UNIT 4 : INTRODUCTION TO HATHAYOGA PRADIPIKA

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4.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- learn about Hathayoga Pradipika-a very important text on Hathayoga.
- learn about the relation between between Rajayoga and Hathayoga
- learn about the importance of Hathayoga
- learn about the tradition of Hathayoga
- learn about the factors leading to success in yoga and the obstacles in the path of yoga
- learn about the different *asanas* and *pranayama*
- learn about *mitahar* and food habits of a yogi
- learn about *Kumbhak*-its classification and the different forms of *Shatkriya*
- learn about *Kundalini shakti* and the importance of *Susumna Nadi*
- get elaborate knowledge on *Dashamudra*
- get knowledge about the process of *Samadhi*
- get knowledge of *Nadanusandhan.*

4.2 INTRODUCTION

The Hatha Yoga Pradipika of Svatmarama is one of the most important yoga texts. It was composed by Svatmaram in the middle of the fourteenth century. It is a text which mainly expounds Hatha-Yoga as a means to Raja Yoga while laying special importance on the tradition of Hatha Yoga. It is comprised of 38 stanzas organized into four chapters. These chapters discuss in details about topics like Hathayoga tradition, Yama-Niyama, hurdles and favourable conditions of yoga, Asana, Pranayama, Shatkarma, *Kumbhak*, Arousal of *Kundalini shakti*, Importance of Susumna Nadi, 10 mudras, Samadhi, Nadanusandhan etc. After completion of this chapter a student will have clear idea about the importance of Hathayoga.

4.3 HATHAYOGA PRADIPIKA- A BRIEF INTRODUCTION

The Hatha Yoga Pradipika is a classical manual on Hatha yoga. It is said to be written in the 15th century in Sanskrit by Swami Swatmarama. The word Hatha means willpower, perseverance, resoluteness etc . Hatha Yoga is sometimes understood as Yoga which involves tremendous will power and determination. But the more appropriate meaning of Hatha Yoga comes from the two Vija mantras 'Ha' and 'tha'. 'Ha' means the sun, 'Tha' means the moon. So Hatha Yoga is the balancing of these two energy systems in the human body. Its practice leads to the union of Prakriti and Purush, Mind and soul, sun and moon, pran and apana.

'*Eten hathasabdobachyayoha suryachandrakyayoh pranapanyoroikya lakshanam pranayamo hathayogo iti hathayogasyalakshan shidham'- Bhrahmananda Tika1/1*

4.5 IMPORTANCE OF HATHAYOGA AND ITS SECRECY

In Indian yoga tradition, Hathayoga has special importance. It is believed that Hathayoga is the remedy for all kinds of pains in life and also the basis for all different kinds of yoga.

'Ashesh tapatptanang samashraymatho hatha, asheshyoga jukta namadharkamatho hatha' 1/10

According to Swatmarama, Pain is of three types: adhyatmik, 'spiritual,' adhidaivik, 'natural/environmental,' and adhibhautik, 'physical.' Adhyatmik tapa is that which comes from living without realization of the inner being, and it is essential so that we strive for a purer experience. Pain brought by natural circumstances is also unavoidable. The course of nature always brings some climatic or geological imbalance such as flood, drought, earth tremors, winds, storms, etc. which affect the balance of the body's functions, and generally disturb the normal functioning of life. Business is affected, crop growth is affected and so are many things. Thirdly, there is physical suffering. Nature continually tests the body, sometimes by an imbalance of bacteria, sometimes by accidents, or sometimes by mental and emotional shocks. Therefore, it is essential that the hatha yogi prepares himself, not only physically, but also mentally, emotionally and psychically, in such a way that he can remain unaffected by these three types of external tempering. The body and mind should be structured in such a way that they remain unaffected by the mundane circumstances of worldly events. In this way the body/mind becomes like a tortoise which can extend its limbs when necessary or retreat into the protection of its hard covering shell when threatened. The limbs are symbolic of the external senses, which should be externalized when necessary, but which, at our command, can be internalized and unaffected by the external happenings of the world. To perfect this condition, Swatmarama advises us to practice hatha yoga because this will enable such strength and control of the body and mind.

The importance of Hatha yoga is unimaginable. Therefore he says that this knowledge should be kept to oneself. Whatever a sadhaka gains or achieves during the period of sadhana should be a private affair. He says that Hatha yoga is the greatest secret of the yogis who wish to attain perfection (siddhi). Indeed, to be fruitful, it must be kept secret; revealed it becomes powerless.

'Hathavidya parang gopya yogina siddhimisshata
Bhavedwirjyavati gupta nibirya tu prakashita' (1/11)

This is a purely logical and scientific process. When you have a small light burning in a room at night, the whole room is illumined. If you take your little light outside into the vast, open space, the light is engulfed by the night and absorbed in the darkness. The same principle applies to the power gained through your sadhana. The power may enlighten your own consciousness, but displayed and dissipated in the magnitude of the outside world, it loses strength.

Thus one who has attained control over his senses, desires to attain liberation, is free from all faults and most importantly is able to keep his knowledge a secret should be given the knowledge of Hatha Yoga.

4.6 LINEAGE OF HATHA YOGA

In the HathaYoga Pradipika, a total of 34 Yogis have been mentioned. They are-

1. Sri Adinath (Shiva),
2. Matsyendranatha,
3. Shahara,
4. Anandabhairava,
5. Chaurangi,
6. Mina,
7. Goraksha,
8. Virupaksha,
9. Bileshaya,
10. Manthana,
11. Bhairava,
12. Siddhi,
13. Buddha,
14. Ranthadi,
15. Korantaka,
16. Surananda,
17. Siddhipada,
18. Charapati,
19. Kaneri,

20. Pujyapada,
21. Nityanath,
22. Niranjan,
23. Kapali,
24. Bindunath,
25. Kakachandishwara,
26. Allama,
27. Prabhudeva,
28. Ghodacholi,
29. Tintini,
30. Bhanuki,
31. Naradeva,
32. Khanda and
33. Kapalika.

Shiva/Mahadeva has been named as the first Hatha yog. In the Brahmananda Tika the Nath community of Yogis have been said to have evolved From Lord SAhiva. Here Matsyendranath has been named as the disciple of Adinath. After Matsyendranath, many other hathayogis like Shavar, Ananda Bhairav etc have been named. Therefore it can be said that the tradition of Hatha yoga evolved out of Lord Shiva and was carried on by several other Hatha Yogis.

4.7 SUITABLE PLACE OF PRACTICING HATHA YOGA

Here Yogi Swatmarama has outlined the ideal situation for hatha yoga sadhana and the location of the hermitage the sadhaka should establish.

It is recommended to practice

- in an area of one and a half meters,
- Where there are no surrounding objects like stones, fire, water, disturbances of all kinds which may cause physical affliction.
- In a country where justice is properly administered
- Where good people live
- And food is readily available

Swatmarama is saying that the hermitage should be simple, clean and very natural.

- It should have a small door
- It should be without windows, holes or cracks
- Free from insects, rats and other pests
- It should be 'neither too high nor too low
- Should be disinfected with cow dung everyday
- It must be spotlessly clean
- It must be free from mosquitoes and flies
- There must an open platform with a thatched roof on the hermitage
- There must be a well the vicinity of the hermitage.
- There must be a surrounding wall around the hermitage that would serve the purpose of keeping out unwanted predators, particularly wild animals. Thus a peaceful atmosphere can be maintained.

Therefore, a sadhaka should try to live as simply and as self-sufficiently as possible. His possessions should be kept to a minimum and his surroundings should always remain uncluttered and clean. Thereby he will have fewer mental distractions and worries and all his energy can be directed towards spiritual unfoldment.

4.8 OBSTACLES IN THE PATH OF YOGA

Haatha Yoga Pradipika has mentioned about certain obstacles in the path of Yoga. They are

- Overeating-makes the body sluggish and the mind dull
- Exertion- The hatha yogi has to conserve and build up his store of energy for spiritual purposes and should not waste it in performing any unnecessary physical or mental feats
- Talkativeness- Too much talking dissipates vital energy and wastes time which could be better spent in awakening the inner awareness.
- Adhering to rules- Adhering to rules makes one 'narrow minded.' Yoga is meant to expand the consciousness, not to limit it. A yogi should have a free and open mind.
- being in the company of common people- Gossiping with people who

have low morals, base consciousness and sensuous desires cannot enlighten your soul, rather, their negative vibrations may influence you and

- Unsteadiness (wavering mind)- Unsteadiness means an imbalanced body metabolism, inability to hold one posture for a period of time, and a wavering mind. Obviously yoga cannot be achieved under these conditions.

4.9 FACTORS WHICH BRING SUCCESS IN YOGA

There are certain factors which help a Yogi attain success in yoga. These are-

- Enthusiasm- Yogi must have enthusiasm, zeal and a positive attitude every moment
- Perseverance- No matter what happens externally, rain, hail or shine, sadhana must be done regularly
- Discrimination- Everything a yogi does and every aspect of his life, including his diet, clothing, company, material necessities, conversations etc., should be conducive to sadhana
- unshakeable faith- absolute faith in the Guru is a must
- Courage- courage to face the inner visions and realizations as they dawn.
- Avoiding the company of common people- the less a yogi involve himself with people with lower aspiration, the more his inner knowledge can grow.

4.10 YAMA AND NIYAM

Hathayoga Pradipika and Gheranda Samhita are two very important text on hathayoga. In the Gheranda Samhita there is no mention of Yama-Niyama but in the Hathayoga Pradipika we find that the 1st chapter(Prathomopodesh) there is a discussion on Yama-Niyama. However, there is no clear mention about it being a part of hathayoga since asana is referred as the 1st limb of hathayoga. Hathayoga Pradipika is influenced by

Patanjal Yoga Sutra where yama-niyam are very important. Therefore, its given importance here too. However, unlike Yoga Sutra where we find 5 yama and 5 Niyama, in the Hathayoga Pradipika we find 10 yama and 10 niyama.

- **Yama**- There are 10 rules of conduct. They are
    1. Ahimsa-Non-violence,
    2. Satya-truth
    3. Astreya-non-stealing
    4. Brahmacharya-continence (being absorbed in a pure state of consciousness)
    5. Kshma-forgiveness
    6. Dhriti-endurance,
    7. Daya-compassion,
    8. Arjab-humility,
    9. Mitahar-moderate diet and
    10. Soucha- cleanliness

    'Aparigraha'-the 5th Yama of Patanjal Yoga Sutra is not included in the 10 yamas of Hatha Yoga Pradipika.
- **Niyam**- The 10 niyams or observances are
    1. Tapa-Penance (austerity)
    2. Santosh- Contentment
    3. Astikya-belief (faith) in the Supreme (God)
    4. Daan- charity
    5. Iswar pujan- worship of God
    6. Sidhanta bakya shravan- listening to the recitations of sacred scriptures
    7. Thri- modesty
    8. Mati- a discerning intellect
    9. Tapa-austerities (mantra repetition) and
    10. Hootam-sacrifice

    Among these 10 niyams, souch and swaydhyay of patanjali Yoga Sutras have not been included.



CHECK YOUR PROGRESS

Q 1: What is the meaning of the word Hatha?

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Q 2: Who is the writer of Hatha Yoga Pradipika? How many chapters and slokas are there in this text?

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Q 3: Name two famous practitioners of Hathayoga

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Q 4: Who first practiced Hathayoga?

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Q 5: Name two factors each of the factors facilitating and obstructing Yoga.

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Q 6: How many yama and niyamas are there in Hatha Yoga Pradipika?

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4.11 ASANA

The first limb of Yoga is considered to be Asana in Hatha Yoga Pradipika. According to Hathayoga Asana is a specific position which opens the energy channels and psychic centers. Hatha yoga is a process through which purification and control of the body take place by restructuring the pranic flows. The hatha yogis also found that by developing control of the body through asana, the mind is controlled. Therefore, asana practice is foremost in hatha yoga. When you practice asana, steadiness develops. Prana moves freely and there is less chance of disease occurring.

The yogic tradition says that in all total, there are eighty-four lakh of asanas. However it is impossible to describe all of them. In the Hatha Yoga Pradipika only 15 asanas have been discussed. They are as followes:

1. **The Svastikasana :** Having kept both the legs under both the thighs with the body straight; calmly sitting in this way is called Svastikasana.
2. **The Gomukhasana :** Placing the right ankle on the leftside and the left ankle on the right side, makes the Gomukhasana which appears like the face of a cow
3. **The Virasana :** Placing one foot on the thigh of the opposite side, so also the other foot on the opposite thigh, makes the Virasana.
4. **The *Kurmasan*a :** Placing the right ankle on the left side of the anus and the left ankle on the right side of it, make the *Kurmasan*a.
5. **The Kukkutasana :** Taking the posture of the Padmasana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes the Kukkutasana.
6. **The Uttana*Kurmasan*a :** Having assumed the Kukkutasana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back, touching the ground, it becomes Uttana *Kurmasan*a, which appears like a tortoise.
7. **The Dhanurasana :** Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanurasana.
8. **The Matsyasana :** Having placed the right foot at the root of the left thigh, grasping the toe with the right hand passing over the back, One should place the left foot at the root of the right thigh, and it should be grasped with the left hand passing behind the back.

   Benefits : (i) It increases gastric fire (2) It destroysthe group ofthemost deadly diseases (3) Its practice awakens the Kundalini (4) It makes the moon steady in men.
9. **The Pascimatanasana :** Having stretched the feet on the ground like a stick and grasping the toes of both the feet with both the hands, one should sit with his forehead resting on the thighs -it becomes the

Pascimatanasana

Benefits : (1) It carries the air from the front to the back part of the body i.e. to the Susumna, (2)It kindles gastric fire, (3) It reduces obesity and cures all diseases of men.

10. **The Mayurasana :** Placing both the palms on the ground and the navel on both the elbows, balancing thus, one should stretch his body backward like a stick - this is Mayurasana.

    Benefits : (1) It soon destroys all diseases (2) It removes abdominal diseases arising from irregularities ofphlegm, bile and wind (3) It digests unwholesome food taken in excess (4) It increases the gastric fire and destroys the most deadly poison

11. **The Savasana :** Lying down on the ground like a corpse; is called Savasana, which removes fatigue and gives rest to the mind.

12. **The Siddhasana :** Technique: — Press firmly the heel of the left foot against the perineum and the right heel above the male organ. With the chin pressing on the chest, sit calmly. Restrain the senses and gaze steadily the space between the eyebrows.

    Benefits : (1) It opens the door ofsalvation (2) It cleanses the impurities of 72,000 nadis Importance. This asana is also known as the Vajrasana, the Muktdsana or the Guptasana. Just as the importance of the temperance in food is among yamas, that of non-injuring among the niyamas, similarly, the Siddhasana is the chief of all the asanas. By practising this asanas simultaneously with contemplating on oneself and being temperance in food, the yogi, obtains success. Without knowing this asana, other postures are of no use, if success has been achieved in this asana, Prana vayu becomes calm and becomes restrained by Kevala *Kumbhak*a. By getting success in this posture, one gets Unmani state at once and three bandhas are accomplished by themselves

13. **The Padmasana :** Technique : Place the right foot on the left thigh and left foot on the right thigh. Grasp the toes with the hands crossed over the back. Press the chin against the chest, and gaze on the tip of the nose.

14. **The Singhasana :** Technique : Press the heels on both sides of the seam of perineum, so that the left heel touches the right side and the right heel touches the left - side of it. Place the hands on the thighs with stretched fingers. Keep the mouth open and the mind concentrated. Gaze on the tip of the nose. This effects the completion of the three bandhas
15. **The Bhadrasana :** Technique : Place the heels on either sides of the seam of the perineum, keeping the left heel on the left side and the right one on the right side. Hold the feet firmly joined to one another with both the hands.

4.12 MITAHAR

'*Brahmachari mitahari tyagi yogaparayanaha,*

Abdadudharbang bhavetsiddho natrakarya bisarana//'- 1/15

This means one who is brahmachari, takes moderate and pure food, is regular and intent on yoga and renounces attachment to sensual experience, becomes perfected (siddha) after a year.

This moderate food is termed as Mitahar. Mitahara is defined as agreeable and sweet food, leaving one fourth of the stomach free, and eaten as an offering to please Shiva.

'Sweet food' means satvik, fresh, pleasant tasting food, not particularly that which has extra sugar. Food which is disagreeable means that it is either bad tasting, poisonous to the system or not agreeable to one's metabolism. The stomach should never be overloaded; it should be half filled with food, one quarter with water and one quarter with air. Eating 'to please Shiva' means that when taking food the yogi should not feel that he is eating for himself. He should cultivate the attitude that he is nourishing the body for its maintenance so his consciousness can continue its process of enfoldment and spiritual evolution.

4.12.1 Diet of a Yogi

(*Katuamlatikhnalavanyosnoharitshaksoubiratailatilasarshapam adyamatsyana, ajadimangsodadhitakrukulalathakolapinya kahigulashunahudya pamathyamahu//) 1/59*

The foods which are prohibited for the yogi are: those which are bitter, sour, pungent, salty, heating, green vegetables (other than those ordained), sour gruel, oil, sesame and mustard, alcohol, fish, flesh foods, curds, buttermilk, horse gram, fruit of jujube, oil cakes, asafetida, onion and garlic.

(*Bhojanmahitang bidyatpunarshyonshokritang rukhyam, atilavanmamlayuktamkadashanashakyetkatang barjyam//) -1/60*

Also food that which is reheated after becoming cold, which is dry (devoid of natural oil), which is excessively salty or acidic, stale or has too many (mixed) vegetables, very hot chillis etc must be avoided by a yogi.

(*Godhumangshali javashashtikshobhonanyangkhirajyak and anavanitsitamadhuni, shungthipatolkaphaladikpanchashakang mudradidivyamudkangs ha jamindrapathyam//) 1/62*

The most conducive foods far the yogi are: good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar candy (crystallized sugar), honey, dry ginger, patola fruit (species of cucumber), five vegetables, mung and such pulses, and pure water

(*Pustang sumadhurang snigdhang gabyang dhatu prapushanam, Manobhilashitangyogyang yogi bhojanmasaret//' 1/ 63.*

The yogi should take nourishing and sweet food mixed with, ghee and milk; it should nourish the dhatus (basic body constituents) and be pleasing and suitable.

4.13 CONDITIONS AND CHARACTERISTICS OF SUCCESS IN HATHAYOGA

It is mentioned in the Hathayoga Pradeepika that regular practice of any yoga technique creates a pattern in the body and mind, and after many years of practice, perfection is attained, regardless of the initial circumstances. One should not be deterred from practicing yoga because of feeling physically inadequate. Whether young or old, very old, sick or feeble, one can attain perfection in all the yogas by practicing. Perfection results from practical application and can only come by training the body and refining the gross consciousness. Just by reading the shastras perfection in yoga will never be attained. Neither by wearing the garb of a siddha, nor by talking about it is perfection attained. Only through practical application does one become a siddha. This is the truth without a doubt.

When a yogi achieves success in hathayoga through continuous practice, certain signs of success are shown on the yogi's appearance. These signs are:

1. Slimness of the body
2. Cheerful face
3. Hearing of the mystical sound
4. Shining Eyes
5. Sense of wellness
6. Control over bindu
7. Increase in gastric fire
8. Purification of nadis

Asanas alleviate disease, pranayama removes sin and practice of pratyahar brings an end to mental ills of a yogi.



CHECK YOUR PROGRESS

Q 7: Name the asanas which are considered to be the most important by the Hatha yoga Pradipika?

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Q 8: Which asana is known as the Gorakshasan?

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Q 9: Give names of 2 recommended and 2 forbidden food for a yogi.

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Q 10: What is the single most condition for success in hathayoga?

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4.14 PRANAYAMA

The Hatha Yoga Pradipika has adviced to follow a certain set rule to achieve success. The rule is to first practice asana, then pranayama, then mudra and at last nadanusandhan. This is sure shot way to attain the goal of yoga.

Having practiced asana, and eating moderate food, a yogi should now practice the breath-control/ pranayama, as instructed by his Guru.To get steadiness of mind, a yogi should restrain the vital air because the vital air being disturbed, the mind becomes disturbed. So long the vital air stays in the body, it is called life and death consists in the passing out of the air. Therefore, it is necessary to restrain the breath. Moreover, to attain success in the non-mindedness state (Unmani avastha) the vital air should be passed through the middle channel, i.e. Susumna, which is not possible owing to the impurities of the nadis. So, when the whole system of nadis is cleaned a yogi becomes able to control the prana Therefore, pranayama should be performed daily with sativc buddhi in order to drive out the impurities of susumna. It is recommended that a yogi should perform pranayam 4 times a day- morning, afternoon, evening and midnight.

4.14.1 Benefits of Pranayam

Haathayoga Pradipika has discussed in length about the benefits of practicing pranayam. It has been said that practice of

pranayama brings stability to the breathing pattern and mind of a practitioner. Prana and mind are intricately linked. Fluctuation of one means fluctuation of the other. When either the mind or prana becomes balanced the other is steadied. By becoming aware of the nature of the breath and by restraining it, the whole system becomes controlled. When you retain the breath you are stopping nervous impulses in different parts of the body and harmonizing the brain wave patterns. In pranayama, it is the duration of breath retention which has to be increased. The longer the breath is held, the greater the gap between nervous impulses and their responses in the brain. When retention is held for a prolonged period, mental agitation is curtailed.

Also it is also believed in the Haathayoga Pradipika (HYP) that as long as the vayu (air and prana) remains in the body, that is called life. Death is when it leaves the body. Therefore, it is very important to retain vayu.

(*Javadvadho sthtito deheytavajivanmucchatey// maranangtasyanishkantatisthotu vayung nirudhayet//)2/3*

When one practices pranayama he sweats a lot. It is advised not to wipe off the sweat with cloth but to reapply it all over the body like applying oil. This makes the body strong and free.

(*Jalen shramajaten gatramardanmatsaret//*

Drihata laghuta saiba ten gatrachya jayatey//-2/13

4.14.2 Nadi shuddhi and Unmanibhav

The main aim of performing pranayama is to get steadiness of mind, which is done by restraining the vital air because the vital air being disturbed, the mind becomes disturbed. So long the vital air stays in the body, it is called life and death consists in the passing out of the air. Therefore, it is necessary to restrain the breath. Moreover, to attain success in the non-mindedness state (Unmani-avastha) the vital air should be passed through the middle channel, i.e. Susumna, which is not possible owing to the impurities of the

nadis. So, when the whole system of nadis is cleaned a yogi becomes able to control the prana Therefore, pranayama should be performed daily with sativc buddhi in order to drive out the impurities of susumna.

Method of cleaning the nadi:

(a) Sitting in the Badvapadmdsana, a yogi should fill in the air through the Ida(Chandranadi), keeping it confined according to his ability, it should be expelled slowly through the Pingala(Suryanadi). Then,

(b) Drawing in the air through the Pingala(Suryanadi) slowly, belly should be filled keeping it confined (i.e. *Kumbhak*a) as before, it should be expelled slowly through theIda(Chandranadi)

If this is done regularly then the impurities of the nadis gets cleared in 3 months time and the vital air/Pranvayu starts moving through the Susumna Nadi. This stage is called the Unmani Awastha. In this stage the mind also starts getting stabilized. From here the upward journey to liberation begins.

The next stage is the Manomani Awastha.The stage when all the nadis are freed from impurities and the vital air starts travelling through susumna making the mind stable is called the manomani awastha of the mind. When the particular frequency of the energy is such that it arouses perfect stillness of thought activities and no awareness of the external or internal world that is manonmani avastha. Manonmani means ‘absence of individual mind;’ absence of fluctuations in the individual consciousness, and absence of conscious, subconscious and unconscious states.

4.14.3 Kanistha, Madhyam and Uttam Pranayama

The Hathayoga Pradipika speaks about 3 kinds of Pranayama-

1. **Kanistha Pranayama**- In this type the body starts perspiring due to the performance of pranayam
2. **Madhyama Pranayama**- In this type the body starts shaking, quivering or sensations in the spine, or perhaps twitching of the

hands, face and various other muscles due to the performance of pranayama.

3. **Uttam Pranayam**- This is the final stage and here the breath stops moving by itself. This stage leads to levitation.
(*Kaniyeshi bhavedswedah kampo bhawatey madhyamey// Uttamey sthanmaploti tato vayung nibandhayet//- 2/12*

In the Jyotsna Tika it is mentioned that according to the Linga Puran Kanistha Pranayam is of 12 matras, Madhyama Pranayama is of 24 matras and Uttam Pranayama is of 36 matras.

4.14.4 Proper and Improper Pranayama and their Results

Hathayoga Pradipika makes use of a very apt example to describe the process of practice of Pranayam. It says that just as lions, elephants and tigers are gradually controlled, so the prana is controlled through practice. Otherwise the practitioner is destroyed. It is very difficult to train a wild animal, especially a lion, tiger or elephant, but if from a young age they are given calm and continual training, they will respond to their master's commands. Control of prana is also a tedious and delicate process which requires alertness, awareness, patience and constancy.

'*Jatha singho gajo byaghno bhabdwashya sanayha sanayha// Tathaiba sevitovayu ranyatha hanta sadhakam//-2/15*

Success in Pranayama is also connected with food habits. Light, easily digestible and nourishing food facilitates pranayama practice. When a sadhaka starts to practice pranayama the body metabolism undergoes a change. The heart rate and blood pressure are activated and all body processes are energized. Digestive secretions and excretory processes are stimulated. To help maintain balance until the body adjusts, it is advised to take milk because it has a neutralizing effect on the body and helps lubricate the system. Milk products help increase the fats which are important for insulating the body when the prana is increased.There is another important factor; milk contains animal hormones which have a direct effect on

the body and mind. Pranayama can awaken an altered state of consciousness, but the animal hormones help maintain normal conscious functioning. If psychic experiences occur too rapidly, before your mind is ready, you will have difficulties coping. Once the whole system is adjusted, it is not necessary to take milk.

Pranayama without following the correct rules brings more physical disturbances rather than eliminating disorders in the body. If practice is irregular or incorrect it can be very harmful and it is better not to practice at all. For example, you should always practice on an empty stomach, whether you are performing asana, pranayama, mudra or bandha. If you stand on your head after meals, you are definitely going to damage your digestive system. You must be very careful about the rules and precautions for pranayama and the sequence in which any of the hatha yoga techniques are to be done. Since, hatha yoga is the science of the body, mind and spirit and it should be approached as such, and never in a haphazard or careless manner.

(*Ajuktabhyasa yogen sarbaroga samudbhava)-2-16*

Hathayoga Pradipika has also given a list of all diseases that result due to improper Pranayama practice. This list includes: Hiccups, asthma, coughs, headache, ear and eye pain etc

4.14.5 Classification of Pranayama

In the Hathayoga Pradipika, Pranayama are of 3 types- Rechak, Purak and *Kumbhak*. Again *Kumbhak* are of 2 types- Sahita and Kevala. The definition of Pranayama has been given very nicely in the Jyotsna Tika

'*Pranasya sharirantasangsarivayuraimanang nirodhanamayam Pranayam*//'

The means of restraining the vital air circulating in the body is Pranayama. When the air is fully let out of body through the nose it is called Rechak Pranayama. The method where the vital air is inhaled through the nose fully is called the Purak Pranayama. When

the breadth is retained inside for some time it is called *Kumbhak*a.

Kumbhak is classified into 2 types- Keval *Kumbhak* and Sahita *Kumbhak*. Sahita *Kumbhak* is classified into- Rechak Purvak and Purak Purvak. Rechak Purvak Sahita *Kumbhak* is same as Rechak pranayama. Similarly, Purak Purvak Sahita *Kumbhak* is same as Purak Pranayama.

Keval *Kumbhak*- When the vital air is held inside the body easily and happily it is called Keval *Kumbhak*. When one practices Keval *Kumbhak* then nothing is impossible in this world for him. He clears up the susmna nadi through the practice and achieves *Kundalini shakti*. This way he achieves success in Hathayoga.

'*Na tasya durlavang kinsitrisu lokesu vidyatey//*
Sakta kevalkumbhey jathestang vayudharanat//-2/34

4.15 SHATKRIYA

When fat or mucus is excessive, shatkarma: the six cleansing techniques, should be practiced before (pranayama). Others, in whom the doshas, i.e. phlegm, wind and bile, are balanced should not do them.

'*Medah shleshmadhik purvang shatkarmani samasaret*
Anyasta nasretrani doshanang samabhavat//-2/21

Dhauti, basti, neti, trataka, nauli and kapalbhati; these are known as shatkarma or the six cleansing processes. These shatkarma which effect purification of the body are secret. They have manifold, wondrous results and are held in high esteem by eminent yogis. The shatkarma are very powerful practices that can never be learned from books or taught by inexperienced people.

'*Karmashatkamidang gopang ghatashodhan karkam'- 2/23*

The shatkarma specifically increase the vital capacity of the practitioner. They were never designed for therapy alone, but to create harmony in the body and mind and to prepare one for further practices. As they bring about smooth and perfect functioning of the bodily systems, it is inevitable that through their practice the mind will become free from

turbulence and disturbances and thus be better able to concentrate and to move towards dhyana.

4.15.1 Dhouti

A strip of wet cloth, four angulas wide (i.e. seven to eight centimeters) and fifteen hand spans (i.e. one and a half meters) in length is slowly swallowed and then taken out, as instructed by the guru. This is known as dhauti.

There is no doubt that coughs, asthma, diseases of the spleen, leprosy and twenty kinds of diseases caused by excess mucus are destroyed through the effects of dhauti karma.

4.15.2 Basti

Sitting in utkatasana, navel deep in water, insert a tube into the anus and contract the anus. By performing the Nouli kriya the water inside the stomach must be churned thoroughly. Later that water has to be expelled through the anus. This cleansing with water is called basti karma.

Enlargement of the glands and spleen, and all diseases arising from excess mind, bile and mucus are eliminated from the body through the practice of basti. By practicing jala basti the appetite increases, the body glows, excess doshas are destroyed and the dhatu, senses and mind are purified.

4.15.3 Neti

Insert a soft cotton thread through the nose to the length of one hand span so that it comes out of the mouth. This is called neti by the siddhas.

Neti cleanses the cranium and bestows clairvoyance. It also destroys all diseases which manifest above the throat.

4.15.4 Trataka

Looking intently with an unwavering gaze at a small point until tears are shed is known astrataka by the acharyas (teachers).

Trataka eradicates all eye diseases, fatigue and sloth and closes the doorway creating these problems.

4.15.5 Nouli

Lean forward, protrude the abdomen and rotate (the muscles) from right to left with speed. This is called nauli by the siddhas. Nauli is the practice of contracting and isolating the rectus abdomini muscles. When the rectus abdomini muscles are rotated from left to right (anticlockwise), it is called dakshina nauli. When they are rotated from right to left (clockwise), that is vama nauli. When the muscles are pulled together and the middle group of muscles protrude, it is madhyama nauli.

Nauli is foremost of the hatha yoga practices. It kindles the digestive fire, removing indigestion, sluggish, digestion, and all disorders of the doshas, and brings about happiness.

4.15.6 Kapalbhati

Perform exhalation and inhalation rapidly like the bellows (of a blacksmith). This is called kapalbhati and it destroys all mucous disorders. In normal breathing, inhalation is active and exhalation is passive. This practice reverses that process so that exhalation becomes active and inhalation passive and the breathing should be done like the pumping action of a pair of blacksmith's bellows.

Kapalbhati is a pranayama technique which invigorates the entire brain and awakens the dormant centers which are responsible for subtle perception. These practices rid the sinuses of old mucus, make one attractive and prevent the ageing process from occurring. Kapalbhati helps relax facial muscles and nerves. It rejuvenates

tired cells and nerves, keeping the face young, shining and wrinkle-free.

4.16 GAJAKARANI KRIYA

Vomiting the things in the stomach by moving the apana into the throat is called gaja karani by those who have attained knowledge of hatha yoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

'*Udargata padarthamudvangmati pawanampanmudirjya kanthanaley//*

Kram parichay basya nadi bakra gajakaraniti nigyadatey hathgya//-2/38

The nadis of the body is restrained by the practice of this kriya and the nadi gets cleansed.

4.17 CLASSIFICATION OF *KUMBHAK*

The eight *Kumbhak*as are suryabheda, ujjayi, seetkari, sheetali, bhastrika, bhramari, moorchha and plavini.

'*Suryabhedamujjayi shitkari shitali tatha// bhastrika bhramari murccha plavinityastaKumbhaka//'-2/44*

At the end of inhalation, jalandhara bandha must be done. At the end of *Kumbhak*a and beginning of exhalation, uddiyana bandha must be done.

'*Purakantetu kartabyobandho jalandharabidh//*

Kumbhakante rechakadoukartabyastyaddyanak//'-2/45

By contracting the perineum, contracting the throat and drawing the abdomen up, the prana flows into the brahma nadi. Brahma nadi is the innermost core of sushumna nadi and is extremely significant in the process of spiritual awakening. If the prana can be made to penetrate brahma nadi there will be total absorption of the individual consciousness with the cosmic source. Prana is the life force of the individual and when it merges back into its original source there is complete unity of every aspect of the being.

It is again mentioned here that if you can reverse the downward flowing tendency of apana vayu and the upward movement of prana vayu, you can reverse the ageing process. When the prana flows down and up there is loss of vital energy, but if it flows inward, then it is retained and this vitalizes the whole body and keeps it young forever.

'*Apan murdha muthapya pranang kanthadadho nayet//*
Yogi jarabimukta sana soroshabdavayabhavet//'-2/47

4.17.1 Process of Asta *Kumbhak* and their benefits

The performance and benefits of the 8 *Kumbhak*as are discussed below.

1. **Suryabhed:** Sitting comfortably in siddhasana, the yogi should become fixed in his posture and slowly breathe the air in through the right nostril. Retention should then be held until the breath diffuses to the roots of the hair and tips of the nails. Then slowly exhale through the left nostril. Suryabheda is excellent for purifying the cranium, destroying imbalances of the wind dosha and eliminating worms. It should be done again and again.

   Kapalshodhanang baatdosaghna krimi dosha hata//
   Punah punaridang karya suryabhedanamuktamam//'-2/50

2. **Ujjayi :** Closing the mouth, inhale with control and concentration through ida and pingala, so that the breath is felt from the throat to the heart and produces a sonorous sound. Do *Kumbhak*a as before and exhale through ida. This removes phlegm from the throat and stimulates the (digestive) fire. This pranayama, called ujjayi, can be done while moving, standing, sitting or walking. It removes dropsy and disorders of the nadis and dhatu.

   '*Shleshma dosha harangkanthey dehanal bibardhanam//*
   Nadijalodaradhatugata dosha binashanam gatchata tistata
   Karyamujjyayakhang tu Kumbhakarma//'-2/52-53

3. **Shitkari :** By drawing the breath in through the mouth, make a hissing sound, without gaping the mouth, and exhale through the nose. By practicing this, one becomes a second Kaamadeva (god of love).

'*Shitkang kurjatatha bakre ghraney naivya bijringbhikam// Avambhasyogen kaamdevodvitiyaka//'-2/54*

Here, Yogi Swatmarama is saying that through the practice of seetkari pranayama, the body and mind can both be brought into a state of harmony and become active, body strength increases, feeling like hunger, thirst, laziness etc becomes less.

4. **Shitali :** Sitting in a comfortable meditative posture, preferably siddhasana/siddha yoni asana close your eyes and keep the hands on the knees in either jnana or chin mudra. Protrude the tongue from the mouth and extend it to a comfortable distance. Roll the sides up so that it forms a tube. Then breathe in slowly and deeply through the tube like tongue. At the end of inhalation close the mouth retain the breath after inhalation. Practice jalandhara and moola bandhas and hold the breath for as long as comfortable. Release moola bandha then jalandhara bandha, and when the head is erect, breathe out through the nose in a controlled manner.

The benefits of sheetali and seetkari are basically the same. These two practices are unique because inhalation is done through the mouth. When you breathe through the teeth or tongue the air is cooled by the saliva and this cools the blood vessels in the mouth, throat and lungs. In turn, the stomach, liver and whole body are cooled. Because sheetali and seetkari soothe away mental tension, they are useful techniques for alleviating psychosomatic disease such as high blood pressure. They also purify the blood and, of course, improve digestion.

'Gulnaplihadikaan rogan jwarang pittang khudangtrisham// Bisani shitalinam kumbhikeyang nihanti hi//'-2/58

5. **Bhastrika :** Sitting properly in padmasana, keeping neck and abdomen in alignment, exhale prana through the nose. And again the air should be quickly inhaled up to the heart lotus. Accordingly, the resounding is felt from the heart and throat up to the cranium. In that way it (the breath) is inhaled and exhaled repeatedly, with the same motion as a pair of bellows being pumped. Thus, in this way, one keeps the breath moving with mindfulness (awareness) and body steadiness. When the body is tired then inhales through the right nostril. Accordingly, when the abdomen becomes full of air, then quickly hold the nostrils (and breath) firmly, without using the index and middle fingers (i.e. using the thumb and ring finger as in nasikagra mudra). Having performed (pranayama and) retention systematically, exhale through the left nostril. Thereby imbalances of wind, bile and mucus are annihilated and the digestive fire increased.

   This (bhastrika) quickly arouses kundalini. It is pleasant and beneficial, and removes obstruction due to excess mucus accumulated at the entrance to brahma nadi. This *Kumbhak*a called bhastrika enables the three granthis (psychic/ pranic knots) to be broken. Thus it is the duty of the yogi to practice bhastrika.

   '*Vaatpittasleshma harang shariragnibibardhanam, kundalibodhakang kshiprang pavanang sukhadanghitam/ Brahmanadimukhey sangstakaphadyagarla nashanam//-2/65-66*

6. **Bhramari :** Sit in any comfortable meditative pose, relax the body and keep the eyes closed throughout the practice. Inhale slowly and deeply through the nose, listening to the sound of the breath. Close the ears with the index and middle fingers by pressing the middle outer part of the ear ligament into the ear hole. Keep the ears closed and exhale, making a deep soft humming sound. Concentrate on the sound, keeping it

low pitched. When exhalation is complete, lower the hands to the knees and breathe in slowly. Continue to practice in the same way, performing ten to twenty rounds. When finished, keep the eyes closed and listen for any subtle sounds

Vegad ghosang purakang bhringanadang bhringinadang rechakang mandamandam//-2-68

Extreme happiness is experienced by the practice of this pranayam

7. **Murcha :** At the end of inhalation gradually become fixed on jalandhara bandha, then exhale slowly. This is called the fainting or swooning pranayama as it makes the mind inactive and (thus) confers pleasure.

   Purakantey garhatarang badva jalandharang shonyoi//

   Rechayenmurchanakyeyang manomurcha sukhaprada//-2-61

8. **Plavani :** Plavana means 'to float.' According to the hatha yoga texts, plavini pranayama enables one to float on water. It is an unusual form of pranayama Sit in any meditative pose and prepare yourself for pranayama. Inhalation can be done in one of two ways. Either inhale slowly through both nostrils and gulp the air into the stomach, or inhale through the mouth in kaki mudra, i.e. pursing the lips in the shape of a crow's beak. After inhalation the air has to be swallowed as you swallow food, retained inside and not belched out. Practice as many times as possible without expelling the air. While retaining the air inside the stomach there should be absolutely no physical movement or the air will escape. Try to retain the air in the stomach for at least thirty to ninety minutes. Plavini is useful in cases of gastritis and stomach acidity. Some yogis practice plavini before going into samadhi for days together so that the stomach remains full during their natural fast.

   Anta pravartitodarmarutapuritohdarang payashya gadhehopi sukhyat plavatey padmapatravat//-2/70



CHECK YOUR PROGRESS

Q 11: At what time of the day should Pranayama be practiced?

.....

.....

Q 12: What do you understand by the term 'Unmanibhav'?

.....

.....

Q 13: How many types of Pranayam are there? Name them

.....

.....

Q 14: What do you understand by the term Gajajarani kriya?

.....

.....

Q 15: How many types of *Kumbhak* are recognized in Hathayoga Pradipika? What are they?

.....

.....

4.18 KUNDALINI SHAKTI

The phenomenon of kundalini is the basis of yoga. Kundalini yoga is the process of bringing together the two opposite poles of energy in the body so that they meet in the nucleus of matter, mooladhara chakra, and release the inner potential energy. That energy is called *Kundalini shakti*.

According to the Hathayoga Pradipika, the serpent (Sheshnaga) upholds the earth and its mountains and woods, so kundalini is the support of all the yoga practices. Yogi Swatmarama has compared the existence of kundalini to the serpent which upholds the earth. According to Hindu belief, there is a thousand-headed snake wound around the earth resting on a tortoise and apparently maintaining the earth in its respective orbit. Of course, this is a symbolic explanation of the function of the earth. Without this force there could be no earth, no vegetation, nor inhabitants, etc. Similarly, every

being has a central axis and center of balance created by the internal energy force. Without *Kundalini shakti*, without prana, there could be no consciousness and no life.

Shashailabanadhatrinang jathadharohahinayakang//

Sarvesang yogatantranang jathadharo tathadharohi kundali-3/1

It is also believed that it is only by a guru's grace that this sleeping kundalini is awakened, and all the lotuses (chakras) and knots (granthis) are opened. Only if it is the guru's will can kundalini awaken and ascend through sushumna nadi to illumine the silent areas of the brain. Unless all the chakras are opened and sushumna is clear, kundalini should not be awakened, and if it is, it will not reach its final destination in sahasrara. The guru's guidance must be there, otherwise there is no force to raise the consciousness, and psychological blockages will manifest

Supta Guru Prasaden jada jagrita kundali//tada sarvani padmani bhidante ganthayohopi cha-3/2

When the chakras are activated, sushumna is clear and *Kundalini shakti* awakens in mooladhara, there is only one way for it to move, straight up the center. At that time the mind becomes unsupported or free of all connections and is capable of transcending death even.

Pranasya sunyapadavi tada raajpathayetey/ tada chittang niralambang tada kalasya banchanam-3/3

4.19 IMPORTANCE OF SUṢUMNA

There are various names given to sushumna. The potential of sushumna is present in every aspect of our being from the physical to the subtle levels. On the physical level it functions in accordance with the central nervous system. On the pranic level it is the period when the breath flows through both nostrils and is also known to be the gap between inhalation and exhalation. It is when apana and prana are brought together. Sushumna functions at the time when there is a changeover from one brain hemisphere to the other. Then the whole brain is active and the mind is neither fully extroverted not introverted; it operates in both states and there is equilibrium between mental and physical energy. It is the period between the dream

and waking states, when you are awake but beyond empirical consciousness and control, when you are drifting.

Sushumna is known by various other names like shoonya padavi, brahmarandhra, maha patha, shmashan, shambhavi, madhya marga etc

4.20 MUDRA BANDHA- CLASSIFICATION AND IMPORTANCE

Haathayoga Pradipika has listed 10 main mudras which are to be practiced to raise the *Kundalini shakti*. These 10 mudras are- Maha mudra, maha bandha,, maha vedha, khechari, uddiyana, moola bandha,jalandhara bandha,Vipareeta karani mudra, vajroli and shakti chalana.

It is believed that these 10 mudras have been spoken of by Adinath Shiva himself. Adinath said they are the bestowers of the eight divine powers. They are held in high esteem by all the siddhas and are difficult for even the gods to attain. These mudras should be kept secret by every means, as one keeps one's box of jewellry, and just as husband and wife keep their dealings secret. These all have been explained byAdinath i.e. the lord Siva, they give eight kinds of divine wealth (aisvarya)viz. Anima, Garima, Mahima, Prapti, Ladhima, Prakamya, I'sata and Vasitva.

Adinathoditang divyamastaishairyapradayikam// ballavai sarvasiddhanang durlavang marutamapi//-3/8

4.21 PERFORMANCE TECHNIQUES OF MUDRAS

Haathayoga Pradipika discusses about how to perform the 10 mudras.

1. Mahamudra

Pressing the perineum (yoni) with the heel of the left foot and stretching forth the right foot, one should grasp its toe by the thumb and first finger by stopping the throat, the air is drawn in from the outside and carried down. Just as a snake, stuck with a stick, becomes straight like a stick, similarly, kundalini sakti becomes straight at once. Then, Ida and pingala becomes lifeless; leaving them, kundalini enters the susumna. Then, the air should be expelled slowly and not violently. It destroys the

kleshas(mahaklesa),great evils,pains and death .Hence it is called the Mahamudra. Having practised with the left nostril, it should be practice with the right one. When the number of both sides becomes equal, the mudra should be discontinued. Abdominal disorders, constipation, indigestion, Leprosy, etc-all these irregularities are removed by the practice of the mudra.

kṣhaya-kuṣhṭha-ghudāvarta-ghulmājīrṇa-puroghamāḥ |
tasya doṣhāḥ kṣhayaṃ yānti mahāmudrāṃ tu yo|abhyaset || -3/17 ||

2. Mahabandha:

Pressing the left heel to the perineum and placing the right foot on the left thigh, one should fill in the air. Keeping the chin firm against the chest and having pressed the air, the mind should be fixed on the middle of the eyebrows or in the susumna. Having confined itso long as possible, it should be expelled slowly. Thus, having practised on the leftside, it should be practised on the rightside, the another view is that the closing of throat is not necessary here for keeping the tongue pressed against the root of the upper teeth which makes a good bandha (stop), this practice stops the upward motion of all the nadis.

matamatra tu keṣhāṃchitkaṇṭha-bandhaṃ vivarjayet |
rāja-danta-stha-jihvāyā bandhaḥ śasto bhaveditі || -3/22 ||

ayaṃ tu sarva-nāḍīnāmūrdhvaṃ ghati-nirodhakaḥ |
ayaṃ khalu mahā-bandho mahā-siddhi-pradāyakaḥ || -3/23 ||

Maha bandha frees one from the bonds of death, makes the three nadis unite in ajna chakra and enables the mind to reach the sacred seat of Shiva, Kedara.

kāla-pāśa-mahā-bandha-vimochana-vichakṣhaṇaḥ |
triveṇī-sangghamaṃ dhatte kedāraṃ prāpayenmanaḥ || 24 ||

3. Mahavedha mudra :

atha mahā-vedhaḥ
mahā-bandha-sthito yoghī kr̄tvā pūrakameka-dhīḥ |
vāyūnāṃ ghatimāvr̄tya nibhr̄taṃ kaṇṭha-mudrayā || 26 ||

Sitting with Mahā Bandha, the Yogī should fill in the air and keep his mind collected. The movements of the Vāyus (PrāG a and Apāna) should

be stopped by closing the throat.) 26.

sama-hasta-yugho bhūmau sphichau sanāḍayechchanaiḥ |
puṭa-dvayamatikramya vāyuḥ sphurati madhyaghaḥ || 27 ||

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one.27.

soma-sūryāghni-sambandho jāyate chāmṛītāya vai |
mṛītāvasthā samutpannā tato vāyuṃ virechayet || 28 ||

The union of the Idâ and the Pingalā is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idā and the Pingalā) (*i.e.*, when it has been kept confined), then it should be expelled.28.

mahā-vedho|ayamabhyāsānmahā-siddhi-pradāyakaḥ |
valī-palita-vepa-ghnaḥ sevyate sādhakottamaiḥ || 29 ||

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters.

etattrayaṃ mahā-ghuhyaṃ jarā-mṛītyu-vināśanam |
vahni-vṛīddhi-karaṃ chaiva hyaṇimādi-ghuṇa-pradam || 30 ||

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc.

aṣhṭadhā kriyate chaiva yāme yāme dine dine |
puṇya-saṃbhāra-sandhāya pāpaugha-bhiduraṃ sadā |
samyak-śikṣhāvatāmevaṃ svalpaṃ prathama-sādhanam || 31 ||

They should, be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first

4. Khechari:

atha khecharī
kapāla-kuhare jihvā praviṣhṭā viparītaghā |
bhruvorantarghatā dṛīṣhṭirmudrā bhavati khecharī || 32 ||

The Khechari Mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

chedana-chālana-dohaiḥ kalāṃ krameṇātha vardhayettāvat |
sā yāvadbhrū-madhyaṃ spṛśati tadā khecharī-siddhiḥ || 33 ||

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished.33.

snuhī-patra-nibhaṃ śastraṃ sutīkṣhṇaṃ snighdha-nirmalam |
samādāya tatastena roma-mātraṃ samuchchinet || 34

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frćnum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

tataḥ saindhava-pathyābhyāṃ chūrṇitābhyāṃ pragharṣhayet |
punaḥ sapta-dine prāpte roma-mātraṃ samuchchinet || 35 ||

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth.

evaṃ krameṇa ṣhaṇ-māsaṃ nityaṃ yuktaḥ samācharet |
ṣhaṇmāsādrasanā-mūla-śirā-bandhaḥ praṇaśyati || 36 ||

One should go on doing thus, regularly for six months. At the end of six months, the frćnum of the tongue will be completely cut. 36.

kalāṃ parāngmukhīṃ kṛtvā tripathe pariyojayet |
sā bhavetkhecharī mudrā vyoma-chakraṃ taduchyate || 37 ||

Turning the tongue upwards, it is fixed on the three ways (œsophagus, windpipe and palate.) Thus it makes the Khechari Mudrâ, and is called the Vyoma Chakra.37.

rasanāmūrdhvaghāṃ kṛtvā kṣhaṇārdhamapi tiṣhṭhati |
viṣhairvimuchyate yoghī vyādhi-mṛtyu-jarādibhiḥ || 38 ||

The Yogī who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc.38.

na rogho maraṇaṃ tandrā na nidrā na kṣhudhā tṛṣhā |
na cha mūrchchā bhavettasya yo mudrāṃ vetti khecharīm || 39 ||

He who knows the Khechari Mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.39.

pīḍyate na sa rogheṇa lipyate na cha karmaṇā |
bādhyate na sa kālena yo mudrāṃ vetti khecharīm || 40 ||

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

chittaṃ charati khe yasmājjihvā charati khe ghatā |
tenaiṣhā khecharī nāma mudrā siddhairnirūpitā || 41 ||

khecharyā mudritaṃ yena vivaraṃ lambikordhvataḥ |
na tasya kṣharate binduḥ kāminyāḥ śleṣhitasya cha || 42 ||

The Siddhas have devised this Khechari Mudrā from the fact that the mind and the tongue reach ākāśa by its practice.41.

5. Uddiyan Bandh:

Uḍḍiyāna is so called by the Yogīs, because by its practice the Prāṇa (Vāyu,) flies (flows) in the Suṣumnā. 54.

uḍḍīnaṃ kurute yasmādaviśrāntaṃ mahā-khaghaḥ |
uḍḍīyānaṃ tadeva syāttava bandho|abhidhīyate || 56 |

The belly above the navel is pressed backwards towards the spine. This Uḍḍiyāna Bandha is like a lion for the elephant of death. 56.|

udare paśchimaṃ tānaṃ nābherūrdhvaṃ cha kārayet
uḍḍiyāno hyasau bandho mṛtyu-mātanggha-kesarī || 57 ||

Uḍḍiyāna is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again.57.

uḍḍ īyānaṃ tu sahajaṃ ghuruṇā kathitaṃ sadā |
abhyasetsatataṃ yastu vṛddho|api taruṇāyate || 58 ||

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death. 58.

nābherūrdhvamadhaśchāpi tānaṃ kuryātprayatnataḥ
ṣhaṇmāsamabhyasenmṛtyuṃ jayatyeva na saṃśayaḥ || 59 ||

Of all the Bandhas, Uḍḍiyāna is the best; for by binding it firmly liberation comes spontaneously.59.

6. Mula Bandh:

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apāna thus, Mūla Bandha is made.

atha mūla-bandhaḥ
pārṣhṇi-bhāghena sampīḍya yonimākuñchayedghudam |
apānamūrdhvamākṛiṣhya mūla-bandho|abhidhīyate || 61 ||

The Apāna, naturally inclining downward, is made to go up by force. This Mūla Bandha is spoken of by Yogīs as done by contracting the anus.61.

adho-ghatimapānaṃ vā ūrdhvaghaṃ kurute balāt |
ākuñchanena taṃ prāhurmūla-bandhaṃ hi yoghinaḥ || 62 ||

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up.

ghudaṃ pārṣhṇyā tu sampīḍya vāyumākuñchayedbalāt |
vāraṃ vāraṃ yathā chordhvaṃ samāyāti samīraṇaḥ || 63 ||

Prāṇa, Apāna, Nāda and Bindu uniting into one in this way, give success in Yoga, undoubtedly.63.

prāṇāpānau nāda-bindū mūla-bandhena chaikatām |
ghatvā yoghasya saṃsiddhiṃ yachchato nātra saṃśayaḥ || 64 ||

7. The Jalandhar Bandh

Contract the throat and press the chin firmly against the chest. This is called Jālandhara Bandha, which destroys old age and death.69.

atha jalandhara-bandhaḥ
kaṇṭhamākuñchya hṛidaye sthāpayechchibukaṃ dṛiḍham |
bandho jālandharākhyo|ayaṃ jarā-mṛityu-vināśakaḥ || 70 ||

It stops the opening (hole) of the group of the Nādīs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jālandhara Bandha —the destroyer of a host of diseases of the throat. 70.

badhnāti hi sirājālamadho-ghāmi nabho-jalam |
tato jālandharo bandhaḥ kaṇṭha-duḥkhaugha-nāśanaḥ || 71 ||

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed.71

jālandhare kṛīte bandhe kaṇṭha-saṃkocha-lakṣhaṇe |
na pīyūṣhaṃ patatyaghnau na cha vāyuḥ prakupyati || 72 ||

The two Nādīs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 ādhāras (*i.e.*, vital parts).72.

kaṇṭha-saṃkochanenaiva dve nāḍyau stambhayeddṛiḍham |
madhya-chakramidaṃ jñeyaṃ ṣhoḍaśādhāra-bandhanam || 73 ||

By drawing up the mūlasthāna (anus,) Uḍḍiyāna Bandha should be performed. The flow of the air should be directed to the Suṣumnā, by closing the Idā, and the Pingalā. 73.

The sixteen vital parts mentioned by renowned Yogīs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

mūla-sthānaṃ samākuñchya uḍḍiyānaṃ tu kārayet |
iḍāṃ cha pingghalāṃ baddhvā vāhayetpaśchime pathi || 74 ||

Prāna becomes calm and latent by this means, and thus there is no death, old age, disease, etc.

anenaiva vidhānena prayāti pavano layam |
tato na jāyate mṛityurjarā-roghādikaṃ tathā || 75 ||

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Ham ha Yoga, they are known to the Yogīs as the chief ones.75.

bandha-trayamidaṃ śreṣhṭhaṃ mahā-siddhaiścha sevitam |
sarveṣhāṃ haṭha-tantrāṇāṃ sādhanaṃ yoghino viduḥ || 76 ||

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sûrya; and, owing to this, the body becomes old.

yatkiṃchitsravate chandrādamṛitaṃ divya-rūpiṇaḥ |
tatsarvaṃ ghrasate sūryastena piṇḍo jarāyutaḥ || 77 ||

To remedy this, the opening of the Sûrya is avoided by excellent

means. It is to be learnt best by instructions from a guru; but not by even a million discussions.

8. The Viparit Karani Mudra

atha viparīta-karaṇī mudrā
tatrāsti karaṇaṃ divyaṃ sūryasya mukha-vañchanam |
ghurūpadeśato jñeyaṃ na tu śāstrārtha-koṭibhiḥ || 78 ||

Above the navel and below the palate respectively, are the Sūrya and the Chandra. The exercise, called the Viparīta Karaṇī, is learnt from the guru's instructions.

ūrdhva-nābheradhastālorūrdhvaṃ bhānuradhaḥ śaśī |
karaṇī viparītākhā ghuru-vākyena labhyate || 79 ||

This exercise increases the appetite; and, therefore, one who practises it should obtain a good supply of food. If the food be scanty, it will burn him at once.

nityamabhyāsa-yuktasya jaṭharāghni-vivardhanī |
āhāro bahulastasya sampādyaḥ sādhakasya cha || 80 ||

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily.

alpāhāro yadi bhavedaghnirdahati tat-kṣhaṇāt |
adhaḥ-śirāśchordhva-pādaḥ kṣhaṇaṃ syātprathame dine || 81 ||

kṣhaṇāchcha kiṃchidadhikamabhyasechcha dine dine |
valitaṃ palitaṃ chaiva ṣhaṇmāsordhvaṃ na dṛśyate
yāma-mātraṃ tu yo nityamabhyasetsa tu kālajit || 82 ||

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death.81.

9. The Vajroli

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, he deserves success and is a Yogî.Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired.

Vajroli is done by practicing gradual upward contractions during the emission in intercourse, any man or woman achieves perfection of vajroli.

Perfection of vajroli means being able to withdraw the seminal fluid during the height of climax. This involves the practice of contracting and controlling the muscles of the urogenital complex. It should be practiced daily in siddhasana/siddha yoni asana in the same progressive stages as given for moola bandha.

nārī-bhaghe padad-bindumabhyāsenordhvamāharet |
chalitaṃ cha nijaṃ bindumūrdhvamākṝṣhya rakṣhayet || 87 ||

By practice, the discharged *bindu* is drawn out. One can draw back and preserve one's own discharged bindu.86.

evaṃ saṃrakṣhayedbinduṃ jayati yoghavit |
maraṇaṃ bindu-pātena jīvanaṃ bindu-dhāraṇāt || 88 ||

The Yogī who can protect his *bindu* thus, overcomes death; because death comes by discharging *bindu*, and life is prolonged by its preservation.

sughandho yoghino dehe jāyate bindu-dhāraṇāt |
yāvadbinduḥ sthiro dehe tāvatkāla-bhayaṃ kutaḥ || 89 ||

By preserving *bindu*, the body of the Yogī emits a pleasing smell. There is no fear of death, so long as the *bindu* is well-established in the body. The *bindu* of men is under the control of the mind, and life is dependent on the *bindu*. Hence, mind and *bindu* should be protected by all means.89.

10. The Shaktichalan

Shakti chalana mudra means 'movement of power' or 'movement of shakti'. In a number of yogic texts, shakti chalana mudra is described as the one that awakens the kundalinishakti and makes it move.

kuṭilāngghī kuṇḍalinī bhujangghī śaktirīśvarī |
kuṇḍalyarundhatī chaite śabdāḥ paryāya-vāchakāḥ || 104 ||

There are many names of the *Kundalini shakti*.Kutilangi, kundalini, bhujangi, shakti, ishwari, kundali, arundhati are all synonymous terms.

sati vajrāsane pādau karābhyāṃ dhārayeddṝḍham |
ghulpha-deśa-samīpe cha kandaṃ tatra prapīḍayet || 114

The position of practice is vajrasana. The left big toe lies over the right big toe, heels are by the sides of the buttocks, hands are on the knees. Perform moola bandha or ashwini mudra or both. Firmly seated in vajrasana, holding the ankles, one should squeeze the kanda close to the anus.

ūrdhvaṃ vitasti-mātraṃ tu vistāraṃ chaturangghulam |
mṝdulaṃ dhavalaṃ proktaṃ veṣhṭitāmbara-lakṣhaṇam || 113 ||

The kanda, situated above the anus, one hand span high and four fingers breath wide, is soft and white as if enveloped in cloth. The kanda in the body is the root source from where all the nadis spring. First, moola bandha/ashwini mudra should be performed in vajrasana or siddhasana/ siddha yoni asana, with *Kumbhak*a, to locate the base of the kanda within mooladhara chakra. This grasps the tail of the sleeping kundalini and incites her to move. Then bhastrika pranayama is to be practiced to activate her. In that way the sleeping kundalini should be regularly moved. By her regular movement, the yogi is freed from disease.

When this Kiundalini Shakti is aroused then the yogi becomes free from diseases like cough, cold, fever, transcends time and death, receives siddis like anima, mahima and purifies the 72,000 nadis. It also frees him from the fear of death and has control over death itself.

kuṇḍalīṃ chālayitvā tu bhastrāṃ kuryādviśeṣhataḥ |
evamabhyasyato nityaṃ yamino yama-bhīḥ kutaḥ || 122 ||

4.22 AMROLI MUDRA

niṣhevyate śītala-madhya-dhārā
kāpālike khaṇḍamate|amarolī || 96 ||

Amarolī is a variation of Vajrolī.

In the doctrine of the sect of the Kapālikas, the Amarolī is the drinking of the mid stream of urine; leaving the 1st, as it is a mixture of too much bile and the last, which is useless.

amarīṃ yaḥ pibennityaṃ nasyaṃ kurvandine dine |
vajrolīmabhyasetsamyaksāmarolīti kathyate || 97 ||

He who drinks Amarī, snuffs it daily, and practices Vajrolī, is called practising Amarolī.

abhyāsānniḥsṝtāṃ chāndrīṃ vibhūtyā saha miśrayet |
dhārayeduttamāngheṣhu divya-dṝṣhṭiḥ prajāyate || 98 ||

The practitioner should mix the semen with the ashes of burnt cow

manure and wipe it on the upper parts of the body, it bestows divya drishti (clairvoyance or divine sight).

4.23 SAMADHIKRAM

We come to the culmination of hatha yoga and raja yoga i.e samadhi. The word samadhi is made up of two roots, sama which means 'equal' and dhi which is 'reflection' or 'to perceive.' The word samadhi does not indicate liberation but it is a field of awareness comprising supraconsciousness. It is the result of total one- pointedness of mind and expansion of consciousness from the mundane perception to that of cosmic awareness. It is the final experience of every human being and that which we are all evolving towards. Samadhi is the experience of that which exists beyond temporal experience, which is beyond the influence of nature. It is a timeless state beyond birth, death, beginning, end. Samadhi starts with total concentration on the object of meditation, with no other thought and no awareness of the witness remaining.

Raja yoga, samadhi, unmani, manonmani, amaratwa, laya, sahaja tattwa, shoonyashoonya, parampadam. Amanaskam, adwaitam, niralamba, niranjana, jivanmukti, sahaja and turiya are all synonymous terms.
Defining the nature of Samadhi the Hathayoga Pradipika says

tathātma-manasoraikyaṃ samādhirabhidhīyate || 5 ||

Meaning as salt being dissolved in water becomes one with it, so when Ātmā and mind become one, it is called Samādhi. When the Prāṇa becomes lean (vigourless) and the mind becomes absorbed, and then their becoming equal is called Samādhi.

The Yogī whose śakti has awakened, and who has renounced all actions, attains to the condition of Samādhi, without any effort. When the Prāṇa flows in the Suṣumnā, and the mind has entered œûnya, then the Yogī is free from the effects of Karmas. Amarolī, Vajrolî and Sahajolī are accomplished when the mind becomes calm and Prāṇa has entered the middle channel.14.

prāṇo mano dvayamidaṃ vilayaṃ nayedyo
mokṣhaṃ sa ghachchati naro na kathaṃchidanyaḥ || 15 ||

This means that no one else can get mokṣa, except when he can make one's Prāṇa and mind latent.

4.24 DEFINITION OF NADA AND ITS INPORTANCE

The Hathayoga Pradipika have discussed about Nadanusandhan and Nadupasana. The word "Nadanusandhana" comprises "Nada" and "Anusandhana" in which nada means sound and anusandhana means "Aming at", "Being intent upon" or "Attending to". Therefore, the word nadanusandhana indicates the fixing of one's attention upon the inner sound. But as the technique of nadanusandhana is used in Hatha Yoga, it is frequently neglected by the experts and practitioners of other school of Yoga by saying that it is purely a physical technique and useful only in the maintenance of physical health. It has no role in the upliftment of the state of mind and spiritual illumination. Infact, nadanusandhana technique involves a distinct method of meditation under which one should contemplate upon an inner sound by applying Sambhabi Mudra. Mind is withdrawn from externally received sensual information and entirely focused upon to hear internal sound.

indriyāṇāṃ mano nātho manonāthastu mārutaḥ |
mārutasya layo nāthaḥ sa layo nādamāśritaḥ || 29 ||

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nāda.

At the preliminary stage of practice, the Bhramari pranayama helps for achieving deep concentration to the sound. By closing the ears with thumbs of each hand and using the fingers to close eyes, nostrils and mouth, one is intent upon the nada as 'bee' intent upon collecting the nectar of flowers by disregarding their 'perfume.' Hathayogic texts identify four separate stages of intra-psychic experiences in nadanusandhana practice. At each successive stage, practitioner experiences more subtle sound to

which mind is absorbed and intensified and finally achieves the soundless (nihsabdha) state. This is the state of mind which gives self realization and the realization of the highest self.

The whole process follows the basic principle of meditation i.e., the fixing of mind to a particular object and thereafter continuous perception of the object and followed by the objectless state of mind. Therefore, Nadanusandhana is an excellent technique of meditation which eventually reveal an expanded divinised sense of identify by alleviating all external sensual experiences.

manaḥ-prāṇa-laye kaśchidānandaḥ sampravartate || 30 ||

This very 'laya' is what is called mokc a, or, being a sectarian. At this stage the mind becomes absorbed and a sort of ecstacy is experienced. Nadanusandhan is a technique of Nadopsana (practice of hearing an internally aroused sound produced without fiction of two objects and absorption of mind on it) which intended for attaining the knowledge of ultimate truth in Hatha Yoga.

aśakya-tattva-bodhānāṃ mūḍhānāmapi saṃmatam |
proktaṃ ghorakṣha-nāthena nādopāsanamuchyate || 65 ||

Discussing abouy the importance of Naadopsana in the Haathayoga Pradipika, it is said that the practice of nādaupasana, as propounded by Gorakṣa Nātha, is mainly for the benefit of those who are unable to understand the principles of knowledge and is an easy method, which is liked by the ignorant also.

4.24.1 Process of Nadanusandhan

To practice Nadanusandhan, one has to sit in either muktasana or Siddhasana and with the Sāmbhavī Mudra, he should hear the sound (nada) inside his right ear, with collected mind.66.

Muktasaney stito yogi mudrang sandhyay sambhavim//
Sunoyadwakhiney karney naadmantah stamekadih/-4/67

Both ears must be closed with the two thumbs, both eyes with the index fingers, the nose with both the middle fingers, and

the mouth should be closed with the ring and little fingers and then the clear sound is heard in the passage of the Suṣumnā which has been cleansed of all its impurities.

śravaṇa-puṭa-nayana-yughala
ghrā ṇa-mukhānāṃ nirodhanaṃ kāryam |
śuddha-suṣhumṇā-saraṇau
sphuṭamamalaḥ śrūyate nādaḥ || 68 ||

4.24.2 4 Stages of Nāda

ārambhaścha ghaṭaśchaiva tathā parichayo|api cha |
niṣhpattiḥ sarva-yogheṣhu syādavasthā-chatuṣhṭayam || 69

In all the yogic practices there are four stages; arambha-beginning; ghata-vessel; parichaya-increase; nishpatti-consummation.The fourth stage verges on samadhi. These four stages are known as bhava or 'spontaneous unfoldment.' Each stage is more subtle and refined than the preceding one.

- **Ārambha Avasthā**

atha ārambhāvasthā
brahma-ghrantherbhavedbhedo hyānandaḥ śūnya-sambhavaḥ |
vichitraḥ kvaṇako dehe|anāhataḥ śrūyate dhvaniḥ || 70 ||

When the Brahma granthi (in the heart) is pierced through by Prāṇāyāma, then a sort of happiness is experienced in the vacuum of the heart, and the anâhat sounds, like various tinkling sounds of ornaments, are heard in the body.

divya-dehaścha tejasvī divya-ghandhastvaroghavān |
sampūrṇa-hṛdayaḥ śūnya ārambhe yoghavānbhavet || 71 ||

In the ārambha, a Yogī's body becomes divine, glowing, healthy, and emits a divine swell. The whole of his heart becomes void.

- **Ghata Avastha**

dvitīyāyāṃ ghaṭīkṛtya vāyurbhavati madhyaghaḥ |
dṛḍhāsano bhavedyoghī jñānī deva-samastadā || 72 ||

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogī's posture becomes firm, and he becomes wise like a god.

viṣhṇu-ghranthestato bhedātparamānanda-sūchakaḥ |
atiśūnye vimardaścha bherī-śabdastadā bhavet || 73 ||

By this means the Viṣṇu knot (in the throat) is pierced which is indicated by highest pleasure experienced, And then the Bherī sound (like the beating of a kettle drain) is evolved in the vacuum in the throat.

- **Parichay Avastha**

atha parichayāvasthā
tṛtīyāyāṃ tu vijñeyo vihāyo mardala-dhvaniḥ |
mahā-śūnyaṃ tadā yāti sarva-siddhi-samāśrayam || 74 ||

In the third stage, the sound of a drum is known to arise in tie Sûnya between the eyebrows, and then the Vāyu goes to the Mahasunya, which is the home of all the siddhīs.73.

chittānandaṃ tadā jitvā sahajānanda-sambhavaḥ |
doṣha-duḥkha-jarā-vyādhi-kṣhudhā-nidrā-vivarjitaḥ || 75 ||

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep.

- **Nishpatti Avastha**

atha niṣhpatty-avasthā
rudra-ghranthiṃ yadā bhittvā śarva-pīṭha-ghato|anilaḥ
niṣhpattau vaiṇavaḥ śabdaḥ kvaṇad-vīṇā-kvaṇo bhavet || 76 ||

In the final stage of perception of the nada, kundalini pierces ajna chakra and the Rudra granthi. The sound heard is that of the flute. The flute is always associated with Lord Krishna, they are part and parcel of each other. However, this is not the only sound heard. The Shiva Samhita also states that at this stage, "The yogi drinks amrita (the nectar of immortality), having destroyed the seeds of his karma." Nishpatti avastha is equated with nirvikalpa samadhi which renders one a jivanmukta.

When the Rudra granthi is pierced the kundalini moves to sahasrara chakra, the abode of paramshiva, the mahabindu. This is above the state of manifested or differentiated Shakti. Here Shiva and Shakti abide together. It is turiyatita, even beyond the fourth dimension.

ekībhūtaṃ tadā chittaṃ rāja-yoghābhidhānakam |
sṛ̣ṣhṭi-saṃhāra-kartāsau yoghīśvara-samo bhavet || 77 ||

The union of the mind and the sound is called the Rāja-Yoga. The realYogî becomes the creator and destroyer of the universe, like God.

4.25 SIGNIFICANCE OF NADA AND ITS RESULTS

The Hathayoga Pradipika when discussing about Nadanusandhan says that the yogi acquires uncomparable happiness at the last stage of Nadanusandhan as in this stage the vrittis or mental modifications are nullified.

astu vā māstu vā muktiratraivākhaṇḍitaṃ sukham |
layodbhavamidaṃ saukhyaṃ rāja-yoghādavāpyate || 78 ||

Then 'the yogi becomes Ishwara.' Ishwara is another name for the totality of cosmic unmanifest Shakti, the total creative principle of the highest consciousness; the sattwic state of Shakti. It is the combination of Brahma, Vishnu and Maheshwara. Experience of this state is supreme anandam, the highest bliss.

However, we are told it is not the final liberation. Liberation can only occur when one's consciousness has been absorbed back into the mahabindu. Ishwara is a state of evolution after the mahabindu. Ishwara is the cosmic causal body. Few people attain the final state of jivanmukti whether through nada anusandhana or any form of yoga; but do not be discouraged because there is nevertheless abiding and indwelling pleasure inherent in this state. That pleasure is not derived from the senses but from the experience of ongoing absorption in the expanded unified cosmic mind which accompanies both creation and dissolution within itself. This is the

pleasure derived from raja yoga. At the same time, one should not be satisfied only with this, but should continue striving for mahasamadhi, nirvana, kaivalya, moksha.

It is also mentioned in the HathaYoga Pradipika that the happiness from Nadanusandhan can only be known with the help of a Guru.

ānandamekaṃ vachasāmaghamyaṃ
jānāti taṃ śrī-ghurunātha ekaḥ || 81 ||

Having closed the ears with the hands, the muni should listen to the inner sound with the mind steady on that, then the state of stillnessis achieved.

abhyasyamāno nādo|ayaṃ bāhyamāvṛṇute dhvanim |
pakṣhādvikṣhepamakhilaṃ jitvā yoghī sukhī bhavet || 83 ||

Through sustained listening to the nada, awareness of the external sound diminishes. Thus, the yogi overcomes mental turbulence within fifteen days and feels the pleasure. When he first begins to hear sounds during practice, there are various prominent nadas but with prolonged practice the subtlest of subtleties becomes audible.

śrūyate prathamābhyāse nādo nānā-vidho mahān |
tato|abhyāse vardhamāne śrūyate sūkṣhma-sūkṣhmakaḥ || 84 ||

As the yogi progresses in the practice of Nādanusandhān, he starts listening to a variety of sounds.In the initial stage of practice, there is awareness of the external sounds and movements but eventually this awareness drops away and only the nada remains. Just as in the dream state the external sounds and movements are not perceived, so is the mind withdrawn while consciously listening to nada. When the mind is absorbed in nada there are no vrittis. Mind is still like a crystal clear pool of water. The reflection seen inside is the nada. Swatmarama asserts that once the nada is perceived, then sustained listening for fifteen days will pacify the mind and give the pleasure of perfect absorption.

When kundalini rises, the sounds are deep, monotone vibrations, like waves pounding on the shore, the clap of thunder and beating of various types of base drums.This occurs in the arambha and ghata stages. In the middle stage, parichaya, higher frequencies are experienced, but these

are still loud and penetrating, those which grip the body like a gong or horn. In the last stage of consummation or nishpatti, melodious high pitched and reverberating sounds occur, something like a piano, harp or harpsichord. Even when the sounds of clouds and the kettledrum are heard, attention should be kept on even subtler nada. Though the attention may go from the deep to the subtle or subtle to deep, the mind should not move to various things other than the sound.

yatra kutrāpi vā nāde laghati prathamaṃ manaḥ |
tatraiva susthirībhūya tena sārdhaṃ vilīyate || 89 ||

Whatever nāda the mind initially adheres to, it becomes perfectly still in that and dissolves with it.



CHECK YOUR PROGRESS

Q 16: What is *Kundalini shakti*? How can this power be activated?

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.....

Q 17: Name some synonyms of Samadhi

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Q 18: Give 5 other names by which Susumna is known.

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Q 19: What is the meaning of Nada? How many stages of Nadanusandhan are there? What are they?

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Q 20: When does Laya of the mind arise?

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Q 21: According to Adinath how many types of Layasadhana are there? Which is the best among them all?

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4.26 LET US SUM UP

- We have acquired a good knowledge of Hathayoga Pradipika which is a very significant text of Hathayoga
- We have come to know the meaning of the word *Hatha*
- We have come to know the relation between Rajayoga and Hathayoga
- We have come to learn about the import ance of Hathayoga, barriers and favourable conditions in the path of yoga
- Learnt about the tradition of Hathayoga and yama-niyama.
- Get idea about Asaan, Mitahar, mudra, pranayama and shatkriya.
- Learn about Gajakarani Kriya.
- Meaning of *Kumbhak* and its classification
- Learnt about the importance of Susumna Nadi and the arousal of Kundalini
- Learn in length about the 10 mudras
- Learn about Samadhi in details and its importance
- Learn about Nadanusandhan



4.27 FURTHER READINGS

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2) Swami Bigyananda Saraswati: Hathayoga Pradipika, Umachal

Prakashani, Guwahati

3) Swatmaram Yogindra: Hathayoga Pradipika (Sri Brahmananda Birachita Jyotshnatika and Mihita Chandrakrita Bhasa Tika Sahita), Khyemraj Srikrishna Das, Mumbai, 1874

4) Yogendra Swami Swatmaram: Hathayoga Pradipika

5) Hathayoga Pradipika of Yoga Swami Swatmarama, forwarded by BKS Iyengar, commentary by Hans Ulrich Ricker, Translated by Elsy Becherer, The Aquarian Press, 1992



4.28 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The word Hatha means willpower, perseverance, resoluteness etc. Hatha Yoga is sometimes understood as Yoga which involves tremendous will power and determination. But the more appropriate meaning of Hatha Yoga comes from the two Bija mantras 'Ha' and 'tha'. 'Ha' means the sun, 'Tha' means the moon. So Hatha Yoga is the balancing of these two energy systems in the human body. Its practice leads to the union of Prakriti and Purush, Mind and soul, sun and moon, pran and apana.

Ans to Q No 2: The HathaYoga Pradipika was written by Yogi Swatmarama. There are 4 chapters and 390 slokes in it.

Ans to Q No 3: Two famous yogis associated with hathayoga are- Matsyendranath and Gorakshanath.

Ans to Q No 4: The first mention about Hathayoga was made by Adinath Shiva.

Ans to Q No 5: Two obstacles in the path of yoga are overeating and exertion. Two factors which help in the process of yoga are enthusiasm and courage.

Ans to Q No 6: There are 10 yamas and 10 niyamas mentioned in the Hathayoga Pradipika.

The 10 yamas are

1. Ahimsa-Non-violence,
2. Satya-truth
3. Astreya-non-stealing
4. Brahmacharya-continence (being absorbed in a pure state of consciousness)
5. Kshma-forgiveness
6. Dhriti-endurance,
7. Daya-compassion,
8. Arjab-humility,
9. Mitahar-moderate diet and
10. Soucha- cleanliness

The 10 Niyamas are

1. Tapa-Penance (austerity)
2. Santosh- Contentment
3. Astikya-belief (faith) in the Supreme (God)
4. Daan- charity
5. Iswar pujan- worship of God
6. Sidhanta bakya shravan- listening to the recitations of sacred scriptures
7. Thri- modesty
8. Mati- a discerning intellect
9. Tapa-austerities (mantra repetition) and
10. Hootam-sacrifice

Ans to Q No 7: According to Hathayoga Pradipika Siddhasana, Padmasana, Singhasanan and Bhadrasana are the supreme asanas.

Ans to Q No 8: Gorakshanath practiced sinhasana; therefore it was named as Gorakshashan.

Ans to Q No 9: Two kinds of food that must be a part of a Yogi's diet are – wheat and barley. Names of two foods not suitable for a Yogi are stale food and greens.

Ans to Q No 10: The key to success in yoga is regular practice of the limbs of Yoga.

Ans to Q No 11: A Yogi must practice pranayama in the morning, afternoon, evening and midnight upto 80 times.

Ans to Q No 12: If one practices pranayama regularly the impurities in the nadis are cleared easily and the vital air starts circulating through the susumna nadi. At this stage the mind becomes stable. The stage when the vital air starts circulating through the susumna nadi is known as the 'Unmani Awastha.'

Ans to Q No 13: There are 3 kinds of Pranayama- Rechak, Purak and *Kumbhak*. *Kumbhak* is of 2 types- sahita *Kumbhak* and keval *Kumbhak*.

Ans to Q No 14: Vomiting the things in the stomach by moving the apana into the throat is called gaja karani by those who have attained knowledge of hatha yoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

Ans to Q No 15: In the Hathayoga Pradipika 8 types of *Kumbhak* are mentioned. The eight *Kumbhak*as are suryabheda, ujjayi, seetkari, sheetali, bhastrika, bhramari, moorchha and plavini.

Ans to Q No 16: The basis of all yoga is *Kundalini shakti*. If this shakti is not aroused as a result of practice of yoga then the whole process of practice of yoga is considered to be a failure.

The Kundalini lies dormant in the muladhar chakra at the base of the susumna nadi and it is only through regular practice that this shakti is aroused.

Ans to Q No 17: Raja yoga, samadhi, unmani, manonmani, amaratwa, laya, sahaja tattwa, shoonyashoonya, parampadam. Amanaskam, adwaitam, niralamba, niranjana, jivanmukti, sahaja and turiya are all synonymous terms of Samadhi.

Ans to Q No 18: Sushumna is known by various other names like shoonya padavi, brahmarandhra, maha patha, shmashan, shambhavi, madhya marga etc

Ans to Q No 19: Nada means 'inner sound' and nadaupasana means 'concentrating on the inner sound'. There are 4 stages of Nadanusandhan. They are- Arambha awastha, Ghataawastha,

Parichay Awastha and Nishpatti awastha.

Ans to Q No 20: Laya arises in the Nada.

Ans to Q No 21: According to Adinath there are 1 crore 25 lakh layasadhan. Among all Nadanusandhan is the supreme.



4.29 MODEL QUESTIONS

Objective questions

Q 1: What do you mean by Mitahar? Discuss about food which are conducible and those that are harmful for a yogi.

Q 2: What is the significance of purification of Nadi in Yoga?

Q 3: What do you understand by Unmani bhav?

Q 4: What do understand by favourable and unfavourable pranayama?

Q 5: Discuss about the classification of different types of Pranayama.

Q 6: What do you understand by Shatkriya? Write a note on Shatkarma or Shatkriya.

Q 7: Write a note on Asta*Kumbhak*

Q 8: What are the dashamudras? Discuss about any 5 Mudras in length

Q 9: Is Amroli a part of Dashamudra? What are the results of this Mudra?

Q 10: Write the definition of Samadhi according to Hathayoga Pradipika. Write a note on Samadhi.

Q 11: Write in length about the 4 stages of Nadanusandhan.

Q 12: Write a note on the process and results of Nadanusandhan.

Short questions

Q 1: Write a short note on Hathayoga Pradipika

Q 2: Write a short note on the relation between Hathayoga and Rajayoga

Q 3: What is the importance of Hathayoga?

Q 4: Write a note on the tradition of Hathayoga

Essay type questions

Q 1: Discuss about the obstacles and favourable factors in the path of Yoga

Q 2: Does Hathayoga Pradipika accept Yama and Niyama as the most important limb of Yoga? Write a note on Yama and Niyama

Q 3: About how many asanas have Yogi Swatmarama discussed in Hathayoga Pradipika? Name them. Discuss about any four most important asanas mentioned in the text.

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