

RAJA YOGA

According to Patanjali, the world famous “father” of Yoga

HATHA YOGA PRADIPIKA of Svamarama

This is the Hatha Yoga Bible. It is considered to be one of the ancient fundamentals of Raja or royal Yoga. Up till now the essential knowledge of Sandhya Bhasa, the language of the dawning, was lacking to translate this Holy Scripture, making it illegible. Together with our book "Atma Vidya or subtle anatomy", this spiritual treasure shows you the way to restoration of your health, a much longer life and maybe even to physical immortality.

HATHA YOGA PRADIPIKA
of Svatmarama

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THANKS

We thank the higher powers, which we can call God Shiva, for the great help in the preparation of this wonderful and revolutionary version of the “HATHA YOGA PRADIPIKA of Svatmarama”. He has given us the capacity to understand this book of vital interest for mankind.

We consider it as our mission in life to pass on this work to all people of good will.

With the highest respect also special thanks to Sanat Kumara, our common Father, for his support and love.

Our thanks also to Ben Meier, who has translated so diligently our interpretation and comments from Dutch into English, which has permitted us to offer this book to the whole world.

Philippe "Ajita" Barbier
THE RAJA YOGA INSTITUTE

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CONTENTS

page

3	THANKS
4	CONTENTS
6	FOREWORD
9	FIRST CHAPTER
	12. The Matha
	14. The first requirements
11	17. Asana's
	19. - Svastikasana
	20. - Gomukhasana
	21. - Virasana
	22. - Kurmasana
	23. - Kukkutasana
13	24. - Uttana Kurmasana
	25. - Dhanurasana
	26. - Matsyendrasana
	28. - Pascimotanasana
	30. - Mayurasana
	32. - Shavasana
15	33. Asana's van Shiva
	35. - Siddhasana
	44. - Padmasana
	50. - Simhasana
	53. - Bhadrasana
	55. Further requirements
20	59. Diet
22	SECOND CHAPTER
	2. Prana
	7. Nadi Sodhana Pranayama
26	21. Kriya's
	24. - Dhauti
	26. - Vasti
	29. - Neti
	31. - Trataka
	33. - Nauli
	35. - Kapalabhati
	38. - Gajakarani
29	39. Pranayama
	48. - Suryabhedana
31	51. - Ujjayi
	54. - Sitkari
	57. - Sitali

	59. - Bhastrika
36	68. - Bhramari
	69. - Murcha
	70. - Plavini
38	72. - Kevala Kumbhaka
41	THIRD CHAPTER
	5. Mudra
	10. - Maha
44	19. - Maha Bandha
	26. - Maha Vedha
47	32. - Khecari
53	55. - Uddiyana Bandha
	61. - Mula Bandha
56	70. - Jalandhara Bandha
	77. – Viparita Karani
	83. - Vajroli
60	92. - Sahajoli
	96. - Amaroli
63	104. –Shakti Calana
68	FOURTH CHAPTER
	5. Samadhi and Prana
74	35. Sambhavi Mudra
76	43. Khecari Mudra
78	54. Samadhi
79	64. Nada
	70. Arambhavastha
	72. Ghatavastha
	74. Paricayavastha
	76. Nispattyavastha
85	103. A Yogi in Samadhi
88	REVIEW

Note:

In the original text there are square brackets. These are additions from Brahmananda. Several of these additions have been deleted or corrected. Only the relevant and right ones have been kept. (Ajita)

FOREWORD

Raja Yoga is the complete thousands of years old classical Yoga Training, of which Hatha Yoga is the basis. First you align your being with Hatha, and then you can develop it further with Raja Yoga. Raja Yoga encompasses all types of Yoga, and is therefore the ideal preparation for any Yoga teacher.

The Raja Yoga Institute offers you the well-trying, complete classical Yoga education in royal or Raja Yoga structured in the following manner:

A thorough 1 year Basic Course for beginners, followed by

The 3-year Teacher's Course for those looking for in-depth knowledge, and concluding with

A high class 3-year Master's Course for those with perseverance.

In addition to these courses there are several post-grad courses such as a complete Vedanta course (Bhagavad Gita, Upanishad's, and Brahma Sutra's), Buddhist-Yoga bridging courses (The voice of silence of Blavatsky, Dhama Pada), a finishing touch course (Crazy Wisdom of Padmasambhava), a terminal care course (Tibetan Book of the Dead) and even a practical course Yoga in water.

The training is mainly practically oriented, and contains lots of exercises.

The theoretical background is based on fundamental Sanskrit scriptures and the methods of the old seers (Rishi's), as it has been in true Yoga schools since time immemorial: by realization of certain unconscious aspects every person can discover his true self, and come in contact with higher levels of consciousness.

The contents may be very orthodox, but we use a special approach, where the emphasis lies on personal freedom and making your own choices. Only due to these elements is the growth of your mind possible. The chance of reaching Self-realization is offered, and maybe even mastery is possible. Care is taken to create an open, inviting, challenging and participative atmosphere.

The combination of the orthodox content and unorthodox approach has rendered an invigorating result: Yoga is no longer a rigid discipline, but alive and fascinating. It allows people to develop themselves in a concrete way.

The Raja Yoga Institute makes use of the newest discoveries on the field of energy control (Pranayama). After a thorough investigation, namely of the old Sanskrit texts, the hidden meaning has been ascertained of what has formerly been called breath control exercises. It turns out that Pranayama has nothing to do with breathing, as is confirmed by Swami Vivekananda and Alice Bailey. Pranayama is a system of techniques, which direct energy mentally.

Upon comparing the effects of both approaches it is clear that the effects of the "new" energy control exercises are impressive, and for the first time, in accordance with the descriptions in the original scriptures, the Hatha Yoga Pradipika, the Gheranda Samhita and the Shiva Samhita. The body becomes more pure, healthier, and stronger, diseases are successfully eliminated, and the quality of concentration, meditation and contemplation improve markedly.

The complex of techniques, method mentioned above, and our approach have all been tried for years. Dozens of teachers, and hundreds of students guarantee the unique quality of this Raja Yoga Course.

We believe that a person should set to work on himself systematically if he wishes to develop. The physical, moral, emotional, vital, mental, and spiritual powers which one can use in his being are inseparably connected.

Growth in any one power alone leads to imbalance of the whole, unless you adapt adequately to the new situation.

There are eight clear, consecutive steps to raise the consciousness slowly but surely to the highest spiritual levels.

The ages old Raja Yoga training is based on:

1) Moral principles (Yama's):

First you stop all existing habits in the areas of violence, lies, theft, unchastity, and desire. By refusing principally, you create time to think and choose a standpoint. You acquire a lot of peace by doing this.

2) Moral ideals (Niyama's):

Consecutively you can lay a solid base in your life by purity, contentment, austerity, studying the Holy scriptures, and surrendering to the Almighty.

3) Physical postures (Asana's):

Now you can achieve and maintain physical health, power, and flexibility by physical postures.

4) Energy control (Pranayama):

Because your energy channels have been cleaned for the most part by the previous exercises, you can, by controlling the flow of energy, achieve a dramatic increase in vitality and power.

5) Detachment (Pratyahara):

This results in increased sensitivity on sensual and motor levels, so withdrawal or detachment becomes a real necessity to keep emotional and mental peace.

6) Concentration (Dharana):

By concentration of your attention on a single chosen object you increase your mental power.

7) Meditation (Dhyana):

When no more interruptions occur in your concentration you have reached meditation, true single mindedness.

8) The highest step, contemplation (Samadhi):

Finally you acquire true knowledge, together with the awakening of all your occult powers by the incredible power of contemplation, the technique of control over the super consciousness.

The Raja Yoga Institute is the only educational facility in the world that indeed offers you the complete, traditional, and tried training to reach contemplation or control of higher consciousness. Only at a few, rare places in the East this training is given as well, but in a much smaller setting.

Everybody can join in the training. Only good will is required. The lessons are given daily during eight weeks each year in Ipendam, Holland. There is a program for home exercises to go with it. You follow at your own speed, within your capabilities.

Ajita is there to help you when you have problems or questions. You better contact him first before the lessons start, if you want to participate.

You can find all the necessary information about the training course at our site: www.raja-yoga.org.

There are many translations and interpretations of the Hatha Yoga Pradipika of Svatanmarama. Several Sanskrit experts have tried to translate this fundamental text of Yoga. The results are mediocre.

Nobody has been able until now to decipher the hidden meaning of the cryptic text. So it is natural that many readers recognize their incapability to understand the content fully.

As a result the promise of physical immortality, which is frequently repeated in the text, has been interpreted by those ignorants as referring to the immortality of the soul.

How is that possible?

There are two reasons for this tragic error:

1. The Sanskrit experts do not practice Yoga, but they think themselves to be knowledgeable because they are the only ones to be able to make some “translation” of the old Sanskrit scriptures;

2. The Yoga practitioners have omitted to check the validity of the given “translations”, maybe because they were impressed by the authority claims of the Sanskrit experts and certainly because they were naive amateurs.

It is a matter of fact that the Yoga science deserves a scientific approach. Yoga deserves to be thoroughly checked. No Yoga technique is to be considered as true if the results on the field do not correspond with the promised results in the fundamental text.

Since 1987 I have elaborated an interpretation of the Hatha Yoga Pradipika mainly through inspiration during meditation. Later I have found that this way was called “Sandhya Bhasa”, which means the twilight language. This is a kind of a symbolic, intuitive language used by Yoga experts in previous ages. Thanks to the help of hundreds of students I am now certain: for the first time in the history of mankind the keys of immortality have been found!

The logic of the new interpretation is astonishing, but the results on the field with the practice of the techniques are absolutely incredible. The results promised in the fundamental text come true!

I offer this knowledge to all people of good will, to whom this is meant and belongs to.

May this give them more chances to reach liberation.

Philippe “Ajita” Barbier

HATHA YOGA PRADIPIKA

FIRST CHAPTER

1. I Salute the primeval Lord [Shiva], who taught [Parvati] the Hatha Yoga Vidya, which is as a stairway for those who wish to attain the lofty Raja Yoga.

Traditionally, a holy scripture commences with an invocation, a wish or an expression of gratitude. Its purpose is to create a link with higher powers that enable the creation of such a treatise by engendering inspiration. In this case it is both a salutation and an acknowledgement, enabling an instant link with the god Shiva.

Yoga is, according to the old scriptures, of divine origin. Long ago, the god Shiva is said to have expounded the Yoga science to his wife, Parvati, on the beach of what is now Sri Lanka. By chance a fish, Matsya, overheard. The lessons were so formidable that the fish became king, and was further known as Matsyendra. This fish was the predecessor of man, and the aforementioned Matsyendra was the first yogi.

The author indicates that he explains only the first part in this document: the Hatha Yoga part. The sequel, which begins where this one ends, is called Raja Yoga. Apparently at the time there were enough texts at hand to elucidate Raja Yoga. This is, by the way, an important remark, if Yoga in its complete form is meant to achieve Kaivalya, liberation.

2. Svatmarama Yogin, having saluted his Lord and Guru, teaches the Hatha Vidya solely for the attainment of Raja Yoga.

The name of the author, Svatmarama, is made up to these words: Sva or Self, Atma or Soul, and Rama, the name of one of the last Buddha's. This name indicates an advanced yogi, who has acquired Self-realization. Hatha Yoga is clearly indicated as a preparation for Raja-Yoga.

3. To those who wander in the darkness of conflicting doctrines, being ignorant of Raja-Yoga, the most compassionate Svatmarama Yogin offers the light of Hatha-Vidya.

4. Matsyendra, Goraksha, and others knew well the Hatha-Vidya. The Yogin Svatmarama learned it by their favor.

5-9. Shiva, Matsyendra, Shabara, Anandabhairava, Caurangi, Mina, Goraksha, Virupaksha, Bileshaya, Manthana, Bhairava, Siddhi, Buddha, Kantadi, Korantaka, Surananda, Siddhapada, Carpati, Kaneri, Pujoyapada, Nityanatha, Nirañjana, Kapalin, Bindunatha, Kakacandishvara, Allama, Prabhudeva, Ghodacolin, Tintini, Bhanukin, Naradeva, Khanda, Kapalika and many other great Siddha's, having conquered time by the power of Hatha Yoga, move about the universe.

In Yoga it is tradition to mention the lineage of the teacher, if the teacher has received his knowledge from a person. This gives the opportunity to control the quality of that teacher.

10. The Hatha Yoga is a sheltering monastery for those scorched by all the [three] types of pain (tapa). To those engaged in the practice of every kind of Yoga, Hatha Yoga is like the

tortoise that supports [the world].

There are three types of pain: internal, physical or mental; external, caused by people, animals or objects; and pain caused by subtle things like meteorological conditions (storms, freezing) and planetary influences.

11. The Yogin desirous of obtaining perfection(Siddhi) should keep Hatha Yoga very secret. For it is potent when kept secret and ineffective when [injudiciously] revealed.

The term "secret" must be interpreted differently than usual. The science of Yoga is open to everybody and the yoga teacher does all he can to spread this knowledge. There is nothing mysterious about it. However a practical problem emerges: if you enter a Yoga course halfway through the year, you will understand little or none of it. It's like calculus. The training has a structure, and there are many exercises that help you realize steps. If you miss one, you can't simply continue.

THE MATHA

12. He who practices Hatha Yoga should live alone in a small hermitage (Matha) situated in a place free from rocks, water and fire to the extent of a bow's length and in a virtuous, well-ruled kingdom, which is prosperous and free of disturbances.

Being alone is important because the goal in Yoga training is to reach Self-realization. That is therefore a solitary activity, which only later after successful completion will become a harmonizing factor in society.

The presence of rocks, water and fire in the immediate vicinity is truly disturbing: the subtle energy of these elements can, by their dominance, disturb the attempts at controlling your own energy and even cause failure. It is obvious that it's quite difficult to worry about spiritual matters when your primary necessities of life haven't been fulfilled yet.

13. The Matha should have a small door, and should be without any windows; it should be level and without any holes; it should be neither too high, too low, nor too long. It should be very clean, being well smeared with cow dung and free from all insects. Outside, it should be attractive with a small hall (Mandapa), a raised seat and a well, and surrounded by a wall. These are the characteristics of a Yoga-Matha as laid down by the Siddha's who have practiced Hatha Yoga.

I keep thinking about Club Med's concept of little huts, an expensive but successful vacation formula.

The goal of such a Matha is simply to satisfy fundamental necessities, but by minimal emphasis on them, keep the path free for spiritual endeavors.

THE FIRST REQUIREMENTS

14. Living in such a hermitage [the Yogin], being free in mind of all cares, should practice only Yoga all the time, in the way taught by his Guru.

Success can only be achieved with a calm attitude, perseverance and clear guidelines.

15. Yoga fails by the six [causes]--overeating, over-exertion, excessive talk, the observance of [unsuitable] disciplines, promiscuous company and unsteadiness.

Habitual eating is eating too much as well. Eat only when you're really hungry. A full time job or study can be too demanding. It's preferable to wait till you have graduated or have a part-time job. Forcing yourself to take a cold shower every morning, or running every morning negatively affects your yoga efforts because of the obligation you impose upon yourself. Avoid people with a negative attitude about Yoga. Practicing Yoga now and again, without regularity, also leads to failure.

16. Yoga succeeds by the six [qualifications]--zeal, bold determination, courage, true knowledge, firmness [of belief in the words of the Guru] and renunciation of company of [unsuitable] people.

[To do no harm, to speak the truth, to refrain from taking what belongs to another, to preserve continence, to practice forbearance, to have fortitude, to be merciful, to be straightforward, to be moderate in diet and to be pure. These ten constitute Yama.]

As with everything you endeavor, motivation is important, and determination leads to success. Sometimes when it gets difficult you need quite a dose of courage to see you through. It is also important to have the right information available, to stick with it, and to dismiss unsuitable company from your house.

[Austerity (Tapas), contentment, belief in God, charity, worship of God, listening to the exposition of [Vedantic] doctrines, modesty, a discerning mind, Japa (repeating prayers) and sacrifice (Huta) -- these ten constitute Niyama, the experts in Yoga say.]

These Yama's and Niyama's are comparable to ours, as explained by Patanjali in his Yoga Sutra's, also published by The Raja Yoga Institute. In conclusion: before doing physical exercises the moral principles and ideals should be practiced.

ASANA'S

17. Asana's are treated first, because they form the first stage of Hatha Yoga. Asana's make one firm, free from maladies and light of limb.

The goal of Asana's is to engender the free flow of energy in our being. This creates firmness, health and suppleness.

18. I proceed to describe some of the Asana's accepted by the sages as Vasistha and Yogins such as Matsyendra.

The interesting information here is that the following Asana's have been specifically selected by the very respectable seer Vasistha, one of the composers of the Rig Veda, several Purana's and Upanishad's and the Yoga-Vasistha. Matsyendra at the other hand is the first human being to have received and practiced Yoga.

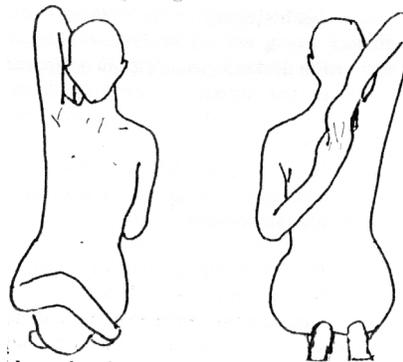
SVASTIKASANA

19. Having correctly placed both soles of the feet between the thighs and the knees, one should sit balanced and straight-bodied. This is called Svastikasana.



GOMUKHASANA

20. Place the right ankle next to the left buttock and the left [ankle] next to the right [buttock]. This is Gomukhasana, and resembles the face of a cow.



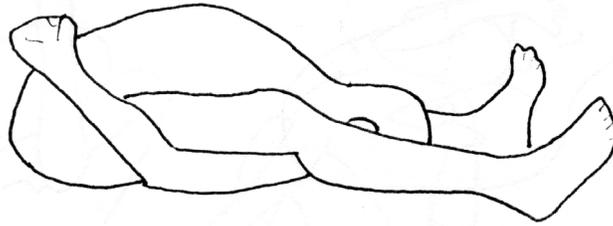
VIRASANA

21. Place one [the right] foot firmly on the other [left] thigh and the [right] thigh on the other [left] foot. This is called Virasana.



KURMASANA

22. Press the anus firmly with the ankles in opposite directions and sit well poised. This is Kurmasana according to the Yogins.



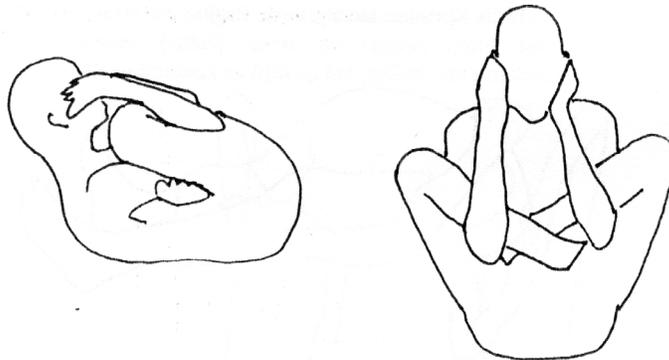
KUKKUTASANA

23. Assuming the Padmasana, insert the hands between the thighs and the knees; planting them firmly on the ground, rise in the air. This is Kukkutasana.



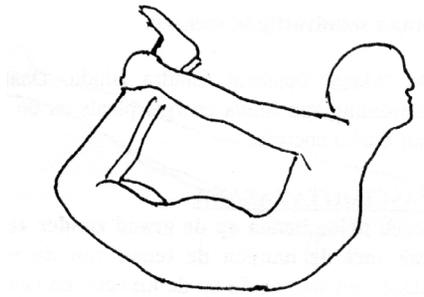
UTTANA KURMASANA

24. Assuming the Kukkutasana posture (bandha) wind the arms around the neck and lie on the back like a tortoise. This is called Uttana Kurmasana.



DHANURASANA

25. Taking hold of the toes with the hands [keep one arm stretched in front and] draw [the other] up to the ear as if drawing a bow. This is called Dhanurasana.



MATSYENDRASANA

26. Place the right foot at the base of the left thigh, and the left foot outside the right knee. Take hold [of the right foot by the left hand and the left foot by the right hand] and remain with the body turned around [to the left]. This is the Asana described by Matsyendra.

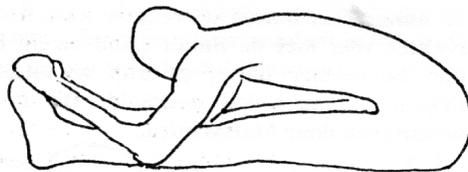


27. This Matsyendrasana, [which increases appetite by] fanning the gastric fire, is a weapon that destroys all the terrible diseases of the body; with [daily] practice it arouses the Kundalini and makes the Moon steady in men.

The Moon means Chandra Bindu. At this point approximately 15 cm above the head Shiva energy enters and Shakti energy exits the human being.

PASCIMOTTANASANA

28. Stretch out both the legs on the ground without bending them, and having taken hold of the toes of the feet with the hands, place the forehead upon the knees and rest thus. This is Pascimottanasana.

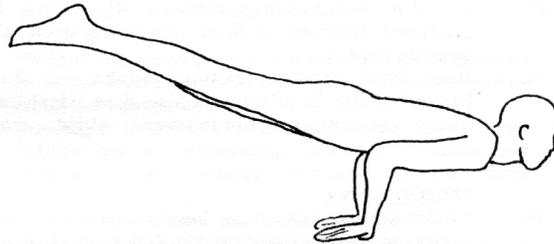


29. This most excellent of all Asana's, Pascimottana, makes the energy flow through Sushumna, stimulates the gastric fire, makes the loins lean and removes all diseases of men.

In my own practice of Yoga I checked the veracity of this Sutra with three subsequent groups of 10-15 pupils and a training scheme of one lesson of 1 hour during 15 weeks each time. This Asana appeared to be a powerful therapeutical exercise. Even better: this exercise is one of the three best exercises to heal oneself, as Uttanasana and Salamba Sarvangasana.

MAYURASANA

30. Plant the hands firmly on the ground and support on the elbows the sides of the navel, [the body] raised in an elevated posture in the air like a rod [i.e. straight and stiff, the feet above the ground on a level with the head]. This position they call Mayura.



31. The Mayurasana cures quickly all diseases like Gulma (enlargement of the glands), Udara (dropsy and other stomach diseases), etc. and overcomes the imbalance of the humours [namely vatta, pitta, and kapha]. It reduces to ashes [i.e. enables digestion of] all food indiscriminately taken, kindles the gastric fire and causes to be digested [even] the Kalakuta [a terrible poison].

As a young boy of 16 I cured myself from various stomach and liver problems with this exercise. My general condition, which was rather bad, changed and my health improved.

SHAVASANA

32. Lying on the back on the ground [at full length] like a corpse is Shavasana. Shavasana removes fatigue [caused by the other Asana's] and induces repose of mind.



Because one is grounded, this means that all the seven Chakra's are in contact with the ground, the imbalance of some centers can be eliminated, resulting in fitness.

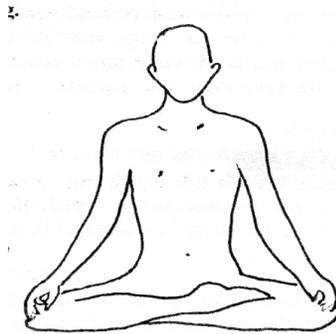
ASANA'S OF SHIVA

33. The Asana's propounded by Shiva are eighty-four in number. Of those, I shall describe four, which are the quintessence.

34. These four, Siddha, Padma, Simha and Bhadra [Asana's] are the most excellent. Of these [four] the most comfortable, Siddhasana, can always be assumed.

SIDDHASANA

35. The Siddhasana [is now described]: Press the perineum with the base of the [left] heel and place the [other] foot firmly above the penis [or pubis]. Keep the chin steadily on the breast. Remain motionless with the sense organs under control and with steady vision look at the spot between the eyebrows. This is called Siddhasana; it throws open the door to emancipation.



“Keep the chin steadily on the breast” means Jalandhara Bandha Mudra. This prevents the Shakti energy to leave you. As a result you obtain as much Shakti as Shiva in your being.

The spot between the eyebrows refers to the base of the nose, which esoterically means the cause of smelling or the Jnanendriya of the earth, which is in the middle of the skull, or at the thalamus. This concentration exercise resembles the first phase of the Shambhavi Mudra, the energy seal that leads to the God Shiva or Sambhu, explained later in the text.

36. According to another view, placing the left ankle above the penis and keeping the other ankle above it, is Siddhasana.

37. Some say this is Siddhasana, others know it as Vajrasana; some call it Muktasana and others speak of it as Guptasana.

38. The Siddha's know that as among Yama's a moderate diet is the most important, and among Niyama's, harmlessness, so among all Asana's is the Siddhasana.

39. Of the eighty-four postures, one should always practice Siddhasana. It purifies the 72,000 Nadi's.

Nadi's are currents of energy consisting of two channels, Ida and Pingala, through which respectively flow Shiva- and Shakti energy, whose direction is opposite. For more information see our book about subtle anatomy.

40. The Yogin who, contemplating the Self and following a moderate diet, continually practices the Siddhasana during twelve years, obtains fulfillment.

Perfection means completely Sattva, which entails balance between Shiva and Shakti energies.

41. When the Siddhasana is mastered, of what use are the various other Asana's? When the vital energy is well restrained by the practice of Kevala Kumbhaka, the Unmani Avastha, which gives delight, arises of its own without effort.

Kevala Kumbhaka is the most advanced Pranayama exercise, where you spontaneously control energy. The state of Unmani (thoughtlessness) is really the highest step in Yoga, contemplation or Samadhi.

42. When there is complete mastery of the Siddhasana alone, the three Bandha's follow naturally and without effort.

The three Bandha's are: Jalandhara Bandha, Uddiyana Bandha and Muladhara Bandha. They are special energy seals or Mudra's, which help during Pranayama as locks of energy currents.

43. There is no Asana like the Siddha, no Kumbhaka like Kevala, no Mudra like the Khecari, and no Laya (absorption of the mind) like that of the inner sound (Nada).

Khecari Mudra is a fantastic exercise to feed on your own Shiva energy to rejuvenate you and even to reach physical immortality. Laya means fusion during a concentration exercise, referring here to Nada, the sound of the sea, audible in a conch, but originating from your own energy currents.

PADMASANA

44. Then the Padmasana [is described]: Place the right foot on the left thigh and the left [foot] on the right thigh, cross the hands behind the back and firmly take hold of the toes [the right toe with the right hand and the left toe with the left]. Place the chin on the breast and look at the tip of the nose. This is called Padmasana; it destroys the diseases of the self-restrained [Yogins].



"Place the chin on the breast" refers to Jalandhara bandha, the so-called chin-lock, which is performed to lock the energy in the subtle body.

"Tip of the nose" is but an image, synonymous to "between the eyebrows", which really means origin (base) of the nose. Nose in turn means subtle organ of perception of the earth or smell.

Thanks to the subtle anatomy we know that this harmonious or sattvic ball of energy of the earth, possessing a diameter of 10 centimeters is located near the thalamus. At this we should aim our attention.

This particular form of Padmasana as mentioned here, holding the toes from behind the back, we call Baddha Padmasana. It is treated separately in the training as an improved Padmasana.

“The diseases of those who control themselves” means the diseases of the disciple or practitioner of Yoga.

It is indeed possible that during such a spring cleaning you inconvenience your own being. That's why it's desirable to have good guidance, if it were only to not be worried when these strange problems present themselves. The diseases of the disciple are thoroughly treated in the master's course.

45,46. Another view: Place the feet with [the necessary] effort, soles up, on the [opposite] thighs and place the hands, palms facing upwards, between the thighs; direct the eyes to the tip of the nose and place [the tip of] the tongue at the root of the front teeth, and the chin on the chest and slowly raise upwards the Prana [by contracting the anus in the Mula Bandha]

By placing the tongue against the base of the teeth, an energy circuit, known in acupuncture, is made. The word Prana refers to Shakti energy.

47. This is called Padmasana; it destroys all diseases. Ordinary persons cannot attain it. Only the intelligent on the earth attain it.

Besides the diseases of the disciple, other diseases are also destroyed. This is because Shakti energy is roused in the body by the cross-legged posture and the influx of Shakti (consciously or not) at Surya bindu, the sun gate at the bottom of your pelvic diaphragm, together with the self-made obstruction of the throat (Jalandhara Bandha). Because of this, Shakti energy cannot directly reach Chandra bindu, the moon gate above your head. The Shakti energy will, at a certain moment, equal the level of the normally predominating Shiva energy and then a balance will occur.

This causes the dissolving of all knots in the energy vibrations, thus all diseases.

The word intelligent refers to those initiated in the above.

48. Assuming well the Padmasana, with the palms one upon the other [on the lap] fix the chin firmly upon the breast and contemplating [Brahman] in the mind (Citta), repeatedly raise the Apana upwards [by contracting the anus] and bring the Prana just drawn in, downwards.

Citta means (substance of) memory. It is the momentary and local occurrence of Karana Sharira, the causal body. Contemplating on Citta refers to the technique of Asmita Samadhi, the state of contemplation where you call up and hold on to just "being".

Apana Prana is the energy vibration of solid matter, called earth, where Shakti prevails. The exercise where you repeatedly make Apana Prana come up by contraction of the anus is called Mula Bandha Mudra. This exercise requires an introduction given in the Basic Training Course and is more extensively dwelt upon in the Teachers Training Course. The separate word Prana, meaning energy, refers to Shiva energy, which flows down from Chandra Bindu.

By this a man obtains unequaled knowledge through the power of Kundalini [which is roused by this process].

Besides destroying all diseases this exercise gives supreme knowledge. That is indeed caused by Kundalini. What happens is the union in your being of the micro- and macro-cosmos.

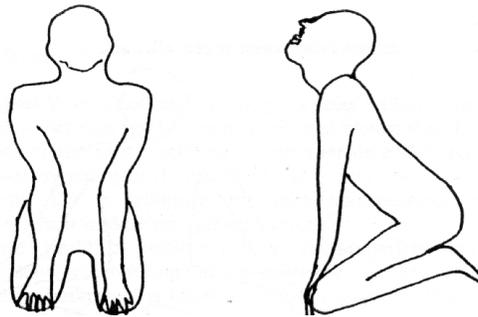
The absolute balance between Shiva and Shakti is the goal, this is achieved by a huge influx of Shakti, called Kundalini, which causes your consciousness to be spontaneously be every-where on the path of your energy vibrations.

49. The Yogin, seated in the Padmasana posture, by steadying the energy drawn in through the Nadi's, becomes liberated; there can be no doubt about this.

Thanks to the previous Kundalini experience, you reach complete health and later liberation, the ultimate goal of Yoga. Abolishing all diseases happens because of the attainment of complete Sattva, which actually happens by drawing in the correct amount of Shakti, balancing the Shiva. After this, it is possible that Shakti will predominate and the different energy bodies will expand, repeatedly merging and dissolving into the next energy body, and finally dissolving into the energy vibration from which they originated.

SIMHASANA

50. Then the Simhasana [is described]: Place the ankles below the scrotum, on either side of the perineum, the right ankle on the left side of it, and the left ankle on the right.



51. Place the palms upon the knees, spread out the fingers, and with opened mouth look at the tip of the nose with concentrated mind.

The "opened mouth" refers to the opened cosmic mouth or Ajna Chakra. The term open refers to harmony, receptivity or simply, Sattva.

52. This is Simhasana held in great esteem by the highest Yogins. This most excellent Asana facilitates the three Bandha's.

Correctly performed this exercise indeed increases sensitivity for the place where the three Bandha's are, namely the forehead center, the throat center, and the tailbone center. Especially in the beginning the practitioner of Yoga can, through this exercise, acquire feeling with Pranayama.

BHADRASANA

53. Next the Bhadrasana [is described]: Place the ankles below the scrotum on the sides of the perineum, the left ankle on the left and the right ankle on the right [sole to sole].



54. Then firmly hold the feet (with the hands), which are on their sides, and remain motionless. This is Bhadrasana, which destroys all diseases. The Yogins who have become Siddha's call this Goraksasana.

FURTHER REQUIREMENTS

55. Thus the best of the Yogins, being free of fatigue in practicing Asana's and Bandha's, should practice purification of the Nadi's, Mudra's, etc. and control of energy.

56. Asana's, the varieties of Kumbhaka, the positions called Mudra [i.e. Maha Mudra, etc.], then concentration upon the Nada (inner sound) comprise the sequence of practice in Hatha Yoga.

57. The Brahmacharin [one devoted to Brahma, who leads a chaste life] who, following a moderate diet, is intent on Yoga, renouncing [the fruits of his actions], becomes a Siddha after a year. There need be no doubt about this.

58. "Moderate diet" is defined to mean agreeable and sweet food, leaving one-fourth of the stomach free, eaten [as an offering] to please Shiva.

According to Yoga, fill the stomach as follows; two fourths with solid food, one fourth with fluid, and the last fourth should be kept free for the God Shiva, which is to say the natural flow of Shiva energy. This is important in preventing stoppage of energy flow. Practically, this means a drastic change in dietary habits. Eating till full is out. The aim is to have just appeased the hungry feeling when you leave the table. Eating because of the appealing taste is now history. You may eat only if you're hungry. That's austerity, isn't it?

DIET

59. The following things are said to be not salutary [for Yogins]: things that are bitter, sour, pungent, salty, heating, green vegetables [other than those ordained], sour gruel, [sesame or mustard] oil, sesamum, mustard, alcohol, fish, flesh including that of the goat, curds, buttermilk, horse-gram, the fruit of the jujube, oil cakes, asafoetida and garlic.

60. Diets of the following nature should be avoided as unhealthy: food that [having been once cooked has grown cold and] is heated again; which is dry [i.e. devoid of fat] or has an

excess of salt or sourness; that is bad, or has too much of vegetables [mixed with it].

61. In the beginning, fire, women [i.e. sex] and journeys should be avoided. For thus Goraksha says: "Association with bad company, [basking near the] fire [during winter], women and long journeys, bathing early in the morning, fasting, etc. and hard physical activity should be avoided."

62. The following things are suitable to be taken by the Yogin: wheat, rice, barley, the grain called Sastika and purified food, milk, ghee, brown sugar, butter, sugar-candy, honey, dry ginger, the vegetable called pataloka, and the five pot-herbs [called in Sanskrit Jivanti, Vastumulya, Aksi, Meghanada and Punarnava] green gram and pure water.

63. The Yogin should take nourishing and sweet food mixed with ghee and milk, etc.; it should nourish the Dhatu's, and be pleasing and suitable.

The Dhatu's are tissue types. They are seven in number: plasma, blood, muscles, fat, bones, brain-marrow-nerves and semen.

64. Any person who is not lethargic in the pursuit of different forms of Yoga attains perfection (Siddhi) through practice, be he young, old or even very old, sickly or weak.

Yoga is for everyone. The only condition is good will. Compare the words of Jesus "the kingdom of heaven is open to all"

65. One who is intent on practice will obtain Siddhi, not one who is idle. Yoga-Siddhi is not obtained by a mere reading of the scriptures (Shastra's).

Didn't Jesus have something against scholars as well?

66. Siddhi is not achieved by wearing the dress [of a Yogin], or by talking about it; practice alone is the cause of success. This is the truth, without doubt.

67. The Asana's, the different Kumbhaka's, and the excellent Karana's [positions like the Maha Mudra] are all, in the course of Hatha-Yoga, to be practiced till the fruit of Raja-Yoga is obtained.

Karana means causal. This refers to the far-reaching results of Mudra's also known as energy seals.

SECOND CHAPTER

1. The Yogin having perfected himself in the Asana's should practice Pranayama according to the instructions of his guru, with his senses under control, conforming to a beneficial and moderate diet.

Only when you can remain immobile ("as-" in Asana's) during an asana have you achieved perfection in it. In this asana you can commence Pranayama exercises. But since everything is connected, you'll still have to do a couple of Asana's.

"According to the instructions of the guru" means that this science can't be learned from a book. You need a person with experience who can guide and correct the subtle phenomena of Pranayama. Such help is essential because big problems can occur if you mess up your energy system. You don't go climbing mountains without a guide either, do you?

"With his senses under control" refers to Pratyahara or detachment from the senses. Every distraction of your thoughts creates a diversion of your energy, because energy follows thought. Pranayama can't be practiced in such a corrupt energy environment. There needs to be a steady and stable energy supply available to work with. Eating balanced meals is meant by "beneficial and moderate diet" and at the same time try to depend less and less on external food and more on internal energy supply.

2. When the energy wanders [i.e. is irregular], the mind is unsteady, but when [the energy is] still so is [the mind] still and the Yogin obtains the power of stillness. Therefore the energy should be restrained.

The goal of Pranayama is immediately indicated: quieting the thoughts. The stoppages, caused by impressions, in turn cause a whirl or vortex of energy, called vritti's. These whirls expand and cause thoughts. The Pranayama exercises clear out the congestion in the energy channels, so there don't need to be any more interrupting thoughts.

The phrase "and the Yogin obtains the power of stillness" means that the ensuing harmony or Sattva can be used as a necessary basis for further steps towards Yoga.

3. Life is said to exist only so long as there is energy in the body; its [the energy's] departure is death. So one should restrain the energy.

Considering our body is completely made up of energy, it is logical that a shortage can have serious results, the most grave of which is death.

One of the most important limitations in our search for a higher truth is our own limited life span. Combine that to the given that it takes a lot of years of practice to reach our goal, -Self-realization-, it is logical that you use Pranayama to extend your lifespan. This is achieved thanks to the first five Pranayama exercises.

4. When the Nadi's are full of impurities, the energy does not go into the middle [Nadi, Sushumna] how can there be Unmani-Avastha? How can there be attainment of the goal?

Sushumna Nadi is the third or middle channel, a fictive channel that occurs when the Ida Nadi and the Pingala Nadi are in balance. Unmani-Avastha is the state of thoughtlessness.

5. Only when all the Nadi's, which are full of impurities, become purified, then only does the Yogin become expert in the control of energy.

Because of the state of harmony, and the accompanying Sushumna channel, it is really easy to move energy whenever you want to anywhere in your being.

6. So control of energy (Pranayama) should be done daily with the mind in which the sattvika (pure) element prevails, till the Sushumna nadi is free from impurities.

It is very important to keep sight of the goal of Pranayama: harmony or Sattva.

7. The Yogin assuming the Padmasana should draw in the energy through the Moon and, having retained it as long as possible, should then release it through the Sun.

When only the word "energy" is used, it refers to the predominating energy, namely Shiva energy. The exercise thus starts with an influx of Shiva energy.

The phrase "having retained it as long as possible" refers to the process of Kumbhaka or retention of energy in our subtle body using Jalandhara Bandha Mudra and Mula Bandha Mudra.

"Moon" refers to the moon entrance known as Chandra Bindu. This is located approximately 15 centimeters above our head. At this point, Shiva energy enters our subtle body via the Ida channel and Shakti exits via the Pingala channel.

The "sun" refers to the sun gate or Surya Bindu. This is situated roughly in the center of the tailbone-center. At this point Shiva energy exits our subtle body via the Ida channel, and Shakti energy enters via the Pingala channel.

We are dealing with the first phase of the Nadi Sodhana Pranayama, the energy control exercise where the channels are cleaned. Let Shiva energy in via Chandra Bindu, retain (Kumbhaka), and let Shiva out at Surya Bindu and again retain.

8. [Again] taking energy in through the Pingala, the interior should be slowly filled [with energy]. Performing Kumbhaka as prescribed, it should then be released through Ida.

The second phase consists of an influx of Shakti through Surya Bindu, retention, then letting Shiva (the text refers to the Ida channel, through which Shiva flows) efflux from the same Surya Bindu, then another retention.

9. Energy should be drawn in by the same [entrance] through which release was made. Then having retained the energy to the utmost [till covered with perspiration or till the body shakes], it should be released by the other, slowly, and never fast [as it will diminish the energy of the body].

The retention or Kumbhaka is accomplished by Jalandhara Bandha Mudra, Mula Bandha Mudra and Uddiyana Bandha Mudra.

The time-ratio between influx, retention, and efflux, and retention is 1-4-2-4.

During the first month use the rhythm 12-48-24-48; in the second month increase it to 16-64-32-64. In the third month increase to 20-80-40-80. Slowly count like this " Aum 1, Aum 2, Aum 3," etc.

In the course we never go to the point of perspiration or shaking for safety reasons. These are signs of imbalance. Pranayama has the goal of achieving balance. So if you start sweating or shaking, you're doing something wrong!

The third phase consists of letting Shiva energy in, retaining it, letting Shakti out, and retaining once again. This is the exact reverse of the previous.

10. If the energy is drawn in by the Ida, it is ordained that it should be released by the other [Pingala]; if drawn in through the Pingala, then having retained it, it should be released through the left [Ida]. Those who have perfected themselves in Yama, by continually practicing [energy control] according to these instructions through the right and left channels, have their Nadi's purified in not less than three months.

The "left" channel refers to the typical characteristics of the left side of our body, in which femininity or Shiva dominates, but then specifically referring to the channel. So the Ida channel allows passage to the Shiva energy. The right channel refers to the Pingala channel through which Shakti courses.

A tried and true fact is that it takes at least 3 months of doing this exercise before your energy channels are cleaned.

11. One should practice well Kumbhaka's four times [a day]--in the early morning, midday, evening, and midnight-- gradually till they number eighty [each time]

To master Pranayama, it's necessary to practice it under different circumstances: early in the morning Shakti predominates in the surroundings, at noon Shakti is at its peak, in the evening Shiva waxes, and at night it predominates.

The word eighty refers to influx. Kumbhaka is synonymous for Pranayama. So eighty doesn't point to retention but just to the influx time. You should keep the normal ratio of 1-4-2-4, for influx, retention, efflux, retention. This implies the rhythm of 80-320-160-320.

12. In the first stage, there is perspiration; in the second tremor is felt [throughout the body]; and in the highest stage, the energy goes to the chief place [Brahmarandhra]. So one should control the energy.

The levels mentioned indicated possible domination of Rajas, Tamas, and Sattva respectively during or after the exercise. The goal of Pranayama is as mentioned installing Sattva or harmony. Transpiration is a symptom of surplus of Shakti energy. Also it is an incentive to improve the performance of the exercise.

In the same manner "tremor" denotes too much Shiva energy. The term "Brahmarandhra" literally means cavity of Brahman. This is a coveted state by yogis, where all their centers are in harmony. This state also allows contact with Brahman.

13. Rub on the body the perspiration resulting from fatigue [of Pranayama]. By this, the body derives firmness and lightness.

"Rub the perspiration" refers to the excess of Shakti energy, usually on one spot, which should be reabsorbed by spreading it over the body. When Shakti predominates tiredness occurs.

14. In the early stages of practice, food mixed with milk and ghee is prescribed [as the best diet]. But when practice has advanced, such restrictions need not be observed.

Because you are working with your energy maintenance system, it is necessary to accommodate for possible energy deficiencies. So you should eat. This means that fasting is prohibited. Later on, the greatest emphasis will be placed on eating increasingly less to make your energy maintenance system less dependant on external energy such as food, warmth, air, and sound.

15. As the lion, elephant or tiger is tamed gradually, even so should energy be brought under control. Else it will kill the practitioner.

Not to be scorned advice: Pranayama is deadly if you practice it incorrectly or too fast. I have purposely ignored this warning to see if it is true. I jumped to a much higher rhythm (from 28-112-56-112 to 40-160-80-160) also because I found the counting took too long. Well, I grew seriously ill, my whole body trembled and kept trembling. I was awfully nauseous. Only lots of rest could help me then.

16. Through the proper practice of Pranayama [along with the right food and proper Bandha's], there is freedom from all diseases. By a mistaken course of Yoga, [the practitioner] brings all diseases upon himself.

Since 1987, the date of my re-discovery of Pranayama, and the beginning of practice of it by hundreds of students and myself, I must conclude that the results in the abolishing of diseases are impressive. It seems like most all diseases can be cured by this approach.

If I compare the headache, dizziness and eye problems, etc. caused by the interpretation of Pranayama as breath control exercises, I begin to think that somewhere there must have been a dramatic error in the passing down of this beautiful science.

17. A wrong course of Pranayama produces hiccup, asthma, bronchial diseases, pains in the head, ears and eyes and various other diseases.

I have ascertained several cases of incorrect practice of Pranayama. The indicated symptoms occurred and were usually corrected by a technical assessment after the exercise.

Much more undermining are problems caused by lack of faith or dedication of the practitioner. Only deep and private talks have rendered any results.

18. One should gradually efflux the energy and as gradually draws it in; one should also restrain it gradually. Thus Siddhi is obtained.

The word "gradually" is paramount. Our energy channels, which form the basis of our physical body, have functioned in set ways for years. You've suddenly upturned everything and forced the energy to flow differently through the channels than they're used to. How would you react? So, be patient and increase the rhythm gradually. From experience I can tell you that the fastest you can go in all safety is as follows. After practicing Nadi Sodhana Pranayama for three months practice each Pranayama for two weeks. The series of eight will then be spread out over 16 weeks this way. The influx rhythm used by me is as follows 20,24,28,32,40,48,64,80. It took me 6 years to reach 80. The results are worth it.

19. When the Nadi's are purified, there are external signs: leanness and brightness of the body are definitely produced.

Stiff bodies become lithe, without daily exercise of Asana's. Vitality increases substantially. You can handle so much more.

20. When one is able to restrain the energy as desired, when the gastric fire becomes more active, and the nada (inner sound) is heard, there is perfect health, because the Nadi's are purified.

As a child, you held a conch against your ear and listened to the sound of the sea, originating from the conch. It turns out that this sound doesn't come from the conch, but from the current of your own energy channels. This is Nada, and you can hear it without a conch if you are in good health. Certain people go to their physician with complaints of tinnitus. They think it is an illness, and the doctor of course knows no cure, because everything is all right. What a mistake people make. They're extremely healthy. The only thing they should do is not constrain their attention on Nada, unless they want to follow a Yoga training. Then they would learn how they could use the sound to reach the highest states of conscience.

KRIYA'S

21. One who is flabby and phlegmatic should first [before the practice of Pranayama] practice the six acts. Others [who do not have these defects] should not practice them, the [three] humours [wind, bile, and phlegm] being equally balanced in them.

The three bodily humours denote domination of ether and air (wind), fire and water (bile), water and earth (phlegm). This typology refers to both constitution and disease types.

22. These six acts (Kriya's) are named Dhauti, Vasti, Neti, Trataka, Nauli and Kapalabhati.

23. These six acts that purify the body should be kept secret, as they produce various wonderful results, and [as such] are held in high esteem by great Yogins.

DHAUTI

24. Here Dhauti [is described]: slowly swallow a wet piece of cloth four fingers broad and fifteen spans long according to the instructions of the guru. Draw it out again. This process is called Dhauti.

This exercise is beautiful, once you know you should do it mentally. By visualizing the swallowing of the cloth, with exact dimensions and taste you activate all the centers which the cloth passes mentally. The forehead, throat, heart and navel centers are cleaned this way.

25. By the efficacy of Dhauti, bronchial diseases, asthma, Pliha (diseases of the spleen), leprosy [and similar skin diseases] and twenty other diseases brought on by phlegm disappear. There is no doubt about this.

VASTI

26. Then Vasti [is described]: Seated in water up to the navel in the Utkatasana [resting the body on the toes of the feet, the heels pressing against the buttocks] insert a [small bamboo] tube into the anus and contract the anus [so as to draw water in, shake it and then expel it]. Such washing is Vasti.

Maybe you want to do this literally, but I prefer to approach this "esoterically". Mentally let water in your anus, up your intestines and let it back out. In this manner a strong stimulus of the tailbone, sacral, and navel center is obtained.

27. By the power of Vasti, Gulma and Pliha (enlargement of the glands and spleen), Udara (dropsy or other stomach diseases) and all diseases arising from an excess of wind, bile, and phlegm are cured.

28. This Jalavasti, when [duly] practiced, refines the bodily constitution (Dhatu's), sense organs (Indriya's) and the internal organ (Antahkarana); it makes [the body] bright and increases the digestive power; it destroys all the disorders in the constitution.

In "Jalavasti" Jal means water and Vasti means wash. The "sense organs" mentioned here are the subtle elements (Tanmatra's), the subtle organs of action (Karmendriya's) and of perception (Jnanendriya's). The internal organ or Antahkarana is the name of the phenomenon of complete coordination of all parts of the human being.

NETI

29. Then Neti [is described]: Insert through the nasal passage a smooth thread of the length of a hand span [about nine inches] and draw it out through the mouth. This is called Neti by the Siddha's.

Once again this is an exercise of creative visualization. All energy spheres inside the forehead center (earth, water, fire, air ether, mental) are stimulated and coordinated.

30. This purifies the [region of the] skull and makes the sight capable of perceiving subtle things. Also, Neti soon removes all diseases of the body above the shoulders.

TRATAKA

31. Then Trataka [is described]: Look with fixed eyes [without winking] at a minute object with concentration till tears are shed. The teachers call this Trataka.

The "minute object" is, for example, the earth sphere inside the forehead center. The phrase "fixed eyes" is clear information: when you view astrally the energy withdraws from the physical eyes and they become "fixed" The statement "till tears are shed" is included to motivate you to try your hardest. By the way, it is possible that tears literally emerge.

32. By Trataka, all diseases of the eyes are removed and sloth, etc. are overcome. It should be carefully kept secret like a golden casket.

Because this exercise is based on a steady and directed visualization, the Jnanendriya of fire,

sight, is improved.

NAULI

33. Then Nauli [is described]: with the shoulders bent down, one should rotate to the right and left the stomach with the speed of a fast-circling eddy. The Siddha's call this Nauli.

The "stomach" refers to the navel center. The exercise consists of first determining the direction by spinning right and left. The direction, which is most pleasant for you, is the direction at that moment. Start by just mentally participating in the spinning motion present, like you would start out on a highway, by adjusting to the speed of the other cars. The moment you feel comfortable at that speed slowly increase the speed. Cease when you're not in the mood anymore.

34. This Nauli, the crown of Hatha-yoga practice, stimulates the gastric fire if dull, increases the digestive power, produces happiness and destroys all diseases and disorders of the humours.

It is clear that the navel center gets a thorough workout with this exercise. The accumulation of energy during the exercise causes a strong stimulus of all its functions: digestion, heat regulation, motion, sight. At the same time a greater amount of energy is produced by this exercise. This extra energy strengthens the servo mechanics of the whole body, causing lots of diseases and ailments emanating from weakness to disappear.

KAPALABHATI

35. Then Kapalabhati [is described]: Perform Recaka (efflux) and Puraka (influx) rapidly like the bellows of a blacksmith. This is called Kapalabhati, and destroys phlegmatic diseases.

By repeatedly letting Shiva out via Chandra Bindu and in through Surya Bindu, you create an increased circulation in the Ida channel, which causes the removal of knots, and hindrances, which cause diseases of the phlegm (kapha).

36. Freed from corpulence, phlegmatic disorders, impurities, etc. by [the performance of the above] six acts, one should practice Pranayama. Then success [in Yoga] is achieved without strain.

Corpulence is a typical phlegm disease. In contrast to what is usually thought, namely that eating too much is the primary cause of corpulence, it is bad circulation of energy. And that is exactly what the Kriya's do, they improve circulation.

37. Some teachers say that all impurities [of the Nadi's] are removed by Pranayama alone and other acts [the above-mentioned six] are not accepted [by them].

For many years I was of the opinion that the Kriya's really weren't necessary, because I seemingly didn't need them, or did I? But seeing mostly Kapha type people, who are having trouble with Pranayama, was the deciding factor to wish to understand the Kriya's well. This happened in 1992. The results are surpassing expectations. Most anybody can do Pranayama now and the results of the Kriya's are in accordance with the promises in the text.

GAJAKARANI

38. Then Gajakarani [is described]: [Yogins] draw up the Apana to the throat and vomit the substances [food, water, etc.] that are in the stomach. [This act] the gradual practice of which brings all the Nadi's under control is called Gajakarani by those who know Hatha Yoga.

Mentally draw energy from the earth through your lower part of the body up all the way the Ajna Chakra. Here you will notice the typical aspect of Apana Prana, namely disposal also takes place, you throw up as it were, everything that comes out. Because you passed most of all energy centers, you can, with care and repetition slowly gain control over them.

PRANAYAMA

39. Even Brahma and the other gods devoted themselves to the practice of Pranayama because of the fear of death. So, one should practice control of energy.

It is pretty obvious that the gods can't do physical exercises. In the astral world everything is subtle. So, if they wish to develop, the appropriate means would be subtle Pranayama exercises. The motive for this practice is according to this Sutra "fear of death". This of course doesn't refer to physical death, but the big death, the real death, demise by Tamas, or being sucked into what we cosmically know as the black hole.

40. So long as the energy is restrained in the body, so long as the mind is calm and steady, so long as the vision is directed to the center of the eyebrows, why should there be fear of death?

Fear of dying physically is not necessary, because it is dependent on losing energy from our body, which can be prevented by Pranayama. The reference "the vision directed to the center of the eyebrows" is an extra means to chain the energy in our bodies. Fear of being swallowed up by the black hole or Surya Bindu is obsolete as well, because the normal domination of Tamas is suspended by Pranayama and replaced by Sattva, the goal of Pranayama. The phrase "mind calm and steady" is an expression of Sattva.

41. When the Nadi-Chakra has been purified by a properly regulated course of Pranayama, the energy forces open the mouth of the Sushumna and easily enter it.

The whole complex of energy channels (Nadi's) and Chakra's is meant by "Nadi-Chakra". When these channels and centers have been cleansed balance occurs between Shiva and Shakti. This allows the Ida and Pingala channels to work together to form a new unit, the Sushumna channel.

42. When the energy flows through the Sushumna, the mind becomes steady. This steadiness of the mind is the state called Manonmani [or Unmani].

Because balance is present in the energy maintenance system, it is impossible that thoughts will arise like they used to due to energy congestion.

43. To attain it, those who know the procedure practice various sorts of Kumbhaka's. By practice of the various Kumbhaka's, diverse Siddhi's are obtained.

Insiders call the energy control exercises Kumbhaka because this phase is the most important: by homogeneously spreading the energy, the effects occur.

Pranayama is mainly meant as a basis for concentration (Dharana). It can also be noted that several occult powers are gained by these exercises.

44. The different Kumbhaka's are now [described]: there are eight Kumbhaka's, namely Suryabhedana, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murcha and Plavini.

45. At the end of influx (Puraka), the Jalandhara-Bandha should be practiced. At the end of Kumbhaka and at the beginning of efflux (Recaka), Uddiyana-bandha should be practiced.

Besides learning that the Jalandhara Bandha should be performed at the end of influx, that is at the Kumbhaka, it is very interesting to acquire the information about the time of applying the third Bandha. Uddiyana Bandha shouldn't be performed during Kumbhaka, as many think, but at the beginning of Recaka.

46. Contracting the throat [in the Jalandhara Bandha], and the anus [in the Mula Bandha] at the same time, and by drawing back the abdomen [in the Uddiyana Bandha], the energy flows through the Sushumna (Brahma Nadi).

Practically seen, we execute Jalandhara and Mula Bandha at the same time during Kumbhaka, while Uddiyana Bandha has a special place as indicated above. The criterion for success in this triple Bandha is that Sushumna occurs, Brahma's channel.

47. Raising the Apana upwards [by contracting the anus] the Prana should be brought downwards from the throat. The Yogin [then] becomes a youth of sixteen, freed from old age.

During Mula Bandha let the energy of the earth, Apana Prana mingle with Samana Prana, the energy of water, and with the energy of fire, Prana itself. By closing off above with Jalandhara Bandha, the Prana produced, dominated by Shakti, can't escape via Chandra Bindu. The result of this is that Shakti is spread over the whole body, allowing possible stoppages to be removed. This has the result that the causes of aging are removed.

SURYABHEDANA

48. Then Suryabhedana [is described]: Assuming an Asana on a comfortable seat, the Yogin should slowly draw in the energy outside through the right nadi (Pingala).

"Suryabhedana" literally means piercing the sun. This exercise activates the sun gate, Surya Bindu.

The first phase of this exercise is an influx of Shakti. The energy that flows through the right channel is Shakti energy. "Right refers to the right, or male, character of this energy. You have but to think of the most active, male side of the body, the right side.

49. [Then] he should practice Kumbhaka, retaining [the energy] to the utmost till it is felt from the hair [on the head] to the ends of the nails [in the toes, i.e. pervading the whole body]. Then he should slowly release the energy through the left nadi (Ida).

The second phase is a Kumbhaka. Correctly spreading the energy during this phase is very important. That is the reason for the phrase "till it is felt from the hair to the ends of the nails." Practically, you let this happen while remaining vigilant that each body part gets its share of energy.

The third phase is an efflux of Shiva energy. After this, you of course have, like in all other Pranayama's, the fourth phase, another Kumbhaka.

50. This excellent Suryabhedana [Kumbhaka] should again and again be practiced, as it purifies the brain, destroys diseases arising from excess of wind, and cures maladies caused by worms [bacteria, etc.].

"Purifies the brain," means the exercise dispels an excess of thoughts, neuroses, psychoses and even obsessions. These occurrences are Tamas in nature and have a Shiva domination. By the domination of Shakti, caused by the exercise, the mind whirls are taken apart and disappear.

The phrase "diseases arising from excess of wind" are diseases of Vatta. This means that there is congestion and thus stoppages at the level of ether and or air. Examples of diseases of the ether are: throat infections, ear diseases, thyroid problems and vertigo. Examples of diseases of the air are: cardiovascular diseases, chronic asthma and respiratory diseases and lung diseases.

It is remarkable that this simple exercise is capable of destroying two of the three biggest causes of death: cardiovascular diseases (number one) and chronic asthma and respiratory diseases (third place).

How is that possible? Tamas or Shiva domination characterizes the previously mentioned diseases. We all know the cramping of the heart muscle and the tightness of the chest of the asthma patient. This Shiva dominance can be annulled by the amount of Shakti taken in and the Shiva let out by the exercise.

"Maladies caused by worms" are all infectious diseases, viral diseases and problem with fungi and parasites.

When you know that, yearly, two million people die because of malaria alone, this places Suryabhedana Pranayama in a special light. Maybe something for our aids epidemic as well?

The exercise produces a surplus of heat, Shakti, which drives out all foreign organisms by an artificial fever. Who would have thought of that?

UJJAYI

51 Now Ujjayi [is described]: closing the mouth, draw in energy slowly through [both] nostrils till it is felt to be sonorous from the throat to the heart.

"Ujjayi" means winner. It probably refers to the posture that is acquired at the end of the exercise. You feel like a winner, proud, self-conscious, chest forward, and bloated.

"Closing the mouth" refers to the cosmic mouth, the forehead center, where you let the Shiva energy, the heavenly nourishment, comes in via the moon gate, Chandra Bindu. "Closed" is actually a bad translation. It should say controlled, under control. The purpose is to keep you attention in your Ajna Chakra during the exercise, so that the energy can gather here.

The exercise is only successful when you hear the Nada sound, caused by the great amounts of Shiva and Shakti taken in.

52. Perform Kumbhaka as before and release the energy through Ida. This removes disorders in the throat caused by phlegm and stimulates the [digestive] fire in the body.

After the double and slow influx a Kumbhaka follows. Then you let the Shiva energy efflux normally and conclude with a second Kumbhaka.

"Phlegm" stands for Kapha, and means that we are dealing with diseases caused by a surplus of energy at the level of earth and/or water.

"Disorders of the throat caused by phlegm" involuntarily makes me think about a cold or the flu.

While you let Shiva and Shakti influx together, you let only Shiva efflux. So you retain Shiva in your body after the exercise. This is the "fire" or warmth you feel after the exercise. It is the warmth that dissolves the phlegm problems mentioned above.

53. It puts an end to the diseases of the Nadi's and the Dhatu's, as also dropsy. Walking or standing, [this] Kumbhaka called Ujjayi should be practiced.

The "diseases of the Nadi's" are mostly diseases caused by weakness of the flow of energy. You don't really have any-thing, and the symptoms only occur under special circumstances: physical exertion, being emotional, worries, etc. They all have a commonly occurring state that goes with them: lethargy. Examples of these diseases are: allergies, rheumatism, eczema, multiple sclerosis, and many unidentified, mostly psychosomatic diseases.

The Dhatu's or tissue types are seven in number: plasma, blood, muscle tissue, fatty tissue, bone tissue, brain-dura-nerves and male and female reproductive tissue. The special thing is that each of these tissues produces the next. Plasma produces blood; blood creates muscle, and so on. Actually you should see it this way, all tissue types are made of the same vibration of energy that involutes and solidifies, creating more complex things. When the energy is set in motion, it passes all these things.

Ujjayi Pranayama fills both energy channels filled with energy. All tissue types are strengthened by it, and possible problems created by insufficient flow of energy are eliminated automatically.

Examples of diseases of the Dhatu's are: anemia, muscle problems like atrophy, too little or too much fat tissue, osteoporosis, brain tumors, nerve diseases, stroke, sterility that is caused by lazy spermatozoids, and many others.

Ujjayi Pranayama does indeed need to be performed standing or walking; contrary to the other Pranayama exercises. The others are usually performed seated. The reason for this exception probably is that the spreading of energy is better due to the action of walking, which stimulates the action of fire during the exercise. In practice, there are a couple of disadvantages to this upright Pranayama: if you do it while taking a walk in nature on Sunday, the passersby will think you have problems with your stool.

SITKARI

54. Then Sitkari [is described]: Make a hissing sound with the mouth [while drawing energy in] and release only through the nostril. By the yoga consisting of repeated practice of this, one becomes a second god of beauty (Kamadeva).

Sitkari literally means hissing. The hissing sound occurs by the accelerated influx. In the text,

there is no mention of which energy should be let in, so we assume it is the normally predominating Shiva energy.

The "mouth" again refers to the forehead center.

The "nostril" refers to Surya Bindu because the energy isn't specified, so again it is Shiva.

The regeneration of cells is the result of Shiva domination. The degeneration, or aging of cells, occurs locally where Shakti predominates. Stoppages sometimes prevent Shiva energy from being present in sufficient quantities. By this exercise all cells which are old and dried out are rejuvenated.

In this manner you may be crowned Miss World or Mister Universe someday. Don't you believe me?

Try the exercise, and you shall see for yourself that your skin becomes more beautiful, your body gets a better color, you become more shapely, your eyes start to sparkle, your hair ceases to fall out... All this happened to me. Why shouldn't it happen to you?

55. He becomes an object of high regard among the circles of Yogini's; he is able to create and destroy; neither hunger, nor thirst, somnolence nor indolence arise [in him].

Because you achieved beauty by a sensible way and not from Mother Nature, you get admiration from Yoga-colleagues. Most of this admiration comes from the other sex, because men have more Shakti and women more Shiva. And in this case it also holds true that these two energies attempt to balance each other.

"He is able to create and destroy" refers to your ability to work both with Shiva and with Shakti. Creation is done by increasing the amount of Shiva, destruction by increasing the amount of Shakti.

"Neither hunger nor thirst" arise in you, because you nourish yourself with Shiva energy, which is responsible for solidifying and the coming into existence of matter.

"Somnolence" also disappears because it manifests itself when, due to exertion, Shakti predominates. Tiredness or sleepiness is nothing else than the natural call of your body for more Shiva. Just watch how heavy you become when you are sleepy.

56. Strength of body is gained by this practice, and the lord of Yogins becomes surely free of afflictions of every kind on this earthly sphere.

Your body becomes more durable, your muscles and tissues feel stronger. You become "lord of the Yogins" or a master, because you can deal with both energies. A master can transform things at will.

"Free of afflictions" indicates the results of your intervention on the whirls of existence, which are all related to Shiva or Shakti domination, vibrations with a Tamas form or with a Rajas form. You can master these, first in theory, later in practice.

SITALI

57. Then Sitali [is described]: [protruding the tongue a little outside the lips] draw energy in to the tongue and perform Kumbhaka as before. Then the intelligent [practitioner] should slowly release the energy through the nostrils.

Sitali literally means, "cooling". The exercise consists of an influx of Shiva to the "tongue" This tongue is in real Yoga, the mother of all esoteric science, not the physical tongue, but the

Jnanendriya of the subtle organ of perception of the element water, of which the tongue is the physical manifestation. We know it as the sense of taste. The exercise consists of an influx of Shiva to the taste. Since the sense of taste is located in the bucal cavity, aim your Shiva energy flow at it, while thinking of taste. After this, after twenty counts of Aum for influx, execute Kumbhaka for a count of eighty.

This time the efflux is double: let Shiva and Shakti out at the same time, since it says, "release through the nostrils" in plural. Make sure that it happens slowly. As before, count A-U-M 40 times. Conclude with a second Kumbhaka of eighty counts.

The phrase "intelligent practitioner" refers to the fact that you need to be initiated in this exercise by a qualified teacher, otherwise there is little chance at success, because it really isn't all that obvious.

58. This Kumbhaka named Sitali destroys diseases of the abdomen and spleen and other diseases such as also fever, biliousness, hunger, thirst, and [the bad effects of] poisons.

By "diseases of the abdomen" are meant all disease of the abdomen and navel center. Examples of such are: stomach afflictions, diabetes, lever and gall diseases, spleen problems, digestive disorders, disorders in locomotion, cold hands and feet, eye problems, etc.

Excessive fever, caused by disharmony of the fire body is tempered. Hunger and thirst, being pathological and differing from the hunger and thirst cured by the previous exercise, are eliminated. Examples of such are: bulimia and anorexia nervosa. Excessive eating or drinking, even if well meant, also falls under this category. So drinking a lot, which is said to be good for flushing out impurities, is not advocated. In the book about Subtle Anatomy there are more hints and tips about this.

Sitali Pranayama neutralizes poisons by harmonizing the fire. The fire has the task of breaking apart substances in digestion.

BHASTRIKA

59. Then Bhastrika [is described]: when the two feet are placed upon the [opposite] thighs, that is the Padmasana which destroys all ill effects (Papas).

A condition for the execution of Bhastrika is the lotus posture, Padmasana. Experience has shown that this posture indeed checks the impulse to overdo it by causing a pain signal in the knees when there is an energy shortage. At the same time Padmasana stimulates the fire in your body, which eliminates bothersome side effects.

60,61. Having assumed the Padmasana properly, with the neck and abdomen in line, the intelligent [practitioner] should close the mouth and efflux the energy through the nostrils with effort till it is felt to resound in the heart, throat and up to the skull. Then energy should be drawn in rapidly till it touches the lotus of the heart.

"With neck and abdomen in line" refers not only to an upright posture, but probably also to a necessary balance on etherical (neck) and fire (abdomen) level before you start with this exercise.

"Close the mouth" means with the forehead center under control, and therefore active. Practically you can do this by contracting the forehead center somewhat.

The first phase of the exercise is a double and powerful efflux of Shiva and Shakti at the same time. The criterion of success is hearing the sound of Nada in the region of the Heart (air body),

the throat (ether body) and the skull (subtle body), caused by the increased energy currents. Strangely enough, this exercise begins with an efflux, probably because this phase is the most important and requires most attention. The second phase is a Kumbhaka. The third phase is a rapid influx of Shiva to the heart center. The fourth phase is another Kumbhaka.

62,63. Again, he should efflux in the same manner and influx thus again and again. Even as the blacksmith works his bellows with speed, he should, with his mind, keep the energy in his body [constantly] moving [by Recaka and Puraka]. When tiredness is felt in the body, he should draw in by the right nostril.

The special thing about Bhastrika is the repetition. This repetition is meant to get all possible energy out of your body. Only when that has happened can the goal of this exercise, -the removal of diseases-, be achieved. It is the knots or hindrances in your energy channels that cause diseases. These knots are also made of energy. If you let all the energy out, the knots disappear automatically as well. If you don't completely let the energy out, the knots stay. Therefore you perform the exercise several times in a row, till you show signs of exhaustion like loss of concentration or difficulty in counting. Then you use the help-exercise of Bhastrika: in the last phase, let Shakti in fast.

64. After the interior of the body is quickly filled with energy, the nose should be closed tightly with the thumb, the ring finger and the little finger.

Especially at the end of this Shakti influx you have to be alert. It is possible that a balance between Shiva and Shakti manifests itself. This can lead to a premature awakening of Kundalini, the gigantic Shakti energy from Surya Bindu to Chandra Bindu. Therefore, you control the influx of Shakti by the "nose", the sattvic element earth, or your Muladhara Chakra. If the flow of energy is too great, use the notion of the "thumb", solidity. This causes the tail-center to contract. If the flow is still too big, use the term "ring finger" of faithfulness. It also causes the tail center to contract. If the flow of energy still needs to be slowed down, use the term "little finger", artistic tendency. This again causes the tail center to further contract, making the passage even harder.

65. Having performed Kumbhaka as described, the energy should be released through the left nostril. This removes the [disorders arising from] excess of wind, bile, and phlegm, and increases the [digestive] fire in the body.

The second phase of the help-exercise is, of course, a Kumbhaka. During the third phase let Shakti out through Chandra Bindu (the left nostril).

The fourth phase is another Kumbhaka.

This whole operation, the exercise and the help exercise together, have the effect of completely unpowering yourself, completely emptying yourself of energy, then subsequently letting new powerful energy in to smooth out all the little remaining glitches.

In this manner you dispel all diseases. There are only three types of diseases: those caused by too much Vatta (wind), too much Pitta (bile), and too much Kapha (phlegm). All three types are mentioned here.

Because in the help exercise quite a lot of Shakti is drawn in, you raise the fire in your body.

66. This rouses the Kundalini quickly, and is purifying, pleasant and beneficial. It removes

the obstructions caused by phlegm, etc. that exist at the mouth of Sushumna.

As mentioned earlier there is a real chance that the Kundalini is awakened by this exercise. On the side, the Shakti energy purges your body. At the end of the exercise you get the feeling you were in the sauna. You feel exhausted but satisfied.

It seems like you really cleaned yourself from the inside. The stoppages have been removed on several levels. Due to that, you create the right conditions for Sushumna. That is explained as "mouth" in the sense of the mouth of a river.

67. This Kumbhaka, called Bhastrika, should be especially practiced, as it enables [the energy] to break through the three knots (Granthi's) that are firmly placed in Sushumna.

This Bhastrika is so powerful that it is capable of breaking through the three great fabrication errors of human beings, the three Granthi's or knots: Brahma Granthi in the tailbone center, Vishnu Granthi in the heart center, and Rudra or Shiva Granthi in the forehead center. In this manner you lose your condition of human and you become a God-man.

BHRAMARI

68. Then Bhramari [is described]: Drawing in energy rapidly with the resonance resembling the sound of a [male] bee, release the energy slowly [after Kumbhaka], making the humming sound of a female bee. By the Yoga, which consists in practicing thus, there arises an indescribable bliss in the hearts of the best among Yogins.

Bhramari literally means black bee. This exercise is called thus because the rapid influx of Shiva causes a buzzing sound that is likened to a black bee. Actually it is nothing than Nada, but a little softer. This is because the energy channels have been changed by the previous exercises from little streams into rivers. The sound of each is clearly different.

The second phase is a Kumbhaka.

During the third phase let Shiva energy out slowly. The reference in the text is "female bee", which means a buzzing sound produced by the female channel, Ida, through which Shiva flows.

The fourth channel is another Kumbhaka.

If you do the exercise correctly, a feeling of bliss arises. How is this possible? Contrary to Sitkari Pranayama, where you still weren't purified yet by a long way, here you get a connection with heaven, which is the goal of Yoga. You pull the feeling of bliss from your causal body to the gross body. Practically, you now become a Yogi. And because you reached this consciously, you are "the best among the Yogins".

MURCA

69. Then Murca [is described]: at the end of influx, very firmly assuming the Jalandhara-bandha, release [the energy] slowly. This is called Murca [Kumbhaka], as it reduces the mind to a state of inactivity and confers happiness.

Literally we could translate Murca to the notion of "revelatory". This exercise can truly be seen as a weapon, the instrument of a Yogi. It is not anymore about the purification of your being, but about the conscious transformation of energy currents, which can create wonderful things.

The first phase is a normal influx of Shiva.

The second phase is, of course, a Kumbhaka.

The third phase is a slow efflux of Shiva, while the throat lock, Jalandhara Bandha is tightly kept shut. This can be compared to what you can do with a straw in a glass of lemonade. By keeping your finger on the top of the straw you can lift the straw with contents. Only by shaking can you get the contents to leave the straw.

The goal is to learn to develop the willpower necessary to get the energy out despite the throat lock. You learn to alter existing currents in this manner. The fourth phase is again a Kumbhaka. The exercise has succeeded when you have no more thoughts. That is because of the Jalandhara Bandha, which stops the flow of Shiva, which is responsible for the forming of thoughts. A second proof of success in the exercise is that the efflux of Shiva gives you a feeling of bliss.

PLAVINI

70. Then Plavini [is described]: owing to the energy which has been abundantly drawn in, completely filling the interior, [the Yogin] floats easily, even on deep waters, like a lotus leaf.

I remember how I used to do this exercise before, according to the directions of the ignorant: Swallow air, and keep swallowing air, and you'll float easily with all that air in your stomach. "How nice that Yoga worries about those shipwrecked", I thought. Everyone in navigation should learn this life vest exercise. What I didn't understand was: what does this have to do with Yoga? I'm happy to say the real meaning became clear to me in 1987: you've got to massively and rapidly take Shiva in, and retain it. During the retaining, carefully let the energy spread through your whole body. There is neither efflux nor a second Kumbhaka.

The word "water" refers to the emotional or astral waters. "Deep water" is a term used in navigation used to express critical situations. Ships used to sail close to and in sight of the coastline. This was of course called undeeep (shallow) water. It could, however, occur that the coastline was suddenly hidden from view. That was dangerous because the skipper couldn't orient himself. That's called "deep water".

"Floats" refers to the ability to function well, or remain afloat. "Floats easily, even on deep water" subsequently means to function well even under difficult circumstances. We would call that crisis-proof. It is a good character trait for managers, pilots of Boeings, leaders in general and future kings that follow a course in Raja Yoga.

The old Germanic and Greek legends mention this exercise and its advantages.

In the Germanic legend the hero took a bath in dragons' blood. Because of this, he became invulnerable. The dragon is but the Ida channel, which is frequently portrayed as a snake. Remember the snake in Paradise, which led Eve to desire.

If the hero didn't immerse himself completely in dragon blood he would be vulnerable on the parts that weren't touched by dragon blood (Shiva energy).

From "Suske en Wiske" another milestone of Belgian culture, we know that when Lambik took such a bath, something went wrong: a leaf fell from a tree and landed between his shoulder blades, causing the dragon blood to not treat this part. Later an arrow would indeed pierce him on this very spot.

In Greek mythology, we know the story of the invincible hero Achilles, who was immersed as well. But the goddess who did this held him by the ankle. That was his weak spot, where he would eventually be struck.

So Plavini Pranayama is an exercise to protect you, make you crisis-proof and even invulnerable. A practical example, you bike to a very important job interview, you're pretty nervous and you're afraid of losing self-control; you execute Plavini and you feel surer of yourself, you seem to be more yourself, and with this confidence you start the interview and you get the job (true story!)

The importance of careful spreading of Shiva energy during the Kumbhaka cannot be stressed enough. The above-mentioned legends indicate that clearly.

71. Pranayama is said to be threefold [consisting of] Recaka, Puraka and Kumbhaka. Kumbhaka is also known to be of two kinds: Sahita and Kevala.

Recaka means efflux, Puraka is influx, and Kumbhaka is, as we know, retention. Professionals talk about Kumbhaka's amongst each other, because during, and because of, the retention of energy the results occur. They understand that influx and efflux cause imbalance. It is the long time spent waiting till the energy has spread evenly that allows you to reach control over your energy maintenance system. With time, they've become able to perform the artificial and technical (Sahita) Kumbhaka with its boring counting so well it almost happens by itself. They've become experts and can increasingly rely on feeling to adjust their energy system. That is spontaneous (Kevala) performance of the Kumbhaka's. This ability can help enormously to regain Sattva especially during meditation and contemplation.

KEVALA KUMBHAKA

72. As long as one does not achieve Kevala Kumbhaka, one should practice Sahita.

Practicing Sahita Kumbhaka takes many years. I've been busy for 6, almost 7 years with Sahita. Just now I'm beginning to get a feel for what Kevala Kumbhaka means. It's like rising above the normal world. Everything becomes very easy and feels familiar. Why didn't I do this from the start? But it took much practice. I must admit: almost daily I've done all the Pranayama exercises from a count of 12 up to 80 last year. Now the technique is receding to the background more and more. I'm enjoying the effect of the exercises more and more, especially during the Kumbhaka's. I notice with fascination all the little changes like itching, expansion, and the like that happen in my body. Each time I feel better.

72-73. Without efflux or influx, when the energy is retained with ease, this sort of Pranayama is called Kevala Kumbhaka.

As I said: it gets easier with time. You cease thinking about influx or discharge. That all happens by wishing. The force of wishing has replaced mind power.

73-74. When this Kevala Kumbhaka has been mastered without any efflux or influx, there is nothing unattainable by him in the three worlds.

A strange idea for an outsider; nothing is unattainable. Indeed, because everything is made up of energy, and you've reached the point in your training where you can do as you please with energy intuitively. You can achieve anything in the gross, the subtle, and the causal world. Are you beginning to understand how Raja Yoga can make you a real king? The theory for me is not as difficult as the big change that you must allow to take place inside. You have to learn to behave like a master, or as a king. Now that is difficult, because everyone has probably always told you, as they have in my case, that others knew better, that you have to listen to your superiors, parents, teachers, bosses etc., because they... Yes, maybe you noticed they didn't know either. Then it may be easier to realize that you are a king.

74-75. He who is fully competent through this Kevala Kumbhaka, through the control of energy, obtains even the stage of Raja Yoga. There is no doubt about this.

You see! Now somebody else tells you!

75. Through Kumbhaka, the Kundalini is aroused; through arousing Kundalini, the Sushumna is free of all obstacles, and perfection in Hatha Yoga is obtained.

Sattva was the goal of Pranayama. You'll reach that someday, don't you think? After that, your Sushumna channel will start to function: Ida and Pingala are in balance and your consciousness/energy can freely move up and down; almost without effort, because there is no more congestion in your energy channels. You're all harmony, balance, and peace. That is typical for perfection. I can tell you that I've noticed this occur in several students, and to a lesser extent in myself. Many times it was of a temporary nature, but it was impressive. It will be possible to keep this situation, and eventually it will be possible to remain in a state of perfection. But that is for later.

76. One cannot obtain perfection in Raja Yoga without Hatha Yoga, nor [perfection] in Hatha Yoga without Raja Yoga. So both should be practiced till perfection [in Raja Yoga] is obtained.

In thirty years of practicing Yoga, I have met many people that pretend to be Yoga experts, and they claim not to need the physical exercises - by the way, they didn't know the energy-control exercises - to reach the highest states of consciousness. Meditation was enough, they said. You could achieve everything this way. I've always felt that this was incorrect! As long as you have a physical body, you'll have to take care of it, work off stiffness, prevent wear and tear, regain energy, and clean it. Like with a house, you're continually busy. Only when you keep it well can you live cozily and happily.

Of course you get better at it. You become more efficient. You know exactly what to watch for, and that lets you spend less time than you used to, when you spent hours and hours at Asana's.

77. At the end of the retention of energy in Kumbhaka, the mind should be made free of objects. By thus practicing, the stage of Raja Yoga is reached.

Thanks to Pranayama, you can achieve a state of Sattva at will, which results in mindlessness. From this basis, it is possible to learn to guide thoughts and completely control them, to later go to your intuition and control that as well.

78. The signs of [perfection in] Hatha Yoga are: slimness of body, brightness in the face, manifestation of the inner sound (nada), very clear eyes, freedom from disease, control over the seminal fluid, stimulation of the [digestive] fire and complete purification of the Nadi's.

There are clear criteria of success in Hatha Yoga. It comes down to having become a beautiful person.

Someone who claims to be a big Yogi, who has a fat body, is nearsighted, has a heart problem, a pale facial color, who can't control himself when he sees female beauty and has dyspepsia has not succeeded as a Yogi, and he certainly isn't a big Yogi!

No, a real Yogi looks young, is skinny, has no medical insurance, looks you right in the eye, and has bright, clear and deep eyes. Did you see my picture yet?

THIRD CHAPTER

1. As [Ananta] the Lord of Serpents is the support of the earth with its mountains and forests, so Kundalini is the support of all Yoga practices.

The "serpents", of course, refer to the energy channels. And because Shiva predominates, it is the Ida channel which is most important, and Shiva is lord of the Serpents. That the god Shiva is "the support of the earth, with all its mountains and forests" isn't much of a surprise, because all manifestation of matter happens by the grace of Shiva energy. Every-thing we see is the result of the god Shiva.

Next to that, Shakti energy is the energy we raise in Yoga with several exercises. The goal then is to counter the predominance of Shiva, and restore the balance between Shiva and Shakti, between sun (Ha) and moon (Tha). When that has been achieved, an enormous influx of Shakti, named Kundalini, can create a link between the micro- and the macro-cosmos. The unity, or Yoga, with the godly occurs.

2. When the sleeping Kundalini is awakened by the grace of the guru, then all the lotuses [the Chakra's or mystic centers] and knots [Granthi's] are pierced.

A teacher or guru is he who possesses a larger aura than the pupil. Due to this, he can achieve a greater speed of energy flow. Due to this he can drag along his pupil and increase the rate of his energy flow. The real teacher really doesn't need words or exercises. His physical presence with, or his thoughts on, his pupil are enough. That is the favor or grace of the guru.

The energy of the student, is influenced in such a way that the speed of the flow is increased so that the closed lotuses or Chakra's are opened, and the knots or Granthi's are pierced.

Lots of fun! You can develop without having to do anything for it. Especially by doing nothing. Now that is Ishvara Pranidhana or real surrender.

3. Then Sushumna becomes the royal road for Prana. Then the mind remains objectless. Then death is deceived.

The third channel, Sushumna, is the result of the balance between Ida and Pingala and is a fictive channel. We can compare it to a rope, twined of two strands.

Because the energy, and therefore consciousness can be moved spontaneously and easily along the Sushumna, it can be called a "royal road".

The result of this state is that aging and disease don't occur anymore; therefore there is no more death. A successful real Yogi can be recognized by the fact that he doesn't die!

4. Sushumna, Sunyapadavi (the great void), Brahmarandhra (the entry to Brahman), Mahapatha (the great road), Smasana (the burning ground), Shambhavi (appertaining to the auspicious Sambhu) and Madhyamarga (the central path)--these refer to the same thing.

Depending on the point of view from which you approach this matter, a different name is used. When Ida and Pingala have an equal value, you become aware of a great void. It is indeed a great road, and I mean Great. And the tests, which you inevitably meet, will feel like burning ground under your feet. Shambu or Shiva is the god, which you will meet, as promised, at the end of the

road. The problem is just that you have to remain on the razor's edge, on the central path.

MUDRA

5. Therefore, making every effort, the [various] Mudra's should be practiced to awaken the powerful goddess (Kundalini) who sleeps at the mouth of Sushumna [the doorway to the Absolute].

The goal of the practice of the Mudra's is to reach the most high, Brahman or God. For that purpose, Kundalini is roused, which is possible because the Sattva state has been achieved. It isn't easy. This sutra or verse asks that the practitioner should make "every effort". That means that you must do a lot, and not doubt once. That would ruin the carefully built energy, and would have disastrous results.

6,7. Maha Mudra, Maha Bandha, Maha Vedha, Khecari, Uddiyana, Mula Bandha, Jalandhara Bandha, Viparitakarani, Vajroli, and Shakticalana-- these are the ten Mudra's. They destroy old age and death.

Mudra literally means: energy seal. When you know the Mudra's, you know the ropes in the art of Yoga. There are ten: the great seal, the great contraction, the great piercing, the movement in space, the upward contraction, the root contraction, the throat contraction, the reverse cause, the lightning bolt and the movement of energy.

They aren't just tricks. They destroy old age and death. So someone who knows them doesn't age or die. Good to know as a student. You can easily check if you have a real Yoga teacher.

8. These were expounded by the primeval Lord (Shiva). They are divine and confer the eight Siddhi's. They are favored by all Siddha's and are difficult to obtain even by the Deva's.

Another thing difficult to understand for people like us is that in school, we had subjects, and gained knowledge about everything, but all from the minds of other people. Here suddenly appears Yoga-science, expounded by the divine for us mortals.

Only when you understand the genius of these techniques you would come to the same conclusion I came to: this can't be of human origin, it's too big. To know this, you would have to have seen a greater reality, whatever that may be. How did I acquire it? I was just granted it, with the command to hand it on to all people of good faith. I'm too dumb to have thought this up by myself. I was the worst in school. The eight Siddhi's or occult powers are: anima or becoming as small as you want to, mahima, or becoming as big as you want to, laghima, or becoming as light as you want to, garima, or becoming as heavy as you want to, prapti, or becoming as tall as you want to, even up to the height needed to touch the planets, rakamya, staying under water as long as you want, vashitvam, the ability to tame wild animals, and ishatvam, the ability to raise the dead.

When you look at the lists, you can understand why the perfect, or Siddha's, were interested. And the fact that they aren't physically on this earth any more doesn't matter. The exercises are subtle and on an energy level anyway. So those up there can work at it all they want. 'Cause they don't have much to do there anyway, I figure. That the Deva's or Gods, or angels as we would call them would be interested in these Mudra's was beyond my understanding, until one day during a meditation after a Mudra a pupil saw cherubs watching with attention. Could it be possible?

9. This should be kept secret like a casket of precious gems. It should not be spoken of to anybody, as in the case of intercourse with a well-born woman.

Hurrah! Everyone should know! A solution for old age, death and a road to God! Yes, yes that's what I said too. But the problem is not telling others of this science, everyone can do that. The problem is creating the confidence so people will listen when you tell them these fantastic things. How often they looked at me with this mild smile, as if to say: "let him talk, he's crazy".

And sometimes they badmouthed me, "act normal!"

The advice to keep this science secret isn't to purposely be mysterious, but for a practical problem of conveying something really big.

The comparison to a casket of gems is a good one. Would you dare talk about having a casket of diamonds, rubies and emeralds at home?

The example of a well-born woman is striking. Who could talk freely about the relationship he had with the wife of the boss?

Another reason to keep this science secret is the fact that these things could fall into the hands of those who meant ill.

MAHA

10. Here Maha Mudra [is described]: Pressing the perineum with the left heel and stretching out the right leg take hold [of the toes of the right foot] with the hands.

Sit on the ground, stretch out the right leg. Bend the left leg and softly sit on the left heel, which points directly upwards, such that your pelvic floor is pushed. Grab the right foot with both hands and keep you back straight. This stimulates Shakti influx.

11,12. Contract the throat [in the Jalandhara Bandha] and hold the energy in the upper part [i.e. in the Sushumna]. Then the Kundalini force becomes at once straight just like a [coiled] snake when struck by a rod straightens itself out like a stick. Then the other two Nadi's [Ida and Pingala] become lifeless [because the energy goes out of them].

Perform the throat lock, so the large amount of Shakti let in can't escape via Chandra bindu, and stays in your body. Irrevocably, the moment approaches that the amount of Shakti will equal the amount of the normally predominating Shiva. The conditions for raising the Kundalini are created. And more than that, at the same time you continue to stimulate the pelvic floor with the heel, so the Kundalini can really come up soon.

You'll notice that, according to the text, by the fact that your vertebral column quickly straightens like a rod. While practicing this, you will notice that your vertebral column indeed does straighten quickly during the exercise. Maybe that is an omen of the oncoming awakening of Kundalini.

13. Then one should release the energy very slowly and never quickly. This has been declared to be Maha Mudra by the great Siddha's.

After the exercise let the excess of Shakti out slowly. Carefully!

14. [By this] such painful factors as the great Klesha's and death, etc. are vanquished.

Therefore, the wisest of men call it the Maha Mudra (the great Mudra).

There are five trials or Klesha's: ignorance, egoism, attachment, hate, and fear of death. They are one by one annulled by Shakti energy, because they are the result of Shiva domination. The darkness of ignorance occurs because of a surplus of Shiva, the magnetic character of egoism is caused by Shiva, the attraction of attachment is caused by a surplus of Shiva, the repulsion of hate is a reaction to too much Shiva and the suction of fear of death is also caused by Shiva. Incredibly, one exercise can solve all those problems, and that is why it is called great or Maha.

15. After having practiced well on the left side, it should be practiced then on the right side. When the number [of times practiced on each side] is equal, then [the practice of] the Mudra should be ended [for the time].

This Mudra is to be practiced on both sides, which will deepen the effect: especially the secondary centers are set to work. Of course, you are required to spend equal time on each group of secondary Chakra's. The flexion towards the right, over the straight leg, activates the secondary Chakra's on the left, and vice versa.

16. [For the practitioner of this] there is nothing wholesome or unwholesome. All things of whatever taste, even those which are insipid and even virulent poison, if consumed, are digested as if they were nectar.

Perform this Mudra correctly, and it doesn't matter if you eat correctly or not. This energy seal drives out all Tamas in your body. Moreover, all types and forms of energy are transformed into Sattvic energy.

17. The maladies of one who practices Maha Mudra --consumption, leprosy, constipation, abdominal diseases, indigestion, etc. -- are overcome.

Another list of maladies caused by a domination of Shiva. Patients are clearly recognizable by a lack of vitality (Shakti).

18. Thus has been described this Maha Mudra which confers great Siddhi's upon men. This should be carefully kept secret and not revealed to any and everybody.

Repeating the main points of the lesson is always useful, certainly when you're dealing with such incredible matters. Maybe it will then penetrate our clouded minds.

MAHA BANDHA

19. Then Maha Bandha [is described]: Place the heel of the left foot on the perineum and place the right foot upon the left thigh.

From the previous posture, when you have the right leg stretched out in front of you, draw the same leg in, bend it and bring the right foot to the left groin. Your left heel keeps pressing the pelvic floor. Place your hand on your knees.

20. Having drawn in energy, and pressing the chin steadily on the chest [in the Jalandhara

Bandha], contract the anus [in the Mula Bandha] and fix the mind on the central Nadi (Sushumna).

Besides the throat lock, belonging to the Maha Mudra, also perform the Mula Bandha Mudra. It consists of contracting the tailbone center, and let the Shakti energy it produces mingle with the energy of the water and fire. In this manner the energy cannot flow out the top or the bottom. The surplus of Shakti due to the Maha Mudra is allowed to penetrate deeply into your body because it can go nowhere else. Both energy exits have been closed off. The goal is to get as much Sattva as possible in your body.

21. Having retained the energy as long as possible, the energy should be released slowly. Having practiced well on the left side, then practice on the right side.

In contrast to a normal Pranayama, the duration of the Mudra is dependent on your own discretion. If you feel you've had enough, stop, if you feel you can hold on a little longer, do so. A rule of thumb is to always practice an equal amount of time on both sides.

22. Some are of the view that the contraction of the throat (Jalandhara Bandha) should be avoided here, and that the contraction effected by the tongue pressed against [the root of] the front teeth (Jihva Bandha) is preferable.

By pressing the tongue against the front teeth you close an energy circuit of an important meridian known in acupuncture. We haven't tried this variation. Maybe it could be the subject of your investigation later.

23. This [Jihva Bandha in the course of the Maha Bandha] stops the upward course [of the Prana] through all the Nadi's [except the Sushumna]. This Maha Bandha [helps to] confer great Siddhi's.

It is logical that, due to the creating of an energy circuit of one of the most important meridians, the energy remains circling through your body and isn't siphoned off.

24. This is efficacious in freeing one from the great noose of Time (Yama). It brings about the union of the three streams [i.e. Nadi's: Ida, Pingala and Sushumna]. It enables the mind to reach Kedara [the sacred seat of Shiva in the mystic center between the eyebrows].

Time is a product of human intellect. In fact time doesn't exist. Only by the fluctuations of energy on the mental plane and the natural gathering of energy in certain places in the spirals we know as the moments of consciousness or Kshana's, does the comparison of moments of conscience occur. This is our notion of time. And Einstein taught us that the way we perceive time is variable as well.

By this exercise the gatherings of energy are dissolved, causing the moments of conscience to disappear. Then there is no notion of time. The lie that you have to hurry for something is no longer true.

You discover that you are living "here and now". By intensely living each moment you reach eternity. And this eternity is the seat or Kedara of God.

25. As a woman endowed with beauty and charm is unfruitful without a husband, so are Maha Mudra and Maha Bandha without the Maha Vedha.

But the goal isn't to taste infinity, it is to become infinity. So a lot more has to be done than Maha Mudra and Maha Bandha. We received Maha Vedha from the God Shiva for that purpose. Literally it means the great piercing. You will understand why it is called that shortly.

MAHA VEDHA

26. The Maha Vedha [is described]: the Yogin, assuming the Maha Bandha, should draw in the energy with concentrated mind and stop the [upward and downward] course of the Prana, etc. by the Jalandhara Bandha.

Starting in the Maha Bandha posture let Shakti in. Before that you let go of Mula Bandha Mudra, which you held during Maha Bandha. At the same time don't let the energy escape above, via Chandra Bindu. To do that hold the Jalandhara Bandha Mudra.

27. Placing the two palms straight upon the ground, he should strike [the ground] slowly with the buttocks. [Then] the Prana, leaving the two Nadi's [Ida and Pingala] courses through the middle [Sushumna].

While you sit cross-legged, place the palms of your hands next to you on the ground and push yourself off the ground. Then slowly let yourself down on your heel, just touch the heel and then push off again. Do this again and again. By this stimulus, the amount of Shakti will soon equal the amount of Shiva, and Sushumna will unfold.

28. Then the union of the Moon, Sun and Fire (Ida, Pingala and Sushumna) takes place which surely leads to immortality. There is a death-like state; then the energy should be released [slowly].

In theory, a truly remarkable state should occur: conscience becomes unlimited; there is no longer a Chandra Bindu (moon gate) nor a Surya Bindu (sun gate) which denote the limits of conscience. Even the fire of Manipura Chakra is gone, because there can be no reaction when the center of gravity is gone. When there is a state of complete Sattva there can be no limitations and no gravity.

Conscience remains in a state of just being, which can best be compared to what man experiences when he is dead.

In the end let the energy flow out and resume the condition of the "normal" human being.

29. This is Maha Vedha which, with practice, confers great Siddhi's. This staves off wrinkles, grey hair and trembling [consequent of old age], and the best of practitioners devote themselves [to it].

By this deep harmony, developed by this exercise, the intrinsic qualities of all tissues, organs, senses, locomotion, etc. are raised to unknown heights. Great powers manifest themselves. The Sattva state of energy vibration spreads till the first manifestation in matter: the skin. In this manner wrinkles and gray hair disappear. By the firmness of Sattva, trembling has also become impossible.

30. These three, that ward off old age and death, increase the [gastric] fire and confer Siddhi's such as Animan, should be carefully kept secret.

Did you understand the lesson? Then let's repeat the main points and hope we never forget them. It happens anyway, because it's so fantastic.

31. These are performed in eight different ways, every day at every yama (three hour period). They confer at all times the fullness of virtue, and destroy the accumulation of sin (papa). Those who are well guided [by the teacher] should practice these exercises gradually.

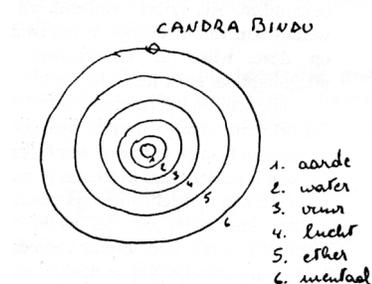
The ratio of Shiva and Shakti in the surroundings and in yourself is different at each time of day and night. By practicing at eight different times, each three hours hence, you get eight different exercises. If you really want to master this science of energy, it is recommended that you practice in this manner, like an aviation pilot first flies with good weather and then later tries during all different weather types.

The reward for your devotion is not small: you acquire virtuousness and your Karma is dissolved. The way is long however, don't rush it. Play, and live your life, while you practice regularly. Slowly, you will see, with the passing of years that you will acquire permanent results. A living example is nice, because often you will think and doubt: what am I doing?

KHECARI

32. The Khecari [is described]: when the tongue is turned back and enters the cavity leading to the skull, and the eyes are fixed between the eyebrows, this is Khecari Mudra.

The term "tongue" means the sattvic element water or taste. This element is spherical like all elements, and is situated in the center of the head. It is about twenty centimeters in diameter and it is really responsible for the sense of taste.

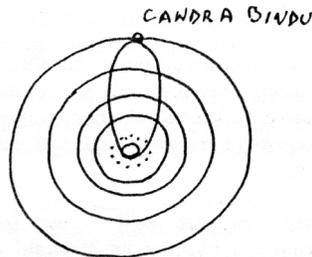


"The cavity that leads to the skull" is the mental element around the head, diameter of sixty centimeters and responsible for thinking. It is equal to the forehead center or Ajna Chakra. The skull is the physical manifestation of this energy sphere.

The spot between the eyebrows is a reference to the base of the nose. And that means the origin of the sattvic element of the earth, or smell. This element is located inside of the water element, somewhere near the middle of the skull, maybe about at the Hypothalamus. It is about ten centimeters in diameter and responsible for the sense of smell.

The exercise of Khecari Mudra consists of mentally lengthening the sattvic element of water,

stretching its normal limits, touching Chandra Bindu, somewhere about fifteen centimeters above the crown of your head, while on the other end, you connect the sattvic element of water to the smaller sattvic earth element.



That the "tongue should be turned back" means that you go against the flow from the gross to the subtle. Indeed, you have to respectively pass the spheres of fire, air, and ether back to the mental.

33. By cutting, shaking and stretching, the tongue should be gradually elongated, till it touches the middle of the eyebrows. Then the Khecari is successfully accomplished.

Here creative visualization is demanded. Cut, as it were, the sattvic element water from its normal place, and shake it from its normal condition. Stretch it out, at one end keep it at the sattvic element of earth, at the other end touch Chandra Bindu.

34. Taking a smooth, clean knife, very sharp like the leaf of the milk hedge plant, cut to a hair's breadth [the phraenum or tender membrane that connects the tongue with the lower part of the mouth].

For people who believe they can practice Yoga alone, or for those who are doing this incorrectly, this clear information is meant. The expert will know immediately that this is a trap, with a severe penalty.

35. Then rub [the part] with [a compound of] powdered rock salt and Haritaki (yellow myrobalan). Then after seven days, cut [again] to the extent of a hair's breadth.

It is more than a penalty, it is torture. And certain people have literally done it! But luckily, most haven't continued, in spite of the fact that they still believe that it should be done this way. Pity on them.

36. He should thus practice, gradually and skillfully every day for six months. In six months the membrane which binds at the root of the tongue is severed.

The connoisseur knows this is a trap because Ahimsa is practiced first and foremost in Yoga. All other techniques are based on nonviolence. And mutilation is pure violence, isn't it?

37. Then, turning back the tongue, it should be made to enter the junction of the three [Nadi's, i.e. the cavity in the roof of the palate]. This is the Khecari-Mudra. It is [also] called Vyoma Cakra.

Now back to serious information. "The junction of the three" is a description of Chandra Bindu, the moon gate above the head. It is said that duality (Ida and Pingala) ends there, and that you can reach unity there (Sushumna).

38. The Yogin who remains even for half a Kshana [i.e. for 24 minutes] with his tongue turned upwards is saved from poisons, disease, death and old age.

By letting the sattvic water element touch Chandra Bindu, an enormous influx of Shiva occurs. It's like plugging a 100 watt lamp into a 10,000 volt energy cable.

Everything that is even a little imperfect is wiped clear. So whatever poison, however subtle, is eliminated. At the same time you get such a large dose of energy you don't have a chance of dying or aging.

However you have to spend some time practicing, about half an hour, according to the author.

We haven't tested this information yet. It is however quite clear that half an hour or more of practicing Khecari Mudra is delicious.

39. For he who knows the Khecari Mudra, there is neither disease, death, [intellectual] torpor, sleep, hunger, thirst, nor clouding of the intellect.

This has been tested. It is indeed true that nausea, headache and flu disappear due to Khecari Mudra. Maybe the other diseases disappear as well. But I'm hardly ever ill any more. So it could take long before we'll know.

Concerning "death", I can't speak for that, but for all the other things, like torpor, sleep, hunger, thirst, and clouding of the intellect, I can avow, yes, this exercise helps to remove these things.

40. He who knows the Khecari Mudra is not afflicted by disease; not tainted by Karma, and not affected by Time.

Khecari Mudra is an exercise in which the huge amounts of Shiva wash away as it were the cause of diseases. Even the impressions, Samskara's, which we know as genetic information, disappear. In this manner, no trials or Klesha's will be attracted, and you will be kept safe from troubles. By the great harmony that ensues, you won't experience time any more. You'll become part of the infinite.

41. This Mudra is named Khecari by the Siddha's, because the mind moves in space [Akasha]; in the center of the eyebrows] and the tongue also moves in the Akasha [in the cavity above the palate.]

The word Khecari is derived from Kha, which is the same as Akasha or space, and Cari, which means movement. Because the sattvic element water, esoterically called tongue, is moved through the energy spheres of fire, air and ether to reach Chandra Bindu, it is said that it moves in the Akasha.

If this moving is led by the intellect, "the mind moves in space"

42. When one has sealed the cavity in the upper part of the palate with the Khecari Mudra, his seminal fluid is not emitted even when embraced by a young and passionate woman.

"The upper part of the palate" means the upper part of the mental energy sphere. The cavity spoken of is, of course, none other than Chandra Bindu.

A lot can be said about the term "sealed". We are actually dealing with a variation of the Khecari Mudra, because instead of letting Shiva in via Chandra Bindu by touching it with the "tongue", you're closing off the energy flow of Shiva at Chandra Bindu. This is a completely different seal than the Mudra of Khecari. The idea behind this variation however is quite simple: because you hold the top end of the straw with you finger, the lemonade stays in the straw, even if you remove it from the glass.

The advantages of this variation are that you don't have to lose any semen during intercourse. Here we see a clear connection with the Vajroli Mudra.

43. Even though the fluid flows and comes down to the genital organ, still arrested by the Yoni-Mudra, it is taken by force upwards.

"Yoni Mudra" is another name for Vajroli Mudra. So when you perform Khecari Mudra together with Vajroli Mudra, the emission of seminal fluid can not only be arrested, it can also be reabsorbed. This is the original famous sublimation exercise.

44. The knower of Yoga, who being steady, has the tongue turned upwards and drinks the Soma juice doubtless conquers death in fifteen days.

The "knower" refers to the fact that you have to be an initiate in this exercise. But that is not enough; you have to be "steady" in the exercise, meaning that you have to have enough experience in it to be able to make use of all the advantages. The advantages include "conquers death in fifteen days."

Experiencing the surplus of energy that you acquire inside of you isn't enough. You have to enable, by repetition and intensifying the exercise, the energy to spread homogeneously in the body.

45. In the body of the Yogin which is imbued daily with the nectar from the Moon, even though bitten by [the serpent] Taksaka, poison does not spread.

Whatever disharmony, even the terrible results of being bitten by the snake Taksaka, is not able to disturb the overwhelming harmony, caused by the daily practice of Khecari Mudra.

The "nectar of the Moon" is just Shiva energy emitting from the moon gate or Chandra Bindu.

46. As fire does not go out so long as there is fuel, as a light does not die out so long as there is oil and a wick [in the lamp], so also the dweller in the body does not quit the body as long as the nectar of the Moon fills it.

The "dweller in the body" is consciousness, the observer or silent witness.

This is very important information for us materialistic westerners. Now we can answer the question why we live with "because we have energy in the body". It's not like we always assumed, that we have energy because we are alive, or that we die when we get cold. No, we live because we have energy. Not only this concept is important, also the information given about how to draw energy into our body is important: via the influx of Shiva using the "tongue."

47. He may eat daily Gomamsa [lit. the flesh of a cow] and he may drink Amaravaruni [lit. strong liquor]. I consider him to be well born. Others ruin the family.

The Khecari Mudra exercise has another important advantage: we can eat meat and drink alcohol with punishment, we will remain "well born" or sattvic. That's nice. A permit to licentiousness? No, it doesn't work that way. We have already understood enough about life and our body that we wouldn't indiscriminately go back to drinking and eating meat. Purity and control over our selves have become too precious. But if it were to occur this Mudra is so powerful that we wouldn't be harmed by it. That cannot be said for people who don't know this exercise. Meat and alcohol "ruin" those surrounding them, "the family", their family.

48. The word "go" means the tongue. Its entry [into the cavity] in the palate is Gomamsabhaksana (eating the flesh of the cow). This destroys the five great sins.

Because the absorbing of Siva energy occurs in such great quantities, we can compare it to eating meat. It has such power.

The five great sins are: killing a priest (Brahman), drinking alcohol, stealing, adultery with the wife of the teacher -don't let me catch you- and being an accessory to somebody committing any of these sins. So when you practice Khecari Mudra, you can kill and murder; -there will be no consequence to your soul. This is because your energy flow is so mighty and harmonic, that virtually nothing can affect you.

49. The nectar, which flows from the Moon because of the heat produced by the tongue, that is Amaravaruni.

Because the absorption of Shiva occurs in such great quantities, we can compare it to drinking alcohol or liquor, it has such power.

50. If the tongue constantly touches the cavity in the palate, making flow the nectar [of the Moon] that tastes salty, pungent and sour, comparable also to milk, honey, and ghee [in taste], all diseases are destroyed, old age is overcome, weapons are warded off, immortality and the eight Siddhi's are obtained and the damsels of the demigods (Siddha's) are attracted.

The Bible speaks of the land of milk and honey. That is the taste of Shiva energy, the nectar of divine origin, the food of the gods. The Promised Land for all people, not just the Jews, is the land where this food comes from. And that is the causal world, which we achieve in Yoga due to Samadhi, and for which Mudra's are powerful aids. May everybody return to it.

The taste is further explained, salty, pungent and sour, like ghee. The meaning is not noncommittal. Nothing of this text is noncommittal. Here the purpose is to ensure accuracy while performing the exercise. Only when you spontaneously experience these specific tastes have you succeeded in this exercise. And so it is the criterion of success. If you don't experience it, you have failed. But I taste it, so it is possible.

"Diseases are destroyed, immortality is achieved"; we already knew this, but it can't hurt to hear it again, maybe we will believe it one day.

But "weapons are warded off" is new. Imagine being stabbed by a knife, what would Khecari

Mudra mean to you then? The great energy flow in your body will assure you that any stab wound will heal fast. Imagine you get beat with a stick. The damaged tissues will be taken care of and cured so fast you can almost watch. My experience is not that fantastic, but I can tell you that since practicing Khecari Mudra I heal considerably faster.

The eight siddhi or powers are acquired because every quality of your being is raised to unknown heights, by intense harmony.

And something that is so harmonic becomes beautiful and attracts the same of the other sex. Even better, by the raised consciousness of the practitioner "the damsels of the demigods are attracted."

51. He who, with upturned face and tongue closing the cavity of the palate, contemplates the supreme Power (Kundalini), and drinks the clear stream of nectar flowing in waves from the Moon from the head into the sixteen-petalled lotus [in the throat] through the control of Prana, during the Hatha Yoga practice, that Yogin, freed from diseases, lives long with a body soft and beautiful as the lotus stem [at its root].

"With upturned face" refers to the fact that you have to aim for higher values. "Closing the cavity of the palate" refers to Khecari Mudra.

This Sutra or verse gives us the phases of the Khecari Mudra; after we let Shiva energy in via the tongue, we let it out by an act of will via the throat center. The "sixteen-petalled lotus" is a description of the throat center.

The consequence of this efflux is: eternal youth. This is possible because a large amount of Shiva is moved to the etherical level of our being in this phase, and from there sags down via the normal levels of air, fire, water, and earth. All levels of our gross body are in this manner supplied of huge amounts of Shiva, from the first phase of the exercise with the tongue. All tissues, organs and extremities are maximally regenerated. It can best be compared to a turbo-effect: the fuel is taken in, used, and reused.

This exercise is known from many legends. It is the fountain of eternal youth.

52. Within the upper part of Meru [i.e. Sushumna] in the cavity, which is the fountainhead of the Nadi's, is secreted the nectar. He of pure intellect [sattvic in nature, unclouded by Rajas and Tamas] sees therein the Truth [his own Atman]. From the Moon there flows out the nectar, the essence of the body, and hence death comes to man. Therefore one should practice the beneficial Khecari Mudra [to stop its downward flow]. If not, there can be no bodily perfection [endowing the body with beauty, grace, strength and self-control].

Meru is a holy mountain, a lot of energy, which we can describe as a sphere. Such a sphere is our being, for example. Meru is such a being. And in the top part of it Chandra Bindu is located, the "cavity, which is the fountainhead of the Nadi's, is secreted the nectar". It is said that here duality originates, so that means the splitting of Sushumna in Ida and Pingala. If we install Sattva here we enter observance, and observance of such high quality that we can see even Atman, our Self.

The "essence" of our body is the subtle Shiva energy because it is responsible for our solidification as a physical body. That "from the moon ... death comes to man" is no surprise. If the Shiva energy dominates, Tamas state occurs, and this automatically evokes Rajas, by which we breathe cosmically. And the person who breathes shall die.

53. The cavity is the conjunction of the five streams and confers divine knowledge. In the

void of that cavity, untainted [by the effects of Avidya or nescience, grief and delusion] the Khecari Mudra is firmly lodged.

The "cavity" means Ajna Chakra. In this center there are five other spheres or streams of energy, which fit into each other like Russian dolls.

This is the "conjunction of the five streams". If you achieve Sattva here by exercise, you are granted divine knowledge. By annulling thoughts, a communication with the causal or intuitive world occurs. Thus, you achieve divine knowledge.

Only through meditation and contemplation can you make this cavity as clear as a lake. Then there is a "void". In this manner you can perfect Khecari Mudra.

54. There is only one germ of evolution [i.e. A-U-M]; There is only one Mudra, Khecari; only one deity, not dependent on anything; and only one [spiritual] state, Manonmani.

Manonmani means thoughtlessness. That is an ideal state of consciousness for a yoga practitioner. Reaching this state has the highest priority. In the same manner God has the highest priority, and the original seed thought; "A-U-M" is the highest priority in the process of creation. Only with this highest priority is Khecari Mudra to be compared. This is how important this exercise is.

UDDIYANA BANDHA

55. Then the Uddiyana Bandha [is described]: Uddiyana-bandha is so called by the Yogins, for when it is practiced, the Prana is arrested and flies through the Sushumna.

The word Uddiyana consists of ut and di, which literally means fly up. This exercise can be likened to a hot flash as experienced during menopause. With an act of willpower, push the Shakti energy up that is present in the lower body. Like all Mudra's, a state of (relative) Sattva is necessary for Sushumna to (partially) be present.

56. Because through this, the great bird [Prana] flies up incessantly [through the Sushumna] it is the Uddiyana. This bandha is now explained.

Bandha means contraction. By contracting the energy - here in an upward direction - an energy seal is created.

The image of a bird is striking. The Shakti energy created by pushing the energy up gives a sensation in the lower body like a bird that spreads its wings. At the level of Manipura Chakra or the navel center, it is like a bird drawing its wings in. After that, above the navel, the Shakti energy again gives a sensation of a bird spreading its wings.

57. The drawing back of the abdomen above [and below] the navel [so that it is drawn against the back of the body and up towards the thorax] is called Uddiyana-bandha. It is the lion that kills the elephant Death.

The result of this remarkable exercise is that a surplus of Shakti causes the solidification, ruled by Shiva, to be annulled. The solidification would otherwise continue and eventually lead to the big death, or the disappearing of our energy and our consciousness in the "black hole" of Surya Bindu in our pelvic floor. You do not have to fear for the ordinary physical death in Yoga, because re-

birth is a certainty awaiting us. But for this death, the big death, or entering hell, as it is called in Christianity, people are death fully frightened. In astronomy, the macrocosmic brother of the microcosmic black hole has been discovered. It is indeed called the black hole. Via the black hole, the energy disappears into the micro cosmos. According to this analogy, we would disappear via Surya Bindu to a lower world. That is the hell.

58. He who constantly practices the Uddiyana Bandha as taught by the Guru so that it becomes natural, even though he is old, becomes young.

Here, being "young" means being vital. This vitality disappears more and more with age. A criterion for success in practicing Uddiyana Bandha is becoming more vital, in spite of your age.

59. He should draw back with effort [the abdomen] above and below the navel, and practice for six months. [Then] he conquers death without doubt.

"Draw back" means against the stream, to the source of the normally predominating flow of Shiva energy. In our case; pull up.

If you practice this exercise regularly for six months you can conquer the big death. Only then have you built up enough Shakti domination to completely overrule the normal Shiva domination.

60. Of all the Bandha's, the Uddiyana Bandha is the most excellent. When this has been mastered, liberation follows naturally.

There are three Bandha's: Mula, Jalandhara and Uddiyana. Uddiyana Bandha is the most excellent, because you can increasingly use the Shakti domination to expand your being, until liberation is reached.

MULA BANDHA

61. Then Mula Bandha [is described]: Pressing the perineum with the heel, contract the anus so as to draw the Apana upwards. This is Mula Bandha.

The "anus" means Muladhara Chakra, the tailbone center.

The pressure of the heel against the perineum, or pelvic floor, stimulates the activity of the tailbone center. By contracting the tailbone center by an act of will, a vital reaction of this center is evoked. A tendency to expand occurs, and it is called Apana Prana, the earth vibration dominated by Shakti energy.

62. By contraction [of the Muladhara] the Apana, whose course is downwards, is forced to go upwards [through Sushumna]. Yogins call that Mula Bandha.

The normal function of Apana Prana is disposal, for instance disposal of excrement, via the anus. That is in a downward direction. In Mula Bandha Mudra there is a propelling upwards by the combination of the contraction of the tailbone center and the pressure of the heel on the perineum.

63. Pressing the anus with the heel compresses the energy forcibly and repeatedly until the energy [Apana] goes upwards.

To enable this, it is necessary to repeat the contraction several times, while you keep pressing the perineum with the heel.

64. Through the Mula Bandha, Prana and Apana unite with Nada and Bindu and confer perfection in Yoga. There is no doubt about this.

The expansion of the Prana phenomenon on the earth level causes expansion on the water level (Samana Prana). At a certain moment, the expansion will reach the level of fire (Prana), and coordination of the different energies of the three levels occurs. It becomes difficult to even discern them by their sound (Nada). It seems almost impossible to find even Surya Bindu due to the expansion.

In this manner, space is created allowing the contact with the lower worlds to be severed.

And when you put your finger on the end of the straw, the lemonade can't leave the straw.

The energy stays in your body.

At the same time, remember that most problems normally occur in the lower body. All of that now becomes completely harmonic, so perfection can occur.

65. By constant practice of the Mula Bandha, a union of Prana and Apana is achieved. Urine and excrement decrease and even the aged become young.

All disharmony in the lower body is being dealt with and transformed into harmony. You'll notice that from the decrease of the amount of urine and excrement. The energy from which they exist is recycled more and more in your body. In this way most causes of aging also disappear; the poisoning caused by remaining slags in your intestines as well as other local diseases.

66. When the Apana rises upwards and reaches the sphere of fire, then the flame of the fire becomes lengthened, being fanned by Apana.

The flame of the fire increases when more Shiva or fuel flows in. The flame of the fire decreases when more Shakti flows in. In our case, it means that the fire will resemble burning charcoal glowing red with little or no flames, that emits lots of heat for a long time. That is "the fire becomes lengthened".

67. When the Apana and the fire join Prana, which is by nature hot, then the heat in the body is greatly intensified.

You'll notice how nice it will feel in your body while practicing.

68. By reason of that, the Kundalini which is asleep feeling the extreme heat, is awakened, just as a serpent struck by a stick hisses and straightens itself.

The nice heat in your body works as an ignition system as it were, and evokes the heat of the Kundalini in your own micro cosmos. It will awaken and by its power straighten up.

69. Then it enters within the Sushumna, like [a snake] which enters its hole. Therefore the Yogins should practice Mula Bandha every day and always.

The road that Kundalini takes is always the Sushumna, with its balance between Shiva and Shakti. Temporarily and locally a Shakti domination occurs, coming from the lower world. This, in turn, evokes an equally powerful Shiva energy flow, coming from heaven. Macro cosmos and micro cosmos unite. Yoga is reached. Liberation is the result. Worth the effort to practice it daily, isn't it?

JALANDHARA BANDHA

70. Then the Jalandhara Bandha [is described]: contract the throat and hold the chin firmly against the chest [about four inches from the chest]. This is the Bandha called Jalandhara which destroys old age and death.

Jalam means water. Dhara means supplying. Jalandhara Bandha Mudra is the energy seal on the contraction of the supplied water. Coincidentally Jal means lock. This exercise we usually call the throat lock. It stops the flow of Shiva and Shakti energy at the level of Chandra Bindu, about 15 centimeters above your head.

First contract your throat center. By this all etherical spheres in your being contract, especially the ones inside your forehead center. Then stretch your neck and draw your chin to your breastbone, by tilting your head at the top of your vertebral column, at the Atlas. This stimulates the cerebellum, which is in the top of your neck. Because the cerebellum is the physical manifestation of the forehead center in a sattvic state, your forehead center is immediately stimulated, and brought in a state of Shakti domination. The mental energy sphere of Ajna Chakra will expand because of this.

Jalandhara Bandha is complete. Inside your forehead center the mental sphere will expand, and the etherical sphere will contract. This will create a gap between the two, which prevents energy from passing up or down.

Because the flow of energy is stopped, the aging process is stopped as well. The energy cannot leave the body any more, and you will not die.

71. Because it constricts the network of Nadi's and [arrests] the downward course of the flow of ambrosial water (Jala) [from the cavity in the palate], this Bandha is Jalandhara. It destroys all maladies of the throat.

The "network" is a stacking of energy spheres in the Ajna Chakra. By contraction of the spheres of ether, air, fire, water and earth, Shiva energy can't flow down. This same contraction applied in the throat center an intense gathering of energy in Vishuddhi Chakra. In this manner all diseases of the throat are destroyed.

72. When the Jalandhara Bandha is practiced by contraction of the throat, the nectar does not fall into the [gastric] fire and the Prana is not agitated [i.e. not misdirected].

A remarkable result of these exercises is that emotions cease to occur. A delicious peace occurs. Ambition and the desire to win, typical functions of the Manipura Chakra become quiet. The action of locomotion is slowed. This all happens when the supply of fuel of the navel center is stopped.

73. By the [firm] contraction of the throat the two Nadi's [Ida and Pingala] are deadened. Here [in the throat] is situated the middle Chakra (Vishuddhi). This binds the sixteen

Adhara's (vital centers).

Jalandhara Bandha eliminates the separate functioning of Ida and Pingala by stopping both. Vishuddhi Chakra is central in this exercise. The sixteen petals of this center drive the fundamental and vital functions. We know them as the sixteen vowels, and we know, for instance, that speech is carried by the vowels, which are much more sattvic. The consonants come into play much later.

74. Contracting the anus, practice the Uddiyana Bandha. Constrain the Ida and Pingala [by the Jalandhara Bandha], and cause [the energy] to flow through the Sushumna.

Practicing the three previous Bandha's together is advised: Mula, Uddiyana and Jalandhara.

75. By these means, the energy becomes motionless [in the Sushumna]. Then there is no death, old age, disease, etc.

The reason for practicing simultaneously the Tribandha, as it is called, is that by preventing the flow, no death, disease, etc. occurs any more.

Just imagine! The impressions or Samskara's are not fanned by Shiva or Shakti, no more disturbing whirls or Vritti's occur, which cause illness, aging or death.

76. Yogin's know these three excellent Bandha's practiced by the great Siddha's, which are the means of success in the various Hatha Yoga practices.

Actually the three Bandha's can be compared to the front door (Jalandhara), the back door (Mula), and the thermostat of the central heating (Uddiyana) in a house (your body). If you know that the goal of Hatha Yoga is to reach balance between Shiva and Shakti, then it is a logical and extremely useful goal to strive for. Practice in a closed off space where the temperature is kept constant. To create a cozy (Sattva) environment to live in, in your house, you also close the doors and put the thermostat at 20 degrees Celsius!

VIPARITA KARANI

77. Here Viparita Karani [is described]: Whatever nectar flows from the Moon which is of divine form, all that is swallowed up by the Sun. Hence the body becomes old.

The Shiva energy flows from the Moon gate to the Sun gate where it is swallowed up. You live on the flow of energy, but this worldly life brings aging.

78. There is an excellent process (karana) by which the sun is duped. This should be learned from the guru, and not through theoretical study of the Shastra's.

The Viparita Karani Mudra exercise reverses the normal process of the flow of energy and aging: the Shiva energy is slowed down so much that the sun gate can get none.

Because it is a very subtle exercise, you need to learn it from a competent teacher. A book is not enough, even if it is holy.

79. When the Sun is above and the Moon below [of the practitioner] whose navel is above

and palate below, it is the Viparita Karani. It is to be learned through the instructions of a Guru.

By putting the body in a reverse posture the Shiva energy is forced to move up against gravity into the body, where Surya Bindu is now located. This slows down the flow of Shiva energy.

From a supine position bring your legs up above your head at a 45° angle. Keep your spine straight and support your back with your hands, keeping your upper arms perpendicular, and your hands supporting your hips. The shoulder blades touch the ground.

Your attention should be focused on the navel center, of which you try to feel the cosmic breathing process. When you manage, wait till the center starts to expand. On expansion bring your legs up smoothly, without trembling. Keep the center as long as you can in a state of expansion. This causes the fire to maximally react. The Shiva energy is used to keep the fire in this state, so it can't flow on to the Sun gate.

80. In the case of one who practices this daily, the gastric fire is increased, and the practitioner should always have plenty of food.

The bothersome thing is that the digestive fire is considerably increased by this exercise. The body has very little benefit of the food eaten. To keep from starving, it is necessary to eat more than normal.

81. If he stints his diet, the fire quickly consumes [the body]. On the first day he should stand for a moment on his head, with his feet above.

As you practice this exercise, you really run a risk if you eat modestly or very modestly, as is generally recommended in Yoga.

Since it is such a delicate exercise, start practicing it for only a short time.

82. Practice this by increasing the duration gradually every day. After six months wrinkles and gray hair disappear. He who practices this for a Yama (i.e. three hours) daily conquers death.

Gradually you can increase the duration of the exercise. You only know that you have success in the exercise when your wrinkles and gray hair disappear. That happens because the large surplus of Shiva energy in your body, more than ever before, regenerates your cells. The skin and the hair are especially granted Shiva energy, because they both are manifestations originating from the air body, the Chakra of the heart center.

Finally, this exercise can lead to the conquering of death, if you keep at it long enough daily, so that not only the air body, but also the bodies of ether, fire, water and earth are regenerated thanks to the Shiva energy.

VAJROLI

83. Then Vajroli [is described]: Even someone living an unrestricted life, without the disciplines prescribed by Yoga, if he knows well [by practice] the Vajroli, becomes the repository of the Siddhi's.

Vajra means lightning bolt. It probably refers to the speed of the performance of the exercise as well as the direction. Few know that a lightning bolt doesn't originate in the sky and fall on the earth, but starts on earth and, as quick as lightning, shoots up into the sky.

Licentious activities can be transformed into spiritual power by moving upwards the Tamas energy. Like we say here in the West "The greater the man, the greater the crime (and vice versa).

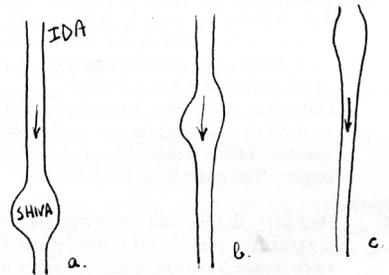
84. Here I mention two things that are difficult for anyone to obtain: the one is milk [at the proper time] and the other, a woman who acts according to one's wishes.

The milk mentioned here is semen with its sperm. It is indeed difficult to obtain if you study the way the energy has to pass before it can manifest itself as this tissue type (Dhatu): plasma, blood, muscle tissue, fatty tissue, bone tissue, brain-dura-nerves, sperm or ovaries.

It is indeed quite difficult to find a suitable woman if your criterion is that she does what you want. What wretches, those Yogins!

Because yoga is the first emancipated science in the world where women are treated the same way men are, I hope it will not be difficult for women to apply this "men talk" to their own situation.

85. At the time of [the emission of the seminal fluid during] sexual intercourse, practice slowly and well to draw [it] up. Thus a man or woman will obtain success in Vajroli.



With a powerful act of will move up the gathering of Shiva energy from the area of the genital organ. That the Shiva energy gathers there during intercourse will be clear, if it were only from the fact that the genitals swell. This prevents the further solidification of Shiva energy to sperm and ovaries.

86. Blow with effort into the hole of the penis through a prescribed tube very slowly so as to allow the passage of air.

Trap!

Without competent guidance you would really fall into this trap which is meant for the unauthorized, ignorant and evil people.

I know of several handbooks where "eminent" teachers seriously tell you how to do this, and how to first use a stainless steel tube of very small diameter. I wonder if they did it themselves.

87. The semen that is about to fall into the genital organ of a woman should be drawn up by practice [of the Vajroli Mudra]. If already fallen, he should draw up his own semen [and the woman's seminal fluid] and [thus] preserve it.

The ideal moment to perform Vajroli Mudra is the moment right before orgasm and discharge of semen. Then, a maximal amount of Shiva energy has gathered in the genital organ. If it fails or if you forget at that moment, the second best moment is directly after emission of semen.

88. Thus the knower of Yoga should preserve his semen. He [thereby] conquers death. When the semen is expended, death ensues [in due course]; but there is [prolonged] life for him who preserves it.

The goal of Vajroli Mudra is to prevent squandering of energy and even to recycle the energy inside your body. Because a deficit of energy can lead to death, it is logical that by systematically recycling it you beat death.

89. By preserving the semen [by the Vajroli Mudra], a pleasant smell arises in the body of the Yogin. As long as the semen is well retained in the body, whence is the fear of death?

If you perform the exercise correctly Sattva originates in your earth body, and as such you start to smell good; like roses, it is said. Normally man stinks in his earth body, because Shiva energy doesn't dominate there, Shakti does. All kinds of congestion have hindered the flow of Shiva energy. By this exercise you increase the Shiva energy substantially in your earth body, allowing harmony to be restored, and a good smell can then occur.

90. The semen of men is subject to control by the mind, and life depends upon the semen. Therefore both semen and mind should be carefully preserved and controlled.

The exercise is guided by the mind. The energy follows the thoughts. In this manner you can keep the semen, and that results in being able to continue living. Vajroli Mudra is of vital importance, and worth all your attention and effort.

91. A person perfect in this practice should, by drawing up well [the fluids] through the penis, preserve his own semen and that of the woman with whom he has intercourse.

If you want to perfect the exercise, you have to practice until your emission of semen disappears, in spite of the orgasm.

The fate of your partner will probably interest you. So the exercise is complete only when you let her practice Vajroli Mudra as well.

SAHAJOLI

92. Then Sahajoli [is described]: Sahajoli and Amaroli are varieties of Vajroli, being one [in respect of the result attained]. Mix the ashes obtained by burning cow-dung [cakes] with water.

Sahaja means spontaneously, naturally. The ashes of burnt cow dung and water are none else than the solid and liquid components of perspiration. The goal of the exercise is to reabsorb the energy in the transpiration, to recycle it.

93. After intercourse in the Vajroli, the man and woman, their activity being ended, should,

while sitting in happy frame of mind, besmear the excellent parts of the body [with this mixture].

During intercourse, not only semen is lost, but quite some perspiration as well. When both partners have come to rest and are sattvic after intercourse, they can practice Sahajoli Mudra. "Excellent" means sattvic.

94. This is called Sahajoli in regard to which Yogin's should always have confidence. It is a beneficial process and bestows liberation though connected with sensual experience.

With a powerful act of will and full of confidence, you take back into your body the energy of the perspiration.

The beneficial effects are related to the improvement in efficiency of your energy maintenance system due to this exercise. If you systematically practice this exercise, you can save a lot of energy in the long run. Your development is directly related to the amount of energy in your being. You shall reach liberation faster due to Sahajoli Mudra.

The funny thing is that an exercise that can lead to liberation is directly linked to the sensuous pleasure of intercourse.

95. This process in yoga succeeds only in the case of the virtuous, who are brave, who perceive the truth and are free from envy; and not in the case of envious persons.

You have to be sure of yourself and morally pure to successfully practice this Mudra. People who are possessed by lust, jealousy, and the like will not be able to see the value of the exercise, and won't be able to harbor the courage to perform the act of will which could save them.

AMAROLI

96. Then Amaroli [is described]: Discarding the first part of the flow of water as it increases bile, and the last flow as being without essence, when the cool middle part of the stream [of Amari] is absorbed, that is Amaroli according to the Kapalika sect.

Bile refers to a surplus of energy on the fire and/or water level. Bile is one of the three Dosha's or types. The other two are: slime and wind. Amaroli Mudra can be translated as drinking your own urine. It is a variation of Vajroli Mudra because here you also recycle your energy. You take the usable energy in your urine back into your body by an act of will. Usable is discerned: not the part that smells bad nor the part that sinks (without essence), because it has too many waste products.

97. He, who drinks daily the Amari and inhales it day by day, should practice well Vajroli. This is called Amaroli.

If you practice Amaroli Mudra daily, you are capable of doing Vajroli Mudra well. Amaroli can be seen as a good preparation for Vajroli.

98. He should mix ashes with the nectar flowing from the Moon by the practice [of Amaroli] and smear it on the principal limbs [of the body]. Then divine sight is obtained.

If you mix the solid waste material of your urine with Shiva energy, and then spread it over the sattvic body parts, you acquire divine sight. The fire element in your sattvic parts is activated by the waste products. The sattvic state in which they exist enables purification. The steady repetition of this process engenders an increasingly sattvic fire element that will eventually render divine sight.

99. If a woman, making herself an expert through sufficient practice, draws up the semen of man and preserves her own through [the practice of] Vajroli, she also becomes a Yogini.

Women have an important advantage. They can recycle the sperm of their man as well in their own body. In this way they might reach Yoga, union, and Moksha, liberation, faster than men.

100. Without any doubt, even the least part of her seminal fluid is not lost. In her body, the Nada becomes Bindu itself.

The ejaculation of sexual fluid by the woman can be completely eliminated by this exercise. She is capable of reaching such a sattvic state that the white noise of the energy channels, Nada, diminishes and even disappears as if Surya Bindu swallowed it.

101. That Bindu and that Rajas, becoming united and remaining in the body by the practice of Vajroli, confer all Siddhi's.

The sexual fluid of women is called rajas. The sattvic state is so big that all occult powers, named Siddhi's, manifest.

102. She who preserves by upward contraction her rajas is a Yogini. She knows the past and the future and certainly attains perfection in Khecari.

One of these powers is knowing the past and the future by divine sight. This Sutra also confirms earlier information: by practicing Vajroli, perfection in Khecari can be achieved.

103. By the Yoga consisting of the practice of Vajroli, bodily perfection is obtained [beauty, grace, and great strength]. This yoga confers merit (Punya), and though there is a sensual experience, it leads to emancipation.

If you want to be sure that you perform Vajroli correctly, watch your physical appearance carefully. If you become more beautiful and powerful you have understood it correctly. The ever-increasing amount of sattvic energy eventually leads to liberation.

SHAKTICALANA

104. Now the Shakticalana [is described]: Kutilangi, Kundalini, Bhujangi, Shakti, Ishvari, Kundali and Arundhati are all synonymous words.

Shakticalana means something like moving Shakti. This is the last and apparently ultimate Mudra, which can raise Kundalini. A description is given here by listing several synonyms.

Kutilangi means she who rips apart the pieces. This refers to the powerful upward flow of Kundalini that can tear you apart, as well as referring to the annulling of the two parts, male and female.

Kundalini means she who is coiled. This has to do with the form of the vibration, which the Shakti energy flow passes by.

Bhujangi and Kundali are both names of snakes.

Shakti is one of two cosmic energies.

Ishvari is the creative power of Ishvara, the cosmic causal body.

Arundhati means she who causes the sun to rise.

105. As one can fling open a door with a key, so the Yogin should through Hatha-yoga open the door of liberation [i.e. the Sushumna] by [the power of] Kundalini.

Hatha Yoga has as its primary goal reaching balance between sun (Ha) and moon (Tha). When Shiva and Shakti are in balance, the ultimate goal of yoga can be addressed, namely liberation.

For this Kundalini is an extremely powerful aid.

106. The great goddess (Kundalini) sleeps, closing with her mouth the entrance to the way by which the seat of Brahman (Brahmarandhra), where there is no pain, is to be reached.

Kundalini is the great Goddess Shakti. To reach her consort the God Shiva, she uses a typically female seducing method: she moves. Since man is active by nature, that is the best way to get onto his wavelength. The goddess Shakti functions in a male manner. The Shakti power is female and the Shakti energy is male.

Like nuclear power rests deep in matter, Kundalini is hidden deep in matter. The image of a snake is used because it has its mouth at the very front.

The seat of Brahman is reached after you pass through the gates of liberation.

107. The Kundalini-Shakti, who sleeps above the kanda, gives liberation to Yogins and bondage to the ignorant. He who knows her knows Yoga.

The method of Kundalini is only for those who understand how the human being functions. By using this knowledge, the Yogin is quickly brought to Yoga and liberation. When somebody is completely aware of this and still wants to raise Kundalini, he is in big trouble.

108. The Kundalini is described as being coiled like a serpent. He who causes that Shakti to move [from the Muladhara upwards] becomes free, without doubt.

The feeling you get when Kundalini starts to move upwards is indeed that of a snake that writhes itself a wide winding path upwards, like the pattern of the Yin Yang model.

109. Between the Ganga and the Yamuna, there sits the Balaranda [the Kundalini, literally a young widow], practicing austerity. She should be seized by force. That [leads to] the supreme seat of Vishnu.

The Kundalini is strikingly compared here to a young widow, because such a person is vital and full of desire for her husband. She is, however, bereft of the presence of her husband and

therefore practices austerity. With a minimum of desires, she functions within the constrictions imposed upon her. Only by a powerful act of willpower can you raise the Kundalini, in the same way as the explosion of a small bomb can ignite an atomic bomb. That is the meaning of "she should be seized by force."

110. Ida is the holy Ganga and Pingala is the river Yamuna. Between Ida and Pingala, the young widow is Kundalini.

The Kundalini phenomenon only occurs when Sushumna is there.

111. By seizing the tail, that sleeping serpent (Kundalini) should be awakened. Then, the Shakti, throwing off her sleep, rises up with force.

The powerful act of willpower to awaken the Kundalini must reach deep into the micro cosmos, to the "tail" of the snake. Influencing the beginning of the vibration, the "mouth" of the snake, will not lead to a complete awakening.

112. Having drawn in through the right nostril (Pingala), the recumbent serpent should be taken hold of by the process of paridhana, and made to move daily for about an hour and a half, both morning and evening.

The exercise of Shakticalana Mudra begins with a continually repeated influx of Shakti energy via Surya Bindu, the right nostril. That is paridhana or flowing through. With this, you clearly feel warmth and itching arise in your lower body and sometimes also along the vertebral column. Lots of people confuse this with the arising of Kundalini.

113. [The Kanda] is twelve finger breadths (Angula's) above [the anus] and four Angula's in breadth, soft and white, and appearing as if it were a rolled clothe.

"Above" means aimed at the gross, the external. "Below" and "behind" means aimed more at the inner, the subtle. So "above" is located past Muladhara Chakra (anus) and Surya Bindu is located at the tailbone.

Our Kanda, literally tail, can be imagined as being the end of a funnel-shaped spiral (our conscious being).

114. Seated in the Vajrasana posture firmly hold the feet (with the hands) near the ankles, and thereby put pressure on the Kanda.

Vajrasana is a synonym for Siddhasana. The posture is described in Chapter I, verses 35 through 43. Vajra means lightning bolt. The extra thing you do is moving your body back a little more to grab the ankles. The pressure of the heel in your perineum is quite big because of this.

115. Seated in the Vajrasana posture, the Yogin having caused the Kundalini to move, should then perform the Bhastrika Kumbhaka. Thus he will soon awaken the Kundalini.

In this posture, by a powerful act of will, repeatedly make the Shakti rise from very deeply and enter in your lower body. Then execute Bhastrika Pranayama, as described in chapter II verses 59

to 67.

116. He should then contract the Sun [which is near the navel] and then cause the Kundalini to move. Even though fallen into the mouth of death, he need not fear death.

"He should contract the Sun," means that you have to perform Mula Bandha Mudra. Your tailbone center is the place where Surya Bindu is located. The death is not only the physical death, but also the big death, the real death, the disappearing of consciousness in the black hole in Shiva dominated Surya Bindu.

117. By moving [the Kundalini] fearlessly for about an hour and a half, she is drawn into the Sushumna and upward a little.

Be careful not to doubt or to fear during the exercise, because then your tailbone center contracts immediately, and the exercise has failed.

118. By this [process], Kundalini certainly leaves [open] the mouth of the Sushumna, and therefore Prana goes naturally through the Sushumna.

Summarizing: each morning and evening you sit in Siddhasana for an hour and a half with your hands on your ankles, and you repeatedly make Shakti flow in (paridhana). Perform Bhastrika Pranayama followed by Mula Bandha Mudra, and then you feel Shakti (Prana) come up by itself, the herald of the mighty Kundalini.

119. So one should move daily the Arundhati (Kundalini) that is calmly sleeping. By merely moving her the Yogin is freed from diseases.

Keep practicing this daily with patience. A sign that you are on the right course is that possible diseases that you may suffer will disappear.

120. The Yogin who moves the Shakti becomes the possessor of the Siddhi's. What further need be said? He conquers Time (Death) as if it were mere play.

Prince Siddhartha, also known as the Buddha, our last greatest Yogin, realized after six years of having followed too strict a training, how it should really be done when he heard a music teacher in a passing boat explaining to his pupil: you must not tighten the string of your instrument too much, because then it will break, and you must not keep it too slack, for then it will not produce any sound.

We translate this to mean play. You have to go through the training as a game: unattached and yet alert.

121. Only one who delights in the life of a celibate (brahmacarin), and always conforms to a moderate and salutary diet, and who practices Yoga in the form of stimulating Kundalini approaches siddhi within forty days.

The conditions of success in the exercise are Brahmacharya or chastity, merrily functioning with attention aimed at the divine and as little disturbance to your energy system by ordinary food.

Wow! Then you just count forty days and it should happen.

122. Having set the Kundalini in motion, the Bhastrika Kumbhaka should be particularly practiced. Whence the fear of Death for the self-restrained [Yogin] who practices thus every day?

During Shakticalana Mudra, the accent should be on Bhastrika Pranayama. Think about that. Especially because Bhastrika takes so long. One of the correct ways of dealing with the fear of death is culturing the right idea of what death really is, but it also helps to practice this exercise daily.

123. Except the practice of [causing to move] Kundalini [through Shakti Calana], what other means is there for clearing away the impurities of the seventy-two thousand Nadi's?

A rhetorical question. We know that there are no other methods to completely purify us. With this, the author stresses the importance of the exercise.

124. This middle Nadi (Sushumna) becomes straight [for the easy passage of Prana] by persevering practice by Yogins, by Asana's, Pranayama and Mudra's.

The physical postures, the energy controlling exercises and the energy seals belong together, and bring success to the persevering practitioner: Sushumna, Kundalini and then liberation.

125. To those who are alert [and free from indolence] in practice, and whose minds are steadily held in a state of contemplation (Samadhi), the Rudrani (Shambhavi) or other Mudra's confer a beneficial fulfillment (Siddhi).

Besides the already-treated Mudra's, mention is made here of an extra Mudra, maybe the most important: Shambhavi Mudra, the energy seal pertaining to the god Sambhu or Shiva. Indeed a welcome addition for somebody who is not in the freed state.

The conditions for success are mentioned: alertness while practicing, and constant contemplation.

126. There is no earth (Prthvi) without Raja Yoga, there is no night without Raja Yoga, and even a variety of Mudra's become useless without Raja Yoga.

If you have understood it correctly, earthly matters such as Asana's cannot be performed without Raja Yoga (Yoga with the emphasis on concentration, meditation, and contemplation.) In this way, an Asana becomes a spiritual exercise.

In this way, you can make the night a spiritual matter by Raja Yoga, and the Mudra's come out well by the addition of Raja Yoga.

127. All the energy control processes should be practiced with the mind concentrated [on them]. The wise man should not allow his mind to wander elsewhere.

How do you apply Raja Yoga on Hatha yoga techniques? By concentrating your mind (Dharana) on whatever you are doing and by unstitching from all else (Pratyahara).

128. Thus have the ten Mudra's been described by the primeval Lord, Sambhu (Shiva). Each one of them confers on the self-restrained (Yamin's) the great Siddhi.

A reminder: a) We are dealing with knowledge passed down to humanity by the god Shiva;
b) If you don't believe, perform these ten Mudra's, and see how they grant you occult powers.

129. One who imparts teaching regarding the Mudra's as handed down by a succession of gurus, he is the real teacher. He is the master, the Lord (Ishvara) in visible form.

This is the definition of a real Yoga teacher. To be able to explain a Mudra, you have to have practiced it, and you cannot practice it before you have practiced Pranayama, and that can't be practiced before you have practiced Pratyahara, which is not possible.... and actually the whole Yoga science follows.

Normally, a real teacher has to be able to tell you two of his teachers, and their teachers, and so forth. That is the habit, and also the opportunity, to test the value of the teacher. Now the Yoga teacher can be considered an ambassador of the God Shiva.

130. Carefully following his teachings, he who concentrates on the practice of the Mudra's obtains the capacity to overcome death, along with the Siddhi's such as Animan.

You recognize a good student by the fact that he lives longer than usual, and the good teacher from the fact that he has become immortal. An unfounded statement? No, but very exceptional. I know of only one example: prof. dr. Harry Upadhyay from Benares, who taught English at the university in London and was a Student of Swami Shivananda of Rishikesh, also a Sanskrit expert and eminent member of the Theosophical Society, told me in 1989 that his teacher was still alive, and was 150 years old. Moreover that teacher's teacher was still alive and was 250 years old!

However, he died himself, sorry.

FOURTH CHAPTER

1. Salutations to Shiva, the guru, who is of the form of Nada, Bindu and Kala; the person ever devoted to these obtains the stainless state [free from Maya].

Kala means stream. Here it is about a spiral form the energy vibration assumes during its course. The spiral can be cylindrical in shape. Then it is said to be sattvic or in harmony. If the spiral expands it is called Rajas. The spiral can contract, then it is said to be Tamas.

When the clothes somebody wears don't get dirty, when splashes no longer come onto his pants, even if ten city busses drive by splashing, we are dealing with a true Yogin or Yogini. Because the Sattva state is so big and strong, no blemishes occur. The exact reverse happens to his environment, all that is disharmonic becomes harmonic.

2. Now I shall expound the excellent process of Samadhi, that destroys death, leads to [eternal] happiness and confers the supreme bliss of [absorption in] Brahman.

Yoga is actually Samadhi or contemplation. Without contemplation there is no Yoga. According to Prof. Surath Chakravarti of the University of Allahabad (India), there is no place on earth that teaches Samadhi. That is what he wrote in his book "Mysterious Samadhi" after a worldwide investigation. Coincidentally, our school started to teach Samadhi in 1984. In the course of the years, a very important contribution has been made by prof. Dr. Pukh Raj Sharma from Jodhpur (India), who taught biochemistry at the University of Geneva.

3,4. Raja Yoga, Samadhi, Unmani, Manonmani, Amaratva (immortality), Laya (absorption), Tattva (Truth), Shunyashunya (void and yet not-void), Paramapada (the supreme state), Amanaska (transcending the mind), Advaita (non-duality), Niralamba (without support), Nirañjana (pure), Jivanmukti (liberation while in the body), Sahaja (natural state) and Turya, all of these are synonymous.

On a beautiful day, I believe it was in 1986, I was meditating. I knew almost no Sanskrit. As usual, I was wrestling with the repeated rising of disturbing thoughts. Suddenly, I heard this beautiful voice, which in a heavenly manner sang "Unmani, Unmani, Unmani". It was so high-pitched that no human could ever have sung it. It ended each time with such an extremely high pitched "i" sound, which made all thoughts disappear like snow in summer.

My western-trained mind - I'm a marketing specialist by trade - moved this remarkable experience aside for two years. It was all imagination, probably explainable in some way. Maybe I heard somebody singing, a neighbor or someone. Strange that none of my students reported hearing it.

Only when I really started to ask myself what that word actually meant, and why I had heard it did my gaze "accidentally" fall on this Sutra and did I find the translation: "thoughtlessness". Since then I repeat this Mantra regularly and teach it to my students with the highest respect. It turns out to be a powerful tool for quieting the mind and reaching contemplation.

SAMADHI

5. [Samadhi is explained]: as salt in water unites and dissolves into it, a likewise merging of mind and Self (Atman) is Samadhi.

A beautiful image of Samadhi. The salt represents the thoughts. The water represents your being

in Sattva. The thoughts disappear by themselves because of the harmony, which is the beholding of the Self.

6. When the Prana is without any movement [in Kumbhaka] and the mind is absorbed in the Self, that state of harmony is Samadhi.

The Prana is without movement when Shiva and Shakti are equally powerful. Then Sattva arises and consciousness shifts to the highest regions, where there is still energy in our being. That is called the Self. The perception of it, likened to the "nothing" of Buddhism (Sunnyata) is called Nirbija Samadhi or contemplation without seed by Pantajali.

7. That state of equilibrium which is the union of the Jivatman and Paramatman, in which there is the end of all desire-ideation, that is called Samadhi.

When Shiva dominates at the level of Atman, you perceive Jivatman or the start point of individuality. When Shakti dominates, you acquire the perception of Mahatman or the great soul. This leads to the surpassing of the Self and to the partaking of the consciousness of the greater whole. In this manner you can reach cosmic awareness or the perception of the over soul (Paramatman).

8. Who really knows the greatness of Raja Yoga? Spiritual knowledge (Jñana), freedom (Mukti), stability (Sthiti) and perfection (Siddhi) are obtained through the teaching of the Guru.

Only by a thorough knowledge of the holy texts, inspiration from heaven, and years of experience can you catch a glimpse of the great value of Yoga and its royal nature. You only know that you are taking lessons from a good teacher when you feel yourself slowly becoming wiser. You feel freer, steadfast, and more aspects of yourself become perfect.

9. Without the compassion of the true Guru, the renunciation of sensual pleasures, the perception of Truth and the natural state of Being (Sahjavastha, which is the supreme state), are most difficult to attain.

The great, powerful and more harmonic aura of the real teacher causes an acceleration and Harmonization of the aura of the pupil. In this manner, and actually without needing words or exercises, your aura becomes bigger and more beautiful. You notice that sensuous pleasures attract you less and less, that you understand more, and that more and more often, you spontaneously enter a higher state of consciousness.

10. When the great Power (Kundalini) has been awakened by the various Asana's, the different Kumbhaka's and Mudra's, the Prana is quiescent in the void (Brahmarandhra).

Brahmarandhra is a stage on the way to contemplation. Literally, it is the cavity of Brahman. It is a state that occurs when all your Chakra's are in harmony and connected to all the different bodies, and that all parts of your being are connected (Antahkarana or inner organ). After this unity has been achieved by Asana's, Kumbhaka's, Mudra's, and the awakening of the great Power, your being as a unit can come to perceive and communicate with Brahman by using purity

and correct attention.

11. In the Yogin in whom the [Kundalini] Shakti is awakened and who is free of all Karma, the truly natural State comes into being on its own.

Svarupa Sthiti, or being firmly rooted in one's true natural state, is a description of Self-realization. It can only be achieved when all Karma has been burned.

12. When the Prana flows in the Sushumna, and the mind is absorbed in the void, the knower of Yoga [he who can end the modifications of the mind] uproots all Karma.

The state of Nirbija Samadhi is useful and worth the effort of striving for because then the Samskara's are eliminated, and they form Karma.

13. Salutations to you, O Immortal, who has conquered even that Time, into whose jaws falls this universe, with all the mobile and immobile things.

You can recognize the true practitioner of Nirbija Samadhi by the fact that he doesn't get sick or die. I haven't met anybody like this yet. So I'll do with the means I have.

14. When the mind has reached a state of equanimity and Prana moves through the Sushumna, then there is Amaroli, Vajroli and Sahajoli.

The different Mudra's acquire an extra dimension when you perform them from a state of contemplation. Sometimes you would think that only then do they come out well.

15. How can spiritual knowledge arise in the mind, as long as the Prana lives [is active] and the mind is not dead [in abeyance]? He who causes both Prana and mind to become quiescent obtains liberation. No other person can do so.

Spiritual knowledge, or wisdom, is the result of Sattva. If your being is in harmony, it is possible to differentiate all the different impressions inside and outside of you. Eventually, you will acquire omniscience like this, like a Buddha. But know that this is not all. One big step follows; liberation.

16. Remaining always in a suitable place, having learned well to open the Sushumna and make Prana flow through the center [i.e. Sushumna], it should be restrained in the Brahmrandhra.

From experience, I know that a good spot of one's own for daily exercise is very important because you can develop an atmosphere of harmony which you can rely on when you practice.

17. The Sun and the Moon create [the division of] Time in the form of day and night. Sushumna consumes Time. This is a secret.

I love secrets, don't you? What do you think it would mean? Simple, the Sun is Surya Bindu and the Moon is Chandra Bindu. Duality, day and night, exists because the energy flows through

these two gates. Elimination of duality causes the elimination of the moments of consciousness and the comparison thereof, which creates our sense of time.

18. There are 72,000 Nadi passages in this cage [the body]. [Of these] Sushumna is the Power that appertains to Shambu (Shambhavi Shakti). The others [Ida, Pingala, etc.] are not of great use.

The God Shiva or Sambhu can only express himself to you, an ordinary human being, when your Sushumna has been installed. Shiva expresses himself as an incredible power, that gives you the impression of being almighty.

19. When energy has been controlled, then it should be made to awaken the Kundalini along with the gastric fire, and enter the Sushumna without any restriction.

Don't practice Pranayama as a goal by itself. Use the control over the energy that you have acquired to raise the Kundalini.

20. When the Prana flows through Sushumna, the Manonmani state is attained. If not, the other practices are a mere exertion for the Yogin.

You'll notice that you've reached this important state by the thoughtlessness in which you suddenly reside more and more.

From this state, all exercise suddenly becomes easier.

21. He who suspends (restrains) the energy, restrains also the mind. He, who controls the mind, also controls the energy.

There is a remarkable relationship between controlling energy and controlling thoughts. They influence each other mutually. The more you practice Pranayama, the more your thoughts become quiet, the more you concentrate and meditate, the easier Pranayama gets, and you become more sensitive.

22. The [activity of the] mind has two causes: the Prana and the Vasana's (acquired tendencies and impressions). When one of these becomes inactive, the other also comes to an end.

Thoughts are formed on the one hand by existing impressions, Samskara's, in your energy vibration, and on the other hand, by the flow of energy that collides with these impressions. If one of the two is eliminated, not only will no more thoughts form, but also the cause behind them is eliminated. Because an impression is only a deviation in the energy channel and therefore is made of energy, it ceases to exist when the energy flow ceases. On the other hand, if the impressions disappear, the flow of energy becomes more harmonic and cannot be discerned to be different currents of energy.

23. When the mind is stilled there the Prana is suspended; and where the Prana is completely in abeyance, there the mind is quiescent.

"Where the Prana is completely in abeyance," means that Shakti doesn't function separately as a Prana to enliven the motorial aspects of your being.

24. Mind and Prana are mingled like milk and water, and their activities concur. Where there is [activity of] Prana there is [that of the] mind, where there is [activity of] the mind, there is [that of] Prana.

You can recognize someone who is truly in meditation by the fact that he absolutely doesn't move. He doesn't breathe, his eyelids don't move (rapid eye movement or REM), no more shaking of the body. None of these things.

25. If one is suspended, the other is set at rest. If one acts, the other [too] acts. If they are not quieted, all the senses are active; if they are controlled, the state of liberation is attained.

The senses are, on the one hand, the five senses (smell, taste, sight, touch and hearing, and on the other hand, the five motorial organs (excretion, reproduction, locomotion, grabbing, and speech.) Because they are dependent on Manas; - the intellect-, they settle down when Manas has been harmonized by meditation.

Because we are mainly mental creatures, the mind is our main stumbling block. Removal of this obstacle opens the way to liberation.

26. Mercury and mind are unsteady by nature. If mercury and mind are bound [i.e. stabilized], what is impossible of attainment on this earth?

Mercury, sulphur and salt are the three components needed in the ancient alchemy to make gold from lead. The formula needed is called the philosopher's stone.

Yoga and alchemy are related. The meaning of lead is a normal person dominated by Tamas; as heavy as lead. The meaning of gold is a godly person; described in Yoga as being in a state of Hiranyamaya Kosha or having a golden covering. This is the way the Buddha is usually shown. Mercury probably means the state of consciousness when Sushumna is present. Then the consciousness can move itself firmly and very fast.

This Sutra points to a new element that has to be brought under controlled before you can reach liberation. To find peace inside yourself by controlling your thoughts is not enough, you have to raise this new consciousness (mercury) to realize the union and reach liberation. That happens by what is known as aspiration, the spiritual desire expressed as a wish. If you can control the power of wishing, you have become almighty.

27. O Parvati! Mercury, as also Prana, when immobilized, destroys diseases; when [themselves] dead [i.e. inactive], they give life; when bound they enable [persons] to rise in the air.

The "life" here means the real life, staying in the state of just existing. That is what can be viewed in Asmita Samadhi. Elimination of thoughts and aspirations gives you Asmita Samadhi. Staying in Asmita Samadhi (bound) results in levitation because this Samadhi is characterized by Sattva on the causal level, and this can neutralize gravity.

28. When the mind is steady, the Prana is stable, and hence there is stability in semen.

There is always strength when the semen is stable, and it gives the body stability.

The Bindu's, or gates, through which the energy flows into and out of our being, are calm when our energy is calm. Think about gates of a city at rush hour. Then it can be far from calm. But if traffic is orderly, the gates of the city can be powerful instruments in channeling, influencing, and maybe even leading the traffic.

29. The mind is the lord of the organs of sense; the Prana is the lord of the mind; absorption (Laya) is the lord of the Prana, and that absorption has Nada (the inner sound) for its basis.

The senses and the actions are lead by the intellect (if all is well). The flow of energy influences your intellect. Fusion of energy, Laya, or becoming one (Laya) in Sattva, becomes the basis from which your consciousness can regulate your energy currents to you heart's desire. From the state of Nada; losing yourself in the perception of the inner sound, you can fuse the energy.

30. This itself [the quiescence of the mind] may be called liberation; others may say that it is not. [However] when the Prana and mind are in a state of absorption, and indefinable bliss ensues.

I literally experienced this not too long ago. Immediately, I thought about Jivanmukti, the state of being liberated while you are alive. It was the result of complete identification with the Nada sound. After that, a great vacation-like feeling came over me. There were no ties whatsoever to what we call life. Far out! But it wasn't the real Jivanmukti of course, because a feeling or Bija, seed, was present. The real Jivanmukti state occurs in a state of Nirbija Samadhi, contemplation without seed.

31. When influx and efflux are under control, when all grasping of objects [by the senses] has completely ceased, when there is no movement of the body, and no modification of the mind, there is success in absorption (laya) for Yogins.

Laya is a state of consciousness that can scientifically be tested on a number of conditions.

32. When all mental transformations (Samkalpa) have entirely ceased and when there is no physical movement, an indescribable state of absorption ensues, which is know by the self, but is beyond the reach of words.

If you experience it, you will exclaim as I did; "I would give ten years of my life to experience this again!".

33. Where vision is [directed], there [in Brahman] is absorption. That [Avidya] in which eternally the elements [such as earth] and the senses [hearing etc.] exist, as well as that Force (Shakti) which is in all living things, both are dissolved in the characteristic less [Brahman].

Such a sensation occurs on a causal plane, at Sahasrara Chakra, your crown center. Because you are only aware of one impression (the vacation feeling), or Samskara, all the energy is gathered on

this one and withdrawn from all other Samskara's, which disappear more and more.

34. People say "Laya, Laya", but what is the nature of Laya? Laya is the non-recollection of the objects of sense due to the non-recurrence of previously acquired impressions and tendencies (Vasana's).

Because the impressions on the causal plane make up your memory (Citta), you will, by Sabija Samadhi, forget more and more things. Your memory will be erased for good.

Oh, don't you want that?

Remember what you get in place of that. You get access to the cosmic memory, Samasti Citta. By not being disturbed by your own impressions, you can perceive the impressions of the whole cosmos. Ah! Isn't that dangerous?

No, you have by now gained so much control over energy that you can handle it. It is called omniscience.

SAMBHAVI MUDRA

35. The Veda's, Shastra's and Purana's are like common courtesans [as they are available to all men]. But the Shambhavi Mudra is guarded like a well-born woman.

This is the specialty of the house, Shambhavi Mudra. This exercise stands above and apart from all others. You can reach Shiva with it. It is the technique of controlling the "mercury" we have spoken of before.

36. [The Shambhavi Mudra is described]: concentration on the internal object [in any Chakra from the Muladhara to the Brahmarandhra], while the external sight is devoid of winking, this is that Shambhavi Mudra preserved in the Veda's and Shastra's.

The exercise begins with concentration on the center of your head, near your pituitary gland. It is described as follows: place your thumbs on your ears, your index fingers on your eyes, your middle fingers on your nostrils, your ring fingers on your upper lip, and your little fingers on your lower lip. Then you shall see the light.

I have tried that for many years. Without any result however. No light, not even a little. Maybe I was a bad student. But no, maybe they were all bad teachers!

One day I remembered what Swami Yoga Anand from Katmandu (Nepal) said to me at an unforgettable seminar in the Ardennes (Belgium): "Do you know what the fingers represent? No, I didn't. "The thumb represents firmness because it is the thickest, The index finger represents ego because it is always used for pointing to yourself, the middle finger represents haughtiness because it is the biggest of all, the ring finger represents faith because the wedding ring is worn there, and the little finger represents artistic tendency because someone who has long and crooked little fingers has talent in the arts."

Suddenly I understood it. You shouldn't press the fingers on the body parts, but the concepts behind them to, to... to do what actually?

Let me state a few more facts to help you understand the solution.

1) The indicated body parts are related to the five senses or Jnanendriya's: the ears denote hearing, the eyes sight, the nose smell, the upper lip touch, and the lower lip taste.

2) As known from "The Subtle Anatomy", Ajna Chakra consists of six concentric spheres of energy inside each other, each is related to one of the elements: earth, water, fire, air, ether and the

mental. The sphere of the earth is smallest, and is located in the center of the skull, and has a diameter of about 10 centimeters. Then the spheres of water (20 centimeters), fire (30 centimeters), air (40 centimeters), ether (50 centimeters), and mental (60 centimeters) follow each other.

3) When these spheres are sattvic, the cause of the senses presents itself, when it is rajasic, the action presents itself, and when it is tamasic, the subtle elements present themselves.

Yes, now you are beginning to understand! Indeed, the exercise consists of concentrating your attention in the middle of your head and thinking of haughtiness, for instance by thinking "I can do it", to learn to control the earth element and make it sattvic (the smell of the nose). By this you notice a subtle reaction in this place, and some light emerges after a couple of attempts. A nice sensation arises locally as well as a sensation of enlargement.

Then you call up the concept of artistic tendency (little finger) by imagining some artistic, like a bouquet of flowers, to control the water element and make it sattvic (the lower lip of the taste). A similar phenomenon occurs.

Then you enliven the concept ego (index finger) by imagining something, which really involves you, like your name, to control the fire and make it sattvic (the eyelids of your face). Again a sensation of expansion and light occur in the sphere if you do it correctly.

Then try to connect with the feeling of faithfulness (the ring finger) by thinking of your wife, or and ideal you are true to, to control the element air and make it sattvic. Again light and space.

Then let the concept steadfastness come up by telling yourself you will persevere, no matter what, to control the element ether and make it sattvic (the ears, hearing). Besides expansion and light you can usually hear the Nada sound now. It resembles what you hear when you put an empty cup against your ear.

37. When the Yogin remains with mind and energy absorbed in the internal object, when his pupils are motionless, when, though his eyes perceive without, he sees not [does not grasp the objects], it is indeed the Shambhavi Mudra. When it is obtained by the favor of the Guru, that state which is of Sambhu, which is other than the void and the not void, that Reality manifests itself [to the Yogin].

Perfection in the exercise is reached when you can unpower the energy spheres that you pass, making them cease functioning, and then you can take the liberated energy to the next sphere. In this way you can make the eyelids cease trembling, for example.

The perception of the eyes mentioned in the text refers to the visual perception of the third eye, the sattvic Ajna Chakra.

38. The Shambhavi and the Khecari Mudra's, though differing in the position [of the eyes] and place [to which the attention of the mind is directed, both] bring about the bliss of absorption of the mind in the void, which is [the Atman] of the nature of Bliss-consciousness.

These two different Mudra's are successful when they have raised your consciousness to a higher level, preferably to the causal level.

39. Direct the pupils [of the eyes] towards the light [which is seen when concentrating on the tip of the nose] and raise the eyebrows a little. Concentrate the mind according to previous practice, and shortly the Unmani state is reached.

"Raise the eyebrows a little" means that you have to keep your attention at the point between your eyebrows with the energy spheres, and also that the calling up of the consecutive concepts should give an expansion and a rising of the consciousness.

40. Some are confused by the snares of the Agama's, some by the Vedic perplexities, and others by dialectic; they do not know of that which enables one to cross [the ocean of existence, namely the Unmani Avastha].

Agama literally means witness account. It refers here to a style in old Indian literature. We would talk about biographies of saints. Svatmarama, the author of this book, tries to clarify that you can't suffice with the study of Holy scriptures, however many or holy they may be. It is all about technique and the practice thereof.

41. With half closed eyes and steady mind, with the vision directed to the tip of the nose, the one in whom the Sun (Pingala) and the Moon (Ida) also are reduced to a state of suspension, who is in a fluxless condition [of body, sense and mind], he attains that abode which is of the form of light which is the source of all, is [itself] All, refulgent, the supreme Reality. What more can be said of this?

The "tip of the nose" means the same thing as the "point between the eyebrows". It is the root of the nose or the sattvic energy sphere of the earth inside the skull.

42. So do not worship the Linga by day, nor worship it at night. Stopping the night and the day, the Linga should always be worshipped.

"Day and night" means dominance by Shakti and Shiva respectively. "Linga" refers to your being as a huge sphere of energy at the mental level, the Sukshma Sharira, the subtle body.

KHECARI MUDRA

43. Then Khecari Mudra [is described]: When the Prana, which is in the left and right Nadi's, flows through the middle [Sushumna], in that state the Khecari Mudra becomes perfect. There is no doubt about this.

The goal of this exercise, which we have treated in verses 32 to 54 of chapter III, is to take as much Shiva energy in as needed to create a perfect balance between Ida and Pingala.

44. If the void (Sunya) between the Ida and Pingala swallows up the Prana, the Khecari Mudra is there perfect. This is undoubtedly the fact.

This exercise is successful when you experience a sensation of emptiness.

45. Between the Ida and Pingala in the unsupported (Niralamba) space, where there is the Vyoma Chakra, the Mudra, which is practiced, is Khecari by name.

The sensation of emptiness is experienced on the etherical plane.

46. [The Khecari Mudra] in which the stream [of nectar] flows from the Moon, is the beloved of Shiva in visible form. The mouth of the unequaled, divine Sushumna must be filled at the rear end [by the tongue turned upward into the roof of the palate].

Somebody who can raise the flow of Shiva energy in this manner is a beloved one of Shiva, because the energy flows to him. When you look at the Ida channel, which must be filled by Shiva energy, the front of it is in the pelvic floor and the back is above the skull. It is above the skull, at Chandra Bindu, that the filling should take place.

47. The Sushumna should be filled at the rear end also [by the suspension of Prana]. It is [then] the real Khecari. By the practice of Khecari Mudra, the Unmani Avastha follows.

It is from the place above the skull that the Sushumna phenomenon will slowly occur.

48. Between the eyebrows is the seat of Shiva, wherein the mind is quiescent. This state is known as the Turya [fourth state of consciousness, beyond the states of waking, dream and dreamless sleep.] There, Time (Death) does not exist.

This exercise can be considered the "seat of Shiva" because the god Shiva can be reached by it and even be united with. Then you have awakened like a Buddha.

49. One should practice the Khecari, until he experiences the Yoga-sleep. For one who is in this Yoga-sleep, Time (Death) does not exist.

Yoga Nidra or Yoga sleep is a conscious sleep. The physical body is asleep and the consciousness is awake. This is another description of Samadhi.

50. After making the mind supportless [freeing it of every object and concept], one should not think of anything. He is then indeed like a pot filled inside and outside with Akasha.

The impressions or Samskara's are the support of thoughts or Vritti's. If you are aware without impressions, or remain in Nirbija Samadhi, then a sensation of emptiness occurs, without limitation of your Self.

51. When the external energy is stopped [by the practice of Khecari], likewise the middle one [the energy within the body is also suspended.] There is no doubt about it. Then the Prana, along with the mind, becomes still in its own place (Brahmarandhra).

With Khecari Mudra for example you fill yourself with energy that comes from outside our normal consciousness, above Chandra Bindu. We regulate our energy between Chandra Bindu and Surya Bindu with Pranayama.

52. [In the practitioner] who thus practices the course of Prana [i.e. through the Sushumna] night and day, where the Prana through practice is absorbed, there the mind also is absorbed.

In the same way that energy was absorbed by the exercises, and are not discernable as separate from our being anymore, the thoughts are absorbed as well.

53. One should inundate the body from head to foot with the nectar [flowing from the Moon]. He then becomes endowed with a superior body, great strength and valor. Thus the Khecari [has been described].

From my own experience I can confirm: my body is 56 years old now, and thanks to Khecari Mudra, in a better physical condition than when I was 23, and I had the heaviest possible military training, that of a reserve officer in the Para-Commando Regiment in Belgium.

SAMADHI

54. Centering the mind in the Shakti (Kundalini), and holding the Shakti in the center of the mind, observe the mind with the mind and make the supreme state the object of meditation.

The "centering (of) the mind" is a state of Sattva. Here, "Shakti" means consciousness. So we get: keep the consciousness in a state of Sattva. "Observe the mind with the mind" means: Vitarka Samadhi, literally contemplation by reasoning, or watching the thoughts from Sattva. "Make the supreme state the object," means make Samadhi the object.

55. Place the self (Atman) in the midst of the akasha and the akasha in the midst of the self; and on reducing everything to the nature of Akasha, think of nothing else.

Akasha, or ether, the source of the inner sound or the nature of space, have to be experienced, and you have to fuse with it.

56. Void within, void without, void like a pot in space (akasha). Full within, full without, full like the pot in the ocean. [Such is the state of the Yogin in meditation.]

Until you acquire the sensation of emptiness without restrictions.

57. There should be neither thought of the external nor any thought within. Excluding all thought [subjective and objective] he should think of nothing.

You have to stay free from desires, identifications, and even aspirations in the void.

58. The entire universe is the fabrication of thought only. The play of the mind is created only by thought. Transcending the mind, which is composed of thought [transformations], find rest in the changeless. Then surely, O Rama, thou shall find Peace.

Rama was the second to last Buddha before Krishna and Gautama that humanity has known. By calling the reader Rama the author implies that the realization of Buddha hood is promised if the reader is capable of rising above thoughts.

59. Like camphor in fire, like salt in water, thus the mind dissolves in contact with Reality.

Remaining in the void slowly changes into consciousness of the nothing of Sunyata or Nirbija Samadhi.

60. All that can be known [and all that] is known, and knowledge [itself] is said to be the mind. When knowledge and the knowable are lost together [with the mind], there is no second way [i.e. no duality].

The mind or consciousness is made up of knowing, the known, and the one knowing. When only the one knowing is left by being aware of this void, duality is severed.

61. Whatever is in this world, both mobile and immobile, all this is the appearance of the mind. When the mind reaches the transcendent state (Unmani Bhava), verily duality is not experienced.

Then you come to realize that all we normally keep ourselves busy with is futile and of no importance. Everything comes forth from the state of void. So there is nothing but void.

62. As all objects of knowledge are abandoned, the mind is absorbed [into absolute Being, Consciousness, Bliss]. When the mind is thus dissolved, then the state of absoluteness (kaivalya) [alone] remains.

By letting the idea sink in, you can slowly detach yourself from all the objects of this world, subtle and gross. What remains is finally a freed consciousness.

63. Thus are the ways to Samadhi, consisting of different means, described by the great ancient teachers, fully based on their own experience.

One of the classical teachers that can be quoted is Patanjali, the author of the "Yoga Sutra's". In his text, the different types of Samadhi are explained extremely well. That scripture connects very well to this one, and together they form the literary basis of the so-called Classical Yoga.

NADA

64. Salutations to the Sushumna, to Kundalini, to the nectar flowing from the Moon, to the Manonmani [state] and to the great Power in the form of pure Consciousness.

This new invocation, with its recognition creates a renewed link with heaven, and causes a refreshing inspiration after all this theorizing.

65. Now, I begin to describe the practice of devotion to Nada (Anahata or unstruck sound) that has been taught by Goraksanatha, which is suitable even to the unlearned, who are unable [directly] to comprehend the Truth.

In 1988 this technique became clear to me by a flash of intuition during a vacation on the beautiful nudist camping of Pauillac in southern France, near the Pyrenees.

It is very simple: listen to the so-called ringing in your ear or the sound of the surf that you can hear in a conch. This sound is nothing else than the Nada sound, the sound of your own energy channels (Nadi's) on the etherical plane. By the act of listening, you enter a state of perception and that is a natural Sattva state. By continuing listening to Nada, the Sattva state spreads itself more and more in your being.

Nowhere in literature have I found anything remotely useful about this subject. I've not met any teacher that could tell me anything useful about it.

66. The primeval Lord (Shiva) has expounded one crore and a quarter of effective ways for the attainment of laya; but we think that the one thing, devotion to Nada alone, is the most important of the [ways to] Laya.

I agree completely. This technique is simply genial: so simple and yet so effective.

67. The Yogin sitting in the Muktasana posture and assuming the Shambhavi Mudra should listen with concentrated mind to the sound within, heard in the right ear.

You prepare for concentration on Nada by practicing Shambhavi Mudra. At the end of this Mudra you are requested to switch to listening to Nada.

68. Close the ears, both the eyes, the nose and the mouth; then a clear and distinct sound is heard in the pure Sushumna passage.

This is a reference to Shambhavi Mudra, as explained earlier. The closing means controlling.

69. In all yogic practices there are four stages: Arambha, Ghata, Paricaya and Nispatti.

Dependent on the level at which you hear the Nada sound, and fuse with it, you can discern the stages mentioned above.

ARAMBHAVASTHA

70. Then the Arambhavastha [is described]: When the knot of Brahma (Brahma Granthi, which is in the Anahata Chakra) is pierced [by Pranayama}, there is the bliss arising from the void [Sunya or Akasha of the heart]. Various tinkling sounds [as of ornaments] and the unstruck sound (Anahata Dhvani) are heard [in the middle of] the body.

Arambhavastha means the beginning stage. By listening to Nada and the consecutive spreading of Sattva, the first knot of Brahman comes undone. It is located at the closest lower level, that of the heart center.

71. When there is the beginning [of the sound] in the void, the Yogin is possessed of a lustrous body; he is radiant, with an exquisite fragrance, free of diseases and has a full heart [i.e. filled by Prana and Bliss].

There are clear directions that point to successful Nada concentration in the beginning stage: radiant body, exquisite fragrance, health and happiness.

GHATAVASTHA

72. Then the Ghatavastha [is described]: in the second [stage], the Prana unites [with Apana, Nada and Bindu] and enters the middle Chakra. The Yogin then becomes firm in posture (Asana), wise, and comparable to the Gods.

Ghatavastha means stage of the pot. Now the level of ether itself is harmonized and the piercing of the knot on this level occurs. The palpable signs of success are: firmness, wisdom by purified expression and being as beautiful as a God, by ongoing harmonization of your figure.

73. When the knot of Vishnu is then pierced [by the Prana in Kumbhaka] there is the promise of supreme bliss. In the Atisunya, then there arises a rumbling sound as of a kettledrum.

Bliss and the rumbling sound of a kettledrum are a sign of success.

PARICAYAVASTHA

74. Then the Paricayavastha [is described]: In the third stage, a sound like that of a drum (mardala) is heard in the akasha [between the eyebrows]. Then [the Prana] reaches the Mahasunya, which is the seat of all Siddhi's.

Paricayavastha literally means the state of growth. Here the knot of Rudra or Shiva is pierced in the forehead center, near the etherical level.

75. Having gone beyond the blissful state of the mind [arising from the hearing of the sounds] there is the experience of the natural state of bliss [of the Atman]. Then he becomes free from disorders [of the humors], pain, old age, hunger and somnolence.

By "humor" the three Dosha's or types are meant: wind, bile, and phlegm. The proof of success in this stage is pure bliss, elimination of disease, aging, hunger and sleep.

NISPATTYAVASTHA

76. Then the Nispattyavastha [is described]: Having broken the knot of Rudra [Rudra Granthi, in the Ajna Chakra] the Prana reaches the seat of Ishvara [which is in the akasha between the eyebrows]. Then in Nispatti there is heard a sound as of the flute which assumes the resonance of Vina (string instrument).

Nispattyavastha means the stage of dissolution. The listening to Nada leads to the fusion with Ishvara. You can know that you have reached it by the sound of a flute.

77. The integration of the mind [in a state where the subject -object duality does not exist] is called Raja Yoga. Such a Yogin, being the master of creation and destruction, becomes the equal of Ishvara.

By harmonization of the mind, thanks to concentration on a single element, you acquire the qualities a king. That is why it is called Raja Yoga.

78. Let there be liberation or not, here is perfect bliss. This bliss arising from absorption (Laya) is obtained through Raja Yoga.

The whole process is based on fusion or union with the perceived object, the Nada Sound, which manifests itself on different levels. It is a pleasant process of concentration.

79. There are the mere Hatha Yogins without the knowledge of Raja Yoga. I regard them to be practitioners who do not obtain the fruit of their efforts.

Hatha Yoga is but preparation. The real stuff happens in Raja Yoga.

80. Contemplation on [the space between] the eyebrows, in my view, leads to the attainment of the Unmani Avastha in a short time. Even for people of a modest intellect, this is a suitable means for attaining the state of Raja Yoga. The state of absorption arising from Nada gives immediate experience.

Since the introduction of this concentration technique in our school remarkably more people have reached contemplation and meditation than before.

81. In the hearts of great Yogins who remain in a state of Samadhi through concentration on Nada, there is a plenitude of Bliss, unequaled, surpassing all description, and which the blessed Teacher (Shri Gurunatha) alone knows.

A great Yogi can be recognized by his ability to reach bliss at will. He reaches it by Ananda Samadhi. A great warm feeling in the heart develops.

82. The contemplative man (Muni), having closed his ears with the [thumbs of the] hands, should focus his mind on the [mystical] sound [that is heard within] until he attains the immutable (Turya):

Do you want to reach contemplation? Sit, perform Shambhavi Mudra and listen to Nada.

83. Through the process of sustained listening, this inner sound drowns the external sounds. The Yogin [who devotes himself to the Nada] overcomes all instability of mind in fifteen days, and becomes happy.

Pratyahara or detachment is necessary to not hear the external sounds. It is done this way: imagine you hear something outside of yourself, determine what it is exactly, which activates your intellect, and from this powerful position, you decide to withdraw your attention from the external sound; you allow this withdrawal to occur and you aim your attention at the Nada sound, which you chose for.

84. During the initial stages of the practice, various prominent, inner sounds are heard. But, when progress is made, more and more subtle [sounds] are heard.

Because your consciousness moves to ever-higher levels, perception becomes subtler.

85,86. In the beginning, various sounds are heard within the body resembling those of the ocean, the clouds, the kettledrum and the Jarjara drum. In the middle, [the sounds] resemble those of the drum (Mardala), the conch, the bell and the horn. Finally, the sounds resemble those of the tinkling bells, the flute, the Vina, and bees. Thus are heard the various sounds from the middle of the body.

I remember the first time I heard bells like it was yesterday. It was just like the carillon of the Halletoren of Brugge (Belgium). A mighty and yet melodic sound. Simply beautiful.

87. Even when the loud sounds resembling those of the clouds and the kettledrum are heard, attention should be turned to the subtler and still subtler sounds alone.

Don't be distracted by these beautiful sounds. Stay with the Nada sound. It will happen that you can't hear it any more, it will become so subtle. Keep with it.

88. Even though attention may shift from the gross to the subtle [sounds], or from the subtle to the gross [among inner sounds], it should not be allowed to wander elsewhere, being [by nature] unsteady.

Nada is the sound made by the flowing of energy. This flow can be perceived at a very high level. It is very subtle then. It can also be listened to on a lower level. Then it is grosser. When your attention has been distracted by some-thing else, your perception of the Nada sound will be dispelled, and you will get a yo-yo effect.

89. In whatever inner sound the mind first focuses itself, in that it reaches steadiness, and along with it [the sound, the mind] gets dissolved.

It doesn't matter what object you concentrate on, as long as you hold on to it.

90. As a bee drinking honey cares not for the odor, so the mind absorbed in Nada, does not crave the objects [of enjoyment].

The criterion for success with the listening to Nada is the complete insensitivity to all other phenomena.

91. The sharp iron goad of Nada effectively curbs the mind, which is like an elephant in rut [difficult to control] wandering in the garden of sense-objects.

The Nada sound is attractive to all, because it is your own sound. You are hearing your own being. It can also inspire the listener to realize he is listening to the voice of God, because the energy vibration of his being is connected to and coming from the Cosmos.

Only when the practitioner can raise enough interest for this fantastic exercise can he successfully keep his attention on the sound.

92. When the mind, having discarded its restlessness [caused by its constant identification with sense objects], is held [steadfast] by Nada, it becomes totally immobile, like a bird that has lost its wings.

By losing yourself in the Nada sound and identifying with it, silence occurs.

93. One who is desirous of obtaining sovereignty in Yoga should put away all mental activity, and, with a fully concentrated mind, should meditate on Nada only.

From the intense and repeated practice to this silent experience of silence the energy channels become very strong. The basic structure of your being is being consolidated. You can indeed become immensely powerful on all levels, physical, vital, emotional, mental and even spiritual.

94. Nada is like the net which ensnares the deer within [i.e. the mind] and it is also the hunter who slays the deer within [the mind].

The technique of listening to Nada is not only a good means to control your thoughts, but also an excellent means to completely eliminate your thoughts and rise above them to Samadhi.

95. It [Nada] is like the bolt, which locks the horse within [i.e. the mind] of a self-controlled [Yogin]. A Yogin should therefore daily practice meditation upon Nada.

Make a habit of just sitting down and listening to Nada
Only by repeated practice will this exercise become an integral part of you life.

96. The mind is like quicksilver, which, by the action of Nada, which is like sulphur, is bound [solidified] and freed of its restlessness, and is able [enables one] to move in the supportless sky [which is Brahman].

Your being (lead) changes into that of a god-being (gold) by letting your mind (mercury) fuse with the Nada sound (sulphur)

97. The mind is like a serpent within, which on hearing the Nada, becomes oblivious to all else and, absorbed in the one thing does not move away elsewhere.

By repeated practice, your mind will be tamed, and will spontaneously and happily merge with the Nada sound.

98. The fire burning in a piece of wood subsides along with the [burnt out] wood. So also, the mind directed to Nada is absorbed along with it.

The merging of the mind in Nada happens naturally, and effortlessly as a fire. You don't have to do anything. You only have to concentrate. The rest happens by itself.

99. The mind is like a deer, drawn by the sound of bells, etc. and held still, and [hence] slain with ease [i.e. totally silenced] by one who is expert in controlling Prana [archery].

As easy as that. When I was in Africa with my father hunting for antelope, it was just as easy. You only had to hide out near a drinking place, and shortly an animal, for example, a Boloko (little antelope) appeared. Father shot once and we had dinner.

100. There is the sound of the mystical resonance, which is heard. The quintessence of that sound is the [supreme] object of knowledge [i.e. the self-illuminated, absolute Consciousness]. The mind becomes one with the object of knowledge. The mind dissolves therein. That is the supreme state of Vishnu [the all-pervading Self].

The god Vishnu represents Sattva state. When you lose yourself in perception (Sattva) of the Nada sound (your Self and at the same time the divine) you acquire the quality of Jnana or knowledge, because that is Sattva as well, and you become one with Vishnu.

101. The conception of Akasha [the substratum of sound exists as long as sound is heard. The soundless, which is the supreme, Reality (Brahman) is called the supreme Self (Atman).

The energy vibration makes sound. It is Nada. But the same energy vibration has a spiral shaped track and takes space. This is Akasha.

Nada is the result of the collision of the flow of energy on the impressions, Samskara's, that are in the energy channel, like the stone in the riverbed causes the waves in the river. When Nada can no longer be perceived, the impressions have disappeared, and the spiral-shaped track of the energy vibration will change into a straight one because the flow is no longer slowed and therefore speeds up considerably. That is Atman.

102. Whatever is heard of the nature of the mystical Nada is indeed Shakti. That in which all the elements (Tattva's) find dissolution, the formless [Being], that is the supreme Lord (Parameshvara). Thus ends the inquiry into Nada.

The collision of energy on an impression causes the rajas and Tamas forms of energy, in the same way as sound and a vortex occur where water collides with big stones in a river. That which we hear is the Rajas part, the Shakti-dominated part of the phenomenon. Once the energy vibration was pure, without impressions. That was the divine. We were part of it. Long ago the vibration has been affected by impressions, and we got stuck in the cycle of rebirth. Now is the time to emerge from that cycle and return to our father, the source of all this.

A YOGI IN SAMADHI

103. All the processes of Hatha and Laya Yoga are but means for the attainment of Raja Yoga. The man who has attained Raja Yoga triumphs over Time (Death).

Yoga is not meant to treat your ovaries, as some so-called Yoga teacher has publicly claimed with good intentions, but to control life and conquer time. For that goal Hatha Yoga and Laya Yoga prepare you. Raja Yoga completes this ambitious project.

104. Mind (Tattva) is the seed, Hatha yoga is the soil, and complete desirelessness is the water. With these three, the Kalpa Vrksa, which is the Unmani-Avastha, springs up immediately.

The tree of wishes (Kalpa Taru Chakra) is located in the heart area and reflects your crown center. A Yogi uses it to pronounce wishes a make them become reality. The three parts referred to (mind, Hatha Yoga and desirelessness), are very important in creation or magic, which can only come about in a state of thoughtlessness.

Our Masters Course treats this subject extensively.

105. By constant meditation upon Nada, all undesirable accumulated proclivities (papas) are eliminated. The mind and the Prana are [thus] absorbed definitely in the stainless [consciousness, which is devoid of Guna's or attributes].

Papa means sin as well. So you can erase your sins with concentration on Nada! Didn't Jesus of Nazareth, the last great Bodhisattva, say something similar when he was talking about "Believe in God and all your sins will be forgiven"?

106. During the Unmani Avastha, the body becomes absolutely like a log of wood, and the Yogin hears not even the [loud] sounds of a conch or dundubhi (a large drum).

The state of thoughtlessness eliminates all perception and all action.

107. The Yogin who has passed beyond all the states is freed from all thoughts [and memories] and who appears as if dead [i. e. impervious to external stimuli] is liberated without doubt.

Now it comes down to holding on to the state of thoughtlessness. For many years, maybe more. The process of harmonizing works its way deeper and deeper into your being, and one day you will be liberated. Somebody like that will be seen as liberated just as a second year medicine student will be seen to be a doctor already by his environment and himself.

108. A Yogin in Samadhi is not swallowed up by the Time process [death]; he is not affected by [the fruit of] action (Karma); he cannot fall under any influence [from persons, incantations, etc.].

Prof. Harry Upadhyay told me that after the war several English tourists found a Yogi in cave one day. He was covered with dust and deeply immersed in Samadhi. By their presence he slowly awakened.

His first words were remarkable; "Have the English soldiers invaded India already?" The man had gone in Samadhi before the time that the English captured India as a colony.

109. A Yogin in Samadhi apprehends neither smell, taste, form, or color, touch, or sound; he does not recognize himself or others.

This is clearly Nirbija Samadhi. The consciousness is at the level of Atman, above the ego or Ahamkara.

110. One in whom the mind is neither asleep nor awake, [whose mind] is free of memories and of forgetfulness, which neither goes into oblivion nor into activity-- such a one is indeed liberated.

A rare description of liberation.

111. A Yogin in Samadhi is not affected by heat or cold, pain or pleasure, honor or dishonor.

Again Nirbija Samadhi.

112. Verily, he is a liberated one, who is hale [i.e. whose sense and mind are clear and unclouded], who is in the waking state, yet appears to be in sleep, devoid of efflux or influx

or energy [due to Kumbhaka].

A sick or uncontrolled person cannot be liberated alive, Jivanmukti.

113. A Yogin in Samadhi is not vulnerable to any weapons, not assailable by any persons, not subject to control by the use of mantras and Yantra's (incantations and magical diagrams).

The Yogi in Samadhi is so powerfully Sattva that nothing can touch him, not even a weapon or incantation.

114. As long as the Prana does not flow in the central way (Sushumna) and enter the Brahmrandhra, as long as the semen does not become steady through the restraint of energy, as long as the mind does not, in meditation, reflect the natural state [of the object contemplated upon, i.e. Brahman] so long, those who talk of spiritual knowledge indulge only in boastful and false prattle.

It always looks good to talk about spirituality. There are numerous seminars and workshops about the subject. It's a pity when the speaker doesn't practice what he preaches. Then his enlightened person would convince people on its own.

End

REVIEW

It has been forbidden for me to put this knowledge, acquired in such a remarkable way in 1986-87, on paper for a long time. Whatever I tried, my attempts kept stranding. Only in 1993, it seemed like something had changed. The knowledge had ripened, and every inch of it proved to be right. I got the green light.

While rereading the text, I feel admiration, boundless admiration for this most fantastic science ever put to writing by man. At the same time this feeling arises in me again:
"Who am I to be allowed to do this?"

Maybe you now understand a little more of the Hatha Yoga Pradipika and can share some of my enthusiasm for it. Maybe you'll ask yourself the question:
"Who am I to be allowed to experience this?"

And to bring this wonderful knowledge into practice is difficult on your own. Therefore I invite you to consider attending my "Professional Yoga Training". More information are in our the website www.raja-yoga.org

Finally my wish is: that you may realize your Self, using this knowledge, which has been granted to me, and pass it on to your beloved ones.

And, if you liked this knowledge, and wish it to be spread further, please go to your bank and make a money transfer to:

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Ajita

