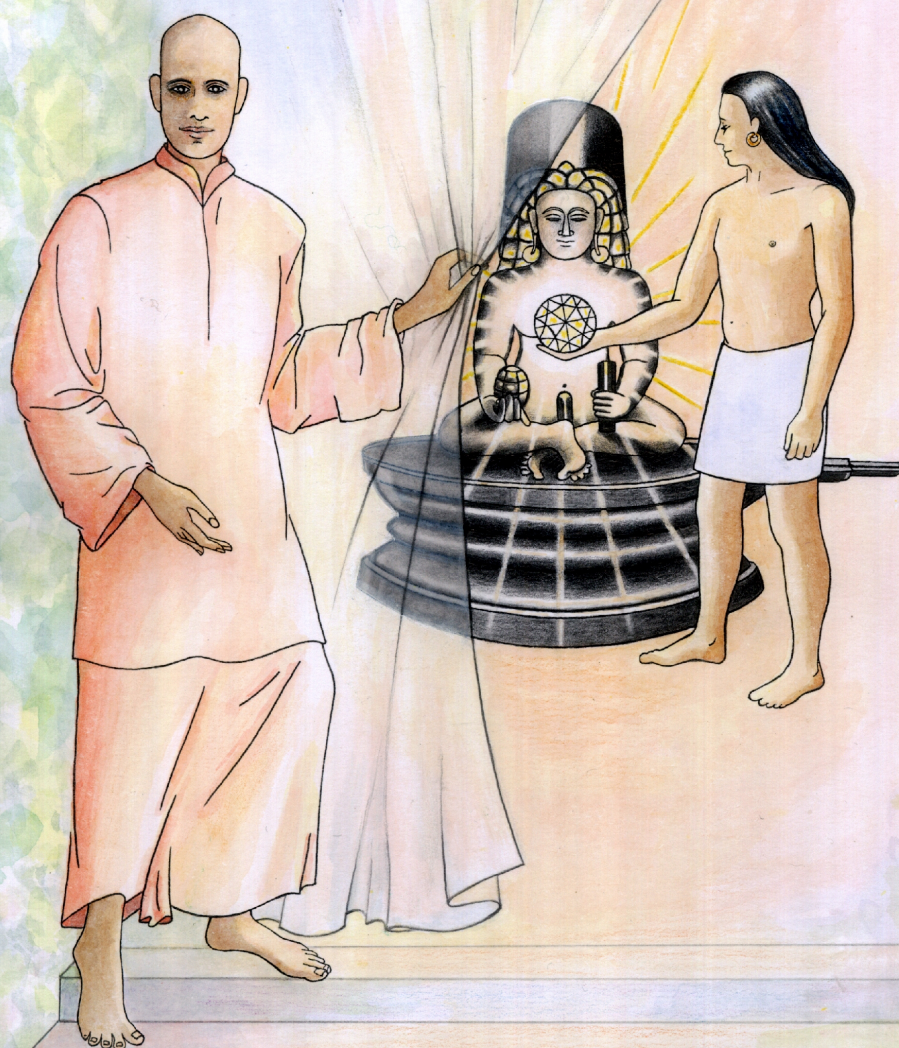


REVEALING THE SECRET

a commentary on
The Small Burning Lamp of Sun-Moon Yoga
(Hathayoga Pradipika)



by **Yogacharya Kripalvananda**

REVEALING THE SECRET

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a commentary on

The Small Burning Lamp of Sun-Moon Yoga
(The Hathayoga Pradipika)

by Svatmarama

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by

H. C. Berner

1/34 Imlay Street, Merimbula, N.S.W. 2548

Australia

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Who Is This Book For?

This book is meant above all for someone whose primary goal is to be completely liberated from illusion, united with one's true self, and totally open in one's heart to the true self of each other individual. It is also meant for someone whose primary goal is to be successful in life – more honest, healthy, creative, wealthy, and loving. Which of these two separate goals is one's primary one determines how one reads this book and how one approaches the practices it describes.

The approach of a reader who seeks a successful life is to learn selected techniques from the book and practice them until he or she becomes a master at using the will to focus the attention and channel the energy of life. The mental stillness and physical ability thus achieved allow such a master to fulfill his or her ethical desires in life. However, the mental stillness produced through this willful approach is not complete. This is because the life energy, the power at the root of the mind and body, cannot be completely controlled by the will.

If one seeks total liberation, the liberated authors of the verses in *The Small Burning Lamp of Sun-Moon Yoga (The Hathayoga Pradipika)* teach that one's practice should consist of surrendering one's life to whatever it is that is absolute or ultimate. One may think of this Absolute in any number of ways, among them, Truth, God, and Love. In the practice of surrender to the Absolute, the life energy is released from the control of the will and given to the Absolute, allowing the fundamental constituents of the body and mind to be evolved. During this process, the techniques described in the book gradually unfold without the use of the will. Surrender to the Absolute eventually leads to a stillness of the life energy that is not dependent on the will; it is an evolved state. With that state comes complete mastery over the body, and absolute, timeless stillness of the mind. In the end, body, mind and soul are transformed into divinity. The true divine individual, your true self, is completely open to the divinity of others as they truly are.

Liberation does not mean reaching a state in which you feel free to do whatever you want. True liberation is freedom from the snare of false knowledge, the snare of thinking something is true that is not true and trying to live according to that false idea. For example, you may be living according to a false idea about yourself, perhaps that you are a body, a mind, a personality, or a soul or spirit located in time and space; or you may be living according to false ideas about others, God or ultimate principles. False knowledge, which is based on conscious observation, is incomplete. Only surrender to absolute reality reveals the truth of what actually is. Liberation is directly knowing for yourself what ultimate reality is and being in union with that ultimate reality. Yoga means union. It is both the path to liberation and the destination.

Vashishtha, Lakulisha, Kaundinya, Goraksha and Atmarama, the authors of the verses contained in *The Small Burning Lamp of Sun-Moon Yoga*, illuminated the path of yoga. They explained how to attain the final divine state. But like other teachers of yoga who lived in ancient times, they couched their explanations in symbols. This tradition originated when teachers noticed that people who were not primarily seeking liberation misunderstood and misapplied the yogic teachings. So the teachers put their teachings into esoteric terms in such a way that those who wished could use the obvious outer meaning to live a good life and others could use the inner meaning to reach liberation. Thus there came to be inner and outer teachings of yogic techniques.

The drawback to teaching yoga through the use of esotericisms is that it contributes to the degeneration of the yogic teachings that occurs over time. The esotericisms employed are based on ways of thinking, analogies and stories current in the time of the original teacher, so after two or three generations, aspirants seeking liberation may fail to catch the hints being given. It may not even be generally recognized that esotericisms are present. Today almost all yoga teachers and books on yoga teach only the outer meanings, unaware of the inner meanings also intended by the liberated progenitors of the tradition of yoga.

Despite these difficulties, every 500 years or so, a very determined and surrendered practitioner of yoga will break through to the deepest level of understanding of scripture. Yogacharya Kripalvananda is such a yogi. In this book, he shares his understanding of the inner teachings of ancient yogic scripture, putting those teachings into the framework of modern thought. To help modern aspirants on their long and difficult journey to the highest level of liberation, he reveals the secret of yoga in such a way that they can understand it. In this English translation, the translators and the editor have tried to extend that accessibility to western readers.

The esotericisms that are the hardest to penetrate are those that concern the life energy, called *prana* in Sanskrit, sometimes translated as 'the sexual energy'. Yogacharya Kripalvananda explains that the life energy that is referred to in *The Small Burning Lamp of Sun-Moon Yoga* is "the life energy of the life energy". He is alerting us to the fact that here the life energy is to be understood in a different way from the ways it is commonly understood, such as the regulator sexual response, circulation and respiration. Here the life energy means the divine energy underlying all the physical energies of the body, the divine power that is *associated* with sexual response, etc. In the yogic process, the process that leads to liberation, this life energy of the life energy must be unsuppressed, purified, held in, taken from its original location in the root energy center to the crown energy center at the top of the head, and made a permanent resident there. However, because of the intensity of this divine life energy and because it is mixed with attachments, guilt due to misuse, and all sorts of other impurities, people misunderstand how it is to be used in the yogic process. Modern 'tantric' practices are an example of one type of misunderstanding and degeneration that can occur. It is the surrendered-to-God state that leads one to mastery of the sexual energy, which brings about the transformation of the body, mind and soul to the divine state and liberates the divine individual.

Sincere seekers of complete liberation practicing what they learn from this book are advised to reread it at least once every three months in order to compare their own experiences with the yogic experiences described. Although it is possible for aspirants to achieve complete liberation with this book as a guide, additional guidance from someone

who is experienced in this approach can be very beneficial. Similarly, seekers of a successful life who are using the outer meaning as a guide in their willful yogic practice can benefit from the guidance of someone experienced in practicing the willful yogic techniques described.

Yogeshvara Muni

June 2005

PREFACE

The Small Burning Lamp of Sun-Moon Yoga (The Hathayoga Pradipika) was written in India sometime in the fifteenth century A.D. by Svatmarama (Free from the Bonds of the Body) of the Masters (*Natha*) tradition. The Masters tradition was a reform movement started by Matsyendra (Fish Chief) Master in about 950 A.D. that was largely based on *The Pashupata Sutras (The Aphorisms of the Master of the Ensnared Ones)* of Lakulisha (Master of the Club), who taught sometime in the second century A.D. By the time of Matsyendra, the yogic tradition begun by Lakulisha had degenerated, falling into disrepute and disuse. Matsyendra was able to penetrate to the inner meaning of the ancient texts, and he put integrity and purity back into the teaching and practice of yoga. He wrote several books and had a number of disciples. There were many generations of Masters who followed the teachings of Lakulisha and Matsyendra. Some Masters added to those teachings, and some of them also wrote books. These authors had available to them a number of commentaries on Lakulisha's *Pashupata Sutras*, although all these commentaries are now lost but one, *The Pañchartha-Bhashya* (The Commentary of the Five Ways) by Kaundinya (Son of the Vessel), written about 550 A.D. When Svatmarama wrote *The Small Burning Lamp of Sun-Moon Yoga*, he selected verses from many of these Masters' works, organized them, and added verses of his own.

In the centuries following the writing of *The Small Burning Lamp of Sun-Moon Yoga*, the teaching of yoga gradually, then rapidly, degenerated once again. In 1981 Kripalvananda (Compassionate Bliss) translated *The Small Burning Lamp of Sun-Moon Yoga* from Sanskrit into Hindi and wrote a commentary on it in Hindi called *Revealing the Secret (Rahasya Bodhini)* in order to correct misconceptions that had occurred, and to reveal the original inner meaning of Svatmarama's and Lakulisha's teachings. In 1984, at my request, a native Hindi speaker, Professor M. D. Pant of the Sanskrit Institute of Almora, India, translated *Revealing the Secret* into English. That translation has been used as a guide for this translation by myself and Darshana (Divine Vision) [S. C. Draut]. The cover illustration and energy center diagrams are by Añjali (Receiving the Divine Nectar) [E. D. Wittmer] in accordance with Kripalvananda's descriptions and Sati (Consumed by the Fire) [J. M. Sosna] helped with the proofreading.

The meaning of the title of Kripalvananda's commentary, *Revealing the Secret*, can be illustrated by an analogy. We imagine a temple of yoga. Entering it, we approach its inner sanctum. We see that the door to the inner sanctum is open; however, a gauze curtain hangs interposed between us and the image of truth that lies within. We stand there gazing, but can only vaguely see that which is within. No matter how hard we try to guess the secret, it eludes us. Then, inside the inner sanctum, Svatmarama, holding the small

radiant lamp of sun-moon yoga in his hand, helps us see the truth of yoga more clearly. But most of us, trying to penetrate the now brightly lit gauze curtain by using our senses, only become blinded by the light. Seeing the sincerity and seriousness of a few of us, Kripalvananda, standing by the entrance of the inner sanctum, draws back the veil, revealing the radiant image of truth that illuminates the path of sun-moon yoga. By its light, we can, if we choose, abandon our fixed ideas and follow that path to true knowledge and final liberation.

Yogeshvara (Master of Yoga)

July 2002

Editor's Note:

The text is presented so as to be 'user friendly' to someone who is fluent in English but not familiar with ancient yogic traditions or with Sanskrit. All the Sanskrit yogic terms have been translated except for a few for which no consistent translation could be found; these are explained in the text. Certain proper names have also been left in Sanskrit. The selected English translation of a term is often followed by alternative translations, placed in parentheses. Some of these alternative translations offer a different interpretation, and others contribute to an overall picture of one interpretation. Since this is a yogic text, translations appropriate to yoga have been selected rather than translations appropriate to other disciplines. There is an English to Sanskrit translation key given in the back of the book for those wishing to know the Sanskrit originals for various terms used in the text. It is followed by a Sanskrit to English translation key.

Sometimes an editorial clarification has been added in square brackets, either immediately following a word or phrase, or at the end of the paragraph or section. If needed, asterisks have been used to indicate the word or phrase being clarified.

Kripalvananda's Hindi translations of the Sanskrit verses of *The Small Burning Lamp of Sun-Moon Yoga* are shown in bold type. The number of the 'Instruction' (chapter) is given first, followed by the number of the verse; for example, 1.2 means First Instruction, Verse Two. Following each verse or set of verses is Kripalvananda's commentary on that verse or set of verses.

The word 'yoga' is the main word that has been left untranslated. In its broadest meaning, it refers either to the practice of uniting with divinity or to the final result of that practice, divine union. For a fuller explanation of this terminology, see the editor's note following the commentary on verse 1.2. The use of a single term for both a process and the state resulting from that process is common in Hindi and Sanskrit. Some other examples of this are 'energy seal', 'stabilization', and 'equanimity'.

Anatomical analogues for various yogic terms are often suggested by the editor, and occasionally by Kripalvananda. These analogues are the gross (physical body) level of meaning of the yogic terms. The yogic terms also have a subtle (energy) level of meaning and an ultimate reality (divine) level of meaning. In the case of anatomical analogues of various energy centers, for example, the energy center interpenetrates those anatomical areas and controls the state they are in, according to divine will.

CONTENTS

Who Is This Book For?	3
Preface	7
Introduction	13
Frontispiece of Yogacharya Kripalvananda	17
First Instruction : Posture	19
Second Instruction: Suspension of the Life Energy	75
Third Instruction: Energy Seal	141
Fourth Instruction: Equanimity	217

Diagrams of the Seven Energy Centers	97 – 109
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Photographs of Kripalvananda Demonstrating Postures and Energy Seals:

POSTURES

Good Luck	45	Hidden	61
Cow's Face	46	Lotus	64
Virile (1)	48	Lotus (variation)	65
Virile (2)	49	Lotus (variation)	65
Tortoise (1)	49	Lion	67
Tortoise (2)	50	Blessed (variation)	68
Cock	51		
Turned-Up Tortoise	51	ENERGY SEALS	
Sleeping Turned-Up Tortoise	52	Great	153
Bow	52	Great Lock	155
Camel	53	Great Penetration (1)	157
Matsyendra	53	Great Penetration (2)	157
Matsyendra (variation)	54	Water Holder	181
Dorsal-Upward	55	Reversal-Causing (1)	184
Corpse	58	Reversal-Causing (2)	184
Accomplishment	59	Reversal-Causing (3)	184
Hard Weapon	61	Divine-Power Moving	210
Set Free	61	Joy Bringer	242
Blessed	61	Beyond Mind	245

Tables

The Seven Energy Centers	95
The Stages of the Evolutionary Force	201

English to Sanskrit Translation Key	279
Sanskrit to English Translation Key	285

INTRODUCTION

For a number of years I thought about writing a book in Hindi on purifying action yoga [the illusion-destroying practice of uniting with divinity] that would be useful to an aspirant (one engaged in spiritual practices). I have faith, based on my experience, in ancient yogic scriptures, therefore I decided to write, not a separate book, but a commentary in Hindi on some ancient, well-known, and estimable yogic work, so that the ancient yoga book, which is our ancestral resource, would itself be revered. With this thought in mind, I repeatedly studied the *Upanishads* [ancient Hindu scriptures expounding the *Vedas*, even more ancient Hindu scriptures]. Again and again I pondered whether to write the commentary on *The Yoga Chudamani Upanishad*, *The Yoga Kundali Upanishad*, *The Dhyana Bindu Upanishad*, *The Shandilya Upanishad*, *The Jabala Upanishad*, or some other *Upanishad*. Sometimes my attention turned to *The Shiva Samhita*, *The Gheranda Samhita*, *The Goraksha Samhita*, *The Small Burning Lamp of Sun-Moon Yoga*, and other books on purifying action yoga. But despite endless deliberation, I could not determine which *Upanishad* or which yogic work should be the subject of the commentary. When, at the Kayavarohana Great Pilgrimage Place, I founded and began developing Revered Lakulisha (Master of the Club) Yoga School, a textbook teaching about an ancient book on purifying action yoga became necessary for the students who were candidates for examination. My purpose in writing this book is broad. In the yoga ashrams of renowned pilgrimage places of India, as well as in other well-known yoga ashrams in cities and villages, the continued practice of purifying action yoga goes on. I have firm faith that this book can be very useful to them all. Although yogic books are taught and studied in Sanskrit colleges, this is done only to succeed in the examinations. The teachers, examiners, and examinees only throw themselves into the *books*; none of them are in contact with the purifying action. *The Small Burning Lamp of Sun-Moon Yoga* is a world-famous yogic work. Although this book is not very ancient, it has been written on the basis of ancient works and [the author's] own experience. In it, the description of purifying action yoga is systematic and clear. It seemed to me to be interesting and appropriate. Remembering Revered Deliverer (God) and the revered truth teacher, I began to write the commentary. The name of this commentary, *Revealing the Secret*, is used for a purpose. This yoga is called the Absolute teaching (the teaching that is about the Absolute). It should be kept well hidden (kept in esoteric form), because those qualified to receive it are very rare. Ordinary aspirants who do not properly understand the secret become involved in senseless (mistaken, harmful) action. Yet a qualified individual easily comprehends the hidden secrets [when they are revealed], so, in various places, I have revealed (unveiled) the secret as appropriate [in so far as it is possible

to do so without misleading ordinary aspirants]. Yoga is my life. Whatever I have come upon up to now, I have placed with vast affection before qualified individuals as the blessed gift of God.

There are two paths – engagement and cessation. The path of engagement (the encouragement of mental tendencies) is for ordinary society, and the path of cessation (the ending of mental tendencies) is for brilliant, extraordinary, great people. By following the first path, the aspirant wishing to fulfill his desires achieves ethical action, worldly success, and pleasure. Through its practice, the evolutionary force is awakened in a partial and enduring form. The path of engagement should only be practiced in accordance with the guidance of an able teacher. That teacher instructs the aspirant in the continued practice of posture, the suspension of the life energy, energy seal, divine-sound uniting, and other systematic practices, according to the aspirant's ability. For ordinary aspirants and for the ill, the six practices can also be very useful. The second path, the path of cessation, is the path of liberation (freedom). Through correct practice of this path, the evolutionary force is awakened in her full, terrible, and unendurable form. In this path, there is an indispensable need for a truth teacher who has reached the far shore of yoga [who has achieved the goal attainable through yoga – liberation]. That truth teacher gives the aspirant initiation into 'natural yoga'.

In ancient times, seers and sages called the worship of the life energy 'the Absolute teaching', and they worshipped the life energy from the beginning to the end. 'The sun-moon teaching' is its modern name. The sect of the Masters (*Nathas*) is a sect of yogis who have practiced this Absolute teaching for centuries. Although they have become travelers of the path of knowledge, they consider the path of action to be the best path for the ordinary community [of aspirants]. Among the *Upanishads* as well, there are *Upanishads* expounding both knowledge and action. For the acquirement of knowledge, purity of body and mind is indispensable; therefore, the systematic practice of action yoga is indispensable for every aspirant. Only after the completion of action yoga does the systematic practice of knowledge yoga begin. Action yoga is the first step and knowledge yoga is the second step. There are not two yogas, but one, and it has two stages. So, in the beginning of the book, Great King-Among-Yogis Atmarama (Taking Amorous Pleasure in the Soul) says, 'It is only for the attainment of royal yoga [knowledge yoga] that I am giving instruction in the sun-moon teaching [action yoga].'

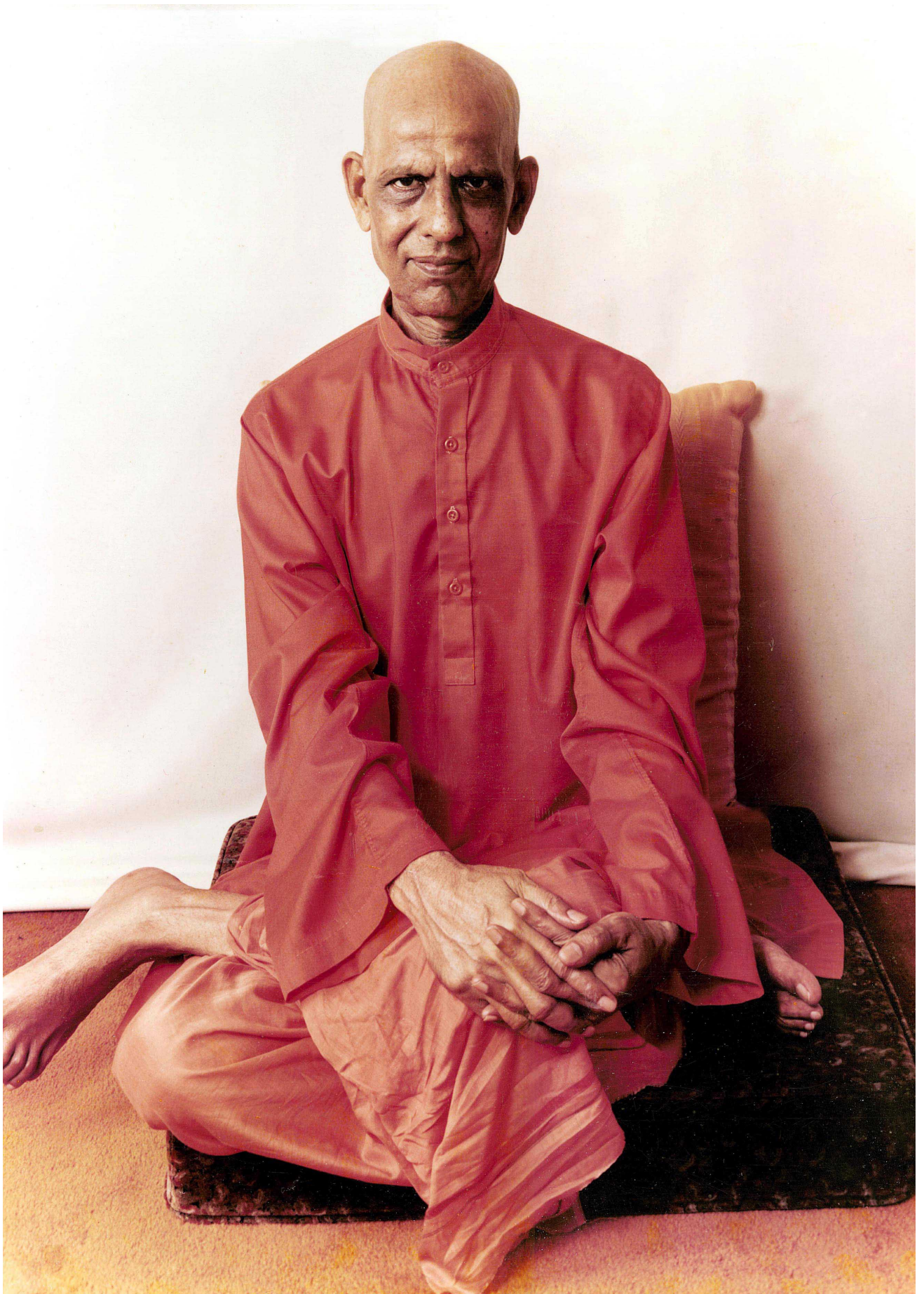
In *The Small Burning Lamp of Sun-Moon Yoga* are included sixteen postures beginning with 'good luck', eight suspensions of the life energy beginning with 'sun-penetration', ten energy seals beginning with 'the great energy seal', 'the six practices' beginning with cloth-cleansing, and 'divine-sound uniting'. I decided to provide illustrations for the purpose of clarifying their forms, in order to provide aspirants with a suitable guide. My book called *Asana and Mudra (Posture and Energy Seal)* is a large yoga book of seven hundred pages; in it, there are more than two hundred and eighty photographs of postures and energy seals. The photographs needed for use in *The Small Burning Lamp of Sun-Moon Yoga* could be taken from among them [this has been done in this English edition]. In the diagrams of the seven energy centers, an effort has been made to show their distinctive characteristics. An attempt has also been made to present the sixteen parts of a single energy center separately; through this, the path of reflecting on the secret is made much more direct for the aspirant.

After the equanimity of this 'action yoga', there is the beginning of comparison-free equanimity, knowledge yoga, or royal yoga. I have an eager longing to write a Hindi commentary on the divine vision of yoga (the system of yoga) to pay the debt I owe to yoga. In the end, I pray to Beloved God: O Love-Filled One! Bestow your compassion so that this book will prove to be very valuable and very useful to the community of aspirants.

Be it given to Revered Kind Dissolver.

The Great Night of Kind Dissolver
1980

Your dear
Kripalu
Victory to God!



OM, Surrender Made to Kind Dissolver

THE FIRST INSTRUCTION Posture

Remembering Revered Kind Dissolver

Verse 1.1

For aspirants intending to mount to the most high royal yoga, the sun-moon teaching taught by Lord First Master makes a splendid ladder; respectful salutations (obeisance) to that Lord First Master.

'Why has the author offered a prayer?'

Prayer is an auspicious activity; it is both an intrinsically good action and an external action. Intrinsically good action indicates pure affection; it happens spontaneously.

'And external (outward) action?'

It must be performed as one wishes (wills, chooses).

The prayer of the author is not only a prayer, it is love; it is an unceasing remembering in the inner heart (the mind, the inner faculty, the seat of thoughts and feelings, the subjective realm).

Revered Love-Filled One (God) and the revered truth teacher are knowledge itself; one is the soul and the other is the body; they are different and they are the same. In the pure inner heart of the yogi (the one successfully practicing yoga) who is blessed with the grace of God or the grace of the teacher, there is a natural remembering of Revered Love-Filled One and the revered truth teacher before imparting knowledge, because this remembering is itself the conveyance of knowledge.

In this auspicious beginning, the author, having bowed with faith to the holy feet of Lord First Master, has surrendered his inner heart to him. Yogis are always desireless (without wish, unattached). The wish (will) of *God* is in the work they do. The impetus in the writer's mind to write the book is that of Revered Love-Filled One himself (herself), so the writer is bowing down in order to transform his knowledge into action.

Silent prayer is the very best prayer because Love-Filled One knows the inner heart; he (she) knows everything. Before one's speech is manifested, one's disposition (thought and feeling) is clear to him (her), even one's foolishness. 'Kripanatha (Compassionate Master)! I am asking for your grace to enable me to write this yogic book as well as possible.' Love-Filled One knows this disposition of the writer.

'Who is Lord First Master?'

Yogis call Beloved Lord Kind Dissolver 'First Master'. He is the Ultimate Absolute. He assumes the three conditions of nature in the form of Procreator (Increaser, the Creator), Nurturer (the Sustainer), and the Great God (the Dissolver) [Kind Dissolver]. As the master of the passionate condition of nature, Procreator, he creates the universe; as the master of the tranquil-powerful condition, Nurturer, he sustains it, and as the master of the dark condition, the Great God, he dissolves it.

Beloved Lord Kind Dissolver is the first promulgator and introducer of yoga. His color is black; on the head is matted hair and in it [the matted hair] is the beautiful seed-moon (crescent moon); from the matted hair the waves of the Holy Ganga [Ganges River] are flowing. On the forehead are three streaks of ash and the third eye. Coiled (circular) earrings adorn the ears, and the snake and the rosary of 'eye of The Cause' [third eye] berries adorn the neck. He has anointed his entire body with sacred ash. In his hands are the trident and the hourglass-shaped drum. Being established in the accomplishment posture, he is in equanimity. Yogis carry on the eternal, uninterrupted meditation of this liberation-giving form. Yoga is a spiritual science, so any yogi of a high class is able to see this special form of Love-Filled One. That yogi who does not know the above form of Lord First Master does not know yoga or truth.

Lord First Master performed this yogic systematic practice for the good of the world, therefore he is 'the Great Yogi'. Because he is the adored Master of very capable yogis, he is also 'the Master of the Yogis' (Yogishvara), and the seed [of yoga] along with all yogas are produced by him, so he is also 'the Master of Yoga' (Yogeshvara).

In yogic books it says that Golden Womb, that is, Beloved Procreator, is the ancient teacher of yoga. As his work is to generate creation (to create the world), his work is also to generate yoga, because yoga is included in creation. Beloved Lord Nurturer is *also* called Golden Womb. In the first verse of the fourth chapter of *The Holy Bhagavad Gita (The Song of God)*, Revered Lord Dark (Dark-Complexioned) Moon says, 'I taught this indestructible yoga to the Sun in the beginning of creation.' Revered Lord Dark Moon is an incarnation of Lord Nurturer. I have previously mentioned that although there is certainly a difference in the names and forms of Procreator, Nurturer, and the Great God, the soul itself is not different; water, steam, and ice are water.

After the yogi obtains celestial vision, he has, in the beginning, the divine vision of (directly experiences the presence of) Lord Golden Womb, Beloved Lord Kind Dissolver, Universal Mother Divine Power and the Universal Form. In the middle, he has the divine vision of Nurturer and Revered Dark One [Dark Moon], and in the end, of the Absolute. Then he becomes of the same form as the Absolute.

'What are royal yoga and sun-moon yoga?'

There is only one yoga and there can be only one. True, there are two orientations – the knowledge orientation and the action orientation. But here it is worth remembering that the two orientations do not produce two yogas, although they do produce two paths. That

which the knowledge-oriented yogi calls renunciation of action, nature yoga, or yoga without action, the action-oriented yogi calls action yoga, natural yoga, the yoga of surrender of action, or taking-refuge yoga. The knowledge yogi thinks, 'The actions of the body, of the organs [of sense/knowledge and action], etcetera, are not my actions, they are the actions of nature; therefore, I am not the doer of them.' The action yogi thinks, 'I do whatever actions dearest God has me do; therefore, I am not the doer of these actions.' Thus both types of yogis, being without doership, are freed from the bond (tie, knot [consequences]) of action. The devotee (devotional person) is an action yogi, and so is the aspirant doing the systematic practice of eight-limbed yoga. Being scientific, that aspirant attaches importance to physical and spiritual science. In the beginning he (she) avoids any debate about the existence or non-existence of God. He thinks, 'The life energy (breath of life, vital force) [sometimes called 'the vital air'] alone directs the entire body; therefore, I am not the doer of actions.' He too, being without doership, is free from the bonds of action. The knowledge-oriented aspirant first studies the best well-known holy scriptures and as a result he acquires indirect knowledge. After that, by practicing renunciation-of-action yoga, he acquires direct knowledge. Because the action-oriented devotee and the action-oriented aspirant of eight-limbed yoga are powerfully inclined to action, they have knowledge of principles, but not much scriptural knowledge, yet by properly practicing action yoga, both of them acquire direct knowledge. What this means is that the knowledge-oriented aspirant first acquires scriptural knowledge, and then practices action. In a similar way, the action-oriented aspirant first acquires knowledge of action, and then acquires direct scriptural knowledge. [Although the word 'knowledge' can refer to incomplete information based on input from the senses and the mind, it often refers to knowledge from direct experience of the Absolute – direct knowledge of what really exists. The first is also called 'indirect knowledge', 'false knowledge', 'material knowledge', and 'incomplete knowledge', and the second is also called 'direct knowledge', 'real knowledge', 'spiritual knowledge', 'knowledge of the soul', and 'knowledge of the Absolute'.]

The last acquisition of all yogas is knowledge, therefore knowledge yoga is the best of all yogas. It is called royal yoga. How can knowledge be acquired without love? Love is the seed and knowledge is its sprout, or knowledge is the seed and love is its sprout. Love and knowledge are not different; they are the same. Love is the blossomed (open, evolved) stage of knowledge. It is to indicate the difference in the two stages that these names, 'knowledge' and 'love', have been provided. Devotion is a synonym of love. When there is unity of knowledge and devotion, how can action be extracted from them? Devotion is the blooming of knowledge, as we have just seen. In devotion, action also occurs. This blooming is action, which occurs between knowledge and love. Without action, how can different stages even be possible? Thus knowledge yoga, devotion yoga, and action yoga are not separate from one another. There is only one yoga, but because nature is divided differently among aspirants, aspirants resort to systematic practices of various kinds; therefore, there is one destination and a vast number of paths leading to it. When there are several limbs, are there also many bodies? No, there is only one body. Great people who see nothing but knowledge, nothing but devotion, or nothing but yoga, see truly. Among the great, they are the greatest, because non-dual vision is the last stage of knowledge; dual vision is in the penultimate stage.

There are two stages of royal yoga, the outer limb and the inner limb. The outer limb stage is known as action yoga. Because it is mostly active, it concerns the organs of action [the tongue as the organ of speech, the hands, the feet, the sex organ, and the anus], so it is called the mastery of the organs (mastery over the organs), or sun-moon yoga. Synonyms of it are: the renunciation of action, equability yoga, penultimate devotion yoga, surrender-of-action yoga, outer limb natural yoga, antecedent (eastern, anterior, front part of the body) nature yoga, outer limb taking-refuge yoga, with-comparison yoga, with-seed yoga, with-contrivance yoga, engaged equanimity [equanimity in which the organs of action and organs of sense (organs of knowledge) are involved in the objects of sense perception], the worship of the life energy, swan (soul) yoga, and countless other names. The inner limb stage of royal yoga is called knowledge yoga. Because it is concerned mainly with thinking, it concerns the organs of sense (the organs of knowledge) [the ears, the skin, the eyes, the tongue as the organ of taste, and the nose, the internal sense faculties, the mental images and the thoughts associated with those mental images], so it is called the mastery of the mind (mastery over the mind), or royal yoga. Synonyms of it are: *Sankhya* yoga [knowledge yoga], ultimate devotion yoga, no-mind (without thought) yoga, inner limb natural yoga, subsequent (northern, superior, top of the head) nature yoga, inner limb taking-refuge yoga, comparison-free yoga, seed-free yoga, contrivance-free yoga, inert equanimity (non-engaged equanimity [equanimity with the organs of action and sense/knowledge not engaged]), Absolute yoga, ultimate swan yoga, and countless other names.

Why has sun-moon yoga been called a ladder (a stairway)?

Humankind wants to go above the darkness (blindness) of false knowledge and above death, to reach the light of knowledge, and immortality. This is royal yoga. There is a difference between these two states because one state is below while the other is above. Truly there is need of a ladder. In the third verse of the sixth chapter of *The Holy Bhagavad Gita*, Love-Filled One says, 'For a reflective ascetic (a reflective burner of impurity) who intends to mount to yoga, the method is to perform action from a desireless state.' This desireless action is signified by the terms 'action yoga', 'renunciation-of-action yoga', 'penultimate devotion yoga', and 'sun-moon yoga'. Through its performance there is thorough cleansing of the body and mind. Impurity is the darkness of false knowledge, and is death, and purity is the light of knowledge, and is immortality. In *The Holy Bhagavad Gita*, there is an investigation of these three actions: action, non-action, and wrong action. Of the three, 'non-action' is beyond ethical action and unethical action. It [non-action] is called action yoga because it is action without doership. The scientific action yogi calls it action of the life energy, the devotee calls it action yoga or taking refuge, and the knower (scholar) calls it renunciation of action, actionlessness, or the action of nature.

The suspension of the life energy is the key to yoga. It is called sun-moon yoga. These days some people are struck with surprise to hear the name 'sun-moon yoga'; others are disinterested in it; while others, calling it 'Goraksha's labyrinth', speak contemptuously of it. Because of this false knowledge, the sun-moon teaching is dying out day by day.

In ancient times sages used to practice this same worship of (serving, sitting near) the life energy. It has many names: the Absolute teaching, the sitting-at-the-feet teaching (the secret doctrine), the highest teaching, the spiritual teaching, the yogic teaching, the life energy teaching, swan yoga, Sun-Moon [*Surya-Shashi*] yoga, uptending life energy and downtending life energy yoga (the union of the uptending and the downtending vital airs),

sun-moon [*hatha*] yoga, etcetera. Of these, the name '*hatha* (sun-moon) yoga' is the most recent. Here the meaning of '*hatha*' is not 'forced'. The syllable '*ha*' means the sun and the syllable '*tha*', the moon. The union of the sun and the moon is called sun-moon yoga. The right nostril [the channel beginning from the right nostril] is called the fiery flow energy channel or the sun channel and the left nostril is called the cooling flow energy channel or the moon channel.

The worship of the life energy is the best worship. In the fifth verse of the second question in *The Prashna Upanishad*, it says, 'This life energy burns like the Fire, it is the Sun, it is the rain cloud, and it is also the Rain God (Lord of the Demigods). The God in the form of the life energy is earth, wealth, truth, untruth, and the nectar of immortality!' Great Sage Yajñavalkya (Sacrifice Explainer) said, 'The life energy is the Highest of the Gods! It has been called the Absolute.' The teaching of *The Shatapatha Brahmana* is, 'The life energy is the Lord of Creation!' Many examples are also available in other scriptures. 'This life energy dwells in the city of the body, therefore it is called the lord of the city (the pervader of the body, the person). It [the life energy] brings about the experience of the movement (stirring, impulse) of the divine power. It is the awareness of all awarenesses. It is the Sun and also the Fire. In brief, it can be said that this life energy is the highest, senior, best, and preferred.' 'The life energy is Kind Dissolver, the life energy is Nurturer, and the life energy is Procreator! The life energy upholds all planes of existence. This entire universe consists of the life energy.'

These quotations establish that this worship of the life energy is in fact Sun worship, worship of the Rain God, Fire worship, worship of truth, worship of the nectar of immortality, and worship of the Absolute.

The mental faculty [the entire mental complex, which produces every type of thought or mental image, as opposed to the brain, which is a part of the body] is the means of bondage and the life energy is the means of liberation, so the aspirant desiring final liberation must resort to the life energy; after that, royal yoga accomplishes the non-sprouting (suspension, stabilization) of all the tendencies of the mental faculty.

One of the five great elements of nature is the great element called air. Aspirants also call it the life energy, but that life energy is not the life energy being referred to above. The life energy referred to above is the life energy of life energies. In *The Purushasukta* it says, 'The element of air is born of the element of life energy.' True, but to acquire this highest life energy, the worshipper of the life energy must first accept the support (assistance) of the life energy born of nature; this is the ladder.

'Is there a difference in class in aspirants?'

Yes there is. There are two paths, the path of engagement, and the path of cessation. The path of engagement, or the path of pleasure (seeking pleasure), is for desirous aspirants (aspirants wishing to fulfill their desires). It is practiced by ordinary people involved in worldly illusion. In it, the support of the mental faculty is accepted [the mental faculty is used], and through this, these three goals of a person (an individual pervading a body) – ethical action, worldly success, and pleasure – are accomplished. This is the ordinary branch of this yoga. Through practice of it, a society following the highest ethical action is built up. The second path, the path of cessation, or the path of liberation, is for great people. They are desireless aspirants. In the path of cessation, the support of the life energy is accepted. Through this, the last goal of a person, called 'liberation', is attained.

Aspirants taking this path, having first accomplished sun-moon yoga, in the end accomplish royal yoga. Sun-moon yoga is the beginning stage of royal yoga and royal yoga is the final stage of sun-moon yoga. By the performance of royal yoga, the yogi becomes the best teacher of ethical action (teacher of righteousness) [from the viewpoint of society].

In both of these paths, there are ordinary, intermediate, and best (advanced) aspirants. After accomplishing sun-moon yoga, the aspirants who are mounted on royal yoga [who, having ascended by means of sun-moon yoga, stand firmly on the stage of royal yoga; who are well-mounted on the steed of royal yoga] belong to the best class. In *The Shiva Samhita*, it says, 'Royal yoga without sun-moon yoga, or sun-moon yoga without royal yoga, is totally unsuccessful.' So the yogi first does the worship of sun-moon yoga according to the guidance of the truth teacher.

Remembering the Revered Truth Teacher

Verse 1.2

I, Svatmarama [Atmarama] Yogi, having bowed down to my Master Teacher, am giving instruction in the sun-moon teaching only for the attainment of royal yoga.

'What is the purpose of acknowledging the teacher?'

In the beginning the author, remembering Lord First Master, respectfully greeted him, so it is not necessary for him to remember his own teacher, because God and the teacher are the same. This fact is quite well-known to the author, yet he bows down with love to his dearest truth teacher god, present by the side of Lord First Master; then his satisfaction is attained.

'All spoken wealth [given knowledge] is revealed to the great soul who has the same intense devotion for God and the truth teacher.' This is the statement of *The Shvetashvatara Upanishad*. So the truth teacher is said to be Procreator, Nurturer, the Great God, and the incarnate Highest Absolute. There is corroboration of this statement in the ideal conduct of the author.

Just as thirst cannot be dissipated without water, false knowledge cannot be dissipated without the truth teacher. If the lamp of devotion to teacher does not burn in a person's inner heart, the darkness of false knowledge is not dispelled from it.

The fickle aspirant grabs the feet of one teacher today and the feet of a second teacher tomorrow. In this way, he keeps taking refuge with a new teacher, deceiving himself and wronging the teacher. Not only that, he also praises himself for taking this course, saying, 'Indeed, knowledge should be taken from wherever it is available.' But it only amounts to babbling. The soul teaching or the Absolute teaching is obtained only through the agency of some particular great person.

One whose aim is divided runs after many different teachers. Just as a blind person cannot discriminate one color from another, so a selfish aspirant is unable to recognize the truth teacher. Of course, there can be countless teachers of material teaching, called instructors, but there is only one teacher of the spiritual teaching, called the truth teacher, or the initiation teacher. When we want to buy a glass crystal, it can be found everywhere, at

a low price, but when we want to purchase a diamond, we must go to a special place and pay a much higher price. The truth teacher is a diamond; if one intends to get him, one will have to pay with 'surrender of one's life'; truly, it is his fixed price. The aspirant following many teachers is not faithful, but is devoid of faith. Because his belief does not rest in one teacher, he cannot stick to his practice: today he does one kind of purifying action, tomorrow another kind, today he reads a book on yoga, tomorrow one on devotion. He finds many teachers. There are many causes for this, one of them being that he wants some great person, using his powers, to suddenly make him celebrated in some high role; he does not want to do any hard work himself.

'Why has the author especially mentioned his teacher lineage?'

This is an appropriate question, because in the beginning the author says, 'Lord First Master gave knowledge of the sun-moon teaching.' After that he also calls his truth teacher 'Master'. This word, 'Master', indicates the lineage [the lineage of the Masters (the *Nathas*)]. Ordinary material teaching is popular everywhere, so teachers of it are sufficient in number; but this Absolute teaching is not popular everywhere, so teachers of the systematic practice of it are very few in number. The second reason for mentioning the teacher lineage is that the attainment of the Absolute teaching does not depend upon effort, its attainment depends upon the grace of God or the grace of the teacher. So the writer has purposely referred to his adored God and his own teacher. In this way he lets us know that he has received this Absolute teaching through a tradition. It is the immortal teaching. There is only one teacher of it, and the rest is a discipular lineage.

A teacher lineage is also given by Revered Lord Dark Moon, in the first, second and third verses of the fourth chapter of *The Holy Bhagavad Gita*. He says, 'In the beginning time of creation, I taught this yoga to the Sun, the Sun taught it to his son, First Man, and *he* taught it to *his* son, Ikshvaku [the first king of the solar dynasty]. Thus, through a lineage, royal sages received knowledge of this yoga, but after that, this yoga, for a long time, was almost lost on this earth. You are my devotee and dear friend, so today I have told you about this ancient yoga, because it is a truly important secret.'

Revered Love-Filled One, in the above quote, says, 'Through this lineage, royal sages received knowledge of this yoga, but after that, this yoga, for a long time, was almost lost on this earth.' The meaning of this remark is not that yoga itself was lost. Yoga is eternal! It cannot be lost, but due to the loss of the lineage-transmitted tradition of yoga, there remained no knower of yoga. This difficult-to-attain yoga, after the passage of many births, is accomplished in the last birth. Even in the last birth, irrepressible, innumerable obstacles (difficulties) arise in yogic practice. They can only be removed (averted) by the teacher who has received grace and has reached the far shore of yoga. When such a capable teacher is not present on the surface of the earth, the tradition of yoga is lost, because this yoga is exceedingly mysterious. Its secret cannot be discovered by logic (reasoning).

An uncertainty arises here – 'Is the yoga taught by First Master the same yoga taught by Revered Lord Dark One?'

Yes, because here the meaning of 'yoga' is 'the Absolute teaching'. The Absolute teaching is not two or five, but one. Its name is yoga.

Who is Beloved-Yogi Svatmarama?

This is a subject requiring investigation because in no region is this name not in use. Of course it is possible that the author is purposely keeping his real name hidden. The

convention of keeping one's name hidden is extremely ancient. The yogi taking amorous pleasure in the soul is called Atmarama. The yogi has called himself Svatmarama. The meaning of this is 'free from the bonds of the body, free from life'. He who is free from his own life, how can he be in the bonds of a name? The author of this excellent book, *The Small Burning Lamp of Sun-Moon Yoga*, must really be a yogi of excellent quality.

The author has said, 'I am giving instruction in the sun-moon teaching only for the attainment of royal yoga.' Why has he attached such great importance to royal yoga?

One unique characteristic of royal yoga is this: whether the aspirant is a pilgrim on the path of knowledge, action, devotion, or some other yoga, if he practices his yoga correctly, he will, through the arousal of the life energy [the unsuppressing of the life energy], attain the antecedent stage of royal yoga [attain sun-moon yoga], called the outer limbs stage. This shows that royal yoga is the best of all yogas, and the arousal of the life energy is the door to it.

Suppose that a follower of *Sankhya* [the philosophical system that sums up nature into a definite number of categories, with the soul as a separate entity] has heard and reflected on the scriptures from the beginning to the end and has therefore obtained indirect knowledge. Fully convinced, he declares, 'I am not the body, organs, life energy, mind, judgment, mental faculty, or ego. I am the pure, enlightened, permanent, emancipated soul!' This is the conclusion of the judgment (the faculty of discrimination); it is not his own experience. For his own experience, he must resort to profound (repeated) meditation. When he sits for profound meditation in a solitary place, he must relinquish his control over the body. 'This body is not mine and I am not the body' – having resolved this, he must begin meditation. He must think, 'Let the body do anything, I am not bound to it in any way.' Once this observer state has become quite stable, within days the 'arousal of the life energy' will occur. Then it will be quite clear to him that the body, organs, life energy, etcetera are not his own, and that the soul is different from them. This is the 'renunciation-of-action yoga' referred to in *The Holy Bhagavad Gita*. It is also called non-action or renunciation. 'Non-action' is action of nature, natural action. At that time, the mental faculty has no control over the body. But there *is* bodily movement by means of the activity of the life energy alone. Just as in the state of sleep there is nothing but the activity of the life energy, in deep meditation, even in the waking state, there is nothing but the activity of the life energy. The bodily movements made by a newborn child in the waking state are also life-energy action, natural action, or action of nature. The *Sankhya* yogi [the knowledge yogi], becoming an observer, performs this very same life-energy action. The only difference between the two is that the baby performs this life-energy action in an unknowing state and the *Sankhya* yogi, in a knowing state.

The name of the fourth chapter of *The Holy Bhagavad Gita* is 'Renunciation-of-Action Knowledge Yoga'. In it Revered Love-Filled One states that renunciation-of-action yoga is accomplished by first having knowledge. At the outset he calls this yoga 'indestructible' and says, 'In the beginning time of creation I communicated this to the Sun.' In the middle he says, 'Even intelligent seers and sages cannot decide on a definition of action, non-action, and wrong action. That yogi is wise who sees non-action in action, and action in non-action; despite performing all actions, he remains untainted.' In the view of the *Sankhya* yogi, this life-energy action, despite being 'action', is non-action, because it is spontaneous – the yogi does not do it willfully (by his will, out of his desire). By means of this fire of

knowledge, all actions are reduced to ashes. One synonym of the fire of knowledge is 'the fire of yoga'. So Love-Filled One says, 'Despite being thoroughly engaged in action, in fact he does nothing.' In the end, Love-Filled One says, 'In this world there is *nothing* more purifying than knowledge.' 'The *Sankhya* yogi who has accomplished renunciation-of-action yoga, at the end time (the time of death), finds that knowledge in his own soul.' He also says, 'Thus, this *Sankhya* yogi who has relinquished all action through the method of renunciation-of-action yoga, and has destroyed all doubts (hesitations, anxieties) by means of yoga-attained knowledge, is not bound by action.' In the end, Love-Filled One gives this instruction, 'O White One! Be well-established in renunciation-of-action yoga.' The complete yogi (the yogi who has reached the far shore of yoga) is a knowledge yogi, an action yogi, and also a devotional yogi, because yoga is truly one; only the point of view is different. That which the *Sankhya* yogi calls renunciation-of-action yoga, the devotional and action yogis call action yoga, so to be mounted on renunciation-of-action yoga is to be mounted on action yoga.

Through renunciation-of-action yoga, physical impurities, distraction, and the veil [of false knowledge] of the *Sankhya* yogi are removed. Physical impurities are in the body, distraction is in the mental faculty, and the veil obscures the judgment. In other words, the passionate condition of nature and the dark condition of nature fade away, and the tranquil-powerful condition of nature thrives; consequently, the yogi obtains knowledge. Knowledge is indeed the means of reaching liberation. Thus, by means of renunciation-of-action yoga, the mastery of the organs [of action] is accomplished. Then, by means of the last stage, royal yoga or knowledge yoga, the yogi accomplishes liberation. It is called the mastery of the mind [complete freedom from mental compulsion]. It is the state beyond the conditions of nature.

Royal yoga is the end of all yogas, because in it the mind becomes no-mind [the yogi is not influenced by the mind]. This is the permanent home of the Absolute, and this is the peace of the Absolute (divine freedom from engagement).

The devotional yogi thinks of dearest Beloved God as his master, and of himself as his servant. He does systematic practice of devotional yoga: repeated-prayer meditation, etcetera. Through this, his arousal of the life energy occurs. He recognizes this arousal of the life energy to be the grace of God, taking refuge in God, surrender-of-action yoga, and penultimate devotion. By this means, he becomes qualified for God's-form and the other freedoms [stages of freedom in devotional yoga]. After that, practicing ultimate devotion, like a river is united with the sea, he is united with Revered Beloved God.*

The action yogi, being a scientist, in the beginning remains disinterested in views about the existence or non-existence of God. Resorting to posture, the suspension of the life energy, etcetera, he practices yoga steadily. Within several days his life energy is aroused. He calls it 'the awakening of the evolutionary force'. The yoga he practices is also called sun-moon yoga, tantra yoga [the system of yoga based on the scientific principles of the *Tantras*, ancient scriptures consisting of dialogues between Divine Power (the Goddess) and Kind Dissolver (the God), not the modern practice called 'tantra' known to the western world], divine sound yoga, absorption yoga, repeated-prayer yoga, etcetera. He calls its antecedent stage 'with-seed', or 'with-comparison', and its subsequent stage, 'seed-free', 'comparison-free', or 'nothing-but-the-Absolute'.

*[If you are in a state of union with God, the state of yoga, you (as you truly are) do not cease to exist. In the process of yoga, the process that leads to this final state, any false ideas of yourself and others are gradually dissolved in the truth of us. What each of us truly is, is a divine individual with the power to choose. If you are accepting your own divine nature and the divine nature of each of the other individuals, you are in a state of the sameness of all of us in what it is that we truly are. This is the state of divine union, or yoga. Note that yoga is not a *mental* state. Each step on the path of yoga, each choice you make to accept some divine individual as they are, actually evolves the world, including your body and mind, into divinity. This is because the world is the manifestation of each of our choices to accept or deny ourselves and each other. In the process of yoga, the body becomes divine, and when yoga is complete, you are in your natural state – total omniscience and complete divine love.]

The Small Burning Lamp of Sun-Moon Yoga

Verse 1.3

For those who do not know royal yoga due to the false knowledge in the pitch darkness of countless doctrines (belief systems), Beloved Treasury of Compassion Yogi Svاتمarama holds the burning lamp in the form of *The Small Burning Sun-Moon Lamp*.

All doctrines actually do take the aspirant toward the truth, so why has it been said here that there is an unavoidable obstacle in the path of the aspirant in the form of the pitch darkness of various doctrines?

It is indeed true that the truth is found in many doctrines, so they all lead the aspirant toward the truth, but it is also true that logic cannot be used to determine whether any particular doctrine is true or false. This is because the scope of logic is limited. It can only take one to the door of yoga, further than that is beyond its scope. Knowledge not gained by means of practice is called false knowledge. When there is a veil or obstacle separating false knowledge from knowledge, practice becomes indispensable. It must be remembered that logic is a branch of [the tree of] directly experienced knowledge [knowledge acquired through one's direct experience of the truth, not through the senses and the mind]; therefore, on the basis of logic alone, non-directly-experienced knowledge can be obtained. But until the intervening false knowledge is destroyed, the non-directly-experienced knowledge remains incomplete; therefore, in order to complete the non-directly-experienced knowledge, it is necessary to destroy the veil or obstacle. 'Action' means scientific practice, or the knowledge-linked activity of dispelling (putting an end to) false knowledge. In it, although knowledge is important, action must be given more importance; only then is there a clear understanding of the veil or obstacle separating non-directly-experienced knowledge and directly experienced knowledge.

No matter which high doctrine's journey of yoga the aspirant makes, he will undergo the false experience of the Absolute. This is unavoidable, because until the journey of false knowledge comes to an end and the mental faculty acquires the light of knowledge, the experience of intervening illusions is natural. As a result of the outward forms of truth and

untruth being the same, the aspirant mistakes untruth for truth, because there is an ardent desire in his mental faculty to acquire the truth; therefore, being ruled by his emotional inclination, he mistakes untruth for truth. If he mistakes untruth for truth, deviates from the path, and cannot climb out of the whirlpool of illusion, his doctrine becomes a pitch darkness. The yogi who cannot accomplish the last level of royal yoga to become a complete yogi cannot understand the various paths of yoga. Royal yoga is the best yoga of all, the highest yoga of all. There is no yoga beyond it, indeed there cannot be, because after the complete stabilization (discontinuance, non-sprouting) of the mental faculty, no action remains for the aspirant; this shows that the complete stabilization of the mental faculty is the complete end of yoga. There is nothing beyond that. He who ascends to that very highest, ultimate limit comes to know all yogic paths because, royal yoga being the very highest, it is quite clear [to him] that the newcomer yogi, using any systematic practice from any path, is ascending to that place. In other words, we can say that the royal yogi, having transcended all paths, is present on the highest place. Here it is necessary to remind the reader that there is only one yoga, but there are many paths and systematic practices.

Many paths of yoga are available in the world, but those that reach the end are not commonly available; therefore, as a result of accepting the guidance of incomplete knowers of yoga, the aspirant cannot accomplish his striving for liberation. With this in mind, Beloved Chief Yogi Svatmarama says, 'In order to help the seeker of liberation in this pitch darkness of various doctrines, I am here in the center of the path with the burning lamp named *The Small Burning Lamp of Sun-Moon Yoga* in my hand.'

On reading the phrases in this verse 'Compassionate Svatmarama' and 'Treasury of Compassion Yogi Svatmarama', this uncertainty may arise: 'Why does the author call himself "Treasury of Compassion"? This self-praise seems improper.' [The phrase 'Compassionate Svatmarama' is from the Sanskrit text of verse 1.3. In Kripalvananda's Hindi translation of the verse, the phrase is translated as 'Treasury of Compassion Yogi Svatmarama'. In the Hindi edition of *Revealing the Secret*, the Sanskrit text of a verse or set of verses is given first, preceded by Kripalvananda's Hindi translation of that verse or verses, and Kripalvananda sometimes refers to that Sanskrit text in his commentary.]

This detached yogi has kept his real name hidden; in this state, why would he praise himself? This is not self praise; it is remembering Kind Dissolver or the truth teacher. He doesn't think of himself as 'Svatmarama' (Free From the Bondage of Being), he thinks of Beloved Lord Kind Dissolver and his truth teacher as 'Svatmarama', so, in the verse, he uses the word 'Compassionate' with great reverence.

The name of Beloved Yogi's jewel-like book is *The Small Burning Lamp of Sun-Moon Yoga*. In truth, this book is a jewel-lamp (a gem serving as a light). Other lamps are extinguished by the violence of a whirlwind, but the specialty of a jewel-lamp is that it is not extinguished by the violence of a whirlwind.

In it [in this book], there are four lessons. Each lesson is an independent section. [Each covers the subject of yoga from the beginning to the end, but each stresses a different aspect of it.] In the first section, the author, having presented the essence of yogic knowledge, gives descriptions of various postures. Similarly, in the second section, he describes various suspensions of the life energy, in the third, different energy seals, and in the fourth, the withdrawal of the senses and equanimity.

In 'The Yoga Darshana' (*The Yoga Sutras*), sun-moon yoga is called 'purifying action yoga', and royal yoga is called 'yoga'. There is only one yoga, but there is a difference in how it is expressed. In *The Marga Darshana (The Yoga Sutras)*, bodily purifying actions have not been described in detail, but in *The Small Burning Lamp of Sun-Moon Yoga* they have been described in detail. Similarly, in *The Yoga Darshana*, the mental aspect is described in detail, but in *The Small Burning Lamp of Sun-Moon Yoga*, in brief. There are two types of *Upanishads*. In the first type of *Upanishad*, a clear description is given of purifying action yoga and with-seed equanimity, and in the second type of *Upanishad*, of royal yoga and seed-free equanimity.

[Equanimity, or *samadhi*, literally means impartial judgment, indifference; putting together, joining with, setting an arrow, directing (an arrow); putting in order, setting right, restoring, resolution, completion, union, a whole, an aggregate, a set; accomplishment, conclusion, settlement, justification, proof; bringing into harmony, agreement, assent, and acceptance. In its final stage, it is the state of acceptance of the equivalence of all aspects of existence (acceptance of the equivalence of the true natures of all divine individuals). It is being desire-free.]

The Lineage

Verse 1.4

Beloved King-Among-Yogis Matsyendra Master, Beloved Great Yogi Goraksha Master, and other Masters, know sun-moon teaching well, and through their grace, this Svاتمarama Yogi also knows this teaching.

The writer, knowing the seeker of liberation to be close to him, tells him with much love, 'Dear aspirant! Hello, I welcome you with affection. I am not deceitful. I wish aspirants well, so have no fear of me. I know that you long to do liberation systematic practice. I will explain the method of liberation systematic practice to you, called 'the sun-moon teaching' by aspirants. Beloved King-Among-Yogis Matsyendra (Fish Chief) Master, Beloved Great Yogi Goraksha (Protector of the Cows) Master, and other great teachers know this teaching well. By means of their grace, I also know this teaching. I do not want anything from you, I only wish to be of service to you. Let the truth spread everywhere, this is my auspicious wish. The burning lamp lights the unburning lamp. The truth itself is the eternal burning lamp. *It* ignites the unburning lamps. *It* is Beloved Lord Kind Dissolver [of Illusion], *it* is the truth teacher, the rest is its lineage.'

No action (work, duty) remains for those great persons who have attained freedom (total liberation) while still alive, so why do they write books?

In that stage, they themselves are devoid of any intentions, but the supreme Kind-Dissolver-intention of Kripalu Love-Filled One (Compassionate Love-Filled One, God) acting through them, writes the books. Truth is protected by the writing of scriptures. Scripture is the temple of truth. It is the life of all [civilization]. This is because truth is God and truth is science. That nation in which there is no burning lamp of knowledge in the

form of scripture, is indeed immersed in the darkness of false knowledge. False knowledge is downfall and knowledge is upliftment. Scripture is the foundation of ethical action and of culture. Scriptures that show the path of the Absolute teaching, the soul teaching, or the yogic teaching are called liberation scriptures. They are not useful for everyone. The ordinary aspirant cannot comprehend them. Indeed, they are created only for the comprehension of great people. Yoga is a very difficult path, but it is the royal path. The king of men is the great yogi – the great teacher of ethical action. He is a zealot of this path. He performs the systematic practice of natural yoga, or accomplishment yoga. He is truly graced by the God of All; even so, due to his mental weaknesses, he feels disheartened many times in this long journey. It is not a simple matter to become stable in wisdom. When a vehicle crushes the body of a living creature or a human being, for a few minutes it (he, she) suffers boundless agony and then its lamp of life is extinguished. In the state of stability in wisdom, the lamp of life burns continuously; it is not put out. So when the life energy cruelly crushes all desires associated with mental impressions, there is boundless agony in the mental faculty of the yogi; he cannot endure it; he goes astray. Not only this, his systematic practice is also perpetually assailed by countless difficulties. And still he does not attain the fearless level. At that critical time, he gets reassurance only from scripture. Only a saint who has reached the far shore of yoga writes truth-scripture, yet his speech is not the speech of a saint; it is the speech of the All-Pervading. He is only a graduate perpetually bathing in that Ganga [Ganges River] of knowledge. Scripture is a great treasury of yogic realizations. It exposes the hidden secrets of yoga to the light. It is the boat that crosses over [the sea of] life (the world of illusion). In brief, it is sufficient to say this: scripture is the imperishable (written) abode of God.

Former Teachers

Verses 1.5 through 1.9

Revered First Master, Matsyendra Master, Shabara Master, Ananda Bhairava Master, Chaurangi Master, Mina Master, Goraksha Master, Virupaksha Master, Vileshaya Master, Yogi Manthana Master, Bhairava Master, Siddha Master, Buddha Master, Kanthadi Master, Korantaka Master, Surananda Master, Siddhipada Master, Charpati Master, Kaneri Master, Pujoyapada Master, Nitya Master, Nirañjana Master, Kapali Master, Bindu Master, Kakachandishvara Master, Allama Master, Prabhudeva Master, Dhoda Master, Choli Master, Tintini Master, Bhanuki Master, Naradeva Master, Khanda Master, Kapalika Master, and other Masters – these great accomplished ones of old, rising above death, roam the whole of creation.

Here King Among Yogis [Atmarama] gives the holy names of the great accomplished people of his Master lineage, both in order to remember them and so that the new aspirant will know the teacher-disciple lineage. Beloved King Among Yogis takes utmost pride in his teacher lineage, so with very great affection he mentions the names of his teachers. If the inner heart of the disciple lacks reverence for his teacher lineage, it also lacks this teaching, because this teaching can only dwell in the inner heart of the recipient of grace.

The system of the Masters considers freedom while still alive to be the ideal state. That freedom which occurs with the casting off of the body is not considered to be the real freedom. Accomplished ones say, 'The one who obtains death is not set free; it is the one who obtains body accomplishment [the divine body], or immortality, who is really accomplished.'

'Were there not accomplished yogis in yogic traditions other than the tradition of the Masters?'

Yes there were, but here King Among Yogis has described only his own lineage. In his inner heart there is no disrespect or antipathy for other lineages.

At the beginning of this Master lineage, first of all, there is the name 'First Master'. 'First Master' is the name of Beloved Lord Kind Dissolver. He is the first teacher of all the yogic lineages and also the introducer of yoga. The remainder [of the teachers] are his discipular lineage. Those people who recognize, not one teacher, but many, are deluded. Actually, in the beginning there is only the teacher; the remainder are his discipular lineage. The new teacher is only the conveyor of the ancient teachings, not their inventor. The teaching is the truth itself, and it is the Absolute itself; *it* is the teacher.

Yogic aspirants become greatly encouraged by reading detailed biographies of yogis. At this point, considering that the reader would not benefit in any way from a very brief introduction concerning the great people of the Master lineage, an introduction has not been given, because a brief introduction would not adequately reveal the full individuality of the individuals. Another reason is that detailed biographies of all the great people mentioned above are not generally available. This is a topic for research. In the entire Master lineage, these nine Masters have been considered foremost: Revered First Master, Matsyendra Master, Goraksha Master, Jalandhara (Water Holder) Master, Bhartrihari (Carrier Away of Impurity) Master, Gopichandra (Cowherdess Moon) Master, Mina (Fish) Master, Nitya (Eternal) Master, and Bindu (Upheld Sexual Seed) Master.

In the last, or ninth, verse, it says that all these great accomplished yogis, rising above death, roam the whole of creation – what does this mean?

Great yogis who have accomplished equanimity are called great accomplished people. They, indeed, are free-from-the-bondage-of-being, free-while-still-alive people. One synonym of 'equanimity' is 'deathlessness'. When the death of a human being occurs, that human being's life-energy-less body is called a corpse. It cannot perform the same activities as those performed by a living human being. As a result of the stability of the life energy, the body of the yogi in equanimity becomes inert (with its organs of action and sense/knowledge not engaged); it seems like a corpse. But after the arising (the awakening, the rising up, the resurrection), that body, being reactivated, begins performing activities again. This state [the state resulting from 'the arising', called 'the arisen state'] is called the transcendence of death. The free-while-still-alive yogi who has mastery of yoga can roam the whole universe at his will [according to the choice of his true self].

[The contrivance-free equanimity of royal yoga has two stages: inert equanimity and the arisen state. In inert equanimity, often just called 'equanimity', the organs of action and sense (knowledge) are literally inert, not engaged, or still, and the yogi appears to an observer to be unconscious or dead. But despite the absence of input from the sense organs and the mind, the yogi is in a state of knowledge. It is knowledge beyond time and

space, beyond movement and stillness, beyond observer and observed, and unattached – Absolute knowledge, union with the Absolute. In the arisen state, even though the body and mind are functioning, the degree of the yogi's enlightenment, detachment, non-engagement, or equanimity is the same as the degree of his enlightenment in the inert equanimity that apparently preceded it. To that degree, he knows from his own direct experience that what he now perceives as time, space, movement, stillness, observer, observed, desire, etcetera, are really various aspects of the Absolute. Each relinquished attachment, or illusion, each further acceptance of the divine, results in a new level of inert equanimity and of the arisen state – a new degree of enlightenment. To the yogi who has completed the process of yoga, there is no difference between equanimity and the arisen state. (See the commentary on verses 4.10 – 4.11.)]

The Two Aspects of Sun-Moon Yoga: Hut and Tortoise

Verse 1.10

For people being burned by the three types of burning afflictions – spiritual (of the soul), physical (of matter), and supernatural (of the 'shining ones': the gods, planets or stars) – sun-moon yoga is the best refuge, like a 'place of rest' (a sanctuary); and for aspirants practicing yoga of all kinds – knowledge yoga, devotional yoga, action yoga, etcetera – it is also the tortoise that forms the foundation.

The greatness of sun-moon yoga is contained in this verse. King Among Yogis says that by means of correct practice of sun-moon yoga, the soothing of the threefold burning austerity is brought about, so it is called a hut. Just as a 'dwelling-place' protects the dweller, sun-moon yoga, in the form of a sanctuary, protects those who take sanctuary. Accepting the support of various yogic systematic practices, countless aspirants practice various yogas; for them sun-moon yoga is also like a tortoise. That is, just as Love-Filled One in the form of the Great Tortoise is the foundation of the entire world, sun-moon yoga in the form of a tortoise is the foundation of all yogas. In other words, we may say that, accepting the sanctuary of this sun-moon yoga, the householder following the path of engagement can accomplish the three personal goals of ethical action, worldly success, and pleasure, and the renunciate (one who gives up attachment to the world) following the path of cessation, can accomplish the last personal goal, liberation. Sun-moon yoga is the first step of spiritual science, and royal yoga is the second, or last, step.

The Command of Yogic Scripture:

The Sun-Moon Teaching Should Be Kept Hidden

Verse 1.11

The yogi aspiring to accomplishment must keep this sun-moon teaching well hidden, for unmanifested teaching is potent and manifested teaching is impotent.

Although this Absolute teaching has existed in India for a thousand years, no one there has been killed to protect it. But then the knower of the Absolute teaching sees violence even in harsh speech, so he does not use harsh speech toward anyone at all. It is impossible that such an ideal person should kill anyone, or should order anyone to be killed.

Although confidentiality is very necessary for the protection of the Absolute teaching, there should be no provision for murder. In other countries, some ancient traditions had death rules. They put to death a member who did not keep the secrets hidden. This provision is totally in error. The unqualified person should not be made a member. Having made an unqualified person a member, to then kill him is to blemish the truth.

In his jewel-like book, the excellent author who has reached the far shore of yoga skillfully unveils the secrets of yoga. This is his grace. Only aspirants of a high class comprehend the secrets, because other readers cannot recognize the experiences of yoga; in this state, how can they evaluate them? In other words, we can say that in books on yoga there are numerous key places. We can call them 'the doors to yoga' and 'the secrets'. This verse is one of the key places of this book. Here the writer has deftly unveiled one ultimate secret.

The teaching (the Absolute teaching, the learning) of those yogic aspirants who do not show (manifest) the yogic teaching to the unqualified is potent, and the teaching of those aspirants who do show the teaching to the unqualified is impotent. Another meaning of this is that the true aspirant, who keeps the teaching hidden, is well-acquainted with the yogic secrets and the restless aspirant who chatters continuously is unacquainted with the secret of yoga. For the benefit of competent yogic aspirants of a high class, I give a secret clue: they should subtly reflect on these two phrases – potent teaching and impotent teaching.

The sun-moon teaching is the Absolute teaching, because it is the life-energy teaching. It is also the great teaching. Correct practice of it can only be done by an exceptional, individualistic, accomplished liberation-seeker of a high class. Here it is worth noting that the desirous sun-moon practice of the path of engagement and the desireless sun-moon practice of the path of cessation are quite different. When the aspirant enters into natural yoga, he continually has yogic experiences of different kinds. At this time, due to extreme delight, he begins to describe his yogic experiences to unqualified people. This is inappropriate; so the command of scripture is to keep the teaching hidden. In the thirty-sixth verse of *The Shatyayaniya Upanishad*, it says, "The Absolute teaching itself came up to the knower-of-the-Absolute God-person (Absolute-person) [someone the basis of whose life is the Absolute] and said, "Yogi! Keep me protected, I am your treasure. Do not show me to a crooked, cunning, and foolish person. If you do I cannot remain potent." "

Just as power is generated in an engine by the collection of steam, so accomplishment is generated by keeping this sun-moon teaching hidden. Here, 'accomplishment' means attainment of liberation. People keep sins hidden. The teaching is not a sin. To keep the teaching hidden means to keep it protected for qualified recipients. Here, 'keeping hidden' does not mean to keep obscured (in the dark), but to keep protected. Wise great people, in their books, keep the secrets in a special form, therefore a competent individual will not find it very difficult to discover the secret. Does someone with competent eyesight have difficulty discovering a lamp? But to a person born blind, it is as if all visible objects are

hidden, because he is not able to see light. An experienced aspirant has eyes to see and an experienced non-aspirant is blind.

A blind person walking would kick and break an excellent and valuable object kept on the ground, so it is kept in a protected place; thus the object is not damaged, and the blind person does not stumble and fall. It is inappropriate to call this good arrangement 'keeping hidden'. This is not concealment, it is protection.

It is not the great person who has accomplished yoga who is instructed to keep the teaching hidden, it is the aspirant of a high class. This command only means that after acquiring yogic experiences, the yogic aspirant should keep silent, should not be talkative, because delight is only a mental distortion [an alteration of the mind's natural equilibrium]. He should keep control over it. The general public is attracted by the narration of yogic experiences. Indeed, this fame is the greatest obstacle of all. In his intoxication, pouring out [words], he strays from the path.

After the accomplishment of liberation, the aspirant is no longer an aspirant; he is a great accomplished one. At that time he can give the teaching to the competent qualified recipient. Some slow-witted people actually falsely accuse yogis who have reached the end, saying, 'They are miserly; they do not properly distribute the teaching; they keep it hidden.' But this accusation is not true. Great yogis who have reached the far shore of yoga are not miserly; they are highly generous. A blind person cannot see an object placed in the light because of [his] blindness. Here it is not the object that is at fault, but the poor eyesight of the blind person. If great yogis were miserly, and if they intended to keep the yogic teaching hidden, they would not write books of liberation. But they *have* written books on yoga. How can those who are not pilgrims of yoga know its secret?

A Suitable Region and Sanctuary

Verse 1.12

In an uninhabited place in some well-ruled, generous of alms, disturbance-free, and ethical region; where to the measure of a bow's length, to four cubits distance, there are no rocks, fire, or water, the sun-moon yogi, having constructed a hermit's hut, should dwell. [Four cubits is about 1.82 meters. A cubit is roughly the measure of the forearm from the end of the elbow to the tip of the middle finger, about 45.6 cm.]

This seeker of liberation is an aspirant. Liberation is his highest and last aim. He has abandoned the world and he now intends to do yogic worship to the end of his life. Now there is nowhere for him to go. The worship of sun-moon yoga is a worship of a special type, so a suitable small hut is necessary for him. His needs are very ordinary, therefore any ethical person can easily attend to them. Entering a settlement, the aspirant asks for alms. This provides his sustenance.

In the verse, three characteristics of the region are specified: it should be disturbance-free, ethical, and uninhabited. If there is a settlement there of unethical or hostile people without a code of ethics, disturbance (trouble) is very likely; one should not build a sanctuary in such a place, because only in a disturbance-free place is the systematic practice

of sun-moon yoga possible. If it is an ethical region and there is a settlement of people without a code of ethics there, but no disturbance of any kind is likely, it is alright to build a small hut there. In addition, in that solitary place, there should be no possibility of injury from violent living beings or anything else. Under these favorable conditions, the worship of sun-moon yoga is possible.

What Kind of Yogic Sanctuary Should There Be?

Verse 1.13

Accomplished great persons have given this description of a yogic sanctuary: It should have a small door, have no chink (crack, peephole) or gap, have no pit, be level, be plastered with cow dung, be devoid of living creatures [animals, insects, etcetera], and on the outside, have a pavilion (sheltered platform) [porch], be graced by a sacrificial fire pit and a well, and be protected by a wall.

Why is this kind of sanctuary needed? The answer cannot be obtained by using logic. The answer will come as the aspirant continues to progress in his yogic systematic practice. Of course, this description is from ancient times. In the modern age, the sanctuary may be different, but it should incorporate all the good arrangements mentioned above.

An uninhabited place, natural scenery, the desire for liberation, devotion to (passion for) yogic worship, the study of scripture, the grace of the teacher, and a true feeling of detachment; these are the yogic aspirant's provisions for the journey.

Instruction

Verse 1.14

Residing permanently in the hut mentioned above, being free from all concerns, the aspirant should unceasingly perform only correct practice of yoga in accordance with the path indicated by the revered truth teacher.

For the yogic worshipper there is only one journey to make: the journey of yoga. An individual deviating here and there cannot do yogic worship. The yogic worshipper is not attracted to [accomplishing] ethical action, worldly success, and pleasure, so he has no concern in his mind. Then can he be said to be free from concern?

When there is progress in yogic worship, the yogic worshipper has various experiences; accordingly, he becomes very happy. Among them [the experiences] there are also a few of a type that he fails to understand, being unable to tell if they are [valid yogic] experiences or a disturbance (an uprising, a revolt, a relapse). At that point he becomes distressed by grief. *This* is his concern. At this place the supremely kind beloved teacher gives this instruction: 'Abandon all concerns. There is no reason to be afraid because you are graced; you are protected by Master-of-Yoga Lord First Master and the revered truth-teacher god. Be fearless, and being free from concern, remain absorbed in yogic worship.'

In the devotional yogi there is unchanging faith, in the knowledge yogi there is firm resolve, and in the action yogi there is incomparable prowess. In adverse situations the devotional yogi proceeds with the support of faith, the knowledge yogi with that of resolve, and the action yogi with that of prowess.

The liberation-seeking aspirant, residing in solitude, practices only yoga. He is not attracted to worldly activities, so he is free from outer disturbances. Only internal distractions occur, resulting now and then from the technique of yoga. Additional distractions occur for the aspirant who is attracted to worldly activities in addition to his yogic worship, and he cannot do yogic systematic practice at his ease [in the natural flow]. The instruction of the beloved teacher is: 'Only do the continued practice of yoga!' What this means is the prohibition of worldly mental tendencies. Just as the householder stage of life is a hindrance in the student stage of life, the householder stage of life is a hindrance in the renunciate stage of life. Liberation worship is a special kind of systematic practice; in it mental stability is indispensable. In it there should not be even one outer attraction. If there is, distractions will also continue in worship. Truly, soul-surrender (soul-entrusting, soul-handing-over) is renunciation! This is the root of liberation systematic practice.

The Six Enemies

Verse 1.15

Overeating, overexertion, chattering, stubborn persistence regarding disciplines, the company of people, and restlessness: through these six defects, yoga is lost.

Here the first uncertainty that arises is this: 'The aspirant seeking liberation is of the highest class and he knows the importance of regulating food, so why should he overeat?'

The key or soul of the sun-moon teaching is the suspension of the life energy. After some days of the continued practice of the suspension of the life energy, the aspirant's digestive fire is kindled. In that state he becomes helpless. Through moderate eating, the strength of the life energy is increased, and through overeating, the life energy is weakened. Through overeating, the velocity of systematic practice daily slackens. If this habit of overeating continues on a regular basis, then, in the end, the aspirant loses yoga. That is, he becomes negligent (inattentive, lustful), discouraged, and of weak resolve.

Yogic scripture says that the aspirant is to do no strenuous work other than worship, because worship is disturbed by the performance of strenuous work. But to me this view of the matter seems ordinary in every respect; it is not very important. The important view is in regard to the worship itself. When the aspirant enters into natural yoga by means of the arousal of the life energy, he begins having various experiences, so he becomes delighted and spends more time in worship than the prescribed time. Indeed, in order to quickly accomplish equanimity, some aspirants even eventually cease to sleep at night, and perform worship incessantly. This causes their nerves to become overworked, and they become love-intoxicated. In this fallen-from-yoga state, worship is abandoned. In the sixth chapter of *The Holy Bhagavad Gita*, Revered Love-Filled One says, 'O White One! This yoga,

though, is not accomplished if one eats too much, does not eat anything, sleeps too much, or stays awake too much.' All one's efforts should be united.

A devoted-to-worship, liberation-seeking aspirant, should naturally succeed in being silent because he lives alone, so in his position, why does this chatter begin?

When his life energy becomes powerful by means of sun-moon practice, the passionate condition begins to arise in his body and mind; as a result, he chatters in meditation, dumping his mental tendencies. This is an internal drama. Apart from this, there is also an external drama. In it, he praises or blames various systems of ethical action (religious systems) and teachers of ethical action (religious teachers), supporting or rejecting them. Because his ego becomes very swollen, he re-establishes contact with society. That is, in this stage he joins society or draws society to himself. If this stage is taken to excess, he loses yoga, because his external engagement (activity) grows day by day and his yogic worship diminishes. In a little while he becomes arrogant (hypocritical) and makes various attempts to prove himself to be a great accomplished one. Thus, talkativeness, eloquence, ego, and ambition make him face once again toward illusion.

The complete restraint of the body and mind is covered by the restraints and observances [see the verse after next], so there is no need for the aspirant to follow observances other than those; yet some aspirants, in order to increase the pace of yogic worship, follow observances such as fasting, eating only minute quantities of food, abandoning sleep, etcetera; this is stubborn persistence (forcing). Through this, they lose yoga, because through inappropriate eating, inappropriate strolling (recreation, play), and inappropriate activity, the happiness-giving yoga becomes misery-giving.

The liking for the company of people gives rise to the passionate condition of nature. That aspirant who does not perform the continued practice of investigation of the soul, strays from the path. The company of people leads to the flowering of flaws and to the decline of good qualities. Restlessness of mind increases daily. The result of this is that he becomes a totally worldly person, and instead of the practice of yoga, he begins the practice of pleasure (seeking pleasure).

The special characteristic of these six enemies is that if only one of them increases in strength, it is enough to make the yogi stray from the path. It does not need the help of its other friends, and yet, without asking, it receives the help of its other friends because the gate to the fort of yoga is open and in the possession of the enemy, so there is no obstacle to entrance.

The Six True Friends

Verse 1.16

Yoga is accomplished through enthusiasm, courage, steadfastness, knowledge of the essence, certainty, and abandonment of the company of people.

Enthusiasm caused by yogic experiences is generated in the inner heart of the aspirant who enters yoga by means of the arousal of the life energy, but it is intermittent, so at times he becomes wearied and discouraged. If he has unwavering faith in yogic scripture, God,

and the truth teacher, then his enthusiasm is uninterrupted. True, on occasion, due to force of circumstances, it flags, but not for long. We may also say that enthusiasm does not depend only on the practice of yoga; it also depends on the grace of the teacher or Grace of God, devotion to yoga, yogic knowledge and yogic experiences. Sun-moon yoga is a vast ocean; without grace it is impossible to cross it. Grace is the boat. The enthusiasm of the graced aspirant remains unbroken.

Although there is ordinary fearlessness in the yogi, in this yogic worship, a kind of fearlessness is needed that can only come from a yogi [a truth teacher] who has reached the far shore. This courage (boldness, spirit, vigor, resoluteness) is extraordinary in every respect. The aspirant needs it every day and every moment. He is in it every time he enters the mouth of death. The aspirant in whose mind there is not complete detachment cannot remain stable in it [that courage]. The great virile hero, White One, was a very capable warrior, yet at the time of the Mahabharata War, cowardice was born in his inner heart. That Mahabharata War is traditionally instructive in addition to being legendary. Ordinarily we acknowledge only its legendary aspect, saying that it was only the war [called] 'Mahabharata', but it is actually [a war] to destroy the distortions of the body and mind. Ordinary wars end within several days or months, but this special war does not end even after countless births. It is appropriate to call it the *Mahabharata* War (the Great Fire Sacrifice War). White One was an action yogi, but the horror of the extraordinary setting of yoga made him very cowardly. If he had not received the grace of Revered Lord Dark One, then, abandoning the well-worn path of action, he would have wandered about following a mirage, lost in the desert of knowledge. The teachers of devotional yoga call this courage 'taking refuge in God'. In that state, having abandoned ethical action and unethical action, sin and virtue, he accepts the refuge of Revered Beloved God: he surrenders himself. This is devotion, this is yoga, and this is knowledge. In the act of taking refuge there is the duality of Love-Filled One and the devotee. In equanimity, duality and non-duality no longer exist, because the 'devotee' no longer exists. The drop joins (spreads throughout) the ocean; the sugar becomes mixed in the milk. This is the second, or last, step.

Steadfastness means stability, firmness, or self-composure (staying with the soul). When a person runs, his rate of inhaling and exhaling increases, his organs become restless and his blood circulation is greatly increased. The result of this is that his mind becomes disturbed. It is true that the aspirant does the suspension of the life energy in a pleasant posture; he does not run; but in that state the blood circulation also rapidly speeds up, with the result that the mind becomes agitated. The worship of the life energy is sun-moon worship. In it, disturbance is kept under a very delightful control; it comes without delay and resides continually as a guest in the aspirant's inner heart. [But] In this ordinary state [during sun-moon worship], how can there be steadfastness of mind [true detachment]? We know that partial forbearance is produced in the inner heart of the aspirant by regular daily sun-moon practice; this is granted; however, when various purifying actions begin to occur through arousal of the life energy, a lot of disturbance occurs. We know that to be true as well, but when the evolutionary divine power is awakened and, in the middle, disturbances also begin coming and going in an uninterrupted series, then the hard weapon of steadfastness of the strong, brave aspirant begins to shake.

In *The Holy Bhagavad Gita*, Revered Lord Dark One has specified an unparalleled and successful means of attaining liberation: abandonment of attachment to the 'fruit'. The

desirous aspirant does action to acquire the fruit; the desireless aspirant does action to acquire liberation. Renunciation of attachment to the fruit appears to be totally impossible; however, the technique of yoga makes it totally possible. In the beginning, the meditation of the aspirant is not drawn toward this technique of yoga, but when the practice becomes stable and full realization of the grace of God or the grace of the teacher occurs to him, his meditation is drawn towards it. That aspirant who takes refuge in Revered Beloved God is the only one who renounces attachment to the fruit. The expression 'taking refuge' really means 'renunciation of attachment to the fruit'.

This yogic journey is completed after numerous births. Following the entrance into yoga it seems to the inexperienced aspirant that within one, two, or at the most, six years, equanimity will be accomplished. But when gradually six, eight, ten and twelve years pass, even though he has a strong attraction to taking refuge, his steadfastness is shaken (slips). Not only this, sometimes he even doubts the truth of yoga. But since he is a graced aspirant, a solution is given to him, sometimes through contemplation of scripture, sometimes through the technique of yoga. Teachers of devotional yoga call this anxiety 'the agony of separation'. In fact it is not a worldly type of burning austerity, it is an unworldly burning austerity that completely purifies the body and mind. It is called ultimate devotion, and the knowledge yogi calls it renunciation of action. This is a very difficult worship. In it, it is difficult to foretell when steadfastness will be broken; even so, the focused aspirant continually guards his mental stability (constancy) by the strength of faith. Steadfastness is the ultimate end of the disposition toward forbearance.

The fourth good friend of the yogic aspirant is knowledge of the essence. Real (accurate) knowledge concerning the body, the organs, the life energy, the mind, the judgment, the ego, the soul, the Ultimate Soul, the Absolute and the world is called knowledge of the essence or Absolute-knowledge. It is acquired by means of true scripture, from the truth teacher, and from systematic practice. When these three flanks unite, the aspirant becomes very strong and can valiantly counter any of the inevitable obstacles of systematic practice. The yogic journey of one who does not have scriptural knowledge and a truth teacher soon comes to an end. Just as in pitch darkness a person has no knowledge of direction, a person devoid of knowledge of the essence has no knowledge of the principles of life. The strength of knowledge is the best strength. Beyond it no other strength exists. Knowledge is the jewel of all the accomplishments. It is the Highest Absolute. After its accomplishment, there is nothing remaining to be accomplished, because contained in knowledge are the four wells of compassion: compassion of scripture, compassion of the truth teacher, compassion of Kind Dissolver, and compassion of the soul.

The fifth contributor to the accomplishment of yoga is certainty. The meaning of certainty is doubt-free knowledge, determination of the truth of a matter, a sure verdict, or confidence. When doubt is born in the inner heart of a person, the vices of lack of faith, despondency, cowardice, mental weakness, etcetera, appear. This doubt indicates a lack of knowledge of the essence by the aspirant. In this state, the aspirant should reflect on scripture, contemplate the instruction of the truth teacher, and should analyze the science of the technique of yoga. Strength of certainty is strength of knowledge. It reinforces courage and enthusiasm. Certainty, under the name of strength of judgment, strength of mind, or strength of the soul, is in fact well-known in the world. Through certainty, all work is accomplished, so the aspirant should become one of firm certainty.

The company of people increases the aspirant's restlessness because it stimulates deep mental impressions to flourish again. It is best to live alone.

These six true friends that enable yoga to be accomplished have the special characteristic that when one of them becomes powerful, so do the remaining five. We can also say that if one of the six becomes a stem, the remaining five become flowers. That is to say, in each there is the capacity to be stem or flower.

The Restraints and Observances

Experts in yogic scripture mention these ten restraints: non-violence, truthfulness, non-theft, chastity, calm resolution, acceptance, compassion, honesty, regulating food, and cleanliness, and these ten observances: burning austerity, contentment, faith, proper making of gifts, worship of God, listening to statements containing true principles, shame, judgment, burning austerity, and fire sacrifice. (verses 1 and 2.)

The two above verses are interpolated. [They were added by a later author.]

'Then, does sun-moon yoga disparage the restraints and observances?'

No, it does not disparage them, because the restraints and observances are great vows of the entire earth. They are indispensable for all. To disparage them is to disparage truth. The teachers of sun-moon yoga think that the aspirant who wishes to attain liberation already belongs to a high class: he must already be practicing them. Having this viewpoint, they have not mentioned the restraints and observances. There is also a special reason for this lack of mention: one name of sun-moon yoga is 'natural yoga' or 'accomplishment yoga'. The systematic practices which are included in it are all natural systematic practices. That is to say, they happen effortlessly, without desire (will), by themselves. Restraint and observance do not happen effortlessly by themselves; they have to be practiced laboriously [willfully]. Therefore, they have not been numbered among the natural systematic practices.

But this is only one side of the question; there is another side, which is that through the systematic practice of natural yoga, bit by bit, in the body and mind, a rearrangement in the conditions of nature occurs, so that after the aspirant makes enough progress, he naturally begins to practice the restraints and observances. It is worth remembering that practicing the observances results in purity of nature and abandoning the observances results in impurity of nature.

The restraints and observances are the unfailing fort of systematic practice. Prohibited actions must not be allowed to enter into life, so the aspirant must build up the fort of the restraints and observances.

Not to give pain to anyone through action, mind, or speech, or in any way, is called non-violence.

That in which the welfare of living souls is inherent, and in which there is not the least mingling of untruth, is called truthfulness.

Not to desire another's property in a hidden form, through action, thought, or speech, that is, not to seize another's valuable or valueless object without asking the owner, is called non-theft.

Renouncing female-male pairing (sexual intercourse) through thought, action and speech, under all conditions, at all times and in all places, is called chastity (celibacy).

The focused energy of concentration with which the aspirant, by means of yogic meditation, concentrates the purifying actions of the mind, the life energy, and the organs, is called calm resolution.

Not harboring affinity or enmity toward living beings behaving agreeably or disagreeably is called acceptance.

The yearning that arises in a person's heart to faithfully end the grief of another is called compassion.

Directness of the body, the organs, and the inner heart (the mind, the inner faculty, the subjective realm) [thoughts, decisions, feelings, attention, consciousness, etcetera] is called honesty.

Eating, for the gratification of God, smooth, sweet (mild, nectarous) food, less one fourth portion, is called regulating food.

Cleanliness is of two kinds: outer and inner. Purifying the body by means of earth, water, etcetera, is outer purification; and purifying the inner heart by means of the teaching (the Absolute teaching), burning austerity, etcetera, is inner purification.

A brief mention of the ten restraints has been made. Now the ten observances will be mentioned.

That which brings about purity of body and mind, and the power of mastering the pairs of opposites, is called burning austerity.

To accept (allow) all mental anguish (burning), is called contentment.

To have confidence in the enjoined actions and the prohibited actions is called faith.

Affectionately giving fairly earned wealth to a worthy person is called proper making of gifts.

Accepting the existence of God in one's inner heart, to affectionately worship to the utmost of one's ability, whichever one among Nurturer, Kind Dissolver, Divine Power (the Goddess), etcetera is cherished, is called worship of God.

Great persons call listening to the *Upanishads* 'listening to statements containing true principles (demonstrated conclusions, 'the final aim')'.

When embarrassment is generated in the inner heart of a person due to improper action in the worldly or *Vedic* (orthodox) [religious] paths, it is called shame.

A strong mental tendency to perform appropriate actions is called nobility, or judgment which judges in accordance with the soul.

The five great sacrifices: self-inspection (study of the self), the fire sacrifice, the sacrifice to all-the-gods, the ancestral rite, and the guest ceremony are called the fire sacrifice. The five great sacrifices are called, respectively, the Absolute sacrifice, the gods sacrifice, the beings sacrifice, the ancestor sacrifice and the human body sacrifice.

Burning austerity has been mentioned twice in the verse, so the number of observances is not ten, but nine.

Posture

Verse 1.17

The first limb of the sun-moon teaching is posture (position, stance), so it is mentioned first. By means of its continued practice, the practitioner acquires stability, freedom from disease, and lightness of limbs.

In *The Gheranda Samhita*, Great-Seer Sage Gheranda (Confining the Egg), says, 'In the world there are as many postures as there are living beings (living souls and lower life forms). In the beginning, Lord Eternal Kind Dissolver set forth 8,400,000 postures.' Through natural yoga, countless postures are manifested. In *The Shandilya Upanishad*, Great-Seer Sage Shandilya (Milk Curds) says, 'He who is victorious in posture is victorious in all the three worlds.' Through the continued practice of posture, the passionate condition and the dark condition cease to exist.

Posture first occurs in the very beginning of yoga, but its special characteristic is that it is present up to the state of equanimity. That is to say, it holds first place in the center of any systematic practice.

Ordinarily, along with the arousal of the life energy, postures, suspensions of the life energy, energy seals, etcetera begin of their own accord; nevertheless, the expert teachers of yoga consider posture to be the first limb [stage]; this is quite correct. Great-Seer Sage Patañjali (Flying-Up-Anointing), says that there are eight limbs of yoga: restraint, observance, posture, the suspension of the life energy, the withdrawal of the senses [the withdrawal of the organs of sense/knowledge from the objects of sense perception: sound, tactility, visibility, savor and odor], concentration [focusing the attention], meditation [keeping the attention focused], and equanimity [divine union]. Sun-moon yoga is not different from eight-limbed yoga, but different points of view make them appear different. In sun-moon yoga, apart from restraint and observance, there are four limbs: posture, the suspension of the life energy, energy seal [locking in the life energy], and divine-sound uniting [reaching divine union through the divine vibration, or the music of God]. Concentration, meditation, and equanimity are included in divine sound [uniting]. It can be said that 'sun-moon yoga' consists of posture, the suspension of the life energy, energy seal, and the withdrawal of the senses, and 'royal yoga' consists of divine-sound uniting – concentration, meditation, and equanimity.

There are many levels of yoga. Among them are three main levels: beginning, middle, and last. In the beginning level, the fourteen main energy channels, nine energy centers, and three plexuses are still totally unpurified, that is, darkness (lethargy) [the dark condition] is predominant in them. In the middle level, passion is predominant, and in the last level, tranquil power is predominant in the beginning and is being destroyed in the middle, and in the end the yogi is beyond the three conditions of nature. The power of a given posture does not remain the same in each level; it increases step by step. [When the word 'level' is used, it usually refers to one of these three levels. The word 'stage' is used more generally; it usually means 'the state of a stage', and is sometimes translated as 'state'.]

When all the energy channels become free of impurity, the body, becoming stable (firm) of its own accord, becomes whole (homogeneous, in perfect equilibrium). Along

with this, the head and the neck also become rigid and unwavering. Because of purity of the energy channels, the aspirant also attains freedom from disease. Through the destruction of corpulence, the body becomes quick and lean. The inner heart is filled with bliss. This is the extent of with-seed equanimity. In it, the dark condition and the passionate condition fade away, and the tranquil-powerful condition thrives.

Remarks of Earlier Teachers

Verse 1.18

Vasishtha (Most Excellent) and other sages, and Matsyendra Master and other yogis have accepted certain postures. I, too, having accepted certain postures, describe them.

For attainment of the Absolute teaching, there is only one means: yoga. Sun-moon yoga is the first part of it. By means of sun-moon yoga, bodily purity occurs. It involves the organs of action [the tongue as the organ of speech, the hands, the feet, the sex organ, and the anus]. The second part of yoga is royal yoga. By means of it, mental purity occurs. It involves the organs of sense (the organs of knowledge) [the ears, the skin, the eyes, the tongue as the organ of taste, and the nose, and the internal sense faculties, mental images and thoughts associated with them]. Vasishtha and other great seers resorted to yoga.

How can there be any association between sun-moon yoga and Great-Seer Sage Vasishtha? The revered great seer is a knowledge yogi; he has no allegiance to action – why should he take up action worship? 'With the fire of knowledge he can make action into ashes!' – this is only the reasoning of some learned men; there is not much fact in it. Great-Seer Sage Vasishtha Muni, is a supreme worshipper of the life energy. The worship of the life energy is called sun-moon yoga. He is the author of the jewel-like book, *The Yoga Vasishtha*. In many places in it he has explained the importance of the worship of the life energy. In the fourth section, entitled 'Peace of Mind', he has said, 'O Delightful One! Even after hundreds of births, this is the practice provided for the worldly condition. Without practice for a long time, how can the worldly condition be broken?' So the knower of the essence, along with abandonment of mental attachments, also tells about the systematic practice of the stabilization of the life energy. It also should be done.

Beloved King-Among-Yogis Atmarama says, 'In ancient times, Vasishtha and other sages, gave forest-dwelling, unattached, liberation-seeking aspirants knowledge of scripture first, and in the end, giving them instruction in renunciation-of-action yoga, made them pilgrims of yoga.' To presume that these sages were followers of the path of knowledge, and therefore expounded only knowledge yoga, is to make a mistake. They were all-knowing; they knew all paths. They taught devotion yoga to the devotee, action yoga to the yogi, and knowledge yoga to the knower. The reason they expounded knowledge yoga was that their group of students was knowledge-oriented. They usually taught the continued practice of scripture and the continued practice of yoga to inquirers following both paths – the path of engagement and the path of cessation – but they were in different study groups. They also favored certain postures.

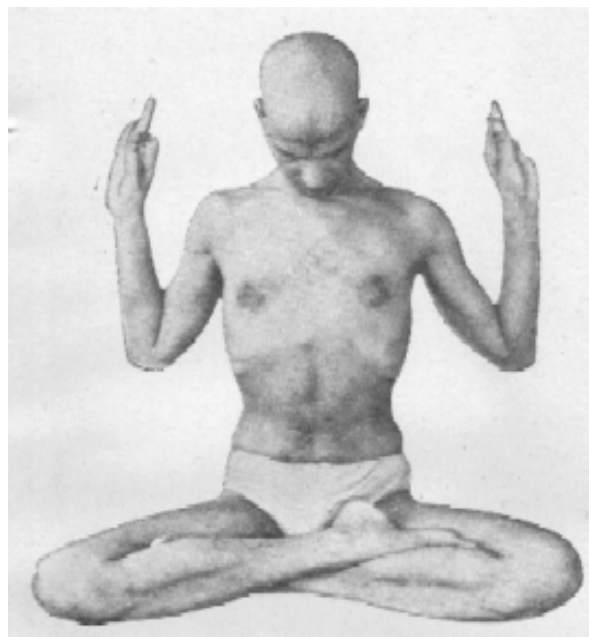
Matsyendra Master and others [other yogis who taught] were called teacher yogis. They taught town-dwelling, desirous, ethical-action-seeking aspirants action yoga first, and in the end, instructing them in necessary scriptural knowledge, made them pilgrims of yoga. They too were followers of the path of knowledge. Matsyendra and other yogis were also situated on the level of yoga on which Vasishtha and other sages were situated. The reason they came to expound action yoga was that their group of students was action-oriented; it was of the intermediate class. Alternatively, they gave knowledge of scripture to unattached and learned liberation-seeking aspirants first, and in the end, engaged them in renunciation-of-action yoga. They were truly all-knowing. Seeing the eligibility and class of the aspirant, they would give instruction accordingly.

Now Beloved-Yogi Svatmarama will describe the good luck posture and other postures.

The Good Luck Posture

Verse 1.19

When the aspirant, having correctly placed the soles of the two feet between the shanks [the calves] and the thighs, sits, the kings among yogis call it the good luck posture.



This posture is quite suitable for repeated prayer, for meditation, and for the suspension of the life energy. It is closely related to the lotus posture, the mature posture, the stable posture, the hard weapon posture, and other simple postures. In the last level of with-seed equanimity, when the dorsal-upward posture tries to make the vital air [the life energy] a traveler on the dorsal path, the good luck posture extends its cooperation.

How can people unacquainted with the word 'yoga' be acquainted with the word 'posture'? Animals, birds, living souls, lower life forms and other living beings that have no acquaintance with any word, use postures favorable to them every day and every moment.

The postures which they take are not taken by means of the mental faculty, but by means of the life energy. It is not proper to say that they take postures, rather it is proper to say that these postures occur naturally of their own accord. In the body, those purifying actions not governed by the mental faculty are purifying actions of the life energy. They are called natural purifying actions, innate purifying actions, or nature's purifying actions.

Suppose I say to you, 'Please stand up.'

You stand up.

Then I give you a second instruction, 'Please sit.'

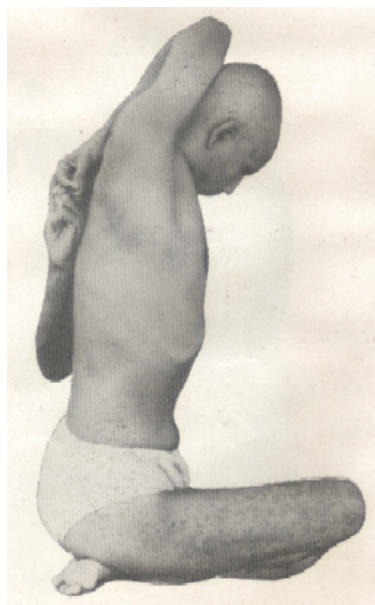
You sit. As you sit down you do not think about which posture you sit in. You give autonomy to your feet. They naturally arrange themselves in a comfortable posture; this is purifying action of the life energy, or natural action.

When someone naturally sits in the good luck posture, he is truly healthy. The good luck posture indicates health. In a similar way, each posture presents a picture of the state of mind at the time it is taken. A person who reads body language can tell the state of mind of any person merely by inspecting the posture.

The Cow's Face Posture

Verse 1.20

Place the ankle of the right foot under the left buttock and the ankle of the left foot under the right buttock; this posture that resembles the shape of a cow's face is called the cow's face posture.



In yogic books, the authors describe one posture per couplet, so, due to the description's extreme brevity, it remains incomplete. In this posture, only the position of the feet is pointed out; there is no clue as to the position of the hands. Despite being a defect, this is not a defect, because the aspirant knows the rest by means of the technique of yoga or by means of the teacher.

The arousal of the life energy is a technique of yoga; through it, all the purifying actions of yoga occur of their own accord, but it is primarily useful to a brilliant liberation-seeking aspirant of a high class. Just as a poor person cannot maintain an elephant, an ordinary aspirant cannot remain stable in this systematic practice for very long.

A second point:

This is purifying action yoga. In it, the revered truth teacher's awareness of the essence and his guidance are indispensable.

This cow's face posture is the posture that begins the purifying action in the root-base energy center. The first chapter of *The Holy Bhagavad Gita* is called 'The Yoga of White One's Despondency'. When the root-base energy center is disposed toward purifying actions, accompanying this, the yoga of despondency begins. This is the first chapter of 'The Song of Yoga' [*The Bhagavad Gita*]. How can an ordinary soldier remain standing in the battlefield in which a great virile hero like White One, a great chariot warrior, his bow, Gandiva, the victor of wars, lying abandoned, is about to lose interest in the war? In the end, in the last chapter of *The Holy Bhagavad Gita*, White One's despondency was destroyed, because Revered Dark One was his charioteer. He was both his truth teacher and his adored God. In this battlefield, even if an ordinary soldier were to succeed in understanding a *Gita* of eighteen hundred thousand chapters [the *Gita* has eighteen chapters], his unending despondency would not be destroyed; abandoning his weapon, he would flee the battlefield. The great speaker of *The Holy Bhagavad Gita* is giving instruction only to a great chariot-warrior sunk in despondency on the battleground, not under a canopy pitched up for narration of stories. If there is more than this to be said, we can say this, 'Whenever the great chariot-warrior White One, dropping his bow, Gandiva, wishes to abandon the war, then Revered Lord Dark One is present in front of him in a body, to let him drink the incomparable *Holy Bhagavad Gita*. This is the foundation of ethical action; this is the protection of religious people, and this is the destruction of the wicked.' *The Holy Bhagavad Gita* recited under a story-telling canopy is more palatable; there are thousands of listeners. But they sometimes forget to enter the battlefield. They enter the story-telling canopy with smiles on their faces, arrange themselves in a comfortable position, settle down, and listening to the *Gita*, begin to oscillate like a serpent spellbound by sound. They lavish praises on the *Gita*, and also lavish praises on the speakers, but . . .

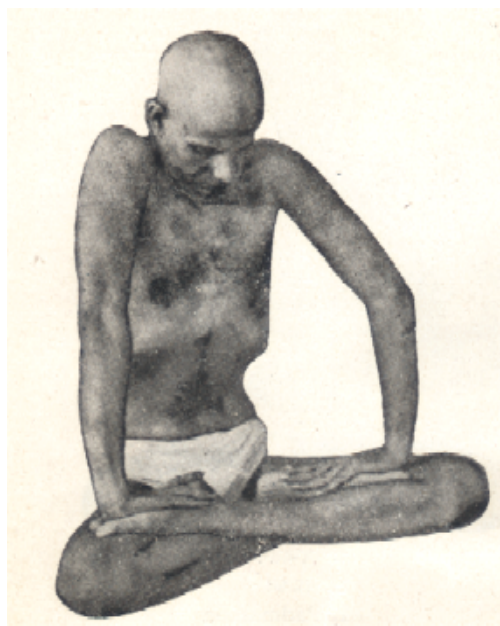
'But what?'

You ask the question, so indeed an answer must be given. When, fighting a war composed of words, they fail to listen to the very words they are attached to, because Revered Lord Dark One says, 'Understanding profit and loss, happiness and misery, and victory and defeat to be the same, prepare for *war*.' To make war, this is the essence of all the chapters of the *Gita*.

The Virile Posture

Verse 1.21

Firmly place the first foot on the second thigh, and the second foot on the first thigh; this is called the virile posture.



Someone will call out, 'But that is the lotus posture! How can it be called the virile posture?'

This uncertainty is quite proper, but that lotus posture which has been called the virile posture is different from the lotus posture ordinarily found in meditation. When a natural triple lock composed of the root lock, the flying-up lock, and the water-holder lock occurs in the lotus posture, and the palms are firmly placed on the soles of the feet, then, from the viewpoint of the sentiment (the emotional state, the mental state), the yogi appears to be a virile warrior, because at that time valor has spread throughout his body and mind. Just as under the influence of defeat or misery, the mental tendencies slacken and the person becomes dejected and empty [down and out], so under the influence of victory or joy, the mental tendencies strengthen and the person becomes cheerful and virile.

The fire is called 'the virile one'. When the fire of yoga is kindled in the body of the aspirant by means of continued practice, he receives the name 'the virile one'. Yoga is the best sacrifice of all. Indeed the fire of yoga *is* the sacrificial fire. From the point of view of the followers of the *Tantras* [the scriptures that form the basis of the tantric system of yoga], the triple lock is the trident. Trident-bearing beloved Lord Kind Dissolver and trident-bearing Mother Black One are incarnate in the body of the aspirant in which the triple lock occurs. This is why it has been called the virile posture.

There is also another posture called the virile posture. In it, one foot is in the middle of the buttocks and, the knee being bent, the other foot is placed standing [with its sole on the ground]. Lastly, the wrist of one hand is held firmly by the other hand. Great singers of Indian scriptural music [the music that accords with the principles given in ancient Indian scripture] sit in this virile posture with their *tanapura* [four-stringed musical instrument

made from a gourd]. In illustrations, Great Virile Beloved Crusher [the monkey god] is portrayed in this posture.



The Virile Posture (variation)

The Tortoise Posture

Verse 1.22

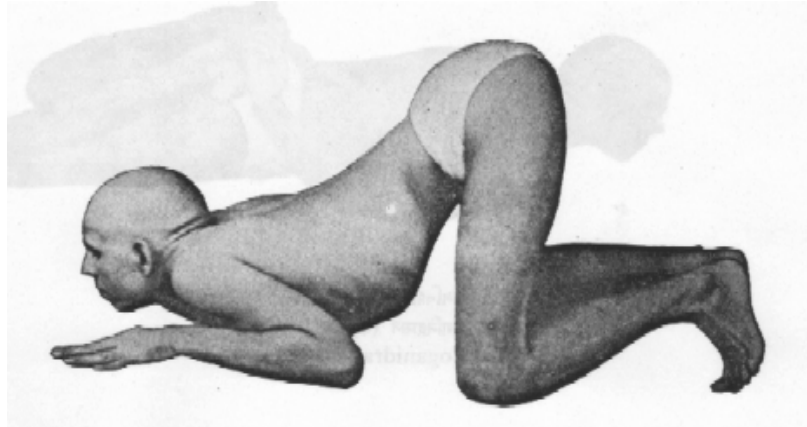
Pressing the buttocks with the two [opposite] ankles by reversing the feet, sit well; yogis call this the tortoise posture.



Some people suggest that this posture was called the tortoise posture because its shape to some degree resembles a tortoise. To some degree, this remark of theirs is indeed apt. But it is really because the female-receptacle energy seal [in which the openings of the organs are sealed] is employed in this posture that it is called the tortoise posture, because

the tortoise closes up [draws in] its organs when the need arises. In this posture, the closing up of the genital organ and the anus occurs – the inclined-to-go-out downtending vital air, is drawn in (attracted in). This female-receptacle energy seal is employed in many postures; at that time the fact of the posture becomes secondary and the fact of the energy seal becomes primary. In this posture, the two sides of the body are touched by the two hands [one hand on each side], so the downtending vital air begins to rise naturally; but this natural ascent occurs when the path of the very kind flow energy channel [the central energy channel] is free of impurity and not earlier than that. To summarize, it may be said that the closing up of the genital organ and the anus assumes various forms such as the tortoise posture, the great energy seal, the root-lock energy seal, the divine-power-moving energy seal, the hard-weapon-burning energy seal, the female-receptacle energy seal, the flying-up lock, the water-holder lock, the reversal-causing energy seal, etcetera.

There is also another posture called the tortoise posture. In it, placing the chest and knees on the ground, the thighs are kept upright, and finally the downtending vital air is drawn in.



The Tortoise Posture (variation)

The Cock Posture

Verse 1.23

Binding [the body] in the lotus posture and slipping the two hands between the shanks and the thighs, keep them [the hands] stable on the earth, then raise the body upward; this is called the cock posture.

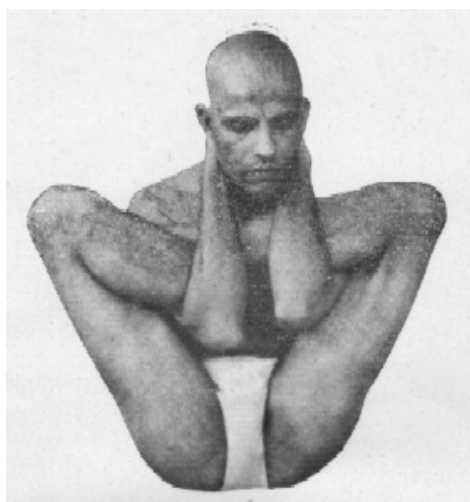


When this posture happens of its own accord, the downtending vital air begins to rise. Also, the gaze (visual attention) is naturally directed in the middle of the eyebrows. Here it is worth remembering that the downtending vital air's ascent has three levels: ordinary, intermediate, and best. Even though the techniques of each of the levels appear to be the same, they are not the same but different. The aspirant comes to know this only after continued practice for many years.

The Turned-Up Tortoise Posture

Verse 1.24

After binding [the body] in the cock posture, the aspirant, bringing both feet to the chest and grasping the neck with the two hands, should sit turned-up (inverted, upward, upright) like a tortoise; this is called the turned-up tortoise posture.



This posture also has another form. It is called the sleeping turned-up (overturned, lying on the back) tortoise posture. The first form is done sitting and the second is done in a supine position.

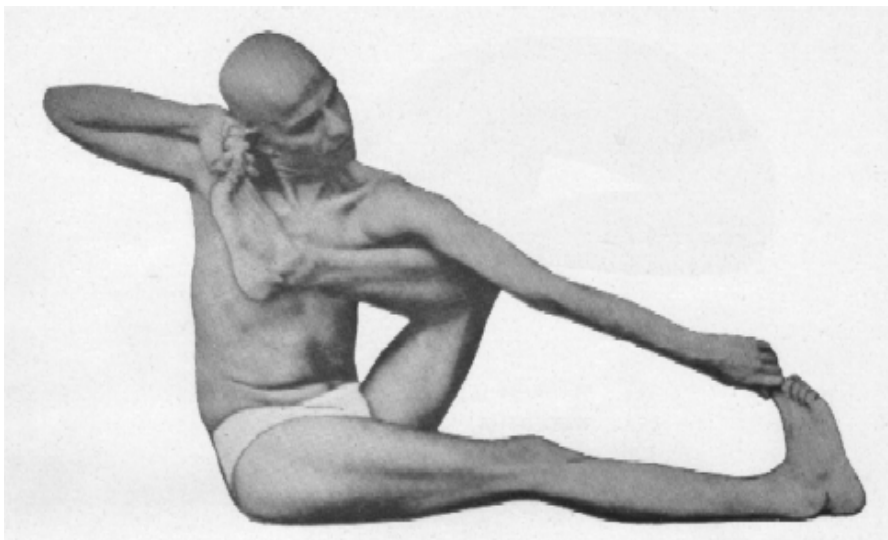


The Sleeping Turned-Up Tortoise Posture

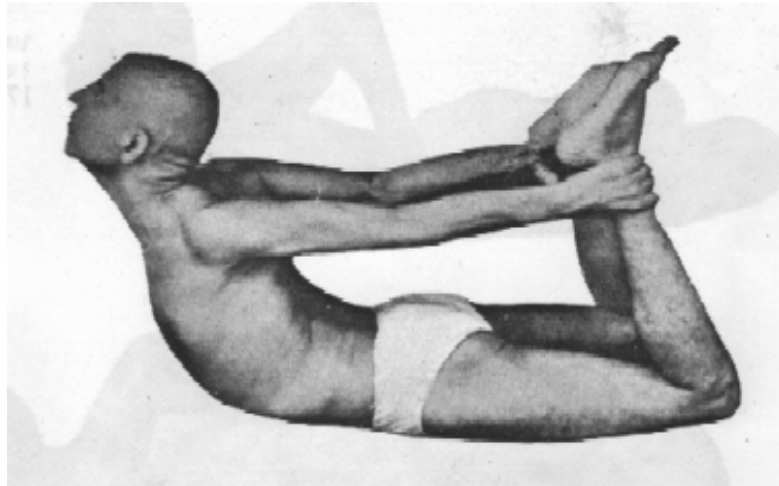
The Bow Posture

Verse 1.25

Grasping the two big toes with the two [opposite] hands, bring one foot up to the ear like drawing a bow; this is called the bow posture.



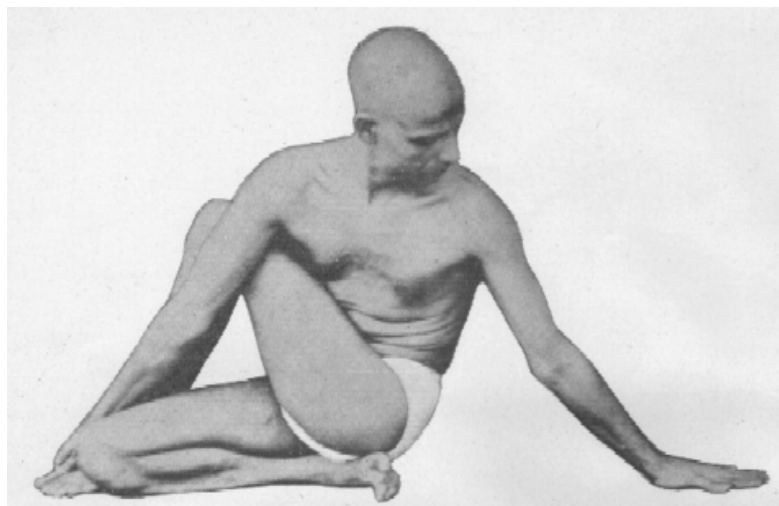
It also has another form. In it, the aspirant, lying face down and bending the knees, grasps the two feet with the two [corresponding] hands. At that time his head is raised up and his gaze is fixed (stable) in the middle of the eyebrows. This is called the camel posture.



Matsyendra Posture

Verse 1.26

When, the right foot having been placed at the base of the left thigh and the left foot having been brought to the outer side of the [right] knee, the body is twisted in the opposite direction, this is the posture described by King-Among-Yogis Matsyendra Master.



In the description, a small part remains unsaid, but the experienced teacher can complete it.

By reversing the feet, two versions of it are produced – the left Matsyendra posture and the right Matsyendra posture. One should alternate between these two versions.



Matsyendra Posture (variation)

The Reported Result of Matsyendra Posture

Verse 1.27

This Matsyendra posture ignites the abdominal fire. Like a very sharp missile, it annihilates the mass of diseases, and it makes the soma of the aspirant very stable. Through the continued practice of it, the evolutionary divine power is awakened.

Beloved King Among Yogis only gave a brief description of the above mentioned good luck posture and other postures, and did not give a description of the reported result. He has given the reported result of this posture because this is a special posture. Beloved King-Among-Yogis Matsyendra Master has granted it additional importance, so his name has been attached to it.

This posture is enumerated among the difficult postures, so it is not possible to accomplish it without hard work. There is a reason to give it even more importance. By its practice, the cooling flow and fiery flow energy channels become one, and the vital air flows in the very kind flow energy channel. After that, because the equalizing vital air (the digestive vital air) becomes more powerful, the digestive juices begin to flow in ample quantity. All diseases are destroyed and diseaselessness becomes natural.

This posture is the gift of yoga. It was not created by Beloved King-Among-Yogis Matsyendra Master; he only introduced it.

There are systematic practices for awakening the evolutionary divine power. It can be awakened by correct practice of any of several common systematic practices of yoga. But it

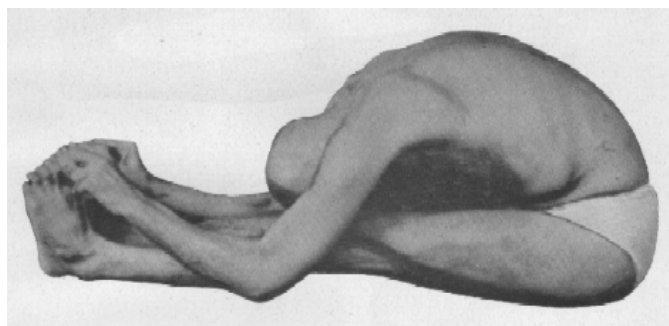
should be borne in mind that the venture of fully awakening the evolutionary divine power should only be undertaken by the liberation-seeking aspirant of a high order, not by desirous aspirants seeking to acquire ethical action, worldly success, and pleasure. Such desirous aspirants should only endeavor to awaken the evolutionary force in its partial form; the method for doing this is different. In the verse, it says, 'This makes the soma stable.' What is this 'soma'? In what way is it made stable?

This will be discussed in a more appropriate place.

The Dorsal-Upward Posture

Verse 1.28

Stretching out both feet like a staff and grasping the big toes with the two [corresponding] hands, place the brow region [forehead] on the knees and remain stable in that state; this is called the dorsal-upward posture.



The name of this posture is 'the dorsal-upward posture'. This is a name with a meaning.

In the body, there are two paths: the ventral (eastern, front) central path and the dorsal (western, back) central path. The ventral central path is the first step and the dorsal central path is the second, or last, step. Usually, these two paths are unequally used. In the body of a boy, of a girl, or of the high-class aspirant of with-seed equanimity, the dorsal central path is used more, and in the body of an adult who is not such an aspirant, the ventral central path is used more. Between the cooling flow energy channel and the fiery flow energy channel dwells the very kind flow energy channel, called the central path. The cooling flow energy channel [associated with resisting, or indulging] and the fiery flow energy channel [associated with forcing] are desire energy channels and the very kind flow channel is the yogic energy channel. In ordinary bodies, whenever the divine power begins to accumulate, the ventral central path is used, and it is also used when the yogic aspirant, sitting upright or lying down in the fish posture, the corpse posture, and other similar postures, begins to perform natural repeated prayer, natural suspension of the life energy and natural meditation, and the dorsal central path is used when he begins to do the bowing lotus posture, the dorsal-upward posture, and other similar postures.

This dorsal-upward (*pashchimatana*) posture is also called *pashchimottana* posture. The word '*tana*' (held up, tensed, drawn [as a bow], aimed) has been used at the end of

'*pashchimatana*', and the word '*uttana*' (upward, extended, inverted, mouth-up) at the end of '*pashchimottana*'. These two words have the same meaning [*pashchima* means 'dorsal']. In *The Shiva Samhita (The Kind Dissolver Compilation)* this posture is called the terrible (*ugra* – fierce) posture. One meaning of the word '*ugra*' is 'Kind Dissolver' [the Destroyer of Illusion]. This posture is very dear to Beloved Great Yogi Lord Kind Dissolver, therefore the name 'the terrible posture' has been given to it. One meaning of 'Kind Dissolver' is 'beneficial'. Truly, this posture is the bringer of good. It performs the one act of supreme importance: it makes the vital air a traveler on the dorsal path. If we are to say it briefly, we may say that this posture is potent. Through the continued practice of it, there is mastery over the vital air. When the aspirant makes the journey to the last level of with-seed equanimity, this posture is at hand for his assistance. Although it also arrives earlier, in the first and middle levels, at that time the path of the very kind flow energy channel not being clean, it is not able to control the vital air. On this, its third arrival, the path of the very kind flow energy channel being clean, it is able to control the vital air.

It has to go through various stages in order to rule the vital air. Sometimes the triple lock – the root lock, the flying-up lock, and the water-holder lock – occurs in it; sometimes, together with the triple lock, the tongue lock also occurs; sometimes together with all these locks, the divine vision of the divine light also occurs; and sometimes along with all these locks and the divine vision of the divine light, the unstruck divine sound is heard. But it is worth remembering that this level manifests after the evolutionary divine power becomes upfacing, not before this.

The Reported Result of the Dorsal-Upward Posture

Verse 1.29

Having been accomplished in this way, this foremost dorsal-upward posture makes the vital air a traveler on the dorsal path, ignites the digestive fire, and having made the abdomen lean, makes the aspirant disease-free.

This is counted among the foremost postures, so King Among Yogis has described its effect. Through the continued practice of this posture, there is the accomplishment of the vital air, which destroys misery, disease, etcetera; this is its [this posture's] highest benefit. Through it, the yogi becomes one who has (possesses) elevated sexual seed [one whose sexual seed (sperm, ovum) is kept up in the gonads and absorbed within the body, see verse 3.38] and he obtains the divine body, direct knowledge of the divine order and penultimate detachment. After that, he becomes qualified for royal yoga. The yogic scriptures and the *Tantras* completely agree on this point: that the yogi who has not attained the fire-of-yoga pure body cannot be a qualified recipient of knowledge yoga.

By means of the continued practice of the dorsal-upward posture, the digestive life energy becomes powerful, with the result that the digestive fire is ignited. If the aspirant who is subject to dreams with involuntary seminal discharge correctly practices the dorsal-upward posture, this impurity will cease to exist. When the distortion of sexual desire arises in the mind, ten to twelve repetitions of this posture should be made; the distortion

will be calmed (smoothed out). [The word translated here as 'sexual desire', *kama*, is translated more often as 'desire'. There is another word sometimes translated as 'desire', *iccha*, that is more often translated as 'wish', 'will', 'willing', 'seeking', etcetera, and, more rarely, 'choice', 'choosing'. It seems to put more emphasis on the actual decision of the individual, as opposed to the mind's prompting or the decision of someone else.]

The Peacock Posture

Verse 1.30

The support of the earth having been taken by both hands [both hands having been placed on the earth] and the two elbows having been placed on the two [corresponding] sides of the navel, the posture which is raised up from the earth like a staff, is called the peacock posture.

The Reported Result of the Peacock Posture

Verse 1.31

This peacock posture rapidly destroys all diseases of the abdomen, including [those of] the abdominal glands; it also defeats the disorders of the humors of wind, bile, etcetera; it completely digests excessively consumed unwholesome food; not only that, stimulating the digestive fire, it digests even the *kalakuta* poison [the deadly poison produced at the churning of the milky ocean and swallowed by Kind Dissolver to save the earth].

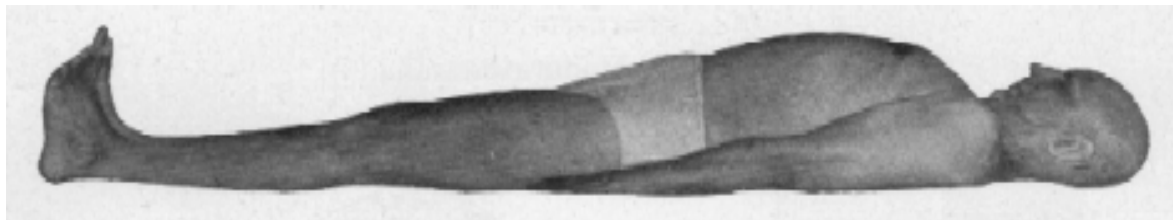
Here there may be a desire to know [the following]: In what way does the power of destroying disease arise in these postures?

We can divide the body into eight limbs: the head, the neck, the hands, the chest, the abdomen, both sides, the spine (the axis of the earth, the staff of the earth's central mountain [Mount Meru]), and the feet. From these eight limbs, eight kinds of postures are formed. The limb informing the posture practiced by the aspirant is the limb on which the mental faculty and the life energy will become fixed; therefore, purification of that limb will take place. In restless postures, the mental faculty and the life energy cannot be stable, so the aspirant should first make the posture stable. To make it stable, the repetitions of it should be increased, and after that, the usual direction and reverse direction suspension of the life energy should be practiced. In order for the suspension of the life energy to be of the highest type, the continued practice of postures is necessary. Thus posture and the suspension of the life energy complement and nurture each other. Because the abdomen is predominant in the peacock posture, we may call it an abdominal posture. In the abdomen are many parts: the liver, the gall bladder, the stomach, the large intestine, the small intestine, the kidney, the bladder, etcetera. They are purified through moderate eating, chastity, the suspension of the life energy, posture, etcetera.

The Corpse Posture

Verse 1.32

Lie down stretched out straight on the earth like a corpse; this is the corpse posture. This posture relieves fatigue and brings rest to the mental faculty.



In the corpse posture, just as the body finds rest by relaxing all the organs, the mental faculty finds rest by relaxing the mental tendencies – that is, sleep is attained.

[A mental tendency (*chitta vritti*, often shortened to *vritti*) is a 'turning' or vortex in the mind (*chitta*). Mental tendencies are thought of as whirlpools or waves in the mind, which is like the surface of the ocean of the life energy. Other translations include 'mental inclination', 'mental distortion', 'mental engagement', 'mental state', 'mental habit' and 'mental attitude'.]

Instruction in the Four Best Postures

Verse 1.33

Beloved Lord Kind Dissolver has described eighty-four postures, but, taking only the four core postures, I tell of them.

Aspirants of the path of engagement are taught the limbs of yoga one by one, because by this method their evolutionary divine power is awakened in its partial and endurable form. This method is better for them. So, writers of books have described various postures. The highest aspirants of the path of cessation are only taught the technique of yoga, because by this method their evolutionary divine power is awakened in its full and unendurable form. This method is more appropriate for them. Through it, their forbearance is increased. By means of this technique of yoga, the aspirant first has the arousal of the life energy. After that, posture, energy seal, the suspension of the life energy, and other spontaneous yogic activities begin to occur in the body of their own accord; therefore, he doesn't need to learn these yogic activities from any teacher.

The Names of the Four Best Postures

Verse 1.34

The accomplishment posture, the lotus posture, the lion posture, and the blessed posture – these four postures are the very best. In all of these, one should be continually established in the happiness-giving accomplishment posture.

The accomplishment posture is the posture of accomplished great people. It is the last posture. That is, this posture gives liberation to the yogi. The lotus posture is the first posture. When it is accomplished, the accomplishment posture arrives. In the last plane of with-seed equanimity yoga, there is no difference between the lotus posture and the accomplishment posture. That is, the lotus posture begins to do the work of the accomplishment posture. It is for this reason that it has been mentioned along with the accomplishment posture. The lion posture and the blessed posture are also [among] the best postures. These two are on a lower plane than the accomplishment posture and the lotus posture but they are on a higher plane than the other postures.

The Accomplishment Posture

Verse 1.35

Firmly blocking the female-receptacle place (the perineum) with the heel, place the other heel against the penis. Immediately after that, pressing the chin unmovingly against the chest and, mastering the organs, sit in a stable way. Finally, look with a steady gaze at the central part of the eyebrows. The opener of the door (the revealer of the entrance) to the path of liberation, this posture is called the accomplishment posture.



This is a description of the accomplishment posture of the third [final] level. In the ordinary accomplishment posture of the first level, only the joining place (the perineum) is pressed by the heel. In it the second foot is not used. But it is indeed accompanied by the root-lock and other energy seals. In the middle [second] level, the second heel is used but the penis is not pressed. And the root-lock and other energy seals are used in the second and third levels as well. There is only one accomplishment posture, but there are different stages in it; this is the reason for the existence of varying opinions.

The accomplishment posture is the posture of the accomplished ones, so its use is excluded for ordinary aspirants. For them, the lotus posture, the stable posture, the good luck posture and other simple postures are more appropriate. In common society there is currently a mistaken idea that sexual desire associated with mental impressions is pacified by taking up the accomplishment posture. But that accomplishment posture that pacifies sexual desire associated with mental impressions is different. It is encountered in the third level. The yogi who has received grace uses this accomplishment posture of the first level for awakening the evolutionary divine power. When this sleeping evolutionary force is awakened through the method of yoga, an ordinary aspirant becomes horrified and upset, because at that time the sexual desire associated with mental impressions in his body becomes stronger. In this pleasure level, even the foot of a high-class liberation-seeking aspirant who has the technique of yoga does not remain completely stable, so what can be said of the ability of the ordinary aspirant?

Another Doctrine

Verses 1.36 and 1.37

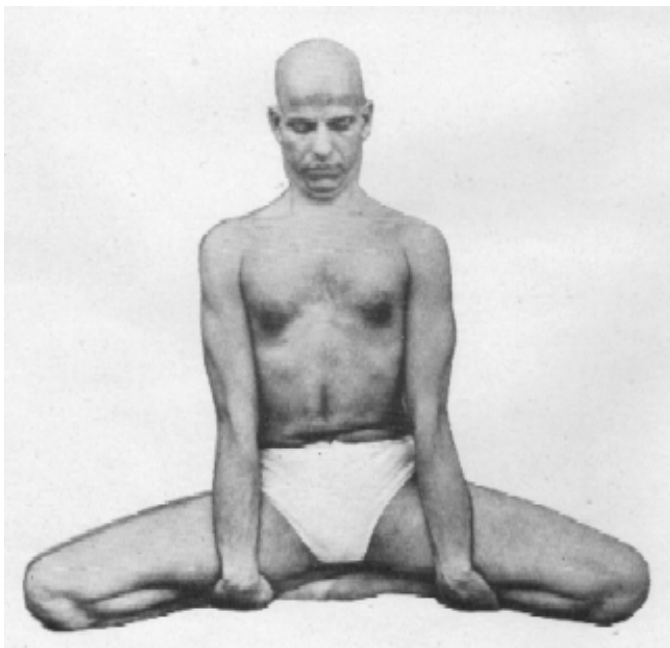
Having lodged the right foot-knot on the penis, place the left foot-knot above it; this is the accomplishment posture. Some yogis call this posture the accomplishment posture, some yogis call it the hard weapon posture, some yogis call it the set-free posture, and some yogis call it the hidden (secret, private) posture.

If we think over the words of the first verse above to determine the form of the accomplishment posture, we find that it has two forms. The knot above the heel is called the ankle joint or the knob; it is also called the foot-knot, or the ankle. To place it on the penis is not possible, so one meaning that emerges is to lodge the right ankle against the belly in the depression of the navel; a second meaning that emerges is to lodge the *heel* in the middle part of the awake, erect penis; and a third meaning that emerges is to lodge the heel above the sleeping penis, that is, against the belly in the depression of the navel. From the first and third meanings, one kind of accomplishment posture is obtained, and from the second meaning, the second kind of accomplishment posture is obtained. Acceptance of both will be found, because they are different states.

Here let me give the solution concerning the form of the accomplishment posture: it is primarily useful to accept as some type of accomplishment posture any posture in which the anus, left buttock, right buttock, joining place (perineum), penis, or lower part of the navel are pressed. This solution is not imaginary, but from experience. Here it is worth remembering that the joining place and the penis cannot be pressed by the ankle. In any yogic book where there is an instruction to press the joining place or the penis, 'ankle' (*golphā*) should be taken to mean 'heel' (*eri*), 'heel' (*pada mula*), or 'heel' (*parshni*).

The hard weapon posture, the set-free posture and the hidden posture are really synonyms of 'the accomplishment posture'. Of course, because they are of different stages,

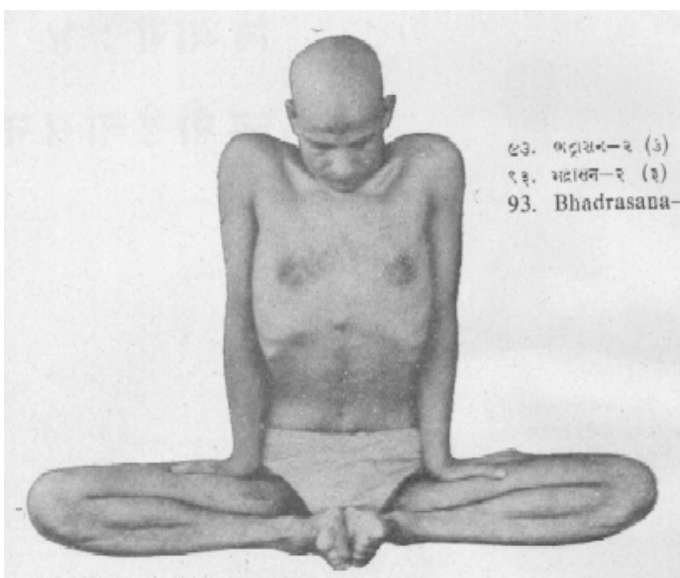
their forms necessarily differ. When the anus is pressed by one heel and the joining place is pressed by the other heel, this is called 'the accomplishment posture', 'the root-lock posture' or 'the hard weapon posture'. There are countless variations of the hard weapon posture. When one heel is pressing the joining place and the other heel is placed upon it, this is called 'the set-free posture'. In it, sometimes the heels are to the left and right of the joining place. The hidden posture, or the hidden limb posture, is classed under the blessed posture. In it [the blessed posture], bending the knees, the two heels are placed together. In the hidden posture, the two [joined] heels are placed beneath the two buttocks. Then the faces [front parts] of the knees are in the reverse (opposite) direction [toward the back, opposite to the direction they face in the blessed posture].



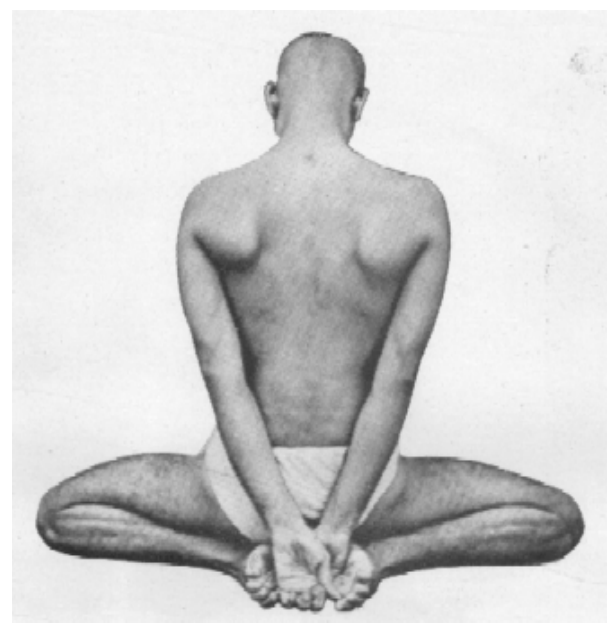
The Hard Weapon Posture



The Set-Free Posture



The Blessed Posture



The Hidden Posture

Praise for the Accomplishment Posture

Verses 1.38 through 1.43

Just as accomplished yogis consider regulating food to be the chief of the restraints, and non-violence the chief of the observances, so they consider, of all the postures, the accomplishment posture to be the chief. So, of the 84 postures, the aspirant seeking liberation should always do the continued practice of this accomplishment posture, because it makes the impurities of the 72,000 energy channels cease to exist. If the yogi who meditates on the soul and regulates his food does the continued practice of the accomplishment posture for twelve years without interruption, he obtains the yogic accomplishments (powers). After the accomplishment posture, what need is there for other postures? When, with care (attention, vigilance), the suspended life energy vital air matures into nothing-but-hold [the hold in which there is no coming in or going out], then the beyond-mind [beyond dependence on thought] division [of yoga] arises effortlessly of its own accord. When only one accomplishment posture is firmly accomplished in that way, then the triple lock – the root lock, the flying-up lock, and the water-holder lock – also occurs in a natural way. There is no other posture like the accomplishment posture, no other hold like nothing-but-hold, no other energy seal like the moving-in-space energy seal, and no other absorption like divine sound.

Now Beloved King-Among-Yogis Atmarama is explaining to the aspirant the greatness of the accomplishment posture. He says, 'Dear aspirant! The reason that regulating food has been given importance among the restraints is that without it, all yogic systematic practice fails. The reason non-violence has been given importance among the observances is that without it, the entire mental faculty system is disturbed, with the result that yogic systematic practice is not possible. In a similar way, the accomplishment posture is a posture of great importance; without it, the accomplishment of with-seed equanimity is not possible. If there is no accomplishment posture in the yogic journey of the aspirant, his yogic journey is truly without purpose.'

The army of postures is immensely vast, but its commander is the accomplishment posture. For the aspirant seeking liberation, the continued practice of the accomplishment posture is truly necessary; without its continued practice, all the energy centers, plexuses, and energy channels are not purified. If the yogi who meditates on the soul and regulates food does uninterrupted continued practice of the accomplishment posture for twelve years, he attains the various yogic accomplishments. Here it is worth remembering that the accomplishment posture is also accompanied by the continued practice of other yogic purifying actions.

Just as in the daytime there is no need of a lamp, when the accomplishment posture is accomplished, there is no need for other postures. This may also mean that when the accomplishment posture is accomplished, each ordinary posture becomes an agent of the accomplishment posture. That is, there is no longer any difference between the accomplishment posture and ordinary postures because the supremacy of the accomplishment posture over ordinary postures is fully established. When, accompanying mind yoga, the suspended vital air takes the form of nothing-but-hold, then the beyond-

mind division – natural equanimity – begins of its own accord. Until nothing-but-hold is accomplished, the aspirant remains distraught, because he cannot endure the terrible velocity of the vital air. When the last level of accomplishment yoga begins to manifest, then with the help of the dorsal-upward posture, the triple lock begins to occur of its own accord. Under its influence, the entire system of breathing in becomes more powerful every day. Although there is sometimes suspension of the life energy in the lower planes of with-
seed equanimity, it does not accomplish much – the hold ends within four or five seconds, or at the very most, within ten seconds. After more time is spent under the command of nothing-but-hold, the effectiveness of the hold increases. At that time, the vital air can remain stable in the brain for a longer time.

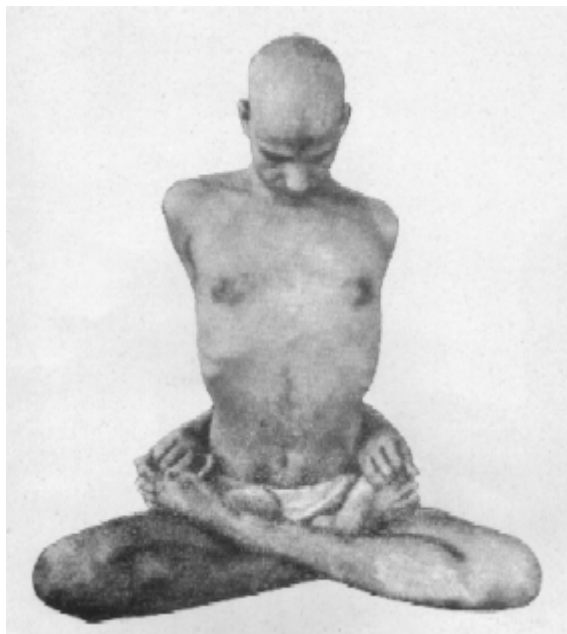
In the end, King Among Yogis confidently says, 'There is no other posture like the accomplishment posture.' That is, the accomplishment posture is the king of postures. It is the bestower of 'liberation' on the yogi and makes him 'accomplished'. 'There is no other hold like nothing-but-hold.' On the journey of yoga, victor, sun-penetration, and various other holds appear, but among them nothing-but-hold is the best. It is the king of holds. With its help equanimity is accomplished. 'There is no other energy seal like the moving-in-space energy seal.' Though there are many energy seals, among them, the moving-in-space energy seal is the best. It is the great queen of energy seals. With its help, equanimity is accomplished and the yogi attains 'becoming like the smallest particle' and the other 'eight-accomplishments' [the others of the eight yogic powers]. 'There is no other absorption like divine sound.' There are also various divine sounds, but the divine sound of the sacred syllable Om is the best of them all. It is expressive of the Highest Absolute. It gives the yogi one-pointedness in the beginning, and the non-sprouting of all of the mental tendencies in the end.

The accomplishment posture, nothing-but-hold, the moving-in-space energy seal, and divine sound – these four are the great jewels of the yoga-jewel-ocean. He who has the protection of these great jewels is indeed a great yogi, or a great accomplished one.

The Lotus Posture

Verse 1.44

Placing the right foot on the left thigh and the left foot on the right thigh, and holding the two big toes with the two reversed hands from behind the back [with the arms crossing behind the back], place the chin on the breast and look unblinkingly at the end of the nose; this destroyer of the diseases of the practicer of restraint is called the lotus posture.

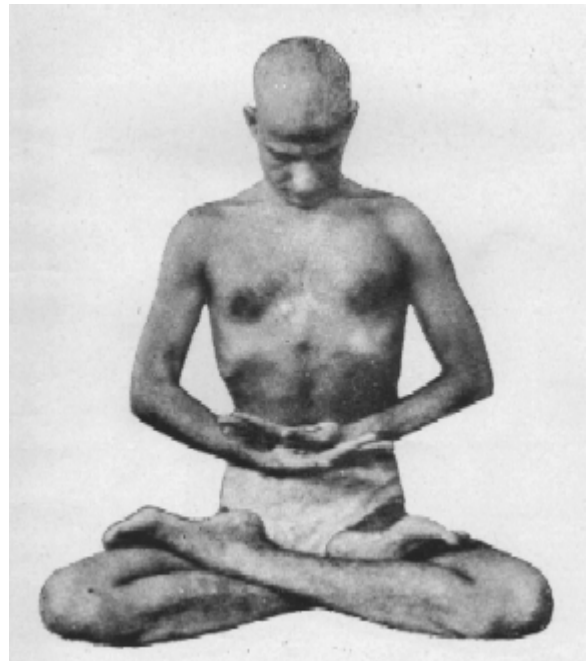
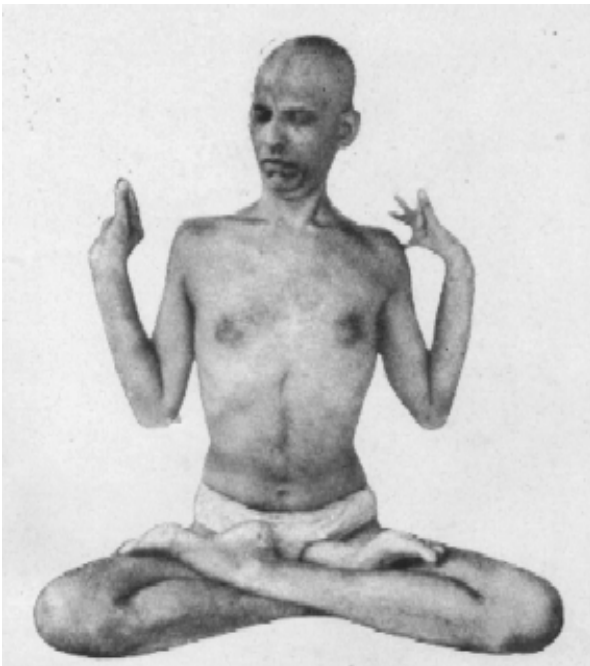


This is the lotus posture of the third level. It is known as the bound lotus posture. In it, King Among Yogis has given the instruction to place the chin on the chest; this means that this is done with the triple lock – the root lock, the flying-up lock, and the water-holder lock. When the mouth of the very kind flow energy channel opens and the vital air begins to travel in it, then, from the slightest touch on the two sides [of the body], the vital air begins to flow (blow). This occurs naturally in this posture, because the two arms are touching the two sides. When the vital air moves in the very kind flow energy channel, the body becomes stable of its own accord. This is the level of the mastery of the organs. In it the organs of action become actionless. Yogis call this state the withdrawal of the senses. In it the eyesight becomes naturally stable; this is the sign of vital air accomplishment.

The Lotus Posture and Another Doctrine

Verses 1.45 through 1.47

Carefully placing both feet, soles up, on the thighs and then placing both hands, palms up, between them, fix the gaze on the end of the nose. The posture performed by pressing the two central upper front teeth with the tongue, placing the chin on the chest, and gradually (slowly, by degrees) attracting the purifying wind upward, is said to be the destroyer of all diseases. One such as this difficult-to-obtain lotus posture can only be obtained in this entire universe by someone of rare judgment.



Variations of the Lotus Posture

The lotus posture is considered to be one of the very simple postures. Of course it is also true that some people find this posture very difficult. They can place one foot on one thigh but they cannot place the other foot on the other thigh. The above-mentioned lotus posture is of the third level. When the accomplishment posture is accomplished, this form spontaneously manifests. At this time, the triple lock also occurs in it, the moving-in-space energy seal is present, and as a result of stability, gazing at the end of the nose begins. King Among Yogis has given the instruction to attract (draw) the purifying wind upward. The term 'purifying wind' does not mean the uptending vital air; it means the downtending vital air. By the power of the accomplishment posture, the lotus posture becomes effective. It can easily attract the downtending life energy upward. But only some wise rare yogi can reach this level of yoga, because he is a qualified liberation recipient of a high class. By means of the correct continued practice of this posture, the yogi, becoming free of all diseases, attains health.

[The word '*vayu*' is translated as 'the vital air' except when it obviously refers to the 'element' of air, in which case it is translated as 'air'. The word '*prana*' is translated as 'the uptending life energy' when it is contrasted with '*apana*', the downtending life energy', otherwise, it is translated as 'the life energy'. Similarly, the word '*pranavayu*' is translated as 'the uptending vital air' when it is contrasted with '*apanavayu*', 'the downtending vital air', otherwise, it is translated as 'the life energy vital air'. In the commentary on verse 2.2, Kripalvananda equates the life energy and the vital air.]

Knowledge Production and the Lotus Posture

Verse 1.48

Binding [the body] in the lotus posture, pressing the chin on the chest, and placing the sides of the palms together to form a cup, the aspiring person who meditates on the

adored one, having repeatedly attracted the downtending vital air upward and urged (encouraged) the filled (drawn-in) uptending life energy downward, gets unequalled knowledge through the might of the divine power.

The previously mentioned lotus posture and this lotus posture are of the same level, but there is some difference in the yogic processes of the two. The triple lock along with the moving-in-space energy seal are present in the previously mentioned lotus posture, and, in it, there is no description of the moving-in-space energy seal, but there is a description of the divine-power-moving energy seal. In this level [the level of these two lotus postures], the downtending life energy becomes upgoing (an upward traveler). It must be attracted upward again and again to make it more powerful. It is through the unparalleled valor of the uptending life energy that the downtending life energy becomes upgoing; therefore, the uptending life energy has to be urged downward repeatedly. When this continued practice becomes stable, the dark condition and the passionate condition fade away and the tranquil-powerful condition prospers, with the result that the aspirant receives direct knowledge of the divine order. Ordinary knowledge is forgotten, but the special knowledge born of yoga is not forgotten even in difficult circumstances. True, in equanimity, there is no existence of knowledge and false knowledge, because in it, the one who sees is of his own true form; in that state, the mind does not exist.

The Sign of the Free Yogi

Verse 1.49

The yogi seated in the lotus posture who makes the vital air that has been taken in through the very kind flow energy channel stable in the brain, is free; in this there is not a trace of doubt.

The task of making the life energy mount to the brain is very difficult, so the yogi must perform yogic worship for years. When the cooling flow and fiery flow energy channels become one, a fresh channel is born from them; it is called the very kind flow energy channel. The very kind flow energy channel runs through the central part of the body and the cooling flow and the fiery flow run through the left and right parts of the body. Until these five energy centers – the root-base, the self's standing-place, the navel-filling jewel, the unstruck, and the pure speech – are purified, the life energy that has risen to the brain cannot become stable. These five energy centers are included in 'sun-moon yoga'. When sun-moon yoga is accomplished, royal yoga begins at the command energy center. In 'sun-moon yoga', through the continued practice of the end-of-the-nose gaze, the vital air begins to be stable. This is its [sun-moon yoga's] furthest limit [the last frontier of the realm of sun-moon yoga]. It [sun-moon yoga] is the arena of the divine-power-moving energy seal. In 'royal yoga', through the continued practice of the center-of-the-eyebrows gaze, the mental tendencies gradually begin to be stabilized. This [the center-of-the-eyebrows gaze] is the beginning of the realm of royal yoga. This is the arena of the moving-in-space energy seal. When the gaze begins to be steady in the center of the eyebrows, the life energy begins ascending to the brain. When the life energy, reaching the last energy center – the

thousand-spoked energy center – becomes stable, the yogi is freed from bondage. [Although this description refers primarily to the entire process of yoga, like many descriptions of sequences that occur in the practice of yoga, it can be applied to shorter periods of time, down to part of one meditation session.]

Here there is a need for clarification: aspirants who have not accomplished sun-moon yoga who do center-of-the-eyebrows meditation and have the divine vision of the divine light, attain the upper state for a while. But they cannot be stable, so their worldly bonds cannot be cut. This path is for aspirants of the path of engagement, and it is auspicious for them.

Birth, old age, and death are unavoidable bonds. Yogic scripture says: 'That yogi who has no death has no rebirth, he is indeed a free-while-still-alive one. That yogi who has death *does* have rebirth. Birth cannot be prevented because in this there is no choice, but the yogi who has received the grace of God can prevent *death*.' *The Holy Bhagavad Gita* also comments on deathlessness and long-lasting youth: 'Those accepting my protection and endeavoring to be released from old age and death know that Absolute, complete Highest Soul, and complete action.' (7.29.)

The Lion Posture

Verses 1.50 through 1.52

Place the heels (*gulpha*) below the scrotum on either side of the joining place (the perineum), the left heel on the right side and the right heel on the left side, then, placing the hands on the knees, spreading the fingers, and opening the mouth, one should extend the tongue as far as practicable and, with the mental faculty one-pointed, look at the end of the nose. This highest lion posture, most valued by eminent yogis, accomplishes the triple lock.



The Lion Posture (variation)

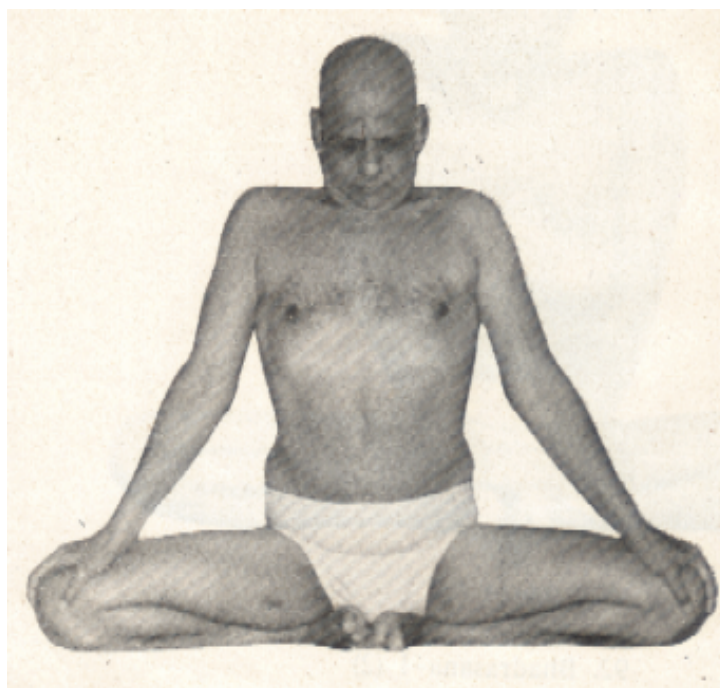
Here it is worth remembering that the word '*gulpha*' has been used; it does not mean '*carana granthi*' (ankle) or '*takhana*' (ankle) but '*eri*' (heel), or '*parshni*' (heel).

Actually, this lion posture is of the first level of yoga, but it accomplishes an important task in that level. Before the lion posture manifests, there is the continued practice of the moving-in-space energy seal: rubbing, moving, milking, etcetera. After this, the lion posture auspiciously arrives, at which time the triple lock begins occurring. In the lion posture, now and then the experience of the stability of the vital air will occur. But this stability is only of an elementary class. The triple lock is also of the level of an elementary class. The aspirant becomes aware that there are different levels of the [various] experiences, when, surpassing the first level, he sets foot in the next level.

The Blessed Posture

Verses 1.53 and 1.54

Place the heels (*gulpha*) on the two sides of the joining place that is below the scrotum, the left heel on the left side and the right heel on the right side. Then, keeping the feet quite firm and unmoving with the two hands, be stable; this destroyer of all disease (affliction) is the blessed posture; accomplished yogis call it Goraksha posture.



In this verse as well, the meaning of '*gulpha*' should be taken to be '*eri*' (heel), or '*parshni*' (heel).

This posture appears quite often in the first level of yoga, and, in the second and third levels, it appears when necessary. Its auspicious advent is beneficial and encouraging indeed. This is actually a type of accomplishment posture. It is very effective in awakening the evolutionary divine power. When the two sides of the joining place are stimulated by

the heels, all the energy channels of the body are stimulated and the sleeping evolutionary force awakens very quickly.

One of its names is 'Goraksha posture'. Because of this, some people have suggested that it was invented by Beloved King-Among-Yogis Goraksha Master; this is not so. This posture occurs in the path of every yogi; it is a natural posture. It is possible that Beloved King-Among-Yogis Goraksha Master, in teaching it to his students said, 'This is a very important posture'. Since then, the name 'Goraksha posture' has been in usage. It is also an excellent method by which to protect the organs, so the name 'Goraksha' [*go* – cow, organ; *raksha* – to protect] is indeed meaningful. This posture occurs in the path of great yogis with elevated sexual seed. Verification of this is found in one- and two-year-old girls and boys with elevated sexual seed. They sit quite often in the blessed posture, the hard weapon posture, the triangle posture, and other natural postures.

The Systematic Practice of Sun-Moon Yoga

Verses 1.55 and 1.56

Thus [in the way instructed], the chief of yogis who has no fatigue in practicing postures should perform the continued practices of the purification of the energy channels, the energy seals, the purifying action of the suspension of the life energy, etcetera. The continued practice of sun-moon yoga occurs in this order: posture, various kinds of holds, the method called energy seal, and divine-sound uniting.

Through correct continued practice of posture, a capacity (fitness) is generated in the aspirant that makes it [posture] not seem like hard work to him. This is the antecedent level of systematic practice. For one only engaged in attaining liberation, the purification of the energy channels [including the nerves, intestines and other tubes or channels] is unavoidable. For ordinary aspirants, the ordinary disease-free state is enough, and it is obtained through observing vows, chastity, regulating food, etcetera.

By means of the ordinary purification of the energy channels, the palms and the soles of the feet of the aspirant now and then take on the appearance of those of a newly born child, but this condition does not continue long, disappearing after some days; even so, the aspirant receives encouragement from it. The purification of the energy channels referred to by yogic scriptures is the final result of the completion of sun-moon yoga, or with-seed equanimity. By means of it, attaining liberation is easy. In the path of knowledge, since ancient times, a false idea has persisted that it is not necessary for a knowledge-oriented aspirant to perform any action at all. In *The Holy Bhagavad Gita* [a reliable source], Revered Lord Dark Moon presented 'action yoga' for action-oriented aspirants and 'renunciation-of-action yoga' for knowledge-oriented aspirants. In [the system of] *Sankhya*, renunciation-of-action yoga is the outer limb and *Sankhya* yoga is the inner limb. Without completion of renunciation of action there is no completion of *Sankhya* yoga; to firmly establish this truth, Revered Love-Filled One made an elaboration of eighteen chapters, *The Holy Bhagavad Gita*, but even so this wrong idea about *Sankhya* yoga was not dispelled. Knowledge-oriented people *do* accept that renunciation-of-action yoga is a way to attain knowledge, but their

logically-derived 'renunciation-of-action yoga' is not the *real* renunciation-of-action yoga; it produces ordinary purity, not complete purity of energy channels; it is not with-seed equanimity. Here, on hearing the phrase 'with-seed equanimity', it is unwise to open a debate, because that which is the result of renunciation-of-action yoga is also the result of action yoga. There is only one yoga, and there is only one action in yogic practice; but there are different points of view [concerning that action]. The action-oriented person calls action 'action', therefore the name of his yoga is 'action yoga'; and the knowledge-oriented person calls this very same action 'non-action', therefore the name of *his* yoga is 'renunciation-of-action yoga'. Not every knowledge-oriented aspirant is an aspirant who is mounted on yoga. He will only be called 'mounted on yoga' if he accomplishes renunciation-of-action yoga. How can he who has not first mastered the organs, master the mind? How can he who has had no childhood, reach adulthood? The mastery of the mind is the inner stage; it is the subsequent step. It is quite true that for a real knower there is no renunciation-of-action yoga because he has already accomplished it. But he who *shuns* action is not a real knower. The knower does not shun action under any circumstances, because he considers the action of the body to be born of nature. Action is associated with the body, not with the soul. 'I am pure, enlightened, permanent, and the soul; I have no need of renunciation of action!' – one chattering in this way considers the action of the body to be his own action, hence he continually shuns it. This is not knowledge but false knowledge! He is a passionate knower. He is very proud of his scriptural knowledge. Because of his firm delusion, he thinks his indirect knowledge is direct knowledge. Here it should be borne in mind that in each of the three paths – knowledge, action, and devotion – there are three types of aspirants: tranquil-powerful, passionate, and dark (lethargic).

The purification of the energy channels includes the various energy seals and all the suspension-of-the-life-energy purifying actions. Divine-sound uniting is the subsequent step. It is included in royal yoga.

The Period of Time

Verse 1.57

A chaste, food-regulating, renounced, engrossed-in-yoga aspirant becomes accomplished [accomplishes yoga] within one year; in this there is not the least possibility of doubt.

Beloved King Among Yogis gives the instruction to perform divine-sound uniting after finishing sun-moon yoga. There are two kinds of divine sound: struck divine sound (divine sound produced by striking) and unstruck divine sound. Struck divine sound is willed (produced by desire) and unstruck divine sound occurs entirely of its own accord [spontaneously, without being willed or sought]. This non-willed divine sound is produced by the life energy alone. Only the yogi knows it. There are a great many kinds of unstruck divine sounds. They may be divided into two classes: gross and subtle, or outer divine sound and inner divine sound.

In *The Mandalabrahmana Upanishad*, there is a description of two kinds of yoga; in it, the antecedent division is called star-of-the-Absolute yoga (the Absolute deliverer yoga, pupil-

of-the-eye Absolute yoga) and the subsequent division is called no-mind yoga. There are also two kinds of star-of-the-Absolute yoga: the manifest star [gross divine sound] and the unmanifest star [subtle divine sound]. The field of endeavor of the first, 'the manifest star', is to the limit of the organs; and the field of endeavor of the second, 'the unmanifest star', begins with the eyebrow [the eyebrow energy center]. In the antecedent division [of yoga], because the mind exists, in meditation one has the divine vision of the five spaces and of the rising sun. In the subsequent division, the mind does not exist, so it is called no-mind yoga. It is comparison-free equanimity. The antecedent (front) limb of divine-sound uniting, in which the mind, divine sounds, and divine light exist, is that which Great Seer Yajñavalkya calls 'star-of-the-Absolute yoga'; the subsequent (upper) limb of divine-sound uniting (divine sound union), in which the mind, divine sounds, and divine light do not exist, is that which Great Seer Yajñavalkya calls 'no-mind yoga'. [At the end of 'the manifest star', or gross divine sound, the divine-power-moving energy seal becomes the joy-bringer energy seal. When the joy-bringer energy seal becomes the moving-in-space energy seal, 'the unmanifest star' begins – the mind is attracted by subtle divine sounds. At the end of the unmanifest star, the moving-in-space energy seal becomes the beyond-mind energy seal, and when the beyond-mind energy seal is accomplished, no-mind yoga, divine sound union, or comparison-free equanimity occurs. Even though no mind or divine sounds remain in this state, it is not unconsciousness, it is union with divinity.]

In the verse, the term 'chaste' has been used; it refers to one who has elevated sexual seed. After sun-moon accomplishment, the yogi who is victorious over sexual desire becomes one who has elevated sexual seed. He is truly chaste because his seed is never discharged. The food-regulating, disease-free yogi can perform continuous (uninterrupted, undivided) yogic worship. Here [in the verse], the phrase 'renounced' does not refer to sacrifice, it refers to penultimate detachment. The yogi endowed with detachment can remain continuously engrossed in yogic worship. The journey of sun-moon yoga is very difficult and quite long. After it is accomplished, the journey of royal yoga is easy, because at that time the yogi is endowed with omniscience and detachment. It does not matter at all whether that journey is completed in one year or in ten years, because on it he receives the support of knowledge and detachment. The difficulty is in the hard-to-complete journey of sun-moon yoga. In *it*, the firm steadfastness of a year seems like that of a millennium.

Regulating Food

Verse 1.58

Eating food that is naturally tasty, sweet (nectarous), minus one fourth portion, and eaten to please Kind Dissolver, is regulating food (controlling nutriment, following a moderate diet), or appropriate ingesting.

In following this severe 'observance' of regulating food, the aspirant's love of yoga is truly an ally. To regulate food for years is not an ordinary task. In *The Holy Bhagavad Gita*, prescribed (controlled, limited) food is considered an offering. There the meaning of 'offering' is yoga. That is, limiting food is actually a yoga of its own. The yogic aspirant is

not a warrior, he is a great warrior, because for the whole of his life he has to fight battle after battle. 'One's life is sublimated through regulating food' – this is known by ordinary people, but they do not regulate food. This is where love is victorious. True knowledge dwells in love and true love dwells in knowledge. In the beginning of yoga, due to early deep mental impressions and to the igniting of the digestive fire, the aspirant sometimes eats too much, but as the continued practice of yoga strengthens, his restraining power strengthens.

Filling half of the stomach with food, one fourth with water, and leaving one fourth empty for the movement of the vital air – this is the scriptural definition of regulating food.

Unsuitable and Not Recommended

Verses 1.59 through 1.61

Yogis consider the following foods to be unsuitable: bitter, sour, pungent [hot like pepper], salty, and hot [in temperature] foodstuffs, unripe vegetables, fermented grain, sesame oil, sesame seed, mustard, intoxicating drink (wine, alcohol), fish, goat meat and other meat, curds, buttermilk, horse gram [a kind of black, or grey-seeded, gram of the genus *Dolichos*], jujube, oil cake [residue from the pressing of oil-seeds], asafoetida, garlic, etcetera. Re-heated, stale (harsh, astringent, dried out), excessively salty, turned sour, or spoiled [by bacteria] (base, rotten [fermented], foul [harsh, strong-smelling]) food is to be abandoned. [The last parenthetical clarification is Kripalvananda's.] During the period of continued practice, the aspirant should not tend the fire [seek sexual pleasure from the life energy], associate with women [with whichever sex is found sexually attractive], go on journeys to holy places, etcetera. Nor does he associate with difficult (base) people, tend the fire, associate with women, go on journeys to holy places, bathe early in the morning [take cold baths], fast, or perform strenuous action.

An individual finds those foods appetizing that are like the foods he has been eating since childhood. In this regard, preference (personal taste) is important, not suitability. But the yogi is to rise above the dark and passionate conditions of nature, therefore dietary discrimination is necessary for him. King Among Yogis has described the unsuitable foods. Here it is necessary to point out one thing: the aspirant receives divine help. As his continued practice of yoga strengthens, there is a continuing transformation in his preference.

Finally, Beloved Yogi has also described the *practices* to be avoided.

By means of yogic systematic practice, the fire of yoga is generated in the body of the yogic aspirant. For him, it is to be tended (worshipped, used), and the worldly fire is not to be tended.

This book was written for seekers of liberation, so they are the main ones who are qualified to receive it. For them contact with women is abandoned. When the evolutionary divine power awakens, sexual desire associated with mental impressions becomes very strong in the body of the aspirant and its power increases day by day, because the pleasure center is the yoga center. It is this level that is the mother of the left-handed path. Here it

must be remembered that King Among Yogis has forbidden contact with women, so contact with women cannot be accepted in the hard-weapon-burning energy seal. True, this type of hard-weapon-burning energy seal can be done by a passionate aspirant of the path of engagement, but it must be called, not yogic systematic practice, but pleasure systematic practice.

That renunciate who is a constant traveler, who, not being stable on any one spot, does not take up permanent residence, can never do this worship of the life energy, because for that the aspirant must remain on *one* favorable spot for a long time. He does not make a long journey to a holy place or even a short journey of any kind; this prevents his uninterrupted daily routine from being interrupted.

The aspirant does not reside in a place where there are difficult people or in a place near them, because through this, he is helplessly drawn into contact with them.

Just as he is prohibited from serving the fire, one regularly practicing yoga is prohibited from taking an early morning bath, because these produce bodily disturbance. For the aspirant of the path of engagement, a bath of cold water is useful, but for the aspirant of the path of cessation, such a bath is inappropriate. Of course, after the early hours, the yogi may take a bath in water of a moderate temperature. Bathing in cold water increases the possibility of catching a cold. In that state he cannot practice the suspension of the life energy, so his routine religious duty is interrupted. The suspension of the life energy is the very soul of sun-moon yoga.

For the yogi, regulating food is observing a great vow. Since this is a moderate path, it is not necessary for him to fast. He is a continual abstainer. In fasting there is only intermittent restraint.

Necessary hard work occurs in prescribed yogic systematic practice, so the yogi should not perform any further strenuous action. Yogic worship is disturbed by it.

Suitable Food

Verses 1.62 and 1.63

Wheat, rice, barley, quick-growing rice, the best food, milk, clarified butter, unrefined cane sugar, fresh butter, sugar candy, honey (nectar), dry ginger, cucumber and other fruit, the five green leafy vegetables (potherbs, cooked greens) [those potherbs that are good for the eyes], and crystal clear water are suitable for kings among yogis. The yogi should ingest food that is nourishing, sweet, agreeable, combined with milk, supportive of the constituent essences of the body [chyle, flesh, blood, bone, marrow, fat, and sexual fluid], wished for in the heart, and appropriate.

There are three kinds of food: tranquil-powerful, passionate, and dark. Tranquil-powerful food is the most appropriate for the yogi. In *The Chandogya Upanishad* it says, 'From pure food comes purity of being; from purity of being comes a stable memory.' This is indeed true. But we ordinarily think of food (ingesta) as food and water only; this is incorrect. We forget that all the objects of sense perception of the [various] organs are encompassed by 'food'! That is to say each organ has its own type of food. We think that

only one tongue ingests food – the other organs fast; this is not so. Therefore, it also becomes unavoidable for the aspirant to take in tranquil-powerful visual phenomena (sights), tranquil-powerful sounds, tranquil-powerful odors, tranquil-powerful tactile phenomena, etcetera. Thus, when there comes to be tranquil-powerfulness in thought, speech, faith, feelings, conduct, etcetera, real tranquil-powerfulness is attained.

The Greatness of Continued Practice

Verses 1.64 through 1.66

Even a young, old, very old, ailing, or weak aspirant attains accomplishment if he performs the continued practice of the steps of yoga without slacking. The aspirant who has purifying action attains accomplishment; how could an individual who does not have purifying action attain accomplishment? The accomplishment of yoga is not achieved by merely studying scripture. Nor is wearing the clothing [of a yogi] or hearing tales from the yogic scriptures the way to accomplish yoga. Continually practiced yogic purifying action is the way to accomplish yoga; in this there is not the least doubt.

Everyone has the same right to yoga, so each person can benefit from it to the degree that he is suited to it [which increases as yoga progresses]. Of course, in yoga one must observe one main rule: to perform the continued practice of yoga without slacking. Without continued practice, even an ordinary task cannot be accomplished, so how can yoga be accomplished? By studying the scriptures, guidance is certainly received; but accomplishment is not received. By changing one's dress or by hearing tales from yogic scriptures, there is certainly some ordinary benefit, but accomplishment is only attained through the continued practice of yoga.

The Term (Duration) of Purifying Action Yoga

Verse 1.67

Various postures, different holds, energy seals and other unworldly methods: all these systematic practices of sun-moon yoga should be continued until the fruit consisting of royal yoga is attained.

Sun-moon yoga is the tree, and royal yoga is its fruit. The liberation-seeking aspirant does the continued practice of sun-moon yoga only for attaining liberation. By means of it, the mastery of the organs is accomplished. Through it, the vital air is brought under control, so that the stabilization of the mental faculty is facilitated. The stabilization of the mental faculty is called royal yoga. In it, Divine Power, rising up from the root-base energy center, becomes of one form with Kind Dissolver in the thousand-spoked energy center. Until the aspirant attains the fruit consisting of royal yoga, his effort is not completely fruitful; this needs to be borne in mind.

THE SECOND INSTRUCTION

The Suspension of the Life Energy

Instruction in the Suspension of the Life Energy

Verse 2.1

Immediately upon the posture becoming firm, the yogi who is a practitioner of restraint and who regulates food, should do correct continued practice of suspensions of the life energy in the way the teacher has instructed.

In the above instruction, the terms 'yogi' and 'one with power' (one with authority) have been used for a reason. That is, the aspirant who has his posture firmly established is not an ordinary aspirant but a yogi and a practitioner of restraint. [The term 'one with power' is from the Sanskrit text of verse 2.1. Kripalvananda translates it as 'practitioner of restraint'. See the note on Kripalvananda's Hindi translation, found in the commentary on verse 1.3.]

This instruction has been imparted for a liberation-seeking aspirant of natural yoga, or accomplishment yoga, not for an ordinary aspirant. When, by means of sun-moon yoga, the arousal of the life energy occurs, sun-moon yoga is called natural yoga or accomplishment yoga. The arousal of the life energy is a yogic technique. At the present time, aspirant yogis who know this yogic technique are available in large numbers, but because they are not accomplished yogis, they cannot become teachers of liberation-seeking aspirants of a high class, because this path is filled with irrepressible impediments and unavoidable illusions; therefore, high-class liberation-seeking aspirants can only be guided by a teacher who has reached the far shore of yoga. So it has been purposely said in the verse that one should do continued practice according to the instruction of the teacher.

Here this uncertainty may arise: 'But in natural yoga, there is natural systematic practice – all yogic activities take place spontaneously. In it [yoga], the instruction of a teacher is not needed.'

This is false logic. It is true that the aspirant of natural yoga does not have to learn the yogic activities from his teacher, but this does not mean that the aspirant does not need the guidance of his teacher. Earlier it was said that this path is filled with impediments and illusions. In it, the guidance of the teacher is indispensable, like a lamp in the darkness. If he does not obtain the guidance of the truth teacher, his progress will stop; he will not be able to make this difficult journey.

In the verse it says that the continued practice of suspensions of the life energy should be done when the posture becomes firm. Here, firmness of posture means stability. The posture begins to be stable the moment the vital air enters the very kind flow [energy channel]. This is in the beginning of the last step of with-seed equanimity. At that time, the divine-power-moving energy seal, the moving-in-space energy seal, the female-receptacle energy seal, and other energy seals, along with victor, sun-penetration, and other suspensions of the life energy begin. However, it is worth remembering that in the beginning of yoga, the one doing the continued practice of sun-moon yoga does self-willed usual-direction-and-reverse-direction suspension of the life energy; this is preliminary. At that time there is no need for various suspensions of the life energy, because his task is completed through just one type of hold. The suspensions of the life energy that occur naturally due to the arousal of the life energy are different [are of a different type]'.

In the phrase 'the suspension of the life energy' there are two terms: 'the life energy' and 'suspension'. The meaning of 'the life energy' is 'the life energy vital air' – it also means 'the divine power', 'the awareness', 'the soul', etcetera – and the meaning of 'suspension' is 'binding' or 'stabilization'; the binding or stabilization of the life energy vital air – this is the suspension of the life energy. The soul is called 'the swan' ['the pure one that moves in and out of the body']. Its [the soul's] vehicle is the life energy, so people call the life energy the swan because the two go together. Where the soul is, the life energy is, and where the life energy is, the soul is. One form of the life energy is the downtending life energy, which is expelled through the cooling flow and fiery flow energy channels for up to thirty-six fingers' breadths in length [68.4 cm., approximately]. Through the stabilization of the suspension of the life energy, the yogi accomplishes the stabilization of the mental faculty.

Regulating food is indispensable for a liberation-seeking aspirant. The aspirant who does not succeed in truly observing this restraint cannot escape disease and also cannot continue his systematic practice.

The path of desirous systematic practice of the path of engagement is different. In it, the aspirant willfully remains stable in only one posture for up to three hours. This is a different kind of 'firmness'. For him, this is more appropriate. But from the viewpoint of the desireless path, such a person would be considered an aspirant, not a yogi. In a similar way, from the viewpoint of the desireless path, he would be called one attempting to practice restraint, not a practitioner of restraint. Of course, he may be called a yogi and practitioner of restraint of the path of engagement.

The Vital Air and the Mental Faculty

Verse 2.2

When the life energy vital air located in the body is restless, the mental faculty is also restless, and when the life energy vital air is stable, the mental faculty is also stable. By means of it [the life energy vital air], the yogi obtains stability, so he should perform the stabilization of the life energy vital air.

There are three states of the mental faculty: mental health (self-composure), mental disease (mental unrest), and neutrality (impartiality). The one that most people think of as mental health is not really mental health. Yes, they could arguably call this state an *ordinary* undisturbed state. Here, this ordinary undisturbed state should be thought of as an ordinary *endurably* disturbed, or *endurably* intense (endurably excited), state. The opposite of this state is restlessness. People call restlessness 'mental disease' because in it one becomes unsettled, being unable to endure any surge of excitement. That state in which there is no deviation as a result of any sort of monstrous disturbance is 'neutrality' and *it* is real mental health. These three states of the mental faculty depend on the life energy. When the mental faculty is agitated and unbridled, the vital air (wind) is strong, and as the mental faculty gradually becomes [only] gently disturbed and comes under one's control (command), the strength of the vital air becomes negligible and ordinary. This makes it quite clear that there is a very close relationship between the mental faculty and the vital air. The restlessness of one is the restlessness of the other, and the stability of one is the stability of the other. Although the body and the mind appear to belong to different realms, they do not; they are actually of the same realm. Yet the body seems unconscious and the mental faculty seems conscious. The first derivative (alteration, deterioration) of the primordial creation – the symmetrical state of nature – is the judgment (the faculty of discrimination), the derivative of the judgment is the ego (the 'I am' maker, the false idea of self), and the derivative of the ego is the mind (the faculty of thinking aimed at fulfilling desire). The combination of these three [the judgment, the ego, and the mind] is called the mental faculty*. The mental faculty is produced from the element of ether, the last element [of the five constituent elements of nature: earth, water, fire, air and ether]; therefore, it is more subtle than, and superior to, the air. The air is the fourth element of nature. Compared with the mental faculty, it is gross and of a lower class. 'The life energy' is different from the air. It means 'the divine power'. The life energy is associated with the soul, not with nature.

If the aspirant is a worldly person, he should first bring the life energy – the vital air – under his control. When the life energy is brought under his control, it cannot cause upsets, and the mental faculty becomes powerful. In this scientific systematic practice of the path of engagement, strict control over the life energy is exercised so that the physical and mental distortions do not spring up. That is, no matter what the [aspirant's] state, the aspirant always remains alert that the intensity of the life energy does not become unendurable. But if the aspirant is a liberation-seeking renunciate, he should first bring the mental faculty under his command. When the mental faculty is brought under his command, it becomes harmless, and the life energy becomes powerful. In this scientific systematic practice of the path of cessation, the physical and mental distortions are purposely aroused by means of the evolutionary divine power, which makes the mental faculty very upset because it has to perform the continued practice of continually suffering the intensity of the life energy [in the form of bad memories, craziness, paranoia, hallucinations, anger, bad emotions, criticalness, sleeplessness, etcetera].

The systematic practice of the path of engagement is called the stabilization of the life energy. In it, the life energy is dependent and the mental faculty is independent. It results in success in these three personal goals: ethical action, worldly success, and pleasure. The systematic practice of the path of cessation is called the stabilization of the mental faculty or

the stabilization (non-sprouting) of the tendencies of the mental faculty. In it, the life energy is independent and the mental faculty is dependent. The path of cessation results in the accomplishment of the fourth and last personal goal. This goal is liberation. Thus, by means of a single yoga, both pleasure and freedom are available.

Through the technique of yoga, the liberation-seeking yogi achieves 'the stabilization of the mental faculty', with the result that 'the stabilization of the life energy' occurs along with it. Upon their stabilization, comparison-free, or inert (non-engaged) equanimity is brought about. This is standing firmly – stability. In it, the body of the yogi resembles a corpse due to the absence of movement (impulse) of the life energy. [This is the inert stage of comparison-free equanimity, not the stage of the arisen state (see the editor's note following verses 1.5 through 1.9 and the commentary on verses 4.10 – 4.11.)] This is the transcendence of death. After that, he has no more births because he has the ability to accept a body and abandon a body at his will [by his choice]. Thus the yogi is released from the bondage of birth, old age, and death.

In the beginning of the verse, King Among Yogis has said, 'The vital air being in motion causes the mental faculty to be in motion, and the vital air being unmoving causes the mental faculty to be unmoving.' This remark contains the highest principle of yoga. In other words, in attaining yoga, attaining liberation, attaining knowledge, attaining truth, attaining the soul, attaining God, and attaining the Absolute, there are only two paths: the stabilization of the life energy and the stabilization of the mental faculty. If we closely inspect the two, we will find that they are not two stabilizations, but one stabilization, because by correct practice of one stabilization, the other stabilization is accomplished. Yes it is true that in the primacy of one stabilization, the other stabilization becomes secondary, but the rate of evolution (progress) remains the same. Therefore, this principle is described by several *Upanishads* in varying words. One prayer of *The Yoga Kundali Upanishad* says, 'There are two causes of the existence of the mental faculty: desire associated with mental impressions, and the vital air. By destroying one of them, the second is destroyed; therefore, the liberation-seeking aspirant should first obtain victory over his life energy, and to accomplish this, he should accept the support of regulating food, of posture, and of divine-power moving.'

The aspirant of the path of engagement desiring ethical action, worldly success, and pleasure, should first try to conquer the mental faculty, and in order to accomplish this, he should correctly implement regulating food, posture, and chastity. For one seeking the highest good (final emancipation), the stabilization of the life energy – the suspension of the life energy – is the more beneficial, and for one seeking to fulfill cherished desires, the stabilization of the mental faculty – firm intention – is the more beneficial. But here some difficulty in understanding the stabilization of the life energy and the stabilization of the mental faculty may arise, therefore a clarification is needed.

In the stabilization of the life energy, attention is paid to the suspension of the life energy, and in the stabilization of the mental faculty, to firm intention. Through the systematic practice of one seeking the highest good, the life energy becomes very powerful and, making the mental faculty fall apart in the beginning, brings it under control in the end. Through the systematic practice of one seeking to fulfill cherished desires, the mental faculty becomes powerful and, making the life energy dependent and non-turbulent, brings it under control in the end. At this point, one should remember that these two paths are

quite different from each other inasmuch as through one path, the highest good is accomplished, and through the other path, the fulfillment of cherished desires is accomplished. If systematic practice of the highest good is to be accomplished, the life energy should be given its freedom.

Swimming, running, boxing, weight lifting and other kinds of physical exercise, including sports, games and play are good for the accomplishment of cherished desires. In a similar way, the continued practice of Indian scriptural music, painting, and drawing, and the attainment of skill in various branches of art, writing, oratory, and other arts are helpful in accomplishing firm (fixed) intention.

*[The mental faculty includes the judgment (the comparer, which judges one object or event to be more 'desirable' than another), the ego (the desirer, which 'prefers' the 'desirable' object or event), and the mind (the doer, which decides to fulfill the ego's desire, plans how to do so, and directs the life energy to carry out the plan). But often 'the mind' [*manas*] is used by Kripalvananda and others in a broader sense, similar in meaning to 'the mental faculty' [*chitta*]. As with many yogic terms which have two or more meanings, it is likely that different traditions are involved.]

What Is the Purpose of the Stabilization of the Vital Air?

Verse 2.3

As long as the life energy vital air is in the body, this is called life. Its departure is death; therefore, the life energy vital air should be stabilized.

Death is the greatest bondage of all. The human being trapped in the net of death, whether a sovereign, an illustrious person, a scholar, a renunciate – or *anyone* – is a prisoner. And the human being freed from the net of death is 'one who is free while still alive'. 'Pleasure (seeking pleasure)' is the means of bondage and 'yoga' is the means of liberation. The yogi seeks, not immortality, but freedom. For the attainment of freedom, the stabilization of the vital air is indispensable.

The Greatness of Purifying the Impurities

Verses 2.4 through 2.6

As long as the energy channels are filled with impurities, the life energy cannot be a traveler in the center [the central path]. In that state, how can the beyond-mind condition exist? And how can the job be accomplished? Only when all the impurity-filled energy channels and energy centers are completely purified is the yogi able to secure the life energy vital air. Therefore, with a tranquil-powerful faculty of discrimination, one should thus [in the way instructed] always practice the suspension of the life energy, so that all the impurities that block the very kind flow energy channel may be destroyed.

Although humans ordinarily perform the purifying action of inhalation and exhalation, it is not correctly regulated because eating, walking, working, sleeping, and being awake continually influence it; consequently, their energy channels become filled with the impurities of wind (flatulence, gout, rheumatism), bile (fever, heat, anger, passion), and phlegm (mucus). In the body there are fourteen main energy channels. Among these main energy channels are the three most important energy channels: the cooling flow, the fiery flow, and the very kind flow. The cooling flow is on the left side of the body and the fiery flow is on the right side. The very kind flow is the channel in the middle. The beyond-mind condition occurs when the flow of the vital air is in the central energy channel. But due to accumulated impurities [physical, emotional and mental], the vital air cannot flow in it. We can say that when a person is a sojourner of the path of pleasure, the path of yoga becomes useless for him, and it gradually becomes filled with mucus and other impurities.

Impurity of the energy channel centers is brought about by misuse of the following fourteen instruments: the five organs of sense (organs of knowledge) [the ear, the skin, the eye, the tongue as the organ of taste and the nose, and the internal sense faculties, mental images and thoughts associated with them], the five organs of action [tongue as the organ of speech, hand, foot, sex organ, and anus], the mind, the judgment, the mental faculty, and the ego. The energy channel centers can be purified using any one of these instruments.

A focus of energy channels is called an energy center. The number of energy centers in a person is considered to be nine. They are, from the bottom up: the root-base energy center, the self's standing-place energy center, the navel-filling jewel energy center or navel energy center, the unstruck energy center or heart energy center, the pure speech energy center or throat energy center, the soft palate energy center or sky energy center, the command energy center or center-of-the-eyebrows energy center, the freedom-from-engagement energy center or without-old-age-and-death energy center [the soma energy center], and the space energy center or thousand-petalled energy center. [The throat energy center is ordinarily assumed to include the sky energy center, which is equated with the lower part of the command energy center.] In some of the ancient yoga books, a description is found of the following five sheaths [of the soul]: [the sheath] of bliss, of food (grain, essentials of life), of the life energy, of knowledge, and of science. Their purpose was to indicate the various forms of the soul – the pure essence of the soul, the individual intelligence (understanding), the splendid glow, the all-pervading (the omnipresent), etcetera – dwelling in the gross, subtle, causal and other bodies.

At the present time, study of the energy channels and energy centers can be made on the basis of the science of anatomy and physiology. In it there are eight systems altogether: excretory, reproductive, digestive, respiratory, circulatory, skeletal, muscular and nervous. We may say that the root-base energy center is the excretory system, the self's standing-place energy center is the reproductive system, the navel-filling jewel energy center is the digestive system, the unstruck energy center is the respiratory system, and the command and thousand-spoked energy centers are the nervous system. The circulatory system, the skeletal system, and the muscular system are included in the above-mentioned energy centers – energy channel foci. It is natural that there should be a little difference in the classifications [of these two viewpoints] due to the difference in viewpoint of the two. From the viewpoint of yoga, the energy channel foci are more important, and from the viewpoint of anatomy and physiology, various functional foci are more important; even so,

there is agreement between the two. It is by means of the accomplishment of these energy centers that the science of yoga is produced. The science of the body, the science of the mind, the science of the soul, the science of health, and *Vedic* (scriptural) science are included in the science of yoga.

An understanding of energy centers is not possible through dissection, because it [dissection] is based on the dead body. The basis of knowledge about energy centers is the living body of the yogi. When yogic activities take place in the body of the natural yogi, various postures and energy seals begin spontaneously. At this time, in the accomplishment posture and many other postures, the joining place (the perineum) begins to be pressed with the heel; then the root-base energy center is revealed [to the aspirant]. When the downtending life energy begins to be upgoing by means of the hard-weapon-burning energy seal, the female-receptacle energy seal, the divine-power-moving energy seal, and other such energy seals, the self's standing-place energy center is revealed. By means of the flying-up lock, in which the abdomen, being empty of vital air, is moved toward the back, and by means of the swelling hold, in which the abdomen, being filled with vital air, swells, the navel-filling jewel energy center is revealed. By means of the one-leg-up (wagtail) and other postures in which the chest swells due to the accumulation of vital air, the unstruck [heart] energy center is revealed. By means of the all-limbs posture [the shoulder stand], the plow posture, and other special postures, and by means of the water-holder lock [throat lock] and other such energy seals, the pure speech energy center is known. By means of the cock posture, the swing posture, the upper limb posture and other postures, and the sky energy seal, the moving-in-space energy seal and other energy seals, in which there is a spontaneous center-of-the-eyebrows gaze, the command energy center is known. Through the head posture [the headstand] and other such postures, the thousand-spoked energy center is known. Thus, through yoga, the yogi becomes acquainted with all the energy channel foci in the body. Gradually, the mental faculty and the life energy begin to become stable in these energy channel foci, with the result that the purification of these energy channels and energy centers begins. After purification, all the energy centers blossom (open, evolve) which opens the central path. These energy centers are only revealed to the yogi in his meditative state because in that state the activities of the life energy take a special form. When life energy begins this very important activity [the blossoming activity] in one of the energy centers, it [the energy center] begins to rotate like a powerful whirlpool. So it is called a wheel [usually translated in this book as 'energy center']. Yoga scriptures have correctly said that energy centers are in the subtle body, so how can knowledge of them be available to people who are only versed in the science of dissection?

'Center' means 'round', 'circuit', 'circle' (sphere), or 'vortex' (whirlpool). For the bodily energy centers, it is more suitable to take it to mean 'a focus'.

At this point, this question occurs: 'Then why are the yogic energy centers also called *kamala* (lotus) or *padma* (lotus)? Are there flower petals in them? Not only this, there is also the connection [of each energy center] with a place, a color, a world, a phoneme, an element, a seed of the element, a hue of the element, a quality of the element, a vehicle, a ruling god, a goddess divine power, a diagram, and an organ of action and organ of sense/knowledge – all this is beyond comprehension!'

Without invitation, logic arrives when the goal is knowledge; action arrives when the goal is yoga; emotional love arrives when the goal is devotion; and a diagram arrives when the goal is tantra [a yogic system based on scientific principles]. In the ordering of the energy centers, there was coordination of [the systems of] knowledge, yoga, devotion, and tantra. Therefore, in it, there is logic, action, emotional love, and diagramming. It is very difficult to understand it without one's own experience; even so, it seems necessary to provide a general acquaintance with it.

An energy center has been called a lotus because it closes and opens. Impure energy channels are closed, and pure energy channels are open. Then [when open], the energy centers, each being the abode of a ruling god and a goddess divine power [the ruling god's consort, the power of the ruling god], were given the name 'lotus' to show great reverence. The aspirant worshipping these gods and goddesses [of the energy centers] is called a devotee; therefore there is emotional love in the word 'lotus'.

A special shape or outline linked to Sanskrit characters or Sanskrit phonemes ('imperishables') [basic speech sounds represented by characters of the Sanskrit alphabet] is made, and in it the appropriate god or goddess is considered to live; this is called a diagram. One of the meanings of 'diagram' is 'technique' (stratagem). The person who knows the secret of the diagram can do tantric systematic practice correctly. 'Energy center' [energy center meditation] is the 'diagram' (technique) of the tantric aspirants. It [a diagram] has a shape and also a set of Sanskrit phonemes.

Also included in an energy center are color, place, element, seed of the element, hue of the element, and quality of the element; this is [the domain of] the logic of knowledge yoga.

Each energy center in the body has a definite place or location and is reflexively linked to a particular organ of sense/knowledge and an organ of action; this is [the domain of] the action of action yoga.

Let us now direct our attention to the seven best-known energy centers and include a brief description of each.

The Root-Base Energy Center or Creation Energy Center:

1. place – the joining place (the perineum), 2. diagram – square, 3. petals – four, 4. color – blood red, 5. phonemes – *vam* [pronounced 'vum' with the 'um' pronounced as it is in 'rum'] [in all phonemes ending in 'am', the 'am' is pronounced 'um' as in 'rum'], *sham*¹ ['shum'] [the superscripted numerals are to distinguish different phonemes transliterated the same way], *sham*² [cerebral 'sh', pronounced 'shum' but with the tongue turned up towards the roof of the mouth], and *sam* ['sum'], 6. ruling god – Lord of Categories [the elephant-headed god that helps to overcome obstacles], 7. goddess divine power – Dakini, 8. vehicle – Thundercloud [the elephant of the Lord of the Demigods], 9. element – earth, 10. quality of the element – odor, 11. hue of the element – yellow, 12. seed of the element – *lam* ['lum'], 13. organ of action – the anus, 14. organ of sense/knowledge – the nose, 15. world – the earth, 16. result of the meditation of the energy center – expanded powers of creativity, logic, thinking, memory, etcetera; and bliss.

1. The place of the root-base energy center is the joining place. One name of the joining place is 'the bulb' (bulbous root, gland). The joining place (the perineum, the joining line, the suture), is that line [ridge of skin] which passes through the middle of the testicles to the anus. The joining place is located two fingers' breadths below the sex organ and two fingers' breadths above the anus [of a male body in a supine position]; it is called the root-base energy center. Until the aspirant reaches the root-base energy center, yoga cannot begin. Not only that, he cannot have knowledge of any other energy centers or plexuses. The root-base energy center is the door to yoga. From there, mounted on the downtending life energy, he begins the upward journey. The dwelling place of [the goddess] Sexual Divine Power is in the center of the circular female receptacle [the cervix in the female, the prostatic utricle in the male] of this energy center. This Sexual Divine Power is the object of worship of powerful accomplished ones. In that mouth of the Absolute channel, there is also the dorsal-facing [ready to begin the upward journey] self-born phallus. Right beside the self-born phallus is the celebrated field of gold, called the family (the genetic lineage). In that place, the downward-facing evolutionary force lies sleeping. It is also the location of the fire of time (the conflagration at the end of time that annihilates the world).

In this root-base energy center is the dwelling place of the conch shell channel. The mouth of the three main energy channels of the body, called the cooling flow, the fiery flow and the very kind flow, is also here. This energy center is the basis of all the other energy centers; therefore it is called the root-base.

2. The shape of this diagram is square. The shapes of the other energy centers are, respectively: half moon shaped [elsewhere – 'crescent moon shaped'], triangular, hexagonal, circular, phallus shaped, and without shape. There is a hidden tantric secret in these shapes, clear in some, obscure in others, and, in others esoteric.

In the ancient teacher-disciple tradition of the yogis, a very secret name of this diagram (technique) was in use, and it was revealed in private to a very capable qualified recipient, with the instruction to keep it hidden. This is the age of science; in it, I [Kripalvananda] am revealing this well-hidden name for a purpose: so that the scientific yogic aspirant of a high class receives proper guidance. Its name is 'the technique of the earth (the supporter, the holder)'. The reason it is called the technique of the earth is that in it, the concentration (holding, preserving, firmness, steadfastness) of the goddess Earth goes on. This is the key to yoga.

In the latter part of *The Amanaska Yoga*, Great Yogi Revered Beloved Goraksha Master has said, 'Keeping the clenched hand up, the gaze down, the penetration (piercing, opening) upward and the head down, according to the rite of the technique of the earth, the aspirant becomes free while still alive.' (2.15.) This is only one verse, but it may be said it is a stupendous book of yoga because it is pregnant with the ultimate secret. Feeling most generous, the great yogi has said it quite clearly. True, only the aspirant reaching the final step of with-seed equanimity can understand this ultimate secret. This [verse] is a description of the time when the aspirant makes his final assault on the eyebrows energy center. In that expedition, the root-lock energy seal, the flying-up-lock energy seal, the water-holder energy seal, the great-penetration energy seal, the moving-in-space energy seal, the divine-power-moving energy seal, and the hard-weapon-burning energy seal are simultaneously present. *The Dhyana Bindu Upanishad*, *The Mundaka Upanishad*, and *The*

Shvetashvatara Upanishad have also revealed this truth. 'The sacred syllable Om is the bow, the soul is the arrow, and the Absolute is its [the arrow's] target. One should penetrate [that target] without negligence (inattention, lust) and, like the arrow, become 'of' that (of one nature with that).' (*Mundaka*, 2.8) 'The worshipper, making his body the lower piece of wood and the sacred syllable Om the upper piece of wood, through the continued practice of the rubbing fire-kindling method of meditation, should look at the hidden God.' (*Shvetashvatara*, 1.14.) In these three verses, there is only some difference in the use of words.

In *The Mahabharata*, there is a story about fish piercing [in which White One wins the hand of Daughter of the Column by using a bow and arrow to pierce a golden fish above him that he could only see by its reflection in a pool below him]. If the aspirant reflects on this story with the viewpoint of yoga, he will receive true inspiration. At the time of the gathering to select a husband for Daughter of the Column, a 'diagram of the earth' was made on the earth beneath the wedding canopy. In the story, White One should be thought of as the yogi, and Five Together [another name for Daughter of the Column, who was to be married to White One and his four brothers] should be thought of as the five concentrations – earth concentration, water concentration, fire concentration, air concentration, and ether concentration. After these five concentrations, the yogi becomes one who has elevated sexual seed. Earth concentration goes on in the root-base energy center, water concentration in the self's standing-place energy center, fire concentration in the navel-filling jewel energy center, air concentration in the unstruck energy center, and ether concentration in the pure speech energy center. At that time, there is the root-lock energy seal in the root-base energy center, the hard-weapon-burning and divine-power-moving energy seals in the self's standing-place energy center, the flying-up-lock energy seal in the navel-filling jewel energy center, the sky energy seal in the unstruck energy center, and the moving-in-space energy seal in the pure speech energy center.

3. It [the root-base energy center] has four petals. That is, in it a group of four energy channels – the cooling flow, the fiery flow, the very kind flow and the new moon – is the center of action. It is facing downward. It is called the root-base energy center.

4. Its color is blood red.

5. In this energy center there are four phonemes – *vam*, *sham*¹, *sham*² [cerebral 'sh'] and *sam*. Divine sound is of two types: struck and unstruck. Struck divine sound is created by a blow (a shock, a gust, a blast, killing, stress) [willfully] and unstruck divine sound, without a blow [spontaneously]. When the uptending life energy and the downtending life energy unite in the root-base energy center at the end of with-seed equanimity, unstruck divine sound is produced. From this upgoing unstruck divine sound, there is the manifestation (descent) of ultra speech [unformed thoughts], reflective speech [ideas not in words], intermediate speech [unvocalized words], and universal speech [vocalized words]; therefore, it has been said that from unstruck divine sound are born the phonemes, from the phonemes, words, and from words, audible speech. So these phonemes ('imperishables') have been shown in each energy center [diagram]. Because of their respective number of phonemes, these energy centers: the root-base, the self's standing-

place, the navel-filling jewel, the unstruck, the pure speech, the command, and the thousand-spoked, have been called, respectively: the four-petalled lotus, the six-petalled lotus, the ten-petalled lotus, the twelve-petalled lotus, the sixteen-petalled lotus, the two-petalled lotus and the thousand-petalled lotus.

When the unstruck divine sound, rising up from the root-base, reaches the command energy center, it is absorbed into (unites with) divinity. The perishable is nature, and the imperishable is the pervader of the body. When the imperishable, being distinguished from the perishable, is situated in its own identity (is present in its own form), then neither words nor divine sound remain. All that remains is the Absolute. It is called the highest word of the Absolute or the highest divine sound of the Absolute.

Ultra speech appears on the level of divine sound, reflective speech appears on the level of the ego, intermediate speech manifests on the level of the mind, and universal speech manifests on the level of the gross organs. Ultra speech, situated in the root-base, consists only of an impetus. When the yogi meditates on the navel-filling jewel energy center, he hears the reflective speech indistinctly, but when he meditates on the unstruck energy center, he hears the intermediate speech distinctly, and when he meditates on the pure speech energy center, universal speech begins to be expressed by means of his tongue.

6. The ruling god of the root-base energy center is Revered Beloved Lord of Categories. The many divine powers of God [the many expressions of divinity, the sense faculties, the shining ones, the gods] have been divided into two groups: those of masculine gender are gods and those of feminine gender are goddesses. The very nature of these goddesses and gods is devotional and esoteric. Meditation is a way of experiencing them.

In the body, there is only one divine power, but when it functions in the eyes, various visual phenomena (colors, shapes, forms) are experienced; when it functions in the ears, various sounds are experienced; when it functions in the nose, various odors are experienced; when it functions in the tongue, various savors are experienced; and when it functions in the skin, various tactile phenomena are experienced. Because its location and function vary, there are diverse divine visions. The body is made up of five elements: earth, water, fire, air and ether. The devotee, experiencing them through an emotional viewpoint, has a divine vision of gods and goddesses: the Earth Goddess, the God of the Waters, the Fire God, the Air God, the Ether God, etcetera.

In many tantric books, both ancient and modern, there are illustrations and descriptions of energy centers and their various parts. Some of them are not correct. In some of these books it says that the ruling god of the root-base energy center is Procreator (the Creator), but it is not true. And it is not correct to consider this to be some kind of an exception or due to a different viewpoint, because in this statement there is no experience.

[The scriptures of] Knowledge, yoga, and devotion have 'threads' (aphorisms), and the *Tantras* have 'wheels' (energy centers), or 'lotuses'. The compact instruction of the aphorisms of knowledge, yoga and devotion is well hidden and the only recipient qualified for it is a wise liberation-seeking aspirant of a high class. This lineage-transmitted practice is from an ancient teacher-student lineage. In the same way, the compact instruction of energy centers in the *Tantras* is well hidden and the recipient qualified for *it* is a wise liberation-seeking aspirant of a high class. This lineage-transmitted practice is also from an ancient teacher-student lineage. Although the task of discovering the secrets can be

completed from a description of the energy centers alone, the aspirant finds it much easier if there are illustrations of the energy centers, because they make the contemplation much easier. However, it should be remembered that by only looking at the illustrations of energy centers, only ordinary encouragement is obtained. To obtain the secrets, the aspirant will have to find a virtuous teacher who is part of a teacher-student lineage; not only that, he will have to do correct yogic systematic practice according to his [the teacher's] guidance.

The god of an energy center can be thought of by any name, but he should have a single form, or from another point of view, his form should accord with the secrets of the energy center. The clue (symbol) of four [the four petals in the diagram of the root-base energy center] could be judged to refer to Four-Faced Procreator, to the four *Vedas*, or to Beloved Four-Armed Lord of Categories. The various weapons that the goddesses and gods wield are also endowed with secret meaning, so despite differences in their names and forms, agreement is possible between them. In the lotus-like hands of Beloved Lord of Categories, the bestower of purity and discrimination, are held the elephant-controlling hook and the snare; both of these symbolize the binding of the downtending life energy. In the hands of Dakini are a trident – the root lock, the flying-up lock and the water-holder lock – and a sword – the sword of truth. There is a symbol of binding in *them* as well. The purity and discrimination of Beloved Lord of Categories is the sword of knowledge of Dakini. Thus, although the symbols differ, their oneness in character reveals the meaning. Therefore, it must be said that if there is a slight defect in the description and illustration of the energy centers, a discerning aspirant will not find it difficult to grasp the truth.

7. The goddess divine powers of this energy center are Prosperity and Accomplishment. These two are the assistants of Revered Beloved Lord of Categories.

In those books that say the ruling god of the root-base energy center is Procreator, the goddess divine power is called Dakini. Dakini is the handmaiden of Goddess Black Cloud [Divine Power, the goddess divine power of Kind Dissolver]. Since the goddess should represent the ability of the ruling god, she does not fit with Procreator. In *The Shiva Samhita*, Dakini is said to be the ruling goddess of the root-base energy center; this is correct. The truth is that the evolutionary divine power, rising up from the root-base, arrives at the realm of the thousand-spoked energy center, so she is the ruling goddess of all the energy centers! In the *Tantras*, Divine Power and Kind Dissolver are given primary importance. Dakini, Rakini, Lakini, Kakini, Shakini, Hakini and other divine powers are simply the female attendants of Goddess Black Cloud. Black Cloud is synonymous with the evolutionary force! It has three innate natures: tranquil-powerful, passionate, and dark. Because of the tranquil-powerful form it is called Nurturer (the Sustainer) or Nurturing Divine Power, because of the passionate form it is called Procreator (the Creator) or Procreation-Causing Divine Power, and because of the dark form it is called The Cause (the Dissolver) or The Cause Divine Power. [The Cause, or *Rudra*, means 'the roaring purifying fire', the dissolving or disintegrating aspect of God, the scary other, the Destroyer [of illusion], or The Chooser, later called Kind Dissolver.]

8. In the energy centers, a vehicle is provided. Here this question arises: 'Is this vehicle the ruling god's or the goddess divine power's?' The gods have their permanent residences

– they do not come and go. The goddess divine powers do the work according to their commands; from this viewpoint, the vehicle must be the goddess divine power's. The devotees of Divine Power consider *Divine Power* to be more powerful than the *god*, so the god does the work according to her bidding; the goddess gives him the power (the divine power).

The description of the root-base energy center mentions Thundercloud [the Lord of the Elephants]. He is the vehicle [*'vahana'*]. *'Vahana'* means 'motion'. An elephant moves slowly. Thundercloud, though, is the white elephant with seven trunks belonging to Lord of the Demigods, the god of the gods, so his motion is naturally slower than ordinary elephants because he is the elephant king. Therefore, one can easily estimate the difficulty of this energy center. In this root-base energy center the concentration of the earth goes on. Among the five elements, the earth is the most gross; therefore, it is appropriate that the vehicle is the gross-bodied elephant. One meaning of Thundercloud is 'the king of snakes' and another meaning is 'the northern path of the moon'. These two meanings accord with the secrets of the energy center.

However, the vehicle of Procreator is not an elephant, it is the royal swan; therefore Thundercloud is the vehicle of Dakini Divine Power.

As far as we are concerned, we recognize Revered Beloved Lord of Categories to be the ruling god of the root-base energy center. Since he is the god that supports the earth, he is huge; but his vehicle, the mouse, is very small in body, so his motion is slow. Motion is connected with the vital air, and behind the vital air is Divine Power. The strength of the vital air is said to be *her* strength. The downtending vital air dwells in the root-base. Because it fails to rise, its motion is considered to be slow.

9. The element of the root-base energy center is earth.

From the soles of the feet up to the knees is the locality of the element of earth; from the knees up to the navel is the realm of the element of water; from the navel up to the diaphragm is the realm of the element of fire; from the diaphragm up to the center of the eyebrows is the realm of the element of air; and from the center of the eyebrows up to the Absolute opening (opening to the Absolute, opening of the Absolute) is the realm of the element of ether. In other words, we can say that earth concentration takes place in the root-base, water concentration in the self's standing-place, fire concentration in the navel-filling jewel, air concentration in the unstruck, and ether concentration in the pure speech [and sky].

10. The quality of the element of the root-base energy center is odor.

Earth and the other elements each have qualities (attributes) through which accurate information of them is gained. The quality of earth is odor, the quality of water is savor, the quality of fire is visibility, the quality of air is tactility and the quality of ether is sound. [The qualities of the elements are the same as the objects of sense perception].

11. The hue (appearance, mood) of the element of the root-base energy center is yellow.

In the end of with-seed equanimity, when the yogi sees the divine light in the middle of the eyebrows, he experiences the five spaces: the space, the higher space, the great space, the sun space, and the ultimate space. The hues of these spaces are various: yellow, white

(bright), blood red, smoky, indigo-blue, or a combination. These five hues indicate, respectively: the earth element, the water element, the fire element, the air element, and the ether element.

12. The seed of the element of the root-base energy center is *lam*.

Lam, vam, ram, yam, and ham, these five element seeds, are related to unstruck divine sound. Until the unstruck divine sound resulting from the accomplishment of sun-moon yoga is produced, the yogi is not familiar with these element seeds. In the beginning of this unstruck divine sound of the third level, the ordinary Sanskrit vowels and consonants arise; in the terminology of this yoga, they are called mother phonemes. At that time the continued practice of pilgrim music is going on. In it, the singing of modulations – ‘*tanana, tom, dim*’, etcetera – goes on. All these sounds seem to be meaningless; but they are not meaningless, they are meaningful, because they are the Absolute itself; they originate from the divine sound of the Absolute. Their value is like that of the sacred syllable Om; they are of the form of the sacred syllable Om. Through this [practice] the withdrawal of the senses becomes more powerful. In the end, the five concentrations occur. Along with them the five element seeds are produced, and the form of the singing of modulations changes. ‘*Yalalala lam lam*’ begins in it. Along with this, hymns from the *Vedas* are also voiced. In them, the repetition of these five element seeds – *lam, vam, ram, yam, and ham* – begins. These element seeds do not happen in any particular order. That is, they are not produced in an ordered progression; they happen in an unrelated sequence. In the poetic writings of yogic devotional ascetics, the sound ‘*ram ram*’ [‘rum rum’] is alluded to. This is a sign of the element seed *ram* [‘rum’]. Repetition of *Rama* [‘Raama’] (Delightful One) and OM occurs in its beginning level. These element seeds have independent individuality, therefore among all the mother phonemes, their place is considered to be the highest. They are called seed phonemes or seed prayers.

After that, there is the advent of the joy-bringer energy seal.

13. The organ of action [of the root-base energy center] is the anus. It performs the action of defecation.

Sun-moon yoga is the outer limb of royal yoga. It includes the organs of action. The organs of action are five: [the tongue as] the organ of speech, the hand, the foot, the sex organ, and the anus. Mastery of them is called the mastery of the organs.

In order to master the root-base energy center, the anal door and the joining place are closed through the continued practice of postures and energy seals.

14. The organ of sense/knowledge of this energy center is the nose. Through it, odor is perceived. The quality of the earth element is odor. It involves the nose. The five organs of sense/knowledge are the ear, the skin, the eye, the tongue [as the organ of taste], and the nose.

For the accomplishment of the root-base energy center, the continued practice of the suspension of the life energy is done. Thus, there are two means to bring the earth element under one's mastery: posture and the suspension of the life energy.

15. The world in which this root-base energy center is located is called the mortal world or the earth world.

Usually, there are considered to be three worlds: heaven, earth, and the underworld, but according to another system, there are considered to be fourteen: seven above and seven below. They are also called the seven worlds and the seven underworlds.

There is complete harmony [as above, so below] between the human body and the cosmic egg [the universe]. The cosmic egg is a very large tree, and the body is a very tiny seed. This truth can only become evident through correct systematic practice of yoga.

Situated in the seven energy centers are the seven worlds: earth world, atmosphere world, space world, glory world, beings [faces] world, burning austerity world, and truth world. In the lower part of this [root-base] energy center are the seven underworlds (lower planes): bottomless plane (nowhere), different plane, nice plane, low plane, emotion plane, great plane, and underworld.

16. The result of the meditation of the [root-base] energy center – The continued practice of an energy center affects the mental faculty; therefore, when continued practice of a particular energy center is going on, mental tendencies *corresponding* to that energy center begin to arise. In other words, we may say that when the aspirant is meditating on a particular energy center, the center of that energy center in the brain is awakened. In the root-base energy center, the downtending life energy is dominant; therefore, welcome and unwelcome mental tendencies connected with it [the downtending life energy] arise in the brain.

When this energy center becomes fully open, the divine power of creation, the divine power of thinking, the divine power of reasoning, the divine power of recollection (the memory), and all the other divine powers of the aspirant are fully developed. After that, the aspirant obtains freedom from disease. He gets bliss as well. He can also originate scripture, prophetic verse, etcetera. In short, it can be said that his individuality becomes fully developed. Not only that, that liberated-while-alive great person achieves the eight accomplishments along with body accomplishment. The accomplishment of the root-base energy center means the accomplishment of all the energy centers because it is the root of the opening of all the energy centers. The dwelling place of the earth is in the root-base. When the yogi masters the earth element, he can then dive deeply below the earth [to the underworlds], just as a person dives deeply into water.

We have given comprehensive explanations (clues) on the subject of energy centers in the explanation of this energy center [the root-base], therefore we will make the descriptions of the other energy centers brief. Yes, at those places where clarification seems needed, we will certainly give a brief clarification.

The Self's Standing-Place Energy Center:

1. place – the sex organ, 2. diagram – seed-moon (crescent moon) shaped, 3. petals – six, 4. color – rosy vermilion, 5. phonemes – *bam* ['bum'], *bham* ['bhum', aspirated 'b' – all consonants followed by an 'h' are aspirated], *mam* ['mum'], *yam* ['yum'], *ram* ['rum'], and *lam* ['lum'], 6. ruling god – Beloved Procreator, 7. goddess divine power – Rakini, 8. vehicle –

the crocodile, 9. element – water, 10. quality of the element – savor, 11. hue of the element – white (bright), 12. seed of the element – *vam* ['vum'], 13. organ of action – the penis, 14. organ of sense/knowledge – [the tongue as] the organ of taste, 15. world – the atmosphere, 16. result of the meditation of the energy center – through the meditation of this energy center, the aspirant, making the downtending vital air upgoing, defeats sexual desire. He gets the moon nectar of immortality, direct knowledge of the divine order, and penultimate detachment. He speaks quite fluently and fearlessly on scriptures of which he has never heard. He is without ego. The God of the Waters dwells in this energy center. When the yogi gets victory over the element of water, he has no fear of water in any form.

Ordinarily the root-base energy center and the self's standing-place energy center are separate, but their field of endeavor is the same. When, due to the domination of the downtending life energy in them, the activity of either pleasure (seeking pleasure) or yoga begins, these two energy centers cooperate, but in seeking pleasure the seed goes downward, and, in yoga, upward. The pleasure-seeker rejoices in pleasure (sensual/sexual gratification) and the yogi is discouraged by it. Even though the yogi has the support of the yogic technique, he still has to pass through the path of pleasure, so he experiences much hardship. Not every yogi can master this energy center. Only a rare yogi having the grace of God or teacher can master it. The creative plexus (the procreative glands, the gonads, the knot of the creative urge) is in this energy center.

The shape of the diagram of this energy center contains a secret. It represents a seed-moon. The sexual seed is the seed-shaped moon. It is also called the pure soma. This diagram alerts the aspirant that the path emerges from (is extracted out of) pleasure.

In some yogic textbooks it says that the ruling god of this energy center is Nurturer, but this remark is not correct. Procreator is its ruling god because he is the source of procreation.

Its [the self's standing-place energy center's] organ of action is the sex organ. In this energy center, the yogi, resorting to the great-penetration energy seal, the hard-weapon-burning energy seal, the divine-power-moving energy seal, and other energy seals, makes the downtending vital air upgoing. The auspicious left-handed path originated from this level. It is the path of pleasure-seeking for aspirants of the path of engagement, but because of the delusion of a few yogis of the Divine Power sect, it is known as the path of yoga.

The organ of sense/knowledge of this self's standing-place energy center is the organ of taste [the tongue]. As this energy center is accomplished (mastered), the moving-in-space energy seal is accomplished.

The Navel-Filling Jewel Energy Center or Navel Energy Center:

1. place – the navel, 2. diagram – triangular, 3. petals – ten, 4. color – indigo blue, 5. phonemes – *dam*¹ ['dum', cerebral 'd' (tongue touching the roof of the mouth)], *dham*¹ ['dhum', aspirated cerebral 'd'], *nam*¹ ['num', cerebral 'n'], *tam*² ['tum', dental 't' (tongue at the back of the front teeth)], *tham*² ['thum', aspirated dental 't', **not** 'th' as in 'that'], *dam*² ['dum', dental 'd'], *dham*² ['dhum', aspirated dental 'd'], *nam*² ['num', dental 'n'], *pam* ['pum'], and *pham* ['phum', aspirated 'p'], 6. ruling god – Nurturer, 7. goddess divine power – Lakini, 8.

vehicle – the ram, 9. element – fire, 10. quality of the element – visibility, 11. hue of the element – blood red, 12. seed of the element – *ram* ['rum'], 13. organ of action – the foot, 14. organ of sense/knowledge – the eye, 15. world – space world, 16. result of the meditation of energy center – the regular practitioner acquires determination, faith, knowledge, health, etcetera. Then he gets power over the underworlds, the ability to enter another's body, immortality and other accomplishments. He can make gold, [and] can have the divine vision of (can directly experience the presence of) the accomplished ones. Knowledge of the various medicinal plants comes naturally to him. He can see riches buried in the earth. Not only that, he can create, maintain, and annihilate. The Fire God resides in this energy center. When the yogi conquers the element of fire, fire cannot burn him.

In some texts it says that the ruling god of the navel-filling jewel energy center is the ancient god 'The Cause', but this is not correct. Nurturer is its ruling god. In the fifteenth chapter of *The Holy Bhagavad Gita*, Revered Love-Filled One [Dark One, an incarnation of Nurturer] says, 'Being of the form of the digestive fire that, united with the uptending and downtending life energies, dwells in the bodies of all living beings, I metabolize the four kinds of food.' I have made this statement about Nurturer not only from the viewpoint of knowledge, but also from the viewpoint of tantric science.

The Unstruck Energy Center or Heart Energy Center:

1. place – the heart, 2. diagram – hexagram, 3. petals – twelve, 4. color – deep red [color of the dawn in India], 5. phonemes – *kam* ['kum'], *kham* ['khum'], *gam* ['gum'], *gham* ['ghum'], *nam*³ ['num', guttural 'n' (tongue as for 'k')], *cham* ['chum'], *chham* ['chhum'], *jam* ['jum'], *jham* ['jhum'], *ñam* ['ñum', palatal 'n' (tongue as for 'ch')], *tam*¹ ['tum', cerebral 't'], *tham*¹ ['thum', cerebral 'th'], 6. ruling god – Master 'The Cause', 7. goddess divine power – Kakini, 8. vehicle – the deer, 9. element – air, 10. quality of the element – tactility, 11. hue of the element – smoky, 12. seed of element – *yam* ['yum'], 13. organ of action – the hand, 14. organ of sense/knowledge – the skin, 15. world – glory world, 16. result of the continued practice of this energy center – in *The Shiva Samhita* it says, 'Through the continued practice of this energy center there is the accomplishment of the moving-on-the-earth energy seal and the moving-in-space energy seal. The yogi attains knowledge of the three times [past, present, and future]. He can hear at a distance, see at a distance, travel in space, and have divine vision of the accomplished ones and the yoginis [the female form of the word 'yogi'].'

The Pure Speech Energy Center or Soft Palate [Sky] Energy Center:

1. place – the throat, 2. diagram – circular, 3. petals – sixteen, 4. color – gray color, 5. phonemes – [the vowels:] *a*¹ [short 'a', pronounced like the 'u' in 'rum'], *a*² [long 'a', as in 'father'], *i*¹ [short 'i', as in 'sit'], *i*² [long 'i', pronounced like the 'ee' in 'meet'], *u*¹ [short 'u', as in 'put'], *u*² [long 'u', pronounced like the 'oo' in 'food'], *ri*¹ [pronounced like 'ri' in 'rid'], *ri*² [pronounced like 'ree' in 'reem'], *lri*¹ [pronounced like *ri*¹ with an 'l' in front], *lri*² ['lree'], *e* [pronounced like the 'ay' in 'say', but cut short], *ai* [pronounced like the 'i' in 'find'], *o* [as in

'go'], *au* [pronounced like the 'ow' in 'now'], *am* [nasalized short 'a', pronounced like the French 'un'], *ah* [aspirated short 'a', pronounced 'uh' or 'uhuh'] [in the phonemes with a short 'a', the 'a' is considered to be a representative vowel sound, meaning it can be replaced by other vowel sounds], 6. ruling god – Five-Faced Kind Dissolver, 7. goddess divine power – Shakini, 8. vehicle – the elephant, 9. element – ether, 10. quality of the element – sound, 11. hue of the element – indigo blue, 12. seed of the element – *ham* ['hum'], 13. organ of action – the tongue [as the organ of speech], 14. organ of sense/knowledge – the ear, 15. world – people (faces) world, 16. *The Shiva Samhita* reports the result of the continued practice of this energy center: 'After the accomplishment of this energy center, the yogi gets knowledge of the four *Vedas* and wisdom (erudition). Having attained peace, knowledge, and bliss, he becomes free of disease.'

The Command Energy Center or Absolute Opening:

1. place – the center of the eyebrows, 2. diagram – phallus shaped, 3. petals – two, 4. color – white (bleached), 5. phonemes – *ham* ['hum'], *ksham* ['kshum'], 6. ruling god – Kind Dissolver, 7. goddess divine power – Hakini, 8. vehicle – divine sound, 9. element – the great element [the intellect], 10. quality of the element – intention, 11. hue of the element – beyond visual phenomena (hue, light, form), 12. seed of the element – OM, 13. organ of action – beyond organs, 14. organ of sense/knowledge – beyond organs, 15. world – burning-austerity world, 16. result of the continued practice of this energy center – ultimate-accomplishment liberation, or the intimately joined realm [a stage of freedom in devotional yoga].

The Thousand-Spoked Energy Center or Space Energy Center:

1. place – the crown of the head [cerebrum], 2. diagram – full-[perfect]-moon shaped, 3. petals – a thousand, 4. color – clear white, 5. phonemes – [all fifty] $a^1, a^2, i^1, i^2, u^1, u^2, ri^1, ri^2, lri^1, lri^2, e, ai, o, au, am, ah$ [the vowels]; *kam, kham, gam, gham, nam*³ ['kum', etcetera, the guttural consonants]; *cham, chham, jam, jham, ñam* [the palatal consonants]; *tam¹, tham¹, dam¹, dham¹, nam¹* [the cerebral consonants]; *tam², tham², dam², dham², nam²* [the dental consonants]; *pam, pham, bam, bham, mam* [the labial consonants]; *yam, ram, lam, vam* [the semi-vowels]; *sham¹, sham², sam* [the sibilants]; *ham, ksham*, 6. ruling god – the Highest Absolute, 7. goddess divine power – the Great Divine Power, 8. vehicle – the upheld sexual seed, 9. element – beyond elements, 10. quality of the element – beyond qualities, 11. hue of the element – beyond visual phenomena, 12. seed of the element – *h* [an aspirate with no accompanying vowel or consonant], 13. organ of action – beyond organs, 14. organ of sense/knowledge – beyond organs, 15. world – truth world, 16. result of continued practice – the *Shiva Samhita* says, 'Through the continued practice of this energy center, the yogi gets knowledge of the Absolute, which frees him from the bonds of being. His equanimity is complete.'

It is worth remembering that there are three types of result of [the continued practice of] an energy center – first, middle, and last. I have described the last result of each energy center. Only the accomplished yogi gets it.

'When all the energy channels and energy centers, which are full of impurities, are purified . . .' [Kripalvananda is quoting from the Sanskrit text of verse 2.5] The term 'energy center' appears in this [verse], so I have given a lot of information about the energy centers.

When, after years of correct yogic continued practice, the energy channels and energy centers are purified, the yogi can stabilize the life energy vital air well. This is the accomplishment of sun-moon yoga. Without the purification of the energy channels, physical impurities, distraction and the veil [of false knowledge] cannot cease to exist; therefore, the knowledge yogi must resort to [sun-moon] yoga. He calls it renunciation-of-action yoga; however, it is only the antecedent stage of yoga. Through it [sun-moon yoga], the dark condition and the passionate condition fade and the tranquil-powerful condition becomes powerful. Through the tranquil-powerful condition, the yogi attains direct knowledge of the divine order; however, the knower, the devotee, and the yogi must be beyond the three conditions of nature. When they stand above the tranquil-powerful condition, then knowledge yoga, devotional yoga and action yoga are accomplished. The knowledge *yogi*, the devotional *yogi*, and the action *yogi* are complete yogis. In order to cross the three boundaries of the three conditions, one must accept the support of the boat of yoga.

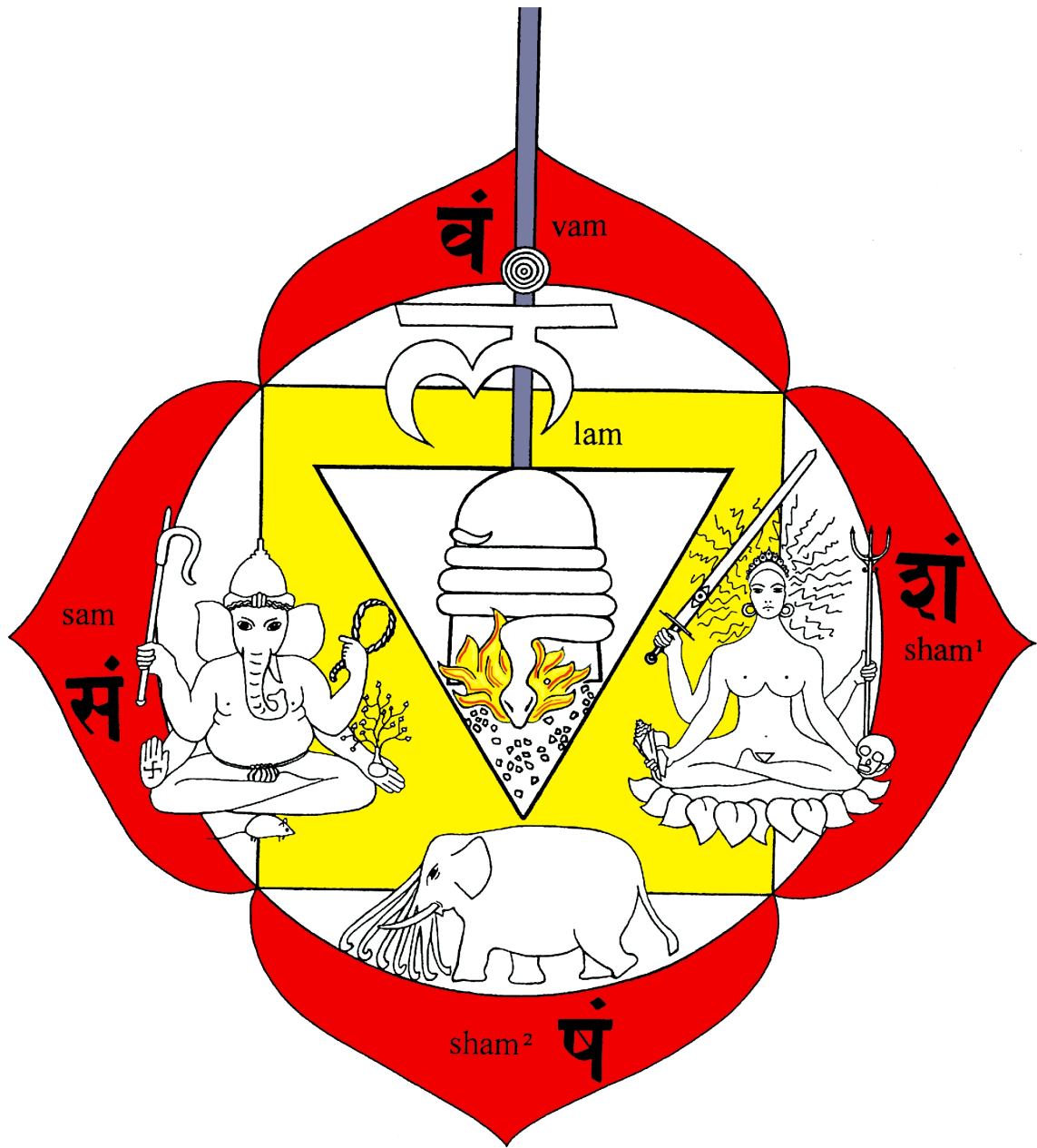
In the sixth verse [verse 2.6], it says, 'One should always practice the suspension of the life energy with a tranquil-powerful judgment.' In this verse, the phrase 'a tranquil-powerful judgment' is of utmost importance. The writer of this text has used this term for a purpose. By the means of his continued practice [of sun-moon yoga], the aspirant's dark condition and passionate condition have faded and the tranquil-powerful condition has increased; therefore, he has gained a 'tranquil-powerful judgment'. But the complete purification of the energy channels has not yet come about, so the writer has given the instruction to practice the suspension of the life energy.

In the *Vyasa Bhashya*, Beloved Lord Vyasa (the Divider) says, 'Yoga is called equanimity. It is the ethical action of all the levels of the mental faculty. That mental faculty has five levels: distracted (absent-minded), confused [not knowing what to do], unsettled (unfixed), one-pointed, and stabilized (still).' On observing the distracted, confused, and unsettled stages of the beginning, this question arises: 'But yoga brings about the *non-sprouting* of the tendencies of the mental faculty; how can the distracted, confused, and unsettled stages occur in it?'

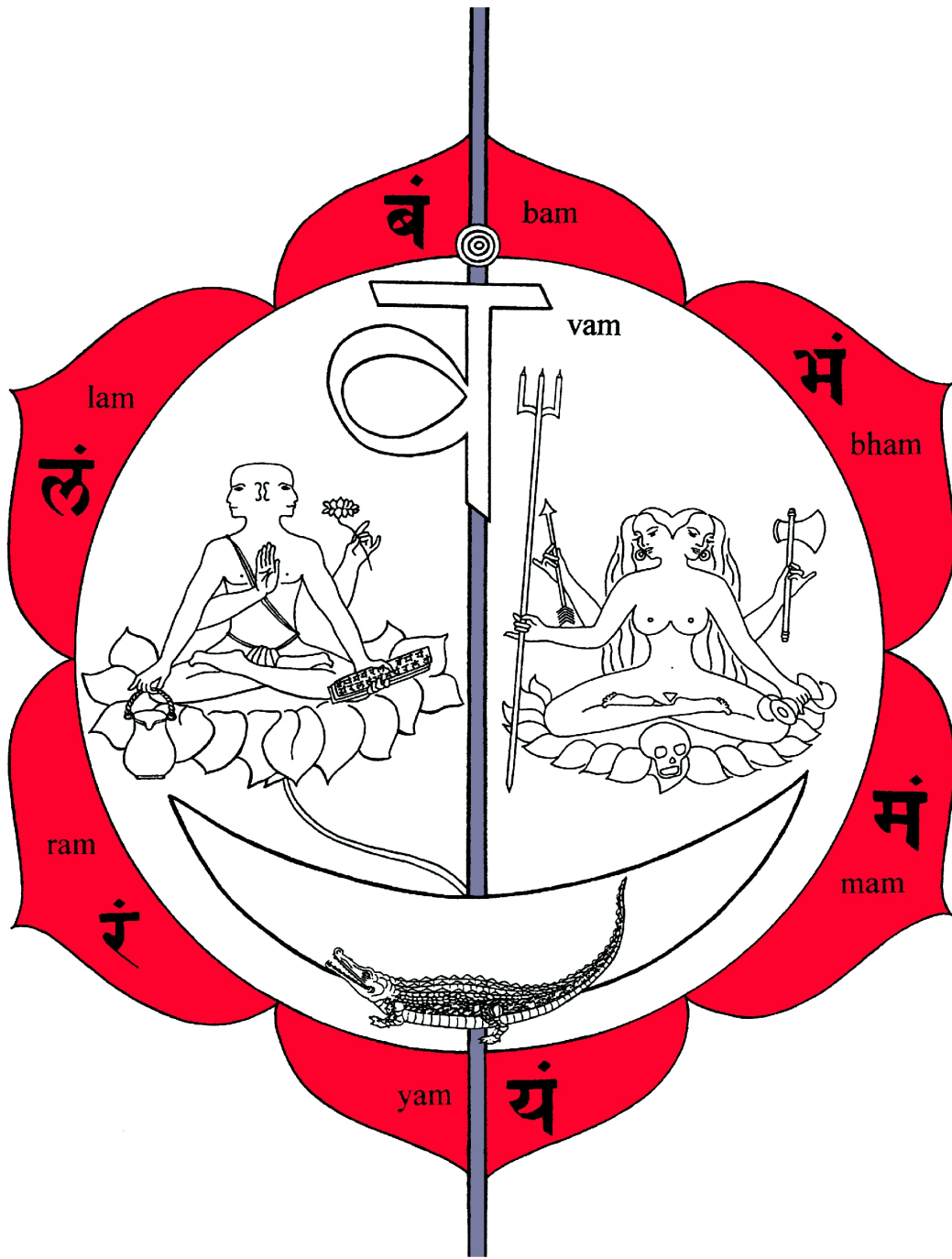
The answer is that these three levels are not levels of devolution; they are levels of evolution. In meditation accompanied by reasoning, the mental faculty is distracted; in meditation accompanied by thinking, the mental faculty is confused; and in meditation accompanied by bliss, the mental faculty is unsettled. They [these three levels] are in the realm of the dark condition of nature and the passionate condition of nature. Upon arriving in the realm of the tranquil-powerful condition of nature, the mental faculty becomes one-pointed, and in the end, being beyond the three conditions of nature, it is stabilized. In the meditation accompanied by egoism ('I am', self-inspection), which is called with-comparison equanimity, the mental faculty is one-pointed. The level in which the writer of *The Small Burning Lamp of Sun-Moon Yoga* has given instruction on doing the

suspension of the life energy is the beginning level of the meditation accompanied by egoism. When the energy channels are completely purified, with-comparison equanimity is accomplished [the process of with-comparison equanimity is completed, that is, the state of with-comparison equanimity is attained].

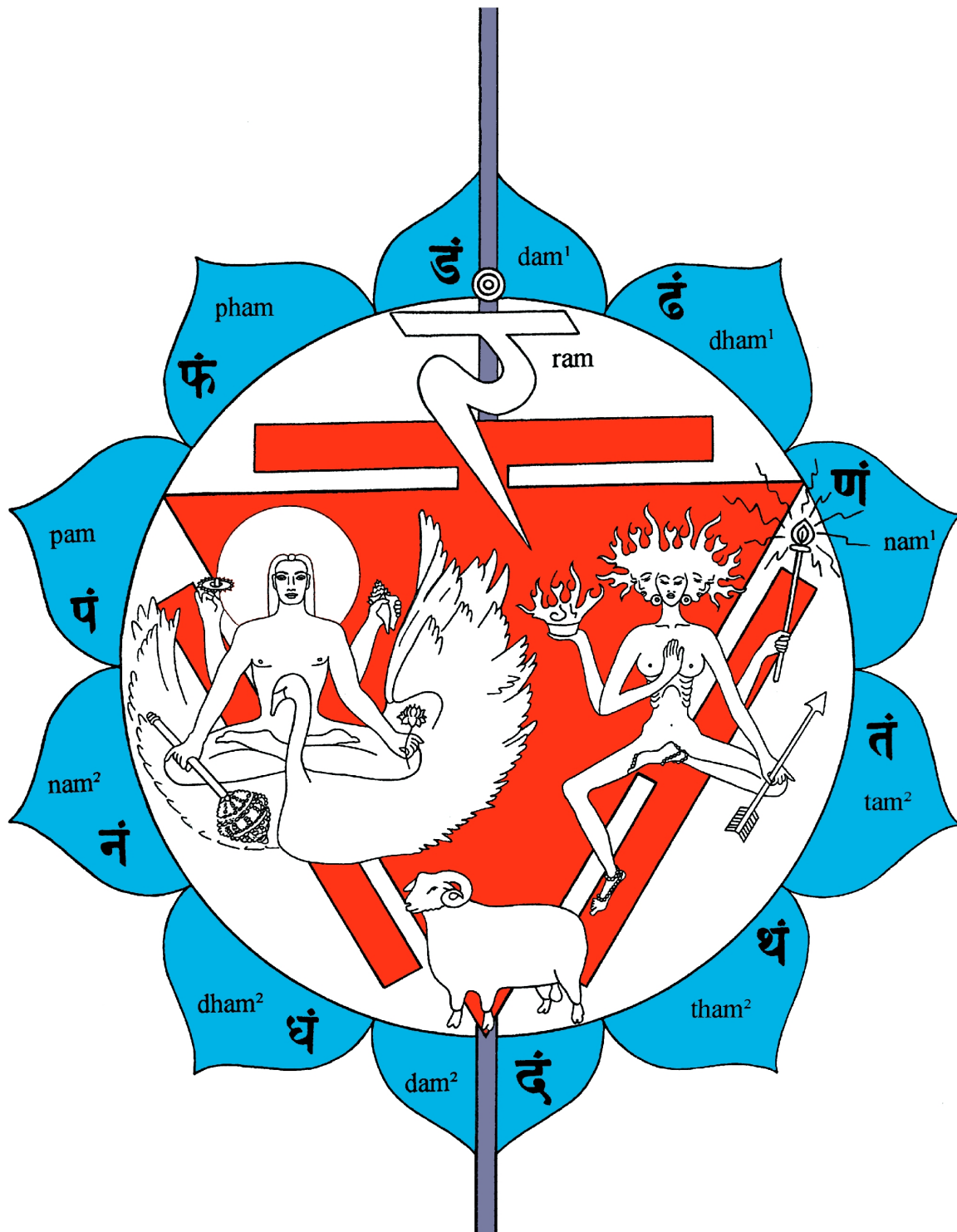
	Root-Base	Self's Standing-Place	Navel-Filling Jewel	Unstruck	Pure Speech	Command	Thousand-Spoked
Place	the joining place	The sex organ	the navel	the heart	the throat	center of eyebrows	crown of the head
Diagram	square	Seed-moon shaped	triangular	hexagram	circular	phallus shaped	full-moon shaped
Petals	four	Six	ten	twelve	sixteen	two	a thousand
Color	blood red	Rosy vermilion	indigo blue	deep red	gray	white (bleached)	clear white
Phonemes	<i>vam – sam</i>	<i>Bam – lam</i>	<i>dam¹ – pham</i>	<i>kam – tham¹</i>	<i>a¹ – ah</i> [vowels]	<i>ham, ksham</i>	<i>a¹ – ksham</i> [all fifty]
Ruling God	Lord of Categories	Beloved Creator	Nurturer	Master 'The Cause'	Five-Faced Kind Dissolver	Kind Dissolver	the Highest Absolute
Goddess Divine Power	Dakini	Rakini	Lakini	Kakini	Shakini	Hakini	Great Divine Power
Vehicle	the Lord of Elephants	The crocodile	the ram	the deer	the elephant	divine sound	the upheld sexual seed
Element	earth	Water	fire	air	ether	intellect	Beyond elements
Quality of Element	odor	Savor	visibility	tactility	sound	intention	Beyond qualities
Hue of Element	yellow	White (bright)	blood red	smoky	indigo blue	beyond visibility	Beyond visibility
Seed of Element	<i>lam</i>	<i>Vam</i>	<i>ram</i>	<i>yam</i>	<i>ham</i>	OM	<i>H</i>
Organ of Action	the anus	The penis	the foot	the hand	the tongue (speech)	beyond organs	Beyond organs
Organ of Sense/ Knowledge	the nose	The tongue (taste)	the eye	the skin	the ear	beyond organs	Beyond organs
World	earth	Atmosphere	space world	glory world	people (faces) world	burning austerity world	truth world
Result of Meditation of the Energy Center	expanded powers of creativity, logic, thinking and memory; bliss	Downtending vital air made upgoing, desire defeated; moon nectar, direct knowledge of the divine order, penultimate detachment; can speak on unfamiliar scriptures; no ego; no fear of water	determination, faith, knowledge, and health; power over the underworlds, can enter another's body, immortality; can make gold, divine vision of the accomplished ones; knowledge of medicinal plants; can see riches buried in the earth; can create, maintain, and annihilate; invulnerable to fire	moving-on-the-earth and moving-in space accomplished, knowledge of the three times, remote hearing and vision; can travel in space; divine vision of the accomplished ones and yoginis	knowledge of the Vedas, wisdom; peace, knowledge and bliss; freedom from disease	ultimate-accomplishment liberation, or the intimately-joined realm	Knowledge of the Absolute; freedom from the bonds of being; complete equanimity



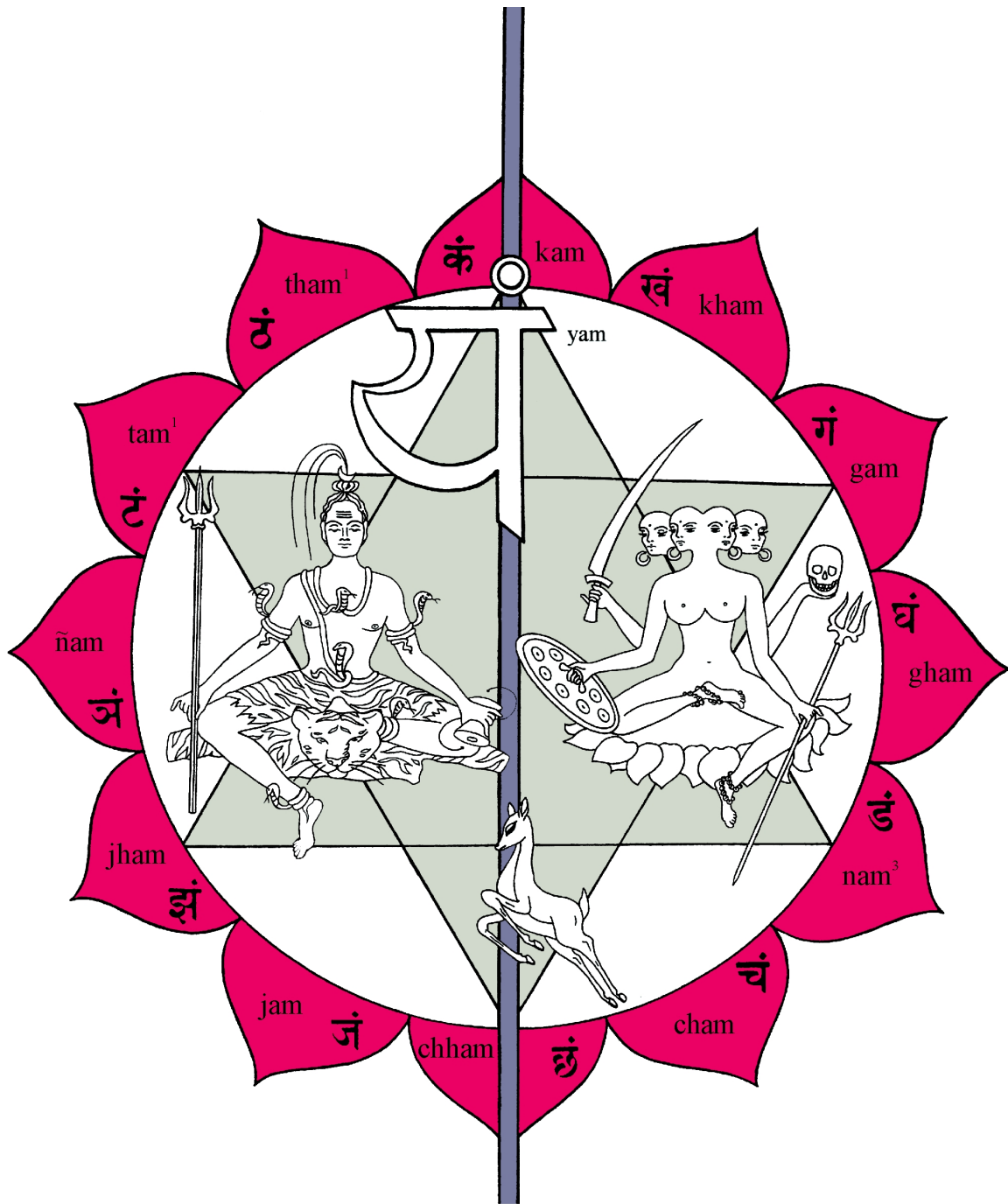
ROOT-BASE ENERGY CENTER



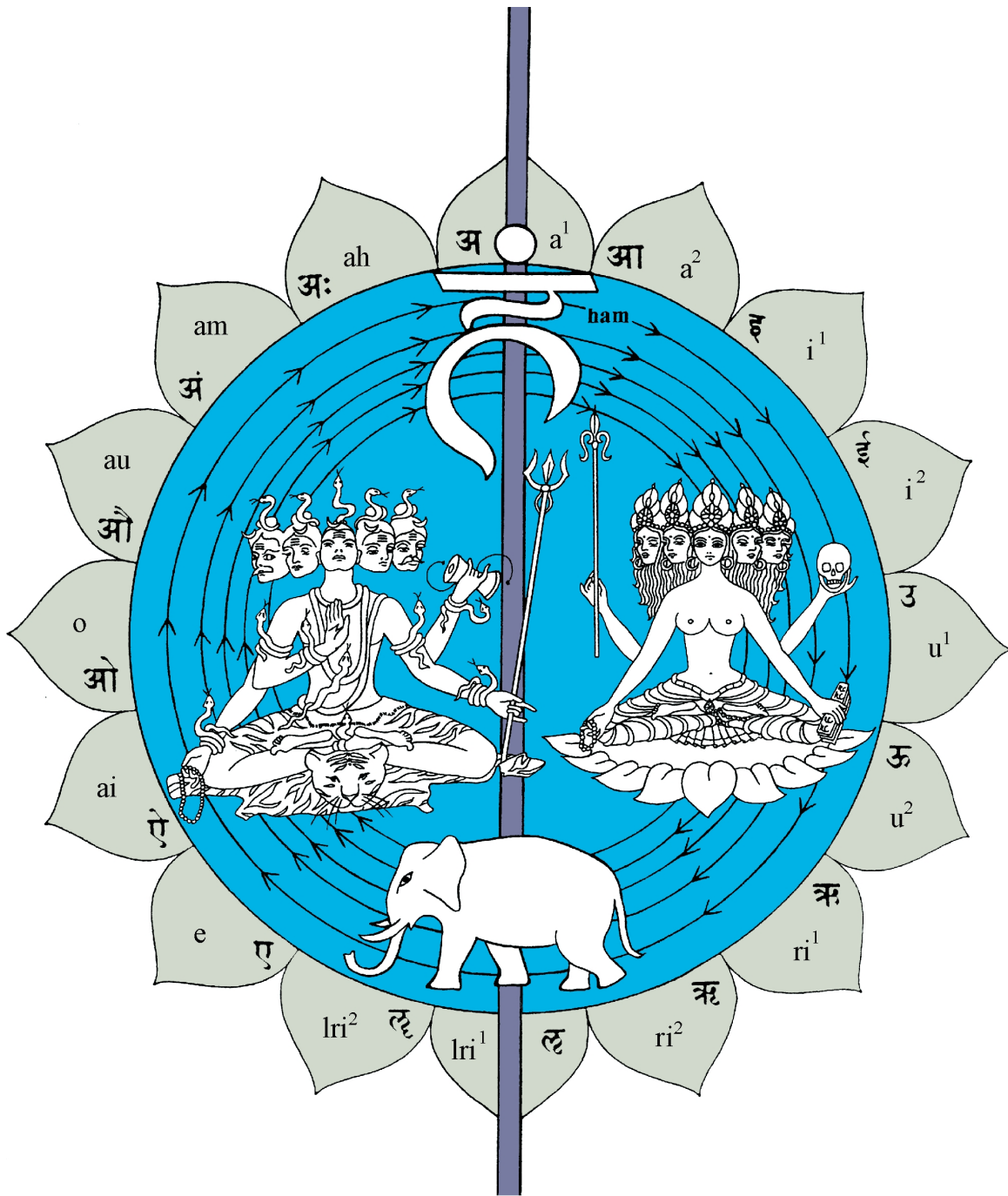
SELF'S STANDING-PLACE
ENERGY CENTER



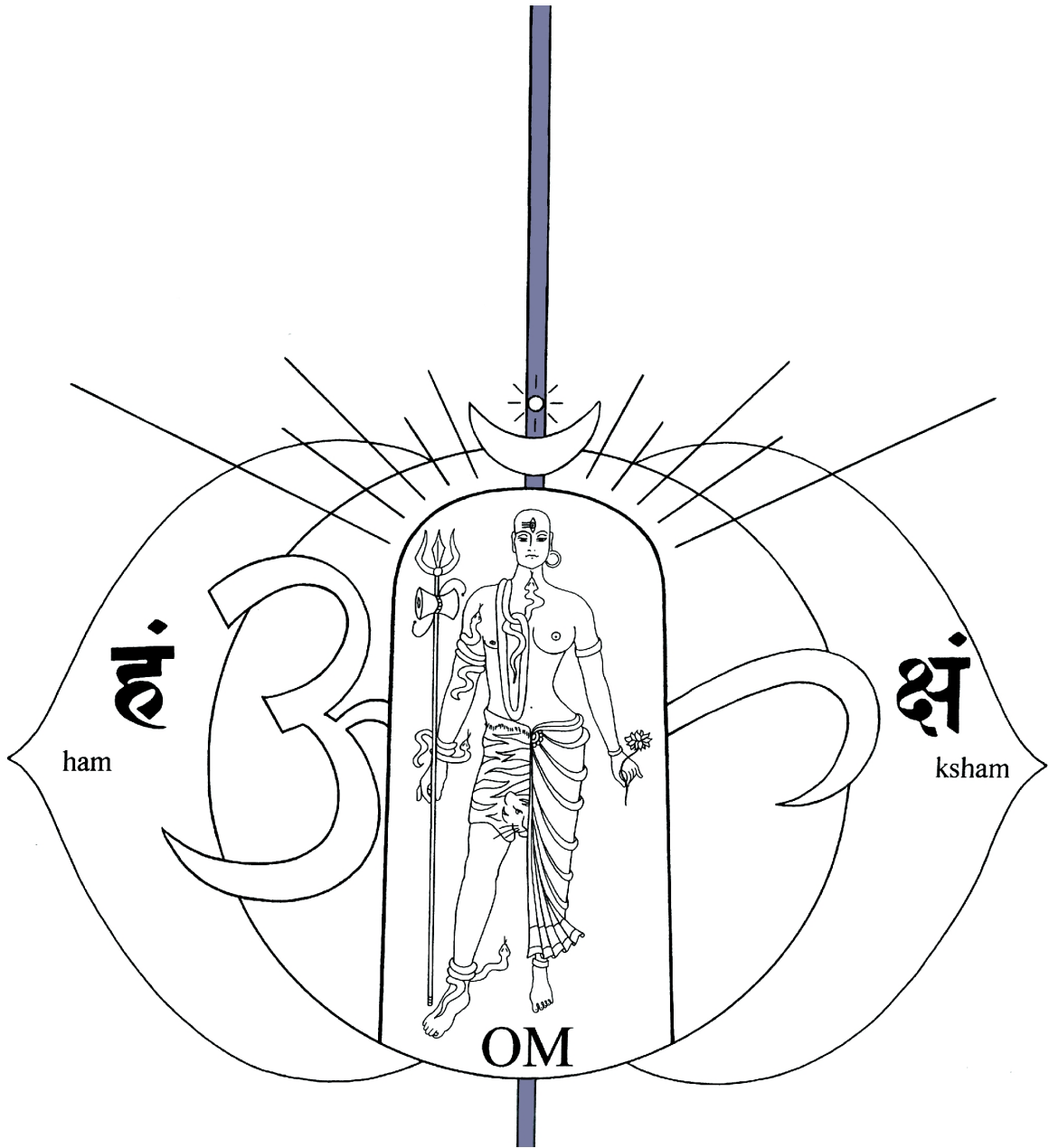
NAVEL-FILLING JEWEL
ENERGY CENTER



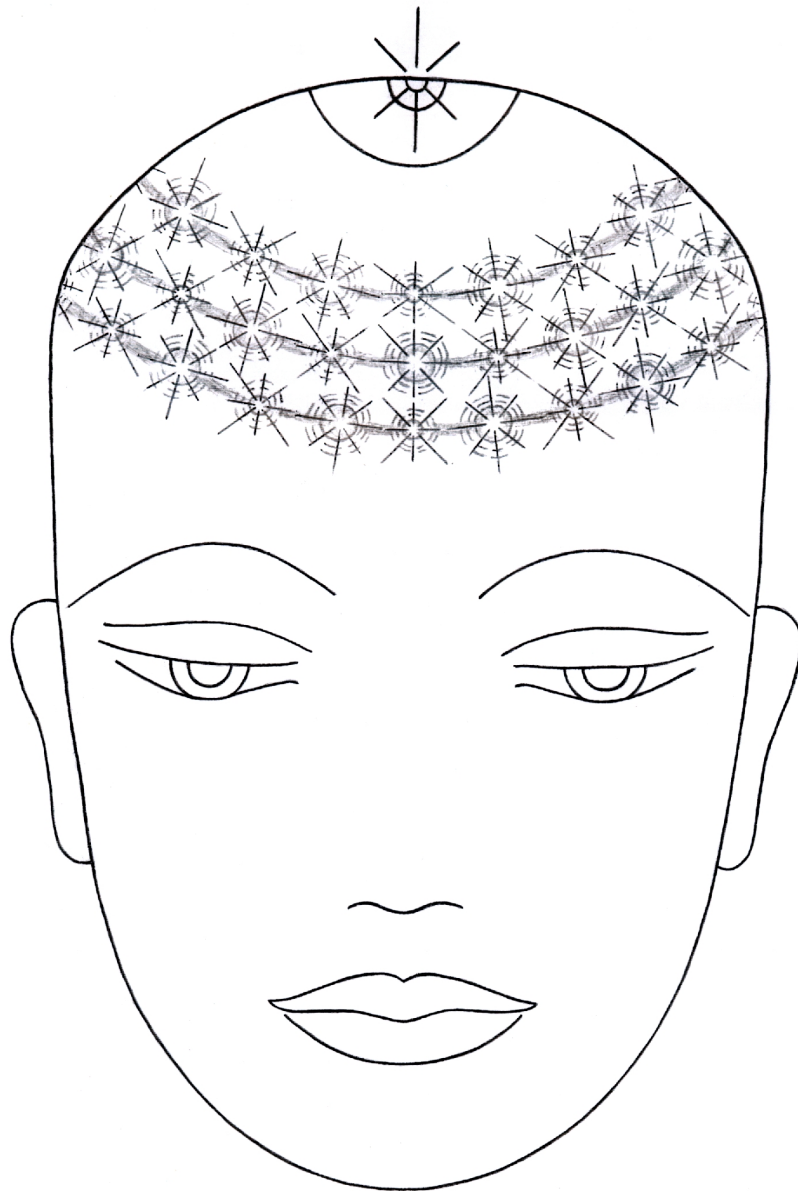
UNSTRUCK ENERGY CENTER



PURE SPEECH
ENERGY CENTER



COMMAND ENERGY CENTER



THOUSAND-SPOKED
ENERGY CENTER

The Method of the Suspension of the Life Energy

Verses 2.7 through 2.9

The yogi seated in the lotus posture should draw in the vital air through the moon energy channel and, having held it to the best of his ability (according to his divine power), he should expel it again through the sun energy channel. Likewise, drawing in the vital air through the sun energy channel, he should gradually fill the abdomen; then, having held it to the best of his ability according to the method, he should expel it through the moon energy channel. Seizing the life energy vital air using the same channel through which it was expelled, he should hold very powerfully and gradually perform expelling through the other energy channel; the expelling should not be done quickly.

The name of this suspension of the life energy is 'usual direction and reverse direction'. This is the best and safest form of suspension of the life energy. In the 'usual direction' half of this suspension of the life energy, the movement of the life energy is downward; and in the 'reverse direction' half, the movement (flow) of the life energy is upward. The moon channel is cool and the sun channel is hot; therefore, through the continued practice of this suspension of the life energy, there is no chance of any kind of illness in the body of the aspirant, because the amount of coolness and heat in the body are in balance.

In the verse, the lotus posture is mentioned; this is not the bound lotus posture. If the aspirant employed the bound lotus posture, he would not be able to close his left and right nasal channels with his hands, because in the bound lotus posture the left and right hands are engaged in holding the big toes from behind the back. Yet if the aspirant *were* to do the suspension of the life energy in this state, he would have to take in the vital air through both nasal channels and to expel through both simultaneously. He would not be able to restrain [hold closed] one nasal channel or the other.

In the end, King Among Yogis has said that filling can be done through either energy channel and expelling can be done through either energy channel. That is, one can begin with the sun energy channel instead of the moon energy channel. Thus, fill through the sun energy channel; in between, hold to the best of one's ability; then expel through the moon energy channel; likewise, fill through that [the moon] energy channel; in between, hold to the best of one's ability; and finally, gradually expel through the sun energy channel. But in this verse he has especially mentioned the 'strong confinement' of the vital air. After that [strong confinement], to expel gradually (slowly) is very hard, because vital air held for a long time *quickly* bursts out; it is hard to exercise control over it. In the level mentioned here, the yogi does this suspension of the life energy naturally. At that time all the energy channels are nearly pure, so the hold can remain stable for a long time. Nevertheless, so that the expelling should not be done hurriedly, King Among Yogis has given an indication to this effect.

The Intermediate Result of the Suspension of the Life Energy

Verses 2.10 and 2.11

If the life energy vital air is obtained through the cooling flow energy channel, then the life energy vital air bound by the hold should be expelled through the fiery flow energy channel. If the life energy vital air is obtained through the fiery flow energy channel, then, after the hold, it should be expelled through the cooling flow energy channel. The system of energy channels of the practitioner of restraint who does uninterrupted continued practice of the sun [the fiery flow] and moon [the cooling flow] energy channels in this way, becomes pure within three months. One should do gradually increasing continued practice in this way, building up to eighty holds at each of these four times: early morning, noon, early evening, and midnight.

No question arises in the mind of the yogi of natural yoga concerning which energy channel to use to draw in the vital air, how long the life energy should be restrained, or which energy channel to use to expel the vital air. This life energy activity takes place of its own accord. The yogi only observes it as a witness. King Among Yogis is really speaking the truth because it is his own experience! Finally, he replies to a question he has been asked: all the energy channels of the aspirant who does uninterrupted continued practice in this way will become free of impurity within three months. But this can only happen within this time period if the aspirant performs three hundred and twenty suspensions of the life energy a day divided into the four sittings.

Low, Middle, and High Suspension of the Life Energy

Verse 2.12

In the lowest suspension of the life energy, sweating appears; in the intermediate suspension of the life energy, there is a shudder; in the highest suspension of the life energy, there is the attainment of the highest place; therefore, the aspirant should practice the stabilization of the vital air.

From the viewpoint of science, it is appropriate to record the experiences of yoga. This would afford immense solace and consolation to future yogis, but yogic experiences are unique and numerous. The yogi is uncertain as to how to categorize them, because a single experience assumes many forms and presents itself at different times. In the beginning, the aspirant is not even able to recognize an experience that has already occurred many times. The aspirant faces an even more complicated problem: to decide which of the various experiences are advanced and important and which are ordinary and minor. Yet he is totally unable to make that decision in the aspirant state; for that, he awaits the accomplished state. When he attains that accomplished state, all experiences are forgotten, and even if any come into the memory, they seem unimportant. In addition, many of the yogic experiences occur only to a particular kind of aspirant or even only to one person. Therefore, those who have reached the far shore of purifying action yoga have mentioned only the main experiences in their textbooks. Just as among postures, only very important

ones have been mentioned; so, among the suspensions of the life energy and energy seals, only the main ones have been mentioned. Devotional yogis, after being in this state, have said with folded hands, 'This is verily the play of Love-Filled One, ever out of our reach. No one has been able to fathom it and no one ever will.' When even the yogi himself does not know this yogic creation of Love-Filled One, who can?

Sometimes there is only one experience; but due to the differences in viewpoint, there are different descriptions. The knower calls the purifying action of natural yoga 'non-action'; the yogi or the devotee calls it 'action'.

One characteristic of these experiences is that for several days, an experience occurs in worship, then for some months it does not appear. The aspirant even forgets all about it, but then it again smilingly presents itself and awakens former memories. In this aspirant stage, even the wisest aspirants are not able to calculate [what is happening] because adding, subtracting, multiplying and dividing are of no avail; therefore, all conjecture and calculation based on logic prove to be misleading.

When the aspirant has joyful experiences in yogic worship, he becomes extremely glad, and when he has grief-filled experiences, he becomes very sad. This step goes on without a break for years, so forbearance is gradually developed in the aspirant; that is, he is not distressed by currents of joy and grief. Thus, he becomes stable in wisdom.

When the evolutionary force becomes upfacing (looking upward), there is the advent of the lowest suspension of the life energy. The aspirant dances for sheer joy over these developing suspensions of the life energy, but this step doesn't continue for very long; after a few days it stops. Conditions being favorable, it begins again, and, again, it stops. One meaning of this is that sometimes the activities of the life energy are obvious and, at other times, they go on undetected. At the time of doing the lowest suspension of the life energy, sometimes drops of sweat appear.

Then suddenly the aspirant begins to experience, in addition to the first type of suspension of the life energy, a second type in which shuddering occurs. Yes, this subsequent suspension of the life energy feels more delightful (gladdening) than the antecedent suspension of the life energy. At this time, the gaze sometimes also moves to the center of the eyebrows, and the life energy vital air attempts the ascent to the brain. Here it should be borne in mind that the vital air has already ascended to the brain many times in the beginning of yoga, but at that time the path is filled with impurity. Even so, the aspirant has the benefit of seeing the divine light. The shape of the divine light is like the shape of an eye. This event [seeing the divine light] belongs both to the elementary systematic practice of the moving-in-space energy seal and to the final systematic practice of the moving-in-space energy seal. Between the two there is an interval of many years. In the subsequent level of the moving-in-space energy seal, the divine vision of the divine light is accompanied by the experience of the five spaces; at this time the path is clean. At the time of the highest suspension of the life energy, the abdomen becomes filled with the vital air. After that, that vital air, having become upgoing, travels toward the brain and reaches there. At this time, the six-mouthed energy seal occurs. That is, the yogi seizes (takes, obtains) the vital air with (by means of) both energy channels, and then, sealing the openings of the ears, eyes, mouth, nose, etcetera, he attempts to make the vital air stable in the brain. If the vital air is stable in the brain for very long, then the aspirant in this state, unblocking (unlocking) one nostril or both nostrils, quickly performs filling, immediately

followed by the hold. This suspension of the life energy is [preceded by] the antecedent level of the suspension of the life energy.

In the verse, the achievement of the highest place is mentioned; that place is called 'the Absolute opening'. There are various openings (cracks, holes) in the Absolute path (path of the Absolute); *each* of these openings is called the Absolute opening. The 'anal door', situated in the root-base energy center; the 'genital door', situated in the self's standing-place energy center; the 'tenth door', situated in the pure speech energy center, and the 'center-of-the-eyebrows door', situated in the command energy center, are each called 'the Absolute opening'. The thousand-spoked energy center is called 'truth world' or 'the Absolute world'. The arrival there of the vital air, or the divine power, is the arrival in the highest place. There is no path beyond, because that place is the complete end of all paths. [The divine power is the ability of the divine individual to accept or to not accept divine individuals, and the process of yoga is using that power step by step to accept each and every divine individual. This process is experienced by the individual as the ascent of the vital air in the Absolute path, until its final stage, when the vital air, now the divine power, arrives in the thousand-spoked energy center. Then the individual knows the process of yoga as the absorption of untruth into truth, of illusion into the Absolute.]

In *The Linga Purana*, it says, 'The duration of the lowest suspension of the life energy is twelve beats (instants), the duration of the middle suspension of the life energy is twenty-four beats, and the duration of the highest suspension of the life energy is thirty-six beats.' Although various teachers of yoga have given the duration of a beat, and they are not the same, they can be incorporated in a single measure. A beat is called the blink of an eye. One blink of an eye takes about four-fifths of a second, so twelve beats takes about ten seconds. According to this reckoning, there would be six lowest suspensions of the life energy in a minute, three middle suspensions of the life energy in a minute, and two highest suspensions of the life energy in a minute. It is commonly accepted that the number of inhalations and exhalations (breaths in and out) of an average healthy person in a day and a night – in a total of twenty-four hours – is 21,600. According to this reckoning, there are fifteen suspensions of the life energy in a minute. The duration of this natural inhalation and exhalation is called a 'beat'. Therefore, the duration of a beat would be four seconds. In some other texts, it has been said that the lowest suspension of the life energy is forty-two *vipala* long, the middle suspension of the life energy is eighty-four *vipala* long, and the highest suspension of the life energy is one hundred twenty-five *vipala* long. One sixtieth of a *pala* is called a *vipala*. Sixty *vipalas* are twenty-four seconds. The highest suspension of the life energy is accomplished whenever, through the continued practice of the root-lock energy seal, there is the union of the suspensions of the life energy. It seems to the aspirant that the posture has risen up from on the earth and is moving in space. Though situated on the earth, he has the experience of roaming in space; this is a very revealing, bliss-giving experience of yoga. It can also be called the attainment of the place.

Just as a seed has the form of the tree, and in it are included the branches, twigs, leaves, flowers, fruits, etcetera; in a similar way, the seed of the suspension of the life energy is the tree of equanimity, and in it are included the withdrawal of the senses, concentration, meditation, equanimity, etcetera. *The Skanda Purana* says, 'One withdrawal of the senses is twelve suspensions of the life energy long, one concentration is twelve withdrawals of the senses long, one meditation is twelve concentrations long, and one equanimity is twelve

meditations long.' If the time measure of the lowest, middle, and highest suspensions of the life energy are calculated according to this reckoning [combined with the information in the next paragraph], they come to, respectively: lowest – sixteen and a half seconds, middle – thirty-three seconds, and highest – fifty seconds.

One concentration is five *gharis* (one *ghari* = twenty-four minutes) long, that is, two hours; one meditation is sixty *gharis* long, that is, a day and night (twenty-four hours); and equanimity is twelve days long.

Instruction

Verses 2.13 through 2.18

The sweat (moisture) produced from the labor of the suspension of the life energy should be rubbed on the body; this brings about firmness and lightness in the body. During the continued practice time, eating food with milk and purified butter is desirable, but when continued practice becomes firmly established, there is no binding rule. Just as the lion, elephant, tiger, etcetera, are brought under control gradually, the yoked (joined, employed) life energy is brought under control gradually, otherwise it destroys the aspirant! By means of the continued practice of the suspension of the yoked life energy, all diseases are banished and by continued practice of the suspension of the unyoked life energy, all diseases are generated. The enraged life energy leads to hiccups, asthma, catarrh, headache, eye pain, ear pain, and various other diseases; therefore, the aspirant should correctly perform expelling, correctly perform filling, and correctly perform the hold – in this way, accomplishment is obtained.

The yogi who reaches the purification-of-the-energy-channels level of the suspension of the life energy can only be a natural yogi. (Here it should be remembered that this natural yoga is the royal path of the devotee, the knower, and the yogi, yet the devotee calls it the path of devotion, the knower calls it the path of knowledge and the yogi calls it the path of action. But when they reach the accomplishment step, neither the journey nor the path remains, because they themselves are the end of all journeys and all paths.) [The preceding parenthetical remark is Kripalvananda's.] He rubs the sweat arising from the hard work of yogic continued practice on the body because this is a natural activity, yet King Among Yogis has given a clue about this so that the aspirant will understand its meaning. By rubbing the sweat on the body, the body becomes very firm and light. 'Lightness' as used here should be understood as the absence of torpor [inertia]. Then, the writer has indicated with regard to eating that in beginning continued practice, eating food with milk and clarified butter is desirable, because at that time the lamp of the digestive fire greatly flares up; but when the systematic practice becomes firm there is no binding observance (rule) [regarding food]. Carnivorous animals, such as lions and tigers, are not easily brought under control. As they come to know love, they gradually surrender themselves. But if there is haste, they kill the controller. The vital air is not a violent animal. It is a divine power of the bodily system; however, it does always follow an eternal law [as do jungle animals], so the aspirant who does not understand its law and its movement will suffer due

to his false knowledge. When correct continued practice of natural suspensions of the life energy is done, destruction of disease and attainment of health occur *naturally*. Yet if for some reason a defect remains, all the diseases begin to be created. That is, through the violent agitation of the life energy, hiccups, asthma, catarrh, and various other diseases arise. During the course of his natural suspension of the life energy, the aspirant should perform appropriate expelling, appropriate filling, and appropriate holding; only then can there be accomplishment.

Signs of the Purification of the Energy Channels

Verses 2.19 and 2.20

When there is purification of the energy channels, outward signs are observed. Among them, the lightness and lustre of the body are obvious. As a result of the purification of the energy channels, sufficient stabilization of the life energy vital air can be practiced; consequently, these three are generated simultaneously: the igniting of the digestive fire, the manifestation of divine sound, and freedom from disease.

The purifying action yoga of Great Seer Patañjali is not different from this sun-moon yoga; it is only different in name. Patañjali has described the purifying of the energy channels in different words: 'Through burning austerity worship, that is by becoming devoted to (oriented toward, certain with regard to) burning austerity, after the end of impurity, the yogi obtains the accomplishment of the body and the organs.' (verse 2.43) [*The Yoga Sutras*] The accomplishment of the body includes becoming like the smallest particle, extending, and the other eight-accomplishments; and the accomplishment of the organs includes remote vision, remote hearing, and other such accomplishments. The attainment of the beautiful, graceful, strong-as-a-hard-weapon, compact (firm, unified) body is implied in this verse. There is also this verse: 'The achievement of beauty, grace, strength, and compactness like a hard weapon (a diamond), is called body accomplishment.' (verse 3.46) [*The Yoga Sutras*]

[Here, in the Hindi edition of *Revealing the Secret*, two prayers are given in Sanskrit.]

These two prayers are from *The Shvetashvatara Upanishad* (verses 2.12 and 2.13). The first prayer means: 'Upon the thorough arousal (reinvigoration) of the [elements of] earth, water, fire, air, and ether, and upon the accomplishment of the joining together of the five senses born of the five elements, the body that is of the fire of yoga itself comes about. It does not have any disease, old age, or death.' The second prayer means: 'The result of yoga is felt in the lightness of the body, absence of disease, absence of eager desire of the mind, splendid hue (complexion, appearance), a beautiful voice, a fragrance conferring serenity, and less urine and feces.' This is a description of the purification of the energy channels. The name of the fire-of-yoga pure body is the 'divine body'; it is the outward sign of the yogi with elevated sexual seed. The sun-moon yogi calls the divine body the without-old-age-and-death body and the devotional yogi calls it with-form liberation. This fire-of-yoga

body is only attained by the rare immediately free one [this lifetime], who is free while still alive, and by no one else.

King Among Yogis has mentioned two signs: the lightness and the luster of the body. This is the beginning of the formation of the fire-of-yoga pure body. After this, the yogi can stabilize his life energy vital air sufficiently. Through the energy channels becoming clean, he obtains freedom from disease; along with this, he also obtains the advantage of hearing the divine sound.

The Six Practices

Verses 2.21 through 2.23

The aspirant with an excess of fat, phlegm and the other humors should first do string-cleansing, cloth-cleansing and the other 'six practices', but he who does not have an excess of fat and mucus should not do these practices. Cloth-cleansing, tube-cleansing, string-cleansing, steady gazing, abdominal churning and skull illumination are called the six practices. These six practices are confidential (needing to be protected) and they purify the body; not only that, the highest yogis respect these because they forge extraordinary qualities.

These days teachers of the six practices are available in most yoga schools. If these yogic activities are learned under the initiation and instruction of a highly able and experienced teacher, they prove to be very beneficial to the well-being of the aspirants. It is not appropriate to try to learn yogic activities from reading descriptions of them in yogic books, because by doing so, there is a larger chance of reaping disadvantages than advantages. Therefore I have only briefly described these yogic activities.

Through the continued practice of the suspension of the life energy, all the impurities in the body cease to exist, but the aspirant with a stout (fat) body is presented with the obstacle that due to this bodily stoutness he cannot do the suspension of the life energy well. For the good of such an aspirant, teachers who have reached the far shore of yoga have said to do the six practices of purification. By his doing so his obstacle is easily removed and he is soon able to do systematic practice. The continued practice of these six practices is unnecessary for one who does not have excess fat or mucus in his body. He can be a traveler on the path of the suspension of the life energy straightaway.

Some teachers of yoga consider the continued practice of the suspension of the life energy to be very appropriate, beneficial and natural for the aspirant with a stout body. Although it is true that for a number of days the obstacle of bodily stoutness gives him trouble, through correct continued practice of the suspension of the life energy, in a number of days the obstacle is destroyed.

Cloth-cleansing, abdominal churning, and tube-cleansing cleanse the root-base, the self's standing-place, and the navel-filling jewel energy centers, and string-cleansing, skull illumination and steady gazing lead to the purification of the unstruck, pure speech, command, and thousand-spoked energy centers. These seven energy centers are the most important centers of the life energy circulatory channels. This cloth-cleansing was not

discovered on the basis of logic. It is the gift of yoga. When, in the beginning of natural yoga, the continued practice of the moving-in-space energy seal begins, then, at the time of the 'rubbing' [see verse 3.33], phlegm or bile, or phlegm and bile, begin to emerge of their own accord. Even doing cloth-cleansing several times cannot expel as many impurities as are expelled in one effort through the power of the rubbing method. This is because by means of the rubbing, the downtending life energy begins to rise; consequently, the impurities also begin to rise behind it and are expelled through the mouth. This is why other teachers have given greater importance to the suspension of the life energy than to the six practices. Because the cleansing of the six practices is scientific, it brings about purification of the body; it is a yoga of extraordinary quality. Not only that, ordinary people may use them to clear up diseases. Supreme yogis have lavishly praised these six practices. After learning how to do these six practices, one should practice them correctly in solitude.

The Cloth-Cleansing Practice

Verses 2.24 and 2.25

The aspirant, according to the direction of his teacher, should very slowly swallow and pull out again a wet cloth that is four fingers' breadths wide and fifteen cubits long [about 7.6 cm. wide by 6.84 m. long]. This is called the cloth-cleansing (strip of cloth) practice. As a result of this cloth-cleansing, catarrh, asthma, enlargement of the spleen, disease of the skin and twenty types of disease caused by phlegm are destroyed without a doubt.

Cloth-cleansings are of four kinds: inner cloth-cleansing, cloth-cleansing of the teeth, cloth-cleansing of the heart, and root cloth-cleansing. Of these, inner cloth-cleansing is of four kinds: cloth-cleansing to do with wind, cloth-cleansing to do with water, cloth-cleansing to do with fire, and casting-out cloth-cleansing. Cloth-cleansing of the teeth is of five kinds: cloth-cleansing of the root of the teeth, cloth-cleansing of the tongue, cloth-cleansing of the root of the tongue, cloth-cleansing of the cavity of the ears, and cloth-cleansing of the cavity of the skull. The cloth-cleansing of the heart is of three kinds: cloth-cleansing of the spine, cloth-cleansing through vomiting, and cloth-cleansing of clothes.

These various cloth-cleansings have been listed to let the reader know of their existence. If anyone wishes to know the nature of them, he should see my book *Asana and Mudra*.

Taking a glass or pot of warm water, immerse the bundled strip of cloth in it, and taking it out, wring it out. Then, holding the cloth in the left hand and using the right hand, feed one end of the cloth into the mouth and slowly swallow it like a piece of food. If the cloth gets lodged in the throat, it won't go down. With coughing it comes out. The cloth should be swallowed gradually so that it will not become lodged in the throat. When the cloth begins to descend into the esophagus, swallowing it becomes easier. Some aspirants can swallow the entire cloth of fifteen cubits after only one day. Even so, it is not right to hurry. The aspirant may swallow the cloth according to his ability – one cubit [about 45.6

cm.], two cubits or five cubits. After the cloth can be swallowed completely, it is better to practice abdominal churning instead. The abdomen is the dwelling place of the equalizing vital air. When the abdomen is completely cleansed, the equalizing vital air becomes very powerful.

In the practice of cloth-cleansing, a soft piece of cloth is recommended.

The continued practice of cloth-cleansing should be done in a quiet place, and should be done each time exactly and with complete cleanliness. The best time for systematic practice is in the morning or before eating. Systematic practice should be carried on according to the directions of the teacher.

[verse 2.26, Elephant Action, appears as verse 2.38]

The Tube-Cleansing Practice

Verse 2.27

Squatting in water up to the navel, with a tube inserted into the anus, one should contract the rectum; this washing of the organ [of excretion] is called the tube-cleansing practice.

A bamboo cylinder six fingers' breadths long [about 11.4 cm.] is called a 'tube'. Four fingers' breadths [about 7.6 cm.] of it is inserted into the anus and two fingers' breadths [about 3.8 cm.] should remain outside the anus.

The tube-cleansing practice is of two kinds: water tube-cleansing and dry tube-cleansing. The former is done in water, the latter on earth. The description of dry tube-cleansing may be known from the book entitled *Asana and Mudra*.

The discovery of this tube-cleansing was not made on the basis of logic. It too is inspired by yoga. In the continued practice of natural yoga, there is a major cleansing of the intestines, sometimes once in a week, sometimes once in a fortnight, at other times once in a month. In it [this process], the vital air forcefully moves to and fro in the intestines and tries to expel the accumulated waste. On the basis of this principle, the practice of tube-cleansing has been prescribed for ordinary aspirants. The downtending vital air has its dwelling in the root-base and the self's standing-place energy centers. When the life energy enters these two energy centers, sensual distortion [alteration of the mind's natural state due to attachment to the objects of sense perception: sound, tactility, visibility, savor and odor] weakens and the strength of the soul grows daily.

Edema, stomach ailments, and all diseases arising from wind, bile, and phlegm fade away under the influence of the tube-cleansing practice. The continued practice of water tube-cleansing bestows well-being of the humors [wind, bile, and phlegm], the organs and the inner heart (the mind), shining beauty, and blazing of the digestive fire; not only that, it also destroys the accumulation of diseases.

[No translation of verse 2.28 appears in the Hindi edition of *Revealing the Secret*, but the above paragraph paraphrases it.]

The String-Cleansing Practice

Verses 2.29 and 2.30

The practice in which the aspirant pulls out of the mouth an oiled string one span long, after having made it pass through the nostrils, is called string-cleansing by accomplished great people. This string-cleansing cleanses and purifies the head and brain, bestows divine vision on the aspirant and soon removes all diseases. [A span is about 22.8 cm., roughly the measure of the fully spread hand from the end of the thumb to the end of the little finger. There are twelve fingers' breadths in a span, and twenty-four fingers' breadths in a cubit.]

String-cleansing is of three kinds: common string-cleansing, rubbing string-cleansing, and joined string-cleansing. Obtaining a string composed of several different threads, one should make a string one span long. It should be neither too thick nor too thin, but of medium thickness. First coat it with wax, then wash and dry it. It should then be used on the following day.

The leading end of the string should be twisted so it may easily enter the nostril, but remember to thrust the string into the nostril which is more open to the breath. When the end of the string reaches [the back of] the mouth, then, grasping it with the thumb and index finger, slowly draw it out of the mouth. In the same way the string may be thrust into the other nostril and then taken out from the mouth as before. This is called common string-cleansing.

After thrusting the string into a nostril, then, holding it with the fingers of each hand, pass the string back and forth five to seven times. Do the same for the opposite nostril. This is called 'rubbing string-cleansing'.

Joined string-cleansing is done either with two strings or by doubling one string. If a single string is used, it should be [twice as] long. Thrust it into the nostrils in succession; then holding with the right hand the two upper ends [coming from the nostrils] and holding with the left hand the two strings [coming from the mouth], rub the nostrils gently.

The practice of string-cleansing is not the same for everyone. The experienced teacher, after having closely examined the physical state of the pupil, may give him directions.

In the beginning, middle, and end of natural yoga systematic practice, there is an obstacle [that occurs] repeatedly. The aspirant will, sometimes once in a fortnight and sometimes once in a month, catch a cold and as a result watery drops come out of his nose. As the journey of yoga proceeds, the duration between such occurrences increases to one and a half months, two months, sometimes four or six months and so on. This obstacle will sometimes remain for one, three, five, seven, or even fifteen days. Sometimes there is an attack of fever and sometimes coughing begins; but after the fever or coughing ceases, meditation gains ascendancy. So the occurrence of this obstacle should not be magnified;

this is not an obstacle, but 'natural string-cleansing'. Through this, the very kind flow energy channel is purified.

The Steady-Gazing Practice

Verses 2.31 and 2.32

The collected (concentrated) aspirant should look at the subtle target with an unwavering gaze until tears are falling; teachers of yoga call this steady gazing. This steady gazing is the healer of eye diseases, the cutter-off of drowsiness (lassitude, fatigue), etcetera, and is hidden like a golden jewel box.

In the verse, the practicer of steady gazing has been called 'collected'. But he has a stout body [see verse 2.21] and he is not qualified to have the suspension of the life energy, how can he have a one-pointed mental faculty? At this point, it is necessary to clarify this.

This 'steady gazing' is a technical term of sun-moon yoga. Its ordinary meaning is 'the technique of fixing the gaze on any given point'. Its broad meaning is 'meditation'. However, due to its purpose being of a special kind, it is called steady gazing. A beginning practicer of it, having his unwavering gaze (visual attention) on a visible or not visible [to the eye], desired and unmoving object, continues until tears fall. The gaze may be fixed on the end of the nose or on any part of the body.

This 'steady-gazing practice' is an excellent gift of yoga. When, in the last step of with-seed equanimity, the vital air begins to be mastered, then the eyes become steady on their own. That state is called the joy-bringer energy seal. At that time, there are many things before [the eyes of] the yogi, yet he does not see them, nor is there any desire in his mind to see anything.

Then, on what does he meditate?

He wants to become one who has elevated sexual seed, so he meditates on the upheld sexual seed. This is the subtle target.

But this is an established level of with-seed equanimity yoga; [so,] how can an ordinary aspirant practice it in the beginning?

The yogi who has reached the far shore of yoga chooses a path for his pupil; it is conducive to his welfare because behind it is scientific vision. Steady gazing is brought about through the cooperation of the mind and the life energy. In order to keep the eyes steady, the mind and the life energy must be present at that place. The mind formulates an intention and the life energy, in order to carry out that intention, keeps the eyes steady. This is beginning withdrawal of the senses. The complete stability of the life energy of the eyes is a hold. Thus, through that intention, the mind becomes stable, that is, the stream of mental tendencies is flowing in one direction. Through the mind being stable, the life energy is stable. In other words, through the power of the rule of the life energy, the eyes remain unblinking, and through the power of the rule of the mind, the life energy becomes the one carrying out the orders.

Steady gazing is a good way to strengthen the mind-power of the aspirant with a stout body. It increases the strength of intention. The aspirant with a stout body indulges in

oversleeping. To reduce his oversleeping, steady gazing is an excellent means. Here it is worth remembering that the high-class subtle meditation of the continued practitioner of the joy-bringer energy seal and the ordinary-class subtle meditation of the continued practitioner of steady gazing are different.

The Abdominal-Churning Practice

Verses 2.33 and 2.34

Having hunched the shoulders, rotate the abdominal muscles to the right and left quickly like a whirlpool – this is called the abdominal-churning practice by the accomplished ones. As with the six practices, the excellent abdominal-churning purifying action increases the digestive fire and produces purifying activity of the digestive channel. It bestows bliss on the aspirant and causes all disorders and diseases to fade away.

After the continued practice of the suspension of the life energy and the three locks, this abdominal-churning practice becomes easier. Having placed both hands on the knees, hunch the shoulders, letting the breath out; then, having done the flying-up lock, bending slightly to the left, press out the muscles on the left side of the abdomen; this is called left abdominal churning. In a similar way, the purifying action of pressing out the muscles on the right side is called right abdominal churning, and the purifying action of pressing out both sets of muscles at the same time is called middle abdominal churning. When, in the third level, the flying-up lock spontaneously rises and reaches its summit (climax), there is the auspicious arrival of this abdominal churning.

In the body of the natural yogi, this abdominal churning takes place in a natural way. When the purification of the navel-filling jewel energy center begins, the downtending vital air begins to gurgle like a strongly flowing spring in the left and right sides of the abdomen. But this abdominal churning occurs in three levels: preliminary, intermediate, and final. The abdominal churning of the final level greatly aids the yogi in winning the upheld sexual seed.

The Skull Illumination

Verse 2.35 and 2.36

The activity of rapidly expelling and filling like a blacksmith's bellows is well-known as the skull illumination. This purifying action is the dispeller of diseases of phlegm. After ending fatness, the ailments caused by phlegm, and other impurities by means of the six practices, if one does the suspension of the life energy, one becomes accomplished without effort!

This skull illumination is of three types: ordinary, middle and highest. When, in the ordinary level of natural yoga, it appears in the swinging posture, the peacock posture, the dorsal-upward posture, the lotus posture, and other such postures, it is of the common type. At that time, it cleans out the path of the cooling flow and fiery flow energy channels. In the middle type its flow is stronger, and in the highest type, this skull illumination becomes a variation of the little bellows suspension of the life energy. At that time, it cleans out the path of the very kind flow energy channel. It is connected with the up-breath vital air. The seat of the up-breath vital air is considered to be in the throat, so it is able to clean out the eyebrow energy center.

Opposition to the Six Practices

Verse 2.37

Through the suspension of the life energy, all impurities are dried up; therefore, some teachers do not agree to practices other than the suspension of the life energy.

The six practices have been scientifically established; they are also useful, yet Yajñavalkya (Sacrifice Speaker) and other teachers oppose them. There are several reasons for opposition. The main reason for opposition is that all these purifying actions occur of their own accord in the body of the natural yogi. These natural purifying actions are better for a traveler on the path of cessation, because through the continued practice of the suspension of the life energy all the impurities in the body of the aspirant are dried up. Of course, for the aspirant of the path of engagement, the six practices may be more beneficial. Being a teacher means – 'accepting the truths of the scriptures, acting in accordance with the scriptures, and instructing the followers to act in accordance with the scriptures.'

The Elephant Action

Verse 2.38

The aspirant, after drawing the downtending vital air up to the throat, vomits the contents of the stomach. By methodical continued practice of this, the system of energy channels is brought under control. The teachers who know sun-moon yoga call it the elephant action.

After eating, intentional vomiting is done; this is called the elephant action or vomit cleansing.

When the downtending vital air is upgoing, the natural yogi sometimes spontaneously vomits after eating; this is the elephant action. For him, intentional vomiting is not correct. It is as a result of the natural cleansing of the root of the tongue that the downtending vital air is upgoing.

The Importance of the Suspension of the Life Energy

Verses 2.39 through 2.43

In the beginning even Procreator and the other gods practiced the suspension of the life energy due to their fear of death; therefore, one should do the continued practice of the suspension of the life energy. When the life energy vital air is held in the body, the mental faculty is concentrated; and, when the gaze (subtle gaze, visual attention) is in the center of the eyebrows, how can there be fear of death? When the energy channels are methodically purified by the suspension of the life energy, the life energy vital air, penetrating the mouth of the very kind flow energy channel, easily enters the very kind flow energy channel. When the life energy vital air flows in the middle, stability occurs in the mind. The stability of the mind is what the mind-beyond-mind state is. In order to accomplish this, learned people do the continued practice of various types of holds, because by the practice of various holds one attains wonderful accomplishments (powers).

Now King Among Yogis indicates the importance of the suspension of the life energy. He says that the immortality of Procreator and the other gods is based on the worship of the life energy. One synonym of 'the gods' is 'deathless' (immortal). The means of [attaining] immortality is the worship of the life energy or equanimity [two aspects or stages of the same means]. 'Immortality' is also a synonym of 'equanimity'. The restlessness of the mental faculty and the life energy is called the engagement of misery and their stability is called the cessation of misery (the end of pain). The technique to achieve the stability of the mental faculty and the life energy is the worship of the life energy. As long as the gaze continues to roam back and forth, round and round, there is every likelihood of disease and death; but when it, ceasing to roam, enters the center of the eyebrows, health and immortality naturally occur.

The Eight Holds

Verse 2.44

Sun-penetration, victor, sucking-in sound, cooling, little bellows, buzzing-dizzy, transfixion, and swelling; these are the eight holds.

A yogic practitioner of the beginning [stage of yoga] stabilizes the vital air deliberately (willfully); this is called a hold as well. But the yogi of natural yoga, at the time of the purification of his energy channels, practices a natural hold – a spontaneously arising stabilization of the vital air; this is the real hold, because it is naturally stable. That is, without [any willful attempt at] stabilization, it [the vital air], on its own, ceases to flow. There are two kinds of hold: hold 'with' and hold 'without'. In hold 'with', expelling and filling are as important as the hold; and in hold 'without', only the hold is important; in it, expelling and filling are secondary.

In *The Patañjala Yoga Sutras*, there is the mention of four kinds of suspension of the life energy; the outflow (expelling), inflow (filling) and checked flow (the hold) suspensions of the life energy become long-lasting and subtle after a long time of sustained practice of them [parenthetical clarifications from Hindi edition]. Lastly, the fourth suspension of the life energy appears. It is usually called nothing-but-hold. Through the continued practice of hold 'with', hold 'without' is attained. In other words, when hold 'with' becomes mature, it changes into the form of hold 'without'. Therefore the yogic scriptures teach that until the attainment of nothing-but-hold, one should continue practicing hold 'with'.

Hold 'with' is of two kinds: without womb [without the sexual seed being held at or above the cervix or the prostatic utricle] and with womb [with the sexual seed being held at or above the cervix or the prostatic utricle]. The without-womb hold is of the ordinary class and the with-womb hold is of the best class. The practice of the with-womb hold is done with a seed prayer. When the with-womb hold appears, the great energy seal and all the well-known energy seals begin to occur. At this time, the aspirant becomes possessed of the passionate condition. Sexual desire associated with mental impressions afflicts him immensely. Only after that [level is completed] is there the auspicious advent of nothing-but-hold. After the stability of the upheld sexual seed, there is the practice of nothing-but-hold; this is also called the without-womb suspension of the life energy; this is of the last level.

All the holds are included in these two holds: hold 'with' and nothing-but-hold. Even so, some teachers have said that they know of four or [even] eight types of hold. In *The Yoga Kundali Upanishad*, it says, 'Sun-penetration, victor, cooling, little bellows – it is with these four kinds of holds that hold 'with' is performed.' Other authors, including Revered Beloved King-Among-Yogis Atmarama, have mentioned eight types of hold. In the preliminary systematic practice of the moving-in-space energy seal, the aspirant becomes familiar with the cooling hold and the sucking-in-sound hold. Little bellows is associated more with the divine-power-moving energy seal. The aspirant becomes familiar with it in the middle level of yoga. The sun-penetration and victor holds occur in both the middle level of yoga and the last level of yoga. The three holds of buzzing-dizzy, transfixion, and swelling are special holds of the last level of yoga. When these special holds reach to the command energy center, then the aspirant really knows their glowing natures.

The Yogic Technique

Verses 2.45 through 2.47

At the end of filling, one should do the lock called 'water-holder', and at the end of the hold, before expelling, one should do the lock called 'flying up'. Through the closing up of the throat in the water-holder lock, the contraction of the [root] base, and the dorsal-upward [posture] of the middle [part of the body, the waist], the life energy vital air quickly reaches the Absolute channel. Elevating the downtending life energy, convey the uptending life energy down to the throat [the throat-and-sky energy center]; by means of this activity, the yogi, being freed from old age, becomes a youth of sixteen years.

One who does beginning yogic continued practice is usually able to do the water-holder lock at the end of filling, and the flying-up lock at the end of the hold, but the aspirant of natural yoga who has purified his lower energy centers [the root-base, self's standing-place, navel-filling jewel, unstruck and pure speech] does the water-holder lock accompanied by the moving-in-space energy seal at the end of filling, and the flying-up lock at the end of the hold; then the vital air can easily reach up to the brain. These three occur: the closing up of the throat of the water-holder lock, the root lock, and the flying-up lock. In this triple lock there is an intimate alliance, therefore they happen in progression. Consequently the vital air enters the very kind flow energy channel. The very kind flow energy channel is called the Absolute channel. When sun-moon yoga is accomplished, there begins to be the correct practice of the root-lock energy seal, the water-holder-lock energy seal, the flying-up-lock energy seal, the great energy seal, the hard-weapon-burning energy seal, the divine-power-moving energy seal and the reversal-causing energy seal; then the yogi obtains restored youth.

The Sun Penetration

Verses 2.48 through 2.50

After sitting in a comfortable posture, the yogi, bound in the desired posture, should gradually draw in the external life energy vital air through the right energy channel and, conveying it from the tips of the nails to the hair, should hold. After that he should expel it through the left energy channel. This excellent sun-penetration hold is the purifier of the brain and the dispeller of all diseases of the humor of wind and diseases caused by bugs [insects or germs]; therefore, it should be practiced again and again.

This hold is not for ordinary aspirants. Of course, from the viewpoint of knowledge, they can certainly learn it, but they cannot do systematic continued practice of it, because its continued practice is only done at a particular level of yoga. If one undertakes it without understanding, heat increases in one's body and this causes upset. When, in the body of the natural yogi, through the continued practice of holds, the humor of the wind deviates from the natural state, this sun-penetration occurs of its own accord to destroy it [the deviation]. Also, a sick person may do systematic continued practice of it, with the supervision of a very capable knower of the path of yoga, in order to dispel headache, disease of the humor of wind, and disease caused by bugs, and other diseases.

After surpassing the distracted and confused stages, the yogi is able to reach the level of the sun-penetration hold. This is the third level of with-comparison meditation. Its name is 'the with-bliss meditative state'. In it, the mental faculty is in the unsettled stage. In the distracted and confused stages, there is no room for one-pointedness; but in this unsettled (unfixed) stage, the mental faculty is healthier than in the two earlier stages; hence, now and then, it is somewhat one-pointed. No one but the yogi can understand that the vital air, having been taken from the tips of the nails to the hair [of the head], can be retained. This action is accomplished through nothing-but-hold because at that time the action of purifying the energy channels is occurring. When the energy channels are

purified, concentration occurs quite easily, and the vital air can then be retained in any part of the body. In the sun-penetration hold, filling occurs each time through the sun energy channel, and expelling occurs each time through the moon energy channel.

The Victor Hold

Verses 2.51 through 2.53

Having closed the mouth, gradually taking in the life energy vital air through both nostrils, draw it, accompanied by sound, from the throat to the heart [the core]; and having retained it as before, expel it through the cooling flow energy channel. This hold called 'victor', the curer of disorders of phlegm in the throat, the kindler of the fire in the body, and the destroyer of disorders of the humors that affect the energy channels, the lower waters, and the entire body, should always be practiced while [one is] moving, walking around, and keeping still (remaining stable).

The victor hold of the first level tries to open the mouth of the very kind flow; the victor hold of the middle level enters the mouth of the very kind flow; and the victor hold of the last level begins to be stable in the very kind flow. Victor, little bellows, buzzing-dizzy, swelling, and other holds unite the separate flows of the cooling flow and the fiery flow, because in them [in these holds], expelling takes place with great force through both energy channels as one. Through this process, the path of the very kind flow becomes clean.

The Sucking-In-Sound Hold

Verses 2.54 through 2.56

Having placed the rolled tongue between the two lips, draw in the life energy vital air with a sucking-in sound and, closing the mouth, expel it through both nostrils. Through continued practice of this kind, the yogi becomes a second God of Love, revered in the 'goddess wheel', and the annihilator of the illusion of creation. After that, he is not overwhelmed by hunger, thirst, sleep or drowsiness; as a result, there is an increase in the bodily strength of this excellent yogi. Lastly, through the continued practice of this hold, he becomes free from all physical ailments.

This hold takes place during the first, middle, and last levels of the moving-in-space energy seal. In its last level, the aspirant attains the fire-of-yoga pure body. Drinking the moon nectar of immortality brings about the organization of this body. In the end, he becomes a yogi with elevated sexual seed and he accomplishes comparison-free equanimity. The stars united by the zodiac are called the goddess wheel. When the yogi, becoming one who moves in space, reaches that place, he is welcomed. After that, he becomes of the form of the Great God, the annihilator of creation (the world). He defeats the awake life energy in the head that activates hunger and thirst and causes sneezing, which is one of the secondary life energies; and, therefore, he cannot be oppressed by either

hunger or thirst. In the same way, the yogi defeats the energy associated with yawning, which is counted among the five secondary life energies; consequently, sleep and drowsiness cannot oppress him. He has no loss of seed and he is beyond all deviant mental conditions, which leads to the continuous increase of his physical strength. After the attainment of liberation, there is the final end of all pains.

The Cooling Hold

Verses 2.57 and 2.58

The wise aspirant, drawing in the life energy vital air by means of the tongue and doing continued practice of the hold in the way previously described, should, in the end, expel it through both nostrils. This hold called 'cooling' destroys swelling of the abdomen, the spleen, and other diseases, as well as fever, excess bile, hunger, thirst, poison, and other pains.

This cooling hold is linked to the various levels of the moving-in-space energy seal. In it, the external vital air, having been drawn in by means of the tongue, stays in the abdomen for a while; therefore, the organs of the abdomen – the stomach, spleen, gall bladder, pancreas, liver, large and small intestines, urinary bladder, rectum, etcetera – are purified. This hold is also called 'crow's mouth'. When, in the third level, the fire of yoga burns the body of the yogi, this hold tries to cool that conflagration.

The Little Bellows Hold

Verses 2.59 through 2.67

Placing the two clean feet on the two thighs, sit; this is the lotus posture, the destroyer of all sins. The discriminating aspirant, bound correctly in the lotus posture, should align the neck and abdomen, and, having closed the mouth, should expel the life energy through one nostril in such a way that the heart, throat and brain are touched with sound (with a tone). After that, through the second nostril, with a sudden, strong, rapid movement (impetuously, swiftly), he should draw the vital air up to the heart. The aspirant should again and again perform expelling and filling in this way. In the same way that a blacksmith impetuously moves a bellows, the aspirant should, with discrimination, move the life energy that is in his body. When fatigue appears in the body, filling should be done through the sun energy channel in such a way that the abdomen is filled with the vital air. The aspirant, not using the middle and index fingers, should hold his nose firmly with the thumb, ring finger and little finger, and, having done this hold as directed, should purge through the cooling flow energy channel. This hold, called the little bellows hold, is the destroyer of [the disorders of] wind, bile, and phlegm, the enhancer of the fire in the body, the rapid awakener of the evolutionary force, [is] purifying, joy-giving, [and] beneficial, [is] the destroyer of the phlegm and the other humors blocking the flow of the life energy in the foremost part at

the mouth of the Absolute energy channel, and [is] the complete penetrator of the three plexuses of the body. One should do continued practice using its special form.

This is a hold of the last level. At this time, the soles of the feet of the aspirant become pure, so the author of the book has purposely used the phrase 'the shining soles of the feet' [from the Sanskrit text of verse 2.59, translated by Kripalvananda as 'the two clean feet']. To complete the understanding, the lotus posture is called the destroyer of all sins. That is to say, this level belongs to the tranquil-powerful condition. In this stage, the dark condition and the passionate condition are faded (attenuated, subtilized) and weak. Moreover, in order to clarify this statement, he [the writer] has said the aspirant should be discriminating. Only the aspirant in a tranquil-powerful condition is called discriminating because it is through this tranquil-powerful condition that real knowledge is acquired. Although this hold occurs at the highest and lowest stages, it occurs differently in them. When this hold occurs in the last level, the aspirant's lotus-posture-seated body becomes completely straight. That is, the neck and abdomen are in a straight line.

At the time of pleasure conjunction [*sambhoga* – gratification of sexual passion, commonly translated as 'sexual intercourse'], there is a little bellows hold, but in it the downtending life energy is powerful and the flow is downward. In the little bellows of natural meditation, the uptending life energy is powerful and the flow is upward. When someone runs, mounts a hill, or does some similar exercise, the little bellows hold takes place. At this time, the circulation of the blood speeds up and the mind is perturbed. In the body of the natural yogi, this hold naturally takes place during the first level but there is not much power (capacity) in it. Of course, in the last level, its power increases.

The Buzzing-Dizzy (Female Bee) Hold

Verse 2.68

The aspirant, with a divine sound like that of a male bee, should perform filling quickly; then, with a divine sound like that of a female bee, should perform expelling slowly. Through this practice, in the mental faculty of the advanced yogi, the play of bliss is born.

Here, it should be considered that the sound which is made when filling is caused by the entrance of the vital air; it is inappropriate to call this 'divine sound'; but it is appropriate to call the sound produced when expelling 'divine sound'.

In order to make the buzzing-dizzy hold very clear, I will describe one process [cycle]: first perform filling through both nostrils; after that, hold. Then, with the mouth wide open, pronouncing *one* long OM . . . , perform a long expelling. It is by uttering a sound (singing to God) that the expelling takes place. In the end, closing the mouth, perform filling. This filling will be quick, spontaneous and deep. This [whole process] is called 'pronounced Om'. Desired repetitions of this may occur. It is the bliss-generating hold. All the purifying actions in other types of this hold are similar to 'pronounced Om'; the only difference is that the mouth is not open during expelling – pronouncing of the divine sound

Om is done with the mouth closed. That is, the sound comes out, not through the mouth, but through the two nostrils. This is called 'unpronounced Om'. The sphere of action of the outer divine sound is from the root-base energy center to the pure speech energy center; and the sphere of action of the inner divine sound is from the pure speech energy center to the thousand-spoked energy center. There are innumerable kinds of this unstruck [spontaneous] divine sound. They may be divided into two classes: gross [divine vibration perceived through the sense organs, like the electro-magnetic force], and subtle [divine vibration of the central nervous system caused by the upward flow of the downtending life energy]. When the unstruck divine sound rises to the upper energy centers [command, soma and thousand-petalled], the buzzing-dizzy hold arrives. At this time, the root-lock energy seal, the flying-up-lock energy seal, the water-holder-lock energy seal, the divine-power-moving energy seal, the hard-weapon-burning energy seal, the great-penetration energy seal, the moving-in-space energy seal, etcetera, become more powerful, and the life energy vital air begins quickly spinning round in the brain, and also the head gyrates round and round. In *The Hamsa Upanishad*, there is the description of ten divine sounds. It says – at the time of hearing the first divine sound, the body thrills. At the time of hearing the second divine sound, the limbs of the aspirant become flaccid and there is pain in them. At the time of hearing the third divine sound, the mental faculty becomes bewildered, and at the time of hearing the fourth divine sound, the head begins to swing. This is the state mentioned above. Immediately afterward, at the time of hearing the fifth divine sound, the soft palate flow [of nectar] begins; at the time of hearing the sixth divine sound, the benefit of drinking the nectar of immortality is gained; at the time of hearing the seventh divine sound, there is knowledge of esoteric science; at the time of hearing the eighth divine sound, ultra speech is acquired; at the time of hearing the ninth divine sound, celestial vision and the power of invisibility are obtained; and at the time of hearing the tenth divine sound, the aspirant is of the form of the Absolute. In the buzzing-dizzy hold there is the advent of the six-mouthed energy seal. In it the openings of the eyes, nose, ears, mouth, etcetera, are held closed. Above the eyebrows, in the center of the forehead, is the soma energy center. On attaining stability in it, the yogi is qualified to drink the moon nectar of immortality. This is the dwelling of the desire-fulfilling milk cow. After that, the aspirant recognizes the five spaces: the space, the higher space, the great space, the sun space, and the ultimate space. With this, he also observes, respectively, the hues of the elements: yellow, white, blood red, smoky, and indigo-blue, or a combination.

There is only one yoga, but its branches and sub-branches are innumerable. To the yogi who practices an ordinary branch or sub-branch, only the yoga he practices appears to truly exist. But that yogi who is a complete – all-knowing – yogi, knows all branches and sub-branches of yoga well. In the liberation path, there are two main sub-paths: the southerly path [the progression of the sun during the half year in which it daily approaches its nadir (from the summer solstice to the winter solstice)] and the northerly path (subsequent path) [the progression of the sun during the half year in which it daily approaches its zenith (from the winter solstice to the summer solstice) – in the northern hemisphere, the sun's northerly progression]. There have been more yogis of the southerly path in the past, and they will also be in the majority in the future; the complete yogis of the northerly path, however, were very rare in the past, and they will also be very rare in the

future, because it is a very hard path. The yogis who belong to the southerly path make more mention of various divine sounds and divine lights, and the knowledge yogis of the northerly path make more mention of knowledge, the worship of the life energy, the worship of the sacred syllable Om, the purification of the energy channels, divine sound, divine light, the withdrawal of the senses, concentration, meditation, equanimity, etcetera; the action yogis make more mention of posture, energy seal, the suspension of the life energy, the purification of the energy channels, the withdrawal of the senses, concentration, meditation, equanimity, etcetera; and the devotional yogis make more mention of the purification of the body and the mind, repeated prayer, concentration, meditation, equanimity, etcetera. If this description is to be made extremely brief, we may say that the path which does not include the moving-in-space energy seal is the southerly path, and the path that includes the moving-in-space energy seal is the northerly path. The southerly path is gradual [many lifetimes] freedom, and the northerly path is immediate [this lifetime] freedom. The immediately free, free-while-still-alive, yogi attains the fire-of-yoga pure body, which is called the divine body; this is the outer sign of such a yogi.

Not only is the greatness of the various *subtle* unstruck divine sounds indescribable, but also the greatness of the various *gross* unstruck divine sounds is indescribable, because they are the foundation of the subtle divine sounds. In *The Gheranda Samhita* it says, 'Meditation is eight times better than repeated prayer, burning austerity is eight times better than meditation, and unstruck song is eight times better than burning austerity; there is nothing better than this song.' Due to the greatness of this unstruck song, *The Sama Veda* [scripture about singing to God] is considered to be the form of Love-Filled One. In the beginning of ancient music texts, divine sound [*nada*] is mentioned first. In it, yoga is briefly mentioned. In *The Brihaddeshi*, composed by Great Seer Matanga, it says, 'The syllable "*na*" is the life energy; and the syllable "*da*" is the fire. Divine sound is Procreator, Nurturer, the Great God, and Divine Power. Without divine sound, there is no existence of song, notes, and dance. The world is composed of divine sound.'

Only the graced yogi, after practicing burning austerity for many years, can master this buzzing-dizzy hold. Of course, the vital air may be conveyed to the brain; this is not difficult – it is extremely easy. This does not require the practice of burning austerity for many years. This action can be completed within only a few moments. Sometimes very young girls and boys experience bliss after playing at the buzzing-dizzy hold. First they stand on the ground, and then they spread their arms out and begin to turn. After a while, they fall onto the ground and watch the world spin around them. One need not stand; this buzzing-dizzy hold can be done in a sitting posture. The vital air rises to the brain by rotating the neck, and the visual scene appears to spin around.

The Transfixion Hold

Verse 2.69

At the end of filling, after firmly holding the water-holder lock, gradually expel; this joy-giving mental transfixion is the hold called transfixion (struck senseless).

When the buzzing-dizzy hold begins to mature, it becomes concentrated as the transfixion hold. There is definitely a difference between them, but they mostly look like twin brothers. In this transfixion hold there is the practice of the six-mouthed energy seal, and in that stage, the continued practice of the suspension of the life energy also occurs. In the transfixion hold there is also the experience of the divine light, and also bliss. Through the drinking of the soma juice, the tranquil-powerful condition is strengthened and the dark condition [and the passionate condition] fade away. In the buzzing-dizzy hold, there is bliss as a result of obtaining the nectar of immortality, and in the transfixion hold, there is bliss as a result of the stabilization of the mental faculty. In the beginning of the transfixion hold, as a result of the increase of the tranquil-powerful condition, the aspirant attains tranquil-powerful emotions. When, in the state of meditation, he is immersed in a 'transfixed' (paralyzed) state, his mind becomes without flow. Even so, in the depth of this absence of flow there is knowledge; so, reaching that higher plane, he can receive a taste of bliss. From time to time he sweats, his hair stands on end, he trembles, etcetera; sometimes, experiencing an attack of emotion, he begins lamenting, and tears begin to flow from his eyes. At that time his facial features become pale. In the end, he becomes insensible (is overwhelmed, is struck senseless, swoons).

The dwelling place of the mental faculty is the command energy center; therefore, it [the mental faculty] can easily control the lower energy centers of the body, because at that stage the life energy vital air remains under control. That [the lower energy centers] is the range of sun-moon yoga. But when through the means of the various holds and seals, the flow of the vital air is in the command energy center, the mental faculty becomes overwhelmed by its [the vital air's] power. In other words, we can say that at this time the powerful life energy vital air, like a hunter, pursues the mental faculty. That is, it makes the mental tendencies helpless and weak. The range of royal yoga is from the command energy center through the thousand-spoked energy center. Thus the life energy vital air that has come into the brain, having the entire nervous system surrounded from the four directions, has it under its control; therefore, every [nerve] center is uprooted and the aspirant cannot practice restraint in any way. He is frightened without reason; he is subject to grief, anger, delight, and various other excitements without reason. This level is very frightening, yet, in it, the teacher and the Chief Cowherd come to his rescue.

In sun-moon yoga, bodily purifying actions are of primary importance, and mental purifying actions are of secondary importance. In royal yoga, mental purifying actions are of primary importance and bodily purifying actions are of secondary importance. In sun-moon yoga, the mind exists, and in royal yoga the mind does not exist [the yogi does not think – try to fulfill desire – because he has no desire]. The accomplishment of sun-moon yoga is the introversion of the organs [of action] [the withdrawal of the senses], that is, the stabilization of the organs, and the accomplishment of royal yoga is the state of no-mind, that is, the non-sprouting of the tendencies of the mental faculty.

The three states of the mental faculty are the waking state, the dreaming state, and the state of dreamless sleep (deep sleep). In the waking state, when the unreal distraction (disturbance) of delight and grief arises, the mental faculty, being stretched tight [tense], becomes rigid. The dreaming state is the distraction of the state of dreamless sleep. In the state of dreamless sleep there is no tension, there is relaxation, so it is clear that tension produces misery and relaxation produces happiness. But here it should be remembered

that there is relaxation in both the dark condition and in the tranquil-powerful condition, although they are not the same, but different. In the relaxation of the dark condition, the mental faculty, being without mental tendencies, closes up [like a flower]; and in the relaxation of the tranquil-powerful condition, the mental faculty, being one-pointed, opens. The relaxation of the dark condition generates rest; the rigidity of the passionate condition generates false knowledge; and the relaxation of the tranquil-powerful condition generates knowledge. The transfixion produced by illness is tension, and the transfixion produced by yoga is relaxation. The stabilization of the mental faculty is not sudden, it proceeds by steps: drowsiness, sleep, transfixion, and equanimity. In the beginning, when ordinary stabilization of the mental faculty begins, drowsiness appears. It is a type of ordinary one-pointedness. Then the aspirant, having passed through the level of drowsiness, proceeds on. Then there comes the level of sleep. This sleep is also ordinary stabilization of the mental faculty. Then comes the turn of transfixion.

The Swelling Hold

Verse 2.70

Therefore, the yogi who has his abdomen filled with stimulated, exalted vital air floats easily like a lotus leaf on the surface of deep water.

This is a hold of the third level. In it, filling having occurred through both nostrils, the vital air is held in the abdomen, then the hold is practiced. Due to the accomplishment of the root lock, the vital air of its own accord spreads through the intestines. In other words, we can say that when the downtending vital air is upgoing and the aspirant is doing the continued practice of the command energy center, the swelling hold arrives. After the accomplishment of those holds in which the teachers of yoga have directed the aspirant to keep the life energy vital air in the abdomen, the abdomen becomes the great center of the vital air. As long as the expelling and filling continue to be performed alternately through the cooling flow and the fiery flow, the command energy center is not completely open. When the expelling and filling begin to take place naturally through both nostrils [not alternately], the upper energy centers begin to open completely. In the end, the swelling hold becomes the principal hold. Buzzing-dizzy, transfixion, sucking-in-sound, cooling, little bellows, and other holds are accomplished on the strength of this hold. After the accomplishment of the root-lock energy seal, when the uptending vital air begins to be more powerful and, attracting the downtending vital air, takes it into the navel-filling jewel energy center, then it [the downtending life energy], like a violent storm in the abdomen, raging in all directions, suddenly revolts. Its revolt brings about the purification of the body. In mastering the sun and moon, there is the very great yogic gift of the swelling hold. Through this hold, the body of the aspirant, even in deep waters, floats like a lotus leaf on the surface. This should not be a matter of much surprise. After its accomplishment, the body can float in the air (wind), because at this time all the other holds are accomplished.

The Threefold Suspension of the Life Energy and the Twofold Hold

Verse 2.71

The suspension of the life energy has been said to be threefold: expelling, filling, and the hold. In it, the hold is twofold: 'with' and 'nothing-but'.

King-Among-Yogis Goraksha Master in *The Goraksha Samhita* says, 'The swan in the form of the suspension of the life energy comes out thirty-six fingers' breadths [about 68.4 cm.] from the right and left nostrils, therefore the vital air is called 'the life energy.' In the phrase 'the suspension of the life energy' are two terms: 'the life energy' and 'suspension'. The gross meaning of 'the life energy' is 'the vital air', 'inhalation and exhalation', and the subtle meaning is 'the divine power', 'the awareness' or 'the soul'. The meaning of 'suspension' is 'binding'. So the binding of the vital air, or of the inhalation and exhalation, is called the suspension of the life energy. Through that, the soul is manifested and the Absolute is manifested. The vital air is the ordinary life energy, and the divine power, the awareness, or the soul is 'the life energy of the life energy'.

The presence of inhalation and exhalation is the life of a human being and its absence is that human being's death. In this ceaseless, uninterrupted purifying action, the vital air goes into the body, stays for a while and then it goes out. Its entrance is called 'filling', its staying inside, 'the hold', and its going out, 'expelling'. In the systematic practice of yoga, the purifying action of the suspension of the life energy is carried out by a scientific method.

When the aspirant, along with the restraints and observances, practices the suspension of the life energy correctly, he has the experience, at the time of expelling, that the vital air in his abdomen has come out leaving no remainder; and at the time of filling, that it has reached up as far as the root-base energy center; and at the time of the hold that the vital air, having stayed in the abdomen, has completely filled it.

In expelling, filling, and the hold, each needs the others, with the result that in the threefold suspension of the life energy there is equal importance of the three. King Among Yogis says further on, 'the hold is twofold: "with" and "nothing-but".' The threefold suspension of the life energy mentioned above is called hold 'with'. Hold 'with' means the hold with expelling and filling, and nothing-but-hold means the hold without expelling and filling. The judgment, like a fool, fails to listen to the hidden meaning of this hold without expelling and filling. It can easily figure out that, of course, the hold can exist, but it cannot figure out how to do the hold without expelling and filling. After filling, there is the internal hold and after expelling there is the external hold, but in nothing-but-hold there is neither expelling nor filling. In many yogic works it only says, 'nothing-but-hold is abandoning expelling and filling.' Commentators have tried to clarify this, but it is not real clarification. True, what they have said is logical. They say, 'When now and then, without expelling and filling, the life energy vital air having suddenly been forcefully checked, the flow of breathing in and breathing out is restricted, this is nothing-but-hold.' But this kind of nothing-but-hold is never experienced even after years of natural systematic practice; it is natural systematic practice that is the unequalled and highest authority, natural systematic

practice that is authenticated by the scriptures. For this reason it is necessary to consider the meaning of this.

In natural systematic practice, the lowest hold occurring at the time of the purification of the energy channels releases after twelve beats, the middle hold releases after twenty-four beats, and the highest hold releases after thirty-six beats. There are two 'uplifts' of the lowest suspension of the life energy in the term (time period) of one middle hold, and there are three uplifts of the lowest suspension of the life energy in the term of one highest hold. This means that in the middle hold of twenty-four beats, there are not two fillings and two expellings; its work is completed by only one filling and one expelling. In a similar way, in the highest hold of thirty-six beats, there are not three fillings and three expellings; the work is completed by only one filling and one expelling. Thus, the more the suspension of the life energy is practiced, the greater the capacity of the hold grows. When there is only one filling and one expelling in the time of twelve suspensions of the life energy [ten minutes], it is called the withdrawal of the senses. That is, a single hold remains for a long time, consequently, there are not eleven fillings and eleven expellings in the middle; only the one filling and the one expelling remain. This is [the beginning of the practice of] nothing-but-hold. It continually obstructs the occurrence of expelling and filling. For this reason, Great Seer Patañjali has described it in this way in *The Yoga Sutras*: 'The one rising above (leaping over) the outer-object [of sense perception] expelling and the inner-object filling, that is, the one not engaging in the eager desire of these two, is called the fourth suspension of the life energy.' (2.51.) One concentration is twelve withdrawals of the senses long. In its (one concentration's) single hold, there is the power of one hundred forty-four suspensions of the life energy, but there is only one filling and only one expelling; the remaining one hundred forty-three fillings and expellings do not exist. In this way, the hold gradually increasing its capacity, meditation and equanimity are reached. In concentration, the hold lasts up to two hours, in meditation, up to twenty-four hours, and in [sun-moon] equanimity, up to twelve days. Thus, from the withdrawal of the senses up until equanimity, expelling and filling gradually fade away.

The Time Period of Hold 'With'

Verse 2.72

Until nothing-but-hold is accomplished, the continued practice of hold 'with' should be done. The easy suspension of the life energy vital air without expelling and filling is called nothing-but-hold.

The Greatness of Nothing-But-Hold

Verses 2.73 through 2.76

After the accomplishment of the devoid-of-expelling-and-filling nothing-but-hold, there is nothing in the three worlds out of the reach of the yogi. He who is competent in the continued practice of nothing-but-hold, by holding the vital air sufficiently, attains even

the realm of royal yoga, in that there is no doubt. The evolutionary force is awakened by nothing-but-hold and its awakening makes the very kind flow energy channel independent [literally 'self-system'] and unadulterated ['self-seed'], resulting in the accomplishment of sun-moon yoga. Sun-moon yoga without royal yoga, that is, action yoga without knowledge yoga, or royal yoga without sun-moon yoga, that is, knowledge yoga without action yoga, is not accomplished; therefore, the aspirant should do correct continued practice of both yogas until royal yoga is accomplished.

Through the continued practice of nothing-but-hold, the yogi gains astonishing supremacy over the mental tendencies. That is, through his powerful intention alone, he can destroy any mental tendency not desired, and by his powerful intention he can bring about any desired mental tendency. In short, he has complete control of the body and the mind. In the end, his body and mind become the dwelling place of the divine powers of God; then there is nothing in the three worlds out of his reach. By holding the vital air as he wishes, he attains the royal yoga realm. Through nothing-but-hold, the evolutionary force is awakened. That aspirant or yogi thinking to awaken the evolutionary force through the natural activities produced by the arousal of the life energy is in error. The real awakening of the evolutionary divine power is based on the accomplishment of nothing-but-hold. But that person who does not know nothing-but-hold does not know the evolutionary force. In truth, no aspirant except a liberation-seeker should be reckless enough to awaken the evolutionary force, because this path is full of difficult-to-handle impediments. In it, the grace of God or the grace of the teacher is necessary. Just as without a seed, there is no potency, without sun-moon yoga, there is no royal yoga. The subsequent state depends on the antecedent state. If no antecedent state exists, how can a subsequent state occur? Sun-moon yoga is the seed state, the child state and the antecedent state of royal yoga; and royal yoga is the potent state, the adult state and the subsequent state of sun-moon yoga. Without the accomplishment of sun-moon yoga, royal yoga cannot be begun. So, in the yogic scriptures is said, just as without a man, a woman is without fruit, and without a woman, a man is without fruit, without sun-moon yoga, royal yoga is without fruit, and without royal yoga, sun-moon yoga is without fruit. When the very kind flow energy channel is without impurities, sun-moon yoga is accomplished. So experienced teachers of yoga have instructed the aspirant to first accomplish sun-moon yoga then royal yoga. Thus both yogas complement and supplement each other.

Because action is associated with nature, not with the soul, the real action yogi is not worried about action. He considers all actions to be produced by nature; therefore, he will not participate in any discussion about what is prescribed and what is proscribed. Liberation occurs through knowledge. The destruction of false knowledge is the destruction of actions, because action is false knowledge. Action that is based on knowledge is not action; it is knowledge, because there is knowledge behind it. Knowledge that is based on false knowledge is not knowledge; it is action, because there is false knowledge behind it. Sun-moon yoga is for the purification of the body and royal yoga is for the purification of the mental faculty. The aspirant should first do either the purification of the body or of the mental faculty; it depends on his pleasure or need.

Proceeding to the Boundary of Royal Yoga

Verse 2.77

After having stabilized the life energy through nothing-but-hold, the yogi should let his mental faculty roam. Thus, through the continued practice of yoga, the yogi attains the realm of royal yoga.

In the withdrawal of the senses, the hold remains stable up to ten minutes, but the power in the mind to produce intention and contrivance continues as before. True, through the increased power of the flow of the life energy, its [the mind's] internal focus does increase. In it [the withdrawal of the senses], there is no gross external meditation [the attention is not directed at a material sound, sight, etcetera]. The continuous inner meditation of the lower energy centers occurs. Though there is indeed flow in the upper energy centers, stability is not obtained there. In concentration, the hold remains stable up to two hours. Because there is less outer distraction in it, one-pointedness becomes much easier. But the mind continues to exist in it too. In concentration, the concentrator does the concentration of the five spaces. Its [the concentration's] location is in the upper energy centers. In meditation, the hold remains stable for up to twenty-four hours. In it, there is complete one-pointedness without outer distraction. That is, the mind takes the shape of the meditation. Even then, its instability still exists in some form or other. When the mental faculty enters the realm of the equanimity of sun-moon yoga – with-comparison equanimity – then the power of the hold increases and the non-sprouting of the mental tendencies begins to be simple (straightforward); the power of the mental faculty to produce intention and contrivance fades; this is the foot (sign) of royal yoga. Its mature stage is called comparison-free equanimity, or nothing-but-the-Absolute.

Those people who regularly practice only the reading of books, consider the inert equanimity of royal yoga to be insensible (knocked unconscious, inanimate, frozen) equanimity, and they call it '*hatha*' (forced) equanimity [*hatha* can mean either 'sun-moon', or 'forced']. This idea of theirs is incorrect. Royal yoga equanimity is the way to obtain knowledge of the Absolute; in it, as a result of the soul becoming situated in its own nature, the body looks inert. There are two types of *hatha* equanimity: characterized by knowledge and characterized by false knowledge. The '*hatha* (sun-moon) equanimity' characterized by knowledge is called with-seed equanimity or with-contrivance equanimity. In it, the mind exists, that is, intention and contrivance continue to exist in the mind. Those aspirants doing continued practice of *hatha* yoga based on false knowledge do get a type of inertness [called '*hatha* (forced) equanimity' by some people]. Their inertness looks like the comparison-free equanimity of royal yoga, but they are not the same.

Signs of the Accomplishment of Sun-Moon Yoga

Verse 2.78

Leanness of the body, a serene expression on the face, distinctness of divine sound, purity of the eyes, absence of disease, victory of the upheld sexual seed, flaming up of

the fire, purity of all the channels, and similar signs are the signs of the accomplishment of sun-moon yoga.

When the aspirant, along with observance of the restraints and observances, begins the worship of the life energy, sun-moon worship, and the worship of the swan, under their influence, his body becomes lean within only two or three months. This leanness of body, though very useful, is an ordinary type of leanness. There is another type of leanness, which is a sign of sun-moon accomplishment.

'Then does the body of the aspirant again become fat after having first become lean?'

Yes, to some extent this conjecture is correct. This is because it is not only a difficult task to regulate food for many years, it is a very difficult task. If one doesn't have firm faith in [the practice of] regulating food, it is abandoned. There are many reasons for this: the flaming up of the digestive fire, longing for flavors, relaxation of the determination to regulate food, the unavailability of desirable food and the *easy* availability of desirable food, etcetera. Between the first leanness and the last leanness, there are not one or two years, but many years. A hundred percent of the aspirants can achieve the preliminary leanness, but there is only attainment of the final leanness, after a thousand or five hundred years, by some rare yogi who is a recipient of immediate freedom [as opposed to freedom after death, the first stage of the after-death experience].

Leanness of the body is a sign of tranquil-powerful burning austerity because the dark condition dwells in fatness, and the tranquil-powerful condition dwells in leanness. But not every leanness is indicative of tranquil-powerful burning austerity. The leanness of the accomplishment of sun-moon yoga is the leanness of tranquil-powerful burning austerity. We may call this lean body of the yogi 'the ultimate pure body'. When this yogi accomplishes comparison-free equanimity, his body becomes divine. This divine body itself is the outward sign of the liberated while alive, great person.

The Yoga Darshana has given this information on the divine body: 'Getting the body of beauty, grace, strength, and extreme firmness (steadfastness) like a hard weapon, is called body accomplishment'.

The second sign of sun-moon accomplishment is serenity (serene joy). When through sun-moon continued practice, the dark condition and the passionate condition fade, the tranquil-powerful condition strengthens. At that time, the yogi attains direct knowledge of the divine order, omniscience, and penultimate detachment; consequently, his pain and delusion disappear and he gets natural serenity (contentment, joy, satisfaction, pleasure, delight, clarity, brightness, purity, gladness, tranquility, grace), which is different from worldly delight (rapture, joy, ecstasy). We may call it the bliss of yoga, or the bliss of the Absolute.

In the forty-seventh line of the first chapter of *The Yoga Darshana*, entitled 'Equanimity', this serenity is called the gift of the Highest Soul. The line says that upon becoming expert in thought-free equanimity, the yogi gets the gift of the Highest Soul; this is sun-moon accomplishment. In it, when the yogi becomes thought-free for a long time, he attains the gift of the Highest Soul. After ascending to this thought-free level, he gets a tranquil-powerful faculty of discrimination; this is direct knowledge of the divine order. It is called omniscience.

In *The Holy Bhagavad Gita* as well, in the second chapter, verse sixty-four, this serenity is called a gift. This is the accomplishment of renunciation-of-action yoga. This renunciation-of-action yoga is included in *Sankhya* yoga. It is the antecedent stage of *Sankhya* yoga. This renunciation-of-action yoga is a synonym of sun-moon yoga. In this verse Dark One says, 'But the aspirant with the inner heart under his own command who roams with the organs free from attraction and repulsion, attains serenity of the inner heart.' Then, after that, in verse sixty-five, it says that upon having attained serenity of the inner heart, all his miseries cease to exist, and the judgment of this discrimination yogi of serene mental faculty, quickly withdrawing from everything else, becomes well-steadied in the soul.

There is ordinarily divine sound in each level of yoga, but in *The Sun-Moon Signs*, the description given of divine sound is that it is subtle in the beginning, subtler in the middle, and subtlest in the end. The last one leads to the accomplishment of equanimity. The sun-moon yogi recognizes four stages of this divine sound: the beginning stage, the jar stage, the acquaintance stage, and the consummation stage. By listening to the unstruck song and unstruck subtle divine sounds, one-pointedness is brought about in the mental faculty; this is also an important cause of serenity.

The fourth sign of sun-moon accomplishment is a pure eye. Although there are many people with beautiful eyes, we cannot call their eyes pure, because beauty and purity are different. Even the eyes of a newly born baby are not pure; they are beautiful. Beauty of the eyes can be seen in many people, however there can only be purity of the eyes in the eyes of a rare yogi. His eyes are indeed pure, and also extremely alive. We may say that his complete individuality resides in his eyes. It seems to observers that his eyes are filled with accumulated power.

Discordance of the humors, bodily fluids, and instruments (organs) is called disease. By the uninterrupted continued practice of nothing-but-hold, this discordance is destroyed and the yogi becomes disease-free.

Through the uninterrupted continued practice of nothing-but-hold, the out-flowing sexual seed glands become inflowing; therefore, the yogi does not have ejaculation of seed. He becomes one who has elevated sexual seed.

The seventh sign of sun-moon accomplishment is the flaming up of the fire. This fire is not the digestive fire; it is the fire of yoga. The location of the digestive fire is in the abdomen. Through the continued practice of nothing-but-hold, it is kindled as well, but its kindling is an ordinary accomplishment, and the kindling of the fire of yoga is a special accomplishment. In the thirty-seventh verse of the fourth chapter of *The Holy Bhagavad Gita*, the phrase 'the fire of knowledge' is used. This is a synonym of the fire of yoga. This fire of yoga is not a worldly (of the world, material, located) fire; it is an unworldly (not of the world, immaterial, unlocated) fire; it pervades the entire body. Here it should be borne in mind that the name of the fourth chapter of *The Holy Bhagavad Gita* is 'Renunciation-Of-Action Yoga'. This means renunciation of action through knowledge. This chapter is linked with *Sankhya* yoga, not with action yoga. Putting it more clearly, we may say that the fire of action yoga that the action yogi considers to be born of yoga is the 'fire of yoga'; the fire of *Sankhya* yoga that the *Sankhya* yogi considers to be born of knowledge is the 'fire of knowledge'; and the fire of devotional yoga that the devotional yogi considers to be born of affection is the 'fire of separation'. There is only one fire, but the names are various. Despite there being three [types of] yogic worshippers of the life energy, their yoga also is

only one, but their points of view are various. The principal disposition of the discrimination yogi is logical, the principal disposition of the action yogi is scientific, and the principal disposition of the devotional yogi is emotional.

The author of this precious book, Beloved King-Among-Yogis Atmarama, is a supreme teacher of yoga. He has described the root-lock energy seal in the Third Instruction, which is on energy seals. In it there is a clue about the fire of yoga. In addition, in the verse under discussion [2.78], the fire of yoga is mentioned. In the *Shvetashvatara Upanishad*, there is also a description of the fire of yoga: 'Upon the accomplishment of the joining together of the five qualities of the elements (objects of sense perception) born of the five elements, the body that is the fire of yoga itself comes about. It does not have any disease, old age, or death.' In the first chapter of the *Yoga Kundali Upanishad*, it says, 'Whether the physical body be small or large, when the heat greatly increases, it spreads in the whole body in the way that applying heat expands (swells) gold. Under its influence, the physical body becomes celestial (of the shining ones), and becoming very pure, becomes like the subtle body; the yogi is released from the necessity of being in the womb [rebirth], and even the march of time/death has no power over him. He comes into awareness of his own real nature [what he really is].' (1.76 – 1.79.)

The eighth sign of sun-moon accomplishment is the purification of the energy channels. By means of correct continued practice of nothing-but-hold, all channels become completely pure. Through their complete purity, the yogi becomes proficient in holding the vital air sufficiently. This is 'the mastery of the organs'. In it, the five organs of action, having become introverted due to the movement of the vital air, become actionless – they are not able to cause trouble of any kind. Such a yogi is called a defeater of sexual desire. Therefore, Revered Lord Dark One, in the third chapter of *The Holy Bhagavad Gita* has said, 'O White One! Having first mastered your organs of action, you should certainly kill this knowledge-and-science-destroying great sinful sexual desire (lust) with all your power!'

It is the opinion of spiritual science that lust and anger are born of the passionate condition. After the purification of the energy channels, the passionate condition fades and the tranquil-powerful condition increases; so the yogi becomes without lust and anger. The action yogi calls the purification of the energy channels both 'the purification of the energy channels' and 'victory over the elements'. The knowledge yogi calls it 'pure tranquil power', and the devotional yogi calls it 'pure feelings'.

THE THIRD INSTRUCTION

Energy Seal

The Basis of All Yogic Systems

Verse 3.1

In the same way that Remainder Snake* is the basis of the entire earth with its mountains and forests, the evolutionary force [literally, 'the coiled one'] is the basis (foundation, reservoir) of all yogic systems (yoga and tantra).

Ancient seers and wise men, teachers of yoga in the middle ages and great yogis of the present age have experienced this evolutionary force. In the same way, the yogi of the future will also experience it because yoga is a science, and the basis (root) of its attainment is the evolutionary force.

The evolutionary force has coils, so it (she) is called the coiled one. Some say it has two coils, others say it has three coils and yet others say it has eight coils. There is only one evolutionary force but those who experience it are many. Each of them describes it according to his own viewpoint. Though there is a big difference in the words they use, there is truth in what they say.

The two coils of the evolutionary force are the two channels, called the cooling flow and the fiery flow, that originate from the gonads; the three coils are the three conditions of nature, called the tranquil-powerful condition of nature, the passionate condition of nature and the dark condition of nature; and the eight coils are the eight primary elements of nature, called earth, water, fire, air, ether, the mind, the judgment, and the ego, which are called derivative nature.

In the verse, the evolutionary force is said to be the basis of all yogic systems; one of the meanings of this statement is that the evolutionary force is the basis of all yogic doctrines. That is to say, the evolutionary force is the root of all yogic theory and all yogic methods. The meaning of the word 'yoga' is 'equanimity', 'the non-sprouting of the mental tendencies', or 'the conjunction of the living soul and Kind Dissolver'. The word 'system' (*tantra*) means 'way of doing'; therefore, a way of doing yoga is called a yogic system. The word 'yoga' is the way of practicing yoga associated with the *Vedas*, and the word 'system' is the way of practicing yoga associated with the *Tantras*. By the phrase 'yogic systems', these two traditions of yoga are meant. The *Vedic* scriptures are called the '*Nigamas*'

(handed-down knowledge) and the tantric scriptures are called the '*Agamas*' (given knowledge). In ancient times there came to be various divisions of the *Tantras*. Among them, the Kind Dissolver *Tantras*, Divine Power *Tantras* and Buddhist *Tantras* were primary. The followers of the *Tantras* do not recognize the *Vedic* section [of the yogic teaching].

*[Remainder Snake is the thousand-headed snake, regarded as the symbol of eternity, on whose coils Nurturer sleeps throughout periods of dissolution of the world.]

The Work of the Evolutionary Force

Verse 3.2

When, through the highest grace of the beloved truth teacher, the sleeping evolutionary force is awakened, then all the energy centers and all the plexuses in the body are penetrated (pierced, shattered, loosened, open, expanded, evolved).

'Is not the evolutionary force awakened without the teacher's grace?'

It is. The evolutionary force is awakened through correct practice of one or more of the systematic practices of devotion, yoga, and knowledge. This is called the grace of God. But due to false knowledge, they consider it to be, not the awakening of the evolutionary force, but a calamity, and become very afraid of it. If any of them should rashly continue systematic practice for some time, he cannot obtain stability in it. In the end, due to lack of proper guidance, he has to give up the continued practice. So King Among Yogis has said that the evolutionary force is awakened by the supreme grace of the truth teacher. Of course that rare yogi who is blessed by the grace of God can succeed in yogic systematic practice; then there is no need of a truth teacher – *God* is his truth teacher.

In the bodies of ordinary human beings, the evolutionary force is usually sleeping; consequently, they do not gain liberation or knowledge. Knowledge is of two kinds: with the organs [the organs of action and organs of sense (organs of knowledge)] and without the organs. Knowledge with the organs – knowledge acquired by means of the organs – is knowledge but it is incomplete; it cannot liberate a human being from the bonds of being. Knowledge without the organs is real knowledge. It is attained by means of yoga. *It* liberates a human being from the bondage of being. The basis of its acquisition is the evolutionary force.

No matter how many different unworldly divine powers a human being has, their fountainhead is the evolutionary force. It has two ways of being awake – in a partial and endurable form, and in a complete and unendurable form. When it is awake in a partial and endurable form, it transforms an ordinary individual into a special individual of creative genius. But the knowledge of that individual is knowledge with the organs, and the systematic practice of it [of the partially awake evolutionary force] is done by the aspirant of the path of engagement. In every field such aspirants can be found in large numbers. Among them there are even some aspirants who do not know yoga at all; nevertheless they carry out the special rules appropriate to their field of interest with

extreme steadfastness, like a yogic aspirant. When the evolutionary force is awake in a complete and unendurable form, it transforms the liberation-seeking great person into a great yogi. He has knowledge that is beyond the organs – without the organs [not gained through, or stored in, the mind]. The systematic practice of it [the fully awakened evolutionary force] can only be done by a liberation-seeker of a high class. Such a great person appears [on the world stage] only after hundreds of years.

It is only because special qualities arise in an individual through the partial awakening of the evolutionary force that it is given the name 'awake'.

The evolutionary divine power is awakened *through* the arousal of the life energy, but all teachers of the modern age regard the arousal of the life energy to *be* the awakening of the evolutionary force; from the point of view of ancient yogic scripture, this is not correct. The arousal of the life energy and the awakening of the evolutionary divine power are different. Those aspirants who have not recognized (identified, come to know) the evolutionary force say that the arousal of the life energy is the awakening of the evolutionary force; there is not much reality in their remark. Spontaneous occurrence of various bodily purifying actions cannot be called the awakening of the evolutionary force. The penetration of the energy centers and the plexuses, and the complete purification of the body and the mind do not occur by means of the arousal of the life energy; these are accomplished when the evolutionary force is awakened through the arousal of the life energy. The arousal of the life energy is the first step and the awakening of the evolutionary force is the second step. The arousal of the life energy is without defect and is praiseworthy, because without it there is not a single way to awaken the evolutionary force.

Every teacher who gives initiation into the descent of divine power [into the body] cannot be called a truth teacher; he who has achieved the fire-of-yoga pure body, *he* is a truth teacher.

Information about the energy centers was given in the Second Instruction, under verse 2.5; therefore, let me now give information about the plexuses (glands). There are three plexuses: the creative plexus ('Procreator plexus'), the sustaining plexus ('Nurturer plexus'), and the dissolving plexus ('The Cause plexus'). There are also three conditions of nature: tranquil-powerful, passionate, and dark. The ruling god of the tranquil-powerful condition is Beloved Sustainer. The tongue is the plexus of the tranquil-powerful condition; therefore it is called the sustaining plexus. Through its penetration [the penetration of the sustaining plexus], the nurturing of the divine body occurs. Its location is in the pure speech energy center. The sex organ is the plexus of the passionate condition, therefore it is called the creative plexus. Through its penetration the divine body is created. Its location is in the self's standing-place energy center. The tenth door, the hollow in the flat bone, or the origin of the soft palate, in the fore part of which is a small member – the uvula, is called the dissolving plexus.* The ruling god of the dark condition is the Great God; he is called The Cause. The tenth door is the plexus of the dark condition, which is why it is called The Cause plexus. Through its penetration, the ordinary body, little by little, is destroyed. It is located in the upper part of the pure speech energy center and the lower part of the command energy center.

A liberation-seeking aspirant, having entered the fort of yoga through the power of the arousal of the life energy, begins his yogic journey from the root-base energy center. Until the uptending life energy and the downtending life energy become stable in the command

energy center, the root-base energy center remains the primary center of yoga. This is the arena of 'the mastery of the organs'. It extends from the feet up to the top part of the nose [the highest extent of the adenoidal tissue]. This is the region of nature. During the time that the energy centers are being penetrated, the process of penetrating the plexuses also takes place. First there is the conjunction of the uptending and the downtending life energies in the creative plexus, then the penetration of the plexuses begins. As the life energy becomes stable in the creative plexus, the downtending life energy becomes upgoing. As a result, its power affects the sustaining plexus, and the process of penetrating the sustaining plexus also takes place as a secondary action. In a term of two and half or three years, the rubbing, moving and milking of the tongue – the sustaining plexus – is completed, and it [the tongue] enters the hollow in the flat bone. This hollow in the flat bone is the tenth door, or the dissolving plexus. Due to unstruck divine sound and the invasion of the tongue, the tenth door, which is unyielding and closed up, gradually becomes yielding and fully open. In the body there are nine doors: the six doors of the two eyes, the two ears and the two nostrils, and these three doors – one mouth door, one urine door, and one feces door – six and three make nine doors. When a human being dies, the life energy exits through one of these nine doors. Great people who know yoga call these nine doors the illusion doors, the pleasure doors, the death doors or the world (universe) doors. In the body there is also a tenth door, which I have described above. It is a hidden door. Great people who know yoga, call it the Deliverer door, the yoga door, the liberation door or the Absolute door. When these five energy centers: the root-base, the self's standing-place, the navel-filling jewel, the unstruck, and the pure speech, along with the creative plexus, the sustaining plexus and the dissolving plexus are penetrated, then 'the yoga of the mastery of the organs', called the first stage of royal yoga, is accomplished. After that, starting with the command energy center, 'the mastery of the mind' begins. Its arena is from the eyebrows through the thousand-petalled lotus. It is called the land of the Highest God (the Highest Commander).

The procedure of penetrating the energy centers and penetrating the plexuses is not completed in one or two years; it may take several years. Their penetration is in the third stage of divine sound – the acquaintance stage. At that time, the hold of the yogi remains stable for three hours or more.

*[Two of the synonyms for the tenth door may provide clues to its anatomical analogue. 'The hollow in the flat bone' may refer to the *sella turcica* of the sphenoid bone, which houses the pituitary gland, and 'the *origin* of the soft palate' may refer to the anterior lobe of the pituitary gland, which is made of the same tissue as the soft palate (adenoidal). Kripalvananda says the tenth door is located in the upper part of the pure speech energy center and the lower part of the command, or eyebrow, energy center. If the lower part of the command energy center is the anterior lobe of the pituitary gland, then the pituitary gland is the command energy center, and (since Kripalvananda also says, commenting on verse 3.5, that the command energy center consists of the tenth door and the center-of-the-eyebrows door), the center-of-the-eyebrows door is the posterior lobe of the pituitary. The *penetration* of the dissolving plexus would then mean that the purification of the anterior lobe is complete and the purification of the posterior lobe has begun, beginning the mastery of the mind. But it should be noted that, commenting on verse 3.33, Kripalvananda says

that the realm of the dissolving plexus is from the command energy center through the thousand-petalled lotus, so the *purification* of the dissolving plexus is only completed with the purification of the posterior lobe of the pituitary, the soma energy center (the pre-optic nucleus of the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the intralaminar complex of the thalamus), and the thousand-petalled lotus (the cerebrum).]

Maturation

Verse 3.3

When the very kind flow energy channel becomes a royal path for the life energy, and the mental faculty becomes unsupported [becomes disconnected from the objects of sense, is no longer being used by the yogi to try to fulfill desire], even time/death itself is undercut (subverted, defrauded, cheated).

When the evolutionary force has purified all the channels, then the highest channel, the very kind flow, is also completely clear, so that the life energy vital air enters into it very easily; through this, all the tendencies (whirlpools, waves) of the mental faculty become actionless (inert, still). At that time, the yogi has no sense of time and he steps above death. An individual has a knowledge of time passing due to the existence of the mental faculty. It is true that if an individual gets completely immersed in some task or the other, he has no sense of time passing. But this is forgetfulness, because in its opposite, memory, there is some support [for the mental faculty]. There is also no sense of time in deep sleep, the dreaming state, and transfixion. But although there may appear to be no mental tendencies in these three, memory does continue in their depths*. It [the memory] is involved in one-pointedness. In it [in the state of one-pointedness], perceptibly or imperceptibly, there is some support; but in comparison-free equanimity, there is no support. This state is called the state with no seeds. In it, there is no desire associated with mental impressions, nor is there any mental faculty. If this truth is to be stated briefly, it can be said that in the state in which the life energy vital air continues coming in and going out, the mental faculty continues to exist in some form or other. In comparison-free equanimity, there is no coming in and going out of the life energy vital air, because it is already stable in the brain. There is also no coming in and going out of the life energy vital air in a corpse, but in the body of the yogi in equanimity, after 'the arising', coming in and going out of the life energy vital air begins. Therefore, the yogic scriptures declare, 'The yogi actually rises above death.' [See the commentary on verses 4.10 – 4.11] *[Deep sleep, the dreaming state and transfixion are like the state of being immersed in some task in that one does not have the sense of time passing that one ordinarily has in the waking state; however, in all of these states there is an underlying memory of time passing, made up of hidden mental tendencies, that provides support for the mental faculty.]

The science of anatomy of today says, 'There is indeed a central channel (canal) in the body. Its location is discernible in the long tube of the spine [in the spinal cord]. But there is no access to this channel; therefore, there can be no passage of the vital air through it'.

All the yogic scriptures, on the other hand, say that there is a life-energy-bearing channel in the spine called 'the very kind flow'; therefore, this demonstrates that these two channels are completely different. If they were the same, there would be room in it [in the central canal] for the passage of the vital air. The science of anatomy could investigate, not the 'name' of this channel, but its 'characteristics'. This is the easy way to get the truth.

When, in any state, due to the one-pointedness of the mental faculty, there is no sense of the outer world, then its [that state's] condition is within the boundaries of the very kind flow. We may say that in the waking state, the life energy flows in the lower regions of the body, and in one-pointedness, the dreaming state, deep sleep, transfixion, and other such states, the life energy flows in the upper regions of the body. In the initiation into the descent of divine power [into the body], some aspirants fall into postures like the bowing lotus posture; the face touches the ground and the back becomes uppermost. This is taking the dorsal path. It has been named 'the dorsal-upward posture' in order to clarify its purpose. Beloved King-Among-Yogis Goraksha Master and Beloved King-Among-Yogis Atmarama say that the place of Kind Dissolver is in the center of the two eyebrows. The mind is absorbed there. This fourth step is worth investigating. There is no time/death there.

The region of greatness of the very kind flow energy channel begins at the command energy center and ends with the thousand-petalled lotus. In the middle [central line] of the forehead of the equanimity-accomplished yogi, this pathway appears distinctly [on a darker-skinned person]; due to the fire of yoga, a one-half inch [12.7 mm.] wide vertical stripe like a sandalwood paste mark or ash mark manifests from the center of the eyebrows up to the thousand-petalled lotus [the top of the head]. The sandalwood paste mark or ash mark contains a yogic secret. Only a yogi can know it. If the science of anatomy, keeping in consideration the above principles, would investigate the life-energy-bearing very kind flow in the spine of an individual in a state of sleep, transfixion, or meditation, they would easily be able to succeed in the undertaking. The investigator should investigate inside the backbone, because that is the location of the very kind flow.

Synonyms of 'the Very Kind Flow'

Verse 3.4

'The very kind flow', 'the pathway of the void', 'the Absolute opening', 'the great path', 'the burning-ground', 'joy', [and] 'the central path' – all these terms have one meaning.

Situated between these two life-energy-bearing channels, the cooling flow and the fiery flow, is the energy channel called 'the very kind flow'. Those on this path call it the Absolute path or the liberation path. The extremely subtle opening of it [of the very kind flow] is very kind (controlled by the divine influence), so it [the very kind flow] is called the Absolute door or the Absolute opening. Because the anal door, the sex organ door, the tenth door, and the center-of-the-eyebrows door are all located in the Absolute path, each of them is also called the Absolute opening. It says in the yogic scriptures that this very kind flow is like the fiber of a lotus stalk. And they also have said that the path through which a

living soul descends to birth is also the path used to achieve liberation. Birth is going down, or descent, and liberation is going up, or ascent. In the mind of yogis, the very kind flow energy channel is certainly the third energy channel, but there is also a secret contained in their account. It is: if the life energy vital air of both channels moves alternately, the left energy channel is called the cooling flow and the right energy channel is called the fiery flow. But when both energy channels flow together, that is, when both flows become one and it [the vital air] begins to flow in the center, it is called the very kind flow. From this point of view, the very kind flow energy channel is not a third energy channel but is the oneness of the cooling flow and fiery flow energy channels. We may also say that the cooling flow and fiery flow energy channels are situated in the left and right sides of the body, respectively. Endless impurities continually accumulate in the center; consequently the pathway of the very kind flow energy channel is repeatedly blocked.

When natural relaxation occurs in the body, then sleep, transfixion, etcetera, begin to be manifested. The mind gradually becomes engrossed in the flow of the life energy; as a result, its power to produce intention and contrivance is swept away. The instruction in the practice of hypnotism, orders the subject to 'steady your gaze in the center of the eyebrows'. By doing this he falls asleep. In a similar way, he falls asleep through steady gazing. It is the life-energy-bearing energy channels that make the body relaxed or tense. The cooling flow, or the moon energy channel, is the energy channel of the tranquil-powerful condition; its god is Beloved Nurturer (the Sustainer); the fiery flow, or the sun energy channel, is the energy channel of the passionate condition; its god is Beloved Procreator (the Creator); and the very kind flow, or the sacrificial fire energy channel, is the energy channel of the dark condition; its god is Beloved Great God (the Dissolver). Transfixion, sleep and other such mental conditions are under the control of the very kind flow energy channel.

In the systematic practice of the moving-in-space energy seal, the yogi does the center-of-the-eyebrows meditation; through this he goes into yogic sleep. But this self-instigated yogic sleep is different from the sleep of hypnotism that is induced by another. As he progresses, the aspirant of the moving-in-space energy seal, accepting the support of the center of the eyebrows, does the meditation of the five spaces or of the divine light; then he goes into transfixion. Freely chosen transfixion is entirely different from disease-caused, involuntary transfixion.

The second synonym of 'the very kind flow' is 'the pathway of the void'. It is composed of two terms: 'the void' and 'the pathway'. The meaning of 'the void' is 'the space' (the open space, the hollow place, the cavity) and the meaning of 'the pathway' is 'the path'. 'The pathway of the void' means 'the path of space', 'the Absolute path', 'the liberation path'. The path that enters the five spaces located in the brain is the very kind flow. When the aspirant has accomplished the moving-in-space energy seal, he is called a mover in the space. At that time, with the help of the pathway of the void, he goes through the entrance to the space.

I have already discussed the term 'the Absolute opening'.

The fourth synonym of 'the very kind flow' is 'the great path'. It is well-known that the very kind flow is the energy channel of final dissolution [death]; therefore, it is also the path of death; for this reason it is called the great path, or the path of the great departure (death). The yogi is called 'deathless' and equanimity is called 'deathlessness'. Traveling this great path, the yogi goes beyond death.

The fifth synonym is 'the burning ground' (the cremation ground). Until a human being attains liberation, that human being cannot be free from the wheel of birth and death. The very kind flow is the burning ground because it is the 'great path', the path of death.

The sixth synonym is 'joy'. One of the names of Beloved Lord Kind Dissolver is 'Joy Bringer' [upheld sexual seed, upgoing life energy]. He is the god of this very kind flow. His function is to bring about the annihilation [of illusion]. 'Joy' is his goddess divine power. She is called Beloved Mountain Princess, Beloved Stronghold and Beloved Glowing Passionate One. This is the very kind flow, or the Absolute opening. This is the annihilation-bringing life energy divine power. It also bestows immortality. When through correct continued practice of various postures, energy seals and suspensions of the life energy, the vital air begins to be mastered, then the body of the yogi also begins to be stable, and along with this, the eyes become steady. This state is called 'joy'. It is a special level of equanimity. It makes the yogi not subject to old age and death.

The last synonym of 'the very kind flow' is 'the central path'. That path proceeding through the middle is called the central path. The very kind flow has two paths: the ventral central path and the dorsal central path. The ventral central path includes the anus, joining place, sex organ, navel, heart, throat, the center of the eyebrows, and the thousand-petalled lotus. When the aspirant goes into yogic sleep in the fish posture, the sleeping blessed posture, the sleeping hard weapon posture, and other such postures, the ventral central path of the very kind flow is used, and when he goes into yogic sleep in the bowing lotus posture, the bowing blessed posture, the bowing hard weapon posture, and other such postures, the dorsal central path of the very kind flow is used. The energy centers in the dorsal central path are the ones that are in the ventral central path; the only difference is one of ventral and dorsal. [This supports the idea that the term 'center of the eyebrows' refers, not only to the front part of the brain at the level of the eyebrows, but also to an area farther back, possibly at the center of an ellipse formed by a plane passing through the skull at the eyebrow level.]

Command

Verse 3.5

Therefore, to awaken Commanderess, who sleeps in the front part of the Absolute door, the aspirant should, with total effort (assiduity, vigor), do the continued practice of energy seals from the beginning to the end.

Until the evolutionary force is awakened, there is no penetration of the energy centers and no penetration of the plexuses. That is, the doors to liberation are locked; therefore, King Among Yogis instructs the aspirant who wants liberation – 'Awaken that evolutionary force.'

In this verse, in place of the phrase 'the evolutionary force' the word 'Commanderess' has been used. This 'Commanderess' is Kind Dissolver's divine power (consort) – Joy, Stronghold, Glowing Passionate One. There is considered to be no separation between Divine Power and Kind Dissolver, so Kind Dissolver is called Half-Woman Dancing

Commander (God). The right side of his/her body is called Kind Dissolver and the left side is called Glowing Passionate One. The Master yogis say, 'Inside Kind Dissolver is Divine Power and inside Divine Power is Kind Dissolver. As in the case of the moon and the moonlight, there is no separation between these two. When there is opening up, Divine Power is recognized and when there is closing up, Kind Dissolver is recognized.' The location of the evolutionary force is above the anal door and below the urethra door, in the root-base energy center. These two doors are Absolute doors, but they are lower doors – they are the pleasure doors. Above are the two yoga doors: the tenth door and the center-of-the-eyebrows door, which constitute the command energy center. Commanderess dwells in the pleasure region; therefore, when a pleasure-seeking aspirant awakens her, the flow of the downtending vital air remains natural – it descends, but when the yogic aspirant awakens Commanderess through the technique of yoga, there is a reversal in the natural flow of the downtending vital air – it begins to rise. The upgoing downtending vital air penetrates the energy centers and plexuses. Divine Power resides in the root-base energy center and Ultimate Kind Dissolver in the thousand-petalled lotus. The conjunction of these two is called equanimity.

Beloved King-Among-Yogis Atmarama says that in order to awaken Commanderess, the aspirant should perform correct continued practice of energy seals. Commanderess, after being awakened through the various energy seals, begins to go up.

At this point, this uncertainty arises: 'After postures, the subject of energy seals should be taken up, but King Among Yogis only took up energy seals after the suspension of the life energy. Is there any special purpose in this?'

It is the natural sequence of natural yoga. In natural meditation, along with various postures, various energy seals also occur: but these are only preliminary. Not only that, at this time, suspensions of the life energy also occur, but they too are only preliminary. When, after many years, at the time of the purification of the energy channels, various suspensions of the life energy begin, there is the beginning of stabilization. The second subject taken up by King Among Yogis [in the Second Instruction] is the suspension of the life energy; this is the purification of the energy channels [level of the] suspension of the life energy. This is its middle level. After that, the energy seals of the middle level begin to occur.

'But to us all energy seals appear to be postures. What is the difference between these two?'

Energy seal is the developed form of posture. In postures, the organs are primary and the life energy is secondary. In energy seals, on the other hand, the organs are secondary, and the life energy is primary. The same energy seal can occur in various postures. If an energy seal occurs in a given posture, it is not called a posture; it is called an energy seal. Various energy seals can occur in a single posture simultaneously.

In the verse, there is the phrase, 'with total effort'; this phrase is extremely important. If there is not complete intentness (eager devotion) and attention (vigilance) in the continuous practice of energy seals, sun-moon accomplishment and with-comparison equanimity are utterly impossible. The word 'effort' in the phrase 'with total effort' means 'complete soul-surrender'. In the same way, the phrase 'he should perform thoroughly' [from the Sanskrit text of verse 3.5] is also very valuable. It means 'he should do continuous practice from the beginning to the end'. It is a very difficult task to do continuous practice of energy seals

from the beginning to the end; even very important yogis, feeling cowardly, retreat from this; how can an ordinary yogi not fall apart?

The Ten Main Energy Seals and Their Reported Result

Verses 3.6 through 3.9

The great energy seal, the great lock, the great penetration, moving in space, the flying-up [lock], the root lock, the water-holder lock, reversal-causing, hard-weapon burning, and divine-power moving – these ten energy seals are the destroyers of old age and death. These ten energy seals spoken of by Lord First Master, which bestow the eight powers, which are dear to all adepts, and which are difficult for the gods to obtain, are appropriately kept hidden, like a jewel case. As with pleasure conjunction with a high-born woman, it is not appropriate to speak of them.

The yogic aspirant encounters countless energy seals in the systematic practice of natural yoga. In it, there is moving dance (gesticulation) and non-moving (immovable, fixed, firm) dance, therefore, various hand energy seals and various foot energy seals are naturally generated. In moving dance, the movement of the life energy brings about moving energy seals, and in non-moving dance the ordinary stability of the life energy brings about non-moving energy seals. The states expressed in the energy seals depend on the conditions of nature. When, through yogic purifying action, the dark condition emerges, states generated by the dark condition are illuminated (displayed), when the passionate condition emerges, states generated by the passionate condition are illuminated, and when the tranquil-powerful condition emerges, states generated by the tranquil-powerful condition are illuminated. There is moving dance in the beginning of yoga, going on up to four or six months. Only after the development of continued practice do various energy seals in non-moving dance arrive.

Just as there are a very large number of postures, there are also a very large number of energy seals. Our [Indian] ancient teachers have prescribed auspicious energy seals in *Karmakanda* [that part of the *Vedas* that relates to sacrificial rites] and *mantropasana* [*Vedic* worship with prayers] so that the would-be yogi might encounter the path of truth. In addition, in temples and caves many statues of the gods and goddesses are found. Seeing them, some people guess that the purpose of this work is the preservation of handicraft, dance, and other arts, but this guess does not contain much reality. Our [Indian] great people have set this work in motion for a reason. The basis of civilization is ethical action. That ethical action is based on the completely true experiences belonging to devotion, knowledge, and yoga. A summary of these experiences has been skillfully preserved in these statues. These statues are esoteric books of yoga. In them the secrets of the rules and procedures of knowledge, devotion, and yoga, are sculpted in a hidden form. One name of Revered Beloved Lord Forehead Moon [Kind Dissolver] is 'Dancing Commander', and one name of Revered Beloved Lord Dark Moon [Dark One] is 'Dancing Lover'. Both of these names, which have the same meaning, are significant. Both [deities] are dancers and singers. Beloved Lord Kind Dissolver's cosmic dance, and Beloved Lord Beautiful Dark

One's divine attraction of the senses dance (cowherd dance) are well-known [in India]. Not only that, both [deities] are also the original initiator of yoga. The energy seal in which Beloved Lord Flute Holder [Dark One] is depicted standing is called the all-pervading energy seal, the infatuation energy seal or the attraction energy seal. The energy seal in which Beloved Lord Holder of Swift-Goer [Holder of the River Ganga; Kind Dissolver, who caught the Ganga in his matted hair in order to save the earth] is depicted sitting, that joy-bringer energy seal that is a form of the accomplishment posture, is called the joy-bringer energy seal or the great elephant-controlling hook energy seal. These two energy seals are included in 'the meditation energy seal'; therefore, both of these energy seals are included in royal yoga.

The ten energy seals mentioned above are extremely important. These are non-moving and are of the last level. Although they are also present in the beginning and middle levels, no special work is accomplished by them at that time. These ten energy seals awaken the evolutionary force and then, becoming the stairway of its ascent, give it their help.

The great energy seal, the great-lock energy seal, the root-lock energy seal, the hard-weapon-burning energy seal, and the divine-power-moving energy seal are linked with the root-base and self's standing-place energy centers. The great-penetration energy seal, the flying-up-lock energy seal and the reversal-causing energy seal are linked with the navel-filling jewel and unstruck energy centers, and the moving-in-space energy seal is linked with the pure speech and command energy centers.

These ten energy seals were not created on the basis of logic by some yogi. They are experiences of yoga. This is the supreme grace of Lord First Master. Natural yoga is called nature yoga, that is, spontaneously occurring yoga. It is the eternal basis of the scriptures. Yoga and [Indian] philosophy are two ends of a line, duality imagined in non-duality. The purifying activities as a group are called yoga and their study is called philosophy. 'Philosophy' is a synonym of science. Therefore, devotional yoga, action yoga and knowledge yoga should actually be called devotional yoga philosophy, action yoga philosophy and knowledge yoga philosophy.

These ten energy seals bestow the eight powers. 'Power', 'accomplishment', 'manifestation of might', 'ability' – all these words have one meaning. The accomplishments born of equanimity are eight: becoming like the smallest particle, extending, increasing mass, becoming lightweight, getting, doing, ruling, and authority. The yogi, by his own intention, having assumed the form of the most minute particle, can become invisible; this accomplishment is called becoming like the smallest particle. He can determine the extent of his body [form]; this is the accomplishment of extending. He can increase the mass of his body as he wishes; this is the accomplishment of increasing mass. He can make his body be as inconsiderable as he wishes; this is the accomplishment of becoming lightweight. He can get the desired object; this is the accomplishment of getting. Whatever he wants happens; this is the accomplishment of doing. He can exert power over others; this is the accomplishment of ruling, and he can bring all under his power; this is the accomplishment of authority.

Finally, Beloved King Among Yogis gives a special instruction: just as pleasure conjunction with a high-born woman is kept hidden, the yogic aspirant should keep hidden his precious energy seal jewels. They should not be given to people who are unworthy; this is the main purpose of keeping them hidden.

Beloved King-Among-Yogis Goraksha Master has only mentioned five energy seals in *The Goraksha Samhita*: the root-lock energy seal, the flying-up-lock energy seal, the water-holder-lock energy seal, the great energy seal, and the sky energy seal, or the moving-in-space energy seal.

In *The Shiva Samhita*, the ten energy seals of *The Small Burning Lamp of Sun-Moon Yoga* are described.

The ten energy seals of *The Small Burning Lamp of Sun-Moon Yoga* are in *The Gheranda Samhita*, along with fifteen other energy seals: the sky energy seal, the female-receptacle energy seal, the lightning-strike energy seal, the frog-position energy seal, the joy-bringer energy seal, the horse-tamer energy seal, the setter-of-snares energy seal, the crow energy seal, the serpent-nymph energy seal, the elephant energy seal, the earth energy seal, the water energy seal, the fire energy seal, the air energy seal, and the ether energy seal.

Others such as jolting, causing to flow, attracting, authority, intoxication, and big elephant hook have been mentioned. Here and there, energy seals by these names are mentioned: moving in space, moving on the earth, moving without the senses, moving quickly, and beyond mind. Among these, the moving-in-space energy seal is known by everyone. 'Moving on the earth' is a synonym of divine-power moving, 'moving without the senses' is a synonym of the female-receptacle energy seal, 'moving quickly' is a synonym of the sky energy seal, and 'beyond mind' is a synonym of the joy-bringer energy seal. Some yogis say that the joy-bringer energy seal with the gaze downward is 'joy-bringer', and the joy-bringer energy seal with the gaze upward is 'beyond mind'.

The author has stated that energy seal brings about the destruction of old age and death.

Is the yogi afraid of the condition of old age and of death? Is it for this reason that he does the continued practice of energy seals? Birth, old age, and death are the usual stages of the body; this cycle goes on and on; is opposing it not opposing the fixed order of things?

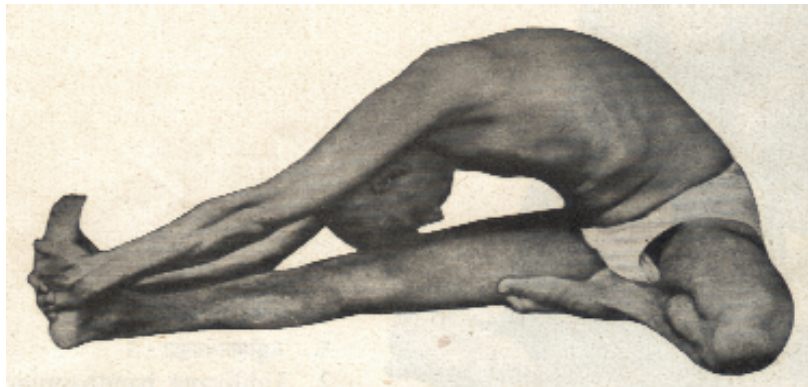
The yogi is not afraid of old age, nor of death. Not only that, he is not infatuated with his body. He only wants to attain liberation. He attains liberation through knowledge; he accomplishes knowledge through the complete purification of the body and the mind. Old age and death are obstacles in the way of the achievement of liberation; therefore, the yogi tries to overcome them.

The Great Energy Seal and the Result of Its Continued Practice

Verses 3.10 through 3.18

The female-receptacle place – the joining place (the perineum) – being pressed with the heel of the left foot, and the right foot being stretched out, one's big toe should be firmly held with both hands. After that, the throat lock being correctly performed, the life energy vital air should be held up; just as a coiled serpent struck by a stick goes erect like a staff, the bent evolutionary force suddenly becomes upright. At this time, the death of the two channels occurs. After that, the vital air should be expelled little by little; it should not be expelled forcefully. This is the great energy seal specified by the great accomplished ones. Through its correct continued practice, the great affliction

[ignorance] and similar defects, and death and similar defects, are destroyed, so the most eminent specialists call it the great energy seal. Having done correct continued practice of the moon side, one should do correct continued practice of the sun side. When the count is the same, one should abandon the energy seal. For the one who does continuous practice of this energy seal, nothing is wholesome or unwholesome. This is because that which is ingested, whether impure in quality or pure in quality, is digested. Not only that, even terrible ingesta that is like poison is digested like the nectar of immortality. Through the continued practice of this energy seal, the diseases of tuberculosis, leprosy, constipation, enlargement of any abdominal gland, indigestion, disease of the stomach or bowels, and other diseases are done away with. The great energy seal described bestows great accomplishments on yogis who are pervading bodies; therefore, it should be diligently kept hidden; it should not be given to any unworthy person.



In this verse, how this great energy seal is practiced has been explained first. In it the author has given three very important clues: to press the joining place, to practice the water-holder lock, and to hold up the vital air. Until all the energy seals are spontaneously arising in a special form, there can be no point in pressing the joining place. This great energy seal takes place at the beginning of the last level. In other words it can be said that, when the uptending and the downtending life energies meet in the root-base energy center and there is a terrifying battle between them, then, to help the uptending life energy, the complete armament of these ten energy seals arrives and they make the downtending life energy upgoing. At this time, during the continued practice of this energy seal, the triple lock begins along with the tongue lock. Not only that, at the time of filling, the six-mouthed energy seal also occurs; through this, the vital air flows easily in the brain. Here it is worth remembering that in postures such as the cock posture of the first level of yoga, there is a spontaneous center-of-the-eyebrows gaze; this is an indication of the rising of the downtending life energy, but this is only preliminary. At this time, there is no oneness of the cooling flow and fiery flow energy channels. To acquaint us with the great energy seal, Beloved Yogi has said that just as a coiled serpent struck by a stick becomes completely straight, the bent, or downfacing (mouth-down), evolutionary force, through correct continued practice of this energy seal, becomes upright or upfacing (mouth-up). The bent nature of a serpent is innate. This continues until its death; in the same way, the evolutionary force is innately bent; it remains bent until it becomes upfacing. Its becoming

upfacing is the death of the cooling flow and the fiery flow, because at that time the vital air enters the mouth of the very kind flow energy channel; therefore, stability begins to manifest in the body, eyes, and mental faculty. When the continued practice of the great energy seal approaches its end, the tranquil-powerful condition is revealed, and disease, enmity and other defects born of the dark condition and the passionate condition fade away. At this time, the equalizing vital air located in the abdomen becomes powerful, destroying all diseases of the abdomen, and the yogi attains bodily health and mental clarity. Birth and death are also a disease. The birth of a human being occurs through the pleasure door – it is the Absolute door – and death also occurs through any one of the nine pleasure doors, including the two doors of the eyes. The yogi rises above this door of death; that is, mounting higher than it, he attains immortality. When the cooling flow and the fiery flow become one, the doors of death are locked for the yogi and the doors of immortality are opened. It is because of this that the great accomplished ones have given this energy seal the name 'the great energy seal'. In it, the continued practice of the moon side and the sun side is carried on step by step; and along with this, the practice of the dorsal-upward posture is carried on; through this, the central path is unlocked and the downtending vital air, being an up-goer, reaches the brain. As the vital air gradually becomes stable in the brain, there gradually comes to be stability of the upheld sexual seed. Due to the stability of these two, the mind also becomes stable.

King Among Yogis has composed this jewel-like book himself. Time and again he says, 'Keep this particular posture hidden; keep this particular suspension of the life energy hidden; keep this particular energy seal hidden'.

If it is a book of hidden (concealed) teaching, why has it been made public?

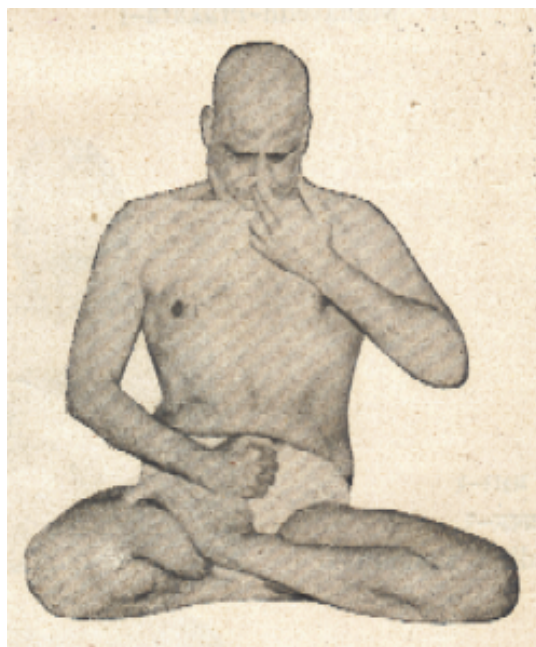
For qualified recipients. The burning lamp is only for those with the divine light in their eyes, not for others. Here, concealment means – 'concealment of the secret'. Yoga is also beneficial for aspirants who follow the path of engagement, therefore they should be guided according to their capability; this is the meaning of the injunction of King Among Yogis. It is because the gross side of yoga is for the general public, the subtle side is for an exceptional class [of individuals], and the most subtle side is for the exceptional individual who is a liberation-seeker of the highest class.

The Great Lock [Energy Seal], the Result of It, and Its Greatness

Verses 3.19 through 3.25

Pressing the joining place with the heel of the left foot, place the right foot on the left thigh; after that, placing the chin strongly on the heart [chest], and having attracted up (drawn up) the vital air, meditate on the very kind flow energy channel. In the end, performing the hold according to one's capacity, little by little purge out. After doing the continued practice of the left side in this way, do the continued practice of the right side. It is the opinion of some yogis that, since the lock that is practiced by putting the tongue against the back of the two central upper teeth is superior, the throat lock should be abandoned. Blocking the upward flow of the vital air in all the energy channels, this great lock is, without a doubt, the bestower of the great accomplishment. This great lock

is skilled in bringing about freedom from the snare of death, it has authority over the three-stream confluence, and it steadies the mind (the attention) in Watery Meadow [Kind Dissolver's home in the Himalaya Mountains, the choroid plexus]. Just as a beautiful woman is fruitless without a man, the great lock is fruitless without the great penetration.



The root-lock energy seal is practiced by pressing the female-receptacle place with the heel. But the root-lock energy seal is part of the great-lock energy seal; the suspension of the life energy is practiced along with it. In ordinary suspension of the life energy, the vital air is held in the abdomen, but in this special suspension of the life energy, the vital air is held in the brain. In the beginning, to enable the vital air to ascend to the brain, one has to resort to the water-holder lock [the throat lock], so that the life energy vital air does not begin flowing in other energy channels but only flows in the very kind flow. At this time, along with it, there is the moving-in-space energy seal but it has little capacity. When it gains capacity, there is no longer any need for the water-holder lock. The great lock is the bestower of all accomplishments, because through its continued practice, the cooling flow and the fiery flow become one and the yogi is released from the snare of death. Without the great lock, the vital air cannot flow into the very kind flow. So great people who know yoga say, 'The three-stream confluence (the conjunction of the three flows [rivers] – the Ganga, the Yamuna, and the subterranean Sarasvati) is in its power.' Although this is true, its success is based entirely on 'the great penetration'. That is, without the continued practice of the great penetration after the great lock, the great lock is not fruitful. In the great lock, the natural meditation of the center of the eyebrows occurs – the gaze is naturally pulled up. Beloved Lord Kind Dissolver dwells in that place, so it is called Watery Meadow.

The Great Penetration [Energy Seal], the Result of It, and Its Greatness Verses 3.26 through 3.31

The yogi of one-pointed mental faculty who is seated in the great-lock energy seal, should practice the filling [type of] suspension of the life energy, should confine the flow of the vital air by means of the throat energy seal, and, placing both palms on the ground at an equal distance, should slowly beat the buttocks. Thus the vital air, rising above both energy channels, flows in the central energy channel. The conjunction of the moon energy channel, the sun energy channel and the fire energy channel gives the nectar of immortality, and the death of the moon and sun energy channels is brought about; after that, the yogi should purge out the vital air. Highest aspirants unceasingly perform the continued practice of this great-penetration energy seal, which, through its unbroken continued practice, bestows the great accomplishment and destroys wrinkles, gray hair, and trembling. Very secret, these three energy seals – the great energy seal, the great-lock energy seal and the great-penetration energy seal – dispellers of old age and death, igniters of the fire of yoga, bestowers of becoming like the smallest particle and the other accomplishments, increasers of the accumulation of virtue, and permanent destroyers of the heap of accumulated sin, are practiced daily, eight times every three hours. For the learned, this is a minor beginning systematic practice.

In the great penetration and the great lock, the same posture, the same suspension of the life energy, and the same water-holder lock are present, but there is a difference between the two: it is that in the great lock there is no beating of the buttocks, and in the great penetration, there is beating of the buttocks. From one viewpoint, the great lock is the antecedent stage of the great penetration, and the great penetration is the subsequent stage of the great lock. When the continued practice of the great lock reaches its climax, the great penetration arrives naturally. Its name is significant. It is through it that the great penetration occurs. That is, the door of the center-of-the-eyebrows is opened (unveiled, disclosed). This is the door to liberation. The path of death is left down below it. It [the great penetration] may also be called the penetration of the command energy center. This is the field of royal yoga. From there, the stabilization of the mental faculty begins.



Placing both palms at an equal distance apart in the great penetration causes the body to bend forward, so the anus is slightly raised. At this point, the head and the gaze are turned up toward the space. In the great lock and the great penetration, filling is practiced with both nostrils simultaneously. When the aspirant assumes the position of the great lock, the beating of the buttocks occurs.



In *The Shiva Samhita*, Beloved Lord Kind Dissolver says, 'O mistress of the three worlds, the yogi seated in the position of the great lock, having united the downtending life energy and the uptending life energy, filling the abdomen with vital air, should beat both sides of the body.' Through this, the penetration of the creative plexus begins, and the mouth of the very kind flow energy channel is opened. First the root-lock energy seal is accomplished, then the great-penetration energy seal appears. As a result of the accomplishment of the root-lock energy seal, the abdomen becomes completely filled with the upgoing

downtending life energy. Along with this, at this time, there is also the continued practice of the swelling hold; in it, [the vital air resulting from] filling is held in the abdomen. In this condition, through the beating of both sides by the hands, the vital air begins flowing toward the brain.

Great-Seer Sage Gheranda says, 'After performing the highest continued practice of the great lock, during the time of filling, the hold should be practiced along with the flying-up lock; this is the great-penetration energy seal.' His suggestion was not to beat the buttocks or the sides of the abdomen. His suggestion was to perform the flying-up lock. The great-lock energy seal is a sign of the accomplishment of the root-lock energy seal, and the flying-up lock is a sign of the rising of the vital air.

Although the remarks of these three teachers contain many differences, their meaning is the same. When there is the moving-in-space energy seal along with the triple lock, this great-penetration energy seal is accomplished.

The entrance of the life energy vital air into the very kind flow energy channel is called 'the great penetration'. At this time, the creative plexus is penetrated, because the upheld sexual seed becomes stable, and the sustaining plexus and the dissolving plexus are also penetrated, because the life energy vital air comes into the brain and the mental faculty begins to be stable. The space in the tenth door, where the tongue stands erect, is called the sky energy center [the sella turcica of the sphenoid bone, which houses the pituitary gland]. It is part of the command energy center. It is also called the upside-down well, the well of nectar, or the hidden cave of the center of the eyebrows. This is the eighth and hidden energy center. Above the command energy center, in the center of the forehead, is a hidden energy center named 'soma' (the moon) [the pre-optic nucleus of the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the intralaminar complex of the thalamus]. It is also called the without-old-age-and-death energy center and the freedom-from-engagement energy center. When the mouth of the very kind flow energy channel is open, the aspirant gets a splendid opportunity of drinking the nectar of immortality. Through it he becomes ageless and deathless. Through this nectar of immortality, the yogi gets the divine body. On the one hand the old body is being destroyed, and on the other hand the new fire-of-yoga body is forming. The destruction of wrinkles, gray hair, trembling, etcetera, is the first transformation of the body. Thus the yogi, stepping above death, acquires the divine body. This is immediate freedom and freedom while still alive. Only that pupil who follows the guidance given by the teacher is learned, and only he can practice these three energy seals in the correct form.

However, the continued practice of these [three energy seals] only occurs in a limited measure, because to take the life energy up to the brain, and to make it stay there, is not some easy task. Only when there is no remaining virtue and no remaining sin does the yogi get the attainment of freedom while still alive.

The Moving-In-Space Energy Seal

Verse 3.32

When the reversed (up-turned) tongue enters the hollow in the flat bone – the interstice in the skull, the Absolute opening, the tenth door, the origin of the soft palate, the sky energy center, the dissolving plexus, the nectar of immortality well, or the eyebrow hidden cave – and the gaze is steady in the center of the eyebrows, this is the moving-in-space energy seal.

The meaning of moving-in-space is: going in the space, strolling in the sky, or the mounting of the life energy vital air into the brain.

When, through the accomplishment of the root-lock energy seal, there is oneness of the uptending life energy, the downtending life energy, the divine sound and the upheld sexual seed, and the upgoing uptending-life-energy-and-downtending-life-energy begin to be stable in the center of the eyebrows, the moving-in-space energy seal is accomplished.

Cutting, Moving, and Milking

Verse 3.33

One should lengthen the tongue by cutting asunder, moving, and milking until it touches the center of the eyebrows; then the moving-in-space energy seal is accomplished.

Beneath the tongue, in the middle of it, is a sinew called the 'tubular vessel bundle'. Modern body science calls it 'the sublingual gland'. Due to this tubular vessel bundle, the reversed tongue is not able to go into the hollow in the flat bone. In order to accomplish this task, one must resort to cutting asunder, moving, and milking the tongue.

Great-Seer Sage Gheranda, in *The Gheranda Samhita*, has not suggested using a tool for cutting the tubular vessel bundle. He has only said this, 'Let the tubular vessel bundle that is below the tongue, in the middle, be cut. After that, thrust the tongue everywhere inside the mouth-opening, milk it [extract the essence from it] using freshly churned butter, and pull it with the index fingers and thumbs of both hands.' In it [this comment], he has given no clue about what tool should be used to cut the tubular vessel bundle, how much it should be cut, and by what procedure this should be done. Nor is there any clue in *The Goraksha Paddhati* and in *The Shiva Samhita* concerning the tool for cutting the tubular vessel bundle.

Hearing this, the inquirer will ask the question: 'Do you prohibit the use of a tool? Without using a tool, how is the tubular vessel bundle of the tongue to be cut?'

The answer is this – First of all, one should reflect as to why Beloved Lord Kind Dissolver, Great-Seer Sage Gheranda and Beloved King-Among-Yogis Goraksha Master are entirely silent with regard to this very important subject of [the method of] cutting asunder the tongue. This lets one know that there is some enigmatic secret in their silence. He who does not have access to an accomplished truth teacher should not use a tool. In the first

place, the aspirant could not cut the tubular vessel bundle by himself. The help of another individual would be needed. This is not desirable. Secondly, supposing the aspirant were to cut the tubular vessel bundle, or to have it cut, how long would he rub it? Indeed, he would not know how to rub it. Above all, how would he move the tongue – this is also a problem. Thirdly, it would need to be known whether the aspirant were a qualified recipient for the moving-in-space energy seal or not. Even if he were qualified for the moving-in-space energy seal, until he had penetrated the root-base energy center, the self's standing-place energy center, the navel-filling jewel energy center, the unstruck energy center, and the pure speech energy center, along with the creative plexus, cutting the tubular vessel bundle would be forbidden for him.

Here the inquirer will be reminded of something. He will ask, 'I have heard of three kinds of tongues: snake tongues, elephant tongues, and milk cow tongues. Of these three, the tongues of the elephant and milk cow are short and the tongue of a snake is already naturally long. If the yogic aspirant has a tongue like that of a snake, will he, too, have to cut it?'

Yes, he too will have to cut the tubular vessel bundle of the tongue. In our [Indian] ancient yogic scripture, there is no indication that moving is possible without cutting the tubular vessel bundle of the tongue.

Hearing this, he will ask in perplexity, 'Then is there any purpose in cutting the sinew on the underside of the tongue?'

Let me point something out. Our [the Indian] ancient seers and sages who saw the essence, acquired familiarity with the three plexuses through yoga. The names of these three plexuses are: the creative plexus, the sustaining plexus, and the dissolving plexus. The creative plexus is the plexus of the passionate condition of nature, the sustaining plexus is that of the tranquil-powerful condition of nature, and the dissolving plexus is that of the dark condition of nature. The realm of the creative plexus is from the root-base energy center through the navel-filling jewel energy center, the realm of the sustaining plexus is from the unstruck energy center through the pure speech energy center, and the realm of the dissolving plexus is from the command energy center through the thousand-petalled lotus. The sexual organ is called 'the creative plexus'. Its location is in the heart. The kings among yogis have recognized three hearts. The first heart, in which the creative plexus is located, is in the root-base, the second heart is between the two lungs, and the third heart is in the brain. The mind, the judgment, the mental faculty, and the ego dwell in the third heart. The tongue is called 'the sustaining plexus'. It is located in the pure speech energy center. The tenth door, which begins in back of the soft palate, and of which the extension (uvula)* is in the fore part, is called 'the dissolving plexus'. Concerning the sinew in the middle of the underside of the tongue, Revered Beloved King-Among-Yogis Goraksha Master has *correctly* said, 'The sexual seed is the cause of all bodies. The plexus of tubes of this sexual seed is found beneath the tongue. It [the sexual seed] develops the whole body, traveling from the soles of the feet to the brain.' (1.67.) *[parenthetical clarification from Hindi edition]

When the evolutionary force, having penetrated the creative plexus, rises up to the energy centers of the sustaining plexus, the plexus of channels blazes up (becomes flaming) and is penetrated naturally. Through this, the path of ascent of the sexual seed is cleared of impediments. The passionate condition and the dark condition fade and the tranquil-

powerful condition becomes strong. After the penetration of the dissolving plexus, the work of tranquil-powerful purification moves very quickly, and, upon the accomplishment of seed-free equanimity, the yogi becomes beyond the three conditions. In the southerly path, in which there is no moving-in-space energy seal, there is no penetration of the three plexuses. Because there is no penetration of the plexuses, the aspirant does not succeed in becoming one who has elevated sexual seed. Revered Beloved Lord Dark Moon has spoken the truth: 'The imperishable, the unmanifested – this is how it is spoken of. It is called the ultimate state, and having obtained it, yogis do not go back; it is my ultimate home.' (*Bhagavad Gita*, verse 8.21.)?

When the continued practice of moving and milking the tongue is going on, the root of the tongue is rubbed by the index finger; by means of this, the downtending life energy becomes upgoing and the dregs of phlegm and bile in the 'ventral central passage' are also made to go up. Thus these dregs are expelled by means of the mouth. This upgoing downtending life energy, with the cooperation of the fire of yoga, also brings about the natural penetration of the sustaining plexus – the tongue – and of the dissolving plexus – the tenth door; therefore, the ancient teachers have not mentioned any tool with which to cut the tubular vessel bundle.

'Does this cutting asunder, moving, and milking lengthen the tongue enough for it to touch the center of the eyebrows? One also reads that the tongue can reach as far as the openings of the ears and the hair of the head; is this true?'

Although the tongue can only reach to the end of the nose [from the outside], if it is standing in 'the hollow in the flat bone', it can very easily reach the center of it, which King Among Yogis calls 'the center of the eyebrows'. Not only that, the tongue can touch with ease any part of the ceiling (pavilion, parasol, mushroom) [the inside of the cranium]. What more is needed? If the tongue reaches the other end of the nose [the inside upper end of the nose], that which is usually called the center of the eyebrows, it becomes bent in the hollow in the flat bone. This hollow is not extensive enough to admit such a long tongue into it. If the aspirant, having lengthened the tongue by cutting asunder, moving, and milking, were indeed to make it reach to the other end of the nose [the outside upper end of the nose], the openings of the ears, and the hair of the head, it would not be suitable for yoga; all the powers of the tongue would have been destroyed. True, in *The Yoga Kundali Upanishad* is found a description of this sort – that the tongue can reach the center of the eyebrows, the openings of the ears, the chin, the hollow between the collar bones, the shoulders, and the Absolute opening; but if we were to consider this gross (outward, apparent) meaning to be the truth, it would be an extreme exaggeration; therefore, it is very necessary to ascertain its [this statement's] true meaning from some capable teacher. The tenth door is called the Absolute opening; it is one of several Absolute openings.

Ordinary Cutting Asunder of the Tongue

Verses 3.34 through 3.36

With a very sharp, smooth, and clean weapon resembling the leaf of the *Sehunda* [Indian Swallow Wort, *euphorbia ligularia*], cut to a hair's breadth the channel beneath the

tongue. Then rub it well with sea salt or the powdered seed of the yellow Myrobalan Tree (*terminalia chebula*). After seven days, again cut to a hair's breadth. For six months, perform this type of cutting and other purifying actions daily. Within six months the channel (tube) located at the root of the tongue is destroyed.

In natural yoga, this tubular vessel bundle is cut by the thumb nail of the aspirant or by rubbing the tongue on the teeth. That is, the nail or the teeth serve as the sharp weapon. Those aspirants who cut, move, and milk their tongues through other means cannot get much out of it. This is an excellent gift of natural yoga. It should only be acquired by means of it [natural yoga].

The entrance of the tongue into the tenth door, or the dissolving plexus, is only the beginning action of the moving-in-space energy seal, not its accomplishment. The real accomplishment of moving-in-space is the attainment of the fire-of-yoga divine body. The yogi who reaches this level is the highest yogi of all. Only a high yogi of the path of cessation can successfully do this worship. Revered Beloved Great King Devotional-Ascetic Charanadasa [Servant of the Feet (of the Lord)] has correctly said: 'I meditate on the Master of Yoga who is the master known by divine sages and seers of closely guarded speech. Thus accepting the support of obscurity, restrained devotional ascetics who are initiated by the teacher perform repeated prayer and meditate according to their custom.' (*The Bhakti Sagara*.)

But the householder teachers who belonged to the path of engagement did not meditate much on this truth because they wanted to force an accommodation between pleasure and yoga. So, they adopted 'the middle way', and, having cut the tongue with a sharp weapon, put it in the Absolute opening. Then, during sexual intercourse, they tried to draw the upheld sexual seed upward.

The Entrance of the Tongue into the Absolute Opening

Verse 3.37

Direct the reverse-facing tongue into the three-path convergence; this is the moving-in-space energy seal. It [the three-path convergence] is called the sky energy center.

This verse is tied to the previous verse. King Among Yogis instructs: When the tongue is lengthened through the continued practice of cutting asunder, moving and milking, taking it backward, make it stand upright in the three-path convergence. The confluence of the cooling flow, the fiery flow, and the very kind flow is in this place. It extends to the command energy center, so that place [the command energy center] is called 'the three-path convergence', or 'the three-stream confluence'. The two internal openings of the nostrils are inside this hollow antechamber. Because of this hollow antechamber, one of its names is 'the void', a second is 'the sky' or 'the sky energy center', and a third is 'the Absolute opening', or 'the Absolute door'. The entrance of the life energy vital air into it is called rising above death, or liberation. It is the path for reaching the world of the Absolute.

The literal meaning of 'moving in space' is 'the female strolling in space'. The place where she is standing, the tenth door, is called the lower space, and the upper space, above the center of the eyebrows, is called the space of the mind, the space of the Absolute, the small space, or the heart space. The going-in-space of the mental faculty that includes the moving-in-space energy seal is called 'the northerly path', or 'the path of light' (path of flame). It is the path of no return, and the going-in-space that is without the moving-in-space energy seal, the southerly path, is the path of return.

Because the systematic practice of the moving-in-space energy seal contains a secret, the truth teacher reveals its secret only to a qualified pupil.

The systematic practice of the moving-in-space energy seal is also called the yoga of the extension (the uvula*, the pendant, the perpendicular). The term 'the extension' means the tongue.

*[Anatomically, there are three uvulas in the body. Each stands at the entrance of a three-path convergence, where two gross physical side paths and one (dorsal, back) subtle energy central path meet to form a lower path. 'The first uvula is, in a female body, the *external os*, the part of the cervix of the uterus projecting into the vagina. The two longer sides of the uterus lead up to the uterine tubes and the ovaries. In a male body, the first uvula is a small eminence projecting into the urethral orifice, just above the prostatic utricle, where the two ductus deferens branch upward on their way to the testes. The second uvula is the part of the soft palate that hangs down at the back of the mouth at the back entrance to the nasal cavity, with its two internal nasal openings, which is of the same tissue type as the anterior (front) lobe of the pituitary gland. This uvula can be elevated, by swallowing or by the throat lock, to block the nasal cavity. The third uvula is situated between the two hemispheres (tonsils) of the cerebellum near the choroid plexus of the fourth ventricle. From it, two main nerve pathways from the dorsal part of the central canal of the spinal cord pass to the higher centers of the brain, including the posterior (rear) lobe of the pituitary, the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the cerebrum.

If, by abandonment of worldly attachment and openness to divinity, the sexual seed and life energy are prevented at these uvulas from falling down into the lower path, the seed evolves and is absorbed into the blood, and the energy rises up the central energy channel. The greater the degree of detachment and surrender to God, the more the seed evolves, the higher up the increasingly subtle energy is held, and the more stable both become. In the end, the physical body and the life energy are absorbed into divinity, and the yogi is in his natural state.]

*[Anatomically, there are three uvulas in the human body, each of which stands at the entrance of a three-path convergence, where three paths, two gross physical side paths and one subtle energy central path, converge to form one lower path. If, by abandonment of attachment, and openness to divinity, the sexual seed and the life energy are prevented at that point from falling down into the lower path, the seed is absorbed into the blood and the energy goes up the central path. The greater the degree of detachment and surrender to God, the higher up the seed and the energy are held, the more the seed evolves and the

more subtle the energy grows, and the more stable both become. In the end, both the physical body and the life energy are absorbed into divinity, and the yogi is in his natural state.

The first uvula is, in the female, the *external os*, the part of the cervix projecting into the vagina. It stands at the lower entrance, the apex, of the inverted-triangle shaped uterus, the two longer sides of which lead up to the uterine tubes, and thence up to the ovaries. In the male, the first uvula is a small eminence forming the apex of the trigone and projecting into the urethral orifice. It is at the prostatic utricle (the male equivalent of the cervix), where the urethra becomes the two ductus deferens leading up to the testes. The second uvula is the part of the soft palate that hangs down at the back of the mouth at the back entrance to the nasal cavity [with its two internal nasal openings], which is of the same tissue type [adenoidal] as the anterior lobe of the pituitary. The third uvula is a lobe or triangular elevation situated between the two hemispheres (tonsils) of the cerebellum near the choroid plexus of the fourth ventricle. From it, two main nerve pathways from the dorsal part of the central canal of the spinal cord pass to the higher centers of the brain, including the posterior pituitary gland, the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the cerebrum.]

The Greatness of the Moving-In-Space Energy Seal

Verses 3.38 through 3.40

The yogi making the reversed tongue upfacing who remains stable, even for half a moment, is immune from poison, disease, old age, and death. For that yogi who knows the moving-in-space energy seal, there is no disease, nor is there death, drowsiness, sleep, hunger, thirst, or transfixion. He is not afflicted by disease, tainted by action, or affected by time/death.

The first step of the accomplishment of moving-in-space is the cutting asunder of the tubule vessel bundle. The second step is the moving and milking of the tongue, and the third step is its [the tongue's] entrance into the Absolute opening. Even after these three steps are taken, the systematic practice of the moving-in-space energy seal is not completed. This is because it has two other distinct steps. The earlier of these steps is the dominance of the [united] uptending and down-tending life energy and their stability in the Absolute opening. The later step is for the tongue to be stable in the Absolute opening for a long time and for the gaze to remain established in the center of the eyebrows for a long time. This last level is very powerful. At that time, the upheld sexual seed of the yogi becomes very stable, he receives the splendid opportunity of drinking the nectar of immortality, he gradually becomes free from ailments, [and] his physical body continually undergoes changes, with the result that his old age is gradually taken away; he looks, in the beginning, like a man between thirty and fifty years of age, in the middle, like a young man, and, in the end, like a youth. When the body of the yogi becomes divine by means of the fire of yoga, it is not affected even by deadly poison.

'If we were to receive knowledge of the scientific basis for the attainment of this divine body, we would be highly contented.' [This is the student's request, responded to by the following.]

It is well-known to us that progeny are born due to the conjunction [of the female and male chromosomes] of a woman and a man; this progeny is called 'born of the female organ of generation'. But the yogi or yogini acquires the divine body that comes from yoga; *its* genesis is through one's own body. The old body, gradually fading away, is destroyed, and in its place, a second, new, body is generated. This body is called 'not born of the female organ of generation'. This [creation of a new body without female-male conjunction] is not an astonishing occurrence.

An amoeba is a minute organism. Its living body is formed of only one unit, it is one-sheathed – unicellular. Despite having no organs, it can perform all functions as if it had organs. Not only that, it also reproduces by itself. When it becomes fully grown, the nucleus splits into two parts – its living essence is distributed into two parts. Thus the beginning of the action of procreation is from the nucleus, or the repository.

This is natural (of nature).

The second characteristic [of the formation of the divine body] is that in it, the new, young body is obtained without death. The old body, gradually fading away, disappears, and, simultaneously, a new body, gradually developing, appears. Death comes to stand in the middle, but it cannot affect the yogi or yogini; having gone above it, they move in the direction of immortality.

In *The Holy Bhagavad Gita* there is only a brief discourse on this subject, yet it is quite clear. In it this is revealed: the yogi, gradually letting go of the old body without [the occurrence of] death, acquires a new divine body. The ninth verse of the eighth chapter mentions the meditation of the Highest God that is like the rising sun, and the tenth verse mentions the attainment of the Ultimate Soul (the Whole Soul, the Universal Soul). Just as sugar merged in milk comes to be milk, the yogi immersed in the divine Ultimate Soul becomes of one form (of one nature) [with the Ultimate Soul]; therefore his body also becomes divine. It [the divine body] substantiates the divine vision of the rising sun. Only through conjunction with divinity can divinity be attained. In the verse, it says, 'This devotion-filled yogi, at the time of setting out (death), makes the life energy stable in the center of the eyebrows through the power of yoga; after that, having meditated with unmoving mind, he obtains the Ultimate Divine Person (ultimate divine human being [divine body]).' In the verse, the phrase 'the time of setting out' has been used; this is the setting out of meditation. Its meaning is: going, departure, journey, etcetera. It includes death, because it [death] is the great setting-out; from illusion to the Ultimate Soul, from untruth to truth, from false knowledge to knowledge and from death to immortality. The cause of death is the separation of the uptending life energy and the downtending life energy, and the cause of immortality is the conjunction of the uptending life energy and the downtending life energy. The center-of-the-eyebrows door is the door of death; he who goes above it is a yogi.

Great-Seer Sage Gheranda, in his book *The Gheranda Samhita*, indicating familiarity with the divine body, says, 'This divine body cannot be burned by fire, nor dried by air, nor wetted by water, nor can a serpent bite it.'

Upheld sexual seed is of two kinds: one, the white kind, is called the white sexual seed, and the other, the blood-colored kind, is called the great red sexual seed. Like liquid vermilion, the red sexual seed is in the place-of-the-sun navel center [the lower three energy centers], and the white sexual seed is in the place-of-the-moon throat region [the throat-and-sky energy center]; uniting these two is extremely difficult. The white sexual seed is Kind Dissolver and the red sexual seed is Divine Power. Through their union, the ultimate realm is attained. The uptending life energy and the Ultimate Soul are called the moon, and the downtending life energy and the living soul are called the sun. Their union is sun-moon yoga. [There are three Sanskrit words, *shukra*, *virya*, and *raja*, that refer to sexual seed, the first two primarily to male sexual seed and the last to female sexual seed. *Shukra* is translated as 'white sexual seed', or where gender is immaterial, as 'sexual seed', and *virya* is translated as 'semen' or 'sperm', or when gender is immaterial, as 'seed'. *Raja* is translated as 'red sexual seed' when contrasted with *shukra*, and as 'menstrual blood' or 'ovum' (ova) when contrasted with *virya*.]

Through the correct continued practice of the root-lock energy seal, the flying-up-lock energy seal, the water-holder-lock energy seal, the divine-power-moving energy seal, and various other energy seals, the downtending life energy becomes upgoing. These are pumps making the downtending life energy upgoing. Until a boy and girl have entered puberty, their white sexual seed and red sexual seed do not become discharged through their sex organs (penis, vagina). This means that until then their gonads are inward-flowing, and the new arrangements [the crossing over between homologous chromosomes that produces evolved DNA] of their bodies continue. Through them [the new arrangements], gracefulness, power, genius and other bodily and mental flowerings take place. After that, their gonads become outward-flowing – the white sexual seed and the red sexual seed begin to be discharged.

Through the sun-moon continued practice, the downtending life energy becomes upgoing, but this presents no obstacle to the emission of urine and excrement because the yogi is more involved with the seed-bearing tube. The urine tube and the seed-bearing tube are [initially] separate from one another, but in the middle their paths become one, so when the downtending life energy has been drawn upward, the downtending life energy of the urine tube is also stabilized there; therefore, the urine comes out haltingly [in spurts]. This is not disease; this is a special sign of the accomplishment of yoga. It lasts from six months to a year; after that, there is no longer any checking of the urine. But even then, the downtending life energy is not hasty when urinating. In the end, when the uptending life energy and the downtending life energy become stable in the command energy center, the sexual-seed-bearing tube once again becomes inward-flowing and the beginning work of the formation of the divine body occurs. [The seed-bearing tube consists, in the male, of the urethra, ductus deferens, ductus epididymis, and the seminiferous tubules of the testes, and in the female, of the vagina, uterus and uterine tubes, mesovarium tubules (epoophoron), and the ovaries. The sexual seed can be held and absorbed into the blood at any level above the urethra and vagina.]

Although boys and girls normally have elevated sexual seed, their rectitude has a limit. When they become adolescents, sexual desire associated with mental impressions begins to disturb their bodies and minds, and on one day or another their divine power falls down. Once this lower door is opened, it is never shut again. The yogi and yogini also have

elevated sexual seed, but there is a world of difference between them and prepubescent boys and girls. The body of the yogi or yogini is divine. In their 'not-born-of-the-female-genital' divine body, the eight accomplishments – becoming like the smallest particle, extending, increasing mass, becoming lightweight, getting, doing, ruling, and authority – always dwell. They are called sovereignty; 'sovereignty' means 'Godhood' or 'omnipotence', so the yogi is considered to be the incarnation of God; that fire-of-yoga divine body does not appear for one or two days and leave, but stays among the people for years. Great-Seer Sage Kapila, Great-Seer Sage Patañjali, Great-Seer Sage Yajñavalkya, Great-Seer Sage Vasishtha, Great Seer Lakulisha, Beloved Saint Jñaneshvara, and countless other divine-bodied great yogis lived in society for years. It is true that sometimes an individual in the waking state, due to his meditation, has a divine vision of (experiences the presence of) his cherished great person, but it is conjured in an emotional vision of internal devotion. It is not connected with the body of the great person, and that [great person's] body does not become divine because he [the devotee] has a divine vision. The divinity of a body is associated with yogic worship, and the divine vision of a body is associated with the feelings of the devotee.

One who does the continued practice of the moving-in-space energy seal is not associated with action or with wrong action, therefore for him there is no purity, impurity, ethical action, unethical action, etcetera. In all states, he is always untainted.

'Why?'

He is a worshipper of non-action. The devotional yogi calls this non-action 'taking-shelter yoga' or 'surrender-of-action yoga', the knowledge yogi calls it 'renunciation-of-action yoga' or 'natural yoga', and the action yogi calls it 'eight-limbed yoga' or 'purifying action yoga'.

The word 'disease' occurred in the second [3.39] and third [3.40] verses and the word 'death' appeared in the first [3.38] verse, so these two words have occurred repeatedly. King Among Yogis has been quoting these verses from some other yogic scriptures. Just as darkness does not continue with the advent of light, so disease does not continue with the advent of health. The end of disease is the first step of yoga. Through the continued practice of the moving-in-space energy seal, the dark condition of the yogi departs; therefore, his drowsiness and sleep also depart.

Having just read this, this uncertainty arises: 'We accept the reference to drowsiness, but how can we accept the reference to sleep? Can the yogi go on without sleep? Does he not sleep during the night? Humans become insane due to continued lack of sleep. Sleep is a very necessary part of human life!'

The yogi does sleep during the night, but in his sleep there is no inhaling or exhaling. That is, his sleep is not called 'sleep', but 'equanimity'. Nor is he in a state of transfixion, because the arena of transfixion is only up to the pure speech energy center, not in the arena above it. In it [in transfixion] there is inhaling and exhaling, but in the body of the yogi, after the accomplishment of the moving-in-space energy seal, there is no exhaling or inhaling. Putting it in scientific terms, it can be said that the yogi is the highest continuous practitioner of 'nothing-but-hold'. During the period of concentration, he does only one filling and, after two hours, expelling; and in meditation, he does only one filling and, after twenty-four hours, expelling; but in equanimity, there is complete cessation for him. How can hunger and thirst arise in the state of one whose meditation continues for twenty-four

hours? Here, it should be remembered that when the continued practice of the moving-in-space energy seal is going on, the aspirant does not experience much hunger, because the location of the moving-in-space energy seal is in the pure speech energy center. One aphorism of *The Yoga Darshana* says, 'By making the mental faculty stable in the throat cavity, hunger and thirst are taken away.' The region of the throat is included in the pure speech [and sky] energy center. When the continued practice of the moving-in-space energy seal is going on, the meditation of the cavity of the throat is natural; therefore, the food intake of the aspirant is reduced and his thirst also decreases. Similarly, when the continued practice of the root lock, the great energy seal, the reversal-causing energy seal, the dorsal-upward posture, the flying-up lock, or the abdominal churning are going on, the aspirant's digestive fire is ignited. Be he a devotional yogi, a knowledge yogi or an action yogi – there is only one royal path for all. He who journeys on this path is not tainted by action. Doership is bondage and non-doership is liberation. The devotional yogi thinks: I do not do any action by my will (out of my desire); my Master urges this action, I do it; therefore I am not the doer of actions. The knowledge yogi thinks: I am the soul, not the body. I am actionless (independent of purifying action); action is done by nature, therefore I am not the doer of it. The action yogi thinks: I do not do action; action is an activity of the life energy; I am a non-doer. Thus these three yogis, each according to his point of view, arrive at non-doership. The abandoning of doership is the way to be free from the bondage of action. The yogi is also called the defeater of time/death. The yogi in equanimity is not in a temporal mental state, and he can abandon his body by his will [according to the choice of his true self]; even death is helpless.

The Secret of the Name

Verse 3.41

The mental faculty roams in space, and the tongue also roams in space; therefore the accomplished ones have called it [this energy seal] moving-in-space.

In the moving-in-space energy seal, in order to direct the life energy vital air up to the brain, the continued practice of the six-mouthed energy seal, in which the ears, the eyes, the nose, the mouth, etcetera, are sealed by the fingers, must be performed again and again. When it [the life energy vital air] becomes stable, the mental faculty gains the divine vision of the divine light and the divine vision of the five spaces; this is the roaming in space of the mental faculty. The tongue stands in the well of nectar; that is where the void is; that is where the sky energy center is; this is its [the tongue's] strolling in the sky. Kapila (Tawny Red) and other great accomplished people named the moving-in-space energy seal. The name is significant.

The Safety of the Upheld Sexual Seed

Verses 3.42 and 3.43

The seed of the yogi who has closed [sealed] the opening of the extension (the uvula) by means of this moving-in-space energy seal, is not discharged despite being bound in an embrace ('bound near the penis') by a loving woman. When the seed that falls down [from the gonads] is held in the circular female receptacle [the cervix, in the case of a female; the prostatic utricle, in the case of a male], then, being bound by means of the female-receptacle energy seal and drawn upward by means of the divine power, it goes up.

The falling down of the seed is pleasure and its ascent is yoga. It originates in the gonads – in the seed-bearing tube. Whether it [that seed] is falling down or rising up, there *is* seed in it [in the seed-bearing tube]. But the yogi is a liberation-seeker – a renunciate. He has abandoned seeking pleasure by his choice. Would he again become a worldly person at the time of the continued practice of the moving-in-space energy seal? Would he not find liberation without a woman? If the embrace of a woman is indispensable for liberation, then there is no need of the fourth stage of life, renunciation; liberation can be attained by remaining in the householder stage of life. Indeed, those who use only logical theorizing and do not attribute any importance to the *practice* of yoga, declare with determination: 'The attainment of liberation is possible only in the householder stage of life; there is not any need of renunciation.' The meaning of renunciation is: surrender of life. If there were also a special place in it [in renunciation] for a woman, this would have to be called a delusion, because in it one must also be beyond one's body. Not only that, one must also be beyond the mind. This is because renunciation is surrender of 'I' [egoism]. In this state, how can he attach his life to some woman? Those aspirants who consider the assistance of a woman indispensable, also cite the examples of Kind Dissolver and Mountain Princess, Nurturer and Success, Procreator and Sun Lifeforce. But they forget that the names and forms of the different consorts (powers) of God have been described in order to establish their differences. Those names are actually devotional in their essence. If the name is in the feminine gender, the divine power is called a goddess, and if the name is in the masculine gender, it is called a god. It is a form or an ability; in it there is neither man nor woman. Is there woman and man in '*loti*' and '*lota*' (a small waterpot [feminine gender] and a big waterpot [masculine gender])? These people in a similar way cite the names of King Janaka (progenitor of the divine body) and Videhi (free of the body). The great King Janaka lived in a royal palace; in it queens also lived; did this make him a householder? Renunciation is closely connected with the mind. If the mind is tamed, the city and the forest are the same for the yogi. The character of Janaka was very extraordinary. In our society, there have been many sages like Sage Shukadeva (Parrot God), but the only renunciate of the class of Great King Janaka is Janaka; there has been no second Janaka yet. So the powerful renunciate, Shukadeva, has to stand at his door as a pupil.

Then what is the meaning of the above verses?

Ordinarily the yogic aspirant tries to pull the downtending life energy upward through other purifying actions, but when sensual desire associated with mental impressions is

excited, he becomes very vigilant (attentive, careful). The downward tendency of the downtending life energy and the upward tendency of the uptending life energy are natural tendencies. In order to make the downtending life energy upgoing, the uptending life energy has to descend to the root-base energy center. A war breaks out between them – sexual desire associated with mental impressions is awakened. The downtending life energy tries to pull the seed downward; the uptending life energy tries to pull it upward. This war is not completed in one or two years. In *The Holy Bhagavat* [*The Bhagavatam*], there is a portrayal of a war between an elephant and an alligator lasting for thousands of years. The war of this sensual desire associated with mental impressions is of the same kind. It goes on for many years; in the end, when, in some birth, through the supreme grace of God, the uptending life energy is victorious and the downtending life energy is defeated, then the upheld sexual seed (upheld drop of sexual fluid) in the form of the yogi is merged in the ocean in the form of the Absolute.

Until the uptending life energy takes the downtending life energy up to the command energy center, the downtending life energy does not become weak. That is, in the lower energy centers, the downtending life energy, despite being overpowered, is not subservient to the uptending life energy. It is made weak through the moving-in-space energy seal. Through the moving-in-space energy seal, the downtending life energy reaches the command energy center, and there it becomes subservient to the uptending life energy. Not only that, having given up enmity, it becomes the best friend. But, until the moving-in-space energy seal is completely accomplished, the yogi cannot keep the upheld sexual seed stable – it falls.

Now there are two remaining points – the embrace of a woman and drawing up the falling upheld sexual seed.

Sexual desire associated with mental impressions is awakened in the generative organ situated in the lower part of the body. The generative organ is an organ of action. Sexual desire associated with mental impressions is awakened in two ways: the first [type of] awakening is by means of the mental faculty. In it an individual gets an internal or external stimulus. After that, the organ of action is excited. The second [type of] awakening is by means of the life energy. At that time, no sensual desire associated with mental impressions is at work in the mind of the individual. But as the excitement of the organ of action increases, the desire center of the mental faculty becomes active. Thus the two centers cooperate. The yogi's sensual desire associated with mental impressions is not mental-faculty stimulation but life-energy stimulation. It is called spiritual desire. Revered Beloved Master-of-Yoga Lord Dark Moon, in the seventh chapter of *The Holy Bhagavad Gita*, says, 'O you, the highest among the knowers of rituals, I am the dwelling-in-all-beings, not-opposed-to-ethical-action, bestower-of-liberation desire.' (verse 7.11.) The yogi worshipping life energy, having taken refuge in it, achieves liberation. There is also a desire center in his brain. When there is excitement in the sexual organ, it [the desire center in his brain] also becomes active, through which deep sensual impressions in his memory begin to spring up. At this time, he is situated in natural meditation. In it, he becomes only an observer. He does not disdain any past stimulus nor does he favor any new stimulus. That is, the woman in his memory at that time is not a woman but a memory of a woman. The circular female receptacle is at the place where his upheld sexual seed is discharged [from the ductus deferens into the urethra, or in a female, from the uterine tubes and uterus

into the vagina]. The fallen-down upheld sexual seed of the yogi, being unable to immediately come out of the genital due to his continued practice of yoga, stops in the middle [at the prostatic utricle, or at the cervix]. The uptending life energy tries to draw it upward, and the downtending life energy, downward. At the time of this critical condition, there is the advent of the female-receptacle energy seal. In it, there is the cooperation of the shutting of the nine doors and the moving-in-space energy seal; through this, the upheld sexual seed goes up.

The Soma Juice

Verses 3.44 through 3.46

The yogi with expectant (upraised, looking up, intently awaiting) tongue, who, being stable, drinks the soma, defeats death within only one half of a moon cycle [within a fortnight] – of this there is no doubt. The body of this yogi is continually filled with the soma fluid; in his body, even the bite of a serpent does not spread. Just as fire does not abandon wood and light does not abandon an oil-powered wick, so the soul does not abandon the body abundantly endowed with the soma fluid.

The tongue enters the tenth door through the continued practice of cutting asunder, moving, and milking for two and a half or three years, but at that time, stability is not present in the organs, in the mental faculty, or in the life energy. For this, the aspirant must do unabated continued practice for years. When this is achieved, he becomes qualified to drink the soma.

What is this soma?

The meaning of 'soma' is: the moon – the goddess Moon. It nourishes the plants (herbs). Revered Lord Dark Moon has said in *The Holy Bhagavad Gita*, 'Having entered the element earth, I sustain all beings with my divine power and, becoming the soul-juice moon, I nourish all plants.' The sun gives life energy to the lords of plants (the soma plants) and the moon gives them 'juice'.

In ancient times, desirous and desireless soma offerings were performed. The first type of soma offering was done by great pleasure-seekers. Desirous action is known as pleasure (seeking pleasure). Seeking pleasure is also a sacrifice (fire sacrifice), because in it there is the presence of the fire of desire. Those great pleasure-seekers used the lord of plants. Its name was 'the soma creeper', 'the soma vine', 'the crescent moon', 'the soma milky-sap', 'the soma portion', 'the thin crescent moon' (moon queen) or 'the divine power of creation'. The second type of soma offering was done by great yogis. Desireless action is known as yoga. It is also called a sacrifice because in it there is the fire of yoga – the fire of restraint; *it* is the soma offering. Through it the yogi got the soma juice. 'The soma creeper', 'the soma vine', 'the crescent (seed bulb) moon', 'the soma milky-sap', 'the soma portion', 'the thin crescent moon', 'the divine power of creation', and other names, are synonyms of the evolutionary force. Beloved Lord Kind Dissolver has said, 'I am the upheld white sexual seed, and Divine Power is the upheld red sexual seed. I am the moon, and Divine Power is the sun.' Great yogis do not drink the juice of some *plant* in order to attain liberation, accomplish equanimity, obtain

the divine body, or to put an end to disease, old age and death. Yes they do take a drink, but that drink is not of this world, it is unworldly (spiritual). They call it the Deliverer juice, the joy juice, the Absolute juice, the knowledge juice, the soma juice, the soma water, the moon nectar of immortality, the moon essence or the deathless spirituous liquor. This juice is the changed form (transformation) of the 'sexual seed'.

In *The Chandogya Upanishad*, the divine realm is called the fire, and faith is called offering oblations to the fire. Through it [the fire offering, faith], the king-of-the-gods soma, the moon, is born. After that, this soma king is offered to the fire that is in the form of the rain cloud; through this rain is born. In the same way, through the offering of rain into the fire that is in the form of the earth, grain (seed) is born. Through the offering of grain into the fire that is in the form of man, 'sexual seed' is born, and through the offering of sexual seed into the fire that is in the form of a woman, a child is born. By reviewing this natural progression, it is seen that of these – soma, rain, grain, sexual seed and child – the soma is the first; it is the cause of all.

All *Vedic* literature is filled with the grandeur of soma. We have previously explained that the soma juice distilled from the juice of the crushed soma vine that was used in the desirous soma offering and the soma juice drunk by the yogis were different. Therefore, it is said: 'With the desire to drink the soma, people crush the plant, but the soma known to the Absolute-person [the man of God or woman of God] is not the material substance relished by worldly people.' In ancient times, the Aryans also used this juice of plants. It was certainly intoxicating; but its intoxication was different from various intoxicating substances such as hashish, cannabis, hemp-flower extract, opium, wine, etcetera. It brought about the experience of one-pointedness. People considered it to be very pure.

At present [1981], Western scientists are also studying this soma vine mentioned in scripture. It is possible that after effort, they will succeed in getting some plant with its qualities, but the soma vine connected with yoga can only be obtained by a great yogi, not by a scientist.

Through drinking the soma, in the beginning, diseases come to an end and good health is gained; in the middle, gray hair and wrinkles perish. Over a period of two and a half or three years, the yogi becomes one who has elevated sexual seed, then the formation of the divine body begins. Soma is the nectar of immortality. By drinking it the yogi becomes deathless; there is the defeat of death. Just as full excitation in the genital occurs through sexual desire associated with mental impressions, full excitation in the tongue occurs at the time of drinking the soma; as a result, the seed of the yogi does not fall down, it goes up. The tongue is the elephant-controlling hook of the genital. A human being dies instantly by the bite of *Takshaka* [a deadly serpent]. Despite this poison-bearing serpent being very frightening, it is only an ordinary serpent. But through this serpent of desire, fright is greatly multiplied; even so, its bite is celebrated like a sweet agreeable kiss. Through it no human being dies; again and again that human being is reborn, again and again that human being is oppressed (crushed); for that human being, the oppression of each time is the unendurable oppression of a death. The yogi becomes free forever from the terrible poison of the serpent of desire. His body is not affected by its power. In this state, how can the poison of an ordinary poisonous serpent affect the body of this yogi drinking the nectar of immortality? If poison were victorious over the nectar of immortality, how could it be called the nectar of immortality? Because soma is the nectar of immortality, or is the soul [seed, highly evolved DNA], the body that is filled with the soma fluid becomes eternal – it does not perish.

Eating the Cow Meat and Drinking the Deathless Spirituous Liquor

Verses 3.47 through 3.49

That yogi who daily eats the cow meat and drinks the deathless spirituous liquor, I consider well-born (noble); all the rest are slayers of the noble breed. Here, the meaning of the word 'cow' was 'the tongue', and of the word 'meat', 'the region of the soft palate'. This eating of the cow meat destroys great sins. The moon-abiding essence that is flowing due to the fire of yoga generated by the entrance of the tongue into the tenth door is the deathless spirituous liquor.

'Meat' and 'wine' are technical words of the tantric scriptures.

The tantric path originated from natural yoga, accomplishment yoga, purifying action yoga, or evolutionary force yoga. In it there are two tantras (tantric systems, tantric systematic practices): desirous and desireless; by means of desirous tantra, worldly desires are accomplished, and by means of desireless tantra, liberation is accomplished. The teachers of tantra are capable scholars and influential people. They carry on the systematic practice of the five 'm's: *madya* (intoxicating drink), *mansa* (meat), *matsya* (fish), *mudra* (energy seal), and *maithuna* (female-male pairing). All their principles are summed up in these five 'm's. Although that root systematic practice is ultimate, pure, tranquilly powerful, and the best, its passionate and dark systematic practice is of a low type. The seed of tantra is sun-moon yoga. The yogi who accomplishes sun-moon yoga is the knower of all the secrets of the *Tantras*.

Beloved King Among Yogis first says that one should eat the cow meat; along with this, he has also explained that the word 'cow' means 'the tongue' and the word 'meat' means 'the region of the soft palate'. On hearing this we are surprised – how can the entrance of the tongue into the tenth door mean the eating of the cow meat? Why has this been said? It baffles the understanding.

At the time that the evolutionary force becomes upfacing, the uptending life energy and the downtending life energy, having reached the brain, try for stability. That is, the continued practice of the six-mouthed energy seal begins, along with the moving-in-space energy seal. In it there are also sometimes suspensions of the life energy. This is the first stage of nothing-but-hold. When nothing-but-hold fully arrives (descends), it is the beginning of the purification of the energy channels, and the body of the yogi, day by day, becomes lean. The upfacing evolutionary force itself does the work of eating the meat. Having cleaned the mouth, chest, abdomen, hands, feet, skin, etcetera, it makes the bones and the energy channels unified (in harmony, uniform) [a homogeneous whole, in perfect equilibrium]. This is the beginning level of the descent of the divine body. According to the technical principles of tantric scripture, this eating of the cow meat is the eating of the meat of the organs, or the purifying of all the energy channels of the body. After having made subtle observations of this help of the Great Goddess Evolutionary Force, the tantric devotees have called her Glowing Passionate Mother or Black Cloud Mother. This work can only be carried out by the affectionate mother. The gift of the divine body is the fruit of her Supreme Grace! In one of her hands she holds a skull and in the other, a blood-smeared sword. That sword is not made of some substance; it is a sword made of knowledge, therefore the sword has been inscribed with the mark of the third eye, a symbol of the Divine Eye. Having stuck out her long tongue,

she has given full information on herself: 'I am the meat-eating and moving-in-space energy-sealing evolutionary divine power!'

Along with the eating of the cow meat, King Among Yogis also mentioned the drinking of the deathless spirituous liquor, and he explained that the moon-abiding essence that is flowing due to the fire of yoga generated by the entrance of the tongue into the tenth door is the deathless spirituous liquor. The meaning of 'the deathless spirituous liquor' is 'the deathless liquid'. It flows due to the heat of the fire of yoga, so it can indeed be liquid. In the yogic scriptures, it is also called the soma water, which is correct. It [the spirituous liquor] also has another side. 'The spirituous liquor' also means 'wine'. The elder brother of Revered Lord Dark One, Revered Beloved Vigorous Joy, used to drink spirituous liquor (*varuni*). It was the sap of the *Kadamba* tree (*Nauclea Cadamba*) sent by the God of the Waters [Varuna, the regent of the western quarter]. The juice from the *Kadamba* flower is also called spirituous liquor. The intoxicating quality of the soma juice is well-known. This is its strong (powerful) side. Yet the intoxicating quality of the soma juice or elixir is not like ordinary intoxicating substances. It produces intoxication that is bliss. This is its [the soma juice's] distinguishing characteristic; it is not found in any other intoxicating substance. This bliss does not mean delight, because delight and grief are a reflection of the mind and they are tied to one another; therefore, they continue to come into existence and to cease to exist. This bliss is not a distortion of the mind but is the innate nature of the soul; it is neither present nor absent. It is timeless and stable. After drinking the soma juice the yogi becomes a madman. This madness (passion) of his is not born of disease, but is born of yoga. It should be called love-madness. God-Seer Sage Narada (Human Gift), says in his *Bhakti Sutras*, 'Devotion is the embodiment (the very form) of the nectar of immortality', so the devotee 'is of the form of the nectar of immortality'. Not only that, [he also says,] 'knowing it, he becomes blissful' – this is the intoxicating quality of the soma juice. Grief leaves his heart forever, and illusion – the darkness of false knowledge – is dispelled forever. Great-Seer Sage Gheranda has given the level of drinking the soma the name 'juice-bliss equanimity'. That juice-bliss is called 'Absolute bliss', 'soul bliss', or 'highest bliss'. There is no bliss higher than this. In this state, along with direct knowledge of the divine order, the yogi gets the penultimate renunciation; through this, he does not delight in worldly action, and he only performs his heart-desired unhindered action.

Beloved Yogi has said in the last part of the verse [3.49], 'That yogi who eats the cow meat and drinks the deathless spirituous liquor is well-born; all the rest are the slayers of the noble breed.' – what is the meaning of this?

We have understood that the yogi whose body becomes lean through the continued practice of the moving-in-space energy seal, and who also drinks the soma, is in fact the eater of the cow meat and drinker of the spirituous liquor; Beloved Yogi calls him 'well-born'. The name of the worshippers of Divine Power is 'well-born'. In the tantric path, the meaning of 'the noble breed' is 'the evolutionary force in the root-base energy center', 'the root-base energy center', or 'the left hand (reverse) path'. According to this meaning, he is 'well-born' who truly knows the evolutionary divine power; the rest of the aspirants are indeed worshippers of divine power, but because they are unacquainted with the true form of the evolutionary divine power, they are the slayers of the noble breed.

The Result of Juice Accomplishment

Verses 3.50 through 3.52

If the tongue that brings about the flow of flavors (juices) like salty, pungent, sour, milky, sweet, and oily, always touches the upper part of the nectar cavity, all the diseases along with the old age of that accomplished yogi are destroyed, he attains the eight accomplishments of becoming like the smallest particle, etcetera, and the power of attracting female accomplished ones arises in him. That upfacing yogi having the tongue stable in the Absolute opening, meditates on the highest divine power, and drinks the moon nectar of immortality that, attracted by the life energy, flows from the brain into the sixteen petalled lotus in the form of a pure shower; he, free of disease and with a body fine like a lotus fiber, lives for a long time. Above the very kind flow energy channel, as high as [Mount] Meru, is the cavity filled with the nectar of immortality in which the soul-essence is placed – so knowledgeable yogis say. That cavity is the mouth of the main energy channels. The essence that flows out from the moon in the form of the constituent essences of the body [chyle, flesh, blood, bone, marrow, fat, and sexual fluid] causes the death of human beings. Therefore, perform continual practice of the moving-in-space energy seal, otherwise there is no body accomplishment.

Some juices (flavors) are experienced in the beginning and some are experienced in the middle. In the end, there is the experience of the soma water, which flows out due to the heat of the fire of yoga. When, after the five concentrations, the purification of the elements occurs, the yogi gets the powers of becoming like the smallest particle, etcetera. After that he obtains all the accomplishments, the accomplishments that were obtained by the accomplished ones of ancient times. In the end, comparison-free equanimity, which is called royal yoga equanimity, becomes attainable.

The cavity filled with the nectar of immortality is above the very kind flow. Knowledgeable yogis say it [the nectar] is the soul-essence. In this cavity [the third ventricle], is the mouth of the main energy channels. The essence that flows out from the moon in the form of the constituent essences of the body is what causes the death of human beings. Through the continued practice of the moving-in-space energy seal, it does not flow out.

Slightly above the command energy center, in the center of [the ellipse formed by a plane passing through] the forehead, is a hidden energy center named 'the soma energy center' [the pre-optic nucleus of the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the intralaminar complex of the thalamus]. From this energy center, there is a continuous shower of the soma juice. One name of Beloved Lord Kind Dissolver is 'Forehead Moon', because the moon is in his forehead. This [moon] is 'the soma'. This demonstrates that the soma energy center is located in the forehead. Beloved Lord Kind Dissolver is also called Three-Eyed or Three-Visioned. By means of this third eye, he burned up the God of Desire. It [the third eye] is also called 'the eye of knowledge' [the sword of knowledge]. This also reveals the location of the soma energy center. By drinking the soma juice, the yogi, having burned up desire, becomes one who has elevated sexual seed and acquires direct knowledge of the divine order, which is called omniscience. This is the divine eye, or the eye of knowledge. The soma juice is called the milk of the desire-fulfilling milk cow, which is called

the cow of heaven; the phrase 'the desire-fulfilling milk cow' also needs careful consideration. The word 'desire' means 'sensual desire associated with mental impressions', and the term 'milk cow' means 'organ'. The *sex organ* is the desire-fulfilling milk cow. The yogi who has defeated sexual desire obtains the desire-fulfilling milk cow. She satisfies all desires.

The Attainment of Knowledge and the Accomplishment of Energy Seal

Verse 3.53

The cavity that is where the five flows come together, and that is the source of knowledge of the soul, is the void, unstained place in which the moving-in-space energy seal is stable.

The Absolute opening is connected with the five flows – the cooling flow, the fiery flow, the very kind flow, the harmful persistence flow, and the hand-tongue flow. In it, there is the confluence of the cooling flow, the fiery flow, and the very kind flow, called the Ganga, the Jamuna, and the Sarasvati [Rivers]. The yogi who bathes in it [that confluence] becomes free from all sins, and he attains the ultimate state. That place is the knowledge ford (bathing place). Into it, false knowledge cannot enter; in this unstained place, the moving-in-space energy seal is accomplished. The yogi becomes of the form of the Absolute.

The Seed, the Energy Seal, God, and the State

Verse 3.54

There is only one seed of creation, there is only one moving-in-space energy seal, there is only one unsupported God, and there is only one mind-beyond-mind state.

The seed of creation is the sexual seed – it is gross – the divine sound is its subtle form; there is only one moving-in-space energy seal; there is only one unsupported God, called the Highest Absolute, who, although the support of all creation, is himself without support; and there is only one mind-beyond-mind state.

The Flying-Up-Lock Energy Seal

Verses 3.55 through 3.60

Yogis call the lock through which the bound life energy begins to fly up in the very kind flow 'the flying-up lock'. The lock causing the life energy, like a large bird, to tirelessly soar, is 'the flying up', and its [the life energy's] locking up [sealing] is also 'the flying up'. Pull the part of the abdomen above and below the navel toward the back; this is the flying-up lock, which is like the lion that kills the chief elephant in the form of death. That aspirant who uninterruptedly does the continued practice of the flying-up lock as instructed by the teacher, even if he is old, attains youth. Let the aspirant pull [in and up], with all his might, the upper and lower parts of his navel. After having done the continued

practice for six months, he undoubtedly defeats death. Among all the locks, the flying-up lock is the highest. When the flying-up lock becomes firm, liberation is naturally obtained.

When any yogic purifying action of the first level begins, the aspirant cannot imagine its middle and final levels. When, gradually, these other levels appear to him, an expression of surprise appears on his face, he exclaims, 'Aha! So you too exist?' So, there are three levels of the flying-up-lock energy seal. In the above description [verses 3.55 through 3.60], its final level is described. In its first and second levels, the life energy is not able to flow in the very kind flow. It is only in the third level that it flows quickly in the very kind flow. With the purpose of making its speed clear, it says here, 'the bound life energy begins to *fly* up in the very kind flow'. In the second verse [3.56], the life energy is called a large bird, and the use of the word 'tirelessly' is a description of the constancy of its flowing. When the root lock is accomplished, then, in the beginning, the abdomen becomes completely filled with the downtending life energy; the tension is so unbearable that the aspirant grows uneasy (unsettled, discomposed, 'not staying in the soul'). After that, in the middle level, the water-holder lock, and in the final level, the flying-up lock, occur. In it, the upper and lower parts of the abdomen are irresistibly pulled toward the back; this is the complete reverse of the first level. Through this there is the death of death. When the life energy makes its final departure [leaves the body at death], there is the death of immortality; and when the life energy becomes established in the brain, there is the death of death. The flying-up lock of the yogi who belongs to natural yoga is given by the teacher. Through it an old yogi becomes young. By correctly practicing it for six months, the yogi reaches the final limit of with-seed equanimity. Yogis consider the flying-up lock to be the highest of all.

Until the final level of the flying-up lock is mature, there is no accomplishment of the vital air, stability of the upheld sexual seed, or accomplishment of with-seed equanimity. This flying-up lock is the harbinger of victory! It is the cry of victory. When it becomes very powerful, the abdominal churning also occurs on its own accord. At this time, the abdominal fire and the fire of yoga both become powerful, and the [soma] juice also increases. The diseases generated due to unbalanced yogic activities are cured. Then, due to its [the flying-up lock's] influence, the work of forming the divine body quickly begins. After the accomplishment of the flying-up lock, the joy-bringer energy seal begins to be stable and absorption yoga begins; the sun and moon merge – breathing in and breathing out cease. This is called the defeat of death! It is called liberation, or the final end of pain.

The Root-Lock Energy Seal

Verses 3.61 through 3.63

Pressing the joining place with the heel, strongly close (contract) the middle place, the anus; thus (in this way), draw up the downtending vital air; knowers of yoga call this the root lock. This lock makes the down-going downtending vital air upgoing; therefore, yogis call it the root lock. Pressing the anal door well (fully) with the heel, attract (draw up) the downtending vital air forcefully, again and again, so that it arrives above.

The liberation-seeking aspirant desires only liberation, therefore for him there is only one means: there only remains the complete awakening of the evolutionary force. For the one who desires ethical action, worldly success, and pleasure, there are countless means; his path is different; in it the evolutionary force is partially awake. But they are fools who, although continuing to pursue ethical action, worldly success, and pleasure, desire to fully awaken the evolutionary force. As a result of this, they fail at one and they fail at the other; neither the world nor renunciation is gained. By pressing the joining place with the heel, the evolutionary force is quickly awakened. Those who have only studied yogic books believe that by pressing the joining place, the sexual seed becomes stable and help is gained in observing the vow of chastity, but this is their delusion. Yes, in one regard this opinion is correct: when the with-seed equanimity is accomplished, by lightly pressing the joining place with the heel, the downtending life energy begins to rise, but this is the final stage. But in the beginning the downtending life energy is down-going; in this stage, pressing the joining place with the heel stimulates the downtending life energy and sexual desire associated with mental impressions becomes very strong. If a desirous aspirant is to protect chastity, he should press the anal door with his heel; for him, this is the best path; through this, there can be ordinary rising of the downtending life energy. Just as there is ascent and descent of the vital air in the ventral central path, there is ascent and descent of the vital air in the dorsal central path. In general, the joining place has more to do with the ventral central path and the anus has more to do with the dorsal central path.

The third verse [3.63] is about 'the yogic seed'. It only gave this instruction – press the anus well with the heel; there is no instruction to block (cover up) the joining place. But this does not mean that a mistake has been made in it. This is a sign of the beginning and the end; between them, the joining place *is* blocked.

The Result of the Root Lock, Safeguarding the Fire of Yoga, and the Evolutionary Force

Verses 3.64 through 3.69

Once the uptending life energy and the downtending life energy, and the divine sound and the upheld sexual seed, have been united by means of the root lock, the aspirant is granted the accomplishment of yoga; in this there is no doubt. Through the uninterrupted continued practice of the root lock, there is the uniting of the uptending life energy and the downtending life energy, and the decrease of excrement and urine, and even the old become young. When the down-going downtending vital air, becoming upgoing, makes its way into the circle of fire, then the downtending vital air becomes the long flame (long tongue) of the quivering fire of yoga. When the fire and the downtending vital air come upon the naturally hot uptending life energy, then through this the fire located in the body is greatly intensified; the sleeping evolutionary force, suffering from being heated, is awakened, and finally, hissing like a she-serpent struck by a stick, becomes outstretched. After that, like a she-serpent entering a crack, the evolutionary force smoothly enters the Absolute channel; therefore, yogis should perform daily uninterrupted root lock.

In the yogic scriptures, the description of ten vital airs is found; among them, uptending, downtending, equalizing, up-breath, and diffusing, are the five main vital airs; the rest: serpent demon, tortoise, long pepper, God-given, and prize winner, are the five subsidiary vital airs. The location of 'uptending' is the unstruck energy center, in the heart; it performs the purifying action of respiration. The location of 'downtending' is the root energy center, in the anal region; it effects the discharge of excrement, urine, semen, and menstrual blood. The location of 'equalizing' is the navel-filling jewel energy center, in the navel; it does the work of digestion. The location of 'up-breath' is the pure speech energy center, in the throat; it does the work of swallowing. The location of 'diffusing' is in the self's standing-place energy center – [and] is in the whole body; it does the work of circulating the blood. The serpent demon vital air does the work of bursting open [coughing] and opening the meeting place of the *trachea* [and the *bronchi*]. The tortoise vital air does the work of closing and opening the eyes (blinking). The long pepper vital air does the work of stimulating hunger and thirst. The God-given vital air brings on sleep and drowsiness, and separates the body from the subtle body. [The prize winner vital air nourishes the body (from *A Sanskrit-English Dictionary*, by Monier-Williams).]

The divine sound is of two kinds: struck and unstruck. Struck divine sound is produced by [willfully] rubbing two material objects together, and unstruck divine sound arises of its own accord [spontaneously, without being willed] in the body of the yogi. In unstruck divine sound, first the soul inspires the mind, and then the mind inspires the uptending life energy. It [the uptending life energy] excites the downtending life energy which is situated in the creative plexus. Due to the friction (sexual excitement) of the two [the uptending life energy and down-tending life energy], the fire of yoga is produced. The fire-stimulated downtending life energy gradually begins to go up, consequently there is production of divine sound – very subtle in the navel, subtle in the heart, out loud in the throat, produced/supervenient/made/expressed in the mouth, and without content (meaning, substance) in the top of the head.

The unstruck divine sound referred to here [in verse 3.64] is the final one. Only the yogi of a high class has this experience. Generally, at the time of the initiation into the descent of the divine power, some of the initiated sing, some yell, others pronounce *Rama*, OM, and other repeated prayers – various unstruck divine sounds of this sort are manifested, but all these divine sounds are very ordinary; they are elementary; they are not very important. This *final* divine sound is sun-moon accomplishment. Its knowers give it the name '*pranava*' (the sacred syllable Om). In it, the mouth is closed and sound comes out from the nostrils, the triple lock occurs step by step, and lastly there is the 'external' hold (the having-nothing-to-do-with-anything hold). This is the sacred syllable Om described in *The Yoga Darshana*. This is the life-energy-sustaining prayer of light, the life energy teaching, or the great teaching, arising in (from) the evolutionary force, that is mentioned by King-Among-Yogis Goraksha Master. In *The Mundaka Upanishad* it says, 'The sacred syllable Om is said to be the bow; the soul, the arrow; and the Absolute, its target; attentively, it [the target] should be penetrated, and, like the arrow, the continual practicer should become immersed in (become 'of', become of one nature with) his target.' (*Mundaka*, 2.8.) In *The Shvetashvatara Upanishad* it says, 'Although the Fire is in the lower piece of wood [of the two pieces of wood used for kindling fire by rubbing], its image (physical representation) is not visible; not only this, but also the one whose subtle linga (phallic image of Kind Dissolver) is located in it, does not perish. This

fire located in the wood is evoked by churning the upper piece of wood in the lower. Making his body the lower piece of wood and the sacred syllable Om the upper piece of wood, through the continued practice of churning in the form of meditation, he can see the hidden Highest God.' Elsewhere it says, 'Yogis with elevated sexual seed do the continual meditation of the divine sound Om; to that pleasure and liberation bestowing divine sound Om, countless obeisances.'

The meaning of 'the root' is 'the bulb' – the female-receptacle place (the joining place). The lock that binds it is called the root lock. He who binds the root achieves liberation. In other words, we may say that the unbound root is the cause of pleasure and the bound root is the cause of yoga. Through the uninterrupted continued practice of the root lock, there is the uniting of the uptending life energy and the downtending life energy. This uniting does not occur in the lower energy centers; in those energy centers, the two are always ready to defeat each other; they unite in the command energy center. When the downtending life energy is becoming upgoing, it enters the abdomen, swells it and begins to run about here and there, causing the impurities amassed in the intestines to come out. After the uptending life energy and the downtending life energy are stable in the command energy center, there is the accomplishment of nothing-but-hold; at this time the excrement and urine become less, the yogi gets the ability to drink the soma, and transcending old age, he regains youth.

In the verse [3.66] it says, ' . . . the downtending life energy, becoming upgoing, makes its way into the circle of fire'. The location of this circle of fire is the digestive fire concerned with the navel. Here, this uncertainty arises: 'Is this only the circle of the digestive fire? Does this also refer to other fires?'

We may consider the circle of the digestive fire to be the circle of fire; this is indeed appropriate. If we take a larger view though, we must say that there are ten fires in the body: 1. moistening – inducing perspiration; 2. causing to shine – the bilious humor that permeates the skin; 3. passionate coloring (red) – one fire that dwells in the bilious humor; 4. oily – redolent of oil; 5. holding; 6. binding; 7. melting; 8. pervasive; 9. measuring; 10. the phlegmatic humor (the mucus-forming humor). Putting this clearly, it could be said that the fire of sexual desire is in the root-base energy center, the digestive fire is in the navel-filling jewel energy center, and the fire of yoga, or the fire of knowledge, is in the command energy center.

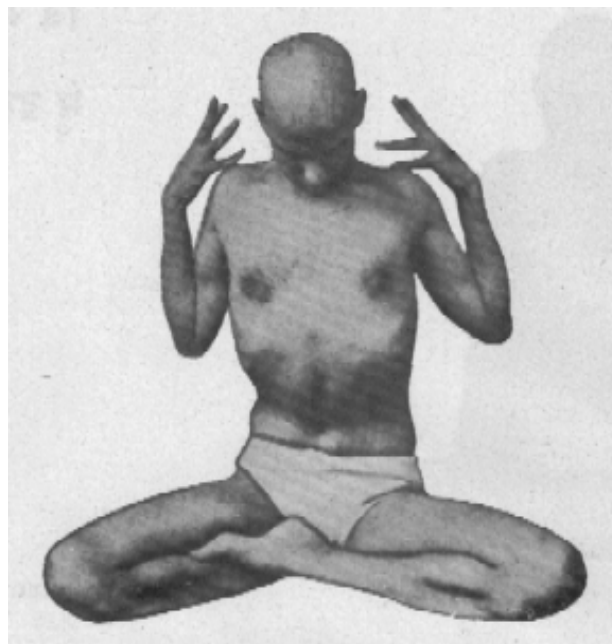
The fire of sexual desire and the digestive fire can be included in the fire of yoga; thus all fires are included in one fire. When the root-lock energy seal is accomplished, and the abdomen is completely filled with the downtending vital air, then the long flame of the fire of yoga occurs, and when, going further, it joins the hot uptending life energy in the unstruck energy center, its passion blazes up immensely. Here, it is necessary to clarify this fire of yoga, because it is the distinctive sign of the divine body. The old body of the yogi, being burned up by this fire of yoga, is [gradually] destroyed, and the new body arrived at through the yogic sacrifice is [gradually] created. Until the root lock is accomplished, the yogi does not encounter the fire of yoga. When the root lock is accomplished, he encounters the fire of yoga in his own body. He thinks, 'Is there a fever in the body – if not, why is there so much heat?' As some days pass in this way, and the fire of yoga gradually increases, he comes to understand through the yogic scriptures that this heat is the fire of yoga. His eyes fill with tears of joy, and he begins to pray to the God of All and the truth teacher. Again and again, he remembers their manifold grace.

When the evolutionary force becomes upfacing, it begins to eat the meat; through this, the body of the aspirant becomes emaciated. At this time, the final unstruck divine sound and nothing-but-hold occur. Lastly, when the evolutionary force enters into the Absolute channel, the yogi becomes a defeater of sexual desire who has elevated sexual seed, and death becomes helpless. This is the result of the root-lock energy seal, so Beloved King-Among-Yogis Goraksha Master says, 'All the obstacles of the yogi who has the root door – the joining place – under control, are destroyed, and he obtains agelessness and immortality, and he becomes like Beloved Five-Faced Kind Dissolver.'

The Method of the Water-Holder Energy Seal

Verse 3.70

Compressing the throat, firmly place the chin on the chest; this destroyer of old age and death is called the water-holder lock.



The locations and the degrees of evolution of the root lock, the flying-up lock and the water-holder lock are different; even so, the three are not different, but one. They may be called three states of the root lock. If one takes a broad view, these ten energy seals are only different states of the root-lock energy seal. But each energy seal's job, level, etcetera is different, therefore their difference is useful, and necessary. When the downtending life energy becomes dominated by the uptending life energy in its field of action in the root-base and self's standing-place energy centers, there is the advent of the root lock; when it becomes subject to 'equalizing' [vital air] in the navel-filling jewel energy center, there is the advent of the flying-up lock; and when it becomes subject to 'up-breath' [vital air] in the pure speech energy center, there is the advent of the water-holder lock. But until the flying-up lock is fully

evolved, the root lock and the water-holder lock are not fully evolved. The full evolution of the flying-up lock depends on the evolution of the root lock, and the full evolution of the water-holder lock depends on the full evolution of the flying-up lock.

The water-holder lock locks the paths of all the energy channels; through this, the downtending life energy easily enters the mouth of the very kind flow. In this, it receives the full help of the moving-in-space energy seal.

The Result of the Water-Holder Energy Seal

Verses 3.71 through 3.78

This binds the network of tubular vessels and blocks the fluid flowing from (through) the hollow in the flat bone, also called the void or the space, from flowing into the lower part [of the body], so it is called the water-holder lock. It is the destroyer of pains and disorders of the throat. When the water-holder lock, characterized by the closing up of the throat, has occurred, the nectar does not fall into the fire, and there is no violent agitation of the vital air. Firmly block the two energy channels by closing up the throat [energy center]. One should know this central energy center that binds the sixteen basic foci. Correctly closing up the root place by means of the root lock, one should do the flying-up lock. Then, blocking the cooling flow and the fiery flow, one should take the life energy into the dorsal path. This action brings about the absorption of the life energy. Then there is no disease, old age, death, etcetera. These three locks are the highest, are practiced by great adepts, so yogis consider them to be the instruments of all sun-moon systems. Any nectar of immortality flowing from the divine-form moon situated in the brain is devoured by the sun situated in the navel, therefore the body becomes old. In it [in the triple-lock], there is the divine systematic practice of subverting (undercutting, defrauding, cheating) the sun. This systematic practice can only come to pass through the instruction of the truth teacher, not by studying ten million scriptures.

The final limit of the field of sun-moon yoga is the pure speech energy center. The water-holder lock dwells in it. One of its [water-holder lock's] functions is to bind the network of tubular vessels, which results in the upward journey of the uptending and the downtending life energies; the other function is the safeguarding of the moon liquid. That moon liquid flowing from the void goes into the lower part; it [the water-holder lock] blocks that. In the all-limbs posture [the shoulder stand], the plough posture, and in other postures, the network of tubular vessels is also naturally blocked, but that is an ordinary event and this is extraordinary. Through the continued practice of this water-holder lock, the nectar does not flow down into the lower part, and there is no violent agitation of the vital air. In disease-created madness, the disorganization of the [bodily] systems causes a violent agitation of the vital air, but in yoga, even though the proper organization of the systems causes the pure vital air to enter the brain, there is no disturbance of any kind. By closing up the throat, the yogi firmly blocks the cooling and fiery flow energy channels. This sky energy center controls the sixteen bases (foundations) [foci of the body]: 1. the big toes, 2. the root base, 3. the hidden base, 4. the hard-weapon womb channel, 5. the flying-up-lock base, 6. the navel circle base, 7.

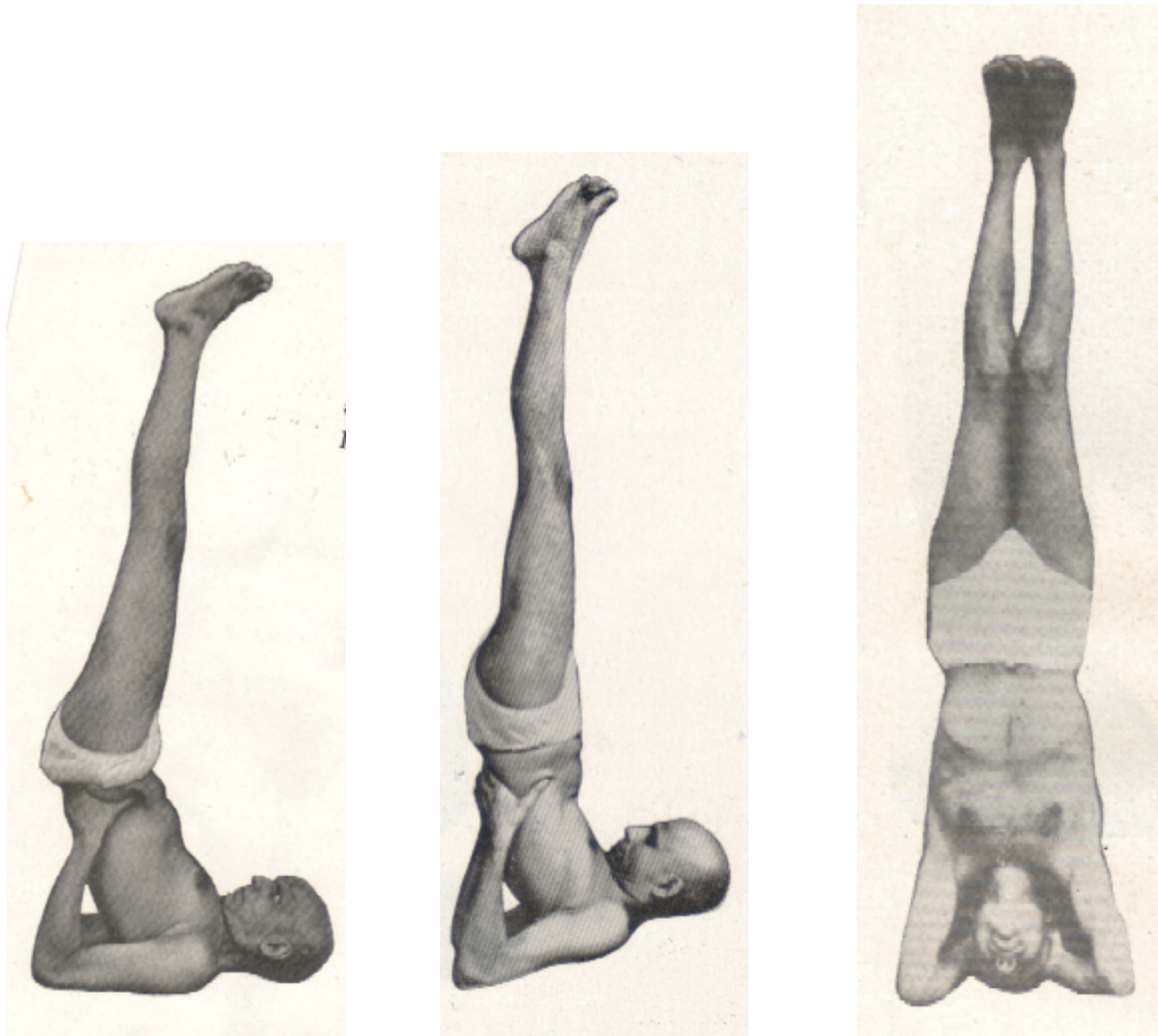
the heart base, 8. the throat base, 9. the throat root base, 10. the tongue root base, 11. the tongue lower part base, 12. the upper big teeth base, 13. the nose base, 14. the nose root base, 15. the center-of-the-eyebrows base, 16. the eyes base. When, in the primary beginning stage of divine sound, the natural continued practice of the sacred syllable Om with the mouth closed begins, there are the powerful root lock and flying-up lock; after that, there is the water-holder lock with the moving-in-space energy seal, and lastly, the 'external' hold (the having-nothing-to-do-with-anything hold). There are two branches of the central path: the ventral central path and the dorsal central path. When, in the water-holder lock, the chin becomes firmly placed on the chest, the life energy, being helpless, has to resort to the dorsal path; because, due to the neck being bent forward, the ventral central path is closed. When the life energy vital air enters the dorsal path, absorption begins to occur. Through this, the yogi becomes free from the bondage of disease, old age, death, etcetera. So, the accomplishment of the triple lock has been considered to be the accomplishment of liberation. That nectar of immortality flowing from the moon located in the throat, is devoured by the sun, located in the navel; this is the cause of old age. The divine systematic practice in it [the water-holder lock] is 'subverting the sun', but it is acquired only from the truth teacher, not from the study of scripture.

The Reversal-Causing Energy Seal Along With the Result **Verses 3.79 through 3.82**

That yogi who keeps the navel up and the soft palate down has his sun up and his moon down. This reversal-causing energy seal is acquired through the true instruction of the truth teacher. Because this reversal-causing energy seal increases the digestive fire of the aspirant always doing continued practice, it is necessary for him to eat more. If he keeps to a small amount of food, the digestive fire will immediately begin burning up his body. On the first day, the aspirant should place his head down and his feet up for just a moment. Thereafter, increase correct continued practice by a few moments each day. After six months, there is no evidence on his body of wrinkles and gray hair. The yogi who does his continued practice daily for three hours, gets victory over time/death.

There is not much overall difference between the all-limbs posture [the shoulder stand] and the reversal-causing energy seal, but the former is a posture, and the latter is an energy seal. When, in the all-limbs posture, the downtending vital air in the sex organ is drawn upward, there is the manifestation of the reversal-causing energy seal. In it, the moon, located in the soft palate, which is up, is taken down, and the sun, located in the navel, which is down, is taken up; due to this change in position, it is called reversal-causing. Here, it should be remembered that when the downtending life energy, which is located in the root-base and in the self's standing-place, has become stabilized, 'equalizing' [the equalizing vital air], which is located in the navel-filling jewel energy center, is naturally stabilized as well; this is the subversion of the sun. In it [in the reversal-causing energy seal], there is also the cooperation of the moving-in-space energy seal and the water-holder energy seal, with the result that the moon nectar of immortality begins to flow into the mouth of the yogi; the sun is not able to

devour it. Obtaining of the nectar of immortality also increases the divine power of 'equalizing', so that the aspirant, scrutinizing the degree of his hunger, must make a change in regulating food. If he does not relax the firm grip of regulating food, burning is generated in the abdomen. At this time, he should successively perform the continued practice of the energy seal; he should increase the continued practice by a few moments each day. After six months, his wrinkles and gray hair cease to exist, and finally he also defeats death.



The all-limbs posture in which the feet [legs] are drooping (inclined) downwards is the first stage of the reversal-causing energy seal, the all-limbs posture in which the feet [legs] remain completely straight (erect, lined up, aimed, direct) [in which the legs and lower back are aligned] is the middle stage of the reversal-causing energy seal, and when the head posture [the headstand] begins to occur instead of the all-limbs posture, this is the final stage of the reversal-causing energy seal. In it there is also the moving-in-space energy seal, and the divine vision of the divine light.

Hard-Weapon Burning [Energy Seal] and Its Result, Requirements For Hard-Weapon Burning Verses 3.83 and 3.84

The yogi who knows the hard-weapon-burning energy seal, who, not following the observances (injunctions) of yogic scripture, practices at his will (according to his wish) [according to the choice of his true self] gets accomplishment. In it, I consider two things difficult to obtain: the first thing is milk (milky sap) and the second thing is a tractable woman.

This exposition of hard-weapon burning is full of profound secrets. The aspirant who tries to understand it on the basis of his inexperienced judgment, always strays from the path. Just as in the exposition of the moving-in-space energy seal, the two words 'meat' and 'deathless spirituous liquor' were technical words of tantric scripture, in this exposition, the two words 'milk' and 'woman' are technical words of tantric scripture. Hard-weapon burning is such an extraordinary secret of spiritual science that it can only be understood by a rare yogi of high class. It is useless to reveal this secret in the presence of ordinary society; indeed, there is a high probability of harm. In *The Shiva Samhita*, in the beginning chapter, which gives a description of the hard-weapon-burning energy seal, Lord Kind Dissolver gives a prologue: 'I will now give a description of the hard-weapon-burning energy seal, the secret of secrets, which destroys the darkness of worldly illusion.' One meaning of 'secret' is: 'confidential'. Another meaning is: 'difficult to understand'. Here, the first meaning is secondary; the second meaning is primary. Indeed, a person who has reached the highest development of reasoning ability, creative ability, and thinking ability; who is a world writer, poet, or speaker, and who also has a small amount of spiritual experience, and who, having reached the first step, is engaged in discussing the seventeenth step, is mistakenly thought by the listeners or readers to be an authoritative person; actually, they too are unqualified for that truth; they keep trying to leap on the basis of their acquired powers.

The beginning and middle level yogic aspirant who has done the continued practice of the systematic practice of yoga or tantra for some years, and who has also studied ancient and modern books, definitely cannot know the final level of yoga through means of logic. Only he who reaches there, knows it. In the left-handed path, tranquil-powerful aspirants of the path of engagement and the path of cessation are rare. Many people can do the passionate and dark systematic practices of the path of engagement. Of course among them there are high, middle, and lower classes. This second path is full of delusions.

In *The Goraksha Samhita*, there is no mention of the hard-weapon-burning energy seal. It is mentioned in *The Gheranda Samhita*, but its form is quite different. In it, it says: 'Installing the two hands on the earth, raise the two feet and the head toward the space [upward].' In it there is no mention of the necessity of 'milk' or 'woman'. In *The Shiva Samhita* there is a description of the hard-weapon-burning energy seal. One should hear about it [hard-weapon energy seal] from some truth teacher, otherwise there is every possibility of being confused.

The meaning of 'milk' is 'the soma water' and the meaning of 'woman' is 'a divine female'.

If one is trying to correctly understand some profound secret, one should first set aside one's paradigm; after that, with the help of logic (reasoning), imagination, thinking, etcetera,

one should investigate reality from the beginning to the end. It is true that real (genuine, actual) practice is enough to provide realization of the truth, even so, real knowledge is necessary in the beginning as well. After obtaining the truth, one should consider one's former paradigm. If there is falsehood in it, it will naturally vanish, and if there is truth in it, the mental faculty will be carried away with extreme delight.

When an individual has woman-man intercourse in a dream, he (she) is performing an act of pleasure. Where there is pleasure, there is a coupling, actually or subtly, of a woman and a man. Thus, a dream is also a land (a country). We may also say that 'the desire center' in the brain of a man is the land of desire. In it, only beautiful young women dwell. In a dream, when the self's standing-place energy center becomes active, then some beautiful female, having opened the doors of some wonderful abode in the land of desire, smiling very sweetly, offers herself in the service of the dreamer. In a similar way, the desire center in the brain of a woman is also the land of desire. In it, only handsome young men dwell.

When the yogi is in meditation, liberation-granting spiritual desire is born. At that time, a divine female, being attracted near him, approaches of her own accord (unprompted). The woman of the dreams of an ordinary man is ordinary; through this there is no benefit, indeed there is harm. But the woman who enters the meditation of the yogi is not ordinary, but is a divine female. By conjunction with her, the body of the yogi becomes divine!

The esoteric story of the birth of Beloved Great Sage Parrot-God is well-known. One time Great-Seer Sage Vyasa (Thrower, Divider) was kindling a fire by churning the upper piece of wood in the lower. At that time, his gaze fell on a beautiful rain-cloud water nymph named 'Abounding with Purified Butter' (Drops from the Clouds) who was traveling on the space path; he became agitated by desire; his seed fell down. That rain-cloud water nymph, assuming the form of a she parrot, seized the seed. Immediately after that, Beloved Great Sage Parrot-God was born. Contained in this narration is a hidden yogic secret. This incident happened when Great-Seer Sage Vyasa was in meditation. In *The Shvetashvatara Upanishad* there is a verse: 'Making his body the lower piece of wood and the sacred syllable Om the upper piece of wood, through the continued practice of the churn of meditation, he should inspect the hidden Highest God.' Thus (in this way), Great-Seer Sage Vyasa was churning the upper and lower pieces of wood in the state of meditation. The worship of the sacred syllable Om is the worship of divine sound and the worship of divine sound is the worship of the life energy! The uptending life energy is the support of one who desires liberation. Having entered into the root-base energy center, it purposely awakens the sleeping downtending life energy; sexual desire associated with mental impressions awakens along with it.

For a number of years, Great Seer World Friend was all alone practicing fierce penances in the forest. One day he was deep in meditation. At that time the divine female, Daughter, who was extremely beautiful, entered his mental faculty. In natural meditation, one is only an observer. Beloved Great Seer, as an observer, unblinkingly inspected her. But his observer state was not fully developed; therefore, he gave up and fell in love with her. Thus, every day when he meditated, 'Daughter' regularly came. She was a willing woman. Some years passed in the play of pleasure.

This was the time of with-comparison equanimity or with-seed equanimity. This 'pleasure' was not worldly, it was unworldly; it was not a falling down, it was a rising up. From the point of view of devotional yoga, it may be said that the object of worship, assuming the form of a very beautiful woman if the worshipper is a man, and assuming the form of a

lordly handsome man if the worshipper is a woman, arrives in front of him (her) and loves him (her). At this time, neither the male-worshipper/female-worshipper, nor the worshipped God, remember 'desire'. They do not know 'desire', only love; consequently, there is no disturbance (distraction) or embarrassment (contraction, fear) of any sort in their mental faculty concerning this spiritual 'desire'.

This 'desire' also comes in 'renunciation-of-action' worship. At that time, the knower thinks 'This is the play of nature', or 'All this is the form of the Absolute.'

Just as the interaction of World Friend and 'Daughter' is well-known to the public, in a similar way the interaction of Beloved Great Sage Parrot-God and the divine female, Embracress, is well-known to the public. In it, Embracress entered the mental faculty of the meditating Sage Parrot-God, but she did not succeed in producing any distortion in his undistorted mental faculty. This is the level of comparison-free, or seed-free, equanimity.

The yogi sees the presence of yoga in pleasure, so he is not discouraged; this is not a willful practice; it is a yogic practice; it is a divine practice. The yogi is scientific. He disparages false knowledge and respects science. In the yogic scriptures, chastity is called a great vow. Its non-observance means the disowning of yoga. The yogi, in order to accomplish chastity, accepts divine pleasure; this is not neglecting the restraints given in the yogic scriptures, but is observing them.

The Method of the Hard-Weapon-Burning Energy Seal

Verse 3.85

At the time of pleasure conjunction, the male aspirant or female aspirant should do the continued practice of gradually drawing up, in the correct way, his white sexual seed or her red sexual seed before it is discharged; this is how the hard-weapon-burning energy seal is accomplished.

The implied meaning of this verse is this: Let the male aspirant or female aspirant not allow the white sexual seed or red sexual seed to be discharged. This is a very difficult task. When men and women become very excited due to sexual desire associated with mental impressions, the downtending vital air becomes very powerful and incites a strong downward dragging of the white sexual seed or red sexual seed. At this point, to draw it upward is to restrain a wild river in the rainy season. Who has not had this experience? An intelligent person, after subtle scrutiny of this difficult problem, will say, 'If, at the time of pleasure conjunction, the white sexual seed or red sexual seed is to be restrained, what is the need of pleasure conjunction? The bliss of pleasure is obtained through absence of resistance. If one resists, one should avoid pleasure conjunction.' To make the down-going downtending life energy upgoing by means of the technique of yoga – this is called hard-weapon burning; this is the scientific definition of hard-weapon burning.

After hearing this, scriptural scholars and followers of the left-handed path may submit the proposition that the meaning of hard-weapon burning is not only to prevent the white sexual seed or red sexual seed from being discharged, but also 'to pull the white sexual seed along with the red sexual seed, or the red sexual seed along with the white sexual seed, inside

oneself by means of the sex organ.' For this very reason, [they say,] pleasure conjunction is indispensable, otherwise how is it to be accomplished?

This is a very great misunderstanding indeed; to search for scientific knowledge in it is like trying to extract butter by churning water. In India, for thousands of years, the left-handed path has gone on, in a hidden or a public form, but as of today there is not a single instance of any male or female aspirant who has achieved the divine body by this means. In [the phrase] 'the left-handed path' (the reverse path), one meaning of the word 'left-handed' (reverse) is Lord 'Kind Dissolver'; one of the names of Beloved Lord Kind Dissolver is 'Reverse'. He is one who has elevated sexual seed; he burned up desire; therefore, the yogic path taught by *him* is called the reverse path. There was also a very well-known teacher of yoga named 'Reverse'. He propagated the reverse path that Kind Dissolver told about. A second meaning of the word 'reverse' is 'splendid' (beautiful), that is, 'the highest'. The reverse path is the highest path because, through it, liberation is attained. A third meaning of the word 'reverse' is 'the God of Love'. The reverse path, that is, the path of the God of Love, is the path of becoming one who has elevated sexual seed. A fourth meaning of the word 'reverse' is 'opposite' (contrary, against the grain). The reverse path is the dorsal path; one who takes it becomes 'one who has elevated sexual seed'; therefore it is also called the opposite path. Thus, the word 'reverse', despite having many meanings, has one meaning.

In yoga and in tantra, there have been two kinds of teachers: one complete and the other incomplete. The complete teachers knew these two paths quite well: [the path of] the highest good (final emancipation) and [the path of] fulfilling cherished desires. According to their capacity, they gave initiation in the highest good to seekers of the highest good, and initiation in fulfilling cherished desires to those seeking to fulfill cherished desires. The incomplete teachers did not know both paths well. Considering all society to be seekers of the highest good, they only gave initiation into the highest good. Because they had their own cherished desires, having attracted prosperous people and rulers of the material world, they set them on the left-handed path in order to attain their desires, and said to them, 'Only one tantric path is a special path in that it simultaneously accomplishes pleasure and liberation.' They were actually utterly unaware of the science of yoga. Of course they knew some doctrines of the science of yoga, but they did not comprehend its secret. These incomplete teachers acquired this teaching through the study of yogic and tantric books, and some of them also acquired this teaching from incomplete teachers. They had had their arousal of the life energy and had acquired yogic experiences, yet they were beginning and intermediate yogic aspirants, not complete yogis who had reached the far shore of yoga. Because they were ignorant of the technique of yoga, they did the continued practice of hard-weapon burning with women [or, if they were female aspirants, with men]. They did not know that the 'natural moving-in-space' of the aspirant of natural yoga who depends on women [or men] does not become accomplished. Without natural moving-in-space, the yogi cannot become one who has elevated sexual seed. They also did not know that the yoga posture is the inverse of the pleasure posture. How excellent the pleasure posture is, but it is only the pleasure posture; it does not make the downtending life energy upgoing, nor the upheld sexual seed stable. The foremost posture of natural yoga is the accomplishment posture. It is not the posture of unaccomplished aspirants but of accomplished great people. [In] Keeping it stable, it is not possible to practice woman-man intercourse. The accomplishment posture is left behind (is left like grain on the threshing-floor), yoga is left behind; afterward all that remains is

pleasure. When there is divinity in pleasure, there is yoga. The divinity of pleasure is a requirement. Through worldly pleasure, there is the delusion of yoga, not yoga.

The hidden secrets of yogic and tantric scriptures are not revealed through grammatical analysis alone. It [grammatical analysis] must be accompanied by familiarity with experiential knowledge and the science of yoga. In any completely unknown path, the advent of delusions is entirely natural because the traveler has no real understanding of its beginning, middle and end. But after surmounting countless delusions, he gets to enter the realm of knowledge. When a scientist investigates a physical phenomenon, again and again he falls into the deep and pitch dark pit of delusion, but because of his custom of making considered and subtle analyses, he breaks energetically out of the pit. As a result of his having experienced delusion many times, perseverance, power of comparison, and other high qualities are developed in him. In yogic and tantric scriptures, there are verses of a type that give rise to misconceptions in the mind of the aspirant. The verses regarding the hard-weapon-burning energy seal are of this type. After reading them, the male aspirant becomes fixed in thinking, 'I should draw up a woman's menstrual blood along with my discharged semen', and the female aspirant becomes fixed in thinking, 'I should draw up a man's semen along with my discharged menstrual blood'. Both are determinedly deluded. Immortality is not attained through this. At present, there are countless male aspirants and female aspirants of this type, who daily perform this type of activity well, not for one or two years, but for many years; they are complete experiencers of this activity. But if you ask them if they have gone above death, they express despair. Among them are doctors of a high class. They have complete faith in yogic scriptures, but they are totally ignorant of the science of yoga. Because of false knowledge, even after many years they have not succeeded in throwing out this error. One of the characteristic parts of the hard-weapon-burning energy seal is the moving-in-space energy seal; therefore, a few male and female aspirants, after having cut through the binding tendon under the tongue, insert the tongue into the hollow in the flat bone, but because this is not the natural moving-in-space, there is no particular advantage to it.

Hearing this, a question arises in the mind: 'Is it a mistake, or an unscientific (uninformed) action, for a male aspirant to draw his semen along with a woman's menstrual blood into the sex organ, and for a female aspirant to draw her menstrual blood, along with a man's semen into the sex organ?'

Where there is false knowledge, there can be no correct procedure; it is a mistake. Where there is correct knowledge, there *can* be a correct procedure; *it* is a scientific action; unscientific actions are the reverse of this. Suppose the aspirant has drawn his semen, along with a woman's menstrual blood, into the sex organ. One step is completed; now what is the next step? Where does that drawn-in semen and menstrual blood go?

They will say, 'We hear from some experienced people that the drawn-in semen and menstrual blood come out with the urine.'

That there is no particular use for the drawn-in semen and menstrual blood in the body makes it clear that this effort is based on delusion. The drawn-in semen cannot re-enter the seed-bearing ducts, and there is no way that the drawn-in menstrual blood can enter the testicles; in this situation, how can the conjunction of the two occur? The main fruit of the hard-weapon-burning energy seal is the attainment of the divine body. Yogic and tantric scriptures say that if a man's semen (sperm) and a woman's menstrual blood (ova) become

stable in the body, the yogi or yogini gets [divine] body accomplishment along with innumerable other abilities. How does this accomplishment of the science of yoga occur?

Those aspirants who think that the divine body is accomplished through uniting a woman's menstrual blood and a man's semen do not know the science of yoga; this idea of theirs is not scientific, but unscientific, consisting of false knowledge. The accomplishment of the divine body is not brought about through uniting a woman's menstrual blood and a man's semen. Its accomplishment occurs when the outward flowing glands (the gonads) once again become inward flowing. In this activity, a man's white sexual seed and a woman's red sexual seed are mixed into their *own* blood. This activity is a scientific one. In *The Yoga Chudamani Upanishad*, as in *The Goraksha Paddhati*, it says, 'The menstrual blood [the red sexual seed] resembling vermilion is in the site-of-the-sun navel circle; and the semen [the white sexual seed] is in the site-of-the-moon throat region; the conjunction of the two is difficult to accomplish. The semen is Procreator, and the menstrual blood is Divine Power. The semen has the form of the moon and the menstrual blood has the form of the sun; the ultimate realm is attained through their confluence (joining, conjunction). When the menstrual blood and the semen are united through the vital air engendered by the divine-power-moving energy seal, the body becomes divine.' (61, 62 and 63.)

The uptending life energy is the moon, and the downtending life energy is the sun. Through the uniting of these two, the divine body is formed; this is the science of yoga.

The body of every human is the result of the conjunction of the mother's ovum and the father's sperm. The father's sperm only has the form of a seed; the mother develops it into the form of a body. Whether a body is female or male, it contains both femaleness and maleness. For this reason, a woman can give birth to a son as well as to a daughter, just as a man's semen has the capacity to produce either a son or a daughter. Not only is it true that Lord Kind Dissolver is Half-Woman Dancing Commander, and that Lord Dark One is Half-Woman Dancing Lover, but also that in humans there is a half-woman half-man. This principle also applies to animals and birds. There are two main energy channels in the body – the cooling flow and the fiery flow; the first is a female energy channel, the second a male energy channel. There are two main vital airs in the body – the downtending life energy and the uptending life energy; the first vital air is female – the second is male. When the requisite natural favorable condition is present in the structure of the body, what need is there to use foreign elements? The help of foreign elements is also undesirable and unscientific, because with them the down-going downtending life energy continues to descend; it does not become upgoing. That is the path of pleasure-seekers, not of yogis. In the body there are two types of glands: inward-flowing and outward-flowing. In childhood, the glands producing sperm and ova are *inward-flowing*. When subtle desires arise in the bodies of young girls and boys, there is inward flow; and their ova and sperm are mixed into the blood. But, when they become adolescents, these glands become outward-flowing. After stabilizing outward flow, to re-establish a favorable condition for inward flow, *this* is hard-weapon burning, *this* is yoga. How is this favorable condition brought about?

Listen, one name of the very kind flow is 'the central path'. It has two branches: the ventral central path and the dorsal central path. The white sexual-seed gland [testis] and the red sexual-seed gland [ovary] also have two paths – ventral and dorsal. By means of the ventral path, there is falling down, and by means of the dorsal path, there is rising up. By means of the ventral path, these glands become outward-flowing, and by means of the dorsal

path, inward-flowing. Though there is always a flow from the glands, the outward flow is not mixed with the blood and the inward flow *does* become mixed with the blood. Yogis and yoginis, time and again, contract (turn back) the downtending life energy moving in the ventral part of the gland complex. That is, again and again, they draw the downtending life energy that has reached the mouth of the sex organ back toward the gland; this is the hard-weapon-burning energy seal. At the end of this continued practice, the course of the downtending life energy is toward the dorsal region, and this solves a very complicated problem of the liberation-seeking yogi; this is the science of yoga. Through this science of yoga, it is established that the divine body is not created by uniting a woman's menstrual blood and a man's semen, because in that there is only worldliness, not divinity.

When, in the state of meditation, sexual desire associated with mental impressions awakens, the yogi mounted on the accomplishment posture attempts to draw (attract) the downtending life energy upward with the help of the uptending life energy. He remains completely vigilant so that the seed will not be discharged; even so his seed gets discharged, because until the uptending life energy of the aspirant achieves full power, the downtending life energy is continually victorious and the uptending life energy is continually defeated. Before that arousal [of the uptending life energy to full power], this level is unavoidable and insurmountable; it is filled with endless hardship; to bear this is a very terrible penance (burning action). The path of ascent of the mountain of yoga is quite direct. Under these circumstances, to take only *one* step is like making a journey of ten thousand miles. In this monumental task, the grace of God, knowledge, valor, devotion to God, faith, steadfastness, and many other divine qualities are required. When, after a long time of uninterrupted continued practice, the uptending life energy becomes powerful to a certain degree, the aspirant attempts to gradually (slowly, slowly) attract the seed before it is discharged. If the seed is discharged [from the ductus deferens into the urethra, from the cervix into the vagina], he doesn't allow it to emerge from the sex organ for a period of time. Thus the capacity to defeat the downtending life energy is born in him. In *The Yoga Chudamani Upanishad*, it says, 'Like a ball being tossed back and forth, the living soul, which is called the sexual seed, the upheld sexual seed or the life energy, does not remain stable in the swift currents of the uptending and the downtending vital airs (winds). Because of the abundant strength of the uptending and the downtending life energies, the living soul comes and goes, up and down. The downtending life energy draws the uptending life energy downward, and the uptending life energy draws the downtending life energy upward. He who truly knows yoga understands this going up and down!'

In pleasure conjunction between a woman and a man, it is very difficult to turn back (contract) the downtending life energy, because the touch of the sex organ of another person vastly augments the strength of the downtending life energy; so in the end, there is discharge. At the time of pleasure conjunction, various purifying activities begin in the body of the aspirant who has aroused the life energy; because of this, he has the delusion that he is doing natural yoga. But in natural yoga, the body does not have the support of (depend on) any other body; it is unsupported. In natural yoga the body is independent, free of the control of the mental faculty; and in pleasure conjunction the body is dependent, under the control of the mental faculty.

The Yogic Technique

Verse 3.86

In order to set in motion the vital air that is in the opening of the sex organ, one should blow steadily by means of the auspicious tube.

Some teachers have indicated a yogic technique for the accomplishment of the hard-weapon-burning energy seal. In it, first they have a fourteen inch long, glass, thin rod made, one that can enter the opening of the sex organ. One inch [2.54 cm.] on the first day, two inches [5.08 cm.] on the second day, three inches [7.62 cm.] on the third day, thus one should gradually progress, one inch a day, and finally, having reached twelve inches [30.48 cm.], one should stop. Through this, the channel of the sex organ is cleared.

After that, they have a fourteen inch long, hollow, thin rod made. It is bent up two inches [from the end]. It is gradually inserted to twelve inches. Its bent up part is left out of the sex organ. Then, taking a tube like a goldsmith's tube for blowing on the fire, [and] thrusting the front part of the hollow rod into the tube, one should blow. By means of this, the channel of the sex organ is cleansed. Some aspirants use a catheter fourteen inches long [35.56 cm. long].

After this, one should do the continued practice of drawing water through the opening of the sex organ, and after having accomplished that, one should do the continued practice of drawing the upheld sexual seed upward. They [those teachers] call this accomplishment the accomplishment of hard-weapon burning.

There is no mention of this yogic technique in *The Shiva Samhita*, *The Gheranda Samhita*, *The Goraksha Samhita*, *The Small Burning Lamp of Sun-Moon Yoga*, and other well-known yoga books. Therefore, this establishes that its use is not ancient but modern. This much must be granted, that by the use of the above-mentioned tubes and the water, the pathway of the sex organ is cleared, and some degree of control is established over the downtending life energy. After that, if the aspirant does not associate with women, observing chastity becomes somewhat easier. The down-going downtending life energy is very powerful in its sphere of action; under these circumstances, to make it upgoing is to reverse the flow of the Ganga; this task is not ordinary, but extraordinary. This penance (burning action) can only be performed by a liberation-seeker of a high class, definitely not by an ordinary aspirant.

Revered Beloved King-Among-Yogis Atmarama, in the above verse, makes known the yogic technique for accomplishing the hard-weapon-burning energy seal; it is a very ancient yogic technique. Until the root-lock energy seal is accomplished, the downtending vital air does not become upgoing. Here it should be remembered that the downtending vital air is not taken from the root-base energy center only to the first step, the self's standing-place energy center, or only to the second step, the navel-filling jewel energy center; it must be taken to the command energy center. In between, come the unstruck energy center and the pure speech energy center; in other words the command energy center is the fifth step. When it [the downtending life energy] is stable there, it is not down-going (a downward traveler). In the middle energy centers, after being stable for a while, it again becomes down-going. If, after being stable in the command energy center, it approaches the opening of the sex organ, then the uptending vital air, powerfully drawing it upward, takes it into the command energy center. This purifying action of contracting is called blowing! We have already said that in

the channel of the sex organ there is a urine-bearing tube and a seed-bearing tube. This seed-bearing tube is called the auspicious tube; *it* is the auspicious tube to which King Among Yogis refers.

In *The Jabala Darshana Upanishad*, a description of this yogic technique of defeating the downtending vital air is found: 'Then let the wise aspirant who has been carrying on the repetition of the sacred syllable Om with upheld sexual seed, draw the vital air from the front, through the opening of the sex organ, and make it stable in the center of the root-base energy center.' (6.40 and 6.41.)

Preserving the Upheld Sexual Seed

Verse 3.87

Before the seed falls down into the female receptacle of a woman, one should draw (attract) it upward through continued practice, but if the seed does fall down [from the gonads], then, attracting it, one should preserve it.

In this verse, the word 'woman' gives rise to confusion. The liberation-seeking aspirant is a renunciate. In his dwelling, there is no woman. But certainly, during [his] meditation, an unknown divine female enters his mental faculty of her own accord.

You will not be satisfied without asking a question. You will say – 'In the same way that the word "woman" is perplexing, the phrase "divine female" is perplexing.'

This reasoning of yours is correct. The resolution of this is: a liberation-seeking aspirant with no achievement of the divine body has had no divine female enter his mental faculty; this is certain. In the world, although absolutely all women and men mate, none of them acquire the divine body, because through a woman there is pleasure, through a divine female, yoga. In adolescence, all men and women, with rare exceptions, engage in masturbation. It is a solitary and without-body [without-another-body] pleasure. Through it, no one has yet achieved the fire-of-yoga divine body; therefore, this shows that the extraordinary yogic activity of 'burning up desire' is known by only a very rare yogi who has received the grace of Love-Filled One and is himself of the form of Love-Filled One. This divine female is the divine power (is the goddess) of the adored god of the yogi; she should be thought of as grace consisting of the divine play; and the pleasure of yoga should be considered to be utterly distinct from worldly pleasure, and pure. The teachers of devotion to God do not call it desire, but devotion to God in the form of the highest love. If this idea is to be expressed in clear words, we may say that the term 'woman' (*nari*) symbolizes 'tube' (*nadi*, channel) and the term 'female receptacle' symbolizes 'the joining place' (the bulb). [see commentary on verses 3.111- 3.120]

The Purpose of Preserving the Upheld Sexual Seed

Verses 3.88 through 3.91

Thus (in this way), the aspirant should safeguard the sexual seed; by this, the knower of yoga attains victory over death, because by the falling down of the upheld sexual seed one obtains death, and by the rising up of the upheld sexual seed, life. By preserving the upheld sexual seed, a sweet fragrance is produced in the body of the yogi; if the sexual seed is stable in the body, where is the fear of death? The seed of a human being is subject to the mental faculty, and life is subject to the seed; therefore, the seed and the mental faculty should be vigorously safeguarded. The red sexual seed of a woman ready for procreation and his [a man's] upheld sexual seed should be preserved through the continued practice of the method mentioned above. The person who knows yoga should draw the red sexual seed and the upheld sexual seed upward by means of the sex organ.

The safeguarding of the white sexual seed or the red sexual seed is only possible through consummate chastity. Of course, in observing chastity, the help of the technique of yoga is supremely necessary. Every person is affected by sensual stimulation. In the life journey of the yogini and yogi, this stimulation also occurs; therefore, they accept the support of yoga. The yogi who conquers death must first conquer the life energy, because when there is death, there is the separation of the life energy [from the body]. The presence of the life energy is life, and the absence of the life energy is death. The life energy is also the cause of the falling down and the rising up of the upheld sexual seed. When the life energy, taking over the brain, becomes stable, the upheld sexual seed also becomes stable. So it says, 'the rising up of the upheld sexual seed is life, and the falling down of the upheld sexual seed is death.' A sweet fragrance emanates from the fire-of-yoga pure body of the yogi with elevated sexual seed; this is one outward sign of a great person with elevated sexual seed. The stability of the sexual seed is indicative of the stability of the life energy. There is no fear of death for a such a yogi. The seed of a human being is subject to the mental faculty. As long as sensual desire associated with mental impressions is not set in motion in the mental faculty, the seed will not fall down. When the upper desire center located in the brain and the lower desire center located in the self's standing-place energy center are activated together, the seed falls down. At that time, the sex organ powerfully attracts the mental faculty; consequently, it [the mental faculty] becomes eager to cooperate.

The last verse [3.91] seems to be an interpolation. A discussion of this subject has already been completed, therefore a repetition here is pointless.

The Natural-Burning Energy Seal and Anointing with Ashes

Verses 3.92 through 3.95

These two energy seals – natural burning and deathless burning – are nothing more than types of hard-weapon burning. Following the female-male pairing of hard-weapon burning [as opposed to the female-male pairing of a woman and man], peacefully settled, the woman/man freed from the divine play of passion should anoint her/his limbs with

pure cow-dung ashes blended in water. Compassionate yogis have described this trustworthy natural-burning energy seal. This auspicious yoga, despite being endowed with pleasure, is indeed the bestower of freedom. This yoga is accomplished by virtuous, steadfast yogis who see the essence (the real nature of the individual) and are free from enmity; it is not accomplished by non-aspirants with enmity.

Fundamentally, there is only one hard-weapon-burning energy seal; natural burning and deathless burning are two stages occurring in the middle of it. The first stage [of the hard-weapon-burning energy seal] is called the hard-weapon-burning energy seal; in it, the downtending life energy situated in the ventral central path is contracted (turned back); in the second stage, despite a state of alertness, there is falling down, and in the third stage, the downtending life energy emigrates to the dorsal central path; consequently, the hard-weapon-burning energy seal is completely accomplished.

One meaning of the word 'hard weapon' is 'spear'. Truly, the hard-weapon-burning energy seal is a very sharp divine missile. Through it, the nearly invulnerable (difficult to penetrate) breast of desire is wounded and the yogi becomes the defeater of sexual desire.

Natural yoga is the eternal yoga. No other yoga precedes it, and none follows it. It is God's yoga; its originator is not any person. In it, all purifying actions take place spontaneously, yet the guidance of an experienced great person is unavoidably necessary in it, because there are countless confusions in it – in the middle [of it] countless paths appear. To find out which path leads in the direction of truth is very difficult; this is the confusion.

The ashes bestowing complete well-being are of two kinds: ordinary and special. Only a liberation-seeking renunciate or an Absolute-person uses these special ashes, called divine ashes or great ashes, because their use is an act of self-surrender (soul-surrender). These ashes made from burnt cow-dung are called Fire God ashes. They are obtained from the sacrificial fire. Society as a whole uses the common ashes. In [producing] them, repeated prayer was not used. In those *Puranas* (compendiums) describing the divine play of Kind Dissolver, there is always a description of the greatness of ashes.

'Ashes' does not only mean the ashes of the sacrificial fire; it is also an esoteric secret of yoga.

In the *Shiva Purana*, it says, 'That person who does not wear with faith the three horizontal lines [of ash] on the forehead and sacred ashes on the body, will not get freedom from transmigration, even in ten million births.'

In *The Linga Purana*, Lord Great God says, 'Now let me tell you the essence of the entire story: I am the Soma's maker, that is, the Fire, and I am the Soma always joined together with the Fire. I am the immense glorious Fire; and she is the great mother Soma. So, O virtuous ones! This ash is my seed, so it is said. I carry this seed of mine using my body; this [seed] is my permanent home.'

The Linga Purana instructs: 'Let the great soul-maker seize the ashes of the sacrificial fire. Let him powder (coat with pollen) all his limbs with these ashes, and this should be done with repeated prayers to the fire or the sun. Then let him meditate on the light (brightness) form of the Absolute in his own soul. This is that Master-of-the-Ensnared yoga which is meant for release from the snare of the animal body. This is the path of all *Vedanta* [the *Upanishads*]; this is the highest refuge – so say the revealed teachings. This is that highest and most protected

which gives the state of being intimately joined with Me [a stage of freedom in the devotional tradition].'

The Skanda Purana declares: 'O you twice-born ones! The three gods – Procreator, Nurturer and the Great God – are obedient to that human who takes [and] keeps these ashes born from the Absolute pit (the sacrificial fire pit). [The state of] nothing-but-the-Absolute is present in the hand of one whose forehead has been marked with three lines from the ashes begotten by the Absolute pit – of this there is no doubt.'

There is also an account of the importance of ashes in the *Upanishads*, however it does not seem proper to give that allusion here for fear of overdoing it.

That which the devotees of Kind Dissolver call ashes, the devotees of Nurturer call sandalwood paste, and the devotees of Divine Power call red powder.

The second aphorism of *The Pashupata Sutras* by Lord Lakulisha (Master of the Club) is – 'Bathe three times a day with ashes.' And the third aphorism is – 'Lie down (sleep) in ashes.' They command – 'The renunciate yogic aspirant should take a bath of ashes three times a day and should lie down in ashes in the night.'

Why has such great importance been given to ashes?

This is a profound yogic secret. It contains the solution to a very complicated problem of yoga. But this command is only for a liberation-seeking aspirant of natural yoga, not for others. In ancient times, the 'trusted (reliable) great people' wrote aphorisms for the best yogic worshippers. In them they made a concise compilation of all the indispensable subjects: yogic practice, yogic science, principles, yogic secrets, etcetera. Just as *The Vedanta Sutras* by Lord Vyasa, *The Yoga Sutras* by Lord Patañjali, and *The Bhakti Sutras* by God-Seer Narada, are very well-known, *The Pashupata Sutras* by Lord Lakulisha are very well-known. In *The Vedanta Sutras* and *The Yoga Sutras*, primary emphasis has been given to knowledge, and subsidiary emphasis to action. In them, the secrets of yoga have been revealed from a scientific viewpoint. In *The Bhakti Sutras*, devotion alone has been emphasized, yet at its root there are subtle springs (sources) of knowledge and action, and consideration has also been given to revealing the secrets. In *The Pashupata Sutras*, there is certainly instruction in knowledge, action, and devotion, but his [Lord Lakulisha's] aim is mainly to reveal the secrets.

In natural burning, there is indeed 'pleasure' but that 'pleasure' is not worldly, but unworldly; it is actually a 'yoga' of a special type. The great treasure of power (energy) is amassed in the lowest energy center, the root-base; that power is taken up into the highest energy center, the thousand-spoked; in between, sensual desire associated with mental impressions will appear; because it was resorted to at the time of descent – birth, it must again be resorted to now, at the time of ascent – return to [a state of] no mental tendencies (final emancipation from transmigration). Sensual desire associated with mental impressions is a ladder. The descent is called pleasure and the ascent is called yoga. These two, freedom and attachment-to-pleasure, are utterly different from each other. Where there is freedom, there is no attachment to pleasure, and where there is attachment to pleasure, there is no freedom. The two cannot be present simultaneously. Yet this yogic scripture says, 'This beneficial yoga, despite being endowed with pleasure, is the bestower of freedom.' Both a murderer and a doctor use a knife. Death dwells in a murderer's use of a knife, and life dwells in a doctor's use of a knife. The specialty of science is that it makes the impossible truly possible. Science is special knowledge. It is supported by experience. The liberation-desiring yogic aspirant is virtuous because it is his nature to perform action based on truth. He is steadfast because

there is stability in his judgment; he is also one who sees the essence because he is a yogic worshipper. Yogic worship is a method of gaining spiritual science, or understanding of the essence. The liberation-desiring aspirant, being tranquilly powerful, has no enmity in his mind; therefore, he is qualified for yoga. The greedy, restless, desirous aspirant is not qualified for this yoga.

The Deathless-Burning Energy Seal and Divine Sight

Verses 3.96 through 3.98

In the Skull Sect, it is called 'deathless burning' when, abandoning the overly hot first flow of Kind Dissolver water and the impotent last flow, the cool (refreshing) middle (central) flow is used. It is called deathless burning when the aspirant daily drinks the drink of immortality by means of the nose while doing correct continued practice of the hard-weapon-burning energy seal. The moon nectar of immortality produced through the continued practice of deathless burning, having been mixed with sacred cow-dung ashes, should be applied on the upper limbs; through this, divine sight results.

There is not much difference between the natural-burning energy seal and the deathless-burning energy seal. The aspirant smells the Kind Dissolver water of the immortality energy seal with his nose. In the end, through anointing with ashes, he becomes possessed of divine sight. Divine sight is acquired only when the dark condition and the passionate condition fade away.

Women's Hard-Weapon Burning and Its Result

Verses 3.99 through 3.103

Also any woman who, through the proficiency of correct continued practice, drawing up the masculine white sexual seed by means of the hard-weapon-burning energy seal, protects her red sexual seed, should be regarded as a yogini. Absolutely none of her red sexual seed is lost, of this there is no doubt. In her body, the divine sound is combined with the upheld sexual seed. If the sperm [white sexual seed] and ovum [red sexual seed] that are joined together (united) through the continued practice of the hard-weapon-burning energy seal remain in the body, they bestow all the accomplishments. That woman who, drawing up her red sexual seed by contracting it, safeguards it, that yogini knows the past and future and without fail becomes a mover in space (a sky dancer). Through the hard-weapon-burning energy seal, a lovely body like a hard weapon (as hard as a diamond) is gained. This meritorious yoga, despite the experiencing of pleasure, is the giver of freedom.

In the second chapter of *The Holy Bhagavad Gita*, 'Sankhya Yoga', yoga is called 'skill in action'. Ordinary action is an art (skill). Yoga is also present in ordinary action, because no art of any kind is manifested without one-pointedness. But because the field of art is very

limited, it is called the middle yoga, and because the field of this *living* art [hard-weapon-burning energy seal] is vast, it is called the highest yoga. Omniscience is acquired through it.

We have already covered the subject of attracting (drawing up) the ovum [red sexual seed] and the sperm [white sexual seed], so repeating it here is inappropriate. The writer of the verses is clearly saying here that it is not true that only a liberation-desiring *male* aspirant is qualified for yoga; a liberation-desiring *female* aspirant is also qualified for yoga. She too, after becoming one who has elevated sexual seed, can obtain the divine body.

Synonyms of 'the Evolutionary Force'

Verse 3.104

All these terms have a single meaning: 'the female of curved limbs', 'the evolutionary force' (the coiled one, *kundalini*), 'the female snake', 'Divine Power', 'Commandress', 'the coiled one' (*kundali*) and 'the unstoppable one'.

These synonyms have been given here for a special purpose. They may enable the yogic aspirant to understand the evolutionary force. It is amazing to find that the aspirant has been doing yogic worship for years but still does not know what is meant by 'the evolutionary force'. Of course he has had yogic experiences; they are his strength, and he makes his yogic journey on the basis of them. As long as the aspirant does not have accurate knowledge of the evolutionary force, his yogic journey is totally unreliable; at any time he may be stopped, and at any time he may, changing course, stray from the path. In this uncertain state, the aspirant continually faces new problems; consequently his mental faculty is continually disturbed. There are several reasons for his lack of real familiarity with the evolutionary force. The primary one is the absence of the grace of God or teacher. The second cause is: the gross, subtle, subtler, subtlest, downfacing, upfacing, sleeping, and awake forms of the evolutionary force. That is to say, because the evolutionary force assumes different forms at different levels, the aspirant fails to recognize it.

Let us now draw the aspirant's attention to the various names of the evolutionary force.

The meaning of the term 'the female of curved limbs' is 'the female of bent limbs'. It is really true that the gross form of the evolutionary force is bent. She turns humankind away from God so her nature is bent, yet she is compassionate; she is filled with parental affection.

She is coiled, so the yogis have called her the coiled one. She is one form of Mother Stronghold. She lies sleeping in the root-base energy center. She is the Mother of the Universe. The entire worldly illusion is *her* creation. This form is her gross form. It takes two forms: downfacing and upfacing.

The meaning of '*kundali*' (the coiled one) is the same as '*kundalini*' (the coiled one).

The meaning of 'the female snake' is 'the female serpent' or 'the snake woman'. Experienced yogis also call her the desire snake. She continually awakens sexual desire associated with mental impressions, therefore the aspirant cannot obtain liberation; this is a very great obstacle on the path of liberation. The complete yogi is a very skilful wizard. Evoking unstruck divine sound, he brings her under his power. She is connected with the downfacing and upfacing evolutionary force.

The ordinary meaning of the phrase 'Divine Power' is 'power' (ability). In addition to 'Mother Stronghold', she is also called Success, Fair One, Illusion, nature, etcetera. She is the endless sea of power. So far, no one has found the end of her. She is associated with the subtle, subtler and subtlest evolutionary force.

The meaning of 'the unstoppable one' is 'the tongue'. It is one form of the gross evolutionary force, and the three main foci that are the dwelling places of the subtle evolutionary force are the root-base lotus, the self's standing-place lotus and the thousand-petalled lotus.

The Evolutionary Force: The Way of Attaining Liberation

Verses 3.105 through 3.107

Like someone opening a door with a key, the yogi opens the door to liberation with the assistance of the evolutionary force. Covering with her mouth the path leading to the pure Absolute, the Highest Goddess Evolutionary Force lies sleeping. Sleeping upon the bulb, the evolutionary divine power is for the liberation of yogis and for the ensnaring (imprisonment) of fools. The yogi who knows her really knows yoga.

For every human being, the door of descent is always open and the door of ascent is *always* closed. To open the door of ascent, one's desire must be ardent and one's effort unrelenting. Whereas an ordinary lock is quickly opened by inserting and turning the key, the extraordinary lock of liberation is not so easily opened; it must be opened with assistance. Not only that, this lock of liberation cannot be opened by everyone; only a rare yogi can open it.

Why is this so?

This is so because in the center of this Absolute door that gives access to the pure Absolute, the Highest Goddess Evolutionary Force lies sleeping. The door is completely covered. In order to go through it, one must awaken the evolutionary force. Without awakening her, no one can enter. She is the Highest Goddess – Divine Power; one must stand with bowed head at her feet and ask for her help; then the task can be accomplished.

King Among Yogis says, 'The evolutionary force lies sleeping upon the bulb.' What is this 'bulb' and where is it located in the body?

Below the navel and above the penis is a place shaped like a bird's egg. It is called the bulb; the sleeping evolutionary force stays there. Only the yogi has a special relationship with her; having awakened her, he becomes free from the snare of being (the prison of worldly existence). Ordinary people also come into contact with her, but they do not recognize her. She attracts everyone toward pleasure. Fools also come into abundant contact with her and continue to be trapped by the snare of being. Under her influence, they helplessly rush toward masturbation. Therefore, the yogi who has reached the end says, 'The yogi who knows the evolutionary force really knows yoga.'

Suffering from being heated by the fire of yoga, the evolutionary force awakens. Nearly all aspirants doing ordinary systematic practice of yoga, famous and unknown, proudly say, 'We know the evolutionary force'. Nevertheless, in reality they do not know the evolutionary

force. Yes, they are certainly deluded in saying, 'We know.' Yet from another viewpoint there is some degree of truth in their remark, because they do have a little experience. But, having experiences is one thing and the awakening of the evolutionary force is another. It is true, though, that they do not know what is meant by 'the evolutionary force'. That is to say, they have no real understanding of the evolutionary force. In that state of false knowledge, if they say, 'Our evolutionary force has awakened', can their remark have any value? They are entirely unfamiliar with the evolutionary force; they are familiar with some experiences that they call 'awakening'. But those experiences are not the evolutionary force; they are entirely different from it. Thus the evolutionary force and its awakening cast the aspirant into profound confusion. In *The Shandilya Upanishad*, it says 'The evolutionary force is awakened through nothing-but-hold.' Nothing-but-hold is attained at the beginning of with-seed equanimity. The liberation-seeking aspirant reaches this level after several years of systematic practice. Then he has a real understanding of this evolutionary force.

When yogis who have reached the far shore of yoga say 'the awake evolutionary force', they are referring to the upfacing evolutionary force. The aspirant certainly can have experiences by means of the downfacing evolutionary force, but this does not mean that his evolutionary force has been awakened. There is excellence in famous, brilliant, and highly talented women and men and pious (religious) people who are acclaimed in various fields. People say, 'Their evolutionary force has been partially awakened', but their evolutionary force is also downfacing. As long as the evolutionary force remains downfacing, the aspirant is still a traveler on the path of engagement. There are various superior and inferior classes of the downfacing evolutionary force. The talent of some is developed in one subject and the talent of others in two subjects, but omniscience is only attained through the upfacing evolutionary force.

The evolutionary force is the most profound secret of yoga, so in order to hint at it, King Among Yogis says, 'He who knows this evolutionary force is really a yogi'. A liberation-seeking aspirant of a high class obtains true familiarity with the evolutionary force in two ways: through the grace of God or through the grace of the teacher. The teacher who has achieved the divine body is the teacher referred to here; he is a great yogi who has accomplished equanimity. When such a yogi sees his compassion-worthy, good-hearted pupil established on a high level, then bestowing his grace on him, he gives him real familiarity with the evolutionary divine power; therefore, yoga is called eternal – primeval, like the teacher-pupil lineage.

Here it needs to be clarified that this evolutionary divine power does indeed appear in the path of many aspirants; she is indeed partially awake and their progress is indeed made through her, yet they do not recognize her because she assumes different forms in the different levels. This is the main cause of this very complicated problem.

For the person doing the continued practice of yoga, the following table will be very useful, but it should be remembered that it begins at zero; therefore, it progresses from the bottom upward.

Level of the Evolutionary Force	Name of, and Information About, the Evolutionary Force	Signs and Purifying Actions	Nature of the Meditation
5 the form of the Absolute	uniting of Divine Power and Kind Dissolver; the Ultimate Absolute; the Unperceivable; place – thousand-petalled lotus	independent life energy enters thousand-petalled lotus, stability; stabilization of mental faculty; ultimate detachment; accomplishment of nothing-but-hold; unsupported meditation; accomplishment of no-mind state; attainment of the nothing-but-the-Absolute state	the stabilized (non-sprouting) state; comparison-free equanimity; absorption equanimity
4 upfacing, subtlest evolutionary force	upfacing, subtlest, awake evolutionary force; soma juice; radiance; the space, the higher space, the great space, the sun space, and the essence space or the ultimate space; place – command energy center and soma energy center	independent life energy enters command energy center; the ten energy seals in their last stage; beginning of construction of divine body; bodily slenderness; expressed divine sound; purity of energy channels; direct knowledge of divine order; penultimate detachment; final penetration of three plexuses and lower energy centers; restricted urine; mastery over downtending life energy; the eight holds of the last level; nothing-but-hold; the fire of yoga; bodily fragrance; accomplishment of with-seed equanimity and attainment of the eight accomplishments	the one-pointed state; equanimity with comparison; juice-bliss equanimity; equanimity with egoism
3 downfacing evolutionary force and subtlest evolutionary force	subtler evolutionary force; outer unstruck divine sound, inner unstruck divine sound; intermediate speech [and universal speech]; place – unstruck energy center and pure speech energy center, sustaining plexus and dissolving plexus	independent vital air enters unstruck and pure speech energy centers; <i>Rama</i> and OM prayers; pilgrim music – singing modulations; <i>Vedic</i> chanting; purification and expansion of lower energy centers; moving-in-space of middle level; drowsiness; yogic sleep; buzzing-dizzy of middle level, sucking-in-sound, cooling, and other holds; middle stage of penetration of sustaining plexus; one organ detachment	the unsettled (unfixed) state; equanimity with bliss
2 downfacing evolutionary force and subtle evolutionary force – the sexual seed	subtle evolutionary force; fire; reflective speech; place – self's standing-place energy center [and navel-filling jewel energy center], creative plexus	independent life energy vital air enters root-base energy center; accomplishment posture; sexual desire associated with mental impressions; great energy seal and the other ten energy seals of the middle level; various postures of the middle level; suspension of the life energy; withdrawal of the senses; beginning of energy center penetration and creative plexus penetration; distinction detachment	the confused state; equanimity with thinking
1 arousal of the life energy	independent life energy vital air; ultra speech; place – root-base energy center	rule of independent life energy vital air over five organs of sense/knowledge and five organs of action; dance movements, postures, energy seals, suspensions of the life energy, withdrawal of senses, unstruck divine sound, and other beginning yogic activities; detachment characterized by restraint	the distracted (absent-minded) state; equanimity with reasoning (conjecture)
0 the ordinary state	dependent life energy vital air	rule of independent mental faculty over five organs of sense/knowledge and five organs of action – eating, drinking, speaking, moving, writing, reading and other recurring activities	various wishes of the mental faculty

Yogic scriptures say, 'When, in the end of the practice of yoga, the evolutionary divine power reaches, and is absorbed into, the revered feet of Beloved Lord Kind Dissolver seated on the thousand-petalled lotus, comparison-free equanimity is accomplished.' On the basis of this statement, we may naturally infer that the evolutionary force cannot be any part (limb, organ) of the body; if it were a part of the body, how could it reach the thousand-petalled lotus from the root-base lotus?

But we have just read in the above verses that the evolutionary force is found on top of the bulb. And further on we will read, 'Seizing her tail, one should awaken the sleeping female snake of the evolutionary force.' (verse 3.111.) From these remarks it seems to be some part of the body. But in the Fourth Instruction of this book, it also says: 'Whatever is perceived by the sense of hearing as sound is Divine Power, and that in which the elements* become absorbed, is the formless Highest God!' (verse 4.102) *[including ether, the quality of which is sound] Thus, in the yogic scriptures, the sleeping evolutionary force is in the form of Kind Dissolver, and the awake evolutionary force is in the form of Divine Power. Here, too [as above], there is a difference [in her forms]. Not only that, this same evolutionary force is called the life energy vital air, the sexual seed, the outer divine sound, the inner divine sound, the soma juice, the divine light and the five spaces – in brief, it is called nature, the pervader of the body and the Ultimate Absolute. The meaning of this is that in the seed there is unity and in its development, vast multiplicity. Because of all these usages, even aspirants of a high class fall into dense confusion. In *The Yoga Darshana* of Great Seer Patañjali there is a description of nine different obstacles to yoga. One of those obstacles is 'false vision'. False vision means conceiving one thing to be another thing. Seeing gold in brass, or brass in gold, is called false vision. This delusion cannot be cured through study of yogic scripture, pondering, or subtle systems of logic. For this to occur, one has to be a seeker of liberation, because only the highest yogic worshipper, through correct yogic worship, can know all the secrets of yoga. If a cup filled with milk, juice, or water is offered to a person born blind, he does not recognize which substance it is without drinking it; in a similar way, without having accomplished the final equanimity, the aspirant does not recognize the evolutionary force.

The secret of yoga can be understood through correct yogic worship, not through logic; yet logic is not pointless because it is a brilliant beam of knowledge. Although it [logic] cannot show the truth to the aspirant, it is not blind. By making the aspirant firm in some decision or other, it makes him a follower of the true path. This sort of logic has been called right logic, but that logic is blind which is not able to show the right road and which does not make the aspirant firm in any decision: it is called wrong logic.

In yogic scripture, Beloved Lord Kind Dissolver is regarded as inseparable from Beloved Lady Mountain Princess. Therefore he is called Half Commander or Half-Woman Dancing Commander. Just as the lamp and the light are different only in name, so Divine Power and Kind Dissolver are different only in name. When Kind Dissolver is given prominence, he is considered to be the active form of the Absolute, and Lady Mother Divine Power is considered to be the actionless (inert, passive) form of the Absolute. In the Absolute's active state, Beloved Lord Kind Dissolver is considered to be the soul, and Lady Mother Divine Power, the actionless (passive) body; and in the Absolute's actionless (inert [asleep]) state, Beloved Lord Kind Dissolver is considered to be the body, and Lady Mother Divine Power, the soul. This is why, in yogic scriptures, the awake evolutionary force is called the Lady Mother Divine Power form and the sleeping evolutionary force, the Lord Kind Dissolver

form. In yogic scriptures it also says that in the word 'Shiva' [Kind Dissolver], the short 'i' symbolizes Divine Power. If the short 'i' were removed [so that the vowel of the initial phoneme reverts to the inherent short 'a', in other words, 'shi' reverts to 'sha'], the remainder would be 'shava' (a corpse). This 'corpse' is the vehicle of Divine Power. On the basis of descriptions in the *Puranas*, a beautiful portrayal of Lady Great Black One has been painted by various skilful artists. In it, Great Black One is shown standing with her foot placed on the chest of the inert Beloved Lord Kind Dissolver. If a brief description of this portrait is to be given, it may be given thus – the short 'i' in the word 'Shiva' is Divine Power and the rest of the word, 'shava', is Kind Dissolver.

Now, from this analysis it becomes clear that the evolutionary force is not any gross 'part' of the body, but when she is asleep, her habitual dwelling place is in the 'bulb'. There, because of the location, she appears to be a gross part; when she ascends to the rest of the energy centers her form is subtle.

General Information about the Evolutionary Force

Verses 3.108 through 3.110

The evolutionary divine power is said to have a coiled form like a snake; he who agitates (moves, rouses) her is free; there is no doubt of this. Vigorously seizing the young widow ascetic standing between the Ganga and the Yamuna [Rivers] is indeed the ultimate realm of Nurturer. The Goddess Ganga is the cooling flow energy channel and the Yamuna River is the fiery flow energy channel; between the cooling flow and the fiery flow is the young widow Evolutionary Force.

Experienced, compassionate yogis, for the salvation of future yogis, have provided secret yogic clues (symbols). [For example,] 'The evolutionary force has a coiled form like a snake'. Or 'That which is in a coiled state is the evolutionary force'. This is a very useful yogic clue. When, in meditation, the aspirant realizes the special meaning of this description, he recognizes her. Yet, it is very difficult to get to know the evolutionary force in the first place. And secondly, after getting to know her, it is very difficult to move her. This is appropriate action only for extraordinary individuals, for great teachers. An ordinary individual cannot practice it in the three times (morning, noon, and evening). That devotee who cannot completely surrender himself with faith to worship-worthy God, that knower who cannot, by means of an equanimous power of discrimination, accept the support of renunciation of action, and that yogi who cannot, through valor, resort to action yoga, can definitely not make the journey of this path of liberation. The traveler on the path of engagement should absolutely not try to awaken this evolutionary force, because in so doing, there is full probability of 'losing this, losing that' [losing both the worldly success path and the path of liberation]. This path of awakening the evolutionary force is the path of the highest good (final emancipation) only; the path of cherished desires is completely different from this – it alone is beneficial for him [the traveler on the path of engagement].

The Goddess Ganga is the cooling flow; and the Goddess Yamuna is the fiery flow; between these two is the dwelling of the young widow ascetic, Evolutionary Force. This does

not mean that the young widow ascetic, Evolutionary Force, is also an energy channel conveying the life energy vital air. She is completely different from an energy channel. Yes, there is a third energy channel, the very kind flow. The current of vital air flows in these three energy channels; therefore, they have been called rivers. In ancient times the evolutionary divine power was seen from a special viewpoint, so she was called Divine Power, Commanderess and Highest Goddess; here she has been looked upon from a very ordinary viewpoint, so she has been called a young widow. Here the question is: Why is the evolutionary force called a young widow ascetic?

While they are in childhood, girls and boys are celibates with elevated sexual seed, because there is no flowing out of their ova and sperm, but when they become adolescents, the flowing out of their ova and sperm begins; this is the widowhood of the evolutionary force. That is, although the current of vital air flows unhindered in the cooling flow and fiery flow energy channels [in childhood], the falling down of the ova and sperm causes the mouth of the very kind flow to close, so that the current of vital air does not move in it. She has been called an ascetic (one practicing burning austerity, a burner of impurity) because she continually waits for a woman or man who has become one who has elevated sexual seed. Such women and men only appear after centuries, until then she must wait for them; this is her burning austerity.

'Vigorously seizing her is indeed the ultimate realm of Nurturer.' Why must it be done vigorously (by force)?

As the natural course (tendency) of the downtending life energy is descent, its ascent is against nature. The very kind flow is upfacing. To open its mouth and make the downtending life energy ascend is to make the Ganga reverse course; this work does not occur as a result of ordinary behavior; it is accomplished only by outrageous (tyrannical) behavior. Because of pleasure being descent and yoga being ascent, extra vigor (strength, might) must be used. Only through yoga is the ultimate realm of Nurturer attained.

What is the ultimate realm of Nurturer?

In *The Holy Bhagavad Gita*, Revered Lord Dark Moon says, 'That ultimate realm, having attained which, yogis do not come back into the worldly illusion (cycle of birth and death), that self-illuminated ultimate realm that neither the sun, the moon, nor even the fire can illuminate, that is my ultimate home.' (15.6.) In the fifth treatise of *The Mandalabrahmana Upanishad*, it says, 'The unstruck is the word, and inside this word is the sound; in this sound, the mind dwells. It is this mind which does the action of creating, rearing, and annihilating the three worlds. That in which the mind is absorbed is the ultimate realm of Nurturer.'

The Systematic Practice of the Evolutionary Force

Verses 3.111 through 3.120

Seizing the sleeping, downfacing, female snake, Evolutionary Force, by the tail, one should awaken (arouse) her. As a result of this vigorous assault, abandoning her sleep, she becomes upfacing. Every day, in the early morning and early evening, having filled through the fiery flow energy channel, one should seize the downfacing evolutionary force using an enclosed technique (wrapped around [as by a garment]), and one should

continually move her for half a watch of the day [for an hour and a half]. Above the root place, the bulb has been said to be like a supple, white wrapping-cloth that is one span – twelve fingers' breadths – long and four fingers' breadths wide [about 22.8 cm. by 7.6 cm.]. Seated in the hard weapon posture, the aspirant should seize both feet with the two hands and powerfully press (squeeze, trouble, cause to ache) the bulb located next to the heels. The yogi seated in the hard weapon posture should agitate the evolutionary force, then do the little bellows suspension of the life energy – thus (in this way) he should quickly awaken her. The aspirant should first do the contraction (turning back) of the sun, and after that, the agitation of divine-power moving. Although he goes thus into the mouth of death, where for him is the fear of time/death? Due to [his] fearless performance of the continued practice of divine-power moving for two *muhurta* (two 48 minute periods) – four *ghari* (four 24 minute periods), or ninety-six minutes – she enters the very kind flow channel and is also drawn upward a little. Through this, the evolutionary force abandons the door of the very kind flow and, consequently, the life energy enters this very kind flow of its own accord. For this purpose, the aspirant should agitate the peacefully sleeping evolutionary force. By agitating her, the yogi becomes free from disease. The yogi who has done divine-power moving is a suitably qualified recipient of accomplishment. In this connection what more can be said? He can defeat time/death playfully.

This evolutionary force is the primary element of yoga. From this very place, yoga begins. We can also say that however many elements of yoga there may be, if the element of this evolutionary force alone were extracted, yoga would be found to be no longer yoga. The evolutionary force is the seed of yoga; without the evolutionary force, yoga cannot exist. The evolutionary force is such a large jewel that all worldly people can involuntarily come across her, but unfortunately none of them recognizes her and they all neglect (are indifferent to, contemptuous of) her, considering her to be a worthless glass crystal. This is justifiable because the evolutionary force is a lioness. She is very terrible. Only a liberation-seeking aspirant of a high class can have the spirit to approach her. Awakening her is not some childish exploit. Indeed, in that process one enters the mouth of death every day and every moment – not just for one or two years but for many years. Between pleasure and yoga there is only a small amount of difference – pleasure is the downward journey and yoga is the upward journey.

Why is the evolutionary force asleep?

– because there are no extremely brave (virile) yogis awakening her; all are worldly people acting for pleasure.

Why is she downfacing?

– because the flow of the downtending life energy is downward. This downfacing evolutionary force is said to be asleep, and the upfacing evolutionary force is said to be awake. In her awake state, the downtending life energy is upgoing.

Why is she called a female snake?

– because she really is a female snake. The one who awakens her, she bites – bewilders through sexual desire associated with mental impressions.

In the verse it says, 'Seizing her by the tail, one should awaken her.' What is her tail?

A hundred thousand questions will not reveal a trace of her tail. How can a trail be tracked only by questions? Surely the trail of the tail can only be tracked if the evolutionary

force is a visible reality. But in order to make her a visible reality, one must receive yogic initiation from a truth teacher who has reached the far shore of yoga and after that do correct systematic practice of yoga, and . . . when one does see her terrible (hideous, dreadful) form, then forgetting all talk of tail-seizing, one will not even be able to muster the courage to go near her. Her tail will indeed be revealed to one!

'If the evolutionary force is indeed a biting female snake, then to seize her tail to awaken her is a foolish act. Surely, just as a venomous snake is seized with a large pair of pincers, one should seize the evolutionary force by some stratagem.'

This remark is fitting from a practical point of view, but from a yogic point of view it is unfitting. An extremely valiant person wrestles a lion with his bare hands; he does not use a weapon. This is because in the presence of a body, a *body* is needed, not the discriminating faculty. There is deceit (strategy) in it [the discriminating faculty]. The yogi is very brave; he does not take defensive action like a coward. The evolutionary force bites him, not once or twice, but hundreds of thousands of times, yet, laughing (smiling), he remains standing on his spot. Not only that, despite being defeated hundreds of thousands of times, he does not give up hope of victory. He has come to terms with death; what is dying to one who is already dead? The war between the two has one remarkable feature: every day the evolutionary force is victorious and every day the yogi is defeated, yet the evolutionary force, in spite of winning, loses a little every day and the yogi, in spite of losing, gains a little every day. From a subtle point of view, the apparent victory of the evolutionary force is a hidden defeat, and the apparent defeat of the yogi is a hidden victory. The evolutionary force is victorious twice, in the beginning and in the middle, and the yogi is victorious only once, in the end. Only the aspirant who can carry on an unwavering war of this kind can awaken the evolutionary force, only he can attain liberation, and only he can become the Absolute itself. In this war there is no room for any other kind of war; seize the evolutionary force by the tail and awaken her: this is the set order of battle.

The evolutionary force is awakened through the continued practice of posture, the suspension of the life energy, energy seal, and other systematic practices of yoga. But here it should be remembered that this awakening is not considered to be the real awakening, because in it she remains downfacing. As long as she continues to be downfacing, yogis do not call her awake or the upfacing evolutionary force; they call her the downfacing evolutionary force. Thus the evolutionary force remains downfacing, not for one or two years, but for many years. When finally the downtending life energy, having surpassed the lower energy centers, becomes stable in the command energy center, she becomes upfacing. Every day, one should perform her continued practice at these two times: early morning and evening. Although yoga begins as a result of the arousal of the life energy, there is no real entrance into yoga until the life energy enters the root-base energy center. Divine-power moving is a profound secret of yoga. If the grace of God or the grace of the teacher is not present, attaining it [divine-power moving] is impossible. From the merest acquaintance with it, the aspirant becomes very restless and disturbed. In this state, even though yoga is very dear to him, he does not find the courage to go further in his continued practice of yoga. Here the guidance of the truth teacher is indispensable. In the above verse there is the instruction to seize the downfacing evolutionary force by an enclosed technique, because this is the most secret energy seal. Its continued practice is always done in a hidden way. 'Pleasure conjunction' is between a man and a woman; 'yogic conjunction' is between the living soul and

Kind Dissolver. The necessary rule of pleasure conjunction and yogic conjunction is seclusion (privacy); this is the enclosed technique.

Divine-power moving is a pump. Through it, the downtending life energy becomes upgoing. Its continued practice is done every day in the early morning and evening for about an hour and a half. The distance between the area just below the navel and the female-receptacle place – the joining place (the perineum) – is a span; this is the extent of the bulb. The first part of the bulb is the area just below the navel, the middle of the bulb is the area of the sex organ, and the end of the bulb is the area of the joining place [pressing the perineum presses the prostatic utricle or the cervix, therefore 'the joining place' may sometimes refer to the entire bulb]. In the beginning then, the joining place is to be pressed with either heel. This is an unfailing way to make the downtending life energy upgoing. The more the continued practice of the accomplishment posture is prolonged, the more upgoing the downtending life energy becomes. Finally, the joining place is pressed by one heel while the anus is pressed by the other heel; this is called the hard weapon posture, the root-lock posture, or the accomplishment posture.

In the term 'divine-power moving' there are two words: 'divine-power' and 'moving'. 'Divine power' means 'white sexual seed or red sexual seed', and 'moving' means 'to cause to move' (to agitate, to set in motion) – to make upgoing. 'To make the white sexual seed or red sexual seed upgoing', this is divine-power moving. But it is not easy to make the divine power upgoing, because at that time the lower door is open, therefore the white sexual seed or red sexual seed moves in that direction; to stop it is very hard. As long as the downtending life energy continues to go in the direction of the lower door, the divine power cannot become upgoing. When the white sexual seed gland or the red sexual seed gland flows inward, the downtending life energy, abandoning the ventral central path, becomes a traveler on the dorsal central path. In pleasure conjunction between a man and woman, the little bellows suspension of the life energy is natural, and in the same way, the little bellows suspension of the life energy is natural in the 'yogic conjunction' of the living soul and Kind Dissolver, but there is a difference between the two: through the pleasure-conjunction little bellows suspension of the life energy, the down-going downtending life energy makes the upgoing uptending life energy down-going, and through the yogic-conjunction little bellows suspension of the life energy, the upgoing uptending life energy makes the down-going downtending life energy upgoing. So the yogic scriptures have commanded, 'After divine-power moving, one should do the little bellows suspension of the life energy'. Through this, the evolutionary force becomes upfacing.

Beloved Teacher says, 'The aspirant should first do the contraction (turning back) of the sun, and after that, do the agitation of divine-power moving.' In this stage, the contraction of the sun is possible through the root-lock energy seal, the hard-weapon-burning energy seal, the flying-up-lock energy seal, and the dorsal-upward posture. This procedure would seem to be very frightening because in it death is always there (impending); nevertheless, the aspirant who knows the technique of yoga does the continued practice of it fearlessly for up to one and a half hours. By means of this continued practice, the evolutionary divine power enters the very kind flow energy channel and is drawn upward a little. When she abandons [moves away from] the Absolute door, the life energy enters the very kind flow of its own accord. In the beginning and middle of divine-power moving, countless diseases occur, but in the end all those diseases disappear. Without divine-power moving, the yogi cannot become qualified

for liberation; for him, liberation itself is the highest accomplishment. He does not have a desire for other powers because ultimate detachment is always there at his service. He attains the divine body and he defeats time/death playfully.

What is this 'play'?

'Play' means 'sport', 'amorous dalliance', or 'sensual pleasure', but this sport is not pleasure-seeking sport, pleasure-seeking amorous dalliance, or pleasure-seeking sensual pleasure; it is yogic sport, yogic amorous dalliance, or yogic sensual pleasure. Seeking pleasure is the path of return (recurrence) – birth, old age and death – and yoga is the path of no return – youth and immortality.

[The Sanskrit word *samyoga* is translated as 'conjunction', except where it is contrasted with *sambhoga*, in which case it is translated as 'yogic conjunction' and *sambhoga* is translated as 'pleasure conjunction'. On one level, pleasure conjunction may refer to the lining up of the woman's and man's chromosomes in the mitosis metaphase of fertilization, and yogic conjunction to the extended crossing over between the maternal and paternal homologous chromosomes in the first metaphase of meiosis that produces evolved DNA. The DNA thus evolved may be distributed into haploid cells and ejected from the body, or it may be distributed into haploid cells but held in the circular female receptacle or higher, or, rather than being distributed into haploid cells, it may be taken by the bloodstream to the nuclei of all the cells of the body, where it replaces the old DNA and thus evolves the body. On one level, the red sexual seed and the white sexual seed may represent the maternal and paternal homologous chromosomes.]

The Attainment of Accomplishment

Verse 3.121

The yogi doing the continued practice of divine-power moving who is immersed in chastity and only eats beneficial and regulated food attains the unbroken circuit [divine light circle, halo] accomplishment.

The meaning of 'chastity' [*brahmacharya*, literally 'the Absolute moving'] is 'to move in the Absolute, or in the Absolute path'. This 'chastity' is *yoga*! Chastity is indispensable for attaining the Absolute, therefore the Absolute-oriented yogi accepts the support of yoga in order to completely accomplish chastity, and through it he becomes one who has elevated sexual seed; after that, his seed is not discharged. In chastity without yoga but with a harsh vow, despite complete attention, the seed is still discharged; chastity without defects is only brought about by becoming one who has elevated sexual seed! In the middle of yoga, pleasure does come, but the goal of the yogi is yoga, not pleasure. The yogi who cannot go beyond pleasure by means of the yogic technique can definitely not become a yogi. The divine-power-moving energy seal is a very firm (tight) boat for crossing the ocean of yoga. The upheld sexual seed of the yogi eating only beneficial and regulated food becomes stable when the evolutionary force reaches the command energy center. In the verse the word 'circuit' occurs; it means 'divine light' or 'divine brilliance'. By seeing it, the yogi attains accomplishment.

The Defeater of Sexual Desire Is the Defeater of Time/Death

Verse 3.122

The aspirant should particularly do the little bellows hold following immediately on from divine-power moving. For the yogi who daily does continued practice in this way, where is the fear of the God of Death?

This has already been discussed in verse 3.115, so it is unnecessary to repeat it.

The Uniqueness of the Divine-Power-Moving Energy Seal

Verse 3.123

There is no method for the purification of the seventy-two thousand energy channels other than the continued practice of the evolutionary force, that is, the continued practice of divine-power moving.



There is only one royal path! Yes, there may be many ordinary paths, but when the royal path is found, all those other paths come to an end, like rivers merging into the sea. Divine-power moving is not an ordinary path; it is the royal path; there is no way of cleansing the seventy-two thousand energy channels other than through the continued practice of it. Let the aspirant be a knower, a devotee, or a yogi; this road is for everyone. There can be no knower, devotee, or yogi whose impurities of body and mind remain as before. The devotee calls this divine-power moving 'the play of Love-Filled One'. That play includes [the following exploits of Love-Filled One (Dark One) described in *The Bhagavata Purana*:] the slaying of Impure One [in which Dark One as a baby quickly sucks away the life of a child-poisoning demoness who offers her poisoned breast to him], the taming of Black-Complexioned One [in which Dark One dances on the heads of a huge water-snake demoness inhabiting the Yamuna River], the amorous dalliance of the cowherd circle-dance [in which

Dark One dances with the cowherdesses (milkmaids)], taking away the clothes [in which Dark One hides the saris of the cowherdesses as they bathe in the Yamuna], granting the boon to the hunchbacked woman [in which Dark One makes her body straight and beautiful], and the breaking of the bow [in which Dark One strings and shoots a bow that no-one else can even string, breaking the bow with the force of his shot], and various other exploits. The knower calls divine-power moving 'the play of nature' or 'moving the conditions of nature', and the yogi calls it 'the purifying action of the life energy'.

When Does the Central Energy Channel Become Straight?

Verse 3.124

This central energy channel very kind flow becomes straight (direct, easy to travel) through the yogi's firm continued practice by means of posture, the suspension of the life energy, and energy seal.

If the yogi does not firmly carry on the continued practice of divine-power moving, he will definitely not be able to attain liberation. In this [endeavor], firm continued practice is indispensable! In the seventh chapter of *The Holy Bhagavad Gita*, Revered Beloved Lord Dark Moon says: 'Perhaps one aspirant in a thousand aspirants tries to attain me, and even among those who succeed in the effort, perhaps one, being engrossed in (devoted to) me, really knows me.' (verse 7.3.) But first of all, at least one of these – knowledge, valor, or faith – is completely necessary in divine-power moving. Without that, one cannot enter into it; not only that, even if entrance is somehow gained, there can be no stability in it, so the phrase 'firm continued practice' is purposely used in the verse.

Posture, the suspension of the life energy, energy seal and all [yogic] tools originate from divine-power moving. In natural yoga then, all purifying actions take place of their own accord. Divine-power moving is the seed of natural yoga, and posture, the suspension of the life energy, energy seal, etcetera, are its blooming (evolution). When the continued practice of divine-power moving is carried on with the cooperation of posture, the suspension of the life energy, energy seal, etcetera, the closed mouth of the central energy channel very kind flow opens and the life energy enters it; consequently, stability begins to manifest in the body, the mind, the seed, and the vital air.

The Result

Verse 3.125

Some other energy seal, like joy-bringer or beyond-mind, gives the salvation-bringing accomplishment of yoga to vigilant (attentive, careful, continuing without interruption, steady, chaste) yogis who stabilize the mental faculty by means of equanimity.

The continued practice of divine-power moving is done attentively and with one-pointedness. When it matures, it effortlessly produces some other, stable (firm, unmoving),

energy seal like the joy-bringer energy seal or the beyond-mind energy seal. [see verses 4.35 – 4.39]

That which is called 'divine-power moving' in the beginning, is called 'moving-in-space' in the middle, and 'beyond mind' in the end. We may say that divine-power moving is the door to sun-moon yoga, and moving-in-space is the door to royal yoga.

The Reciprocal Relationship

Verse 3.126

The earth without a king, the night without the moon, and knowledge yoga without energy seal – these three, despite being impressive, are not glorious (adorned as by a shining ornament).

A king is the ornament of the earth, the moon is the ornament of the night, and knowledge is the ornament of energy seal. This is because a king is the lord of the earth – he adorns his maidservant, the Earth, and the Earth enhances the splendor of the king. The two mutually glorify each other. The moon is the master of the night – he adorns his wife, the Night, and the Night enhances the splendor of her husband. The two reciprocally magnify each other's glory. Knowledge is the sovereign of Energy Seal – he adorns his female companion, Energy Seal, and Energy Seal enhances the glory of her sovereign. These two *also* magnify the radiance of one another.

Here Beloved King Among Yogis is saying this, 'Though the aspirant may practice countless attractive postures, various breath-taking suspensions of the life energy, and multifarious impressive energy seals, if he has not entered into royal yoga, these practices are all meaningless, because the only reason for this hard work is the accomplishment of royal yoga.' Truly, the very highest accomplishment of sun-moon yoga is the attainment of royal yoga. Yoga can also begin through royal yoga. Aspirants of royal yoga disdain the body and give much importance to the mental faculty, but until such time as they enter into sun-moon yoga their hard work is meaningless, because royal yoga is never accomplished without sun-moon accomplishment. Thus these two yogas complete and nourish (encourage) one another. The accomplishment of one is incomplete and the accomplishment of both is complete. The aspirant of royal yoga, in the beginning, receives indirect knowledge through scripture and meditation. Because he possesses correct knowledge of the *principles* of knowledge, he can give thoughtful expositions; not only that, he can give excellent instruction; in short, he is unequalled in the realm of reflection; but in the realm of behavior he is lax (loose, weak) in every respect. He continually repeats the prayer, 'I am the Absolute!', yet his misapprehension is not cancelled, and his living state (beingness, existence, character, quality) is not given up. Without purity of body, purity of mind does not last for very long; therefore, one must resort to sun-moon yoga for purity of the body, then indirect knowledge, having become direct knowledge, becomes stable. The sun-moon yogi is action-oriented. He has little knowledge of scripture and great affection for action. He can perform increasingly arduous action for a long time. Despite being adept at action, he is unversed in the secret of action, because he is very weak in the realm of reflection. He makes the journey of knowledge

by means of action – by means of knowledge joined with experience. Yoga is a ladder. It can be ascended and descended. The follower of the path of knowledge, having acquired indirect knowledge, descends to the body in order to accomplish direct knowledge, and the sun-moon yogi, having done action yoga, ascends toward the mind in order to attain direct knowledge.

A Special Point Brought to the Attention

Verse 3.127

Correct continued practice of the complete method of suspension of the life energy should only be done accompanied by the mind (the attention). The thoughtful yogi should not involve the mind in any activity other than that.

Yogic systematic practice means life energy activity. When various yogic activities occur in the body, the life energy becomes restless, and when all these yogic activities, having slowed down, become stable, the aspirant approaches equanimity. No matter whether there is posture, suspension of the life energy, withdrawal of the senses, concentration or meditation, the inhaling and exhaling continues, either quickly or slowly; this is the activity of the life energy – [the process of] the suspension of the life energy.

When the aspirant's arousal of the life energy occurs, his body begins performing various yogic activities. At that time, his mind does not exercise control over the body, he lets the life energy act as it is disposed to do. Seeing pictures and unusual expressions of the life energy and the organs, the mind becomes *naturally* introverted [involved in practicing yoga], but when no novelty remains in these expressions, its introversion is broken, and having become extroverted [involved in thinking about the world], it begins to run hither and thither. However, because the mind is not connected with the body in this stage, and because sun-moon worship is only 'the mastery of the organs', no harm comes from its extroversion. True, there are some parts of the mastery of the organs in which the presence of the mind is necessary; in them, it remains present even without being invited, because it relishes those parts. In the systematic practice of sun-moon yoga, whether the mind is there or not, the life energy and the assemblage of organs continue their natural work. But when the mind, being caught up in extroversion, forgets the life energy and the organs, it influences both of them; therefore, their activity slows down in some parts.

When sun-moon yoga, or the mastery of the organs, is accomplished, and royal yoga, or the mastery of the mind, begins, the presence of the mind (the attention) becomes indispensable. In the sixth chapter of *The Holy Bhagavad Gita*, it says, 'This unsettling, unstable mind roams in the outer world due to this or that sound or other object of sense perception [out of the five objects of sense perception: sound, tactility, visibility, savor, and odor]; having been restrained from those objects of sense perception, the mind should again and again be held in the soul.' (verse 6.26.) This is the beginning level of royal yoga. When the last level appears, the order is turned around. In *The Amanaska Yoga*, it says, 'When the mind becomes stable in some place and in some way, keep it there in that way. It should absolutely not be moved from there.' (2.71.) 'Wherever the mind goes, it should not be detached from there; the uninterrupted mind fades away – if it is interrupted, it grows' (2.72.)

The Great-Accomplishment-Giving Ten Energy Seals

Verse 3.128

Thus (in this way), Beloved Lord First Master Joy Bringer [Kind Dissolver] has taught the ten energy seals. Each of these energy seals bestows the great accomplishment on the yogi.

These ten energy seals were not invented by Beloved Chief Yogi Matsyendra Master, by Beloved King-Among-Yogis Goraksha Master, or by any of the yogis; these ten energy seals are the gift of natural yoga, therefore they are connected with Beloved Lord First Master Joy Bringer; this is fitting.

The world is a prison and the worldly person is a prisoner. However much pleasure the prisoner may find, he is a prisoner nevertheless. There can be no greater misery than bondage because in it the individual is dependent. There can be no greater happiness than liberation, because in it the individual is independent. *Liberation* is the best of all the great accomplishments [yogic powers]. There is not any great accomplishment beyond it. These ten energy seals form a garland. The special characteristic of this garland is that if any one of these energy seals is attained, it brings attainment of the remaining nine energy seals, because they are linked to each other.

The Best Teacher of Yoga

Verse 3.129

That one who imparts the lineage-accordant teaching of these energy seals is truly the revered truth teacher god and is truly the master and visible God.

The ten energy seals mentioned above have been popular in India for thousands of years, so wherever there is a 'yoga center', there is an instructor teaching these energy seals, but here Beloved King Among Yogis is saying nothing at all on the subject of those instructors. The meaning of his statement is that the one who knows natural yoga, in other words, the one who has done the worship of natural yoga and attained liberation, is the *real* preceptor. The teaching concerning energy seals should be seized from her/him. *She/he* is the very best knower of the hidden secrets (esotericisms) of yoga; *she/he* is the appropriate guardian of the teacher-pupil lineage; therefore, she/he should be considered to be the revered truth teacher god, the master, and the visible God.

True Impetus

Verse 3.130

The pupil who is wholly intent on (totally devoted to, eagerly engaged in) carrying out his [the truth teacher's] commands and who, being vigilant (attentive) in the continued practice of energy seal, does continued practice, attains, along with 'becoming like the smallest

particle' and the other accomplishments, the subversion of time/death (undercuts time/death).

That pupil who carries out the command of the truth teacher is truly discriminating and truly faithful. He is discriminating in that he does not attach much importance to his own inexperienced judgment, and he is faithful in that if it falls to him to sacrifice all that he possesses, he is always eager to do so, because he thinks of all that he possesses as the lowest of the low and the command of the teacher as the highest of the high. That pupil who has more faith in his own impure judgment than in the pure judgment of the truth teacher cannot become a recipient of the truth teacher's compassion because he sees a flaw (defect) in the command of the truth teacher. When a flaw is seen in the flawless, one should consider the [pupil's] judgment to be completely turned around (reversed, backward).

The command of the truth teacher is not understood through logic – it is understood through one's own experience. A scholarly and discriminating pupil, despite his scholarship and discrimination, cannot become a recipient of the teacher's compassion, because scholarship generates pride and discrimination generates restlessness. Where there is pride and restlessness, faith and yoga do not stand in attendance.

Execution of the command of the truth teacher and attentiveness are very necessary in the continued practice of energy seal. The attentive pupil who executes the commands of the truth teacher obtains 'becoming like the smallest particle' and the other accomplishments. Not only that, he also defeats (overcomes) time/death.

THE FOURTH INSTRUCTION

Equanimity

Reverential Greeting to the Truth Teacher

Verse 4.1

Millions and millions of obeisances to the truth teacher, Kind Dissolver himself [incarnate], whose soul is the divine sound, the upheld sexual seed, and the material elements. The yogi devoted to (engrossed in) that teacher attains the realm of the Absolute.

The one who wants to attain the realm of the Absolute should be devoted to the truth teacher.

The truth teacher is divine sound itself, and divine sound is the Absolute itself.

The truth teacher is the upheld sexual seed itself, and the upheld sexual seed is Kind Dissolver himself, that is, it is the Absolute.

The truth teacher is considered to be the material elements themselves, that is, the five organs of sense/knowledge, the five organs of action, the five life energies, and the mind; that is, the truth teacher is play itself and the sacred ash itself.

The Beginning of the Step of Equanimity

Verse 4.2

Now, let me tell you about the best step, the happy method of equanimity, which prevents death and gives the bliss of the Absolute.

From this remark of Beloved King Among Yogis, it is learned that equanimity is the preventer of death and the giver of the bliss of the Absolute; it is the highest means of all of obtaining happiness. Because the yogi is free from passion, he has no trace of attachment to (infatuation with, delusion about) his body, therefore the purpose of his yogic worship is not to get health or immortality. He only does yogic worship to free himself from the bonds of being, that is, to obtain knowledge. It is through equanimity that the bonds of being are cut and knowledge is obtained. The seed of misery is false knowledge. When it matures, one ends up with a tree of misery and a vast jungle of misery. The seed of

happiness is knowledge; when it matures, one ends up with a tree of happiness and a vast park of happiness. The climax of happiness is the bliss of the Absolute; *this* happiness is not momentary, but eternal.

Here this uncertainty may arise: 'In the purifying-activity yoga of *The Yoga Darshana*, after posture and the suspension of the life energy, these three techniques are discussed: the withdrawal of the senses, concentration, and meditation; then comes the step of equanimity. Here there is no discussion of these three techniques; why is this so?'

It is true that there is no discussion of these three techniques among the techniques given to attain equanimity, but this does not mean they could be dispensed with and were not used. They *were* used, but the two philosophical systems are arranged differently because their viewpoints differ. Beloved King-Among-Yogis Atmarama is a teacher of the Master sect. In it, Beloved King-Among-Yogis Goraksha Master has the highest standing. In his book, *The Goraksha Paddhati*, he has discussed the withdrawal of the senses: 'By means of ordered systematic practices, the five objects of sense perception: odor, savor, visibility, tactility and sound, should gradually be abandoned by the five organs of sense/knowledge: the life energy (the life breath) [the nose], the tongue [as the organ of taste], the eye, the skin, and the ear; this is called the withdrawal of the senses. Just as in the evening the sun withdraws its light, the yogi remaining stable in the third limb of yoga, energy seal – the withdrawal of the senses – should withdraw the mind and the organs. Just as a tortoise draws in its limbs, the yogi turns the organs away from their respective objects of sense perception and turns them toward the soul.' From his comment it is clear that the third technique, 'the withdrawal of the senses', is included in 'energy seal'. In *The Goraksha Paddhati*, there is a description of the six limbs of yoga: posture, the suspension of the life energy, the withdrawal of the senses, concentration, meditation and equanimity. Concentration, meditation and equanimity are included in 'the worship of divine sound'.

Synonyms of 'Equanimity'

Verses 4.3 and 4.4

'Royal yoga', 'equanimity', 'beyond mind', 'mind beyond mind', 'immortality', 'absorption', 'the essence', 'void non-void', 'the ultimate realm', 'no-mind', 'non-duality', 'the unsupported', 'the untainted', 'freedom while still alive', 'the natural state', 'the fourth [state]', among other words, are synonyms.

All these terms mean 'royal yoga': best yoga, knowledge yoga, *Sankhya* yoga, complete yoga, great yoga, eight-limbed yoga, comparison-free yoga, seed-free yoga, contrivance-free equanimity, inert (non-engaged) equanimity, nothing-but-the-Absolute, eternal yoga, master of the ensnared ones yoga, natural yoga, accomplishment yoga, evolutionary force yoga, etcetera. This royal yoga is called royal yoga because it is the king of all the yogas. All yogas are included in it. The universal form of royal yoga is a tree, and all the rest of the yogas are its branches and twigs. The four principal and best-known yogas in royal yoga are: sun-moon yoga, repeated prayer yoga, absorption yoga, and royal yoga. Some teachers include divine sound yoga among them. Royal yoga has two main limbs: the inner

limb and the outer limb. This inner limb yoga is the one called royal yoga. The outer limb is called action yoga. Thus there are only two yogas: knowledge yoga, or the mastery of the mind, and action yoga, or the mastery of the organs. No third yoga is possible. Devotion yoga is included in knowledge yoga, so it is called knowledge devotion, and it is also included in action yoga, so it is called action devotion. The body of yoga is action, the life energy of yoga is knowledge, and the soul of yoga is devotion. There is only one yoga, but because of the different orientations, it appears to be threefold.

'Equanimity' means: the conjunction of the living soul and Kind Dissolver, or of Divine Power and Kind Dissolver, the non-sprouting of the mental tendencies, liberation, or the permanent end of pain. The treasury of divine power is in the lowest energy center, the root-base; by taking it to the highest energy center, the thousand-spoked, equanimity is accomplished. Because the down-going down-tending life energy that has been made upgoing is taken into the thousand-spoked energy center, the body becomes motionless; this is [inert] equanimity. At that time, the yogi is beyond the five states: the waking state, the dreaming state, the state of dreamless sleep, transfixion, and death. The outer sign of a great person who has accomplished equanimity is the fire-of-yoga pure body.

'Beyond mind' (beyond thought) is a synonym of equanimity. In it, first the yogi sees the light of the Absolute and the space of the Absolute by means of the female-receptacle energy seal, and in the end, upon the non-sprouting of the mental tendencies, he goes beyond all states. 'Beyond mind' is also the name of an energy seal; it is called the six-mouthed [energy seal], the female-receptacle energy seal, or the sky energy seal.

Beyond mind is also called 'mind beyond mind'; the two are different in name only.

'Immortality' (deathlessness) is also a synonym of equanimity. When the uptending life energy and the down-tending life energy become stable in the thousand-petalled lotus, the action of inhaling and exhaling stops and this state remains stable for several days. Just as there is no inhaling and exhaling in the body of a dead person, there is no inhaling and exhaling in the body of the yogi in equanimity, but in the body of a dead person, the action of inhaling and exhaling does not resume, whereas in the body of the yogi in equanimity, after the arising, the action of inhaling and exhaling reappears; therefore, this is called immortality – because the yogi has gone above death. (See the commentary on verses 4.10 – 4.11.)

'Absorption' (*laya*) means 'mental inactivity'. When the yogi faces the essence, he reaches the no-mind state, that is, his mental faculty becomes totally absorbed [into the Absolute]. Along with the absorption of the mental faculty, the vital air is also absorbed. Due to the absorption of these two, the yogi is beyond the organs, therefore for him there is no outer knowledge [knowledge gained by means of the senses and the mind]. This motionless state is called 'absorption', or [inert] equanimity. In *The Amanaska Yoga*, it says, 'The yogi who has attained absorption does not know happiness and misery, for him there is no experience of cold and hot, and he is thought-free (beyond thinking). That yogi who is not living or dead, who does not raise or lower his eyelids, like a lifeless piece of wood, is said to be "in a state of absorption".'

'The essence' is also a term for 'equanimity'. The indivisible (without parts, without seed) and unmanifold essence is called the ultimate essence (element); one of its names is 'the Absolute'. Earth, water, fire, air, ether and the mind, these six elements are of nature. The seventh element, which is the ideal human form (the form of the pervader of the body)

– the form of the Absolute – is the ultimate essence (element). He who knows that form is liberated. When the mental faculty and the life energy of the yogi enter the thousand-petalled lotus, he sees 'the essence' or 'the Absolute', then he becomes 'of' that (becomes of one nature with that). [Other translations of 'the essence' include 'the real state or real nature', 'the basic principle', and 'the true nature of the living soul as equivalent to the all-pervading Ultimate Soul'.]

'Void non-void' means 'equanimity' as well. One meaning of 'the void' is 'the space' (the open space) and a second meaning is 'the Absolute'. Just as the sun, moon, etcetera, shine in the space of the universe, the sun, moon, etcetera, shine in the space of the brain. These two spaces are completely equivalent. As long as the yogi continues to *see* [observe, experience] the space of the Absolute, he calls that space of the Absolute 'the void', but when he becomes immersed in it (becomes of one nature with it), it does not remain 'the void', but becomes the non-state of the non-void space – the Absolute state. It is called freedom from engagement (the 'non-blowing' [of the vital air], the state of peace) or absorption (adherence [to the Absolute]). The terms 'freedom from engagement' (*nirvana*) and 'absorption' (*vilinata*) are ancient; they were already fully in use when Lord Buddha became incarnate. 'The void' means 'the space', 'the Absolute' and 'the ultimate essence', and 'freedom from engagement' means 'equanimity'.

We have already discussed the term 'the ultimate realm' in the 109th verse of the third instruction.

The antecedent yoga, or star (deliverer, pupil of the eye) yoga, which is concerned with the organs, has the external energy seal, and the subsequent yoga, or no-mind yoga, which is concerned with the mind, has the inner energy seal – *it* is called royal yoga. In it, the mind is absorbed into the light of the Absolute.

The union of Divine Power and Kind Dissolver, or of the living soul and Kind Dissolver, is called non-duality; the understanding of non-duality that is acquired through profound study of *Vedanta* is called indirect knowledge. This is only knowledge, not knowledge yoga. Through it, there can only be 'knowledge about the essence', not divine vision [direct experience] of the essence. Divine vision of the essence is possible only through renunciation-of-action yoga, which is the antecedent stage of knowledge yoga. As long as there is mind, there is duality, but when the mind is absorbed into the ultimate realm of Nurturer, pure non-duality is accomplished, because after that no difference is possible. In that state one behaves like an insane (intoxicated, lustful) person, a child, a fiend (a demon) and an idiot (a fool).

As long as [the step of] meditation continues, the mind (thought) exists, but when meditation is raised up one step – when it takes the form of equanimity – then it [the mind] becomes no-mind. Here it should be remembered that the stabilization is not in the soul; the stabilization is in the mental faculty (the soul does not cease to exist; the mental faculty ceases to exist). With-comparison equanimity has four levels: with reasoning, with thinking, with bliss, and with egoism. In them, the mind incurs, respectively: the distracted, the confused, the unsettled, and the one-pointed states. Then there is the advent of the final level, comparison-free yoga; in it the yogi reaches the stabilized state. At that time, there is no support [dependence on the organs, senses and mind] at all. While a stone remains in the hand, it has the support of the hand, but when it is vigorously thrown, it only goes so far supported (assisted) by the power of the hand and when that power is

completed, the stone, being unsupported, goes by itself. 'No-mind', despite having once been the mind, is not the mind, just as a rope reduced to ashes, despite having once been a rope, is not a rope.

'The Untainted' is said to be flawless (without defects), or without false knowledge. He is Kind Dissolver himself and the Ultimate Absolute itself. The yogi who obtains him is without impurity and is complete in knowledge, and in the end, being immersed in him (being of one nature with him), becomes Kind Dissolver himself and the Absolute itself.

There are two kinds of freedom (liberation): one occurring after the body is cast away (after death), and the second obtained while living. In *The Yoga Bija*, it says, 'That yogi who has the without-old-age-and-death body [the divine body] is the one who is "free while still alive".' Those teachers placing importance on freedom obtained in life, obtain the fire-of-yoga pure body by means of with-seed yoga. They believe that a pure mind can exist, and that into this pure mind, true knowledge can descend. This is called immediate freedom, or freedom while still alive. In *The Maha Upanishad*, it says, 'The one not rejoicing in and despairing about ethical action and unethical action, happiness and misery, and birth and death, is free while still alive.'

'The natural state' means 'the state belonging to one's own nature'. When the yogi has been doing yogic worship for a long, long time, he reaches a level where all action is completed, that is, where no motive for (attachment to) action remains. – Exactly like completing a journey on reaching the destination. A devotional ascetic said, 'Wherever I go is following That; whatever I do is worshipping That. By always keeping natural equanimity in the heart as a talisman, I bring about cancellation of perception (manifestation, appearance, light, radiance) other than That.' In Sanskrit literature there is also a description of this natural state: 'Beloved Lord Kind Dissolver! My soul is Thee, [my intelligence is Mountain-Born One (Divine Power),]* my life energies are the sacrificial attendants, my body is the sacrificial pot, my celebration of (attraction to, production of, taming of) sensual pleasure is the ceremonial worship, my sleep is the state of equanimity, the roaming of my feet is the clockwise circumambulation rite, and my speech is the chanted prayers. May I summarize? Whatever various actions I perform, those complete actions, Lord Joy Bringer!, are *Thy* worship.'

Everyone is familiar with these three states of the mind: the waking state, the dreaming state, and the state of dreamless sleep; beyond that is a state that is only experienced by a yogi; it is called the fourth state. 'The fourth state' is a synonym of equanimity. In it, the soul is absorbed into (unites with) the Absolute. It is also called comparison-free equanimity.

*[The fragment in brackets, missing from Kripalvananda's translation as printed in the Hindi edition of *Revealing the Secret*, has been taken from the Sanskrit text of this poem. In that edition, the Sanskrit text of the poem precedes Kripalvananda's Hindi translation of it. Similar supplementation has been provided in verses 4.27 and 4.28.]

Equanimity

Verses 4.5 through 4.7

Just as salt mixed in water becomes nothing but water, the mind coming into contact with the soul becomes 'of' the soul; this is called equanimity. When the life energy becomes subtilized (fades away) in the same way, and the judgment is absorbed as well, that union is called equanimity. In that same way, the union of the living soul and the Ultimate Soul, in which all intentions are destroyed, is called equanimity.

Aspirants of the path of knowledge place importance only on the judgment, and aspirants of the devotional path place importance only on the mind (the heart); both forget that behind them is the body. The life energy brings about the transformation of the judgment and the mind. As long as the restless life energy remains unstable, the conclusions of the judgment and the intentions (attachments), etcetera, of the mind remain unstable; therefore, in order to make the conclusions and the intentions and other inclinations stable, it is first necessary to make the life energy stable; this is the scientific step. It is called yoga, or equanimity. In a similar fashion [to the other two types of aspirants], aspirants of the path of *action* place importance only on the *body*; they forget that the body is run through the judgment and the mind; therefore, if knowledge and the feeling of love are not acquired through doing action, action is meaningless.

When salt is put in water, it mixes with it. After that, the water is *water*; even after searching, no salt is obtained. The water represents the essence (true nature) of the Absolute (what the Absolute is), or the essence of the soul (what the soul is), and the salt represents the essence of the living soul (what the living soul is). 'The salt' is transformed 'water'; it *is* water. The difference between the two is that water is liquid and salt is solid. But the salt, finding its own fundamental nature (character), becomes liquid in nature; abandoning duality, it accepts non-duality. [The divine individual who has been mistakenly associating itself with that which it is not, finds that its true nature is of the nature of the Absolute, that is, it accepts the equivalence of its true nature and the true natures of each of the other divine individuals.]

It says in the verse: The mind, joining with the soul, becomes nothing but soul. There is a slight inconsistency here. The mind is produced from nature; it can only be absorbed into that, not into the soul. But the inconsistency is resolved by the second verse. It says in it: When the life energy becomes subtilized (fades away), the mind is absorbed as well. When the mind is directed toward the lower energy centers [the root-base, self's standing-place, navel-filling jewel, unstruck and pure speech], the current of the vital air is enduring, that is, its current is in agreement with the mind, and when the mind is directed toward the upper energy centers [command, soma and thousand-petalled], the current of the vital air is unenduring; that is, its current is counter to the mind; therefore, in that state, it [the mind] cannot create intention and contrivance. The peace ('non-mind') of the mind – this is equanimity. Transfixion and the state of dreamless sleep can be included in one-pointedness, but not in equanimity, because at that time [in equanimity] the soul is in its clear (evident, bright, shining) form, that is, it is beyond the three conditions of nature; in that state beyond nature, how can the mind exist?

Praise for Royal Yoga

Verses 4.8 and 4.9

Who truly (essentially) knows greatness of royal yoga? – because knowledge, the permanent home, accomplishment and freedom are only obtained through the direction of the truth teacher. Without the compassion of the truth teacher, these three are difficult to obtain: the relinquishment of the [five] objects of sense perception, the direct experience of the essence, and the natural state.

'Royal yoga' is a synonym of 'the Absolute teaching'. Its greatness is the greatness of the Absolute. Who knows the Absolute completely? Even the *Vedas*, saying, 'It is not this, it is not that', express their helplessness. That being the case, no one can say, 'I truly know its greatness'. True, Absolute-oriented teachers, and they alone, do know some part of it; through their compassion it is possible to attain no-body freedom, knowledge of the Absolute, the eight accomplishments and the freedom-while-still-alive state.

Freedom is called no-body freedom. The various meanings of 'no-body freedom' are: 'free from desire', 'without a body', 'inert equanimity', 'dead', 'having that [body] not born of a mother and father', etcetera. All these meanings seem different; however they are not different, but the same.

Comparison-free equanimity is accomplished after acquiring ultimate detachment, therefore, the equanimity-accomplished, beyond-the-objects-of-sensation yogi is called 'free from desire'. The no-body yogi is regarded as being 'without a body' (free from bodies) because even in a body, he is beyond the three conditions of nature; he is not bound to the body. He can exit from the body at any time and he can enter the body at any time. When he is in equanimity, his body becomes 'inert' (with its organs [of action and sense/knowledge] not engaged). There is no apparent (observable) difference between the body of a 'dead' person and the body of the yogi in equanimity, because neither body inhales and exhales. One meaning of 'no-body' is 'the no-remainder body'. The no-remainder body is nothing other than the fire of yoga; therefore it is called the divine body (the brightly shining celestial body). It is an accomplishment of with-seed equanimity. It is 'not born from the conjunction of a mother and a father'; bodies produced from the conjunction of a mother and a father are called pleasure bodies (bodies born of pleasure) and this divine body is 'not born from the uterus'; it is called the body of the gods (the shining ones) or the yogic body.

Through the compassion of the revered truth teacher, knowledge of the Absolute, or knowledge of the soul, is obtained; one of its names is 'direct knowledge of the divine order'. It is the accomplishment of with-seed equanimity. The yogi with knowledge of the Absolute is called one seeing the equivalence (one seeing that all individuals are equal). In the fifth chapter of *The Holy Bhagavad Gita* (verse 5.18), it says, 'Those wise ones who have acquired direct knowledge of the divine order see the equivalence of a learned and gracious Absolute-person, a cow, an elephant, a dog, and an outcaste.' In the sixth chapter (verse 6.29), it says, 'One whose soul is possessed of yoga ('yoga-joined', in a state of divine union) [one who truly knows one's nature to be equivalent to everyone else's] sees everyone with

equal vision, that is, one sees the soul in all existent ones and all existent ones in the soul' – this is equal vision.

The Masters tradition recognizes two essences: Kind Dissolver with qualities (with conditions of nature) – active (engaged in purifying action) – that is, the universal-form Kind Dissolver having characteristics (perceivable) [the Absolute experienced as the changing universe], and Kind Dissolver without qualities – actionless (independent of purifying action) [the Absolute known as itself]. Being situated in the undistorted (unchanged, changeless) [without qualities] form of Kind Dissolver is called 'the permanent home'.

The eight accomplishments are: becoming like the smallest particle, extending, increasing mass, becoming lightweight, getting, doing, ruling, and authority. The first four accomplishments are connected with the body, and the last four accomplishments are connected with the mind.

Now, for the good of aspirants, Beloved King Among Yogis makes a very important comment based on his experience. He says: 'Because the natural state is difficult to accomplish, it is not easily obtained by everyone. In this project, there should first of all be the compassion of the truth teacher. In its absence, the natural state cannot be accomplished, because no matter how hard an individual tries to abandon the objects of sense perception, because of the difficulty [in attaining the natural state], he will be unable to succeed and will be unable to directly experience the essence; to put it briefly, without the compassion of the truth teacher, there is no possibility at all of this task being accomplished.' In *The Advayataraka Upanishad* (17, 18) it says, 'The *teacher* is the Highest Absolute; the *teacher* is the ultimate destination; the *teacher* is the highest teaching; the *teacher* is the highest limit to be reached; the *teacher* is the highest goal; the *teacher* is the ultimate treasure. Because that teacher is the preceptor (mentor, counselor), he is the best of the best.'

The Procedure (Step) of the Production of the Natural State

Verses 4.10 and 4.11

When the great divine power is awakened through various postures, various holds, and various methods, the life energy is absorbed in the void. The yogi who has awakened the evolutionary force and has renounced all actions gets the intrinsic natural state (his own natural state).

When, with the cooperation of the accomplishment posture, the lotus posture, the blessed posture, the lion posture and other final highest postures, and the eight holds and the ten energy seals, the evolutionary force has become upfacing and the life energy has become absorbed – stable – in the void – in the Absolute space – then the yogi [the yogi's body] becomes motionless – the natural state appears of its own accord.

There are two states (stages) of the natural state. In one state, the body is completely motionless, but because of the stability of the life energy, it does not slip to the ground. Here a word of reminder that when a person becomes thought-free [and therefore his body

is no longer being controlled by the mind], his body does not remain in its original position; being released, it falls down – this is due to the restlessness of the down-going life energy; but the body of the yogi in equanimity, despite his being thought-free, does not slip to the ground when released – this is a sign of the stability of the upgoing life energy.

The second state (stage) of the natural state is the arisen state. When equanimity is completed and exhaling and inhaling begin, this arisen state commences (rises as the sun rises). But the influence (power) of the stable life energy is not lost in this state [even though the body has begun moving again]. An ordinary person with restless life energy takes fifteen breaths a minute, but the yogi in equanimity takes one breath in several hours. After the life energy has become stable in equanimity, his [the yogi's] mental faculty becomes completely stabilized; that is, in his mental faculty at that time, there is no power to produce intention and contrivance. ['The arisen state' is the translation used for '*vyutthana avastha*', and 'the arising' is the translation used for '*vyutthana*'. However, sometimes Kripalvananda calls the arisen state '*vyutthana*', presumably as a shortened form of '*vyutthana avastha*'. Where it is unclear in the Hindi text whether '*vyutthana*' refers to the arisen state or to the arising, both translations are given.]

Some people reason as follows: 'From the instant of complete stabilization of the mental faculty, the flow of conscious states (states of cognizance, states of awareness, states of knowledge) would be at an end, because no fundamental mental tendencies for entering a conscious state would remain. How could the yogi enter the arisen state from that state? The yogi would have died instantly.' [To express this reasoning in a more Western way – 'Thoughts are due to brain activity, so they only stop if the brain ceases to function, if the person is brain-dead. How could someone arise from death?']

This is only reasoning; there is no experience in it. The stabilization of the mental faculty is based on the stability of the life energy. The stabilization of the mental faculty remains stable for as many hours as the life energy remains stable. The life energy and the mental faculty are naturally volatile (easily influenced). If one of them is restless, the other becomes restless in company with it, and if one is stable, the other is stable in company with it. Thus, despite the flow (way of acting, scope) of these two being different, they are reciprocally connected. In equanimity, the cause of the arising is not the mental faculty but the life energy, because at the time that the hold ends and expelling begins, the mental faculty also begins to move. Yes, it is true that even though the arising is the arising of the life energy, it is called the arising of the mental faculty, because the definition of yoga says, 'Yoga is said to be the stabilization (non-sprouting) of the tendencies of the mental faculty'. Although the stabilization of the life energy is what the stabilization of the mental faculty *is*, it is not primarily called that because its final result is the stabilization of the mental faculty – it is unnecessary to call it the stabilization of the life energy.

Some people ignorant of the science of yoga say that as long as the yogi continues to enter the arisen state from the state of equanimity, his stabilization of the mental faculty cannot be considered to be complete, that is, the absence of the arising (the arisen state) is the main indication of the stabilization of the mental faculty; but this is false reasoning. After the total stabilization of the mental faculty, the arising (the arisen state) continues.

Why?

The realm of the hold is unbounded. However long a journey of equanimity there is to be made, the yogi can make that journey. This can also mean that whatever length

equanimity may be, enough opportunity for the arising (the arisen state) will remain in it, because the hold can continue for days, months or years.* 'Upon accomplishing the complete stabilization of the mental faculty, the yogi could not have the arising (the arisen state)' – this supposition is shown to be nonsense by the above principle. *[Although in the state of equanimity, the yogi does not have a sense of time passing, he does have such a sense in the arisen state. This sense includes an impression that the state of equanimity preceded the arisen state and that it had a certain duration. But in the arisen state, unlike in the waking state, the dreaming state and the state of dreamless sleep, the yogi is not subject to the illusion that such mental tendencies are anything other than aspects of the Absolute.]

Now the second concern remains: 'Upon the complete stabilization of the mental faculty, there would be no fundamental mental tendencies left for going from one conscious state into another conscious state.' What is the answer to this?

One characteristic sign of the complete stabilization of the mental faculty is the absence of intention and contrivance. When the life energy becomes stable in the thousand-petalled lotus, the mental faculty also becomes stable. At that time it cannot produce intention and contrivance. The stabilization of the mental faculty is of two kinds: the stabilization in 'equanimity' and the stabilization in 'the arisen state'. The stabilization of the mental faculty in equanimity has no intention and contrivance in it because at that time the stable mental faculty is undistorted. Intention and contrivance *are* present in the stabilization of the mental faculty in the arisen state, but no distortion occurs in the mental faculty, because the judgment is equanimous (unbiased). In the sixth chapter of *The Holy Bhagavad Gita* it says, 'At that time, when he is not engrossed in the pleasures of the organs or in actions, the aspirant relinquishing all intentions is called "ascended (risen) to yoga".' (verse 6.4.)

Whether a person is alone or in company, the pleasure of the organs and action are with him. This being the case, how can he be called mounted on yoga? But then, he is not affected by the pleasures of the organs or by actions, because he a relinquisher of all intentions.

What is the relinquishment of all intentions? When the aspirant is not in equanimity but is in the arisen state, there are indeed intention and contrivance. Their existence is natural; why has it been said in spite of this that he is a relinquisher of all intentions?

Renunciation of desire for the fruit of action is renunciation of all intentions. *Desire* is the progenitress of intention. No desire, no intention. There are two sovereignties in the body: the sovereignty of the mental faculty and the sovereignty of the life energy. When the mental faculty is in command, doership with intention and contrivance is generated, and when the life energy is in command, non-doership without intention and contrivance is generated. Sleep is a life energy activity. In it the life energy has a natural tendency to flow. Equanimity is also a life energy activity, but in it the life energy is not flowing. In the waking state as well, when the independent life energy that is free of the control of the mental faculty acts, then, even though the mental faculty produces intention and contrivance, the functioning of the life energy is not tied to it [to the mental faculty]. The action of the mental faculty is called 'right action and wrong action', or 'ethical action and unethical action'. The action of the life energy is called 'non-action' or 'natural action'.

Now we will discuss whether or not it is possible to go from one conscious state into another conscious state [despite the complete stabilization of the mental faculty that occurs in the natural state].

When the [united] upgoing uptending life energy and down-tending life energy try to become stable in the command energy center, then, in the beginning, the mental faculty in the command energy center becomes extremely disturbed, being unable to bear the impetuous current of the life energy; in the middle [stage], the power arises in it [in the mental faculty] to bear that current, but because the current's strength is continually increasing, it becomes helpless and weak (flaccid); in the end, it is carried in the flow of the vital air; then it does not have the capacity to produce intention and contrivance – this is the reality of the state of equanimity!

The further the 'equanimity' progresses, the more evolved the arisen state becomes. In it, expelling, filling and the hold do occur, but their pace is so slow that it is very difficult to notice their presence. A single expelling is completed after one or two hours, and a single hold, after four to six hours. In the end, however, no difference remains between equanimity and the arisen state, so that the arisen state becomes *equanimity*; this is the natural state. To indicate the difference between equanimity and the arisen state that comes after equanimity, equanimity is called the fourth state, and the arisen state is called the state beyond the fourth state.

Please clarify this state beyond the fourth state.

The arising that follows the accomplishment of equanimity is the arising of the life energy only, not the arising (awakening) of the mental faculty, because the mental faculty cannot return to an inferior state. Just as fresh buttermilk cannot be turned back into curds and whey, or into milk, the stabilized mental faculty cannot become unstabilized again. Ascension is not alteration (deterioration, distortion of the natural state) [engagement in desirous action], it is evolution. If it [ascension] is to be called 'alteration', it should be taken to mean 'transmutation'. After equanimity is accomplished, the stabilized mental faculty cannot become unstabilized, that is, it cannot go below equanimity – but it can go higher [equanimity and the arisen state can evolve]. This is why the term 'beyond the fourth state' has been used. Thus these three terms – the arising (the arisen state), the fourth state, and the state beyond the fourth state – are entirely different from one another, they refer to different levels.

From the viewpoint of logic, it seems that after attaining the natural state the yogi would not have any outer knowledge (knowledge of the world), but looking at the lives of Great Accomplished One Sage Kapila, Great-Seer Sage Vasishtha, Great-Seer Sage Vyasa, Great-Seer Sage Patañjali, and other great accomplished yogis [all of whom functioned in the world], this reasoning does not seem true, because they all attained the natural state. This leads to the conclusion that this state is not accessible through reason; it is accessible through direct experience. The soul [the individual] in a state without yoga is bound by desire associated with mental impressions, therefore it [that individual] does not have command over the impure body and sensation-driven mental faculty, but after the accomplishment of the natural state, it is free of desire associated with mental impressions, therefore it *can* exercise command over the body and mental faculty. Indeed in that state the yogi becomes beyond the three conditions of nature, then he is not bound by the body or the mental faculty. In such a state, how can he be under the influence of the body, life energy, or mental faculty?

'If the yogi [who has complete stabilization of the mental faculty] were unable to enter the arisen state, he would die instantly.' This problem was posed earlier.

Now I offer the solution to it: this problem is also 'false reasoning'. How can death occur for a yogi who can, exiting at will from his body, enter another body, and returning, re-enter the former body? Why do you forget the accomplishments of yogis? Yogic scriptures say, 'When the life energy of the yogi remains stable for twelve days, equanimity is accomplished'. This means that the yogi only expels once in twelve days. Now think, how can death occur for a yogi who can perform a hold twelve days long? In fact, he completes the transcendence of death, because for twelve days he does not breathe in or breathe out. Death can indeed occur for one who has breathed out and has not had the breath re-enter the body. Death is the separation of the life energy [from the body] and equanimity is the stability of the life energy. This life has two [possible] conclusions, called 'death' and 'immortality'.

In the third chapter of *The Sankhya Darshana*, it says that immediately upon the attainment of knowledge of the soul, the yogi becomes free while still alive. This freedom obtained while in the body is immediate freedom; freedom after death is not real freedom. After attaining freedom while still alive, the yogi becomes a capable and powerful teacher of ethical action. Divine revelation [the *Vedas*, 'revealed' scripture] also says that freedom obtained while alive is real freedom. In *The Yajurveda* (31.18) it says, 'The person knowing the Absolute, while performing (experiencing) the pleasure from destined [inherent] action, remains free while still alive'. If a person knowing the Absolute, were to quickly become free from the body upon coming to know the Absolute, who would winnow the Absolute essence from illusion (who would manifest [reveal] the Absolute)? Without his presence, false knowledge would come forth and be spread, and through such a blind tradition, the path of liberation would be lost, so it is for the good of the world that free-while-still-alive yogis wear a body.

The Destruction of All Actions

Verse 4.12

When the life energy flows in the very kind flow energy channel and the mind enters the void, the yogi eradicates (destroys from the root) all actions.

When the life energy flows in the very kind flow energy channel, the organs of action, having become introverted, become actionless – this is 'the mastery of the organs', or 'sun-moon yoga'. But at that time, the stabilization of the mind, the mental faculty, the judgment and the ego has not occurred, therefore the mind continues formulating intention and contrivance, the mental faculty continues thinking, the judgment continues concluding, and the ego continues producing 'I' [egoism]. When the life energy enters the void of the brain, no mind remains, no mental faculty remains, no judgment remains, and no 'I' remains; they all are absorbed into their source activity [divine individual action] – this is 'the mastery of the mind', or 'royal yoga'. Here 'the void' means both 'the space' and 'the hollow place'.

In the verse it says, 'The yogi eradicates all actions.' This means that the body, the life energy, the organs, the mind, the mental faculty, the judgment, and the ego become actionless. The body becomes like a corpse, not breathing in and out, and motionless.

After equanimity, the body and mind become completely pure, therefore no distortion occurs in them. Because the mind is free of desire associated with mental impressions, the body remains free of impurity! After that, actions of the body, mind and speech are inspired only by God; they are in the form of a sacrifice, so there is no bondage of any kind for the yogi.

Obeisance to the Deathless Yogi

Verse 4.13

You have defeated that Time/Death into whose mouth the entire animate and inanimate universe is taken; O deathless yogi! obeisance to you.

The word '*kala*' (time/death) conveys two meanings: time and death. When the yogi enters equanimity, he becomes free from the bondage [illusion] of time and the bondage [illusion] of death. Having observed this unequalled power of the yogi, the writer has offered obeisance to the deathless yogi.

A person (an individual who occupies a body) who is not subject to death is called indestructible and deathless. Another meaning of 'deathless' is 'a god' [*deva*]. The gods are deathless. Through equanimity, the yogi reaches (finds) godhood. One meaning of this word '*deva*' is 'liberation'.

The Accomplishment of Deathless Burning, Hard-Weapon Burning, and Natural Burning

Verse 4.14

When the mental faculty attains harmony (equilibrium) and the life energy, having entered the very kind flow central channel, is stable, these three energy seals – deathless burning, hard-weapon burning, and natural burning – are accomplished.

The dark-condition mental faculty is stupid (dense, frozen, insensible), the passionate-condition mental faculty is restless, and the tranquil-powerful-condition mental faculty is stable. Stupidity and restlessness are discordances, and stability is harmony. Stupidity is the lower discordance. In it there is grief, misery, lack of understanding (darkness), inertia, and other [mental] distortions. Restlessness is the reverse discordance, the higher discordance. In it there is delight, happiness, activity, anxiety, and other distortions. Between these two discordances (in the center), there is harmony, but due to the restlessness of the life energy, it is very difficult to be stable in it. When the life energy is purifying the root-base and the other lower energy centers, distortions are produced in the mental faculty, but when it is purifying the command energy center and the other upper energy centers, the distortions gradually begin to subside and harmony spreads in the mental faculty. Even though deathless burning, hard-weapon burning and natural burning

occur during the purification of the lower energy centers, they are not accomplished then; they are accomplished when the mental faculty and the life energy attain harmony.

Who Is Qualified for Liberation?

Verse 4.15

Until the life energy stops living and the mind dies, how can [real] knowledge arise in that mind? That person who is a yogi, who absorbs the mind and the life energy, attains liberation; other types of aspirants cannot achieve liberation by any means.

If knowledge is only acquired by the study of scripture, yoga is not wanted (is avoided). It is obvious that knowledge acquired by means of scriptural study is only knowledge; it is information, not science. In difficult times there is no memory of such knowledge. This knowledge is only useful in favorable (with the slope) circumstances; of what importance can it be? Science, though, is a living companion; it is the eye of truth [direct conscious knowledge]; *it* protects the individual in unfavorable (against the slope) circumstances. Experiences of various pleasures are also called knowledge; this is material knowledge born of the organs. That knowledge through which the restlessness of the mental faculty greatly increases every day and every moment and the end of the continuous succession (tradition) of pain does not come is not knowledge but false knowledge! Real knowledge, called spiritual knowledge, is knowledge beyond the organs; it is attained through yoga. Material knowledge is acquired by means of extroversion [involvement in the senses and thinking], or pleasure, and spiritual knowledge, or knowledge of the Absolute, is acquired by means of introversion [surrender to God, absorption in the Absolute], or yoga. When obtaining material knowledge, the life energy and the mind continue living. That is, the life energy flows in the cooling flow and the fiery flow, and the mind roams in the organs and their [respective] objects of sense perception; yet this ['living'] is the cause of bondage. Whenever knowledge of the Absolute [direct knowledge] is obtained, the life energy and the mind become inert (non-engaged); this inertness of theirs is the cause of liberation.

A member of the passionate class with faith in knowledge is satisfied with (resigned to) indirect knowledge. Knowledge intoxication is excessive in him, so he continually neglects action. He says, 'The soul itself is pure, enlightened, free and permanent. There is not the slightest chance at all for impurity or false knowledge to enter it; not only that, this soul is neither ephemeral nor in bondage'. But this is only his mental concept, not his experience. We may certainly call an individual with such a mental concept a knower, but not a knowledge yogi. One who has not had the divine vision [direct experience] of the soul, has not done yoga. Without yoga, the divine vision of the soul is not possible; logic does not reach there. Such a misled knower eats and sleeps. He feels a *need* to eat and sleep. At that time, he doesn't think, 'I am the soul, I have no need to eat and sleep.' Instead at that time, he thinks that the body's needs are his needs. He also habitually expels excrement and urine. At that time, he doesn't think, 'I am the soul; I have no excrement and urine!' Just as excrement and urine are impurities of the body, feelings of desire and anger and other

distortions are impurities of the mind. The action of removing them is called yoga. But the soul really *is* actionless (independent of purifying action) – why this fear that it would become active by doing yoga? *Nature* is the one that continuously performs action, yet if a conversation turns to the subject of yoga, an individual with indirect knowledge becomes agitated and says, 'There is no need of action!' – Dear friend! Action is nature's ethical action (appropriate activity), not the soul's, so why is there a need to stop action? Nature's action is *nature's* action, not the soul's.

When, by means of with-seed equanimity, the dark condition and the passionate condition fade away and the tranquil-powerful condition arises, direct knowledge of the divine order is attained. This beyond-the-organs knowledge, or omniscience, is what is really meant by 'knowledge'. In *The Yoga Bhashya*, Beloved Lord Vyasa gives a definition: 'The peak of knowledge is said to be ultimate detachment.' That is, the sign of real knowledge is detachment. Only the accomplished yogi can be free of desire. We may call *him* a knower.

The Method of Life Energy Absorption

Verse 4.16

Having understood the technique of penetrating the very kind flow energy channel, let the aspirant always remain in the best place, and making the life energy a central traveler, let him stabilize it in the Absolute opening.

The one attaining liberation should first reach the revered feet of the revered truth teacher who has reached the far shore of yoga, and doing soul-surrender, should do service with his pure heart. In *The Shiva Samhita* it says, 'The aspirant of sun-moon yoga should be stable in judgment, intent on absorption yoga, independent (self-dependent), vigorous (courageous, sexually virile), open (like the 'great receptacle' [the ocean], high-minded, magnanimous), compassionate, accepting (of others), truth-loving, intrepid, possessed of faith, worshipping the lotus feet of the truth-teacher, and enjoying (attracted to, in love with, engrossed in) the continued practice of yoga.'

How does the true penetration of the very kind flow energy channel occur? – only an experienced teacher of yoga knows this and only he can give guidance regarding this. Until the penetration of the very kind flow energy channel occurs, the vital air cannot become a traveler on the central path. It is by taking the vital air into the thousand-petalled lotus, also called the Absolute opening, and making it stable there, that liberation is attained.

The Esoteric Secret

Verse 4.17

The sun and moon support time/death in the form of day and night. The very kind flow energy channel devours that time/death; I have told you this well hidden secret.

A very brief description of the manifestation of sound (musical notes) is needed at this point.

The left energy channel, the cooling flow, is called the moon energy channel and the right energy channel, the fiery flow, is called the sun energy channel. Sometimes the breath blows [as through a flute] more forcefully through the right nasal opening, sometimes it blows more forcefully through the left nasal opening, and sometimes it blows with equal force through both nasal openings. When the breath blows with more force (impetuosity, impulsiveness) through the right nasal opening, people say it is blowing the 'sun note', when the breath blows with more force through the left nasal opening, they say it is blowing the 'moon note', and when it blows with equal force through both nasal openings, one moment through one nasal opening and the next moment through the other nasal opening, they call that 'the very kind flow note'.

One opening of the nose of a healthy person operates for one hour. If the sun energy channel is in operation, this is considered to be day and if the moon channel is in operation, night. Thus, in the twelve hours of the day, there are six days and six nights of a yogi. In the twelve hours of the night there are also six days and six nights.

When, in the state of equanimity, both the sun and the moon energy channels are closed (locked up, bound) – when breathing in and breathing out are stopped (bound) – then neither day nor night remain, so it is said that the very kind flow devours time/death. The stability of the life energy in the brain is a secondary matter and the penetration of the very kind flow is a matter of importance, therefore it is the penetration of the very kind flow that is the esoteric secret.

The High Value (The Teaching Quality) of the Very Kind Flow

Verse 4.18

In this human body there are seventy-two thousand energy channel doors. Among them, the very kind flow energy channel is Joy Divine Power (the divine power of Joy Bringer), and all the rest of the channels are pointless.

The energy channels in this body are beyond count, yet because they face toward the illusion of the world (have their mouths turned toward the illusion of the world), humankind faces away from God. Indeed, in the body, there is only this one upfacing (mouth-up) very kind flow energy channel that turns humankind toward God. That energy channel is both an energy channel and the divine power of Lord Joy Bringer.

Guidance (View of the Path)

Verses 4.19 and 4.20

The aspirant should do the kind of continued practice by means of which the life energy vital air becomes known; let it [the life energy], along with the fire of yoga, awaken the evolutionary divine power and enter the very kind flow unimpeded. When the life energy flows in the very kind flow, the mind-beyond-mind state is accomplished. Afterward, other continued practices in addition to this become pointless for the yogi.

The journey of the mastery of the organs, sun-moon yoga, or with-seed equanimity is very long. Traveling (moving) on and on, even the steadfastness and prowess of very high-ranking great yogis get exhausted. The aspirant must therefore do continued practice *after* accepting the support of natural yoga, or accomplishment yoga; then he can make some part of the journey, otherwise the journey is not possible. The aspirant of natural yoga does natural systematic practice for years. But if anyone says, 'Suspend the life energy', although he does suspend the life energy, in a short time he has to expel it. He does not succeed in performing the hold for very long. Shame overcomes him. He begins pondering in the mind, 'I am a veteran yogi, yet I am unable to stabilize the vital air for a long time. Why is this the case?'

Even though he continues searching, he does not find the answer.

Is there some defect in his systematic practice?

No.

Then why is this the case?

It is because this is a step of natural systematic practice. Until the vital air enters into the very kind flow energy channel, nothing-but-hold does not manifest, and until nothing-but-hold manifests, the power for the stabilization of the vital air does not arise in the aspirant. The aspirant does natural systematic practice for years, yet he does not have a special acquaintance (encounter) with the vital air. A special acquaintance with the vital air occurs when the root lock is accomplished. During that time period [those years], he does not have even a trace of acquaintance with the fire of yoga. Yes, now and then he has an ordinary encounter with the digestive fire through the practice of posture, the suspension of the life energy, energy seal and the withdrawal of the senses, but there is absolutely no acquaintance with the fire of yoga; this occurs in the end. When the quantity [intensity] of the fire of yoga increases in the body, he experiences the soles of the feet being intensely heated, like iron objects put in a fire are heated. Not only that, it seems as if some venomous creature (animal, insect) were biting (stinging) the blood, and as if the flesh and the other constituent elements inside the body were melting (dissolving). This is the first level of the formation of the divine body. Ancient seers and sages have used the term 'burning austerity' in yogic scripture deliberately. The term 'burning austerity' means to purify the body and mind by heating (melting [as metals]) by means of the fire of yoga. So yogis are called burners of impurity. In *The Yoga Darshana* of Great Seer Patañjali, there is a description of purifying action yoga. It is constituted in part by burning austerity, self-inspection (study of the self), and surrender to God. Burning austerity is in the beginning [of the final level of purifying action yoga], self-inspection is in the middle, and surrender

to God is in the end. In *The Shandilya Upanishad*, Shandilya says, 'The yogi who, through the continued practice of yoga, makes the life energy in the body like fire or a little less than fire, is the best yogi.'

It says in the verse (4.19), ' . . . the life energy vital air becomes known; let it, along with the fire of yoga, awaken the evolutionary divine power and enter the very kind flow unimpeded.' In an earlier discussion, we learned when the life energy vital air is known and how the fire of yoga is produced. Although what is meant by the awake evolutionary force was made clear in earlier references, let us repeat it here. As long as the continued practice of the lower energy centers is going on, the mouth of the very kind flow energy channel remains closed, therefore the evolutionary force remains downfacing, but when the continued practice of the command energy center and the other upper energy centers is going on, the evolutionary force becomes upfacing, the closed mouth of the very kind flow opens, and the vital air enters it; this is what is meant by 'going on the dorsal path'. When the life energy flows in the very kind flow energy channel, the mind-beyond-mind state is accomplished *without effort*; with this [the accomplishment of this state], other continued practices leave by themselves.

The Mind and the Purifying Wind

Verses 4.21 through 4.23

That through which the life energy is bound is that through which the mind is bound. In a similar way, that through which the mind is bound is that through which the life energy is bound. In the activity of the mental faculty, there are two instruments: desire associated with mental impressions and the vital air. Upon the destruction of one of them, the other is also destroyed. The life energy is absorbed where the mind is absorbed and the mind is absorbed where the life energy is absorbed.

[It can be the case that] The mind is the ruler of the life energy or [it can be the case that] the life energy is the ruler of the mind. When the life energy becomes the ruler, the mind becomes the ruled, and when the mind becomes the ruler, the life energy becomes the ruled. Thus these two are yoked to each other. The mental faculty performs all activities only by means of desire-associated-with-mental-impressions and the life energy. When desire associated with mental impressions is destroyed, the life energy is destroyed, and when the life energy is destroyed, desire associated with mental impressions is destroyed. The destruction of desire associated with mental impressions is the destruction of the mental faculty as well, because the mental faculty is the dwelling place of desire associated with mental impressions. The mind is absorbed into nature; the life energy is also absorbed there, because it was from nature that both originated. The five elements of nature are: earth, water, fire, air and ether. Air is the fourth element and the ether-produced mental faculty is the fifth element. There is only one line [consciousness of the physical], but it has two ends [consciousness, the physical].

The Intimacy of the Mind and the Purifying Wind

Verses 4.24 and 4.25

Like milk and water, the mental faculty and the life energy are reciprocally linked; they act in tandem. Where there is life energy, there is activity of the mental faculty, and where there is mental faculty, there is activity of the life energy. The destruction of either of these, the life energy or the mental faculty, is the destruction of the other, and along with the activity (impetus, use) of one, there is the activity of the other; therefore, as long as the two are not destroyed, the group of organs continues to be used. Upon the absorption of the two, the realm (stage) of liberation is attained.

Milk and water differ – they are not the same substance. Yet because they are both liquid, they come into union. Water can be mixed in milk, and milk can be mixed in water. In purifying activities of nature – desireless purifying activities – the life energy is in charge and the mental faculty is at hand to assist, and in desired (willful) purifying activities, the mental faculty is in charge and the life energy is at hand to assist. When a human being's last breath is expelled, the mental faculty leaves with it. In the end, there is no life energy and mental faculty. But when it says in the verse: 'The destruction of either of these, the life energy or the mental faculty, is the destruction of the other, and with the activity of one comes the activity of the other...', this is said from a different viewpoint. When the life energy becomes stable in the brain at the time of equanimity, the mental faculty also becomes stable. In the verse, this stability is called the 'destruction' of the life energy and the mental faculty; actually this 'destruction' is not destruction, it is simply actionlessness (absence of activity). As long as the mental faculty and the life energy remain active, the organs continue to carry on various yogic activities during worship; when their action ceases, the yogi attains liberation.

The Juice and the Mind

Verses 4.26 and 4.27

The juice and the mind are both naturally restless. When the juice is bound and the mind is bound, what is not accomplished on this earth? Lord First Master says, 'O Mountain Princess! If the juice and the vital air are stabilized, they put an end to diseases (afflictions) and [give one long life (revitalize one, 'keep the living soul')]* and if they are bound, they give the power to move in space.'

The juice is called quicksilver (mercury). It is *naturally* restless (tremulous, mercurial). The mind is tremulous in the same way. Experienced great people say, 'When someone succeeds in binding these two, nothing on the earth remains unattainable for that one.' [Traditional Indian] Physicians make quicksilver stabilized by means of various kinds of plants; this destroys its restlessness. When, at the end of the hold, there is no expelling and the vital air becomes stable in the brain, this is called stabilized vital air. Stabilized quicksilver and stabilized vital air destroy all diseases, and quicksilver burnt to ash and

vital air absorbed into the Absolute opening make the experimenter long-lived. When quicksilver that has been bound (made stable) is made into a pill, it facilitates going (flying) in space; in a similar way, when the vital air has become stable in the center of the eyebrows, the ability of going in space comes to the yogi. Here it needs to be clarified that the yogi first becomes a mover in space and then becomes immersed in (becomes 'of') the opening of the Absolute.

One meaning of 'the juice' is 'semen'. It [semen] is what is meant by 'quicksilver'. It, too, is extremely restless. The yogi binds it by means of root-lock and other energy seals; through it he attains the divine body, omniscience, the eight accomplishments and penultimate detachment. In the end, he becomes (takes his own true form as) the soul itself, Lord Kind Dissolver himself, and the Absolute itself – this is the accomplishment of the juice. In [the process of] the accomplishment of the juice, two substances are needed: quicksilver and sulphur. Quicksilver means the white sexual seed (the sexual seed) and sulphur means the blood. Their conjunction is called yoga, or the accomplishment of the juice. Quicksilver is also called 'that which carries [one] beyond', because it is the deliverer (the agent of transcendence) [Hermes, the Messiah, the Christ, the Savior, Kind Dissolver, etc]. This is the very ancient, very highest, great teaching; this is also what is meant by 'the Absolute teaching'.

*[The fragment in brackets, missing from Kripalvananda's translation of verse 4.27 as printed in the Hindi edition of *Revealing the Secret*, has been taken from the Sanskrit text of verse 4.27 found in that edition.]

The Organs, the Mind, the Life Energy and the Divine Sound

Verses 4.28 and 4.29

The stability of the mind leads to the stability of the vital air, and the stability of the vital air produces [the stability of the upheld sexual seed, and then the stability of the upheld sexual seed produces]* eternal power and the stability of the body. The mind is the master of the organs, the life energy is the master of the mind, and absorption is the master of the life energy. This absorption relies on the divine sound.

When the vital air is in the root-base and the other lower energy centers, the mind has authority over it; on the basis of the mind's firm intentions [strong desires], it becomes upgoing and, entering the command energy center, makes attempts to become stable. After that, the *mind* becomes subservient to *it* [the vital air]. That is, the rule of the mind ceases and the rule of the vital air begins. Immediately upon the vital air's stability, power descends into the yogi, and the body also becomes stable – this is what is meant by 'the mastery of the organs'.

In the verse, it says, 'The mind is the master of the organs and the life energy is the master of the mind.' A clarification is needed here. The mind is subtler than the vital air (the air). Even though it [the mind] is produced from the element of ether [which is subtler than the element of air], of its own accord (by its own desire) it conveys the vital air into the

command energy center and, surrendering itself, allows itself to be obliterated (erased, cancelled) [the mind, attracted by divine sound, allows the downtending and uptending vital air to become powerful, rise to the command energy center, and go into union, thus canceling the mind]; this method is the one and only means of attaining liberation. So at this point [when the mind is cancelled] the life energy is called the master of the mind. Absorption is the master of the life energy. This absorption can be called both mind-absorption and life-energy-absorption, because the absorption of the life energy is the absorption of the mind, and the absorption of the mind is the absorption of the life energy. This absorption relies on divine sound.

What is divine sound?

Divine sound is Divine Power herself. She is the dearly beloved, the very life, of Revered Beloved God. *Yogamaya* (the wonderful power of yoga, the illusory sensory world conjured by being connected) is her name. We shall make an extensive investigation of it [divine sound] at the appropriate place.

*[The fragment in brackets, missing from Kripalvananda's translation of verse 4.28 as printed in the Hindi edition of *Revealing the Secret*, has been taken from the Sanskrit text of verse 4.28 found in that edition.]

The Attainment of the Bliss of the Absolute

Verse 4.30

This mind-absorption is liberation. True, there are those who do not consider it to be liberation; however, when the mind and the life energy are absorbed, an indescribable type of bliss is born.

When the living soul becomes engrossed in mental tendencies, it experiences happiness and misery, and other pairs of opposites. In it [this experience], happiness seems momentary and misery seems perpetual, so the longing to get free from it grows strong. Bondage is one shore [the near shore]; by experiencing it, one can infer that there should also be another shore [the far shore]. If there is always misery on one, then there should always be happiness on the other. Yet happiness and misery are relative (comparative). Happiness without misery does not seem like happiness, and misery without happiness does not seem like misery. If there is nothing but happiness on the other shore, what will that happiness be like? Without hard work (labor) there is no experience of resting (tranquility after toil); in a similar way, what kind of happiness can there be without misery? That which is on the other shore is called bliss. It is an attribute of the soul. When the mental tendencies cease sprouting, then that which the soul experiences does not come from somewhere, but is in [the soul] itself. Those people who do not consider mind-absorption to be liberation do not know yoga. Their viewpoint is based only on logic. Just as a human being, having rested by means of sleep, blossoms (becomes radiant, joyful, bright, cheerful) every day, so the yogi, having rested by means of the non-sprouting of the mental tendencies, becomes blissful eternally. For those who do not experience bondage

because they are engrossed in their own lives, what need is there for liberation? Liberation is for those who know full well the bondage of the body, organs, life energy, mind, etcetera; they try to get free from that [bondage].

The Equanimity of Absorption Yoga

Verses 4.31 and 4.32

The yogi whose inhaling and exhaling are destroyed, whose seizing of the objects of sense perception is relinquished, who has no [physical] movements at all, and who has no [mental] distortion, has the very highest absorption of the mind. This extraordinary absorption of the mind only arises in certain rare yogis. In it, all their mental intentions are undercut and all the movements of their organs are stilled. This state is accessed through one's own experience and cannot be expressed in words.

In this absorption yoga, the body is absorbed into the organs, the organs are absorbed into the mind, the mind is absorbed into the life energy, the life energy is absorbed into nature, and the soul is absorbed into (united with) its own true form – the Absolute; therefore, the yogi in [the state of] absorption, despite being alive, does not take a breath and does not let out a breath. In this state, how can attraction to the objects of sense perception exist? Attraction to the objects of sense perception requires the body, organs, mind, life energy, etcetera, but all these are motionless; this [state] is an attribute of the yogi in absorption.

This is called 'comparison-free equanimity', or 'nothing-but-the-Absolute'. Without the compassion of God, it is *very* difficult to arrive at that place. One arriving at that place is called a great seer. Upon arriving there, the stabilization of the mental faculty is accomplished and all movements of the organs cease. Because this state is accessed through one's own experience, its greatness cannot be known by means of logic. Not only that, even a yogi who *does* have his own experience of it cannot give a real description of it. [The word 'experience' is used to translate several different Sanskrit words, most of which mean 'experience using the senses and the mind'. The word used here, *anubhava*, can mean that, or it can mean 'direct experience', which is equivalent to direct knowledge. Where the phrase 'direct experience' does appear, it is a translation of *darshana*, also translated as 'divine vision'.]

In *The Yoga Darshana*, there is a reference to yogis who are 'merged in the bodiless state' or 'merged in nature'. They have not received real guidance because their teachers are not experienced. Then there are yogis who do not admit that a teacher is necessary, and other yogis who do systematic practice after studying yogic scriptures; even though they [all these yogis] are determined, the level they reach by means of their systematic practice is utterly different from the valid level. [This is true] even though when they are in equanimity their mental faculty is actionless and their organs motionless. In *The Yoga Darshana*, the yoga of the great seers is called reliance on the method [given by the truth teacher], and the yoga of these yogis of the other kind is called reliance on material existence [being something]. In reliance on the method, as a result of the grace of God or

the grace of the teacher, there is the technique of yoga. In reliance on worldly existence, there is no grace of God or grace of the teacher, and also no technique of yoga. Their equanimity [the equanimity of yogis relying on worldly existence] is called insensible equanimity. Because it is the result of stubborn insistence, it is also called '*hatha* (forced) equanimity'. Here it should be remembered that '*hatha* (sun-moon) equanimity' is one of the synonyms of the with-seed or with-contrivance equanimity of [the yoga called] reliance on the method; in it, the organs of action are stable but the mind is 'with-contrivance', that is, in it, the mind is present (exists). The absorption of the mind occurs only after the life energy is stable. From reliance on the method, the yogi gets the divine body, direct knowledge of the divine order, the eight accomplishments and penultimate detachment. There is no benefit of this kind from the *hatha* (forced) equanimity of [the yoga of] reliance on worldly existence, therefore it is shown to be unscientific.

India is yoga's land of origin, the land of burning austerity; for thousands of years, hundreds of thousands of aspirants have carried on yogic systematic practice there, so the science of yoga is very well-known and widespread. The various yogas in other regions in the world are only representative of the path of engagement, not of the path of cessation. The path of cessation is a special path. It is called the liberation path, the Absolute teaching, or yoga. It is utterly different from all the aforesaid yogas. It is the path for great teachers of ethical action and no-one else.

There are countless obstacles in liberation systematic practice. One of them is sensual desire associated with mental impressions. Although there have been and will continue to be many devout ascetic people in all the regions of the world, most of them falter (come to a stop) in this stage because they do not find an experienced teacher who gives guidance in accordance with reality. The teacher is the key to knowledge. Without him, the lock of the treasury of knowledge is *never* unlocked. When sexual desire associated with mental impressions awakens in the body of a virtuous and pure ascetic person, he becomes extremely discouraged. He thinks, 'It is my intention to live a self-restrained godly life. I have no interest at all in sensual desire associated with mental impressions, so why doesn't this sexual desire associated with mental impressions leave me alone? I regulate food, I am not involved in interaction with people, I am immersed day and night thinking of Love-Filled One, I don't keep sensual desire associated with mental impressions hidden in any corner of my mental faculty, so from where does it suddenly (unexpectedly) emerge?' He forgets that sensual desire associated with mental impressions is what *caused* the attachment to this world. Only by passing through *it* (by crossing to *its* far shore) can Revered Beloved God be attained. The awakening of sensual desire associated with mental impressions is brought about in two ways: through bodily purification, and through bodily toxification. After purification, when the energy (power, vigor) is inclined to ascend, and after toxification, when the energy is inclined to descend, sexual desire associated with mental impressions descends (incarnates). At this point, the virtuous ascetic person begins to lament and to pray to Revered Beloved God, 'O dearest God! Come, protect your devotee!'

Some ascetic people become angry with their own bodies and even begin to beat them. If anyone asks them, 'Why are you pointlessly assaulting this body?'

They reply: 'I am not assaulting my body, I am assaulting the demon in the form of desire who has infiltrated it.'

Such ascetic people are virtuous and always correctly behaved.

This disposition is admirable; nevertheless, this behavior of theirs is filled with false knowledge.

The path of yoga is filled with numerous impediments, so *The Shiva Samhita* says, 'In this path of yoga, numerous terrible and unpreventable interventions (obstacles) occur; nevertheless, if the life energy reaches the throat, the yogi should be intent on (eagerly devoted to) systematic practice.'

In yoga, nine distractions (disturbances) are described.

The first distraction is disease. A discordance of the humors, bodily fluids and instruments (organs) is called 'disease'. The yogic path is a healthy path. How can illness of any kind enter it? In sun-moon yoga, the suspension of the life energy is pre-eminent. Some illnesses are produced because of an excess of the windy humor. And some illnesses are produced by an excess of the bilious humor or the phlegmatic humor. Illness removes accumulated impurities. The yogi is always fearless and attentive; making a subtle investigation of the causes of disease, he allows them to be removed.

The second distraction is density (massiveness, thickness). In it, the mental faculty becomes completely actionless. This impediment continues to be a distraction until the end of with-seed equanimity. In it [density], the entire body is released and begins to collapse, the mental faculty is not stable anywhere, the memory becomes weak, one yawn follows another – this is an extreme state of the dark condition of nature. It [the mental faculty] can be stabilized by a single meditation.

Uncertainty (doubt, anxiety) is the third distraction. In it, because of false knowledge, the aspirant's spiritual strength (strength of soul) is slackened, and defective reasoning is produced in the mind. By study and contemplation of yogic scripture and by scientific analysis of his own yogic activities, the aspirant can receive the highest guidance. If resolution (determination) is not attained from this, he should receive guidance from his truth teacher.

Doing systematic practice in a manner lacking ardor (valor) is also a distraction. It is called negligence (inattention, intoxication, lust). The attraction (pull, fascination) of yoga should continually be increased. To bring this about, one should implement [the observances of] communicating with yogis, the continued practice of [studying and contemplating on] scripture, reflection, regulating food, chastity (continence), intentness (eager devotion) and other observances.

Laziness (inactivity, inertia) is also a distraction. Progressive destruction of its causes should be made.

Absence of detachment is called 'incontinence' (sexual indulgence, lack of restraint of passion). It, too, is an unpreventable impediment of the path of yoga. Until pleasure-attraction is given up, yoga-attraction does not bloom (open, evolve). The vigilant aspirants are the aspirants doing soul-investigation. Only a vigilant aspirant can put an end to bad (base, negative) qualities and obtain good (true) qualities .

Before the aspirant receives direct knowledge of the divine order, in the middle period, there is 'false vision'. False vision is inverted (reversed) knowledge. In it, the aspirant, giving up true yogic systematic practices, believes untrue unsystematic practices to be systematic practice. The aspirant must keep one principle (doctrine, final aim) in mind – 'I am making a journey from false knowledge to knowledge'. Until the end of false

knowledge is reached, false vision is not destroyed. So the yogi must examine each delusion again and again.

Not attaining a level is also an obstruction. Until the aspirant has reached the levels of equanimity with bliss and equanimity with egoism, the necessary intentness (eager devotion) is not present in him. This obstacle can be neutralised by praying to God, worshipping (serving) the feet of the revered teacher, studying scripture, contemplation, faith in the soul, etcetera.

Lack of fixity [of purpose] is also an impediment. If the yogi, considering the level [he has] obtained to be the highest of all, remains satisfied with it, he will make no further progress. *Equanimity* is the summit of yoga. This level should be made the object (the goal). Therefore one should continually do soul-investigation.

Signs of Absorption

Verses 4.33 and 4.34

In the place where the gaze is stable, the primal elements [the five constituents of all observed objects] and the organs [the organs used for observation and action] no longer exist. Both the teaching that consists of the divine power of living souls and the false teaching are absorbed into that which cannot be observed [the Absolute]. Although many aspirants cry out 'absorption, absorption', very few aspirants know what absorption really is. As a result of the non-recurrence of desires associated with mental impressions, the [five] objects of sense perception are forgotten; this is called absorption.

When the accomplishment of the vital air begins, the organs of action become introverted – the body becomes stable and stability is transmitted to the gaze. In the beginning, the gaze is steadied on the earth one or two feet [thirty to sixty centimeters] away from the body, then the intervening space becomes less; in the end, the gaze, becoming steadied on the end of the nose, is stable. This state is called the joy-bringer energy seal. In it, due to the stability of the life energy, the outer view is taken away (nullified [ignored]) and intention and contrivance are brought to an end; this is mind-absorption – the stabilization of the mental faculty. At that point, neither knowledge nor false knowledge remain [neither information about the soul nor information about nature remain].

When the yogi comes out of introversion, unlocks (releases, opens) his eyes, and looks at the visible view, he thinks, 'What town am I in? What house am I in? Is this day or night?' He has to search [his mind] for several minutes, then, gradually, memory comes and he knows that it is a certain town, a certain person's house and a certain time of day.

In the verse [4.33], it says that the teaching is the divine power of the living soul; this is correct because that teaching bestows liberation. In its absence, the living soul falls into bondage. The cause of bondage is false teaching, or false knowledge. Countless aspirants cry out 'absorption, absorption', but they are not acquainted with it. Absorption is letting go of memory (not calling to mind); in it, because desires associated with mental

impressions are brought to an end, no tie (bond) remains with the objects of sense perception.

The Greatness of the Joy-Bringer Energy Seal

Verse 4.35

The four Vedas: Rigveda, Yajurveda, Atharveda and Samaveda, the six scriptures [the six philosophies]: Mimamsa, Vedanta, Nyaya, Vaisheshika, Sankhya and Yoga, and the eighteen Puranas: Vishnu, Padma, Brahma, Shiva, Bhagavata, Narada, Markandeya, Agni, Brahmavaivarta, Linga, Varaha, Skanda, Vamana, Kurma, Matsya, Garuda, Brahmanda and Bhavishya – are like an ordinary prostitute; only the joy-bringer energy seal is protected like a woman of good family.

The scriptures are not scorned in the verse. Scorn for the scriptures is scorn for truth. True scriptures are always of the nature of the Absolute. Their place is truly the highest. But here in the verse, the scriptures have been compared to a prostitute for a reason: they are easily obtained. The joy-bringer energy seal is not so easily attained; in obtaining her, even the arduous effort of fierce ascetic people is unfruitful; therefore, it says that she is protected like a woman of good family.

The Essential Nature (Own Form) of the Joy-Bringer Energy Seal

Verse 4.36

In this joy-bringer energy seal, kept hidden in the Vedas and in all true scriptures, the target [of the attention] is in the inner heart (the mind) and the gaze without closing and opening of the eyes (without blinking) is outside [is fixed on the observable world, specifically on the end of the nose].



From a special viewpoint, we could say that the joy-bringer energy seal is not hidden in the *Vedas* and the true scriptures, that, indeed, it is quite clear, but it is not evident to the unqualified because of their false knowledge; therefore, they consider it to be hidden.

When the yogi arrives at the level of the joy-bringer energy seal, his gaze devoid of closing and opening the eyes is outside and his target is in the inner heart. Ordinarily, the target [of the attention] is the place where the gaze is fixed, or else the gaze is fixed where the target is, but in this joy-bringer energy seal, the target is not where the gaze is fixed, the target is in the opposite direction. As a result of the target being 'within', he does not see the view even though the fixed gaze is outside [his attention is not on what the eyes present to the brain], because he is introverted [his attention is turned toward the Absolute].

The Yogi Who Is in the Joy-Bringer Energy Seal

Verse 4.37

When the yogi, having absorbed his mental faculty and life energy in the inner target, although looking outside, below, with a steady gaze [despite the gaze being fixed below, on the end of the nose], does not look at anything, then, through the grace of the teacher, he obtains this joy-bringer energy seal; immediately after that, from the void non-void, the extraordinary ultimate essence of Joy Bringer [Kind Dissolver] springs forth (quivers, pulsates, flashes, shines forth, bursts out, erupts, shoots like a meteor).

When this state comes about, the upgoing life energy pervades the eyes and makes them steady, which also brings the closing and opening of the eyes to an end. At this point the mental faculty is also swept into the powerful flow of the life energy, which also takes away (nullifies) imagination, reasoning, thinking, recollecting, etcetera.

There are three states of mind experienced by everyone: the waking state, the dreaming state and the state of dreamless sleep. Each state is experienced separately. Two states never exist at the same time. When there is conjunction with any one state, there is separation from the remaining two states. In the waking state, the existence of the mind is very evident, in the dreaming state, the existence of the mind is just barely evident, and in the state of dreamless sleep, the existence of the mind is obscured (smeared over). The fourth state of the mental faculty is equanimity. Only a yogi knows it. In it, the mind no longer exists. This joy-bringer [energy seal] is not equanimity; it is the beginning of equanimity – it is only the entrance permit, but it opens the door to freedom. Without the teacher's compassion, there is no existence of this entrance permit to the unscaleable level [the level of equanimity, which cannot be reached by any passage]. By means of it, the extraordinary ultimate essence of Joy Bringer erupts from the void non-void.

Joy-Bringer and Moving-In-Space [Energy Seals]

Verse 4.38

The joy-bringer energy seal and the moving-in-space energy seal are different in stage and different in location, yet the bliss of absorption is the same in both.

In the joy-bringer energy seal the gaze is outside, and in the moving-in-space energy seal the gaze is in the center of the eyebrows. There is also a difference in the stages of the two, yet there is no difference in the bliss. When the joy-bringer energy seal becomes very strong, the moving-in-space energy seal appears, and when the moving-in-space energy seal, being slackened a little, disappears, the joy-bringer energy seal appears. Thus these two energy seals are ranks in a single company (are degrees of a single whole). If we are to put this idea in other words, we can say that the joy-bringer energy seal is the antecedent (anterior, front) stage of the beyond-mind energy seal, and the beyond-mind energy seal is the subsequent (superior, upper) stage of the joy-bringer energy seal. When the joy-bringer energy seal begins, first of all, the body becomes completely erect as a result of the stability of the life energy, [then] natural meditation begins, [and then] breathing in and breathing out become progressively shorter and finally cease; this is the absorption of the life energy; it is called the stabilization of the mental faculty. But this [level of stabilization] is only of the first level of equanimity. This absorption of the life energy is not instantaneous, it is gradual, taking between a moment and a minute, and between a minute and an hour. Thus it evolves in an orderly sequence.

This joy-bringer energy seal is described in the sixth chapter of *The Holy Bhagavad Gita*: 'The yogi should keep his body, head and neck unmoving; remaining stable, he should fix the eyes on the end of the nose and not look in other directions; he should not let the seed be discharged; being fearless, he should practice restraint of the mind; attaching the mental faculty to Me, he should remain engrossed in meditation and should become established in yoga. Thus the yogi who makes his soul intent on yoga and keeps the mind under his command, abiding in Me, attains the ultimate peace of liberation'. [verses 6.13, 6.14 and 6.15.]

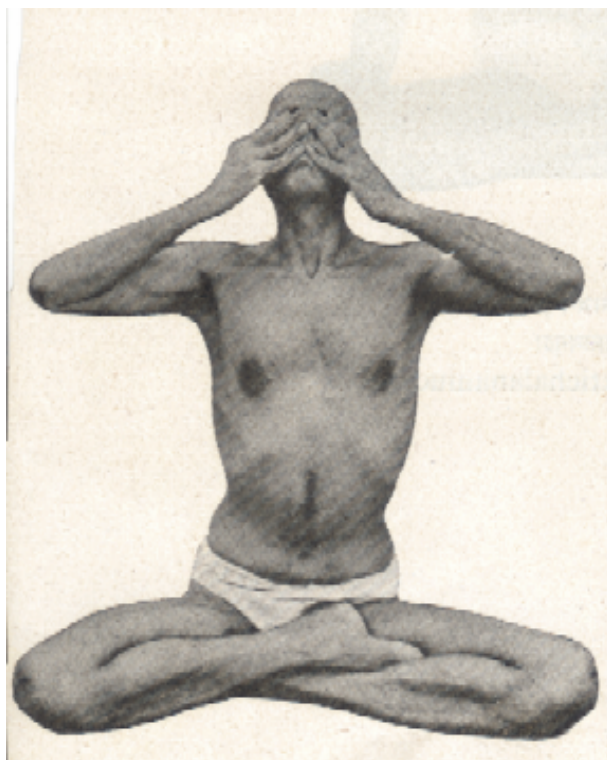
The Beyond-Mind Energy Seal

Verse 4.39

Raising the eyebrows a little, the aspirant should unite the pupil of the eye with the divine light; after that, if he makes the mind engrossed in it, in a moment he attains the beyond-mind state.

The writer mentioned two energy seals in the preceding verse: joy-bringer and moving-in-space. At that time, he chose to introduce us to the joy-bringer energy seal; now he introduces the moving-in-space energy seal. When the moving-in-space energy seal is accomplished, it gets the name of 'the beyond-mind energy seal'. In sun-moon yoga, the

mind tends to descend because of the descent of the downtending life energy, and in royal yoga the mind tends to ascend because of the ascent of the downtending life energy.



The entrance of the tongue into the hollow in the flat bone is not what is meant by the accomplishment of the moving-in-space energy seal. The moving-in-space energy seal is only accomplished when the aspirant attains the fire-of-yoga pure body. When all the energy centers from the root-base energy center through the pure speech energy center have bloomed (opened, evolved), then, with the help of the technique of the earth, the moving-in-space energy seal is accomplished. In *The Mandalabrahmana Upanishad* of Great Seer Yajñavalkya, this beyond-mind [energy seal] is called 'the eastern (antecedent, preceding) star'. 'The star' means both the pupil of the eye and that which enables one to cross to the far shore (the means of deliverance) – the giver of liberation. Both meanings are full of significance. In the eighth chapter of *The Holy Bhagavad Gita*, there is a description of this beyond-mind energy seal: 'That yogi who remembers the all-knowing, beginningless ruler of all, the very subtlest of the subtle, the support and nourisher of all, the inconceivable-in-nature, energetic-like-the-sun and beyond-false-teaching God, that devoted yogi, at the end time (the time of death), well and truly establishing the life energies in the center of the eyebrows through the power of yoga, remembers with unmoving mind and reaches that divine ultimate person. I will briefly describe for you that ultimate realm (level) which knowers of the *Vedas* call the Imperishable, which is entered by unattached (uninfatuated), vigorous (exertive, assiduous) renunciates, and which is the ultimate realm frequented by observers of chastity in order to become one who has elevated sexual seed.' (verses 8.9, 8.10 and 8.11.)

There is only one meditation. True, the instruments that help to accomplish it are ten in number: the five organs of sense/knowledge and the five organs of action. If the mind, the mental faculty, the judgment and the ego are classed with them, the number of

instruments is fourteen. However, it is not appropriate to do this because they [these four] are already included in the ten instruments. Meditation does not come about with the help of any instrument in the entire world other than these ten instruments. In yogic scripture, the *Upanishads*, the [six] philosophies, the Brahmanical tradition, the compendiums [the *Puranas*] and in many other scriptures, there are ample descriptions of the end-of-the-nose meditation and the center-of-the-eyebrows meditation – these two meditations are widely accepted. They are very popular with aspirants. Not only that, these meditations are equally useful for travelers on the path of engagement and on the path of cessation. Of course, because they [the two paths] differ in class, there is necessarily a difference in method.

In the end-of-the-nose meditation and the center-of-the-eyebrows meditation, the science of yoga is involved.

Actually, these two meditations are easy. True, there is a center-of-the-eyebrows meditation in which the eyes are raised up a bit, which, because the fingers are not used, appears ineffective; however, by using the fingers, it becomes effective. In India, there are a few yogic traditions in which meditation of the center of the eyebrows is done by pressing the eyes with fingers. Instead of the fingers, the palms of the hands may be used.

For the ordinary aspirants of the path of engagement, the above-mentioned ordinary center-of-the-eyebrows meditation is most appropriate, but this meditation is inappropriate for the special aspirants of the path of cessation, because, this being a meditation of the highest type, in order to accomplish it, the purification of the lower energy centers is indispensable in the beginning, otherwise the rising of the downtending life energy cannot easily occur. In the path of engagement, the evolutionary force is awakened in the partial form; therefore, in it, the aspirant promises to observe a time limit. If some aspirant lacking good judgment exceeds that limit and begins doing more meditation, his evolutionary force awakens in the terrible (fierce, overwhelming) form and he becomes very bewildered (distracted, fearful, agitated) and serves as the sacrificial beast for various diseases. The center of the eyebrows is called the command energy center. It is the sixth energy center. At that place, royal yoga begins. The root-base is the first energy center. It is the place where sun-moon yoga begins. When there is complete purification of the root-base, self's standing-place, navel-filling jewel, unstruck, and pure speech energy centers, there is sun-moon accomplishment; *then* royal yoga can begin.

Some aspirants of the path of engagement who are unaware of the science of yoga proudly declare, 'We consider the meditation of the command energy center alone to be eminent, we assign no importance to the lower energy centers.'

This statement is only of use for aspirants of the path of engagement. They are not aware that there is also another path, called cessation, and that the yogic aspirants of the very highest category are in it.

Here the aspirant of a purifying turn (tendency) may pose a question: 'Earlier you said that although there is only one meditation, there are ten instruments for accomplishing it. The help of some single instrument selected by the mind from among them may be accepted. In end-of-the-nose meditation and center-of-the-eyebrows meditation, only the single organ of the eye is used; it is an organ of sense/knowledge; then is meditation accomplished by means of any one organ?'

This question is very important. An ordinary aspirant, being totally unaware of the science of yoga, thinks that meditation is accomplished by means of one organ only, but in fact this belief is erroneous. Yes, meditation can be begun through any one helpful organ. But one organ alone does not complete the entire realm of the body. 'The body' means the entire association (group, community) of organs. When proper meditation begins through any one initial organ, then, first of all, the root-base energy center is activated. Its realm is considered to be in the anus. It is an organ of action. Whatever the yoga, it must begin with this root-base energy center. It is the lower, central part of the body. This root-base energy center is the door to yoga. After entering it, the aspirant gradually becomes acquainted with the other energy centers. All the lower energy centers – the root-base, self's standing-place, navel-filling jewel, unstruck, and pure speech – are under the authority of the organs of action. The tongue [as the organ of speech], the hand, the foot, the sex organ and the anus are the five organs of action.

If some aspirant is going to do meditation using the tongue as the organ of speech, he can use the systematic practices of repeated prayer (repetition of a sacred text, of a name of God), remembering the Deliverer's name [aloud], devotional singing, etcetera – but this is external meditation. If he is going to do internal meditation, he can employ the systematic practices of observing silence, reflection on scripture, mental repeated prayer, etcetera. If someone is going to do the meditation of the hand, he must accept the validating support of various hand energy seals. If someone is going to do the meditation of the foot, he must perform the continued practice of various postures of stepping. If someone is going to do the meditation of the sex organ or of the anus, he must be devoted to the great energy seal and the other well-known ten energy seals of sun-moon yoga.

The ear, skin, eye, tongue [as the organ of taste], and nose are the five organs of sense/knowledge. Their respective objects of sense perception are: sound, tactility, visibility, savor, and odor. If the organ of sense/knowledge of the ear seems to some aspirant to be the most helpful, then, he can use it to do 'sound meditation'. This meditation may be of two types: external and internal. Keeping the openings of the ears unrestricted, he should listen to the external sound produced from his own throat in the form of unstruck [spontaneous] divine sound, and, closing the openings of the ears with the fingers, he should listen to the internal sound, called inner divine sound, that is a special kind of unstruck divine sound. In natural meditation, 'tactility meditation' is touching any of his own limbs according to the impetus of the life energy. Making the eyes steady on the end of the nose, on the center of the eyebrows or on any energy center is called 'visibility meditation'. 'Savor meditation' in natural meditation is making the tongue stable in any part of the mouth according to the impetus of the life energy, and 'odor meditation' in natural meditation is doing the suspension of the life energy according to the impetus of the life energy. Thus, when all these meditations begin to occur in the proper sequence of their own accord (spontaneously), there is complete purity of body and mind. This shows that it is not only the mental faculty that meditates; each hair of the body meditates along with it.

The Path of Allurement (Infatuation, Charm, Delusion)

Verse 4.40

A number of aspirants are lured into the net of the *Agamas* (the *Tantras*, scriptures), a number of aspirants are lured into the net of the *Nigamas* (the *Vedas*, works auxiliary to the *Vedas*), and a number of aspirants are lured into the net of logic. They do not know this knowledge path or star yoga.

The meaning of the *Agamas* is the scriptures, the [six] philosophies, or the tantric scriptures. These *Tantras* come [were written] right after the *Vedas*, therefore they are not recent but ancient. Tantric worship is liberation worship. It also encompasses desirous tantric worship – the worship belonging to ethical action, worldly success and pleasure. This ancient tantric worship has been in use continuously in the Kind Dissolver, Nurturer and Divine Power traditions and in many other traditions. [The tradition of] Tantra was widespread long before the birth of the Buddhist tradition. 'Tantra' means accepted scientific principles. Tantra is supposed to be kept hidden. Only a capable teacher can give initiation into it. Tantra is a branch of yoga because what it calls 'the unity of Divine Power and Kind Dissolver' is yoga. In it, a teacher of a noble lineage who knows this tradition and is a tantric worshipper is considered to be an indispensable requirement.

Beloved King-Among-Yogis Atmarama is a supreme knower of the *Tantras*. The yogi who is a supreme knower of sun-moon yoga is also a specialist in all the *Tantras*, because the root of the *Tantras* is sun-moon yoga. Having investigated the state of the various sects of the time [circa 1200 A.D.], he presents his opinion: 'The secret is not truly understood by anyone. That is the very reason all society is lured into the net of the *Agamas*; the meaning is made meaningless – not one aspirant is able to reach star yoga.'

The knower of the *Vedas* is not a scholar who merely studies the *Vedas*; the knower of the *Vedas* is one who knows the secret of the *Vedas*. Beloved King Among Yogis is a knower of the *Vedas* because he knows the *Vedic* secrets fully. Observing the society of the time caught in the net of the *Nigamas*, he says, 'On the one hand the desireless side (party) only engages in dry philosophical discussion – its gaze is not directed toward the side (aspect) of purifying action, and on the other hand the desirous side only engages in practicing action – its gaze is not directed toward the side of knowledge. This is a miserable state of affairs – neither the knowledge side nor the purifying action side knows this star yoga.'

'Then the One Who Sees Is in the State of His Own True Nature'

Verse 4.41

The yogi who keeps the half-closed eyes fixed on the end of the nose, who is stable of mind, who unwaveringly (steadily) absorbs (unites) the sun and moon, reaches the consisting-of-light (star-brilliant), whole-seed-shaped, complete, and intensely blazing (stimulated) realm of the ultimate real state (the ultimate real nature, the ultimate essence, the supreme spirit). What more can be said on this subject?

We already know that the location and the gaze differ in joy-bringer and beyond-mind. There is the outside gaze in one and the center-of-the-eyebrows gaze in the other; the location of one is the end of the nose and the location of the other is the center of the eyebrows. In this state [the state described in the verse], the mind becomes stable as a result of the stability of the life energy, and the eyes are half-open and half-closed. In the beginning, breathing in and breathing out continue, but then they become short and subtilized (faded, faint). In the end, both breathing in and breathing out cease; this is the beginning of sun-moon accomplishment; this is the union of the uptending life energy and the downtending life energy; this is the absorption of the sun and the moon. It is also called 'nothing-but-hold' because there is no expelling and filling in it. When continued practice becomes advanced, the time of the hold increases. This hold is called 'absorption', because in it the life energy and the mind are nonexistent. But if there is a long hold and the life energy and the mind continue to exist, it is not yet called absorption. This absorption occurs in an orderly progression. In the beginning, the withdrawal of the senses is accomplished, in the middle, concentration and meditation are accomplished and in the end, equanimity is accomplished. In equanimity, the one who sees reaches the consisting-of-light, whole-seed-shaped, complete and intensely blazing realm of the real state. That is, he becomes naturally established in his own true nature of light. There is no breathing in and breathing out in equanimity. To reach this summit, the aspirant of yoga first of all performs the stabilization of breathing in and breathing out that we call the suspension of the life energy. This is a concise and very simple [summary of the] science of yoga.

When Should We Perform Adoration of the Linga?

Verse 4.42

Worship of the linga (the phallus, the symbol of Kind Dissolver) should not be done in the daytime, nor should it be done at night; nevertheless, *suspending* day and night, constant worship of the linga should be done.

This verse contains a secret (an esotericism). It is not possible to disclose it at the beginning.

The yogi is a worshipper of Kind Dissolver. Worship of Kind Dissolver includes worship of Divine Power. Not only that, the term 'Kind Dissolver' refers to the Ultimate Absolute, therefore it [worship of Kind Dissolver] includes worship of all the gods and goddesses. Worship of Kind Dissolver is the root of all forms of worship. It is the first (original, primary) worship.

Beloved Lord Kind Dissolver is both with-qualities (with conditions, having a form) and without-qualities (without conditions, formless). The Kind Dissolver linga represents both the with-qualities and the without-qualities [aspects]. From one viewpoint (way of thinking, visual orientation), the linga has a form and from another viewpoint, it is formless. Adoration of the linga is called 'yoga'. The yogi who does not know adoration of the linga does not know yoga.

The writer is thoroughly familiar with the axiom that adoration of the linga can be done at any time. For it, no prohibitive rule is possible, yet he says, 'Do not perform adoration of the linga in the daytime and do not perform it at night; if doing adoration of the linga, do it suspending (stabilizing) day and night!'

The cooling flow is the moon channel – it is called the night, and the fiery flow is the sun channel – it is called the day. When the current of the life energy flows in these two energy channels, the aspirant is not to perform adoration of the linga, but when the current of the life energy flows in the very kind flow, he *is* to perform adoration of the linga. This clue that he [Atmarama] gives is a profound secret. A beginning aspirant cannot be qualified to receive it. A beginning liberation-seeking aspirant just does systematic practice continually. He does not see (is not concerned about) the day, he does not see the night; he continually sees (concerns himself with) systematic practice and systematic practice only. When he undertakes the climb to the summit of systematic practice, he knows a path of accomplishment *exists*, but it is only when the current of the life energy begins to flow in the very kind flow energy channel that it *appears*. A smile comes to his face. He says to himself, 'It is true that adoration of the linga can be done suspending day and night'. However, the one who does not perform continuous adoration of the linga day and night cannot even imagine that level.

The Stability of the Moving-In-Space Energy Seal

Verses 4.43 through 4.45

When the life energy in the left and right energy channels begins to flow in the central channel, the moving-in-space energy seal is stable there; there is no doubt of this. When the void between the cooling flow and the fiery flow devours (seizes with the mouth, eats, swallows) the life energy, then the moving-in-space energy seal is stable in it [in the void]– this statement is *true*, I say this again and again. The one that is located in the unsupported [realm], situated between the sun and moon energy channels, that is, in the sky energy center, is the moving-in-space energy seal.

But the discussion of the moving-in-space energy seal was concluded in the energy seal section; why is there a recurrence of it here?

The discussion in the energy seal section was only to introduce the energy seals. Its recurrence here is concerned with equanimity, because without the moving-in-space energy seal, equanimity is not accomplished; it is the entrance to equanimity. The ordinary accomplishment of the moving-in-space energy seal is the entrance of the tongue into the hollow in the flat bone, or into the tenth door, and this [in this verse] special accomplishment is the current of the life energy flowing in between the cooling flow and fiery flow energy channels, and the tongue remaining stable. Until the moving-in-space energy seal finds stability in the sky energy center, the life energy does not find stability in the eyebrow energy center.

Although the above clue will seem unimportant to an ordinary aspirant, it will seem very important to the aspirant who is a special aspirant, because it contains the solution to a

special problem of his. Even though he has been doing the continued practice of the moving-in-space energy seal for years, his mental faculty is not stable and he does not have the divine body. It seems to him that darkness is everywhere and that there is no ray of hope from anywhere! When he reads the above words, he receives the perfect solution. He realizes that the life energy has not yet entered the very kind flow and that despite the tongue having entered the hollow in the flat bone again and again, it has not remained stable there for very long, and that the void itself has not devoured the life energy. When all these purifying actions begin, the moving-in-space energy seal will be accomplished.

The Dorsal and Ventral Mouths of the Very Kind Flow Energy Channel **Verses 4.46 and 4.47**

That moving-in-space energy seal in which the moon-emitted nectar stream (shower, gush, flood) occurs is extremely dear to Beloved Lord Kind Dissolver. The dorsal mouth of the incomparable and not-of-the-world very kind flow energy channel should be closed (locked) with the tongue. If its ventral mouth has also been closed with the tongue, the moving-in-space energy seal is in effect; through its continued practice, beyond-mind comes about.

That moving-in-space energy seal in which the nectar stream flows is extremely dear to Beloved Lord Kind Dissolver; that moving-in-space energy seal that has no nectar stream is not dear to him. The descent of the River Ganga and the descent of the nectar stream are alike, because, in both, monumental effort [by the yogi] and the compassion of Kind Dissolver are indispensable.

The very kind flow has two mouths (faces, as of a mountain): ventral and dorsal. The ventral mouth is the first ascent (path of ascent), and the dorsal mouth is the second ascent. When, filling both mouths with the life energy, the yogi of natural yoga does the continued practice of the moving-in-space energy seal, then, accomplishing beyond-mind, he becomes one who has elevated sexual seed. When the yogi does the tongue lock in the great energy seal, the dorsal-upward posture, and other such techniques, the dorsal mouth of the very kind flow is filled with the life energy, and when he does the tongue lock in the lotus posture, the blessed posture, the accomplishment posture, the fish posture, the corpse posture and other such postures, the ventral mouth of the very kind flow is filled with the life energy.

When the aspirant who is unaware of natural yoga does the continued practice of the moving-in-space energy seal, he does not get the beyond-mind state; instead, he gets a confused state [a state of not knowing what is what].

First the yogi of natural yoga drinks the soma by means of the moving-in-space energy seal. Beyond-mind begins at that time. After two or three years of continued practice he becomes one who has elevated sexual seed. After that, beyond-mind is accomplished.

Mind-Absorption

Verses 4.48 through 4.50

In the center of the eyebrows is the place of Beloved Lord Kind Dissolver. The mind is absorbed there. That fourth realm is knowable. There is no time/death there. The continued practice of the moving-in-space energy seal should be done until yogic sleep is attained. For the aspirant who obtains yogic sleep, there is no death. That yogi who, leaving the mind unsupported, does not think about anything at all, remains undisturbed, like a jar (container, body, mind) with space outside and in.

The place of Beloved Lord Kind Dissolver is in the center of the eyebrows. He inhabits all regions and he inhabits one region, because he is both all and one. God is the basis of all. The internal journey brings about 'conjunction' with him; the external journey is 'separation' from him. The mind continues to exist as long as it resides in the illusory world. Arriving at the holy feet of Beloved Lord Kind Dissolver, the mind is absorbed. This is liberation. It is called 'equanimity' or the fourth realm. The waking state, the dreaming state and the state of dreamless sleep are the main states of the mental faculty. They are familiar to everyone. It [the mental faculty] has one additional, special state. It is called 'equanimity'. It is not familiar to everyone – only to the yogi.

The existence of the mind is the existence of happiness and misery, and the absorption of the mind is the absorption of happiness and misery. This mind alone is the cause of bondage and of liberation. The renunciate's connected-to-the-objects-of-sense-perception mind is the cause of bondage, and the renunciate's free-from-the-objects-of-sense-perception mind is the cause of liberation. In the realm of the mental faculty, time exists, and in the realm of the body, death exists. In equanimity, neither time nor death exist.

Beloved King Among Yogis says, 'The continued practice of the moving-in-space energy seal should be done until yogic sleep is attained'. A clarification of yogic sleep is necessary here.

There are several kinds of sleep: pleasure-sleep, diseased sleep, yogic sleep, etcetera. Ordinary sleep is pleasure-sleep. As a result of a hypnotic suggestion, the hypnotized patient falls asleep; this is called 'compelled sleep'. In it, what is to be done depends on another. As a result of initiation into the descent of the divine power, yogic sleep comes to the initiate. Yogic sleep also comes through the continued practice of the moving-in-space and divine-power-moving energy seals. But the yogic sleep indicated here by Beloved King Among Yogis is the highest yogic sleep of all, near to seed-free equanimity; it is called 'half-equanimity'. In it there is no breathing in and out.

There is no death for one in yogic sleep; despite the fact that this idea does not suddenly become stable in the faculty of discrimination, it is not false. That yogic sleep in which there is no breathing in and breathing out actually *is* equanimity. The level of equanimity is above death. That is, the yogi who rises above death, accomplishes equanimity. Rising above death has occurred in that body in which the stopped breathing in and breathing out begins again. In that realm, there is neither time nor death, because the yogi has gone beyond the body and the mental faculty. Seed-free equanimity, or comparison-free equanimity, begins when the life energy begins to be stable in the brain

and the mental faculty reaches the stage where it no longer has the power to produce intention and contrivance. At that time, if the yogi remains immersed in the soul and completely lets go of the tether of the mind [completely lets go of using the mind to think, perceive, and act], equanimity will immediately be accomplished.

The Last Yogic Activity

Verses 4.51 and 4.52

Just as the external vital air is absorbed, the internal vital air is absorbed – the vital air in between (in the middle) is also absorbed, there is no doubt of this – thus the vital air, accompanied by the mind, is stable in its own place. Through the continued practice of the yogi who does continued practice day and night in the vital air path in this way, the mind is absorbed in the place where the vital air is subtilized.

Ordinarily, the restless life energy in a body is continually coming in and going out. At the time of death, the life energy leaves that body, never to return. In equanimity, the life energy does not leave the body; ascending to the brain, it becomes stable, which causes the activity of breathing in and breathing out to be suspended. The restless life energy is short and gross; through constant continued practice, it becomes long [held long] and subtle. Several years pass in this continued practice, then there is the preparation for the final yogic activity. In it [in the preparation], the life energy, being stable in the brain, after some time, is expelled in the form of breathing out. In the end it [the life energy] remains very stable in the brain for a long time; this is called comparison-free equanimity. The absorption of the life energy *is* the absorption of the mind.

The Creation of the Great Body

Verse 4.53

The yogi who bathes his body in nectar from the feet to the brain becomes extremely strong, extremely valiant (bold, vigorous, mighty), and the owner of the great body.

When the upgoing downtending life energy enters the command energy center, the yogi receives two to four mouthfuls (swallows) of nectar, sometimes more. At times a break occurs in that procedure and at other times that procedure resumes. Two, two and a half, or three years pass in this way, then the yogi's nectar bath 'from the soles of the feet to the brain' is complete [from the Sanskrit text of verse 4.53].

This nectar of immortality nurtures (develops, builds) the great body. It has been called 'the great body' to differentiate it from ordinary bodies. It really is correct to call the divine body the great body, because in it reside the 'four great accomplishments' of yoga – becoming like the smallest particle, extending, increasing mass, and becoming lightweight. Because the yogi with the divine body is one who has elevated sexual seed, there is limitless strength in him. Not only that, he is also an extremely valiant person. Achieving liberation

is not an ordinary task – it is an extraordinary task. Because its accomplishment is based on the grace of God, the credit for his valiant deed should be given to God, but it is through the endurance, virtuous inclination and other divine qualities opened up (evolved) in him that that valiant deed is accomplished. No ordinary individual can imagine the reality of his mental strength, since he is not a human being, but a superhuman, or, indeed, a god.

The Last Instruction

Verses 4.54 through 4.57

Keeping the mind in the center (midst) of the divine power and the divine power in the center of the mind, and inspecting the mind by means of the mind, one should do the concentration of the ultimate realm. Be conscious of the soul in the center of the space and the space in the center of the soul; thus, making everything consist of space, do not think even a little. The yogi is empty inside and out, like a jar with no water in it. The yogi is full inside and out, like a jar full of water submerged in the sea. One should not do outward thinking and one should not do inward thinking. If we are to say it briefly, we may say that the yogi, abandoning all thoughts, should become thought-free.

The mind of the aspirant who does not forget the divine power even for a moment is in the center (midst) of the divine power. If we are to put this idea in other words, we can say that the divine power is in the center of his mind, so due to this, he can inspect the mind by means of the mind and can do the concentration of the ultimate realm.

'How can the mind be inspected by means of the mind? Are there two minds, or are there two parts of the mind?'

There is only one mind, but due to purity and impurity, it seems to be of two types. If an individual's mind is very dirty and the clarity (brilliance, honesty) in it is diminished, he is blind – he cannot inspect his own mind. The mind of the aspirant who has accomplished with-seed equanimity is refined, therefore he can very easily inspect his impure mind by means of the pure mind, because there is impartiality (neutrality) and discrimination (discernment) in it. So, due to this, he can do the concentration of the ultimate realm.

When the yogi's mind and life energy become stable in the command energy center, he experiences the five spaces. While these encourage (inspire, stimulate) the yogi, at that time the aspirant should experience his soul in the center of that space of the Absolute and the space of the Absolute in the center of his soul. Thus he becomes immersed in the Absolute, so much so that thinking actually stops. When the yogi sets foot on that level, he becomes divine ('of' the Absolute) inside and out, and his body and mind become of the form of the Absolute.

The yogi who has accomplished with-seed equanimity is quite distinct from other, ordinary, aspirants, because he is endowed with the fire-of-yoga pure body, direct knowledge of the divine order, and penultimate detachment. His attention is on *yoga*, not pleasure. Yet Beloved King Among Yogis warns him, 'Dear yogi, give up thinking about yoga, and abandon attachment to liberation too. Your mental faculty must become free of

all tendencies; as long as you continue producing desire of *any* kind, your mental faculty cannot be tendency-free. So be completely thought-free!

The Fabricated (Artificial) Outer World (Illusion, Trick)

Verse 4.58

'This entire world is created by intentions; mental sensual-pleasure (fantasy) is also created by intentions, therefore, O Delightful One! abandoning the intention-based intellect (judgment) and resorting to contrivance-free [equanimity], without doubt, obtain peace.'

This true instruction has been quoted from Beloved Great-Seer Sage Vasishtha. This is the last and unfailing method of attaining peace. If a little bit of the mind exists, the vast (imposing, splendid) universe is created. If there is no mind, there is no world. The cause of the world is the mind. The mind is a fund of intention and contrivance. The mental faculty, or disturbance (lack of peace), is one shore – it is called 'pleasure', and the soul, or peace, is the other shore – it is called yoga.

The Absorption of the Mind

Verses 4.59 through 4.62

Just as [a lump of] camphor becomes absorbed into (merges with) the fire, and rock-salt becomes absorbed (dissolved) into the water, the mind immersed in the essence (the individual's real nature) is absorbed into the essence. The sum of the unknown (that which is to be known, the knowable), the known, and that which is in the form of knowledge, is called the mind. Knowledge and the unknown vanish at the same time, there is not some other way. Every single perceived animate and inanimate thing is experienced (receives apparent existence) only by means of the mind, because duality is not to be had from the beyond-mind condition. The mind is absorbed through the relinquishment of [one's attachment to] the unknown object. When the mind is absorbed, then, in the end, only [the state of] nothing-but-the-Absolute remains.

The fire has the power to burn, and the camphor can be burned. When the camphor is cast in the fire, then, being of the form of fire, it is absorbed. The water has the power to dissolve and the rock-salt can be dissolved. When the rock-salt is cast in the water, then, being of the form of water, it is absorbed. Like that, the divine essence has the power to absorb and the mind can be absorbed. When the mind is completely immersed in the Absolute, then, being of the form of the Absolute, it is absorbed.

Equanimity is the level of royal yoga. In it [in dealing with it], a discussion of the mind is indispensable. The sum of that which is known and that which is unknown is called the mind. The dwelling place of knowledge and false knowledge is in the mind. When the mind is absorbed, knowledge and false knowledge are also absorbed. Knowledge is

required for putting an end to false knowledge. When false knowledge comes to an end, knowledge becomes pointless. He who says, 'I am a knower of the Absolute, I have acquired knowledge of the Absolute.', should, instead, be considered a *false knower*, because *false knowledge* is taking the form of knowledge. – But real knowledge, having dispelled false knowledge, is itself dispelled. 'I' [egoism] is the mind; where 'I' exists, the mind exists, and where the mind exists, false knowledge exists. The *non-existence* of the mind is 'liberation'. It is the mind that receives everything seen with the eyes, everything heard with the ears, everything smelled with the nose, everything felt with the skin, and the various flavors tasted with the tongue. The cause of the experience (apparent existence) of the world is the mind. When that extroverted mind, becoming introverted, becomes of the form of the Absolute, non-duality is reached by it. There can be no experience of the beyond-meditation non-duality, because the experiencer itself does not exist. A devotee poet sings, 'I went to see the beloved (Lady Satisfaction, a red glow); Lo! I have become divine love (Lord Dark One, a ruby)'. After the absorption of the mind, only the [the state of] nothing-but-the-Absolute remains.

There Is One Yoga and More Than One Path

Verse 4.63

Thus, on the basis of their own experiences, great teachers of the past have described various paths that are methods of attaining equanimity.

There is only one royal yoga, but there are many aspirants. They each come from their own particular place and become pilgrims of the royal path. Although there are countless paths of royal yoga, there are not countless destinations; there is only one destination. The difference in the methods is the difference in the evolution of the individuals. Their existence [the existence of these methods] should not be ended by any way (means). Feet are protected by shoes, not by a crown; the head is protected by a crown, not by shoes. The limb [each of the other limbs] is protected by cloth, not by shoes or a crown. So, there is one body and it has more than one component part; therefore, there is more than one method to protect the body.

Obeisance

Verse 4.64

Obeisance to the very kind flow energy channel, to the evolutionary divine power, to the nectar flowing from the moon, and to the great divine power mind-beyond-mind in the form of knowledge!

Now King Among Yogis, casting a glance in the direction of his own experiences, bows down to the very kind flow energy channel, then to the goddess Evolutionary Force and to the nectar flowing from the moon. In the end he bows to the mind-beyond-mind state.

In bowing down, there is everything. Bowing down is the flower of love, it is soul-surrender, it is adoration.

Preparation for the Worship of Divine Sound

Verse 4.65

Now a description is given of the worship of divine sound spoken of by King-Among-Yogis Goraksha Master that even confused people who cannot understand the essence can obtain well.

There are two paths, the one called 'engagement' and the one called 'cessation'. The path of engagement is for a worldly person and the path of cessation is for a renunciate of a high class. The worldly person is desirous, so he is called confused (bewildered, stupefied), and the renunciate is desireless, so he is considered 'a qualified recipient of liberation'.

The worship of divine sound is very easy and very excellent (splendid, the very best). In the three paths – knowledge, yoga (action) and devotion – the worship of divine sound occurs. True, its system (tradition) differs from one path to another, but there is only one final reward. Through it [the worship of divine sound], even confused aspirants [renunciates] come to know the essence; this is its special characteristic.

The Uniqueness of the Worship of Divine Sound

Verse 4.66

Although every one of the ten and a quarter million methods of absorption spoken of by Lord Adinatha are fruitful, we consider only one of them, divine-sound uniting, to be the chief.

This remark shows that the confused people referred to in the previous verse are not worldly aspirants [aspirants of the path of engagement], but renunciate aspirants [aspirants of the path of cessation]. In each of these two groups there are three classes of people: ordinary, intermediate, and best. Compared to the best or the intermediate class aspirant, the ordinary aspirant is considered of low quality, or confused. By means of the continued practice of divine-sound uniting, he, too, comes to know the essence; therefore, divine-sound uniting is considered to be the chief.

The divine sound referred to here is unstruck divine sound. There are countless kinds of it. The divine sound through which absorption yoga is attained [the divine sound Om] is considered to be the last and the best.

The Hearing Method

Verses 4.67 and 4.68

The yogi seated in the set-free posture should perform the uniting of the joy-bringer energy seal; immediately after that, with one-pointed mental faculty, he should listen to the inner [subtle] divine sound with (in) the right ear. He should close the ears, the eyes, the nostrils and the mouth with the fingers of both hands; then in the path of the purified very kind flow energy channel, a clear divine sound is distinctly audible to him.

The set-free posture is a type of accomplishment posture. It came to be called 'the set-free posture' because it is the special posture of free-while-still-alive great people. When the vital air is accomplished by means of the root-lock and other such energy seals, there is the advent of the joy-bringer energy seal. This confirms that the downtending life energy vital air, having become upgoing, is stable in the eyes. After that, with one-pointed mind one should listen to the inner divine sound with the right ear. Although up to this point the flow of the vital air has been in the lower energy centers [the root-base, self's standing-place, navel-filling jewel, unstruck and pure speech], after this, it begins to flow in the upper energy centers [command, soma and thousand-petalled], and the six-mouthed energy seal is born. At this time the path of the very kind flow is completely clear; therefore, the clear and subtle unstruck divine sound is distinctly audible to the aspirant. A clarification is needed here. In the above remark, the six-mouthed energy seal is indicated [verse 4.68]. The six-mouthed energy seal is also called the female-receptacle energy seal. In *The Gheranda Samhita*, it says, 'Seated in the accomplishment posture, close the ears with the thumbs, the eyes with the middle fingers and forefingers, the nostrils with the ring fingers, and the mouth with the little fingers. Having, prior to closing these doors, attracted (drawn in) the uptending life energy through the "crow's mouth", mixed it with the downtending life energy and kept it in the body, let the aspirant who does the meditation of the six energy centers, awakening the evolutionary force divine power with the prayers "hum" ('I am', 'I see', 'Yes'; the sound of the twang of a bow, of the trumpeting of an elephant, of the roar of a lion) and "hamsa" ('I am That', the swan, the soul), and raising the living soul along with the divine power up to the water-born lotus, being of Divine Power himself, be aware of the following: "Being united (in harmony) with Kind Dissolver, I play happily (I roam at ease, I enjoy myself at my pleasure) – I have become the bliss-itself Absolute" – this is the female-receptacle energy seal.'

How can ordinary aspirants not following regulating food, chastity and the other observances exert the monumental effort needed for the accomplishment of the vital air? Then what is the point in their doing the joy-bringer energy seal? Yet, placing a finger into the right ear, they try to hear divine sound. This indeed is a level in which there is no knowledge of yogic principles, no fitness as a recipient, no ideal, and no strength of firm certainty.

Keep in mind here that hearing the divine sound of absorption is different from mere ordinary divine-sound uniting.

The Beginning Stage of Divine Sound

Verses 4.69 through 4.71

In all non-sprouting-of-mental-tendencies yogas, there are four stages: the beginning stage, the jar stage, the acquaintance stage and the consummation stage. When the penetration of the creative plexus occurs and bliss is born in the void, the yogi hears in his body a wonderful (strange) unstruck tone, like ornaments tinkling. When the beginning stage of divine sound is born in the void, the yogi is a wearer of the divine body, radiant, divinely fragrant, disease-free and full in heart.

In all the best yogas, divine sound is present. It is meaningless to give the name 'yoga' to a yoga in which there is no experience of divine sound. The kinds of divine sound are beyond count and their levels are also beyond count. When initiation into the descent of the divine power is given, then, upon the arousal of the life energy, some initiates sing, some shriek (scream like a cheetah), some babble (rave) and some chant the *Vedas* – this is gross [outer] unstruck divine sound. Gross unstruck divine sound is expressed by means of the pure speech energy center – by means of the mouth. But that divine sound is very ordinary. It does not mean that the downtending life energy has become upgoing; making the downtending life energy upgoing takes several years. Divine sound is generated in the root-base energy center, but the gross expression is in the pure speech energy center. The unstruck energy center is also considered to be a center of divine sound, but it [divine sound] is not expressed there. In the beginning, the uptending life energy, by descending, flows into the lower energy centers, and finally, becoming elongated, reaches the root-base energy center. It tries to be stable there. As a consequence of this, the root lock engages. Several years pass in this stage. When the uptending life energy becomes very powerful and is able to attract the purified downtending life energy upward, then the naturally-downflowing downtending life energy begins the upward journey.

'Divine sound' is the one in which there are no notes (the seven notes in Indian music, vowels) and syllables (symbols, consonants), and meaningful 'speech' is the one in which there *are* notes and syllables. Actually, there are emotions and speech in divine sound, but they are hidden (covered). When divine sound takes the form of [singing] various notes, various moods are evoked; this is called music ('singing together'). Indian scriptural music [the music that accords with the principles given in ancient Indian scripture] is the life energy of mental-stabilization yoga. Through it, one-pointedness can very easily be acquired. The popular music in all the countries of the world is both melodious (sweet) and universally loved, yet it cannot compare with Indian scriptural music because it is the creation of an artist; it is only art, not yoga. Indian scriptural music was not created by some artist; it is an excellent gift of yoga. It is linked with the immortal ethical action and the eternal culture.

When the beginning stage of divine sound occurs, the yogi sings modulations in *modi* (interrupter), *purvi* (easterner, forerunner), *bhairava* (holy terror), *vagishvari* (master of speech), *malakosha* (garland sheath) and various other modes. When singing in *todi*, *purvi*, *bhairavi* and similar modes, he sits in the hard weapon posture, the root-lock posture, or the accomplishment posture. In modern times, modes like *todi* and *purvi* are considered very

difficult; indeed these modes really are difficult, because, in them, the stability of the note is indispensable. There is depth in these modes and their sweetness is indescribable. At this time, the divine sound arises in the root-base energy center. There is stability in it; therefore, one-pointedness occurs naturally. This music is called 'pilgrim' music. Through it, liberation is attained. The root of the ancient method of singing modulations in a scale is this 'pilgrim' music.

During this time, the creative plexus is penetrated. That is, the outward-flowing sexual seed gland once again becomes inward-flowing, and the yogi defeating sexual desire becomes one who has elevated sexual seed. His seed is never (is absolutely not) discharged. Thus the systematic continued practice of the joy-bringer energy seal and the beyond-mind energy seal continues, through which he experiences the bliss in the space of the Absolute and hears the subtle and wonderful unstruck divine sound. From the root-base energy center through the unstruck energy center, divine sound is unexpressed, and by means of the pure speech energy center – the mouth – it is expressed [aloud]; this is called 'gross divine sound'. In the upper energy centers, it again becomes unexpressed. This is called subtle [inner] divine sound.

Beloved King Among Yogis says the divine sound heard at the time of the penetration of the creative plexus is wonderful; this is true, it is wonderful. It is impossible to convey in words. In *The Yoga Darshana*, this unstruck divine sound, said to be the speech of God, is called 'the sacred syllable Om' [the vibration of the life energy]. It is encountered in the first level of sun-moon accomplishment. This unstruck divine sound is the 'flute divine sound' of Revered Beloved Lord Dark One and the 'bulls-horn divine sound' of Beloved Lord Eternal Kind Dissolver. Through it, Revered Dancing Lover and Revered Dancing Commander are attained. This bliss of the Absolute is the ultimate bliss. This divine sound is Beloved Lady 'Satisfaction' and Beloved Lady 'Splendid Seed-Net'! Only the Mother can reveal the Father; no one else can.

On the whole, wherever emptiness is found, yogis conceive of it as a 'void' (space). In their reckoning, there are many spaces. Among them, three spaces are primary: the heart space, the pure speech space and the center-of-the-eyebrows space. The emptiness of the unstruck energy center is called the heart space; one of its names is 'the void'. The emptiness of the tenth door, or of the sky energy center, is called 'the pure speech space'; one of its names is 'the next void'. And the center-of-the-eyebrows emptiness is called the center-of-the-eyebrows space; one of its names is 'the great void'.

When the divine sound reaches the thousand-petalled lotus, or the space of the Absolute, the yogi obtains the fire-of-yoga pure body. Due to his having become one who has elevated sexual seed, along with the body, his mind, judgment, memory, etcetera, also become radiant (bright, brilliant). In short, his personality (individual manifestation) becomes incomparable and unequalled. Because of the stability of the upheld sexual seed, a divine fragrance also emanates from that divine body. Due to its being whole (complete, finished [filled with joy]), disease cannot enter it. In this stage, the yogi's heart is also whole (complete, full).

The Jar Stage of Divine Sound

Verses 4.72 and 4.73

In the second, or jar, stage, when the uptending life energy, making the down-tending life energy, the divine sound and the upheld sexual seed one with itself, and entering the central energy center in the throat [the throat-and-sky energy center], becomes stable there, then the yogi becomes an unmoving-of-posture knower and equal to the gods (like in nature to the shining ones). Immediately after that, upon the penetration of the sustaining plexus, in the higher void, he hears the ultimate-bliss-indicating sound of pounding (crushing, grinding, violent pressure, violent friction, trampling, battle, destruction; rubbing together, mingling, the conjunction of the sun and moon) and of a kettledrum.

In the jar stage, because of the accomplishment of the root lock, the abdomen is full of vital air – like a jar that has been filled with air. This is why this stage is named 'the jar'. At this time, because the moving-in-space energy seal has been completely accomplished, the [united] upgoing uptending and downtending life energies are stable in the sky energy center, through which the posture also becomes unmoving. Because of attaining direct knowledge of the divine order, the yogi becomes omniscient (all-knowing) and through drinking the soma, he becomes equal to the gods.

On the whole, the processes of energy center penetration and plexus penetration occur together. Among the lower energy centers, the life energy flows in the root-base energy center first and among the plexuses it flows in the creative plexus first, which causes the two of these to become active. The activity of the root-base energy center also systematically activates the self's standing-place and all the other energy centers, and the activity of the creative plexus also systematically activates the sustaining plexus and the dissolving plexus. When all the energy centers and plexuses are fully active, a ladder is formed. The root-base energy center opens fully, with the other energy centers opening fully along with it, and the creative plexus opens fully. Along with it [the creative plexus], the sustaining plexus and the dissolving plexus also open fully. Thus, although the energy centers are different from one another and are located at different places, they are also not different (separate). The plexuses conform to this system as well. When the sustaining plexus is penetrated, the aspirant hears, in the sky energy center, a sound of pounding and of a kettledrum.

In the verse, Beloved Yogi calls unstruck divine sound 'the sound' ('the Word', the word of God, divine song). In some sects of devotional ascetics, this unstruck divine sound is called 'the Word'. This 'Word', 'first word', or unstruck divine sound cannot be understood on the basis of logic. To understand it, one can only resort to yogic systematic practice. This is the real means [to understand unstruck divine sound]; even so, I will try to explain it.

Yogic scripture says, 'Unstruck divine sound is produced without striking (without a blow).' To produce sound, striking is required. Without striking, how can sound be produced?

Here, the nature of striking and not striking needs to be understood. Willing (seeking, striving, pursuing desire) is striking and not willing is not striking. When a person speaks, first, the will [intention] to act arises in his mind; as a result, the life energy is activated and it opens the mouth, then the stream of speech flows out. This willing is linked with the mental faculty. The life energy cooperates with the mental faculty. It controls the organs. When the life energy works to carry out the mental faculty's will, it is dependent. It also does independent work in which there is no control by the mental faculty. That divine sound not incited (stimulated) by the mental faculty is incited by the life energy; it is called 'unstruck divine sound'. In meditation, the liberation-seeking aspirant of natural yoga gives the life energy complete independence (self-command, total freedom). That is, he does not give the mental faculty control over the life energy. In this state, the purifying activities that the organs perform are incited by the life energy alone. At that time, the gross unstruck divine sound is expressed (manifests) by means of the mouth, and the subtle, subtler and subtlest unstruck divine sound manifests by means of the upper energy centers.

The Acquaintance Stage of Divine Sound

Verses 4.74 and 4.75

In the third, or acquaintance (meeting), stage, a sound like a *mardala* [a type of drum; literally 'pounding'] is experienced. In it [in this stage], the vital air enters the great void, the reservoir (foundation) of all accomplishments. Then, the yogi who, transcending the bliss of the mind, obtains natural bliss, is freed from defects, misery, old age, disease (affliction), hunger (desire), sleep, etcetera.

The *mardala* is an agreeable musical instrument resembling the *mridanga* [a deep sounding, long double-ended drum, literally, 'the pounding, crushing note']. It is experienced in the acquaintance stage. Beloved Great Yogi Master Goraksha says, 'When the life energy vital air enters the great void – the thousand-petalled lotus – the yogi hears the mighty toll of a bell (a gong) and other musical instruments. Upon receiving this sign, the aspirant should realize that accomplishment is very near!' This great void is the reservoir of all accomplishments. Upon attaining stability in it, natural bliss, Absolute-bliss, or ultimate bliss, is attained. After that, the yogi, being free of disorders (defects) of the wind and the other humors, becomes happy, young and healthy, and is freed from hunger and sleep.

The Consummation Stage of Divine Sound

Verses 4.76 and 4.77

When, in the consummation stage, the life energy, penetrating the dissolving plexus, enters the place of Missile-Wielder (Destroyer) [Kind Dissolver], the sound of a *vina* [the fretless seven-stringed precursor of the sitar] is heard by the yogi. Its [the life energy's]

having been united (merged) with the mental faculty is called 'royal yoga'. In this situation, the yogi becomes a creator and dissolver equivalent to God.

The consummation stage is the last stage of divine sound. In it, the life energy, having entered into the opening of the Absolute, is stable there. At that time, the yogi hears the sound of a *vina* and, transcending one-pointedness, arrives at stabilization land. After that, the upheld sexual seed (upheld drop of sexual fluid) in the form of the living soul is absorbed into the ocean in the form of the Absolute. The seed, opening (evolving), becomes a tree. The living soul, giving up its living state (beingness, existence, character, quality), attains the Kind Dissolver state [the state of one's true nature].

The Unbroken Happiness of the Worship of Divine Sound

Verses 4.78 and 4.79

Whether freedom be achieved or not, through divine-sound uniting, there is the experience of unbroken happiness. This happiness that generates absorption is obtained through royal yoga. I consider the labor of those aspirants who do not know royal yoga and who only do the sun-moon continued practice, to be without fruit (unproductive).

If there is no freedom, why is yoga needed? There truly is freedom, but even if the worshipper of divine sound has not achieved it, that is, if he still has further to go on the journey of freedom, he does not worry, he is not disappointed, because through the worship of divine sound he continues to get unbroken happiness. Divine sound is the form taken by the Absolute, so the yogi who is immersed in divine sound experiences the bliss of the Absolute. One becoming immersed in either pilgrim music ('path' music, religious pantomime, high or cultured music) or place music (part-of-the-body music, religious dance, vulgar or country music), *also* experiences the bliss of the Absolute. It is not appropriate to call the music through which the aspirant becomes completely one-pointed 'music', it is 'divine sound equanimity', so it should be called divine sound equanimity. Here it should be remembered that pilgrim music should be categorized as gross unstruck divine sound, but it is connected with subtle divine sounds. In other words, we could say that when gross unstruck divine sound vanishes, subtle unstruck divine sound appears. And, when subtle unstruck divine sound is concealed by divine will, gross unstruck divine sound appears. In *The Gheranda Samhita*, it says, 'Meditation is eight times better than repeated prayer, burning austerity is eight times better than meditation, and unstruck song is eight times better than burning austerity; there is nothing higher than unstruck song.' In the beginning of natural yoga, there is repetition of the divine sound Om or of the *Rama* prayer. When there is progress in that, natural meditation begins. This meditation is considered to be eight times better than repeated prayer. When that meditation progresses, the root-lock energy seal is accomplished. Through its accomplishment, there is the descent (incarnation) of the fire of yoga. It refines the entire body by fire, so that the body becomes slender (fine); this is called 'natural burning austerity'. It is considered to be eight times better than meditation. When it progresses, there is the descent of unstruck song. There is

nothing higher than that, that is, unstruck song is the last and best. Here it is worth remembering that although unstruck song is also present during repeated prayer, meditation and burning austerity, at that time it is in the first and second levels. The unstruck song that descends after the fire of yoga, is of the third level. Unstruck song is called 'pilgrim music' or 'celestial musician music' [music of the heavenly choir who guard the soma]. The entire world is influenced by (is powered by, originates from) divine sound. Its power is limitless. When a master singer sings with a very sweet voice or an instrumentalist plays with excellence, thousands of people, being enchanted, become immersed in it. This makes it clear that divine sound is 'yoga'. It makes the mental faculty of the singer, the instrumentalist and the listeners one-pointed. Indian scriptural dance is the gift of yoga as well. In it, as in music, there is the power to attract everyone.

The third level of pilgrim music is included in royal yoga. The labor of the aspirant who does not reach this third level is without fruit, meaning that he does not attain the fire-of-yoga pure body, direct knowledge of the divine order, and penultimate detachment; as a result, not accomplishing seed-free equanimity, he cannot attain liberation either. But of course he does gain honour (respect), wealth (good fortune), health, and other worldly accomplishments.

The Easy Way for Those With Little Knowledge

Verse 4.80

Beloved King-Among-Yogis Great King Svatmarama says, 'For quick achievement of the beyond-mind state, the center-of-the-eyebrows meditation that is in accordance with my implied meaning is the best. For aspirants of little judgment, this divine-sound-generated "absorption" that brings about swift clear-knowledge (certainty) [bliss equanimity] is an easy way of attaining royal yoga.'

'The aspirant of natural yoga does not perform *any* yogic activity by means of his will (out of desire). His body *only* performs the yogic activities performed by the independent life energy. In such a state, why would he do center-of-the-eyebrows meditation by means of his will?'

Beloved King Among Yogis does know this principle. The meaning of his remark is that when the aspirant reaches this level, natural center-of-the-eyebrows meditation will begin effortlessly and he will attain royal yoga. As long as the upgoing divine sound is weak (powerless), the meditation of the pure speech energy center – the continued practice of pilgrim music – continues to be active. When that divine sound attains full power, then natural center-of-the-eyebrows meditation begins without hard labor [without using one's will].

Indescribable Bliss

Verses 4.81 and 4.82

Only Revered Teacher Master knows the increasing, inexpressible, and unequalled bliss that occurs in the inner heart of masters of yogis performing the continued practice of equanimity by means of divine-sound uniting (alliance, friendship, connection, joining, close inspection). The ascetic (impurity burning) sage, closing the openings of the ears with the hands, should keep his mental faculty unmoving until stability occurs in the unstruck divine sound that he hears.

Since the bliss of equanimity is indescribable, even accomplished great people remain silent on the subject of it; therefore, ordinary individuals do not get even fragmentary information about this divine experience. Only one, Beloved Lord Kind Dissolver, the one who is the truth teacher of *all* truth teachers, knows the delicious flavor (relish, sipping of juice) of that ultimate bliss.

Earlier, in the sixty-seventh verse of this Fourth Instruction we read, 'Let the yogi seated in the set-free posture first perform the uniting of the joy-bringer energy seal; after that, with one-pointed mental faculty, let him listen to the inner divine sound with the right ear.' In it, the clue was given to use only one ear, the right, for listening to the divine sound, and *here* the clue is given to use both ears at the same time; why is this?

The divine sound being spoken of here is the divine sound of pilgrim music, or celestial musician music. When the aspirant of 'place music', performing the continued practice of notes, is able to hold his note steady (make his note stable), he becomes a qualified recipient of 'royal music' (royal song). Until the note is steady, both the beat and the note are lost (strayed from). Singers call stability of the note 'breath control'. When, through 'note' continued practice in slow time (with a slow beat), breath control is accomplished, the voice (throat) of the singer also becomes very sweet. At this time, the divine sound arises from the *root-base* energy center, but singers call it 'divine sound of the *navel*'. Those who are excellent singers are well-acquainted with this divine sound of the navel. When they manifest the note in *one* long exhalation – expelling – then the 'flying-up lock' occurs at its end along with 'abdominal churning'. They call their greater or lesser experience of this flying-up lock, 'divine sound of the navel'. When this divine sound of the navel is accomplished, the singer covers his right (southern, open, direct) ear with the palm of the hand. At this time, the divine sound is present in his right ear. It is known from the singer's closed countenance (mouth energy seal), that he is listening with one-pointedness to the divine sound by means of his ear. When that upgoing divine sound is stable in the ear, the singer covers both of his ears with the palms. At this stage, he is completely introverted. His closed countenance clearly manifests introversion. One-pointedness is the specialty of this divine sound. Through it, vital air accomplishment occurs.

The root of that which is called Indian scriptural music, is pilgrim music. 'Pilgrim music is not entertaining (amusing, interesting)' – this is one accepted view. There is something in this, because the yogi only performs this act in the measure of his worship (in the time of his worship). That is, he only sings his unstruck song to Beloved Lord God. When this pilgrim music reaches the third level, it becomes even more sweet; for this

reason, the yogi becomes immersed in it. In pilgrim music, there are singing styles of all types.

Music is divine sound yoga. In it, the stabilization of the vital air comes about very naturally. Although the stabilization of the vital air happens through the suspension of the life energy of eight-limbed yoga, it seems like dry (without juice, without relish) physical exercise. The stabilization of the vital air that occurs in music, because it is rhythmical (melodious, 'absorption determined') and juicy (pleasurable), seems blissful (bliss-making). In devotional yoga, divine sound yoga is pre-eminent. Absorption yoga is included in it. In *The Gheranda Samhita*, it says, 'When, through the yogic practice of the moving-in-space energy seal, the tongue remains continuously standing (erect) in the hollow in the flat bone, then, ordinary purifying activities having been completed, equanimity comes to be accomplished.' On the subject of absorption yoga, he [Gheranda] says, 'The yogi, mounted on the accomplishment posture, closes the ten doors of the body; this is called the female-receptacle energy seal. Then, being aware of Divine Power in himself and of Kind Dissolver in the Ultimate Soul, he enjoys the play of love; attaining unity (harmony, sameness) through this, he becomes of the form of the Absolute.'

The Defeat of Distractions

Verse 4.83

This continually practiced unstruck divine sound displaces (surrounds, takes over) the outer, gross unstruck divine sound; after that, the yogi, defeating all distractions in one allegiance (connection, joining), is happy.

As, through the continuous practice of this pilgrim music, the one-pointedness of the mental faculty increases, the divine sound becomes more powerful and upgoing; consequently, with the help of the moving-in-space energy seal, it [the divine sound] begins to be stable in the space of the Absolute, through which, in the beginning, the inner divine sound is produced in place of the outer divine sound and, remaining for a little while [in any given meditation session], also disappears. Immediately after that, there being the beginning of absorption yoga, all the yogi's distractions are destroyed and he becomes happy.

A Description of Subtle Divine Sound

Verses 4.84 through 4.86

In the beginning of continued practice, the aspirant hears gross divine sound of many different kinds; after that, as his continued practice evolves (opens), he hears subtle divine sound and very subtle divine sound. He hears, in the beginning of continued practice, divine sound like the sound of the ocean, the thunderhead (storm cloud), a kettledrum and the wind-and-rain (a hurricane, cymbals), in the middle, divine sound similar to that of a *mardala* [a deep sounding, long double-ended drum], a conch shell, a

big bell (a gong) and a horn, and, in the end, divine sound of various types situated in the body, resembling the sound of the small jingling (tinkling) bells of a woman's belt, a *vina* [precursor of the sitar] and a black bee.

When one seeking divine vision enters Kind Dissolver's house [temple], before anything else, he rings a big bell, after that he is ready for the divine vision of Love-Filled One (ready to be in Love-Filled One's presence). This is the established path of the teachers of yoga. 'Only after divine sound is the divine vision of the Absolute possible.' – this is an unrefuted principle of yoga. In the ceremony of the moving lights of daybreak and nightfall, then, in Kind Dissolver's house, conch shells, big drums, big bells, horns, and other musical instruments are sounded. All the sounds of these instruments are symbolic of unstruck divine sound. In temples of the Nurturer sect as well, there is a screen (curtain, veil) between the devotee and Love-Filled One. On the outer side of it, devotional singers sing devotional songs accompanied by *mridangas* [drums similar to the *mardala*], cymbals, *vinas* and other musical instruments; then the screen is removed and they have the divine vision of Love-Filled One. This too, symbolizes unstruck divine sounds. It also symbolizes the unrefuted principle that there is divine vision of the Absolute only after divine sound.

Reading the descriptions of these subtle divine sounds, this question arises in the mind: 'How are these various divine sounds generated?'

An answer to this cannot bring about satisfaction (resolution), because this is not a matter of logic; this place is not within the reach of logic; it can only be reached by experience. In the past, uncounted excellent yogis have experienced those divine sounds, but not one of them has said how those divine sounds are generated; they have only said, 'Various subtle divine sounds are heard'.

In *The Nada Bindu Upanishad*, it says, 'The yogi, seated in the accomplishment posture, should assume (hold) the nurturing energy seal – the moving-in-space energy seal – and should listen with his right ear to the unstruck divine sound. When the outer, gross divine sound is displaced by the inner divine sound, the aspirant attains the fourth realm. There are uncounted kinds of this divine sound. After continued practice becomes mature (full-grown, long, strong), it [divine sound] becomes 'subtlest'. In the beginning, the aspirant hears the divine sound of the ocean, the divine sound of the thunderhead, the divine sound of a kettledrum, the divine sound of a cascade, and other such divine sounds. Immediately after that, he hears the divine sound of a big bell, the divine sound of a *mardala*, and other such divine sounds. In the end, he hears the divine sound of a small fiddle (a box-like medium-sized string instrument, a large black bee), the divine sound of a flute, the divine sound of a *vina*, and other such divine sounds. Thus the divine sound becomes gross, subtle, and subtlest. Until absorption is accomplished, the mental faculty continues strolling (delighting, being engrossed), down and up, sometimes in gross divine sound, sometimes in subtle divine sound. It should not be made to go somewhere else. That divine sound in which it becomes engrossed is the one in which it becomes stable; immediately after that, it is absorbed. It [the mental faculty], forgetting about the entire outer world, is absorbed, along with the divine sound, into the form of consciousness, like water is absorbed in (combined with) milk. Like an elephant hook, this divine sound is perfectly suited for controlling (enchancing) the elephant of the mind roaming in the garden of the objects of sense perception.'

The path that goes from false knowledge to knowledge is completely enveloped in darkness, so the journey must be made in continual darkness. That is, giving up one darkness, one has to go on to a second darkness, and giving up that second darkness, one has to go on to a third darkness.

I will give an example of this.

For the last nineteen years, I have been traveling continually on the path of yoga. Yoga is the highest and last purpose of my life. Fifteen years ago, for several days, in worship, I heard the divine sound of a big bell. In the seventeenth verse of the second century (collection of a hundred verses) of '*The Goraksha Paddhati*', Beloved King-Among-Yogis Goraksha Master gave a clue: 'When the life energy vital air reaches the thousand-petalled lotus, the aspirant hears a big bell and a big drum and similar divine sounds. This is a sign that the accomplishment of yoga is near.'

Upon reading this, I felt extremely delighted and began impatiently waiting for the accomplishment of equanimity. A whole year passed in such waiting. My youthful impatience wearied and finally I lost hope. But a seeker of liberation must be free of desires. I gave up waiting.

Five years ago, I had the happy occurrence of hearing the big bell and drum and various similar divine sounds again. I again felt radiant, and I began reading that same verse of Beloved King-Among-Yogis Goraksha Master again and again. Yet, despite the passage of a whole year, my equanimity was not accomplished.

At the present time as well, I hear those same divine sounds. Again I feel delighted and I am waiting for the accomplishment of equanimity.

When I heard various unstruck divine sounds in the beginning, I heard them while seated in an ordinary posture. In the above-mentioned verse of *The Nada Bindu Upanishad*, it says that this divine sound is heard by the yogi in the accomplishment posture. When I heard those same unstruck divine sounds in the middle, I *did* hear them while seated in the accomplishment posture, and now I hear those divine sounds while seated in the accomplishment posture accompanied by the nurturing energy seal. Thus, from my experience, I have come to understand the lower and upper levels of unstruck divine sound.

Reading descriptions of flutes, *vinas*, *mridangas*, cymbals, and other unstruck divine sounds, an objection may arise in the reader's faculty of discrimination: 'Is the human brain the instrumental music department of some music college? In books on body science, there is no sign of these musical instruments and their sounds.'

It is unproductive to search for the answer to a question about the science of yoga using the paradigm of body science, because the two sciences are distinct. These divine sounds are certainly heard by yogis. They are connected with the vital air – this is an activity of the life energy. True, from time to time, when there is some disturbance in the brain of an ill person, he hears various kinds of divine sounds in it; this is the violent agitation (excitation, wrath, outbreak) of the vital air – it is disease. The unstruck divine sound of the yogi is the well-being (pleasure, purity, delight, contentment) of the upgoing vital air – it is yoga. Yogic scripture and music scripture both consider the body itself to be a *vina*, so it is clear that it is the abode of divine sound.

The Continued Practice of Gross and Subtle Divine Sounds

Verses 4.87 through 4.92

When hearing the gross divine sounds of the sound of the ocean, the thunderhead, etcetera, let the aspirant perform the uniting (close inspection) of the subtle and of the subtler divine sounds among them. Let the mind which, leaving (giving up, letting go of) the gross divine sound, strolls (delights) in the subtle divine sound or leaving the subtle divine sound, strolls in the gross divine sound, not be allowed to go elsewhere. The gross or subtle divine sound in which the mind becomes engrossed in the beginning, is the one in which it becomes stable, and [it is also] the one along with which it is absorbed. Just as a large black bee drinking flower-nectar does not care about the [flower's] fragrance, the mental faculty engrossed in divine sound does not care about the other objects of sense perception. This penetrating (acute, intense, ardent) elephant hook of divine sound is exactly suited for governing the passion-intoxicated elephant of the mind that roams in the garden of the objects of sense perception. The restlessness-free mind held in the grip of the divine sound suddenly attains stability, like a bird with wing feathers clipped.

Knowers of yoga consider the subtle divine sound to be much better than the gross divine sound, because through it, profound one-pointedness is brought about. In the same way, they consider the subtler divine sound to be much better than the subtle divine sound, because through it, very profound one-pointedness is brought about. The divine sound is gross, subtle, or subtler depending on the strength or weakness of the life energy's flow, therefore, when the flow of the life energy is strong, the mental faculty hears subtle or subtler divine sound, and when the flow of the life energy is a bit weak, it hears gross divine sound. Here Beloved King Among Yogis gives the aspirant a clue. He says not to care which divine sound – gross, subtle, or subtler – the mental faculty listens to, but to care only that the mental faculty does not go elsewhere. This is because in the beginning the mental faculty listens to gross divine sound and immediately after that, to subtle and subtler divine sound. Hearing these divine sounds, it is absorbed into them. When a large black bee drinks flower-nectar, it is not thinking of the fragrance; similarly, the mental faculty engrossed in divine sound is not thinking of the other objects of sense perception. The conclusion drawn from this is that this penetrating elephant hook of divine sound is best for governing the passion-intoxicated elephant of the mind. That bird the wing-feathers of which have been clipped cannot fly in the air; similarly, the divine-sound-immersed mental faculty the tendencies of which have become still (calm, quiet), cannot flow toward the objects of sense perception.

The Technique of Accomplishment

Verse 4.93

The yogi who wants the empire of yoga, abandoning all thoughts (considerations, concerns), should, by means of the vigilant (attentive) mental faculty, do *only* divine-sound uniting.

Let the yogi who desires the accomplishment of liberation give up all thoughts and do only divine-sound uniting by means of the attentive mental faculty.

This 'thought' (concern) [of the yogi's] is in regard to systematic practice, not in regard to the world. He is solitary; indeed he only associates with people in unavoidable circumstances; it is his custom (nature) to restrict his speech or to keep silent; therefore, he continually has the opportunity to do soul-inspection. He receives confirmation (reassurance, comfort) through this. Yogic continued practice causes detachment to mature and detachment causes yogic continued practice to mature. When doing self-inspection, he examines his continued practice and detachment. When the beginning stage of divine sound auspiciously arrives, he feels extremely delighted and welcomes it, yet in his inner heart (his mind), there is concern (thought).

Why?

– because, through self-inspection, he knows his real stage. The beginning stage of divine sound is the beginning of with-comparison equanimity, with-seed equanimity, with-egoism equanimity, or sun-moon equanimity. In it, the mental faculty arrives at the 'one-pointed' level. With-comparison equanimity has four levels: with reasoning, with thinking, with bliss and with egoism ('I am', self-inspection). At each level the aspirant gains a new detachment, so penultimate detachment also has four levels: 'characterized by restraint', 'distinction', 'one organ' and 'the master'. When the detachment of the master is accomplished, the restless mental faculty of the aspirant begins to be one-pointed. The restlessness of his mental faculty is the main concern (thought) of the seeker of liberation. Casting his glance toward his past, he becomes very dejected. He says to himself, 'Alas! Several years have passed carrying on and on with yogic systematic practice, yet my restless mental faculty remains as restless as can be. My extensive group of pupils supposes that their ascetic truth teacher great king is a very capable yogi, but up to this point I have been unable to be stable in wisdom; what a difficult path!'

Sometimes he becomes immersed in profound thought. He asks himself, 'Is my exertion (vigor, manliness) of no value at all?'

He receives the answer, 'Why is exertion of no value? *It is*. But on a path that is in darkness for a hundred thousand leagues, even if one has journeyed for ninety-nine thousand leagues, the darkest of darknesses will remain; why is this forgotten? If one looks from the viewpoint of science, one will be aware that now the light is very near.'

Thus when he casts his glance in the other direction [toward the future, toward the light], he receives consolation. The passion (red color) and other accumulated impurities (colorings, stains) that are in the mental faculty are called 'mental faculty impurities' by knowers of scripture. It is these that engage (involve) the organs in their respective objects of sense perception. He thinks, 'In the level of detachment characterized by restraint, I

resolved: "Now I will not be ruled by passion and other accumulated impurities and I will treat everyone in the same way." In the second level, the level of distinction detachment, I thought this out: "Certain mental faculty impurities are gone, certain mental faculty impurities I am trying hard to bring to an end, and certain mental faculty impurities remain [to be brought to an end]." In the third level, the level of one organ detachment, I ascertained this: "Those mental faculty impurities that no longer win control over my organs, but seem to exist in a subtle form, are the ones that I have kept in the one organ of the mind." Now the fourth level, the level of the master, has auspiciously arrived; in it, with the help of direct knowledge of the divine order, I am beyond the desires of the divine and non-divine pleasures and my organs are completely under my command.'

When the yogi is beyond all thoughts regarding yoga, *then* he can remain attentive. If, however, his mental faculty is burdened with thought, the instability of the mental faculty prevents him from remaining attentive. It is attentiveness that is the doorway to one-pointedness. The only instruction given [in the verse], was for performing the uniting of divine sound, because 'absorption' is the last step of that divine sound. After the accomplishment of absorption, the yogi becomes the master of the empire of yoga.

Divine Sound and the Mind

Verses 4.94 through 4.99

It is divine sound that is the net for ensnaring (captivating) the deer of the mind; in the slaying of the deer of the mind, it is like the archer (hunter). Divine sound is the bit that curbs (checks, stops) the steed in the form of the practicer-of-restraint's mind, so the yogi should resolutely continually increase the divine sound. The mind in the form of restlessness-free quicksilver that has been bound by the burning of the sulphur of divine sound, strolls in the space called 'unsupported'. Through hearing the divine sound, the cobra of the mind, promptly forgetting everything, becomes one-pointed; thereafter it will never again attack (be obsessed, try to get, turn or run in a given direction). Just as the fire established in a log is extinguished along with the log, the mind established in divine sound is absorbed along with the divine sound. If the hunter in the form of the worshipper of divine sound is skilled at taking aim with an arrow, it is easy for him to slay the tawny deer in the form of the inner heart that is attracted and transfixed by [the sound of] the big bell and other divine sounds.

Until divine sound is manifested, one-pointedness is not born. Distracted, confused, unsettled and one-pointed – these are the four levels of the mind in with-comparison equanimity; the one-pointed [aimed only at the target] state is the last level, so King Among Yogis says, 'The mind is the deer and the divine sound is the archer'. It is by means of divine sound that all the mental tendencies are stilled (quieted, calmed), so King Among Yogis calls the mind a steed and divine sound the bit. Divine sound makes the mind one-pointed and allows it to reach the summit of comparison-free equanimity, that is, it takes the mind from the supported into the unsupported [realm]. This is the fifth, or stabilization, level of the mental faculty. Therefore, Beloved Yogi says, 'The mind is a snake

and divine sound is the snake charmer, the mind is a log and divine sound is the fire, the mind is the prey and divine sound is the hunter.'

The Ultimate Home of Nurturer

Verse 4.100

Inside the sound acquired by means of unstruck divine sound, there is the unknown (that which is to be known, the knowable); inside that unknown is the mind. The mind comes to be absorbed in it [in the unknown]. It is the ultimate home of Nurturer [of the divine individual].

In *The Yoga Darshana* it says, 'Because God comprises all there is to be known, [for the yogi with mind absorbed] in God, there is nothing left to be known.' ('In God, due to omniscience, there is unsurpassed [complete] knowledge.') The mind of the yogi stays in that (God) and becomes absorbed in that; that is the all-pervading ultimate home. In *The Holy Bhagavad Gita*, Love-Filled One says, 'That ultimate realm, having attained which, the yogi does not come back into the world, that self-illuminated ultimate realm that neither the sun, the moon, nor even the fire can illumine, *that* is my ultimate home.'

The Highest Absolute, the Ultimate Soul and Divine Power

Verses 4.101 and 4.102

As long as divine sound is produced, the illusion of space is generated; and *silence* is called 'that Ultimate Soul'. Whatever is heard in the form of divine sound is *Divine Power*, and that which is the formless end-of-the-elements is the *Highest God*.

The divine sound is Lady Divine Power, and the end of the elements is Lord Kind Dissolver; it is he that is the Ultimate Absolute.

That being so, this question arises: 'In equanimity, is there the conjunction of Divine Power and Kind Dissolver or of the living soul and Kind Dissolver? If Divine-Power-and-Kind-Dissolver does not differ from the-*living-soul-and-Kind-Dissolver*, then the living soul *is* Divine Power.' In the seventh chapter of *The Holy Bhagavad Gita*, Revered Dark One says, 'There are two natures, called penultimate and ultimate. The nature that is divided into eight parts: earth, water, fire, air, space, mind, intellect (judgment) and ego, is called the penultimate nature. The second, or ultimate, nature, is in the form of the living soul by means of which the whole universe is maintained (taken on, assumed, worn, carried, held, supported).'

There is no difference between the living soul, Kind Dissolver, and the universe; Kind Dissolver is the seed, the universe is the tree, and the living soul is the fruit.

First there is 'conjunction', then there can be 'separation', and, first there is separation, then there can be conjunction. It is only because of the term 'separation' (*viyoga*) that the term 'conjunction' (*samyoga*) was born. There is no duality in conjunction, there is *non-*

duality, but because of separation, there is the appearance of duality. Cold makes water into ice, and heat makes it into steam. There is separation between the states of ice and steam. But when the two assume the form of water, there is conjunction. Water is merged in water.

The Royal Yogi, the Subverter of Time/Death

Verses 4.103 and 4.104

The purpose of all the techniques of sun-moon and absorption is the accomplishment of royal yoga. The yogi who is fully mounted on royal yoga is the subverter of time/death. The essence (one's true nature) is the seed, sun-moon is the field and non-involvement ('sitting apart', non-participation, neutrality) is the water; through the conjunction of these three, the desire-fulfilling vine of 'beyond-mind', sprouting quickly, blooms.

Posture, the suspension of the life energy, energy seal, etcetera, are the systematic practice of sun-moon yoga, and divine-sound uniting is the systematic practice of absorption yoga. Through the continued practice of these, royal yoga is accomplished. The royal yogi is the subverter of time/death.

Here it is necessary to point out something else. Included in sun-moon yoga and absorption yoga is 'prayer yoga'. In it, there is repetition of OM *Rama* (OM, Delightful One), OM *namah Shivaya* (OM, surrender made to Kind Dissolver), OM *namo Bhagavate Vasudevaya* (OM, surrender made to the Love-Filled Son of the Shining Lunar Mansion), OM *namo Narayanana* (OM, surrender made to the Son of Man), and various other non-human prayers. It is only these prayers that originate from unstruck divine sound that are called 'non-human prayers'. Through them, the mind becomes one-pointed. It is also necessary at this point to mention that sun-moon yoga includes 'divine sound yoga'. Without divine sound yoga, absorption yoga cannot come into being, because divine sound yoga is the antecedent level of absorption yoga and absorption yoga is the subsequent level of divine sound yoga.

'The essence' has two meanings: the mental faculty and the upheld sexual seed. Because desire associated with mental impressions continues to be present in these, birth and death continue to occur. When the mental faculty, becoming stable by means of the uptending and down-tending life energies, is absorbed, desire associated with mental impressions loses its root and the wheel of birth and death is stilled forever; this is the subversion of time/death. So Beloved King Among Yogis alluded to the mental faculty, the upheld sexual seed, the [united] uptending life energy and down-tending life energy and detachment. When there is the conjunction of these four, the beyond-mind state comes into being. The reason that 'beyond-mind' has been called the desire-fulfilling vine is that through it, the treasured wish is accomplished. Liberation is a boon (gift, choice) that encompasses all boons; after it is granted, absolutely no boons remain ungranted. If we are to express this idea in other words, we can say that after giving liberation, even God himself has absolutely nothing left to give, because to bestow liberation is to bestow

Godhood. No one else can perform this act; only God can perform this act. It is this God that is called the Ultimate Soul or the Highest Absolute.

The Destruction of Sin and Virtue

Verse 4.105

Through the uninterrupted continuous practice of divine-sound uniting, the accumulated sin fades away (is subtilized) and the mental faculty and the vital air are, without doubt, absorbed in the Untainted (Unstained, Unblackened, Unembellished).

In the beginning of yoga, the mental faculty is multi-pointed and restless; at the time of with-comparison equanimity, as a result of divine-sound uniting, that mental faculty is one-pointed. Thus the mental faculty that runs after many objects of sense perception comes to run continuously after *one* object of sense perception; at the time of comparison-free equanimity, by means of 'absorption', that mental faculty becomes absorbed.

Through the uninterrupted continuous practice of divine sound, sin fades away.
'What is meant by sin?'

Sin means action imbued with the dark condition of nature and the passionate condition of nature. They take a human being downward.

'Then [one might think that] it should also be considered necessary to give up virtue, because it takes a human being upward. Upward and downward flow (current, movement) belong to one wheel (circular motion, whirlpool, energy center) [the wheel of birth and death]. How can an individual in whom there is no stability know happiness? That human being is cast into the prison (bondage) of birth and death. Downward flow is a result of sin, or false knowledge, and upward flow is a result of virtue, or knowledge.'

The reality is this: along with the destruction of the mental faculty, sin and virtue are destroyed. Virtue perpetuates the existence of the mental faculty. When it [the mental faculty] goes beyond virtue, it is absorbed; this is liberation. Liberation is without flow (going), because there is unshakeable stability in it. Knowledge has a purpose until false knowledge comes to an end, then it becomes without purpose. The non-existence of knowledge and false knowledge is what the absorption of the mental faculty is.

The Nature of Comparison-Free Equanimity

Verses 4.106 through 4.113

The yogi in the beyond-mind state does not ever hear a conch shell, a drum, or any other divine sounds. In that stage, his body, without doubt, becomes motionless like a log. Free from all states and devoid of all thoughts, that yogi becomes like a dead body; he is free while still alive – there is no doubt of this. Time/death cannot devour the equanimous yogi (the yogi possessed of equanimity, 'equanimity-joined', in a state of equanimity), and action cannot bind him. Not only that, he cannot be controlled by anything; the equanimous yogi does not take heed of (put himself in a state of

knowledge of) sound, tactility, visibility, savor, and odor, or self and other. He whose mental faculty is not sleeping, not awake-without-memory-and-forgetfulness, and not appearing and disappearing (rising and setting), is indeed free while still alive. Nor does the yogi in equanimity take heed of cold, heat, misery, happiness, respect (honor), or disrespect (insult). That self-abiding (being oneself, being in one's natural state) yogi, even in the waking state, is as if asleep and without breathing in and breathing out. The yogi in equanimity is invulnerable to all weapons, beyond the control of all embodied ones, and uninfluenced by incantations (*mantra*, repeated prayers) and magic rituals (*tantra*, systems, valued scientific principles).

Subtle divine sounds continue to be heard up to the end of with-comparison equanimity; immediately after that, when comparison-free equanimity appears, the stabilized mental faculty becomes tendency-free, that is, it becomes incapable of producing intention and contrivance; it is absorbed. In such a state, how can it hear a conch shell, drum, or other divine sound? At that time, the body of the yogi becomes motionless like a log because the uptending life energy and down-tending life energy, having reached the thousand-spoked lotus, have become stable. In a corpse and in the body of the yogi in equanimity there is no breathing in and breathing out. The only difference between a corpse and the body of the yogi in equanimity is that in a corpse the [action of] breathing in and breathing out does not resume, but in the body of the yogi, after the arising, breathing in and breathing out resumes. Time/death cannot devour the yogi in equanimity and action cannot bind him. Not only that, nothing else can control him. When he is in equanimity, he cannot be influenced by the objects of sense perception. He forgets about [does not think of] himself; in that state, how can he keep a memory of that which is other than himself? His mind is not sleeping, nor is it awake-without-memory-and-forgetfulness; not only that, he also goes beyond both equanimity and the arising (the arisen state) – beyond the fourth state. Cold and heat, misery and happiness, respect and disrespect, and other pairs of opposites cannot cause trouble for that yogi in equanimity, because he is distinct from the body and the mind. In the end, he reaches that level in which, even in the waking state, there is no breathing in and breathing out. His body is invulnerable to all weapons, beyond the control of all embodied ones, and uninfluenced by incantation and magic formulas.

Knowledge and False Chatter

Verse 4.114

Until the roaming vital air, entering the central path, becomes stable in the opening of the Absolute, the sexual seed does not become stable in the firm grip of the life energy vital air and the mental faculty does not become naturally comfortable (at home) in meditation; until then, any knowledge concerning yoga is like hypocritical (deceitful, pretentious) false (deceptive, inverted) chatter.

Now Beloved King Among Yogis gives his last instruction. In his remark, the core of all scientific knowledge of yoga is given. He says to the liberation-desiring aspirant, 'Dear

aspirant! You are a life energy worshipper, so naturally you worship the life energy, but if you have no knowledge of the science of yoga, in the end, you will be disappointed.'

The first step is to do the continued practice of the suspension of the life energy.

The second step is to convey the life energy to the central path through posture-and-energy-seal and other yogic continued practices.

Having conveyed the life energy to the opening of the Absolute, immediately after that, the third step is to make it become stable there.

The accomplishment of the life energy vital air is the accomplishment of the upheld sexual seed, so until the upheld sexual seed becomes stable through the stability of the life energy, the life energy should be understood to be *unaccomplished*. The stability of the upheld sexual seed is the fourth step. If the life energy has not become a central traveler, the yogi cannot really observe chastity, even after years of systematic practice. The stability of the upheld sexual seed is what 'yoga' is. If it [the upheld sexual seed] is not stable, yoga remains *incomplete*. The uptending-life-energy-and-downtending-life-energy, the divine-sound-and-upheld-sexual-seed, and the mental faculty are interconnected. If they remain unstable, how can there be accomplishment? In such a state, how can one be free from birth, death, old age, disease, etcetera?

The dark condition of nature is imbued with false knowledge. In the passionate condition of nature, there are currents of the dark condition and the tranquil-powerful condition as well; therefore, in it, knowledge and false knowledge are mixed; obscuration continues. Only through the strength of the tranquil-powerful condition is knowledge achieved. When the uptending-life-energy-and-downtending-life-energy, the divine-sound-and-upheld-sexual-seed, and the mental faculty become stable, the tranquil-powerful condition also strengthens and becomes stable. False knowledge is bondage, and so is knowledge, because the mental faculty is present in both, so in the second chapter of *The Holy Bhagavad Gita*, Revered Lord Dark One says, 'O White One! The *Vedas* deal with the three conditions of nature. Be beyond the conditions of nature, free from the pairs of opposites, always established in reality, free from acquiring and enjoying (free from effort and reward), and [be] "of" the soul.' For attaining knowledge, there is only *one* way: yoga. It is threefold: knowledge yoga, action yoga and devotional yoga.

The scriptures contain the extract (distillate) of knowledge. Accepting it does not produce real knowledge. Real knowledge is only obtained through experience. For experience, practice is *indispensable*. 'Practice' is what is meant by 'action'! It produces real experience. Knowledge without experience, in spite of being knowledge, is false knowledge. One who never does yogic systematic practice, who lacks the 'knowledge of the Absolute', or 'knowledge of the soul', of yogic systematic practice, yet speaks in detail on the subject of yoga, is a self-deceiver; his speech is false chatter.

Be it given to Revered Kind Dissolver.

English to Sanskrit Translation Key

The English translations used throughout the text for various important yogic terms, difficult to translate words, and words familiar to students of yoga are given here, followed by the Sanskrit or Hindi words translated. The English translations have been chosen in light of the words' yogic meanings.

abdominal-churning practice – *navuli karma*
Abounding with Purified Butter – *Ghritachi*
Absolute [the] – *Brahma* [short final 'a']
Absolute-person – *brahmana*
Absolute teaching – *brahmavidya*
absorption – *laya, vilinata*
accomplished one – *Siddha*
accomplished yogi – *siddha yogi*
accomplishment – *siddhi*
accomplishment posture – *siddhasana*
accomplishment yoga – *siddhayoga*
action – *karma*
air [element] – *vayu*
all-limb posture – *sarvangasana*
antecedent – *purva*
arisen state – *vyutthana avastha,*
vyutthana
arising [the] – *vyutthana*
arousal of the life energy – *pranotthana*
ascetic – *tapasvini* [f.], *tapasvi* [m.]
ash, ashes – *bhasma*
aspirant – *sadhika* [f.], *sadhaka* [m.]
authority – *vashita* [one of the eight
accomplishments]
becoming lightweight – *laghima* [one of the
eight accomplishments]
becoming like the smallest particle – *anima*
[one of the eight accomplishments]
Beloved Yogi – *Yogiji* [Atmarama]
Beloved-Yogi – *Yogiji* [honorific]
beyond elements – *tattvatita*
beyond mind – *unmani*
beyond organs – *indriyatita*
beyond qualities – *gunatita*
beyond the conditions of nature – *gunatita*
Black Cloud – *Kalika*
Black-Complexioned One – *Kaliya*
Black One – *Kali*
blessed posture – *bhadrasana*

bliss – *ananda*
body accomplishment – *deha siddhi*
bow posture – *dhanurasana*
bulb – *kanda*
burning austerity – *tapas*
buzzing-dizzy – *bhramari*
camel posture – *ushtrasana*
Cause [The] – *Rudra*
Cause plexus [The] – *rudragranthi*
celestial musician – *gandharva*
center of the eyebrows – *bhrumadhya*
chastity – *brahmacharya*
Chief Cowherd – *Govinda*
circular female receptacle – *yonimandala*
cloth-cleansing practice – *dhauti karma*
cock posture – *kukkutasana*
command – *ajna*
Commander – *Ishvara*
Commanderess – *Ishvari*
comparison-free equanimity – *asamprajñata*
samadhi
concentration – *dharana*
condition of nature – *guna*
conjunction – *samyoga*
continued practice – *abhyasa*
contrivance – *vikalpa*
contrivance-free equanimity – *nirvikalpa*
samadhi
cooling [hold] – *shitali*
cooling flow – *ida*
corpse posture – *shavasana*
cowherd dance – *rasa lila, rasa nritya*
cowherdess – *gopi*
cow's face posture – *gomukhasana*
creative plexus – *brahmagranthi*
Crusher – *Hanuman*
Dancing Commander – *Nateshvara*
Dancing Lover – *Natavara*
dark condition [of nature] – *tamoguna*

Dark Moon – *Krishnachandra*
 Dark One – *Krishna*
 darkness – *andhakara*
 Daughter – *Menaka*
 Daughter of the Column – *Draupadi*
 deathless burning – *amaroli*
 Delightful One – *Rama*
 Deliverer – *Hari*
 desire – *kama*
 desire associated with mental impressions –
 vasana
 desireless – *nishkama*
 desirous – *sakama*
 detachment – *vairagya*
 devotee – *bhakta*
 devotion – *bhakti*
 devotional ascetic – *santa*
 diagram – *yantra*
 diagram of the earth – *dharayantra*
 diffusing vital air – *vyanavayu*
 direct knowledge – *aparoksha jñana*,
 darshana
 direct knowledge of the divine order –
 ritambhara prajña
 descent of the divine power – *shaktipata*
 dissolving plexus – *rudragranthi*
 distortion – *vikara*
 divine body – *divya deha, divya sharira*
 divine light – *jyoti*
 Divine Power – *Shakti* [Goddess]
 divine power – *shakti*
 divine sound – *nada*
 divine sound Om – *omkara*
 divine vision – *darshana*
 divine-power moving – *shaktichalana*
 divine-sound uniting – *nadanusandhana*
 doing – *prakamya* [one of the eight
 accomplishments]
 dorsal – *pashchima*
 dorsal-upward posture –
 pashchimottanasana
 downtending life energy – *apana*
 downtending vital air – *apanavayu*
 earth [element] – *prithvi*
 ego – *ahamkara*
 element – *tattva*
 Embraceress – *Rambha*
 energy center – *chakra*
 energy channel – *nadi*

energy seal – *mudra*
 engaged equanimity – *chetana samadhi*
 equalizing vital air – *samanavayu*
 equanimity – *samadhi*
 equanimity with bliss – *sananda samadhi*
 equanimity with egoism – *sasmita samadhi*
 equanimity with reasoning – *savitarka*
 samadhi
 equanimity with thinking – *savicara*
 samadhi
 Eternal Kind Dissolver – *Sadashiva*
 essence – *tattva*
 ether [element] – *akasha*
 ethical action – *dharma*
 evolutionary divine power – *kundalini*
 shakti
 evolutionary force – *kundalini*
 expelling – *rechaka*
 extending – *mahima* [one of the eight
 accomplishments]
 extension [the] – *lambika*
 eye of The Cause – *rudraksha*
 eyebrow energy center – *bhruchakra*
 Fair One – *Gauri*
 false knowledge – *ajñana*
 female receptacle – *yoni*
 female-receptacle place – *yonisthana*
 fiery flow – *pingala*
 filling – *puraka*
 Fire – *Agni* [god]
 fire – *agni* [element]
 fire of time – *kalagni*
 fire of yoga – *yogagni*
 fire-of-yoga pure body – *yogagnimaya*
 vishuddha sharira
 First Master – *Adinatha*
 fish posture – *matsyasana*
 five spaces – *pañchakasha*
 Five Together – *Pañchali*
 Flute Holder – *Muralidhara*
 flying-up lock – *uddiyanabandha*
 Forehead Moon – *Bhalachandra*
 free while still alive – *jivanamukta*
 freedom – *mukti*
 freedom from engagement – *nirvana*
 freedom while still alive – *jivanamukti*
 getting – *prapti* [one of the eight
 accomplishments]
 gift – *prasada*

Glowing Passionate One – *Chandika*
 God – *Bhagavan, Ishvara, Prabhu*
 god – *deva*
 God of Death – *Yama*
 God of Love – *Kamadeva*
 God of the Waters – *Varuna*
 goddess – *devi*
 goddess divine power – *daivishakti*
 goddess wheel – *yogini chakra*
 God-Seer – *Devarishi*
 Golden Womb – *Hiranyagarbha*
 good luck posture – *svastikasana*
 Goraksha posture – *gorakshasana*
 great energy seal – *mahamudra*
 Great God – *Maheshvara*
 great lock – *mahabandha*
 Great Night of Kind Dissolver –
 Mahashivaratri
 great penetration – *mahavedha*
 Great-Seer – *Maharishi*
 Great Tortoise – *Kurma*
 Half-Woman Dancing Commander –
 Ardhanari Nateshvara
 hard weapon posture – *vajrasana*
 hard-weapon burning – *vajroli*
 head posture – *shirshana*
 hidden posture – *guptasana*
 Highest Absolute – *Parabrahma*
 Highest God – *Parameshvari* [f.],
 Parameshvara [m.]
 hold – *kumbhaka*
 hold 'with' – *sahita kumbhaka*
 Holder of Swift-Goer – *Gangadhara*
 hollow in the flat bone – *kapalakuhara*
 illusion – *maya*
 immediate freedom – *sadyomukti*
 Impure One – *Putana*
 increasing mass – *garima* [one of the eight
 accomplishments]
 indirect knowledge – *paroksha jñana*
 inert equanimity – *achetana samadhi*
 inner heart – *antahkarana*
 intellect – *mahatattva, mahatta*
 intention – *sankalpa*
 joining place – *sivani*
 Joy – *Shambhavi*
 Joy Bringer – *Shambhu*
 joy-bringer energy seal – *shambhavimudra*
 judgment – *buddhi*

juice – *rasa*
 Kind Dissolver – *Shiva*
 King Among Yogis – *Yogiraja* [Atmarama]
 King-Among-Yogis – *Yogiraja* [honorific]
 knower – *jñani*
 knowledge – *jñana*
 left-handed path – *vamamarga* (reverse
 path)
 liberation – *moksha*
 life energy – *prana*
 life energy vital air – *pranavayu*
 lion posture – *simhasana*
 little bellows – *bhastrika*
 living soul – *jiva, jivatman*
 Lord of Categories – *Ganesh*
 Lord of Creation – *Prajapati*
 Lord of the Demigods – *Indra*
 lotus – *kamala, padma*
 lotus posture – *padmasana*
 Love-Filled One – *Bhagavan*
 manifest star – *murtitaraka*
 Master of Yoga – *Yogeshvara*
 Master of Yogis – *Yogishvara*
 mastery of the mind – *manonigraha*
 mastery of the organs – *indriyanigraha*
 Matsyendra posture – *matsyendrasana*
 meditation – *dhyana*
 menstrual blood – *raja*
 mental faculty – *chitta*
 mental tendency – *chitta vritti, vritti*
 desire-fulfilling milk cow – *Kamadhenu*
 mind – *manas*
 mind beyond mind – *manonmani*
 Moon – *Shashi*
 Mother of the Universe – *Jagadamba*
 Mountain Princess – *Parvati*
 Mountain-Born One – *Girija*
 moving in space – *khechari*
 natural burning – *sahajoli*
 natural state – *sahaja avastha*
 natural yoga – *sahaja yoga*
 nature – *prakriti*
 navel-filling jewel – *manipura*
 nectar of immortality – *amrita*
 no-mind – *amanas*
 no-mind yoga – *amanaska yoga*
 non-duality – *advaita*
 non-sprouting – *nirodha* (stabilization)
 nothing-but-hold – *kevala kumbhaka*

nothing-but-the-Absolute – *kaivalya*
 Nurturer – *Vishnu*
 object of sense perception – *vishaya*
 observance – *niyama*
 OM – OM
 omniscience – *sarvajñana*
 one who has elevated sexual seed –
 urdvareta
 one with power – *vashi*
 opening of the Absolute – *brahmarandhra*
 organ – *indriya*
 organ of action – *karmendriya*
 organ of sense/knowledge – *jñanendriya*
 origin of the soft palate – *talumula*
 ovum – *raja*
 Parrot-God – *Shukadeva*
 passion – *rajas*
 passionate condition – *rajoguna*
 path of cessation – *nivritti marga*
 path of engagement – *pravritti marga*
 peacock posture – *mayurasana*
 penetration of the plexuses –
 granthibhedana
 penultimate detachment – *aparavairagya*
 person – *purusha*
 permanent home – *sthiti*
 pervader of the body – *purusha*
 phoneme – *akshara*
 play – *lila*
 pleasure – *bhoga*
 pleasure conjunction – *sambhoga*
 pleasure-seeker – *bhogi*
 plexus – *granthi*
 plow posture – *halasana*
 posture – *asana*
 practitioner of restraint – *samyami*
 prayer – *mantra, prarthana*
 Procreator – *Brahma* [long final 'a']
 pure speech – *vishuddhakhya*
 purification of the energy channels –
 nadishuddhi
 purifying action yoga – *kriyayoga*
 purifying wind – *pavana*
 quality of the element – *tattvaguna*
 Rain God – *Indra*
 red sexual seed – *raja*
 regulating food – *mitahara*
 Remainder Snake – *Shesha Naga*
 renunciation – *sannyasa*

repeated prayer – *mantra*
 resolve – *nishchaya*
 restraint – *yama, samyama*
 Reverse – *Vama*
 reverse path – *vamamarga* (left-handed
 path)
 reversal-causing – *viparitakarani*
 root lock – *mulabandha*
 root-base – *muladhara*
 royal yoga – *rajayoga*
 royal yogi – *rajayogi*
 ruling – *ishita* [one of the eight
 accomplishments]
 sacred syllable Om – *pranava*
 sacrifice – *yajña*
 sage – *muni*
 sanctuary – *ashrama*
 Satisfaction – *Radha*
 seed – *bija, virya*
 seed prayer – *bijamantra*
 seed-free equanimity – *nirbija samadhi*
 seer – *rishi*
 seeking pleasure – *bhoga*
 self's standing-place – *svadhishthana*
 semen – *virya*
 sensual desire associated with mental
 impressions – *vishayavasana*
 set-free posture – *muktasana*
 sexual desire – *kama*
 sexual desire associated with mental
 impressions – *kamavasana*
 sexual seed – *shukra*
 sheath – *kosha*
 sin and virtue – *papa-punya, papa evam*
 punya
 six practices – *shatkarma*
 skull illumination [practice] – *kapala bhati*
 sky energy center – *vyoma chakra*
 sky energy seal – *nabhomudra*
 soul – *atman*
 space [the] – *akasha* (ether)
 space energy center – *akasha chakra*
 space of the Absolute – *Brahmakasha*
 sperm – *virya*
 Splendid Seed-Net – *Uma*
 stabilization – *nirodha* (non-sprouting)
 stable – *sthira*
 star of the Absolute – *tarakabrahma*
 star yoga – *tarakayoga*

steady gazing practice – *trataka karma*
 string-cleansing action – *neti karma*
 Stronghold – *Durga*
 subsequent – *uttara*
 Success – *Lakshmi*
 sucking-in sound – *sitkari*
 Sun – *Surya*
 Sun Life force – *Savitri*
 sun-moon teaching – *hathavidya*
 sun-moon yoga – *hathayoga*
 sun-moon yogi – *hathayogi*
 sun-penetration – *suryabhedana*
 suspension of the life energy – *pranayama*
 sustaining plexus – *vishnugranthi*
 swan – *hamsa*
 swelling – *plavini*
 swing posture – *lolasana*
 systematic practice – *sadhana*
 teacher – *acharya, guru*
 teacher of ethical action – *dharmacharya*
 teacher of yoga – *yogacharya*
 teaching – *vidya*
 technique of the earth – *dharayantra*
 technique of yoga – *yogayukti*
 thought-free – *nirvoichara*
 thousand-petalled – *sahasradala*
 thousand-spoked – *sahasrara*
 Three-Eyed – *Trinetra*
 Three-Visioned – *Trinayana*
 Thundercloud – *Airavata*
 time/death – *kala*
 tortoise posture – *kurmasana*
 tranquil power – *sattvas*
 tranquil-powerful condition – *sattvoguna*
 transfixion – *murccha*
 truth teacher – *sadguru*
 tube-cleansing practice – *basti karma*
 ultimate detachment – *paravairagya*
 ultimate home – *parama dhama*
 ultimate realm – *paramapada*
 Ultimate Soul – *Paramatman*
 ultimate swan – *paramahamsa*
 union – *ekata*
 uniting – *aikya*
 unmanifest star – *amurtitaraka*
 unstruck divine sound – *anahatanada*
 unstruck energy center – *anahata chakra*
 unsupported – *niralamba*
 untainted – *nirañjana*

up-breath vital air – *udanavayu*
 upheld sexual seed – *bindu*
 uptending life energy – *prana*
 uptending vital air – *pranavayu*
 usual direction and reverse direction –
 anuloma-viloma
 ventral – *purva*
 very kind flow – *sushumna*
 victor – *ujjayi*
 vigilant – *apramadi*
 Vigorous Joy – *Balarama*
 virile posture – *virasana*
 vital air – *vayu*
 void – *shunya*
 water [element] – *jala*
 water holder – *jalandhara*
 Watery Meadow – *Kedara*
 White One – *Arjuna*
 white sexual seed – *shukra*
 who has reached the far side of yoga –
 yogaparamgata
 with-comparison equanimity – *samprajñata*
 samadhi
 with-contrivance – *savikalpa*
 withdrawal of the senses – *pratyahara*
 without-womb – *nirgarbha*
 with-seed equanimity – *sabija samadhi*
 with-womb – *sagarbha*
 woman – *nari, stri*
 World Friend – *Vishvamisra*
 worship – *upasana*
 worship of the life energy – *pranopasana*
 yogic conjunction – *samyoga*

Sanskrit to English Translation Key

abhyasa – continued practice
acharya, guru – teacher
achetana samadhi – inert equanimity
Adinatha – First Master
advaita – non-duality
Agni – Fire [god]
agni – fire [element]
ahamkara – ego
aikya – uniting
Airavata – Thundercloud
ajña – command
ajñana – false knowledge
akasha – ether [element], the space
akasha chakra – space energy center
akshara – phoneme
amanas – no mind
amanaska yoga – no-mind yoga
amaroli – deathless burning
amrita – nectar of immortality
amurtitaraka – unmanifest star
anahata chakra – unstruck energy center
anahatanada – unstruck divine sound
ananda – bliss
andhakara – darkness
anima – becoming like the smallest
particle [one of the eight accomplishments]
antahkarana – inner heart
anuloma-viloma – usual direction and
reverse direction
apana – downtending life energy
apanavayu – downtending vital air
aparavairagya – penultimate detachment
aparoksha jñana, darshana – direct
knowledge
apramadi – vigilant
Ardhanari Nateshvara – Half-Woman
Dancing Commander
Arjuna – White One
asamprajñata samadhi – comparison-free
equanimity
asana – posture
ashrama – sanctuary
atman – soul
Balarama – Vigorous Joy

basti karma – tube-cleansing practice
bhadrasana – blessed posture
Bhagavan – Love-Filled One, God [also
Ishvara, Prabhu]
bhakta – devotee
bhakti – devotion
Bhalachandra – Forehead Moon
bhasma – ash, ashes
bhastrika – little bellows
bhoga – pleasure, seeking pleasure
bhogi – pleasure-seeker
bhramari – buzzing-dizzy
bhruchakra – eyebrow energy center
bhrumadhya – center of the eyebrows
bija, virya – seed
bijamantra – seed prayer
bindu – upheld sexual seed
Brahma [long final 'a'] – Procreator
Brahma [short final 'a'] – the Absolute
brahmacharya – chastity
brahmagranthi – creative plexus
Brahmakasha – space of the Absolute
brahmana – Absolute-person
brahmarandhra – opening of the Absolute
brahmavidya – the Absolute teaching
buddhi – judgment
chakra – energy center
Chandika – Glowing Passionate One
chetana samadhi – engaged equanimity
chitta – mental faculty
chitta vritti, vritti – mental tendency
daivishakti – goddess divine power
darshana – divine vision, direct knowledge
[also *aparoksha jñana*]
deha siddhi – body accomplishment
deva – god
Devarishi – God-Seer
devi – goddess
dhanurasana – bow posture
dharana – concentration
dharayantra – diagram of the earth,
technique of the earth
dharma – ethical action
dharmacharya – teacher of ethical action

dhauti karma – cloth-cleansing practice
dhyana – meditation
divya deha – divine body
divya sharira – divine body
Draupadi – Daughter of the Column
Durga – Stronghold
ekata – union
gandharva – celestial musician
Ganesha – Lord of Categories
Gangadhara – Holder of Swift-Goer
garima – increasing mass [one of the eight accomplishments]
Gauri – Fair One
Ghrītachi – Abounding with Purified Butter
Girija – Mountain-Born One
gomukhasana – cow's face posture
gopi – cowherdess
gorakshasana – Goraksha posture
Govinda – Chief Cowherd
granthi – plexus
granthibhedana – penetration of the plexuses
guna – quality, condition of nature
gunatita – beyond qualities, beyond the conditions of nature
guptasana – hidden posture
guru, acharya – teacher
halasana – plow posture
hamsa – swan
Hanuman – Crusher
Hari – Deliverer
hathavidya – sun-moon teaching
hathayoga – sun-moon yoga
hathayogi – sun-moon yogi
Hiranyagarbha – Golden Womb
ida – cooling flow
Indra – Lord of the Demigods, Rain God
indriya – organ
indriyanigraha – mastery of the organs
indriyatita – beyond organs
ishita – ruling [one of the eight accomplishments]
Ishvara – Commander, God [also *Prabhu, Bhagavan*]
Ishvari – Commanderess
Jagadamba – Mother of the Universe
jala – water [element]
jalandhara – water holder
jiva, jivatman – living soul

jivanamukta – free while still alive
jivanamukti – freedom while still alive
jivatman, jiva – living soul
jñāna – knowledge
jñānendriya – organ of sense/knowledge
jñani – knower
 jyoti – divine light
kaivalya – nothing-but-the-Absolute
kala – time/death
kalagni – fire of time
Kali – Black One
Kalika – Black Cloud
Kaliya – Black-Complexioned One
kama – desire, sexual desire
Kamadhenu – desire-fulfilling milk cow
kamala – lotus
Kamadeva – God of Love
kamavasana – sexual desire associated with mental impressions
kanda – bulb
kapala bhāti – skull illumination [practice]
kapalakuvara – hollow in the flat bone
karma – action
karmendriya – organ of action
Kedara – Watery Meadow
kevala kumbhaka – nothing-but-hold
khechari – moving in space
kosha – sheath
Krishna – Dark One
Krishnachandra – Dark Moon
kriyayoga – purifying action yoga
kukkutasana – cock posture
kumbhaka – hold
kundalini – evolutionary force
kundalini shakti – evolutionary divine power
Kurma – the Great Tortoise
kurmasana – tortoise posture
laghima – becoming lightweight [one of the eight accomplishments]
Lakshmi – Success
lambika – the extension
laya, vilinata – absorption
lila – play
lolasana – swing posture
mahabandha – great lock
mahamudra – great energy seal
Maharishi – Great-Seer

Mahashivaratri – Great Night of Kind
 Dissolver
mahatattva, mahatta – intellect
mahavedha – great penetration
Maheshvara – Great God
mahima – extending [one of the eight
 accomplishments]
manas – mind
manipura – navel-filling jewel
manonigraha – mastery of the mind
manonmani – mind beyond mind
mantra – repeated prayer
mantra, prarthana – prayer
matsyasana – fish posture
matsyendrasana – Matsyendra posture
maya – illusion
Maya – Illusion (the goddess)
mayurasana – peacock posture
Menaka – Daughter
mitahara – regulating food
moksha – liberation
mudra – energy seal
muktasana – set-free posture
mukti – freedom
mulabandha – root lock
muladhara – root-base
muni – sage
Muralidhara – Flute Holder
murccha – transfixion
murtitaraka – manifest star
nabhomudra – sky energy seal
nada – divine sound
nadanusandhana – divine-sound uniting
nadi – energy channel
nadishuddhi – purification of the energy
 channels
nari, stri – woman
Natavara – Dancing Lover
Nateshvara – Dancing Commander
navuli karma – abdominal churning practice
neti karma – string-cleansing action
niralamba – unsupported
niranjana – untainted
nirbija samadhi – seed-free equanimity
nirgarbha – without-womb
nirodha – stabilization, non-sprouting
nirvana – freedom from engagement
nirvichara – thought-free

nirvikalpa samadhi – contrivance-free
 equanimity
nishchaya – resolve
nishkama – desireless
nivritti marga – path of cessation
niyama – observance
OM – OM
omkara – divine sound Om
padma – lotus
padmasana – lotus posture
pañchakasha – five spaces
Pañchali – Five Together
papa-punya, papa evam punya – sin and
 virtue
Parabrahma – Highest Absolute
parama dhama – ultimate home
paramahansa – ultimate swan
paramapada – ultimate realm
Paramatman – Ultimate Soul
Parameshvara – Highest God [m.]
Parameshvari – Highest God [f.]
paravairagya – ultimate detachment
paroksha jñana – indirect knowledge
Parvati – Mountain Princess
pashchima – dorsal
pashchimottanasana – dorsal-upward
 posture
pavana – purifying wind
pingala – fiery flow
plavini – swelling
Prabhu, Ishvara, Bhagavan – God
Prajapati – Lord of Creation
prakamya – doing [one of the eight
 accomplishments]
prakriti – nature
prana – life energy, uptending life energy
pranava – sacred syllable Om
pranavayu – life energy vital air, uptending
 vital air
pranayama – suspension of the life energy
pranopasana – worship of the life energy
pranotthana – arousal of the life energy
prapti – getting [one of the eight
 accomplishments]
prarthana, mantra – prayer
prasada – gift
pratyahara – withdrawal of the senses
pravritti marga – path of engagement

prithvi – earth [element]
puraka – filling
purusha – person, pervader of the body
purva – antecedent, ventral
Putana – Impure One
Radha – Satisfaction
raja – red sexual seed, menstrual blood,
 ovum
rajas – passion
rajayoga – royal yoga
rajayogi – royal yogi
rajoguna – passionate condition [of nature]
Rama – Delightful One
Rambha – Embraceress
rasa – juice
rasa lila, rasa nritya – cowherd dance
rasa nritya, rasa lila – cowherd dance
rechaka – expelling
rishi – seer
ritambhara prajña – direct knowledge of
 the divine order
Rudra – The Cause
rudragranthi – The Cause plexus,
 dissolving plexus
rudraksha – eye of The Cause
sabija samadhi – with-seed equanimity
Sadashiva – Eternal Kind Dissolver
sadguru – truth teacher
sadhaka – aspirant [m.]
sadhana – systematic practice
sadhika – aspirant [f.]
sadyomukti – immediate freedom
sagarbha – with-womb
sahaja avastha – natural state
sahaja yoga – natural yoga
sahajoli – natural burning
sahasradala – thousand-petalled
sahasrara – thousand-spoked
sahita kumbhaka – hold 'with'
sakama – desirous
samadhi – equanimity
samanavayu – equalizing vital air
sambhoga – pleasure conjunction
samprajñata samadhi – with-comparison
 equanimity
samyama, yama – restraint
samyami – practicer of restraint
samyoga – conjunction, yogic conjunction
sananda samadhi – equanimity with bliss

sankalpa – intention
sannyasa – renunciation
santa – devotional ascetic
sarvajñana – omniscience
sarvangasana – all-limb posture
sasmita samadhi – equanimity with egoism
sattvas – tranquil power
sattvoguna – tranquil-powerful condition
savicara samadhi – equanimity with
 thinking
savikalpa – with-contrivance
savitarka samadhi – equanimity with
 reasoning
Savitri – Sun Life Force
Shakti – Divine Power [Goddess]
shakti – divine power
shaktichalana – divine-power moving
shaktipata – descent of the divine power
Shambhavi – Joy
shambhvimudra – joy-bringer energy seal
Shambhu – Joy Bringer
Shashi – Moon
shatkarma – six practices
shavasana – corpse posture
Shesha Naga – Remainder Snake
shirshana – head posture
shitali – cooling [hold]
Shiva – Kind Dissolver
Shukadeva – Parrot-God
shukra – white sexual seed, sexual seed
shunya – void
siddha – accomplished one
siddha yogi – accomplished yogi
siddhasana – accomplishment posture
siddhayoga – accomplishment yoga
siddhi – accomplishment
simhasana – lion posture
sitkari – sucking-in sound
sivani – joining place
sthira – stable
sthiti – permanent home
stri, nari – woman
Surya – Sun
suryabhedana – sun-penetration
sushumna – very kind flow
svadhishtana – self's standing-place
svastikasana – good luck posture
talumula – origin of the soft palate
tamoguna – dark condition

tapas – burning austerity
tapasvi – ascetic [m.]
tapasvini – ascetic [f.]
tarakabrahma – star-of-the-Absolute
tarakayoga – star yoga
tattva – element, essence
tattvaguna – quality of the element
tattvatita – beyond elements
trataka karma – steady gazing practice
Trinayana – Three-Visioned
Trinetra – Three-Eyed
udanavayu – up-breath vital air
uddiyanabandha – flying-up lock
ujjayi – victor
Uma – Splendid Seed-Net
unmani – beyond mind
upasana – worship
urdvareta – one who has elevated sexual
 seed
ushtrasana – camel posture
uttara – subsequent
vairagya – detachment
vajrasana – hard weapon posture
vajroli – hard-weapon burning
Vama – Reverse
vamamarga – left-handed path, reverse
 path
Varuna – God of the Waters
vasana – desire associated with mental
 impressions
vashi – one with power
vashita – authority [one of the eight
 accomplishments]
vayu – air [element], vital air
vidya – teaching
vikalpa – contrivance
vikara – distortion
vilinata, laya – absorption
viparitarani – reversal-causing
virasana – virile posture
virya – seed, semen, sperm
vishaya – object of sense perception
vishayavasana – sensual desire associated
 with mental impressions
Vishnu – Nurturer
vishnugranthi – sustaining plexus
vishuddhakhya – pure speech
Vishvamitra – World Friend
vritti, chitta vritti – mental tendency

vyanavayu – diffusing vital air
vyoma chakra – sky energy center
vyutthana – the arising, the arisen state
vyutthana avastha – the arisen state
yajña – sacrifice
Yama – God of Death
yama, samyama – restraint
yantra – diagram, technique
yogacharya – teacher of yoga
yogagni – fire of yoga
yogagnimaya vishuddha sharira – fire-of-
 yoga pure body
yogaparamgata – who has reached the far
 side of yoga
yogayukti – technique of yoga
Yogeshvara – Master of Yoga
Yogiji – Beloved Yogi [Atmarama],
 Beloved-Yogi [honorific]
yogini chakra – goddess wheel
Yogiraja – King Among Yogis [Atmarama],
 King-Among-Yogis [honorific]
Yogishvara – Master of Yogis
yoni – female receptacle
yonimandala – circular female receptacle
yonisthana – female-receptacle place