its roots like Vichara.

#### Control the Thoughts

Control the thoughts or Sankalpas. Avoid imagination or day-dreaming. The mind will be annihilated. Extinction of Sankalpas alone is Moksha or release. The mind is destroyed when there is no imagination. The experience of the world illusion is due to your imagination. It vanishes away when imagination is completely stopped.

#### Renunciation

Mental renunciation of possessions is another method. The absolute experience can also be realised if you learn to be in a state of thought-suspending Samadhi.

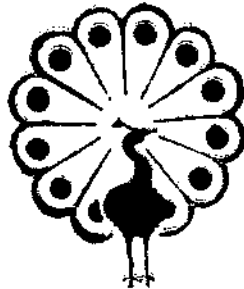
#### Be Balanced

Attainment of equanimity is another method. Be balanced in pain and pleasure, heat and cold, etc.

He alone experiences everlasting peace and eternal bliss who has transcended the mind and rests in his own Satchidananda Atman.

#### Devotion and Service

Japa, Kirtan, prayer, devotion, service of Guru and study are also means to annihilate the mind.



## Appendix No. 3 Yogic Recipes

Sl. No.	FOR	PERFORM (Asana)
1.	Meditation and Study	Padmasana, Siddhasana, Svastikasana or Sukhasana
2.	Sex-sublimation, Syphilis, Spermatorrhoea, Pyorrhoea, Gonorrhoea, Sterility, Awakening Kundalini, Bad memory, Diabetes, Consumption, Asthma, Renal colic, Rheumatism, Ear, Eye, Nose troubles, etc.	Siddhasana, Sirshasana, Sarvangasana, Matsyasana or Ardha Matsyendrasana
3.	Amenorrhoea, Dysmenorrhoea, Leucorrhoea, Uterine and Ovarine diseases	Sarvangasana, Salabhasana, Paschimotanasana and Bhujangasana (during pregnancy these Asanas should not be done)
4.	Chronic Bronchitis	Matsyasana and Salabhasana
5.	Digestion	Sarvangasana, Vajrasana, Paschimotanasana and Baddha Padmasana
6.	Liver and spleen enlargements	Sarvangasana, Halasana, Mayurasana and Baddha Padmasana
7.	Chronic constipation	Halasana, Mayurasana, Dhanurasana, Matsyasana and Padahastasana
8.	Hydrocele, Elephantiasis, Shortage of legs and hands.	Garudasana, Trikonasana and Utkatasana
9.	Piles	Siddhasana, Paschimottanasana, Sirshasana, Gomukhasana and Maha Mudra
10.	Dysentery	Baddha Padmasana and Kukkutasana
11.	Myalgia and Rheumatism	Vrischikasana, Sirshasana, Paschimottanasana, Sarvangasana, etc.
12.	Leprosy	Sirshasana and Maha Mudra
13.	Relaxation	Savasana
14.	Destroyer of all diseases and bestower of Long Life (Sarvaroga Nivarana and Dirgha-Ayuh-Pradayaka)	Padmasana, Sirshasana, Sarvangasana and Paschimottanasana

Yogic recipes should be followed as adjuncts to other forms of medical treatment

N.B.— If you are suffering from some chronic diseases, you will have to combine Mudras, Pranayamas and Japa, also. If a particular item is not suitable to your system, you can consult your Spiritual Guide. You will have to practise them with sincerity and patience for a long time.



**Sri Rama Rama Rameti, Rame Rame Manorame,  
Sahasranama Tattulyam Rama Nama Varanane**



**Om Sri Hanumate Namah**



**Vishnu**

## **GLOSSARY**



YOGA DARSHANA  
**GLOSSARY**

- Abhasa  
Abhaya  
Abheda  
Abhimana  
Abhinivesha
- Abhyasa  
Achala  
Achalata  
Achit  
Acharya  
Adhama  
Adhama Uddharaka  
Adhamadhama  
Adhama Madhyama  
Adhamottama  
Adibhautika  
Adhyatmika  
Adidaivika  
Advaita  
Advaita Nishtha  
Adhara  
Adishesha
- Agarbha-dhyana
- Reflection  
— Freedom from fear  
— Without difference  
— Ego-centered attachment  
— Instinctive clinging to life and the fear of death  
— Spiritual practice  
— Immovable  
— Immovability  
— That which is not 'Chit'  
— Preceptor  
— The inferior  
— Uplifter of the downtrodden  
— The lowest of the low  
— The lowest of the middling  
— The best among the low  
— Physical  
— Spiritual  
— Celestial  
— Non-duality  
— Establishment in the state of non-duality  
— A Support  
— The Primeval Serpent said to have a thousand heads and represented as forming the Conch of Vishnu as supporting the entire world on His head.  
— (Garba-Foetus, developed embryo) (Dhyana meditation) Dhyana is the Seventh stage in Yoga mentioned by the Great Sage Patanjali in Meditation, a beginner is given a Mantra (Sacred thought or prayer) to bring wandering mind to a state of steadiness and keep him from worldly desires. This is known as sagarbha. 'Sa' means with, Garba means embryo. or 'Sabija'. Bija means seed. Dhyana with consciousness. Sitting in meditation without recitation of Mantra is known as Nirbija Agarbha Dhyana. The prefixes 'Nir' and 'A' denote the absence of something and 'without'.  
— Fire, or digestive faculty.  
— Fire missile  
— A fire offering
- Agni  
Agniasthra  
Agnihotra

YOGA DARSHANA

- Ahamkara  
Ahimsa
- Aham Brahmasmi  
Ahangraha Upasana
- Aisvarya  
Ajna Chakra
- Ahuti
- Ajnana  
Akhanda Ekarasa  
Akarta  
Akasa  
Akasa Matra  
Akhanda  
Akhandaakara  
Amalaka  
Amrita  
Amrita Putra  
Amsa  
Anadi  
Anahata  
Anahata chakra  
Ananda  
Anga  
Antankarana
- Anandamaya  
Anandaghana  
Ananta  
Ananyabhakti  
Anasakta  
Anatma  
Anitya  
Annamayakosa  
Anubhava  
Anubhavi Guru.
- Anusndhana  
Antara  
Antarkumbhaka  
Antaratma
- (Aham-'I' or the ego) Literally the 'I'-maker, the state that asserts 'I know'  
— Non-violence. The word has not merely the negative and restrictive meaning of non-killing or non-violence but the positive and comprehensive meaning of Love embracing all Creation  
— I am Brahman  
— Meditation in which the aspirant identifies himself with Brahman  
— Divine Power  
— Centre of spiritual energy between the eye-brows  
— Offering an oblation to deity, any solemn rite accompanied with oblation.  
— Ignorance  
— The One Undivided Essence  
— Non-doer  
— Ether  
— Ether only  
— Indivisibility  
— The nature of indivisibility  
— Phyllanthus emblica (Indian gooseberry)  
— Nectar  
— The nectar's son  
— Part  
— Beginningless  
— Sound (Mystical inner sound)  
— Cardiac Plexus (Lotus of the Heart)  
— Bliss, Happiness, Joy  
— Limb  
— The fourfold internal organs (Manas, Buddhi, Chitta and Ahamkara)  
— Full of bliss  
— Mass of bliss  
— In finite  
— Exclusive devotion to God  
— Unattached  
— Not-self  
— Transitory  
— Food sheath, the gross physical body  
— Spiritual realization  
— Preceptor who has had personal spiritual realization  
— Close scrutiny into the nature of Brahman  
— The interior or internal  
— Suspension of breath after full inhalation  
— The innermost spirit or soul, inherent Supreme Spirit, or soul-residing in the heart.

## YOGA DARSHANA

Anubhava Jnana Anuloma	— The knowledge gained by experience — Anu means 'with', 'along with', 'concentrated'. Anuloma with the hair, with a grain, along with the current, regular, in a natural order. In Anuloma Pranayama, inhalation is done through both nostrils and exhalation is done alternately through either nostril.
Anusthana Anvaya Ap Apana Vayu	— Regular spiritual practice — The positive aspect — Water, one of the five Elements — One of the vital airs which moves in the sphere of lower abdomen and controls the function of elimination of urine and faeces
Aparigraha Arambhavastha Arjuna	— Freedom from hoarding or collecting — The state of commencement — A Pandava Prince, the mighty bow man and hero of the Epic Mahabharata
Aroha Artha	— Ascent, Rising, Elevation — Meaning, sense, signification, import also wealth as one of the objects of human pursuit
Artha bhavanam Asam Sakti Asana Asat Asmita Asteya Asthi Asana Jaya Asuric Avarana Asunya Asunyavastha	— A feeling of devotion — Indifference to praise or revilement — Posture, the third stage of Yoga — Unreal — Egoism — Non-stealing — Bone — Mastery over Asanas — Devilish — Veil (of ignorance) — Non-empty or fulfilled — A state of clarity where intellect is in full command and does not allow agitative thoughts to disturb it
Asva Aswinimudra Atma Atmadarshana	— Horse — Concentration of the anal sphincter muscles — The Self, the Supreme Self or Brahman — Seeing oneself as being a part of Supreme Self
Atma Anusandhana Atmasadhana Atmahuti Atmajaya Atmajnana	— The quest of the Self — Self-Cultrue — An oblation of oneself, self-sacrifice — The conquest of oneself — Self-knowledge, knowledge of the Supreme

## YOGA DARSHANA

Atmajnanimudra	Spirit, True Wisdom — Folding the palms in front of the chest in salutation to the soul within
Aum	— Like the latin word 'Omne'. The Sanskrit word 'Aum' means all, and convey the concepts of Omniscience, Omnipresence and Omnipotence.
Om Namō Narayanaya	— Since the word 'Aum' is of great power it is recommended that its powers be increased by adding it to the Name of deities like Narayana or Siva, to enable the seeker to repeat it and grasp its true significance
Avastha Avidya Avinashi Avyakta Avirati	— State or condition of the mind — Nescience — Imperishable — Unmanifest — Sincerity

## B

Bhavana	— Feeling transfer Bhrukuti—the space between the eye-brows
Bahyakumbhaka	— One of the Asanas recommended for the practice of Pranayama or Dhyana
Bhayakumbhaka	— Extended retention
Bandha	— Bondage or fetter. It means a posture where certain organs or parts of the body are contracted or controlled.
Bhadrasana	— One of the sitting postures
Bhagavad Gita	— The Song Divine, the sacred dialogue between the Lord of souls, Sri Krishna and Lord of sleep, Arjuna. It is one of the sacred books of Hindu Philosophy. It contains the essence of Upanishads.
Bhakti	— Adoration, worship
Bhakta	— Devotee
Bhajana	— Devotional singing
Bhakti Yoga	— Yoga of Devotion
Bhastrika Pranayama	— A type of breathing exercise
Bhakti Marga	— The way or the path to salvation through adoration of a Personal God.
Bhava Vairagya	— Absence of worldly desires
Bhavanam	— Perception, faith, understanding

## YOGA DARSHANA

Bhaya	— Fear
Bhedana	— Braking through or passing through
Bhoga	— Worldly enjoyment
Bhramara	— A large black bee
Bhramari	— A type of Pranayama where during exhalation a soft humming sound like the murmuring of bee is made
Bhranti Darsana	— Delusion
Bhuh	— The earth
Bhuvah	— Ether or atmosphere
Bija	— A seed or germ
Bija Mantra	— In meditation, the chanting of Mantra is sometimes given to the beginner to bring his wandering mind to a state of steadiness and keep him away from worldly desires
Bindu	— A drop, a dot or a point
Brahma	— The Supreme Being, the Creator
Brahmacharya	— A Life of Celibacy
Brahman	— The Supreme Being, the Cause of the Universe, the all-pervading spirit of the Universe
Brahma Nadi	— Same as Sushumna
Brahma Nishtha	— One who is established in the Knowledge of Brahman
Brahmanubhava	— Self-realization
Brahmin	— Same as Brahmana
Brahmapuri	— The City of Brahman (the human body of)
Brahamarandhra	— The aperture in the crown of the head through which the soul is said to leave the body at the time of death
Buddha	— Founder of Buddhism
Buddhi	— Intellect, reason, discrimination, judgement

## C

Chakra	— Centre of Spiritual Energy
Chaitanya	— Pure Consciousness
Chakshu	— The Eye
Chandogya Upanishad	— One of the Principal Upanisads
Chanchala	— Wavering
Charanamrita	— Water sanctified by the Feet of a deity or a holy man

## YOGA DARSHANA

Chataka	— A bird
Charaka Samhita	— A treatise on the Indian system of medicine
Chidatma	— The thinking principle or faculty, Pure Intelligence
Chit	— Thought or perception
Chit swarupa	— The very form of Consciousness
Chit-Matra	— Consciousness alone
Chitta Suddhi	— Purity of mind

## D

Dairghya	— Horizontal expansion
Dala	— A large number
Dama	— Restraint of the sense organs
Dambha	— Hypocrisy
Darsana	— A vision
Durmanasya	— Despair
Desa	— Place or State
Deva Datta Vayu	— One of the vital airs which provide for the intake of extra oxygen in a tired body by causing a yawn
Darpa	— Vanity
Dana	— Charity
Damana	— Blowing as with bellows
Dharma	— That which sustains (used to mean duty, religion etc.)
Dehadhyasa	— Attachment to the body, identification with the body
Deva	— Celestial Being
Devata	— Deity, the god, the Lord
Dhairya	— Courage
Dharana	— Concentration
Dhyana	— Meditation
Dhyana Yoga	— The Yoga of Meditation
Deena Bandhu	— Friend of the poor and helpless, god
Dosha	— Defect
Duhkha	— Sorrow and pain
Dwarapalaka	— Guardian or Gate Keeper
Dosha Drishti	— The vision that perceives defects

## YOGA DARSHANA

Drishti	— Vision
Dvesha	— Hatred, enmity
Doora drishti	— Distant vision
Dvaita	— Dualism

### E

Ekagra	— Fixed on one object, One pointed
Ekagrata	— One pointedness of the mind
Ekadasi	— The Eleventh day of each Fortnight of a month

### G

Gandha	— Smell
Gandhari Nadi	— Name of one of the Nadis said to be located behind the Ead <sup>a</sup> di, terminating near the left eye, and regulating the function of the sight
Garbha	— A Foetus in embryo
Gautama	— The Name of the Propounder of the Nyaya system of Philosophy
Gayatri Mantra	— The Vedic hymn composed on the wife of Brahma, the mother of Vedas
Ghata	— A large earthen water pot, an intense effort.
Ghatavastha	— The second stage of Pranayama discussed in Siva Samhita where the body like an earthen pot has to be baked hard in the fire of Pranayama to gain stability.
Gheranda Samhita	— A classical work on Hatha Yoga
Ganika	— Prostitute
Ghrina	— Ill-will
Guna	— Quality
Gu	— First syllable in the word Guru, meaning darkness
Guru	— Spiritual Preceptor

### H

Hanuman	— A powerful monkey chief of extra-ordinary strength and prowess whose exploits are related in the Epic Ramayana. He was the son of Anjana and Vayu, the Lord of Wind. He is regarded as one of the Immortals in the Hindu Pantheon and Master of Pranayama and a champion of athletes
Hatha Yoga	— The Yoga of Physical perfection

## YOGA DARSHANA

Hatha Yoga Pradeepika	— A celebrated book on Hatha Yoga written by Svatmarama
Hiranyagarbha	— Cosmic mind
Hita	— Astral tube near the heart
Hrudayam	— The Heart, Soul, the Mind the interior essence of anything
Hrudayanjali Mudra	— Folding of hands in front of the Heart in respectful salutations to the Dweller within

### I

Ichha	— Wish, desire, will
Ida Nadi	— The psychic nerve current which flows in the left Nadi
Indriya	— Sense organ
Ishta Devata	— Chosen Deity
Isvara	— The Supreme Being, God
Isvara Pranidhana	— Surrender to the Lord

### J

Jagadguru	— World Preceptor
Jagat	— World
Jagrata	— Waking state
Jala	— Jugglery, delusion
Jagrata Avastha	— The state of watchfulness, awareness
Jagrati	— Watchfulness, awareness
Jalandhara Bandha	— A Hatha Yogic Exercise
Japa	— Repetition of the Name of the Lord
Jatharagni	— Digestive Fire
Jaya	— Conquest or success
Jitendriya	— One who has conquered his passions or subdued his senses
Jiva	— The individual soul
Jivanmukta	— One who is Liberated in this life
Jivasrusti	— Creation of the individual soul, such as egoism, my-ness, etc.
Jivatma	— The Individual soul
Jnana	— Knowledge of the Self
Jnana bhumika	— Plane of Knowledge
Jnana Agni	— Fire of spiritual knowledge
Jnana Chakshu	— The eye of spiritual knowledge

## YOGA DARSHANA

Jnana Marga	— Path of Knowledge
Jnanendriya	— Organs of knowledge or perception
Jnana Yoga	— The Yoga of Knowledge
Jnana Yogi	— One who practises the Yoga of Knowledge
Jnani	— The Sage of Wisdom
Jnana Mudra	— The gesture of the hand where index finger and thumbs tips are brought in to contact, while the remaining three fingers are kept extended. The gesture is the symbol of knowledge. The index finger is the symbol of individual soul. The thumb signifies the Supreme Universal, the Union of these two symbolises true knowledge.
Jvalanti	— Blazing or shining

## K

Kalasakti	— Divine Mother manifesting as Time
Kala	— Time
Kaivalyavastha	— Perfect isolation, exclusiveness or detachment of the soul from matter, identification with Supreme Spirit, the state of Final Emancipation or Beatitude
Kalachakra	— The Wheel of Time
Kama	— Desire or lust
Kalpa	— A period of 432,00,00,000 years
Kalpna Matra	— Lying only on imagination
Kamana	— Longing
Kandamula	— Roots and Tubers
Kandasthana	— The place or position of Kanda
Kapala	— Skull
Karanasarira	— The Causal body
Karika	— Commentary
Kapalabatti	— Kapala-Skull, Batti-Light This is the process of clearing sinus. It is milder form of Bastrika Pranayama
Karma	— Action operating through the Law of Cause and Effect
Karmendriya	— The Abstract working of senses
Karmayogi	— One who practises the Yoga of selfless service.
Kashaya	— A subtle influence in the mind produced by enjoyment

## YOGA DARSHANA

	— hidden Vasana
Kevala Asti	— Pure Existence
Kirtan	— Singing the Lord's Name
Kriya	— Hatha Yogic Exercise
Krodha	— Anger
Kshama	— Forgiveness
Kshatriya	— Member belonging to the Ruling Caste
Kula Kundalini	— Same as Kundalini
Karma Marga	— The path of action
Karma Mukta	— One who is liberated from the result of fruit of action
Kathopanishad	— One of the best subsidiary Nadis whose function is to of a dialogue between the Seeker Nachiketas and Yama, the god of Death
Kausiki Nadi	— One of the Nadis terminating at the big toe
Kausitaki Upanishad	— One of the Upanishads
Kevala Kumbhaka	— When the practices of Kumbhaka (respiratory process) becomes so perfect that they are instinctive, they are known as Kevala (pure or simple) Kumbhaka
Kutastha	— The rock-seated, unchanging Brahman
Kurma Nadi	— One of the best subsidiary Nadis whose function is to stabilise the body and the mind
Kurukshetra	— Name of an extensive place near Delhi, the scene of the Mahabharata war between the Kauravas and the Pandavas. The human body is compared to this field of conflict between the powers of evil and of good or between self-interest and duty
Kusa	— Sacred grass used at the time of religious ceremonies.

## L

Lakshya	— Characteristic
Lakshana	— Goal
Laya	— Absorption
Lalatachakra	— Lalata-forehead; The lalatachakra is located at the top of the forehead.
Lobha	— Greed
Loma	— Hair

## YOGA DARSHANA

- Leela — Divine Sport
- Leelavilasa — The splendour of Divine Sport
- Lingasarira — The sacred body or the subtle astral body
- Lokakalyana — Good of the world

## M

- Mada — Pride Lust
- Madhyama — Middling, Average, Mediocre
- Mahabheda — A Hatha Yogic Kriya
- Maharaja — Emperor
- Maharshi — Great Sage
- Mahatma — Great soul
- Mahavakyanusandhana — Enquiry into the truth of Mahavakyas
- Mahatapas — Great austerity
- Mahavakya — Great saying
- Mahavidya — Great knowledge
- Mahavrata — A great vow or fundamental duty
- Mahat — The cosmic intelligence
- Majja — Marrow
- Mamsa — Flesh
- Manana — Reflection or meditation
- Manas — Cosmic Mind
- Manasa chakra — The Nerve Plexus situated in the region of the Naval. Knowledge of the working of the mind and emotions
- Manolaya — Manas-Mind Laya-Immersion  
The mind free from fluctuations, dissolves or merges in the Self, like a river in the sea, losing its individual identity
- Manonasa — Annihilation of the Mind
- Manipurachakra — Centre of spiritual energy in the region of navel
- Mantra — Incantation
- Mantra siddhi — Psychic power acquired through repetition of Mantra
- Marga — Path
- Matra — Unit or alone
- Matsarya — Jealousy
- Mauja (Urdu) — Sweet will

## YOGA DARSHANA

- Mauna — Silence
- Maya — The illusory power of Brahman
- Mayurasana — Peacock pose
- Mithyadrishti — The vision that the Universe is real
- Mithyabuddhi — The intellect that considers this world as real.
- Moksha — Liberation
- Mudra — Certain positions of fingers practised in Hatha Yoga.
- Mukti — Liberation
- Mula avidya — Primal ignorance
- Muni — An ascetic
- Murkha — The foolish

## N

- Nada — Mystic sound
- Naiyayikas — Followers of Nyaya school of the Indian Philosophy
- Nama — Name
- Nididhyasana — Profound meditation
- Nirabhimanata — Free from ego-centred attachment
- Nirabhimani — One who is devoid of Abhimana
- Nirakara — Formless
- Niravayava — Without limbs
- Nirbijasamadhi — Samadhi without consciousness
- Nirguna — Without attributes
- Nirguna Brahman — The Personal, Attributeless Absolute
- Narayana — Another Name of Lord Vishnu
- Nidra — Sleep
- Nirvikalpa — Without modification of the mind
- Nirvikara — Unchanging
- Nirvishaya — Without object
- Nischayatmika — With firm conviction
- Nishkama — Without desire
- Nishkriya — Without action
- Nishtha — Meditation (in a certain state)

## YOGA DARSHANA

Nivritti	— Renunciation
Nirodha	— Restraint, Checked or controlled
Nirvana	— Eternal bliss, Liberated from existence
Nirvishaya	— Without sensuality
Nishpatti	— Perfection, Ripeness
Niyama	— Self-purification by discipline (the second stage of Yoga mentioned by Patanjali)

## O

Ojas	— Vitality, Lustre, Splendour
Om (kara)	— The sacred syllable symbolising Brahman
Om Tat Sat	— Benediction, A solemn invocation of the Divine Blessing

## P

Padmasana	— The Lotus Pose
Paramahansa	— The fourth or the Highest Class of Sanyasins
Paramananda	— Supreme Bliss
Para Brahman	— The highest or Supreme Spirit
Para Jnana	— Supreme Knowledge or the Absolute Knowledge
Paramatma	— The Supreme Spirit
Para Nadi	— Supreme Nadi or Nerve
Prabhu	— Lord
Pradakshina	— Circumambulation
Prajna	— Chaitanya associated with the Causal Body in the Deep Sleep State
Para Sakti	— Power of Consciousness
Parakamya	— Unhampered Will
Prakasa	— Luminosity
Prakriti	— Nature, The primitive non-intelligent principle
Pramana	— Proof
Prana	— The Vital Force, the Life current
Pranava	— Same as 'OM'
Pranavadhvani	— The cosmic sound of 'OM'
Pranayama	— Control of Breath

## YOGA DARSHANA

Prapancha Vishaya	— Worldly objects
Prarabdha	— Destiny
Prasada	— Anything consecrated by being offered to God or to a Saint
Pratipakshabhavana	— Entertaining a counter idea
Pratishta	— Reputation, Fame
Pratyaga Atma	— Inner self or Brahman
Pratyahara	— Abstraction or withdrawal of the senses from their objects
Pravritti Marga	— Path of Action
Pranayama Vidya	— Knowledge, learning or lore of the Science of Pranayama
Prasnopanishad	— Name of one of the Major Upanishads
Prithvi	— Earth
Prithvi-tattwa	— Element of earth
Puja	— Worship
Pandit	— A learned man
Puritat Nadi	— One of the astral tubes or subtle passages in the body
Puraka	— Inhalation or the filling of the Lungs
Purusha	— The Universal Spirit
Purushartha	— Four Aims of Life in man. They are Dharma (Duty), Artha (wealth, Kama Desire) and Moksha (Liberation)
Purvamimamsa	— One of the systems of Indian Philosophy which deals with the concept of Deity but lays special stress on action and rituals

## R

Raga	— Attachment
Raga-Dvesha	— Attraction-repulsion, Likes and dislikes, Love and hatred
Raja	— King
Rajasic	— Passionate or active
Raja Yoga	— The Yoga of Meditation
Riddhis	— Minor spiritual powers
Rakta	— Blood
Rama	— The Seventh Incarnation of Lord Vishnu
Ramayana	— The celebrated Epic story of Rama
Randhra	— Aperture



## YOGA DARSHANA

Rasa	— Taste
Rasatmaka	— Experiences of various sentiments and flavours that life offers
Ratna	— Jewel
Rechaka	— Exhalation, Emptying of the Lungs
Retas	— Semen
Rig Veda	— Name of the First of the Four Vedas, the sacred Book of the Hindus.
Ru	— The second syllable in the word Guru, meaning Light
Rudra	— Formidable, terrible, Name of Siva
Rupa	— Form

## S

Sabda	— Sound, Word
Sabda Bheda	— Difference in sound
Sabda Brahman	— Sound form of Brahman
Sabda Jala	— Jugglery of words
Sabha	— Assembly
Sabija	— Bija is seed or form. Sa-bija means accompanied by a seed. In Pranayama and Dhyana, the chanting or mental repetition of Bija Mantra, a sacred prayer, given to the beginner to bring his wandering mind a steady condition.
Sabija Dhyana	— Dhyana with the mental repetition of a sacred prayer.
Sabija Pranayama	— Pranayama performed with the mental repetition of a sacred prayer.
Sad-asad Viveka	— Discrimination between the True and the Untrue
Sadhaka	— Spiritual Aspirant
Sadhana	— Spiritual discipline
Sadhu	— A righteous man, a Sanyasin
Sagarbha Dhyana	— Meditation practised together with sacred prayer which, like an embryo, germinates in the mind and brings it to a state of steadiness.
Sahasrachakra	— The Thousand Petalled Lotus in the Cerebral cavity
Sahasrara dala	— A heap, a large number or a detachment or a body of troops. In other words, the name for Sahasrachakra
Sahasrara Nadi	— The Nadi is the seat of the Supreme Spirit and the gateway to it

## YOGA DARSHANA

Sahita Kumbhaka	Sahita-accompanied by; attended by, together with. An intentional suspension of breath
Sahaja	— Natural
Sahajananda	— The state of Bliss that has become natural
Sahaja Paramananda	— State of absolute bliss that has become natural
Sahajavastha	— Conscious state that becomes natural and continuous
Sahasrara	— Centre of spiritual energy at the crown of the head
Sakshi	— Witness
Sakti	— Power, Potency
Saktichalana	— Hatna Yogic Kriya
Sama	— Calmness of mind induced by eradication of Vasanas
Samā Veda	— Name of One of the Four Vedas containing priestly chants
Sama Bhava	— Feeling of equality
Samadhana	— Mental balance
Samadhi	— The state of Super Consciousness where absoluteness is experienced
Samadrishti	— Equal vision
Samahitachitta	— The state wherein the mind, intellect and ego are evenly balanced and well disposed. A well-balanced personality
Samanya	— Ordinary
Sambavimudra	— A Hatha Yogic Kriya
Samanavayu	— One of the vital airs which aids digestion for a harmonious functioning of the abdominal organs
Samavritti	— Of equal movement or duration in inhalation, exhalation and suspension of breathing in Pranayama
Samkalpa	— Determination, mental resolve, intention
Samkhini Nadi	— Name of a Nadi located between the Ida and Sushumna, terminating at the genital organs. It functions to carry the essence of food
Samsara	— The wheel of transfiguration; cycle of births and deaths
Samskara	— Impression in the Subconscious mind
Samyagdarsana	— Unclouded vision
Samyag jñāna	— Supreme Knowledge
Samyama	— Concentration, Meditation and Samadhi
Samyavastha	— The state of equanimity
Sandhya	— The daily worship of offering oblations to the Sun-god thrice a day—at Sunrise, Noon and Sunset
Sangrahabuddhi	— The intellect that wants to accumulate and possess

## YOGA DARSHANA

Sankalpamatra	— Existing thought only
Sankhya	— System of Indian Philosophy, founded by Kapila Muni
Sankaracharya	— A celebrated Teacher of the doctrine of Advaita (Non-dualism). Within a short lifespan of about 32 years he wrote authoritative commentaries, numerous philosophical poems and founded four Monasteries at Sringeri in South, Badrinath in North, Puri in the East and Dwaraka in the West.
Shanmukhi Mudra	— A sealing posture where the apertures in the head are closed and the mind is directed inwards to train it for meditation
Shanta Siva Advaita	— Peaceful, Auspicious, Non-dual Brahman
Shanti	— Peace
Saptasvara	— The Seven Notes of the Indian scale of music
Sanskrit	— A refined language
Santosha	— Contentment
Saranagati	— Surrender, to take refuge
Saraswati	— Goddess of learning and speech. Also the Name of a Nadi located behind the Susumna terminating at the tongue, controlling speech and keeping the abdominal organs free from disease.
Saravastu	— True substance, real entity
Sarva	— All, everything
Sarirajnana	— Knowledge of the body
Sarvangasana	— All membered pose, a Yogic pose
Sarvabhava	— Feeling the one self in all
Sastras	— Scriptures
Satavadhana	— Doing hundred things at a time
Satchidananda	— Existence absolute, Knowledge absolute, Bliss absolute Brahman
Sadguru	— A true Preceptor
Sattva	— The Illuminating, pure and good quality of everything in Nature
Sattvic	— Pure
Satsankalpa	— Pure Will
Satsanga	— Company of the wise
Satya	— Truth
Savikalpa	— With modification

## YOGA DARSHANA

Savitarka Samadhi	— Samadhi with argumentation
Seva	— Service
Siddhanta	— Established doctrine
Siddhasana	— Meditative Pose
Sattvapatti	— Self-realization
Sattvaprajna	— Illumined wisdom
Satyakama Jabala	— Name of a Sage
Saucha	— Cleanliness or Purity
Sava	— A dead body, corpse
Savasana	— The pose of the dead. In this Asana the object is to stimulate the dead. Once life has departed, the body remains still and no movements are possible. By remaining motionless for some time and by keeping the mind still while one is fully conscious, one learns to relax. This conscious relaxation invigorates and refreshes both body and mind. It is harder to keep the mind still than the body. Hence this apparently is an easy posture and is one of the most difficult to master.
Savichara	— Right reflection
Sphurana	— Vibration, bursting forth
Sraaddha	— An annual ceremony when oblations are offered to the manes
Sraddha	— Faith
Sruti	— Musical refrain
Sthula Avidya	— Gross ignorance
Stotras	— Verses of praise
Subha	— Auspicious
Shuddha	— Pure
Shuddha Manas	— The Pure Mind
Shuddha Sankalpa	— The Pure Will
Shuddhi	— Purity
Sukha	— Happiness
Sri	— Auspicious, beautiful
Sthirata	— Firmness, steadiness, stability, fortitude, Consistency,, Fixity
Sthitaprajna	— Firm in judgement or wisdom, or free from any hallucination
Styana	— Langour, sloth

## YOGA DARSHANA

Sukshma	— Subtle
Sukshma sarira	— Subtle body
Sunya	— Empty, void, lonely, desolate, non-existent, blank, zero
Surya Nadi	— Name of the Nadi located between eye-brows The Nadi of the Sun. Another name for Pingala
Surya	— The Sun
Surya Bheda Prayama	— Piercing or passing through (bhedana) the sun. Here the the left nostril, from where the Ida nadi or Chandra nadi Pingala nadi or Surya nadi starts. Exhalation is done through the left nostril, from where the ida nadi or chandra nadi starts.
Surya Charka	— Nervous Plexus situated between the Navel and the heart
Sushumma Nadi	— The main channel of energy situated inside the spinal column
Sushupti Avastha	— The state of the mind in dreamless sleep
Swadhishthana Chakra	— The Nervous Plexus situated above the organs of generation
Svadyaya	— Self-study
Svah	— The sky, Heaven
Svapnaavastha	— The state of the mind in dream
Svatmarama	— Author of Hatha Yoga Pradipika, a classical textbook on Hatha Yoga
Svasa prasvasa	— Inhalation and exhalation
Svetaketu	— Son of the sage of Uddalaka who gave him instructions concerning the key to all knowledge. Their dialogue forms part of the Chandogya Upanishad
Svetasvataropanisad	— Name of one of the Principal Upanishads
Svastikasana	— Sitting cross-legged, back erect. One of the postures for practice of Pranayama or Dhyana
Svabhava	— One's own nature
Sutradhara	— The wirepuller (god)
Sarvodaya	— Same as above
Svarupa	— Essential nature
Svarupalakshana	— Distinguishing marks of essential nature

## YOGA DARSHANA

### T

Tadasana	— A Standing Pose where one stands firm and erect as a mountain
Taittiriya Upanishad	— Name of one of the Principal Upanishads
Tadana	— Hatha Yogic Kriya
Taijasa	— Chaitanya associated with the astral body in the dream state
Tamas	— Darkness or ignorance (One of the three qualities or constituents of everything in Nature)
Tamasic	— Dull
Tanmatra	— Subtle elements
Tapa	— Burning
Tapas	— Penance
Tapasya	— Practice of Dhyana
Tattva	— Principle or Reality
Tattva Jnana	— Knowledge of Brahman
Tattvamasi	— That Thou Art
Trataka	— Gazing fixedly at an object
Turiyavastha	— The fourth state of the soul, combining yet transcending the other three states of waking, dreaming and sleeping; the state of Samadhi
Tyaga	— Renunciation
Tyagi	— One who renounces
	<b>U</b>
Ud	— Upward expansion
Uddalaka	— Name of a Sage who instructed his son Svetaketu concerning the key to all knowledge. The instructions form part of the Chandogya Upanishad
Uddiyana	— A Hatha Yogic exercise for raising the diaphragm
Uddiyana Pada	— Same as above
Upasaka	— Worshipper
Upasana	— Worship
Ujjevi	— A type of Pranayama in which the lungs are fully expanded and the chest is puffed out like that of a proud conqueror
Udapanavayu	— There are five subsidiaries, Upa, Vital air, Prana Vayu, Naga —

## YOGA DARSHANA

which relieves abdominal pressure by belching. Kurma — which controls the movement of the eyelids to prevent foreign matter or to bright light entering the eyes. Krikara —which prevents substances passing up the nostril passages and down the throat forcing one to sneeze or cough. Devadutta—which provides intake of extra oxygen in a tired body by causing a yawn. Dhananjaya—which remains in the body even after death and sometimes bloats up a corpse

Upanishads	— The word is derived from the prefixes Upa—near, and Ni—down, added to the root 'sad', to sit. It means sitting down or near a Guru to receive spiritual instruction. The Upanishads are the philosophical portions of the Vedas, the most ancient sacred literature of the Hindus, dealing with the nature of man and the Universe and the union of the individual soul or self with the Universal Soul.
Urdhva	— Raised, elevated, tending upwards
Urdhavadhanurasana	— Elevated back, Arch like a bow
Urdhvaretas	— Urdhwa means upward; Retas means semen One who lives in perpetual celibacy and abstains from sexual intercourse or one who has sublimated sexual desire.
Ushtrasana	— Camel Pose
Uttama	— Best, Excellent, First, Highest
Uttamottama	— Most excellent, First among the best, Highest of the high
Utsaha	— Cheerfulness, enthusiasm

## V

Vak	— Speech
Vairagya	— Dispassion
Vaiseshika	— System of Indian Philosophy founded by Kanada Rishi.
Valmiki	— Name of the author of the celebrated epic, Ramayana
Vasana	— Desire, inclination, longing
Vasudeva	— Name of Lord Vishnu
Vata	— Wind
Vayu	— The wind, Vital Air
Vastu	— Substance, entity
Veda	— The sacred scriptures of the Hindu, classified as revealed literature (Sruti) consisting of four collections called Rig Veda,—hymns to God; Sama Veda—priest chants, Yajur

## YOGA DARSHANA

Veda—sacrificial formulae in prose, and Atharva Veda—magical chants. They contain the first Philosophical insights and are regarded as Final Authority. Each Veda has broadly two Divisions, namely, Mantra, Hymns and Brahmana, precepts, the latter include Aranyaka, Theology and Upanishads or Philosophy.

Vedanta	— End of the Vedas, the school of Thought based primarily on the Vedic Upanishads.
Vibhu	— All-pervading
Vichara	— Enquiry
Videhamukta	— One who has attained disembodied salvation
Vijnanamaya Kosa	— The Intellectual Seat
Vijnana	— Knowledge, Wisdom, Intelligence, Understanding, Discrimination
Vidya	— Learning, Lore, Science
Vikalpa	— Fancy
Vikarana	— Modification or change
Vikshepa	— Tossing of mind
Virat	— Macrocosm, the Lord in His Form as manifested Universe
Virat Viswarupa Darsana	— The Vision of the Lord's Cosmic Form
Viloma Pranayama	— Against the hair (Loma), against the current, against the order of things, the practical 'Vi' denotes negation or privation. In Viloma Pranayama the inhalation or exhalation is not one continuous process but it is done gradually with several pauses.
Veena	— Indian stringed musical instrument
Vina Danda	— Spinal Column
Veerasana	— Sitting Posture
Vishesha	— Special
Vishaya	— Sense object
Vishayakaravritt	— The flow of objective thinking
Visala	— Extension, space, breadth, width
Vishamavritti Pranayama	— Vishama—irregular, difficult. In Vishamavritti Pranayama, the same length of time for inhalation, retention and exhalation is not maintained. This leads to interruptions of rhythm and the difference in ratio creates difficulty and danger for the people

## YOGA DARSHANA

Vishnu	— The Second Deity of Hindu Trinity
Visuddha Chakra	— The nerve plexus in the pharangial region
Viveka	— Judgement, Discrimination
Vrata	— Religious vow
Vyadhi	— Sickness, disease, illness
Vritti	— A wave of thought, A modification of the mind
Vritti Pranayama	— Two types: Samavritti Pranayama—is an attempt made to achieve uniformity in the duration of all three processes of respiration, namely, inhalation, exhalation and retention Vishmavritti Pranayama—In this Pranayama there is a difference in ratio of inhalation, retention and exhalation leading to interrupted rhythms.
Vyana Vayu	— One of the vital airs which pervades the entire body and circulates the energy derived from food and breathing all over the body.
Vyavaharika	— Worldly
Vyavasayaatmika	— With resolution or determination
<b>Y</b>	
Yajna	— Sacrifice
Yajurveda	— Name of one of the four Vedas which form the sacred scripture of the Hindu
Yama	— Self-restraint
Yoga	— Union, Union of the individual soul with the Supreme Soul. Any course which makes for such union.
Yogabhyasa	— One who has fallen from the high state of Yoga
Yogamaya	— The Power of divine illusion
Yogasadhana	— The spiritual discipline of Yoga
Yogi	— One who practises Yoga, One who is established in Yoga
Yonimudra	— The Mudra in which one closes the ears, nose, eyes and mouth with thumbs and fingers of the hands to enable one to hear the Anahata sounds.
Yogasutra	— The classical work on Yoga by Patanjali. It consists of terse aphorisms on Yoga and it is divided into four Chapters, dealing respectively with Samadhi, Deep Meditation, Sadhana the means, Vibhuti the power, Kaivalya, the seeker comes across in his quest, the state of absolution
Yuj	— To join, to yoke, to concentrate

## THE YEAR OF THE BIRTH CENTENARY OF GURUDEV SWAMI SIVANANDJI MAHARAJ

**Founder**

**THE DIVINE LIFE SOCIETY, Rishikesh  
THE DIVINE LIFE SOCIETY**

The Divine Life Society is a glorious and unique organisation to remind man of the creative aspect of divinity within him. This institution embodies the common fundamental principles of all the religions of the world and to spread the message of divine virtues, right conduct, selfless service, universal brotherhood, spiritual unity, and unity of life as a whole.

### THE SALIENT AIMS & OBJECTS

1. Dissemination of Cultural & Spiritual knowledge
2. Free healing for the poor and lepers
3. Yoga training
4. Feeding the poor
5. National integration programmes
6. Free education and scholarships

### ACTIVITIES OF THE SOCIETY

The objectives of the Divine Life Society are carried out by the senior Swamis headed by Swami Chidanandaji Maharaj, through the following departments. The details of the existing departments and the expansion programmes to be carried out for the Centenary Celebrations of Swami Sivananda are given below:

- 1. SIVANANDA CHARITABLE HOSPITAL:** A fully equipped hospital with all kind of medical facilities. It renders free medical service to the public and conducts periodical medical relief camps.
- 2. SIVANANDA PUBLICATION LEAGUE AND LIBRARY:** Printing of free literature and spiritual books as well as regular journals.
- 3. ANNAPURNA ANNAKSHETRA:** Conducting daily free feeding of poor.
- 4. YOGA VEDANTA FOREST ACADEMY:** Imparting spiritual knowledge.
- 5. SIVANANDA AYURVEDIC PHARMACY:** Manufactures genuine Ayurvedic medicines from pure Himalayan herbs and sells at cost.
- 6. AUDITORIUM:** Conducting national integration and other spiritual conferences.
- 7. GUEST HOUSE:** Arranges free stay to visiting Sadhaks who come to the ashram for spiritual guidance and Yoga training.
- 8. VISHWANATH TEMPLE AND PRAYER HALL:** Holds prayers and conducts regular worship and 24 hours Sankirtan on behalf of Sadhaks and for world peace and regular YOGA COURSES, MEDITATION, PERSONAL GUIDANCE by senior swamis, LEPROSY RELIEF WORKS, SADHANA CAMPS and SOCIAL SERVICE activities are conducted.

There are over 300 branches in India and abroad carrying on the activities of the Ashram, many of them having established hospitals, schools, training institutes etc.

**“THE HANDS THAT HELPS ARE HOLIER THAN  
THE LIPS THAT PRAY” —SWAMI SIVANANDA**



*Thus  
Spake  
Swami  
Chidananda*



*Divine Life is a life of our true divine nature expressed through our divine thoughts, words and actions.*



*All worldly pleasures are imperfect, as they spring out of objects which are themselves imperfect.*



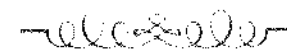
*It is the peaceful mind, an unagitated mind, that is the condition of true happiness.*



*You have all come here to live like gods, walk like gods, talk like gods and feel like gods, for, verily you are all children of the Divine.*



*Divinity is your birthright. Dive deep into the innermost recess of your own heart and discover that you are essentially Divine.*



*"Our Salutations And Prostrations To Them"*



*President SWAMI CHIDANANDA*



*Founder President SWAMI SIVANANDA*



*General Secretary SWAMI KRISHNANDA*

