

# The Little Bright Lamp of Yoga

## CHAPTER 1

### Reverence and Exposition

1/1 – I invoke with reverence Sri Adinatha, who taught the True Path of Hatha Yoga, which now serves as a ladder to ascend to higher spiritual levels (Raja Yoga)

2/1 – Yogi Svatmarama after honoring the Great Master, states that the precious Hatha Yoga must be developed as a means to conquer oneself (the mind – Raja Yoga)

3/1 – It is through Grace and Compassion that Yogi Svatmarama lights this lamp, to clear the path towards the Goal (to be crowned emperor of oneself), for those who have not yet awakened there still is diversity, conflict and confusion.

4/1 – Svatmarama received this knowledge from his Teachers Matzyendra and Goraksha.

5-9/1 – Sri Adinatha, Matzyendra, Chabara, Anandabhairava, Chaurangui, Mina, Goraksha, Bilechaya, Manthana, Variaba, Yogi, Sidhi, Buddha, Kanthadi, Korantaka, Surananda, Sidhipada, Karapati, Kaneri, Pujoyapada, Nityanatha, Niranjana, Kapali, Bindunatha, Chacandishvara, Allama, Prabudeva, Ghodacoli, Tintini, Bhanuki, Naradeva, Khanda, Kapalika and other Great Masters have prevailed Universal and Modern thanks to the power of Hatha Yoga which has triumphed over time and space.

10/1 Hatha Yoga is the refuge to overcome all anguish and sufferings. It is the cornerstone of the other Yogas (and other expansion practices)

**Comment:** there is a classification of the origin of human suffering:

1. resulting from the body and the mind (personal)
2. resulting from any of the 4 reigns of existence: mineral, plant, animal, human (pain caused to other forms of life)
3. originated in the 5 elements conforming the Universe, which manifest as heat, cold, lightning, storm, tsunamis and planetary influences.

11/1 – In order to obtain the benefits of this Yoga practice, it must be kept a secret. If not, it will lose its power.

### Place to practice

12/1 The Yogi must live in a country with peace, freedom and prosperity, with noble and just leaders. Free from preoccupations, he must live in a simple cabin in a safe place where there are no avalanches nor flooding, nor possibilities of fire.

13/1 – The cabin must have an only entrance and no windows. The roof shall have a moderate height, a well leveled floor and covered with a layer of manure, clean, without insects, with a platform to practice and an altar to worship. The surroundings shall be agreeable, fenced or protected and have a waterhole.

**Comment:** these recommendations have historical value and do not correspond to the contemporary notions of hygiene and housing.

14/1 – Once settled in such a cabin, the yogi may bestow himself to perfect the practice of Yoga and the training of the inner peace, following the teachings of Hatha Yoga Pradipika.

### **Indications for a correct practice**

The state of Yoga is destroyed (never achieved) when eating too much, with excessive physical effort (exhaustion), with exaggerated austerity (not misuse, abuse or disuse), with the incorrect company or lack of privacy or mental restlessness or weakness.

Comment: during the intense practice of Pranayama, long fasting is not recommended, nor are cold baths in the morning, eating once a day or just fruits, long peregrinations, external religious practices (exhausting rituals, etc... but internal religious practices such as prayer are recommended)

The success and the conquest of the state of Yoga depend on the compliance with the following: correct effort (positivity and enthusiasm), unbreakable and continuous determination, courage, audacity and bravery, discrimination, discernment, faith, confidence, self-esteem and intelligent hope and seclusion in solitude (away from inappropriate and improper company)

### **Yoga Postures**

17/1 – Postures are essential in Hatha Yoga. They provide the Yogi with health, articular flexibility and muscle elongation (a relaxed, strong and vital body), bodily stillness and mental stability.

18/1 There follow a few of the most precious postures for Great Yogis such as Vasistha and Matsyendra.

### **General Postures**

#### **Swastikasana**

Sit on the floor with legs spread out in front of you.

Fold the left leg and place the sole of the left leg against the inner thigh of the right leg.

Bend the right leg and place the right foot in the space between the left thigh and calf muscles.

Grasp the left foot by the toes and pull it up and place it between the right calf and thigh.

The knees should firmly touch the floor.  
Adjust the pose so that you feel comfortable.  
Keep the body and trunk straight.  
Awareness can be maintained on the breath. One may also concentrate on the tip of the nose or the eye brow center depending on the type of meditation technique.

### **Gomukhasana**

Sit erect on the ground with your legs stretched out in front of you.  
Now gently bend your left leg, and place it under your right buttock.  
Fold your right leg and place it over your left thigh.  
Place both your knees close together as they are stacked one on top of the other.  
Gently fold your left arm and place it behind your back.  
Take your right arm over your right shoulder, and stretch it as much as you can until it reaches your left hand. With practice, you will be able to not just reach, but also catch your left hand.  
Keep the trunk erect, expand your chest, and lean slightly back.  
Hold this pose for as long as you are comfortable, as you breathe slowly and deeply. Concentrate on your breathing.

### **Virasana**

Kneel with your knees together and thighs perpendicular to the floor. Separate your feet slightly wider than hip width. Point your toes straight back and spread the balls of your feet from the big-toe side to the little-toe side. Ideally, all of your toenails will touch the floor.  
Bend your knees a bit, lean forward, and place your hands on your calves. Pull your calf muscles back away from your knees and roll them out. Lower your buttocks and sit on the floor. The inner sides of your calves should touch your outer thighs.  
Place your hands on your knees, catch the skin on your knees, and draw it up toward your thighs—this will give your knees a more spacious feeling. Sit in this posture for 1–5 minutes.

### **Kurmasana**

Sit on crossed ankles and heels, with toes orientated to the outside, below the anus to press it.

### **Kukutasana**

In Padmasana introduce arms between thighs and calves, firmly press your palms into the floor and elevate your body, lifting bottom and legs from the floor.

### **Utanakurmasana**

Lie on your back in kukutasana and place your hands behind your head.

### **Dhanurasana/Akarsanadhanurasana**

Take your big toes with your hands, flex one leg and take your foot near your ear, the other leg stretched out. Akarsanadhanurasana is the same posture with crossed feet and arms.

### **Matzyendrasana**

Place right heel on left thigh and left foot over right leg (external part of the knee) grab both feet with opposed hands and turn leftwards from the core. Invert the procedure and turn to the right. This augments Pitta (digestive fire) and destroys many disorders, awakens Kundalini and slows the aging process.

### **Pachimottanasana**

Sit with stretched legs procuring the maximum contact points with the floor (without flexing your knees), fold from the articulation of the hip until your face reaches your knees (projecting the crown forward towards your feet), hold your big toes with your hands. It is the best posture to direct Prana through shushumna. It activates the digestive fire and metabolism. It promotes longevity for it keeps the spine flexible.

### **Mayurasana**

Place your hands firmly on the floor, flex your arms, place your elbows on your belly (at each side of the belly button), lift your body and maintain it like a plank. This posture cures several abdominal disorders, it balances the digestive fire, it facilitates digestion and metabolizes toxins (even venom), it eliminates the disorders related to the spleen and the stomach, and rapidly balances the 3 doshas (vatta, pitta, kapha)

### **Shavasana**

Lie flat on your back with the heels spread as wide as the yoga mat and the arms a few inches away from the body, palms facing upwards.

## **Meditation Postures**

Shiva taught 84 postures. Herein we describe the main 4: Sidhasana, Padmasana, Simhasana, Bhadrasana, being Sidhasana the best one.

### **Sidhasana**

Place the perineum on the left heel and place the right heel on the pubis, slightly pressing the left testicle. Stretch your spine and stay still with your chin towards your chest. Focus on your third eye. This posture is the key to subtler dimension. It has a variation: left heel under perineum and right heel on left thigh. In the same manner as an adequate diet and non-violence are fundamental regulations, sidhasana is the fundamental posture. It must be practiced daily for it purifies the 72 meridians (the entire astral body). The practice of mental stillness results in subtle breath and eventually in Kevala Kumbhaka (spontaneous cessation of cardiorespiratory functions), which in turn produces Samadhi in Raja Yoga (the cessation of mental fluctuations), a state of Unity.

### **Padmasana**

Place right foot on left thigh, and left foot on right thigh, cross your arms behind your back and hold right toe with right hand and left toe with left hand. Chin to chest and stare to tip of nose. This posture conquers perfect health and the Yogi never gets sick. You can also place your hands with palms facing upward

on your feet, the tip of your tongue behind your front teeth, contract anus and perineum to push prana upwards. In Padmasana the yogi can practice the control of the vital force entering the body through the nostrils.

### **Simhasana**

Place ankles (crossed feet) under the perineum, with stretched arms place your palms on your knees and stretch your fingers, open your mouth and stretch your tongue out, stare to tip of nose. This posture facilitates mahabandha (the closure of the three bandhas: mulabandha, udijanabandha and jalandarabandha)

### **Bhadrasana**

Place ankles under perineum with feet in Namaste. Firmly grab your feet and stay still. This posture results in great power and energy.

### **Initial Conclusion**

56/1 – After mastering postures (asanas) and locks (bandhas), the Yogi must then continue the purification of the meridians (Nadis) with the practice of the withdrawal of breath (kumbhakas) and different inner seals (mudras) and absorb the mind into the inner senses (Nadas).

### **Diet**

57/1 – undoubtedly the yogi who practices Hatha Yoga with reverence to the Creator, being austere, mastering the mind and the senses, observing a correct and moderate diet, he shall become a Divine being within a year.

58/1 a correct and moderate diet includes sweet, unctuous and nourishing foods, leaving 1/4<sup>th</sup> of the stomach empty, offered and eaten with gratitude to the Creator.

### **Avoid**

59/1 The following food is inadequate and unhealthy for a yogi: bitter, sour, spicy, salty or too hot, or those foods which produce body heat, green leafs (except those recommended), fermented food, mustard and sesame oils, alcohol, meat, fish, curd, milk serum, cottage cheese, garlic (not even in small quantities)

60/1 Exclude from the diet preheated foods (with more that 3 hours of cooked), or too dry, too salty, too sour, as well as the excessive mixes of vegetables (3 fresh and ripe vegetables is the correct measure) for they are difficult to digest.

### **Lifestyle**

61/1 – At the beginning of the practice, avoid heating the body with fire and sex, avoid travelling. At first it is better to settle on the chosen place, moderate physical efforts, avoid fasting and cold baths in the morning.

### **Suggested Diet**

62/1 – the recommended foods for Hatha Yogis are: rice, wheat, rye, oat, milk (benevolent milking process) ghee, natural sugar (without refining) honey, ginger, cucumber, spinach, mung beans, lentils, crystal water (from the rain or a natural waterhole)

Comment: undoubtedly the author of the text had not learned about the excellent American foods: corn, quinoa, amaranth, pumpkin, lettuce, nuts, etc.

63/1 The best food for a yogi is sweet, soft, unctuous (non-saturated fats and oils) combined with milk (freshly milked) and ghee, which augment the 7 substances of the body (dhatus: plasma, blood, tissues, fat, bones, nerves, gametes)

### **Stimulus and Reality in Yoga**

64/1 Whatever the health status or the conscious status of the practitioner: young, adult, sick, decrepit, if he/she practices with love and dedication, undoubtedly, he/she will obtain Realization.

65/1 – Yoga is only achieved through practice.

66/1 – not by dressing as a monk, nor sophisticatedly, only through practice one achieves the Goal. This is the key to success.

67/1 Until one achieves enlightenment through Raja Yoga (Yoga, chitta, vritti, nirodha, complete mental silence) one must practice without failure certain postures, withdrawal of breath and inner seals (asanas, kumbhakas, mudras) of Hatha Yoga.

**This is the conclusion to the first approach to the instruction of Hatha Yoga Pradipika**

## **CHAPTER 2**

### **Breathing exercises – Pranayamas**

1/2 – when one achieves to master the postures, order the diet and achieve certain control over the senses and emotions, the Yogi must begin the practice of Pranayama following the guidance of his Teacher.

2/2 If the breath is irregular, the mind will be restless. If the breath is steady and calm, the mind will be quiet. Therefore, breath must be attended through the practice of Pranayama, which will lead you to longevity.

3/2 While electricity keeps entering our body through breath, there will be life (in this dimension). If breath ceases (there will be no electricity in our body), life will also cease. Therefore, breath must be regulated sensibly (Pranayama)

### **Importance of Purification**

4/2 Only when the astral body (meridians) has been completely purified will electricity flow through the main channel and achieve Unmani Avastha (unity state). With impurities, this is impossible.

5/2 Only when purification of all meridians (Nadis) is complete, the state of unity is achieved.

6/2 The yogi must practice Pranayama with a spiritual intention, until the main meridian is free of impurities (the first sign of purification is contentment)

7/2 Nadisodhana: in lotus (padmasana) inhale through the left nostril (Puruka through Ida/moon channel) hold breath (kumbhaka) as much as you can and exhale slowly through the right nostril (Rechaka through Pingala/sun channel)

8/2 Then execute the inverse process: inhale through the right nostril (puruka through Pingala/sun channel) hold, and exhale through left nostril (rechaka through Ida/moon channel)

9/2 Inhale through the nostril you just exhaled, hold until your body trembles and sweats, exhale through the other nostril. Never exhale quickly or you will lose energy.

10/2 Inhale through the left nostril (moon) hold, exhale through the right nostril (sun), inhale through right nostril (sun) hold (with 3 locks, maha bandha) and exhale through left nostril (moon). With the practice of this Nadisodhana pranayama, within 3 months, the meridians (nadis) are purified.

### **Stages of breathing exercises (pranayama)**

11/2 Practice holding of breath 4 times a day: dawn, noon, sunset, midnight, gradually until you achieve 80 retentions (40 rounds)

12/2 In the initial stage the body heats and sweats, in the intermediate stage the body vibrates and trembles, in the advanced stage, the electricity reaches the crown and the yogi feels extreme peace. This is the way to practice pranayamas.

13/2 When sweating, rub your body to reabsorb the salts and minerals, and the yogi achieves strength and lightness.

14/2 to start the practice of pranayama a diet of soft foods, fresh milk and ghee is recommended. When the yogi advances in the practice, this recommendation is no longer needed.

### **Correct practice of breath control**

15/2 Pranayamas must be practiced with the same care as a lion tamer. Negligence or precipitation in both cases (yogis and tamers) may be fatal.

16/2 With the correct practice of pranayama one conquers health, but the incorrect practice brings on a great number of illnesses.

Comment: Pranayama practice must be accompanied by a correct diet and the appropriate Bandhas. It is better to begin the practice in the hot season.

17/2 if pranayamas are not practiced correctly, one must suffer from respiratory disorder (asthma and cough), and problems in sight, smell, ears, as well as hiccup, head ache and other illnesses.

18/2 To moderate and regulate inhalation, retention and exhalation are the keys to success.

19-20/2 When meridians are purified, the body glows naturally, it loses weight and becomes lighter. Then, the yogi lightens his gastric fire, obtains health, holds his breath without effort and listens to his inner sounds (nadas)

### **Specific purifications**

21/2 those who begin the practice of respiratory exercises and are weak, fat or have excessive phlegm (Kapha dosha), will necessarily undergo 6 purifications (Sat Kriyas or Sat Karmas). Those who have a stable health (balanced Doshas: Vata, Pitta, Kapha) do not need this.

22/2: the 6 purifications are: Dhauti, Vasti, Neti, Trataka, Nauli, Kapalabhati

23/2 the inner purifications refine the body and rid it from toxins, therefore they are protected and cherished by yogis.

24/2 Dhauti: methodically swallow as instructed by the Teacher, a moist cloth of cotton of 4 fingers wide and 15 palms long, then smoothly pull it out.

25/2 Bronchial deceases, asthma, spleen and skin related disorders (leper) as well as sicknesses resulting from the imbalance of Kapha dosha (excessive phlegm) are promptly cured.

Comment: Surely one may think that swallowing a cloth is not the "sufficient" medicine (antibiotic) for a disease such as leper. For yogis, this medicine acts on the astral body (doshas), as vibrational therapy. Our comprehension (in our time) is limited. I absolutely believe in the words of Svatmarama.

26/2 Vasti: In Utkatasana (chair pose) submerged in water (up to the navel), introduce a tube in the anus and contract the muscles until water is absorbed in order to cleanse the intestines, and then flush the water out (Vasti may be replaced by an enema).

27/2 Vasti cures the distention of the glands and the spleen, as well as disorders related to the excess of air, bile and phlegm (Vata, Pitta, Kapha)

28/2 with the correct practice of Vasti, the 7 substantial elements of the body (dhatus) are refined as well as the 10 organs of the senses (10 Indriyas – 5 of knowledge Jñanendriyas, and 5 of action – Karmendriyas) and also the inner instruments (antakharana), therefore providing perfect health and body glow.

Comment: antakharana are the four faculties of the mind, in their functional aspects: Manas, Buddhi, Ahamkara and Chitta. These 4 inner instruments are known as Antakharana.

Manas: such inner instrument that considers pros and cons.

Buddhi: such inner instrument that determines.

Chitta: such inner instrument that remembers

Ahamkara: such inner instrument related to the consciousness of oneself.

In every perception, these four instruments are engaged, so quickly, that they appear to act simultaneously.

29/2 Neti: introduce through one of the nostrils a thread of natural cotton, twelve inches long and take it out through the throat.

Comment: nowadays yogis use a rubber catheter, its simpler and more hygienic.

30/2 Neti cleanses the front sinuses, clears the vision and cures ailments located above the shoulders.

31/2 Trataka: sit, stare into a small object without blinking, until tears drop from your eyes.

32/2 Trataka destroys eye related disorders and laziness. It must be cherished as a treasure.

33/2 Nauli: curve your shoulders forward (to generate a hole in your abdomen) and move your belly from right to left and from left to right with the force of a twister (this is practiced standing)

34/2 Nauli is the supreme practice in Hatha Yoga. It regulates the digestive fire (providing a perfect metabolic function), it promotes wellbeing and perfect health while balancing the 3 humors (doshas)

35/2 Kapalabhati: exhale and inhale quickly and strongly (voluntary exhalation and involuntary inhalation) as it were the bellow of a blacksmith. It is agreeable and cures phlegm related disorders (kapha)

36/2 while practicing the 6 purifications, the body becomes lean and detoxes; disorders related to phlegm disappear and the yogi may prepare for pranayamas (breathing exercises).

37/2 Some yogis believe that the 6 purifications are unnecessary, for they be are convinced that only the pranayamas purify the meridians (nadis)

38/2 Gajakarani: when contracting the lower part of the body, energy rises (apana) from the anus to the throat, and the yogi vomits the water in the stomach (approximately over 1 liter). Yogis believe that while mastering this practice, one achieves control over the meridians.

Comment: this practice must be practiced on an empty stomach and using crystal clear water, maybe with a pinch of marine salt. Gajakarani is another form of Dhauti, called Vamana Dhauti. It doesn't replace the swallowing of the cloth, but it is equally effective in balancing Kapha Dosha.

39/2 All great yogis, including Brahma practiced pranayamas to rid themselves from fear of death.

40/2 Holding our breath, staring at the space between our eyes and calming the mind, destroys our fear to die.

41/2 when meridians are purified with pranayamas, electricity flows easily through the main meridian.

42/2 Then, the mind becomes still. This state is called Unmani Avastha (Samadhi in Raja yoga)

43/2 To achieve this state of mind (as a goal) yogis practice pranayamas and receive great gratification.

### **Breathing Exercises**

44/2 Kumbhakas (holding breath) are 8:

1. Suryabheda
2. Ujjayi
3. Sitkari
4. Sitali
5. Bhastika
6. Bhramari

7. Murcha
8. Plavini

45/2 After inhaling (puraka) the chin closes towards the chest (Jalandhara bandha), hold your breath (kumbhaka) before exhaling (rechaka) close the abdomen pushing the navel inward (udijana bandha)

46/2 while closing the three bandhas (anus, navel, chin) electricity is automatically directed towards the main meridian.

47/2 while contracting the anus (mula bandha) electricity rises (apana) and while closing the chin (jalandara bandha) electricity is pulled down (prana). The yogi becomes young as a sixteen-year-old.

48/2 suryabheda: sit comfortably in meditation posture, breathe in through the right nostril (pingala nadi)

49/2 hold your breath (kumbhaka) until electricity (tickling) is felt in all the body (from the toes to the crown) and slowly exhale all the air through the left nostril

50/2 Practicing Suryabheda regularly eliminates the parasites in the body, purifies the brain and air related disorders are balanced (vata dosha)

51/2 Ujjayi. Close the mouth (lips together) breathe in through both nostrils forcing the air through the throat (glottis partially closed) and make the sound echo up to the chest.

52/2 Hold your breath (kumbhaka) as long as you can and exhale through the left nostril (ida). Thus, the disorders related to excessive phlegm (kapha dosha) disappear and the digestive capacity is enhanced.

53/2 To practice Ujjayi pranayama (sitting down or while walking without closing the bandhas – it is the only pranayama suggested in movement) eliminates edema and disorders of the meridians (nadis) and in the substantial elements of the body (dhatus)

54, 55/2 Sitkari: inhale through the mouth (through the teeth making the sit sound) and exhale through the nose (both nostrils). By the regular practice of this pranayama, the yogi becomes irresistibly beautiful, filled with vitality, and able to control sleep, hunger and thirst (instincts)

56/2 this pranayama frees the yogi of earthly problems and provides him with a divine glow which makes him a great yoga teacher.

57/2 Sitali: inhale through the tongue (make a tube) taking it out slightly out of the mouth and exhale through the nose (both nostrils)

58/2 this practice (kumbhaka/pranayama) cures disorders originated in the abdomen due to excessive bile (pitta dosha) as well as disorders related to the spleen, glands, hunger, thirst and poisoning.

59/2 **Bhastrika**: to practice this pranayama one must sit in lotto (padmasana). Sins are destroyed and the yogi is freed from bad karma.

60, 61/2 Sit in lotto, lips together (mouth closed), exhale through both nostrils strongly until you feel a certain pressure in the throat and brain. Then, inhale quickly filling the chest with air.

62/2 inhale and exhale continuously as if it were the bellow of a blacksmith, with strong and quick movements.

63/2 when tired inhale through pingala (right nostril) and exhale through ida (left nostril)

64/2 inhale to the maximum capacity (through the left nostril-Ida) and close both nostrils with the thumb, pinky and ring fingers of the right hand, hold your breath (kumbhaka) as afore described, and exhale through the right nostril (pingala)

65/2 this pranayama balances the three doshas (vata, pitta and kapha) and ignites the digestive fire (agni – metabolism)

66/2 Therefore, the spiritual strength is enhanced (kundalini shakty), the mind is purified, and kundalini rises to sahasrara chakra (removing phlegm from the respiratory system, destroying all mental, emotional and energetic obstacles blocking shushumna nadi)

67/2 this kumbhaka/pranayama must be revered and practiced thoroughly for it destroys the three knots (granthis) obstructing the rise of the vital force through the main channel.

68/2 **Bhramari**: breathe in quickly making the sound of the male bee, hold your breath and slowly exhale making the sound of the female bee. This fill the heart of the yogi with great joy.

69/2 **Murcha**: breathe in (puraka) hold your breath (kumbhaka) until you feel you're about to faint, with the firm closure of your chin (jalandhara bandha) and exhale slowly (rechaka). It calms the mind and provides a feeling of wellbeing.

70/2 **Plavini**: breathe in to the maximum of your lung capacity. The yogi can float on water as the petal of a lotto flower.

71/2 the control of the breath has 3 parts: Inhale (Puraka) Hold (kumbhaka) exhale (rechaka). There are two types of kumbhaka: with full lungs (sahita) after puraka and with empty lungs (sahita) after rechaka.

Comment: Svatmarama doesn't distinguish between these two kinds of kumbhakas, but it is correct to say that Sahita Antar Kumbhaka is with full lungs. Antar means to draw in, in this case, to breathe in, inhale. Sahita Bahya Kumbhaka is with empty lungs. Bahya means to let out, in this case let the air out, exhale.

72/2 Sahita Kumbhaka happens when there is puraka and rechaka, and must be practiced until kevala kumbhaka is achieved (puraka and rechaka are spontaneous, involuntary).

73/2 First, we must practice kevala kumbhaka until it is produced spontaneously.

74/2 When the yogi achieves kevala kumbhaka naturally (without the need to pay attention to the inhalation and exhalation), then, he conquers Raja Yoga.

75/2 Kevala Kumbhaka immediately awakens the spiritual power (kundalini shakty). This means that shushumna nadi has been completely purified, and the state of Unity is achieved (Hatha Yoga – union of the sun and the moon).

76/2 It is impossible to conquer Raja Yoga without mastering Hatha Yoga and vice versa. One must practice both at the same time until conquering Raja Yoga (Real Union)

77/2 When the yogi holds his breath (Kevala Kumbhaka) he must completely restrict his mind, no thoughts, no objects, no feelings.

78/2 When the yogi has achieved purification, he shows the following signs: lean body, glowing face and stare, clarity and sweetness in his voice, control over his ejaculation, digestive capacity and complete purification of his astral body (meridians)

### **CHAPTER 3**

#### **MUDRAS: specific yoga postures affecting the (subtle) nervous system and the mind**

1/3 In the same way as Ananta, lord of the snakes (Hindu Mythology), holds the Earth, Kundalini is the cornerstone holding all yoga practices.

2/3 when the practitioner's Kundalini is awakened, with the guidance of the Teachers, the 3 knots (grantis) are broken and Kundalini rises and enlightens all the centers of energy (and the mind is purified)

3/3 Then electricity flows through the main channel (shushumna) and the mind of the yogi is restricted and life becomes a new experience. (yoga – unity)

4/3 Shushumna, shunyapavadi, brahmarandhra, mahapathah, shmachana, shambhavi and madhyamarga are synonyms.

5/3 The rise of Kundalini is the ultimate reason to practice diligently the different mudras.

6/3 there are 10 Mudras: mahamudra, mahabandha, mahavedha, khechari, udijanabandha, mulabandha, jalandarabandha, viparita karani, vajroli and shakty chalana.

7-8/3 these mudras prevent aging, they provide longevity and awaken the 8 psychic powers. These were taught by Shiva and must be kept secret, in the same manner as a respectable woman doesn't speak about her intimate life.

9/3 MAHAMUDRA: press the perineum with your left heel, extend your right leg and fold forward holding your big toe with both hands.

10/3 Hold your breath with full lungs (sahita antar kumbhaka) and close your chin towards your chest (jalandara bandha). This awakens the inner power (kundalini at the base of shushumna nadi), in the same way as a snake is awakened from its sleep when poked with a stick.

11/3 when the inner power enters the main channel, the other meridians stay inactive (in Unity there is no Duality)

12/3 exhale, always slowly, never quickly.

13/3 all psychological impediments are overcome, as well as fear of death. This is why the Great Teachers called this mudra the Ultimate Mudra.

14/3 First the pressure on the perineum must be done with the left heel, then with the right heel, completing the cycle. Then let go of the mudra.

15/3 with mahamudra the yogi acquires special digestive power (alchemic). It doesn't matter if the food he eats is intoxicating or pure, everything becomes nectar.

16/3 disorders related to skin, glands, thinning, indigestion, constipation, phthisis and others.

17/3 Mahamudra is so special that it has to be kept a secret.

18/3 MAHABANDHA: With your left heel press the perineum and your right foot on your left thigh.

19/3 Inhale, hold your breath, chin to chest (jalandarabandha), activate pelvic floor (mulabandha and udijanabandha) focus on the main meridian (shushumna nadi)

20/3 Hold your breath for as long as you can and exhale slowly and smoothly. First, practice with the left side, then the right side.

21/3 Some experts state that the closure of the chin (jalandara bandha) can be substituted with the pressure of the tongue on the root of the teeth (Jihva bandha)

22/3 This version of Mahabandha with jihva bandha directs electricity to the main channel (shushumna nadi) and spiritualizes the yogi with great realizations.

23/3 Mahabandha is a great releaser and unifies the electric currents (Prana circulating through Ida and Pingala) towards the main channel (shushumna nadi). Also, it stabilizes the mind in the third-eye (kedara)

24/3 In the same manner as a beautiful and enchanting woman has no value if not appreciated by her man, mahamudra and mahabandha are useless without mahavedha.

25/3 MAHAVEDHA: In Mahabandha inhale with a focused mind and closed chin (jalandhara), procuring to detain the cardiorespiratory functions.

26-27/3 Place the palms of your hands to the sides of your body, pull your body off the ground with the strength of your arms and let it fall gently again hitting your bottom on the floor. Thus, automatically the electricity flows through the main channel. When your body weakens, exhale slowly.

28/3 This practice rejuvenates the body, wrinkles and grey hair disappear and stabilizes the body, reducing trembling. The elderly teachers practice this.

29/3 These three mudras must be kept a secret. They provide longevity, augment the digestive fire and awaken psychic powers (sidhis)

30/3 They must be practiced every three hours, eight times per day, every day, gradually. Then the yogi will burn negative karma and be purified.

31/3 Khechari: turn your tongue backwards until you block the nasal-pharyngeal cavities, keeping focus on your third eye.

32/3 Cut the bridle and stretch the tongue until it touches your forehead.

33-35/3 These sutras explain how to cut your bridle. I won't translate this for I believe it is an anachronism and causes extreme pain. I recommend to go to your surgeon or dentist and perform the cutting with the adequate hygiene techniques. The antique procedure takes six months and it is really painful.

36/3 When the membrane joining the root of the tongue no longer exists, and when the tongue has reached the stipulated length, then one must swallow the tongue to place it in the nasal-pharyngeal cavity, thus obstructing the crossway of the three main meridians (this point is called Vyomachakra=wheel of heaven). This is how you perform Khechari Mudra.

37/3 Holding your tongue in such place for half an hour will release the practitioner from diseases, he/she will rejuvenate and the feeling is so blissful that fear of death disappears.

38-39/3 Mastering this Mudra provides a clear mind, self-confidence and self-control, it automatically regulates sleep, hunger and thirst. Therefore, the yogi is freed from Karma and all sicknesses, as well from the reincarnation wheel.

40-41/3 Khechari means to move in the void. Yogis who master this mudra empty their minds. They are able to contain ejaculation in the peak of passion with the fairest woman (the metaphor refers to the purification of the mind to the point of the disappearance of duality, passion, aversion, etc.... only Unity)

42/3 To stabilize the nectar flowing from Vishuda to Manipura (hold it upward) one must perform Yonimudra (Vajroli Mudra)

43/3 He who keeps Chandra's nectar (the moon in the throat) while holding the tongue turned inward, becomes immortal within 15 days.

44/3 Somarasa: the body that fills with nectar or vital fluid every day will be immune to the venom of snakes.

45/3 In the same manner as the light of a lamp never ceases to illuminate as long as it has oil to keep on burning, thus the Soul dwells within the body as long as it has nectar.

46-47/3 when holding your tongue inwards, and drinking the nectar in Vishuda Chakra, all your sins are forgiven.

48/3 When holding your tongue in the nasal-pharyngeal cavity, a great amount of heat is produced, and nectar is released (somarasa). This alchemy is known as Amaravarunni.

49/3 The flavor of this nectar is salty, bitter and spicy, similar to the mixture of milk, ghee and honey.

51-53/3 One must practice Khechari Mudra to experience the Self. There is only one root mantra (om), one mudra (khechari) and one only state of unity (manonmani avastha)

54-55/3 UDIJANABANDHA The upward absorption of the abdomen from below and behind the belly button.

60-68/3 MULABANDHA Press the perineum upward to elevate Apana with the contraction of the anus, so as to push the energy upward through shushumna. This is known as the closure of the root (mulabandha). Excretions are reduced and the body strengthens and rejuvenates due to the training of this practice. When Apana rises toward manipura, the digestive fire is awakened and the body feels heat and begins to glow. And Kundalini awakens like a snake poked with a stick and starts hissing (the sounds of the mind: Nadas) and enters shushumna.

69-71/2 JALANDHARABANDHA The contraction of the throat by the action of pressing your chin towards your chest. This retains the nectar flowing from the

higher chakras. It is a great medicine for disorders related to the throat. If nectar is held above manipura, then the yogi prevents it from burning in the manipura fire, and therefore the body will not age and electricity will not be stirred, and the mind will be calm.

72/3 When firmly contracting the throat, the meridians Ida and Pingala are annulled and the main chakra (vishuddha) governs over the 10 vital points (thumbs, ankles, knees, thighs, perineum, penis or clitoris, belly button, heart, nape, throat, tongue, nose, third eye, forehead, head and crown)

73-75/3 Bandhatraya: The rise of electricity through the main channel, performing simultaneously Jalandara, Udijana and Mulabandha. This stabilizes electric flow toward the crown, producing great health and inner power.

76-81/3 Viparitakarani Mudra: the nectar liberated in the throat (moon) is destroyed by the fire of Manipura (Sun), so the body ages. The key to avoid this natural process is to invert the position of the sun and the moon with a specific posture and hold it for a long time. This augments the digestive fire, so it is necessary to observe the diet (maybe eat more than one would habitually, if not the body will lose excessive weight and weaken). At the beginning of the practice, the yogi will stay in this inverted position for a short time and he/she will gradually stay longer and longer. If this is practice for 3 hours a day, wrinkles and grey hair disappear.

82/3 Vajroli Mudra: Even in case the yogi fails to fulfill the suggested teachings (discipline, restrictions, personal conduct rules) if he/she masters this mudra, he/she will nonetheless awaken paranormal powers (sidhis)

Comment: the power lies in the practiced. Never in oneself. The practice is the power, for the practice is divine. That which is achieved through practice, belongs to the practice, not to the yogi. If the Yogi ceases to practice, the power disappears.

83/3 There are two aspects which are difficult to master: one refers to nectar and the other to the 10 main meridians.

84-89/3 Yogis or Yoginis may achieve enlightenment if they control the secretions of the pelvic zone (sexual fluids) by redirecting them upwards. Fluids must be reabsorbed, for its loss destroys life.

90-92/3 Sahajoli Mudra: Cover the body with ashes of cow droppings.

93-97/3 Amaroli Mudra: To drink one's morning urine discarding the first and last parts. To apply a mixture of one's bodily secretions and apply them over the noble parts (head, forehead, eyes, heart, shoulders and arms). While accumulating the lower and upper secretions of our body, the inner sounds are awakened (nadas)

98/3 Feminine Vajaroli: the woman who achieves to elevate her secretions (not eliminate them) shall be able to levitate.

101-104/3 Kundalini is a key that opens the door to Unity. It sleeps obstructing the path (shushumna) towards the Goal (Brahmarandhra = where there is no duality). Kundalini lies in Kanda. It is a dormant coiled serpent. It must be forced to awaken through Yoga practice.

105-6/3 Kundalini sleeps between Ida and Pingala, like a lonely, sad widow, who has lost interest in all men, she must be taken by surprise

107/3 Shaktichalanakriya: the snake must be awakened by surprise and she will rise strongly.

108/3 Inhale through the right nostril, hold as aforementioned. Practice this at dawn and dusk for one hour and a half.

109/3 Kanda: It measures about 10 cm (astral body) it has the shape of an egg (physical body) and it is covered by a soft white cloth.

110/3 In Vajrasaja, hold ankles and strongly press the perineum (activates Kanda)

111/3 In Siddhasana practice Bhastrika Pranayama to awaken Kundalini

#### **CHAPTER 4 STATE OF NON-MIND UNITY – SAMADHI**

##### **1-13/4**

Reverences to Shiva, the Teacher, whose nature is that of the inner sound (nada), light of the spirit (bindu) and the agreeable feeling flowing through the entire body (kala). He who feels true love for him shall dwell in the Realm of Peace.

Explaining the process towards Unity (Samadhi) by which we become immortal, happy and conscious of All.

State of Real Unity (raja yoga), experience of Unity (Samadhi), state beyond the mind (unmani) no mind (manonmani) immortality (amaratva) dissolution (laya) truth (tattva) void and non-void (chunyachunya) divine state (parampada) are synonyms.

Samadhi: in the same way as salt dissolves in water (forming one sole compound), thus the Soul and the mind fuse one into the other during Samadhi.

When physical functions cease and the mind is completely restricted, harmony is experienced. That is Samadhi.

The perfect inner state of the union of the Individual soul with the Universal soul, produced by the complete stillness of the mind, is Samadhi

Only with the grace of an illuminated teacher, one may achieve Unity (raja yoga), wisdom (jnana), Freedom (mukti), the natural state (sthiti) and Realization (sidhi). Without the assistance of a teacher, the indifference towards the pleasures, the experience of the truth and Samadhi are difficult to conquer.

When the inner power (kundalini) is awakened through practice (asanas, pranayamas and kumbhakas), electricity flows through shushumna. When the yogi has awakened his spiritual power, then he achieves spontaneously the natural state of the soul (Samadhi). For electricity flows naturally through the main channel and the mind dissolves in silence (without any expression or vritti). The yogi is liberated from karma.

Reverence to all the precious and eternal teachers who have transcended space and time.

### **Electricity in the main channel**

14-15/4 Only those who have stopped the physiological and psychological agitations of the mind achieve the liberating knowledge (true wisdom)

### **Main Meridian**

16-20/4

Dedicated to the practice of the calming of the mind, in a quiet place, knowing the secret of directing Prana through Shushumna, the yogi must focus in confining Prana definitively to the Sahasrara Chakra (crown).

Time and its relativity are aspects of the mind (sun and moon active) and manifest with day and night. When the consciousness is enlightened (shushumna), time ceases to exist. This is the great secret.

The astral body is formed by 62 meridians. Only through shushumna enlightenment is viable, the others are irrelevant to spiritualization.

The yogi who is able – through practice – to control its breath and redirect electricity and fire (agni) from the belly (manipura) towards the main channel (shushumna nadi), will undoubtedly awaken his/her inner power.

The state of supra-consciousness or Unity (manonmani) is only achieved when prana enters shushumna. If this is not accomplished, then the practice is meaningless.

### **Relation between Electricity and the Mind**

21-24/4

If the flow of prana is interrupted, then the mind stops. If the mind stops, prana ceases to flow.

The mental activity is produced by latent subconscious impulses (vasanas – karmic impressions) and by the autonomous physiological activity (samirana). If one stops (vasana = psychic movement or samirana = respiratory movement) then the other does too.

If the mind (manas) stops, the cardiorespiratory functions (prana) stop too, and vice versa.

The mind (manas) and the physiological functions (prana) exist one within the other, like water in milk. They are interdependent. When the body (breath) is agitated, so is the mind, and vice versa.

When one of such movements is interrupted, both stop. If the 10 sensory organs (10 Indriyas = organs of the senses: 5 jñanendriyas organs of knowledge and 5 karmendriyas organs of action) are active, Prana and manas are active too. On the contrary, if the sensory activity stops (pratyahara) restricts the mental/electrical activity and this results in the Transcendental Experience and Liberation.

### **The mind and Mercury**

The mind and mercury both have the same nature: they are difficult to hold for they are unstable. But if we manage to seize one of them.... we may conquer the impossible.

Mercury solidifies through the alchemical process of calcination, and Prana ceases to flow with Kumbhaka.

### **Electricity, Mind and Body Fluids**

The mind (manas) is the ruler of the senses (Indriyas) and electricity (prana) is the ruler of the mind. The spiritual state of absorption (Samadhi) conquers electricity and this spiritual state is maintained by the inner sounds (nada)

### **Freedom**

The natural spiritual state (laya – calmness or mental silence) is considered Freedom (Moksha) for some Yogis, but not all. What is unquestionable (when prana and manas fuse) is the feeling of ultimate happiness which is experienced in such state)

### **Mental Peace**

When the breath is suspended (inhalation and exhalation) the external world (objects) ceases to exist. There are no mental impulses. This is Laya, mental peace.

In this state of peace and unity (laya = bliss) there is no more duality.

The mind becomes the object of its attention (through the inner or external stare, with eyes closed or open), it unites with the cosmic consciousness (brahman)

Laya is a state of spiritual purity. A non-mental state, without perception of inner or external objects (samskaras or vasanas)

Sambhavi Mudra: Vedas, Sastras and Puranas (Sacred Texts of India) are comparable to a licentious woman, for anyone can possess them, but shambhavi mudra is comparable to a virtuous woman who only welcomes a few fortunate candidates.

Set the mind on one Chakra, holding the stare on one point, without blinking.

Mind and prana (body) unify in the object of attention. The consciousness seems to see, when really it doesn't (look without seeing). Concentrate in Anahata and stare to the exterior.

### **Mental Dissolution**

Without objects or concepts as focus of attention, with an empty consciousness, like a container filled with air and surrounded by air (total void). The yogi in a state of supra consciousness is like a vessel in space filled and surrounded by void. When the mind merges with the soul it is like salt dissolving in the ocean.

Everything we see and feel are objects of the mind. When these cognitive processes disappear, duality disappears.

### **Maya – mental illusion**

Everything is perceived by the mind (objects, emotions, desires, rejections, etc). Abandoning these objects of knowledge is to abandon the mind and merge with the cosmic mind.

### **Nada - Inner sounds**

In Sidhasana and in shambhavi mudra, the yogi must perceive the inner sounds, setting his/her attention until he/she can hear them in the right ear.

Close eyes, ears, nose and mouth until you hear a distinctive sound in the central channel (once it has been purified)

There are 4 levels: Arambhavastha, ghatavastha, parichanyavastha and nishpatyavastha.

The first phase (arambhavastha) is achieved when the first knot (in the heart) is untied (brahmagranti) and a sweet sensation fills the body.

The second phase (ghatavastha) is achieved when the second knot (in the throat) is untied (vishnugranti) and great wisdom emerges.

The third phase (parichayavastha) results when the mind enters a great void, one hears the sound of drums, and all the paranormal powers manifest, freeing the yogi from all sickness, pain, aging, hunger and weariness.

The fourth phase (nishpatyavastha) is achieved when the third knot (in the forehead) is untied (rudragranthi), one hears the sound of a flute, the mind is steady and focused (Raja Yoga – Unity). The Yogi now has the power to create and destroy the Universe, like God.

### **Hatha Yoga and Raja Yoga**

Those Hatha Yogis who do not collect the fruit of their practice (Raja Yoga) are pitiable.

Concentration in the third eye (shambavi mudra) is the fastest way to achieve Unmani Avastha state, even for those who have a poor intellect. It is the simplest method to conquer Raja Yoga. Laya is achieved by Nada and results in ultimate happiness.

The Great Yogis who mastered the Supra-consciousness achieved so by contemplating the inner sounds (nadas)

### **Awakening Inner Sounds (Nadas)**

By closing the ears using the thumbs, the contemplative Yogi must focus on the inner sounds, until he enters the superior state of consciousness (Turiya)

While practicing focus on the inner sounds, gradually they become stronger than the external sounds, and the Yogi in about 15 days achieves great happiness

In the initial stages of the practice, one may hear strong and low pitch sounds, progressively they become acute, high and subtle.

At the beginning, one may hear sounds similar to the sea, thunder or drums. In the intermediate stage, bells and small drums. In the advanced stage, flutes and bee humming.

These sounds come from the center of the body.

Regardless of the low or high pitch of the sounds, the Yogi must focus on the resulting sensitivity and only pay attention to the sound.

If the mind oscillates between low and high pitches, the yogi must focus to stabilize the mind with attention and diligence. Concentrate only in the first sound which appears until the mind and the sound become one (pratyahara, dharana, dhyana and Samadhi)

The mind must lose interest in everything but the sound.

Inner sounds are the reins of the mind.

Once the mind has been transformed (from restless to calm) by focusing on the inner sounds, then it can be concentrated and focused, for it stays still as a bird who has lost its wings.

The Yogi who seeks to achieve the Goal (Raja Yoga) must focus on the inner sounds, which are the bridles of the inner deer (the restless mind).

The calm mind is like a fence for the wild stallion. Therefore, it is suggested to meditate on the inner sounds in a daily basis.

The mind and the inner sounds when they fuse together, the mind stays still, it abandons its restless nature. In contact with Nadas, the mind is stable and the Yogi is able to control it through the cosmic ether. Like a cobra with music.

### **Divine Light, Mystical Sounds and the Mind (Asamprajñatasamadhi)**

Fire is stopped when the wood is consumed (fire and wood both disappear). In the same manner, the mind which is focused in the inner sounds, dissolves into the Cosmic Consciousness.

The Mind is vulnerable to the Nadas in the same way a deer is vulnerable to an expert archer.

Within lies the mystical resonance of the sounds which are essentially light, and the mind merges into that light. This is the ultimate Goal of a Yogi.

Whilst there's sound, there's Universe. If sound disappears, what is left is the supreme reality (paramatman)

Everything that exists has a sound (shakty), and the absence of sound is pure soul, the supreme (parameshvara)

### **The Goal in Hatha Yoga (Unmaniavastha)**

Hatha Yoga is a means to achieve Raja Yoga, and those who achieve this, cease to exist in this dimension.

The mind is a seed, hatha yoga is the soil, detachment (autoregulation) is the water. With the combination of these elements, the tree of Unmani Avastha sprouts.

Focus on inner sounds burns bad Karma. When purification is achieved, then Chitta (the consciousness) and Prana (the vital energy) dissolve into the Cosmic Consciousness.

During the Superior Experience (Unmani Avastha), the body of the Yogi is like a log, indifferent to the sound of the sea, or the drums (in Samadhi one loses consciousness of oneself and of others). The body is dead but alive, and the

state is of total freedom of the 5 stages of existence (awake, asleep, deep sleep, trance, death)

### **The Transcendental Experience (Samadhi)**

Once in Samadhi, nothing can affect the Yogi, not time, nor his actions (past of present), nor anybody (nor spells, nor conjures).

The Yogi in Samadhi doesn't perceive life through the senses. He is freed (Jivamukty) when his mind is not active nor dormant, not conscious nor unconscious. He doesn't feel heat nor cold, nor honor, nor humiliation (without duality)

In Samadhi, the Yogi is beyond the reach of any harm, he can't be hurt nor attacked. He is beyond the force of the Mantras and enchantments.

### **Conclusion**

The Supreme Reality can only be experience if the vital energy (prana) is circulating through the main meridian (shushumna nadi) and through the crown (brahmaradhra), and the nectar is stabilized by controlling the breath, and the mind is calmed through meditation.