

	Sidhsidhanta Paddati	Hatha Ratnavali	Hatha Yoga Pradipika	Shiv Samhita	Gheranda Samhita	Patanjali Yoga Sutra
Authors	Gorakshnath	Srinivas	Swatmarama	Unknown	Gheranda Rishi to Chanda Kapil	Patanjali
Chapters	6 Chapters Ashtanga Yoga	4 Chapters	4 Chapters Chaturanga Yoga Chapter is called Updesh Middle of 14 th Century	5 Chapters Last 5 th Chapter is largest – 212 shlokas Total 642 Shlokas Chapter is called Patal	7 Chapters Saptanga Yoga 317 Shlokas Total 102 yogic practices	4 Chapters Samadhi Pada - 51 Sadhana Pada -55 Vibhuti Pada-56 Kaivalaya Pada -34 8 steps to hatha yoga Ashtanga Yoga
Name of Chapters	Natha Pantha Updesh Pindo Utpatti Vichar Pind Vichar Pind Gyan Samrasta Avdhoota ki Visheshta 10 naadis are prominent in SSP Whereas 14 naadis are prominent in HR	CHAPTER 1 Maha Yoga – chittavritti nirodha – Mantrayoga (m signifies manas and tra – signifies prana), Layayoga (absorption of mind), Hatha Yoga ha-surya and tha-chandra – establishing equilibrium and Raja yoga (Mnemonics - MALAHARA) Hatha Yoga comprises of 10 mudras, eight kriyas, eight kumbakas and 84 asanas. AshtaKarma in place of shatkarma Chakri* Nauli** Dhauti (20 Cubits /4 digits)***	CHAPTER 1 ASANAVIDHIKATHANAM Asanas and disciplines of yoga Mention of 33 yoga Masters Constant practice of yoga is compared with tortoise in mythology. Place for doing yoga practice – good king, prosperous and free from troubles. Free from stones, fires and water to the extent of length of a bow. Yoga Matha -where yoga is practiced – small entrance without a window, leveled and without holes, not too high or too deep, clean meared with cow dung, free of all insects. Outside it,	Nath Pantha CHAPTER 1 Existence of one only – Knowledge; Difference of opinion; Yoga the only true method; karma kanda; gyan kanda; Criticized the karma which is done with intention of karmphala Knowledge only is eternal. Persons who following these doctrines have committed good and bad actions, continue to move in this world in the	CHAPTER 1 SHATKARMA 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 (Ahankara). Karma cycle is compared with Persian Wheel. The body is compared with earthen pot if thrown in water it is decayed but when it is baked, it is not destroyed in water. Bake the body	CHAPTER 1 SAMADHI PADA Yoga definition, 5 fluctuations, means to restrain these fluctuations, Samadhi, 1.2 Yoga Chitta Vritti Nirodah. Yoga is the cessation of fluctuations of mind / chitta. 1.3Tada Drastuh Swarupe Avasthanam Then the seer dwells in his own true self 1.4 Vritti Swarupam itaratra At other times, the seer identifies with the fluctuating consciousness

		<p>Neti (12 digits) Basti (vayu basti and jala basti) @ Gajakarni (gurugajkarani – water with jiggery and sesame or coconut water) – gajakarini is foremost among the hatha practices as leader elephants shines among the herd of elephants. Trataka Mastakbranti**** Mnemonics ChaNa DhauNe BhaGa Tenali Mama</p> <p>*Chakri is Mulashodhana in GhS **Lauliki in GhS is Nauli *** Vastra Dhauti comes under Hrd Dhauti in GhS ****Kapalabranti is kapalabhati @HR recommends chakrikrama before basti. One should not eat for 3 ghatis. Kapalabastikrama – utkatasana navel deep water- inserting a tube in anus- raise water upwards</p> <p>1 Ghati = 24 minutes Yama = 3 hours</p> <p>Bhasti removes disorders of vata, pitta, and kapha.</p> <p>CHAPTER 2</p>	<p>should have pleasant hall with a raised seat and a well and surrounded by an outer wall.</p> <p>Six Causes which destroy Yoga Over eating Too much fatigue Too much talk Following unsuitable niyama Keeping company with unsuitable people Being Fickle minded</p> <p>Six Causes which flourishes yoga Enthusiasm Firm Resolve Courage Knowledge of Truth Determination Giving up company of unsuitable people.</p> <p>ASANAS (recognized by Vasishtha and Matsyendra)</p> <p>Lord Shiva has described 84 asanas. This book described 11 asanas:</p>	<p>cycle of births and deaths through dire necessity.</p> <p>Two doctrines – as found in vedas – karma kanda and jnana kanda. Karma Kanda – lawful (good) and prohibited (bad) acts. Good Acts – three fold – nitya (regular), naimityka (occasional) and Kamyas (optional). Nitya brings freedom from sin. Naimityka and kamyas if done brings merits and if not done brings demerit. Fruits of actions – two fold – heaven or hell.</p> <p>Creation is caused through bondages of karma and nothing else.</p> <p>When the suffering for evil actions are gone through then there takes place many re-births, when the fruits of good actions have been exhausted, then also verily the result is same.</p>	<p>hard in the fire of training in order to strengthen and purify the body.</p> <p>7 steps /lessons for Hatha Yoga Shatkarmas - purifies Asanas – gives strength (dridhata) Mudra – gives steadiness (stiritha) Pratyahara – calmness (dhairyata) Pranayama – gives lightness Dhyana – gives perception of self (pratayakshata) Samadhi – gives isolation (Nirliptata), Freedom.</p> <p>(Mnemonics - SAMP PraDeS)</p> <p>Shatkarmas (21) Dhauti (13) Bhasti (2) Neti Lokiki (Nauli) Tratak Kapalabhati (3)</p> <p>DHAUTI</p>	<p>DESCRIPTION OF 5 VRITTIS 1.5 vrttayah panchatayayah klista aklishtha <i>The fluctuations of consciousness are fivefold. They may be painful or non-painful.</i> 1.6 pramana, viparaya, vikalpa, nidra, smrtiyaya <i>These fluctuations are correct knowledge (pramana), illusion(viparaya), delusion(vikalpa), sleep (nidra) and memory (smriti).</i> 1.7Pratyaksa Anumana agamah pramanani <i>Correct knowledge is direct (pratyaksa), inferred (anumana) and proven as factual (agamah)</i> 1.8 viparyayah mithyajnanam atadrupa pratishtam <i>Vipariya (illusion) is based on non-fact or non-real</i> 1.9 shabdgyana anupati vastunayah vikalpah <i>Verbal knowledge</i></p>
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		<p>shaktichalana and sabdagarbhachalana</p> <p>Synonyms of Kundalini:</p> <p>Phani, Nagi, Chakri, Vakri, Saraswati Lalana, Rasana, Ksatri, Lalati, Sakti, Sankhini, Rajvi, Bhujangi, Sesa, Kundali, Sarpini, mani, dharasakti, kutila, arali, pranavahini, stavakra, sadadhara, vyapini, kalanadhara, kuri</p> <p>Synonyms of Khechari</p> <p>Susumnaga, Amrta, Murdhva, Lambika</p> <p>Khechari Mudra Preparation:</p> <p>Powder of 2 niskas of pathya, one niska of dried ginger, half niska of rock salt</p> <p>Chedana, chalana, dohana, manthana, pravesana, mantra.</p> <p>Eight Types of Nadas are heard, when prana enters sushumna.</p> <p>Names of opening between</p>	<p>Sharp, sour, pungent, and hot, myrobalan, betel nut and betel leaves, sour gruel, sesame or mustard oil, liquors, fish, flesh of animals like goat, etc. curds, buttermilk, fruits of jujube, oil cakes, asafetida, and garlic.</p> <p>Food items avoided: Stale and reheated, very dry and very sour food, also food that is very difficult to digest and that has too many vegetables.</p> <p>Foods Permitted</p> <p>Wheat, rice, barley, milk, ghee, barley, milk, ghee, sugar candy, butter, honey, dry ginger, cucumber, the five potherbs, green gram and good clean water.</p> <p>Food that is sweet and mixed with milk is nourishing for yogi.</p> <p>Yogi should avoid basking by fire, company of women, long journeys, early morning baths, fasting and hard physical work.</p>	<p>(Wisdom) only; that which is not Brahma is ignorance (Avidya), from which emanated ether -> air->fire->water->earth.</p> <p>Absorption or Involution: Earth dissolved in water ->fire->air->ether in Avidya which merges into the great Brahma.</p> <p>2 Forces – Vikshepa (the force of creation or projection) and avarana (concealment).</p> <p>When avidya has excess of tamas (Bad), it manifests into Lakshmi, the intelligence which presides over is Vishnu.</p> <p>When avidya has excess of rajas, it manifests itself as the wise Saraswati; the intelligence which presides over is Brahma.</p> <p>CHAPTER 2</p> <p>Microcosm Presence of 7 islands,</p>	<p>FILL STOMACH WITH AIR, HOLD FOR ONE HOUR AND A HALF AND THEN FORCE DOWN TOWARDS INTESTINES. THEN STANDING IN NAVEL DEEP WATER, DRAW OUT THE LONG INTESTINES AND WASH IT WITH HAND. AND DRAW IT INSIDE.</p> <p>Dant Dhauti (teeth purification) 5 Types Purification of Teeth (1) Purification of Tongue (2) Purification of Ears (1) Frontal sinuses (1)</p> <p>Purification of Teeth Danta-Mula dhauti Rubbing the teeth with catechu powder or with pure earth.</p> <p>Purification of Tongue Jhiva shodhanam Elongating the tongue which destroys old age, death and disease</p> <p>Jhiva Moolshodhanam Clean the root of the</p>	<p>abhyasah <i>Practice is the steadfast effort to still these fluctuations</i> 1.14 sa tu dirghakala nairantarya satkara asevitah drdhabhumih Long uninterrupted, alert practice is the firm foundation for stilling the fluctuations. DEFN. OF VAIRAGYA & SUPREME VAIRAGYA 1.15 Drsta anusravika visaya vitrsnasya vasikarasmjna vairagyam Vairagya is the practice of detachment from desires. 1.16 tatparam purusakhyateh gunavaitrsnyam The supreme or ultimate vairagya is when one transcends the qualities of nature and perceives the soul (purush). SAMADHI 1.17 vitarka vichara ananda asmitarupa anugamat samprajnatah <i>Practice & Detachment develop 4 types of Samadhi - vitarka,</i></p>
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		<p>karapadma, samputitapadma and suddhapadma) Mayurasana – 6 types (1.Danda-mayura, 2.Parsva-mayura, 3.Baddhakeki, 4.Pinda-mayura, 5.Ekapada-mayura, 6.Sahajmayura) (HR described only first 5 mayurasana)</p> <p>Kurmasana – 3 types Kukkutasana – 5 types (1.panch Matysendrasana-3 types)</p> <p>Ten important Asanas: Swastika, Gomukhasana, Padma, Vira, Siddhasana, Mayura, Kukkuta, Bhadra, Simhasana and Muktasana</p> <p>4 Important Asanas: PSSB Padmasana, Siddhasana Simhasana Bhadarasana</p> <p>Siddhasana is best</p> <p>There is no asana like siddha, no kumbhaka like kevala, no mudra like khechari and no laya (absorption) like nada. When palms are folded forming</p>	<p>(mnemonics: MBBSPUSS)</p> <p>Plavini in HYP Kevala in HR</p> <p>At end of puraka, jalandhara bandha should be practiced. At end of kumbhaka and at beginning of exhalation, uddiyana bandha should be practiced.</p> <p>Sushmna is Brahma Naadi</p> <p>Drawing apana forcefully upwards, one should bring the prana downwards from the throat. Then the yogi is freed from old age and becomes a youth of 16.</p> <p>Types of Pranayama – 2 kinds – sahita and kevala</p> <p><i>Till kevala kumbhaka, which is restraining the breath without puraka and rechaka is achieved, the yogi should practice sahita (Kumbaka).</i></p> <p>The signs of perfection in Hatha Yoga are 1 Body becomes lean 2 Face starts shining</p>	<p>2 digits below sexual organ is the Adhar Lotus having a dimension of 4 digits – Kundalini</p> <p>Abdominal Region Fire – digester of food – situated in the middle of sphere of the sun having 12 kalas (solar plexus) – Fire of Vaiswanara</p> <p>Jivatma The Jiva is not born but through karma; except karma there is nothing in this world. Desires - > Delusionn</p> <p>Chapter 3</p> <p>Vayus, The Guru, Adhikari, The Place, etc. , Pranayama, The Means, 4 Stages of Pranayama, Asanas,</p> <p>Ten Vayus Guru – He who attains knowledge by pleasing his Guru with every attention readily obtains success therein. Guru is father, mother, god even</p>	<p>evening.</p> <p>Heart Cleansing Hridya Dhauti</p> <p>Dand Dhauti (danda) Vamana (vomiting) Vastra (cloth)</p> <p>Dand Dhauti – using stalk of haldi (turmeric) (haridra) and thrust it slowly in oesophagus and draw it slowly. Every kind of heart disease is surely cured.</p> <p>Vamana Dhauti – After meals drinking water full upto throat and vomit.</p> <p>Vastra Dhauti – Swallowing cloth (four fingers wise) and draw it out.</p> <p>MOOLASHODHANAM</p> <p>Using turmeric stalk or middle finger, the rectum should be cleansed with water over and over again. Cures</p>	<p>asanah <i>The goal is near for those who are supremely vigorous and intense in practice.</i></p> <p>1.22 mrdu Madhya adhimatratavat tatah api visesah <i>These are differences between those who are mild, average and keen in practices.</i></p> <p>2nd MEANS TO DO CESSATION OF FLUCTUATION OF CHITTA (Mind) – ISHWAR PRANIDHAN</p> <p>1.23 Isvara Pranidhanat Va Or, the chitta may be restrained by profound upon God and total surrender to Him.</p> <p>NATURE OF ISHWAR (GOD)</p> <p>1.24 Klesa karma vipaka asayaih apamrstah purusavisesah Isvarah <i>God is the special, unique entity (purusa) who is</i></p>
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		<p>a cavity, it is samputitapankaja.</p> <p>Vichitrakarni is modified form of Paschmitonasna</p> <p>CHAPTER 4</p> <p>Samadhi & Naadhaanusandhana, 4 states of progress of yoga – arambha, ghata, parichaya and nispatti.</p> <p>Marut-Prana</p> <p>Lay-yoga- In the beginning, sounds resembling those of ocean, thunder, big drum, and waterfall are heard. Intermediate – small drum, conch, bell and gong End- tiny bells, vina and humming of bees.</p> <p>Aramba State: Lustrous physique, profound insight, complete wellness, sweet fragrance, contentment in heart, while enjoying void. Brahmarandra pierced, nada emanating from surya and he hears a divine unstruck tinkling</p>	<p>3 clarity in speech or the inner sounds (anahata are heard) 4 Sight becomes clear 5 Body is freed from all diseases. 6 Seminal fluid is controlled 7 Naadis are purified.</p> <p>CHAPTER 3 MUDRAVIDHAN MUDRAS AND KUNDALINI</p> <p>Granthis are in Sushumna. Brahma Granthi is in the Muladhara chakra, Vishnu granthi in Manipura Chakra and Rudra granthi is in Ajna Chakra. Sushumna, sunyapadavi, brahmarandhra, mahapatha, samshaana, sambhavi and madhyammarg are synonymous.</p> <p>10 Mudras</p> <p>Mahamudra Mahabandha Mahavedha Khechari Uddiyana Mulabandha Jalandhara Viparitkarni</p>	<p>and as such he should be served by all with their thought, word and deed.</p> <p>Adhikari</p> <p>Who does/does not attain success?</p> <p>Spiritual Minded person attains success through FAITH</p> <p>SIX CONDITIONS FOR FAILURE</p> <p>Who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who are addicted to falsehood, who are cruel in their speech and who do not give satisfaction to their Guru NEVER ATTAIN SUCCESS.</p> <p>SIX CONDITIONS FOR SUCCESS</p> <p>Who has firm belief that it must succeed and be fruitful, respect towards Guru, Spirit of</p>	<p>constipation, indigestion and dyspepsia and increase beauty and vigour of the body and enkindles sphere of the fire (gastric juice).</p> <p>It is equivalent to chakrikrama in HR</p> <p>BHASTI Jala basti and sthool basti</p> <p>Jala Basti Entering in water and sitting in utkatasana, let him contract and dilate sphincter muscle of anus.</p> <p>Cures Prameh, udavarta and kruravaya. The body becomes beautiful as that of God Cupid.</p> <p>Sthal Basti Sit in Paschmitonasana, move intestines slowly downwards and contract and dilate the sphincter muscle of the anus with ashwini mudra.</p> <p>NETI</p>	<p>eternally free from afflictions and unaffected by actions and their reactions, or by their residue.</p> <p>1.25 Tatra niratisayam sarvajnanbijam <i>God is the unexcelled seed of all knowledge.</i></p> <p>1.26Sa esah puruvesam api guruh kalena (time) anavacchedat <i>God is the first, foremost and absolute guru, unconditioned by time.</i></p> <p>1.27 Tasya vacakah pranavah <i>He is represented by PRANAVA (OM)</i></p> <p>1.28 Tajjapah tadarthabhavanam <i>The mantra aum is to be repeated constantly with feeling realizing its full importance.</i></p> <p>1.29 tatah pratyakchetana adhimagmah api antaraya (obstacles) abhava cha <i>By meditation on God also (repetition on aum),</i></p>
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		<p>sound. Ghata State: Vayu passes through sushumna, stability in asana is attained. Yogi becomes like cupid. Vishnu granthi is pierced through various sounds like that of kettle drum are heard in void (atisunya) – absolute bliss.</p> <p>Parichaya – sound kettle drum, prana reaches mahasunya (centre of eyebrows), attainment of siddhis, free from all disorders, sufferings, old age (premature), death, hunger, thirst.</p> <p>Nispatiti – (anila is prana) – prana pierces the rudra granthi and notes of finely tuned vina are heard.</p> <p>There is only one bija – OM, one mudra – khechari, one deity – niralamba (Brahma) and one state – unmani (Samadhi)</p> <p>Muladhara – nadichakra (from where nadis originate)</p> <p>14 naadis are prominent 5 mahabhutas Akasa (space) – sabda</p>	<p>Vajroli Shaktichalan</p> <p>All mudras similar to HR and SS The only difference is in the process of shaktichalan.</p> <p>Khechari mudra is also called vyomachakra</p> <p>Kundalini is synonymous with kutilangi, kundalini, bhujangi, sakti, iswari and arundhati</p> <p>SHAKTI CHALAN Seated in vajarasana, firmly take hold of the feet near ankles and thereby put pressure on kanda. Perform Bhastrika kumbhaka. This should awaken kundalini. Then he should contract sun (Uddiyana Bandha) Within forty days, a celibate yogi who consumes moderate and nutritious diet and who constantly practice, attains perfections.</p> <p>There is no prithivi (firmness in asanas) without rajayoga. There is no night (kumbhaka) without rajayoga and the</p>	<p>impartiality and justice towards all living creatures, restraint of organs of sense, moderate and scientific eating.</p> <p>PRANAYAMA There is mention of process of naadhi shuddhi but its name not mentioned. 20 times kumbhakas are recommended – sun rise, mid-day, sunset, middle of night 3 months daily practice in such a way purifies all naadis. -> his defects destroys, becomes capable of beginning the practice of yoga.</p> <p>4 Stages of Pranayama: Arambha (stage of beginning) Ghata Avasta (State of waterpot or trance) Parichaya Avasta (knowledge) Nishpatti Avastha (Final consummation)</p> <p>Things to be renounced</p>	<p>One obtains khechari siddhi. Clairvoyance or clear sight and cures phlegm disorders.</p> <p>LAUKIKI YOGA – NAULI</p> <p>Trataka (gazing) – sambhavi siddhi is obtained.</p> <p>KAPALBHATI – 3 TYPES VAMA, VYUTKRAM, SITKRAM</p> <p>VAMA – Draw the wind through the left nostril and expel it through right and draw it again through the right and expel through left – without any force. <i>Equaling to naadhi shodhana</i></p> <p>VYUTKRAMA Draw water through two nostrils and expel it through mouth slowly and slowly.</p> <p>SITKRAMA Suck water through the</p>	<p>obstacles to the mastery of inner self are removed.</p> <p>ANTARAYA (OBSTACLES) – 13</p> <p>1.30 vyadhi styana samsay pramada alasya avirati bhrantidarsana alabdhahumikatva anavasthitatvani chitta viksepah te antarah (obstacles) The obstacles are vyadhi, styana (alasya), sansaya (doubt), pramada (carelessness), alasya, avirati, bhrantidarsana, alabdhahumikatva, anavsthitatvani, chhittavikseph (fluctuation in chitta) are the 9 obstacles. 1.31 dukha daurmanasya angamejayatva svasprasvasah viksepa sahabhuvah Sorrow, despair, unsteadiness of the body and irregular breathing are also obstacles which causes fluctuation of the chitta.</p>
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		<p>active, where the mind goes, there the prana is active.</p> <p>Mind and mercury are unsteady by nature. When mercury is controlled, mind is restrained. What is not possible on the face of this earth?</p> <p>Laya Sambhavamudra – when there is concentration on an internal object and the outward sight is devoid of winking, it is called sambhavamudra. It is hidden in vedas and shastras.</p> <p>Sambhavi and khechari mudras are one in their result. Both of them bring about the state of ananda, absorption of mind in the void which is of the nature of chitsukha (Brahman).</p> <p>Between eyebrows which is the seat of lord siva, the mind becomes absorbed. This is known as the fourth state (turiya) where there is suspension of time.</p> <p>Place Atman in the midst of</p>	<p>sing the name of all – pervading, hear sweetest music, have patience, constancy, forgiveness, austerities, purifications, modesty, devotion, and serve the Guru.</p> <p>Indications on Pranayama When air enters sun, take food, and when moon, sleep. In first stage of pranayama, perspiration occurs that should be rubbed on the body to save his dhatu. In second stage, trembling occurs, in third stage, jumping about like a frog and when the practice is higher stage, he walks in air (vayu siddhi or bhuchari siddhi). The decrease of sleep, excrements and urine also occur. The yogi frees himself from diseases and sorrow/ afflictions, he never gets putrid perspiration, saliva and intestinal worms. Even if he takes large</p>	<p>Kaki Matangi Bhujangini</p> <p>Shaktichalana – sit in siddhasana posture , drawing prana vayu with the nostrils join with apana constrict the rectum slowly ashwini mudra – kundalini rises thus.</p> <p>Without shaktichalana, the yoni-mudra is not complete or perfected, first the chalana should be practiced and then yoni mudra should be learnt.</p> <p>Matangini – elephant mudra – stand in deep water and draw in the water through the nostrils and throw it out by the mouth and then draw in water through mouth and expel through nostrils. Just like Elephant Bhujangini – extending</p>	<p><i>pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.</i> 1.35 visayavati va pravrttih utpanna manasah sthiti nibandhani Or By contemplating an object that helps to calm the mind.</p> <p>1.36 Visoka va jyotismati Or by contemplating on light or jyoti.</p> <p>1.37 vitaraga visayam va chittam Or by contemplating on enlightened sages or divine objects, who are free from desires and attachment</p> <p>1.38 swapna nidra jnana alambanam va Or by recollecting and contemplating the experience of dream-filled or dreamless sleep during a watchful, waking state. 1.39 yathabhimata</p>
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			<p>akasa and the akasa in the midst of Atma and converting everything into akasa, one must not think of anything else.</p> <p>He should cease thinking of anything external and neither should he be thinking of anything within. Abandoning all thoughts he should dwell on nothing.</p> <p>By abandonment of all objects, the mind reaches the state of absorption. When the mind gets absorbed, kaivalya alone remains.</p> <p>Nadopasama by Goraksnath:</p> <p>Lord Shiva has given one crore and a quarter (12500000) of ways for attainment of lay, but we consider nadopasana the best of all layas.</p> <p>The yogi sitting in muktasana and assuming the sambhavi mudra should listen with a sambhavi mudra should listen with a concentrated mind to the sounds within. These are</p>	<p>quantity of food or very little or no food at all, no injury occurs.</p> <p>Other siddhis – vakya siddhi, kamachari (transporting himself at will everywhere), clairvoyance (duradrishti), clairaudience (durshruti), subtle sight (shukshma drishti) and power of entering another’s body, turning base metals to gold by rubbing them with his excrements and urine and power of becoming invisible and lastly moving in air.</p> <p>4 Stages of Pranayama: Arambha (stage of beginning) Ghata Avasta (State of waterpot or trance) – prana and apana vayu, nada and vindu, jivatma and parmatma unite, he gets power of holding breath for 3 hours Parichaya Avasta - (knowledge) – Prana enters sushumna and pierces six chakras, Yogi</p>	<p>the neck a little forward, let him drink (draw in), air through the oesophagus, this is called serpent mudra, destroyer of death and decay.</p> <p>CHAPTER 4 PRATYAHARA (Only 5 shlokas) (Restraining the mind) Let bring the chitta under the control of the Self.</p> <p>From sweet smells or bad smells, bitter or astringent states, All the passions, praise or censure</p> <p>CHAPTER 5 PRANAYAMA (Restraint of Breath)</p> <p>4 things are necessary for pranayama Good Place Suitable Time Moderate Food Purification of Nadis</p>	<p>dhyanat va <i>Or by meditating on any desired object which is suitable to bring steadiness of chitta.</i></p> <p>1.40 pramanu paramamahattvantah asya vasikarah By practicing on above 6 alternative methods of contemplation, one gets the power to penetrate from the infinitesimal particle to infinity.</p> <p>SAMAPATTI AND ITS TYPES 1.41Ksinavrtteh abhijatasya iva maneh grahitr grahana grahyesu tatstha tadanjanata sampattih <i>The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an faultless purity.</i></p> <p>Difference between Samadhi, sampatti and</p>
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			<p>heard in the right ear.</p> <p>4 stages:</p> <p>1Arambhavasta: 2Ghatavastha 3Parichayavastha 4Nischpatti</p> <p>Mnemonics: AGPANI</p> <p>Arambhavastha Yogi has his heart full of bliss and lustrous body. He is radiant and emits a sweet smell and is free of all disease.</p> <p>Ghatavastha Prana enters sushumna Yogi becomes firm in asanas, his intellect becomes more keen and he becomes equal to devas.</p> <p>Vishnugranthi is supreme void is pierced, there is rumbling sound like that kettledrum.</p> <p>Parichaya Sound like that of mardala is heard in akasa i.e. in between eyebrows. The vayu goes to mahashunya. Yogi becomes free from all faults, pains, old age, diseases,</p>	<p>practice 5 fold dharana on Vishnu by which command over the five elements is obtained and fear of injuries from any of these elements is removed.</p> <p>Yogi practice dharana 5 ghatas (2.5 hours) in adhara lotus 5 ghatas (2.5 hours) in linga 5 ghatas (2.5 hours) in navel, 5 ghatas (2.5 hours) in heart 5 ghatas (2.5 hours) in throat 5 ghatas (2.5 hours) in space between eyebrows</p> <p>Nishpatti Avastha (Final consummation)</p> <p>The yogi destroys all seeds of karma which existed from the beginning, then drinks immortality.</p> <p>Samadhi Pointing the tongue</p>	<p>Time: The practice of yoga should not be commenced in these (our seasons out of six: hemant (winter), sisira (cold), grishma (hot), vrsha (rainy).</p> <p>It should be started in spring (vasant) and autumn (sarat).</p> <p>March, April – Vasant Sept, Oct – Sarat</p> <p>Diet – Moderation of diet – a yogi should eat rice, barley or wheaten bread. He may eat mudga (mung), masha beans. He may eat patola (parvar/ cucumber) jackfruit, manakachu, Kakkola (a kind of berry), jujube, bondue nut, cucumber, fig, unripe plaintain, stem and roots, brinjal and medicinal roots and fruits.</p> <p>He may eat green, fresh vegetables, black</p>	<p>yoga Yoga is the means to reach Samadhi. Samadhi is profound meditation, total absorption. Samapatti is the balance state of mind of the seer who, having attained samadhi, radiates his own pure state. Yoga and Samadhi can be regarded as practices, samapatti the state towards which they lead.</p> <p>1.42 tatra sabda artha jnana vikalpaih sankirna savitarka samapattih <i>At this stage, called savitarka samapatti, the word, meaning and content are blended and become special knowledge.</i></p> <p>1.43 smritiparisuddhau svarupasunya iva arthamatranirbhasa nirvitarka <i>In nirvitarka samapatti, the difference between memory and intellectual</i></p>
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			<p>sleep and hunger.</p> <p>Nischapati Rudragranthi is pierced (agya chakra). Sound of flute which assumes the resonance of veena.</p> <p>When the mind becomes one (with object concentrated upon), it is called Rajayoga.</p> <p>All hatha and laya yoga practices are only for attainment of rajayoga.</p> <p>Yogi in Samadhi is not affected by heat or cold, pain or pleasure, honor or disgrace. He is certainly jivanmukta (liberated while still living) when his consciousness is neither asleep nor awake when his chitta is free from memory or vismriti and when he is neither dead nor living. He is not influenced by good or bad karma nor is he affected by anything done against him.</p> <p>Naaada is like a snare for catching the deer within, ie.the mind. It is also the</p>	<p>upwards, when the yogi can drink the nectar flowing from the moon (situated eyebrows) within a month he certainly would conquer death.</p> <p>When he drinks air through crow bill, and meditates that the air goes to mouth of kundalini, lungs problems are cured.</p> <p>When he does this day and night through crow-beak, he acquires the power of clairaudience and clairvoyance.</p> <p>Closing teeth, placing the tongue upwards, the yogi drinks fluid very slowly within a short period he conquers death.</p> <p>Asanas Padmasana Siddhasana Swastikasana Ugrasana (Pachmitonasana)</p> <p>CHAPTER 4 There is mention of yonimudra (contracting the</p>	<p>vegetables, leaves of patola, vatuka-saka, hima-lochika saka. These are five sakas (vegetable leaves) as fit for yoga.</p> <p>Pure, sweet and cooling food should be eat to fill half stomach, eating sweet juices with pleasures and leaving the other half of the stomach empty is called moderation in diet.</p> <p>Prohibited Food Discard bitter, acid, salt, pungent, and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruits.</p> <p>Discard kulattha and massur beans, pandu fruit, pumpkins and vegetables stem, gourds, berries, katha bel, kanta-bilva, and palasa. Also jambira, bimba, lukucha, onions, lotus, kamaranga, piyala, binga, kemuka</p>	<p><i>illumination is disclosed, memory is cleansed and consciousness shines without reflection.</i></p> <p>1.44 etayaiva savichara nirvichara cha sukshamavisaya vyakhyata <i>the contemplation of subtle aspects is similarly explained as deliberate (savichara sampatti) or non-deliberate (nirvichara samapatti).</i></p> <p>1.45 suksmavisayatvam cha alinga parayavasanam <i>The subtlest level of nature (prakriti) is consciousness. When consciousness dissolves in nature, it loses all marks and pure.</i></p> <p>1.46 ta eva sabjaha samadhih <i>The states of Samadhi described in the previous sutras are dependent upon support or seed and are termed sabija.</i></p>
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			<p>hunter who kills the deer (the mind).</p> <p>When the mind is bound by the sounds of nada, and has given up its fickleness, then it attains excellent steadiness and it is like a bird that has lost its wings.</p> <p>During the initial stages, inner sounds are heard. After wards they become more subtle. In beginning, these sounds resemble oceans, clouds, kettledrum and jarjara. In middle, they resemble mardala, conch, bell and the horn. In end they resemble those of the tinkling bells, the flute, the veena and the bees.</p>	<p>yoni situated between anus and genital organ) and meditate that god of love resides in that Brahma Yoni and he is beautiful like Bandhuk flower – brilliant as tens of millions of suns and cools as tens of millions of moons. Above this, there is intelligence and imagine that a union between shiva and Shakti takes place.</p> <p>10 Mudras Mahamudra Mahaveda Mahabndha Khechari Jalandhar Mulabandha Viparitkarni Uddyana Vajroli Shaktichalan (firmly drawing up kundalini sleeping in adhar lotus, by means of apana vayu.</p> <p>Practitioner of</p>	<p>Avoid travelling, company of women, and warming himself by fire.</p> <p>Should avoid fresh butter, ghee, thickened mlk, sjgar and date-sugar, etc. as well as ripe plaintain (banana), cocoa-nut, and everything containing acid juices.</p> <p>Eat cardmom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki and palm dates.</p> <p>Easily digestible, agreeable and cooling foods. Should avoid hard not easily digestible, sinful food or putrid food, or very hot or very stale food as well as very cooling or very much exciting food.</p> <p>He should avoid early morning before sunrise baths, fasting or anything giving pain to the body; so also is prohibited to</p>	<p>1.47 nirvichara vaisaradye adhyatmaprasadah. <i>From proficiency in nirvichara samapatti comes purity, sattva flows undisturbed, kindling the spiritual light of the self.</i></p> <p>1.48 ritambara tatra prajna <i>When consciousness dwells in wisdom, a truth bearing state of direct spiritual perception dawns.</i></p> <p>1.49 sruta anumana praj nabhyam anyavisaya visesarthatvat <i>This truth bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony and inference.</i></p> <p>1.50 Tajjah samskarah anyasamskara pratibandhi <i>A new life begins with this truth – bearing light. Previous impressions are</i></p>
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				<p>shaktichalan gets viagraha siddhi which gives the power of anima, etc. and has no fear of death.</p> <p>CHAPTER 5 Obstacles and Hinderances to Yoga – 3 types – bhoga, religious and gyana Kinds of Yoga Types of Sadhakas Pratikopasana (invocation of shadow) Raj Yoga Anahad Sounds Various Dharana Chakras Rajadhiraj Yoga Mantras</p> <p>Obstacles & Hinderances to Yoga</p> <p>Bhoga (Enjoyments) – Women, bed, seats, dresses, and riches, chewing of betels, carriages, emoluments, kingdoms, and powers, gold, silver, as well as copper, gems, aloe wood, kine, learning</p>	<p>him eating only once a day, or not eating at all. But he may remain without food for 3 hours.</p> <p>He should take a little milk and ghee daily and take his food twice daily, once at noon and once In evening.</p> <p>Purification of Nadis He should sit on a seat of kusa-grass or an antelope skin, or tiger skin or a blanket or on earth calmly and quietly facing east or north. Having purified naadis, let him begin pranayama.</p> <p>Purification of nadis is of two sorts – Samanu And Nirmanu.</p> <p>SAMANU is done by a mental process with BIJ MANTRA</p> <p>Nirmanu is done by PHYSICAL CLEANSINGS – SHATKARMAS</p> <p>SAMANU - BIJ MANTRA</p>	<p><i>left behind and new ones are prevented.</i></p> <p>1.51 Tasyapi nirodhe sarvanirodhat nirbijah samadhih <i>When that new light of wisdom is also relinquished, seedless samadhih dawns.</i></p> <p>CHAPTER 2 SADHANA PADA</p> <p>KRIYA Yoga, 5 Klesha, law of karma, ashtanga yoga's 5 limbs</p> <p>KRIYA YOGA 2.1 Tapah swadhiyaya ishwarpranidhananai kriyayogah <i>Tapas, swadhyaya and surrender to God comes under Kriya Yoga.</i></p> <p>2.2 Samadhi bhavanarthah klesa tanukaranarthasca <i>By reducing klesha (afflictions, pains), Kriya yoga helps in profound meditation which is precursor to Samadhi.</i></p>
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				<p>vedas and shastras, dancing, singing, ornaments, wives and children, worldly enjoyments</p> <p>Dharma (Religion)- Ablutions, worship of deities, observing sacred days of moon, fire sacrifice, desire of moksha, vows and penances, fasts, religious observances, silence, the controlling of senses, contemplation, and object of contemplation, mantras, alms-giving, world-wide fame, wells, ponds, convents, groves, sacrifices, vows, starvation, pilgrimages</p> <p>Gyana (knowledge obstacles) Knowledge out of practicing dhauti, knowledge of nadis, learning of pratyahar , trying to awaken kundalini, entering into the path of indriyas and knowledge of the action of nadis.</p>	<p>Sit in padmasana and perform purification of nadis with the following biz mantras:</p> <p>Prithvi Bija (Lam) Concentrate on tip of nose and imagine luminous reflection of moon there, Inhale through left for 16 repetitions of mantra; retain for 64 repetitions and exhale for 32 repetitions.</p> <p>Agni Tattva (ram) Concentrate on root of the navel, Inhale through right for 16 repetitions of mantra; retain for 64 repetitions and exhale for 32 repetitions.</p> <p>Contemplating on Vayu-Bija (Yam), inhale from left nostril – repeating mantra 16 times. Restrain breath for 64 repetitions of the Mantra. Exhale breath for 32</p>	<p><i>The purpose of kriya yoga is to minimize all impediments to meditation.</i></p> <p>FIVE AFFLICTIONS 2.3 avidya asmit raga dwesha abhiniveshah kleshah The five afflictions which disturb the equilibrium of consciousness are ignorance (avidya), ego (asmita), attachment (raga), aversion to pain (dwesh) and fear of death and clinging to life (abhinivesha).</p> <p>AVIDYA (ignorance) 2.4Avidya ksetram uttaresam prsupta tanu vicchinna udaranam <i>Avidya is the breeding ground of all afflictions, whatever it s nature – dormant, attenuated, interrupted or fully active.</i></p> <p>2.5Anitya asuchi dukha anatmasu nitya suchi sukha atma khyatih avidya</p>
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				<p>Kinds of yoga MALAHARA Mantra Laya Hatha Raj (which discards duality)</p> <p>Types of Sadhakas</p> <p>MRIDU Sadhak Cruel, bad and weak, finding faults with their teachers, sinful, who cannot live without women, fickle, timid diseased, not independent. They are fit for MANTRA Yoga. They succeed in 12 years</p> <p>MADHYA Liberal minded, merciful, desirous of virtues, sweet in their speech, who never go to extremes. They are fit for LAY YOGA</p> <p>ADHIMATRA Firm minded knowing</p>	<p>repetitions of the mantra.</p> <p>By these three pranayamas, the nadis are purified.</p> <p>(remember jal and akash tattva is not taken)</p> <p>Kinds of Kumbhaka 8 types of Kumbhaka : MBBSKUSS Murcha Bhastrika Brahmari Surya bheda Kevala (sa ham) Ujjayi Sheetali Sahita</p> <p>Sheetkari is not mentioned in GS</p> <p>SAHITA</p> <p>Sagarbha and Nirgarbha</p> <p>The kumbhaka performed by repetition of bija mantra is sagarbha and that done without bija mantra is</p>	<p><i>Mistaking the transient for the permanent, the impure for pure, pain for pleasure, and that which is not the self for the self, all this is called lack of spiritual knowledge , i.e. avidya.</i></p> <p>ASMITA (Ego) 2.6drk darsanasktyoh ekatmata iva asmita <i>Egoism is the identification of the seer with the instrumental power of seeing.</i></p> <p>RAGA (Attachment) 2.7sukha anusayi ragah <i>Attachment to the pleasure/ gratification of senses</i></p> <p>DWESHA (aversion) 2.8 dukha anusayi dvesah <i>Hatred towards unpleasant or unhappiness</i></p> <p>ABHINIVESHA (attachment to life) 2.9svarasavahi vidusah api tatha arudhah</p>
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			<p>the lay-yoga independent full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of lotus-feet of their gurus, engaged always in the practice of yoga. Such succeed in 6 years and they are eligible to be fit for Hatha Yoga</p> <p>ADHIMATRA-TAMA (THE MOST ARDENT) This has largest amount of energy engaging heroic who know shastras and are persevering free from the effects from blind emotions and not easily confused who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless clean, skillful, charitable, religious, good natured, forgiving – they succeed in 3 years They are fit for any type of Yoga.</p>	<p>nirgarbha. Sagarbha are in ration of 16:64:32. Nirgabha may be in any raitio from one to hundreds matras. The best is 20:80:40 or 12:48:24.</p> <p>Lower Pranayama – body perspires Middle Pranayama – body trembles along the spinal cord Highest Pranayama - one leaves the ground and there is levitation.</p> <p>10 vayus Pranadi: Prana, Apana, Samana, Udana, Vyana (belong to inner body)</p> <p>Nagadi: Naga Vayu (eructation), Kurma (blinking of eyelids), Krikara (sneezing), Devadutta (Yawning), Dhananjaya (pervades the whole body and does not leave it even</p>	<p>abhinivesah <i>Attachment to the life is abhinivesha. Even wise men also has the same.</i></p> <p>KLESHA IN SUBTLE FORM 2.10 Te pratiprasavaheyah sukshmah <i>These Subtle afflictions (Klesha) should be overcome before they lead to worse trouble.</i> 2.11 Dhyanahayah tadvrttayah <i>Meditation quietens their fluctuations (vrittis)</i></p> <p>LAW OF KARMAS & REBIRTH 2.12 Kleshamulah karmasayah drsta adrsta janma vedaniyah <i>The accumulated imprints of past lives, rooted in afflictions will be experienced in present and future lives. The imprints or residual impressions of one's actions, whether good or bad, afflict one according to their degree of merit</i></p>
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				<p>Pratikopasana Seeing shadow in the sky – this get his years increased and will never die.</p> <p>There is no posture like that of siddhasana, no power like that of kumbaka, no mudra like the khechari and no absorption like that of nada</p> <p>Kinds of dharana</p> <p>Fix attention on cavity of throat – place his tongue at base of palate – hunger and thirst are extinguished.</p> <p>Fix attention below cavity of throat, there is a beautiful nadi called Kurma, he acquires great concentration of thinking principle.</p> <p>Having conquered all elements, and being void of all hopes and worldly connections, when the</p>	<p>after death) (belong to outerbody)</p> <p>Vayu 96 digits – six feet as a standard. The ordinary length of the air current when expired is 12 digits (9 inch), 16 digits (1 foot) when singing, 20 digits (15 inches) when eating, 24 digits (18 inches) when walking, 30 digits (27-1/2 inches) when in sleep, in copulation it is 36 (27 inches), in physical exercises it is more than that.</p> <p>By decreasing natural length of expired current from 9 inches to less and less, there takes place increase of life, and by increasing the current, there is decrease of life.</p> <p>CHAPTER 6</p> <p>DHARANA</p> <p>3 TYPES GROSS (Sthula), SUBTLE (suksham) AND</p>	<p><i>and demerit. They are the seed of future sorrows and pleasures which we experience both in this life and in lives to come.</i></p> <p>2.13 Sati mule tadvipakah jati ayuh bhogah <i>As long as the root of actions exists, it will give rise to class of birth (jati), span of life (ayuh) and experiences (bhoga)</i></p> <p>2.14Te hlada paritapa phatah punya apunya hetuvat <i>According to our good, bad or mixed actions, the quality of our life, its span and the nature of birth are experienced as being pleasant or painful.</i></p> <p>2.15 Parnama tapa sanskara dukhah gunavritti virodhat cha dukham eva sarvam vivekinah <i>The wise man knowing that all pleasures leads to pain remains apart</i></p>
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				<p>yogi sitting in padmasana, fixes his gaze on the tip of the nose, his mind becomes dead, and he obtains the spiritual power called khechhari (walking in the air).</p> <p>Raja Yoga By this knowledge, the modifications of the mind are suspended.</p> <p>Mantras Practising seed mantras given by Guru 3 lakhs times – all dieties presiding over spheres are brought under his dominion. 6 lakhs times – Yakshas, rakshas and Nagas come under his control 15 Lakhs times – Siddhas, Vidhyadharas, Gandharbas, the Apsaras come under control 18 lakh times – he can rise from ground and remain suspended in the air 28 lakh times – he becomes lord of Vidyadhars, wise yogi</p>	<p>LUMINOUS (Jyoti)</p> <p>STHULA When a particular figure, such as one’s guru or deity is contemplated.</p> <p>SUBTLE or Suksham When brahma as a bindu (point) and kundali force are contemplated.</p> <p>JYOTI When brahma or prakriti is contemplated as a mass of light.</p> <p>CHAPTER 7</p> <p>Separate manas from the body and unite it with the Parmatma. This is known as Samadhi or Mukti from all states of consciousness.</p> <p>Samadhi is 6 Types</p> <p>1Dhyan Samadhi (Sambhavi Mudra) – having seen once the brahma in a bindu (point of light), fix the mind in</p>	<p><i>from the laws and the machinery of karma. Owing to past impressions, obstructions and anguish, the quality of any action is adulterated by its contact with the gunas of nature, so, he treats even pleasant experiences as inherently painful and holds himself aloof from them.</i></p> <p>PAIN (DUKHA) 2.16 heyam dukham anagatam <i>Past pains is finished. Pain that we are in the process of experiencing cannot be avoided , but can be reduced to some extent by yogic practice and discriminative knowledge.</i></p> <p>CAUSES OF PAIN (DUKHA) 2.17 Drastrdrsyayoh samyogah heyhetu <i>The cause of pain is the association or identification of the seer (atma) with the seen</i></p>
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				<p>becomes kama-rupi (can assume whatever form he desires) 33 lakhs, he becomes equal to Brahma and Vishnu. 60 Lakhs, he becomes Rudra 80 lakh, he becomes all – enjoyer One ten of millions, he becomes Para-Brahma</p>	<p>that point. 2Nada Samadhi (khechari Mudra) 3Rasanand Samadhi (Brahmri Kumbhaka + soham) 4Laya Samadhi (Yoni Mudra). 5Bhakti-Yoga-Samadhi (contemplation of special diety) - > Samadhi and Manonmani. 6Raja-Yoga-Samadhi (Mano Murchi Kumbhaka)</p>	<p><i>(prakriti) and the remedy lies in their dissociation. (Similar to 2.24)</i></p> <p>2.18 Prakash kriya sthiti silam bhutendriyaatmakam bhogapavargartham drisyam <i>Nature in its three qualities sattva, rajas and tamas and its evolutes, the elements, mind, senses of perception and organs of action, exist externally to serve the seer, for enjoyment or emancipation.</i></p> <p>2.19visesa avisesa lingamatra alingani gunaparvani <i>The gunas generate their characteristic divisions and energies in the seer. Their stages are distinguishable and non-distinguishable, differentiable and non-differentiable.</i></p> <p>2.20drasta drsimatrah</p>
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						<p>suddhah api pratyayanupasyah <i>The seer is pure consciousness. He witnesses nature without being reliant on it.</i></p> <p>2.21 <i>Consciousness the essence of nature which is cognizable exists for the sake of seer who sees to see.</i></p> <p>2.22 <i>The relationship with nature ceases for amancipated beings, its purpose having been fulfilled, but its process continues to affect others.</i></p> <p>2.23 <i>The conjunction of the seer with the seen is for the seer is to discover his own true nature.</i></p> <p>2.24 Lack of the spiritual understanding (avidya) is the cause of the false identification of the seer with the seen.</p> <p>Avidya – destruction- >kaivalaya</p>
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						<p><i>2.25 The destruction of avidya through right knowledge breaks the link binding the seer to the seen. This is kaivalaya.</i></p> <p><i>2.26 The ceaseless flow of discriminative knowledge in thought, word and deed destroys avidya, the source of dukha (pain).</i></p> <p><i>2.27 Through this unbroken flow of discriminative awareness, one gains perfect knowledge which has 7 stages/ spheres.</i></p> <p><i>2.28 By dedicated practice of the various aspects of yoga impurities are destroyed, the crown of wisdom radiates in glory.</i></p> <p><i>2.29 yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, Samadhi are eight limbs of yoga.</i></p>
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						<p>2.30 Ahimsa satya asteya brahmacharya apargrah – yama</p> <p>2.31 Yamah are the great mighty universal vows irrespective of time place and class (jati)</p> <p>2.32 saucha, santosha, tapah, swadhaya, ishvara pranidharana – niyam</p> <p>2.33The principles that prevent yama and niyama are to be countered with right knowledge and awareness.</p> <p>2.34Uncertain knowledge giving rise to violence, whetherdone directly or indirectly, or condoned is caused by greed,anger or delusion in mild, moderate or intense degree. It results in endless pain and ignorance. Through introspection comes the end of pain and ignorance.</p> <p>Observing five Yamas</p> <p>2.35When nonviolence in speech, thought and action is established,</p>
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						<p><i>one's aggressive nature is relinquished and others abandon hostility in one's presence.</i></p> <p><i>2.36 When the sadhaka is firmly established in the practice of truth, his words become so potent that whatever he says comes to realization</i></p> <p><i>2.37 When abstention from stealing is firmly established, precious jewels come</i></p> <p><i>2.38 When the sadhaka is firmly established in continence, knowledge, virious, valour and energy flow to him.</i></p> <p><i>2.39 Knowledge of past and future lives unfolds when one is free from greed for possessions.</i></p> <p>OBSERVING NIYAMA</p> <p><i>2.40 cleanliness of body and mind develops disinterest in contact with others for self-gratification</i></p> <p><i>2.41 when the body is cleansed, the mind</i></p>
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					<p><i>purified and the senses controlled, joyful awareness needed to realize the inner self, also comes</i></p> <p><i>2.42 from santosh (contentment) comes supreme happiness</i></p> <p><i>2.43 Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.</i></p> <p><i>2.44 Swadhyay leads towards the realization of God or communion with one's desired deity</i></p> <p><i>2.45 Surrender to God (ishwar pranidhan) brings perfection in Samadhi.</i></p> <p>Next 6 limbs of yoga</p> <p>ASANA</p> <p><i>2.46 Asana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.</i></p> <p><i>2.47 Perfection in asana is achieved when the effort to perform it becomes effortless and infinite being within is reached.</i></p>
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						<p>2.48 From then on, the sadhaka is undisturbed by dualities.</p> <p>PRANAYAM 4 (inhalation retention exhalation and effortless retention – kevala kumbhaka)</p> <p>2.49 Pranayama is the regulation of the incoming and outflow of breath with retention. It is to be practiced only after perfection in asana is attained.</p> <p>2.50 Pranayama has 3 movements – prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.</p> <p>2.51 The fourth pranayama transcends the external and internal pranayama and appears effortless and non-deliberate.</p> <p>2.52 The pranayama clears away the clouds or coverings that hide the light of illumination.</p>
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						<p>2.53 Then the mind becomes fit for concentration</p> <p>PRATYAHARA</p> <p>2.54 Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is pratyahara.</p> <p>2.55 This is highest control of the senses (sense organs).</p> <p>CHAPTER 3 VIBHUTI PADA</p> <p>3.1desha bandha chittasaya dharana (desha-place, spot, region) bandha – fixing chhitta – mind Fixing the consciousness on one point is concentration (dharana)</p> <p>3.2A steady continuous flow of attention directed towards the same point or region is meditation (dhyana)</p> <p>3.3When the object of</p>
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						<p><i>meditation engulfs the meditator, appearing as the object self-awareness is lost. This is Samadhi.</i></p> <p><i>3.4 These three together – dharana, dhyana and Samadhi – constitute sanyam</i></p> <p><i>3.5 When mastery of samyama is achieved, the lustre of wisdom and insight shine brilliantly the known with the knowable and revealing the soul.</i></p> <p><i>3.6 samyama may be applied in various spheres to derive its usefulness.</i></p> <p>3.7 These three aspects of yoga are internal, compared to the former five limbs of yoga.</p> <p>3.8 Similarly, samyama is external when compared to nirbija Samadhi (seedless)</p> <p><i>3.9 Transformation by restraining of consciousness is achieved by the study of silent moments that occur between the rising of impressions and dour</i></p>
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						<p><i>impulse to restrain them, and between the restraining impulse and the resurgence of thought.</i></p> <p><i>3.10The restraint of rising impressions brings about an undisturbed flow of tranquility.</i></p> <p><i>3.11 The weakening of scattered attention and the rise of one-pointedness attention in the chitta is the transformation towards Samadhi.</i></p> <p><i>3.12When rising and falling thought processes are in balance, one pointedness consciousness emerges. Maintenance of awareness with keen intensity from one-pointed attention to no-pointedness attentiveness is ekagrata pranima.</i></p> <p><i>3.13Through these three phases, cultural consciousness is transformed from its potential state (dharma)</i></p>
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						<p>towards further refinement (Lakshana) and the zenith of refinement (avastha). In this way, the transformation of elements, senses and mind takes place.</p> <p>3.14 The substrata is that continues to exist and maintain its characteristic quality in all states, whether manifest, latent or subdued.</p> <p>3.15-3.56 Dharana on many elements and their effects and fruits are discussed further</p> <p>CHAPTER 4 (KAIVALAYA PADA)</p> <p>4.1 There are five types of accomplished yogis (siddhayah): By birth By spiritual experience gained through herbs, drugs or elixir (aushadi) By mantra By tapa By Samadhi</p>
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						<p>4.7 A yogi's actions are neither white nor black. The actions of others are of three kinds – white black or grey. White black and mixed</p> <p>4.29 Dharma Megha Samadhi – The yogi who has no interest even in this highest state of evolution and maintains supreme attentive, discriminative awareness, attains dharma meghah Samadhi, he contemplates the fragrance of virtue and justice. When the stream of virtue pours in torrents and the consciousness is washed clean of bias, prejudice and ambition, the light of the soul dawns This is dharma megha samadhia: the fruit of the practice of yoga.</p> <p>4.30 Then comes the end of</p>
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						<p><i>afflictions and of karma. The effect of dharma megha Samadhi is freedom, freedom from the five afflictions and fluctuations. It is the highest form of intelligence and evolution.</i></p> <p><i>4.32 When the dharma megha Samadhi is attained, qualities of nature (guna) come to an end. Having fulfilled their purpose, their sequence of successive mutations is at an end.</i></p> <p><i>4.34 Kaivalaya, liberation comes when the yogi has fulfilled purushartha, the four fold of aims of life – and has transcended the gunas. Aims and gunas return to their source and consciousness is established in its own natural purity.</i></p>
		<p>Chakrasystem Six chakras – swadishithana chakra is not mentioned. Brahmachakra has been sixth chakra</p>				

	Yatha Brahmande Tatha Pinde	Discussion on Pinda-Brahmanda				
		Sanketa – Secret – bhrumadhya drishti at back of the head at the level of center of the eyebrows. Khechari.				
		No discussion on yama, pratyahara, dharana, dhyana.				
		5 different sources of knowledge – perception (pratyaksha), inference (anumana), comparison (Upamana), testimony (sabda) and postulation (arthapatti) The first four are in Nyaya				There are 3 sources of knowledge – pratyaksha, anumana and sabda
		Purification of Chakras Chakri Krama – Adhara Vajroli Karma – generative organ Nauli Karma – Manipura Dhauti – Karma – Hridya & Kantha Chakra Ajna Chakra – Neti and Trataka Karma Basti and Bhastra Karma (Kapalabhati) – All Chakras.				
		Six things that ruins yoga practice: Excess Eating Over exertion Talkativeness Extreme Austerity Public Contact Greed.		SIX CONDITIONS FOR FAILURE Who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who		

		<p>13 things that grants success: Enthusiasm Firm Resolution Patience Correct Understanding of principles underlying the phenomenal creation, stability of bindu, consumption of moderate food, Avoiding public contact and sleep, Having control over breath, attaining stability in an asana, diligence, pleasing the guru and acharya.</p>		<p>are addicted to falsehood, who are cruel in their speech and who do not give satisfaction to their Guru NEVER ATTAIN SUCCESS.</p> <p>SIX CONDITIONS FOR SUCCESS Who has firm belief that it must succeed and be fruitful, respect towards Guru, Spirit of impartiality and justice towards all living creatures, restraint of organs of sense, moderate and scientific eating.</p>		
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	10 Main Naadis	14 Naadis	72000 naadis	642 shlokas 5 Patals Hatha Yoga started from this yoga granth. 350000 naadis 14 Main Naadis Sushumna, ida, pingla, saraswati, gandhari, hasti jhivika, kuhu, pusha, alumbusa, shankhini, Vishwodari and YasaSwini Only one pranayama (naadhi shudhi but not named) 20 rounds are recommended	72000 naadis	51 55 56 34 195/196 It is vedic granth as well as gita is vedic granth
		4 Important Asanas: PSSB Padmasana, Siddhasana Simhasana Bhadarasana Siddhasana is best List of 84 asanas Explains techniques of 36 asanas. Pitha is synonym of asana First is Siddhasana Last is Shavasana	Important Asanas have been 4: Siddhasana Padamasana Bhadrasana Simhasana Total 15 Asanas described	Only 4 Asanas – Siddhasana, Padmasana, Ugrasana (Paschmittonasana), Swastikasana Total 4 Asanas described 10 Mudras		

		There is no asana like siddha, no kumbhaka like kevala, no mudra like khechari and no laya (absorption) like nada.	There is no asana like siddha, no kumbhaka like kevala, no mudra like khechari and no laya (absorption) like nada.	There is no asana like that of siddhasana, no power like that of kumbaka, no mudra like the khechari and no absorption like that of nada		
					<p>7 steps /lessons for Hatha Yoga</p> <p>Shatkarmas - purifies</p> <p>Asanas – gives strength (dridtaa)</p> <p>Mudra – gives steadiness (stirtha)</p> <p>Pratyahara – calmness (dhairyata)</p> <p>Pranayama – gives lightness</p> <p>Dhyana – gives perception of self (pratayakshtwa)</p> <p>Samadhi – gives isolation (Nirliptata), Freedom.</p> <p>(Mnemonics - SAMP PraDeS)</p>	

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Tattwa – 24 (in sakhya) – five bhutas, pranas (10) and indriyas (5), manas, chitta, buddhi and ahankara.

	Sidhsidhanta Paddati	Hatha Ratnavali	Hatha Yoga Pradipika	Shiv Samhita	Gheranda Samhita	Patanjali Yoga Sutra
Pranayama		9	8	1	8	4

Of these five, prana and apana are the chief agents. The seat of prana is the heart, its function is respiration; of apana, the lower abdomen to the anus, its function is excretion; samana, in the region of the navel, performs digestion; udana, in the throat, is responsible for swallowing and takes the jiva, the living being, to sleep, and separates the astral body from the physical body at the time of death; while vyana is all-pervading, it moves all over the body and is responsible for the circulation of blood.

Naga, koorma, krikara, devadatta and dhananjaya are the five sub-pranas. Naga is responsible for the functions of eructation and. Koorma performs the functions of blinking and opening the eyes. Krikara induces hunger and thirst. Devadatta is the prana which causes the action of yawning. Dhananjaya causes hiccup & decomposition of the body after death.

Pancha Prana : Prana Apana Samana Udana Vyana

Up-prana :Naga Koorma Krikara devaduta dhananjaya

Hatha Yoga Samadhi – Unmani Avastha.

One becomes like God Cupid (kama deva) (HYP) by sitkari pranayama, sitkrama (GS kapalabhati type) and Jala basti (GS)