

## Lesson 36

Yoga - an ancient practice,  
a complete way of life.

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## Yoga: The Path to Perfection

Progress in yoga depends on various physical and mental qualifications in an individual that have to be gradually cultivated and awakened. All these qualifications are listed in a yogic text called the *Gherand Samhita* as follows:

1. *Shodhanam* (body purification)
2. *Dridhata* (steadiness of the body)
3. *Sthairyam* (determination)
4. *Dhairyam* (patience)
5. *Laghavam* (lightness of the body and mind)
6. *Pratyaksham* (direct perception)
7. *Nirlipta* (unaffectedness; detachment; to be untouched by the woes of the world and life).

The text continues as follows: "Bodily purification is attained by the practice of the shatkarmas, steadiness of the body by asana practice, determination by practice of mudras, patience by practising meditative techniques to induce pratyahara, lightness of body and mind by pranayama practice, direct perception by the experience of dhyana and unaffectedness by samadhi (perfect merging)." (1:10-11) These practices and experiences are the means to achieve perfection.

Throughout this book we have described large numbers of techniques that are classified under the headings: shatkarmas, asanas, pranayama and meditative techniques. They all help to develop the required qualifications in the aspirant to enable him or her to progress along the yogic path; this is why we have always emphasized their importance. A selected number of these practices should be done daily and integrated with other paths of yoga such as karma, bhakti and jnana yoga, in order to bring about a total and integrated change in one's perception, understanding and being'.

Kriya yoga practices include asanas, mudras and pranayama. Moreover, regular practice leads to pratyahara and eventually to meditation. That is, kriya yoga practice will help to foster many of the personal qualifications that are necessary for progress. Furthermore,

sincere and regular practice will bring about pratyaksham (direct perception) as a prelude to the highest experience of yoga ... samadhi. Kriya yoga is a tool, a powerful method that will help to propel you along the path to self-realization.

### Notes

1 Karma Yoga: Book I, Lesson 12, Topic 1; Book II, Lesson 13, Topic 1; Bhakti Yoga: Book II, Lesson 15, Topic 1; Book II, Lesson 16, Topic 1; Book II, Lesson 17, Topic 1; Book II, Lesson 18, Topic 1; Jnana Yoga: Book III, Lesson 28, Topic 1

## Topic 5

# Kriya Yoga: Practice

### KRIYA 18: SWAROOPA DARSHANA (THE VISION OF YOUR SELF)

The word *swaroopa* means 'one's real form'; *darshana* means 'direct perception' or 'vision'. What is one's real form? Is it the physical body? Is it the mind? Is it both together? Or something more? No one else can ever tell you. You have to find out for yourself from your own experience. In yoga, one's real nature or form is called the *atma*. In English, it is translated as the self. It is the discovery and direct perception - *darshana* - of the self that is the whole purpose of yoga. Therefore, the name of this kriya sums up the essence of yoga - the direct perception of the self.

#### **Sitting position**

Remain sitting in the same asana used for the previous kriya<sup>1</sup>. Do not move the body.

#### **Technique**

Sit comfortably.

Keep your eyes closed.

Become aware of your physical body . . . nothing else.

Let there be total, uninterrupted perception of your whole body.

Your body is perfectly motionless.

It is steady like a large rock.

Be aware of your body . . . and stillness.

Be aware of your whole body . . . and stillness.

Feel the steadiness of the body . . . and stillness.

Simultaneously become aware of your natural breath.

Your breath moves inwards . . . and outwards.

Watch the constant, rhythmical flow of your breath and feel the steadiness of your whole body.

Gradually your body will become rigid as though all the muscles have frozen.

Every part of your body will become stiff . . . but it is not so much a physical stiffness as a psychic stiffness.

You will be locked in a psychic bandha . . . a psychic lock.

Don't forget your simultaneous awareness of the breath.

You will feel stiffer and stiffer, and your awareness will gradually transfer more and more to the breath.

No effort is required . . . the body will become stiffer automatically.

Eventually your body will become so stiff and rigid that it will feel like a stone statue . . . you will find it completely impossible to move the body. At this stage go on immediately to the next kriya.

### KRIYA 19: LINGA SANCHALANA (ASTRAL CONDUCTION)

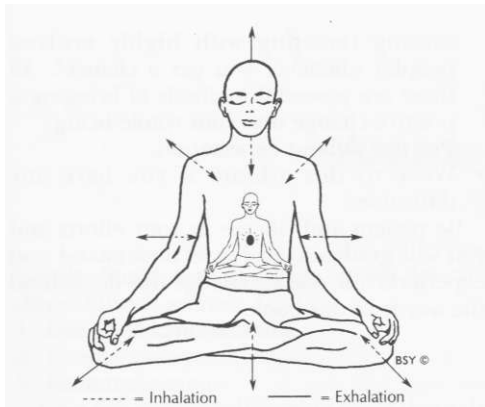
The word *linga* has many meanings and vast implications. In the context of this kriya it means 'the astral body'. The word *sanchalana* means 'conduction' and also 'to rhythmically expand and contract'. Therefore, the name of this kriya in English is 'the expansion and contraction of the astral body'. Using the breathing process as a stepping stone, one eventually feels the expansion and contraction of the astral body. This leads to higher perception.

#### **Sitting position**

Remain in exactly the same sitting pose as utilized for the previous kriya. Don't move. In fact, if you have practised *swaroopa darshana* correctly you will feel so stiff in the body that you will not be able to move even one finger. If you move your body even slightly then the smooth, sequential flow of kriyas will be disturbed, the mind will lose its one-pointedness, and the practice will fail to bring results.

#### **Technique**

At the end of *swaroopa darshana* your body should be as stiff and motionless as a rock.



Immediately start *linga sanchalana*.  
 Keep your eyes closed.  
 Your awareness should be fixed on breathing. You should find that you are doing spontaneous, effortless *ujjayi pranayama* and *khechari mudra*<sup>2</sup>.  
 Feel that your whole body is inhaling and exhaling.  
 As you inhale imagine that every part of your body is taking in air.  
 With exhalation, air is expelled through every cell, every limb of your body.  
 Continue to imagine this process for a short time.  
 You will notice that your body seems to expand with every inhalation and contract on every exhalation.  
 Yet, at the same time, your body, your physical body, remains as stiff and immovable as a stone statue.  
 It is a peculiar feeling; how can the body remain rigid yet simultaneously contract and expand? The answer is simple . . . it is your astral body that is expanding and contracting, not the physical body.  
 Observe this process.  
 Gradually the rhythmical expansion and contraction will become more intense and more pronounced.  
 The extent of expansion, however, will remain the same but the degree of contraction will become more pronounced.  
 Be aware of this process, synchronized with breathing.  
 Expansion takes place to a constant limit, but contraction is becoming more and more, until eventually the astral body reduces to a single point of light.

Your whole being seems to contract to one tiny, concentrated point.  
 When you have this experience, discontinue this *kriya*.

Proceed immediately to the last *kriya*.

#### KRIYA 20: DHYANA (MEDITATION)

*Dhyana* means meditation. It does not mean pretty or nice thoughts or psychic pictures; it is a transcendental state of being, the experience of which will transform your whole life.

Actually, *dhyana* is not, and cannot be a *kriya* technique, since it is impossible to practise *dhyana*. The word *kriya* implies that you practise something and in *dhyana* you do not practise anything. You do not create or make the state of *dhyana* - it happens by itself, spontaneously, when your mind is ready and receptive. Therefore, the name of this *kriya* is really a misnomer; it should be called 'the preliminary to *dhyana*'.

#### Rationale

*Kriya yoga* is very systematic. The first *kriyas* (1-9) are concerned with inducing *pratyahara*; *kriyas* 10-19 are concerned with gradually inducing *dharana*. The last *kriya*, number 20, is such that it should allow one to glide smoothly into the meditative state. Each of these stages is absolutely necessary; they must be achieved before meditation can take place. This is why we emphasize that the *kriyas* must be practised sequentially from the beginning to the end. Omission of one or some of the *kriyas* means that the mind is not tuned to the required receptivity; under these circumstances meditation will not arise. Please remember this.

#### Sitting position

Remain in the same sitting pose as used for the previous *kriya*. Keep the eyes closed.

#### Technique

Having completed *linga sanchalana* you should have perceived your astral body as a point, a *bindu*.

Concentrate on that point. You will see that it has the form of a golden egg.

Focus your awareness entirely on this egg.

Gradually it will begin to expand . . . spontaneously.

Watch carefully.

The golden egg is luminous and glowing, yet it does not emit any rays of light.

The egg becomes larger and larger . . . and it begins to take on a form . . . and give off light.

It is the dazzling form of your karana sharir (causal self) . . . but expect nothing . . . and then . . . dhyana . . .

#### **Final recommendations for the practice of kriya yoga**

- Please read carefully the general instructions given in Lesson 25 and 26 and try to abide by them\
- Practise the kriyas in the given sequence, doing as many as time will permit. The order of practice is important. The correct sequence is as follows:

<b>No.</b>	<b>Kriya Name</b>	<b>Lesson</b>
1	Vipareeta Karani Mudra	25
2	Chakra Anusandhana	25
3	Nada Sanchalana	26
4	Pawan Sanchalana	27
5	Shabda Sanchalana	28
6	Maha Mudra	29
7	Maha Bheda Mudra	30
8	Manduki Mudra	31
9	Tadan Kriya	31
10	Naumukhi	32
11	Shakti Chalini	32
12	Shambhavi	33
13	Amrit Pan	33
14	Chakra Bhedan	34
15	Sushumna Darshana	34
16	Prana Ahuti	35
17	Utthan	35
18	Swaroop Darshana	36
19	Linga Sanchalana	36
20	Dhyana	36

- Be regular in practice; that is, practise every day.
- Do not practise if you are ill, or if you become ill. Stop if you have unpleasant side effects.
- Try to integrate kriya yoga practice with other forms of yoga, especially karma or bhakti yoga. This will lead to overall and harmonious transformation of your mind and body so that it can tune in with states of higher perception. Associate yourself with other yogically minded people. Attend

satsang (meeting with highly evolved people) whenever you get a chance<sup>4</sup>. All these are powerful methods of bringing a positive change into your whole being.

- Practise without expectation.
- Write to this ashram if you have any difficulties.

Be patient and sincere in your efforts and you will gradually evolve to understand and experience the real knowledge that lies behind the words of this book.

#### **Notes**

<sup>1</sup> Book III, Lesson 35, Topic 1

<sup>2</sup> Book I, Lesson 6, Topic 5

<sup>3</sup> Book III, Lesson 25, Topic 2; Book III, Lesson 26, Topic 2

<sup>4</sup> Book III, Lesson 33, Topic 1

## Asanas: Practice

For the final lesson of asanas we will describe three difficult asanas:

1. Dwi pada kandharasana
2. Poorna matsyendrasana
3. Hanumanasana

Very few people will be able to do these. In fact, we strongly suggest that you do not try them unless you have a very strong flexible body and have been practising asanas for a few years. This will prevent strained muscles and torn ligaments due to premature practice.

### DWI PADA KANDHARASANA (TWO-LEGGED SHOULDER POSE)

The Sanskrit word *dwi* means 'two'; *pada* means 'foot' and *kandha* means 'shoulder'. Thus in English, this asana can be called the 'two feet shoulder pose' for both feet are folded over the two shoulders.

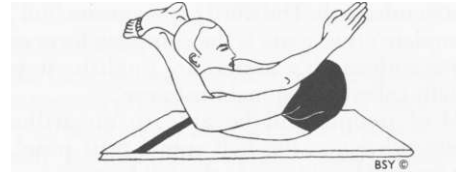
This asana is also widely called *yoga nidrasana* - 'the yogic sleep pose'. Those people who feel sufficiently comfortable, and this will not be many, can sleep or rest in the final pose. Needless to say, we do not recommend that you attempt to practise yoga nidra in this position.

#### Preparatory asana

Eka pada sirasana<sup>1</sup> is an excellent preparatory asana for dwi pada kandharasana. In fact, dwi pada kandharasana should not be tried until eka pada sirasana is first of all mastered.

#### Technique

Place a blanket on the floor.  
Lie flat on your back.  
Stretch the legs and place the arms on the floor beside the body.  
Relax all the muscles of the body.  
Bend one leg upwards.  
Place the foot behind the head and the leg under the armpit of the arm on the same side of the body.



Some careful manipulation will be required. Don't strain.  
Then repeat the same process with the other leg so that both arms rest above the two legs. Gently press the legs downwards with the arms. Try to cross the feet behind the head. Place the palms together.  
This is the final pose.  
Relax the whole body completely.  
Close the eyes.  
Breathe slowly and deeply.  
Stay in the final pose for a comfortable period of time.  
Then carefully unfold the legs and straighten them.

This is the end of the practice.

#### Awareness

Be aware of deep and slow breathing in the final pose.

#### Counterpose

Immediately after doing dwi pada kandharasana you should practise any backward bending asana such as bhujangasana<sup>2</sup>, matsyasana', etc.

#### Benefits

Dwi pada kandharasana is an advanced forward bending asana. It revitalizes the nerves of the whole body. It has a profound effect on all the abdominal organs, especially the kidneys, liver, spleen, intestines and pancreas. The pelvic organs are also massaged which brings about efficiency of the sexual and eliminative systems as well as removal of any associated ailments. The solar plexus and the

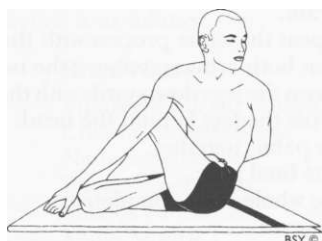
adrenal glands are profoundly massaged; this helps to replace lethargy with abundant vitality.

Dwi pada kandharasana brings many benefits to those who are able to do it.

#### POORNA MATSYENDRASANA (FULL SPINAL TWIST POSE)

Matsyendrasana is named after the great yogi Matsyendranath. The word *poorna* means 'hall', 'complete'; this asana is the complete form of Matsyendranath's asana. In English, it is usually called 'full spinal twist pose'.

Most people will be able to do ardhha matsyendrasana, the half spinal twist pose<sup>4</sup>, but few will be able to do the full form.



#### Technique

Sit on the ground.

Stretch both legs in front of the body.

Place the left foot on the right hip joint, as near the side of the waist as possible.

The left thigh should remain flat on the floor.

Bend the right leg and raise the knee.

Place the right foot on the left side of the left knee, keeping the sole flat on the ground.

Carefully twist the spine to the right hand side.

Try to place the left armpit against the right side of the raised right knee.

If possible, grasp the right ankle with the left hand.

Please don't strain - this final twist is not easy. Straighten the left arm and line it up with the right calf.

Place the right arm behind the back.

This is the final pose.

Twist the head to the right.

Close the eyes.

Breathe slowly.

Stay in the final pose for as long as it is comfortable.

Then return to the starting position.

Relax all the muscles.

Repeat the same process in the opposite direction, that is, twisting to the left.

The left twist will require the same leg positions as described for the right twist, but in reverse.

The entire practice is comprised of a right hand twist followed by a left hand twist.

#### Breathing, awareness and duration

Exhale while twisting the body into the final pose. Breathe slowly in the final pose. Inhale as you return to the forward facing position.

Be aware of breathing in the final pose. If you wish you can fix your awareness at the eyebrow centre and imagine that you are breathing in and out through this centre.

Remain in the final pose for as long as you feel comfortable. A reasonable duration to maximize the benefits is a two or three minute twist on both sides of the body.

#### Counterpose

On completing poorna matsyendrasana, just sit quietly with the legs stretched in front of the body, the trunk and head upright.

#### Benefits

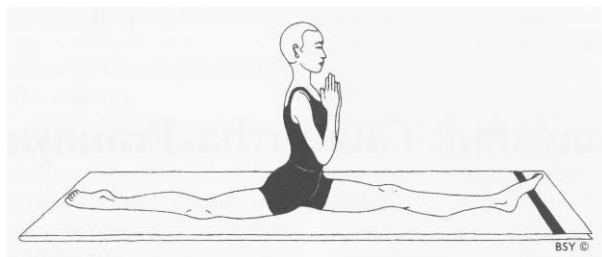
The benefits are the same as for ardhha matsyendrasana, but accentuated<sup>4</sup>.

#### HANUMANASANA (HANUMAN'S POSE)

Hanuman is the name of the monkey god of Hindu mythology who epitomizes bhakti. His whole being was completely devoted to Rama. He is one of the heroes in the great epic called the *Ramayana*, which is probably the most popular and widely read scripture in India. It tells of the adventures of Rama, his wife, Sita, and many other well-known characters, including Hanuman. Wandering in different parts of ancient India, Sita is abducted by a demon king called Ravana. Rama sends out search parties to look for her. Hanuman and his companions hear that she is in Sri Lanka (Ceylon) but they have no obvious method of crossing the sea. Eventually the dilemma is solved when Hanuman jumps over the straits separating Sri Lanka from mainland India. Hanumanasana symbolizes this mighty jump.

In English, hanumanasana can be called 'the monkey god pose' though a more widely known term is 'the splits'.





### Technique

Kneel on the left knee.

Place the right foot beside the left knee.

Put the palms of both hands on the floor on each side of the body.

Gently and gradually slide the left foot backwards and the right foot forwards; there should be no undue strain.

Simultaneously support the weight of the body with the two hands.

Move the feet as far backwards and forwards as they will go without strain.

For some people, and with plenty of practice, it may be possible to lower the buttocks to the floor to attain the final pose.

Relax the whole body.

Place the two hands together in front of the chest.

Breathe slowly and deeply.

After a comfortable length of time return to the starting position.

Repeat the same procedure with the right leg pointing backwards.

### Use of blankets

Very few people will be able to lower the buttocks to the floor in the final pose. As a useful compromise for those who can nearly do the practice, we suggest that you should place a cushion or folded blanket under the buttocks. This will help to prevent strain.

### Awareness

In the final pose close your eyes and be aware of breathing.

### Benefits

Hanumanasana is the ultimate test of leg flexibility at the hips. Very few can do the final pose, but for those who can it has been found to be very beneficial in cases of sexual ailments and for preparing the organs of childbirth for trouble-free deliveries'.

### Precautions

All three asanas that have been described are advanced practices; they are not for beginners. Therefore, don't attempt them if your body is stiff. Practise other, simpler asanas instead.

People who suffer from ailments such as slipped disc, sciatica, hernia, etc. are strictly advised not to attempt these three asanas.

### Notes

<sup>1</sup> Book III, Lesson 32, Topic 3

<sup>2</sup> Book I, Lesson 4, Topic 2

<sup>3</sup> Book II, Lesson 20, Topic 4

<sup>4</sup> Book I, Lesson 10, Topic 4

## Topic 4

# Pranayama: Chaturtha Pranayama

Chaturtha pranayama is both a pranayama and a meditative practice. It combines breathing, mantra and chakra awareness. It is a very powerful technique that is not widely taught.

### Definition

The Sanskrit word *chaturtha* means 'the fourth'. There are two reasons for this name:

1. The first three types of pranayama are widely regarded as pooraka (inhalation), rechaka (exhalation) and kumbhaka (retention). Chaturtha pranayama is said to be the fourth type that follows them. In this case the English translation can be 'the fourth pranayama'.
2. According to the *Mandukya Upanishad* there are four states of awareness. These are firstly, jagrat (waking state), which corresponds to the externalized perception of the world; secondly, swapna (the dream state), which corresponds to perception of the sub-conscious mind; thirdly, sushupti (dreamless state), which corresponds to intuitive perception of the collective unconscious; and finally, turiya (the fourth - chaturtha), which is the transcendental state where words and definitions fail to reach.

Thus, chaturtha pranayama is one method, of many, which induces the fourth state of superconsciousness. In this case it can be translated as 'the pranayama of the fourth state'.

Remember also that the word pranayama comes from two words - prana and ayama - where prana is bioplasmic energy and ayama is to expand into a new dimension (of time and space). Therefore, pranayama is a method of inducing a new dimension of awareness by the manipulation of prana. Chaturtha pranayama is said to lead to the fourth dimension.

### Chakra locations

To do the full practice one must know the location of the chakras. These positions have been clearly illustrated in previous lessons<sup>1</sup>.

Stages 3, 4 and 5 of chaturtha pranayama can be used to develop sensitivity to these chakra trigger points<sup>1</sup>.

### Pronunciation

In the practice you have to do manasik japa (mental repetition) of the mantra Om. In this practice the 'A' and 'U' sounds of Aum merge into the single sound 'O'. The 'O' sound should be synchronized with inhalation and the 'M' sound with exhalation.

### Sitting position

Sit in any comfortable position. If you are able, sit in padmasana, siddhasana, siddhayoni asana, swastikasana or vajrasana; if not, sit in sukhasana<sup>3</sup>.

## CHATURTHA PRANAYAMA

There are five stages. You should practise each one in turn in the following order.

### Stage 1: breathing awareness

Sit comfortably. Close the eyes.  
Hold the back straight.  
Breathe deeply in and out without retention.  
One round equals exhalation and inhalation.  
Do as many rounds as time permits.  
Let the breath become deeper and more subtle.  
Fix awareness on the rhythmical flow of breath.  
Then after a number of rounds, at least 20, proceed to stage 2.

### Stage 2: synchronization of breathing with Om

Continue the deep breathing.  
Mentally synchronize the mantra Om with the breath.  
The sound 'O' should arise with inhalation.  
The sound 'M-M-M-M' should arise with exhalation.  
Remember, the sound is mental.

Breathe through the nose, keeping the mouth closed.

Continue in this manner with awareness of the flow of breath and the mantra.

### **Stage 3: individual chakra awareness**

Continue stage 2.

Simultaneously fix your attention on any one of the chakras, at the *bhrumadhya* (eyebrow centre) or *nasikagra* (nose tip).

Choose any one centre.

We recommend the eyebrow centre.

Feel that you are breathing in with the mental sound 'O' at that centre.

Feel that you are breathing out with the mental sound 'M-M-M-M' at that centre.

Continue in this manner with awareness of breath, mantra and psychic centre.

### **Stage 4: chakra piercing**

Fix your attention at sahasrara.

With inhalation and the sound 'O' feel that all the chakras are being pierced in turn in the following order, starting from sahasrara: ajna, vishuddhi, anahata, manipura, swadhisthana, mooladhara.

Feel the breath and 'O' sound moving downwards through the spine.

Then with exhalation and the sound 'M-M-M-M' feel the chakras being pierced in turn from the mooladhara upwards to the sahasrara: swadhisthana, manipura, anahata, vishuddhi, ajna, sahasrara.

Feel the breath and sound passing upwards in the spine.

This is the end of 1 round.

Do more rounds according to the available time.

Then proceed to the final stage.

### **Stage 5: subtle japa**

Again choose any one chakra; the best for most people is the *bhrumadhya* (eyebrow centre).

Continue mental repetition of Om synchronized with the breath, but now there is no need to be aware of breathing.

Be aware only of the mantra and the psychic centre.

Feel the 'O' and the 'M-M-M' sound at the chosen centre.

Continue in this manner for as long as possible. This will lead to deep introspection and

relaxation of the mind.

This is the end of the practice.

### **Duration**

Spend about one fifth of your practice time doing each stage. That is, if you spend twenty-five minutes for the practice then devote five minutes to each stage; if you do a one hour practice program then devote twelve minutes to each stage.

### **Awareness**

Be intensely aware of your breath, the mantra and the psychic centres.

### **Benefits**

This practice soothes away tensions in the mind and makes perception introspective, sharp and one-pointed. It can lead to dhyana (meditation). Chaturtha pranayama is also a very useful preparatory technique for kriya yoga in that it develops sensitivity to the chakras and the spinal psychic passage.

### **Notes**

<sup>1</sup> See index of practices at back of book

<sup>2</sup> Book II, Lesson 14, Topic 5

<sup>3</sup> Book I, Lesson 2, Topic 5; Book I, Lesson 7, Topic 2

## Yoga Nidra (Part 4)

Most of the beneficial effects of yoga nidra cannot be measured with scientific instruments. This is especially true of the profound changes that occur in the mind. However, various scientific tests have detected and measured the following physiological changes which occur in the body during yoga nidra.

*Respiration.* There is a dramatic reduction in the oxygen requirements of the body. This is a consequence of the reduced metabolic rate of the body. The respiration rate also reduces - there is slow, deep breathing instead of fast, shallow breathing.

*Heart rate.* There is a profound reduction in the heartbeat. The blood pressure, both systolic and diastolic, is drastically reduced.

*Brain wave pattern.* There is a measurable decrease in the brain wave frequency, the change being mainly from beta to alpha activity. The alpha waves are known to be associated with relaxation, peace and a feeling of well-being. Occasionally, the lower frequency theta waves have also appeared in people doing yoga nidra. These indicate even deeper relaxation and possibly meditation.

*Sympathetic nervous system.* There is a detectable dampening down of the sympathetic activities of the body. These are generally associated with stress, fear and overactivity of the mind and body.

*Blood lactate.* The lactate level in the blood has been scientifically correlated with stress. During yoga nidra there is a striking and easily measurable reduction in the lactate level in the body.

There are various other measurable physiological changes in the body, such as skin resistance. These changes can occur during deep sleep, but it takes some hours. Yoga nidra induces a deeper state of relaxation, allowing these beneficial changes to take place in a shorter period of time.

In the future there should be systematic research into the effects of yoga nidra. An

important field of research and investigation should be the effect of yoga nidra on the endocrinal glands. Another thing that needs to be done is to photograph a person with Kirlian photographic techniques, firstly before practising yoga nidra, then during yoga nidra and after completing yoga nidra. This will give clear indication of the changes that occur in the pranic body, including expansion of the aura. Many people know that this occurs from their own experience and perception, but scientific proof would be invaluable.

### Yoga nidra as a healing method

We feel that yoga nidra is a method that should be adopted more widely in hospitals. It can be used to calm patients and aid recovery from various types of diseases by encouraging activation of the self-curative functions of the body. It can be used, for example; to treat the following ailments: asthma, diabetes, headache, migraine, stuttering, neuro-physical disturbances such as neurasthenia, peptic and duodenal ulcers, hypertension, rheumatism, cancer, hormonal imbalance and related ailments, sexual problems of all types.

There is almost no limit. Yoga nidra can help in almost all types of diseases.

It can also be used in the following cases:

- Pregnancy: to relax the body and mind and thereby make childbirth easier and smoother.
- Pain: yoga nidra is a useful tool in reducing sensitivity to pain during accidents or during diseases such as cancer.
- Surgery: yoga nidra can be used as a method of inducing local anaesthesia in certain surgical operations. This method has already been successfully used for dental treatment, minor incisions and even abdominal surgery in such places as Bulgaria.

Fatigue and tension are the cause of various types of disease. Physical, emotional and mental

relaxation is the secret of auto or self-healing. Yoga nidra practice therefore facilitates the self-healing of a vast number of ailments.

### **Harmonization of pranic flows**

Classical yogic texts such as the *Yoga Chudamani Upanishad* and *Yajnavalkya Samhita* explain that there are 72,000 nadis (bioplasmic pathways) in the human pranic framework. Other texts say that there are more; actually the exact number is unimportant. These nadis act as the controlling medium and base for the physical body. Pranic flows have recently been photographed with Kirlian photography and the profound functions of the pranic body are slowly becoming obvious to modern science.

Yoga nidra helps to harmonize the pranic flows throughout the whole human structure. This is especially true during the stage of rotating awareness through the different parts of the body. It is the mind that controls prana, and mere mental awareness of a specific part of the body induces flow of prana to that area. Rotation of awareness through the different parts of the body systematically induces a flow of prana to each part in turn. This leads to harmonization and awakening of the pranic flows in the entire human framework. This factor alone helps to eliminate or relieve ailments and improve health. It improves the vitality of the whole body since this is dependent on a smooth flow of prana. The practice of yoga nidra has deep implications.

Yoga nidra can be called 'yogic acupuncture'. Because of its profound influence on the pranic currents of the body it is a good preliminary practice for attaining mastery of prana (prana vidya).

### **Yoga nidra and mental illness**

There are vast numbers of people in the world who are classified as being 'mentally sick'. That is, they suffer from ailments that are called schizophrenia, melancholia, neurosis, etc. Actually, it is a matter of degree, for we are all mentally sick, some less than others. Mental sickness, indicating disharmony in the mind no matter how small, only disappears with the onset of self-realization.

The cause of mental sickness is disorder or derangement in the mind, perhaps in the form of fears, conflicts, etc. These can be systematically and gradually released during yoga nidra

practice. During sufficiently deep states of relaxation one starts to confront visions, subconscious memories, childhood traumas and so forth. The process can be called conscious dreaming. You may see demons, dragons, ghosts, but mostly things stranger than fiction, and certainly too strange for words to describe. Sometimes pleasant, sometimes very unpleasant, they represent the conflicts of your mind. You have to be a witness. Feel that these visions are separate from yourself. In this way, they will not be re-suppressed.

Confrontation of these mental impressions leads to neutralization of their emotional content. The mind gradually becomes free of these emotionally loaded subconscious knots. The mind becomes more relaxed. Mental sickness gradually disappears like a ghost in the night.

Yoga nidra can also be used to eliminate psychosomatic diseases. There is an interesting case we encountered some time ago. A lady was unable to move the fingers of both hands. She had lost control of the muscles and nerves. This continued without improvement for a few years. Then she came to this ashram and was given regular yoga nidra sessions. During the visualization stage she was asked to imagine that she was holding an axe and cutting down a tree, chopping wood, etc., actions that required her to use her hands. This was repeated in a number of yoga nidra practice sessions. Eventually she found that she could physically use her fingers in the same way that she had visualized. Her mental block having been removed, she started living a normal, active life again.

Yoga nidra exposes all complexes. It removes all mental knots. It can be used by psychiatrists with patients and it can also be practised alone. We recommend that yoga nidra be adopted in mental hospitals and by therapists throughout the world for it has certainly proved its worth in this field.

### **Yoga nidra as a learning system**

We regard yoga nidra as a powerful method of enhancing the learning process. It could be the learning system of the future. It not only helps to awaken the fountainhead of knowledge that lies within each individual, but also increases one's ability to absorb data from outside sources.

Children spend most of their schooldays being continuously bombarded with facts and figures, most of which have no relevance to their lives. Understandably, most children are inattentive and absorb little of what is taught by their teacher. Most readers will have their own experience of this situation. Yet children are naturally intelligent and receptive. This implies that the inability to be attentive and to absorb information does not lie with the children but with the system of education.

Children (as well as adults) learn best when they are creatively involved. But in this modern world most of the child's years in school are concerned with memorizing facts and figures. If this mechanical process could be shortened, then more time would be available for other things, and perhaps the school time could be drastically reduced. A child would learn more and be happier, and the teacher too. This is where the practice of yoga nidra comes in: it can be used to speed up the process of 'swotting' and memorizing the basic rules and facts of languages, maths, science and so forth. This would leave time for more creative pursuits.

Many adults are thirsty for higher education, want to study a language or, perhaps, a specialized subject. Instead of spending years and endless evenings slowly absorbing facts and figures, the whole process can be speeded up by using yoga nidra.

How does this process take place? The basic method is to practise yoga nidra for ten to fifteen minutes before the class begins. The students are relaxed, attentive and receptive. Facts and figures given by the teacher bypass conscious blocks in the mind and directly penetrate the subconscious mind. All the data is firmly impressed on the mind and retained permanently.

This method is currently being used, for example, at the Institute of Suggestology in Bulgaria, headed by Dr. Georgie Lozanov. He calls this method 'suggestopedia'. It uses the yogic technique of shavasana, which is a simplified form of yoga nidra. He believes that the learning process can be speeded up by a factor of about 50, with increased retention and virtually no effort from the students. Many controlled tests have proved the feasibility and success of this method. At the Institute, records show that hundreds of people have, for example, learnt a two year language course in

twenty days. Other groups have had equal success in mastering basic maths, physics, chemistry, biology and so on in a matter of weeks. The technique is being adopted by people from all walks of life including students, professors and housewives.

The following description of a suggestopedia session is extracted from a book called *Psychic Discoveries Behind the Iron Curtain* by Sbeila Ostrander and Lynn Schroeder.

"In a typical classroom at the Institute, twelve people - students, housewives, labourers, professional people, old and young - relax in reclining chairs that resemble aeroplane seats. The room looks more like a lounge than a classroom. The lighting is subdued to enhance the calming effect. The students are listening to music, gentle, soothing music. They look as if they were at a concert, completely wrapped up in the harmony of sounds.

"In actuality this is a French lesson. Against the background of Brahms or Beethoven, the voice of the teacher seems sometimes business-like, as if ordering work to be done, sometimes soft and calm, then unexpectedly hard and commanding. Her voice repeats in a special rhythm, on a special scale of intonation, French words, idioms and their translations. But the students are not really listening. They have been warned not to pay attention, not to think about whether they hear the teacher. 'Relax - don't think about anything.' The conscious mind is to be totally occupied with the music.

"The next day surprised students discover that even though they were sure they had learnt nothing, they remember and can easily read, write and speak from 120 to 150 new words absorbed during the two hour session. In the same way, the toughest part of the language course, the grammar rules, painlessly take root in the mind of music-lulled students. In less than a month, students with no prior knowledge of the language have two to three thousand words and have a good grasp of the grammar. Tests a year later show that they still know all the material they learned in this incredibly effortless way."

This is only one example of modern research on learning methods. It is a pointer for the future and it is closely related to yoga nidra.

Yoga nidra relaxes the mind and allows it to absorb knowledge like a sponge absorbs water. The learning process is not physically or

mentally tiring; in fact, it is effortless and enjoyable. If it can increase memory power by 50 times, that is 5000 percent, then it is well worth adopting on a large scale.

Yoga nidra needs to be fully investigated in relation to education. We would like to see yoga nidra, as well as yoga methods in general, introduced into schools and integrated into the daily curriculum. We already know of a few progressive teachers who give a short yoga nidra session of about five minutes, to their children before starting class. They have found that the absorption, attention span and interest of the children is indeed greatly improved. The short yoga nidra session is well justified. Yoga nidra will help transform 'fact factories', as schools and colleges are known, into centres of creativity. Yoga nidra and associated techniques can help to revolutionize education.

#### **Awakening human potential**

Under the previous heading we discussed how yoga nidra can be used to enhance the absorption of external knowledge. The greatest storehouse of knowledge already exists within the realms of your own mind. It is merely waiting to be tapped. Yoga nidra is a powerful method of awakening this inner potential, the heritage of each and every human being.

Real education means to 'withdraw from within'. It is awakening of inner potential that leads to creativity and deeper knowledge. Each person has the potential of a genius, but this potential is never realized. The reason is that there is a screen which keeps this potential hidden. This screen consists of mental blocks, excessive egoism and conditioning.

Remove this screen and all the inner knowledge will spontaneously show itself. Yoga nidra is one of the most direct methods of helping to remove this screen: it brings about self-actualization of inner potential.

#### **Yoga nidra as a meditative technique**

We have tended to emphasize use of yoga nidra as a relaxation technique. We have also suggested that yoga nidra be utilized, if necessary, as a method of inducing sleep. Possibly this may give the impression that yoga nidra is a preliminary technique for beginners; but actually yoga nidra, if practised correctly, can lead directly to meditation. Yoga nidra is, in fact, a powerful meditative technique.

All meditative techniques are intended to induce pratyahara (sense withdrawal) as a preliminary to dharana (concentration). Yoga nidra does this very systematically; in fact, it is probably the most systematic of all meditative techniques. First of all the karmendriyas (organs of action) are put out of action: hands, feet, etc. Then most of the jnanendriyas (organs of sense knowledge) are put out of action; that is sight, taste and so on are blocked, leaving only perception of hearing and touch. Stimulation of the brain is drastically reduced. The field of perception and awareness is narrowed; the mind becomes very one-pointed and this leads to dharana.

At the stage of dharana one should fix awareness on a psychic symbol. This can be done at a suitable stage of yoga nidra. As concentration deepens, dharana is transformed into dhyana (meditation). One contacts the deeper layers of one's being. One reaches the regions beyond the conflicting thoughts of the subconscious mind. One contacts the seat of superconsciousness, intuition, bliss and transcendental experience.

One advantage of yoga nidra over other meditative techniques is that it does not require the practitioner to sit in a difficult pose such as padmasana. One merely lies on the back throughout the practice. The disadvantage is that this comfortable position can very easily lead to sleep. In yoga nidra one does not fight the mind but systematically tranquilizes it. Attention is not fixed on one point as in many types of meditative techniques. Instead, one is asked to move attention from place to place in the body. At a certain stage the mind will automatically concentrate on one point.

In yoga nidra there are two general stages:

1. *Deep relaxation* of the physical, emotional and mental planes; this corresponds to pratyahara and dharana.
2. *Spontaneous meditation*-, this is dhyana.

You can use yoga nidra for any purpose that you wish, whether relaxation, sleep or removal of personality problems. But remember: the highest purpose of yoga nidra is to bring the joy of meditation.

#### **Benefits**

Little needs to be said about the benefits of yoga nidra for they have already been discussed in this topic and the previous three lessons<sup>1</sup>.

But for reference purposes we can summarize the benefits as follows:

- Relaxes the whole physio-psychological system.
- Rejuvenates the body and mind.
- Removes and prevents psychosomatic diseases such as high blood pressure, diabetes, asthma, rheumatism, neurasthenia, allergies and so forth.
- Reduces sleep requirements.
- Induces sleep, in cases of insomnia.
- Brings deeper perception of the mind.
- Brings joy, well-being, fulfilment and contentment into one's life.
- Removes psychological blocks, fears, phobias, conflicts, complexes and so forth.
- Brings about effervescent self-confidence.
- Induces meditation.
- Enhances the learning process.
- Awakens innate inner intelligence.

We could probably list more benefits, but these indicate the vast benefits that you can gain from regular practice of yoga nidra.

#### **Yoga nidra and kriya yoga**

Yoga nidra is very useful as a preparation for kriya yoga. An important part of kriya yoga is perception of the different chakras and kshetrams in the human framework. Sensitivity has to be awakened in specific parts of the body. This can be done with the technique that we will shortly describe, technique 6. We recommend this to help with kriya practice.

#### **Types of yoga nidra**

There are hundreds of different types of yoga nidra. There is almost no limit to the variety that a teacher can bring into his or her lessons. Specific types can be given to remove diseases, others to remove dullness. Some can even be taught specifically to induce deep sleep; this is an example we have given in technique 5 in Part 3. The practice should be chosen according to the discretion and intuition of the teacher.

The stage of visualization gives the greatest scope for variety. The following are a few examples:

*Stories* can cover a vast number of different scenes; the only limitation is your power of imagination. You can describe stories set in jungles, mountains, far-off countries; you can even give fairy stories and descriptions of interplanetary travel. Use your imagination.

*Objects* for visualization are also limitless. You can utilize any object, but try to choose them by the faculty of intuition.

*Aura* visualizations are also useful. The aim is to visualize the pranic body and perhaps the golden cord emanating from the navel. This is a more difficult practice and should be done only by advanced practitioners. It can be practised in conjunction with prana vidya (knowledge of prana).

*Time travel* is an excellent practice in which one tries to retrace one's life into the past. You have to retrospect step by step, being aware of feelings and experiences that arise. The time travel can be through the same day's events, back to a previous year, to one's childhood, to one's birth and perhaps even further. This practice requires deep relaxation and a competent teacher. It is a good method of removing childhood traumas etc. and releasing pent-up suppressions.

*Music* can also be integrated into yoga nidra, especially in conjunction with rotation of awareness through the chakras. This practice cannot be taught in a book. If you are interested in learning it then we suggest that you contact a musically-minded teacher.

There are many more distinctive types of yoga nidra. In the previous three lessons and also in this lesson we have described six different techniques. These cover a wide range of possibilities which can be used as guidelines to help you map out your own practices. It is best, however, to contact an experienced teacher for personal and direct guidance.

#### **YOGA NIDRA - PART 4**

##### **Points to remember**

Bear the following points in mind when doing yoga nidra:

- Relax, but don't sleep.
- Be aware; don't concentrate.
- Maintain the attitude of a witness - don't get lost in the mental reverie.
- Maintain awareness of the sound of the teacher's voice; don't lose contact.
- Don't move the body.
- Keep your eyes closed throughout the practice.
- Don't try to intellectualize or understand the process of yoga nidra. Just follow and do the practice.



### **Technique 6**

The following practice is made up of these ten stages:

1. Preparation
2. Sinking of the body
3. Rhythmical breath awareness
4. Sankalpa
5. Visualization - body awareness
6. Psychic centres - rotation of awareness
7. Psychic centres - visualization
8. Eyebrow centre awareness
9. Sankalpa
10. End

#### **Stage 1: preparation**

Lie down on a blanket facing upwards.  
Loosen all your clothes so that you feel perfectly comfortable.  
If necessary, place a blanket over you to keep warm, or a sheet to keep away insects, as the case may be.  
Keep the feet and legs a little apart.  
Place the arms beside your body, palms facing up. Adjust yourself so that you feel perfectly comfortable.  
Tell yourself firmly that you will not move your body throughout the practice.  
Make a determined vow not to sleep (unless you are specifically practising to induce sleep).  
Then proceed to the next stage.

#### **Stage 2: sinking of the body**

Look at the space in front of your closed eyes. Imagine that the space surrounds your whole body.  
Imagine that your body is immersed in that space.  
Simultaneously be aware of your body ... it feels very light. . .  
as light as a leaf. . . falling from a tree.  
Imagine that your body is slowly sinking in the space that you see in front of your closed eyes . . . like a falling leaf.  
Your body is sinking . . . sinking. . . sinking.  
Slowly your body sinks into the depths.  
Be aware of this feeling.  
Continue in this manner for a few minutes.  
Then proceed to stage 3.

#### **Stage 3: rhythmical breath awareness**

Become aware of your breathing ... at the navel.  
As you breathe in count 1.

As you breathe out count 2.

As you breathe in imagine that you are pulling in air through the navel.

As you breathe out, imagine that you are pushing air out from the navel.

It is a rhythmical process.

You should be aware of the up and down movement of the breath and the mental counting.

Count up to 20.

Then be aware of the area of your chest.

With inhalation, imagine that your breath is being drawn downward and into the centre of your chest.

Count 1.

With exhalation, imagine that your breath is being pushed upwards and outward from your chest centre.

Count 2.

Be aware both of the flow of breath and the mental counting.

If you lose count start again from 1.

Continue until you reach a count of 20.

Then become aware of the breathing process at the nose.

As you breathe in, feel the breath being drawn in through the nostrils.

Count 1.

As you breathe out, feel the breath moving out of the nostrils.

Count 2.

Be aware of counting and the breath simultaneously.

Count up to 20. Then proceed to stage 4.

#### **Stage 4: sankalpa**

Repeat your sankalpa over and over again.

Remember: it should be a short sentence.

Do not change it.

Say it with feeling, from the heart not the lips.

Repeat your sankalpa at least 3 times.

Then move on to the next stage.

#### **Stage 5: visualization - body awareness**

Try to visualize your own body.

Imagine that you are viewing it from outside.

Feel that your perception is outside and your body is an object of study.

You may find visualization difficult . . . don't worry, only do your best.

If you wish you can imagine that there is a large mirror suspended above your body . . . and that your body is reflected in it.

Look at your own reflection.  
 See your whole body, feet, knees, thighs, your abdomen, your chest, both arms, hands, nose, eyes, eyebrow centre, your whole face and your whole body.  
 See your whole body reflected in the mirror.  
 Rotate your awareness through these different parts of your body.  
 Combine your rotation of awareness with visualization of that part or limb.  
 Continue in this manner for a few minutes.

#### **Stage 6: psychic centres - awareness rotation**

Now you have to develop awareness of the location of the principal chakras.

You have to discover the psychic centres in your body.

Start with the bottom and progress upwards.  
 First there is mooladhara<sup>2</sup>, situated for men in the perineum between the anus and genitals, and for women at the cervix.

Try to feel the sensation at the mooladhara.

The second chakra is swadhisthana<sup>3</sup>.

It is located at the base of the spine in the coccyx.

Be aware of the sensations at that point.

The third chakra is manipura<sup>4</sup>.

It is located in the spine at the same level as the navel.

Feel that point.

Then be aware of the anahata chakra<sup>5</sup> located in the spine directly behind the centre of the chest.

Feel that point.

Now the vishuddhi chakra<sup>6</sup>, the fifth chakra.

It is situated in the spine directly behind the Adam's apple in the throat.

Feel the sensations arising at that point.

The sixth chakra is the ajna<sup>7</sup>.

It is located at the very top of the spine in the region of the pineal gland.

Fix your awareness on that area.

Now be aware of the bindu<sup>8</sup> at the top and back of the head. It is the same place where many Hindus wear a small tuft of hair.

Feel that point.

Lastly, be aware of the sahasrara located at the crown of the head<sup>9</sup>.

Now repeat this process but in reverse; that is, pass downwards in turn through the sahasrara, bindu, ajna, vishuddhi, anahata, manipura, swadhisthana and mooladhara.

This is 1 complete round of chakra rotation.

Start a second round: mooladhara . . . swadhisthana . . . manipura . . . anahata . . . vishuddhi . . . ajna . . . bindu . . . sahasrara . . . sahasrara . . . bindu . . . ajna . . . vishuddhi . . . anahata . . . manipura . . . swadhisthana . . . and finally, mooladhara.

This is the end of the second round.

Start a third round, this time a little faster.

As you fix your attention at each point, try to feel a slight vibration at that point . . . a tiny pulsation.

If you wish you can mentally chant Aum as you locate each point in turn.

Do as many rounds as time permits; at least 5, more if possible.

Then proceed to the next stage.

#### **Stage 7: psychic centres visualization**

Now you have to try to visualize the symbols of each chakra; this is not easy, but try.

If you wish you can use your own system of symbols; or the symbols that we have previously described (2-9).

Let us begin the practice.

As each chakra is named, try to feel that point is being lightly pressed by someone's thumb, and try to visualize the symbol.

The psychic symbol for mooladhara<sup>2</sup> is a red four-petalled lotus.

Inside there is a grey lingam around which is wrapped a snake three and a half times, head facing upwards.

Try to visualize this symbol to the best of your ability and associate it with the location in the body.

Then proceed to the swadhisthana chakra<sup>3</sup>.

It is symbolized by a six-petalled vermilion lotus, within which is depicted a starry night above the sea; there is a crescent moon.

Try to visualize this symbol.

Feel that the lotus is growing at that centre.

Then move to the manipura chakra<sup>4</sup>.

It is symbolized by a ten-petalled yellow lotus; in the centre there is a blazing sun.

Try to visualize the symbol, imagine that the lotus is actually growing from the manipura chakra.

Proceed to the anahata chakra<sup>5</sup> which is represented by a twelve-petalled blue lotus, in the centre of which there is a bright flame.

Try to visualize the symbol while feeling the exact area in the body.

Move on to the vishuddhi chakra<sup>6</sup> which is

symbolized by a sixteen-petalled purple lotus; in the middle there is a pure white drop of nectar.

Visualize this picture at the vishuddhi chakra location.

Then proceed to the ajna chakra<sup>7</sup> which is symbolized by a two-petalled silver lotus; on one petal is a full moon and on the other a glowing sun; in the centre is a black lingam and an Aum sign.

Try to create a mental image of this symbol.

Then move on to bindu symbolized by a white drop of nectar<sup>8</sup>.

Visualize this symbol at the back of the head.

Then proceed to sahasrara<sup>9</sup>, the fountainhead of all the chakras.

It is represented by an infinitely petalled lotus of all colours; in the centre is a white lingam.

Visualize this symbol at the crown of the head. Then again visualize the symbols in the opposite order . . .

sahasrara . . . bindu . . . ajna . . . vishuddhi . . . anahata . . . manipura . . . swadhisthana . . . and mooladhara.

This is the end of 1 round.

Spend a few seconds trying to visualize each centre.

Do a few more rounds according to time available. Then proceed to the next stage.

#### **Stage 8: eyebrow centre awareness**

Fix your attention at the eyebrow centre.

Feel your blood pulse at that point.

It is a rhythmical beat that goes on continuously. Be aware of it.

Synchronize the mantra Aum with the pulse beat.

The sound of the mantra is mental.

The pulse and Aum vibrate like the ticking of a clock.

Be aware of this process at the eyebrow centre.

Continue in this manner for a few minutes.

Then imagine that the Aum and pulse beat are expanding in all directions.

Your forehead is the centre from which Aum is emanating outwards in all directions.

Feel that your being and the whole universe is enveloped in Aum.

Everything is immersed in Aum.

Feel that your being is also expanding with the diffusion of Aum.

Imagine that the whole universe is enclosed in your own being.

Continue for a minute or so with this feeling. Then ask yourself: "Who am I? What is my real nature?"

Ask yourself with sincerity; you must really want to know the answer, but don't believe anything without firsthand experience.

Reflect on the question for a minute or so.

Then proceed to stage 9.

#### **Stage 9: sankalpa**

Repeat your sankalpa over and over again for a minute.

Then end the practice.

#### **Stage 10: end**

Become aware of your breath . . . and your whole body.

Become aware of outer sense perceptions.

Feel that you are lying on the floor: feel the places of physical contact.

Hear outside sounds.

Slowly move your body.

Stretch your muscles.

This is the end of yoga nidra.

#### **Notes**

<sup>1</sup> Yoga nidra: Part 1 - Book III, Lesson 33, Topic 5; Part 2 - Book III, Lesson 34, Topic 4; Part 3 - Book III, Lesson 35, Topic 4

<sup>2</sup> Book II, Lesson 19, Topic 2

<sup>3</sup> Book II, Lesson 20, Topic 3

<sup>4</sup> Book II, Lesson 21, Topic 3

<sup>5</sup> Book II, Lesson 22, Topic 2

<sup>6</sup> Book II, Lesson 23, Topic 3

<sup>7</sup> Book II, Lesson 24, Topic 2

<sup>8</sup> Book III, Lesson 25, Topic 5

<sup>9</sup> Book III, Lesson 26, Topic 1

## Daily Practice Program

Any of the programs given in these 36 lessons can be adopted as the basis for your regular yoga practice. They are all complete in themselves. Those in the first 24 lessons are ideal for preparing your mind-body for kriya yoga practice.

Many of you will not have started kriya yoga practice yet. Don't be in a hurry. Wait until you feel that you are ready both mentally and physically. When you feel a strong inner compulsion, then commence kriya yoga. Also don't start if you lack the time or if circumstances are unsuitable. You must use your own discretion in this respect; perhaps it is better that you consult an experienced yoga teacher or an ashram. Meanwhile, try to find time to practise other forms of yoga including asanas, pranayama and meditative techniques.

When you decide to begin kriya yoga practice, don't try to do all twenty kriyas on the first day. Slowly build up the sequence as we have done over a period of 12 lessons. We suggest that you spend at least two weeks mastering each kriya, in turn. That is, first of all spend

two weeks mastering vipareeta karani mudra; then spend the next two weeks mastering chakra anusandhana, practising one after the other in the correct sequence. Gradually master the other kriyas in the same manner until you build up a sequence that suits the time that you have available. Both the learning and daily practice of the kriyas should be progressive and ordered.

Direct teacher to student tuition is preferred in yoga; this also applies to kriya yoga. A good teacher can remove faults in practice before they become ingrained habits; moreover, a good teacher can firmly implant the mechanics of the practices on the student's subconscious mind. Kriya practices will then become spontaneous and effortless. There will be less feeling of doership . . . instead the kriyas will happen through the practitioner. Then they will bring about miraculous results. The kriyas will become the philosopher's stone that will transmute base metal (your present state of awareness) into gold (spiritual awareness).

### Practice

### Minutes

**Program 1:** duration 3 hours - full kriya practice

Practise all 20 kriyas everyday in the sequence that we have given in Topic 2 of this lesson.

**Program 2:** shortened kriya practice

Practise as many of the above kriyas as available time will allow, doing them in the correct sequence.

Program 3: duration 1 hour for general health

Surya Namaskara	5
Shavasana	3
Bhujangasana	3
Ardha Padma Paschimottanasana	4
Ardha Matsyendrasana	4
Sarvangasana	4
Halasana	4
Matsyasana	3
Chaturtha Pranayama	10
Yoga Nidra	20
<hr/>	
	60

Program 4: duration 1/2 hour for general health

Surya Namaskara	4
Shavasana	2
Sarvangasana	3
Bhujangasana	3
Shashankasana	3
Ardha (or Poorna) Matsyendrasana	4
Chaturtha Pranayama	10
Chant Aum 3 times	1
<hr/>	
	30

And finally, remember this motto: 'much practice brings progress'.

*Hari Aum Tat Sat*

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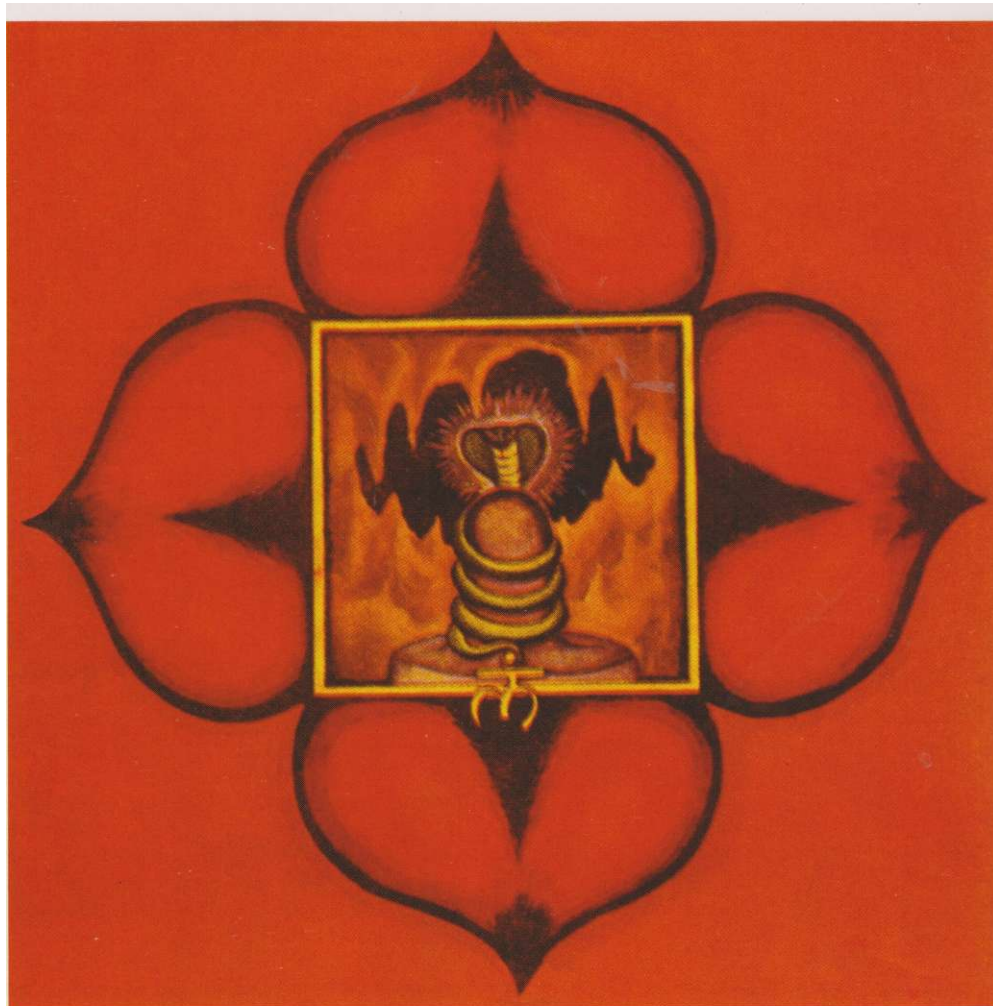
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Mooladhara



Swadhisthana



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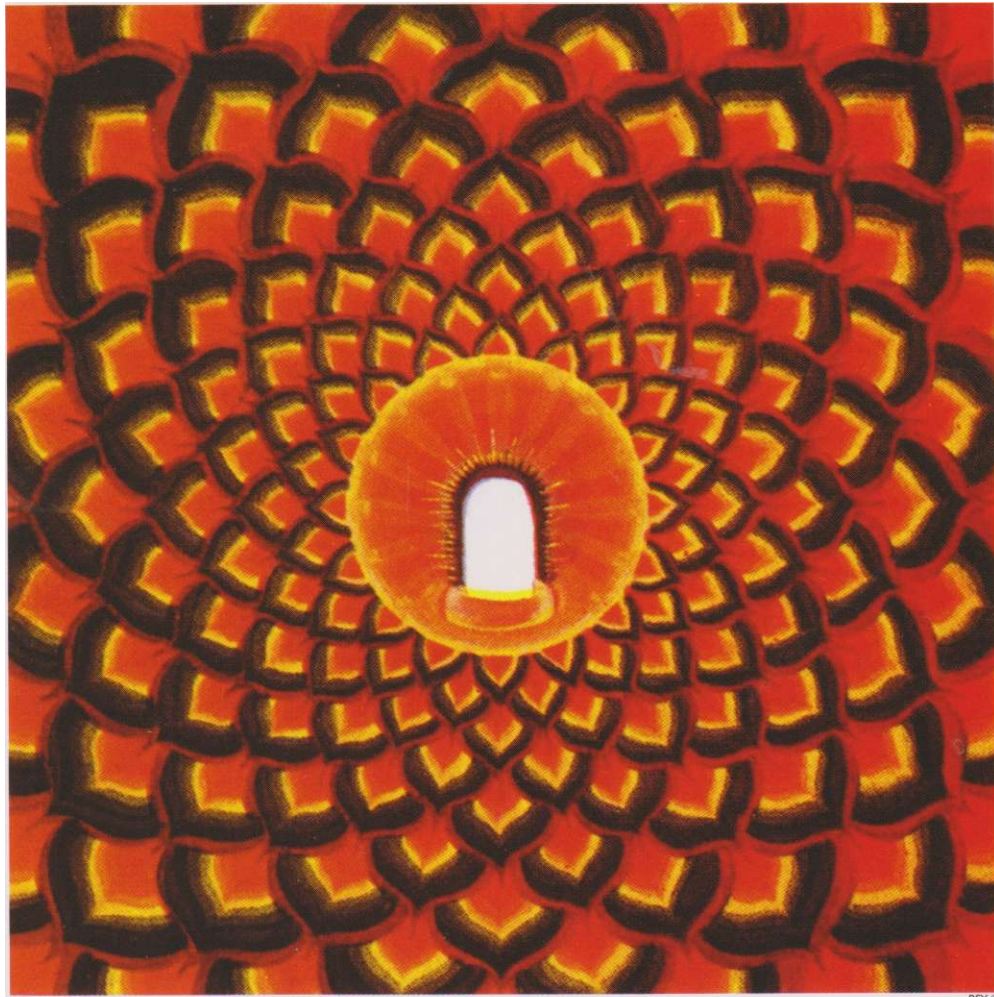
Ajna



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Bindu





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Sahasrara