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## Yoga A Guide to Harmonious Self Development

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YOGA A GUIDE TO HARMONIOUS SELF DEVELOPMENT

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A Thesis  
Presented to  
the Faculty of the American Academy of Asian Studies  
College of the Pacific

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Asian Studies

by

Hari D. Ponkshe

May 1959



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## CHAPTER I

### INTRODUCTION

There are many books on Yoga as it has become a fascinating subject of study for many scholars of Yoga. It is an interesting field of study for many scholars. There are many types of Yoga, however, in this thesis only Hatha-Yoga and Raja-Yoga will be considered in detail.

Hatha-Yoga and Raja-Yoga will always remain interested in their attempts to give certain physical and mental characteristics to the physical body by certain types of physical exercises and to the mental structure by different types of mental exercises. These physical and mental exercises will develop the process of concentration of mind, the object of which when properly focused, will lead to the attainment of Self-Realization.

Self-Realization. Brahman is, subjectively, Atman, the Self or immutable existence of all that is in the universe. Everything that changes in us, mind, life, body, character, temperament, action, is not our real and unchanging self, but becomings of the Self in the movement. In Nature, therefore, all things that exist, animate or inanimate, are becomings of the one Self of all.

All these different creatures are one indivisible existence. This is the truth each being has to realize. When this unity has been realized by the individual in every part of his being, he becomes perfect, pure, liberated from ego and the dualities, possessed of the entire freedom felicity. The realization of the Self as Sachchidenanda is the aim of human existence.<sup>1</sup>

Atman. It is our true self. It is also true indivisible Being, self-luminous, self-concentrated in consciousness, self-concentrated in force and self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

There exists an interdependent relationship between the physical body and the mind and this relationship is unique, subtle and complete. When such is the case, it is natural that certain physical training and concentration of mind will induce certain mental transformations.<sup>2</sup>

Individual and Highest Souls. Hatha-Yoga and Raja-Yoga systems or any other type of Yoga system will bring unique union between individual soul and highest soul. Dr. M. P. Mahadevan in his "Outline of Hinduism" gives Sanskrit

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<sup>1</sup>Sri Aurobindo, Isha Upanishad (Pondicherry: Sri Aurobindo Ashram Press, 1951), p. 59.

<sup>2</sup>Sris Chandra Vasu, The Translation of the Gheranda Samhita (Madras: Theosophical Publishing House, 1933), p. 1.

word Jivatman for the individual soul and Paramatman for the highest soul. Any system of Yoga which will teach in bringing this unique union between Jivatman and Paramatman can be called Yoga-Shastra or Yoga-Scripture. The knowledge of this unique union will gradually lead to the complete fusion of individual and highest souls.<sup>3</sup>

In order to find out in what way this harmonious Self-Development and Self-Realization are achieved through Yoga (Hatha and Raja-Yogas are considered only), it would be desirable to know first the history and literature of Yoga, the forms of yogas, the meaning of Hatha-Yoga and Raja-Yoga, and also other aspects these yogas. This will be done in the following chapters.

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<sup>3</sup>Shrinivas Iyengar, The Translation of the Hatha-Yoga Pradipika of Swatmaram Swami (Bombay: The Bombay Theosophical Fund), p. 1.

## CHAPTER II

### HISTORY AND LITERATURE OF YOGA

Yoga-Shastra (Scripture) has a great past history.

After the evolution of the past period has been reached to a certain stage of accomplishment, the Yoga was revealed to a few sages who in turn transmitted them to the qualified pupils and through them to generations. The earliest archaeological evidence for the practice of Yoga is afforded by some small figures of men in the posture of Yogic meditation excavated in the Indus Valley. They date from at least 3000 B.C.<sup>4</sup> The earliest literary evidence is to be found in references to the practice of Yoga in the Vedas, the oldest books in the world, parts of which are held by scholars to have been composed in Northern India not later than 2500 B.C.; and the tradition is that the Yoga existed and was handed down orally for thousands of years before that.<sup>5</sup>

The Upanishads. They put forth the foundation and doctrine of all Yogic teaching and rank among the most wonderful productions of human accomplishments. Their contents consist from metaphysics and ethical instructions to practical

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<sup>4</sup> H. P. Shastri, Yoga (New York: Dover Publishing Inc. 1957) p. 13.

<sup>5</sup> Ibid.

guidance on the observance of ritual sacrifices. From the Western viewpoint they are neither pure philosophy nor pure theology.<sup>6</sup> The gist message of Upanishads is the consciousness underlying the personality as well as the entire universe. A man can be aware of himself with the infinite spirit, through a life of self-discipline, tireless benevolence, and the sustained practice of spiritual meditation. The Upanishads tell us that all other goals of man in the material world are ultimately delusive and they will not give him ultimate and lasting satisfaction and peace.<sup>7</sup>

The Epics and the Bhagavadgita. After the Upanishads, but prior to the Sixth Century, B. C.<sup>8</sup> there appeared two great poetic epics of great spiritual importance. The epic poems were Ramayana and Mahabharata. In Ramayana there are some references on Yoga,<sup>9</sup> and the continuation of the Ramayana entitled the Yoga Vasishtha, to supply direct teaching about Yogic practices which supplemented the ethical teachings of the Ramayana.<sup>10</sup>

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid. p. 14

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

Patanjali. After the Bhagavadgita came the Yoga-Sutras of Patanjali, with the classical commentary of Vyasa.<sup>11</sup> Patanjali gives detailed references to points of technique in the practice of meditation which are of interest to the student who has already advanced to a certain degree. His work is of interest only in its exposition of particular details of technique, since the discipline he describes cannot be carried out in its entirety in the course of active life under conditions in a modern Western Society.<sup>12</sup>

Shankaracharya. He is regarded as one of the greatest single figures in the history of Yoga. He wrote twelve commentaries of the Bhagavadgita and summarized the Upanishads called Vedanta Sutras. The great German scholar, Paul Deussen, brought the works of Shankaracharya's to the attention of the Western World.<sup>13</sup>

After Shankaracharya. Madhusudana Sarasvati and many other scholars were the pupils of Shankaracharya. All of them have done tremendous research in the classical works of Ramayana, Mahabharata, Bhagavadgita, Upanishads, the Ved-Sutras,

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<sup>11</sup>Ibid.

<sup>12</sup>Ibid. p. 15

<sup>13</sup>Ibid.

etc., and have offered them to the public at large. During the Indian Middle Ages the Yoga practice began to spread of writing simple devotional literature. Especially worthy of mention are the devotional works in Hindi of Kabir, Surdas and Tulsidas in the Fifteenth and Sixteenth Centuries. Rabindranath Tagore had translated Kabir's work which throws light on the mystical aspects of the Yogic path. Tulsidas has conveyed many inner secrets of the life of Yoga in the course of retelling the epic tale of the Ramayana in the Hindi vernacular. The tradition of teaching Yoga through the medium of devotional poetry has continued into modern times in India.<sup>14</sup>

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<sup>14</sup>Ibid. p. 15

### CHAPTER III

#### RELIGION AND YOGA

Hindu Religion and Yoga. The Hindu spiritual disciplines are called Sadhanas, meaning methods, or paths to perfection and God. Many attempts are made to analyze the progress of the soul towards its goal into different stages and pathways to God. They are known as Karma, Bhakti, and Janan-Yoga respectively. Yoga means Yoke or Union with God, and the way thereto. Karma-Yoga is the way to God through selfless action or work. Bhakti-Yoga is the way of exclusive devotion to God and Jnana-Yoga is the way of wisdom. There may be some dispute as to which is the real Yoga leading to God. But these disputes may be hindrances in the way of soul's progress toward God. Gita teaches one to act in such a way that one's actions shall not bind one.<sup>15</sup> There are different types of individuals and different types of Yogas and each individual can undertake anyone of the suitable paths of Yogas to suit his own temperament, understanding and circumstances. Instead of entering any kind of doctrinal subtleties, an attempt can be made to understand the nature of these Yogas and their constituents. Just as

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<sup>15</sup>M. P. Mahadevan. Outline of Hinduism. (Madras: G. S. Press 1956) p. 86.



feeling, will and thought are not distinct and separate, so also worship, wisdom, and work exclusive of one another. Irrespective of any starting point, all the three Yogas become the constituent stages in one's spiritual attainment.<sup>16</sup>

Sankhya Theory and Yoga. The object with which it is in communion is the true Self. Sankhya Yoga is the method by which we get beyond vedic ritualism and do our duty without any attachment for the results of our action. We must act but with equanimity which is more important than the action. Sankhya and Yoga theories do not tell to turn ceaselessly toward the veil stone, nor in approaching all the alters, nor in trowing oneself prostrate on the ground, nor in raising the hands before the habitation of Gods, nor in diluging the temples with the blood of beasts nor in heaping vows upon vows; but in beholding all with a peaceful soul.<sup>17</sup>

In Samkhya Theory and Yoga practice, the Nirvana has been used to indicate the state of perfection. Wisdom is the supreme means of liberation but this wisdom is not exclusive of devotion to God and desireless work. The Yoga differs

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<sup>16</sup>Ibid. p. 84

<sup>17</sup>S. Radhakrishnan. The Bhagavadgita (New York: Harper & Bros. Pub., 2d ed., 1948) p. 124.

from Sankhya on only one point. While Sankhya accords no place to God, the Yoga believes in a God.<sup>18</sup>

Christianity and Yoga. According to Yogi Gupta the sincere practitioner on any world's religion may be called a Yoga. Mahatma Gandhi, the savior of modern India, who was well versed in the principals of Yoga read the Bible and Koran daily. Christ's teachings come very close to the teachings of Yoga. Christ, the great master, taught "What soever shall smite thee on thy right cheek, turn to him the other also."<sup>19</sup>

Swami Vivekananda quoted from the Bible in his books and urged people the teachings of Christ. His master, Ramakrishna wrote "through Yoga a Hindu becomes a better Hindu, a Christian a better Christian, a Mohammadan a better Mohammadan, a Jew a better Jew."<sup>20</sup>

Yoga does not conflict with Christian teachings. It could be of great use in the West in spite of the dissenting and mistaken opinion that Yoga is a religious revelation which is only applicable to the East.<sup>21</sup>

As Yesudian says in his book, namely, Yoga uniting East and West, "In the Bible Jesus teaches us two paths, the path of the Self: I am the way, the truth, and the life."<sup>22</sup>

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<sup>18</sup>T. M. P. Mahadevan, Outlines of Hinduism (Madras: G. S. Press, 1956), P. 130.

<sup>19</sup>Bible (Luke 6:29)

<sup>20</sup>Yogi, Gupta, Yoga and Long Life (New York: Dodd, Mead & Co., 1958), P. 17.

<sup>21</sup>Gupta, Op. Cit., p. 17.

<sup>22</sup>Bible, (John 14:16).

Yoga and the West. Yoga became known to the West less than a century ago, even though all sorts of miraculous tales had come to Europe many, many years ago from India. Until her wisemen, her gymnosophists, and omphalosceptics, had reached India, no real philosophical knowledge of India had reached to Europe. It was Anquetil Du Perron, a Frenchman, transmitted to the West the Indian Upanishads. Max Muller of Oxford edited sacred books of the East and introduced them to the West. Madam Blavatsky brought Indian theosophical movement to the West. These are known facts .

According to C. G. Jung, the Yoga systems do not seem to fit the Western Christian traditions. He is in complete disagreement with Yogi-Gupta and Yesudian. According to him there is a lack of direction bordering on psychic anarchy in the West. Therefore, any religious or philosophical practice amounts to a psychological discipline and a method of psychic hygiene. The numerous purely psychical processes of Yoga are a psychological hygiene as well, which is far superior to ordinary gymnastics or breathing exercises in that it is not merely mechanistic and scientific but, at the same time, philosophical. Yoga practice is unthinkable, and also ineffectual without the ideas on which it is based, according to C. G. Jung. It works the physical and the spiritual in to one another and in an extraordinarily complete way.

In the East, where these ideas and practices originated, and where an uninterrupted tradition extending over some four

thousand years has created the necessary spiritual conditions. Yoga is the perfect and appropriate method of fusing body and mind together so that they form a unity that can hardly be doubted. They thus create a psychological disposition which makes possible intuitions that transcend consciousness. The Indian mentality has no difficulty in operating intelligently with the concept of Yoga. The West, on the other hand, with its habit of wanting to believe on the one hand and its highly developed scientific and philosophical fields on the other, finds itself in real dilemma. Either it falls into duality of beliefs and swallows the Yoga concepts without giving them a thought. The split in the Western mind therefore makes it impossible at the outset for the intentions of Yoga to be realized in any adequate way. The Indian can forget neither the body nor the mind while the European is always forgetting either the one or the other. With this capacity to forget, he has, for the time being, conquered the world. Not so with the Indian. He not only knows his own nature, but he knows also how much he himself is nature. The European, on the other hand, has the signs of nature and knows astonishingly little of his own nature. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer waste of time to suppress his nature, which is warped enough as it is, and to make out of it a willing

robot. It is said of the Yogi that he can remove mountains though it would be difficult to furnish any real proof of this. The power of the Yogi operates within limits acceptable to his environment. The European, on the other hand, can blow up mountains, and the World War has given us a bitter foretaste of what he is capable of when free rein is given to an intellect that has grown in estranged form of human nature. The West has always differentiated between the true meaning of his own nature and the physical nature around him. To him Yoga is another form of hygiene, it is adjustful to him as any other material system. On the other hand Yoga is not merely a form of hygiene but a system of release and detachment of consciousness, from all bondage to object and subject. Yoga system applies exclusively to the conscious mind and will. According to Jung, Yoga is the highest form of hygienic development connected to matter and spirit and the system works very well where the true meanings of matter and spirit are well developed and understood. However, according to him, the spiritual development of the West has been along entirely different lines from that of the East and has therefore produced conditions which are the most unfavorable soil one can think of for the application of Indian Yoga.

Western civilization is scarcely two thousand years old and must first of all free itself from its barbarious one-sidedness. This means, above all, deeper insight into

the nature of man. But no insight is gained by repressing and controlling the unconscious, and least of all by imitating matters which have grown up under totally different psychological conditions. In the course of the centuries the West will produce its own Yoga, and it will be on the basis laid down by Christianity.<sup>23</sup>

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<sup>23</sup>C. G. Jung, Psychology and Religion, West and East (New York: Bollingen Foundation Inc., Vol. II, Series XX, 1958), p. 537.

## CHAPTER IV

### PHILOSOPHY OF YOGA

Yoga is Universal. The metaphysical view of the world is revealed to the Yogi in the highest principal and is formulated in the Upanishads. For the Yogi, Truth alone is the highest object of reverence and they judge the teachings of all prophets and philosophers in the light of their own personal experiences of this Truth. In other words, one may say that the true literature of Yoga would include all that has been written anywhere at a high level of inspiration touching the nature of man, of the world, and of ultimate reality. It is no less possible that Yoga may bring about a world-wide spiritual renaissance today if it is practiced by sufficient people in its classical and traditional form. And then it may be called the Yoga is universal. Perhaps signs of it are already beginning to appear.<sup>24</sup>

Intuition and Reason. The function of reason is to make explicit the spiritual experience revealed by the seers. Revelation and competent teacher are of great

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<sup>24</sup>Shastri, op. cit., p. 17.



importance in the realm of intuition and reason. Mere knowledge is not enough for enlightenment and it is not complete unless coupled with intuition and reason. Revelation and the help of a competent teacher versed in the tradition are of much greater importance to the Yogi than the possession of a brilliant intellect.<sup>25</sup> Purely intellectual knowledge moves around its object and studies it from a distance. Whereas intuitive understanding, when rightly guided, embraces and absorbs the rightful material. Such intuitive understanding is direct, immediate and unrelated, and only through it one knows the object as it really is.

The Nature of the Self and Self-Action. The motto, "Know thyself", implies that man does not know his own nature completely, in truth and in reality. The Yoga accepts the same motto, "Know thyself". The activities of the body and the mind in the waking state and of the mind in dream, as well as the absence of the mental activity in dreamless sleep, all take place in the light of the self to it. In Gita there is a chapter in which action is explained from the viewpoint of a yogi. When one is aspirant for liberation, work or action done in right spirit with inner renunciation helps him. When the self-possession is achieved,

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<sup>25</sup>Ibid., p. 19.



one can act, not for gaining any end, but out of anchorage in Reality-Consciousness. Through work one struggles to obtain self-control. When self-control is obtained, one obtains peace. It is stated that the true yogin is one who performs work and not one who renounces it. Because to a true yogi renunciation and action are one. When one does not get attached to the objects of sense or to works, and has renounced all purposes, then, he is said to have attained to yoga as said in Chapter 6 of Gita, in poem 4.

Action. It is the key to the ethical life. Saint Anthony regarded action as hindrance to the spiritual life and thus sought to escape from it in a life of monasticism. The view of Yoga is that action is only the instrument of change, which is the nature of Maya, and that man cannot avoid action for a single moment. Psychological changes and mental functions are still going on when one is sleeping. That shows action is taking place continuously in all stages of existence. Action itself is neither a help nor a hindrance to the attainment of God vision, but it can become either according to the use made of it. Action can accelerate or retard the soul's progress towards liberation. As a man thinks, so he becomes, is the maxim of Yoga. The Yogi is one who does not afflict the world and is not afflicted by it. The law of Karma is that we

read what we see so we are the architects of our fate. Our present surroundings and opportunities are the result of our previous actions, not only in this life but in many past lives.

Death and Reincarnation. The Yoga theory holds that the soul returns to the world in a new body after death and will continue to do so until it has reached the goal of spiritual evolution called liberation. The Bhagavadgita (II, 22) says: "As a man casts off worn-out clothes and puts on new ones, so does the incarnated soul leave its worn-out bodies and enter new ones." After death the physical body returns to its constituent elements like a candle that has burned itself out. The causal and mental bodies which contain the store of all past experiences, are preserved and continue to act as a prism in which the light of Self reflects as the individual soul. It is therefore the causal, mental bodies, and individual soul which "reincarnates", and not the real Self.

Liberation. The process of birth, death, and re-birth is not endless. It lasts only so long as man has not conscientiously realized the truth of the saying: "God is real, the world is illusory, the individual soul and God are one and the same". The soul can be liberated from the bondage of material affinity. Self-Realization is

accomplished through the path to liberation. Liberation in life is known as Givanmukti, and the one whose soul is liberated is called a Givanmukta. The latter is in perpetual bliss and enjoys the play of the phenomenal world rising and falling of its own consciousness.

## CHAPTER V

### THE FORMS OF YOGA

Systems of Yoga. Self-realization is the highest aim of Yoga. There are different paths to that attainment, each suited to the individual on his own choosing. The ways to Self-realization are varied and different, so there are varied paths of human expression that Yoga presents. As the trails to a mountain peak sometimes join and cross so that it is possible to go from one to another while reaching the peak, so there are also many vistas on the way to Yoga systems which can be crossed and joined and singled out to reach the Attainment and Self-Realization. There is no actual limit to the schools of Yogic thoughts and there are various types and, in the main, seven basic types of Yoga can be considered here with emphasis on Hatha and Raja Yogas.

Hatha-Yoga. It is greatly concerned with the physical body and its development from inside out. Hatha-Yoga is said to perfect the body consciously, filling it with live force. The aim of this Yoga is to control the body and its functions more than to gain big muscles as with Western physical culture. Hatha is considered to be a compound word formed of two syllables: Ha, means the moon,

and Tha, means the sun. These correspond to the breath which flows through the left and right nostrils. The regulation of breath for the purpose of checking the modification of the thinking principle, is called the Hatha-Yoga, under which the Ashtanga-Yoga, the Mantra-Yoga, etc., fall.

Gheranda Samhita, a Tantrika work, treating of Hatha-Yoga and the famous treatise on the Hatha-Yoga Pradipka are the two wonderful sources of information on Hatha-Yoga. In sum and substance both are very close to each other. It may, therefore, be presumed that one has borrowed from the other, or both have drawn from a common source.<sup>26</sup>

Hatha-Yoga prescribes the proper control on food intake, and Pranayama (regulated breathing) as mentioned in the above two books. When the whole bodily system is cleaned of impurities the Yogi becomes able to conserve the Prana or Pranayama or Vital Air. Hatha-Yoga is not only limited of the development of the physical Self, but extends far beyond in the mental realm. There is a saying in connection with Hatha-Yoga: "The mind is the Lord of the senses but the breath is Lord of the mind, and that depends on Nada, the Inner Voice".<sup>27</sup>

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<sup>26</sup>Vasu Chandra, translation of The Gheranda Samhita (Adyar, Madras: Theosophical Publishing House, 1933), p. vii.

<sup>27</sup>Walter Gibson, The Key to Yoga. (N.Y.: Kay Publishing Co. 1958) p. 14.

Laya-Yoga. Laya means latency in the sense of the word hidden. It defines a type of Yoga applied to the stilling of the mind in order to awaken and direct the inner force called Kundalini. While this is recognized in Hatha-Yoga, it is given all its mystical interpretation in Laya-Yoga. Laya-Yoga concentrates on the chakras or centers, believing that all their symbolism will be experienced as reality. Therefore, it becomes a powerful type of auto-suggestion. It is also the non-rising of any further vasanas, or desires with the utter forgetting of external things. On Laya-Yoga, by its negative aspect, instead of representing a form of mental control, turns all control over to the Kundalini. It is completely interwoven with the Tantras and their mystic formulas for invoking a host of ordinarily invisible powers. It shows the degree of absorption into which the Self can be drawn and the mental reactions which are thereby induced.

Mantra-Yoga. Mantras are sacredly worded phrases or recitations which produce a material effect upon the mind, the body, and the emotional nature. It gives one's mind power over matter. Mantra-Yoga is also called Japa-Yoga. The term Japa means repetition of certain Mantras many times in an effort to attain perfection. Mantras represent sounds and vibrations. The highest Mantra is the word "OM". Its

expression indicates the presence of the Creator according to Patanjali in Yoga-Sutras. Repetition of "OM" should be made with reflexion and significance. From this comes the knowledge of the inner intelligence and the absence of obstacles. Thus, meditation is induced in whatever form of Yoga, in this case in Mantra-Yoga, the individual may choose to practice.

Bhakti-Yoga. This is the type of Yoga where devotion plays the important part. Bhakti-Yoga and Mantra-Yoga are interrelated. However, Bhakti-Yoga goes ahead. It may be practiced with or applied to any branch of Yoga. This Yoga supplies the craving of the human heart for the love of the Absolute. All men have this instinct manifested in some form or another. Even the materialists unknowingly fall in the category of Bhakti-Yoga. They manifest their desire in the love of nature or art, or music, or drama, or theatre, or ballet, little dreaming that they are still loving and practically worshipping some of the manifestations of the creations of the God they may deny. The true Bhakti-Yoga recognizes that the love and worship of any conception of his concept is a form of Bhakti-Yoga. He sees in an ignorant savage a brother Bhakti-Yogi in the elementary states of knowledge. Instead of denouncing him as a heathen, an unbeliever, he calls him brother and understands



him. This shows why Bhakti-Yoga can be included with either the practical or higher type of Yoga. Anyone is apt to find himself attuned to Bhakti-Yoga, knowingly or unknowingly, if only as a result of his own efforts towards Self-Development.

Karma-Yoga. Bhagavadgita has fully explained Karma-Yoga on a high principle in Chapter III. This is a Yoga of action and good deeds applied to everyday life. It is a Sanskrit word "KRI" which means to do. It is based on the theory of cause and effect. One of the first things to be learned by the Karma-Yoga, says Ramacharaka, is that a man is a unit in the whole machinery of life. He has his place and must take his part in the work. The scholars of Karma-Yoga can very well prove the rightness of the theory of the cause and effect as applied to any kind of proper undertaking. This yoga expounds the necessity for the performance of work without any selfish attachment to results, with a view to securing the welfare of the world, with the realization that agency belongs to the modes of God himself. One can control the restless ego by the light of the Eternal Spiritual Self. He who knows and becomes truly independent and asks guidance from no other power except his inner light, is a good Karma-Yogi.



Jnana-Yoga. This is the path of knowledge or intellectual attainment. It begins with the statement "The absolute is", and from there on, it becomes a matter of inquiry, seeking the way to that Absolute by applying what, why, where, who, etc. Jnana-Yoga reduces the objective world to unreality and seeks actuality in the realm of the mind, or the union with wisdom as its very name implies. Gita explains this yoga in Chapter 5. Mere knowledge is not enough as it must be coupled with reverent inquiry and faith. They are not blind beliefs. It is the aspiration of the soul to gain wisdom. It is the reflection in the empirical self of the wisdom that dwells in human beings. If faith is constant, it takes its followers to the realization of wisdom. Jnana as wisdom is free from doubts while intellectual knowledge depends on sense data and logical inference.<sup>28</sup> Performance of the action ought to be done with knowledge, wisdom, faith, concentration and devotion.

Raja-Yoga. This is regarded as the King-Yoga amongst all Yogas. It shows the way toward mystery of the Inner-Self with its independence as the ultimate. It takes the attitude that the Universe exists for the sake of Self. The term "Kingly" refers to its teaching rather than its

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<sup>28</sup>Radhakrishnan, op. cit., p. 172.

relationships to the other path. Its direct link is with Hatha-Yoga. There is no Raja-Yoga without Hatha-Yoga and vice-versa. Hatha-Yoga emphasizes the practical side, and Raja-Yoga the highest side. Hatha-Yoga will produce in a man a mental freedom as well as relaxation in a way that no ordinary calisthenics or gymnastics will do; that is, except so far as they have borrowed from Hatha-Yoga itself. Hatha-Yoga is the next step to Raja-Yoga. A student of Raja-Yoga finds that only through Hatha-Yoga he can obtain that freedom from the physical Self that leads to mental mystery. The aim of Raja-Yoga is complete detachment and Hatha-Yoga also is designed for that purpose. "Hatha-Yoga and Raja-Yoga are interlocked and fused together first and last."<sup>29</sup>

Raja-Yoga contains something of all the other methods and a great deal more. It teaches us that we are all slaves of the movements of the mind, of our fleeting moods and emotions, and that the intellect is the agent of our freedom. When the agitation of the mind is stilled we acquire supra-sensory perceptions and perceive the unity of all things. Stilling his senses the Raja-Yoga has perfect control of his inner and outer faculties and learns the distinction between Self and non-Self, which reveals itself

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<sup>29</sup>Gibson, op. cit., p. 19.

to him as the pure form of Nature (Prakriti). Withdrawn from all worldly associations he reaches the peace that passes all understanding (Sarmadhi), and he becomes absorbed into the Infite. In this state, past, and future, the finite becomes merged into one. The body becomes immune to heat, cold and disease. It subsists for days on end without air, water or food. The liberated mind, freed from the body, may roam the space at will and no knowledge is beyond it.<sup>30</sup>

When there is complete union between the mind and the Atman (the True Self), then there is Samadhi (The highest peace and bliss not known by any other means). The state of equilibrium is brought about by the union of Jiwatma and Paramatma. (The meaning of these two terms is explained in the first chapter). He who knows the greatness of Raja Yoga, obtains through the help of his teacher (Guru), Jnana (Knowledge and bliss), and Mukti (liberation). Without the help of the Guru and without indifference to wordly pleasure, the real recognition of the Truth and the state of Samadhi are not possible.<sup>31</sup>

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<sup>30</sup>Gupta, op. cit., p. 26.

<sup>31</sup>Iyengar, op. cit., p. 140

He who causes Prana and Mind to become extinct, obtains liberation. The Sun and the Moon are said to regulate day and night, then Sushumna (Spine) is said to swallow time. This is a secret.<sup>32</sup> There are 72,000 Nadis (veins) in the body and Sushumna is the middle Nadi, containing the power giving delight to yogis.<sup>33</sup> He who suspends the breath, restrains the workings of the mind and vice versa.<sup>34</sup> In another sense, where the breath is restrained, at the very spot and moment, the mind becomes fixed. Thus breath and mind are totally related to each other.

If the mind and Prana are stopped, the state of emancipation is attained.<sup>35</sup>

Everything that is seen and experienced is called the Known, and the faculty of knowing is called the Mind. When the mind becomes one (with the object concentrated upon), it is called Raja Yoga.<sup>36</sup> A yogi who has mastered all types of pranayamas, has obtained mastery over nadas, free from all Avasthas (situations) and not troubled by any thoughts, is regarded a Mukta.<sup>37</sup>

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<sup>32</sup>Iyengar, op. cit., p. 154.

<sup>33</sup>op. cit., p. 155.

<sup>34</sup>op. cit., p. 155

<sup>35</sup>op. cit., p. 158

<sup>36</sup>op. cit., p. 182

<sup>37</sup>op. cit.

A yogi in Samadhi is not destroyed by death; he is not influenced by good or bad Karma (action), nor is he affected by anything done against him to destroy him.<sup>38</sup>

A yogi in Samadhi feels neither smell, taste, touch, sound, shape or color; he does not know himself and others.<sup>39</sup>

A yogi in Samadhi does not feel heat or cold, pain or pleasure, honor or disgrace. A yogi in Samadhi is invulnerable to all weapons; all the world cannot overpower him and he is beyond any powers.<sup>40</sup>

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<sup>38</sup>Iyengar, op. cit., p. 194.

<sup>39</sup>Ibid., p. 195.

<sup>40</sup>Ibid.

## CHAPTER VI

### PRACTICE OF HATHA-YOGA

Practice in the Meditation. In the solitude of one's own room, or in some quiet place, kept aside about half an hour every day, one may reserve for the Yogic practices. During this time one has to feel the identity of the individual body and mind to the realm of Reality. The meditation process is still, relaxed and altogether making the body still and concentrating the mind first on some prefixed symbol, and then expanding one's mind to Infinity.

Subject for Meditation. According to Patanjali, there are six main classes of things to meditate on.

1. Peace of Mind. One ought to create first, feelings of universal friendliness and compassion for the unhappy and unrighteous. Devotion to the Lord is one of the quickest means of calming the mind.

2. The True Self. It is shining and beyond all limitations. One has to know the general outline of the philosophy of Yoga. The True Self is pure consciousness, calm and infinite. One ought to study scriptures in order to know the theory of incarnation. A vivid mental picture of the incarnation will be created by this kind of study and the meditator should visualize the Lord

teaching His disciples and Himself sitting in reverence and peace among them.

3. Vital currents of the Body. This is a subsidiary meditation. One ought to shut the eyes and think of it as a line of light down the center of the body. At the beginning it is only an imagination, but there is a line of light here and it is known as the meditation advanced. From this practice the mind is made calm, quiet and serene.

4. "OM". It is a Sanskrit word. This is one of the highest and greatest meditations. It is the highest name of God and stands for the Supreme Truth. It is infinite consciousness and bliss. The inner meanings of "OM" can be studied in the Mandukya Upanishad in detail. "OM" is everything pertaining to Ultimate Reality. All meditations and mystic practices should begin and end with "OM" uttered with great reverence. By this, obstacles are removed, mistakes are rectified, and the path to God is fulfilled.<sup>41</sup>

Training on Oneself. Yoga, the well-defined and formulated spiritual discipline of India offers one, to see and recognize the hidden powers existing within oneself. In order to see these powers one has to work at

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<sup>41</sup>Ernest E. Wood, Practical Yoga ( New York: E.P. Dutton and Company, 1953), p. 58.



it relentlessly on one's self. Yoga is a sanskrit word which means yoke, as mentioned before.

Receiving Yoga. This yoke is only accomplished through severity on one's own part. Usually the knowledge of Yoga is not offered to the students of Yoga who are not capable and sincere to receive it. In ancient times, the Yogis withheld this science from the masses. This over-cautious withholding of important knowledge rests on the belief that the revelation of spiritual things on a higher level can be harmful to those who are not morally, intellectually, and mentally strong. A layman need not hesitate to express his beliefs based on clear thinking, observations, and experiences before his teachers.

Other Entities. In the training of Self, one ought to realize that he is not alone in the beginning. He should realize that some mental faculties are developing in the human being through Hatha-Yoga. They extend far beyond the normal limits of his own initial powers. These powers will stay with him provided he does not abuse them. One should therefore strive for reality only to the extent of becoming, with his aid and expediency, the benevolent preacher of the truth.<sup>42</sup>

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<sup>42</sup> Frederick Spidelberg, Spiritual Practices of India. (The Greenwood Press, 1952) p. 5.



While striving for ultimate reality, man finds that he is not alone on this plane, but there exists along side of him other entities, around, above, and below him. All these power entities have a real existence and they manifest themselves with a dynamic force. While man strives for self-enlightenment, these entities exert their influence on man. A man must, therefore, channel these powerful entities for the good purposes.

The Path of Purity. A necromancer must always keep these entities which are around him firmly in his hands otherwise they may escape from him and forthwith turn vindictively upon him where he may be unable to cope with them. Man usually attains what his soul is seeking for but he must seek for something true and enlightened otherwise many improper influences will clutter his mental activities with confusion. In order to avoid these undue influences and to strive for self-attainment he must withdraw himself from excessive struggling and tenseness. This he has to accomplish by following a middle path. This idea comes close to the middle path of Buddhism and it is made clearer through an illustration in the book called "The Path of Purity."

The departure in either direction from the true middle path is undesirable and extremes are harmful. This striving has to be well suited to an individual. This is

true with the Hatha-Yoga exercises as some of them must be modified according to one's individuality, age and background. One ought not to be discouraged by too great apprehensions which may keep an individual from entering the path to Self-Realization. All these dangers and temptations are not simply to be avoided but to be overcome.

## CHAPTER VII

### ASANAS, PRANAYAMAS AND KUNDALINI

Asanas. These are physical postures and may be known as Yoga Asanas or Yoga Postures. It can be seen how these physical postures or Yoga Asanas, help to keep and build well nourished body, internally and externally clean by giving it only proper amount of fresh air, rest and normal exercise. Yoga Asanas can help to any kind of physical body which is subjected to tiresomeness, overwork and underdeveloped body. There are instances which can substantiate the authenticity of the statements of this type. In the latter part of 1958, there appeared an article in Hindu Weekly of India, which read:

Mr. Gulzarilal Nanda, Union Minister for Labour and Planning, said in New Delhi that practice of Yogic asanas immensely helped to prevent disease and maintain a high degree of positive health. Yogic asanas occupied a pre-eminent position in this field, not simply on the authority of old tests but on the strength of the recent and current experience and testimony of lakhs of people who had derived real benefit from the practice of asanas, he added.

Mr. Nanda, who was inaugurating an All-India Yoga Health Seminar, said that the practice of Yogic asanas helped the cure of ailments. Several institutions in the country could show an impressive record to prove the therapeutic value of those techniques.

The Seminar was organized in implementation of a decision of the Conference of Social Service Organizations convened by the Bharat Sevak Samaj

in New Delhi in July, concluded in the five-point programme decided upon by the conference is the institution of health guidance through simple yoga practices.

Besides building a well nourished body inside out, yoga asanas emphasize the philosophy of exercises.<sup>43</sup> One experiences a sense of awakening under its training and also one develops heightened capacities and stamina.

In Hath-Hoga Pradipika, there is mention of what kind of place one should choose for his yogic practices. It says that the hogi should live alone in a small matha or monastery situated in a place free from rocks, water, and fire. The matha should be situated close to some fertile country ruled over by a virtuous king.

Living in such a place, the yogi should be carefree and begin his practice as taught by his Guru. Overeating, hard physical labour, too much talk, and promiscuous company ought to be totally avoided. On the other hand, one should have cheerfulness, perseverance, courage, true knowledge and firm belief in himself and in the words of his guru (teacher). He ought not do any harm to any object, to speak the truth, to refrain from taking what belongs to another, to preserve continence, to practice forbearance and

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<sup>43</sup> Indra Devi, Forever Young, Forever Healthy, (New Jersey: Prentice Hall Inc. 1957), p. 130

fortitude, to be merciful to all, to walk straightforwardly, to be moderate in diet and to purify one's mind and body, are some of the rules a yogi should observe. These rules constitute yama so said in Hatha-Yoga Pradipika. On the other hand, austerities, cheerfulness, belief in the ultimate Reality, charity, hearing good doctrines, sound mind, and prayers constitute Niyama.

The asanas are numerous and the following is a list of asanas which are common in every day practice.

The Arch Posture

The Gas Relieving Posture

The Stretching Posture

The Half-Lotus Posture

The Lotus Posture

The Stoop

The Stoop posture

The Angle posture

The Supine Angle Posture

The Cobra Posture

The Locust Posture

The Bow Posture

The Reverse Posture

The Plough Posture

The Shoulderstand

The Fish Posture  
The Swaying Posture  
The Twist Posture  
The Supine Pelvic Posture  
The Grip Posture  
The Lion Posture  
The Stomach Lift  
The Peacock Posture  
The Headstand  
The Head-Lotus Posture  
The Relaxation Posture

These are Yoga Asanas usually practiced by yogis.

No attempt will be made here in explaining what each asana does to a physical body as it will be a major study in itself.

Pranayam. The yogi having perfected himself in the asanas, should practice Pranayama (inhale and exhale) exercise, according to the instructions laid down by his teacher, with his senses under control, observing all along a nutritious and moderate diet. When the breath wanders (irregular), the mind is also unsteady, but when the breath is still so is the mind. Everything pertaining to the mind and body has to be pure and free of any complexities.

The yogi assuming the Padmasana posture should draw in the Prana through the left nostril, and having retained it as long as he can, exhale it through the right nostril.

He then inhales the breath through the right nostril. He should perform Kumbhaka as laid down in Hatha-Yoga Pradipika and then again slowly exhale it through the left nostril. There are many other exercises pertaining to breath control and it must be done under the guidance of a well-qualified guru (teacher) according to Hatha-Yoga Pradipika.

The signs of perfection in Hatha-Yoga are attributed to many factors, namely, the body becomes lean, the speech becomes eloquent, the inner sounds are distinctly heard, the eyes are clear and bright, the body is freed of all diseases, the seminal fluid is concentrated, the digestive fire is increased and the veins are purified.

Kundalini. A force described as lying coiled up like a serpent in three coils, in a cavity near the base of the spine. It is always spoken of as a goddess, a fundamental power or force. She lies there normally with her head blocking a fine channel which goes straight up the spine and is called sushumna.<sup>44</sup> Kundalini is the main

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<sup>44</sup> Ernest Wood, Yoga Dictionary, (New York: Philosophical Library, Inc., 1956) p. 81.

support of all the yoga practices as mentioned in Hatha-Yoga Pradipika.

Mudras are various physcial practices of Hatha-Yoga variously listed from ten to twenty five in number, used to some extent for health but chiefly for obtaining psychic powers and experience, including the awakening of Kundalini.<sup>45</sup>

To average mankind, mudras are very difficult to perform and one must have a very competent guru (teacher) while undergoing Mudra Training.<sup>46</sup>

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<sup>45</sup> Ibid. p. 100

<sup>46</sup> Ibid.



## CHAPTER VIII

### CONCENTRATION, MEDITATION AND CONTEMPLATION

Concentration. When observed externally, concentration is a narrowing of the field of attention, however, internally it is focusing one's mental power and giving full attention of the mind to any one definite thing, thought or idea. One usually pays his attention on a general picture of the thought or idea, then it is moved to central theme and then to one definite idea, or thought. Here Patanjali asks us to do at will something that we commonly do spontaneously. Usually the concentration is carried on in two ways, one being connected to the time factor, and the other to the factor of decisiveness. Thus the factors of decisiveness and the time are more or less fused together on a subject or object, and this fusing may center. One should focus to attention without any degree of tension arising at any place and at any time. Troubles and emotions of any kind are to be gradually removed from one's own life. The emotion habits connected with all the troubles are such as hurt pride, anger, despondency, fear, etc. These emotional factors are being as they are, ought to be gradually neglected and removed from one's own life step by step. Those should be given their due, and thinking them out, are the easy way to uproot the emotional

factors from within, rather than combatting with them deliverately. Emotional disturbing factors are like enemies and, therefore, they ought to be studied carefully, reason them out and remove them properly with satisfaction.<sup>47</sup>

Meditation. It is a continuous and complex flow of thought with reference to the subject matter of concentration. The Sanskrit word for meditation is "Dhyana".

It is a continuous effort with respect to a chosen object or topic. It should be a complete flow of one's thought, having the basic character of concentration which becomes the power of concentration beginning from a lesser degree to high degree. When the factors of fusing are focused on a subject matter with a better quality of consciousness and with a greater vividness of mental life, then the act of mastering the power of concentration is much better. Individual's future and present depend upon the satisfaction he derives from his subject or object matter or thought pattern, both largely being dependent upon the degree of concentration focused upon the subjective or objective thought. In concentration, one may not hold the idea for a long time, and one ought to place it in its proper setting and then look at it in that view.

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<sup>47</sup>Ernest E. Wood, Practical Yoga, (New York: E. P. Dutton & Co., 1953), p. 127

The objects for concentration ought to be natural in thought and those should appear as they are without any application of any colored thought pattern upon it. The overall process of concentration is gradual and natural, starting from ease and ending in the same way. Once the power of concentration upon the object is complete, all other thoughts which then may arise to cloud the already concentrated thought pattern, will naturally wither away. The main theme of concentration should only be a singular object of concentration and ought not to be moved away from the central focal point of concentration. This will increase the habit of returning to the effort of concentration having been forgotten but remaining as an established mood of the will for the period. A complete flow of thought implies that all the related ideas one can find in the mind are brought together. A systematic series of mental associations or "roads of thought" may be used if desired, in which case one will formulate and answer questions such as the following:

1. With reference to comparison, what are the other objects of the same kind or class, and in what respects do they agree with and differ from this object?
2. What are the parts of the object and what functions do they perform in it, and of what larger object is this a part?

3. What are the qualities of the object, how are they related to one another and of what larger object is this a quality?

4. What notable actual experience or thought has one had with respect to the mere association of this, with other objects, whether in seeing, hearing, or thought?

The practice of meditation may begin with simple concrete objects, then complex concrete, then simple abstract, then complex abstract. Meditation tidies up the mind, which is usually full of disorder, and lubricates it, so that when this power of the mind is set in action, there is easily a fountain of thoughts. When fully successful it removes all confusion and conflict from the mind, preparing it for new mental perceptions and the reception of intuitions.

Meditation also increases the grasp of the mind, by enlarging the content of the grip which is attained by the practice of concentration.<sup>48</sup>

The meditation that the Sage Patanjali is interested in is the Yoga Meditation. It is only intended as a stepping-stone to something beyond ordinary perceptions

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<sup>48</sup>Ibid., p. 96.

and utilities, or even glorified anticipations in their categories. His aims of meditation are intuition and ecstasy. In Yoga, human mind on meditation goes beyond thought, and to know things not in their juxtapositions but in their relations to primal unity.

In meditation, all separate thoughts of the same subject matter are grouped together into one, undivisible single thought. Repetition in meditation ought to be avoided. There is exception to this rule and that is the word "OM" which is a spiritual sound-symbol for the free life, and thus a focal point for meditation and also a window into the infinite.

Contemplation. In meditation and contemplation there is a fulfillment of faculty, not its dissolution, and the reception of revelation. Contemplation is a kind of worship, reached through a meditation in which one may value experience, and a concentration which grips the things of sense, which gives the norm of reality.

The practice of contemplation is simple. Here one has to complete one's meditation on a well defined and firmly adjusted singular object, and thus evaluate and view the object from all sides and from its own center.

Now this object has become the central theme of attention by both the concentration and meditation. As

this object of the attention now is exposed to concentration and meditation, gradually a new light will begin to appear on the horizon. In contemplation comes the revelation which may be called intuition. Something new in Nature but having the permanence of timelessness of all reality is manifested in space of time, and is born of human consciousness. At its lowest, contemplation so disposes the brain cells that they have a new awareness, a new admission of reality.

It is not possible to enter into contemplation with personal intentions. If one wants intuition, one must be willing to accept what comes without wishing or hoping for anything in particular. Here faith enters into the picture. And faithfulness, too, for intuition must be obeyed, or the power to receive it again is lost by the intention of Self-Personality.

Thus in concentration one focuses on something; in meditation one gets the best view of it and carries it to the highest point of our thought the life-quality or clear consciousness of experience and, in contemplation, poised there, one becomes the receptacle of more of oneself - more being, more consciousness, more happiness, which is experienced, not pictured in thought.<sup>49</sup>

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<sup>49</sup> Ibid., p. 142.

## CHAPTER IX

### PRATYAHARA, PSYCHIC POWERS AND AIMS OF YOGA

Pratyahara. It is a Sanskrit word meaning "withdrawal". It is the withdrawal of the senses from the realm of the physical in order to apply them to the mystical. The vivid point of the Pratyahara is that the very skeptics who deny its existence have to experience it in order to repudiate it. It is a state of inspiration. The mood lying behind Pratyahara can be fully utilized for good, bad, or a mixture of both. The minds of both idealists and schemers dip deep into that state of sensory withdrawal and emerge armed for their perpetual conflict. The proof of the reality of Pratyahara is found, not in its presence but in its absence. Human being seems to lose so-called intuition for some reason or other and an abrupt happening. The reason for the loss of intuition is mystical.<sup>50</sup>

When the senses have withdrawn from their objects and transmitted themselves into the mood of consciousness, this is called the withdrawal or Pratyahara. (Yoga Darshana 2, 54). Having withdrawn the senses, the seeker no longer maintains any sort of external perception. The process of withdrawal consists in disentangling the senses, sight,

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<sup>50</sup>Gibson, op. cit. p. 109



hearing, etc., from the objects of their natural perception, always linked with the opposing tendencies of attachment and evasion. This withdrawal is attained by power of discernment which deprives the senses of their unworthy food and masters the movements of the mind substance. The best way of achieving this according to the Yajnyavalkya Samhita, is based on the thorough understanding of the ascent and descent (Aroha-Avoroha) of the life breath to be gained only while living near a qualified teacher, or a guru. Whenever the activity of the mind is interrupted, the withdrawal of the senses takes place automatically. It is to withdraw the complete control over the senses. It purifies the mind, increases austerity, uses self-confidence, freedom from illness and the mental qualification for the final identification (Samadhi). The chief positions used for withdrawal are:

To take the Lotus posture and, stopping all motion of the breath, to remain in the "absolute" chalice (Kevala Kumbhaka).

To take the posture of attainment, fix the sight, without blinking, on the forehead (Trikuti) or on the tip of the nose. To practice the Rising (Murchha) breath control.

To repeat the themetwelve thousand times, with a quiet mind, the symbol of Obedience, "OM". To do the inverted gesture. To concentrate the attention on that point where the in and out-breaths arise and into which they dissolve.<sup>51</sup>

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<sup>51</sup>Alain Danielou, Yoga, The Method of Re-Incarnation (London: Christopher Johnson, 1949), pp. 70-71.



In the practice of the withdrawal of the senses, all hindrances may not be completely emptied out of the consciousness which would coincide with the attainment of Nirvana. What the mystery that has been won over the sphere of the senses and over the thinking does, is to have one on the next stage of spiritual discipline, which involves the firm establishment of a single consciously produced idea.<sup>52</sup>

Psychic Powers. Patanjali presents one's unusual faculties and powers that can be attained by mind poise on various objects. In the West one calls them psychic powers. One can divide paranormal activity into two sections: namely, faculties and powers. By faculties one means such paranormal perceptions as psychometry, clairvoyance, past knowledge, knowledge of the future, microscopic and telescopic vision, communication with distant persons ready and entering the minds of others, visions of distant scenes and of nature in higher spheres. It also involves understanding of the sounds of animals and trees, foreign languages, and so on. By powers, one means paranormal activities such as hypnotic control, abnormal control of bodily functions, levitation, control of elementals, traveling in the mind-form, movements of objects without contact, materialization, dematerialization,

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<sup>52</sup>Spiegelberg, op. cit., p. 47.

and healing by touch or without a physical contact.

These things have been known to the Hindus from the very ancient times. The world is well aware of this Hindu development of psychic powers. Even in the Christian, Mohammedan, Jewish faith, we see instances where ordeals are performed under the name of Church. However, such ordeals are attained through the development of one's psychic-powers.

The chief cause of the indifference to psychic powers of the Hindu aspirant of Yoga is that he regards all of them as within the sphere of things which he is trying to overcome. The things seen by clairvoyance and psychometry are merely more of the same kinds of things as are seen by the physical eyes. It is just an increase of the collection of ideas, painful and pleasant, which at present keep in bondage and which he now possesses to face and master. It is not that he aims to escape from them by suppressing or dodging them, but by mind-poise on an idea one proposes to master it and thereby fulfill one's own strength.

Patanjali brings this subject forward with its usual directness when describing the psychic powers. In Aphorism III, 34, he describes two kinds of knowledge, one being experienced through the senses and the other knowledge of the self, or real man. In Aphorism III, 34, 35, 36, Patanjali says:

Although the pure mind and the real man are absolutely incognate, experience does not present the idea of their difference, because it exists for the sake of another. From mind-poise with himself as object comes knowledge of the real man. From this arose insight, higher hearing, touch, sight, taste and smell. These powers in the spreading mind are injurious to Contemplation.

The nature of mind is to respond to all things in the category of it and to produce, preserve, alter, arrange, remove and destroy things in that category. The mind is called spreading because its interest and activity are surging out and therefore are opposed to the process of contemplation. All things entering the mind attacks our poise and peace, for everyone of them is a problem. They stand up there challenging and questioning and until we have understood them, put them in their places and fitted them into our lives, they are like besiegers. The true Yogi takes all this with simplicity in variety which is the manifestation of unity perceived and reflected by the will. The triple process of mind poise involves the gradual gathering together into perfect order of the fullness of the Yogi's past experience. "Mystery of the past opens the door to the future to more light and life. More things, more experience are just a living servitude which is death, until they are mastered, that is unified in the mind and the life."<sup>53</sup>

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<sup>53</sup>Wood, op. cit., p. 157

Aims of Yoga. Yoga is the control of thought-waves in the mind. Then man abides in his real nature. At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind. There are five kinds of thought-waves. Some are painful, others not painful.

These five kinds of thought-waves are: right knowledge, wrong knowledge, verbal delusion, sleep, and memory.

The right kinds of knowledge are: direct perception, inference, and scriptural testimony.

Wrong knowledge is knowledge which is false and it is not based upon the true nature of its object.

Verbal delusion arises when words do not correspond to reality.

Sleep is a wave of thought about nothingness, and memory exists when perceived objects are not forgotten, but come back to consciousness.

They are controlled by means of practice and non-attachment. Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind. Practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion. Non-attachment is self-mastery; it is freedom from desire for what is seen or heard. When, through

knowledge of the Atman (True Self) one ceases to desire any manifestation of Nature, then that is the highest kind of non-attachment.

Concentration upon a single object may reach four stages: examination, discrimination, joyful peace and simple awareness of individuality.

The other kind of concentration is that in which the consciousness contains no object -- only subconscious impressions, which are like burnt seeds. It is attained by constantly checking the thought waves through the practice of non-attachment. When such concentration is not accompanied by non-attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature. The concentration of the true aspirant is attained through faith, energy, recollection, absorption and illumination.

Success in yoga comes quickly to those who are intensely energetic. Success varies according to the means adopted to obtain it -- mild, medium or intense.

Concentration may also be attained through devotion to Ishwara, Ultimate Reality.

Ultimate Reality is a special kind of Being, untouched by ignorance and the products of ignorance, not subject to karmas or samskaras, or the results of action.

The word which expresses Ultimate Reality is "OM". This word must be repeated with meditation upon its meaning, and hence comes knowledge of the Atman and destruction of the obstacles to that knowledge. Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration; these distractions are the obstacles to knowledge.

These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing. They can be removed by the practice of concentration upon a single truth.

Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked. The mind may also be calmed by expulsion and retention of the breath.

Those forms of concentration which result in extraordinary perceptions encourage perseverance of the mind. Concentration may also be attained by fixing the mind upon the Inner Light, which is beyond sorrow. Or by meditating on the heart of an illumined soul, that is free from passion; or by fixing the mind upon a dream experience, or the experience of deep sleep; or by fixing the mind upon any symbol that appeals

to one as good.

The mind of a yogi can concentrate upon any object of any size, from the atomic to the infinitely great. Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is cleared of thought waves, achieves sameness or identity with the object of its concentration. This may be either a gross object, or the organ of perception. This achievement of sameness or identity with the object of concentration is known as samadhi.

When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called savitarka (with deliberation) samadhi.

When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called nirvitarka (without deliberation) samadhi.

When the object of concentration is a subtle object, two kinds of samadhi, called savichara (reflective) and nirvichara (super reflective) may be distinguished in the same manner. Behind all subtle objects is Prakriti (Universe) the primal cause.

These kinds of samadhi are said to be with seed (seed of desire).



In reaching nirvichara samadhi, the mind becomes pure. The knowledge which is gained from inference and the study of scriptures is knowledge of one kind. But the knowledge which is gained from samadhi is of a much higher order. It goes beyond inference and scriptures.

The impressions which is made upon the mind by that samadhi wipes out all other past impressions. When the impression made by that samadhi is also wiped out so that there are no more thought waves at all in the mind, then one enters the samadhi which is called seedless<sup>54</sup> (without any seeds of desire and attachment).

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<sup>54</sup> Swami Prabhavananda and Christopher Isherwood, How to Know God, (New York: Harper & Brothers, 1953) pp. 15-89



## CHAPTER X

### THE GHERANDA SAMHITA

The Purpose. The book is divided into seven lessons or chapters and comprises, in all, some three hundred and fifty verses. It follows in the footsteps of the famous treatise on the Hatha-Yoga known as Hatha-Yoga Pradipika. In fact, very many verses of Gheranda Samhita correspond verbatim with those of Pradipika. It seems to have a common source for both the outstanding documents. Gheranda Samhita teaches Yoga under seven heads, namely:

1. Purification
2. Postures
3. Mudras
4. Pratyahara
5. Pranayama
6. Dhyana
7. Samadhi

The Gheranda Samhita is written in Sanskrit and for practical purpose, the efforts are made to give the English Translation of each lesson in this chapter. Use of material from the source "The Gheranda Samhita" is made freely in this chapter.

I salute the Adisvara who taught first the science of

Hatha-Yoga -- a science that stands out as a ladder that leads to the higher heights of Raja Yoga.

On the training of the physical body. Once Canda-Kapali went to the hermitage of Gheranda, saluted him with reverence and devotion, and enquired of him, "O Master of Yoga! O best of the Yogins! O Lord! I wish now to hear the physiological Yoga, which leads to the knowledge of truth (or Tattva-jnana).

Well asked, indeed, O mighty armed! I shall tell thee, O child! what thou askest me. Attend to it with diligence.

There are no fetters like those of Illusion (Maya), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jnana), and no greater enemy than Egoism (Ahamkara).

As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a rotating mill. As the rotating mill in drawing water from a well goes up and down, moved by the

bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Yoga in order to strengthen and purify the body.

The seven exercises which appertain to this Yoga of the body are the following: Purificatory, strengthening, steadying, calming, and those leading to lightness, perception and isolation.

First, the purification is acquired by the regular performance of six practices (to be mentioned shortly); Second, Asana, or posture gives Dr̥dhata or strength; third, Mudra gives Sthirata or steadiness; fourth, Pratyahara gives Dhirata or calmeness; fifth, Pranayama gives lightness or Laghiman; sixth, Dhyana gives perception (Pratyaksatva) of Self, and seventh, Samadhi gives isolation (Nirliptata), which is verily the Freedom.

The six purificatory processes. 1. Dhauti; 2. Vasti; 3. Neti; 4. Lauliki; 5. Trataka; 6. Kapalabhati, are the Satkarmas or six practices, known as Sadhana.

The four internal Dhautis. The Dhautis are of four kinds, and they clear away the impurities of the body. They are: Antardhauti (internal washing); Dantadhauti (cleaning

the teeth); Hrddhauti (cleaning the heart); and Mulasodhana (cleaning the rectum).

Antardhauti is again subdivided into four parts; Vatasara (wind purification), Varisara (water purification), Vahnisara (fire purification), and Bahiskrta.

Vatasara-Dhauti. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage. The Vatasara is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric fire.

Varisara-Dhauti. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards, expelling it through the rectum. This process should be kept very secret. It purifies the body, and by practising it with care, one gets a luminous or shining body.

The Varisara is the highest Dhauti. He who practises it with ease, purifies his filthy body and turns it into a shining one.

Agnisara or fire purification. Press in the navel knot or intestines toward the spine for one hundred times. This is Agnisara or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric Juice) and increases the internal fire.

This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

Bahiskrta-Dhauti. By Kakacanu or crow-bill Mudra fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

The Gheranda Samhita. Then standing in navel-deep water, draw out the Saktinadi (long intestines) wash the Nadi with hands, so long as its filth is not all washed away; wash it with care, and then draw it in again into the abdomen. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body).

As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskrtadhauti.

Danta-Mula-Dhauti. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

The Gheranda Samhita. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogins. It should be done daily in the morning by the Yogins, in order to preserve the teeth. In purification this is approved of by the Yogins.

Jihva-Sodhana, or Tongue-Dhauti. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument, pull it out slowly and slowly. Do this daily with diligence before the rising and setting sun. By so doing, the tongue becomes elongated.

Karna-Dhauti, or Ear-cleaning. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

Kapala-Randhra-Dhauti. Rub with the thumb of the right hand, the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

Hrd-Dhauti, or purification of the heart (or rather the throat) is of three kinds, viz., by a Danda (a stick), Vamana (vomiting), and by Vasas (cloth).

Danda-Dhauti. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the gullet and then draw it out slowly. By this process, all the phlegm, bile and other impurities are expelled out of the mouth. By this, every kind of heart disease is surely cured.

Vamana-Dhauti. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out again. By daily practicing this Yoga, disorders of the phlegm and bile are cured.

Vaso-Dhauti. Swallow slowly a thin cloth, four fingers wide, then draw it out again. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.



Mula-Sodhana, or purification of the rectum. The Apanavayu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (i.e., the gastric juice).

The Vastis described are of two kinds, viz.: Jala Vasti (or water Vasti), and Suska Vasti (or dry Vasti). Water Vāstri is done in water and dry Vasti always on land.

Jala-Vasti. Entering water up to the navel and assuming the posture call Utkatasana, let him contract and dilate the sphincter-muscle of the anus. This cures Prameha (urinary disorders), udavarta (disorders of digestion) and Kruravayu (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

Sthala-Vasti. Assuming the posture call Pascimottana, let him move the intestines slowly downwards, then contract and dilate the sphincter-muscle of the anus with Asvini-Mudra. By practice of Yoga, constipation never occurs, and it increases



gastric fire and cures flatulence.

Nesti. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriya. By practising the Neti-Kriya, one obtains Khecari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

Lauliki-Yoga. With great force move the stomach and intestines from one side to the other. This is called Lauliki-Yoga, which destroys all diseases and increases the bodily fire.

Trataka or Gazing. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trataka by the wise. By practising the Trataka, Sambhavi Mudra is obtained; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

Kapalabhati, is of three kinds: Vamakrama, Vyut-Krama, and Sit-krama. They destroy disorders of phlegm.

Vama-Krama. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left. This inspiration and expiration must be done without any force. This practice

destroys disorders due to phlegm.

Vyut Krama. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyut-krama which destroys disorders due to phlegm.

Sit-Krama. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga, one becomes like the god Cupid. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders due to phlegm are destroyed.

The Asanas or Postures. Gherands said, "There are hundreds of thousands of Asanas described by Siva. The postures are as many in number as there are numbers of species of living creatures in this universe. Among them eighty-four are the best; and among these eighty-four, thirty-two have been found useful for mankind in this world.

Different kinds of postures. The thirty-two Asanas that give perfection in this mortal world are the following:

1. Siddha (Perfect Posture)
2. Padma (lotus posture)
3. Bhadra (Gentle Posture)
4. Mukta (Free posture)
5. Vajra (Thunderbolt posture)
6. Svastika (Prosperous posture)

7. Simha (Lion posture)
8. Gomukha (Cowmouth posture)
9. Vira (Heroic posture)
10. Dhanus (Bow posture)
11. Mrta (Corpse posture)
12. Gupta (Hidden posture)
13. Matsya (Fish posture)
14. Matsyenda
15. Goraksa
16. Pascimottana
17. Utkata (Hazardous posture)
18. Samkata (Dangerous posture)
19. Mayura (Peacock posture)
20. Kukkuta (Cock posture)
21. Kurma (Tortoise posture)
22. Uttana Kurmaka
23. Uttana Manduka
24. Vrksa (tree posture)
25. Manduka (Frog Posture)
26. Garuda (Eagle posture)
27. Vrsa (Bull posture)
28. Salabha (Locust posture)
29. Makara (Dolphin posture)
30. Ustra (Camel posture)

31. Bhujanka (Snake Posture)

32. Yoga

The Siddhasana. The practitioner who has subdued his passions, having placed one heel at the anal aperture, should keep the other heel on the root of the generative organ; afterwards he should rest his chin upon the chest, and being quiet and straight, gaze at the spot between the two eyebrows. This is called the Siddhasana which leads to emancipation.

The Padmasana. Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmasana (or Lotus posture) and destroys all diseases.

The Bhadrasana. Place the heels crosswise under the testes attentively; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudra called Jalandhara. This is the Bhadrasana (or happy posture) which destroys all sorts of diseases.

The Muktasana. Place the left heel at the root of the

organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktasana. It gives Siddhi (perfection).

The Vajrayudhasana. Make the thighs tight like vajra and place the legs by the two sides of the anus. This is called the Vajrasana. It gives psychic powers to the Yogin.

The Svastikasana. Drawing the legs and thighs together and placing the feet between them, keeping the body in its easy condition and sitting straight, constitute the posture called the Svastikasana.

The Simhasana. The two heels to be placed under the scrotum contrariwise (i.e., left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, and the hands placed on the knees, mouth to be kept open; practising the Jalandhara mudra one should fix his gaze on the tip of the nose. This is the lion posture, the destroyer of all diseases.

The Gomukhasana. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and the mouth raised, and sitting equably. This is called the Gomukhasana, resembling the mouth of a cow.

The Virasana. One leg (the right foot to be placed on the other (left) thigh, and the other foot to be turned backwards, is called the Virasana (Hero-posture)

The Dhanurasana. Stretching the legs on the ground like a stick, and catching hold of (the toes of) the feet with the hands, and making the body like a bow, is called the Dhanurasana, or Bow posture.

The Mrtasana. Lying flat on the ground (on one's back) like a corpse is called the Mrtasana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

The Guptasana. Hide the two feet between the knees and thighs, and place the anus on the feet. This is known as the Guptasana (Hidden posture).

The Matsyasana. Make the Padmasana posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyasana (Fish-posture), the destroyer of diseases.

Matsyendrasana. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand and fix the gaze between the eyebrows. This is called the Matsyendra Posture.

Goraksasana. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched; the throat being contracted, let one fix the goze on the tip of the nose. This is called the Goraksasana. It gives success to the Yogins.

Pascimottanasana. Stretch the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Pascimottanasana.

Utkatasana. Let the toes touch the ground, and the heels be raised in the air; place the anus on the heels; this is known as the Utkatasana.

Sankatasana. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankatasana.

Mayurasana. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmasana. This is called the Mayurasana (Peacock-Posture). The Peacock-Posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like

Gulma and fever; such is this useful posture.

Kukkutasana. Sitting on the ground, cross the legs in the Padmasana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cock-Posture.

Kurmasana. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-Posture.

Uttanakurmakasana. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttanakurmakasana.

The Mandukasana. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

Uttanamandukasana. Assume the frog-posture (as in verse 34) hold the head by the elbows, and stand up like a frog.

The Vrksasana. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground is called the Tree-posture.



The Garudasana. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuda-posture.

The Vrasana. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the bull-posture.

The Salabhasana. Lie on the ground face downward, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

The Makarasana. Lie on the ground face downward, the chest touching the earth, the two legs being stretched; catch the head with the two arms. This is Makarasana, the increaser of the bodily heat.

The Ustrasana, the Camel-posture. Lie on the ground face downward, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen.

The Bhujangasana, the Serpent-posture. Let the body from the navel downward to the toes, touch the ground, raise the head (the upper portion of the body) like a serpent. This

always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-goddess (the kundalini force) awakes. ( . . . )

The Yogasana. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture assumed by the Yogins when practicing Yoga.

On Mudras - Gheranda Said. There are twenty-five mudras, the practice of which gives success to the Yogins.

They are:

1. Maha-mudra
2. Nabho-mudra
3. Uddiyana
4. Jalandhara
5. Mulabandha
6. Mahabandha
7. Mahavedha
8. Khecari
9. Viparitakarani
10. Yoni
11. Vajroli
12. Sakticalani
13. Tadagi

14. Manduki
15. Sambhavi
16. Pancadharana (five dharanas)
21. Asvini
22. Pasini
23. Kaki
24. Matangi, and
25. Bhujangini

The Advantages of Practicing Mudras. Mahesvara, when addressing his consort, has recited the advantages of Mudras in these words: "O Devi! I have told you all the Mudras; their knowledge leads to adeptship. It should not be taught indiscriminately to everyone. This gives happiness to the Yogins, and is not to be easily attained by the maruts (gods of air) even." ( )

Maha-Mudra. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the toes by the hands; contract the throat (not exhaling), and fix the gaze between the eye-brows. This is called Maha-Mudra by the wise. ( )

Its Benefits. The practice of Maha-mudra cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever, in fact, it cures all

diseases. ( )

Nabho-Mudra. In whatever business a Yogin may be engaged, wherever he may be, let him always keep his tongue turned upwards (toward the soft palate), and restrain the breath. This is called Nabho-mudra; it destroys the diseases of the Yogins. ( )

Uddiyana Bandha. Contract the bowels equally above and below the navel toward the back, so that the abdominal viscera may touch the back. He who practices this Uddiyana (Flying up), by this process, is instantly forced up into the Susumna and flies (moves) constantly therein only. ( )

Of all Bandhas, this is the best. The complete practice of this makes emancipation easy. ( )

Jalandhara. Contracting the throat, place the chin on the chest. This is called Jalandhara. By this Bandha the sixteen Adharas are closed. This Maha-mudra destroys death. ( )

Its Benefits. This success-giving Jalandhara when practiced well for six months, the man becomes an adept without doubt. ( )

Mulabandha. Press with the heel of the left foot the

region between the anus and the scrotum, and contract the rectum; carefully press the intestines near the navel on the spine; and put the right heel on the organ of generation or pubes. This is called Mulabandha, destroyer of decay. (

Its Benefits. The person who desires to cross the ocean of Samsara, let him go to a retired place, and practice in secrecy this mudra. By the practice of it, the Vayu (Prana) is controlled undoubtedly; let one silently practice this, without laziness, and with care. (

Mahabandha. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between the anus and the Scrotum): restrain the breath by Jalandhara. This is called Mahabandha. (

Its Benefits. The Mahabandha is the Greatest Bandha; it destroys decay and death; by virtue of this Bandha a man accomplishes all his desires. (

Mahavedha. As the beauty, youth and charms of women are in vain without men, so are Mulabandha and Mahabandha without Mahavedha. Sit first in Mahabandha posture, then restrain breath by Uddana Kumbhaka. This is called Mahavedha,

the giver of success to the Yogins. Its benefits: The Yogin who daily practises Mahabandha and Mulabandha, accompanied with Mahavedha, is the best of the Yogins. For him there is no fear of death, and decay does not approach him: this Vedha should be kept carefully secret by the Yogins.

Khecari Mudra. Cut the lower tendon of the tongue, and move the tongue constantly; rub it with fresh butter and draw it out (to lengthen it) with an iron instrument.

N.B. This is the preliminary to Khecari Mudra. Its object is to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. I saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it so that the cut portion might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

By practising this always, the tongue becomes long, and when it reaches the space between the eyebrows, then the Khecari is accomplished.

The Gheranda Samhita. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the eyebrows. This is called Khecari. Its benefits: By this practice there is neither fainting nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

The body cannot be burned by fire, nor dried up by air, nor wetted by water, nor bitten by snakes. The body becomes beautiful; Samadhi is verily attained, and the tongue touching the holes in the roof (of the mouth) obtains various juices (it drinks nectar); Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then curds, then of whey, then of honey, then of palm juice, and lastly, arises the taste of nectar.

Viparitakaran. The sun (the solar Nadi or plexus) dwells at the root of the navel, and the moon at the root of the palate; as the sun eats up the nectar man becomes subject to death. The process by which the sun is brought

upward and the moon carried downward is called Viparitakarani. It is a sacred Mudra in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparitakarani. Its benefits: By the constant practice of this mudra, decay and death are destroyed. He becomes an adept, and does not perish even at pralaya.

Yonimudra. Sitting in Siddhasana, close the ears with the thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the ring-fingers, and the lower lip with the little fingers. Draw in the Prana-Vayu by Kaki-mudra (as in verse 86) and join it with the Apana-Vayu: contemplating the six cakras in their order, let the wise one awaken the sleeping serpent goddess Kundalini, by repeating the mantra Hum and Hamsa and raising the Sakti (Force-kundalini) with the jiva, place her at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Siva, let him think of the Supreme Bliss. Let him contemplate on the union of Siva (spirit) and Sakti (force or energy) in this world. Being himself all bliss, let him realise that he is the Brahman. This Yonimudra is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samadhi.



Its benefits: By the practice of this Mudra, one is never polluted by the sins of Killing a Brahmana, killing a foetus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudra. Let him therefore practise it, if he wishes for emancipation.

Vajroli Mudra. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Sakti, causes long life, and is called Vajroli by the sages. Its benefits: This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogins. By virtue of this Yoga, the Bindu-siddhi (retention of seed) is obtained, and when that siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practices this Mudra, he attains verily all perfections.

Sakticalani. The great goddess Kundalini, the energy of Self, atma-sakti (spiritual force), sleeps in the Muladhara (rectum); she has the form of a serpent having three coils and a half. So long as she is asleep in the body, the Jiva is mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

As by a key a door is opened, so by awakening the Kundalini by Hatha Yoga, the door of Brahman is unlocked.

Encircling the lins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Sakticalana.

One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kati-Sutra (a string worn round the lins).

Smear the body with ashes, sit in Siddhasana-posture, drawing the Prana-Vayu with the nostrils, forcibly join it with the Apana. Contract the rectum slowly by the Asvini Mudra, till the Vayu enters the Susumna, and manifests its presence. By restraining the breath by Kumbhaka in this way, the serpent Kundalini, feeling suffocated, awakes and rises upwards to the Brahmarandhra.

Without the Sakticalana, the Honi-Mudra is not complete or perfected; first the Calana should be practised, and then the Yoni-Mudra.

O Canda-Kapali! thus have I taught thee the Sakticalana. Preserve it with care and practise it daily.

It benefits: This mudra should be kept carefully concealed. It destroys decay and death. Therefore the yogin, desirous of perfection, should practise it.

The Yogin who practises this daily, acquires adeptship, attains Vighraha-siddhi and all his diseases are cured.

Tadagi-Mudra. Make the abdomen look quite hollow just like a tank. This is Tadagi (Tank) Mudra, destroyer of decay and death.

Manduki-Mudra. Closing the mouth, move the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus). This is Frog-mudra. Its benefits: The body never sickens nor becomes old, and it retains perpetual youth; the hair of him who practises this never grows grey.

Sambhavi-Mudra. Fixing the gaze between the eyebrows, behold the Self-existent. This is Sambhavi, secret in all the Tantras. Its benefits: The Vedas, the scriptures, the Puranas are like public women, but this Sambhavi should be guarded as if it were a lady of a respectable family.

He who knows the Sambhavi, is like the Adinatha, he is Narayana, he is Brahma, the Creator.

Maheśvara has said, "Truly, truly, and again truly, he who knows the Sambhavi is Brahman. There is no doubt of this."

The Five Dharana-Mudras. The Sambhavi has been explained; hear now the five Dharanas. Learning these five Dharanas, what cannot be accomplished in this world?

By this human body one can visit and revisit

Svargaloka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of moving in the air.

These five Dharanas are:

1. Parthivi (Earthly)
2. Ambhasi (watery)
3. Vayvi (Aerial)
4. Agneyi (Fiery)
5. Akasi (Ethereal)

Parthivi. The Prithivi-Tattva has the colour of orpiment (yellow) the letter (la) a secret symbol or seed, its form is four-sided, and Brahma, its presiding deity. Place this Tattva in the heart, and fix by Kumbhaka the Prana-Vayus and the Citta there for the period of five ghatikas (two and one half hours). This is called Adhodharana. By this, one conquers the Earth, and no earthy-elements can injure him; and it causes steadiness. Its benefits: He who practises daily this dharana, becomes like the conqueror of Death; as an Adept he walks this earth.

Ambhasi. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter (va) is the seed of this ambrosial element, and Visnu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prana with the Citta

(consciousness), for five ghatikas, practising Kumbhaka. This is Watery Dharana; it is the destroyer of all sorrows. Water cannot injure him who practises this. Its benefits: The Ambhasi is a great mudra; the Yogin who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

Agney. The Fire-tattva is situated at the navel, its colour is red like the Indra-gopa insect, its form is triangular, its seed is (ra), its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prana along with the Citta on this Tattva for five ghatikas. This is called, Fire-dharana, destroyed of the fear of dreadful death, and fire cannot injure him. Its benefits: Even if the practitioner is thrown into burning fire, by virtue of this Mudra he remains alive, without fear of death.

Vayavi. The Air-tattva is black as unguent for the eyes (collirium), the letter (ya) is its seed, and Isvara its presiding deity. This Tattva is full of Sattva quality. Fix the Prana and the Citta for five ghatikas on this Tattva. This is Vayavi-dharana. By this, the practitioner walks in the air. Its benefits: This great Mudra destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should

not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Canda! this is verily the truth.

Akasi Dharana. The Akasa-tattva has the colour of pure sea-water (ha) is its seed, its presiding deity is Sadasiva. Fix the Prana along with Citta for five ghatikas in this tattva. This is Etherdharana. It opens the gates of emancipation. Its benefits: He who knows this Dharana is the real Yogin. Death and old age do not approach him, nor does he perish at the Pralaya.

Asvini-Mudra. Contract and dilate the anal aperture again and again, this is called Asvini-mudra. It awakens the Sakti (Kundalini).

This Asvini is a great mudra; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

Pasini-Mudra. Throw the two legs on the neck towards the back, holding them strongly together like a Pasa (a noose). This is called Pasini-mudra; it awakens the Sakti (Kundalini). Its benefits: This grand Mudra gives strength and nourishment. It should be practised with care by those who desire success.

Kaki-Mudra. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kaki (crow) mudra, destroyer of all diseases.

Its benefits: The Kaki-mudra is a great Mudra, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

Matangini-Mudra. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through (the mouth and expel it through) the nostrils. Let one repeat this again and again. This is called Elephant-mudra, destroyer of decay and death. Its benefits: In a solitary place, free from human intrusion, should one practise with fixed attention, this Elephant-mudra; by so doing, he becomes strong like the elephant. Wherever he may be, by this process the Yogin enjoys great pleasure; therefore this mudra should be practised with great care.

Bhujangini-Mudra. Extending the face a little forward, let him drink (draw in) air through the gullet; this is called Serpent-mudra, destroyer of decay and death. Its benefits: This Serpent-mudra quickly destroys all stomach diseases, especially indigestion, dyspepsia, etc.

The benefits of Mudras. O Canda-Kapali! thus have I recited to thee the chapter on Mudras. This is beloved of all adepts, and destroys decay and death.

This should not be taught indiscriminately, nor to a

wicked person, nor to one devoid of faith; this secret should be preserved with great care; it is difficult to be attained even by the Devas.

These Mudras which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

These Mudras destroy all diseases. They increase the gastric fire of him who practises them daily.

To him death niver comes, nor decay; there is no fear to him from fire and water, nor from air.

Cough, asthma, enlargement of the spleen, leprosy, phlegm-diseases of twenty sorts, are verily destroyed by the practice of these Mudras.

O Canda! What more shall I tell thee" In short, there is nothing in this world like the Mudras for giving quick success.



## CHAPTER XI

### PRATYAHARA, OR RESTRAINING THE MIND

Gheranda Said. Now I shall tell thee, Pratyahara-Yoga the best. By its knowledge, all the passions like lust, etc., are destroyed.

Let one bring the Citta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

Praise or censure; good speech or bad speech; let one withdraw his mind from all these and bring it under the control of the Self.

From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw it from that, and bring it under the control of his Self.

From sweet or acid tastes, from bitter or astringent tastes, by whatever tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.

### PRANAYAMA, OR RESTRAINT OF BREATH

Gheranda Said. Now I shall tell the rules of Pranayama or regulation of breath. By its practice a man becomes godlike. (Four things are necessary in practicing Pranayama.) First, a good place; second, a

suitable time; third, moderate food; and, lastly, the purification of the nadis (Nerve vessels of the Body).

Place. The practice of Yoga should not be attempted in a far-off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he does not achieve success.

In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low; let it be free from insects. It should be completely smeared over with cow dung. In a hut thus built and situated in such a hidden place, let him practice Pranayama.

Time. The practice of Yoga should not be commenced in these four seasons out of six: hemanta (winter) sisira

(cold), grisma (hot), varsa (rainy). If one begins in these seasons, one will contract diseases.

The practice of Yoga should be commenced by a beginner in the spring (vasanta); and autumn (sarad). By so doing, he attains success; and verily he does not become liable to disease.

The six seasons occur in their order in the twelve months beginning with Caitra and ending with Phalguna; two months being occupied by each season. But each season is experienced for four months, beginning with Magha and ending with Phalguna.

#### SIX SEASONS

Vasanta or Spring	-	March, April
Grisma or Summer	-	May, June
Varsa or Rainy	-	July, August
Sarad or Autumn	-	September, October
Hemanta or Winter	-	November, December
Sisira or Cold	-	January, February

#### THE EXPERIENCING OF SEASONS

Now I shall tell thee the experiencing of seasons.

They are as follows:

January to April

March to June

June        to September  
 August     to November  
 October    to January  
 November   to February

The practice of Yoga should be commenced either in Vasanta (spring) or Sarad ( autumn). For in these seasons success is attained without much trouble.

Moderation of Diet. He who practices Yoga without moderation of diet incurs various diseases, and obtains no success. A Yogin should eat rice, barley (bread) or wheaten bread. He may eat Mudga beans (*Phaseolus mungo*), Masa beans (*Phaseolus radiatus*), gram, etc. These should be clean, white and free from chaff. A Yogin may eat patola (a kind of cucumber, jack-fruit, manakacu (*Arum Colocasia*), Kakkola (a kind of berry), the jujube, the bonduc nut (*bonducella guilandina*), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., rddi, etc.).

Pure, sweet and cooling food should be eaten to fill half the stomach; eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation of diet.

Half the stomach should be filled with food, one quarter with water; and one quarter should be kept empty

for practicing pranayama.

In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palnuts, and overripe jack-fruit.

So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (*feronia elephantum*), kanta-bilva and palasa (*Butea frondosa*).

So also kadamba (*Nauclea cadamba*), jambira (citron), bimba, lakuce (a kind of bread fruit tree), onions, lotus, Kamaranga, piyala (*Buchanania latifolia*), hingu (*assafoetida*), salmali, kemuka.

A beginner should avoid much traveling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date sugar, etc., as well as ripe plantain, cocoa-nut, pomegranate, dates, lavani fruit, amlaki (*myrobalans*), and everything containing acid juices.

But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogin may eat while practicing Yoga.

Easily digestible, agreeable and cooling foods which nourish the elements of the body, a Yogin may eat according to his desire.

But a Yogin should avoid hard (not easily digestable), sinful or putrid, very hot or very stale, as well as very cooling or very much exciting food.

He should avoid early (morning, before sunrise) baths, fasting, etc., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for three hours.

Regulating his life in this way, let him practice Pranayama. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.

Sitting in the Padmasana posture, and performing the adoration of the Guru, etc., as taught by the Teacher, let him perform purification of Nadis for success in Pranayama.

Contemplating on Vayu-Bija (i.e.), full of energy and of a smoke-color, let him draw in breath by the left nostril, repeating the Bija sixteen times. This is Puraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty two times.

The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prthivi-Tattva

with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bija let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the Mantra, and then expel it by the left nostril for a period of thirty-two repetitions of the Mantra.

Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bija sixteen times; let him retain it by repeating the Bija sixty-four times, in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body and purifies them. Thus contemplating, let him exhale repeating thirty-two times the Prthiv Bija lam.

By these three Pranayamas the nadis are purified. Then sitting firmly in a posture, let him begin regular Pranayama.

#### KINDS OF KUMBHAKA

The Kumbhakas or retentions of breath are of eight sorts: Sahita, Surya-bheda, Ujjayi, Sitali, Bhastrika, Bhramard, Murccha and Kevali.

Sahita. First I shall tell thee the Sagarbha Pranayama. Sitting in Sukhasana posture, facing East or North,

let one contemplate or Brahma full of Bajas quality of a blood-red color, in the form of the letter.

Let the wise practitioner inhale by the left nostril, repeating sixteen times. Then before he begins retention (but at the end of inhalation) let him perform Uddiyanabandha.

Then let him retain breath by repeating sixty-four times, contemplating on Hari, of a black color and Sattva quality.

Then let him exhale the breath through the right nostril by repeating makara thirty-two times, contemplating Siva of a white color and a Tamas quality.

Then again inhale through Pingala (right nostril), retain by Kumbhaka, and exhale by Ida (left), in the method taught above, changing the nostrils alternately.

Let him practice, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle fingers. The nostrils to be closed so long as Kumbhaka is.

The Nigarbha (or simple or mantraless) Pranayama is performed without the repetition of Bija mantra; and the period of Puraka (inhalation or inspiration) Kumbhaka



(retention), and Recaka (expiration), may be extended from one to hundred matras.

The best is twenty Matras; i.e., Puraka twenty seconds, Kumbhaka eighty, and Recaka forty seconds. The sixteen matras is middling, i.e., sixteen, sixty-four and thirty-two. The twelve matras is the lowest, i.e., twelve, forty-eight, twenty-four. Thus the Pranayama is of three sorts.

By Pranayama is attained the power of levitation (Khecari Sakti), by Pranayama diseases are cured, by Pranayama the Sakti (spiritual energy) is awakened, by Pranayama is obtained the calmness of mind and exaltation of mental powers (clairvoyance, etc.); by this, mind becomes full of bliss; verily the practitioner of Pranayama is happy.

Gheranda Said. I have told thee the Sakita Kumbhaka. Now hear the Suryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jalandhara Mudra. Let the Kumbhaka be kept up until the perspiration bursts out from the tips of the nails and the roots of the hair.

The Vayus. The Vayus are ten, namely, Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krkara, Devadatta and Dhananjaya.

Their seats. The Prana moves always in the heart; the Apana in the sphere of anus; the Samana in the navel region; the Udana in the throat; and the Vyana pervades the whole body. These are the five principal Vayus, known as Pranadi. They belong to the Inner body. The Nagadi five Vayus belong to the Outer body.

I now tell thee the seats of these five external Vayus. The Naga-Vayu performs the function of belching; the Kurma opens the eyelids; the Krkara causes sneezing; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.

The Naga-Vayu gives rise to consciousness, the Kurma causes vision, the Krkara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body even for a minute.

Let him raise all these Vayus, which are separated by the Suryanadi, from the root of the navel; then exhale by the Ida-nadi, slowly with confidence and with unbroken, continuous force. Let him again inhale through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. (In this process, the air is always inspired through the Surya-nadi. Its benefits: The Suryabheda Kumbhaka destroys decay and death, awakens the Kundali sakti, increases the bodily fire. O Canda! thus have I taught thee the Suryabheda Kumbhaka.

Ujjayi. Close the mouth, draw in the external air by both the nostrils, and pull the internal air from the lungs and throat; retain them in the mouth.

Then having washed the mouth (expelled the air through mouth) perform Jalandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.

All works are accomplished by Ujjayi Kumbhaka. He is never attacked by phlegm-diseases, or nerve-diseases, or indigestion, or dysentery, or consumption, or cough; or fever or (enlarged) spleen. Let a man perform Ujjayi to destroy decay and death.

Sitali. Draw in the air through the mouth (with the lips contracted and tongue thrown out), and fill the stomach slowly. Retain it there for a short time. Then exhale it through both the nostrils.

Let the Yogin always practise the Sitali Kumbhaka, giver of bliss; by so doing, he will be free from indigestion, phlegm and bilious disorders.

Bhastrika (Bellow). As the bellows of the ironsmith constantly dilate and contract, similarly let him slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows).

Having thus inspired and expired quickly twenty times, let him perform Kumbhaka; then let him expel it by the previous

method. Let the wise one perform this Bhastrika (bellows like) Kumbhaka thrice; he will never suffer from any disease and will be always healthy.

Bhramari (or beetle-droning Kumbhaka). At past midnight, in a place where there are no sounds of any animals to be heard, let the Yogin practise Puraka and Kumbhaka, closing the ears by the hands.

He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a flute, then that of a thunder, then that of a drum, then that of a bettle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mrdanga, military drums, and dundubhi.

Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anahata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Visnu (parama-pada). By success in this Bhramari Kumbhaka one gets success in Samadhi.

Murccha. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the

Atman, the bliss of Yoga is certainly obtained.

Kevali. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham". These two sounds make (so'ham "I am He") or (hamsah "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations (that is, fifteen respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapa gayattri.

This Ajapa-japa is performed in three places, i.e., in the Muladhara (the space between the anus and membranum virile), in the Anahata lotus (heart) and in the Ajna lotus (the space where the nostrils unite).

This body is ninety-six digits long (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (fifteen inches); in walking, it is twenty-four digits (eighteen inches); in sleep, it is thirty digits (twenty two and one half inches); in copulation it is thirty-six digits (twenty seven inches), and in taking physical exercise, it is more than that.

By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase

of life; and by increasing the current, there is decrease of life.

So long as breath remains in the body there is no death. When the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

All Jivas are constantly and unconsciously reciting this Ajapa Mantra, only for a fixed number of times every day. But a Yogin should recite this consciously and counting the numbers. By doubling the number of Ajapa (i.e., by thirty respirations per minute), the state of Manonmani (fixedness of mind) is attained. There are no regular Recaka and Puraka in this process. It is only (kevala) Kumbhaka.

By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

This Kevali should be performed eight times a day, once every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

So long as success is not obtained in Kevali, he should increase the length of Ajapa japa every day, one to five times. He who knows Pranayama and Kevali is the real

Yogin. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?

Dhyana-Yoga. Gheranda Said. The Dhyana or contemplation is of three sorts: gross, luminous and subtle. When a particular figure (such as one's Guru or Deity) is contemplated on, it is Sthula or gross contemplation. When Brahman or Prakrti is contemplated on as a mass of light, it is called Jyotis-contemplation. When Brahman as Bindu (point) and Kundali force is contemplated on, it is Suksma or Subtle contemplation.

Sthula Dhyana. (Having close the eyes), let him contemplate that there is a sea of nectar in the region of his heart: that in the midst of that sea an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, Kadamba trees, laden with sweet flowers; that, next to those trees, like a rampart, a row of flowering trees, such as malati, mallika, jati, kesara, campaka, parijata and padma, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogin imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Beetles are humming there and cuckoos singing. Beneath that tree,



let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthula Dhyana.

Another Process. Let the Yogin imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named (ha, sa, ksa, ma, la, va, ra, yum, ha, sa, kha, phrem). In the pericarp of this smaller lotus there are three lines forming a triangle (a, ka, tha): having three angles called (ha, la, ksa): and in the middle of this triangle, there is the Pranava Om.

Then let him contemplate that in that there is a beautiful seat having Nada and Bindu. On that seat there are two swans, and a pair of wooden sandals.

There let him contemplate his Guru Deva, having two arms and three eyes, and dressed in pure white, anointed with white sandal-paste, wearing garlands of white flowers; to the left of whom stands Sakti of blood-red colour. By thus contemplating the Guru, the Sthula Dhyana is attained.



Jyotirdhyana. Gheranda Said. I have told thee the Sthula Dhyana; listen now to the contemplation of Light, by which the Yogin attains success and sees his Self.

In the Muladhara is kundalini of the form of a serpent. The Jivatman is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahman. This is the Tejodhyana or Jyotirdhyana.

Another Process. In the middle of the eyebrows, above the Manas, there is the Light of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

Suksma Dhyana. Gheranda Said. O Canda! thou hast heard the Tejodhyana, listen now to the Suksma Dhyana. When by a great good fortune, the kundali is awakened, it joins with the Atman and leaves the body through the portals of the eyes; and enjoys itself by walking in the royal road. It cannot be seen on account of its subtleness and great changeability.

The Yogin, however, attains this success by performing Sambhavi Mudra, i.e., by gazing fixedly at space without winking. (Then he will see his Suksma Sarira.) This is called Suksma Dhyana, difficult to be attained even by the Devas, as it is a great mystery.

The contemplation on Light is a hundred times superior to contemplation on Form; and a hundred thousand times superior to Tejodhyana is the contemplation on the Suksma.

O Canda! thus have I told thee Dhyana Yoga -- a most precious knowledge; for, by it, there is direct perception of the Self. Hence Dhyana is belauded.

Samadhi Yoga. Gheranda Said. The Samadhi is a great Yoga; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

That Yogin quickly attains this most beautiful practice of Samadhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self; and whose mind (manas) awakens to intelligence from day to day.

Separate the Manas from the body, and unite it with the Paramatman. This is known as Samadhi or Mukti, liberation from all states of consciousness.

I am Brahman, I am nothing else, verily am I Brahman, I am not participator of sorrow, I am Existence, Intelligence and Bliss; always free, and one with Brahman

The Samadhi is four fold, ie., Dhyana, Nada, Rasananda, and Laya respectively accomplished by Sambhavi Mudra, Khecari Mudra, Bhramari Mudra and Yoni-Mudra. The Bhakti-Yoga Samadhi is fifth, and Raja-Yoga Samadhi, attained through Manomurccha Kumbhaka, is the sixth form of Samadhi.

Dhyana-Yoga Samadhi. Performing the Sambhavi Mudra perceive the Atman. Having seen once the Brahman in a Bindu

(point of light), fix the mind on that point.

Bring the Atman in Kha (Ether), bring the Kha (Ether or Space) in the Atman. Thus seeing the Atman full of Kha (Space or Brahman), nothing will obstruct him. Being full of perpetual bliss, the man enters Samadhi (Trance or Ecstasy).

Nada-Yoga Samadhi. Turn the tongue upwards, (closing the wind-passages), by performing the Khecari Mudra; by so doing, Samadhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

Rasananda-Yoga Samadhi. Let him perform the Bhramari Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, when a buzzing sound like that of a beetle rises. Let him carry the Manas and place it in the center of this sound of beetle-humming. By so doing, there will be Samadhi and by this, knowledge of so'ham (I am He) arises, and a great happiness takes place.

Laya-Siddhi-Yoga Samadhi. Performing the Oni-Mudra let him imagine that he is Sakti, and with this feeling enjoy the bliss of Paramatman (and that both have been united in one). By this he becomes full of bliss, and realizes aham Brahma, 'I am Brahman'. This conduces to Advaita Samadhi.

Bhakti-Yoga Samadhi. Let him contemplate within his

heart his special Deity; let him be full of ecstasy by such contemplation, let him, with thrill, shed tears of happiness, and by so doing he will become entranced. This leads to Samadhi and Manonmani.

Raja-Yoga Samadhi. Performing Manomurccha Kumbhaka, unite the Manas with the Atman. By this Union is obtained Raja-Yoga Samadhi.

Praise of Samadhi. O Canda! thus have I told thee about Samadhi which leads to emancipation. Raja-Yoga Samadhi, Unmani, Sahajavastha are all synonyms, and mean the Union of Manas with Atman.

Visnu is in water, Visnu is in the earth, Visnu is on the peak of the mountain; Visnu is in the midst of the volcanic fires and flames; the whole universe is full of Visnu.

All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, oceans and mountains -- all, know ye to be Brahman. See them all in Atman.

The Atman confined in the body is Caitanya or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

Thus is Samadhi obtained free from all desires. Free

from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samadhi.

Siva has revealed many Tattvas, such as Laya Amrta, etc., of them, I have told thee an abstract, leading to emancipation.

O Canda! thus have I told thee of Samadhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.<sup>55</sup>

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<sup>55</sup>Vasu, op. cit. pp. 1-132

## CHAPTER XII

### SUMMARY

Yoga is a physical and mental equilibrium, brought about by placing an individual voluntarily in the frame of physical and mental discipline and order where all physical as well as all mental aspects are fused together in complete unity, focused toward the attainment of Ultimate Reality and Liberation.

In the pursuit of this yogic practice, one develops unique inner and outer qualities of his True Self while bringing about harmonious self-development.

The physical and mental discipline and unique union consist in the direction of attention exclusively upon any object with a view to the identification of consciousness with the object. The object of attention ought to be, but need not be, spiritual attention.

The material is freely used from the book, "Gheranda Samhita" for Chapters X and XI of this thesis. The authenticity of taking this material is due to the scarcity of obtaining the above book, and also to establish and present the comparative basis for Chapters I through IX on one hand, and Chapters X and XI on the other of this thesis.

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