

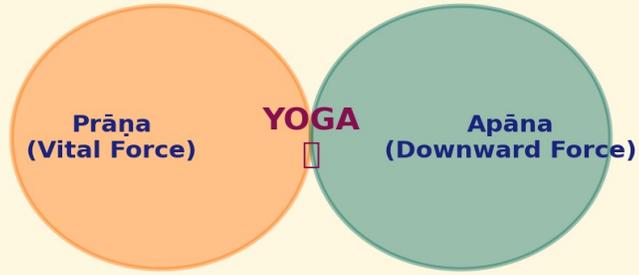
# YOGAMU

## (YOGA)

*A Complete Translation from Telugu*



◆ **YOGA = UNION (Kalayika)** ◆



*The union of that which must be attained — and the means to attain it*

# YOGA

Yoga means union (kalayika).

It is the means to attain that which must be attained.

*yat prāṇāpānāyoraikyaṃ sva rajō rētasastathā sūrya candra  
masōryōgō jīvātma paramātmanō ēvaṃ hi dvandva jālasya saṃyōgō  
yōga ucyatē (Yōgāsīkhōpaniṣat - 12)*

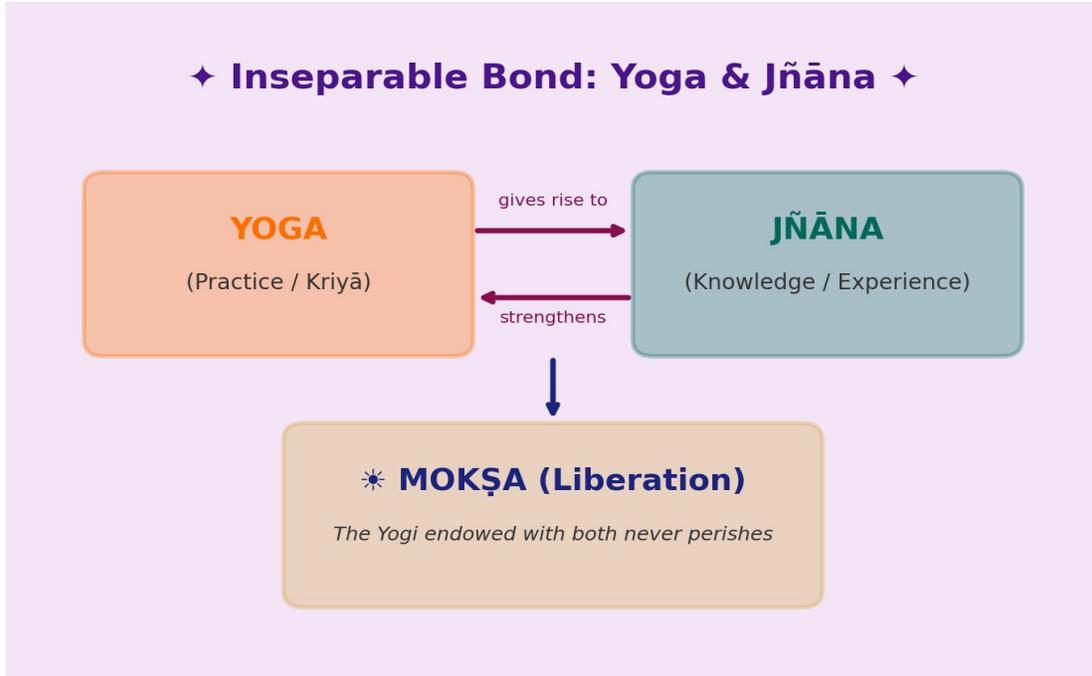
That which is the union of Prāṇa [the vital upward breath] and Apāna [the downward breath] within oneself, that which is the union of Rajas [the female seed] and Rētas [the male seed] within oneself, that which is the union of Sūrya [the sun principle] and Candra [the moon principle] within oneself, that which is the union of Jīvātma [the individual soul] and Paramātma [the Supreme Soul] within oneself — in this manner, the union of all dualities is called Yoga.

**Jñāna** means... that which is eternal, true, and exists beyond the three periods of time (past, present, future) — **that which is called 'Para Brahman' [the Supreme Absolute]** — to experience it as it truly is, directly.

*caitanyaṃ vinā kiñcinnāstīti sākṣātkārānubhavaṃ jñānam  
(Nirālambōpaniṣat - 7)*

Apart from Caitanya [Pure Consciousness], nothing whatsoever exists — not as nature, not as the world, not as māyā [illusion], not as the universe, not as saṃsāra [cycle of birth and death], not even the slightest thing — to realize this directly for oneself through immediate experience is Jñāna [true knowledge].





## What is the Relationship between Yoga and Jñāna?

Yoga means union, and therefore it indicates a process (kriyā).

Jñāna indicates the experience that arises after the process is completed.

Since Yoga and Jñāna share an inseparable relationship, in the scriptures, in many contexts, the terms Yoga and Jñāna are used separately, as synonyms of one another, and as substitutes for one another.

Moreover, it is stated that both are essentially one, and when one is expressed, the other is inherently contained within it as an integral part.

*yōgajñāna parōnityaṃ sa yōgī na praṇaśyati (Trisikhi  
Brāhmaṇōpaniṣat - 16)*

The Yogi who is eternally endowed with both Yoga and Jñāna never perishes.

*tasmāt jñānaṃ ca yōgaṃ ca mumukṣurdhṛḍhamabhyasēt  
(Yōgāsikhōpaniṣat - 3)*

Therefore, one who seeks liberation (Mokṣa) must firmly practice both Jñāna and Yoga.

*idaṃ tu tē guhyatamaṃ pravakṣyāmyanasūyavē jñānaṃ vijñāna  
sahitaṃ yad jñātvā mōkṣyasē'śubhāt (Bha. Gī. 9-1)*

O Arjuna! I shall now tell you, who are free of envy, that most secret Jñāna, together with Vijñāna [experiential knowledge], knowing which you shall be freed from the inauspicious saṃsāra. Thus saying...

*rājavidyā rājaguhyam pavitramidamuttamam pratyakṣāvagamaṃ  
dharmyaṃ susukhaṃ kartumavyayam (Bha. Gī. 9-2)*

It is the crown of all sciences, the most secret of all secrets, supremely sacred, yielding immediate results, the greatest dharma for the Jīva [soul], extremely easy to practice — this is what Śrī Kṛṣṇa Paramātmā described as the Yoga practice.

(Here, in this verse about 'Yoga Sādhana,' the word Jñāna has been used.)

*yō'yam yōgastvayā prōktaḥ sāmyēna madhusūdana ētasyāhaṃ na  
paśyāmi cañcalatvāt sthitiṃ sthirām (Bha. Gī. 6-33)*

“O Madhusūdana! The Jñāna of equal vision (samadrṣṭi) that was taught by You — because my mind is restless, I am unable to see it as stable.”

(Here, the term 'Yoga' has been applied to Jñāna itself.)

*yōgātmañjāyatē jñānaṃ jñānādyōgaḥ pravartatē yōgajñāna  
parōnityaṃ sa yōgī na praṇaśyati (Trisikhi Brāhmaṇōpaniṣat - 16)*

From Yoga, Jñāna is born.

Likewise, from Jñāna, Yoga grows and develops.

Therefore, the Yogi who is endowed with both Yoga and Jñāna never perishes.

*yōgēna rahitaṃ jñānaṃ namōkṣāya bhavēdvidhē jñānēnaiva vināyōgō  
na siddhyati kadācana (Yōgaśikhōpaniṣat - 9)*

Scriptural Jñāna devoid of Yoga does not lead to Mokṣa [liberation].  
Likewise, Yoga alone without scriptural Jñāna can never succeed.

*na hi jñānēna sadṛśaṃ pavitrāmiha vidyatē tattvaṃyaṃ  
yōgasamsiddhaḥ kālēnātmani vindati (Bha. Gī. 4-38)*

There is nothing more sacred or equal to Jñāna.  
One attains it naturally in the course of time by becoming perfected in Yoga.  
Therefore, one must understand that Yoga and Jñāna have an inseparable,  
mutually dependent relationship.

◆ **Hierarchy of Knowledge (Jñāna)** ◆



*sāṅkhyayōgau pṛthak bālāḥ pravādanti na paṇḍitāḥ ēkamapyāsthitaḥ  
samyak ubhayōrvindatē phalam (Bha. Gī. 5-4)*

Only children (the immature) say that Jñāna and Yoga are different, not the wise (paṇḍitas).

By properly practicing even one of them, one obtains the fruit of both.

Therefore, one must understand here that Yoga and Jñāna are one and the same.

*yat sāṅkhyaiḥ prāpyatē sthānaṃ tadyōgairapi gamyatē ēkaṃ  
sāṅkhyam ca yōgaṃ ca yaḥ paśyati sa paśyati (Bha. Gī. 5-5)*

Whatever state is attained through Jñāna, that very state can also be attained through Yoga.

One who sees Yoga and Jñāna as one truly sees the Supreme.

Since the destination is one, the paths of Yoga and Jñāna must also be regarded as one.

In this manner, there is a reason why the terms Yoga and Jñāna are used differently in different contexts.

Yoga has two stages: Abhyāsa [practice] and Ārūḍha [established state].

In the Abhyāsa stage, Yoga becomes karma or kriyā [action/practice].

After the Yoga practice is completed, the Yogārūḍha [established] state is attained.

*ārurukṣōrmunēryōgaṃ karma kāraṇamucyatē yōgārūḍhasya tasyaiva  
śamaḥ kāraṇamucyatē (Bha. Gī. 6-3)*

For the sage who desires to ascend to Yoga, karma (action) is said to be the means.

For the one who has attained the Yogārūḍha state, śama (quiescence/stillness) is said to be the means.

After reaching the Yogārūḍha state, the Yoga-karma subsides.

The Yogārūḍha state itself is called Jñāna.

Likewise, Jñāna has several stages.

The scriptural knowledge about the Ātman [Self] is called Jñāna, and experiential knowledge is called Vijñāna.

And Vijñāna is of two types:

*asti brahmēti vijñānaṃ parōkṣa jñāna mucyatē ahaṃ brahmēti  
vijñānaṃ aparōkṣa jñāna mucyatē (Śruti)*

“Brahman exists” — this understanding, which grasps through experience that this entire visible world is indeed Īśvara [God], is called Parokṣa Vijñāna [indirect experiential knowledge].

“All this is verily Brahman; there is nothing other than the Self” — to grasp this through direct experience is called Aparokṣa Vijñāna or Aparokṣānubhūti [direct experiential realization].

Furthermore, Jñāna has two aspects: knowing (Jñānābhyāsa) and being known (Jñēya).

In the scriptures, the word Jñāna has been applied to Jñānābhyāsa, to Jñēya, to Parokṣānubhūti, and to Aparokṣānubhūti.

Likewise, Kalpita Jñāna [constructed knowledge] and Akalpita Jñāna [unconstructed knowledge] are both referred to by the name 'Jñāna.'

*prajñāyāṃ kalpitaṃ prajña prajña prajñayaiva vihāya yat  
prajñāmātrēṇa santiṣṭhēt prajñāvānītīritam (Māṇḍūkya  
Gauḍapādakārikā)*

Within Jñāna, there is Kalpita Jñāna [constructed knowledge].

Whoever is able to discard this Kalpita Jñāna is called a Prajñāvān [truly wise person].

That is, what remains as Akalpita Jñāna is 'Prajñānam Brahma' [Consciousness is Brahman].

This alone is the Akalpita Svayam-Jyōti [the unconstructed, self-luminous light].

*jyōtiṣāmapi tajjyōtiḥ tamasah paramucyatē jñānaṃ jñēyaṃ  
jñānagamyāṃ hṛdi sarvasya viṣṭhitam (Bha. Gī. 13-17)*

In this physical world, there are many lights (jyōtis).

All these lights are enveloped by darkness.

That is, when a physical substance obstructs, darkness is created.

But regardless of what physical substance obstructs, there exists one singular, unobstructed Light.

That alone is the Akalpita Para [the unconstructed Supreme], the Svayam Jyōti [self-luminous light].

That alone is our goal (gamyā).

This is called Jñēya [that which is to be known].

It is also called Jñāna, and it is the Jñāna-gamyā [goal to be attained through knowledge] through Jñānābhyāsa [the practice of knowledge].

That Supreme Light (Para Jyōti) exists in the hearts of all beings.

To behold the Para Jyōti that is within, one must perform the internal Yoga practice (Antarmukha Yogakriyā).



## What is Karma? What is Akarma?

*kiṃ karma kimakarmēti kavayō'pyatra mōhitāḥ tattē karma  
pravakṣyāmi yad jñātvā mōkṣyasē'subhāt (Bha. Gī. 4-16)*

Even wise scholars are confused about what is 'Karma' [action] and what is 'Akarma' [non-action/inaction].

I shall now tell you that special Karma which will free you from the inauspicious saṃsāra. Thus saying...

*nēhābhikramanāsō'sti pratyavāyō na vidyatē svalpamapyasya  
dharmasya trāyatē mahatō bhayāt (Bha. Gī. 2-40)*

Even if practiced a little, it protects from the great fear of saṃsāra.

*ēṣā tē'bhihitā sāṅkhyē buddhiryōgē tvimāṃ śṛṇu buddhyā yuktō yayā  
pārtha karmabandhaṃ prahāsyasi (Bha. Gī. 2-39)*

By joining with 'Buddhiyōga' [the Yoga of wisdom], one can be freed from the bondage of Karma.

This indicates that the Karma called Yoga is distinct from all other karmas. Since it brings about inner transformation (Antarmukha), it is a Nivṛtti Karma [action leading to cessation].

Since 'Buddhiyōga' means it produces Jñāna, Yoga is called both 'Karmayōga' and 'Jñānayōga.'

*nāsti jñānaṃ vinādhyānaṃ nāsti dhyāna mayōginaḥ jñānaṃ ca dhyānaṃ ca yasyāsti tīrṇastēna bhavārṇava (Sruti)*

Without Dhyāna [meditation], Jñāna does not arise.

Without Yoga, Dhyāna cannot be steadied.

Therefore, one who possesses Dhyāna combined with Yoga, and Jñāna, is able to cross the ocean of saṃsāra.

Therefore, Yoga is also called 'Dhyānayōga.'

*bhaktiyā tvananyayā śakya ahamēvaṃvidhō'rjuna jñātum draṣṭum ca tattvēna pravēṣṭum ca parantapa (Bha. Gī. 11-54)*

*prayāṇa kālē manasā'calēna bhaktiyā yuktō yōgabalēna caiva bhruvōrmadhyē prāṇamāvēśya samyak sa taṃ paraṃ puruṣamupāiti divyam (Bha. Gī. 8-10)*

Only through Ananya Bhakti [single-pointed devotion] is the vision of the Universal Form possible.

Ananya Bhakti means: directing the Prāṇa to the Bhrūmadhya [mid-brow center], attaining the radiance of the Self, and comprehending that everything is indeed the Ātma [Self].

*sva svarūpānu sandhānaṃ bhaktirityabhidhīyatē (Vivēkacūḍāmaṇi - 32)*

Therefore, this is called Bhakti Yoga.

Therefore, '**Jñānādēvatu kaivalyam**' — '**Mokṣa comes only through Jñāna**' — and for that Jñāna, Yoga is essential.

For the realization of one's own true nature (Svasvarūpānusandhāna Bhakti), Yoga is essential.

For liberation from saṃsāra, and for bringing about inner transformation, Yoga is essential.

For uninterrupted Dhyānābhyaṣa [meditation practice], Yoga is essential.

Therefore, wherever in the scriptures terms like Karmayōga, Bhaktiyōga, Dhyānayōga, Buddhiyōga, or Jñānayōga are emphasized, one must understand that the Yoga practice itself is being pointed to and explained.



◆ **The Restless Mind — Arjuna's Question** ◆

☐ **MIND**

"Restless, turbulent, mighty, obstinate"

**Solution: Prāṇāyāma (Breath Restraint)**

## What is the Necessity of Yoga?

*cañcalaṃ hi manaḥ kṛṣṇa pramāthi balavaddhṛdham tasyāhaṃ  
nigrahaṃ manyē vāyōriva suduṣkaram (Bha. Gī. 6-34)*

“O Kṛṣṇa! The mind is extremely restless, turbulent, mighty, and obstinate. Restraining it is, I believe, as difficult as controlling the wind.”

When Arjuna asked this question, Śrī Kṛṣṇa Paramātmā replied:

*asaṃśayaṃ mahābāhō manō durnigrahaṃ calam abhyāsēna tu  
kauntēya vairāgyēṇa ca grhyatē (Bha. Gī. 6-35)*

O Arjuna! Restraining the mind is undoubtedly difficult.

But through Abhyāsa [practice] and Vairāgya [dispassion], it becomes possible.

Thus He said, indicating what must be practiced:

*yat prāṇa pavana spandaḥ citta spanda smēvahi prāṇa spanda kṣayō  
yatnō kartavyō dhīmatōcchakaiḥ (Yōgavāśiṣṭham)*

Whatever is the movement of Prāṇa-Vāyu [vital breath], that itself is the movement of the mind.

Restraining the movement of Prāṇa-Vāyu is the primary duty, as declared by the wise.

Prāṇāyāma [breath restraint/regulation] itself is the practice (Abhyāsa).

While performing it, the disinterest in sensory objects that arises is Vairāgya [dispassion].

“calēvātē calōbinduḥ niścalē niścalō bhavēt” — Due to the movement of Prāṇa-Vāyu, the mind moves.

When Prāṇa-Vāyu becomes still, the mind becomes still.

The effort to fix the mind in the Ātman [Self] is what should be understood as Abhyāsa.

“tarasthitō yatnō abhyāsat” — Patañjali Yoga Sūtra.

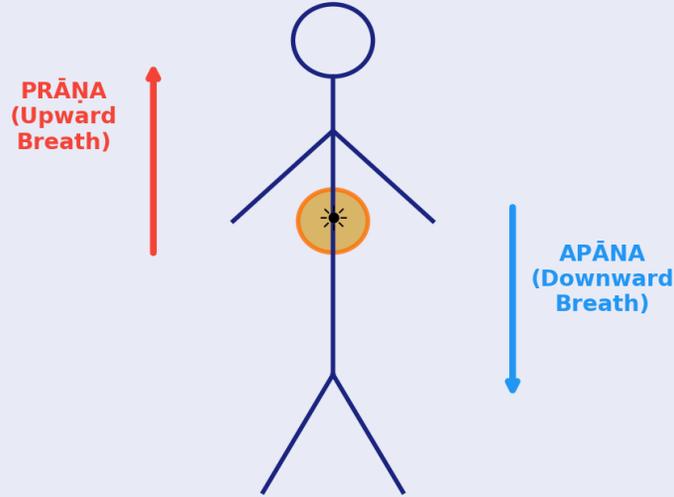
*abhyāsēna parisvandē prāṇānāṃ kṣayamāgatē manaḥ praśama  
māyāti nirvāṇa mavaśiṣyati (Annapūrṇōpaniṣat 2-4)*

Through that Abhyāsa by which the five Prāṇas are stilled, the mind attains tranquility, and Nirvāṇa [liberation] remains — that itself is called Abhyāsa.

Therefore, one must understand that the Abhyāsa spoken of by Śrī Kṛṣṇa Paramātmā is Prāṇāyāma itself.



## ✦ Prāṇa-Apāna Aikya: The Essence of Yoga ✦



When Prāṇa & Apāna unite → Mukhya Prāṇa (Śiva / Cidātma) → Yogārūḍha Samādhi

## Description of Yoga (Yōga Vivaraṇamu)

*yat prāṇā-pānayōraikyam . . . saṃyōgō yōga ucyatē (Yōgaśikhōpaniṣat - 12)*

The union of Prāṇa and Apāna is Yoga.

Within us, there are two forces with opposite characteristics: the Prāṇa Śakti [vital force] that draws the breath upward, and the Apāna Śakti [downward force] that pushes the breath downward.

*ūrdhvaṃ prāṇamunnayatyapānaṃ pratyagasyati*

And also...

*apānātkarṣati prāṇaṃ prāṇō'pānaśca karṣati prāṇāpāna samākṣiptaḥ tadvā jīvo na viśramēt (Yōgaśikhōpaniṣat)*

Apāna pulls Prāṇa downward, and Prāṇa pulls Apāna upward.

Because they constantly oppose each other, the Jīva [individual soul] never finds rest.

*apāna prāṇayōraikyaṃ cidātmānaṃ samāśrayaḥ (Annapūrṇōpaniṣat 5-4)*

The upward-moving Prāṇa (Ucchvāsa / inhalation) is attracted downward by Apāna.

Likewise, the downward-moving breath (Niśvāsa / exhalation) through Apāna is attracted upward by Prāṇa.

In this way, opposing each other continuously, they ceaselessly keep the Jīva without rest.

Through the union of these Prāṇa and Apāna, the Jīva becomes Cidātma Svarūpa [of the nature of Pure Consciousness].

This is explained further as follows:

*apānē juhvati prāṇaṃ prāṇē'pānaṃ tathāparē prāṇāpānagatī ruddhvā prāṇāyāma parāyaṇāḥ (Bha. Gī. 4-29)*

Through Prāṇāyāma, the movement of Prāṇa and Apāna must be arrested.

It is because of this that Prāṇāyāma itself came to be known as 'Yoga.'

Here, the union of Prāṇa and Apāna means: the downward-moving Apāna and the upward-moving Prāṇa unite to become the Mukhya Prāṇa [chief vital force].

This Mukhya Prāṇa is called 'Śiva' and also 'Cidātma' [Consciousness-Self].

This state is called the 'Yogārūḍha Samādhi' state by all.

In contrast to this, when Prāṇa merges into Apāna and flows downward, we call it 'Maraṇa' [death].

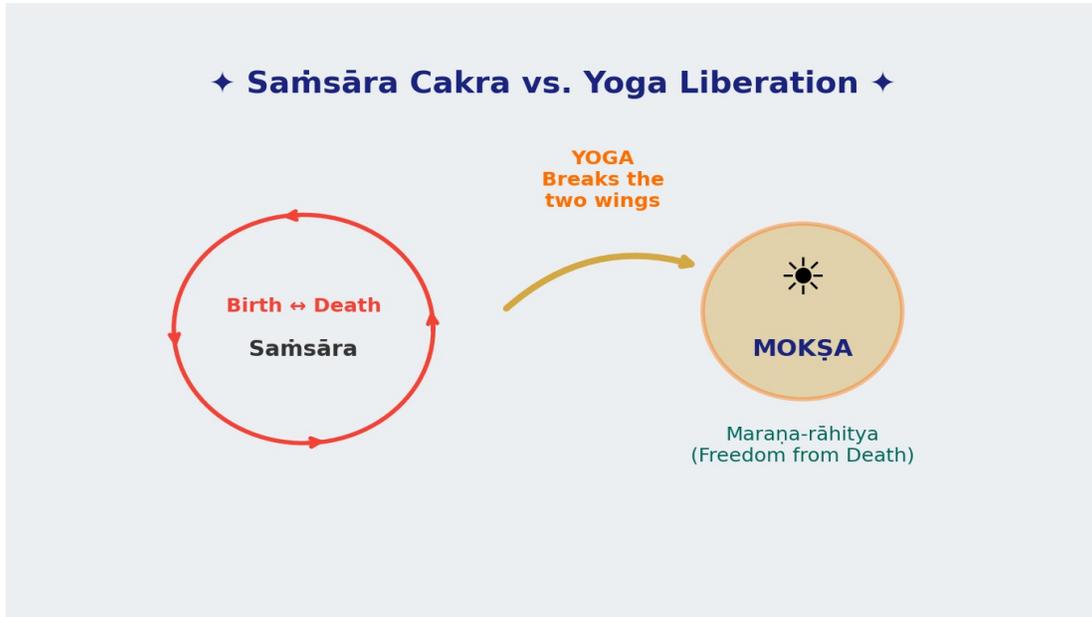
This happens without any deliberate effort.

We call this natural (sahaja).

For those born in such a manner, death is inevitable (Jātasya hi dhruvō mṛtyuḥ).

And for those who die, rebirth is unavoidable (Dhruvaṃ janma mṛtasya ca). But through Yoga practice, by uniting Prāṇa and Apāna, the Yogi who becomes Cidātma is free from death.

Having attained 'Maraṇa-rāhitya' [freedom from death], the Yogi also attains 'Janma-rāhitya' [freedom from birth].



Ordinarily, at the time of death, when Prāṇa exits the body, the Jīva — along with the subtle aspects of Prāṇa and Apāna, like a bird with wings — flies away and enters a new body, resulting in rebirth.

*puraścakrē dvipadaḥ puraścakrē catuṣpadaḥ puraśca pakṣī bhūtvā  
puraḥ puruṣāviśēt (Bṛhadāraṇyakōpaniṣat 4-5-18)*

The Ātma Puruṣa [Self-Being], taking the form of a bird with the wings of Prāṇa and Apāna, enters two-legged and four-legged creatures and takes births.

Yoga is that which cuts asunder these two wings of Prāṇa and Apāna, preventing one from falling into the cycle of birth and death (Janana-Maraṇa Saṃsāra Cakra).



## The Union of Rajo-Rētas (Śukla-Śōṇita)

*svarajō rētasastathā . . . samyōgō yōga ucyatē (Yōgaśikhōpaniṣat - 12)*

Within us, there are two seeds: the Rajas, which is the female seed (Strī Bījam), and the Rētas, which is the male seed (Puruṣa Bījam).

Both these seeds exist in both women and men.

That is, both Rajo-Rētas (Śukla-Śōṇita) exist within women as well as within men.

'Svarajō rētasastathā' means: whether man or woman, uniting the Rajo-Rētas within oneself is Yoga.

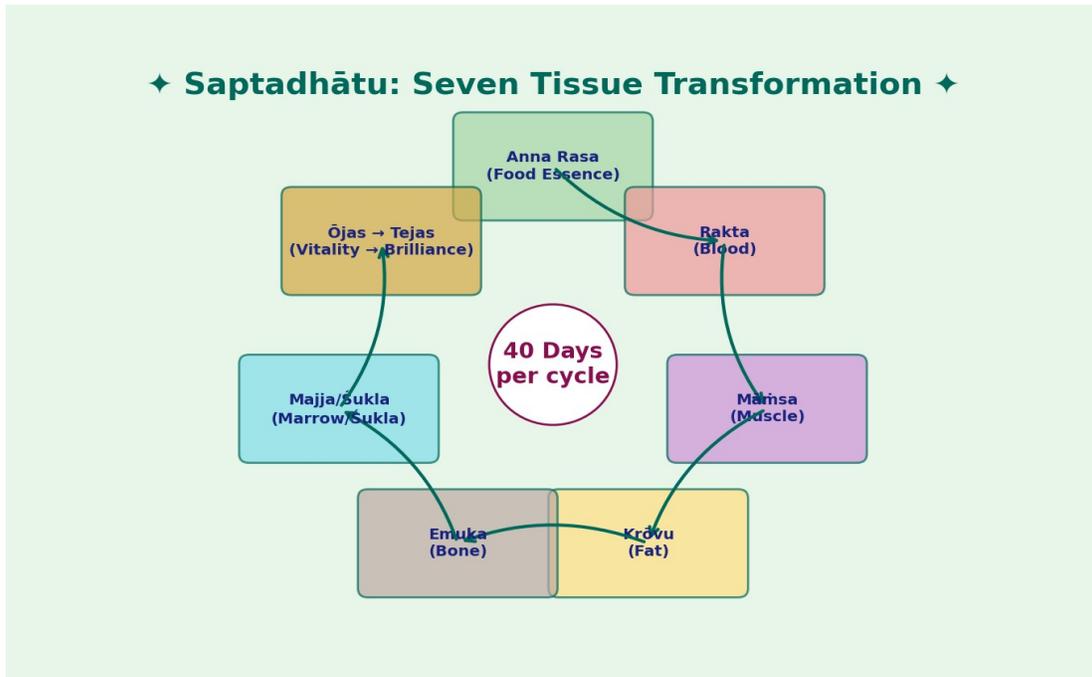
That is, the union of one's own Śukla [white/lunar seed] and Śōṇita [red/solar seed] within oneself is Yoga.

The food we eat first becomes Annarasa [food essence], then blood, then muscle, then fat, then bone, then within the bones the marrow becomes Śukla [seed/seed], and Śukla becomes Ōjas [vitality], and Ōjas becomes Tējas [brilliance/radiance].

In a healthy person, the food consumed on the first day takes one Maṇḍala Kāla, that is 40 days, to transform into Śukla.

In this manner, as long as one lives, these Saptadhātus [seven tissue elements] continue to form in everyone.

At the time of approaching death, these begin to deteriorate.



Ordinarily, the Śukla in the man and the Śōṇita in the woman, through their physical union, combine to form an embryo (Piṇḍa), which becomes the cause of offspring (Piṇḍōtpatti).

But ordinarily, in no one do the Rajo-Rētas within themselves unite.

However, through the Yoga practice of Vāyu Sādhana [breath mastery], it becomes possible to unite the Śukla and Śōṇita within oneself.

This is called the 'Ūrdhva Piṇḍa' [upward embryo].

It is also called 'Layakāraka' [that which causes dissolution].

Therefore, Yoga is also called 'Layayōga.'

**Adhaḥ Piṇḍa** = Creation (Sṛṣṭi) — through the union of man and woman.

**Ūrdhva Piṇḍa** = Dissolution (Laya) — through Yoga practice within oneself.

## The Union of Sūrya and Candra (Sun and Moon)

*sūrya candra maśōryōgō . . . saṁyōgō yōga ucyatē*

The union of Sūrya [Sun] and Candra [Moon] is called Yoga.

'Śuklaṃ candrēṇa saṃyuktaṃ rajassūrya saṅgataṃ' — The Śukla Bija [lunar seed] is called Candra [Moon], and the Śōṇita [red/solar seed] is called Sūrya [Sun].

*nābhisthānē vasēdagniḥ hṛdisthānē divākaraḥ bhruvōrmadhyē  
vasēccandraḥ candrāgrē vasēnmanaḥ (Śruti)*

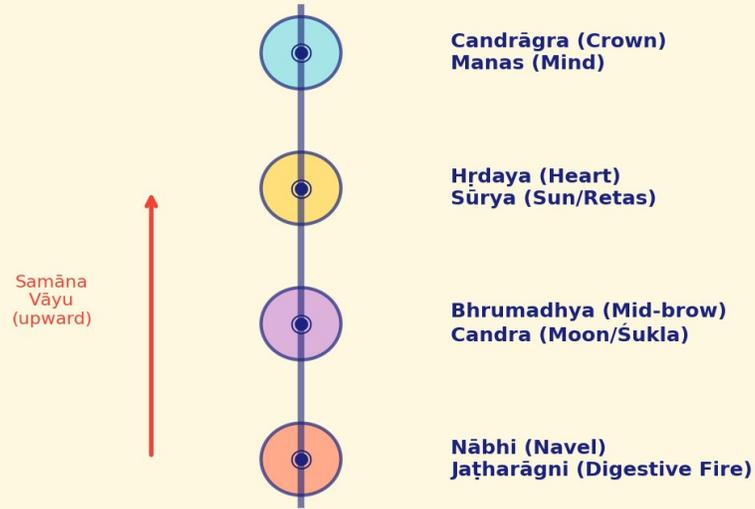
At the Nābhi Sthāna [navel center] resides the Jaṭharāgni [digestive fire].

At the Vakṣa Sthala [chest/heart center] resides Sūrya [the Sun].

At the Bhrūmadhya Sthāna [mid-brow center] resides Candra [the Moon].

At the apex of Candra (Candrāgra) resides Manas [the Mind].

### ✦ Energy Centers & Prāṇa Flow ✦



*sindūra vrāta saṅkāsaṃ ravisthānē sthitaṃ rajaḥ śāsisthāna sthitaṃ  
śuklaṃ tayōraikyaṃ sudurllabham (Yōgacūḍāmaṇyupaniṣat - 11)*

The Rajas, which is of vermilion (Sindūra) color, is situated at the Sūrya Sthāna [Sun center/Heart].

The Śukla, which is of white color, is situated at the Candra Sthāna [Moon center/Mid-brow].

The union of these two is said to be extremely rare and difficult to achieve.

The food that enters the stomach (Jaṭharāśaya), upon becoming Annarasa [food essence], is carried upward to the heart center by the Samāna Vāyu [equalizing breath] — that is, the Vāyu that propels the food essence from the intestines to the liver (Kālēyamu).

Because the Prāṇa Śakti [vital force] at the heart transforms the Annarasa, it becomes Rakta [blood], turning red.

The redness of the blood is produced at the heart center itself.

Through the Prāṇa Śakti in the heart, the Annarasa rises up and transforms into Rakta [blood].

'Hṛdiprāṇō, ātmanaḥ prāṇō jāyatē' — that is, from the Ātman situated in the Bhrūmadhya, Prāṇa is born, and it reaches the heart (Vakṣasthala).

From there, in the form of blood, it spreads throughout the entire body.

'Vāyunāprēritaṃ rajat' — From the Ātman in the Bhrūmadhya, 'Mukhya Prāṇa' gives rise to Prāṇa, which establishes itself at the heart, and Apāna, which establishes itself at the base (Gudamu), as two key centers.

*hṛdi prāṇō, gudē'pānō*

Through Prāṇāyāma, the Apāna located at the base (Guda) is drawn upward by contracting (Bigiyabaṭṭi), and merged with the Prāṇa at the heart.

These two are then united in the Śukla at the Candra Sthāna [Moon center] in the Bhrūmadhya [mid-brow] — this is called Yoga.

According to medical science, it has been identified that Śukla [semen] is produced in the two testicles (Vṛṣaṇamu) located in the lower part of the abdomen, and this is the gross/physical view.

But the root center (Mūla Kēndra) from which Śukla is produced and from which it is externalized at the time of union is situated in the Bhrūmadhya itself — this must be understood.

Ordinary people may not perceive this, but the Yoga practitioner (Yōgābhyāsaku) can clearly perceive the emptiness (Śūnyatā) that forms in the Bhrūmadhya during the time of conjugal union.

# YOGAMU

(YOGA) — Part 2: Pages 11-20

*Continuation: Nervous System, Pranayama Mechanics & the Path of Liberation*



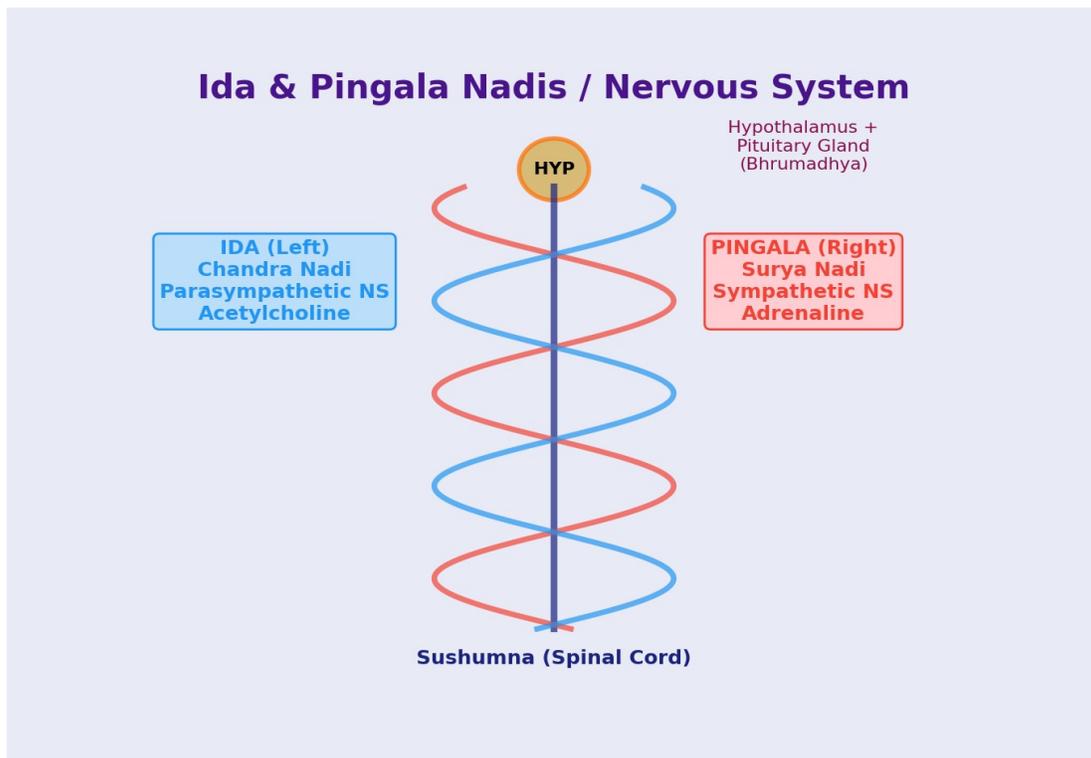
## The Upward Journey of Prana through Yoga

When the Prāṇa Śakti [vital force] within the blood — which is of red color — is drawn upward from the heart through Prāṇāyāma, the Śukla [seed essence] in the testicles also rises upward, becoming the Ūrdhva Rētasku [one whose seed flows upward].

It then merges with the central Śukla situated in the Bhrūmadhya [mid-brow center], becomes consolidated, and the practitioner attains the state of a Niścala Manasku [one whose mind is perfectly still].

This is called 'Rasamaṇi' by some.

The upward drawing through Vāyu is called 'Rasavāta' by some.



## The Idā and Piṅgalā Nāḍīs (Nerve Channels)

Within us, on the right side, there is the Piṅgalā Nāḍī, which is called the Sūrya Nāḍī [Sun Channel].

On the left side, there is the Idā Nāḍī, which is called the Candra Nāḍī [Moon Channel].

The union of these Sūrya and Candra Nāḍīs is also called 'Yoga.'

Both these Nāḍīs are situated on either side of the Sushumnā [the central spinal channel], called the backbone (Veṅṅupāmu).

The Piṅgalā Nāḍī on the right side can be compared to the Sympathetic Nervous System.

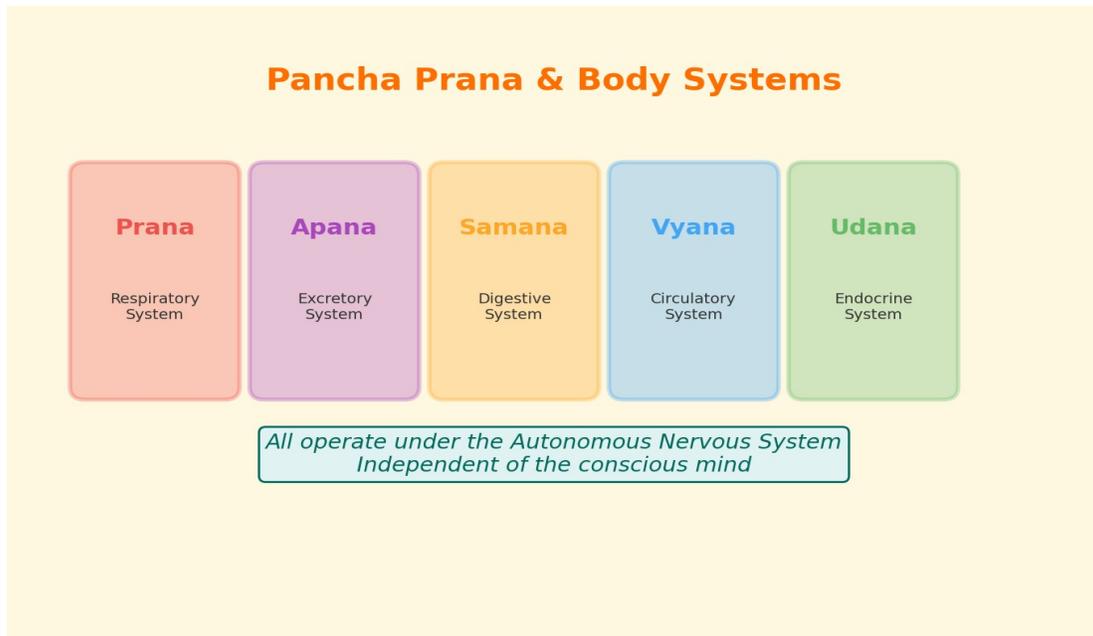
The Iḍā Nāḍī on the left side can be compared to the Para-Sympathetic Nervous System.

Through the Sūrya Nāḍī, Adrenaline — which possesses the quality of fire — is secreted.

Through the Candra Nāḍī, Acetylcholine — which possesses the quality of water — is secreted.

The central hub for both these Nāḍīs is the Hypothalamus, and below it the Pituitary Gland — these parts are located inside our brain near the Bhrūmadhya Sthāna [mid-brow center].

This entire nerve network is called the Autonomous Nervous System.



## The Five Prāṇas and Their Corresponding Systems

**Prāṇa** — Respiratory System (Śvāsa Kriyā)

**Apāṇa** — Excretory System (Visarjana Kriyā)

**Samāna** — Digestive System (Jīrṇa Kriyā)

**Vyāna** — Circulatory System (Rakta Prasaraṇa)

**Udāna** — Endocrine System (Dēha Nirmāṇa Kriyā)

All five of these Vāyus function within the scope of the Autonomous Nervous System (Sahavēdana Nāḍīmaṇḍala).

That is, they function independently and not under the control of the conscious mind.

The Central Nervous System comprises the Cerebrum (large brain), Cerebellum (small brain), Mid Brain, Pons, Medulla Oblongata, and the Spinal Cord (Veṅṅupāmu).

All of these function under the mind's direction.

From these emerge the Motor Nerves (Pravartaka Nāḍulu) which extend to the muscles, and the Sensory Nerves (Bōdhaka Nāḍulu) which extend to the five Jnānēndriyas [sense organs] — the eyes, nose, ears, tongue, and skin.



## **The Ātma Śakti as the Life Force**

The one and the same Ātma Śakti [Soul-Power], which is unconstructed (Akalpita) and self-luminous (Svayam Jyōti), creates the body and remains within the body.

It divides itself into the Pañca Prāṇas [five vital breaths].

Through the Pañca Jnānēndriyas [five sense organs] — speech (Vāk), hands (Pāṇi), feet (Pāda), and excretory/reproductive organs (Pāyūpasthala) — and through the Pañca Karmēndriyas [five organs of action], through Icchā Śakti [will power], Kriyā Śakti [action power], Jnāna Śakti [knowledge power], through enjoyment (Sambhōga), eating (Annapāna), digestion (Pacana), movement (Gamanādi) and other activities — it experiences bliss (Ānanda), conducts the body's affairs, and is reckoned as the Jīva [individual being].

Furthermore, having become dependent (Asvatantra), through sensory engagements the mind spreads out in various ways.

Initially it experiences pleasure (Ānanda), and subsequently it experiences endless physical and mental sorrows.

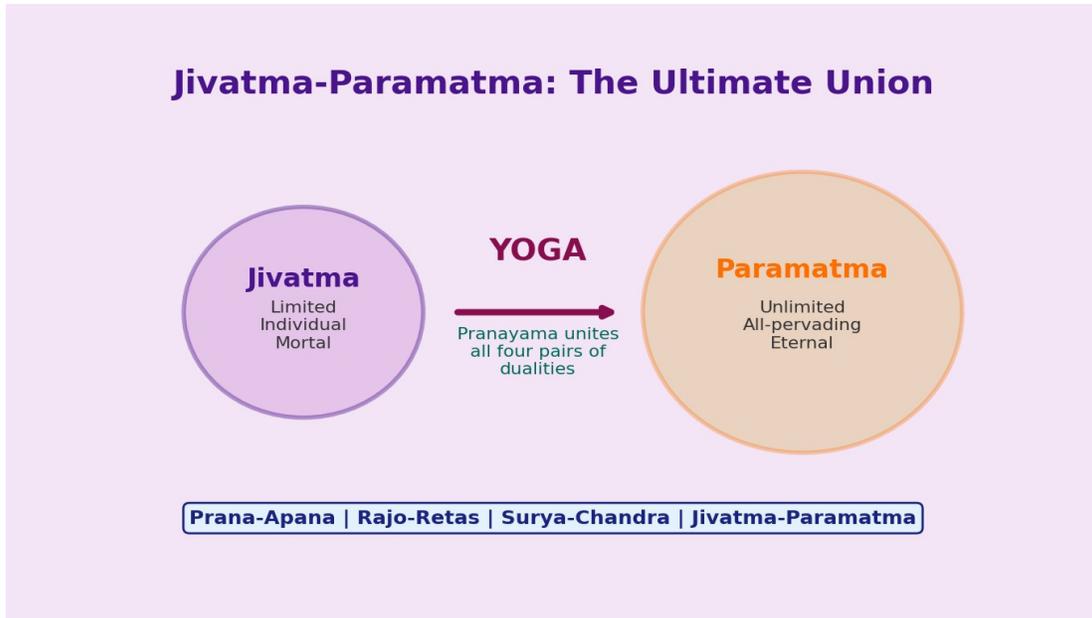
Although the Pañca Prāṇas are independent (Svatantra), among them, Prāṇa — which causes breathing (Respirations) — and Apāna — which causes excretion (Excretion) — are to some extent under one's control.

For example: one can hold one's breath for some time.

One can also restrain urination and defecation to some extent.

The practice of completely bringing under one's control these Prāṇa and Apāna — which Bhagavān has graciously given us with '**partial controllability**' — is Yoga.

Through this process, since the Pañca Prāṇas, the ten Indriyas [senses], the mind, and the body all come under one's control, one becomes the Lord (Īśvara) oneself.



## The Union of Jīvātma and Paramātma

*jīvātma paramātmanō . . . ēvaṃ hi dvandva jālasya saṃyōgō yōga ucyatē*

The union of Jīvātma [individual soul] and Paramātma [Supreme Soul] is Yoga.

Jīvātma means: that which is limited, separated to a particular location, mortal, and individual (Vyāṣṭi).

Paramātma means: that which is unlimited, all-pervading, without a specific location, eternal, and the fundamental reality (Mūlādhāra Vastu) that is equally present in all beings.

Then how is the union of Jīvātma and Paramātma — which have such different characteristics — possible?

While explaining 'Jnāna,' the nature of Jīvātma and Paramātma was established as a foundational principle.

At present, when we think from the perspective of Yoga practice:  
Jīva [the individual being], Prāṇa [vital breath], and Manas [mind] are all one and the same.

*sajīvat prāṇa ityuktō vālāgra śata kalpitāḥ (Brahmavidyōpaniṣat - 40)*

That Jīva is called Prāṇa.

That Prāṇa is described as being one-hundredth the size of the tip of a hair — meaning, it is supremely subtle.

*śrūṇuṣva vidvan manaēva jīvō (Mahāvākya Darpaṇam)*

O learned one! Know that the Mind itself is the Jīva.

*prāṇa bandhanaṃ hi saumya manat (Yōgavāśiṣṭham)*

O Saumya! The mind is verily bound to Prāṇa.

Since the mind and Prāṇa are bound together, one must understand that Jīva, Mind, and Prāṇa are one.

Moreover, in common parlance, when a person dies, we say the Prāṇa has departed from the body, and that the Jīva has departed, and likewise that the mind has departed along with the Jīva.

Therefore, Jīvātma means Prāṇa itself, which moves through the body in the form of Vāyu [air], in the form of breath (Śvāsa).

This is the individual (Vyāṣṭi) Jīva.

As for Paramātma...

*ēṣa sarvēṣu bhūtēṣu gūḍhātmā na prakāśatē dṛśyatē tvagrayayā  
buddhyā sūkṣmayā sūkṣma darsībhiḥ (Kaṭhōpaniṣat 1-3-12)*

Paramātma dwells hidden within all beings and does not reveal Itself.

However, It is seen only through a mind that is pure (Nirmala) and still (Niścala).

Nirmala means: burning away the physical and visual impressions through the Yogāgni [fire of Yoga] generated by the churning process of Prāṇāyāma.

Niścala means: through meditation (Dhyāna), concentrating the radiant light (Tējō Navīna) that appears while churning (Madhana).

Therefore, although Paramātma is all-pervading, through Yoga practice, by making the mind pure and still, burning away the individual-being (Vyāṣṭi) and physical-visual (Bhautika Dṛśya) impressions, one merges with the ever-shining Para Jyōti [Supreme Light].

That itself is Yoga.

Therefore, the union of Prāṇa-Apāna, the union of Sva-Rajō-Rētas, the union of Sūrya-Candra, and the union of Jīvātma-Paramātma — all these four pairs of unions point to one and the same Prāṇāyāma-based Yoga practice.



## The False Paths and True Yoga

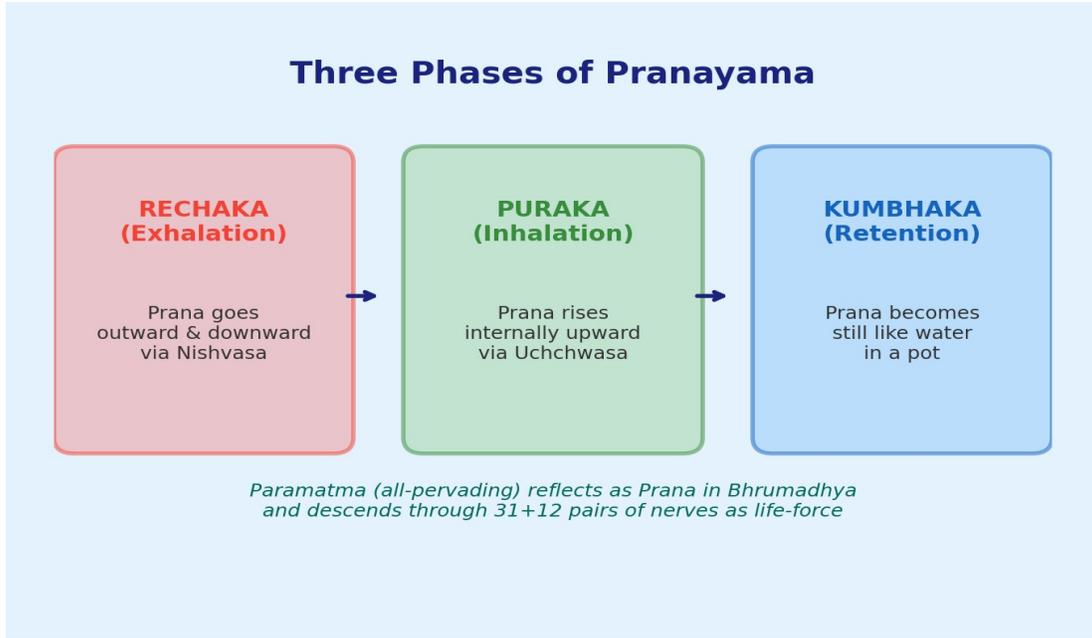
While the above scriptural evidence proves that liberation (Mokṣa) comes to the Jīva only through practicing Yoga — which is the means of uniting these dualities within one's own body — some people distort the true meaning of the word 'Yoga.'

They call themselves 'Yogī' without actually doing Yoga.

They hold their nose in the name of 'Yoga' and struggle with mere external air.

Adopting unscriptural methods, they are today becoming famously renowned as 'Yogācāryas' [Yoga masters].





## Prāṇāyāma: The Mechanics of Breath

### Rēcaka, Pūraka, and Kumbhaka

In Prāṇāyāma, there are three stages called Rēcaka [exhalation], Pūraka [inhalation], and Kumbhaka [retention].

Some describe these three as three different types of Prāṇāyāma.

Rēcaka means: the Prāṇa goes outward through Niśvāsa [exhalation].

Pūraka means: the Prāṇa becomes internal through Ucchvāsa [inhalation].

Kumbhaka means: like water in a pot (Kuṇḍa), the Prāṇa remains stable and still in one place.

These Rēcaka, Pūraka, and Kumbhaka naturally occur in all living beings during every breathing cycle.

Paramātma, who is all-pervading and exists in the form of a seed (Bimba Rūpa), is reflected in the Bhrūmadhya [mid-brow center].

During Rēcaka, in the form of Vāyu [air], through Niśvāsa [exhalation], the Prāṇa Śakti goes downward and outward (AdhōMukha and Bahirmukha).

Through the 31 pairs of nerves of the Sushumnā (spinal cord) and 12 pairs of cranial nerves directly from the brain, the Prāṇa Śakti descends downward, spreads throughout the body, provides the required energy for the functions of the five Karmēndriyas [motor organs] and five Jnānēndriyas [sense organs], and creates the Dēhātma Buddhi [body-identification/ego].

The Prāṇa that has descended downward, during Pūraka (inhalation), withdraws from the sensory engagements through Uchchvāsa, and travels back upward through the Sushumnā and brain nerves, journeying toward the Bhrūmadhya — the place of its origin, the Ātma — to merge (Laya) there.

While the Prāṇa Śakti rises upward internally through the Sushumnā, some external air from the lungs enters through the nostrils.

During Pūraka, external air enters inside, and fills the lung sacs (respiratory alveoli) — this is what people commonly observe.

However, internally, Prāṇa itself is journeying upward toward the brain through the Sushumnā — and at that very same time, the chest rises — this has not been specifically observed.

For this reason, Pūraka — meaning 'filling' — is commonly understood as merely pumping more external air inside to fill the lungs further.

Focusing only on the external air, they perform it this way.

But in Prāṇāyāma, Pūraka means: drawing the inner Prāṇa further inward and upward through the Sushumnā pathway, while reducing the intake of external air.

When this is done, a friction (Gharṣaṇa) occurs between the external air and the inner Prāṇa, and sound emerges outward.

That is, when external air is not freely let in, and the inner Prāṇa is drawn upward, the breath becomes longer than usual, powerful with sound and force.

The sound that naturally arises from this is called 'Om̐kāra' or 'Prāṇava.'

The heat generated from this friction is called Yogāgni [the fire of Yoga].

However, during the initial stages of Pūraka Prāṇāyāma, until the inner Nāḍīs [nerve channels] are purified, some external air will continue to enter inward.



## Omkara: The Sound Born of Yogagni



When inner Prana and outer air clash during Puraka  
the friction generates HEAT (Yogagni) and SOUND (Pranava/Omkara)

Now, in Rēcaka, while pushing the Prāṇa internally downward through the Sushumnā, the external air that entered during Pūraka also slowly exits outward with friction and sound.

In this way, since friction occurs during both Pūraka and Rēcaka, sound comes from both directions.

*yō vēdādaṁ svaraḥ prōktō vēdāntēca pratiṣṭhitaḥ tasya prakṛti līnasya  
yaḥ paraḥ sa mahēśvaraḥ (Uttaraḡītā 1-22)*

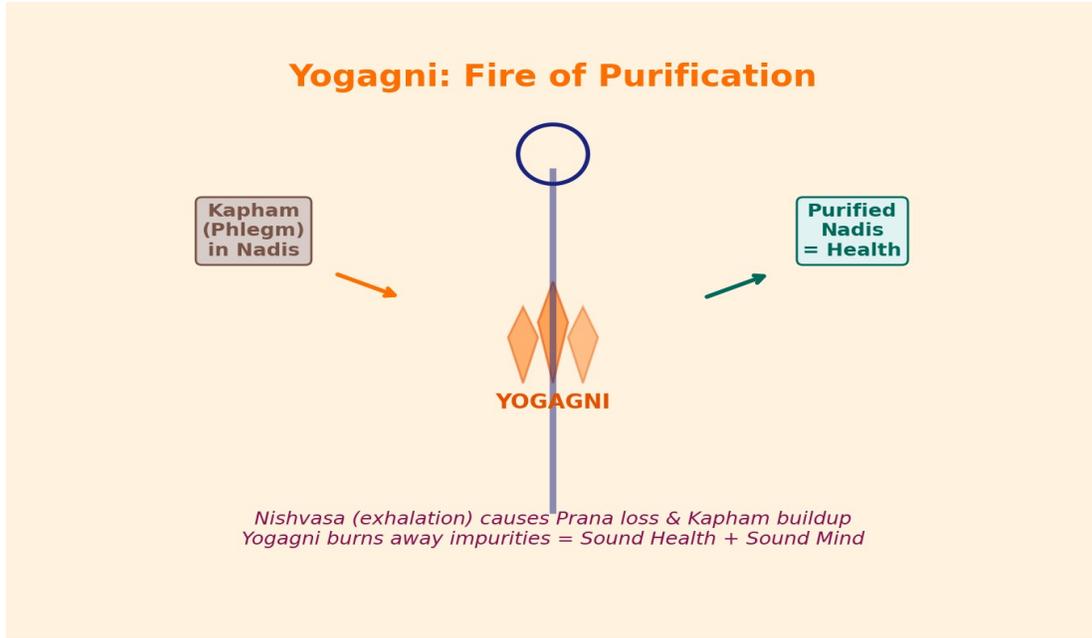
The Yogi in whom Prakṛti [material nature] becomes dissolved (Līna) through such a sound (Svara) — he becomes Mahēśvara [the Great Lord] himself.

**Meaning:** In Vedic chanting, there are two tones called Udātta [raised] and Anudātta [lowered].

In Yoga practice, when Prāṇa is drawn upward, the Udātta tone arises.

When it goes downward, the Anudātta tone arises.





## Prāṇāyāma: The True Meaning

This friction is called Prāṇa Madhana [churning of Prāṇa].

In this Madhana Kriyā [churning process], the involvement of external air progressively decreases.

The inner Prāṇa is repeatedly moved upward and downward, step by step.

Through this, Śakti [energy] is generated, and that energy first manifests as Agni [fire], and then transforms into Tējas [radiance/brilliance].

As Agni increases during Prāṇa Madhana, the breath becomes progressively longer.

Lengthening the Uchhvāsa [inhalation/upward breath] is Prāṇāyāma.

**Prāṇa + Āyāma = Prāṇāyāma.** Āyāma means lengthening or extending.

Some say Prāṇāyāma means Prāṇa + Yama, i.e., controlling or regulating the Prāṇa.

That meaning is also correct, but here the precise meaning of Prāṇāyāma is: lengthening (extending) the Prāṇa.

Some say there are many types of Prāṇāyāma, that there are six types, or three types.

But, that which lengthens the Prāṇa is one and only one — that alone is called Prāṇāyāma.

For that, the inner Prāṇa must be drawn further and further inward and upward.

This is the only practice — and if any other methods exist, they must all be crooked paths (Vakra Mārga).

*svadēha maraṇim kṛtvā praṇavaṃ cōttarāraṇim dhyāna  
nirmathanābhyaśaddēvaṃ paśyēnni gūḍhavat (Śvētāśvatarōpaniṣat 1-  
14)*

Making one's own body the lower fire-stick (Araṇi), and Praṇava [Om̐kāra] the upper fire-stick, and churning the Prāṇa through Dhyāna [meditation] — one can behold the hidden Divine Light (Divya Jyōti).

In the same way...

*ōmithyēkākṣaraṃ brahma vyāharan māmanusmaran yaḥ prayāti  
tyajan dēhaṃ sa yāti paramāṃ gatim (Bha. Gī. 8-13)*

Vyāharan means: the Om̐kāra sound that arises during Prāṇāyāma when the breath is lengthened — that is the Brahma Vācaka [the sound-expression of Brahman].

One who thus practices while meditating (Māmanusmaran) abandons the three bodies — Sthūla [gross], Sūkṣma [subtle], and Kāraṇa [causal] — reaches the Turīya [fourth state] situated in the Bhrūmadhya, and attains the Parama Gati [supreme destination].



## Daily Prana Loss Through Breath

Exhalation (Nishvasa): 12 angulas outward

Inhalation (Uchchwasa): 8 angulas inward

Net Loss per breath: 4 angulas of Shakti

Breaths per minute: 15

Loss per minute:  $15 \times 4" = 60$  angulas

**Loss per hour:  $60 \times 15 \times 4" = 3,600$  angulas**

**Loss per day:  $21,600 \times 4"$  of divine energy!**

## Nāḍī Purification and the Fire of Yoga

As Prāṇāyāma progresses and the breath becomes longer, the Rēcaka [exhalation] which pushes Prāṇa downward gradually diminishes.

However, just as one must pull back the bowstring before releasing an arrow — the arrow cannot fly forward without first being pulled back — so too in Prāṇāyāma, one must first push the Prāṇa downward through Rēcaka to the Mūlādhāra Cakra [root center], and perform Ākuñcana [contraction/lock] at the Guda Sthāna [base/perineum].

Then, performing Pūraka [inhalation/drawing upward], the Apāna Śakti gradually comes under control, the Prāṇa Śakti becomes dominant, and the breath becomes longer.

By continuing this practice, all the Nāḍīs [nerve channels] in the body become purified.

Nāḍī Śuddhi [purification of the nerves] means: melting and removing, through the Yogāgni [fire of Yoga], the phlegm-like impurity (Kapham) that continuously accumulates within the Nāḍīs.

The cause of Kapham accumulating in the Nāḍīs is: through Niśvāsa [exhalation], we are continuously losing the Prāṇāgni [fire of Prāṇa].

A body filled with Kapham becomes disease-prone.

At the same time, because the brain does not receive adequate Prāṇa Śakti, the Jīva experiences mental suffering (Mānasika Vyatha).

The mental ailment called '**Adhi**' and the physical ailment called '**Vyādhi**' — both of these are eradicated simultaneously by **Yogāgni alone**.



When there was no breathing, past-life knowledge and divine prayer existed; the moment breathing began, both were immediately lost — this must be understood as the power of breath (Śvāsa Prabhāva).

That is: external air entering inside is Māyā [illusion].

Prāṇa remaining within, deep inside, is Jnāna [knowledge].

*“Garbhamē lōgī nūpatī thā, bhūmi par patī maṭṭī kharachī māyā mēm parē”*  
(Rām Prasād Sēn, Kolkata)

“In the womb, the soul was a Yogi; falling upon the earth, it became covered in the dust of Māyā.”

### Daily Prana Loss Through Breath

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Net Loss per breath: 4 angulas of Shakti

Breaths per minute: 15

Loss per minute:  $15 \times 4" = 60$  angulas

**Loss per hour:  $60 \times 15 \times 4" = 3,600$  angulas**

**Loss per day:  $21,600 \times 4"$  of divine energy!**

### The Mathematics of Prāṇa Loss

During Niśvāsa [exhalation], as Prāṇa Śakti is being lost, the body’s heat decreases, blood circulation slows down, Kapham [phlegm] accumulates in the various tissue networks, and there is always an obstruction to Uchhvāsa [inhalation].

Therefore, in every breathing cycle, Niśvāsa [exhalation] is predominant, and Uchhvāsa [inhalation] is lesser.

That is, the Prāṇa that descends from the brain cannot fully return to the brain, and finally through Niśvāsa [the last exhalation], Prāṇōtkramaṇa [departure of Prāṇa] — i.e., death — occurs.

Ordinarily, in our breathing process: through Niśvāsa [exhalation], air is released to a distance of 12 aṅgulas [finger-widths].

Through Ucchvāsa [inhalation], air is drawn in from a distance of only 8 aṅgulas.

That is, in every breath cycle, 4 aṅgulas of Śakti [energy] is being lost.

At approximately 15 breaths per minute:  $15 \times 4$  aṅgulas per minute.

Per hour:  $60 \times 15 \times 4$  aṅgulas.

In 24 hours:  $24 \times 60 \times 15 \times 4$  aṅgulas, that is  $21,600 \times 4$  aṅgulas.

In this way, through Niśvāsa, we are continuously losing the divine Śakti, divine Jyōti [light], divine Jnāna [knowledge], and divine Ānanda [bliss] within our brain — and therefore we are unable to perceive the Truth.

This itself is Ajnāna [ignorance].

Falling into Māyā means losing Jnāna.

The first Niśvāsa [exhalation] is birth; likewise, the last Niśvāsa is death.

***First expiration is called birth and last expiration is called death.***

Therefore, death is called 'releasing the last breath' (Tudi Śvāsa Viḍichi Peṭṭuṭa) and 'Expired.'

Although we may not have grasped this truth consciously, we have been using these words mechanically.

Through Prāṇāyāma, by making Ucchvāsa [inhalation] greater than Niśvāsa [exhalation], we can regain the divine Śakti, Jnāna, Ānanda, and Prakāśa [light] that we had lost until now.



## **Haṃsa Japa: The Involuntary Mantra of Every Being**

*haṃsa haṃsēti mantrōyaṃ sarvē jīvaiśca japyatē  
guruvākyātsuṣumnāyāṃ viparītō bhavēt japaḥ (Yōgaśikhōpaniṣat - 23)*

Every living being is performing Haṃsa Japa [the involuntary repetition of 'Haṃsa'].

Through 'Ha,' the breath goes outward.

Through 'Sa,' it re-enters inward.

Through 'Ha,' the Prāṇa exits outward; through 'Sa,' it returns inside — thus 'Haṃsa Japa' continues.

However, through the guidance of the Guru, by way of the Sushumnā [central channel], the breath must be directed in the reverse direction (Viparīta).

That is, the Prāṇa which is going outward and downward through Niśvāsa [exhalation] must instead be drawn upward through Uchchvāsa [inhalation].

*“Ulī svāṃs kī kriyā karakē sārā, chōrē svāṃs kē dvārā”* (Purāṇa Puruṣa Lāhīrī Mahāśaya)

By directing the breath in the reverse direction, one must pierce the Brahma Randhra [the aperture at the crown of the head] and still the Prāṇa there.

That is: one must push the Prāṇa into the Bhrūmadhya [mid-brow center] and make it perfectly still.

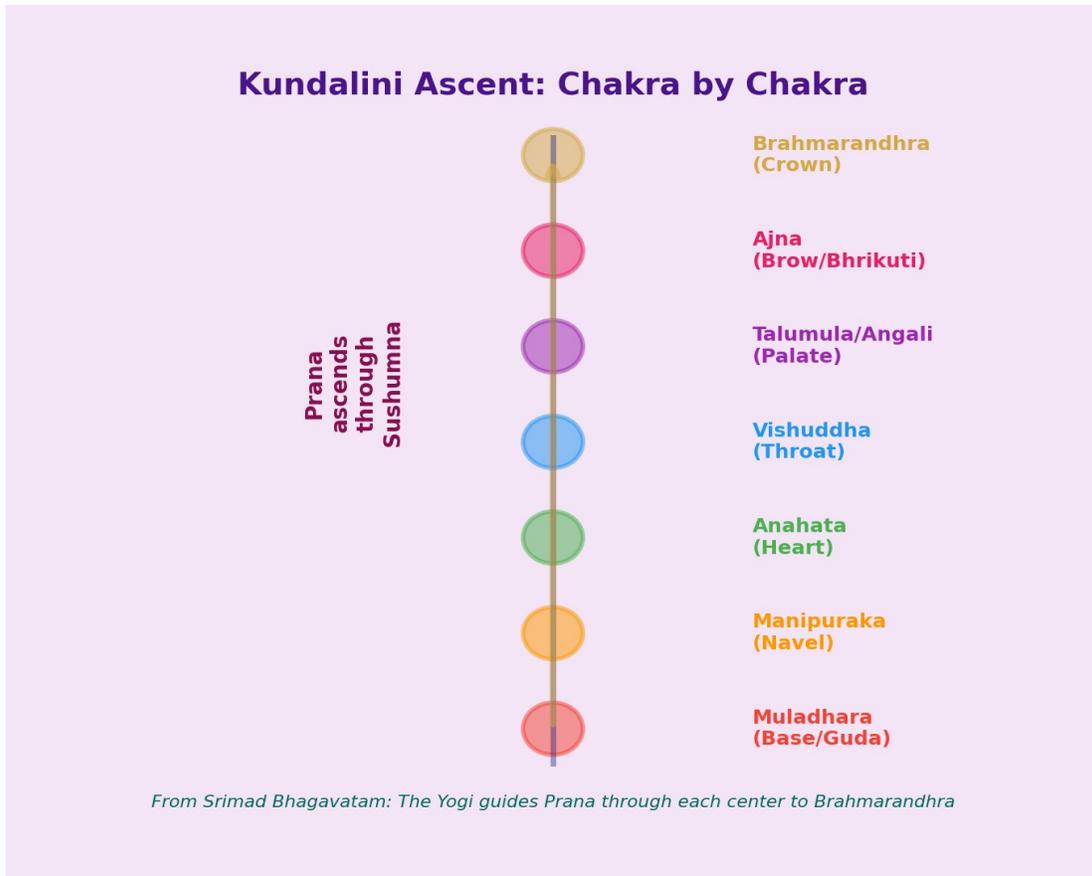
*ākuñcanēna kuṇḍalinyāṃ kavāṭamudghāṭya mōkṣadvāra vibhēdayēt*  
*(Śāṇḍilyōpaniṣat 1-31)*

At the Guda Sthāna [base/perineum], one must contract (Ākuñcana) the Kuṇḍalinī Śakti — i.e., the Prāṇa Śakti in the form of Apāna — and draw it upward to the Brahma Randhra [crown aperture].

When it strikes there, the Mokṣa Dvāra [door of liberation] opens.

That is, when the flames of Prāṇāgni [fire of Prāṇa] touch and strike the Brahma Randhra, the Kapham [phlegm/impurity] situated at the Sūkṣma Randhra [subtle aperture] is melted away, and the Prāṇa enters within, transforming into Brahma Tējas [the radiance of Brahman].





## The Yogi's Path Through the Chakras

This very same teaching has been conveyed in the Śrīmad Bhāgavatam.

In the Dvītiya Skandha [Second Canto], Śrī Śuka Brahmarṣi explained to Śrī Parīkṣit Mahārāja that Yoga Sādhana [practice] alone grants SadyōMukti [immediate liberation].

The Mānya Śrī Bammera Pōtanāmātyulu described this as follows:

Starting from the foot (Pāda Mūlamu / Maḍama), the Yogi who seeks SadyōMukti [immediate liberation] presses the Mūlādhāra Cakra [root center at the Guda Sthāna/perineum].

He contracts (Bigiyabaṭṭi) the Prāṇa Vāyu and draws it up to the Nābhi [navel region].

From there, gently and slowly, he raises it to the Hṛt Padma [heart lotus].

From there, he holds it at the throat center (Tālumūla) firmly and steadily.

With great care, he then moves it to the Bhrū Yugma Madhya [mid-point between the eyebrows].

Then, the Yogi who has no desires or thoughts, having closed the eyes, ears, nose, and mouth through the method of Aṅgulinyāsa [sealing with the fingers], without any contact with the senses, restrains the Prāṇas for Ardha Muhūrta Kāla [24 minutes].

Finally, he pierces the Brahma Randhra [crown aperture] and becomes merged (Līna) in Para Brahman [the Supreme Absolute].

*prayāṇa kālē manasācalēna bhaktyāyuktō yōgabalēna caiva  
bhruvōrmadhyē prāṇamāvēśya samyak satam param puruṣamupāiti  
divyam (Bha. Gī. 8-10)*

This very concept is also expressed in the Bible as: “Knock at the door, it shall be opened.”

Knock, and it shall be opened — this has been stated.

Śrī Ādi Śaṅkarācārya has affirmed:

*utthāpitādhāra hutāśanōlkaiḥ ākuñcana śaśvadapāna vāyōḥ  
santāpitā candramasaḥ patanti pīyūṣa dhārāṃ pibatī ha dhanyaḥ  
(Yōga Tārāvalī - 7)*

When, during Prāṇāyāma, the Apāna Vāyu at the Guda Sthāna [base] is contracted (Ākuñcana) and drawn upward, and those Agni Śikhas [flames of fire] touch the Candra Kalā [moon center] at the crown of the head, nectar-like streams (Amṛta Dhārā) flow down from those moon-digits — and the Yogi who drinks this nectar is truly blessed (Dhanya).



## Amrita Dhara: Nectar from the Moon Center



When Yogagni flames touch the Chandra Kala at the crown, nectar (Amrita) flows down — the Yogi becomes blessed

~ Sri Adi Shankaracharya, Yoga Taravali ~

## The Yogi's Inner State: Beyond Iḍā and Piṅgalā

As long as the Prāṇa Śakti moves through the Iḍā and Piṅgalā Nāḍīs [channels on either side of the Sushumnā], the Yogi continues to operate with the memory of the external world (Bāhya Prapañca Smṛti).

As the Yogāgni [fire of Yoga] grows, once the Prāṇa Śakti enters the Sushumnā [central channel], it withdraws from the Iḍā and Piṅgalā Nāḍīs.

Then, the Prāṇa moves only up and down within the Sushumnā alone (Gatāgata).

Such a Yogi becomes Antarmukhī [inward-turned] and attains Aparokṣānubhūti [direct realization]: "I am Brahman" (Ahaṃ Brahmāsmi).

This movement of Prāṇa up and down within the Sushumnā is called Kṣīrasāgara Mathana [the churning of the ocean of milk] and also Naṭarāja Nāṭya [the cosmic dance of Naṭarāja].

# YOGAMU

(YOGA) — Part 3: Pages 21-30

*False Paths, Mantra Yoga, OM Composition, Laya Yoga, Hatha & Raja Yoga*



## The Inner Churning and Peace

It has been explained in the scriptures with devotional and philosophical depth that this movement within the Sushumnā is called Śivatāṇḍava [the cosmic dance of Śiva], and Kṣīrasāgara Mardana [the churning of the ocean of milk].

Since this Yoga practice is entirely an internal churning process (Antar Madhana Kriyā), the connection with external air progressively diminishes.

As the practice continues, the connection with the external atmospheric environment also decreases, and mental peace (Manaḥ Śānti) is attained.

*bāhyē niruddhē manasaḥ prasannatā manaḥ prasādē paramātma  
darśanaṃ tasmin sudṛṣṭē bhava bandhanāśō bahirnirodhaḥ padavī  
vimuktēḥ (Vivēka Cūḍāmaṇi - 336)*

By restraining the external (Bāhya), the mind becomes serene.

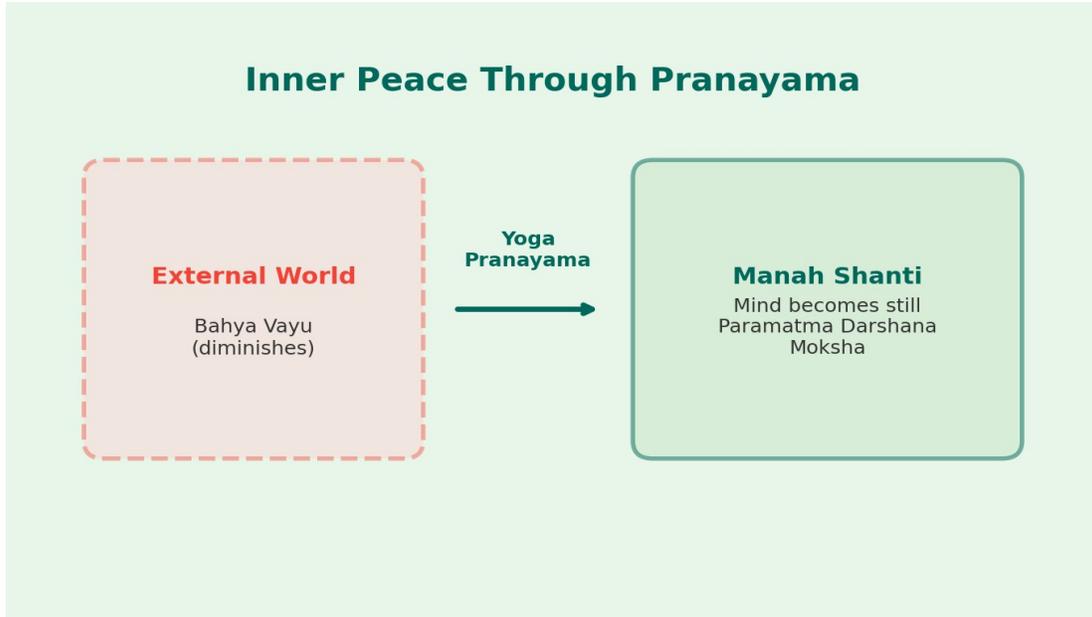
When the mind is serene, the vision of Paramātma [Supreme Self] in the form of Tējas [radiance] dawns.

That is, a still mind merges with Paramātma.

Then the bondage of Bhava [worldly existence/Samsāra] is destroyed, and the state of Vimukti [liberation] is attained.

Without knowing this Yoga practice — which is scripturally validated, the path shown by the Ṛṣis [sages], and which removes all doubts — many false paths (Apamārgas) are today in wide circulation under the name of 'Yoga.'





## The False Paths (Apamārgas)

Before performing Prāṇāyāma, to purify the nasal passages, one must do Bāhya Nāḍī Śodhana [external channel cleansing].

If experienced Gurus are available, one can proceed directly to Prāṇāyāma practice without doing external Nāḍī Śodhana.

However, not knowing the true Prāṇāyāma practice, people have mistaken this Bāhya Nāḍī Śodhana itself as Prāṇāyāma.

Combining it with Yogāsanas [Yoga postures], holding the nose with fingers, and purifying the nasal passages — this method alone is being propagated under the name of 'Yoga.'

As a result, the world today does not know that a true Prāṇāyāma process actually exists.

## Two Types of Nāḍī Śuddhi (Purification)

1. Holding the nose closed with fingers, while air moves through the nasal passages, alternately directing it through the left and right nostrils one after the other, rapidly drawing external air inside, retaining it inside (Kumbhaka), and then releasing it outward.

By doing this, the secretions and phlegm in the nose are expelled through heat, and since the air flow continues unobstructed, some ease and tranquility is experienced during practice.

The types within this include: 1) Kapālabhāti, 2) Anuloma, 3) Viloma, and 4) Bhastrikā Prāṇāyāmas.

These all fall under Bāhya Nāḍī Śodhana.

These are also mentioned in the scriptures.

However, there is a second type — the Antar Nāḍī Śuddhi [internal nerve purification] — which is the one and only method.

Through this alone, all 72,000 Nāḍīs are purified.

Only Yogis who have practiced for a long time can perceive this — today's Yogācāryas [Yoga teachers] do not know it.

*nāḍī śuddhiṃ ca kṛtvādaṁ prāṇāyāmaṁ samācarēt (Trisīkhī  
Brāhmaṇopaniṣat - 26)*

First, one must perform Nāḍī Śodhana, and then practice Prāṇāyāma.

Since this states that Nāḍī Śodhana should be done first and Prāṇāyāma afterward, one must understand that Bāhya Nāḍī Śodhana and Prāṇāyāma are separate.

*yama niyamābhyāsa yuktaḥ puruṣaḥ prāṇāyāmaṁ carēt tēna nāḍayā  
śuddhā bhavanti (Sāṅḍilyōpaniṣat 1-7)*

For one who practices Prāṇāyāma along with Yama and Niyama [moral/ethical disciplines], all 72,000 Nāḍīs in the body are purified.

The practice of holding external air through the nostrils using fingers cannot purify all the Nāḍīs.

Moreover, retaining air in the lungs for a long time under the name of Kumbhaka causes carbon dioxide to accumulate in the blood, making the blood impure.

This leads to indigestion (Ajīrṇa), headache (Talanoppi), and increased mental restlessness (Citta Cāñcalya).



## False Paths vs. True Yoga

### "YOGA" (External)

Nostril breathing only  
Holding external air  
Bahya Nadi Shodhana  
Kapalbhati / Anuloma  
Viloma / Bhastrika

### YOGA (Internal)

Inner Prana drawn upward  
Om̐kara sound arises  
Antar Pranayama  
Nadi Shuddhi through  
Yogagni (inner fire)

*Physical exercise = Positive | Yogāsanas = Comparative | Antar Pranayama = Superlative*

Performing Yogāsanas makes the body light.

Physical health improves.

But the impurities in the subtlest Nāḍīs can only be removed through Antar Prāṇāyāma [internal breath practice].

Through this, the brain, heart, liver, kidneys, and other vital organs are filled with purified blood, and their performance is stimulated far beyond what one can imagine.

The body and mind become eternally renewed.

**Physical exercise** is like the Positive Degree, **Yogāsanas** are like the Comparative Degree, and **Antar Prāṇāyāma** is like the Superlative Degree.

Therefore, the practice done by combining Yogāsanas with Bāhya Nāḍī Śodhana under the name of 'Yoga' is NOT true Yoga.

In 'Yoga' (the external type), since one draws in and releases external air through the nose, no sound (Om̐kāra) arises.

But in true 'Yoga' (Antar Prāṇāyāma), since we are controlling the external air, the Om̐kāra sound arises and limitless spiritual Śakti [power] is generated.

Those who desire mental purification, Mokṣa [liberation], and Jnāna [knowledge] must understand the difference between 'Yoga' (external) and 'Yoga' (internal/true).

Furthermore, 'Yoga' (external) can be easily obtained from books and from Yogācāryas who have proliferated in large numbers.

But 'Yoga Vidyā' [the true science of Yoga], which is a Brahma Vidyā tradition, can only be obtained through intense devotion from Gurus who are experienced and who teach through scriptural methods.

For this reason, 'Yoga Vidyā' [true Yoga science] is falling into obscurity.

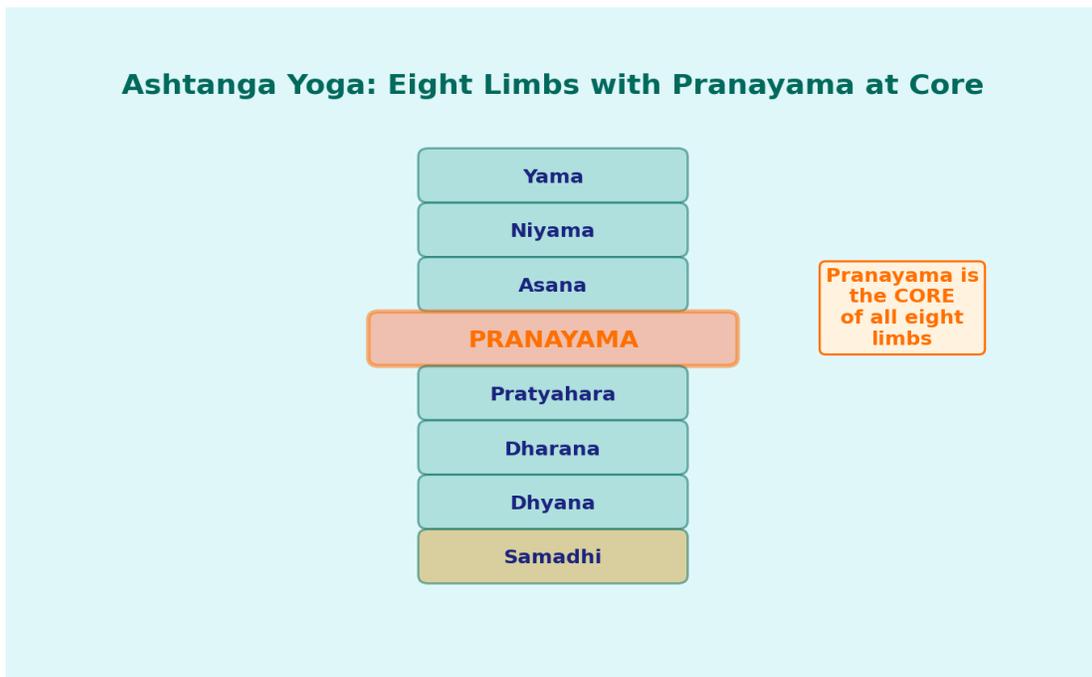
“Nikkamaina manci nīla mokkaTicālu taluku beluku rāllu tattedela” (Śrī Yōgivēmana Padyam)

Just as one genuine blue sapphire is sufficient (and heaps of glittering glass stones are worthless), so too the seeker of liberation (Mumukṣu) must search for this rare Vidyā [science].

*ēvaṃ paramparāprāptam imaṃ rājarṣayō viduḥ sa kālēnēha mahatā  
yōgō naṣṭaḥ parantapa (Bha. Gī. 4-2)*

This Yoga, received through the lineage of Guru-Parampara, was known to the Rājārṣis [royal sages].

Over the course of great time, this Yoga has been lost, O Parantapa [Arjuna].



## Yoga and Its Subsidiaries (Anupānas)

Within the Aṣṭāṅga Yoga (Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi), Prāṇāyāma is the inner core.

Only when Prāṇāyāma is combined with the other limbs does the practice become fruitful.

Those who desire only physical health do 'Yoga' (external).

But for those who seek health along with Jnāna and Mokṣa and practice true 'Yoga' — mental control (Mānasika Niyāntrana) is very important.

Along with this, food discipline (Āhāra Niyama) also plays a crucial role in the practice.

*yuktāhāravihārasya yuktaceṣṭasya karmasu yuktasvapnāvabodhasya  
yōgō bhavati duḥkhāhā (Bha. Gī. 6-17)*

Eating food that is wholesome (Hita), moderate (Mita), and timely (Ṛtama / taken at proper times), while sleeping only the right amount — such a Yoga practice becomes fruitful and removes all sorrow.

Sitting in a clean, pleasant room, on a proper Āsana [seat] — whether Padmāsana, Siddhāsana, Svastikāsana, Vajrāsana, or Ardha Padmāsana...

*samaṃ kāyaśirōgrīvaṃ dhārayannacalaṃ sthiram saṃprēkṣya  
nāsikāgraṃ svaṃ diśaścānavalokayan (Bha. Gī. 6-13)*

Holding the body, neck, and head erect, straight, and perfectly still, gazing steadily at the Bhrūmadhya [mid-brow] without looking at the directions — one must practice Yoga with eyes open.

One should not close one's eyes thinking 'if I open my eyes, the external world will be visible.'

Closing the eyes and practicing Yoga is incorrect.

Such a practitioner will gradually fall asleep and quickly end the practice.

By keeping the eyes open and gazing steadily at the Bhrūmadhya with single-pointed focus, not only do the Saṅkalpas [thoughts/intentions] of the mind decrease, but concentration increases, enabling one to sustain the practice for a long time.

*yasyadēvē parābhaktiryadhādēvē tathāgurau tasyaitē kathitāhyarthāḥ  
prakāśantē mahātmanaḥ (Śvētāśvatarōpaniṣat 6-23)*

For the Yoga practitioner, supreme Guru Bhakti [devotion to the Guru] is essential.

Whoever has the utmost devotion to the Supreme Lord (Paramēśvara), and equal devotion to their Guru Dēva — to such a Mahātma [great soul] alone does Jnāna illuminate, and the practice becomes fruitful.

Such a person can experience the subtlety within the scriptural knowledge that has been taught.

Therefore, the practitioner must, along with Yoga, constantly study the scriptures through the Guru, through texts, and through fellow practitioners, and assimilate the knowledge.

*maccittā madgatprāṇāḥ bōhayantaḥ parasparam kathayantaśca mām  
nityam tuṣyanti ca ramanti ca (Bha. Gī. 10-9)*

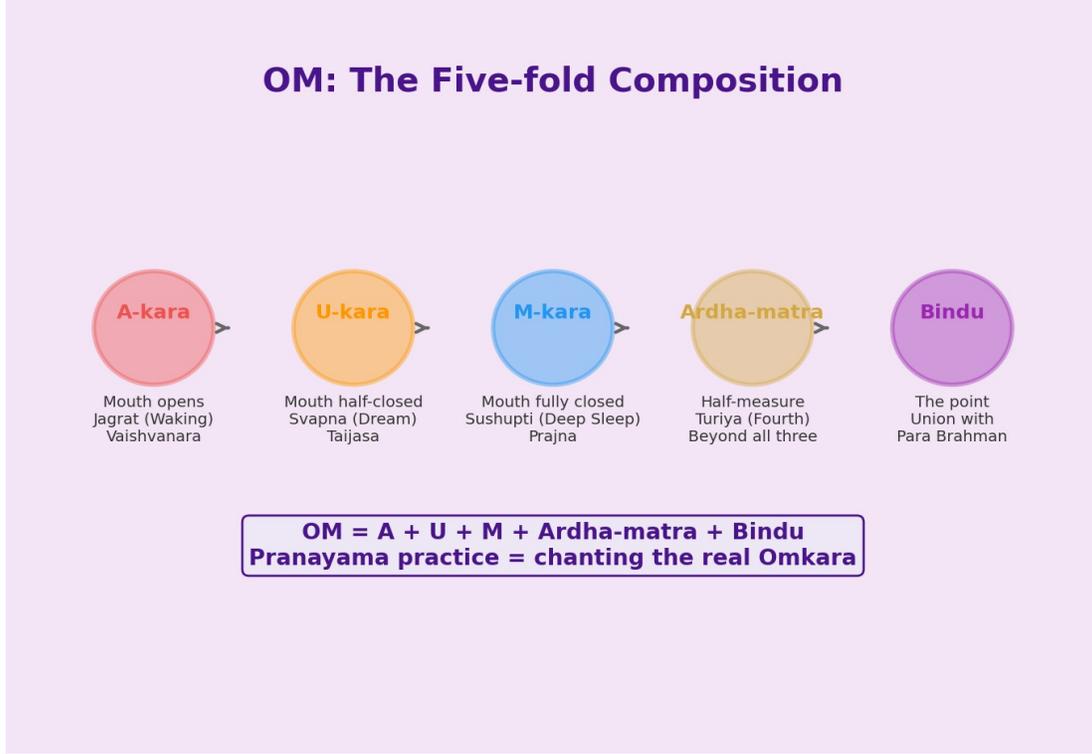
'Placing their Citta [mind/consciousness] in Me' — meaning, through Yoga, merging their mind in their own Ātma [Self]; 'teaching one another about Me' — meaning, sharing about the Ātma with each other — such people find contentment in bliss.

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## **The Many Names of Yoga**

Under the name of Yoga, many types are in circulation: Mantra Yoga, Laya Yoga, Haṭha Yoga, Rāja Yoga, Tāraka Yoga, Lambikā Yoga, Tāntrika Yoga, Amanas'ka Yoga, and many more.

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## Mantra Yoga

There are Saptakōṭi (seven crore / seventy million) Mahā Mantras.

The true meaning of a Mantra is:

*makāraṃ mananaṃcaiva trakāraṃ trāṇamucyātē manana trāṇa  
mityāhurmantra mityabhidhīyatē (Śruti)*

That which saves (Trāṇa) through Manana [deep contemplation/repetition] is called a Mantra.

It is said that by chanting a Mantra composed of Akṣaras [sacred syllables], the Jīva is protected from Saṃsāra.

Among these, there are Mantra Japas [chanting repetitions] of five syllables, eight syllables, twelve syllables, sixteen syllables, and so on.

While chanting all these Mantras, the mind must not wander elsewhere.

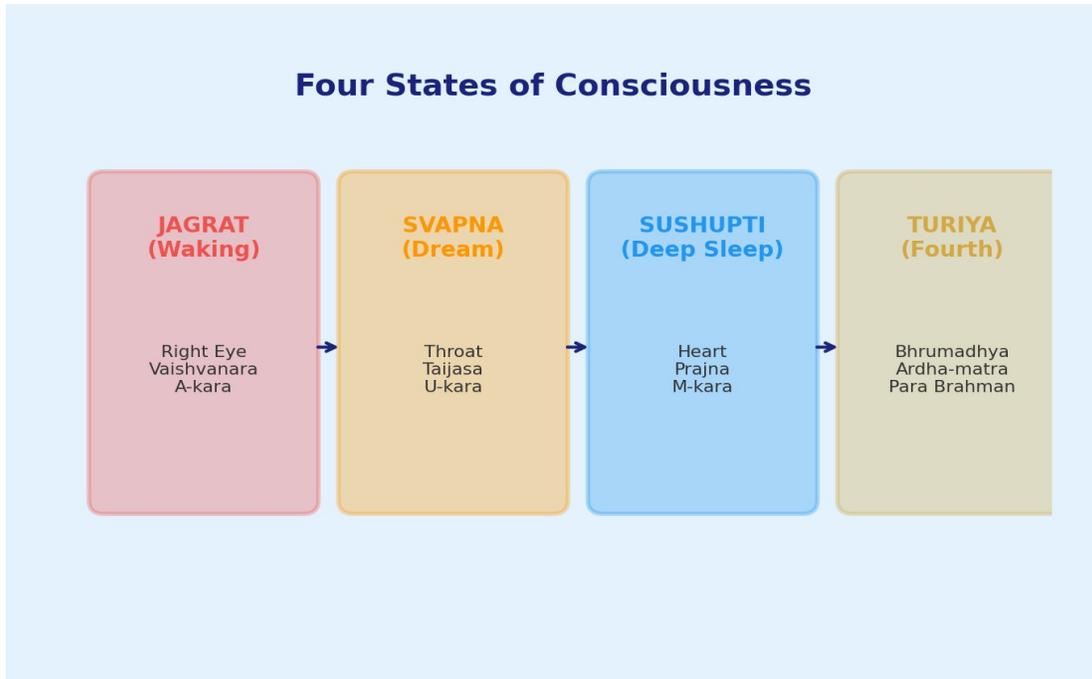
Repeatedly, one must focus the mind upon the meaning and goal (Lakṣya) of that Mantra.

Among these Mantras, the single-syllable Mantra Japa of 'Om̐' is the most important.

*ōmithyēkākṣaraṃ brahma (Bha. Gī. 8-13)*

However, rather than merely uttering 'Om̐ Om̐' aloud or remembering it internally, it is superior to meditate upon the meaning (Artha) of Om̐kāra.

'Tajjapaḥ tadartha bhāvat' (Patañjali).



## The Composition of Om̐kāra

'Om̐' consists of the union of five parts: 'A' kāra, 'U' kāra, 'M' kāra, Ardha-mātrā [half-measure], and Bindu [point].

These are embedded within the Sanskrit syllable 'Om̐.'

*ōṃ bahiṣprajño vibhurvivśvō hyantatprajñāstu taijasaḥ  
ghanaprajñāstathā prājña ēka ēva tridhā smṛtaḥ (Gauḍapāda Kārikā -  
1)*

'A' kāra means: just as the mouth opens outward, our Prajnā [consciousness/knowledge] in the form of 'A' spreads outward.

This is the Jāgrat Avasthā [waking state].

The Jīva in this state is called 'Vaiśvānara' or 'Viśva.'

'U' kāra means: just as the mouth partially closes, the inner Prajnā through 'U' is partially withdrawn inward.

This is the Svapna Avasthā [dream state].

The Jīva in this state is called 'Taijasa.'

'M' kāra means: just as the mouth fully closes, our Prajnā through 'M' remains completely within, suppressed.

This is the Suṣupti Avasthā [deep sleep state].

This Jīva is called 'Prājnā.'

In these three states, it is one and the same Jīva that is called by three names depending on its location, experiencing the pleasures in each respective state.

*nētrasthaṃ jāgrtaṃ vidyātkaṅṭhē svapna samāviśēt suṣuptau  
hṛdayasthaṃ tu turīyaṃ mūrdhnyavasthitam (Gauḍapādakārikā)*

In the Jāgrat [waking] state, the Jīva is at the right eye.

In the Svapna [dream] state, it is at the Kaṅṭha Sthāna [throat center].

In Suṣupti [deep sleep], it is at the Hṛdaya [heart].

In Turīya [the fourth state], it is at the Śirasu [head/crown], i.e., the Bhrūmadhya.

As for the Ardha-mātrā [half-measure]...

*ēkamātrō dvimātraśca trimātraścaiva bhēdataḥ ardhamātrā parajnyā  
tata ūrdhvaṃ parātparam (Brahmavidyōpaniṣat - 35)*

*“adhākāśasya bhūtasya sārthaṃ jñātētikathyatē”*

*“ātmanaḥ ākāśa sambhūtaḥ”*

The Ātma is of the nature of Cidākāśa [Consciousness-Space].

That is, the Nirguṇa Para Brahman [attributeless Supreme Absolute] manifested as Saḡuṇa Brahman [Brahman with attributes, i.e., radiance/Tējas combined with Space/Ākāśa].

That Cidākāśa divided into two parts, two Mātrās [measures].

The upper half became the Jnāta [the knower/the witness].

The lower half further divided into three Mātrās — namely, the Jīva in the Jāgrat [waking], Svapna [dream], and Suṣupti [deep sleep] states.

Here, 'parts' means not that the one Ātma literally divided, but that the one Ātma manifested as the Jīva in three states — three types of being.

Unifying the Jīva across these three states — gradually crossing the Hṛdaya, Kaṇṭha, and Nētra Sthānas [heart, throat, and eye centers] — and reaching the Turīya [fourth state] at the Bhrūmadhya is what is called 'Ardha-mātrā.'

Bindu means: The Jīva in the Jāgrat, Svapna, and Suṣupti states, from the Trimātrā Sthāna [three-measure position], having reached the Ardha-mātrā (the Turīya / fourth state), merges with the upper half — the Cidākāśa [Consciousness-Space] portion of the Jnāta [knower] — becoming complete.

This is called 'Bindu.'

Therefore, from the Hṛdaya Sthāna to the Turīya Sthāna [heart to the fourth-state center], transporting the Jīva — i.e., the Prāṇa — through Prāṇāyāma is what 'Om̐kāra' or 'Praṇava' truly means.

*kramēṇa jāgr̥dādyavasthātrayaṃ hatvā tatturīya padaṃ gacchati  
haṃsā (Śruti)*

Gradually transcending the three states of Jāgrat and beyond, one attains the Turīya Pada [fourth state].

This is called 'Haṃsa.'

*sakṛduccarita mātrēṇa sa ēṣa ūrdhvamunmāyatīyōṃkārat (Adharva  
Śikhōpaniṣat - 12)*

When, in a single stroke, the Prāṇa is propelled upward, that which rises upward on its own — that is called 'Om̐kāra.'

Since Prāṇāyāma is the friction/churning (Samgharṣaṇa) of the Prāṇa and Apāna forces within us, as the practice deepens, the Apāna Śakti diminishes and merges with the Prāṇa Śakti.

All Nāḍīs become purified.

When such a Yogi reaches the Yogārūḍha [established] state, the Apāna Śakti completely merges with the Prāṇa.

In that state, when the Prāṇa is drawn upward in one single stroke, the Apāna at the Guda Sthāna [base center] instantly merges with the Prāṇa and reaches the Turīya [fourth state].

That ultimate state is the Oṃkāra or Praṇava.

The practice leading up to that state is merely Oṃkārabhyāsa [practice of Oṃkāra].

Therefore, whether it is called Oṃkāra, Praṇava, Yogārūḍha state, or Yoga — it is the union of all five components described above.

Therefore, Īśvara [the Lord] is called Oṃkāra Svarūpa [of the form of Oṃ] and Pañcamukhēśvara [the five-faced Lord].

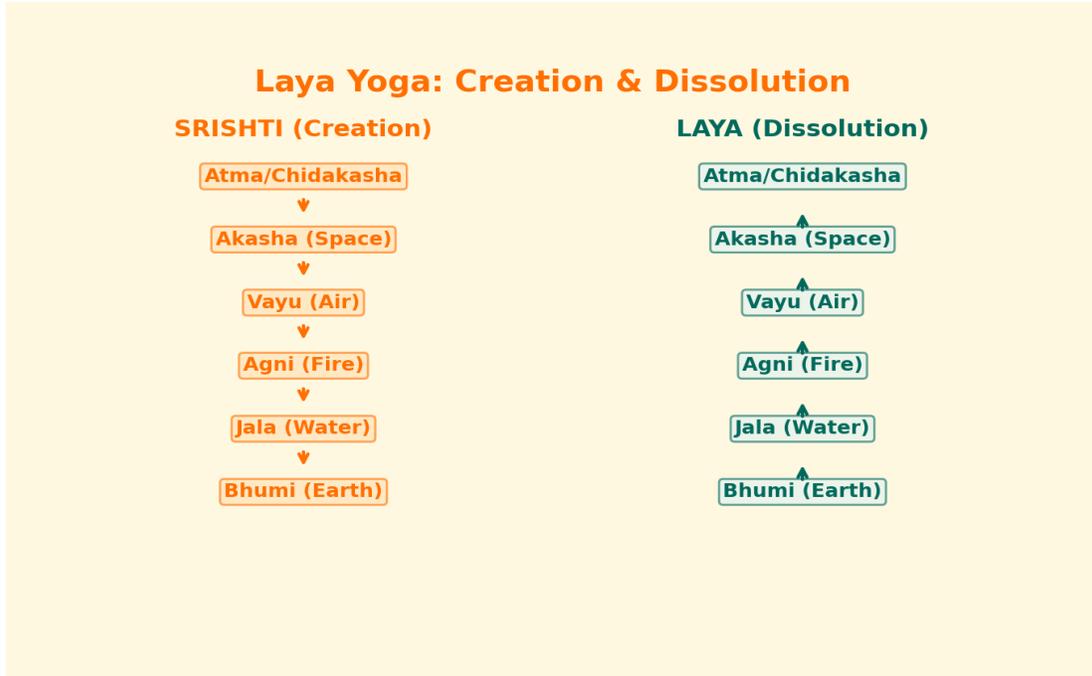
Since this is explained only to the Yogi, He is called 'Yogīśvara' [Lord of Yogis].

Therefore, chanting Oṃkāra means performing Prāṇāyāma.

Furthermore, even among the Saptakōṭi Mahā Mantras, since every Mantra begins with 'Oṃ' and is chanted with it, it is called Mantra Yoga.

Therefore, a Mantra without Yoga is meaningless (Nirarthaka).





## Laya Yoga

'Laya' means: that which has been created (Sṛṣṭi) does not return — dissolution.

'Laya Yoga' means: through Yoga, creation undergoes dissolution.

*ātmana ākāśa sambhūtaḥ ākāśadvāyuḥ vāyoragniḥ agnērāpaḥ  
adbhyaḥ pṛthivī tāni pañcatanmātrāṇi guṇāśca bhavanti  
(Pañgalōpaniṣat 1-4)*

From the Ātma came Cidākāśa [Consciousness-Space].

From Ākāśa came Vāyu [air], from Vāyu came Agni [fire], from Agni came Jala [water], from Jala came Bhūmi [earth].

And Śabda [sound], Sparśa [touch], Rūpa [form], Rasa [taste], Gandha [smell] as Tanmātras [subtle elements], and Sattva, Rajas, Tamas as Guṇas [qualities] — all were created from above downward.

And then, from below (from the Bhū Tattva [earth element]) upward: water, fire, air, space, and from space to the Mahā Tattva, and from Mahā Tattva back into the Ātma — this is the Laya Krama [sequence of dissolution].

*sadāśivoktāni sa pādalakṣa layāvadhānāni vasanti lōkē  
nādānusandhāna samādhimēkaṃ manyāmahē mānya tamam layānām  
(Yōga Tārāvalī - 2)*

Among the one lakh and twenty-five thousand Laya Yogas declared by Sadāśiva, the one called 'Nādānusandhāna' [pursuit of inner sound] is the supreme Laya Yoga.

It alone grants Samādhī.

Śrī Śaṅkara Bhagavatpādācārya himself has declared this.

*ōṃkāra dhvaninādēna vāyōtsaṃharaṇātmakam nirālamba samuddīśya  
yatranādō layaṃ gataḥ (Uttaraḡītā 1-47)*

Through the sound of Oṃkāra, Vāyu Saṃhāra [withdrawal of air/breath] takes place.

Where that Nāda [inner sound] undergoes Laya [dissolution], it reaches the Nirālamba [supportless/absolute] state — becoming all-pervading (Sarvavyāpaka).

Therefore, the individual (Vyaṣṭi) Jīva, existing in the form of Vāyu [breath], through Nādānusandhāna, merges into the collective (Samaṣṭi) Paramātmā.

*mukhnāsikāyormadhyē prāṇasañcaratē sadā ākāśaḥ pibati prāṇaṃ  
sajīvaḥ kēna jīvati (Uttaraḡītā 1-52)*

The Jīva constantly moves in the form of breath between the mouth and nostrils.

When that Vāyu undergoes Laya [dissolution] in the Bhrūmadhya, life itself (īvatva) ceases [individual existence dissolves into the universal].

*sarvadvārāṇi saṃyamya manō hṛdi nirudhya ca  
mūrdhnyādhāyātmanaḥ prāṇam āsthitō yōga dhāraṇām (Bha. Gī. 8-  
12)*

By directing one's Prāṇa to the Mūrdhnī [crown of the head], all the Dvāras [gateways/senses] become controlled.

The mind dissolves (Laya) in the Hṛdaya [heart] situated in the Bhrūmadhya. This is called 'Yoga Dhāraṇā.'

Therefore, Yoga itself is called Laya Yoga.

### Hatha Yoga: The Forceful Path

#### HATHA = Ha (Sun) + Tha (Moon)

Forcefully holding breath in lungs (Kumbhaka) without inner Pranayama churning

*Result: Blood becomes impure, brain/organs deteriorate  
"Na hathAdeva hathayOgOhi duHkhadA" — Jnanavashishtham*

**True Hatha Yoga = union of Surya-Chandra Nadis through Pranayama**

## Haṭha Yoga

Haṭha means obstinate, forceful determination.

The effort to forcefully bind one's Prāṇa and bring it under control is called 'Haṭha' Yoga.

When the subtle Prāṇa descends, it becomes gross — from the Ākāśa Tattva [space element] it becomes the Bhū Tattva [earth element].

Without performing the friction/churning (Saṃpharṣaṇa) in the form of Prāṇāyāma, and without transforming it back into subtle Prāṇa and Tējas [radiance], they merely retain the external air in the lungs through Kumbhaka.

As a result, the naturally rising Prāṇa (Ucchvāsa/inhalation) is blocked, and it turns into impure, carbon-dioxide-laden (Boggu Pulusu) air, polluting the blood, brain, and other organs.

This is the 'Haṭha' Yoga practice commonly done by most people.

*na haṭhādēva haṭhayōgōhi duḥkhadā (Jnānavāśiṣṭham)*

Haṭha Yoga does not lead to Mokṣa [liberation].  
It only causes suffering (Duḥkha).

*vimūḍhāḥ kartumudyuktā yē haṭhāccētasō jayam tē nibaddhnanti  
nāgēndra mumattaṃ bisatantubhiḥ (Muktikōpaniṣat 2-11)*

One who tries to conquer the mind through Haṭha Yoga is like a fool who attempts to bind a maddened elephant with lotus-stem fibers.

Some, through the respiratory pathway and digestive tract, try to remove the phlegm (Kapham) and sourness (Āmam) accumulated there through water cleansing (Jalanēti) and cloth cleansing (Vastradhauti) processes, and thereby try to bind the Vāyu [breath].

These may provide temporary relief, but since the root cause must be removed, this is not the path of permanent relief.

However, Haṭha Yoga has one special meaning:

*ha kāreṇa tu sūryasyāt ṭha kāreṇēndurucyatē sūryacandra  
masōraikyaṃ haṭha ityabhidhīyatē (Yōgāsīkhōpaniṣat 1-24)*

'Ha' means Sūrya [the Sun].

'Ṭha' means Candra [the Moon].

'Haṭha' means the union of Sūrya and Candra.

This was explained in the Yoga Vivaraṇa [description of Yoga] section.

Uniting the Sūrya-Candra Nāḍīs and the Śukla-Śōṇita [lunar and solar seeds] within the Piṅgalā and Iḍā Nāḍīs through Prāṇāyāma is the true meaning of Haṭha Yoga.



## Raja Yoga: The Royal Science

*"Rajavidya Rajaguhyam" — King of all sciences, most secret of secrets*

Not merely mental detachment while enjoying pleasures

**True Raja Yoga = Internal Pranayama that is the KING of all Yogas  
Transmitted through Guru-Parampara (lineage), now nearly lost**

## Rāja Yoga

While remaining within Saṃsāra [worldly life], experiencing all pleasures, yet not becoming attached to anything, and turning the mind inward — this is what everyone commonly understands as 'Rāja Yoga.'

But this is not as easy as everyone imagines.

*rājavidyā rājaguhyaṃ pavitramidamuttamam pratyakṣāvagamaṃ  
dharmyaṃ susukhaṃ kartumavyayam (Bha. Gī. 9-2)*

It is called the King among all sciences, and the King among all secrets...

*ēvaṃ paramparāprāptam imaṃ rājarṣayō viduḥ sa kālēnēha mahatā  
yōgō naṣṭaḥ parantapa (Bha. Gī. 4-2)*

This Yoga, transmitted through the Guru-Parampara [lineage] and known to the Rājarṣis [royal sages], has been lost over the course of great time.

# YOGAMU

(YOGA) — Part 4: Pages 31-40

*Raja Yoga, Lambikā, Tantra, Tāraka, Amanaska Yogas & the Yogi's Life*



## Rāja Yoga (Continued)

This Yoga was received through the Parampara [lineage] from Sūrya [the Sun God], Manu, Ikṣvāku, and the Rājarṣis [royal sages].

Because it was transmitted through this lineage, it is called Rāja Vidyā [the Royal Science] and Rāja Yoga.

Nevertheless, Rāja Yoga has a distinct additional meaning.

The Rāja [king] of the Indriyas [senses] is the Manas [mind].

*mamaivaṃśō jīvalōkē jīvabhūtaḥ sanātanaḥ manaḥṣaṣṭhāni indriyāṇi  
prakṛtisthāni karṣati (Bha. Gī. 15-7)*

Bringing under one's control the Manas [mind] — which is the sixth Indriya [sense organ] and the king of all senses — through Yoga Vidyā, is called Rāja Yoga.

*yatprāṇa pavana spandaḥ citta spanda sa ēvahi prāṇaspandakṣayē  
yatno kartavyō dhīmatōccakaiḥ (Annapūrṇōpaniṣat 4-12)*

The mind moves because of the movement of the Prāṇa Vāyu [vital breath].

Therefore, the primary duty is to arrest the Prāṇa's movement through Prāṇāyāma.

Since the Mind — the king of all senses — is brought under control through Prāṇāyāma, this is Rāja Yoga.

Śrī Śaṅkara Bhagavatpādācārya has given an even more special meaning to Rāja Yoga:

*na dṛṣṭi lakṣyāmi na citta bandhō na dēśakālau na ca vāyurōdhaḥ na  
dhāraṇā dhyāna pariśramō vā sa mēdha mānē sati rājayōgē (Yōga  
Tārāvalī - 14)*

The Yogi who has reached the Yogārūḍha [established] state does not need to fix the gaze or bind the mind to a place.

Neither a secluded place, nor a sacred place, nor Prāṇāyāma practice, nor Dhāraṇā [concentration], nor the effort of Dhyāna [meditation] is required.

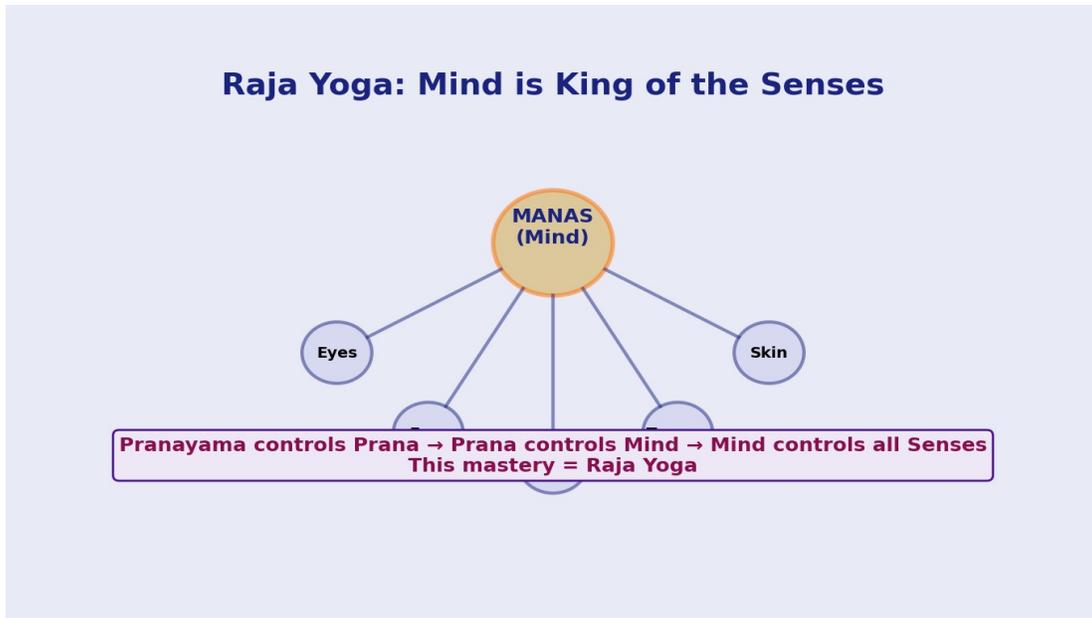
Remaining steadfastly as Dṛk [the pure seer/witness], without visual impressions, such a Yogi is the Rāja Yogi.

*mantrō layō haṭhō rājayōgōntarbhūmikāḥ kramāt ēka ēva  
caturdhāyaṃ mahāyōgōbhidhīyatē (Yōgaśikhōpaniṣat 1-23)*

Mantra, Laya, Haṭha, and Rāja Yoga are all one.

All of them are inner stages (Antarbhūmikas) of one another.

One who comprehends this is called a 'Mahāyogi' [great Yogi].



## Lambikā Yoga

Once a week, the Frenum [membrane] at the middle underside of the tongue is cut with a knife.

By progressively loosening the tongue completely and folding it backward, inserting the tip of the tongue behind the throat and uvula from inside, reaching the lower part of the Bhrūmadhya, and then performing Prāṇāyāma — this is called Lambikā Yoga.

Its detailed description is found in the Yoga Kuṇḍalyu-paniṣat.

By doing this, since breathing through the back of the nose or mouth becomes impossible, the breath is arrested.

In this way, the Yogi can attain Śvāsa Jayam [victory over breath].

This practice has been promoted in Kriyā Yoga by Yogirāja Śyāmācaraṇa Lāhīrī Mahāśaya.

However, merely cutting the tongue's frenum and folding the tongue backward without doing Yoga is of no use whatsoever.

In fact, since the tongue hangs out externally, many Haṭha Yogis walk around with their tongues hanging out like dogs.

Therefore, Prāṇāyāma is the primary thing, not the folding of the tongue — as stated by our Guru Dēva, Brahmaṛṣi Sadguru ŚrīŚrīŚrī Svāmī Rāmānanda Paramahansa.

### Lambikā Yoga (Khecarī Mudrā)

Tongue frenum cut → Tongue folded back → Inserted behind uvula

Touches Bhrumadhya from inside → Blocks breath pathway

**Result: Shvāsa Jayam (Victory over breath)**

*WARNING: Cutting tongue without Pranayama = useless  
"Pranayama is primary, not tongue-folding" — Guru Brahmaṛṣi*

## Tantra Yoga

Within the Sushumnā pathway of our backbone, there are six Cakras [energy centers].

From the bottom: Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddhi Cakra, and at the Bhrūmadhya the Ājnā Cakra.

Transporting the Prāṇa through these six Cakras to the Ājnā Cakra at the Bhrūmadhya is called Tantra Yoga.

The Kuṇḍalinī Śakti [coiled energy], which is dormant (Nidrāṇa) in the Mūlādhāra Cakra at the Guda Sthāna [base center], is awakened through Yoga — this is called 'Kuṇḍalinī Yoga.'

About this, descriptions are found in the 'Lalitā Sahasranāmam' and 'Saundarya Laharī.'

Similarly, Pōtulūri Vīrabrahmaṃ gāru and many other traditions have described these six Cakras.

Therefore, even today, Tantra Yoga incorporating the description of the six Cakras is in circulation.

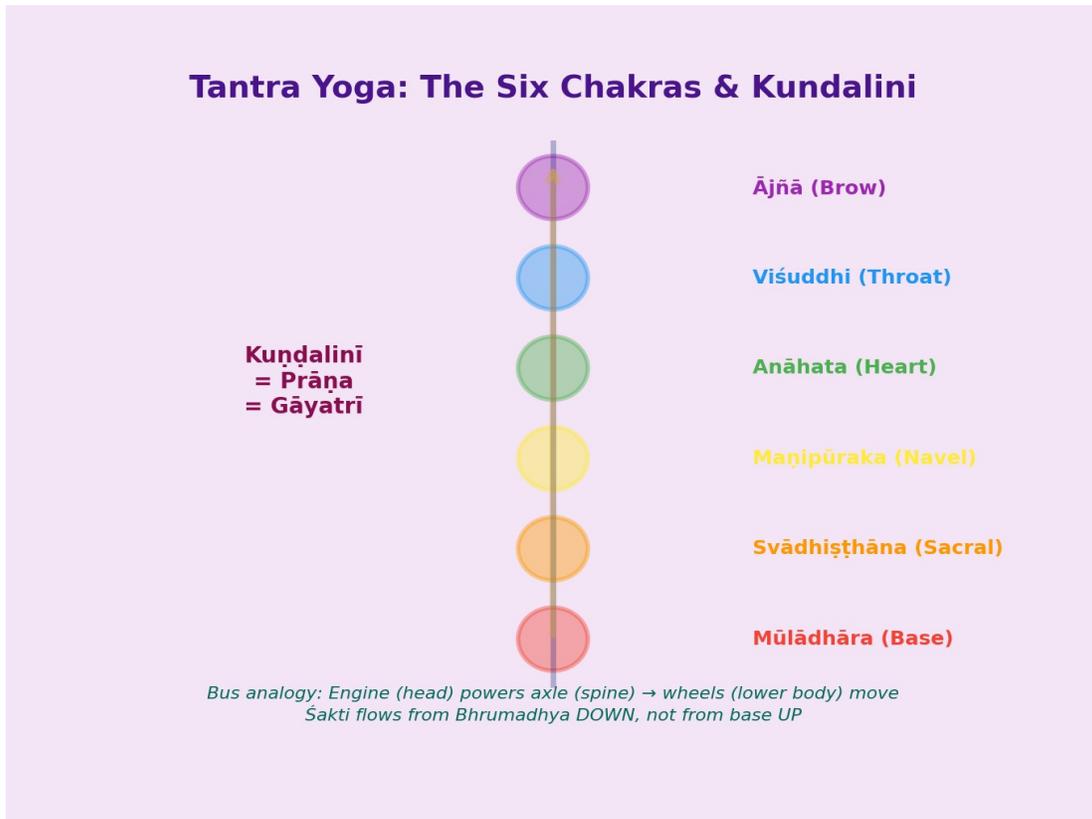
The secret of this is:

*kuṇḍalinyāṃ samudbbūtā gāyatrī prāṇadhāriṇī prāṇavidyā mahāvidyā  
yastanvēda sa vēdavit (Yōga Cūḍāmaṇyupaniṣat - 7)*

Kuṇḍalinī, Prāṇa — these are one and the same.

The sacred Gāyatrī Dēvī of the Śrī Vēdas is founded upon this very Prāṇa.

Whoever knows Prāṇa Vidyā [the science of Prāṇa], i.e., Prāṇāyāma Vidyā, is the true knower of the Vēdas.



## The Inverted Saṃsāra Tree

*ūrdhvamūlam adhaśśākham aśvatthaṃ prāhuravyayam chandāmsi  
yasya parṇāni yastaṃ vēda sa vēdavit (Bha. Gī. 15-1)*

The Saṃsāra Tree has its root (Mūla) in the Bhrūmadhya [above].

Its branches (Śākhās) are spread downward.

Reaching the root destroys this Saṃsāra Tree in an instant.

This tree is eternal for those who travel downward [through the senses].

Just as leaves protect a tree, the Karmānuṣṭhāna [ritual practices] of the Vēdas sustain Saṃsāra in the same way.

Only the Yogi who can transport the Prāṇa — called Kuṇḍalinī — to the Bhrūmadhya Sthāna becomes a true Vēda Vetta [knower of the Vēdas].

Those who merely perform Karma [rituals] without understanding the true meaning will never grasp the real Kuṇḍalinī Yoga.

For those who do not practice Prāṇāyāma, knowledge of Kuṇḍalinī Yoga remains a mystery.

How this works:

*sparsān kṛtvā bahirābhyān cakṣuścaivāntarē bhruvoḥ prāṇāpānau  
samaukṛtvā nāsābhyantara cāriṇau (Bha. Gī. 5-27)*

Within the space between the nostrils (Nāsābhyantara), equalizing the Prāṇa and Apāna, fixing the gaze at the Bhrūmadhya, and releasing the sense-objects of sound (Shabda), touch (Sparsā), form (Rūpa), taste (Rasa), and smell (Gandha) outward...

*yatēndriyamanōbuddhiḥ muniromōkṣa parāyaṇaḥ vigatecchā  
bhayakrōdhō yaḥ sadā mukta ēvasaḥ (Bha. Gī. 5-28)*

The Yogi who controls the Indriyas, Manas, and Buddhi [intellect], being freed from Icchā [desire], Bhaya [fear], and Krōdha [anger], is ever liberated.

This tells us that the entire Yoga practice takes place from the throat region (Gaṇṭu) to the Bhrūmadhya region.

(Nāsā + Abhi + Antara Cāriṇau, meaning: **Nāsā = nose, Abhi = facing/toward, Antara = inside**) — the Vāyu practice must be done inside, in the throat region, facing the nose.

Thus, holding the breath and churning the Prāṇa internally through the Sushumnā, from the Bhrūmadhya down to the Mūlādhāra and back up again, the Apāna at the base center rises upward, transforming into Śakti [power]. This is called the 'Kuṇḍalinī Udbhava' [awakening of Kuṇḍalinī].

This awakening happens within the head (Sirasu) and not at the base (Tuṅṭi / perineum) — nothing needs to be done at the base.

For illustration: in a bus, the engine is in the front.

From the engine, through the axle (Irusu), the power reaches the rear wheels, causing the legs, knees, etc. — the lower parts — to move.

To onlookers, it appears as though the legs are walking and therefore the head and torso move forward.

But in reality, the power comes from the engine (the head) and flows through the axle (the spine) to the lower parts.

This spine/axle contains 6 joints (Joints) in the form of the six Cakras.

In our body, the lower parts move because the Śakti comes from above.

Therefore, the Prāṇa Śakti called Kuṇḍalinī comes from the Bhrūmadhya downward, and while making its return journey, from the Mūlādhāra to the Sahasrāra, we think the 'Kuṇḍalinī is rising.'

Kuṇḍalinī Śakti being coiled at the Mūlādhāra means that the Prāṇa, descending from the Ākāśa Tattva [space element] to the Bhū Tattva [earth element], has become dense/gross.

Through the friction of Prāṇāyāma, transforming it back from the Bhū Tattva to the Ākāśa Tattva is 'Kuṇḍalinī rising.'

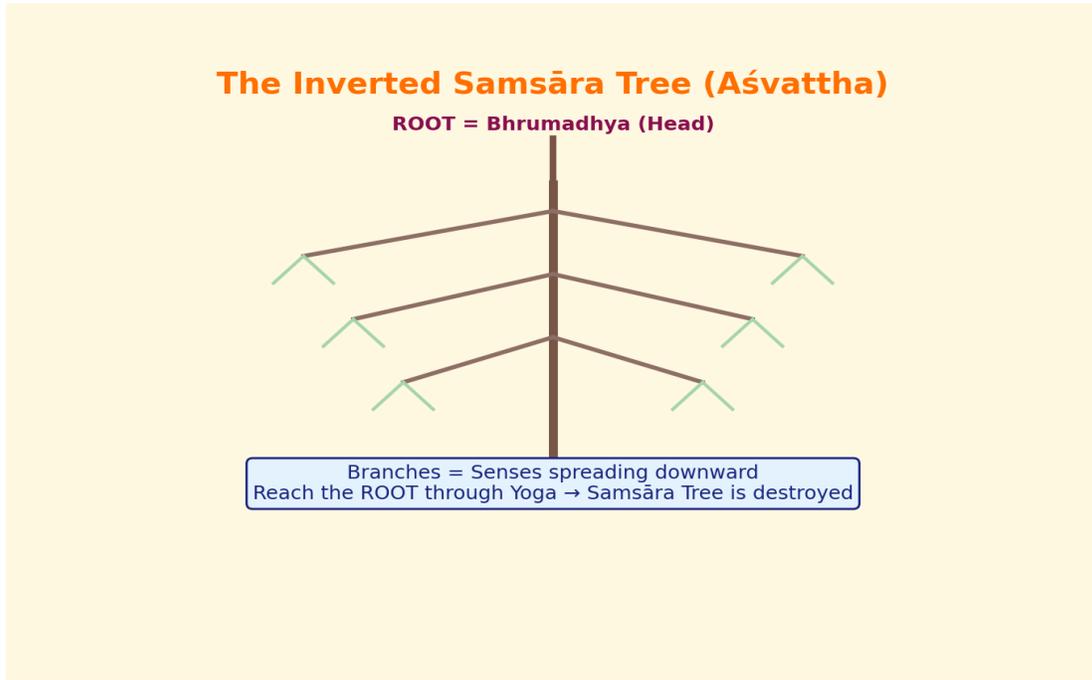
This is the secret of the scriptures, the experiential description of the Mahātmas.

For those who do not practice the correct Yoga, since this Kuṇḍalinī secret remains unknown, they merely describe the six Cakras, focus on the upward direction from below, and call it 'Tantra Yoga.'

The changes that occur within us during practice — these are what the six Cakras represent, as explained by our Parama Guru Dēva, Brahmarṣi Sadguru ŚrīŚrīŚrī Svāmī Śivānanda Paramahansa.

Therefore, the Mūla [Śakti/origin] and Ādhāra [foundation] of our body is in the Sirasu [head] and not in the lower part of the body (Tuṅṭi).

This is merely a gross description.



## Tāraka Yoga

'Tāraka' means: that which ferries across, that which brings to the shore.

That which ferries one across the ocean of Saṃsāra through Yoga is Tāraka Yoga.

This is also called the 'Tāraka Mantra.'

It is also called the 'Rāma Nāma Tāraka' — and some say that merely chanting 'Rāma Rāma' can take one across the ocean of existence (Bhava Sāgara).

*garbha janma jarā maraṇa saṃsāra mahādbhayāt santārayati  
tasmāttāarakamiti (Advaya Tārakōpaniṣat - 1)*

That which rescues one from the great terrors of Saṃsāra — namely Garbha [conception in the womb], Janma [birth], Vārdhakyā [old age], and Maraṇa [death] — is called 'Tāraka.'

But how do these terrors (Narakas) arise?

'Cittaṃ sañjāyatē janma, jarāmarāṇa kāraṇam' (Muktikōpaniṣat 2-6)

These Narakas arise from Citta [the mind/consciousness] itself.

'Cittē calati saṃsārō niścalaṃ mōkṣa ucyatē' (Yōgaśikhōpaniṣat 6-9)

The movement of the mind is Saṃsāra [worldly bondage]; when it becomes still, that is Mokṣa [liberation].

'yat prāṇa pavana spandaḥ citta spanda sa ēvahi' (Yōgavāśiṣṭham)

Whatever is the movement of the Prāṇa Vāyu, that itself is the movement of the mind.

Therefore, because of the Prāṇa Vāyu's movement (i.e., through breathing), the mind moves, and the Naraka-like torments of Garbha, Janma, Jarā, and Maraṇa arise.

Therefore, Prāṇāyāma — which arrests the movement of Citta [mind] — becomes the 'Tāraka.'



### Tāraka Yoga: The True Meaning of "Rāma"

"Ra" = Brahman (the Absolute) Rāma = uniting Śakti

"Ma" = Śakti (Prāṇa Śakti) with Brahman through Yoga

*Not mere chanting — it is the PRACTICE of merging Prāṇa into Ātma*

However, there is a special meaning in the use of 'Rāma Nāma Tāraka.'

In the word 'Rāma':

*ra kāraṃ brahmarūpasyāt ma kāraṃ śaktirucyatē dvayōraikyaṃ  
parabrahmaṃ rāma ityabhidhīyatē (Śruti)*

'Ra' means Brahman.

'Ma' means Śakti.

That is, uniting Śakti (Prāṇa Śakti) with Brahman is what the word 'Rāma' truly means.

*ādōrā tatpadārthasmyāt makārastvaṃ padārthavān tayō sañyōjana  
masīyarthē tattva vidō viduḥ (Rāma Rahasyōpaniṣat 5-2)*

In 'Rāma,' the first syllable 'Ra' signifies the meaning of 'Tat' [That / Īśvara], and 'Ma' signifies the meaning of 'Tvam' [You / the Jīva].

The union of these two is 'Rāma' — and only the Tattva Vettas [knowers of Truth] can understand this.

Likewise:

*ramantē yōginō yasmin nityānandē cidātmani iti rāmapadēnaitat  
parabrahmābhidhīyatē (Padmapurāṇam)*

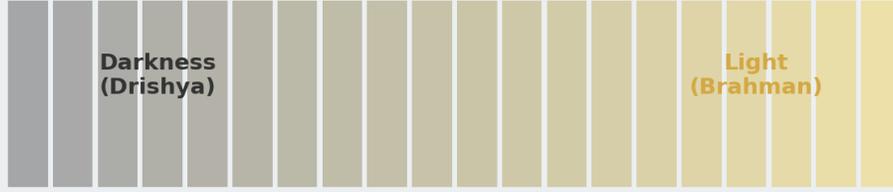
That which the Yogis always delight in — the eternally blissful Cidātma [Consciousness-Self] — is indicated by the word 'Rāma,' meaning Para Brahman.

Therefore, through Yoga practice, uniting the Prāṇa Śakti with the Ātma is what 'Rāma' truly means.

Thus, the Rāma Nāma itself becomes the Tāraka — not through mere verbal utterance.



## Amanaska Yoga: The Mindless State



When the Yogi increases inner light until no drishya (visual object) remains, only Brahma-bhāvana remains — this is Amanaska (no-mind) state

## Amanaska Yoga

'Amanaska' means dissolving the mind — the state of being without mind.

*dr̥śyaṃ nāstīti bōdhēna na saṅkalpayitē yadā amanaskastadā yāti  
grāhyābhāvē tadagram (Māṇḍūkya Gauḍapāda Kārikā)*

When the Jnāna arises that there is nothing other than Brahman to be seen (Dr̥śya), then the Yogi becomes Amanaska [without mind].

When darkness envelops us, nothing is known; nothing is visible.

Similarly, even when light is extremely intense, nothing can be seen as visual objects disappear.

The Yogi, by increasing the inner Kānti [radiance] within, reaches the state where no Dr̥śya [visual object] remains.

Through this Kānti [light], the sense of separate visual existence (Dr̥śya Bhāvana) is destroyed and Brahma Bhāvana [awareness of Brahman] arises — this makes one Amanaska [beyond mind].

*nāsti buddhirayuktasya na cāyuktasya bhāvanā na cābhāva yataḥ  
sāntiḥ aśāntasya kutaḥ sukham (Bha. Gī. 2-66)*

A Yukta [united/Yogi] is one who is called 'Yukta ityucyatē Yōgī.'

For one who is not a Yogi, there is no Buddhi [wisdom], i.e., Jnāna. Without Jnāna, there is no Śānti [peace], and without peace, there is no Sukha [happiness].

## The Yogi Is Free From Grief (Śōkavarjita)

*sarvō yōgāgninā dēhō hyajaḍaśśōkavarjitaḥ jaḍastu pārthivō jnēyō hyapakwō duḥkhidō bhavēt (Yōgaśikhōpaniṣat 1-6)*

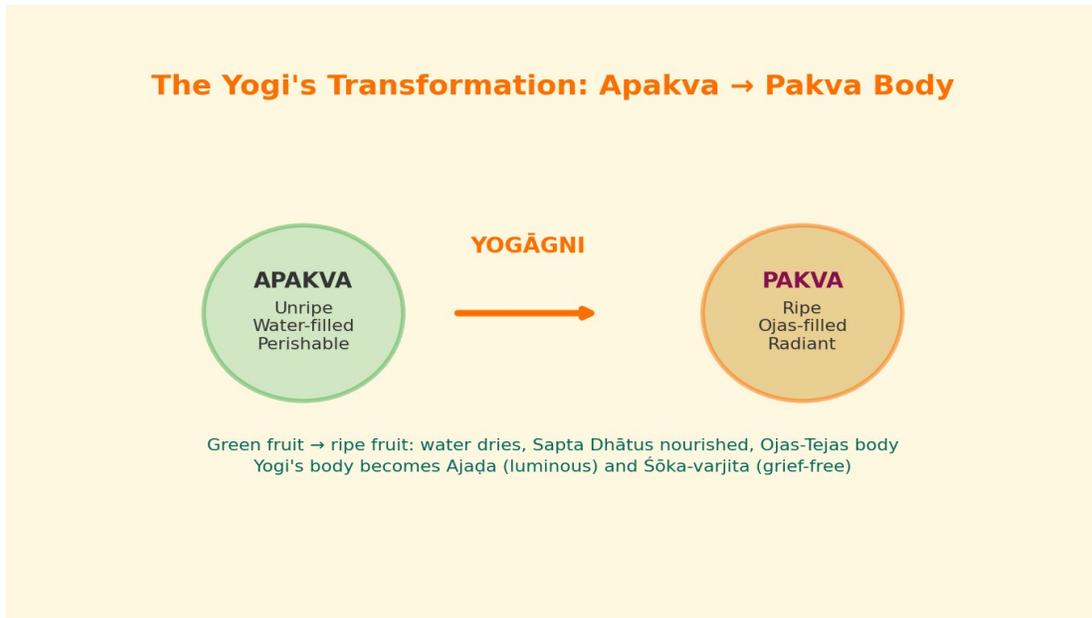
*apakwāḥ paripakwāśca dēhinō dvidhāḥ smṛtāḥ apakwā yōgahināstu pakwā yōgēna dēhinaḥ (Yōgaśikhōpaniṣat 1-5)*

Bodies are of two kinds: Apakva [unripe] and Pakva [ripe].

The body of one without Yoga is Apakva [unripe], and the Yogi's body is Pakva [ripe].

When a fruit transforms from unripe to ripe, the water within it dries up.

A green unripe fruit becomes a ripe fruit with colors of yellow, red, and orange.



Similarly, in the Yogi's body, as the Yogāgni [fire of Yoga] grows, the water content (Jala Śāta) decreases.

The Sapta Dhātus [seven tissues] become nourished (Puṣṭi), and the body transforms into one filled with ojas and Tējas [vitality and radiance], becoming luminous (Kāntivanta).

This is the 'Pakva Śarīra' [ripe body] and also called the 'Ajaḍa Śarīra' [luminous body].

The body of one without Yoga is the Jaḍa Śarīra [inert/dull body] and Pārthiva Śarīra [earthy body] — meaning it will merge back into the earth.

Such people alone experience suffering (Duḥkha).

The Yogi's body becomes Pakva [ripe] and luminous; since the Dēhātma Bhāvana [body-identification] is lost, the Yogi becomes Śōkavarjita [free from grief].



## **The Yogi Is an Askalita Brahmācārī [Unwavering Celibate]**

Śrī Kṛṣṇa Paramātma had 16,000 Gōpikās and eight wives, yet He became famous only as an 'Askalita Brahmācārī' [an unwavering celibate].

Here, Skalana means: falling/discharge.

The mind's movement causes Śukla Patana [loss of seed].

Through the Yogāgni, the body becomes firm, the water content in the Śukla [semen] also decreases, the seed becomes solidified and becomes 'Rasamaṇi.'

Thereby the mind becomes Niścala [still].

Only then does the Yogi attain Brahma Bhāvana [awareness of Brahman] and becomes a Brahmācārī.

However, ordinary Brahmācārya [celibacy] also exists:

*kāyēna manasā vācā parastrīṇāṃ vivarjanam ṛtau bhāryā tathā tasyā  
brahmācāryaṃ taducyatē (Darśanōpaniṣat 1-3)*

Abstaining from other women through body, mind, and speech; being with one's wife only during the Ṛtu Kāla [fertile period] — this is ordinary Brahmācārya.

That is, even when Śukla Patana [seminal discharge] occurs during such conduct, it is still considered Brahmacharya.

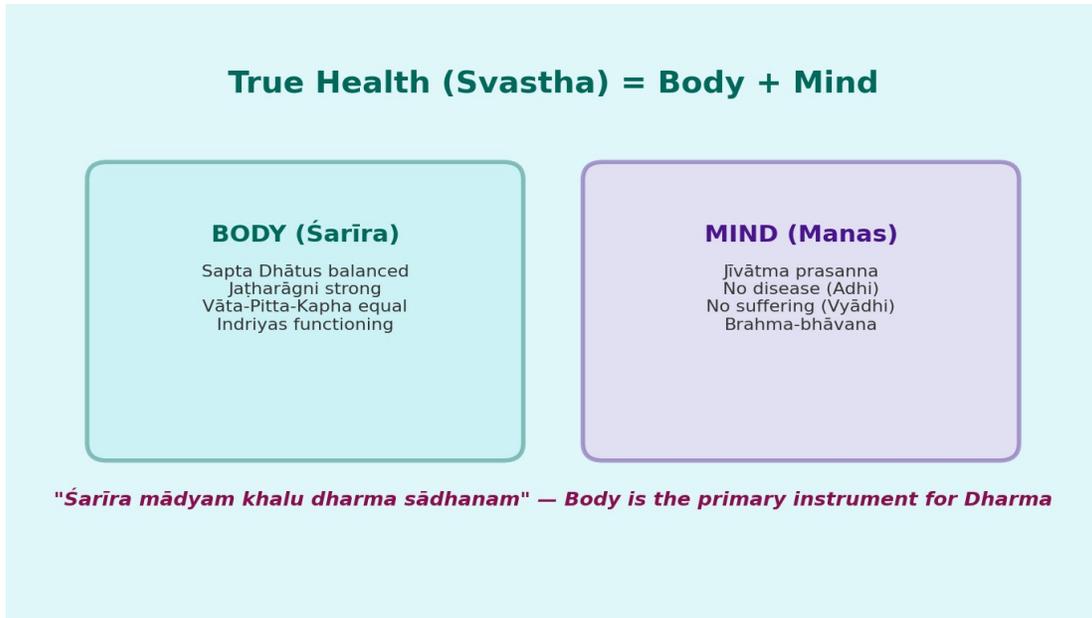
However:

'*Brahmabhāvē manaścāryaṃ brahmacharyaṃ parantapa*' (Darśanōpaniṣat 1-3)

Moving the mind in Brahman — that is called Brahmacharya, O Parantapa.

First, the regulated Saṃsāra Brahmacharya is observed; then, through the Yogāgni, one becomes a Brahmachārī with Brahma Bhāvana.

This is the 'Askalita Brahmacharya Sthiti' [state of unwavering celibacy] of Śrī Kṛṣṇa Paramātma, the Yōgēśvara [Lord of Yogis].



## The Yogi Is Truly Healthy (Saṃpūrṇa Ārōgyavanta)

Ordinarily, health (Ārōgya) means the absence of disease.

However:

*samadōṣa samāgniśca samadhātu mala kriyāḥ prasannātmēndriya  
prāṇāḥ svastha ityabhidhīyatē (Āyurvēdam)*

In our body, when the Sapta Dhātus [seven tissues: skin, flesh, blood, fat, bone, marrow, and Śukla] are in balance — meaning well-nourished — when the Jaṭharāgni [digestive fire] is fully functioning, when Vāta, Pitta, and Kapha [the three humors] are in equal proportion, when the Indriyas [senses] and Manas [mind] along with Jīvātma are in a state of Prasanna [serenity/contentment] — that alone is called Ārōgya [true health].

Such a person is called 'Svastha' [healthy].

Therefore, not just the body alone, but also including the mind — achieving complete well-being in both — is what is truly called Ārōgya.

*saptadhātu mayam dēham magninā rañjayēdṛdhvam vyādhayastasya  
naśyanti cēdakātādikāstadhā (Yōgaśikhōpaniṣat 1-10)*

*natasya rōgō najarā namṛtyuḥ (Śvētāśvatarōpaniṣat 2-12)*

For the Yogi whose body is suffused with Yogāgni, no diseases arise.

Moreover, old age (Vārdhakyā) and even death (Mṛtyu) can be transcended.

This does not mean that the Yogi will remain forever with the Pārthiva Śarīra [physical body].

Having purified the body and mind, and realizing that one is Caitanya [pure Consciousness], that one's body and mind too are Caitanya, and that both are like mere shadows — grasping that one is Śāśvata [eternal] — this itself is transcending death.

However: '*jātaṃ mṛtaṃ idaṃ dēham mātāpitṛ malātmakam*'

This body, born of the impurities (Śukla and Śōṇita) of the parents, has birth and death.

Until the realization 'these birth and death are not mine' is attained, one must use the body itself as the support (Ālambana) and continue the practice.

'*Śarīra mādyam khalu dharma sādhanam*' — The body is the primary instrument for spiritual practice.

Therefore, the Yogi must maintain the body as a foundation, take proper food for its protection, practice Yoga, and conquer the mind and senses — but must never desiccate the body in the name of sensory restraint (Indriya Nigraha).



*indriyāṇāṃ nirōdhēna dēhē paśyanti mānavāḥ dēhēnaṣṭē kutō  
buddhiḥ buddhi nāsē kutō jñatā (Uttaragītā 1-58)*

Only by restraining the Indriyas can a human being behold the Ātma within. But if the body is destroyed in the name of Indriya Nigraha [sensory restraint] through fasting and asceticism, how can Buddhi [wisdom] and Jnāna [knowledge] arise?

*upa samīpē yō vāsō jīvātma paramātmanōḥ upavāsasma vijñeyō na tu  
kāyasya sōṣaṇam (Mahōpaniṣat)*

Upavāsa [fasting] truly means bringing the Jīvātma close to the Paramātma — not starving and desiccating the body.

"Daśamī ēkādaśī yaṭancu vratamu būni metuku dinakunna durguṇamēla mānu puṭṭapaina goṭṭa nuraḡambu giṭṭunā Viśvadābhirāma Vinuravēma" (Śrī Yōgi Vēmana Padyam)

Fasting on Daśamī and ēkādaśī to kill the inner serpent (mind/senses) while starving the body — is like beating the anthill on the outside while the serpent is inside.

Since the mind is nourished by food, when food is withdrawn, the mind also weakens, and the power of discrimination (Vicakṣaṇā Jnāna) is also lost.

Therefore, one must provide adequate glucose to the body and mind through food, and with that energy, practice Sādhana and attain Sūkṣma Śakti [subtle power] and Sūkṣma Jnāna [subtle knowledge].

This is what those who seek Jnāna must understand.



## The Yogi's Mastery Over Life & Death

Walking, sitting, or in deep meditation — the Yogi who constantly draws Prāṇa upward lives for thousands of years

**"Rājyādi mōkṣaparyantam samastā ēva sampadā"**  
**From kingdoms to liberation — ALL is attainable**

The Yogi gains both Iha (this world) and Para (the beyond)

## The Yogi's Longevity and Attainments

*gacchan tiṣṭhan sadākālaṃ vāyusvīkaraṇaṃ param sarvakāla  
prayōgēna sahasrāyurbhavēnnaraḥ (Uttaragītā 1-13)*

Whether walking, sitting, or at all times — the one who constantly takes in (draws upward) the inner Prāṇa Vāyu in the upward direction (Urdhva Mukha), such a Yogi lives for thousands of years.

*rājyādi mōkṣaparyantaṃ samastā ēva sampadā dēhānila vidhēyatvāt  
sādhyā sarvasya rāghava (Yōgavāśiṣṭham)*

For the Yogi who has brought the Prāṇa Vāyu under control, from kingdoms to Mokṣa [liberation] — everything is attainable, O Rāghava [Rāma].

Thus the Yogi attains both Iha [this world] and Para [the beyond].

(First Iha, and then Para.)

*ātma mantrasya haṃsasya paraspara samanvayāt yōgēna gata  
kāmanāṃ bhāvanā brahmacakṣasē (Uttaragītā 1-9)*

By coordinating one's natural Haṃsa seed [the natural breath] with the Ātma Mantra [through Omkāra Japa, i.e., Prāṇāyāma], the Yogi's material desires

are extinguished and Brahma Svarūpa Bhāvana [the awareness of being Brahman] arises.