

CHÖGYAL NAMKHA NORBU



YANTRA YOGA

THE TIBETAN YOGA
OF MOVEMENT



YANTRA YOGA



Chögyal Namkhai Norbu



Y A N T R A Y O G A
The Tibetan Yoga of Movement

A STAINLESS MIRROR OF JEWELS

A Commentary on Vairocana's
The Union of the Sun and Moon Yantra



*Translated from Tibetan,
edited and annotated by
Adriano Clemente
with the precious help
of the Author*

*Translated from Italian
into English by
Andrew Lukianowicz
Coordinated by
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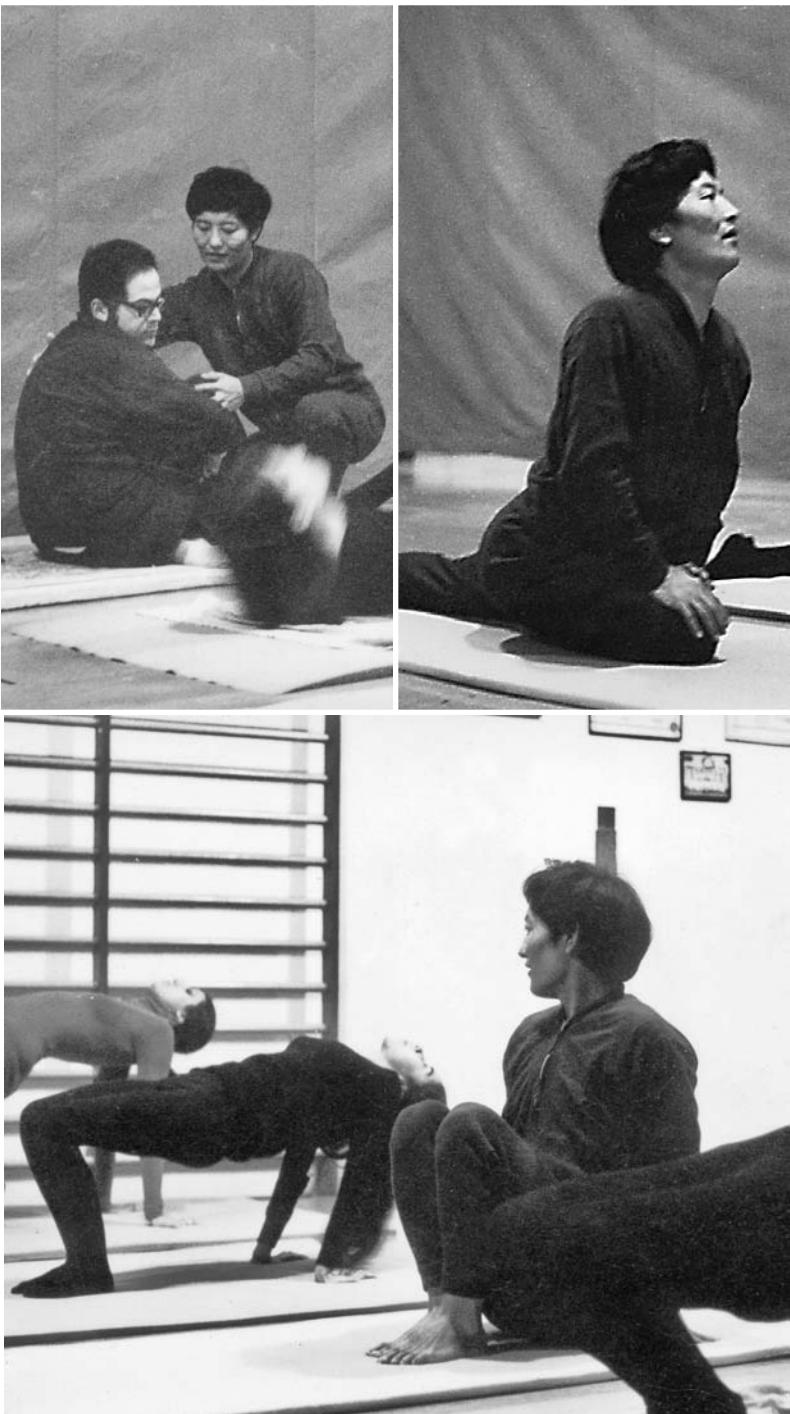
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Chögyal Namkhai Norbu teaching Yantra Yoga in 1971

FOR E W O R D



YANTRA YOGA IS A SYSTEM of practice that includes physical movements, breathing exercises and methods of concentration. It can be considered the equivalent of Hathayoga within the Buddhist tradition. While there are numerous systems of Yantra or Trulkhor¹ belonging to various tantric cycles, the only system that is currently diffused in the West is the Yantra presented in this book, which has been taught since the early 1970s by the master Chögyal Namkhai Norbu.

The origin of Yantra Yoga is probably the same as that of the Buddhist anuttaratantras or higher tantras, most of which were introduced into India beginning around the fourth century C.E. from Odḍiyāna, a kingdom identified by many scholars as the Swat valley in present day Pakistan. The system of Yantra entitled *The Union of the Sun and Moon Yantra* (*'Phrul 'khor nyi zla kha sbyor*) was originally transmitted by the Mahāsiddha Hūṃkāra to the great master Padmasambhava, who then transmitted it to Vairocana in Tibet in the eighth century. Vairocana, the great Tibetan translator who first introduced the scriptures of the Dzogchen teaching into Tibet,² wrote down the instructions contained in this Yantra Yoga text.

Although the Tengyur, the Buddhist canon of commentaries and treatises, contains numerous Yantra texts, *The Union of the Sun and Moon Yantra* is special in that it contains, in relation to the fundamental *prāṇāyāma* practices, laconic descriptions of seventy-five poses which correspond to as many *āsanas* of the Hathayoga tradition. This is interesting from the historical point of view, because our text could be regarded as the most ancient to describe such poses, inasmuch as the Hathayoga texts currently extant are of later date.³

The original Tibetan text, included in this book, is part of a cycle known as *The Oral Transmission of Vairocana* (*Vai ro snyan bryud*) that includes two other texts: *The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra* (*'Phrul 'khor nyi zla kha sbyor gyi 'phrang sel phan yon dang bcas pa*), from which have been taken the descriptions of the medical benefits of each exercise found in this book, and *The Root Text on Tummo* (*gTum*

mo'i rtsa ba), a text on the practice of Tummo or ‘inner heat’ which is at present still unavailable.⁴ The detailed commentary, *A Stainless Mirror of Jewels, Commentary to the Yantra Union of the Sun and Moon* (*'Phrul 'khor nyi zla kha sbyor gyi dgongs 'grel dri med nor bu'i me long*), written by Chögyal Namkhai Norbu in 1976, was first published in Tibetan in 1982 by Shang Shung Edizioni, Arcidosso and subsequently in 1993 by the Mi rigs dpe skrun khang, Beijing.

In my work of translation and annotation I have greatly benefited from the precious collaboration of the author, Chögyal Namkhai Norbu, from whom I was also fortunate enough to learn directly the fundamentals of this yoga during the last course that he gave in Naples in 1976-1977. Moreover, during all the years that I was engaged in translating and preparing notes for this text, he has always patiently resolved my doubts and clarified many difficult points, both in theory and in practice. For the revision of the text and the graphic organization of the book, I wish to thank Laura Evangelisti and Fabio Andrico, the two main instructors authorized to teach Yantra Yoga by Chögyal Namkhai Norbu.

Many thanks also to Luigi Vitiello, who helped me with the sections containing the descriptions of the medical benefits; to the Tibetan doctors Thubten Phuntsok and Nyida Chenagtsang, who clarified some points concerning the medical benefits; to Lynn Sutherland and Paula Barry for their useful suggestions; to Yesan Clemente, Alberto Scarso, Oni McKinstry, Sergio Campodonico, Giuliano Casiraghi and sMan skyid who, together with Fabio Andrico and Laura Evangelisti, posed for the photographs; to Liane Graaf, Steve Landsberg, Elio Guarisco, Tiziana Gottardi, Igor Legati and all those who helped in various ways to make this book available.

Finally, I would like to emphasize that for practicing Yantra Yoga it is indispensable to receive oral instructions from one of the authorized instructors of the Dzogchen Community founded by Chögyal Namkhai Norbu and that in order to teach any part of it, it is necessary to receive his direct authorization (for information regarding this please contact the Shang Shung Institute Italy: www.istitutoshangshung.org).

Adriano Clemente
October 2001



THE GREAT MASTER VAIROCANA was endowed with three extraordinary qualities. He was the greatest translator of sacred texts to have lived in Tibet, an erudite scholar with total mastery of all the Sūtra and Tantra teachings, and a Vidyādhara and Siddha with concrete realization of the state of self-perfection of Dzogchen. He put in writing this system of Yantra or Trulkhor called *The Union of the Sun and Moon*, very probably the most ancient among the various Yantra systems diffused in Tibet, which is connected with the profound *upadēsa* of the *tantra* of Heruka Bhagavan Śrī Ngöndzog Gyalpo and constitutes a marvelous ancillary practice of the oral transmission of the *Vajra Bridge*.⁶



Ngöndzog Gyalpo

From the time when it was taught by the great master Vairocana and his disciple, the siddha Yudra Nyingpo,⁷ to their fortunate students down to our own time, *The Union of the Sun and Moon Yantra* together with its related instructions has never suffered any interruption in its oral transmission, nor any diminution of its capacity of empowerment or of its efficacy to enable the attainment of *siddhis*.

Even though all the Yantra systems tied to the various tantras, and in particular this tradition of *The Union of the Sun and Moon Yantra*, utilized by *yogins* as a secondary method of the practice of the Heruka Ngöndzog Gyalpo, belong to the profound and secret anuttaratantra series, any person approaching the practice of yoga in general and in particular the true principle of Dzogchen, the teaching of self-perfection, should first of all be able to relax body, voice and mind in their natural condition. The Yantra exercises, which



Adzom Drugpa (1842-1924)

engage all three aspects of body, voice and mind, comprise an exceptional means to enable relaxation. Consequently, they should not be deemed solely a secondary means for secret practices such as Tummo,⁸ but rather as something indispensable for the achievement of authentic relaxation of the body, voice and mind of each individual, a preliminary to any kind of practice. This is so because the mind finds its natural condition only when the *prāṇa* is in its natural condition. Whether or not the *prāṇa* is in such condition depends on the condition of the ‘vajra body’,⁹ and thus there exist diverse kinds of movements for control of the vajra body.

In other words, by controlling the vajra body by means of physical



Drugse Gyurmed Dorje (1896-1959)

movements, the practitioner's *prāṇa* recovers its natural balance. Consequently, the condition of the elements and the health of the body improve. Through balancing the energy of the elements, obstacles diminish and good conditions increase. Finally, the natural balance of the mind facilitates the arising of profound contemplation. These are just a few examples of the innumerable definitive and provisional benefits of the practice of Yantra. So, all those aware of the functions of the body, voice and mind that constitute the individual should be interested in this practice, regardless of whether or not they are already practitioners of Mantrayāna.¹⁰ I believe this is really important.

A pure and uninterrupted tradition of the precious oral teaching of



Gyurmed Gyaltsen (1914-1972)

The Union of the Sun and Moon Yantra was best preserved at Adzom Gar in East Tibet by the great master Adzom Drugpa, Drugchen Dorjechang Drodul Pawo Dorje,¹¹ by his son Drugse Gyurmed Dorje¹² and other disciples. As a result of their activities and care, the teaching of this Yantra system was widely disseminated; however, due to the changes that occurred in the twentieth century, the oral tradition of the various Yantra systems tied to the anuttaratantras and particularly that of *The*

Union of the Sun and Moon Yantra severely declined, and today it is just like a sun that is about to set behind a mountain peak. It is evident, in fact, that in spite of the availability of the text of *The Union of the Sun and Moon Yantra*, if the precious oral instructions of a lineage teacher are lacking, then one can have only a literal understanding of such a text, inadequate for actual practice.

Fortunately, from a very young age I had the opportunity to spend much time with a direct disciple of Adzom Drugpa Rinpoche, my paternal uncle Togden Ugyen Tenzin¹³ (1888-1961). I received from him the oral instructions on the way to practice *The Union of the Sun and Moon Yantra*, which enabled me later to acquire sufficient familiarity and experience of the profound methods contained herein. Furthermore, in order to resolve definitively my doubts, all the points in the text related to actual practice that were not clear or that were difficult to understand were explained to me by Drugse Gyurmed Dorje (1896-1959), son of Adzom Drugpa, by the Vidyādhara Changchub Dorje,¹⁴ a disciple of Adzom Drugpa, and by the latter's son Gyurmed Gyaltsen.

With the intent to avoid any interruptions in the precious oral tradition of *The Union of the Sun and Moon Yantra* and to give all those who in the future will be interested the opportunity to practice it, I decided to write an easily understandable commentary to the original text by Vairocana, based mainly on the notes that I took when I received detailed oral instructions from Ugyen Tenzin and my other kind teachers of Yantra, and also on my personal experience. I have also included some tables with the timings for the performance of the various breathing phases of the movements and of the *prāṇāyāma* of the Four Profound Applications.

In conclusion, with all my effort and capacity I have written this detailed commentary to enable immediate understanding of *The Union of the Sun and Moon Yantra*. I hope and express the wish that this might become the cause of supreme happiness, both provisional and definitive, for all beings.

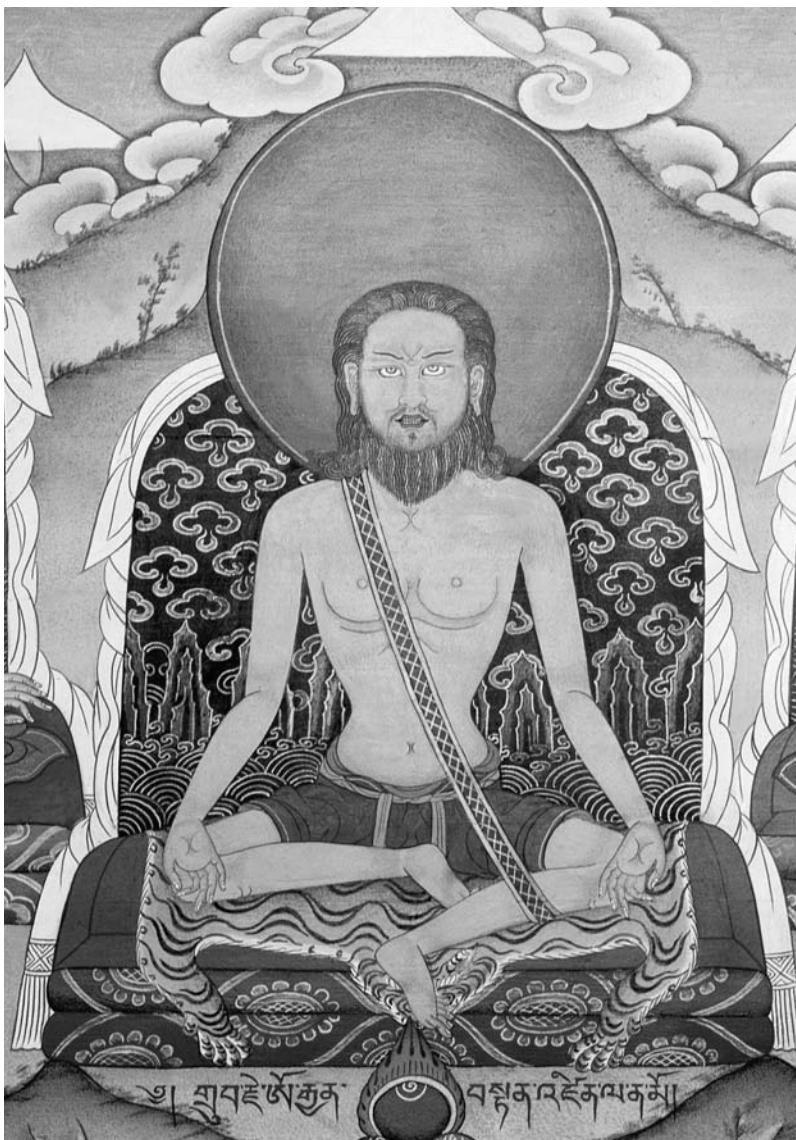
Chögyal Namkhai Norbu
March 1982

INTRODUCTION TO THE FUNDAMENTALS OF YANTRA YOGA¹⁵



YANTRA IS A SANSKRIT WORD that can mean a geometric shape, such as a *mandala*; but its Tibetan translation, *trulkhor*, also means ‘body movement’.¹⁶ Movement can give rise to many forms: hence the meaning of Yantra Yoga. In fact, movement serves to co-ordinate and guide the *prāṇa* or vital energy.

In the Tibetan Buddhist tradition there are several Yantra systems, each connected with a particular tantric cycle. In the Sakyapa tradition, for example, one of the best-known is the Yantra tied to the *Lamdre Lobshed* cycle of teachings.¹⁷ This Yantra, originally transmitted by the Mahāsiddha Virūpa (circa tenth century), was introduced into Tibet as a secondary method for the practice of Vajrayoginī by Amoghavajra (circa eleventh century), an Indian master who spent several years in Tibet working with Tibetans on the translation of Sanskrit texts. Amoghavajra also introduced into Tibet some Yantra systems tied to the *Cakrasamvara Tantra* transmitted by the Mahāsiddha Nagpopa, also known as Kānha and Kṛṣṇācārya (circa eleventh century), who was himself a great practitioner of this tantra. Originally, these systems consisted of a few exercises, which were subsequently expanded and developed on the basis of these masters’ experiences. The original Yantra of the *Kālacakra tantra* tradition was also subsequently expanded by teachers of this tantric cycle such as Putön (1290-1364) and Tāranātha (1575-1634). In more recent times, especially as a result of the work of Jamgön Kongtrul Rinpoche (1813-1899), the Yantra of Kālacakra called *Jordrug*¹⁸ has spread considerably. In other Tibetan schools various types of Yantras are also found. The Kagyüpa School primarily uses the practice of the *Six Yogas of Naropa* as taught in the *Cakrasamvara* tradition. In the Nyingmapa School, one of the Yantra systems that has spread in recent times is linked to the *Longchen Nyingthig* cycle of Jigmé Lingpa (1730-1798). As all of these tantric cycles had been kept secret from noninitiates, the Yantras connected with them, intended primarily for the development of the practice of Tummo related to the completion stage



Togden Ugyen Tenzin (1888-1961)

or *Dzogrim*, were also kept secret.

The Yantra Yoga system presented here is called *Nyida Khajor*. In Tibetan *nyida* means ‘sun and moon’, and *khajor* means ‘union’. This is the original name of the teaching transmitted by Vairocana, a celebrated Tibetan master who was one of the most important students of Guru Padmasambhava. After the latter, on the invitation of King Trisong

Deutsen (742-797), introduced the Vajrayāna into Tibet, Vairocana became a very important translator who rendered many original Dzogchen texts from the language of Odḍiyāna into Tibetan. Vairocana received the transmission of Yantra Yoga from Guru Padmasambhava, who had in turn received it from the Mahāsiddha Hūmkāra.¹⁹ The Yantra Yoga was then transmitted by Vairocana to various disciples, such as Yudra Nyingpo, and in this way it has come down to us. This is the lineage of the teaching.

In addition to the text by Vairocana, there also exists an oral transmission of Yantra Yoga, which, along with the explanations from one's teacher, facilitate the understanding of the original text. I learned mainly from my uncle Ugyen Tenzin, who was a *yogin* and an excellent practitioner of Yantra and Dzogchen. When I came to Italy, after a few years people became interested in Tantra and Tibetan yoga, and so I started to teach Yantra to them.²⁰

Yoga is a Sanskrit word that in Tibetan is rendered as *naljor*. Yoga originally means 'union', but *naljor* really means knowledge of the primordial condition: *nal* literally means 'original' or 'authentic'; *jor* means to 'discover' or 'possess' this condition. Accordingly, the true meaning of the word 'naljor' is to discover our real condition. In the practice of Yantra Yoga we use body, voice and mind. With the body we perform movements and assume various poses; with the voice or energy we apply breathing techniques called *prāṇāyāmas*; with the mind we concentrate on or visualize something in order to go beyond discursive thought and judgment. In this way, working with body, voice, and mind together we have the possibility to achieve real knowledge - the understanding of our primordial state. This is the true meaning of the word *yoga* in the term Yantra Yoga.

When we speak of body, voice and mind, we must understand that the body is the easiest to engage because it is associated with the material level. The physical body enables us to see and touch things and is thus a very concrete instrument with which to achieve a certain degree of understanding. In order to acquire a deeper understanding it is necessary to work then on the level of the voice or energy; but more important still is the level of the mind. In yoga, the mind is like the king, while energy is compared to the ministers and the body to the subjects. Clearly, the mind is more important than the body and the voice. Nevertheless, the physical movements and poses are also important because if we are not able to control the body, we will not be able to control the energy;

and if we are not able to control the energy, we will not be able to control the mind. Thus, in this sense the mind is dependent on the energy, and the energy on the body. Yoga balances these three aspects by first working on the body through poses and movements that serve to co-ordinate and harmonize the energy. In Yantra Yoga there are many poses that are similar to those in HathaYoga. There is a difference, however, in the way they are performed. In Yantra Yoga the pose is not the main thing; instead what is essential is the sequence of movements, interconnected with the breathing, performed to assume the pose. Both the movements and the pose are done for a limited time, based on a fundamental cycle of four counts.²¹

The Yantra Yoga of Vairocana comprises one hundred and eight exercises.²² The principal section is divided into five series, each with its own breathing technique or *prāṇāyāma* which serves to control the *prāṇa* energy. There are five main practices of *prāṇa* tied to the five series of *yantras*. Before doing these exercises, it is necessary to practice the preparatory movements. When we first learn a practice connected with the *prāṇa* energy from a teacher, we can never be certain that we are doing it in the right way. Thus in Yantra Yoga there are eight preliminary movements related to eight modes of breathing. If we learn these eight movements called Lungsang and we train adequately, then we will not make mistakes when we engage in the *prāṇa* practices because we already know how to breathe correctly. Furthermore, there are two series of five movements to coordinate our energy precisely: the Tsigjung and the Tsadul. These eighteen movements - one series of eight and two series of five each - are known as the preliminary practices. After we have learned them we can proceed to the main practices, which are the five series of *yantras* and the five *prāṇa* practices.

Basically, all of these practices serve to coordinate our breathing in everyday life. We all know how to breathe in and out, but usually we don't do it in the right way because breathing is tied to the mind, which is often disordered and confused. We can see this very clearly if we observe the way someone who is very agitated breathes compared to somebody who is very calm and serene. That is why it is necessary to coordinate our breathing. In yoga it is said that life is breath, because when we start to live we start to breathe. When our breathing ceases, our life ends. Yoga practitioners are said to live a long life because they have coordinated their breath. One of the most important means towards this aim is the practice of *kumbhaka*, a special method of holding the breath.

When practiced frequently and correctly, *kumbhaka* helps to coordinate breathing in our daily life so that we are no longer dominated by thoughts and emotions.

The Yantra Yoga of Vairocana belongs to the Dzogchen tradition. The method of Dzogchen is different from the method of the anuttaratantras. The method of Tantra is transformation, while that of the Sūtra teaching is renunciation. For example, in the Sūtra teaching the emotions are called ‘poisons’ because if we let ourselves be conditioned by them we can create many problems and negative potentialities. Thus we have to control our existence by renouncing the cause of negativity. In Tantra, however, the ‘poisons’ can be transformed because the true nature of emotions is energy, an aspect of our real condition.

The Atiyoga or Dzogchen teaching is found predominantly in the Nyingmapa tradition. *Ati*, in the language of Odḍiyāna, means ‘primordial state’; *yoga* means ‘knowledge’ or ‘understanding’. The characteristic method of the Dzogchen teaching is not based on the principle of transformation, but of self-liberation, therefore it does not entail the visualization of deities. Since the Yantra Yoga of Vairocana belongs to the Atiyoga system of the Dzogchen teaching, instead of visualizing oneself in the form of a deity as in the tantric practice, channels and *cakras* are visualized by means of a method called *tong ra*: *tong* means ‘emptiness’ and *ra* means ‘dimension’. The ‘dimension of emptiness’ means that, instead of transforming into a deity, we remain present in the knowledge of emptiness, which is our true condition. If on the other hand you want to learn the Yantra system of the *Hevajra* or of the *Kālacakra tantras*, first you must receive the initiation of the related tantra and then practice the creation and completion stages. Only then will you be able to practice Yantra and work with *prāṇa* energy related to the channels and *cakras*.

Channels and *cakras* represent the inner structure of the human body, referred to in the tantric teachings as the ‘vajra body’. ‘Vajra’ means ‘indestructible’, and ‘vajra body’ refers to the dimension of the three fundamental components: the channels and *cakras*, the *prāṇa* that flows through them, and the *bindu* or *thigle*, the white and red seed-essences of the physical body that form the basis for practices such as the Tummo.²³

In the *tantras* of the Upadeśa section of Dzogchen, it is explained that after the conception of a human being the first thing to develop is the navel *cakra*. Then from this, through a channel, the head *cakra* develops followed by the other main *cakras* of the throat and the heart. This channel or meridian, known as the life-channel,²⁴ develops into the

spinal cord and spine. At the same time it remains as the fundamental energy of the central channel.

The central channel, known as Uma in Tibetan, is connected with the two lateral channels called Roma and Kyangma.²⁵ The Roma channel, which is white and corresponds to lunar energy, is on the right side in men and on the left in women. *Ro* means ‘taste’, and the main function of this channel is to give the sensation of pleasure. The Kyangma channel, red and corresponding to solar energy, is on the left side in men and on the right in women. *Kyang* means ‘sole’, and unlike the Roma, this channel is not connected with many secondary channels. Control of this channel is fundamental in order to cultivate the experience of emptiness. These are the characteristic features of the two channels, which are related to the two principles of *upaya* or method, and of *prajñā* or energy.²⁶ Method denotes everything pertaining to the visible or material dimension; while *prajñā*, which generally means discriminating wisdom, in this context denotes the energy of emptiness that is the base of any manifestation.

For example, if we talk of transformation as the fundamental principle of the practice of Tantra, we do not mean only the transformation of energy. We are used to concrete, material vision, and consequently we need as our means of transformation the visible figure of a deity or *mandala* with specific color and shape. All of these elements, which serve to give an idea of the transformation, are called ‘method’. *Prajñā*, on the other hand, has no form but must be understood through method. In the depiction of a deity in union or *yab-yum* the male figure representing method is stable, while the female, who represents energy, is embracing him in dynamic movement. This symbolizes our nature: method is stable and visible, while energy is not. What is presented must be visible, and its representation must enable one to understand that its true essence is energy. This principle also underlies the classification of the modern *tantras*. Those that use the aspect of method more are called ‘father’ *tantras*, while those that use the aspect of *prajñā* or energy more are called ‘mother’ *tantras*. In any case, the channels are not material but instead represent the movement of energy, and energy can circulate in different ways according to how the channels are visualized. In general the channels are visualized entwined at the level of each *cakra* and joined with the central channel four fingers below the navel. This visualization is applied particularly in practices aimed at developing the sensation of pleasure. On the other hand, in some cases the channels are visualized as

vertically parallel. Furthermore, sometimes the central channel ends four fingers below the navel where it joins with the two side channels, while at other times it ends at the bottom of the trunk.

The *cakras* are discs along the central channel where the energy concentrates. Four, five or six *cakras* are visualized, according to the method that is being used. When we visualize four *cakras*, they are at the head, throat, heart and navel. When we visualize six *cakras*, such as when we are working with the sensation of pleasure, we add the *cakra* found four fingers below the navel and the *cakra* at the base of the trunk. In Tantric transformation practices it is necessary also to visualize the specific petals or branches of each *cakra*, usually numbering eight at the heart, sixteen at the throat, thirty-two at the head and sixty-four at the navel. However, there are also other points of view in this regard.²⁷ The *cakras* are not something imaginary, but are instead points where energy arises and is concentrated. Thus, even though the channels and *cakras* cannot be said to exist on a physical level they do have their own reality, otherwise there would be no explanation of the efficacy of medical therapies such as acupuncture and moxibustion. The point is that they do not have a rigid material structure. Sometimes texts say that the central channel should be visualized one inch thick, sometimes as thick as an arrow, and at other times, much more slender. If it had a definitive size, it would always be visualized in the same way. Similarly, the *cakras* are visualized according to specific instructions, and not on the basis of their actual number.

The visualizations are always done in specific points because the *prāṇa* or vital energy concentrates where we concentrate our mind. In the diverse *cakras* we concentrate on colored spheres that represent the energy of the five elements. At times the shapes and colors are visualized in different *cakras*, at other times only in the main *cakra* of the navel.

Meditation or contemplation means knowledge of the nature of the mind beyond dualism. This condition is symbolized by the central channel, while the right and left channels represent dualism and karmic breathing. We always live in time conditioned by dualistic vision, judgments, thoughts and concepts. As the central channel symbolizes the nature of mind, the definitive aim of Yantra Yoga is to capture the karmic *prāṇa* within the central channel. What does this mean? Breathing in a distracted manner through the solar and lunar channels is the way we transmigrate. Through distraction all actions arise and karma is produced. That is why normal breathing is called karmic. When a living

being is born, it already has its own character produced by a specific karma tied to the *prāṇa* and the breath. If we want to become masters of ourselves and our minds without further distraction, first of all we should be able to control the karmic breath. The main method to do this is called “capturing the karmic *prāṇa* in the central channel” through the practice of *kumbhaka*, which consists of inhaling the air through the two channels and forcing the *prāṇa* energy into the central channel. In this way the air flowing in the two karmic channels is exhausted and integrated within the central channel.

The five kinds of *prāṇa* practices explained in this book serve to enable one to realize and stabilize knowledge of the nature of mind by bringing the karmic breath into the central channel. A practitioner who abides continually in the state of contemplation no longer has problems of unbalanced energy. Many people are unaware of the reason why such coordination is necessary because they believe that breathing is something natural. They say, “Why coordinate the breath when we have been breathing naturally since we were children?” However, in reality there is no breathing that could be called natural. Our ordinary breathing tied to the *prāṇa* energy is traditionally compared to a blind horse, while the mind is said to be like a lame horseman. Just as a blind horse cannot be independent but needs someone to lead it, energy needs to be guided by the mind. There is no such thing as a breathing that is independent and unrelated to the mind and emotions.

In conclusion, control of the *prāṇa* is very important in order to approach knowledge of the nature of mind, our real potentiality. If we succeed in accessing this potentiality and mastering it, we are on the path and realization is possible. On the other hand, if we are ignorant of this condition we remain slaves of our mind and cannot abide in our true nature. Thus it is important to coordinate body and energy, and it is for this reason that Vairocana transmitted the Yantra Yoga teaching in relation to the characteristic principle of Dzogchen.



THE UNION OF THE
SUN AND MOON
YANTRA

by Vairocana



Vairocana (eighth century)



HERE IS CONTAINED THE Union of the Sun and Moon Yantra. Paying homage to the Truly Perfected King, Bhagavan Vajrasattva, I will explain The Union of the Sun and Moon Yantra, the vajra path of the yoga of the Vidyādhara.

The *yogin*, equipped with the Yantra attire and sitting in the Vairocana posture, exhales the stale air.



The Physical Training. As a preliminary practice, apply the main points related to the limbs and to the five sense doors. With the legs extended, open your fingers and tighten the joints and sense organs. In *tsogkyil*, shake the ankles and hand joints. In *tsog(kyil)* (with the knees) apart, pull the knees back. Kneeling with the palms of the hands over the head, twist and bend sideways. With the legs extended and apart, rotate your elbows and ankles. By inhaling and exhaling quickly and forcefully in all these (exercises), you should loosen the five sense organs and the joints.



Purifying the Prāṇa. Inhaling Slowly: standing, grasp the arms and raise them. Holding Open: standing, rotate the fists around the forehead. Directing: (cross) the knees, twist and push (the torso) to right and left. Exhaling Quickly: kneeling, bend and press with folded arms. Inhaling Quickly: press the chin and raise the buttocks. Holding Closed: crossing thumbs and big toes, roll the neck and the back of the head. Contracting: lying on the back, remain suspended with the buttocks on the ground. Exhaling Slowly: bring the fist below the navel.



Controlling the Channels. Straighten the back, exhale the rough air through the right nostril, slowly inhale the smooth air through the left nostril. Then hold the neutral (air) until it pervades throughout the whole body.

Massaging: clap the hands and rub the head and body, open (the arms and legs) wide apart and exhale the stale air with HA. Extending the Ankles: standing, extend (the leg), bend it to the left and kick out. Rotating the Arms: (rotate) the right and left (arms) flinging them upwards and backwards. Closing the Armpits: with half-crossed legs (and knees) wide apart, extend and bend (the arms) and beat. Stretching: in *tsogkyil* with the soles of the feet (together), stretch. In all (the exercises) the breathing method consists in holding open for four counts and forcefully exhaling (the air) quickly with the sound HA.



As the root of Yantra is *prāna*, one has to practice the *five series of yantras* applying the seven types of breathing: open hold, directed hold, closed hold, contracted hold, empty hold, smooth and rough (breathing).



Inhale the air indirectly through the right (nostril) and apply gradually, then all together, *the four characteristic conditions* of open hold, directed hold, closed hold and contracted hold. Then exhale slowly through the left (nostril). Train in this diligently.

Kneeling, join the thumbs and toes. Inhaling in one complete cycle, raise your buttocks and push your shoulders and chest, arch your back and the back of your head backwards and remain arched like a *camel*. In general, apply seven phases including the inhalation and the holding. For training, raising yourself on your knees straighten your torso; join the palms of the hands with the soles of your feet; arch and push. For progressing, rising onto your knees, inhale curving your elbows and the back of your head backwards. This is the series for the open hold with seven phases.

With one leg extended and (the other) bent, inhale raising your right hand, then exhale wrapping it around your side and grasping the sole of your foot. Straightening your left (arm), inhale and stretch your extended (leg), then applying a directed hold, pull your right shoulder back twisting like a *conch*. For training, with the arms reversed, stretch the extended (leg) and turn to the side of the extended (leg). For progressing, with both (legs) extended (and the arms) inverted, join the back of your head with your knees. This is (the series) for the directed hold with seven (phases).

Lying on your back, inhaling in one complete cycle raise your legs and buttocks; straightening your sides with your hands, extend your knees and legs, place the weight of your body on your shoulders and the

back of the head and remain in complete closed hold like a *flame* rising (upward). For training, turn left and right and lower your legs until your toes touch the ground. For progressing, straighten your arms in line with your legs. (This is the series) for the closed hold with seven (phases).

With knees, buttocks and back on the ground, and thumbs and big toes joined, with a HA interrupt (the breathing) and push the chest (out), lowering the top of the head to the ground; (in this shape) like a *turtle*, apply a contracted hold for one and a half cycles. For training, with your elbows on the ground, push your sides with your hands, arch, and lower your forehead to the ground. For progressing, holding your knees (with your hands), rest the top of your head (on the ground), then arch and push. (This is the series) for the contracted hold with seven (phases).

Lying on your back, with hands on the ground by your sides, raise your buttocks and your legs straight and lower your toes down to the ground (above) the top of your head; remain empty (in a shape) like a *plough*. For training, with your wrists joined to the tops of your ears, push (your elbows) upward. For progressing, passing your hands behind the backs of your knees, press them over your ears.



The method for mastering the *kumbhaka* through *the four profound applications*. Sitting in the seven-point Vairocana posture, with your right hand touch your left knee, then your right knee, then your chest, then click your fingers. The method of concentration consists of mindfully following the flow of the breath. The breathing method is (based) on cycles of four (counts): starting with four counts respectively for the inhalation, the closed hold and the exhalation together with the empty hold (you proceed to) a cycle (of four) for the inhalation, six counts for the closed hold and a cycle (of four) for the exhalation and empty hold. Then the inhalation remains at one cycle while the closed hold increases to two cycles etc. That is, until it becomes twice the exhalation and empty hold, the closed hold increases by two each time, while the duration of the exhalation must be the same as that of the empty hold. When the closed hold lasts twice the exhalation plus empty hold, then both the closed hold and exhalation plus empty hold increase to six counts. Then proceed increasing (the closed hold) to twice the inhalation, then to two and a half cycles, etc. until the exhalation plus empty hold last twice the inhalation. Then the inhalation becomes one and a half cycles; then gradually the inhalation increases to two cycles, the closed hold to eight

cycles and the exhalation plus empty hold to four cycles. When this is completed, you have the ‘minor *kumbhaka*’. With an exhalation plus empty hold of six cycles you have the ‘medium *kumbhaka*’ and, of thirty-two (counts), the ‘major *kumbhaka*’. Inhaling with the A and exhaling with the HŪM, with a sound (produced) naturally by closing the glottis, gradually train in the phases of the inhalation, the closed hold, the exhalation and empty hold until you become completely familiar with them.

Kneeling, exhale lying down flat and place the palms of your hands, your chin and pelvis on the ground; inhaling in a complete cycle, arch the back of your head and torso, and straightening your elbows, remain arched like a *snake*. For training, hold open as long as you can, straightening your knees and legs and rising onto your toes. For progressing, arch with your arms extended by your sides. (This is the series) with seven phases for the open hold.

Bend your left (foot) and rest it on your right (thigh), wrap your right arm around the front of your right knee and (then) behind you; with your left (hand) grasp (your right hand) at the wrist. In this way twist to the left like a *curved knife*, applying the directed hold. (Then do it on the) other side. For training, in *tsogpu*, wrap (your arm) and rest your right armpit on your left knee, and in this way, twist to the left. (Then do it on the) other side. For progressing, bend (your) right (foot) on your left (leg) and with your right armpit (on your left knee), wrap (your right arm); (then do it on the) other side. (This is the series) for the directed hold.

With the heels in *tsog(kyil)*, join and push the palms (together) above your head, open your elbows and knees, and with your heels together, rise up onto the tips of your toes; applying a closed hold for a complete cycle, stretch your torso backward and straighten your sides like a *dagger*. For training, lie on your back, join the soles of your feet and the palms of your hands, pressing your elbows and knees (to the ground). For progressing, raise yourself on the three sharpened points and perform a Bep in *tsog(kyil)*. (This is the series) for the closed hold with seven (phases).

(As in the) movement for training of the Snake, arch the upper part of your body while inhaling forcefully; with the sound HA interrupt (your breath), and keeping your palms and the soles of your feet on the ground, push your buttocks back and straighten your arms, align your head, back and arms, and stretch like a *dog*. For training, stretching your shoulders and chest forward and arching them, apply a contracted hold

as long as you can. For progressing, place your hands in front of your knees, arch and perform a Bep. (This is the series for the) contracted hold with seven phases.

In *tsogkyil*, pass your arms under the backs of your knees, extend them wide apart on the ground and inhale stretching your abdomen; exhaling quickly in two counts, lower your chest to the ground pushing your buttocks back, (then) arch the back of your head like a *spider*. For training, extend your arms on the ground under your buttocks and join your chin to your heels. For progressing, wrap (your hands) under your ankles and firmly grasp the back of your neck. (This is the series) for the empty hold with seven phases.



The secret breathing, method for capturing the (karmic *prāṇa*) within the central channel. The posture is the Lotus, with the hands holding the sides with the thumbs turned forward and the torso stretched: (this is) the posture of Hūṃchen Kāra. The method of concentration: meditate on your body as a pure and clear dimension; at the center of this inseparability of appearance and emptiness, visualize the central channel having six characteristics, with a luminous blue HŪṂ at the navel. (Then) expand the central channel with the HŪṂ (so that) it becomes as large as the body, the place, the mountains and sea, until it is equal to the whole universe; in this way, one purifies the traces of karmic vision in the ultimate dimension. Then shrink the central channel with the HŪṂ, reducing it to a smaller and smaller size. In this way, train in expanding and reabsorbing, maintaining concentration on the HŪṂ. The breathing method: inhale the karmic air long and slowly through the Roma and Kyangma paths, (then apply) a light closed hold to capture the air in the central channel, pull the sides in and draw it through the force of the HŪṂ. By vibrantly sounding HŪṂ while relaxing your nostrils, lips, and teeth, all the traces of outer and inner karmic vision are purified; (in this way) train (to perceive) the whole universe as the HŪṂ in (a dimension of) clarity. Thus, by mastering the expansion and reabsorption of the HŪṂ through the inhalation, the closed hold and the emitting (of its sound), the karmic air will enter completely inside the central channel and illusory vision will manifest as primordial wisdom.

Lie prone and extend your arms backwards, with your legs bent grasp your ankles and, holding open for one complete cycle, arch the back of your head, push your chest out and stretch your arms like a *bow*. For training, with your hands crossed, grasp your ankles and stretch



Hūmākāra

(your arms), rocking in open hold. For progressing, (pass) your hands over your shoulders joining your thumbs and big toes. (This is the series) for the open hold, with seven (breathing) phases.

Inhale opening (your legs) and raising (your hand), exhale lowering it; inhale straightening up and apply a directed hold bending towards (your extended foot), touching your toes with your fingers, like a *half moon*. Then do the same on the left side. For training, lower your left and right arms at the same time and bend your side to the right, (then do) it on the other side. For progressing, wrap your arm around your knee and (lower) the top of your head, (then do it) on the other side. (This is the series for) the directed hold, with seven (breathing) phases.

In *tsokyil* with the soles of your feet together, place your palms in front of your secret place and inhale quickly, raising your buttocks and opening your shoulders like a majestically seated *lion*. After (a hold of) one and a half cycles perform a Bep. For training, place your palms in front of your secret place and raise your buttocks, pressing the backs of your knees on your elbows. For progressing, press your feet to the backs of your hands. (This is the series for the) closed hold with seven phases.

In *tsogpu*, raise your buttocks and push (your knees) back and (your torso) forward, wrap your hands back behind your ankles and remain bound in the *yogin* posture. Applying a contracted hold for one complete cycle, arch your torso and remain suspended like a *vulture*. For training, (pass) your arms at thigh level and join (your hands) over your buttocks, arch the back of your head and (hold) as long as you can. For progressing, with your hands on the ground, raise and suspend yourself pressing your knees against your armpits. (This is the series) for the contracted hold, with seven phases.

(With your legs) extended and apart hook your big toes; exhaling quickly and forcefully roll backward and straighten your arms; with the back of your head, shoulders and toes placed (on the ground) remain empty for six counts like a *triangle*. For training, set your hooked feet wide apart and place your chest and your chin (on the ground). For progressing, wrap your hands around your ankles and hook (your big toes), place your shoulders (on the ground) and raise (your feet).



The smooth breathing with seven limbs. The position is the cross-legged posture with the fists placed on the thighs, wearing the meditation belt and straightening your back, torso and arms. The method of concentration: visualize the three channels with the spheres of the essence of the five

elements at the center of the *cakras*. The breathing method: inhale slowly and directly, equalize the right and left (sides) and direct forcefully. Make the Roma and Kyangma *prāṇas* enter the central channel, draw your sides in and hold closed below the navel. While pushing the upper *prāṇa* downward, contract from below; running through the wisdom path of the central channel, (the *prāṇa*) flows into (and is absorbed) into the various spheres of the elements at the *cakras* of the heart, the throat and the crown of the head. Exhale quickly with HA, draw your sides in and plant the central channel. By applying a contracted hold, pleasure, heat and the visions of experience develop. From one's body, (visualized as) a mass of fire, sparks spread in all directions; by emphasizing the open hold and directed hold and (performing) Beps in the cross-legged posture, heat quickly develops. Applying the four profound methods all together and emphasizing Beps in *tsog(kyil)*, the *yogin* will become free of the bonds of dualism and achieve the level of realization. The instructions on the method of visualizing the *cakras* and spheres etcetera must be received orally from a teacher.

Lie down with the chin resting on the ground; holding open, raise the legs up straight, placing the weight of the body on the fists on the ground and arching the lower part of the body like a *locust*. For training, place your knees, forearms and palms on the ground, raise your legs and arch. For progressing, straighten your arms, arch the back of your head and (bend) your legs forwards. (This is the series) for the open hold, with seven phases.

Kneeling, (with one leg) extended (and the other) bent, join your heel to your secret place; inhale resting your hands on your sides, arching, pulling your elbows back and opening your chest; applying a directed hold for a complete cycle, arch the back of your head like a *dove*. For training, bring the toes of your extended leg to the back of your head and tense your body. For progressing, extend (your) bent (knee) forward. (Then do) it on the other side. (This is the series) for the directed hold, with seven phases.

Lying on your back, straighten your sides with your hands; holding closed for a complete (cycle) keep the back of your head and shoulders on the ground, open your knees and join your toes upward; grasp your knees (like a) *trident* and after having rolled, perform a Bep. For training, extend the *mudrā* upward and rest the soles of your feet on your wrists, (then perform) a Bep. For progressing, extend the *mudrā*, open your thighs and straighten your legs, (and then) perform a Bep. (This is the

series for) the closed hold with seven phases.

In two counts, rise up (with your legs) wide apart and your soles and palms on the ground; for one and a half cycles apply a contracted hold arching the back of your head, pressing the ocean against the mountain and straightening your spine, arching like a *tiger*; (then) perform a Bep with your legs apart. For training, lower the top of your head to the ground and apply a contracted hold. For progressing, arch your torso, raise your heels and stretch forward, (then) perform a Bep. (This is the series for the) contracted hold, with seven phases.

In *tsogkyil* with the soles of your feet joined together, exhaling quickly push your heels towards the top of your head; for one and a half cycles tense (your body) and remain empty (in a shape) like a *jewel*. For training, wrap (your arms) around your ankles and push (the two) *mudrās* one above the other towards the top of your head. For progressing, pass the backs of your knees over your shoulders and bring the soles of your feet to your ears. (This is the series for the) empty hold with seven phases.



The rough breathing with six applications. The position is the *tsogkyil* with the spine straight, your vajra fists placed on your knees and your gaze fixed: (this is) the posture of Śrī Simha. The method of concentration: at the navel (visualize) a blue HŪM or, as the (previous) time, a sphere of *prāṇa*. The method of breathing: block your left nostril with your left index knuckle and close your glottis; with the fierce sound HAR inhale completely and turn your arm and shoulder to the right and then forward. Forcefully directing downward, firmly place your fists at your secret place. With a closed hold, straighten your torso and open your chest. Forcefully contracting from below, raise your buttocks and straighten your arms. With (the sound) HA perform a Bep and make the karmic *prāṇa* flow into the HŪM. With your buttocks on the ground, raise your feet straight with your fists. In the same way, inhale through the left and turn to the left; (then) inhale through both (nostrils) rolling back your shoulders and arms so as to capture the karmic *prāṇa* in the ultimate dimension: this is the goal of the secret methods of *prāṇāyāma*.

Lying on your back, turn your fingers towards your shoulders and place them on the ground, raise your buttocks and rest the weight of your body on your palms and soles; arching your torso for a complete cycle remain like a *wheel*. For training, raise the feet of the Wheel, bring them to the top of your head (and remain) with your forearms on the ground. For progressing, (as in the) movement for training of the Camel

(join your palms and soles), place your elbows on the ground and bring the top of your head to your heels. (This is the series for) the open hold with seven phases.

Cross your left foot over to the right and place it on the ground; wrap your right arm over to the right (past) your left knee; (wrap) your left arm back so as to grasp your right side and twist; then do it on the other side, like an *eagle* majestically seated. For training, keep your crossed knee and toes on the ground, wrap your arms and straighten up. For progressing, rise up wrapping your arms and legs, (then do it) on the other side. (This is the series for the) directed hold.

(Place) your elbows and forearms (on the ground) and interlace your fingers; place the top of your forehead on the ground and straighten your torso; holding closed for one complete cycle, join the inner sides of your feet like the *sword* of wisdom pointed upward. For training, open your knees and join the soles of your feet, holding closed as long as you can. For progressing, extend your forearms forward, arch your legs backward and push your abdomen (out). (This is the series) for the closed hold.

Lying prone, join your thumbs and big toes; exhaling quickly with HA, push your buttocks (down), arch your torso and press your feet on the ground by your sides; apply a contracted hold for a cycle and a half, like a *frog*. For training, open your thighs, hook your big toes and pull them above your shoulders. For progressing, place your feet on your shoulders, interlace your hands and rest your chin (upon them). (This is the series for the) contracted hold.

Kneeling, place your hands on the ground with the fingertips turned towards your knees; press your elbows into your abdomen and, exhaling quickly and forcefully, straighten your torso and remain suspended like a *peacock*. For training, suspended in the air, arch the back of your head and raise your legs, lifting and arching your torso upward. For progressing, cross your left (leg), extend your right and remain suspended; (then do it) on the other side. (This is the series for the) empty hold, with seven phases.



Thus, as regards the initial phase of the five series, each with five movements: in the open hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and in the empty hold of the fifth series:

kneeling, inhale extending your arms over your head. In the directed hold, the closed hold, the contracted hold and the empty hold of the first series; in the directed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold and the directed hold of the fifth series: with your legs forward, inhale extending your arms over your head. In the closed hold of the second series; in the closed hold, the contracted hold and the empty hold of the third series; in the empty hold of the fourth series: in *tsogkyil*, inhale raising your arms. Exhale according to the different (movements). Regarding the final phase, in the open hold and in the contracted hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending and exhale lowering your arms and forehead to the ground. In the directed hold and the empty hold of the first series; in the directed hold, the closed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold of the fifth series: with your legs extended forward, exhale lowering your forehead to your knees. In the closed hold, the empty hold and the contracted hold of the third series: exhale joining your arms with your extended legs and lower your forehead to the ground. In all (the *yantras*) there are the initial, central and final phases; the initial and final phases are in four counts, while in the central phase you apply one of the holds: open, directed, closed, contracted, empty. This is the method of the seven phases.



The all-inclusive method of the seven lotus poses.

The Flaming Lotus: raise your arms and buttocks, hold open for one complete cycle and perform a Bep; (extend) your arms back and lower your forehead to the ground.

The Arched Lotus: grasp the sides of your feet, arch backwards and lower the top of your head to the ground applying a directed hold for a complete cycle; lie down on your back and extend your arms by your sides.

The Entwined Lotus: wrap your hands back and grasp the sides of your feet, unite (the *prāṇas*) for one complete cycle drawing your sides in; extend your arms back and lower your forehead to the ground.

The Suspended Lotus: (place) your hands at your secret place and raise

your crossed legs; holding closed for one complete cycle, pull up the lower *prāṇa* and (then) perform a Bep; extend your arms back and lower your forehead to the ground.

The Swinging Lotus: place your fists on the ground and raise your crossed legs; hold closed and contract for one and a half cycles swinging seven times; (then) perform a Bep as before.

The Jumping Lotus: raise your crossed legs, let them drop and stand up; with HA perform a Bep; (then) exhale quickly in a complete cycle joining your palms behind your back and lower your forehead to the ground in front of you.

The Snaking Lotus: place your hands on the ground, pull your knees up to your armpits and straighten your arms; drag your knees down and place your chest on the ground; remain empty for one complete cycle and arch with the *mudrā* behind your back.



In the initial phase of the four (*yantras*) for open hold, directed hold, closed hold and contracted hold, inhale in four counts extending your arms over your head and crossing your legs; exhale in four counts extending your arms back and lowering your forehead to the ground. In the initial phase of the quick exhalation, inhaling in four counts lie down on your back and extend your arms over your head; exhaling in four counts, extend your arms by your sides and raise your crossed legs. In the initial phase of the empty hold, in one complete exhalation place your hands on the ground and straighten your arms, then raise yourself up on your knees and the palms of your hands. In all the final phases inhale in one cycle extending your arms over your head and your legs straight forward; exhale in one cycle lowering your forehead to your knees and pulling the outer sides of your feet; in the final phase of the empty hold inhale in one cycle lowering your hands to the ground by your sides and raising your torso, and exhale in one cycle letting your crossed legs drop to their former position. It is very important to apply all (the movements) on the basis of the seven breathing phases. Learn from the mouth of a lineage-holder master all the specific instructions on the practice.



The signs and resultant qualities of the practice are of three kinds. As the outer secret sign, the body levitates, pleasure and heat blaze, one obtains the swift gait and has less attachment to food and clothes, and the five elements do not present material hindrances. As the inner sign, thoughts of emotions cease, one no longer feels the flow of the breathing, everything

that appears seems like a magical illusion and one is liberated from the limits of attachment. As the secret sign, one abides in the unaltered nature of mind, the state of authentic wisdom; this is the vajralike contemplation known as 'bliss, clarity and nonthought'.



Three kinds of ripening manifest: as the resulting quality of the ripening of the channels, human beings, riches and foods etc. fall like rain, and in particular one attracts Mother-Dākinīs. As the resulting quality of the ripening of the *prāṇa*, one is able to sit on the tip of a stalk, one's body becomes as light as a cotton flock, and one's gait becomes as swift as a bird's. As the resulting quality of the ripening of the *thigle*, one becomes able to leave one's footprint in rock, not to sink in water and not to burn in fire; internally, pleasure blazes like fire.



Then one obtains *the three powers*: by means of power over the channels, by directing one's gaze at a person one is able to terrorize them, to make them faint and paralyze them. By means of power over the *prāṇa*, pleasure and heat blaze even without meditating, and one attains the capacity to fly in the sky like a bird. By means of power over the *thigle*, marks and signs develop in one's body, one attains the ability to resurrect the dead and to show wondrous displays and manifestations of *māṇḍalas*. In this way, by becoming familiar with the methods of *prāṇa* all the resulting qualities will manifest.



At the end of all the *yantras*, in order to overcome hindrances to the channels and the *prāṇa* (perform) *the Vajra Wave*. With your buttocks on the ground and your legs forward, extend your arms over your head, inhaling quickly and forcefully. Exhaling quickly and forcefully, turn your arms back and lower your forehead to your knees. Inhaling quickly, lie down supine bringing your legs back to their former position and your arms over your head. Exhaling quickly, extend your arms by your side and push your legs over your head. Inhaling quickly, open your arms and legs directly. Exhaling quickly, strike your left knee and elbow. Inhaling quickly, rub your chest and your thigh to the base. Exhaling quickly, strike your right elbow and knee. Inhaling quickly, rub the two right (limbs) and open them. Exhaling quickly, cross your arms and press your knees. Inhaling quickly, opening your feet two cubits apart, stand up and extend your arms over your head. Exhaling quickly, touch the tips of your toes with (the tips of) your left hand and extend your right arm up

and twist your torso. Inhaling quickly, extend your arms over your head. Exhaling quickly, do the same reversing the legs and arms. With your buttocks on the ground, apply (the phases of) quick inhalation and exhalation as before, three times (in all). At the end, with your buttocks on the ground open (your knees) in *tsog(kyil)* inhaling quickly, then exhaling quickly lie down flat like a corpse; inhaling and exhaling slowly and deeply, relax the three doors in their natural condition.

Learn the benefits of the *yantras* through application and understand the rest from the *tantras* and the *upadeśas*. As the ultimate method of the Essence of the Magical Manifestation, apply the self-perfected Dzogpa Chenpo!

By this merit may all beings free themselves of illusory thoughts, emotions and karma and attain the primordial land of Samantabhadra where self-arisen wisdom always shines.

Thus ends the *upadeśa* called *The Union of the Sun and Moon Yantra* orally transmitted by the great Ācārya Hūmkāra and by the great Vidyādhara Padmasaṃbhava.

This was written by the Ācārya Vairocana and transmitted to Yudra Nyingpo.

Thus ends the root text of Yantra, one of the three texts of the series of practices of the channels, the *prāṇa* and the *yantras* belonging to the profound oral transmission of Vairocana. Virtue!



The Tibetan edition of this text was established by the Dzogchenpa Namkhai Norbu after collating two manuscripts from East Tibet, one from Adzom Gar (residence of Adzom Drugpa) and the other from Emchung Namdzong in Khamdo Gar (residence of Changchub Dorje).



Padmasambhava (eighth century)



A STAINLESS MIRROR
OF JEWELS

Commentary to
The Union of the
Sun and Moon Yantra



Changchub Dorje (1826-1961)

The Verse of Homage

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HŪM HŪM HŪM HŪM HŪM HŪM HŪM HŪM HŪM

*With great respect of body, voice and mind
I pay homage to the Vidyādbara Drodul Pawo Dorje of Adzom,
Supreme yogin of this degenerate age,
Holder of the treasury of instructions of the Oral Transmission of
Vairocana.

I pay homage to the best of his students,
The great Siddha and Master Ugyen Tendzin,
Whom I praise, apart from the fact that he was my relative,
Remembering his immense kindness.

I kneel at the feet of Changchub Dorje, master of wisdom,
To Gyurmed Gyaltsen, supreme son of his three secret states,²⁸
And to all the other kind masters
Before elucidating The Union of the Sun and Moon Yantra.*



ஓଳ୍ଟା ର୍କ୍ଷୁଯ ର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵର ସ୍ଵର୍ଗଶାଶ୍ଵର

Here is contained The Union of the Sun and Moon Yantra.²⁹

This practical commentary on *The Union of the Sun and Moon Yantra* of the great Master and Vidyādhara Vairocana, unsurpassed in the universe among all scholars and realized ones, is subdivided into three parts: the introductory homage; the stating of the title and the pledge to bring the text to completion; and the actual text itself.

Regarding the first point, the root text says:

ମର୍ଦ୍ଦଶ୍ଵରଶ୍ରୀର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵର | ଶ୍ରୀର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵରର୍ହାର୍ଥ

Paying homage to the Truly Perfected King, Bhagavan Vajrasattva,

The master Vairocana, thinking of the necessity to complete the composition of this profound yoga text and to give future generations the opportunity to understand the fundamental principle of its practice, starts first by paying homage to the ‘truly perfected king’ Samantabhadra, the Dharmakāya of the base and original nature of purity, who for the benefit of the most fortunate disciples manifests in the glorious Rūpakāya or Form Dimension³⁰ as Bhagavan Śrī Vajrasattva.

Regarding the second point it says:

ଶ୍ରୀ ର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵର ର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵର | ର୍କ୍ଷୁଯ ର୍କ୍ଷେତ୍ରନ୍ତିଶାମଶ୍ଵର ସ୍ଵର୍ଗ

I will explain The Union of the Sun and Moon Yantra, the vajra path of the yoga of the Vidyādhara.

After paying homage, the master Vairocana states that he will explain this profound *upadeśa* concerning the practice of the Tsalung,³¹ the swift path that constitutes the vajra essence of the higher yogas contained in the scriptures of the Vidyādhara.³² In this path, by means of the yantras of the ‘vajra body’ this profound method enables all the movements of the karmic *prāṇas* symbolized by the letter E, which represents the solar aspect of *prajñā*, and by the letter VAM, which represents the lunar aspect of ‘method’, to be guided and reunited within the central channel, the space of primordial wisdom. In this way the flux of thoughts agitated by the karmic *prāṇas* is completely exhausted and purified in the base of

original purity, with the manifestation of all the infinite qualities of self-perfection.³³

The text itself consists of three parts: the preliminaries, which serve as preparation; the *prāṇāyāmas* and the *yantras*, which constitute the fundamental practice; and the concluding sections.



Bhagavan Śrī Vajrasattva

P A R T  O N E

The Preliminaries



THE FIRST PART COMPRISES three sections: the Yantra equipment, exhaling the stale air, and the physical training.

THE YANTRA EQUIPMENT

Concerning the first point:

श्वस अवृद्ध द्वया अर्पण कर्त्तव्या वस्तुता।

The yogin, equipped with the Yantra attire

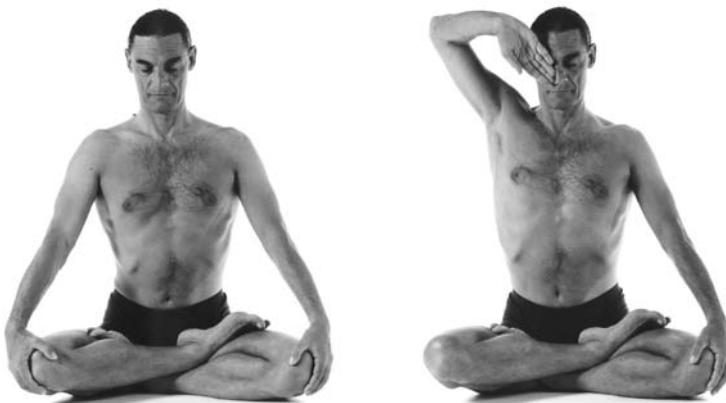
In a spacious and quiet room, for example not in the middle of a crowded place, with a wooden floor and a padded mat³⁴ on which to perform the Beps,³⁵ the *yogins* should be equipped with the *anrag*,³⁶ short silk pants with a red lining to develop the Tummo inner heat and with blue or green edging to control the *prāṇa* of the elements, with the meditation belt³⁷ and the other articles used in the practice of Yantra.³⁸

LUNG RO SALWA - EXHALING THE STALE AIR

Concerning the second point:

श्वस अवृद्ध द्वया वायोकर्त्तव्या वस्तुता।

and sitting in the Vairocana posture, exhales the stale air.



First, sit in Vairocana posture which has seven characteristics:³⁹

1. Legs crossed.⁴⁰
 2. Hands on the knees.⁴¹
 3. Tongue resting against the palate.⁴²
 4. Eyes, lips and teeth naturally closed.
 5. Back erect, straightening the spine to form an alignment straight as an arrow from nose to navel.⁴³
 6. Chest and shoulders open.⁴⁴
 7. All parts of the body relaxed and at the same time under control.
- To begin,⁴⁵ take a deep breath gradually filling with air from the bottom upward, starting from the area below the navel. Simultaneously, slowly raise your right arm and shoulder elevating the elbow.⁴⁶ Then, with the palm facing outwards, close the right nostril with the ring and middle fingers and exhale the stale air slowly and directly through the left nostril.⁴⁷ Perform the same exercise on the left side so as to exhale the stale air through the right nostril. Females should do the exercise starting from the opposite side, first raising the left arm.⁴⁸ Alternate sides for a total of six breaths.

On the seventh breath, keeping your hands on your knees, inhale opening your chest and shoulders well during the last part of the inhalation. Then, exhale through both nostrils, first emptying the upper part of your lungs and, in order to exhale completely the stale air, finish the exhalation by bending forward until your forehead touches the ground.⁴⁹

Inhale deeply and directly, keeping your back straight as you slow-

ly raise yourself up. Again slowly exhale the stale air as in the previous phase. Repeat these phases of inhaling and exhaling through both nostrils for a third time. In this way, nine cycles of breathing are performed, which is why this exercise is called ‘the ninefold exhaling of the stale air’.⁵⁰

The expression ‘directly exhaling the stale air’ has been used to distinguish this type of breathing from indirect or ‘sounded’⁵¹ exhalation. In fact, the indirect exhalation is done by constricting the glottis and produces a distinct HUUUN sound by not allowing the air to flow out directly. Thus if we put our hand under our nostrils, we will feel only a warm current. Conversely, the direct exhalation does not produce this sound, and when it is forceful we will feel the flow of air from the nostrils down at the level of the navel.⁵² As with exhalation, the inhalation too can be done directly or indirectly, and it is very important to understand their distinctive features in order to be able to apply them as necessary without confusing them.

THE PHYSICAL TRAINING

The physical training comprises three groups of exercises:

- Loosening the Joints or Tsigjong.
- Purifying the Prāṇa or Lungsang.
- Controlling the Channels or Tsadul.

TSIGJONG - LOOSENING THE JOINTS

ସ୍ଵାସ୍ଥ୍ୟକୁର୍ଷିତା ପରିମାଣିତ କରନ୍ତୁ ।

The physical training: as a preliminary practice, apply the main points related to the limbs and to the five sense doors.

There are five Tsigjongs:

1. Tightening or Drimpa.
2. Shaking or Silwa.
3. Pulling or Phulwa.
4. Bending or Beppa.
5. Rotating or Korwa.

I. TIGHTENING

ਵਿਨਾਸ ਅਨੁਸਾਰ ਪ੍ਰਵਾਹ ਕੱਗਲ ਨਾਨ ਅੰਨਿਆ

With the legs extended, open your fingers and tighten the joints and sense organs.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

EXERCISE

1. Inhaling forcefully,⁵³ raise your arms straight over your head, opening the chest and shoulders.
2. Exhaling forcefully, lower your arms bringing the hands to chest height and pulling the elbows back.
3. Inhaling forcefully, open the joints of your fingers and toes, and your shoulders and eyes.
4. Exhaling forcefully, contract tightening them. Specifically, pull the root of your tongue downward and contract tightening your ears and your whole body until you start to shake. Conversely, in the opening phase, relax your body completely. Repeat the opening and contracting exercise (points 3 and 4) seven times and with the last exhalation exhale forcefully putting your hands on your knees.
5. Inhaling forcefully, raise your arms straight over your head.
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

To link with the next exercise:

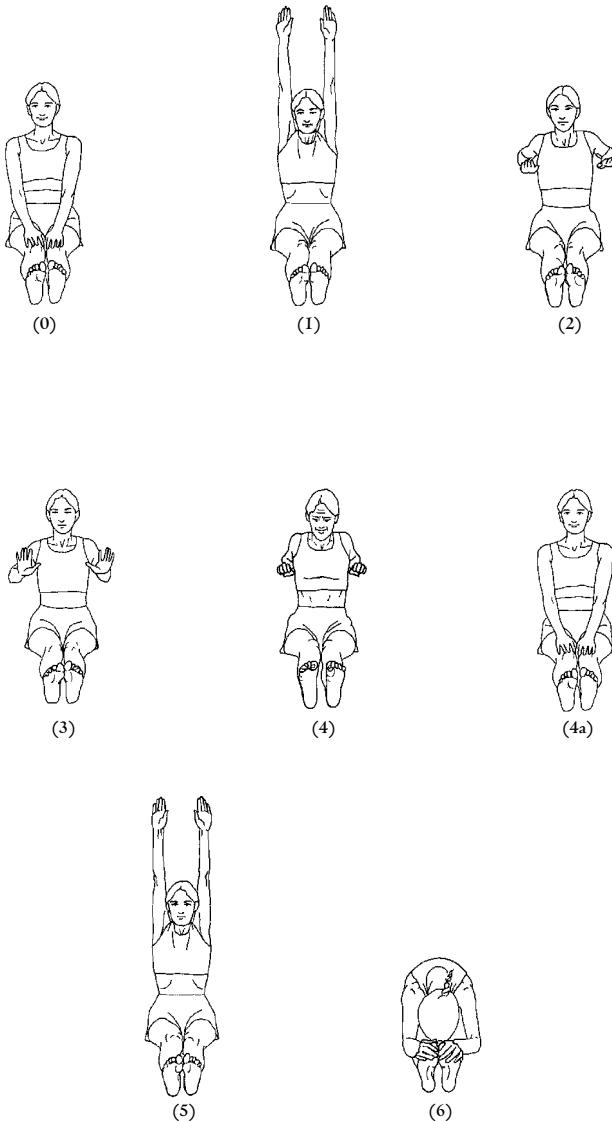
1. Inhaling, raise your arms straight over your head.
2. Exhaling, join the soles of your feet together with your knees wide apart and put your hands on your knees.

BENEFITS

*The Overcoming of Obstacles*⁵⁴ says:

The benefits: Tightening restores vigor and eliminates problems related to the sense organs and to the pervasive prāṇa.⁵⁵

As stated, this yantra tonifies the whole organism reinforcing the condition of the five elements, improves sight and the functioning of the other sense organs and, in particular, invigorates the functioning of the pervasive *prāṇa*, which presides over the movement of the upper and lower limbs, eliminating all its problems.⁵⁶



2. SHAKING

ਤੋਗ ਸ਼੍ਰੀ ਬੁਨਾ ਦੁਲਾਗ | ਕੋਗ ਸਾ ਗਿਆ |

In tsogkyil,⁵⁷ shake the ankles and hand joints.

STARTING POSITION

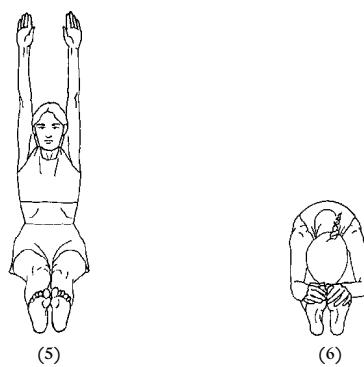
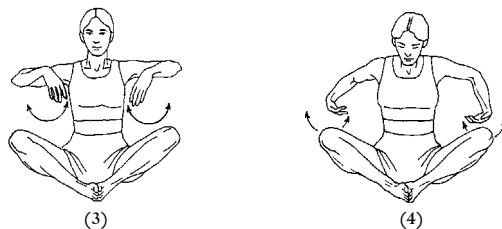
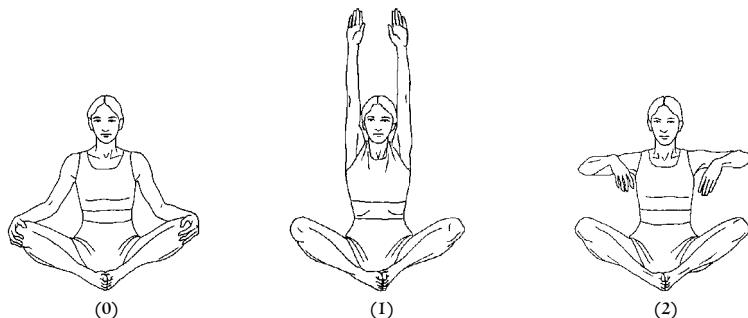
0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

EXERCISE

Phase A

1. Inhaling forcefully, raise your arms straight over your head, opening the shoulders and chest.
2. Exhaling forcefully, lower your arms, bringing the hands to the level of the armpits with the elbows wide apart.
3. Inhaling forcefully, expand your chest well and shake your wrists and hands energetically.
4. Exhaling forcefully, continue shaking your wrists while moving the hands downward. Repeat this exercise twice more, doing three breathing cycles in all.
5. At the end, inhaling forcefully, extend your legs forward and raise your arms over your head.
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

PHASE A



Phase B

1. Inhaling again, raise your arms straight over your head.
2. Exhaling forcefully, bend your legs and grasp your ankles.
- 3-4. Inhaling and exhaling for a total of three breathing cycles, as in Phase A, shake your ankles energetically.
- 5-6. As in Phase A.

Phase C

After some practice, train in shaking the wrists and ankles simultaneously during the inhalation and exhalation phases.

To link with the next exercise:

1. Inhaling, raise your arms straight over your head.
2. Exhaling, join the soles of your feet together with your knees wide apart and put your hands on your knees.

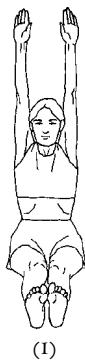
BENEFITS

The Overcoming of Obstacles says:

Shaking eliminates all ailments of the large and small joints and of the related ligaments and tendons.⁵⁸

As stated, this *yantra* helps to overcome ailments of all the major and minor ligaments and joints. For those without any kind of problems, it serves to keep the joints and ligaments in good condition.

PHASE B



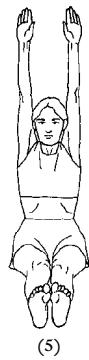
(1)



(2)



(3-4)

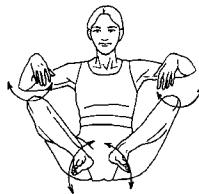


(5)



(6)

PHASE C



3. PULLING

-tsog-kyil

In tsog(kyil) (with the knees) apart, pull the knees back.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

EXERCISE

Phase A

1. Inhaling forcefully, raise your arms straight over your head, opening the chest, and extend your legs forward.
2. Exhaling forcefully, put your right hand on your left knee and with your left hand grasp the sole of your left foot from the outer side.
3. Inhaling forcefully, raise the extended left leg.
4. Exhaling forcefully, bend the left leg, bringing the side of the left foot to your right side.
5. Inhaling forcefully, extend your left leg, raising it across your right knee.
6. Exhaling forcefully, pull your left foot back along your left side.
Repeat this exercise (points 3, 4, 5, 6) twice more, doing three breathing cycles in all.
7. At the end, inhaling forcefully, extend your legs forward and raise your arms straight over your head.
8. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

Then do the movement on the other side, with the right leg.

PHASE A



(0)



(1)



(2)



(3)



(4)



(5)



(6)



(7)



(8)

Phase B

After some practice, train in the following way:

1. As in Phase A, inhaling forcefully, raise your arms straight over your head, opening the chest, and extend your legs forward.
2. Exhaling, bend your legs with the knees wide apart, and grasping the outer sides of your feet with your hands, pull the feet towards the abdomen.
3. Inhaling, extend your legs straight forward at shoulder level.
4. Exhaling, pull your legs back along your sides. Repeat this exercise twice more, doing three breathing cycles in all.
5. At the end, inhaling forcefully, extend your legs forwards and raise your arms straight over your head.
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

To link with the next exercise:

1. Inhaling, raise your arms straight over your head raising yourself upon your knees and toes.
2. Exhaling, sit on your heels with your hands on your knees.

BENEFITS

The Overcoming of Obstacles says:

Pulling eliminates ailments of the lumbar region, kidneys and joints, and problems related to the downward-clearing prāṇa.⁵⁹

As stated, this *yantra* helps to overcome ailments of the lumbar region, of the kidneys, and all the major and minor joints. Furthermore, it eliminates all problems with and reinforces the functioning of the downward-clearing *prāṇa*, which presides over the excretion of feces, urine, sperm and menstrual blood, and over childbirth.⁶⁰

PHASE B



(1)



(2)



(3)



(4)



(5)



(6)

4. BENDING

ବ୍ୟାନିତ୍ସରେ ମୁହଁଗାନ୍ତରେ କ୍ଷେତ୍ରରେ
Kneeling with the palms of the hands over the head, twist and bend sideways.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

EXERCISE

1. Inhaling forcefully, raise your arms, interlace your fingers with the palms facing downward just above your head without touching it, and open your elbows and shoulders.
2. Exhaling forcefully, twist your torso to the left.
3. Inhaling forcefully, bring the torso back to facing forward.
4. Exhaling forcefully, twist to the right.
5. Inhaling forcefully, bring the torso back to facing forward.
6. Exhaling forcefully, bend to the left side, without leaning forward or altering the distance between the head and elbows.
7. Inhaling forcefully, return to the upright position.
8. Exhaling forcefully, bend to the right side.
9. Inhaling forcefully, return to the upright position, and repeat the exercise starting from the first twist to the left for a total of three times.
10. At the end, exhaling forcefully, stretch your hands forward on the ground and put your forehead on your knees.

To link with the next exercise:

1. Inhaling forcefully, raise the arms straight over your head and rise up onto your knees and toes, then place your buttocks on the ground.
2. Exhaling forcefully, extend your legs forward bringing your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

Bending eliminates the problems of the upper trunk, the lumbar region, the spinal cord, the kidneys and tendons, and those related to the fire-accompanying prāṇa.⁶¹

As stated, this yantra helps to overcome problems of the thoracic and

lumbar regions and ailments related to the spine and spinal cord;⁶² it also helps the kidneys and leg tendons. In particular, it reinforces the functioning of the fire-accompanying *prāṇa*,⁶³ which presides over digestion together with the ‘digestive bile’,⁶⁴ eliminating its problems.



5. ROTATING

॥ ପାଦାନ୍ତରାଶ୍ରମାର୍ଥକିଣାନନ୍ଦା ॥

With the legs extended and apart, rotate your elbows and ankles.

STARTING POSITION

0. Sit with your legs extended forward with a distance of one span between the heels, the toes turned outward, and your hands on your knees with the palms facing upward.

EXERCISE

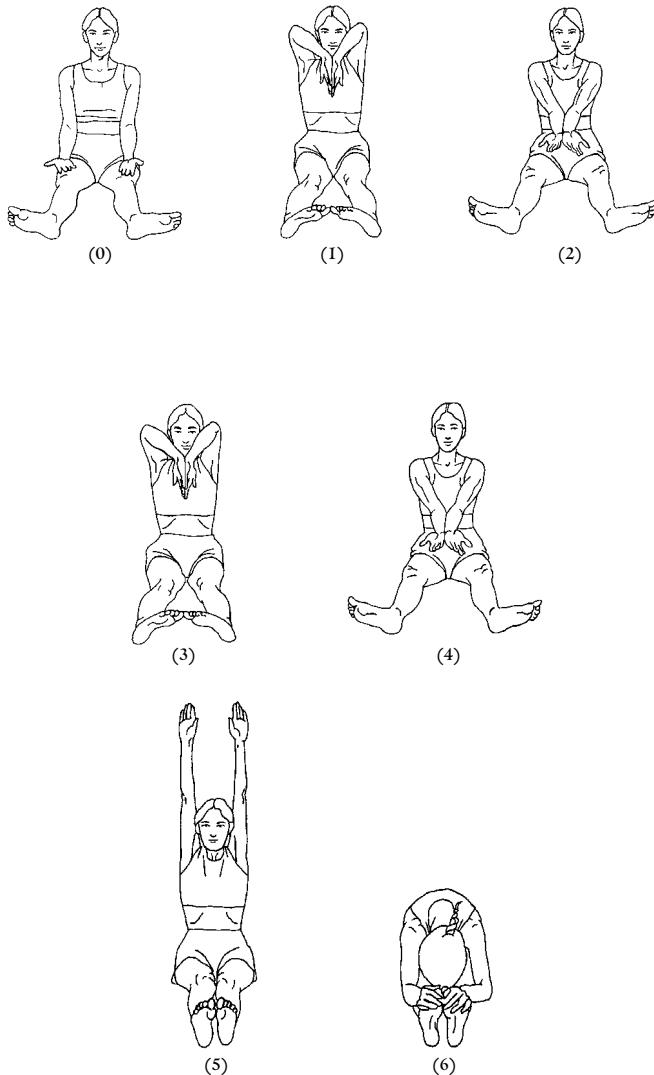
1. Inhaling forcefully, opening the chest and shoulders, join the backs of the hands and raise them to your neck, with the fingers pointed downward.
2. Exhaling forcefully, make the ‘opening lotus’ mudrā⁶⁵ with your hands, lowering and joining the elbows and opening the palms upward.
3. Inhaling forcefully, make the ‘closing lotus’⁶⁶ mudrā rotating the hands, forearms and wrists, opening the elbows and joining the backs of the hands with the fingers pointed downward.
4. Exhaling forcefully, repeat the ‘opening lotus’ mudrā (as in point 2) and repeat the opening and closing exercise (points 3 and 4) three or seven times. In this exercise, when you open the hands turn your toes outwards; when you join the backs of the hands, bring the toes close together. Also, your right eye should follow the movement of the right fingers and your left eye that of the left fingers.
5. At the end, inhaling forcefully, raise your arms straight (over your head).
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

Rotating eliminates stiffness in contracting or stretching the limbs, ailments of the joints, and problems related to the pervasive prāṇa.⁶⁷

As stated, this yantra helps to overcome sensory motor dysfunctions of the four limbs and the head, problems of the muscle tone, ailments of the major and minor joints and, in particular, all problems of the pervasive prāṇa.



ବ୍ୟାକୁରୁଦ୍ଧନ୍ତରେ ଶବ୍ଦିଷା । ଦିନଭୁକ୍ତେଣାହସନ୍ଧନ୍ତ୍ଵା

By inhaling and exhaling quickly and forcefully in all these (exercises), you should loosen the five sense organs and the joints.

Thus it is necessary to practice diligently these five exercises, breathing directly and forcefully, in order to make the eyes and the other sense organs flexible and loosen the major and minor joints of the waist area and the other parts of the body.

LUNGSANG - PURIFYING THE PRĀNA

There are eight fundamental conditions of the breath: slow inhalation, open hold, directed hold, quick exhalation, quick inhalation, closed hold, contracted hold, and slow exhalation. Accordingly, there are eight Lungsang or exercises for purifying the *prāṇa*, which are:

1. Inhaling Slowly or Jugpa.
2. Holding Open or Gangwa.
3. Directing or Zhilwa.
4. Exhaling Quickly or Phenpa.
5. Inhaling Quickly or Nguppa.
6. Holding Closed or Kyilwa.
7. Contracting or Drenpa.
8. Exhaling Slowly or Jyinpa.⁶⁸

I. INHALING SLOWLY⁶⁹

‘ଶ୍ଵର’ନାମରେ କ୍ଷୁଣ୍ଣିତ ପ୍ରାଣରେ କ୍ଷୁଣ୍ଣିତ ହେଲାମା।

Purifying the Prāṇa. Inhaling Slowly: standing, grasp the arms and raise them.

STARTING POSITION

0. Stand straight, with your feet and legs parallel.

INITIAL PHASE

1. Inhaling in two counts, on the basis of the breathing rhythm explained in the Four Profound Applications,⁷⁰ in the first count grasp your left arm with the right hand above the inside of the elbow and in the second count, grasp your right arm with the left hand in the same way,⁷¹ raising your folded arms to shoulder height.
2. Exhaling in two counts, lower your folded arms, pushing the elbows down and opening your chest.

CENTRAL PHASE

3. Inhaling slowly in four counts, raise your folded arms above your head and straighten your torso.
4. Holding the air open for two counts, tense⁷² your whole body.
5. Exhaling in two counts, release your arms wide apart and lower them to your sides.

FINAL PHASE

6. Inhaling in two counts, raise your arms extending them wide apart to the sides.
7. Exhaling in two counts, bring your arms back to your sides. Repeat the exercise three or more times.

BENEFITS

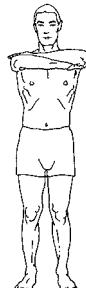
The Overcoming of Obstacles says:

The benefits. Inhaling Slowly makes the mind clear, restores vigor and eliminates ailments of the five full organs.⁷³

As stated, this yantra enhances the intellectual faculties bringing greater lucidity, improves the physical condition, and eliminates all kinds of ailments of the five full organs: heart, lungs, liver, spleen and kidneys,⁷⁴ caused, for example, by their having become weakened.



(0)



(1)



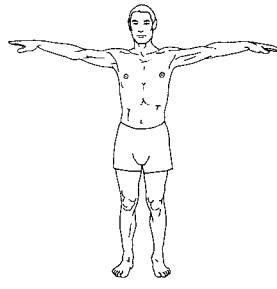
(2)



(3-4)



(5)



(6)



(7)

<i>Breathing Cycle</i>	Quick Inhalation	Slow Inhalation	Open Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE		4	2	2
FINAL PHASE	2			2

2. HOLDING OPEN⁷⁵

ହଣ୍ଡା ଲୋହା ନ୍ଯୁ କୁର୍ଦ୍ଦ ଶିରା ଶବ୍ଦା ଲୋହା

Holding Open: standing, rotate the fists around the forehead.

STARTING POSITION

0. Stand straight, with your legs and feet parallel.

INITIAL PHASE

- I. Inhaling in two counts, raise your arms wide apart and open your chest.
2. Exhaling in two counts, lower your arms to your sides.

CENTRAL PHASE

3. Inhaling in two counts, with your right hand form a fist with the thumb at the root of the ring finger⁷⁶ and bring it up beneath the right armpit; at the same time, raise your left hand in a fist to the center of your forehead, with the knuckles facing downward and the elbow upward.
4. Holding the air open for two counts, stretch your left elbow and rotate the fist from your forehead to the back of the head, lightly touching your left ear.
5. Maintaining the open hold while also directing the air,⁷⁷ rotate your fist quickly and forcefully from the back of your head, lightly touching your right ear, to your forehead at eyebrow level, and ending the rotation beside your left ear.
6. Exhaling in two counts, in the first count extend your straight arms apart, in the second count lower them down to your sides.

FINAL PHASE

7. Inhaling again in two counts, raise your arms wide apart and open your chest.
8. Exhaling in two counts, bring them back to your sides.

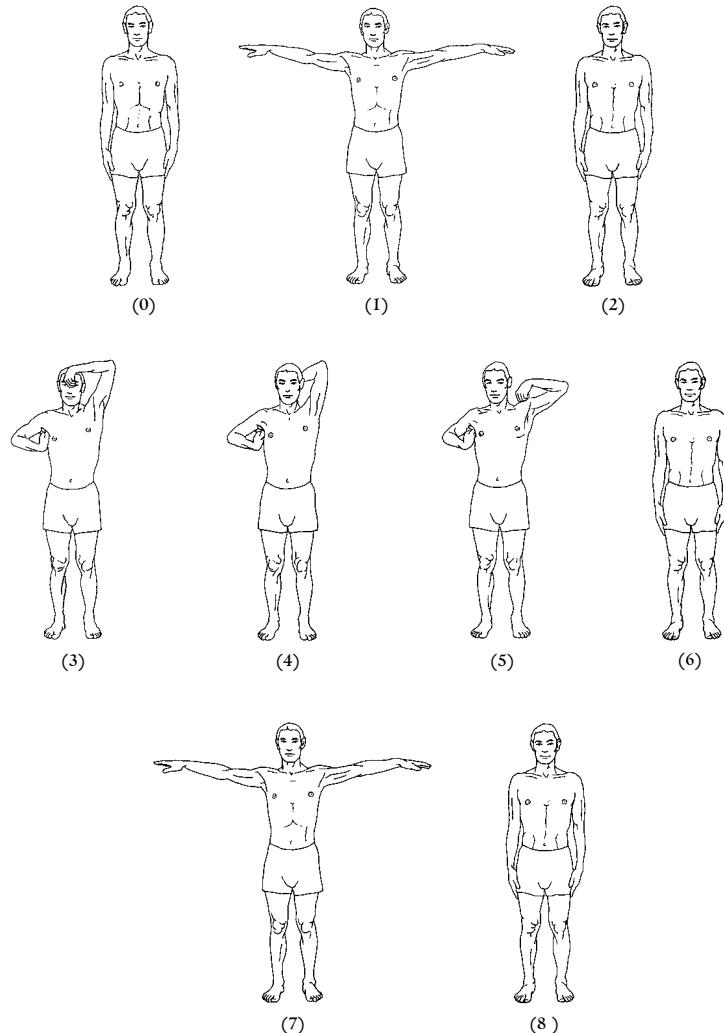
Then do the exercise raising the right fist to the forehead; the third time, do it with both fists: in this case, each fist should circle the head in its own direction.⁷⁸

BENEFITS

The Overcoming of Obstacles says:

*Holding Open eliminates ailments of the upper trunk, of the shoulders, arms and joints, and problems belonging to the Trib category.*⁷⁹

As stated, this *yantra* helps to overcome ailments of the thoracic region, of the arms and shoulders, of the small and large joints of the limbs, and in particular, it is very effective in eliminating and preventing disturbances of the Trib type.⁸⁰



<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

3. DIRECTING⁸¹

[गतिष्ठनाशक्तदग्निर्गयमाद्यन्ता]

Directing: (cross) the knees, twist and push (the torso) to right and left.

STARTING POSITION

0. Stand straight, with your legs and feet parallel.

INITIAL PHASE

1. Inhaling in two counts, raise your arms wide apart and bring the left foot alongside the outside of your right ankle.
2. Exhaling in two counts, sit down on the ground crossing your legs with the left knee over the right, grasping the sole of the left foot with the right hand and the right foot with the left, joining thumbs and big toes and straightening your arms.

CENTRAL PHASE

3. Inhaling in two counts, extend and slightly turn your torso to the right.
4. Holding open for two counts, keep your torso extended as you twist to the left.
5. Directing the air towards the right side for two counts, bend forward as far to the left as possible, keeping your back straight.
6. Exhaling in two counts, stretch your torso still further to touch your forehead to the ground on the left.

FINAL PHASE

7. Inhaling in two counts, raise your arms above your head, opening the chest and extending your legs forward.
8. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees.

At this point,

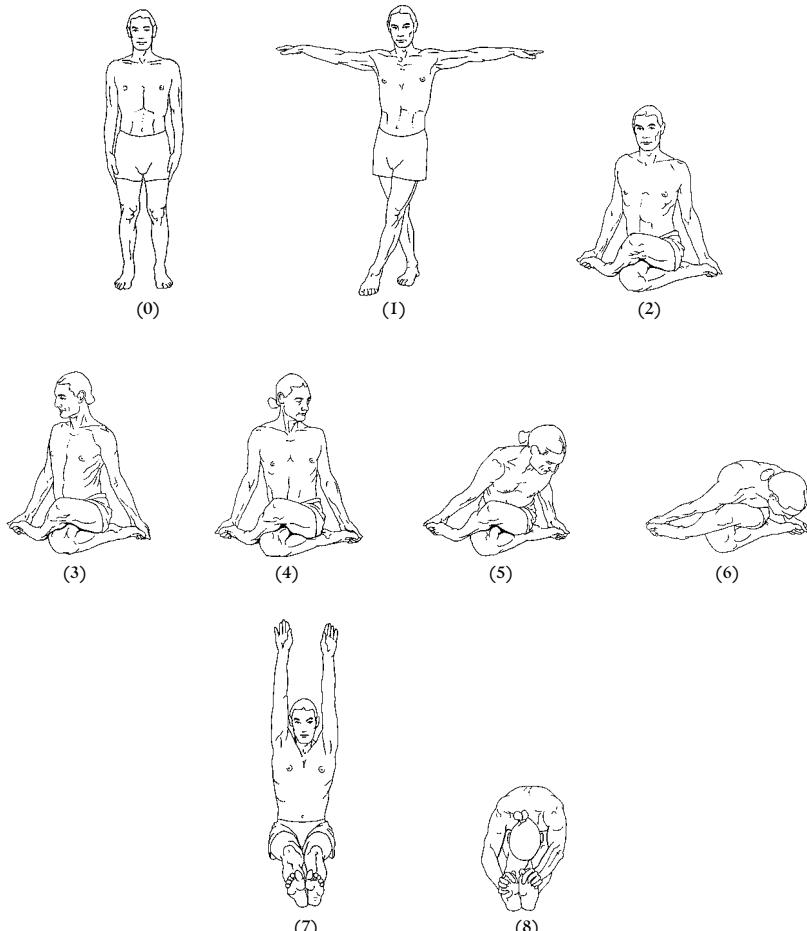
1. Inhaling in two counts, raise your arms wide apart.
2. Exhaling in two counts, cross your legs, bringing the right leg over the left, and continue the movement on the other side.

BENEFITS

The Overcoming of Obstacles says:

Directing eliminates ailments of the full and the hollow organs, of the lumbar region, of the spinal cord, kidneys and rib region, and the problems of the fire-accompanying prāṇa.⁸²

As stated, this *yantra* helps to overcome problems caused by weakening or malfunction of the five full and six hollow organs (stomach, small intestine, large intestine, gall bladder, urinary bladder, seminal vesicle/ovaries). Furthermore, it relieves problems of the lumbar region, the spine, the spinal cord and the waist area, and alleviates pains in the rib cage. In particular, it eliminates problems caused by the fire-accompanying *prāna*.



Breathing Cycle	Quick Inhalation	Open Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

4. EXHALING QUICKLY⁸³

ବ୍ୟବେଶ ସଙ୍କଳନ ଶୁରୁ ହୃଦ୍ୟ ନାତି ଯାଇ

Exhaling Quickly: kneeling, bend and press with folded arms.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, cross your arms as in the ‘slow inhalation’ exercise and kneel with your toes pointing to the ground.
2. Exhaling in two counts, place the tops of your feet on the ground sitting on the heels and bend your torso forward.

CENTRAL PHASE

3. Inhaling slowly in four counts, raise your crossed arms to shoulder height and straighten your sides and torso, rising up onto your knees.
4. Holding open for two counts, stretch your crossed arms downward and push them towards the navel.⁸⁴
5. Exhaling quickly and forcefully in two counts, press the crossed arms into your abdomen and, keeping your back straight without taking your buttocks off your heels, bend down until your forehead touches the ground.⁸⁵

FINAL PHASE

6. Inhaling in two counts, raise your arms extending them over your head, get up onto your knees with your toes pointing to the ground, straightening your sides and torso.
7. Exhaling in two counts, lower your arms to your sides placing the top of the feet on the ground and sitting on your heels.

At this point,

1. Inhaling again in two counts, cross the arms and rise up onto your knees with your toes pointing to the ground, straighten the sides and torso.
2. Exhaling in two counts, bend the torso forward and place the top of the feet on the ground, then proceed with the exercise as before, repeating it three or seven times.

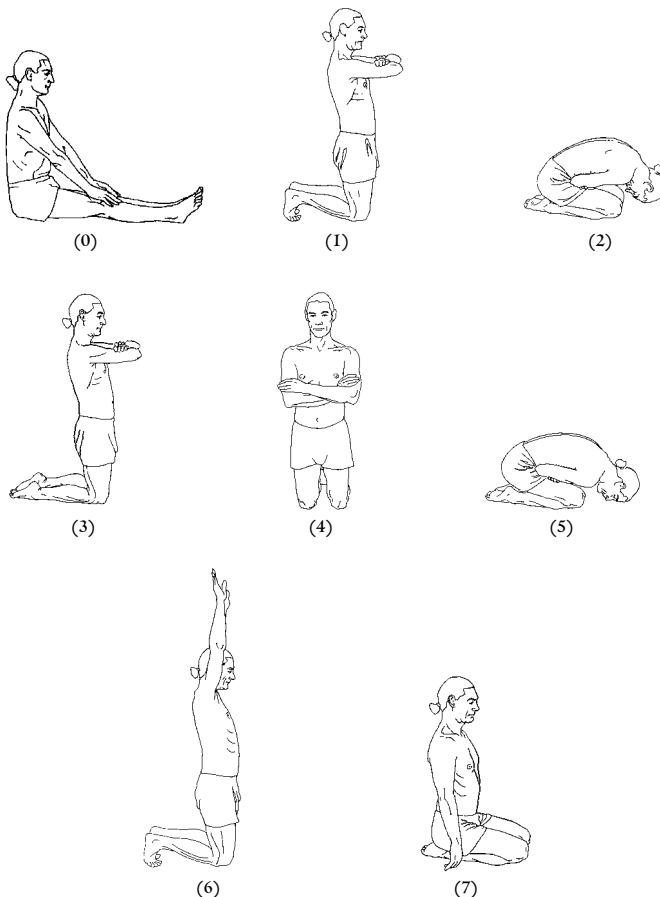
BENEFITS

The Overcoming of Obstacles says:

Exhaling Quickly eliminates ailments of the full and the hollow

organs, of the ligaments and joints, and problems of the pervasive and downward-clearing prānas.⁸⁶

As stated, this *yantra* tonifies the five full and six hollow organs and serves to overcome problems caused by their malfunctioning. Furthermore, it helps to overcome ailments of the tendons and ligaments, and of the major and minor joints. In particular, it heals problems of the Wind humor⁸⁷ which manifest in the areas governed by the pervasive and the downward-clearing *prānas*.



Breathing Cycle	Quick Inhalation	Slow Inhalation	Open Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE		4	2	2
FINAL PHASE	2			2

5. INHALING QUICKLY⁸⁸

इनाश्वासान्तर्क्षेत्रसंक्षिद्।

Inhaling Quickly: press the chin and raise the buttocks.

STARTING POSITION

0. Sit on your heels with the top of the feet on the ground.

INITIAL PHASE

1. Inhaling in two counts, raise your arms straight over your head, pointing your toes to the ground.
2. Exhaling in two counts, sit on the ground raising your knees and placing your hands made into fists at your sides.⁸⁹

CENTRAL PHASE

3. Inhaling quickly in two counts, forcefully press your chin into the neck and push the pelvis upward, remaining raised on the fists and toes, with your torso straight.
4. Keeping the air below the navel in closed hold for two counts, tense your whole body.
5. Exhaling in four counts, bring your buttocks to the ground and rest the underside of your chin on your knees.⁹⁰

FINAL PHASE

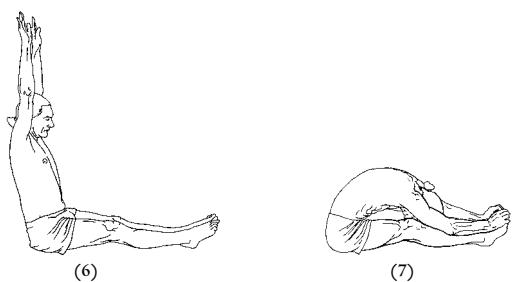
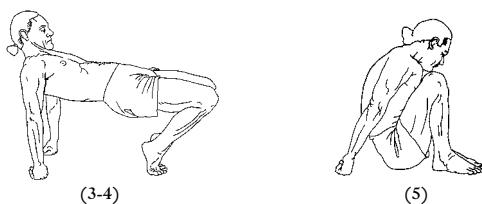
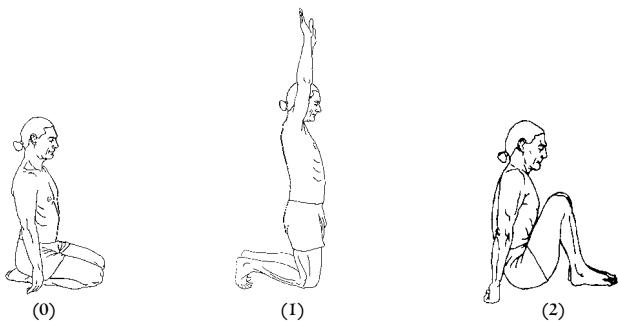
6. Inhaling in two counts, raise your arms straight over your head and extend your legs forwards.
7. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees. Repeat the exercise three or seven times in all.

BENEFITS

The Overcoming of Obstacles says:

Inhaling Quickly strengthens the spine and the spinal cord, the lungs, heart and joints, and eliminates problems of the upward-moving and pervasive prāṇas.⁹¹

As stated, this *yantra* strengthens the spine and tonifies the spinal cord, the lungs, heart and major and minor joints. In particular, it heals problems of the upward-moving *prāṇa*, which presides over the faculties of speech and breathing,⁹² and of the pervasive *prāṇa* when their functions have been impaired.



<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Contracted Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

6. HOLDING CLOSED⁹³

ਨ੍ਹੀਂ ਸਾ ਸ਼ੇਵ ਵਾਞ੍ਚਿ ਸਾਈਂ ਜਾ ਵਾਞ੍ਚ।

Holding Closed: crossing thumbs and big toes, roll the neck and the back of the head.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, extend your legs and arms apart and open the chest.
2. Exhaling in two counts, cross your right arm and leg over the left arm and leg, and join the thumbs and big toes.⁹⁴

CENTRAL PHASE

3. Inhaling in two counts, straighten your torso, raising the chin to bring the back of the head to the neck.
4. Holding closed for two counts, graze your shoulder with your left ear and roll your neck to the right, pushing the chin down.
5. Directing the air for two counts, stretch your chin towards the right shoulder.
6. Exhaling in two counts, return your neck and head to face forwards, release the arms and rest your hands on the ground at your sides.

FINAL PHASE

7. Inhaling in two counts, extend your arms straight over your head and your legs forward.
8. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees.

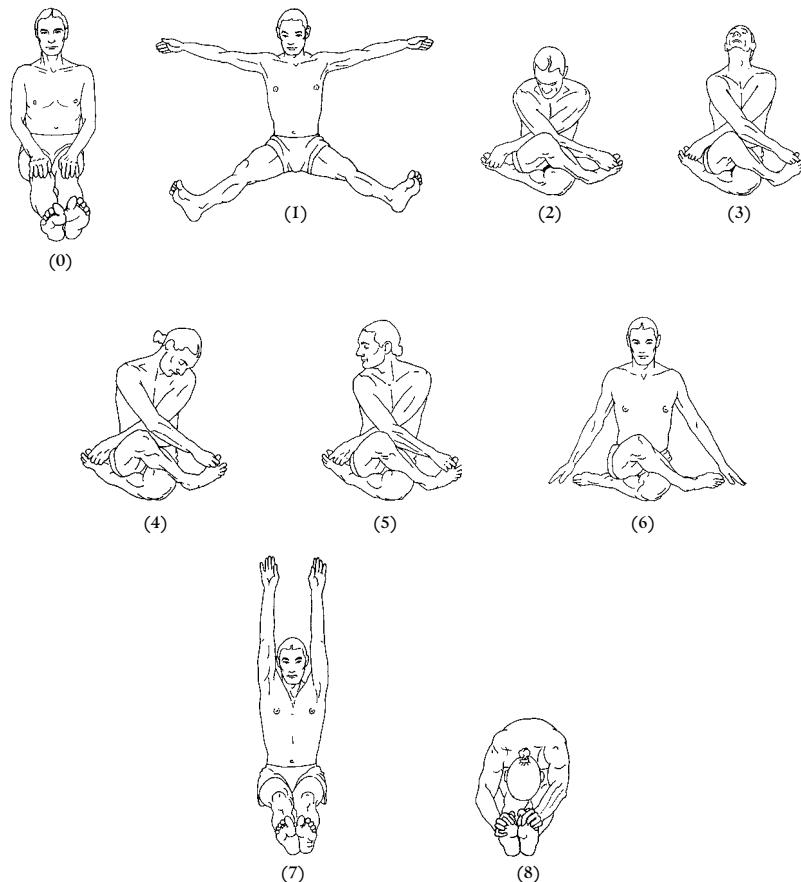
Then do the movement on the other side, that is, crossing the left arm and leg over the right arm and leg.

BENEFITS

The Overcoming of Obstacles says:

Holding Closed heals ailments of the nerves of the sense organs and of the brain, and eliminates problems related to the life-sustaining and upward-moving prāṇas.⁹⁵

As stated, this *yantra* helps to overcome damage to the nerves connected to the five sense organs, when their functioning has been impaired, and related ailments of the brain. In particular, it eliminates ailments related to the upward-moving *prāṇa* and to the life-sustaining *prāṇa*, which governs the intellectual faculties, sense perceptions and the memory, and whose malfunctioning, for example, can cause depression syndromes.⁹⁶



<i>Breathing Cycle</i>	Quick Inhalation	Closed Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

7. CONTRACTING⁹⁷

‘ବ୍ରଦ୍ଧିଶ୍ଵାସକ୍ରତ୍ତନ୍ତଃଶବ୍ଦହୃଦୀଶ’।

Contracting: lying on the back, remain suspended with the buttocks on the ground.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, lie down on your back and extend your arms behind your head, tensing your whole body.
2. Exhaling in two counts, extend your arms along your sides with the palms on the ground.

CENTRAL PHASE

3. Inhaling forcefully in two counts, fold your arms behind your head and stretch your feet, straight and together.
4. Holding open for two counts, raise the torso.⁹⁸
5. Contracting the abdomen for two counts, raise your legs straight and together, remaining suspended while keeping your buttocks on the ground.⁹⁹
6. Exhaling in two counts, lie down on your back and extend your arms along your sides.

FINAL PHASE

7. Inhaling in two counts, extend your arms over your head.
8. Exhaling in two counts, raise your torso and bend forward till your fingers touch your toes and your forehead touches your knees.

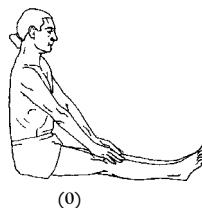
Repeat three or seven times.

BENEFITS

The Overcoming of Obstacles says:

*Contracting heals ailments of the spine, of the spinal cord and of the six hollow organs and eliminates problems related to the fire-accompanying prāṇa.*¹⁰⁰

As stated, this yantra helps to overcome ailments of the spine and spinal cord, eliminates ailments of the six hollow organs and heals all problems related to the fire-accompanying prāṇa.



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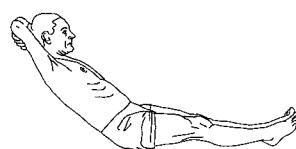
(1)



(2)



(3)



(4)



(5)



(6)



(7)



(8)

<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Contracted Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

8. EXHALING SLOWLY¹⁰¹

॥ ବ୍ରତ୍ରିଶ୍ୟାମାକୁର୍ଦ୍ରିଷ୍ଟନ୍ତାନ୍ତାନ୍ତା

Exhaling Slowly: bring the fist below the navel.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, raise your arms straight over your head, opening the chest and crossing your legs with the left thigh over the right one.
2. Exhaling in two counts, extend your arms backwards and bend forward with your back straight.

CENTRAL PHASE

3. Inhaling in two counts, grasp your right arm with the left hand above the inside of the elbow and close your right hand in the ‘vajra fist’, opening and pushing the chest forward.
4. Directing the air downward for two counts, bring your fist below your navel.¹⁰²
5. Exhaling slowly in four counts, bend forward with your back straight, bringing your forehead down to the ground by your left side.¹⁰³

FINAL PHASE

6. Inhaling in two counts, extend your arms over your head and your legs forward.
7. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees.

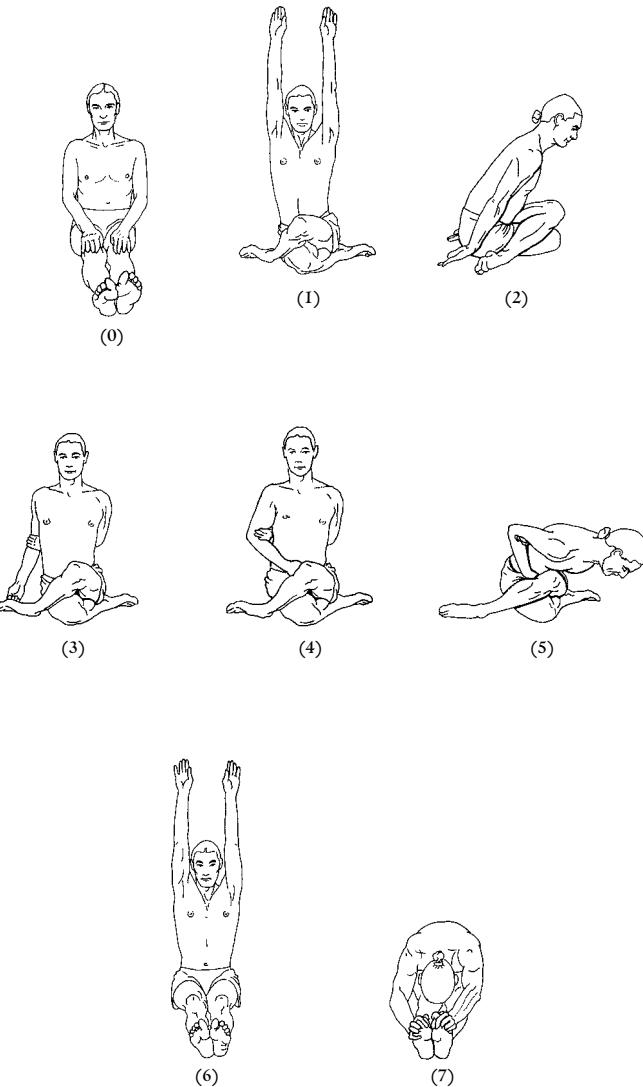
Then do the movement on the other side, that is, bending to the right.

BENEFITS

The Overcoming of Obstacles says:

*Exhaling Slowly balances the elements, strengthens the full and the hollow organs and eliminates problems related to the fire-accompanying and downward-clearing prāṇas.*¹⁰⁴

As stated, this *yantra* balances and harmonizes the functions of the five elements (space, air, fire, water and earth) in the body, tonifies and helps to overcome ailments of the five full and the six hollow organs, and eliminates problems of the fire-accompanying and downward-clearing *prāṇas*.



Breathing Cycle	Quick Inhalation	Directed Hold	Quick Exhalation	Slow Exhalation
INITIAL PHASE	2		2	
CENTRAL PHASE	2	2		4
FINAL PHASE	2		2	

T SADUL - CONTROLLING THE CHANNELS

The Tsadul or exercises for controlling the channels¹⁰⁵ comprise a *prāṇāyāma* and five *yantras*.

THE PRĀNĀYĀMA

ତ୍ସଦୁଲ୍ ପ୍ରାଣାୟାମାତ୍ମକିତ୍ ନିଃଶବ୍ଦିତ୍ । ତ୍ସଦୁଲ୍ ପ୍ରାଣାୟାମାତ୍ମକିତ୍ ନିଃଶବ୍ଦିତ୍ ।

ପ୍ରାଣାୟାମାତ୍ମକିତ୍ ନିଃଶବ୍ଦିତ୍ । ପ୍ରାଣାୟାମାତ୍ମକିତ୍ ନିଃଶବ୍ଦିତ୍ ।

Controlling the Channels: straighten the back, exhale the rough air through the right nostril, slowly inhale the smooth air through the left nostril. Then hold the neutral (air) until it pervades throughout the whole body.

STARTING POSITION



Sit with your back straight.

EXERCISE

Close the left nostril with the right ring finger and exhale the air forcefully and indirectly, in a ‘rough’ manner, through the right nostril. Then close the right nostril with the right thumb and inhale the air slowly and directly, in a ‘smooth’ manner, through the left nostril.¹⁰⁶ Repeating this phase three, seven or more times, the force of the breath will shift and be stronger through the left nostril.¹⁰⁷ This helps thoughts to settle and all positive things to manifest. Women should perform the exercise the other way around, that is to say closing the right nostril with the left ring finger and exhaling the ‘rough’ air through the left nostril, then inhaling

the ‘smooth’ air through the right nostril.

Then, when the smooth and rough aspects of the breath are equalized and the strength in the solar and lunar sides is balanced, hold this ‘neutral air’ so that it pervades throughout the whole body and practice the yantras.¹⁰⁸

THE YANTRAS

There are five *yantras*:

1. Massaging or Nyewa.
2. Extending the Ankles or Longshed.
3. Rotating the Arms or Pungkor.
4. Closing the Armpits or Chenbep.
5. Stretching or Nyongwa.

I. MASSAGING¹⁰⁹

।॥ଶ୍ଵାସାଦ୍ୟରମ୍ଭାତ୍ସମା ॥ବ୍ୟନ୍ଧିନ୍ଦ୍ରିୟକୁଣ୍ଡଳିଷାହୁ ଘିରାଇବା

Massaging: clap the hands and rub the head and body, open (the arms and legs) wide apart and exhale the stale air with HA.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

EXERCISE

1. Inhaling slowly and directly, extend your arms wide apart, opening the chest well.
2. Holding the air, clap your hands forcefully and rub them energetically until heat is generated; press them on your eyes and then, with your fingers turned inwards, massage your whole body starting with your face, all the way down to your toes, then turn your hands around and, with your fingers turned outwards, return upward, continuing to massage from your ankles up to your armpits. At this point, turn your fingers upward and massage up to the neck, then as before return downward to your toes, energetically rubbing and massaging every part of your body three, five, seven or more times, according to your capacity for holding your breath.
3. At the end, extend your arms and legs apart and exhale the stale air forcefully emitting an aspirated HA. Repeat the exercise for a total of three times.¹¹⁰

If you wish to repeat the exercise again, for the pause do the following movements three times:

4. Inhaling forcefully, raise your arms with your legs wide apart.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

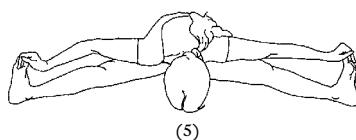
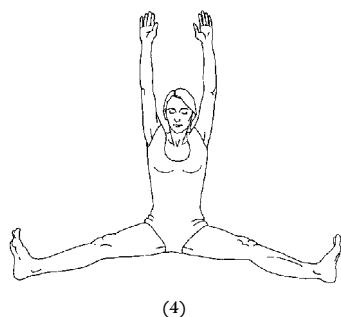
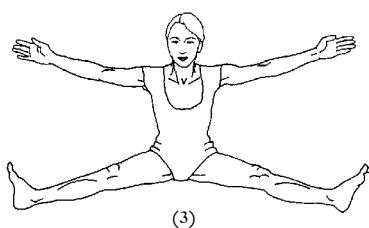
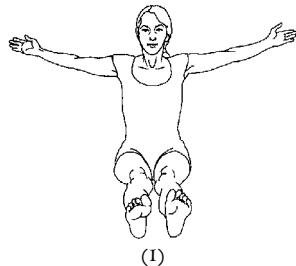
BENEFITS

The Overcoming of Obstacles says:

Massaging eliminates problems of the lymphatic system and the skin, disorders of the Wind (humor) and those due to deterioration of the pervasive prāṇa.¹¹¹

As stated, this yantra helps to overcome ailments of the lymphatic circu-

lation and the skin, to heal disorders of the Wind humor, and in particular to eliminate problems caused by the impaired or weakened functioning of the pervasive *prāṇa*.



2. EXTENDING THE ANKLES

ପ୍ରାଣେ ଶିଥିରେ ନୀତିରେ ଗାଁରେ ଶିଥିରେ

Extending the Ankles: standing, extend (the leg), bend it to the left and kick out.

STARTING POSITION

0. Stand with your legs parallel and your arms at your sides.

EXERCISE

1. Inhaling slowly and directly, raise your arms rotating them from below upward and then lower them, finally resting your hands on your hips with the fingers pointing forwards and the thumbs backwards.
2. Holding the air, extend your right leg to the right, then bend it and place the sole of the foot at the top of your left thigh and massage the whole leg energetically from the inside down to the ankle. Extend your leg straight forward and then bend it, bringing your knee towards the abdomen and your heel towards the secret place.¹¹² Lower your knee and push it backwards with the heel towards the buttock.
3. Kicking forwards with your right foot, exhale the stale air forcefully emitting an aspirated HA and return to the position with the legs parallel. Repeat three times.

Do the exercise in the same way with the left leg. If you want to repeat the exercise, do the following movements three times:

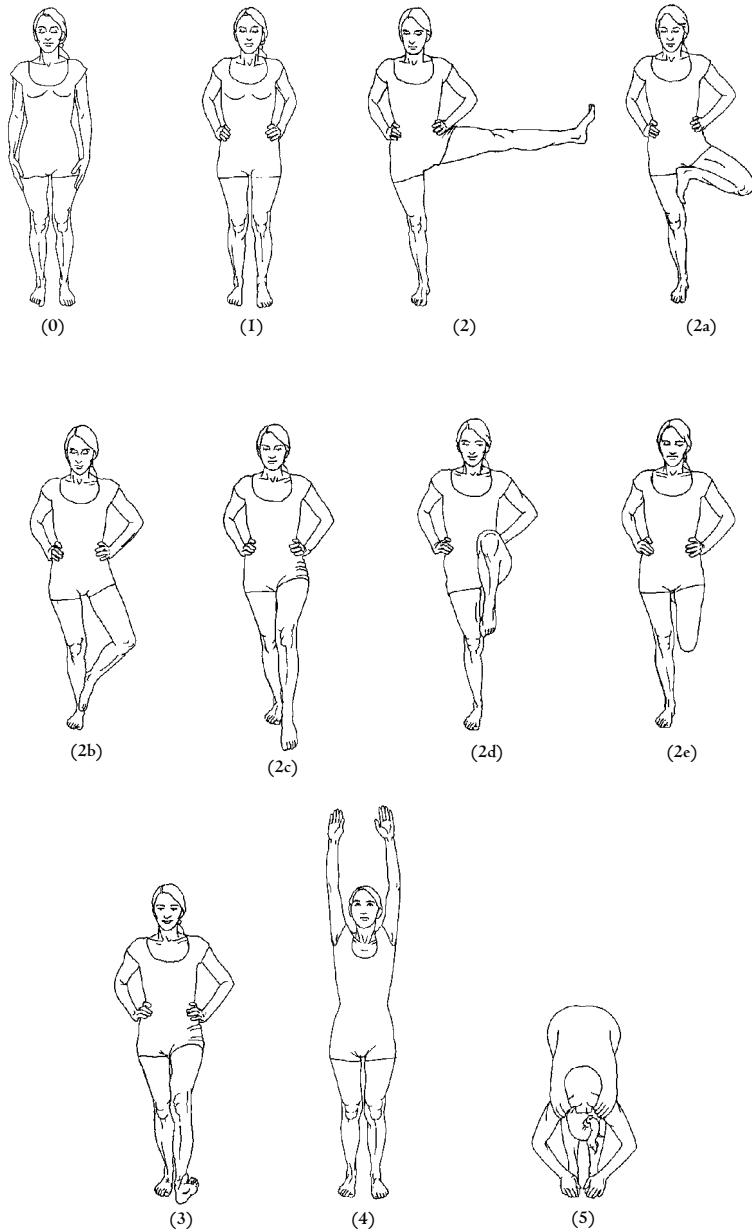
4. Inhaling forcefully, raise your arms.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

*Extending the Ankles heals ailments of the tendons and of the joints of the feet and legs, and eliminates problems caused by deterioration of the downward-clearing prāṇa.*¹¹³

As stated, this yantra helps to overcome ailments of the feet and legs, particularly the tendons and joints, and eliminates problems caused by the impaired functioning of the downward-clearing prāṇa.



3. ROTATING THE ARMS

ବ୍ୟନ୍ତିରେ ଗାୟନାଶକ୍ତିମାତ୍ରାନାମଦେଶୀ

Rotating the Arms: (rotate) the right and left (arms) flinging them upwards and backwards.

STARTING POSITION

0. Stand straight, with your arms at your sides.

EXERCISE

1. Inhaling slowly and directly, raise your arms parallel above your head.
2. Holding the air, rotate them three times backwards and at the end of the third rotation stop with your arms extended above your head. Then rotate them forwards three times.
3. At the end of the third rotation, fling them forcefully backwards, bending the torso a little downward and forwards while exhaling the stale air with an aspirated HA. Repeat three times.

For the pause do the following movements three times:

4. Inhaling forcefully, raise your arms.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

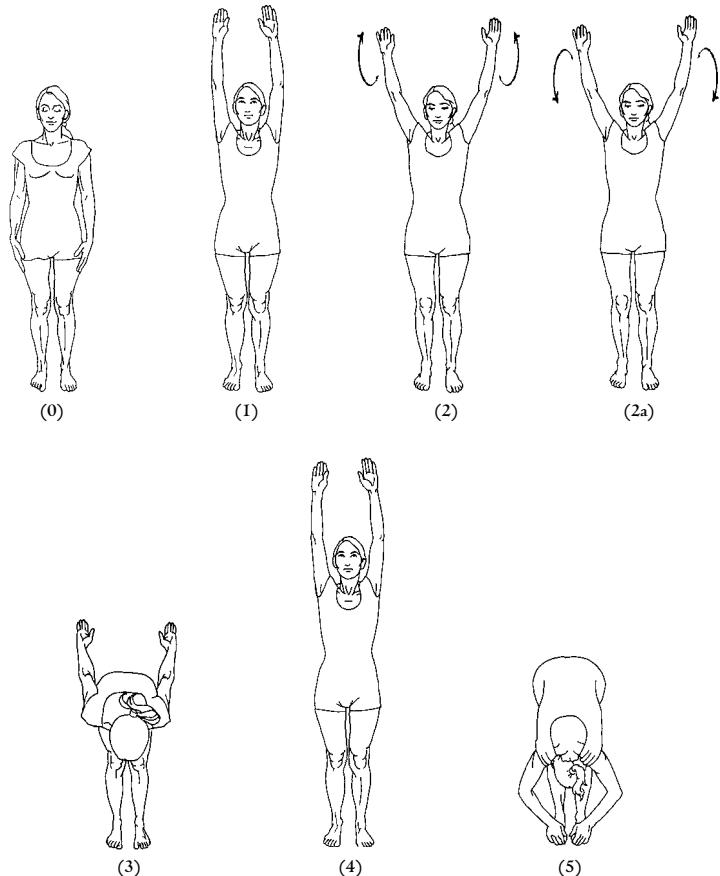
Beginners can practice this exercise inhaling slowly during the rotation up and backwards, and exhaling forcefully during the rotation forwards.

BENEFITS

The Overcoming of Obstacles says:

Rotating the Arms heals ailments of the ligaments and joints of the arms, and eliminates problems caused by deterioration of the upward-moving prāṇa.¹¹⁴

As stated, this yantra helps to overcome ailments of the muscles and ligaments of the arms and of the joints of the shoulders and elbows, and in particular problems caused by the impaired functioning of the upward-moving *prāṇa*.



4. CLOSING THE ARMPITS

॥ଶକ୍ତି ନରନା ପ୍ରଦ୍ଵୀପ ଲବ୍ଧ ନମ୍ବର ଦେଖ

Closing the Armpits: with half-crossed legs (and knees) wide apart, extend and bend (the arms) and beat.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.¹¹⁵

EXERCISE

1. Inhaling slowly and directly, make the vajra fists and starting from your knees, forcefully rub along your thighs and sides up to your chest.
2. Holding the air, extend your arms energetically out to the sides and bend them back hitting your fists on your shoulders. Again extend your arms out to the sides, and bend them back hitting your fists on your shoulders twice more, for a total of three times. At this point, hit your elbows against your sides and then throw your fists straight forward, repeating this phase three times.
3. The third time, together with the last movement exhale the stale air with an aspirated HA. Repeat the whole exercise three times.

For the pause do the following movements three times:

4. Inhaling forcefully, raise your arms with your legs wide apart.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

BENEFITS

The Overcoming of Obstacles says:

Closing the Armpits eliminates ailments of the scapulae, shoulders, nerves, ligaments and joints, lungs, heart and ribs.¹¹⁶

As stated, this *yantra* helps to overcome ailments of the scapulae and shoulders and related nerves, ligaments and joints, and furthermore helps with problems of the lungs, heart and rib cage.



(0)



(1)



(1a)



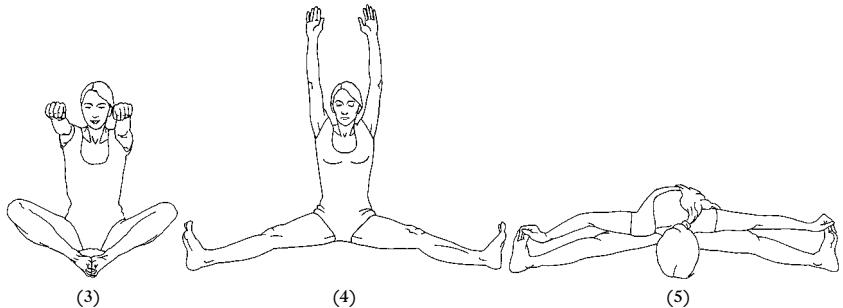
(2)



(2a)



(2b)



(3)

(4)

(5)

5. STRETCHING

ਤ੍ਸੋਗਕੀਲ
tsogkyil

Stretching: in tsogkyil with the soles of the feet (together), stretch.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

EXERCISE

1. Inhaling slowly and directly, raise your arms and open your chest.
2. Holding the air, lower your arms to chest height and extend them straight downward until the hands touch the ground, then stretch keeping the spine straight, bringing the arms and forehead to the ground.
3. At the end, exhale the stale air through the mouth with an aspirated HA. Repeat three times in all.

For the pause do the following movements three times:

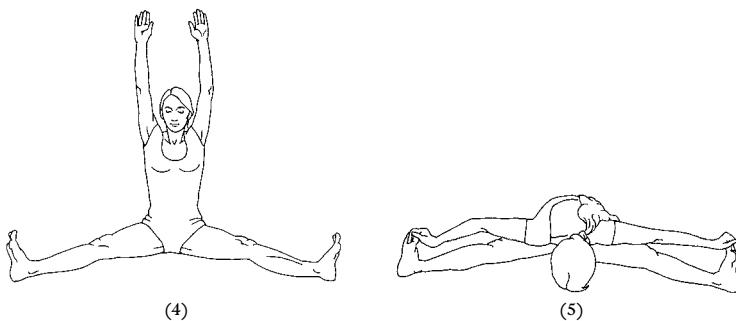
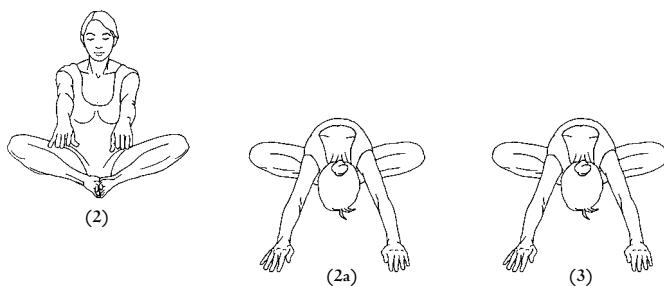
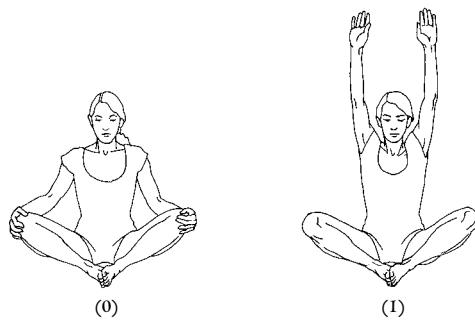
4. Inhaling forcefully, raise your arms with your legs wide apart.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

BENEFITS

The Overcoming of Obstacles says:

Stretching heals ailments of the spine, of the spinal cord and of the six hollow organs, and eliminates problems of the fire-accompanying, downward-clearing and upward-moving prāṇas.¹¹⁷

As stated, this yantra helps to overcome ailments of the spine, the spinal cord and the six hollow organs; in particular, it eliminates all problems caused by impaired or disordered functioning of the fire-accompanying, downward-clearing and upward-moving prāṇas.



ਹ੍ਰਿਤੁਨੁ ਸ਼ੁਦਾ ਸਤਿ ਕਦਮਾ। ਹ੍ਰਿਤੁਨੁ ਸ਼ੁਦਾ ਸਤਿ ਕਦਮਾ।

In all (the exercises) the breathing method consists in holding open for four counts and forcefully exhaling (the air) quickly with the sound HA.

In all of these Tsadul yantras, according to the breathing method explained in the *prāṇāyāma*, one should maintain the open hold for at least four counts, half the time devoted to the entire yantras when it is completed in eight counts.¹¹⁸ At the end of each yantra forcefully exhale all the stale air through the mouth emitting the aspirated sound HA.



P A R T  T W O

*The Fundamental Series of
Prāṇāyāmas and Yantras*



THE CENTRAL SECTION of the text, which concerns the fundamental series of *prāṇāyāmas* and *yantras*, consists of a concise explanation and detailed instructions about the practice.

Regarding the concise explanation, we read:

।॒स्तु वर्त्तन् कृष्णं प्रियं स्तुत्वा ।॒द्वयं गतिप्रवीप्य द्वितीयं कृष्णं विनाया

।॒त्रेषु कुरु वर्त्तन् शुभं शुभं विनाया ।॒शुक्रं द्वयं वर्त्तन् द्वयं विनाया

As the root of Yantra is prāṇa, one has to practice the five series of yantras applying the seven types of breathing: open hold, directed hold, closed hold, contracted hold, empty hold, smooth and rough (breathing).

The root or fundamental aim of Yantra is to bring the life-sustaining *prāṇa* as well as the other *prāṇas*¹¹⁹ under one's control. To accomplish this goal, it is necessary to practice the central section of Yantra which comprises five methods of *prāṇāyāma* and, as an auxiliary, five series of *yantras*,¹²⁰ applying the seven types of breathing as required. The seven types of breathings include the five types of holding:

1. Open Hold or Gangwa - holding the air in an open manner.¹²¹
2. Directed Hold or Zhilwa - forcefully directing the air.¹²²
3. Closed Hold or Kyilwa - blocking the air below the navel.¹²³
4. Contracted Hold or Drenpa - drawing the abdomen in toward the spine.
5. Empty Hold or Tsatong Khyilwa - remaining empty after having completely exhaled the stale air.¹²⁴

These holds can be applied together with:

6. Jamlung or 'smooth' breathing - inhaling or exhaling slowly, deeply and directly.

7. Tsublung or ‘rough’ breathing - inhaling or exhaling quickly, strongly and indirectly.



The detailed instructions comprise three sections: The Five Series of Prāṇāyāmas, The All-Inclusive Method of the Seven Lotus Poses,¹²⁵ and The Signs and Resultant Qualities of the Practice.

THE FIVE SERIES OF PRĀṄĀYĀMAS

The five series of Prāṇāyāmas are:

1. The Four Characteristic Conditions.
2. The Four Profound Applications.
3. The Secret Breathing for Directing the Prāṇa into the Central Channel.
4. The Smooth Breathing with Seven Limbs.
5. The Rough Breathing with Six Applications.¹²⁶

THE FOUR CHARACTERISTIC CONDITIONS



THE FIRST OF THE five series, called *Tenyi Namzhi* or The Four Characteristic Conditions,¹²⁷ comprises a *prāṇāyāma* and five *yantras*.

THE PRĀṄĀYĀMA

For the *prāṇāyāma* there are three aspects to be applied: the posture, the concentration, and the breathing method.¹²⁸

I. POSTURE

Sit in the seven-point Vairocana posture, as previously explained.

II. CONCENTRATION

Concentrate undistractedly on the four characteristic conditions of the breath.

III. BREATHING METHOD

अनुः नृत्या शशास्त्राद्वयविक्षेपं । इति ग्रन्थिष्ठीय लक्ष्मी दीक्षिद एवा

र्विष्ठद्वयोद्विष्ठस्त्रियो विष्ठस्त्रियो विष्ठस्त्रियो विष्ठस्त्रियो

Inhale the air indirectly through the right (nostril) and apply gradually, then all together, the four characteristic conditions of open hold, directed hold, closed hold and contracted hold. Then exhale slowly through the left (nostril). Train in this diligently.

- Close your left nostril with your left thumb and inhale the air in the ‘rough’ manner, forcefully and indirectly, through your right nostril.
- 1. Press your chin to your neck and place your fists at the base of your thighs¹²⁹ while applying an open hold.
- 2. Open your shoulders, straighten your arms and tighten your sides and abdomen well while directing the air downward.¹³⁰
- 3. Block the upper air and forcefully hold it below the navel in closed hold.¹³¹
- 4. Strongly tighten your abdomen and forcefully contract it towards your spine.¹³²

Initially, these four characteristic conditions of the breath should be practiced gradually one at a time, but after some training, they can be applied together in a single breathing cycle.¹³³

- At the end, exhale slowly in a relaxed way through the left nostril.¹³⁴

Train diligently in this prāṇāyāma. Since the positions of their solar and lunar channels are reversed, women must practice this prāṇāyāma the other way around, that is, inhaling through the left nostril.¹³⁵

THE YANTRAS

The five *yantras* are:

1. The Camel or Ngel, for open hold.
2. The Conch or Tung, for directed hold.
3. The Flame or Meche, for closed hold.
4. The Turtle or Rübal, for contracted hold.
5. The Plough or Thongshol, for empty hold.

F I R S T  S E R I E S

I T H E C A M E L



THE FIRST TRIAD OF YANTRAS,
ARCHING LIKE A CAMEL, IS FOR APPLYING
THE OPEN HOLD.

BASIC MOVEMENT

ଶ୍ଵରମହାବ୍ୟାମପଦିଷ୍ଟନିଧିଯା ଶ୍ଵରମହାବ୍ୟାମପଦିଷ୍ଟନିଧିଯା

ଶ୍ଵରମହାବ୍ୟାମପଦିଷ୍ଟନିଧିଯା ଶ୍ଵରମହାବ୍ୟାମପଦିଷ୍ଟନିଧିଯା

Kneeling, join the thumbs and toes. Inhaling in one complete cycle, raise your buttocks and push your shoulders and chest, arch your back and the back of your head and remain arched like a camel. In general, apply seven phases including the inhalation and the holding.¹³⁶

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, form fists and bring them down to the ground behind your buttocks joining thumbs and big toes.

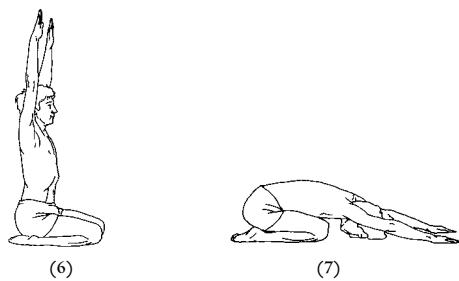
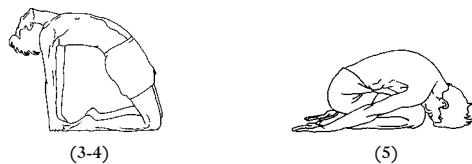
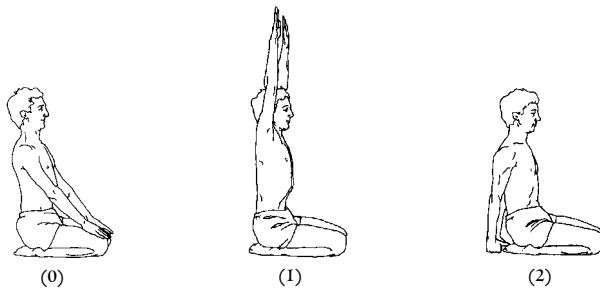
CENTRAL PHASE

3. Inhaling in four counts, raise your buttocks pushing your chest and pelvis slowly forward and arch your spine and the back of your head so as to assume a camel like shape.
4. Holding open for four counts remain in this position.
5. Exhaling in four counts, sit on your heels bringing your forehead to your knees and your arms to the ground by your sides.

FINAL PHASE

6. Inhaling in four counts, raise your torso extending your arms over your head.
7. Exhaling in four counts, remaining seated on your heels, extend your arms straight forward bringing your hands and forehead to the ground.

Thus, this *yantra* consists of an initial phase with two movements linked to inhalation and exhalation; a central phase in which one engages in inhalation, open hold for the pose and exhalation; and a final phase, also with two movements for the inhalation and exhalation. So in total, the breathing has seven phases, as is generally found in all the *yantras* of the five series. It is very important to apply this principle precisely and accurately.



<i>Breathing Cycle</i> ¹³⁷	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ଶୁଦ୍ଧ ପ୍ରତିଷ୍ଠାନ ସମ୍ମିଳନ ଏକାଙ୍ଗୀକାରୀ ହେତୁ ଯୁଦ୍ଧାର୍ଥୀ ବନ୍ଦି ବନ୍ଦିର ବନ୍ଦିର

For training, raising yourself on your knees, straighten your torso, join the palms of the hands with the soles of your feet; arch and push.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

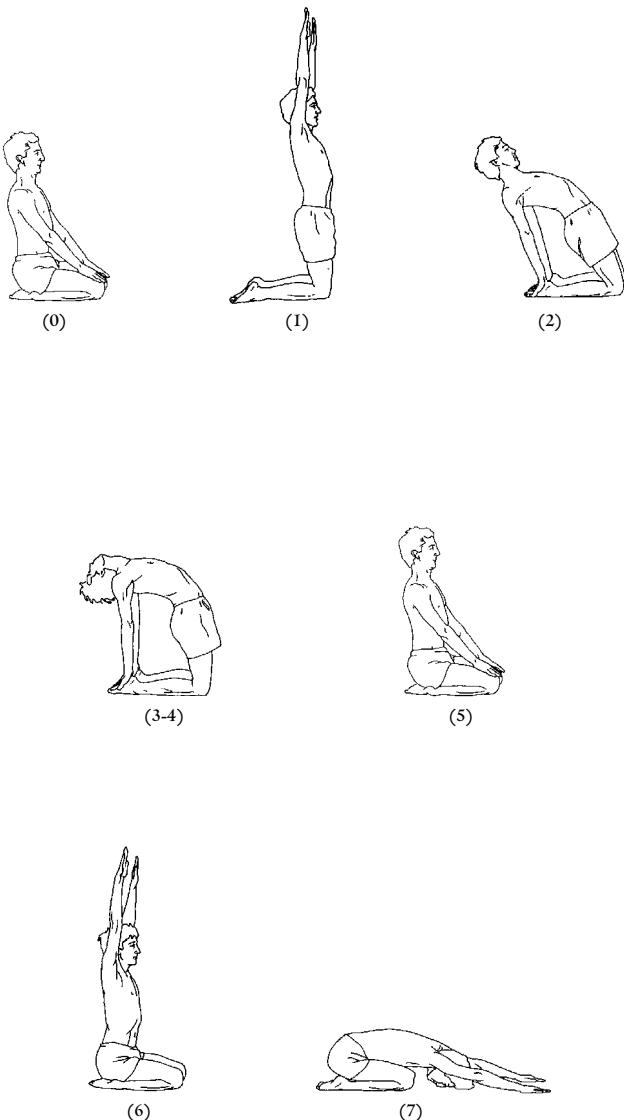
1. Inhaling in four counts, raise your buttocks and rise up onto your knees, extending your arms over your head and straightening your torso.
2. Exhaling in four counts, join the palms of your hands and the soles of your feet with your fingers turned towards your toes.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso and the back of your head and push your pelvis and chest forward.
4. Holding open, remain in this position for as long as you can according to your capacity and physical condition.
5. Exhaling in four counts, sit on your heels and bring your hands to your knees.

FINAL PHASE

6. Inhaling in four counts, raise your arms over your head and stretch your torso.
7. Exhaling in four counts, remaining seated on your heels, extend your arms forward bringing your hands and forehead to the ground.



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀ ପତ୍ନୀ କଣ୍ଠା ମହାନ୍ତିର ପଦ୍ମାନାଭାଚାରୀ ମହାନ୍ତିର ପଦ୍ମାନାଭାଚାରୀ

For progressing, rising onto your knees, inhale curving your elbows and the back of your head backwards. This is the series for the open hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

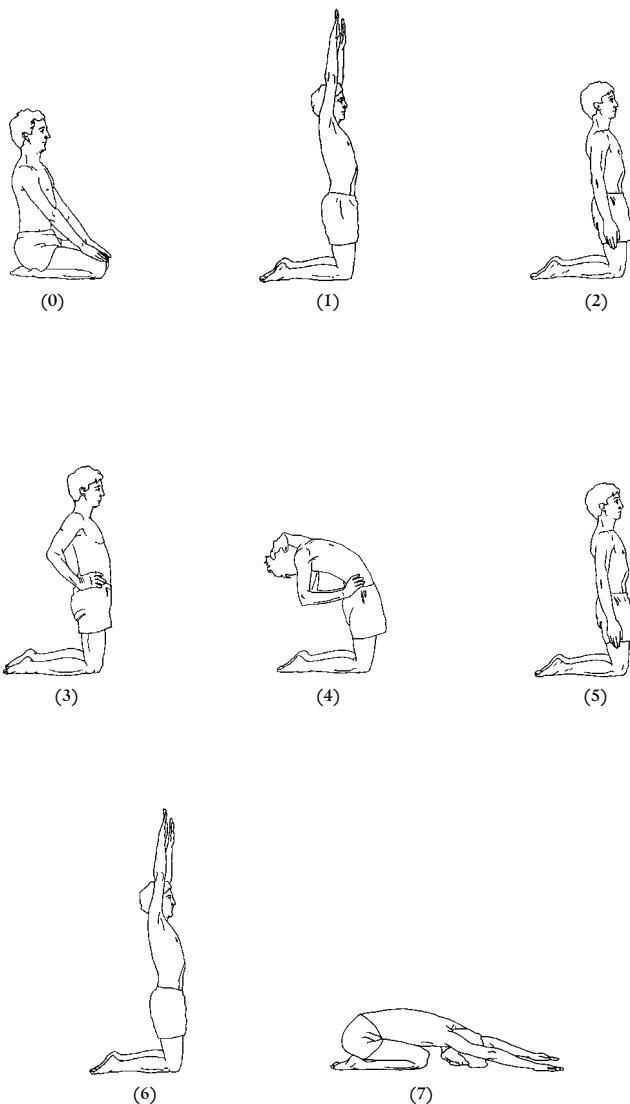
1. As in the movement for training. (Inhaling in four counts, raise your buttocks and rise up onto your knees, extending your arms over your head and straightening your torso.)
2. Exhaling in four counts, bring your arms to your sides.

CENTRAL PHASE

3. Inhaling in four counts, rotate your arms forwards, upward and then backwards to bring your hands on your hips, holding them firmly with the thumbs facing backwards.
4. Holding open, pull your elbows back and arch your spine and your head backwards, remaining in this position as long as you can, to progress.
5. Exhaling in four counts, rotate your arms upward, then forward, and then extend them along your sides.

FINAL PHASE

6. Inhaling in four counts, raise your your arms over your head and stretch your torso.
7. Exhaling in four counts, sit on your heels and holding this position, extend your arms forward, lowering your hands and your forehead to the ground.



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the open hold, each *yantra* with seven phases of breathing. After having performed these movements three, five, seven or more times, to connect them with the next movements do the linking movement:

6. During the four counts of inhalation of the final phase, rise up onto your knees placing your toes on the ground and extending your arms over your head.
7. Exhaling in four counts, extend your legs straight forward, lowering your forehead to your knees and arms to your legs.

BENEFITS

The Overcoming of Obstacles says:

*Practicing the Camel strengthens the full and hollow organs, heals ailments of the spine, the spinal cord, the kidneys and joints of the lumbar region, and eliminates problems of the fire-accompanying and upward-moving prāṇas. The same holds true for the movements for training and for progressing.*¹³⁸

As stated, these *yantras* tonify the functioning of the five full and six hollow organs and help to overcome ailments of the spine and spinal cord, the kidneys, the lumbar region and the pelvis and all their major and minor joints. In particular, they eliminate all problems related to the fire-accompanying and upward-moving *prāṇas* when their functioning has deteriorated or become disordered.

FIRST  SERIES

2 THE CONCH



THE SECOND TRIAD OF YANTRAS,
TWISTING LIKE A CONCH, IS FOR APPLYING
THE DIRECTED HOLD.

BASIC MOVEMENT

સ્ત્રીય એક હાજાર ગયના વદ્વિષા વિષાના વિષાના | બ્રહ્મિના દ્વારા બ્રહ્મિના વિષાના વિષાના |

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With one leg extended and (the other) bent, inhale raising your right hand, then exhale wrapping it around your side and grasping the sole of your foot. Straightening your left (arm), inhale and stretch your extended (leg), then applying a directed hold, pull your right shoulder back twisting like a conch.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your right arm upward, bend your right leg resting the foot on your left thigh and pull the foot towards your pelvis with your left hand.
2. Exhaling in four counts, lower your right arm and wrap it around your back towards your left side until you grasp the inside of the right foot and then, bending forward, grasp the outside of your left foot with your left hand.

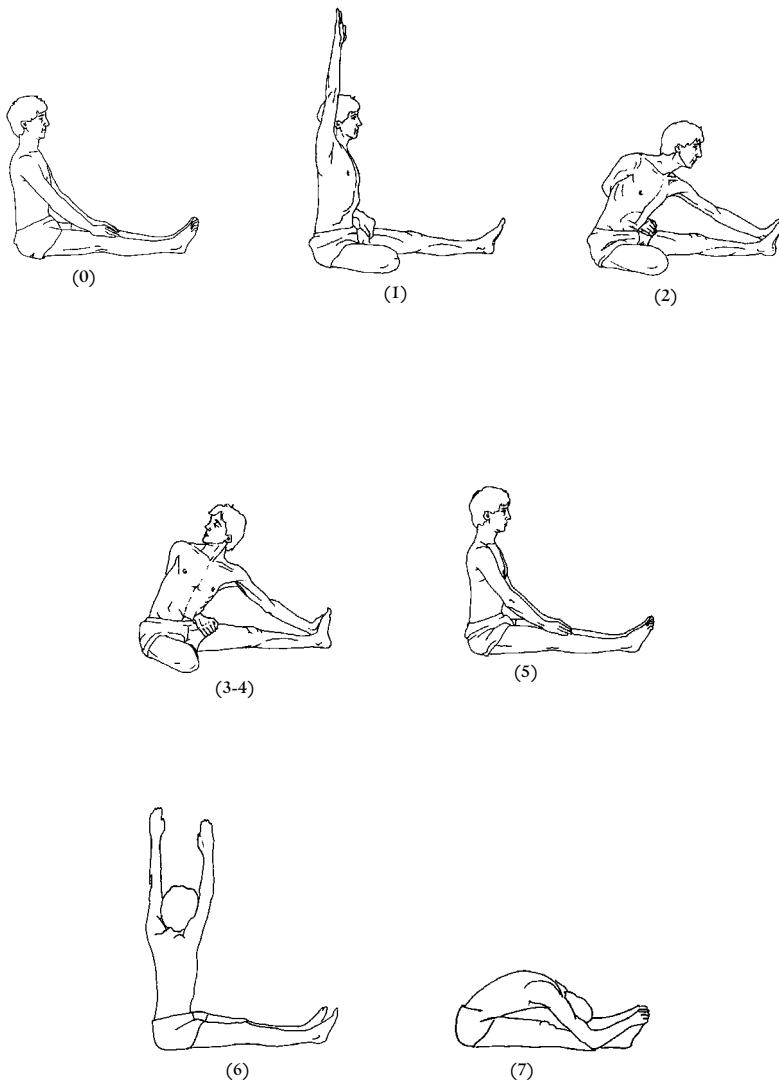
CENTRAL PHASE

3. Inhaling in four counts, straightening your left arm and forcefully pulling your left leg, straighten your torso well and twist to the right side.
4. Applying a directed hold for four counts, pull your right shoulder back as far as you can, remaining twisted like a conch.
5. Exhaling in four counts, extend your legs forward and rest your hands on your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head twisting your torso to the left.
7. Exhaling in four counts, lower your forearms to your legs and your forehead to your knees.

Then do the movement on the other side, twisting to the left.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ମେଣ ଶତି ସମ୍ପୂର୍ଣ୍ଣ ଏଥ ଅନୁଦୟ ଏ ହସିବା । ଅନୁଦୟ ସ୍ମରଣ ଗତିଦ୍ୱାରା କରିବା ହେଲା ।

For training, with the arms reversed, stretch the extended (leg) and turn to the side of the extended (leg).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. Inhaling in four counts, raise your right arm and bring your left foot onto your right thigh, pulling it towards your pelvis with your left hand.
2. Exhaling in four counts, wrap your right arm around your back towards your left side, stretching it until you grasp your left leg above the ankle, and bending forward grasp the outside of your right foot with your left hand placing the thumb on the heel.

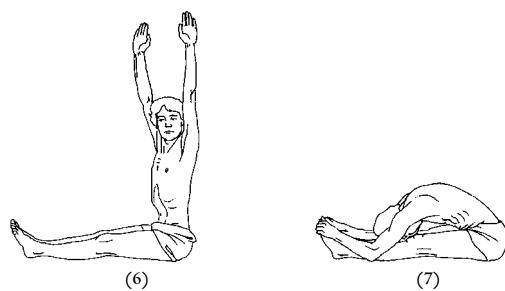
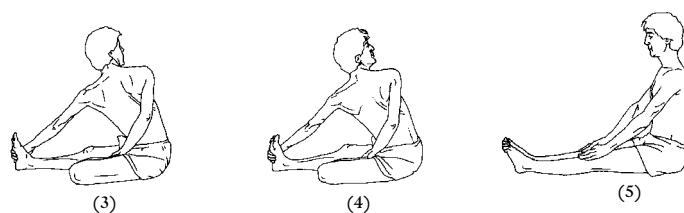
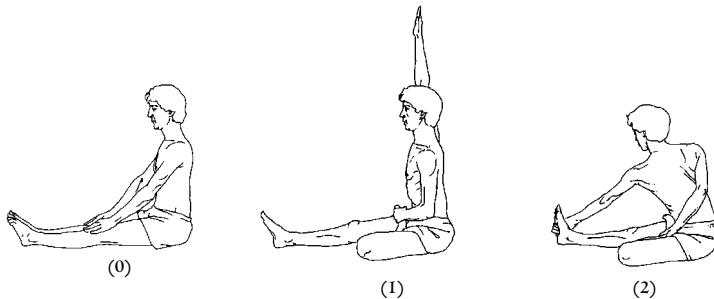
CENTRAL PHASE

3. Inhaling in four counts, forcefully stretch your extended leg and pull your bent leg twisting your torso completely towards your right.
4. Applying a directed hold as long as you can, stretch your head and shoulder as far as possible to the right and back.
5. As in the basic movement. (Exhaling in four counts, extend your legs forward and rest your hands on your knees.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head twisting your torso to the left.)
7. As in the basic movement. (Exhaling in four counts, lower your forehead to your knees and forearms to your legs.)

Then do the movement on the other side, twisting towards the left.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ଶତିଷ୍ଠ ଦୁର୍ଦ୍ଵା ପ୍ରିଣ୍ଟିନ୍ଦ୍ରିଯା କ୍ରମିତିରେ
ଶତିଷ୍ଠ ଦୁର୍ଦ୍ଵା ପ୍ରିଣ୍ଟିନ୍ଦ୍ରିଯା କ୍ରମିତିରେ

For progressing, with both (legs) extended (and the arms) inverted, join the back of your head with your knees. This is (the series) for directed hold with seven (phases).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, rotate your right forearm and wrist and with your right hand grasp the outer side of your left foot so that the thumb is on the heel.

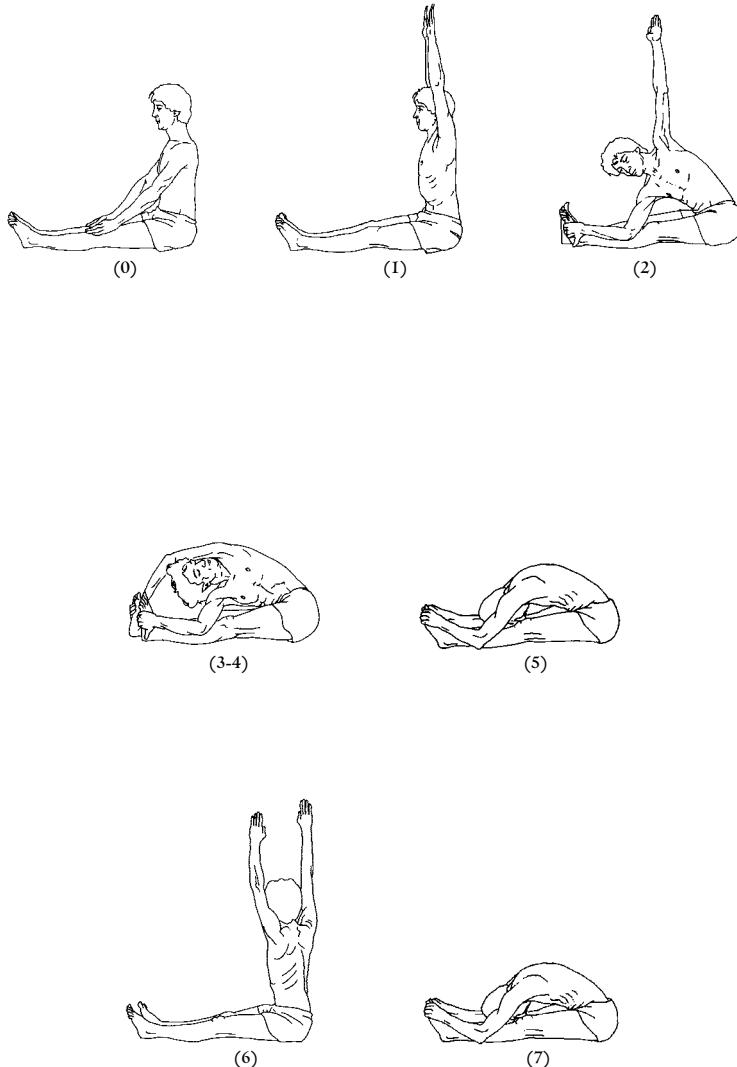
CENTRAL PHASE

3. Inhaling in four counts, twist your torso to the left, then bringing the back of your head to your knees grasp the outer side of your right foot with your left hand so that the thumb is on the heel.
4. Applying a directed hold as long as you can, thoroughly tense your whole body.
5. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head twisting your torso to the right.
7. As in the basic movement. (Exhaling in four counts, lower your forehead to your knees and forearms to your legs.)

Then do the movement on the other side, twisting to the right.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the directed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

*Twisting like a Conch eliminates ailments of the kidneys and the ligaments of the lumbar region, weakness of the liver, gout and arthritis, ailments of the six hollow organs, ‘Cold Phlegm’ and irregular functioning of the downward-clearing prāṇa. The same holds true for the movements for training and for progressing.*¹³⁹

As stated, these *yantras* help to overcome ailments of the kidneys, the lumbar region and its ligaments, liver failure,¹⁴⁰ gout and some types of arthritis,¹⁴¹ dysfunctions of the six hollow organs, disturbances of the Phlegm humor¹⁴² pertaining to the category of ‘Cold Phlegm’,¹⁴³ and in particular, problems caused by irregular functioning of the downward-clearing prāṇa.¹⁴⁴

F I R S T  S E R I E S

3 T H E F L A M E



THE THIRD TRIAD OF YANTRAS,
RISING LIKE A FLAME, IS FOR APPLYING
THE CLOSED HOLD.

BASIC MOVEMENT

शरुत्तेष्टास द्विग्रन्थस त्वं वदिवा | विशग्नीव द्वृष्ट्वाद्विष्ट्वा |

युवर्ण्विद्विष्ट्वा युवर्ण्विद्वा युवर्ण्विद्वा | श्रीपक्षेष्ट्वा युवर्ण्विद्वा |

Lying on your back, inhaling in one complete cycle raise your legs and buttocks; straightening your sides with your hands, extend your knees and legs, place the weight of your body on your shoulders and the back of the head and remain in complete closed hold like a flame rising (upward).

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

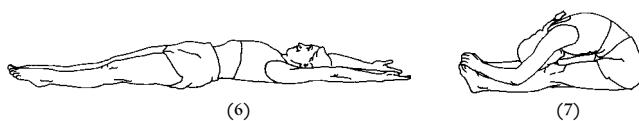
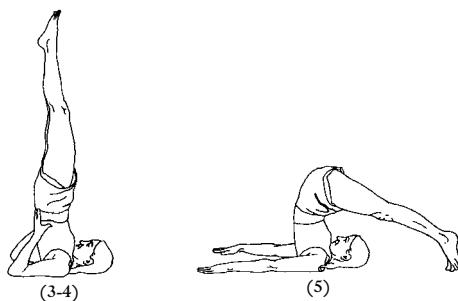
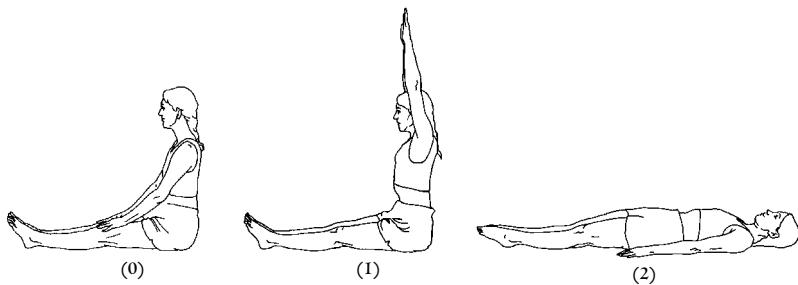
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie on your back with your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, lift your feet, legs and pelvis keeping them straight and aligned, support your back with your hands and straighten your spine.
4. Holding closed for four counts, keeping your feet, legs and knees in alignment extend upward, supporting your body on the back of your head and shoulders; remain in this pose with a complete closed hold, like a flame rising upward.
5. Exhaling in four counts, lower your legs extending them to the ground above your head and bring your arms back to their initial position on the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms above your head and bring your legs back to the ground.
7. Exhaling in four counts, bend forward, bringing your hands to your feet and your forehead to your knees. Repeat three or more times.



Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ଶର୍ତ୍ତ ଶଯକ ଶତ୍ରୁଦ୍ଵାରା ଶର୍ତ୍ତ ଶ୍ରୀ ଶତ୍ରୁଦ୍ଵାରା ସମ୍ବନ୍ଧିତ
For training, turn left and right and lower your legs until your toes touch the ground.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees).

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie on your back with your arms by your sides.)

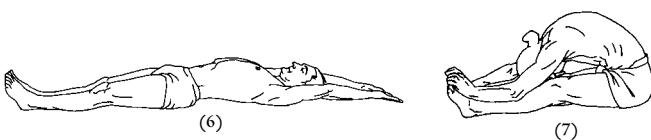
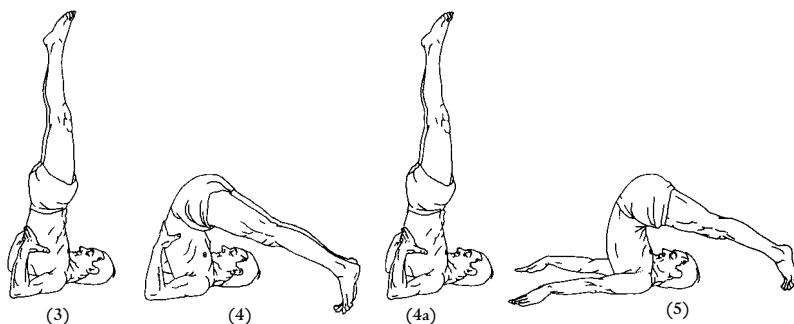
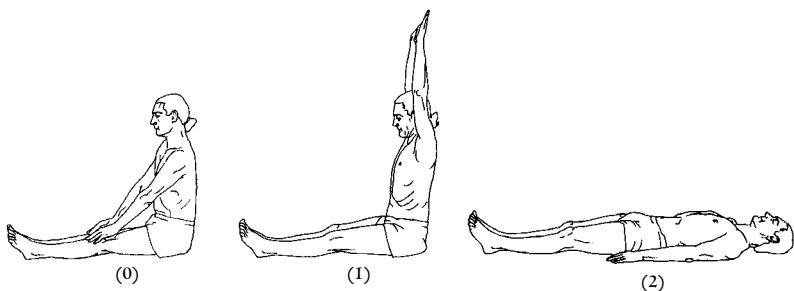
CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, lift your feet, legs and pelvis keeping them straight and aligned, support your back with your hands and straighten your spine.)
4. Holding closed as long as you can, turn your torso to the left and lower your straight legs until your toes touch the ground, then again straighten them upward.
5. As in the basic movement. (Exhaling in four counts, lower your legs extending them to the ground above your head and bring your arms back to their initial position on the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms above your head and bring your legs back to the ground.)
7. As in the basic movement. (Exhaling in four counts, bend forward, bringing your hands to your feet and your forehead to your knees.)

Then do the movement on the other side, turning to the right.



Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ପ୍ରମୁଖ ଶବ୍ଦାବ୍ସଥାରେ ଏହାକିମ୍ବାନ୍ତିମାନଙ୍କରେ
For progressing, straighten your arms in line with your legs.¹⁴⁵ (This is
the series) for the closed hold with seven (phases).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

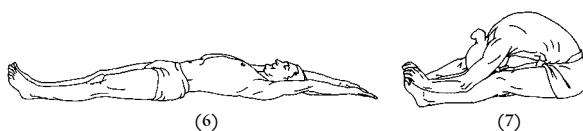
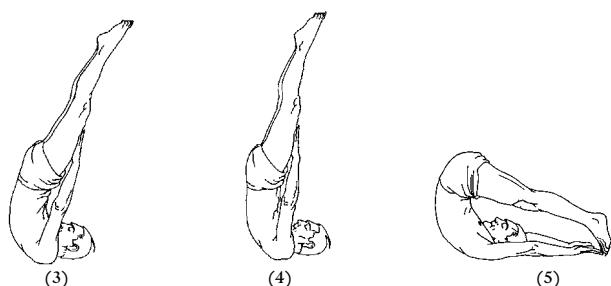
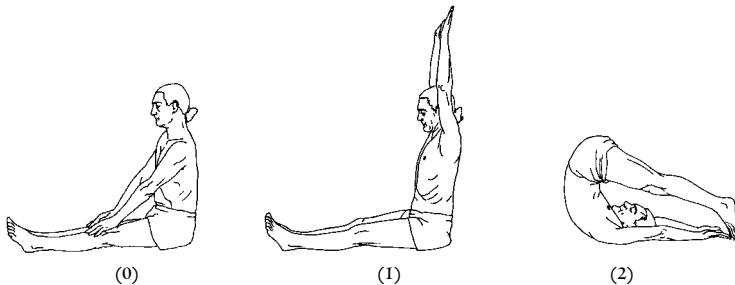
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. Exhaling in four counts, lie on your back and place your hands on your thighs, then keeping your legs straight as you bring them over your head to touch the ground, massage your legs down to your toes.

CENTRAL PHASE

3. Inhaling in four counts, raise your legs and extend them upwards massaging them from the toes to the thighs and straightening your arms in line with your legs.
4. Holding closed as long as you can, stretch your torso and arms straight upward like an arrow supporting your body on the back of your head and shoulders, and remain in this position extending upward.
5. Exhaling in four counts, while lowering your legs to the ground above your head, massage your legs down until your fingertips touch your toes.

FINAL PHASE

6. Inhaling in four counts, keep your arms extended above your head and bring your legs back to the ground.
7. Exhaling in four counts, raise your torso, bend forward, and grasp the outer sides of your feet bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the closed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

*Practicing the Flame eliminates ailments of the Wind (humor), problems of the spine and the spinal cord, lumbar pain, sciatica and paresthesia and those problems related to the upward-moving and fire-accompanying prāṇas. The benefits of the movements for training and for progressing are the same.*¹⁴⁶

As stated, these *yantras* help to overcome all types of ailments of the Wind humor category, ailments of the spine and spinal cord, lumbar pain, and pains such as sciatica and paresthesia.¹⁴⁷ In particular, they eliminate all problems caused by the upward-moving and fire-accompanying *prāṇas* when their functioning has been damaged or is disordered.

FIRST  SERIES

4 THE TURTLE



THE FOURTH TRIAD OF YANTRAS,
THE TURTLE POSE, IS FOR APPLYING
THE CONTRACTED HOLD.

BASIC MOVEMENT

ଶ୍ଵର୍ତ୍ତସାନ୍ଧ୍ୟମହନ୍ତିମୟମି ନିଷାନ୍ତକ୍ଷର୍ତ୍ତସାନ୍ଧ୍ୟମହନ୍ତି
ଶ୍ଵର୍ତ୍ତସାନ୍ଧ୍ୟମହନ୍ତିମୟମି

With knees, buttocks and back on the ground, and thumbs and big toes joined, with a HA interrupt (the breathing) and push the chest (out), lowering the top of the head to the ground; (in this shape) like a turtle, apply a contracted hold for one and a half cycles.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

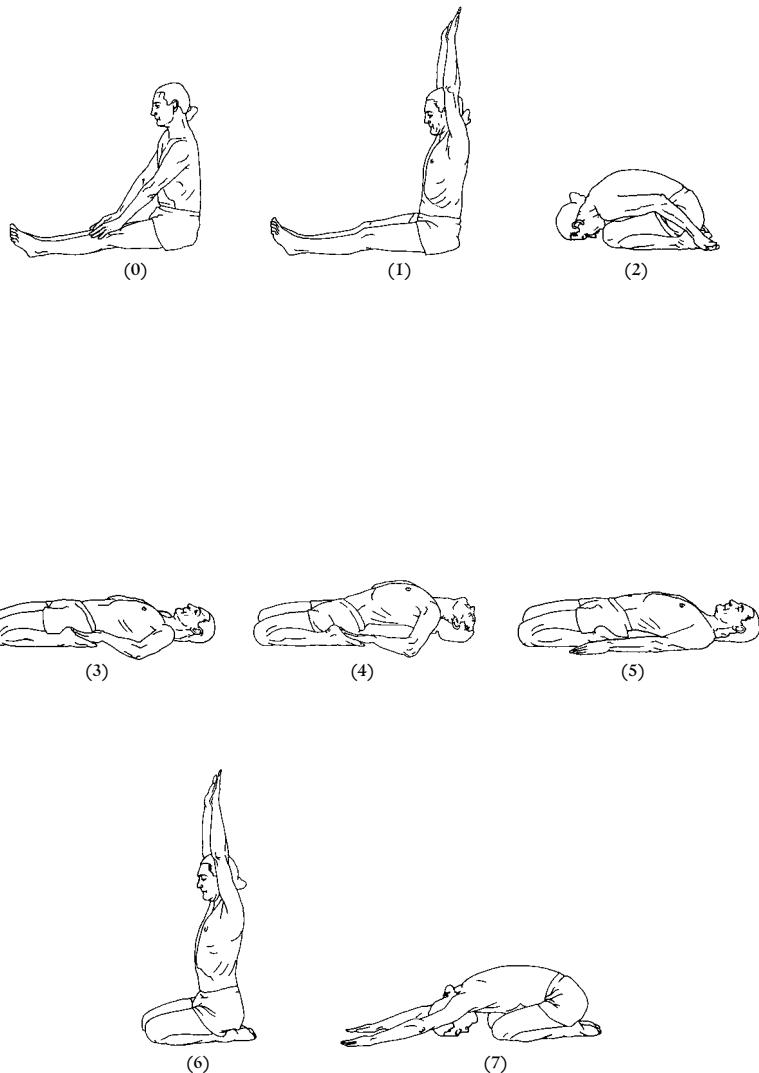
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, bend your legs and rise up onto your knees, resting the top of your feet on the ground and separating them somewhat; then joining your palms with the soles of your feet, simultaneously lower your forehead to the ground.

CENTRAL PHASE

3. Inhaling in four counts, lie down with your back on the ground turning your hands and join your thumbs and big toes.
4. Suddenly interrupt your breathing forcefully emitting an aspirated HA,¹⁴⁸ push your chest out and put the top of your head on the ground. Then applying a contracted hold for six counts, draw your sides and abdomen in, forming the shape of a turtle.
5. Quickly exhaling the remaining air in two counts, lower the back of your head and your back to the ground with your arms at your sides, relaxing all bodily tension.

FINAL PHASE

6. Inhaling in four counts, raise your torso, sit on your heels and extend your arms straight over your head.
7. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.¹⁴⁹



Breathing Cycle	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	6		2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ପ୍ରଥମ ଶତିକା ଶୁଦ୍ଧିତ ନୃତ୍ୟାଙ୍କଣା ହରିହର ସହିତ ଏହାର ଅନ୍ତର୍ଗତ ଶତାବ୍ଦୀ

For training, with your elbows on the ground, push your sides with your hands, arch, and lower your forehead to the ground.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

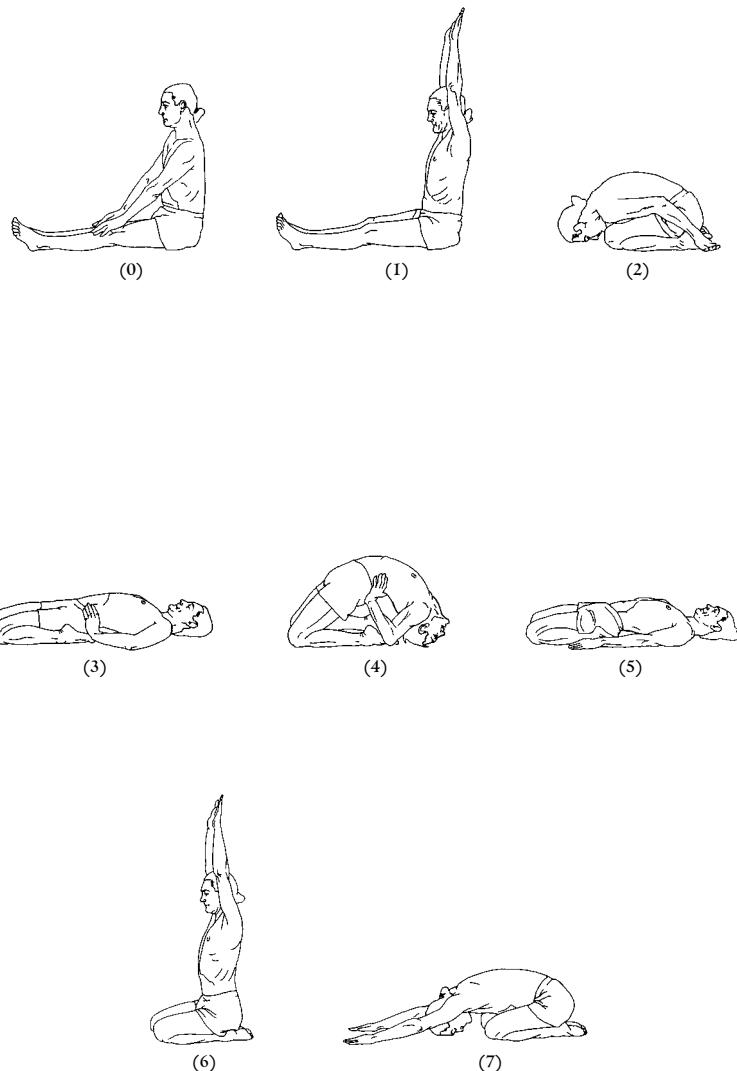
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, bend your legs and rise up onto your knees, then rest the tops of your feet on the ground, separating them somewhat and join your palms with your soles, at the same time, lowering your forehead to the ground.)

CENTRAL PHASE

3. Inhaling in four counts lie down with your back on the ground, bring your hands to your sides and open your chest.
4. Suddenly interrupting your breathing by forcefully emitting an aspirated HA, rest your elbows on the ground and, straightening your forearms, push your sides and buttocks upward and arch your head backward; applying a contracted hold as long as possible, further arch your head until your forehead touches the ground, tensing your whole body.
5. Exhaling forcefully in two counts, lower your back to the ground with your arms at your sides, relaxing all bodily tension.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso, sit on your heels and extend your arms straight over your head.)
7. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground with your arms extended forward.)



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ଅପ୍ରକାଶିତ୍ ଯତ୍କଣେ ମୁଦ୍ରା ହେଲୁଥା ମିଶନ୍ ହର୍ଷିତ୍ ମୁଦ୍ରା ସ୍ଵର୍ଗିତ୍ ହର୍ଷିତ୍

For progressing, holding your knees (with your hands), rest the top of your head (on the ground), then arch and push. (This is the series) for the contracted hold with seven (phases).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

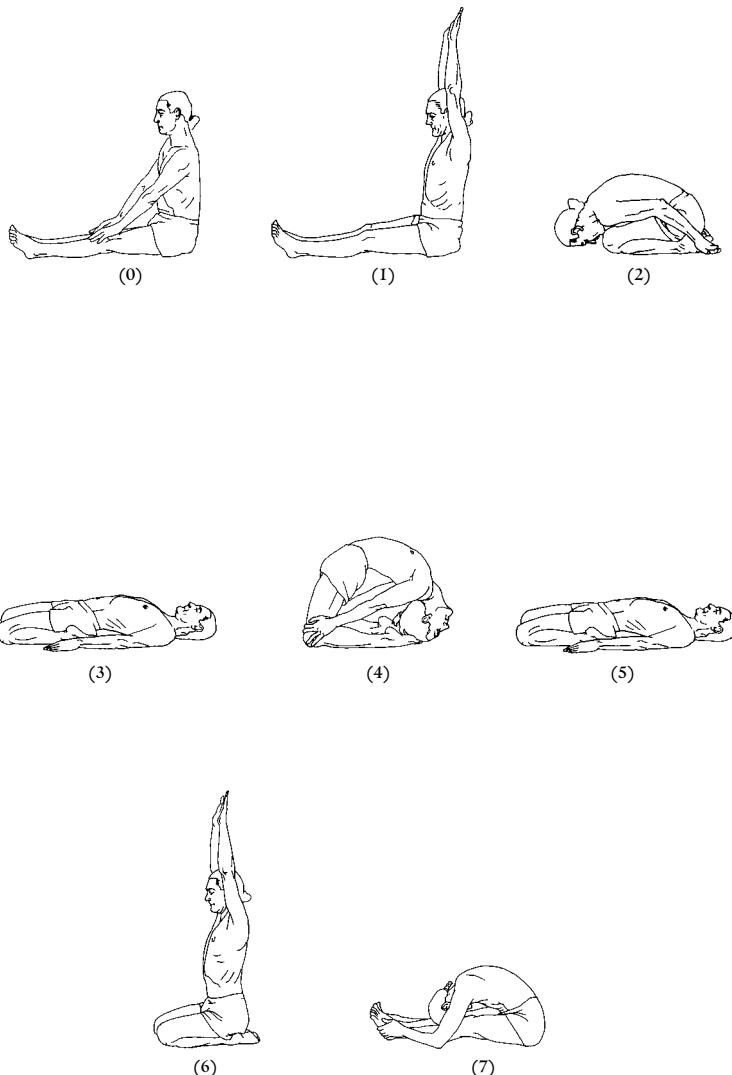
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, bend your legs and rise up onto your knees, then rest the tops of your feet on the ground, separating them somewhat and join your palms with your soles, at the same time lowering your forehead to the ground.)

CENTRAL PHASE

3. Inhaling in four counts, lie down with your back on the ground.
4. Suddenly interrupting your breathing by forcefully emitting an aspirated HA, put the top of your head on the ground; then applying a contracted hold for as long as you can, hold your knees with your hands and arch your torso and push your sides upward, thoroughly tensing your whole body.
5. Exhaling forcefully in two counts, lower your back to the ground relaxing all bodily tension.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head.
7. Exhaling in four counts, extend your legs forward, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2
FINAL PHASE	4		4	

This is the series of *yantras* for applying the contracted hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Turtle Pose eliminates chest and liver pains, (tonifies) the nerves of the full and hollow organs if these are damaged or weakened, and heals the 'brown in conflict' ailments. The same holds true for the movements for training and for progressing.¹⁵⁰

As stated, these *yantras* alleviate pains of the chest and liver, tonifies the autonomic nervous system if it is impaired and not adequately fulfilling its functions, and heals ailments of the general 'brown Phlegm' category including that of 'brown in conflict'.¹⁵¹

FIRST SERIES

5 THE PLOUGH



THE FIFTH TRIAD OF YANTRAS,
THE PLOUGH POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

ଶର୍ତ୍ତୁପଦ୍ମନାଭିମୁଖୀ ଲିଙ୍ଗକ୍ଷେତ୍ରପ୍ରମୁଖମନ୍ତ୍ରଗଂଧିନା

ଶର୍ତ୍ତୁପଦ୍ମନାଭିମୁଖୀ ଲିଙ୍ଗକ୍ଷେତ୍ରପ୍ରମୁଖମନ୍ତ୍ରଗଂଧିନା

Lying on your back, with hands on the ground by your sides, raise your buttocks and your legs straight and lower your toes down to the ground (above) the top of your head; remain empty (in a shape) like a plough.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

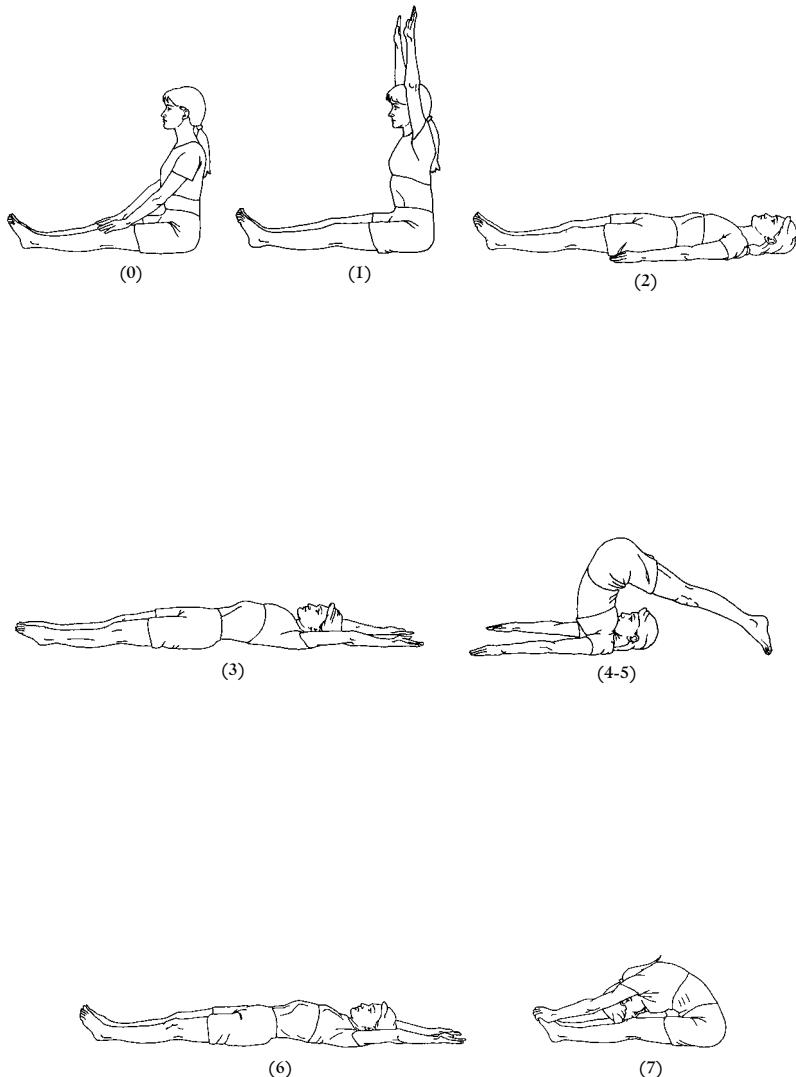
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.

CENTRAL PHASE

3. Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.
4. Exhaling in four counts, slowly bring your arms back to the ground at your sides while simultaneously raising your straight legs and buttocks over your head and lowering your toes to the ground.
5. Remain empty for four counts in this position resembling the shape of a plough.

FINAL PHASE

6. Inhaling in four counts, keeping your legs straight, bring them back to the ground and your arms over your head.
7. Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	4
FINAL PHASE	4	4	

MOVEMENT FOR TRAINING

ପ୍ରଥମ ଅନ୍ତିମ ହାତକୁ ଶୂନ୍ୟ ବିଷାକ୍ତିରେ ଦେଖିବାରେ ଶ୍ରୀ କୃଷ୍ଣାନ୍ତିକାରୀଙ୍କ ଦେଖିବାରେ

For training, with your wrists joined to the tops of your ears, push (your elbows) upward.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

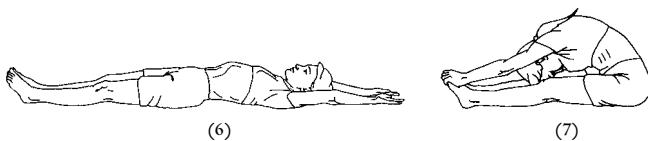
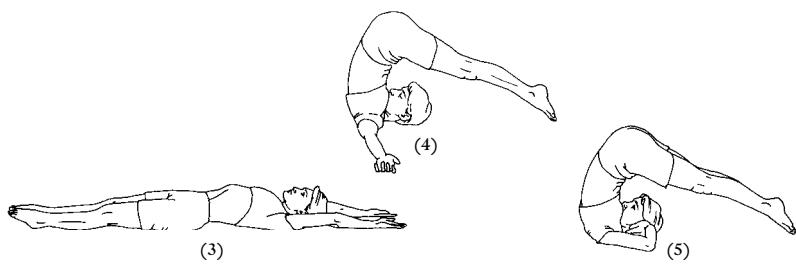
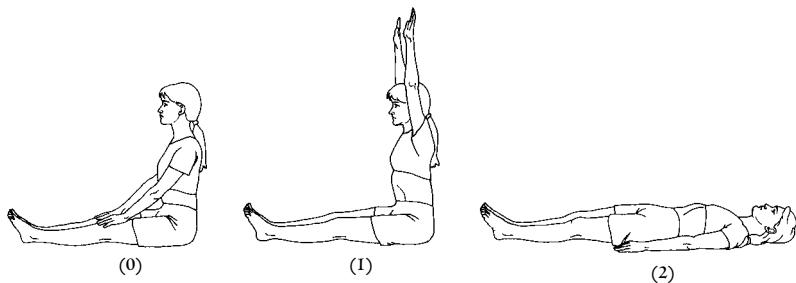
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.)
4. Exhaling in four counts, bring your straight legs over your head, touch the ground with your toes and open your arms wide apart.
5. Remaining empty as long as you can, place your fingertips at the base of your neck and your wrists at the tops of your ears and push your elbows upward in line with your head; stretching your knees and legs, push them further past the top of your head and hold this position.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, bring your straight legs back to the ground and your arms back over your head.)
7. As in the basic movement. (Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	<i>as long as possible</i>
FINAL PHASE	4	4	

MOVEMENT FOR PROGRESSING

ଯେଣ ଶତି ସହିନ୍ଦ୍ରିୟ କ୍ଷୁଣ୍ଡ ପ୍ରିୟ ଏଣିଷା । କ୍ଷୁଣ୍ଡ ମନ୍ତ୍ରି ମନ୍ତ୍ରି ମନ୍ତ୍ରି ମନ୍ତ୍ରି

For progressing, passing your hands behind the backs of your knees, press them over your ears.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

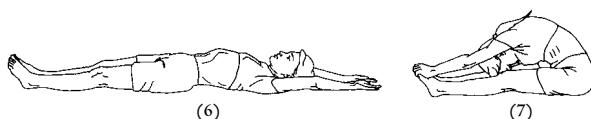
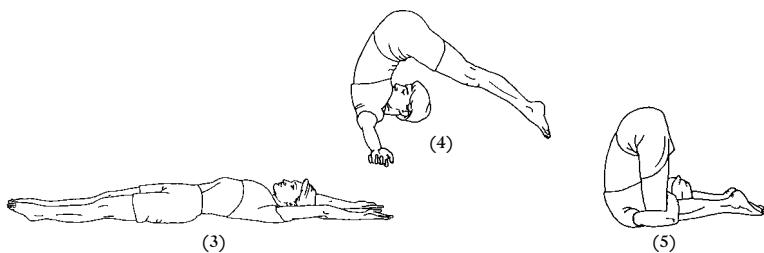
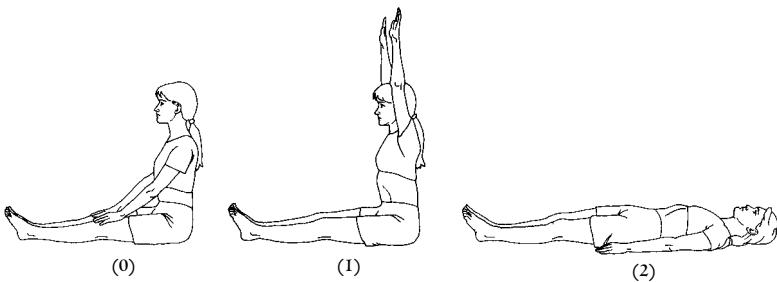
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.)
4. As in the movement for training. (Exhaling in four counts, bring your straight legs over your head, touch the ground with your toes and open your arms wide apart.)
5. Remaining empty as long as you can, bend your knees and rest them on the ground by the sides of your head; passing your hands behind the back of your knees, press them over your ears, as in the movement for training.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, bring your straight legs back to the ground and your arms back over your head.)
7. As in the basic movement. (Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	<i>as long as possible</i>
FINAL PHASE	4	4	

This is the series of *yantras* for applying the empty hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Plough eliminates ailments of the spine, the spinal cord, the full and hollow organs, and the ligaments of the limbs; it balances and strengthens the five prāṇas. The same holds true for the movements for training and for progressing.¹⁵²

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, of the five full organs and six hollow organs, problems related to the ligaments of the head and limbs, and strengthen and restore balance of the five *prāṇas* when their functions are impaired or weakened.



Thus ends the first series of *yantras* comprising fifteen movements, five main and ten auxiliary, combined with the *prāṇāyāma* of the Four Characteristic Conditions.

THE FOUR PROFOUND APPLICATIONS



THE SECOND SERIES, called *Sabmo Jorwa Zbiden* or The Four Profound Applications, is a method for mastering the *kumbhaka* hold.¹⁵³ It comprises a *prāṇayāma* and five *yantras*.

THE PRĀΝĀYĀMA

I. POSTURE

॥३॥ श्वसंवृत्तिरुपादीन् श्वसंवृत्तिरुपादीन् ॥

श्वसंवृत्तिरुपादीन् श्वसंवृत्तिरुपादीन् ॥ श्वसंवृत्तिरुपादीन् श्वसंवृत्तिरुपादीन् ॥

श्वसंवृत्तिरुपादीन् श्वसंवृत्तिरुपादीन् ॥

The method for mastering the kumbhaka through the four profound applications. Sitting in the seven-point Vairocana posture, with your right hand touch your left knee, then your right knee, then your chest, then click your fingers.

Sit in the seven-point Vairocana posture, and, after thoroughly exhaling the stale air by means of the ninefold exercise, with your right hand touch your left knee, then your right knee, then your chest and finally click your fingers above your right knee with a rhythm of four counts, each corresponding to, or at least not faster than, the heart beat of a healthy person when relaxed. Thus each of these complete cycles is equivalent to four counts. This method of marking time is better than looking at a watch or listening to a sound signal because it does not engage the mind and does not hinder any subsequent concentration or visualization. For these reasons, it is necessary to train in this until it becomes completely natural.¹⁵⁴

II. CONCENTRATION

ମୁଖ୍ୟାଶବ୍ଦିଷ୍ଠିତ୍ସର୍ଵାସନା

The method of concentration consists of mindfully following the flow of the breath.

In this exercise it is necessary to maintain presence without distraction and focus attention on the four phases of the *prāṇāyāma* which are: inhalation, closed hold, exhalation, and empty hold.

III. BREATHING METHOD

କ୍ରମାଶବ୍ଦିଷ୍ଠିତ୍ସର୍ଵାସନା ଏତିଷ୍ଠିତ୍ସର୍ଵାସନାକ୍ଷିପ୍ତାସହିତ୍ସର୍ଵାସନା

କ୍ରମାଶବ୍ଦିଷ୍ଠିତ୍ସର୍ଵାସନା ଏତିଷ୍ଠିତ୍ସର୍ଵାସନା ଏତିଷ୍ଠିତ୍ସର୍ଵାସନାକ୍ଷିପ୍ତାସହିତ୍ସର୍ଵାସନା

କ୍ରମାଶବ୍ଦିଷ୍ଠିତ୍ସର୍ଵାସନା କ୍ରମାଶବ୍ଦିଷ୍ଠିତ୍ସର୍ଵାସନା

The breathing method is (based) on cycles of four (counts): starting with four counts respectively for the inhalation, the closed hold and the exhalation together with the empty hold (you proceed to) a cycle (of four) for the inhalation, six counts for the closed hold and a cycle (of four) for the exhalation and empty hold. Then the inhalation remains at one cycle while the closed hold increases to two cycles etc. That is, until it becomes twice the exhalation and empty hold, the closed hold increases by two each time, while the duration of the exhalation must be the same as that of the empty hold.

The breathing method consists of (1) inhaling slowly,¹⁵⁵ (2) applying a closed hold after the open hold and the directed hold,¹⁵⁶ (3) exhaling quickly¹⁵⁷ and (4) remaining empty.¹⁵⁸ These are the four phases to practice in the following progression:

- To begin, inhale in four counts, hold for four counts, then exhale plus remain empty for four counts.
- To proceed, inhale in four counts, hold for six counts, that is, a cycle of four plus a half cycle, then exhale plus remain empty for four counts.
- Then inhale in four counts, hold for eight counts, that is two complete cycles, then exhale plus remain empty for four counts. In brief, you increase the closed hold by two counts each time, from four to six to eight, until its duration becomes twice the exhalation plus empty hold. Regarding the last two phases, the four counts are divided equally between exhalation and empty hold, that is exhaling quickly for two counts and remaining empty for two counts. Also when applying the exhalation plus empty hold for six, eight or more counts, the actual (direct) exhalation itself is completed in two counts.¹⁵⁹ For this reason, this type of exhalation is applied in all the *yantras* pertaining to this series of *prāṇāyāma*.

स्त्रीय वायरेत् श्वृक्ष्वानवद्वा क्ते । स्त्रीय दद्वायरेत् श्वृक्ष्वानवद्वा ।
श्वृक्ष्वानवद्वा स्त्रीय सुमाशक्तिः श्वृक्ष्वानवद्वा । वायरेत् श्वृक्ष्वानवद्वा श्वृक्ष्वानवद्वा

When the closed hold lasts twice the exhalation plus empty hold, then both the closed hold and exhalation plus empty hold increase to six counts. Then proceed increasing (the closed hold) to twice the inhalation, then to two and a half cycles, etc. until the exhalation plus empty hold last twice the inhalation.

When the duration of the closed hold is twice the exhalation plus the empty hold, for example four counts for the inhalation, eight counts or two cycles of four for the closed hold, and four counts for the exhalation plus empty hold, that is, when we have two cycles of four in the closed hold and a single cycle in the exhalation plus empty hold (4-8-4), proceed in the following way:

- The inhalation stays at four counts, but both the closed hold and the exhalation plus empty hold increase to six counts, that is one and a half cycles (4-6-6).

- Gradually proceed to eight counts for the closed hold, then to ten counts, that is two and a half cycles; once you have trained enough in this, increase to twelve counts or three cycles, that is, until the duration of the closed hold becomes twice the exhalation plus empty hold. It is necessary to practice diligently to achieve this rhythm (4-12-6).
- At this point, the inhalation continues to remain at four counts, but both the closed hold and the exhalation plus empty hold increase to eight counts, that is, two cycles. Proceeding as before, the closed hold increases to ten, then twelve, then fourteen and then sixteen counts or four cycles, twice the duration of the exhalation plus empty hold. Practice with diligence until you are able to accomplish this rhythm (4-16-8) with ease.

।॥
॥
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॥
॥
॥
॥
॥

Then the inhalation becomes one and a half cycles; then gradually the inhalation increases to two cycles, the closed hold to eight cycles and the exhalation plus empty hold to four cycles. When this is completed, you have the ‘minor kumbhaka’. With an exhalation plus empty hold of six cycles you have the ‘medium kumbhaka’¹⁶⁰ and, of thirty-two (counts), the ‘major kumbhaka’.

When the duration of the exhalation plus empty hold, reaching two cycles (that is, eight counts), becomes twice the inhalation which is of a single cycle, the inhalation should be increased to six counts or one and a half cycles, and likewise the closed hold and exhalation plus empty hold should be for six counts each. Then proceed as before, increasing according to your capacity. At the end your inhalation should last two cycles (eight counts), the closed hold eight cycles (thirty-two counts) and the exhalation plus empty hold four cycles (sixteen counts); this is the level called the ‘minor kumbhaka’ (8-32-16).

- Then the inhalation will last two and a half cycles (ten counts), with the same duration for the closed hold and the exhalation plus

empty hold, until you reach a closed hold of four cycles (sixteen counts) and the exhalation plus empty hold of four cycles subdivided equally between the two phases (eight for the exhalation and eight for the empty hold). Proceeding gradually, you will reach an inhalation of three cycles (twelve counts), closed hold of twelve cycles (forty-eight counts) and exhalation plus empty hold of six cycles (twenty-four counts) divided equally between the two phases; this is the level called ‘medium kumbhaka’ (12-48-24).

- Then the inhalation will last three and a half cycles (fourteen counts), with the same duration for the closed hold and the exhalation plus empty hold until both the closed hold and the exhalation plus empty hold are of six cycles (twenty-four counts). Training and progressing gradually, at the end the inhalation will last four cycles (sixteen counts), the closed hold sixteen cycles (sixty-four counts) and the exhalation plus empty hold eight cycles (thirty-two counts) divided equally between the two phases; this is the final level called ‘major kumbhaka’ (16-64-32).

A profound method for easily and accurately tracking the various counts of the *kumbhaka*, and above all without hindering concentration,¹⁶¹ was related to me by Gyalse Gyurmed Gyaltsen, Changchub Dorje’s son. It is as follows:

It is easy to keep count up to four cycles (sixteen counts). When you reach the fifth cycle (twenty counts), raise your left index finger from your knee. On reaching the sixth cycle (twenty-four counts), lower the index finger, and if you continue increasing the counts, raise the middle finger. When you reach the seventh cycle (twenty-eight counts), lower the middle finger and raise the little finger. When you reach the eighth cycle (thirty-two counts), lower the little finger: you have accomplished the level of ‘minor kumbhaka’. Doing this four times over, you can keep count until you reach the level of ‘major kumbhaka’.

ବ୍ୟାପାରା ଦିନା ଧ୍ୱନି ଶ୍ଵର୍ଣ୍ଣା କ୍ଷମିତ୍ରମାତ୍ରା ଏହି ସମ୍ମାନକାରୀ

ବ୍ୟାପାରିଷ୍ଠମାତ୍ରା ଦିନା ଧ୍ୱନି ଶ୍ଵର୍ଣ୍ଣା କ୍ଷମିତ୍ରମାତ୍ରା ଏହି ସମ୍ମାନକାରୀ

Inhaling with the A and exhaling with the HŪM, with a sound (produced) naturally by closing the glottis, gradually train in the phases of the

inhalation, the closed hold, the exhalation and empty hold until you become completely familiar with them.

From the level of minor *kumbhaka* on, it is necessary to inhale indirectly with the presence of the sound A, which is naturally produced by tightly closing the glottis. With a duration equal to that of the empty hold, the exhalation should be done in the same manner, except with the presence of the sound HŪṂ. In this way, regulating the flow of breath so as to produce the natural sound, practice the phases of inhalation, closed hold, exhalation and empty hold until you have mastered it perfectly. Since this practice is the indispensable base for success in developing *kumbhaka*, all should consider it of fundamental importance.

TABLE OF THE BREATHING CYCLES FOR THE
PRĀNĀYĀMA OF THE FOUR PROFOUND APPLICATIONS
(I = Inhalation, CH = Closed Hold, E+EH = Exhalation plus Empty Hold)

MINOR KUMBHAKA

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
4	4	4	6	14	10	8	14	12
4	6	4	6	16	10	8	16	12
4	8	4	6	18	10	8	18	12
4	6	6	6	20	10	8	20	12
4	8	6	6	12	12	8	22	12
4	10	6	6	14	12	8	24	12
4	12	6	6	16	12	8	14	14
4	8	8	6	18	12	8	16	14
4	10	8	6	20	12	8	18	14
4	12	8	6	22	12	8	20	14
4	14	8	6	24	12	8	22	14
4	16	8				8	24	14
			8	8	8	8	26	14
6	6	6	8	10	8	8	28	14
6	8	6	8	12	8	8	16	16
6	10	6	8	14	8	8	18	16
6	12	6	8	16	8	8	20	16
6	8	8	8	10	10	8	22	16
6	10	8	8	12	10	8	24	16
6	12	8	8	14	10	8	26	16
6	14	8	8	16	10	8	28	16
6	16	8	8	18	10	8	30	16
6	10	10	8	20	10	8	32	16
6	12	10	8	12	12			

MEDIUM KUMBHAKA

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
10	10	10	10	22	20	12	30	18
10	12	10	10	24	20	12	32	18
10	14	10	10	26	20	12	34	18
10	16	10	10	28	20	12	36	18
10	18	10	10	30	20	12	20	20
10	20	10	10	32	20	12	22	20
10	12	12	10	34	20	12	24	20
10	14	12	10	36	20	12	26	20
10	16	12	10	38	20	12	28	20
10	18	12	10	40	20	12	30	20
10	20	12				12	32	20
10	22	12	12	12	12	12	34	20
10	24	12	12	14	12	12	36	20
10	14	14	12	16	12	12	38	20
10	16	14	12	18	12	12	40	20
10	18	14	12	20	12	12	22	22
10	20	14	12	22	12	12	24	22
10	22	14	12	24	12	12	26	22
10	24	14	12	14	14	12	28	22
10	26	14	12	16	14	12	30	22
10	28	14	12	18	14	12	32	22
10	16	16	12	20	14	12	34	22
10	18	16	12	22	14	12	36	22
10	20	16	12	24	14	12	38	22
10	22	16	12	26	14	12	40	22
10	24	16	12	28	14	12	42	22
10	26	16	12	16	16	12	44	22
10	28	16	12	18	16	12	24	24
10	30	16	12	20	16	12	26	24
10	32	16	12	22	16	12	28	24
10	18	18	12	24	16	12	30	24
10	20	18	12	26	16	12	32	24
10	22	18	12	28	16	12	34	24
10	24	18	12	30	16	12	36	24
10	26	18	12	32	16	12	38	24
10	28	18	12	18	18	12	40	24
10	30	18	12	20	18	12	42	24
10	32	18	12	22	18	12	44	24
10	34	18	12	24	18	12	46	24
10	36	18	12	26	18	12	48	24
10	20	20	12	28	18			

MAJOR KUMBHAKA

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
I4	14	14	I4	42	22	I6	22	16
I4	16	14	I4	44	22	I6	24	16
I4	18	14	I4	24	24	I6	26	16
I4	20	14	I4	26	24	I6	28	16
I4	22	14	I4	28	24	I6	30	16
I4	24	14	I4	30	24	I6	32	16
I4	26	14	I4	32	24	I6	18	18
I4	28	14	I4	34	24	I6	20	18
I4	16	16	I4	36	24	I6	22	18
I4	18	16	I4	38	24	I6	24	18
I4	20	16	I4	40	24	I6	26	18
I4	22	16	I4	42	24	I6	28	18
I4	24	16	I4	44	24	I6	30	18
I4	26	16	I4	46	24	I6	32	18
I4	28	16	I4	48	24	I6	34	18
I4	30	16	I4	26	26	I6	36	18
I4	32	16	I4	28	26	I6	20	20
I4	18	18	I4	30	26	I6	22	20
I4	20	18	I4	32	26	I6	24	20
I4	22	18	I4	34	26	I6	26	20
I4	24	18	I4	36	26	I6	28	20
I4	26	18	I4	38	26	I6	30	20
I4	28	18	I4	40	26	I6	32	20
I4	30	18	I4	42	26	I6	34	20
I4	32	18	I4	44	26	I6	36	20
I4	34	18	I4	46	26	I6	38	20
I4	36	18	I4	48	26	I6	40	20
I4	20	20	I4	50	26	I6	22	22
I4	22	20	I4	52	26	I6	24	22
I4	24	20	I4	28	28	I6	26	22
I4	26	20	I4	30	28	I6	28	22
I4	28	20	I4	32	28	I6	30	22
I4	30	20	I4	34	28	I6	32	22
I4	32	20	I4	36	28	I6	34	22
I4	34	20	I4	38	28	I6	36	22
I4	36	20	I4	40	28	I6	38	22
I4	38	20	I4	42	28	I6	40	22
I4	40	20	I4	44	28	I6	42	22
I4	22	22	I4	46	28	I6	44	22
I4	24	22	I4	48	28	I6	24	24
I4	26	22	I4	50	28	I6	26	24
I4	28	22	I4	52	28	I6	28	24
I4	30	22	I4	54	28	I6	30	24
I4	32	22	I4	56	28	I6	32	24
I4	34	22				I6	34	24
I4	36	22	I6	I6	I6	I6	36	24
I4	38	22	I6	I8	I6	I6	38	24
I4	40	22	I6	20	I6	I6	40	24

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
I6	42	24	I6	36	28	I6	52	30
I6	44	24	I6	38	28	I6	54	30
I6	46	24	I6	40	28	I6	56	30
I6	48	24	I6	42	28	I6	58	30
I6	26	26	I6	44	28	I6	60	30
I6	28	26	I6	46	28	I6	32	32
I6	30	26	I6	48	28	I6	34	32
I6	32	26	I6	50	28	I6	36	32
I6	34	26	I6	52	28	I6	38	32
I6	36	26	I6	54	28	I6	40	32
I6	38	26	I6	56	28	I6	42	32
I6	40	26	I6	30	30	I6	44	32
I6	42	26	I6	32	30	I6	46	32
I6	44	26	I6	34	30	I6	48	32
I6	46	26	I6	36	30	I6	50	32
I6	48	26	I6	38	30	I6	52	32
I6	50	26	I6	40	30	I6	54	32
I6	52	26	I6	42	30	I6	56	32
I6	28	28	I6	44	30	I6	58	32
I6	30	28	I6	46	30	I6	60	32
I6	32	28	I6	48	30	I6	62	32
I6	34	28	I6	50	30	I6	64	32

THE YANTRAS

The five *yantras* are:

- The Snake or Drul, for open hold.
- The Curved Knife or Trigug, for directed hold.
- The Dagger or Phurbu, for closed hold.
- The Dog or Khyi, for contracted hold.
- The Spider or Dom, for empty hold.

SECOND SERIES

I THE SNAKE



THE FIRST TRIAD OF YANTRAS,
ARCHING LIKE A SNAKE, IS FOR APPLYING
THE OPEN HOLD.

BASIC MOVEMENT

ଶ୍ଵର୍ଣ୍ଣମହିନୀରୁଷିତିପାଦକ୍ଷେତ୍ରମାତ୍ରା । ଯଥମହିନୀରୁଷିତିପାଦକ୍ଷେତ୍ରମାତ୍ରା ।

ଶ୍ଵର୍ଣ୍ଣମହିନୀରୁଷିତିପାଦକ୍ଷେତ୍ରମାତ୍ରା । ଶ୍ଵର୍ଣ୍ଣମହିନୀରୁଷିତିପାଦକ୍ଷେତ୍ରମାତ୍ରା ।

Kneeling, exhale lying down flat and place the palms of your hands, your chin and pelvis on the ground; inhaling in a complete cycle, arch the back of your head and torso, and straightening your elbows, remain arched like a snake.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

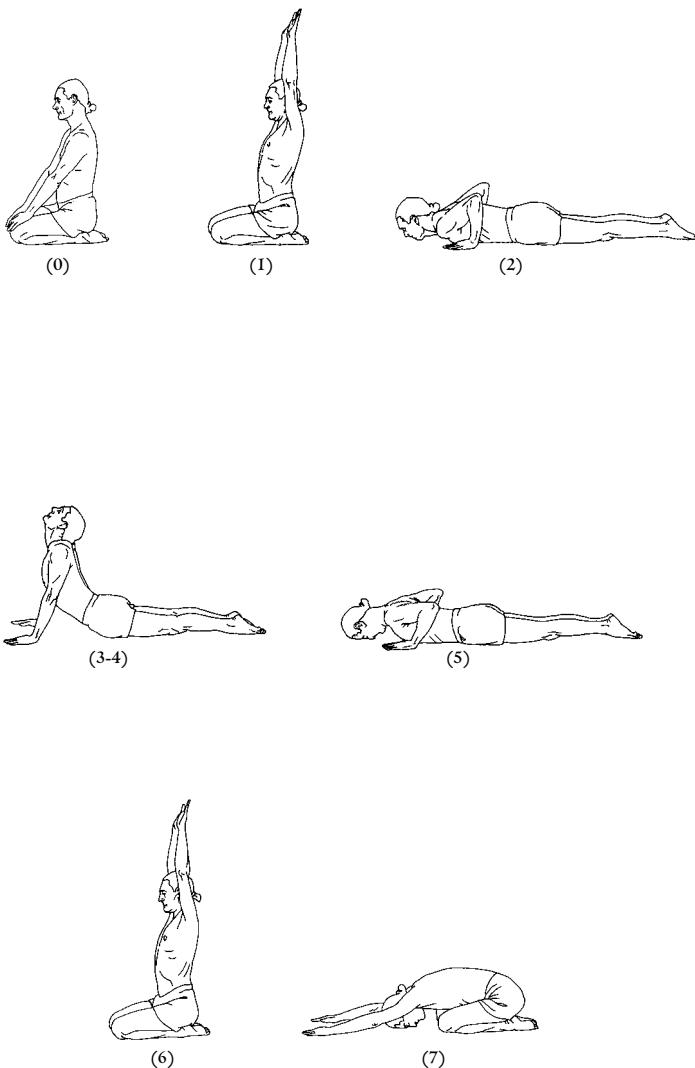
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two hand spans and rest your palms on those points.¹⁶² Then with the feet and big toes close together, forcefully extend your legs and lie flat keeping your throat, chin and pelvis firmly on the ground.

CENTRAL PHASE

3. Inhaling in four counts, arch your chest and the back of your head, and without lifting the lower part of your body from the ground, straighten your elbows.
4. Holding open for four counts, remain in this position like a snake and tense all the muscles and nerves of your body.
5. Exhaling in two counts, lower your torso and forehead to the ground, then remain empty for two counts.¹⁶³

FINAL PHASE

6. Inhaling in four counts, raise your torso and sit on your heels, extending your arms over your head.
7. Exhaling in four counts, lower your arms and forehead to the ground in front of your knees.



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମୂଲିକାରୀ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମୂଲିକାରୀ

For training, hold open as long as you can, straightening your knees and legs and rising onto your toes.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

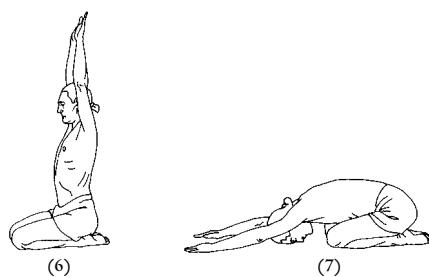
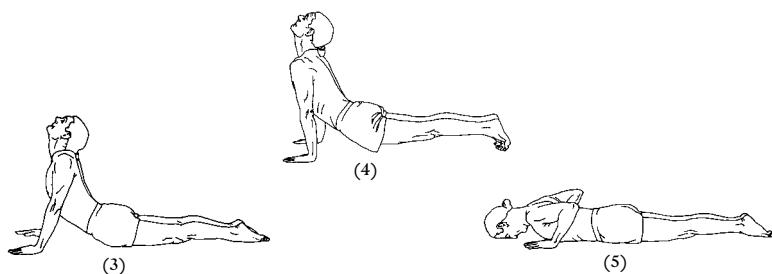
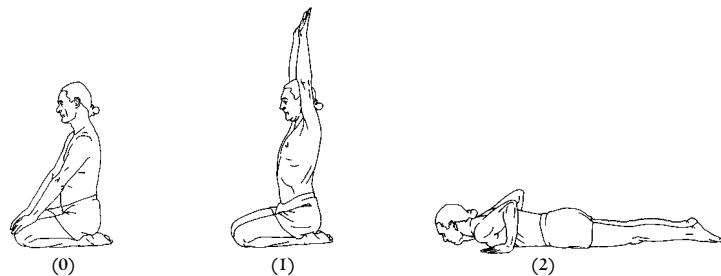
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two spans and rest your palms on those points. Then with the feet and toes close together, forcefully extend your legs and lie flat with your throat, chin and pelvis firmly on the ground.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, arch your chest and the back of your head, and without lifting the lower part of your body from the ground, straighten your elbows.)
4. Holding open as long as you can, lift yourself, straightening your arms, knees and legs and supporting your body weight on your hands and the tips of your toes.
5. As in the basic movement. (Exhaling in two counts, lower your torso and forehead to the ground, then remain empty for two counts.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso and sit on your heels, extending your arms above your head.)
7. As in the basic movement. (Exhaling in four counts, lower your forehead and arms to the ground in front of your knees.)



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ପ୍ରମାଣିତ ଶକ୍ତିର ସହିତ ଯଦୁଗ୍ଵା ଏବଂ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ

For progressing, arch with your arms extended by your sides. (This is the series) with seven phases for the open hold.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

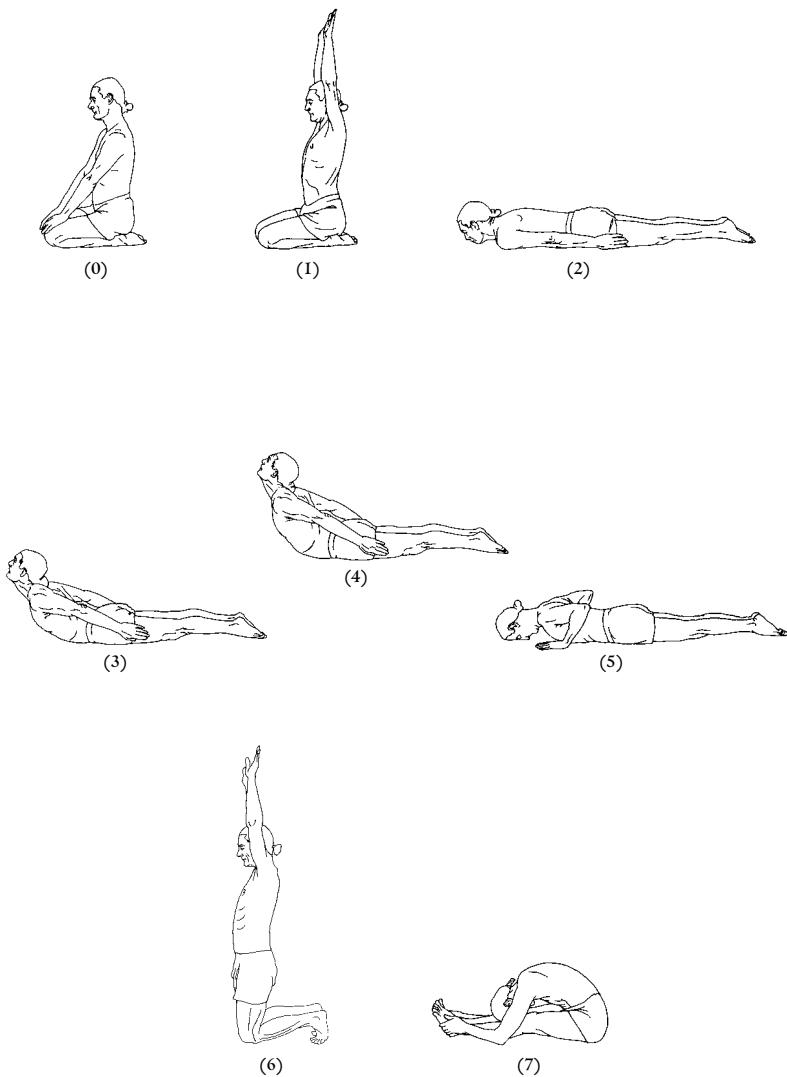
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement, (exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two spans and rest your palms on those points. Then with the feet and toes close together, forcefully extend your legs and lie flat with your throat, chin and pelvis firmly on the ground,) except that at the end your arms are extended by your sides.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso, pressing down on the ground with the tops of your feet and stretching your toes downward.
4. Holding open hold as long as you can, arch your head and shoulders backward and thoroughly tense your whole body.
5. Exhaling in two counts, slowly lower your chest and forehead to the ground, placing your hands at chest level; then remain empty for two counts.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head, rising up onto your knees and toes.
7. Exhaling in four counts, rest your buttocks on the ground and extend your legs forward, bringing your fingers to your toes and your forehead to your knees.



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of *yantras* for applying the open hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

Arching like a Snake eliminates ailments of the spine and the spinal cord, of the joints, the ligaments of the limbs, ailments of the full and hollow organs, and eliminates all problems due to degeneration of the five prāṇas. The same holds true for the movements for training and for progressing.¹⁶⁴

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, of the major and minor joints, of the muscles and tendons of the head and limbs, ailments of the five full and six hollow organs, and eliminate all problems caused by impaired functioning of the five *prāṇas*.

SECOND SERIES

2 THE CURVED KNIFE



THE SECOND TRIAD OF YANTRAS,
THE CURVED KNIFE POSE, IS FOR APPLYING
THE DIRECTED HOLD.

BASIC MOVEMENT

শির্ষ বক্ষীয় শায়া নহু এম শায়া শৈশা | প্রে শায়া মনু শুনু নু বন্দি যা

শির্ষ শসা বন্দি যা শসা নতু নসা | শির্ষ শতু শৈশা স্লু শনিয়া হু

Bend your left (foot) and rest it on your right (thigh), wrap your right arm around the front of your right knee and (then) behind you; with your left (hand) grasp (your right hand) at the wrist. In this way twist to the left like a curved knife,¹⁶⁵ applying a directed hold. (Then do it on the other side.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, bend your left leg and with your left hand pull your left foot to the right side of your groin, then bend your right leg bringing the heel to your secret place, rest your right armpit on your right knee, and clutching your hand in a fist, wrap your right arm around the outside of your right leg, bringing it behind your back.

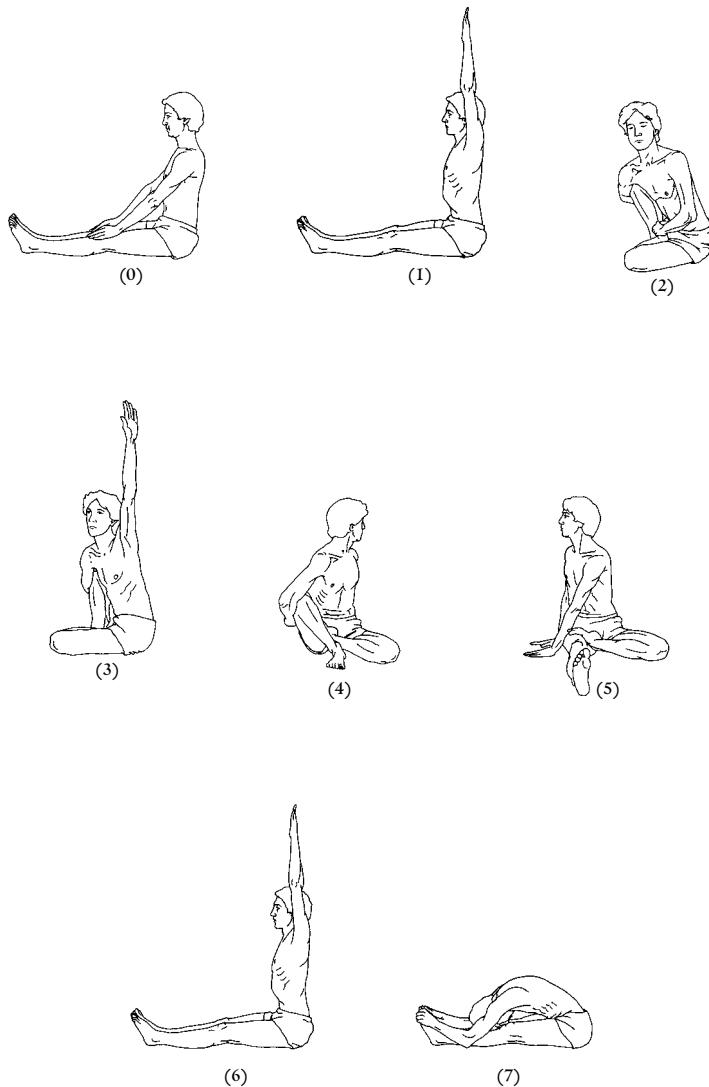
CENTRAL PHASE

3. Inhaling in four counts, raise your left arm thoroughly extending your torso, then wrap your arm behind your back from the left and grasp your right wrist.
4. Applying a directed hold for four counts, twist your torso and face to the left, assuming the shape of a curved knife.
5. Exhaling in two counts, extend your right leg forward and twist your torso to the right; remaining empty for two counts, place your hands on the ground by your right side.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.
7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.

Then do the movement on the other side.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ਤ੍ਸੋਗਪੁ ਰਸਕਰ ਗਿਆ ਸੁਖ ਗਿਆ ਬੜ੍ਹਾ। ਵੇਖਿ ਪ੍ਰਾਂਤ ਗਿਆ ਗੁਰੂ ਤੇਰ ਰਦੀ ਪ੍ਰਾਂਤ

For training, in tsogpu¹⁶⁶ wrap (your arm) and rest your right armpit on your left knee, and in this way, twist to the left. (Then do it on the) other (side).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement (inhaling in four counts, extend your arms over your head).
2. Exhaling in four counts, bend your legs keeping them close together and in *tsogpu*, tilt your knees to the right, place your right armpit on the outer side of your left knee and with your hand clenched in a fist, wrap your right arm around your back from the right side and lower your left arm.

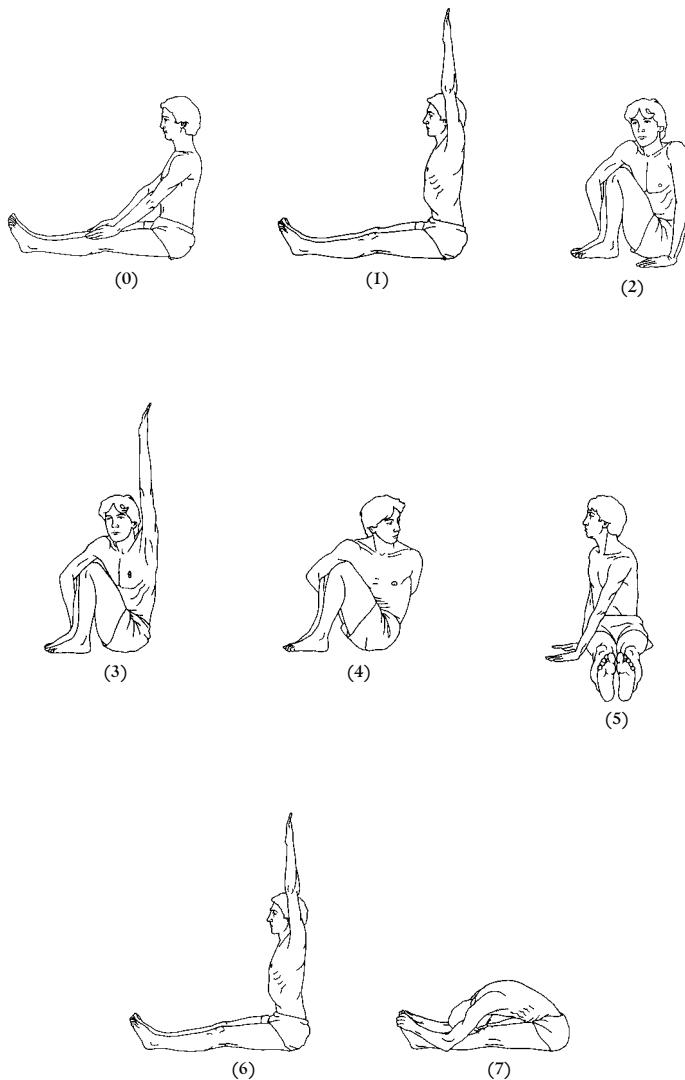
CENTRAL PHASE

3. Inhaling in four counts, raise your left arm and straighten your torso.
4. Applying a directed hold as long as you can, wrap your left arm around your back from the left and grasp your right wrist, twisting your torso and face to the left.
5. Exhaling in two counts, extend your legs forward and twist your torso to the right; remaining empty for two counts, place your hands on the ground by your right side.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)

Then do the movement on the other side.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ଶ୍ରୀ ମହାନ୍ତିର ପଦମାନାଥ ମହାପାତ୍ର । ପ୍ରତିଷ୍ଠାନ ମହାପାତ୍ର ମହାନ୍ତିର ପଦମାନାଥ

For progressing, bend (your) right (foot) on your left (leg) and with your right armpit (on your left knee), wrap (your right arm); (then do it on the) other side. (This is the series) for the directed hold.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, place your right foot on your left thigh, bend your left leg and bring your heel to your secret place, then resting your right armpit on the outer side of your left knee, with your hand clenched in a fist, wrap your right arm around your back from the right side.

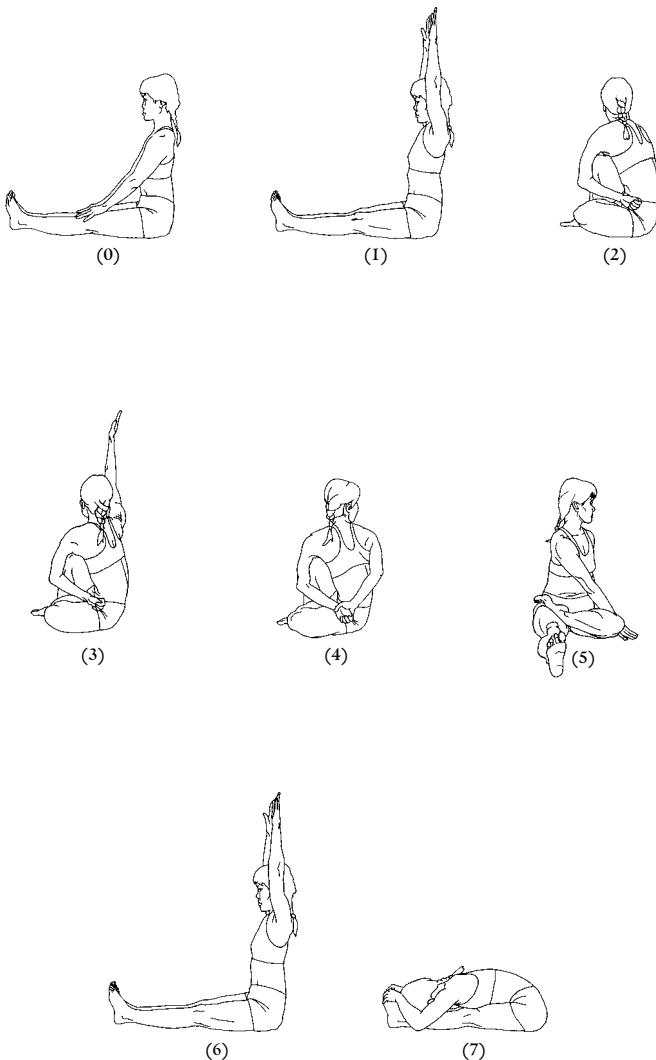
CENTRAL PHASE

3. Inhaling in four counts, raise your left arm and thoroughly straighten your torso.
4. Applying a directed hold as long as you can, wrap your left arm around your back from the left side, grasp your right wrist and thoroughly twist your torso and face to the left.
5. Exhaling in two counts, extend your left leg forward and twist your torso to the right; remaining empty for two counts, lower your hands to the ground by your right side.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)

Then do the movement on the other side.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of *yantras* for applying the directed hold, each *yantra* with seven phases of breathing.

BENEFITS

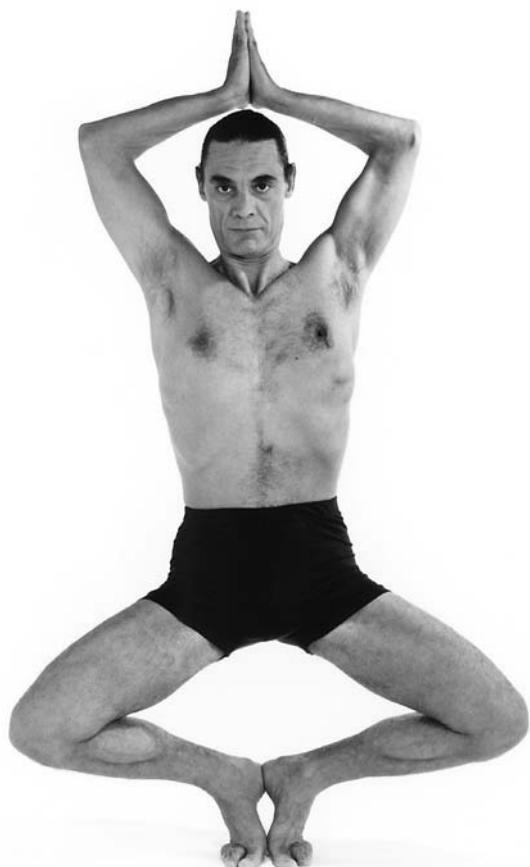
The Overcoming of Obstacles says:

The Curved Knife Pose eliminates ailments of the kidneys, of the joints of the sacral-lumbar region, Phlegm illnesses (which cause) mucus in the stomach, tumors, respiratory disorders and problems related to the fire-accompanying and downward-clearing prāṇas. The same holds true for the movements for training and for progressing.¹⁶⁷

As stated, these *yantras* help to overcome kidney ailments, pain in the joints of the sacral-lumbar region, problems of the Phlegm category, particularly the accumulation of mucus in the stomach and the formation of tumors,¹⁶⁸ respiratory problems¹⁶⁹ and disorders caused by the deterioration of the fire-accompanying and downward-clearing *prāṇas*.

SECOND  SERIES

3 THE DAGGER



THE THIRD TRIAD OF YANTRAS,
THE DAGGER POSE, IS FOR APPLYING
THE CLOSED HOLD.

BASIC MOVEMENT

ହିନ୍ଦୁତେଣ ସପ୍ତଶ୍ଳେଷଗତ୍ତଶ୍ଳେଷାନୁରୂପୀ ଶ୍ରୀମତ୍ତାବନ୍ଦିହିନ୍ଦୁଶକ୍ତିଶାନ୍ତିନା

ବ୍ରତଶର୍ମର୍ତ୍ତବ୍ୟଦ୍ଵାରାହିନ୍ଦୁତେଣ ଶକ୍ତିଶାନ୍ତିନା

With the heels in tsog(kyil), join and push the palms (together) above your head, open your elbows and knees, and with your heels together, rise up onto the tips of your toes; applying a closed hold for a complete cycle, stretch your torso backward and straighten your sides like a dagger.¹⁷⁰

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.
2. Exhaling in four counts, lower your arms by your sides and at the same time, rise up on your toes.

CENTRAL PHASE

3. Inhaling in four counts, open your shoulders and your elbows, join your palms together without leaving any space between them and lift them just above your head; lift yourself up, keeping your heels together and your knees and elbows wide apart.
4. Holding for four counts, applying the open hold, the directed hold and finally the closed hold, slightly stretch your torso backwards and push your pelvis forward, slowly rising balanced on your toes until you form the shape of a dagger, and remain in this pose.
5. Exhaling in two counts, sit down slowly and lower your hands to the ground by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.
7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



(0)

(1)

(2)



(3)



(4)



(5)



(6)



(7)

Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ଶ୍ରୀନୂଦେବମାତ୍ରାମହିମାନଶ୍ରୀଶ୍ଵରମ୍ । ଶ୍ରୀନୂଦେବମାତ୍ରାମହିମାନଶ୍ରୀଶ୍ଵରମ୍ ।

For training, lie on your back, join the soles of your feet and the palms of your hands, pressing your elbows and knees (to the ground).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

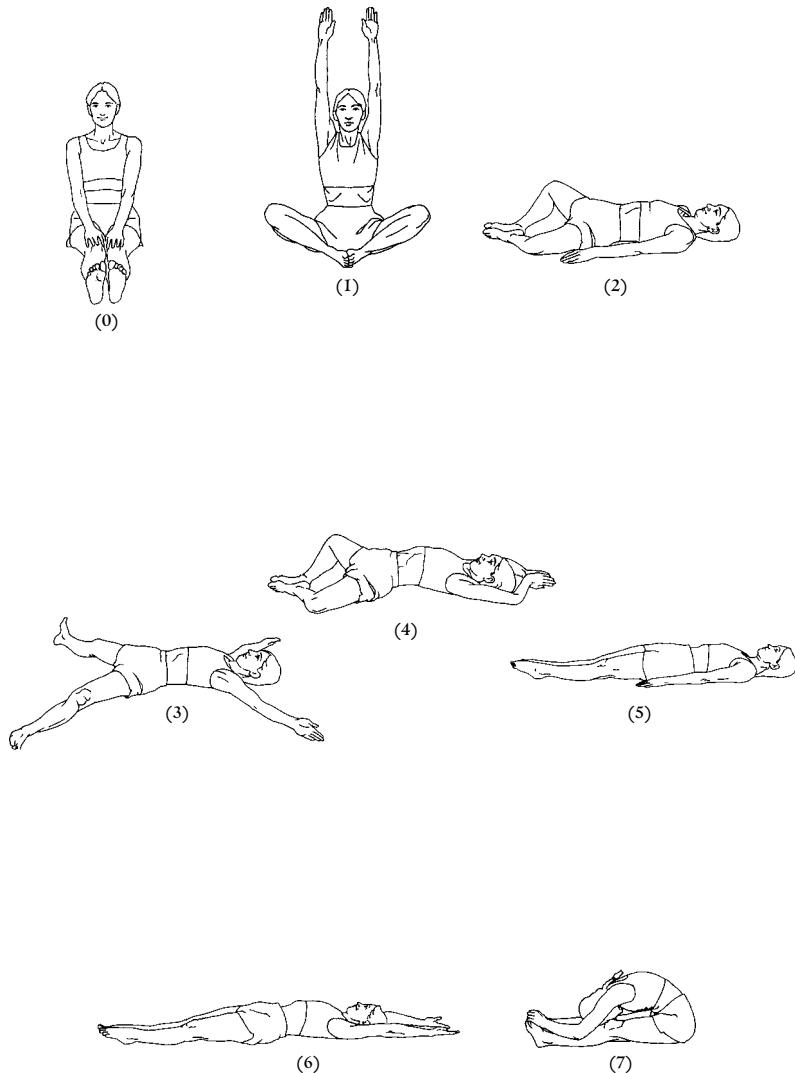
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.)
2. Exhaling in four counts, lie down on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, open your arms and legs.
4. Holding closed as long as you can, after applying the open hold and the directed hold, join the palms of your hands together and also the soles of your feet, and resting your elbows and knees perfectly on the ground, tense your whole body.
5. Exhaling in two counts, straighten your legs and bring your arms by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your toes downward.
7. Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.



Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ଦ୍ୱାରା ଉଚ୍ଚତାକୁ ପାଇଲା ଏବଂ ଶରୀରକୁ ବିନାଶ କରିବାର ପାଇଲା
ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା ଏହା

For progressing, raise yourself on the three sharpened points and perform a Bep in tsog(kyil). (This is the series) for the closed hold with seven (phases).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

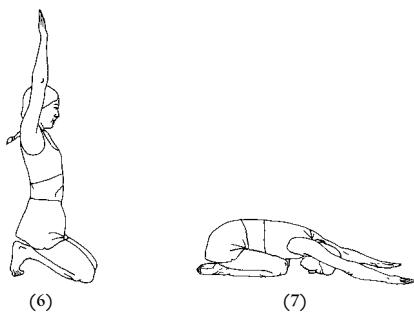
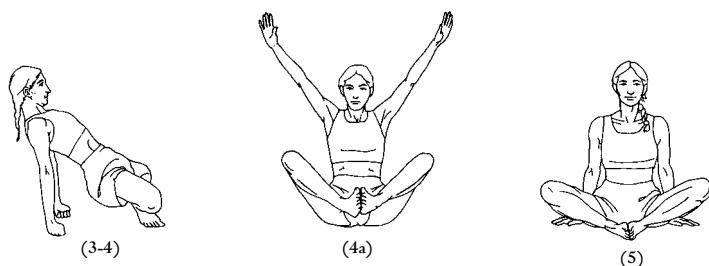
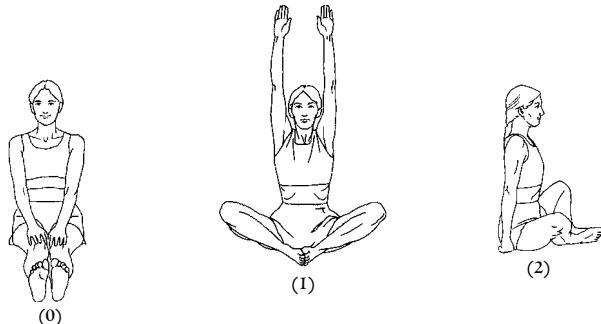
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.)
2. Exhaling in four counts, making vajra fists, lower your hands to the ground by your sides.

CENTRAL PHASE

3. Inhaling in four counts, stretch your torso and straighten your spine lifting yourself up on your fists and the tips of your joined toes to resemble a three-pointed dagger.
4. Holding closed as long as you can, tense your whole body, and at the end perform a Bep¹⁷¹ opening your arms and rolling your toes upward.
5. Exhaling in two counts, lower your hands to the ground by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, rise up onto your knees and the tips of your toes, and straightening your waist, raise your arms over your head.
7. Exhaling in four counts, place the tops of your feet on the ground, sit on your heels and lower your arms and forehead to the ground in front of you.



Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of *yantras* for applying the closed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Dagger Pose eliminates ailments of the upper and lower parts of the torso, and of the ligaments of the limbs; it balances all the elements and increases one's strength. The same holds true for the movements for training and for progressing.¹⁷²

As stated, these *yantras* help to overcome illnesses of the upper and lower parts of the torso and problems of the ligaments and tendons of the head, arms and legs. Furthermore, they are effective in rebalancing the earth, water, fire and air elements of the body, in consolidating the diverse energies linked with the voice and mind, and in increasing physical strength.

SECOND  SERIES

4 THE DOG



THE FOURTH TRIAD OF YANTRAS,
STRETCHING LIKE A DOG, IS FOR APPLYING
THE CONTRACTED HOLD.

BASIC MOVEMENT

ଶ୍ଵରକ୍ଷେତ୍ର ନୃତ୍ୟାନ୍ତିର୍ଦ୍ଦେଶ୍ୱରମଣି
ପରିଶ୍ଵରମଣିର୍ଦ୍ଦେଶ୍ୱରମଣି | ପରିଶ୍ଵରମଣିର୍ଦ୍ଦେଶ୍ୱରମଣି |

(As in the) movement for training of the Snake, arch the upper part of your body while inhaling forcefully; with the sound HA interrupt (your breath), straighten your arms, align your head, back and arms, and keeping your palms and the soles of your feet on the ground, push your buttocks back and stretch like a dog.

STARTING POSITION

0. Sit on your heels with the top of your feet on the ground and your hands on your knees.

INITIAL PHASE

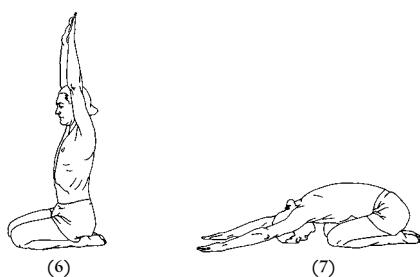
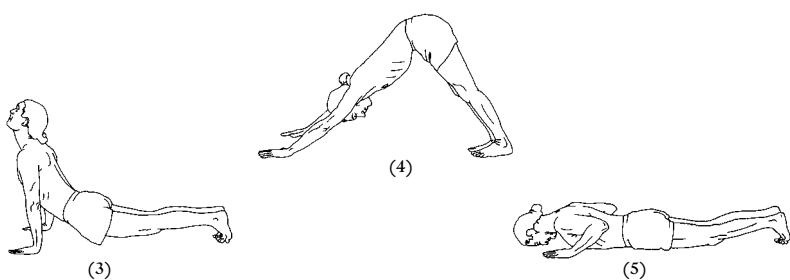
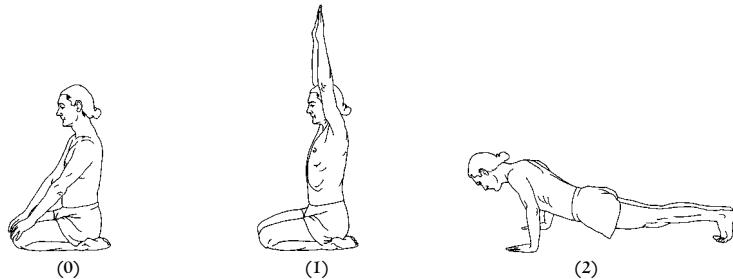
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, lower yourself forwards pointing your toes to the ground and placing your hands at chest height; keep your body raised and straight, supported on your hands and your toes as in the movement for training in the Snake yantra.

CENTRAL PHASE

3. Inhaling forcefully in two counts, arch the back of your head and torso; then interrupting your breathing by forcefully emitting an aspirated HA and directing the remaining air towards your navel, suddenly raise your pelvis up and back and straighten your arms forward, aligning your head, back and arms straight as an arrow; while planting the soles of your feet firmly on the ground and stretching your legs.
4. Applying a contracted hold for six counts, stretch your arms and legs as much as you can, forcefully pushing your pelvis back so as to stretch like a dog.
5. Exhaling in two counts, lower yourself forwards with your forehead on the ground; remaining empty for two counts, lie with your toes pointing to the ground.

FINAL PHASE

6. Inhaling in four counts, raise your torso, extend your arms over your head and sit on your heels with the tops of your feet on the ground.
7. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2	6		2+2
FINAL PHASE	4			4	

MOVEMENT FOR TRAINING

ଶ୍ରୀ ମହାଶୂନ୍ୟାନ୍ତରଣା ଏହିବା ଶିଶ୍ରାକର୍ତ୍ତା ନାଥର ଦେଖିବା
For training, stretching your shoulders and chest forward and arching

them, apply a contracted hold as long as you can.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with the tops of your feet on the ground and your hands on your knees.)

INITIAL PHASE

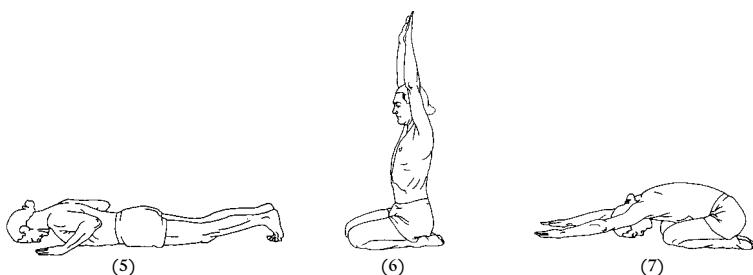
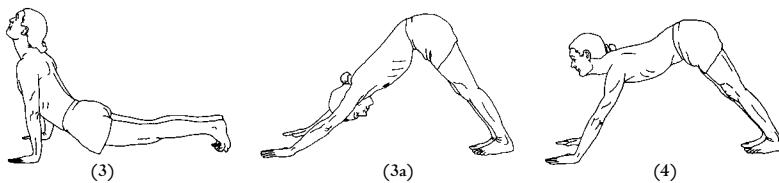
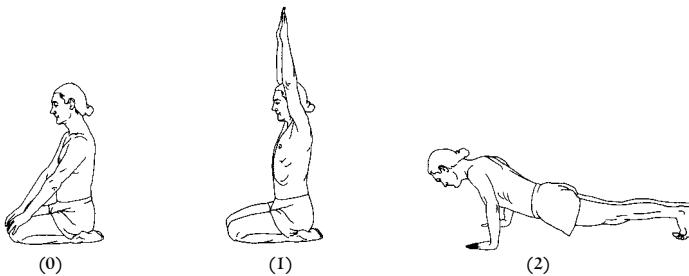
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, lower yourself forwards pointing your toes on the ground and placing your hands at chest height, keeping your body raised and straight, supported on your hands and your toes as in the movement for training in the Snake yantra.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling forcefully in two counts, arch the back of your head and your torso; then interrupting your breathing by forcefully emitting an aspirated HA and directing the remaining air towards your navel, suddenly raise your pelvis up and back and straighten your arms forward, aligning your head, back and arms straight as an arrow, planting the soles of your feet firmly on the ground and stretching your legs.)
4. Applying a contracted hold as long as you can, slowly stretch forward and arch your chest and shoulders.
5. As in the basic movement. (Exhaling in two counts, lower yourself forwards with your forehead on the ground; remaining empty for two counts, lie with your toes pointing to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso, extend your arms over your head and sit on your heels with the tops of your feet on the ground.)
7. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground with your arms extended forward.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2 <i>as long as possible</i>			2+2
FINAL PHASE	4			4	

MOVEMENT FOR PROGRESSING

ପ୍ରମୁଖ ପଦ୍ଧତି ଏଣ୍ଟା ନାହିଁ କିମ୍ବା ପରିମାଣ କିମ୍ବା ପରିମାଣ କିମ୍ବା

For progressing, place your hands in front of your knees, arch and perform a Bep. (This is the series for the) contracted hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with the tops of your feet on the ground and your hands on your knees).

INITIAL PHASE

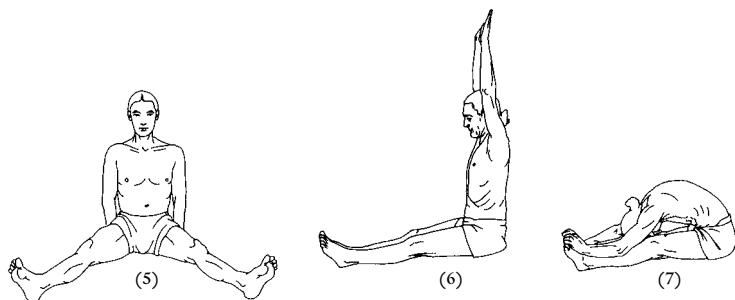
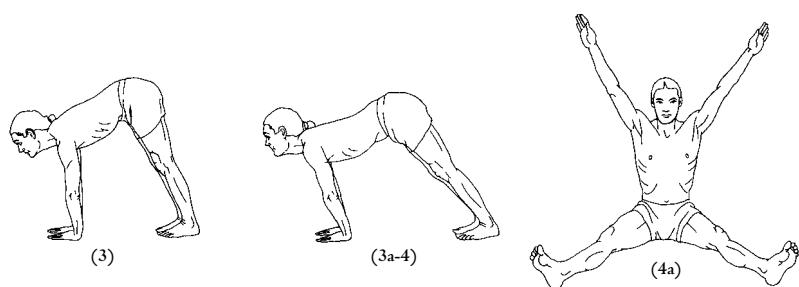
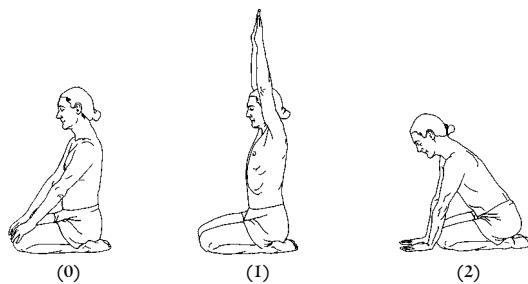
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, place your knees and feet slightly apart with your toes pointed to the ground and rest your palms on the ground with the wrists touching the knees.

CENTRAL PHASE

3. Inhaling forcefully in two counts, raise your knees, straighten your arms and legs, and arch your head and torso upward; then emitting an aspirated HA, simultaneously shift your body weight a bit forward.
4. Apply a contracted hold as long as you can; at the end, pushing your legs forward and extending your arms upward, perform a quick and loose Bep.¹⁷³
5. Exhaling in two counts lower your hands to the ground by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your legs forward and raise your arms above your head.
7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2 <i>as long as possible</i>			2+2
FINAL PHASE	4			4	

This is the series of *yantras* for applying the contracted hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

Stretching like a Dog eliminates ailments of the spine and the spinal cord, the kidneys and of the small and large intestines, heartburn and abdominal bloating, tumors caused by bad digestion and ailments of the ligaments, and problems of the pervasive prāṇa. The same holds true for the movements for training and for progressing.¹⁷⁴

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, the kidneys, and the small and large intestines, heartburn and abdominal bloating,¹⁷⁵ problems due to bad digestion in general and tumors caused by it,¹⁷⁶ and ailments of the ligaments and tendons. It also eliminates all problems caused by the pervasive *prāṇa* when its functioning is damaged or disordered.

SECOND SERIES

5 THE SPIDER



THE FIFTH TRIAD OF YANTRAS,
THE SPIDER POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

ਤੋਗਕੀਲ ਪਾਸ ਹਨ੍ਤੀ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਾਂ ਮਿਸ਼ਨ | ਗੁਰੂ ਪਾਖਾਦ ਨੰ ਜੱਥੂ ਵਾਸੁਦੇਵ ਮਿਸ਼ਨ

ਮਨੁ ਬਹੁਤ ਤੋਗ ਦ੍ਰਵਾ ਪੈਂਡਾ ਕਾ ਦੇਖੋ | ਭਾਗ ਸੰਚ ਨਾਨਾਂ ਦਾ ਅੱਖ ਸੁ ਸ਼ਿਵਾ

In tsogkyil, pass your arms under the backs of your knees, extend them wide apart on the ground and inhale stretching your abdomen; exhaling quickly in two counts, lower your chest to the ground, push your buttocks back, (then) arch the back of your head like a spider.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, bend your legs bringing the soles of your feet together with your knees wide apart; slowly lower your arms and pass them under the backs of your knees, with your palms on the ground, extending them wide apart and lower your torso straight forward.

CENTRAL PHASE

3. Inhaling in four counts, press your arms down strongly with your knees and, stretching your abdomen, arch your head and chest upward.
4. Exhaling quickly and forcefully in two counts, lower your chest to the ground pushing your buttocks backward.
5. Remaining empty for six counts, arch your head upward and remain in this pose like a spider.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.
7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



(0)



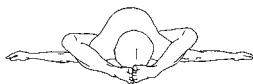
(1)



(2)



(3)



(4)



(5)



(6)



(7)

Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

ମୁନ୍ଦରୁଦ୍ଧିତେଶ୍ୱରାବସ୍ଥା ହିଂଗ୍ରେଶ୍ୱରାବସ୍ଥା

For training, extend your arms on the ground under your buttocks and join your chin to your heels.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

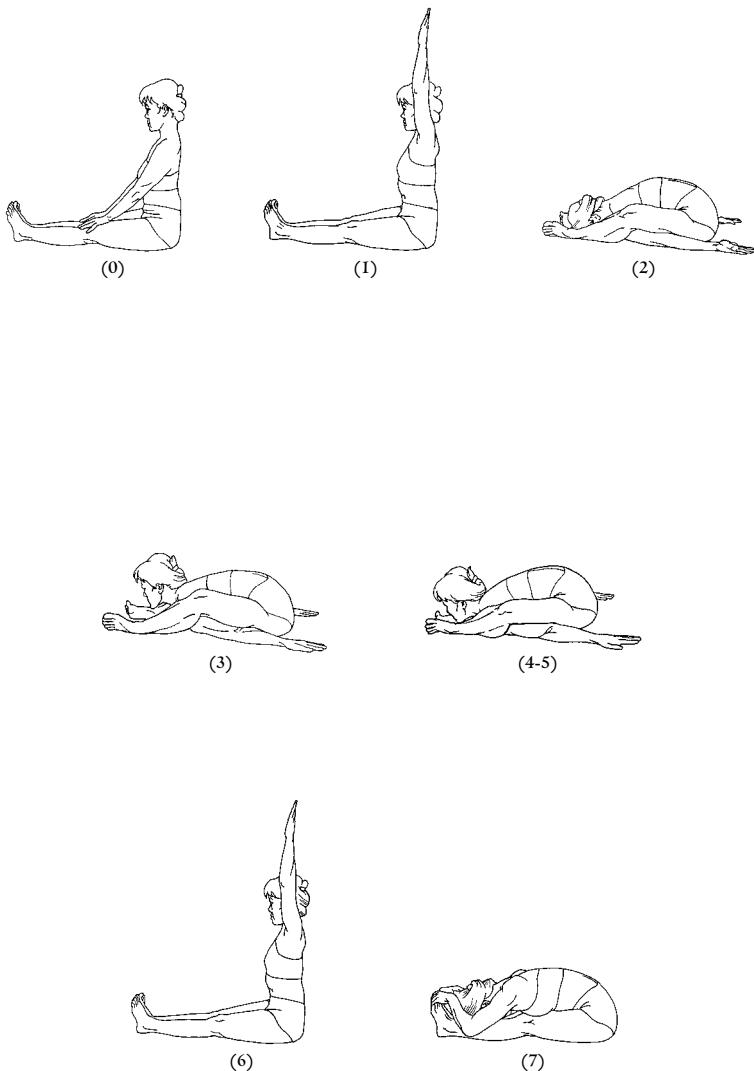
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, (bend your legs bringing the soles of your feet together with your knees wide apart), pass your arms under your buttocks extending them backwards with your palms facing upward, and lower your shoulders to the ground.

CENTRAL PHASE

3. Inhaling in four counts, arch the back of your head and shoulders and turn the palms of your hands downward, pressing your arms with your buttocks.
4. Exhaling quickly and forcefully in two counts, keeping your heels together, open your toes and place the underside of your chin firmly on your heels.
5. Remaining empty as long as you can, tense your whole body, thoroughly stretching your torso.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ପ୍ରବୃତ୍ତିଶବ୍ଦାନ୍ତରେ ହିମକାଳୀଙ୍ଗାନ୍ତମା । ପ୍ରବୃତ୍ତିଶବ୍ଦାନ୍ତରେ ହିମକାଳୀଙ୍ଗାନ୍ତମା ।

For progressing, wrap (your hands) under your ankles and firmly grasp the back of your neck. (This is the series) for the empty hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

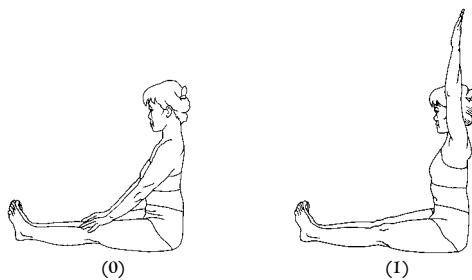
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, bend your legs, press your heels together and open your toes wide apart; pass your arms under your ankles with the palms facing downward and stretch them so that your knees wrap around them just above the insides of your elbows.

CENTRAL PHASE

3. Inhaling in four counts, stretch your pelvis backward forcefully pushing your knees down and, at the same time, open your chest.
4. Exhaling quickly and forcefully in two counts, place the underside of your chin on your heels, and firmly holding the back of your neck with your hands, look upward.
5. Remaining empty as long as you can, stay in this position.

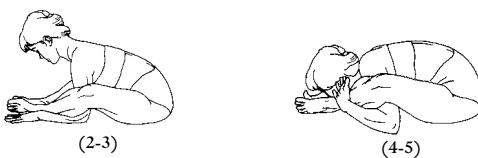
FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)



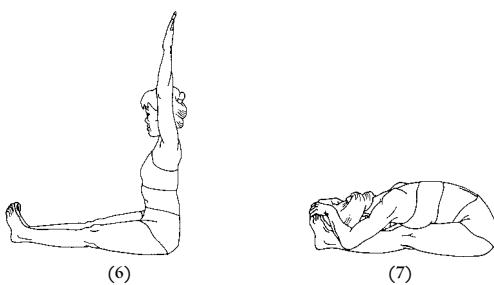
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(1)



(2-3)

(4-5)



(6)

(7)

Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	as long as possible
FINAL PHASE	4	4		

This is the series of *yantras* for applying the empty hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

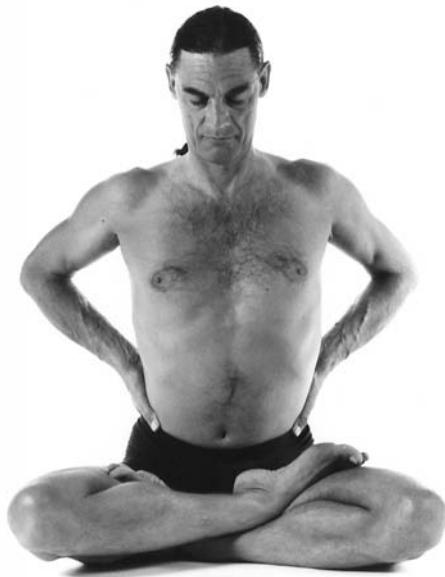
The Spider Pose eliminates ailments of the full (organs), the heart, the kidneys and the lumbar region, cold ailments, bad digestion, calculi and swelling sensations in the upper torso, and balances the five prāṇas eliminating all their problems. The same holds true for the movements for training and for progressing.¹⁷⁷

As stated, as well as being of overall benefit to the five full organs, this *yantra* is extremely effective in healing ailments of the heart and the kidneys, pains in the lumbar region, diseases whose nature is ‘cold’,¹⁷⁸ bad digestion, calculi, and pains with a swelling sensation in the upper back caused by hypertension. It also restores balance to all the five *prāṇas* when their functioning is damaged or disordered.



Thus ends the second series of *yantras* comprising fifteen movements, five main and ten auxiliary, combined with the *prāṇāyāma* of the Four Profound Applications.

THE SECRET BREATHING FOR DIRECTING THE PRĀNA INTO THE CENTRAL CHANNEL



THE THIRD SERIES is called *Sanglung Umar Jugpai Thab* or The Secret Breathing, Method for Directing the Prāna into the Central Channel. It comprises a *prāṇāyāma* and five yantras.

THE PRĀΝĀYĀMA

I. POSTURE

गृह्णन्ति द्वाम इकिं नदि शवा | युवा ग्रद्ध एद्ध श्वीय वा शक्ति वा द्वा
प्रसोद्ध एद्ध एद्ध एद्ध एद्ध एद्ध | श्वेद्ध एद्ध एद्ध एद्ध एद्ध एद्ध |

The secret breathing, method for capturing the (karmic prāna) within the central channel. The posture is the Lotus, with the hands holding the sides with the thumbs turned forward and the torso stretched: (this is) is the posture of Hūnchen Kāra.

Sit in the Lotus pose, first placing the left foot on the right thigh then the right foot on the left thigh. Firmly grasp your sides with your hands, keeping the thumbs turned forward towards the navel and the fingers on your back. Then open your chest and shoulders and straighten your spine. This is the posture of the Māhasiddha Hūṃchen Kāra.¹⁷⁹

II. CONCENTRATION

द्रविणा गद्य द्वाषुष दग्ध गणय श्वा । इन्द्र श्वर एका द्विद गद्य गति द्वाषुषा ।
द्वाषुष द्वाषुष द्वाषुष द्वाषुषा । श्वे नव तु श्वेद गणय इके द्वाषुषा ।

The method of concentration: meditate on your body as a pure and clear dimension; at the center of this inseparability of appearance and emptiness, visualize the central channel having six characteristics, with a luminous blue HŪM at the navel.

Visualize that your body is no longer a material body made of flesh and blood but a dimension as pure as crystal, clear in its appearance, yet at the same time, empty by its own nature.¹⁸⁰ At the center of this inseparability of appearance and emptiness, clearly visualize the central channel having six characteristics:

- 1) empty, from the perspective of the essence;
- 2) clear, from the perspective of the nature;
- 3) white on the outside and with a red glow on the inside, from the perspective of the potentiality of energy;¹⁸¹
- 4) straight, since it is self-perfected and unaltered;
- 5) open at the crown of the head, since the upper door is the gate of liberation;
- 6) closed four fingers below the navel, in order to keep the lower door naturally blocked.¹⁸²

Then at the navel center, inside the central channel, visualize a small sphere of five concentric lights,¹⁸³ symbol of the immortal condition of *prāṇa*, and at its center, a blue HŪM, the natural form of the vajra of the Mind,¹⁸⁴ resplendent with vivid light which illuminates the entire central channel.

द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः

प्राणायामा कर्त्तुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः

(Then) expand the central channel with the HŪM (so that) it becomes as large as the body, the place, the mountains and sea, until it is equal to the whole universe; in this way, one purifies the traces of karmic vision in the ultimate dimension.

Once you have become skilled in the previous visualization, imagine enlarging the central channel with the HŪM, which represents the ultimate essence of mind. At the beginning, expand it to the size of your body, then to the size of your room or place, then to the size of a mountain, of the sea and so on, expanding it more and more until it equals the space of the entire universe. In this way, one has to purify all traces of karmic vision of oneself and others into the ultimate dimension of existence,¹⁸⁵ in the same way that dew disappears as soon as it is touched by the rays of the sun.

श्वस्य द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः

प्राणीषां द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः द्वाष्टुः

Then shrink the central channel with the HŪM, reducing it to a smaller and smaller size. In this way, train in expanding and reabsorbing, maintaining concentration on the HŪM.

Then imagine returning the central channel with the HŪM to its original size; then reduce this gradually until it becomes as slender as a horse's hair, and finally as slender as a ray of sunlight. Thus one has to train diligently in concentrating on the very slender HŪM.

Once you have become skilled in this visualization, you should train simultaneously in the phases of expansion and reabsorption of the central channel and the HUM until you have perfected your ability to the utmost.¹⁸⁶

There are different explanations of the size of the central channel, for example that it should be visualized the width of a wheat straw or a bamboo cane etc.; however, the master and siddha Changchub Dorje said, "The central channel of primordial wisdom is not something material like the veins and nerves, so it is best to visualize it in the way that comes most easily and naturally for you".

The very fact that in this text there are no instructions concerning the size of the central channel can be taken as an indication to adhere to this principle.

Once you have mastered the visualization of the central channel, you should visualize the two side channels in this way. To the right of the central channel is the white Roma channel, which winds around to its left and then, in the upper part, bends at the level of the nape of the neck and finally ends in the right nostril. To the left of the central channel is the red Kyangma channel, which winds around to its right and then, in the upper part, bends at the level of the nape of the neck and finally ends in the left nostril. The two channels are joined with the central channel of primordial wisdom at its base, four fingers below the navel. Train until you have fully perfected this visualization; women should do the visualization reversing the position of the channels.

III. BREATHING METHOD

ଶ୍ଵେତରୂପାଶିଶାରଶା । ଯମଶ୍ଵରଦୟାଶିଦଶାରଶା

ଦ୍ରୁଷ୍ଟରବନ୍ଦିଶବ୍ଦିଶିଶା । ପରପରାଶକ୍ତିଶିଶାରଶା

The breathing method: inhale the karmic air long and slowly through the Roma and Kyangma paths, (then apply) a light closed hold to capture the air in the central channel, pull the sides in and draw it through the force of the HŪM.

Inhale the karmic air directly, slowly and deeply through the Roma and Kyangma channels; then direct it pushing it down and apply a light closed hold so as to capture it in the central channel. Stretching your chest so as not to push out the abdomen and vigorously drawing your sides in, tense your body thoroughly, applying a contracted hold. In that moment, imagine that the force of the HŪM, visualized at the navel in the central channel, instantaneously absorbs all the karmic air, just as a magnet draws iron filings.

ଶ୍ଵେତରୂପାଶିଶାରଶା । ନୃତ୍ୟଦଶାଶିପଦରଦଶାପିଶା

ଶ୍ରୀରୂପଶକ୍ତିଶାରଶା । ହରାଶାଶକ୍ତିଶିଶାରଶା

By vibrantly sounding HŪM while relaxing your nostrils, lips, and teeth, all the traces of outer and inner karmic vision are purified; (in this way)

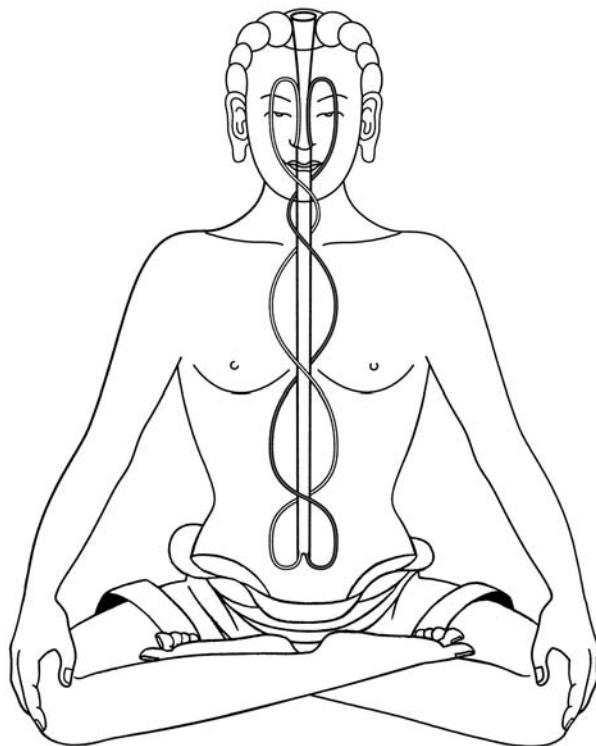
train (to perceive) the whole universe as the HŪM in (a dimension of) clarity.

Then relaxing your nostrils, lips, and teeth, softly sound a long HŪM so that its vibration resonates deeply throughout the body. At the same time imagine that all traces of ‘outer’ karmic vision, such as material objects and of ‘inner’ karmic vision, such as your body of flesh and blood, together with all illnesses, provocations of energy and disturbances, are purified in their own condition and all phenomena of the universe manifest in a dimension of uninterrupted clarity in the form of infinite HŪMs of different sizes, like dust specks we see in rays of sunlight. Train in all this with diligence.

द्विष्ट्रूमङ्गस्त्रीयादर्दशं च ॥ त्रिश्ट्रूमङ्गस्त्रुमत्वं च एवा
प्रेषण्ट्रुमन्त्रुमर्घ्नन्त्रुमिदं ॥ इत्युपास्त्रुमिदेवात्मकं विद्युत् ॥

Thus, by mastering the expansion and reabsorption of the HŪM through the inhalation, the closed hold and the emitting (of its sound), the karmic air will enter completely inside the central channel and illusory vision will manifest as primordial wisdom.

Thus, after having inhaled the karmic air through the solar and lunar paths, by holding it closed and applying a contraction, the karmic air is captured within the central channel; then intoning the sound HŪM, the whole universe is purified in the dimension of the HŪM. Mastering these phases of expansion and reabsorption, all the karmic *prāṇas* will completely enter into the central channel and all the illusory visions produced by dualism will manifest as primordial wisdom.



The way to visualize the three channels

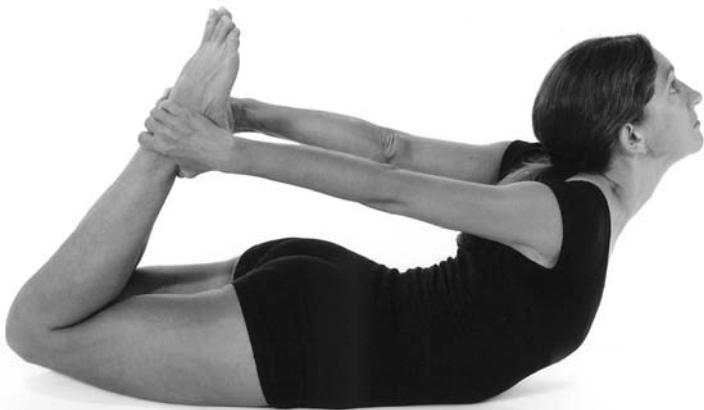
THE YANTRAS

The five *yantras* are:

- The Bow or Zhumo, for open hold.
- The Half-Moon or Dache, for directed hold.
- The Lion or Senge, for closed hold.
- The Vulture or Gö, for contracted hold.
- The Triangle or Chöjung, for empty hold.

THIRD  SERIES

I THE BOW



THE FIRST TRIAD OF YANTRAS,
THE BOW POSE, IS FOR APPLYING
THE OPEN HOLD.

BASIC MOVEMENT

श्रीङ्गारामकृष्णननुभूतिः । श्रीरामकृष्णमासवर्त्तिः विनाशमन्तः ।

अङ्गसंदग्द्याम्भुद्देश्याम् । अङ्गसंदद्वयाम् ।

Lie prone and extend your arms backwards, with your legs bent grasp your ankles and, holding open for one complete cycle, arch the back of your head, push your chest out and stretch your arms like a bow.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

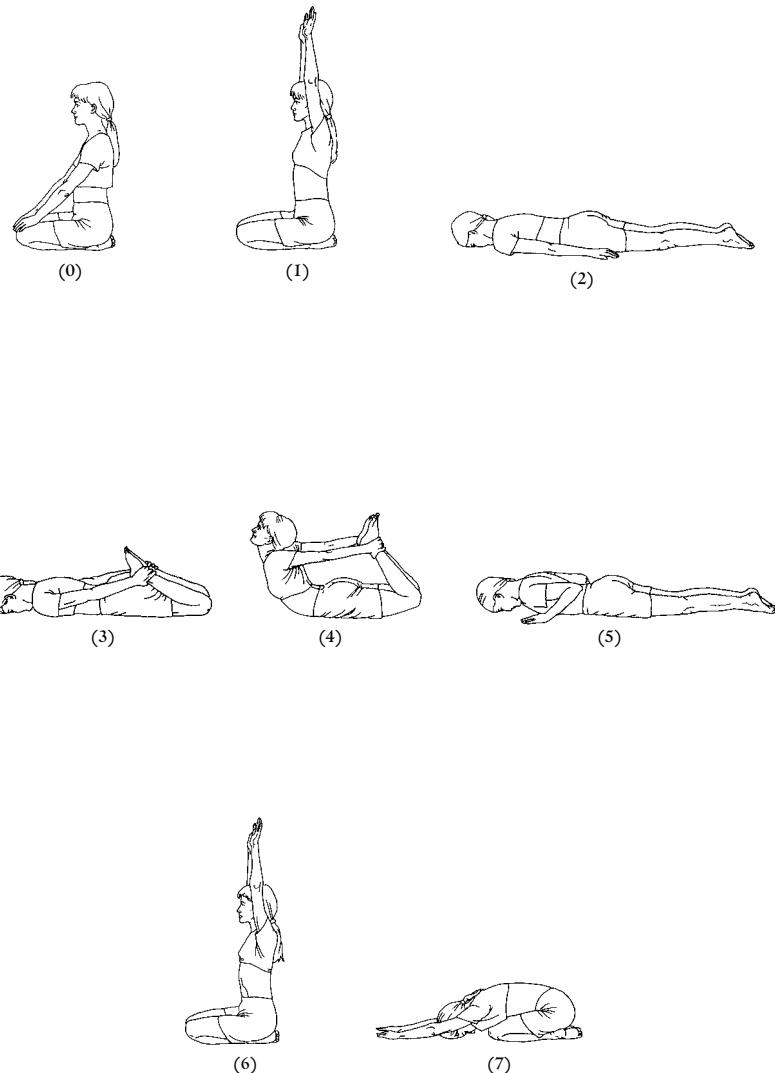
1. Inhaling in four counts, extend your arms over your head opening your chest.
2. Exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground, then extend your arms along your sides.

CENTRAL PHASE

3. Inhaling in four counts, extend your arms backwards, bend your legs and grasp your ankles.
4. Holding open for four counts, arch your head back and push your chest out, stretching your arms and legs strongly without raising your knees, so as to form a bow shape.
5. Exhaling in four counts, lower your legs and chest and place your hands on the ground at chest level and your forehead on the ground.

FINAL PHASE

6. Inhaling in four counts, rise up straightening your arms over your head and sit on your heels.
7. Exhaling in four counts, remaining seated, lower your forehead to the ground in front of your knees and extend your arms forward.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ପ୍ରାଣ ଶନ୍ତିଷ୍ଠାନକୁ ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ
ପ୍ରାଣ ଶନ୍ତିଷ୍ଠାନକୁ ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ

For training, with your hands crossed, grasp your ankles and stretch (your arms), rocking in open hold.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

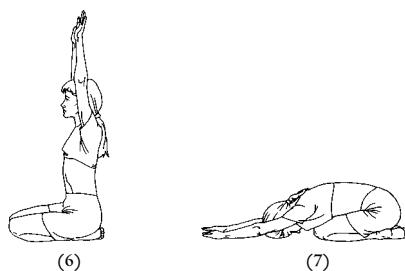
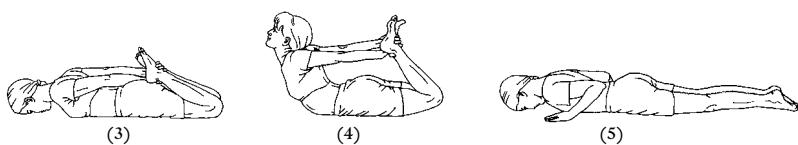
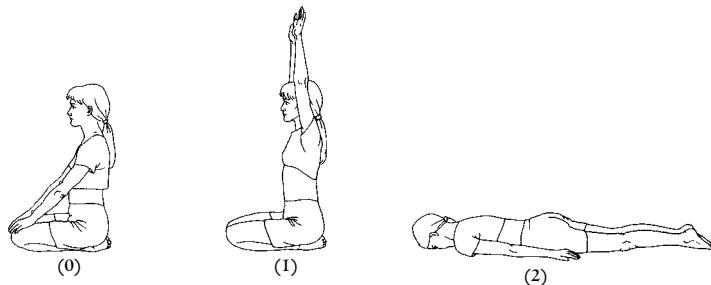
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground, then extend your arms along your sides.)

CENTRAL PHASE

3. Inhaling in four counts, cross your arms behind your back and grasp your ankles after having bent your legs, stretching your arms forcefully like pulling a bowstring.
4. Holding open as long as you can, arch your head back, push your chest out and your feet backwards, rocking sideways right and left.
5. As in the basic movement. (Exhaling in four counts, lower your legs and chest and place your hands on the ground at chest level, and your forehead on the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, rise up straightening your arms over your head and sit on your heels.)
7. As in the basic movement. (Exhaling in four counts, remaining seated, lower your forehead to the ground in front of your knees and extend your arms forward.)



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ପ୍ରସାଦିତ୍ୟ ହୃଦୟରେ ପାଶେ ପାଶେ
ମିଶନ୍ ହୃଦୟରେ ପାଶେ ପାଶେ

For progressing, (pass) your hands over your shoulders joining your thumbs and big toes. (This is the series) for the open hold, with seven (breathing) phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

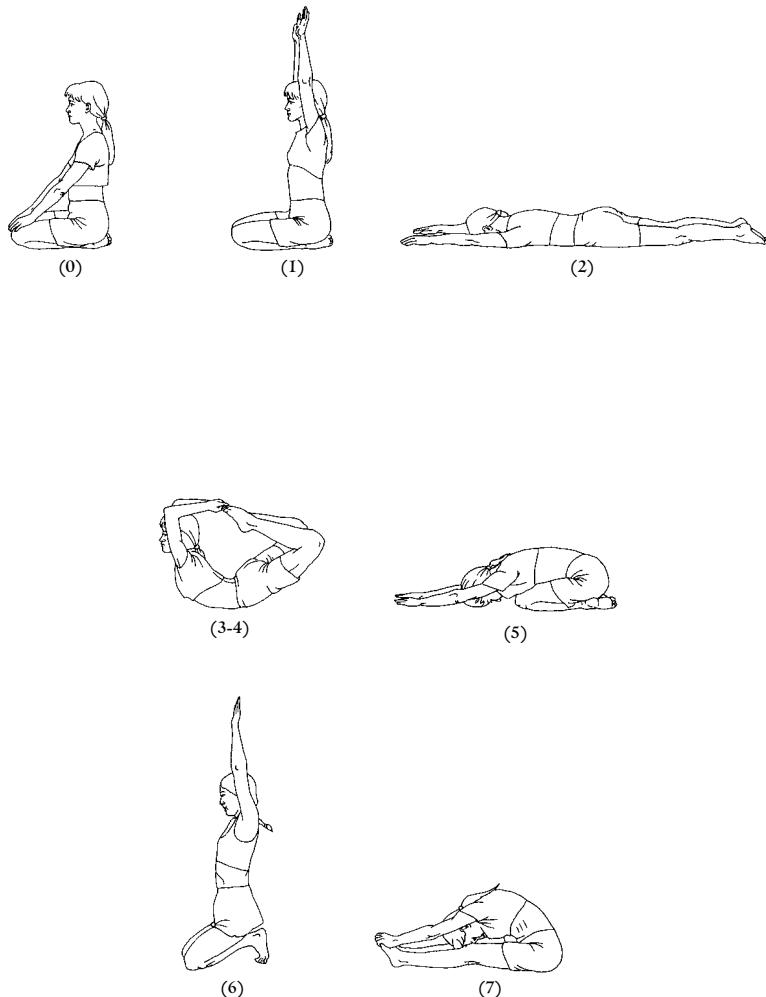
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement, (exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground,) except that you extend your arms forward.

CENTRAL PHASE

3. Inhaling in four counts, arch your head back and bend your arms (one at a time) passing them over your shoulders, and bending your legs upward, grasp your toes, joining your thumbs and big toes.
4. Holding open as long as you can, thoroughly stretch and tense your whole body like pulling a bowstring.
5. Exhaling in four counts, place your knees on the ground, sit on your heels and lower your hands and head to the ground in front of your knees.

FINAL PHASE

6. Inhaling in four counts, rise up onto your knees placing your toes on the ground and extending your arms over your head.
7. Exhaling in four counts, extend your legs straight forward and grasp the outer sides of your feet, bringing your forehead to your knees.



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the open hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Bow Pose eliminates ailments of the spine and the spinal cord, of the kidneys and joints of the lumbar region, of the ligaments, of the five full and six hollow organs, lack of appetite, bad digestion, and problems of all five prānas. The same holds true for the movements for training and for progressing.¹⁸⁷

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, kidney problems and pains in the joints and bones of the lumbar region, problems of the ligaments and tendons of the torso and limbs, ailments of the five full and six hollow organs, lack of appetite and bad digestion, and to eliminate all problems caused by damaged, impaired or disordered functioning of the five *prānas*.

THIRD SERIES

2 THE HALF-MOON



THE SECOND TRIAD OF YANTRAS,
THE HALF-MOON POSE, IS FOR APPLYING
THE DIRECTED HOLD.

BASIC MOVEMENT

। ନେତ୍ରକୁଣ୍ଡଲାମାର୍ଦ୍ଧମନ୍ତ୍ରମହାପ୍ରତିଶୀଳ । ସମ୍ବନ୍ଧମନ୍ତ୍ରମହାପ୍ରତିଶୀଳମହାପ୍ରତିଶୀଳିଥି

। ଶବ୍ଦମାନମହାପ୍ରତିଶୀଳମହାପ୍ରତିଶୀଳ । ଶବ୍ଦମାନମହାପ୍ରତିଶୀଳମହାପ୍ରତିଶୀଳିଥି

Inhale opening (your legs) and raising (your hand), exhale lowering it; inhale straightening up and apply a directed hold bending towards (your extended foot), touching your toes with your fingers, like a half-moon.

Then do the same on the left side.¹⁸⁸

STARTING POSITION

0. Stand with your arms by your sides.

INITIAL PHASE

1. Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.
2. Exhaling in four counts, keeping your torso and left hand still, slowly lower your right hand by your right side.

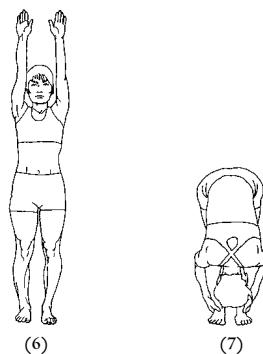
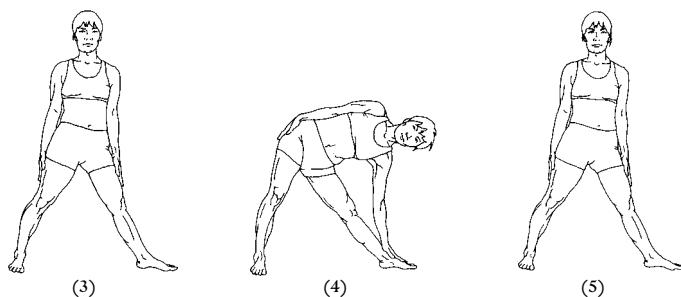
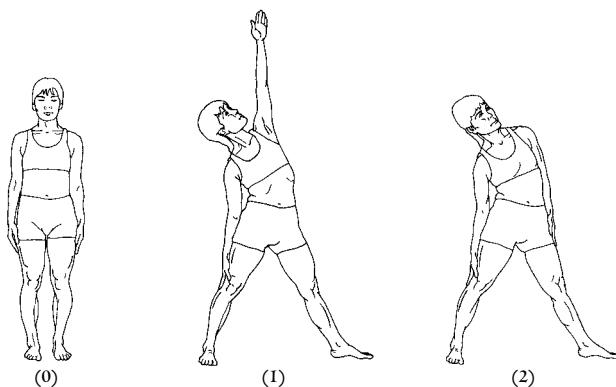
CENTRAL PHASE

3. Inhaling in four counts, tensing your body, slowly straighten your torso massaging your thighs with your palms, the left upward and the right downward.
4. Applying a directed hold for four counts, bend your torso to the right towards your extended foot without turning your pelvis, and put your right fingers on your right toes, thus forming a half-moon shape.
5. Exhaling in four counts, straighten your torso and extend your arms along your sides.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and align your feet.
7. Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.

Then do the movement on the other side, bending to the left to apply the directed hold.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ପ୍ରାଣ ଶରୀର ମଧ୍ୟକାନ୍ଦଳରେ ନିରାପତ୍ତି
ପ୍ରାଣ ଶରୀର ମଧ୍ୟକାନ୍ଦଳରେ ନିରାପତ୍ତି

For training, lower your left and right arms (hands) at the same time and bend your side to the right, (then do) it on the other side.

STARTING POSITION

0. As in the basic movement. (Stand with your arms by your sides.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.)
2. As in the basic movement. (Exhaling in four counts, keeping your torso and left hand still, slowly lower your right hand by your right side.)

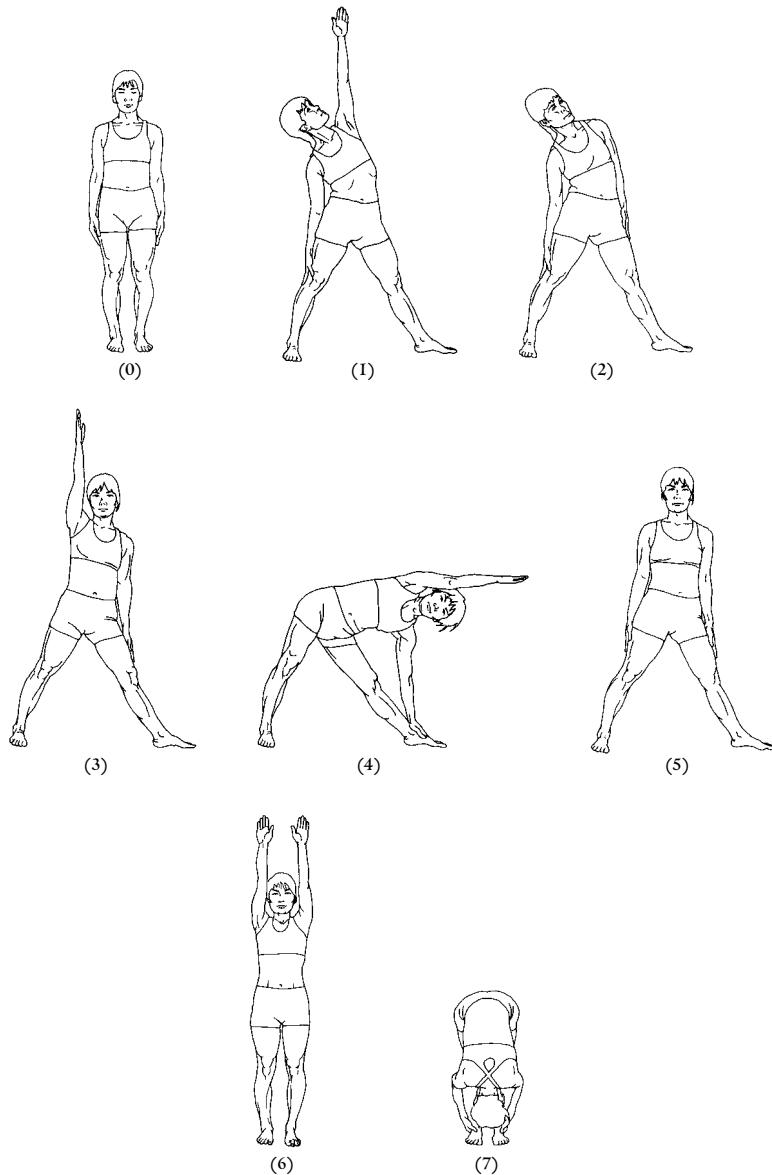
CENTRAL PHASE

3. Inhaling in four counts, straighten your torso and extend your left arm upward and massage down your thigh with your right hand.
4. Applying a directed hold as long as you can, bend to your right without turning your pelvis while lowering your left arm to the right (parallel to the ground) and your right arm down toward your right foot.
5. As in the basic movement. (Exhaling in four counts, straighten your torso and extend your arms along your sides.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and align your feet.)
7. As in the basic movement. (Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀ ମର୍ତ୍ତ୍ଵାନ୍ତିଷ୍ଠାନକ୍ଷମ ପ୍ରାଣବସ୍ତ୍ରାନ୍ତିଷ୍ଠାନକ୍ଷମ

For progressing, wrap your arm around your knee and (lower) the top of your head, (then do it) on the other side. (This is the series for) the directed hold, with seven (breathing) phases.

STARTING POSITION

0. As in the basic movement. (Stand with your arms by your sides.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.)
2. As in the basic movement. (Exhaling in four counts, keeping your torso and left hand quite still, slowly lower your right hand by your right side.)

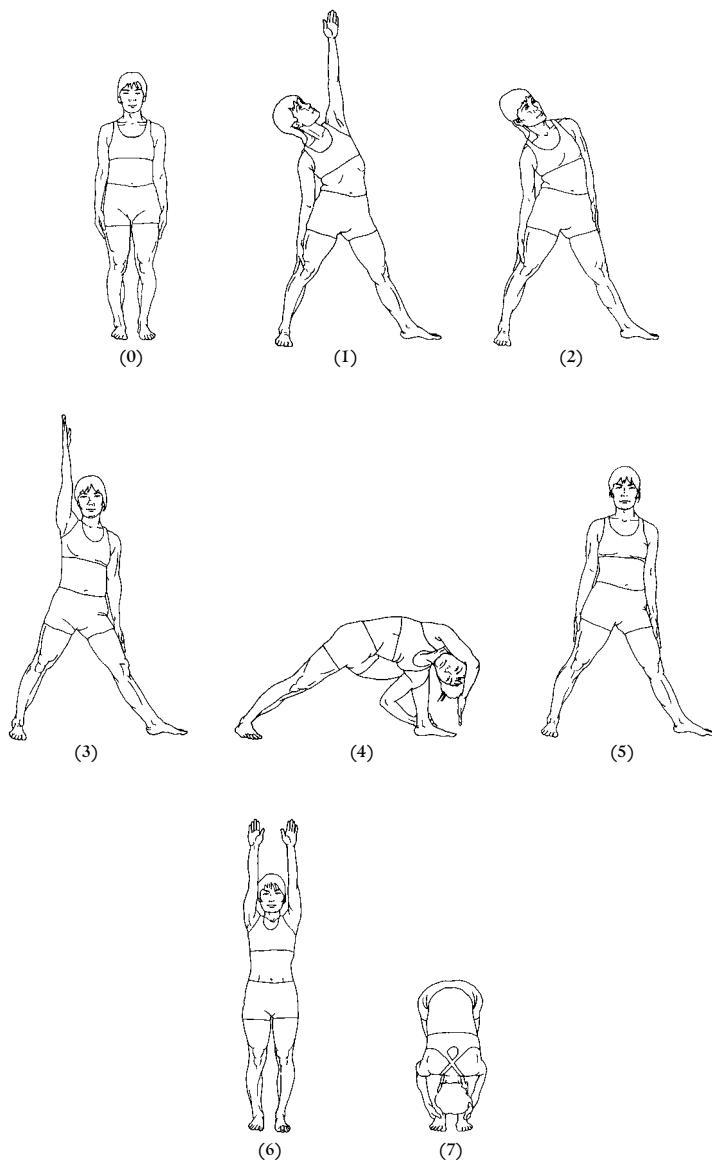
CENTRAL PHASE

3. As in the movement for training. (Inhaling in four counts, straighten your torso and extend your left arm upward and massage down your thigh with your right hand.)
4. Applying a directed hold as long as you can, bend to your right without turning your pelvis, bend your knee a bit and wrap your right arm around the inside of your right knee and grasp your ankle, with the top of your head and your left hand pointing towards the toes of your right foot.
5. Exhaling in four counts, straighten your torso and lower your arms to your sides.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, align your feet and straighten your torso, extending your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.)

Then do the movement on the other side, and with the exhalation of the final phase, sit down with the soles of your feet together and knees wide apart and lower your forehead and arms to the ground in front of you.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the directed hold, each *yantra* with seven phases of breathing.

BENEFITS

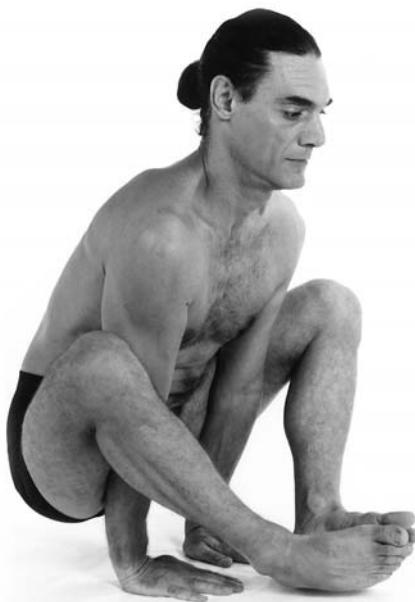
The Overcoming of Obstacles says:

The Half-Moon eliminates pains in the sides of the ribs, depression, weakness of the liver, (pains in) the sides, (ailments of) the full and hollow organs and problems of the five prāṇas. The same holds true for the movements for training and for progressing.¹⁸⁹

As stated, these *yantras* help to overcome pains in the sides of rib cage, depression, liver failure¹⁹⁰ and pulsating aches in the lumbar region; they strengthen the five full and six hollow organs if their functioning has been weakened and eliminate all problems caused by damaged or impaired functioning of the five *prāṇas*.

THIRD SERIES

3 THE LION



THE THIRD TRIAD OF YANTRAS,
THE LION POSE, IS FOR APPLYING
THE CLOSED HOLD.

BASIC MOVEMENT

ਤੋਗ ਕ੍ਰਿਯ ਲਵਸ ਮਹਿਯ ਏਨਸ ਸਹ ਸ਼ੁਦ | ਧਾਰ ਮਹਿਯ ਗਨਾ ਮਹੰਦ ਏਨਸ ਹੈਂਦੁਖ |

ਤੋਗ ਏਨਸ ਸਹ ਹੈਂਦੁਖ ਏਨਸ ਨਾਨੀ | ਹੈਂਦੁਖ ਏਨਸ ਸਹ ਗ੍ਰੀਨ ਤੋਗ ਏਨਸ ਵੱਡੁਖ |

In tsogkyil with the soles of your feet together, place your palms in front of your secret place and inhale quickly, raising your buttocks and opening your shoulders like a majestically seated lion. After (a hold of) one and a half cycles perform a Bep.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

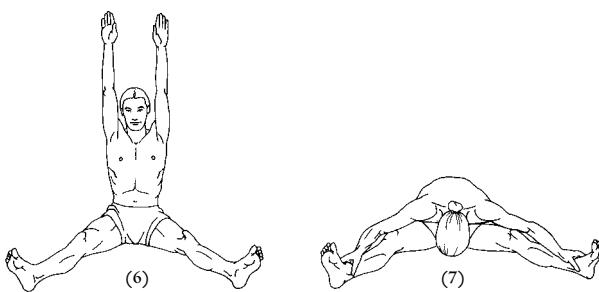
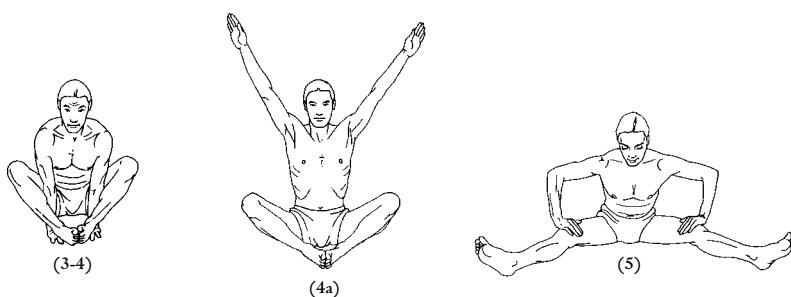
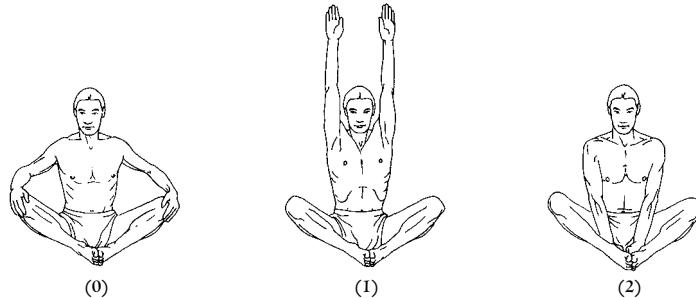
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, place the palms of your hands in front of your secret place.¹⁹¹

CENTRAL PHASE

3. Inhaling quickly in two counts, open your shoulders and straighten your back and, with your arms straight, lift your buttocks.¹⁹²
4. Holding closed for six counts, tense your whole body in this pose like a majestically seated lion. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.¹⁹³
5. Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head.
7. Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



Breathing Cycle	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ମେଣ ପରିଥିବାଦିର ନଳ୍ଲାଙ୍କ ତେଷ ଶର୍ଦ୍ଦିଗଣା | ଲିମାଶ ମରିଥିବୁର ଲ୍ଲୁଟାକ୍ଷୟ ହର୍ଦିର ରଣା|

For training, place your palms in front of your secret place and raise your buttocks, and press the backs of your knees¹⁹⁴ on your elbows.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

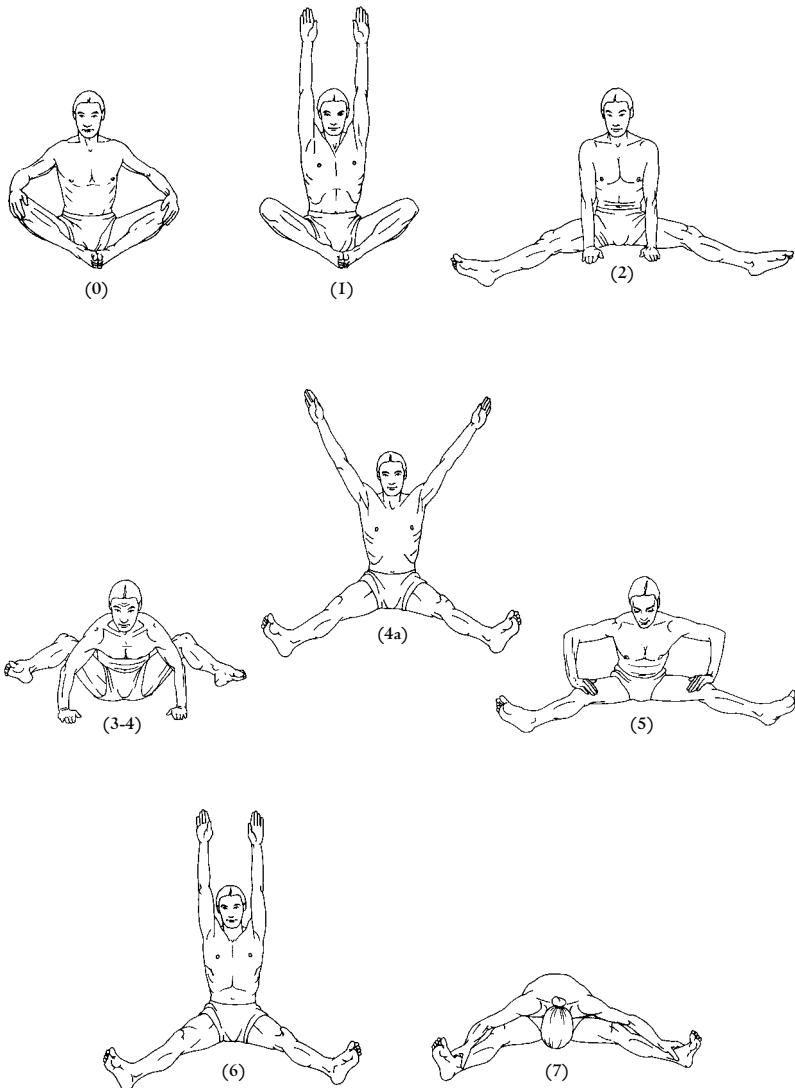
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, place your palms (slightly apart) in front of your secret place and forcefully extend your legs forward and apart.

CENTRAL PHASE

3. Inhaling quickly in two counts, keeping your arms straight, lift your buttocks and firmly press the backs of your knees to your elbows.
4. Holding closed as long as you can, straighten your back, open your shoulders and tense your whole body. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.¹⁹⁵
5. As in the basic movement. (Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and bring your forehead to the ground.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀମତୀ ଶ୍ରୀ ପାଦପାତ୍ର ମହାନ୍ତିଷ୍ଠାନୀ ପାଦପାତ୍ର
ମହାନ୍ତିଷ୍ଠାନୀ ପାଦପାତ୍ର

For progressing, press your feet to the backs of your hands. (This is the series for the) closed hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

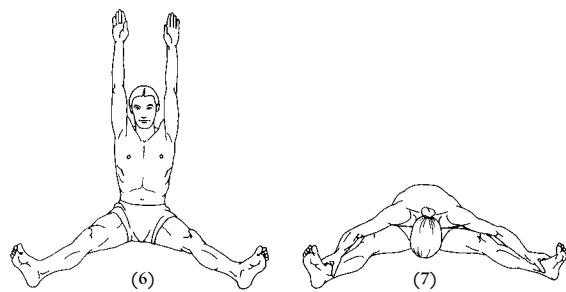
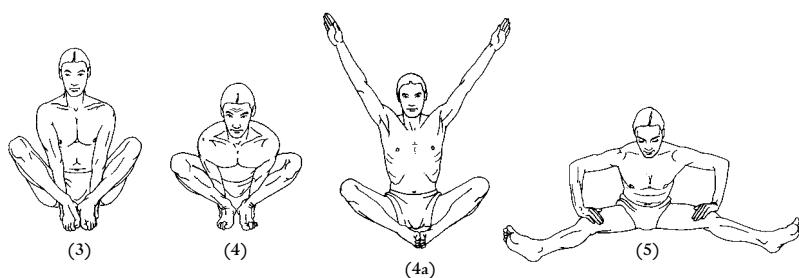
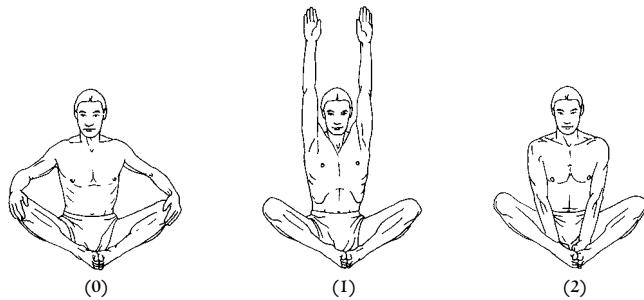
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, place the palms of your hands in front of your secret place.)

CENTRAL PHASE

3. Inhaling quickly in two counts, press the soles of your feet to the backs of your hands and straighten your arms.
4. Holding closed as long as you can, lift your buttocks and remain raised in this position opening your shoulders and arching the back of your head. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.¹⁹⁶
5. As in the basic movement. (Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and bring your forehead to the ground.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

This is the series of *yantras* for applying the closed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

*The Lion Pose balances the condition of the five elements and the five prāṇas, eliminates disturbances, enhances the intelligence and makes the mind clear. The same holds true for the movements for training and for progressing.*¹⁹⁷

As stated, these *yantras* restore correct functioning of the five elements of our body: the earth element tied to flesh and bones; the water element tied to blood and serum-lymph; the fire element tied to heat; the air element tied to breathing; the space element tied to the functions of the mind. Furthermore, they consolidate the force and balance of the five *prāṇas*, if their functioning has been damaged or impaired, and eliminate all problems caused by disturbances¹⁹⁸ of the five full and six hollow organs and of all the other parts of the body tied to the five elements and the five *prāṇas*. In particular, they make the intellectual faculties clearer and the mind more lucid, in addition to numerous other qualities.

THIRD SERIES

4 THE VULTURE



THE FOURTH TRIAD OF YANTRAS,
REMAINING SUSPENDED LIKE A VULTURE, IS FOR APPLYING
THE CONTRACTED HOLD.

BASIC MOVEMENT

ਤ੍ਸੋਗਪੁ ਤ੍ਸੋਗ ਦੇਵਿਸਾਨੁਰਸੁਧਾਨੁਧਾਨੁ | ਪਿਸਾ ਹਤੀਰ ਅੰਨੁਰੀ ਸੁਦੁਰੀ ਤਸਾਨਾ

ਪ੍ਰਿਰ ਅਲੀਚ ਹਥ ਅੰਤ੍ਰੁ ਕੁਘਿਸਾਨੁਧਾਨੁ | ਇੰਦ੍ਰਾਨੁਧਾਨੁ ਜ੍ਞਾਨੁਧਾਨੁ ਸਿਰੀ ਅੰਧੁ

In tsogpu, raise your buttocks and push (your knees) back and (your torso) forward, wrap your hands back behind your ankles and remain bound in the yogin posture. Applying a contracted hold for one complete cycle, arch your torso and remain suspended like a vulture.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

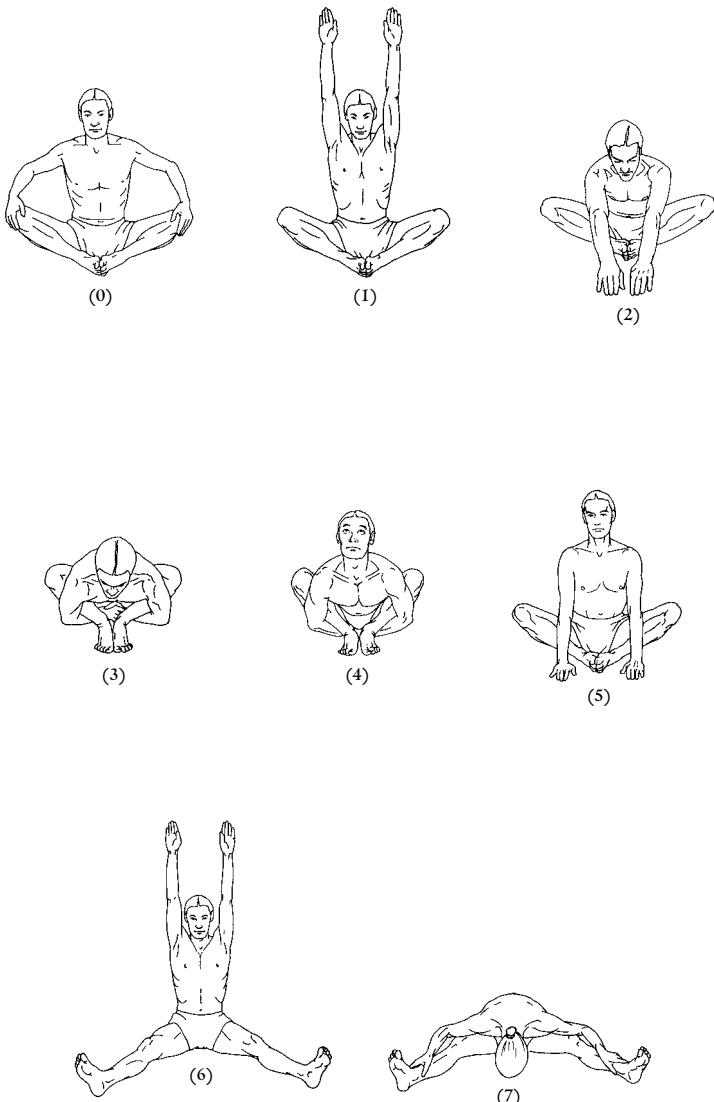
1. Inhaling in four counts, raise your arms over your head.
2. Exhaling in four counts, lower your shoulders to the level of your opened knees and extend your arms forward with your hands close together.

CENTRAL PHASE

3. Inhaling in four counts, place the soles of your feet on the ground and lift your buttocks, with your shoulders and elbows push your knees and legs back forcefully pushing your torso forward, with your right hand in a vajra fist wrap your arm back around to just above your right ankle, and bring your left hand around to above your left ankle grasping your right wrist. Remain thus firmly bound in the ‘position of the yogin’.
4. Applying a contracted hold for four counts, keeping your heels firm on the ground forcefully arch your torso and remain suspended like a vulture.
5. Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward and apart.
7. Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ପ୍ରାଣ ଶତ୍ରୁଗ ପାଦନ୍ତ୍ର ହେତୁ କ୍ଷମିତ୍ର ଲିଙ୍ଗ ନୃତ୍ୟ ନିରାକାର ପାଦନ୍ତ୍ର ପାଦନ୍ତ୍ର

For training, (pass) your arms at thigh level and join (your hands) over your buttocks, arch the back of your head and (hold) as long as you can.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

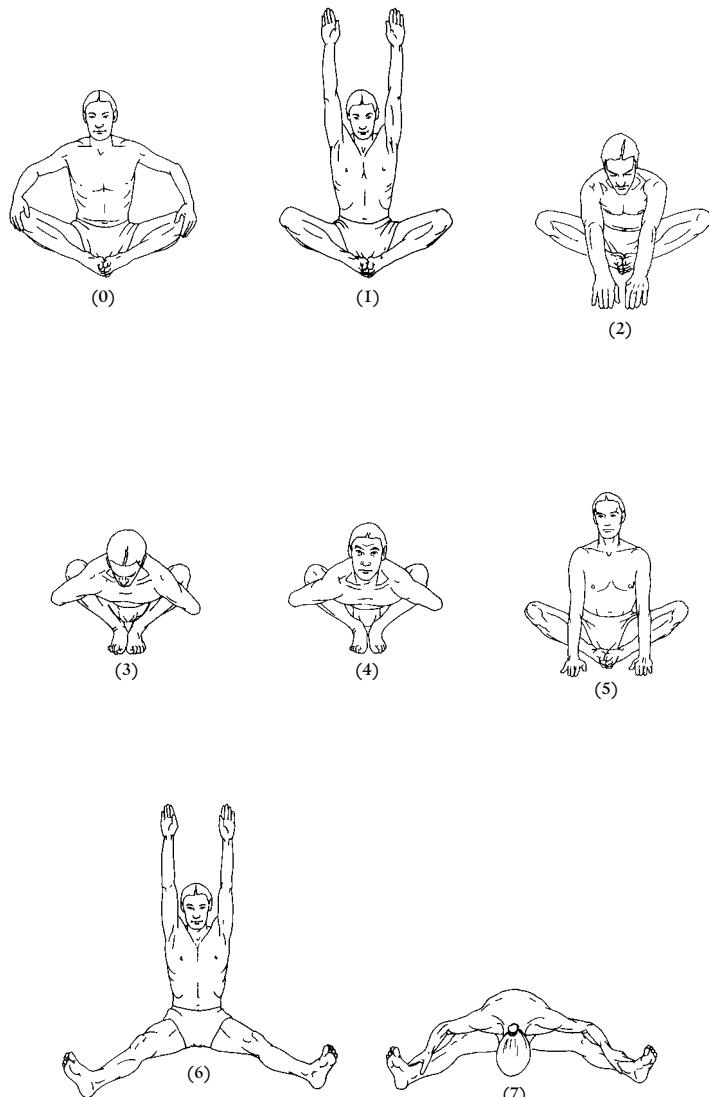
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, lower your shoulders to the level of your opened knees and extend your arms forward with your hands close together.)

CENTRAL PHASE

3. As in the basic movement, (inhaling in four counts, place the soles of your feet on the ground and lift your buttocks, with your shoulders and elbows push your knees and legs back forcefully pushing your torso forward) except that you have to wrap your arms back around at thigh level and interlace your fingers just above your buttocks.
4. Applying a contracted hold as long as you can, arch the back of your head and shoulders keeping your heels on the ground.
5. As in the basic movement. (Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward and apart.)
7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.)



Breathing Cycle	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

प्रथा वहृ तुष्ट एक शव्वं नश्चिद् । निष्ठा वहृ तुष्ट अद्विष्टा

For progressing, with your hands on the ground, raise and suspend yourself pressing your knees against your armpits. (This is the series) for the contracted hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

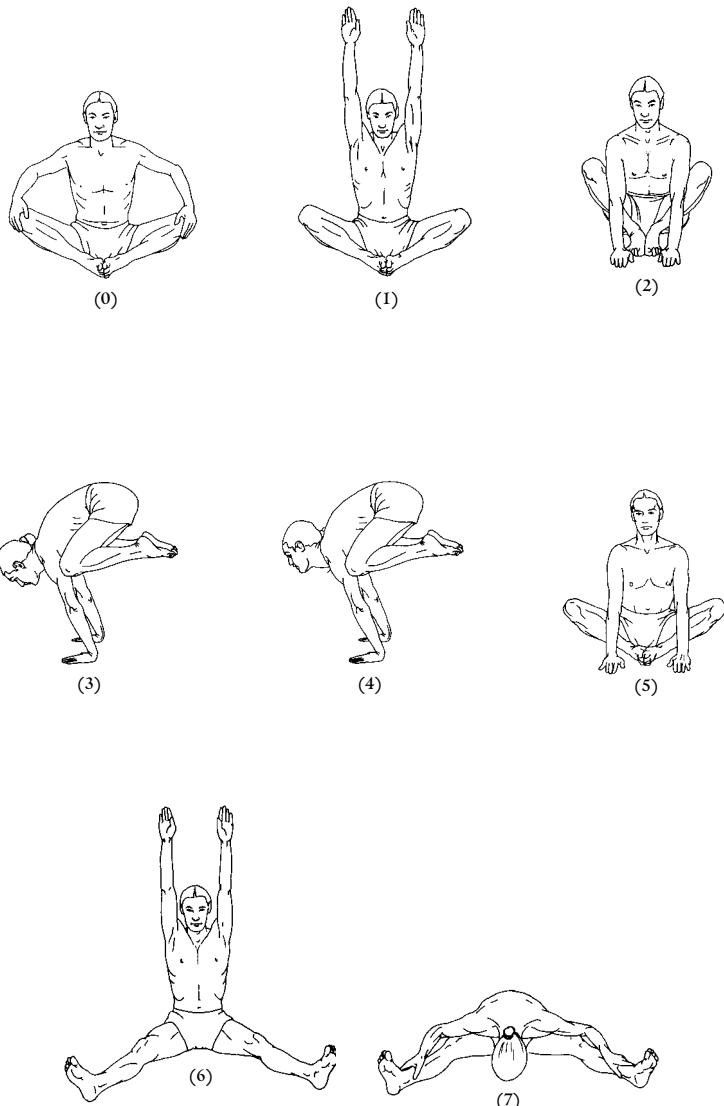
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head.)
2. Exhaling in four counts, place the soles of your feet on the ground with your heels at your secret place and your knees half apart,¹⁹⁹ and place your hands parallel on the ground in front of your toes.

CENTRAL PHASE

3. Inhaling in four counts, straightening your arms well, raise your buttocks and pressing your knees against your armpits and slightly widening your elbows, raise yourself and remain suspended with your legs pushed upward.
4. Applying a contracted hold as long as you can, arch your shoulders and the back of your head.
5. As in the basic movement. (Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward and apart.)
7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.)



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the contracted hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Vulture Pose balances the five prānas and the five elements; in particular it eliminates problems of the upward-moving prāṇa, it strengthens the five full organs and tonifies the nerves. The same holds true for the movements for training and for progressing.²⁰⁰

As stated, these *yantras* balance the functioning of the five *prānas* and eliminates problems of the five elements of the physical body;²⁰¹ in particular they eliminate all the problems caused by the upward-moving *prāṇa* if its functions have been damaged or are anomalous, and they restore and tonify the functioning of the nerves connected with the five full organs and with the five sense organs.

THIRD SERIES

5 THE TRIANGLE



THE FIFTH TRIAD OF YANTRAS,
THE TRIANGLE POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

भृद्य विद्युत्तमामन्त्रेण शुभ्राम्भेष्टा ॥ इग्नेये विरक्षाद्युद्देश्याम् ॥

श्वसांश्चास्त्रवद्युक्त्वा विरक्षाद्युद्देश्याम् ॥

(With your legs) extended and apart hook your big toes; exhaling quickly and forcefully roll backward and straighten your arms; with the back of your head, shoulders and toes placed (on the ground) remain empty for six counts like a triangle.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

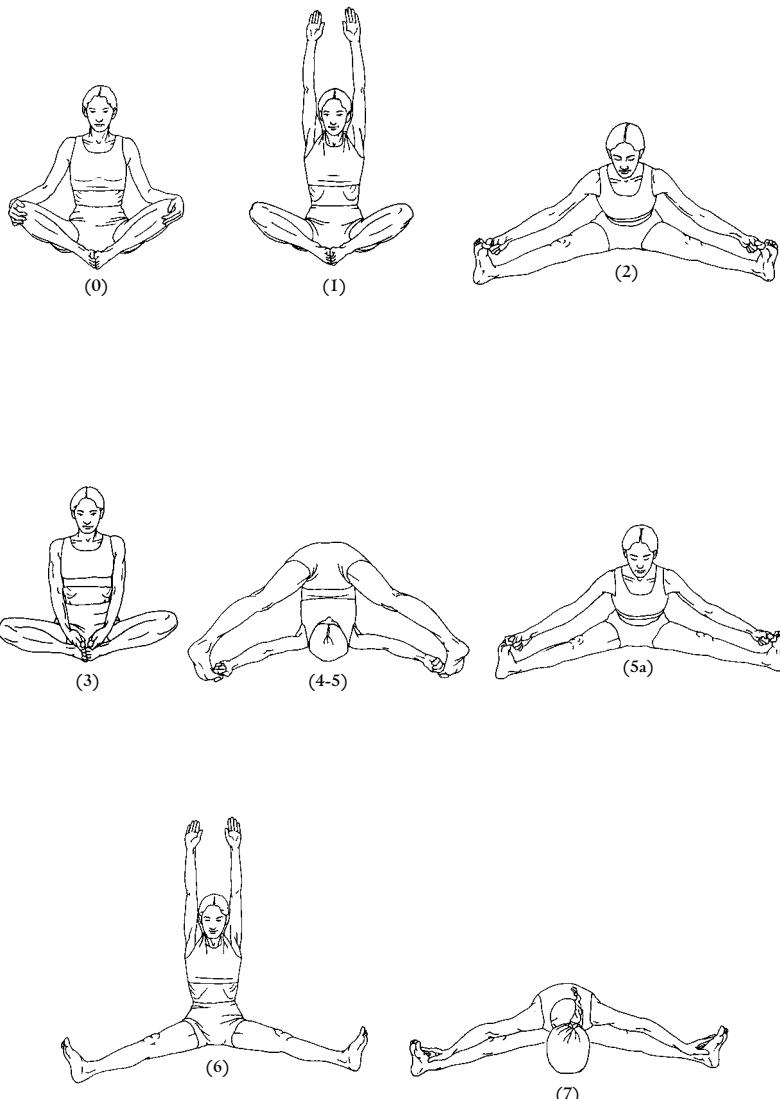
1. Inhaling in four counts, raise your arms over your head, opening your chest.
2. Exhaling in four counts, extend your legs opening them a little, close your hands in vajra fists, bend your index fingers to form hook shapes and grasp your big toes with them.

CENTRAL PHASE

3. Inhaling in four counts, open your chest and bring your joined heels to your secret place.
4. Exhaling forcefully in two counts, roll backward, and straighten and extend your open legs and arms.
5. Remain empty for six counts, keeping the back of your head, shoulders and toes on the ground, thus forming a triangle. At the end, vigorously resume the previous position, sitting with your legs extended forward and apart.

FINAL PHASE

6. Inhaling in four counts, raise your arms over your head and open your chest.
7. Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

ବ୍ୟନ୍ଧି ମସିନ୍ ପୁଣ୍ୟଶୂନ୍ୟ ଦେହିର ଧରନ୍ତା । ହିନ୍ଦୁରୀ ନନ୍ଦିନୀ କରିବ ଲଙ୍ଘନ ଧରା

For training, set your hooked feet wide apart and place your chest and your chin (on the ground).

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

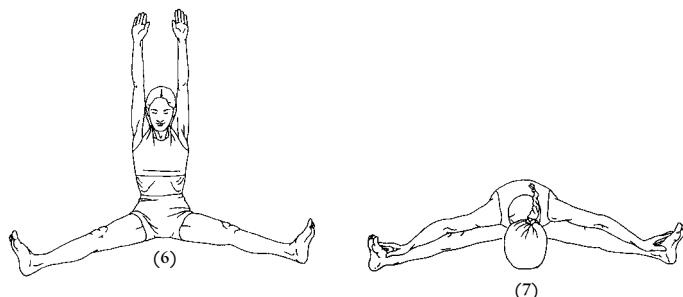
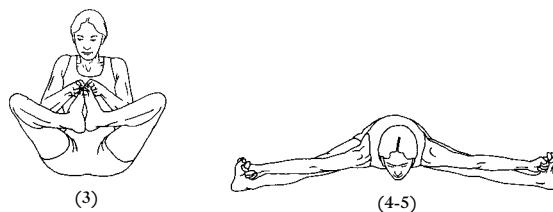
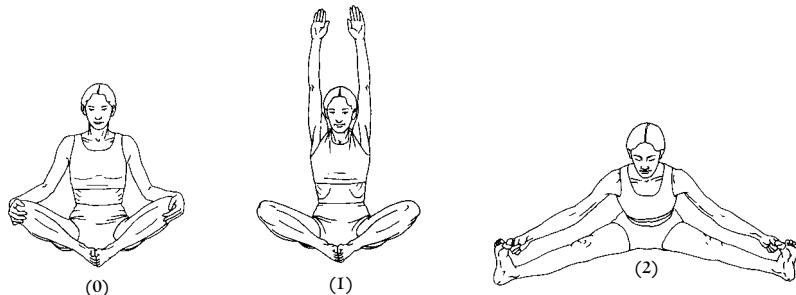
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head, opening your chest.)
2. As in the basic movement. (Exhaling in four counts, extend your legs opening them a little, close your hands in vajra fists, bend your index fingers to form hook shapes and grasp your big toes with them.)

CENTRAL PHASE

3. Inhaling in four counts, straighten your torso and raise your feet with the soles together to heart level.
4. Exhaling forcefully in two counts, open your legs still hooking your feet with your index fingers, and lowering yourself forward, place your chest and your chin on the ground.
5. Remaining empty as long as you can, straighten your spine and thoroughly tense your whole body.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)
7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	as long as possible
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ମେଣ ଶତ୍ରୁଷ୍ଟିଷ୍ଠାନୀ ହିଂକାରୀ ହିଂକାରୀ
ପ୍ରଗତିର ଶତ୍ରୁଷ୍ଟିଷ୍ଠାନୀ ହିଂକାରୀ

For progressing, wrap your hands around your ankles and hook (your big toes), place your shoulders (on the ground) and raise (your feet).

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

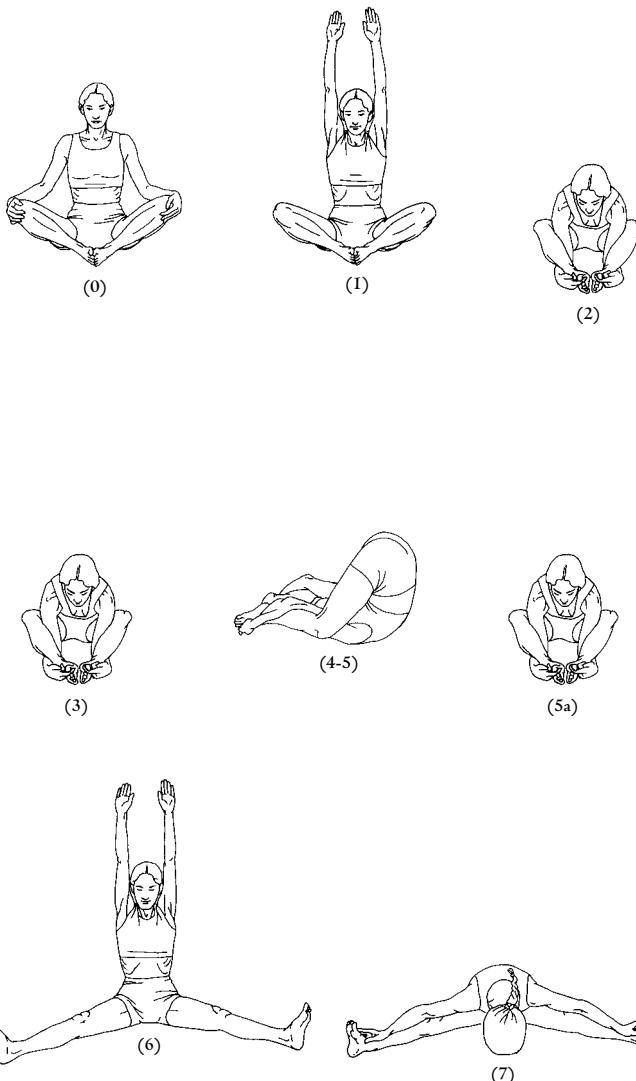
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)
2. Exhaling in four counts, wrap your arms inside and under your legs to reach your ankles with your hands and hook your big toes with your index fingers.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso and stretch your legs forward as much as you can.
4. Exhaling forcefully in two counts, roll backward placing your shoulders and the back of your head on the ground, and raising your feet a bit, open your knees.
5. Remaining empty as long as you can, straighten your spine and tense your whole body. At the end, vigorously resume the previous position.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)
7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of *yantras* for applying the empty hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Triangle Pose eliminates ailments of the spine and the spinal cord, of the full and hollow organs, of the muscles, ligaments and joints of the limbs and all problems of the five prāṇas, increasing their strength. The same holds true for the movements for training and for progressing.²⁰²

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, of the five full and six hollow organs, of the muscles, ligaments and tendons of the head and the four limbs; they also help with ailments tied to the five *prāṇas* that afflict the major and minor joints and eliminate problems caused by damaged or impaired functioning of the five *prāṇas*, thereby increasing their strength.



Thus ends the third series of *yantras* comprising fifteen movements, five main and ten auxiliary, combined with the *prāṇāyāma* of the Secret Breathing for Directing the Prāṇa into the Central Channel.

THE SMOOTH BREATHING WITH SEVEN LIMBS



THE FOURTH SERIES, called *Jamlung Yenlag Dünden* or The Smooth Breathing with Seven Limbs, is a method for conquering the *prāṇas* of the five elements.²⁰³ It comprises a *prāṇāyāma* and five *yantras*.

THE PRĀΝĀYĀMA

I. POSTURE

। इमं स्त्रूप्य व्यथा वदु लक्षणं ॥ शुष्मा गवद् श्वीय गुरु व्यथा गति न गति ॥

। श्राक्तु रस्त्र वहन् श्वेता व्यथा वदिद् ॥ अश्वीय द्विद् श्वेता व्यथा वदिद् ॥

The Smooth Breathing with Seven Limbs. The posture is the cross-legged pose with the fists placed on the thighs, wearing the meditation belt and straightening your back, torso and arms.

Sitting in the Lotus posture, straighten your torso and back. Pass the meditation belt over the place where your legs cross, thus tightening the secret place.²⁰⁴ Put your vajra fists at the base of your thighs, and forcefully stretching your torso and opening your shoulders, straighten your arms as much as you can.²⁰⁵

II. CONCENTRATION

ଦ୍ୱିତୀୟ ଶର୍ଦ୍ଦକ ପ୍ରାଣ ପରିଚାଳନା । ପ୍ରାଣ ପରିଚାଳନା ମଧ୍ୟରେ ଅନୁଭବ ହେଲାଯା

The method of concentration: visualize the three channels with the spheres of the essence of the five elements at the center of the cakras.

At the center of your body, visualized as the inseparability of purity and clarity, concentrate on the central channel, and the Roma and Kyangma channels. Then within the central channel, the luminous channel of wisdom, gradually visualize the clear and pure spheres of the essence of the elements. At the center of the *cakra* of bliss at the crown of the head visualize a yellow sphere, symbol of the pure essence of the earth element. At the center of the *cakra* of enjoyment at the throat visualize a white sphere, essence of the water element. At the center of the *cakra* of the nature of existence at the heart visualize a red sphere, essence of the fire element. At the center of the *cakra* of manifestation at the navel visualize a light green sphere, essence of the air element. At the center of the *cakra* four fingers below the navel, where the side channels meet the central channel, visualize a blue sphere, the nature of the space element. Train in concentrating perfectly on them, both sequentially and simultaneously.²⁰⁶

III. BREATHING METHOD

ଶ୍ଵେତ ଶର୍ଦ୍ଦକ ସମ୍ମାନ କରିବାରେ ଶ୍ଵେତ ଶର୍ଦ୍ଦକ ପ୍ରାଣ ପରିଚାଳନା

ପ୍ରାଣ ପରିଚାଳନା କରିବାରେ ଶ୍ଵେତ ଶର୍ଦ୍ଦକ ସମ୍ମାନ କରିବାରେ

The breathing method: inhale slowly and directly, equalize the right and left (sides) and direct forcefully. Make the Roma and Kyangma prāṇas enter the central channel, draw your sides in and hold closed below the navel.

- I. Gently inhale the air slowly and directly with equal strength through both nostrils.

2. Hold open without forcing and concentrate on the blue sphere of the space element at the meeting point of the Roma and Kyangma channels.
3. Then²⁰⁷ quickly inhale some more air and, noiselessly swallowing your saliva, push the air downward; moving your sides a bit to the right and the left,²⁰⁸ equalize the held air and, forcefully directing it downward, make the Roma and Kyangma *prāṇas* enter the central channel.²⁰⁹
4. At this point, drawing your sides in and tensing your whole body,²¹⁰ close the air below the navel and concentrate on the light green sphere of the air element at the navel *cakra*.²¹¹

ଶ୍ଵେତକୁରୁତ୍ୱବିନିମୟାଦିତ୍ସମ୍ପଦାଦ୍ୱାରା ହୃଦୟରେ ପ୍ରାଣାଦିତ୍ସମ୍ପଦାଦ୍ୱାରା

ଶ୍ଵେତକୁରୁତ୍ୱବିନିମୟାଦ୍ୱାରା ହୃଦୟରେ ପ୍ରାଣାଦିତ୍ସମ୍ପଦାଦ୍ୱାରା

While pushing the upper prāṇa downward, contract from below; passing through the wisdom path of the central channel, (the prāṇa) is absorbed into the various spheres of the elements at the cakras of the heart, the throat and the crown of the head.

5. Forcefully push the upper *prāṇa* downward and, at the same time, contract upward from below,²¹² imagining that the karmic *prāṇa* rises and is absorbed into and indissolubly integrated with the green sphere of the air element at the navel.²¹³

Then,²¹⁴ apply a contraction from below to draw the *prāṇa* of the air element, concentrated at the navel *cakra*, upward through the wisdom path of the central channel, finally unifying it indissolubly with the red sphere of the fire element at the heart.²¹⁵

Then, apply a contraction from below in order to draw the force of the *prāṇa* of the fire element upward, finally uniting it indissolubly with the white sphere of the water element at the throat.²¹⁶

Finally, applying the method just described, indissolubly unify the *prāṇa* of the water element with the yellow sphere of the *prāṇa* of the earth element at the crown of the head. In this way, you gradually cause the *prāṇa* to ascend through the various spheres of the pure essence of the elements, indissolubly unifying it with each of them in a condition of non duality. As a result, the *prāṇas* of the five elements become purified in their true condition and the prac-

titioner attains control over the five elements of the outer material dimension.

6. At the end, exhale quickly emitting an aspirated HA.
7. Remain empty in contemplation without concentrating on anything.

In this way, through the seven phases of this *prāṇāyāma* - slow inhalation, open hold, directed hold, closed hold, contracted hold, quick exhalation and empty hold - one can develop the full capacity of the yoga of *prāṇa*.²¹⁷

ଶୁଦ୍ଧିତାରେ ନୟାମାଦ୍ସମାପନକଣା । ଏହିରୁଷିଷ ଏହିରୁଷିଷ ଏହିରୁଷିଷ

Exhale quickly with HA, draw your sides in and plant the central channel. By applying a contracted hold, pleasure, heat and the visions of experience develop.

Standing with your legs two palm widths apart and your hands at your sides with the thumbs turned back to draw the sides in; or, if you prefer, take the position used for the *prāṇāyāma* of the Secret Breathing, the posture of Hūmkāra. In either case, align your neck and torso and press the bottom of your chin to your throat,²¹⁸ opening the chest and shoulders.

Roll your tongue and, through the hollow thus formed, inhale the fresh air slowly and forcefully, visualizing that you are sucking in and absorbing all the pure substances²¹⁹ of the universe in the form of light of five colors. At this point:

- If one emphasizes the open hold, all the channels in the body will become perfectly workable and the *yogin*'s positive qualities such as longevity, capacity and brilliance of complexion²²⁰ will be enhanced.
- If one emphasizes the directed hold by moving the inhaled air alternately from right to left and from left to right, rolling the abdominal muscles²²¹ and directing the air downward, one will achieve the capacity to capture all the karmic *prāṇas* of the Roma and Kyangma channels in the space of the central channel.
- If one emphasizes the closed hold by forcefully pressing the upper *prāṇa* downward and energetically pulling the downward-clearing *prāṇa* upward from below by means of contraction, thus unifying the two *prāṇas* and retaining them in closed hold below the navel, the *yogin* will master the *prāṇas* of the five elements and consequent-

ly achieve control over the five elements.²²²

- If one emphasizes the contracted hold by quickly and forcefully exhaling the air emitting an aspirated HA, drawing the sides in from the right and from the left and ‘planting the central channel straight’²²³ perpendicular to the navel, physical pleasure and heat and the visions of spiritual experience will blaze like fire.²²⁴

इदं सूक्ष्मा मोर्चिण्य शुद्धेष्वामा । श्वेष्वाक्षक्षेष्वामा गुरुष्वेष्वामा

द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा

From one’s body, (visualized as) a mass of fire, sparks spread in all directions; by emphasizing the open hold and directed hold and (performing) Beps in the cross-legged posture, heat quickly develops.

Visualizing your body as a mass of fire spreading sparks in all directions, apply the open hold and the directed hold and then perform Beps dropping in the lotus position.²²⁵ By emphasizing this phase, heat will develop quickly.

इवा शब्दं नवीर्णवेष्वामा करुना । शत्रुषुप्तिष्वेष्वामा द्विग्रन्थिष्वेष्वामा

त्रिष्वेष्वामा द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा

Applying the four profound methods all together and emphasizing Beps in tsog(kyil), the yogin will become free of the bonds of dualism and achieve the level of realization.

Applying the four profound methods of open hold, directed hold, closed hold and contracted hold all together and performing in particular Beps with the knees apart,²²⁶ one will become free from the bonds of dualism, karma and emotion, and attain a high level of realization.

इति वर्तमानं शिष्यापेति द्विग्रन्थिष्वेष्वामा द्विग्रन्थिष्वेष्वामा

The instructions on the method of visualizing the cakras and spheres etcetera must be received orally from a teacher.

More detailed practical instructions on the visualization of the cakras, of the spheres of the elements etc. must be obtained orally from a qualified teacher who has received the transmission from the lineage of masters.

THE YANTRAS

The five *yantras* are:

- The Locust or Chagapa, for open hold.
- The Dove or Phugrön, for directed hold.
- The Trident or Khatvāṅga, for closed hold.
- The Tiger or Tag, for contracted hold.
- The Jewel or Norbu, for empty hold.

FOURTH  SERIES

I THE LOCUST



THE FIRST TRIAD OF YANTRAS,
THE LOCUST POSE, IS FOR APPLYING
THE OPEN HOLD.

BASIC MOVEMENT

କୁଳ ଶୂନ୍ୟ ମଧ୍ୟ ଅନନ୍ତରୀ ହେତୁ ପ୍ରାଣିକରଣାଶକ୍ତିର ସନ୍ଦର୍ଭରେ
ବ୍ୟାସରେ ଏହାର ସମ୍ପୂର୍ଣ୍ଣ ବିଜ୍ଞାନ କାର୍ଯ୍ୟ କରିବାରେ

Lie down with the chin resting on the ground; holding open, raise the legs up straight, placing the weight of the body on the fists on the ground and arching the lower part of the body like a locust.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

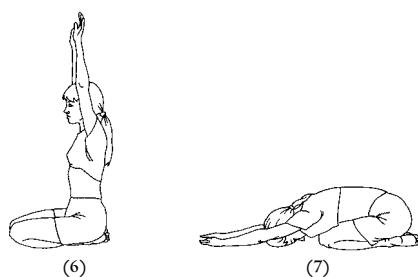
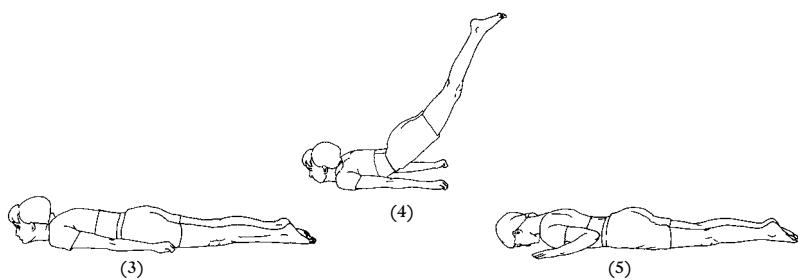
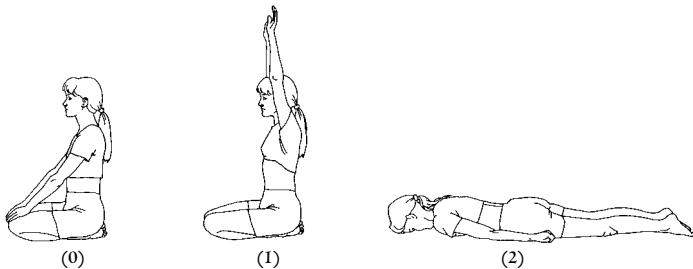
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie down with your forehead on the ground and extending your arms by your sides, make vajra fists with your hands.

CENTRAL PHASE

3. Inhaling in four counts, rest the lower part of your chin on the ground and forcefully extend your legs thoroughly tensing your whole body.
4. Holding open for four counts, lift your extended legs and your pelvis straight off the ground placing the weight of your body on your shoulders and arms with your fists pressed firmly on the ground; remain with the lower part of your body arched upward like a locust.
5. Exhaling in four counts, lie prone with your forehead on the ground and place your palms on the ground by your shoulders, relaxing your whole body.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms and torso upward.
7. Exhaling in four counts, lower your arms and forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ବ୍ୟାନ୍ଧମଣ୍ଡଳମୁଖମତ୍ତରୀ ବ୍ୟାନ୍ଧମଣ୍ଡଳମତ୍ତରୀ

For training, place your knees, forearms and palms on the ground, raise your legs and arch.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

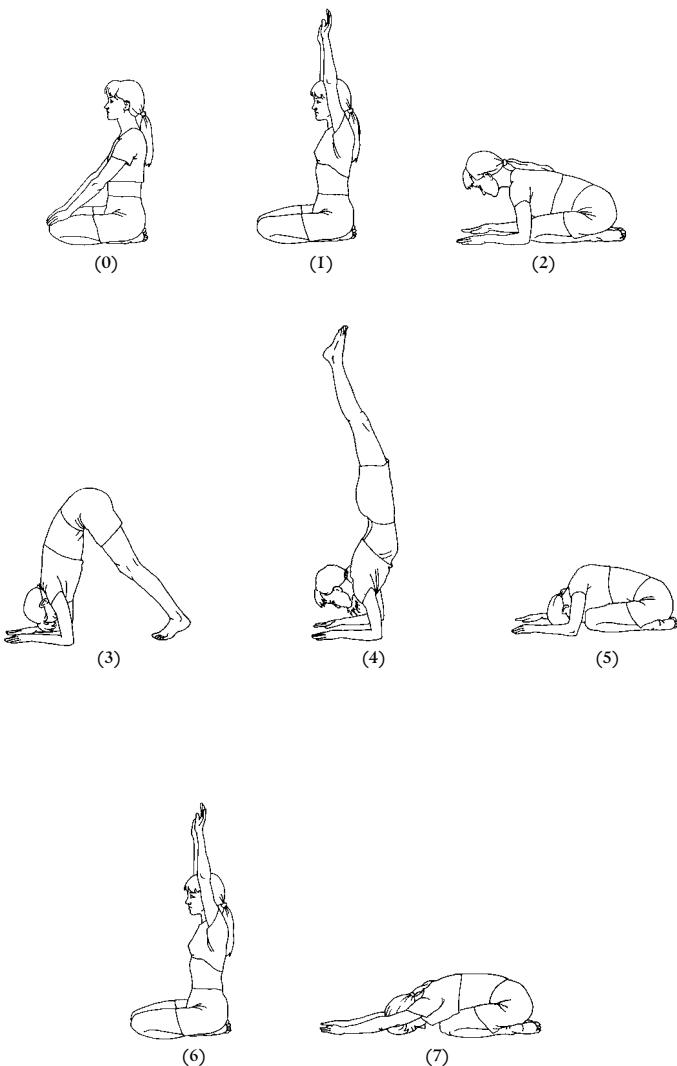
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. Exhaling in four counts, bend forward and place your palms and forearms parallel on the ground with your elbows touching the outside of your knees.

CENTRAL PHASE

3. Inhaling in four counts, lift your knees leaving your toes pointed on the ground exactly where they were.
4. Holding open as long as you can, thrust your legs straight upward, arch the back of your head and remain in this pose.
5. Exhaling in four counts, place your knees and forehead on the ground and sit on your heels.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms and torso upward.)
7. As in the basic movement. (Exhaling in four counts, lower your arms and forehead to the ground.)



Breathing Cycle	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ପ୍ରମୁଖ ଶବ୍ଦାଳିକାରୀଙ୍କ ପ୍ରମୁଖ ଶବ୍ଦାଳିକାରୀଙ୍କ
For progressing, straighten your arms, arch the back of your head and

(bend) your legs forwards. (This is the series) for the open hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

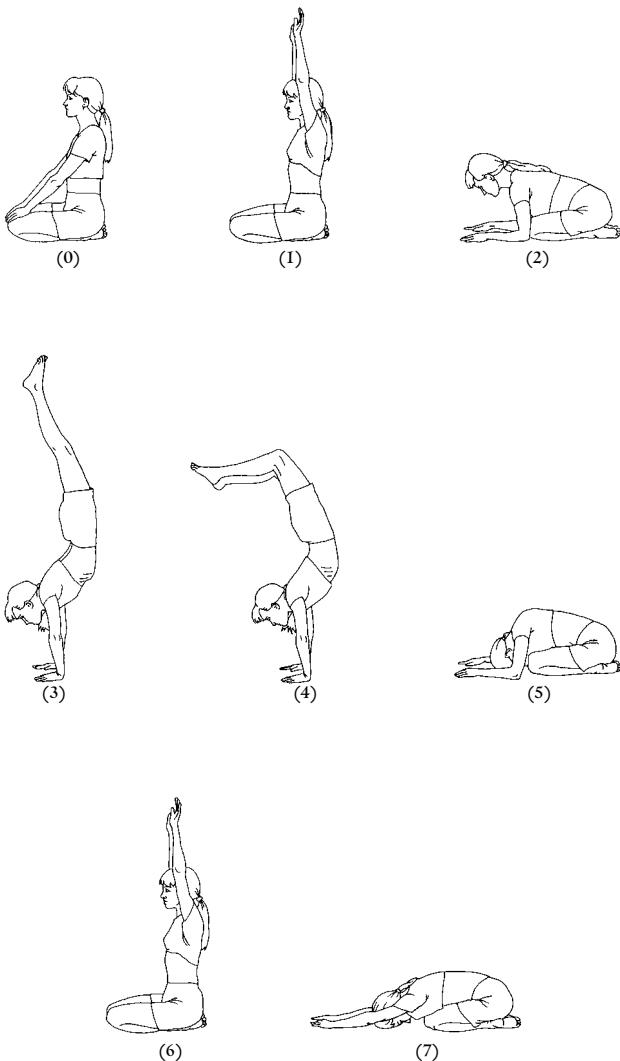
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the movement for training. (Exhaling in four counts, bend forward and place your palms and forearms parallel on the ground with your elbows touching the outsides of your knees.)

CENTRAL PHASE

3. Inhaling in four counts, lift your knees, straighten your arms and thrust your legs upward placing the weight of your body on your palms.
4. Holding open as long as you can, arch the back of your head and lower your legs past the top of your head.
5. Exhaling in four counts, place your knees on the ground and sit on your heels with your forehead and palms on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms and torso upward.)
7. As in the basic movement. (Exhaling in four counts, lower your arms and forehead to the ground.)



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the open hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Locust Pose in open hold eliminates lumbar pain, sciatica and loss of sensation (in the limbs) and illnesses that afflict the small and large intestine; it eliminates problems of the fire-accompanying, downward-clearing and pervasive prāṇas. The same holds true for the movements for training and for progressing.²²⁷

As stated, these *yantras* help to overcome pains in the lumbar region, neuralgia of the sciatic nerve and loss of sensation in the lower limbs causing a dragging gait. They also heal hot and cold ailments²²⁸ that afflict the small and large intestine; they restore correct functioning of the fire-accompanying, downward-clearing and pervasive *prāṇas* in cases where these have been impaired or become anomalous.

FOURTH SERIES

2 THE DOVE



THE SECOND TRIAD OF YANTRAS,
THE DOVE POSE, IS FOR APPLYING
THE DIRECTED HOLD.

BASIC MOVEMENT

ତୁମ୍ହର ଶୂନ୍ୟ ପ୍ରକାଶ ଦ୍ୱାରା ପରିପୂର୍ଣ୍ଣ ହେଲାଯାଇଥାଏ ଯାହା ପରିପୂର୍ଣ୍ଣ ହେଲାଯାଇଥାଏ ଯାହା

ଶୂନ୍ୟ କେଣା ପ୍ରିଯ ସ୍ଵର୍ଗ ଦ୍ୱାରା ପରିପୂର୍ଣ୍ଣ ହେଲାଯାଇଥାଏ ଯାହା ପରିପୂର୍ଣ୍ଣ ହେଲାଯାଇଥାଏ

Kneeling, (with one leg) extended (and the other) bent, join your heel to your secret place; inhale resting your hands on your sides, arching, pulling your elbows back and opening your chest; applying a directed hold for a complete cycle, arch the back of your head like a dove.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head, opening your chest.
2. Exhaling in four counts, place your hands and forehead on the ground in front of your knees, extend your right leg straight back and bring your left heel firmly to your secret place.

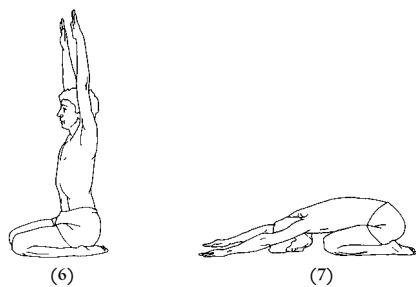
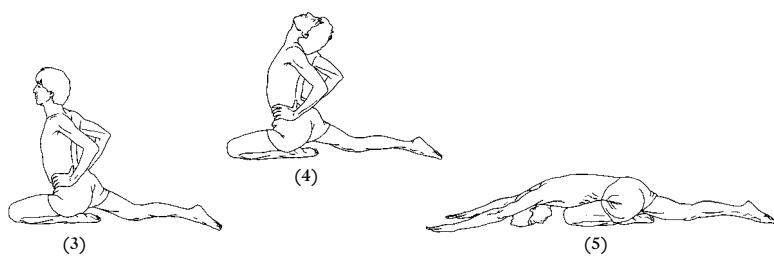
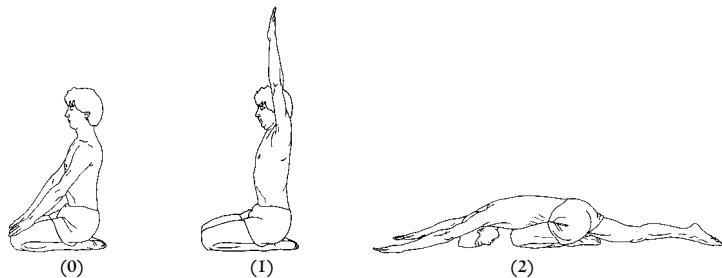
CENTRAL PHASE

3. Inhaling in four counts, rise up bringing your hands to your sides with the thumbs turned back, pulling your elbows back and opening your chest and shoulders.
4. Applying a directed hold for four counts, arch the back of your head and push your chest out, remaining in a pose like a dove.
5. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms and torso upward.
7. Exhaling in four counts, lower your forehead and arms to the ground.

Then do the movement in the same way on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ମୁଦ୍ରାରେ ଏହି ଲିପିରେ ଶରୀରର ଅନ୍ତର୍ଗତ କଷାଯ୍ୟର ପାତାରେ ପ୍ରାସାଦ ପାତାରେ ଆହୁରିତ କଷାଯ୍ୟର ପାତାରେ

For training, bring the toes of your extended leg to the back of your head and tense your body.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head, opening your chest.)
2. As in the basic movement. (Exhaling in four counts, place your hands and forehead on the ground in front of your knees, extend your right leg straight back and bring your left heel firmly to your secret place.)

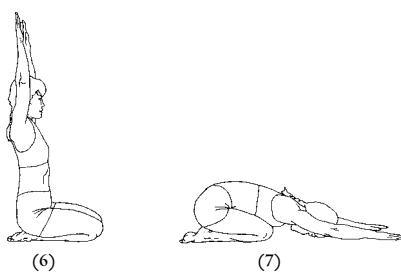
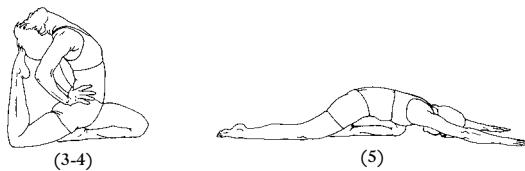
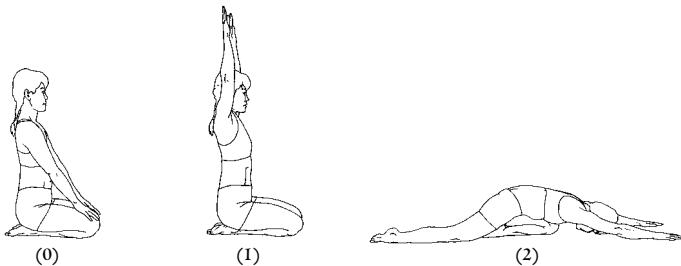
CENTRAL PHASE

3. Inhaling in four counts, rise up bringing your hands to your sides, bend your previously extended right leg, and arch your head back to touch the toes of your right foot.
4. Applying a directed hold as long as you can, thoroughly tense your whole body.
5. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground with your arms extended forward.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms and torso upward.)
7. As in the basic movement. (Exhaling in four counts, lower your forehead and arms to the ground.)

Then do the movement in the same way on the other side.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀମଦ୍ବାହୁନ୍ଦିତମାର୍ତ୍ତିକା ଶ୍ରୀଜ୍ଞାନ୍ମଦ୍ବାହୁନ୍ଦିତମାର୍ତ୍ତିକା

For progressing, extend (your) bent (knee) forward. (Then do) it on the other side. (This is the series) for the directed hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head, opening your chest.)
2. As in the basic movement. (Exhaling in four counts, place your hands and forehead on the ground in front of your knees, extend your right leg straight back and bring your left heel firmly to your secret place.)

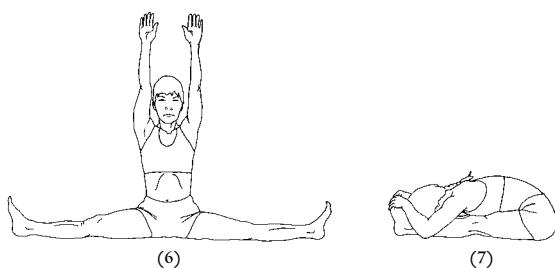
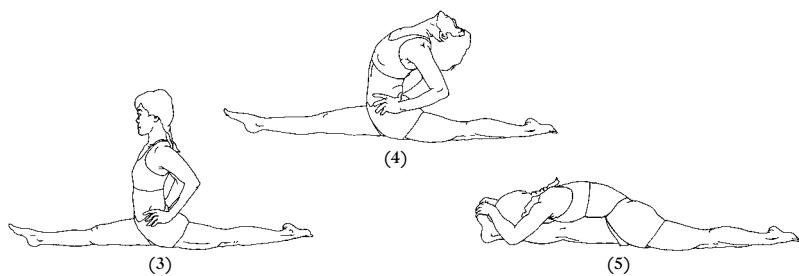
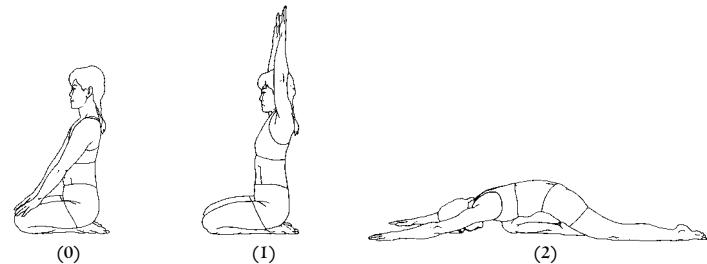
CENTRAL PHASE

3. Inhaling in four counts, rise up and slowly raising the knee extend your left leg straight forward and bring your hands to the sides.
4. Applying a directed hold as long as you can, arch your head backwards toward your right thigh as if to touch it and thoroughly tense your whole body.
5. Exhaling in four counts, lower your hands and forehead to your left leg.

FINAL PHASE

6. Inhaling in four counts, extend your arms straight over your head turning your torso to the right, then rotate your right leg so as to extend it wide apart to the side with the toes turned upward.
7. Exhaling in four counts, extend your legs forward and parallel and bring your fingers to your toes and your forehead to your knees.

Then do the movement in the same way on the other side.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	as long as possible	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the directed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Dove Pose eliminates ailments of the upper torso and shoulders, Phlegm, heartburn and Cold Wind, and problems of the upward-moving and pervasive prāṇas. The same holds true for the movements for training and for progressing.²²⁹

As stated, these *yantras* help to overcome ailments of the upper torso, shoulder pains, illnesses of the Phlegm category in general and in particular gastritis with heartburn, and the ailment known as Cold Wind,²³⁰ also they completely eliminate problems of the upward-moving and pervasive *prāṇas* when their functioning has become anomalous, damaged or disordered.

FOURTH  SERIES

3 THE TRIDENT



THE THIRD TRIAD OF YANTRAS,
THE TRIDENT POSE, IS FOR APPLYING
THE CLOSED HOLD.

BASIC MOVEMENT

ଶର୍ତ୍ତୁପଦ୍ମାଶ୍ରିଷ୍ଟମ୍ବୁଧମୁଖୀନାମ୍ବୁଦ୍ଧମୁଖୀନା

ମୁଖୀନାମୁଖୀନାମୁଖୀନାମୁଖୀନାମୁଖୀନା

Lying on your back, straighten your sides with your hands; holding closed for a complete (cycle) keep the back of your head and shoulders on the ground, open your knees and join your toes upward; grasp your knees (like a) trident and after having rolled, perform a Bep.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

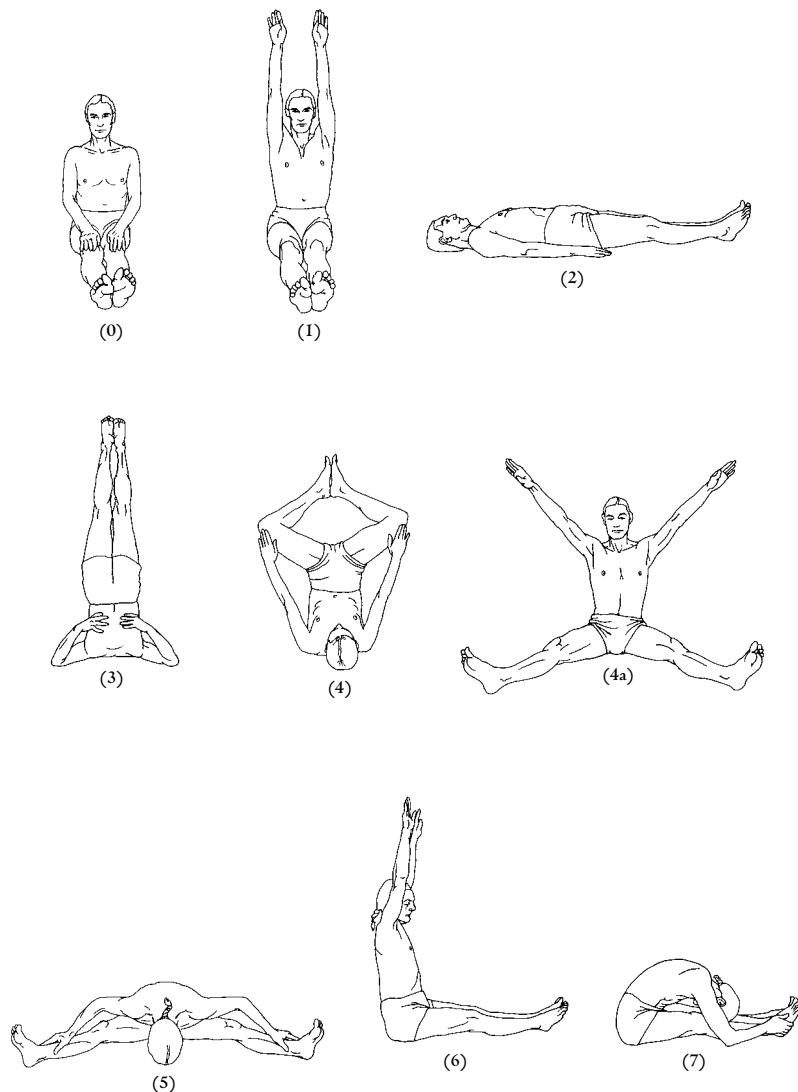
1. Inhaling in four counts, extend your arms over your head opening your chest.
2. Exhaling in four counts, lie down on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.
4. Holding closed for four counts, open your knees and join the soles of your feet together with the toes pointed upward; grasp your knees with your hands and push them back so as to open them in alignment and thus remain with the weight of your body on the back of your head and shoulders, in a position similar to a trident. At the end, keeping your hands on your knees, roll forwards and, with your back straight, after having stood up with your feet together and with your knees wide apart, open your legs and arms and perform a Bep dropping on your buttocks.²³¹
5. Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs parallel forward.
7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ପ୍ରଣାମ୍ବୁଦ୍ଧ ସ୍ତରାଶ୍ଵାଗତିଷ୍ଠା ଶ୍ରଦ୍ଧାମସିଧନକ୍ଷତ୍ର ଅନନ୍ତକ୍ଷେତ୍ରରେ
ଶ୍ରଦ୍ଧାମସିଧନକ୍ଷତ୍ର ଅନନ୍ତକ୍ଷେତ୍ରରେ

For training, extend the mudrā²³² upward and rest the soles of your feet on your wrists, (then perform) a Bep.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

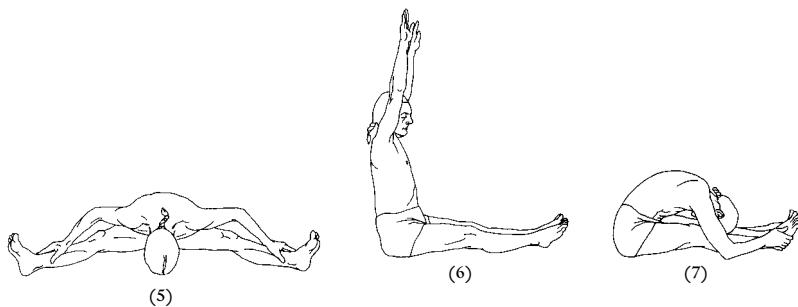
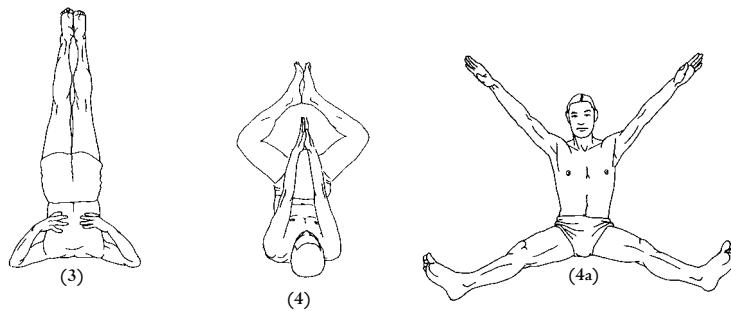
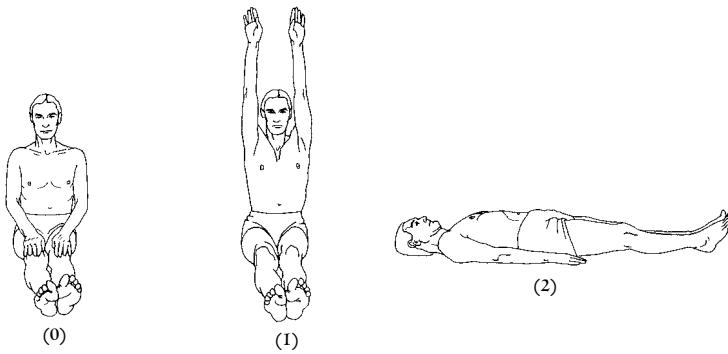
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, lay down on your back and extend your arms by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.)
4. Holding closed for as long as you can, raise your arms straight upward with the mudrā of joining your palms with no space between them, place the soles of your feet on your wrists and open your knees. At the end roll forward and perform a Bep²³³ like in the basic movement.
5. As in the basic movement. (Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs parallel forward.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀ ମହାନ୍ତିର ପ୍ରକାଶ ମଧ୍ୟରେ ଦେଖିବା ଏହାର ଅନ୍ତର୍ଗତ ସ୍ଵର୍ଗଶ୍ରୀପାତ୍ର

For progressing, extend the mudrā, open your thighs and straighten your legs, (and then) perform a Bep. (This is the series for) the closed hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

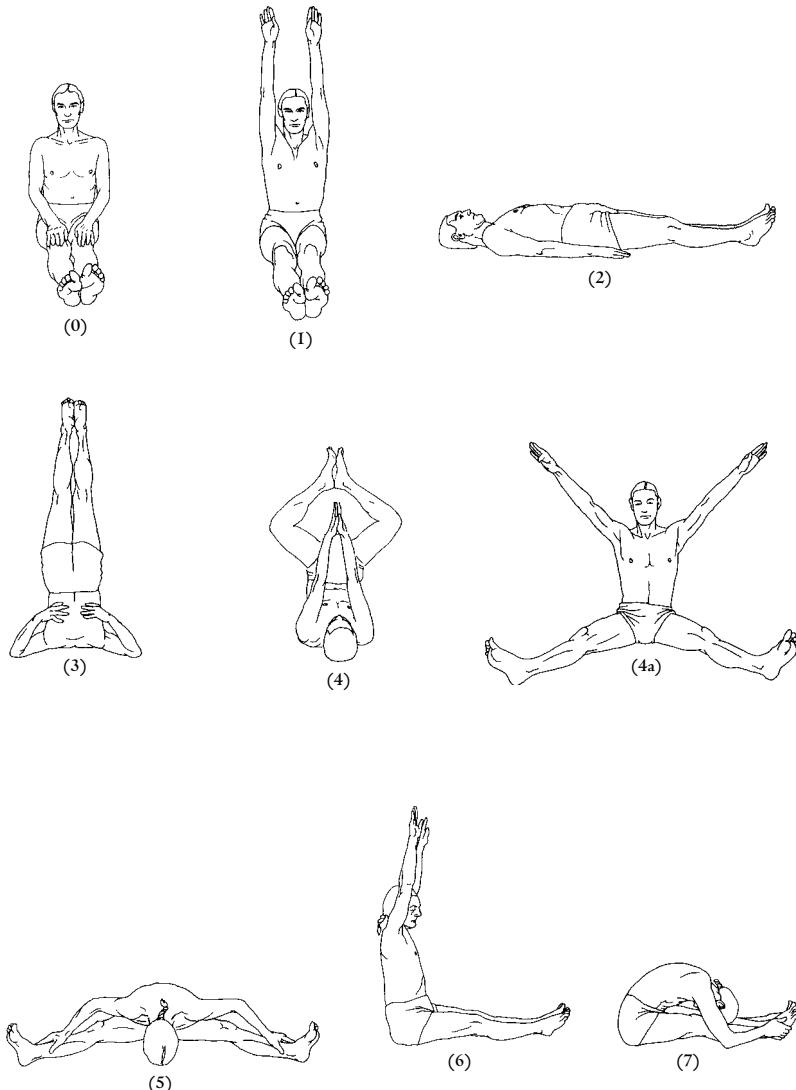
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, lay down on your back and extend your arms by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.)
4. Holding closed as long as you can, extend your arms up with the palms together, open your thighs and with your toes pointing upward and joined above your palms, align your knees so as to form the shape of a trident; then hold this position. At the end roll forwards and perform a Bep²³⁴ like in the basic movement.
5. As in the basic movement. (Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs parallel forward.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of *yantras* for applying the closed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Trident Pose balances the condition of the five elements and the five prāṇas and restores the digestive heat; above all it eliminates problems of the upward-moving prāṇa. The same holds true for the movements for training and for progressing.²³⁵

As stated, these *yantras* restore the function of the five elements of the physical body: the earth element tied to flesh and bones; the water element tied to blood and serum-lymph; the fire element tied to heat; the air element tied to breathing; the space element tied to the functions of the mind. They also balance the force of the five *prāṇas* connected with them. In particular, they are very effective in restoring the digestive heat, which is related to the function of the fire-accompanying *prāṇa*, and are an excellent way to eliminate problems caused by the upward-moving *prāṇa* when its functioning is anomalous, damaged or disordered.

FOURTH  SERIES

4 THE TIGER



THE FOURTH TRIAD OF YANTRAS,
ARCHING LIKE A TIGER, IS FOR APPLYING
THE CONTRACTED HOLD.

BASIC MOVEMENT

ଶ୍ରୀକଥାପତନ୍ଦବ୍ରଦ୍ଧମହିମାନିନନ୍ଦା । ତ୍ରିଶବ୍ଦବ୍ରଦ୍ଧମହିମାନନ୍ଦା ।

ଶ୍ରୀମହାତ୍ରିଷବ୍ଦବ୍ରଦ୍ଧମହିମାନନ୍ଦା । ଶ୍ରୀମହିମାନନ୍ଦବ୍ରଦ୍ଧମହିମାନନ୍ଦା ।

In two counts, rise up (with your legs) wide apart and your soles and palms on the ground; for one and a half cycles apply a contracted hold arching the back of your head, pressing the ocean against the mountain and straightening your spine, arching like a tiger, perform a Bep with your legs apart.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

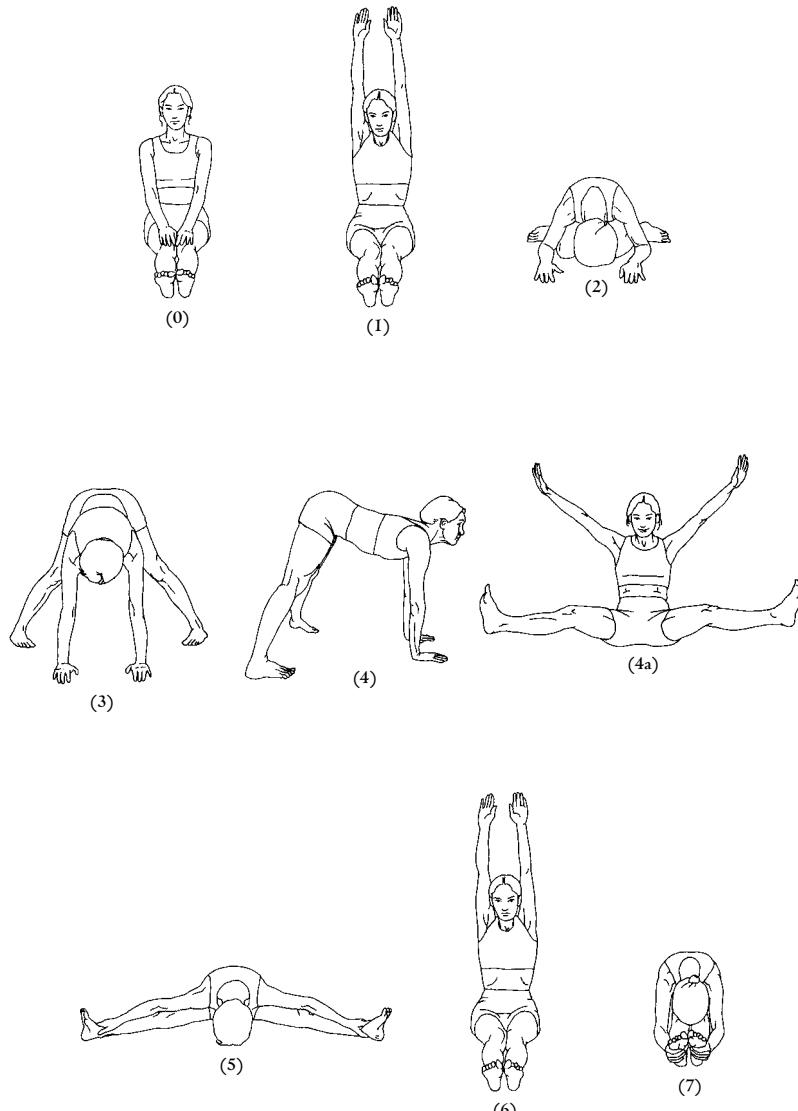
1. Inhaling in four counts, extend your arms over your head opening your chest.
2. Exhaling in four counts, join your knees and open your feet apart, each on its side, about two cubits; place your elbows on the ground beside your knees with your palms in front of your toes and lower your forehead to the ground.

CENTRAL PHASE

3. Inhaling in two counts, raise your torso keeping the soles of your feet and palms firmly pressed on the ground.
4. Applying a contracted hold for six counts, arch the back of your head and firmly push the ocean, that is the abdomen, against the mountain, that is the spine, and straightening your back, remain in this pose like a tiger. At the end, extend your legs forward and opening your arms perform a Bep, dropping on your buttocks with your legs apart.²³⁶
5. Exhaling in four counts, place your hands on your open legs and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନରେ

For training, lower the top of your head to the ground and apply a contracted hold.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

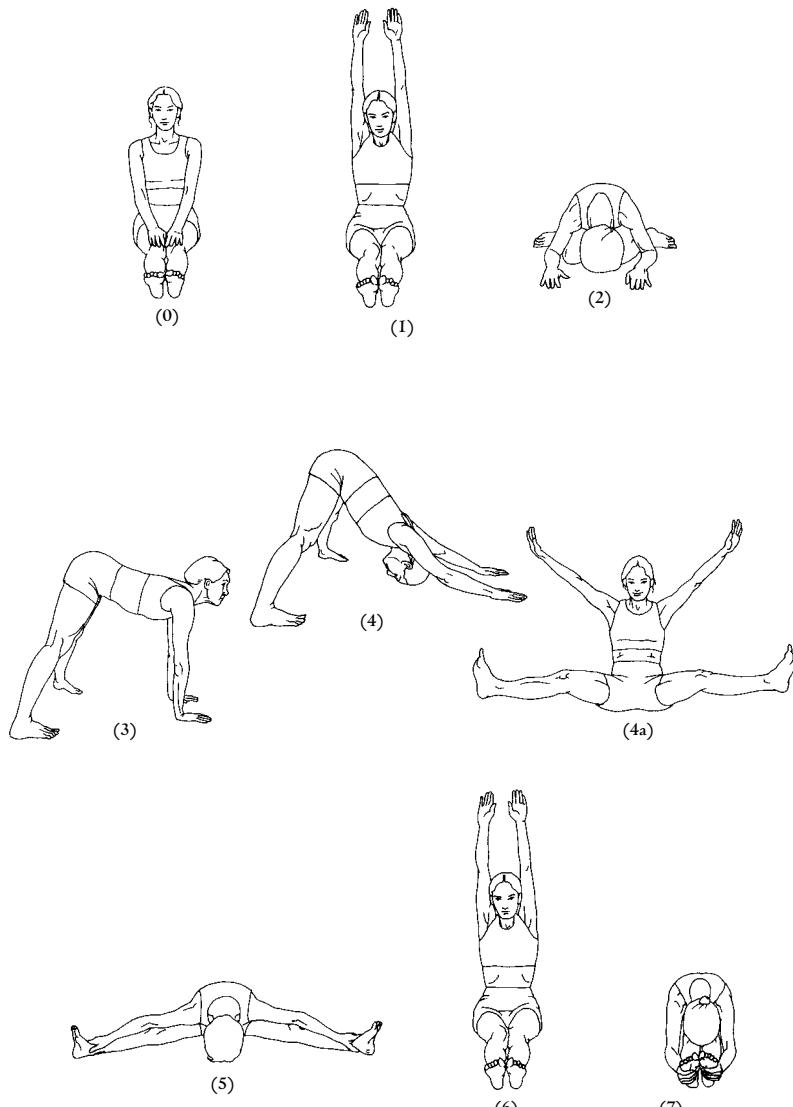
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, join your knees and open your feet apart, each on its side, about two cubits; place your elbows on the ground beside your knees with your palms in front of your toes and lower your forehead to the ground.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in two counts, raise your torso keeping the soles of your feet and palms firmly pressed on the ground.)
4. Applying a contracted hold as long as you can, thoroughly tense your whole body lowering the top of your head to the ground. At the end, extend your legs forward and opening your arms perform a Bep, dropping on your buttocks with your legs apart.
5. As in the basic movement. (Exhaling in four counts, place your hands on your open legs and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs straight forward.)
7. As in the basic movement. (Exhaling in four counts, extend your legs forward and lower your forehead to your knees, and grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ଶ୍ରୀ ମୁହାମ୍ମଦ ହିନ୍ଦୁ ଶାହ ପ୍ରକାଶ ମହାରାଜା ମିଶନ ଅନ୍ତର୍ଜାଲ୍ ସମ୍ପଦାଳ୍ପନ୍ତି

For progressing, arch your torso, raise your heels and stretch forward, (then) perform a Bep. (This is the series for the) contracted hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

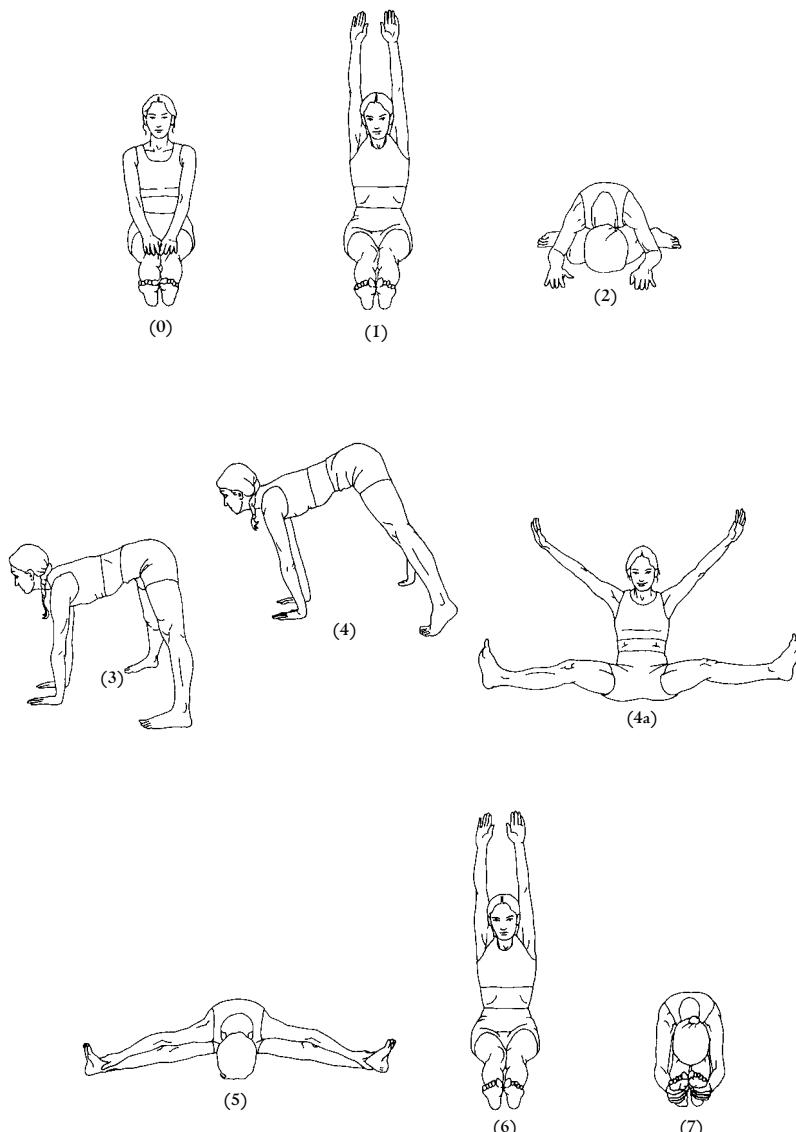
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, join your knees and open your feet apart, each on its side, about two cubits; place your elbows on the ground beside your knees with your palms in front of your toes and lower your forehead to the ground.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in two counts, raise your torso keeping the soles of your feet and palms firmly pressed on the ground.)
4. Applying a contracted hold for as long as you can, shift the weight of your body forward, first stretching your shoulders then your chest and raising your heels, then perform a Bep with your legs apart.²³⁷
5. As in the basic movement. (Exhaling in four counts, place your hands on your open legs and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs straight forward.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

This is the series of *yantras* for applying the contracted hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

Arching like a Tiger eliminates ailments of the spine and the spinal cord, of the joints, ligaments of the limbs, sciatica and stiffness in (stretching or) contracting, ailments of the small and large intestine, stomach tumors and problems caused by deterioration of the (digestive) heat. The same holds true for the movements for training and for progressing.²³⁸

As stated, these *yantras* heal ailments of the spine and spinal cord, the major and minor joints, the nerves and ligaments of the head and of the four limbs in cases of pains such as sciatica, and stiffness in stretching or contracting the limbs; they help to overcome ailments of the small and large intestine and stomach tumors; they also eliminate all problems related to deterioration of the digestive heat tied to the fire-accompanying *prāṇa*.

FOURTH  SERIES

5 THE JEWEL



THE FIFTH TRIAD OF YANTRAS,
THE JEWEL POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

ਤ੍ਰੈਸ਼੍ਨੀਏ ਲਵਸ ਸ਼ਨੀਏ ਵਨਸ ਵਹਣੁਮਾ | ਰਖੇ ਰ ਵਹਲਵਸ ਹੰਡ੍ਸ਼ੀ ਵੰਚ ਵਹਣੁਮਾ

ਛੱਗਸ ਵਹਣੁਮਾ ਵਹਣੁਮਾ ਵਹਣੁਮਾ | ਕੋਣ੍ਡ ਵਨੀਏ ਵਹਣੁਮਾ ਵਹਣੁਮਾ |

In tsogkyil with the soles of your feet joined together, exhaling quickly push your heels towards the top of your head; for one and a half cycles tense (your body) and remain empty (in a shape) like a jewel.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

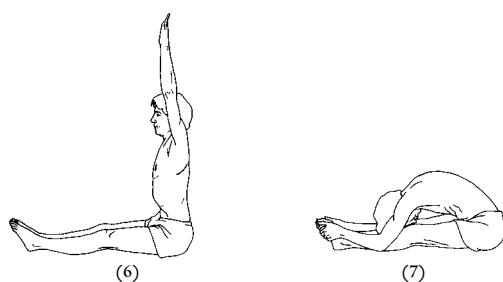
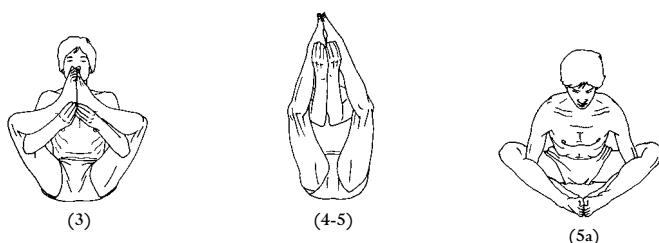
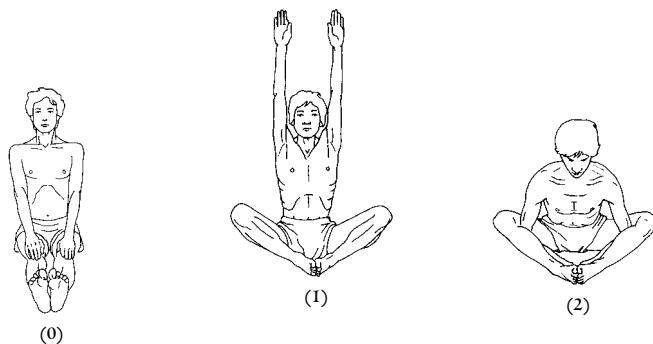
1. Inhaling in four counts, raise your arms over your head opening your chest.
2. Exhaling in four counts, lower your forearms bringing your elbows under the hollows of your knees and grasp your heels keeping your feet firmly joined.

CENTRAL PHASE

3. Inhaling in four counts, opening your shoulders, raise your joined feet to chest height with the weight of your body on your buttocks.
4. Exhaling forcefully in two counts, slowly push your feet towards the top of your head.
5. Remaining empty for six counts, tense your whole body, assuming the shape of the ‘wish-fulfilling jewel’,²³⁹ then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.
7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

ମୁଦ୍ରା ପାଶକ୍ଷରିତ୍ୟାନ୍ତରେ ହାତରେ ଲାଗିଥାଏଇଲା
ମୁଦ୍ରା ପାଶକ୍ଷରିତ୍ୟାନ୍ତରେ ହାତରେ ଲାଗିଥାଏଇଲା

For training, wrap (your arms) around your ankles and push (the two) mudrās one above the other towards the top of your head.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

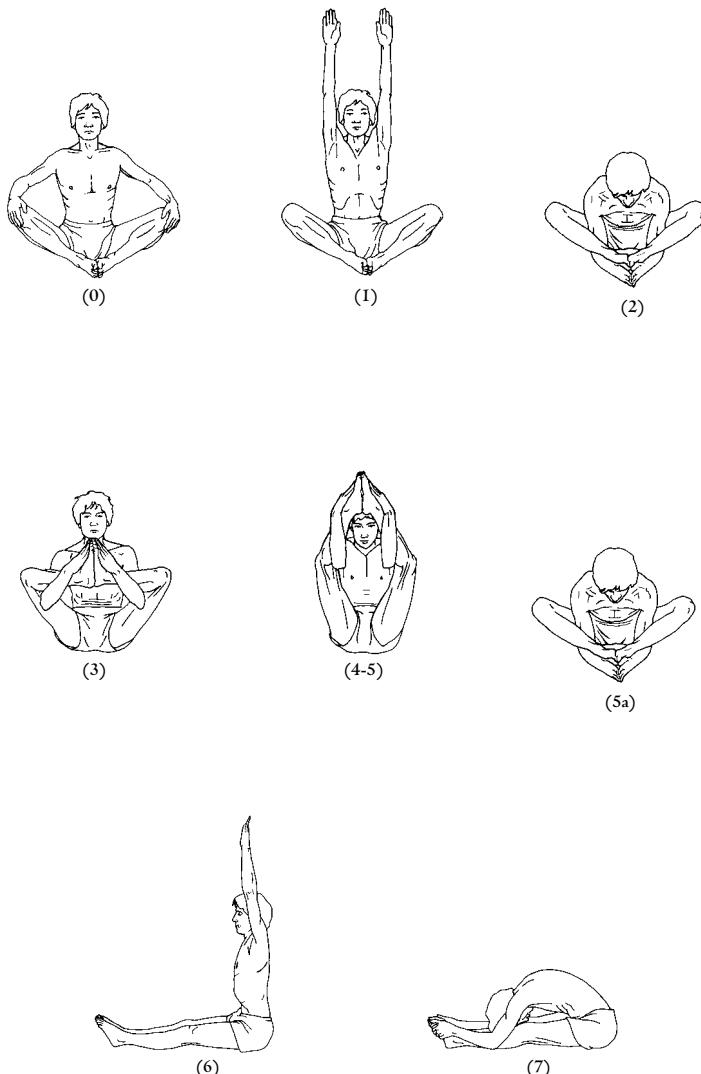
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head opening your chest.)
2. Exhaling in four counts, wrap your forearms under your knees and above your ankles, and keeping your soles firmly united, join your hands with the palms on the tips of your toes like two *mudrās* one on top of the other.

CENTRAL PHASE

3. Inhaling in four counts, slowly raise your hands and joined feet to chest height.
4. Exhaling forcefully in two counts, forcefully push your hands and feet towards the top of your head.
5. Remaining empty as long as you can, thoroughly tense your whole body, then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ଅନ୍ତର ଶବ୍ଦିକୁ ପାଦମୁଖର ମୁହଁରେ ଲାଗିବାକୁ ପାଦମୁଖର ମୁହଁରେ ଲାଗିବାକୁ

For progressing, pass the backs of your knees over your shoulders and bring the soles of your feet to your ears. (This is the series for the) empty hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

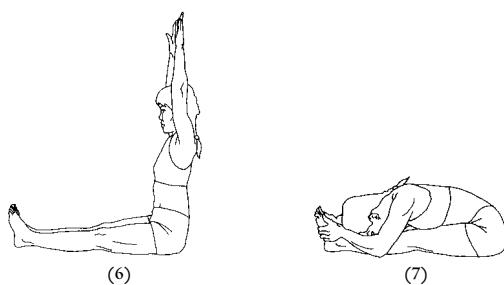
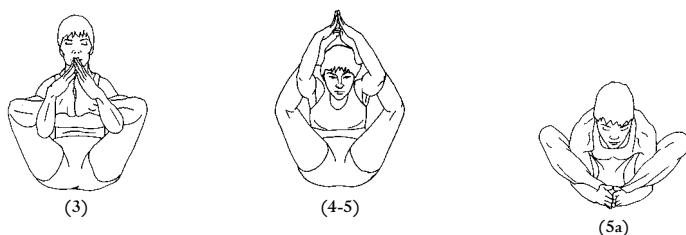
1. As in the basic movement. (Inhaling in four counts, raise your arms over your head opening your chest.)
2. Exhaling in four counts, place your elbows on the ground and press your heels against the insides of your elbows with your palms joined forward.

CENTRAL PHASE

3. Inhaling in four counts, detach your elbows from the ground and raise them.
4. Exhaling forcefully in two counts, raise your knees onto your shoulders and your joined palms onto the top of your head, pressing the soles of your feet onto your ears and placing the weight of your body on your buttocks.
5. Remaining empty as long as you can, thoroughly tense your whole body, then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of *yantras* for applying the empty hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

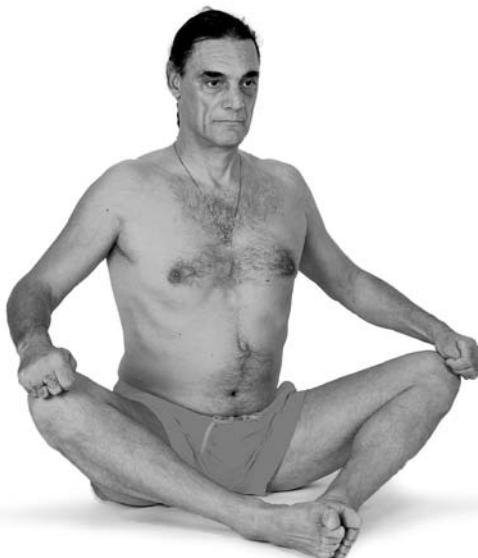
*The Jewel Pose eliminates all problems caused by imbalance of the five elements, of the five prāṇas, of the humors and of the constituents, and increases one's strength. The same holds true for the movements for training and for progressing.*²⁴⁰

As stated, these *yantras* are effective for harmonizing the condition of the five elements and the five *prāṇas*; they eliminate problems caused by imbalance or disorder of the three humors, Wind, Phlegm and Bile, of the two ‘white and red’ constituents (whose coarse aspects are sperm and ovule-blood)²⁴¹ and of the ‘six pure constituents’²⁴² which are: chyle, blood, flesh, fat, marrow and reproductive fluids, empowering their functioning. It also increases physical strength.



Thus ends the fourth series of *yantras* comprising fifteen movements, five main and ten auxiliary, combined with the *prāṇāyāma* of the Smooth Breathing with Seven Limbs.

THE ROUGH BREATHING WITH SIX APPLICATIONS



THE FIFTH SERIES, called *Tsibling Jorwa Trugpa* or The Rough Breathing with Six Applications,²⁴³ is a method to forcefully capture the karmic *prāṇa*. It comprises a *prāṇāyāma* and five *yantras*.

THE PRĀΝĀYĀMA

I. POSTURE

ଶ୍ଵେତଶ୍ଵରମୁଖୀଃ ପ୍ରାଣଗନ୍ଦିତେଷକ୍ଷେତ୍ରପାତ୍ରମନ୍ତ୍ରଃ ।

ଶ୍ଵେତଶ୍ଵରମୁଖୀଃ ପ୍ରାଣଗନ୍ଦିତେଷକ୍ଷେତ୍ରପାତ୍ରମନ୍ତ୍ରଃ ।

The rough breathing with six applications. The posture is the tsogkyil with the spine straight, your vajra fists placed on your knees and your gaze fixed: (this is) the posture of Śrī Simha.

Sitting with the soles of your feet together and your knees apart,²⁴⁴ straighten your spine, close your hands in vajra fists with the thumbs pressing at the base of the ring fingers and place them on your knees; with your eyes wide open, fix your gaze in the space in front of you: this is the posture of the Mahāsiddha Śrī Siṃha.²⁴⁵

II. CONCENTRATION

। देविगणं गद्यं भूतं विद्येत् ॥ शुद्धं शिरालं नवनद्यन्तुम् ॥

The method of concentration: at the navel (visualize) a blue HŪṂ or, as the (previous) time, a sphere of prāṇa.

At the navel cakra visualize a clear and self-radiant blue HŪṂ, symbol of the indivisible essence of prāṇa and instant presence (or *rig pa*, the real nature of mind), or a small light blue sphere symbolizing prāṇa, as in the method of concentration of the Smooth Breathing with Seven Limbs.

III. BREATHING METHOD

। शुद्धं गद्यं विद्येत् ॥ शुद्धं गद्यं विद्येत् ॥

। हरं श्वरं श्वरं विद्येत् ॥ हरं श्वरं श्वरं विद्येत् ॥

The method of breathing: block your left nostril with your left index knuckle and close your glottis; with the fierce sound HAR inhale completely and turn your arm and shoulder to the right and then forward.

1. First, forcefully exhale the stale air through both nostrils, quickly and deeply three times. Then turning your left fist downward, close your left nostril with the knuckle of your index finger, and slowly raising your arm and shoulder, inhale the ‘rough’ air completely and forcefully through your right nostril, closing your glottis and producing a sound like HAR. When you have completed the inhalation, thoroughly stretch your chest and twist it to the right turning your left arm and shoulder forward.

। श्रुतं श्रुतं गद्यं विद्येत् ॥ श्रुतं श्रुतं गद्यं विद्येत् ॥

Forcefully directing downward, firmly place your fists at your secret place.

2. Then bring your left hand back onto your knee. Thoroughly

straightening your torso, forcefully direct the air downward, at the same time lowering your fists to the ground in front of your secret place and straightening your arms.

ଶ୍ରୀପ୍ରାଣମ୍ରତ୍ନମନ୍ତ୍ରମହାତ୍ମା

With a closed hold, straighten your torso and open your chest.

- Then applying a closed hold below your navel, straighten your torso and open your chest.

ବ୍ରିଷ୍ଟମନ୍ତ୍ରମହାତ୍ମାଦ୍ଵିତୀୟମହାତ୍ମା

Forcefully contracting from below, raise your buttocks and straighten your arms.

- Then applying a contraction upward from below, straighten your arms and raise your buttocks keeping your feet on the ground.

କର୍ମପରିମାଣମନ୍ତ୍ରମହାତ୍ମା

With (the sound) HA perform a Bep and make the karmic prāṇa dissolve into the HŪM.

- Visualize that all the karmic prāṇas are slowly being absorbed into the HŪM at your navel like iron filings drawn by a magnet. Then, uttering a fierce aspirated HA perform a Bep²⁴⁶ and, in that moment, visualize that the karmic prāṇas are completely dissolved into the HŪM at your navel.

ବ୍ରିଷ୍ଟମନ୍ତ୍ରମହାତ୍ମାଦ୍ଵିତୀୟମହାତ୍ମା

With your buttocks on the ground, raise your feet straight with your fists.

- Keeping your buttocks on the ground, straighten your arms and, aligning your vajra fists, place your wrists under your ankles²⁴⁷ and, with the soles of your feet together, raise your feet and straighten your back. Applying the empty hold remain in contemplation in a state of equanimity, beyond any concepts and without directing your thought on any object of concentration.

द्वि॒ विन॑ गर्भे॒ द्व॒ वा॒ गर्भे॒ शुद्धि॑ द्व॒ । इन॒ द्व॒ वा॒ द्व॒ वा॒ शुद्धि॑ एक॒ रुषा॑
॥ यस्तु॒ द्व॒ वी॒ ना॒ द्व॒ वी॒ ना॒ ॥ इन॒ द्व॒ वा॒ द्व॒ वा॒ शुद्धि॑ एक॒ रुषा॑

In the same way, inhale through the left and turn to the left; (then) inhale through both (nostrils) rolling back your shoulders and arms so as to capture the karmic prāṇa in the ultimate dimension: this is the goal of the secret methods of prāṇāyāma.

Extending your arms over your head, inhale briefly, strongly and deeply, and in the same manner exhale bending forward; do this three times. Then with your right fist turned downward, close your right nostril, inhale the ‘rough’ air forcefully with the sound HAR through your left nostril and twist your arm and shoulder to the left. Then direct the air downward, hold it closed, apply the contraction, perform a Bep exhaling with the sound HA and finally remain empty in contemplation beyond concepts. These are the six phases in which you should train with great endeavor.

Then inhale through both nostrils at the same time, opening and slightly arching your chest and shoulders back; gradually apply the various phases of directed hold, closed hold, contracted hold, quick exhalation with Bep and empty hold, so as to capture forcefully all the karmic prāṇas in the ultimate dimension of the central channel. As this is the ultimate goal of all the secret methods or *upadeśas* on prāṇāyāma, one should train in this practice with great zeal.

THE YANTRAS

The five *yantras* are:

- The Wheel or Khorlo, for open hold.
- The Eagle or Khyung, for directed hold.
- The Sword or Raldri, for closed hold.
- The Frog or Balpa, for contracted hold.
- The Peacock or Maja, for empty hold.

FIFTH  SERIES

I THE WHEEL



THE FIRST TRIAD OF YANTRAS,
THE WHEEL POSE, IS FOR APPLYING
THE OPEN HOLD.

BASIC MOVEMENT

शृङ्खलायनं शक्तिं वर्त्तते अस्तु विष्णवं विष्णवं विष्णवं
तेषां ददेश्व युवां चूडां विष्णवं विष्णवं विष्णवं

Lying on your back, turn your fingers towards your shoulders and place them on the ground, raise your buttocks and rest the weight of your body on your palms and soles; arching your torso for a complete cycle²⁴⁸ remain like a wheel.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

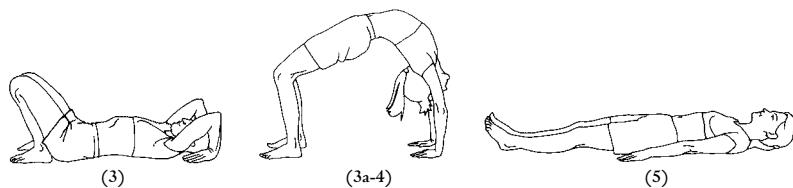
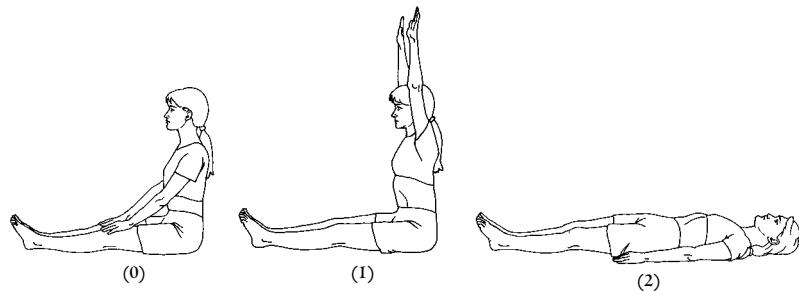
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, lie on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in two counts, turn your arms up and back, placing your palms on the ground with the fingers pointing toward your shoulders, and bend your legs, placing your soles on the ground with the heels touching your buttocks; then lift your waist and support the weight of your body on your firmly planted hands and feet.
4. Holding open for six counts, arch your torso so as to form a circle and remain in this position resembling the shape of a wheel.
5. Exhaling in four counts, lie on your back and extend your arms by your sides and your legs forward.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and tense your whole body.
7. Exhaling in four counts, raise your torso and grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ବ୍ୟମ୍ଭ ଶ୍ଵାସ ଉତ୍ସାହ ଦିଗନ୍ଧୀ ଶ୍ଵାସ ନକ୍ଷତ୍ରା । ପ୍ରଥମ ବନ୍ଦହ ସଥିକାର ନକ୍ଷତ୍ରା

For training, raise the feet of the wheel, bring them to the top of your head (and remain) with your forearms on the ground.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

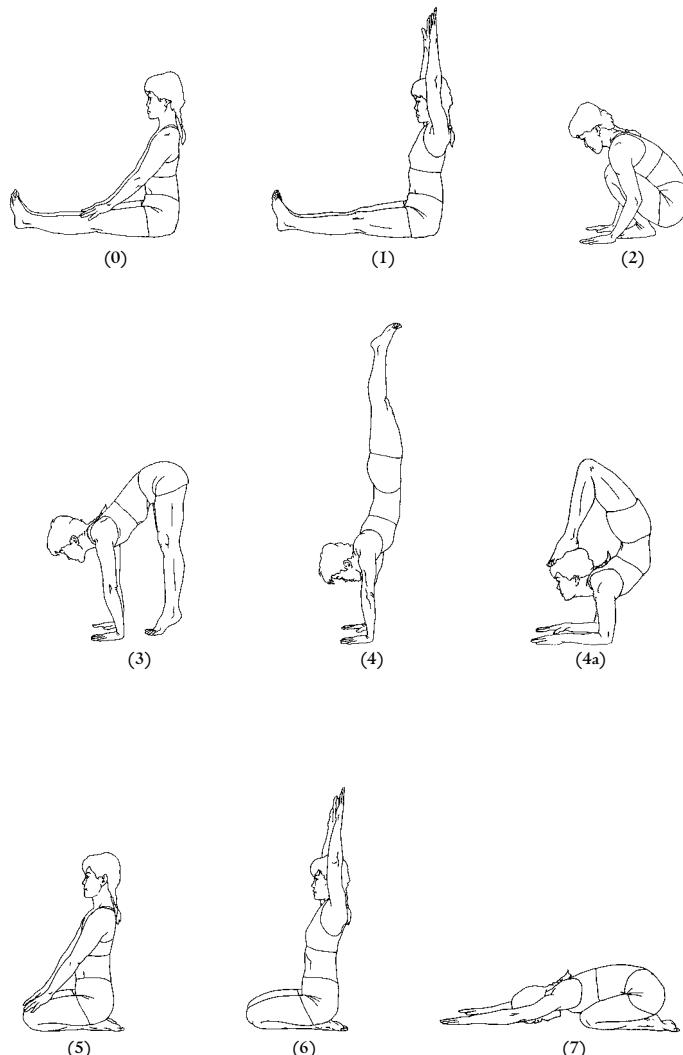
1. As in the basic movement. (Inhaling in four counts extend your arms over your head.)
2. Exhaling in four counts, bend your legs and bring your heels in front of your secret place, raise your buttocks and place your palms on the ground in front of your toes.

CENTRAL PHASE

3. Inhaling in two counts, raise your heels and remain on your toes straightening your arms and legs, and arch the back of your head and shoulders upward.
4. Holding open as long as you can, forcefully thrust your legs upward and then slowly lower them until you touch the top of your head to your feet and lower your forearms to the ground, thoroughly tensing your whole body.
5. Exhaling in four counts, lower your legs and sit on your heels.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and open your chest.
7. Exhaling in four counts, extend your arms forward on the ground and lower your forehead in front of your knees.



Breathing Cycle	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ହୈଲକଥ୍ୟ ମହାରାତ୍ରିଶ ହିନ୍ଦୁଗ୍ରହା ପିଷିଥ ହିନ୍ଦୁର ମୁହୂରତ ମହାରାତ୍ରି

For progressing, (as in the) movement for training of the Camel (join your palms and soles), place your elbows on the ground and bring the top of your head to your heels. (This is the series for) the open hold with seven phases.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

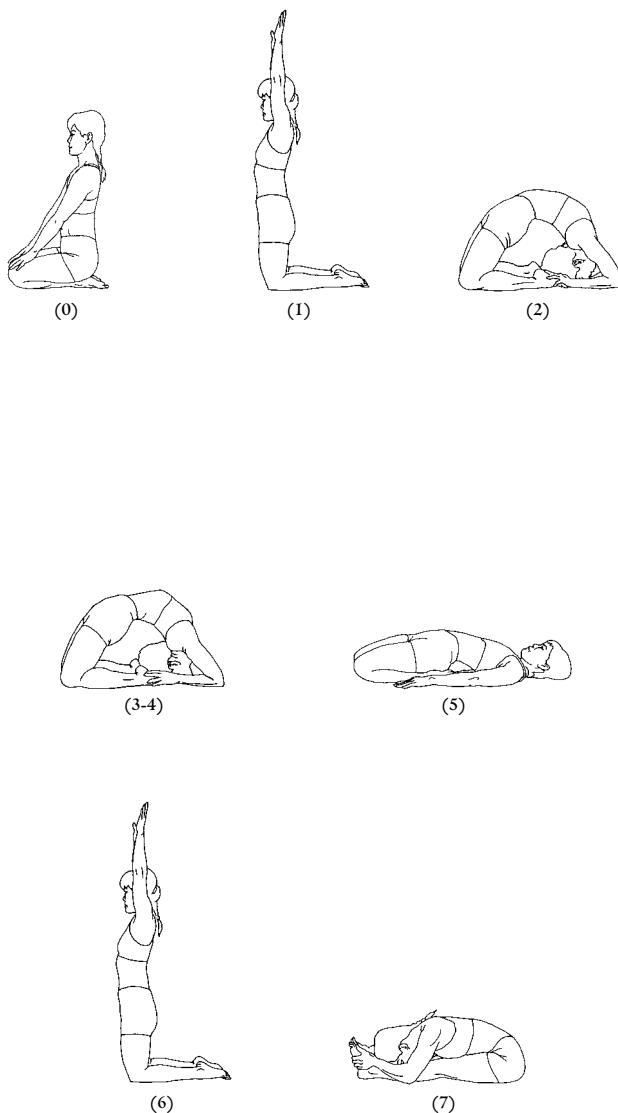
1. Inhaling in four counts, rise up onto your knees straightening your waist and extend your arms over your head.
2. Exhaling in four counts, join the palms of your hands and the soles of your feet, as in the movement for training of the Camel but with your fingers turned towards your heels, and place your elbows firmly on the ground.

CENTRAL PHASE

3. Inhaling in two counts, push your pelvis upward and place the top of your head on your heels.
4. Holding open as long as you can, arch in a circle like a wheel and tense your whole body.
5. Exhaling in four counts, lower your back until you touch the ground and extend your arms by your sides.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head.
7. Exhaling in four counts, extend your legs forward, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

This is the series of *yantras* for applying the open hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Wheel Pose eliminates ailments of the spine and the spinal cord, the joints, the ligaments of the limbs, sciatica and stiffness in stretching or contracting, lumbar pain and problems related to the pervasive prāṇa. The same holds true for the movements for training and for progressing.²⁴⁹

As stated, these *yantras* help to overcome problems caused by the Wind humor to the back, the spinal cord, the major and minor joints of the spine, the muscles and tendons of the head and the limbs, with characteristic pains like sciatica, and stiffening in (stretching or) contracting; they eliminate pains in the lumbar region and, in particular, restore correct functioning of the pervasive *prāṇa* when its functioning is anomalous or impaired.

FIFTH  SERIES

2 THE EAGLE



THE SECOND TRIAD OF YANTRAS,
THE MAJESTIC POSE LIKE AN EAGLE, IS FOR APPLYING
THE DIRECTED HOLD.

BASIC MOVEMENT

ଶିଥମ୍ ଶର୍ଷନ୍ ଶଯମ୍ ଶତ୍ରୁ ଶହର୍ମଣ୍ ପିତା ଶଯମ୍ ଶୁଷ୍ଟି ଶର୍ଷନ୍ ଶର୍ଷିଧା

ପିତା ଶର୍ଷନ୍ ଶର୍ଷନ୍ ଶଯମ୍ ଶୁଷ୍ଟି ଶଯମ୍ ଶୁଷ୍ଟି ଶର୍ଷନ୍ ଶର୍ଷନ୍

Cross your left foot over to the right and place it on the ground; wrap your right arm over to the right (past) your left knee; (wrap) your left arm back so as to grasp your right side and twist; then do it on the other side, like an eagle²⁵⁰ majestically seated.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, with the aid of your hands bend your right leg bringing your heel under your left buttock and cross your left leg over your right thigh, bringing the sole of your foot to the ground by your right knee.

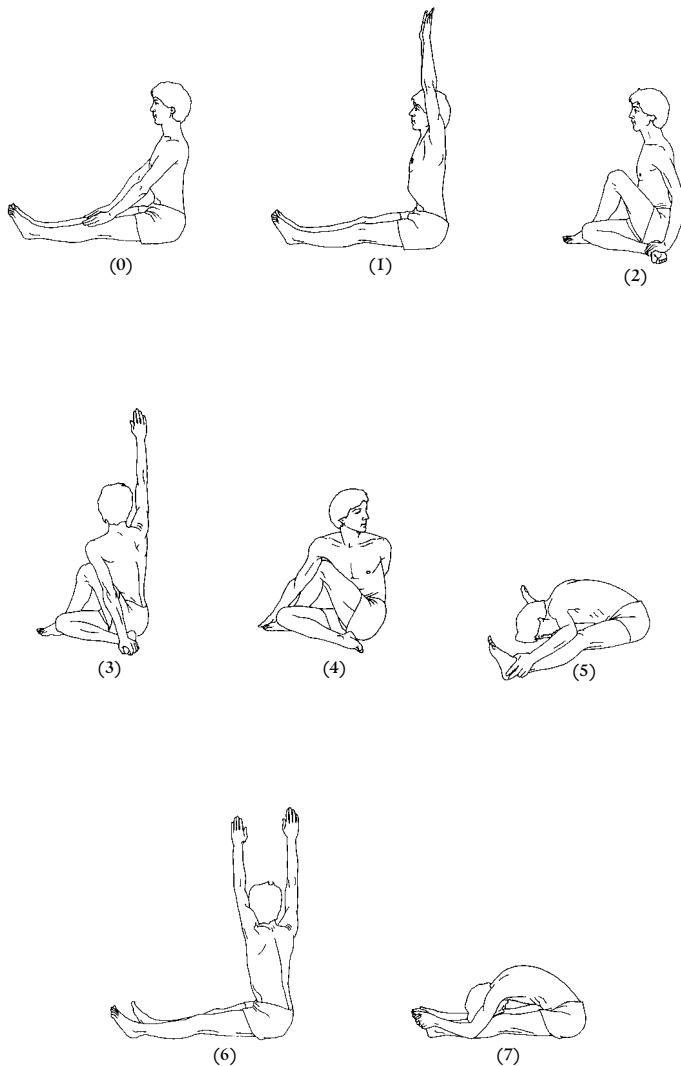
CENTRAL PHASE

3. Inhaling in two counts, raise your right arm and twisting your torso and shoulders to the right, stretch them forcefully.
4. Applying a directed hold for six counts, twist your torso to the left, and pressing your right elbow against the outside of your left knee, bring your right arm to the right and firmly grasp the inner side of your left foot; wrap your left arm around your back and firmly grasp your right side, twisting your torso and head to the left, and remain in this pose like a majestically seated eagle.
5. Exhaling in four counts, extend your legs forward and apart, bring your hands to your ankles and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward and twist your torso to the right.
7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.

Then do the movement turning to the right.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ମୁଣ୍ଡିଥ ଏବଂ ପୁଷ୍ଟ ଦ୍ୱାରା ନିର୍ମିତ ଏବଂ ପାଦରେ କାହାରେ ନିର୍ମିତ ଏବଂ ପାଦରେ ନିର୍ମିତ

For training, keep your crossed knee and toes on the ground, wrap your arms and straighten up.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. Exhaling in four counts, place your hands on the ground by your sides and cross your legs with your left leg on your right thigh; firmly place your right knee and right toes on the ground, join your left instep with your right heel, then rise up.

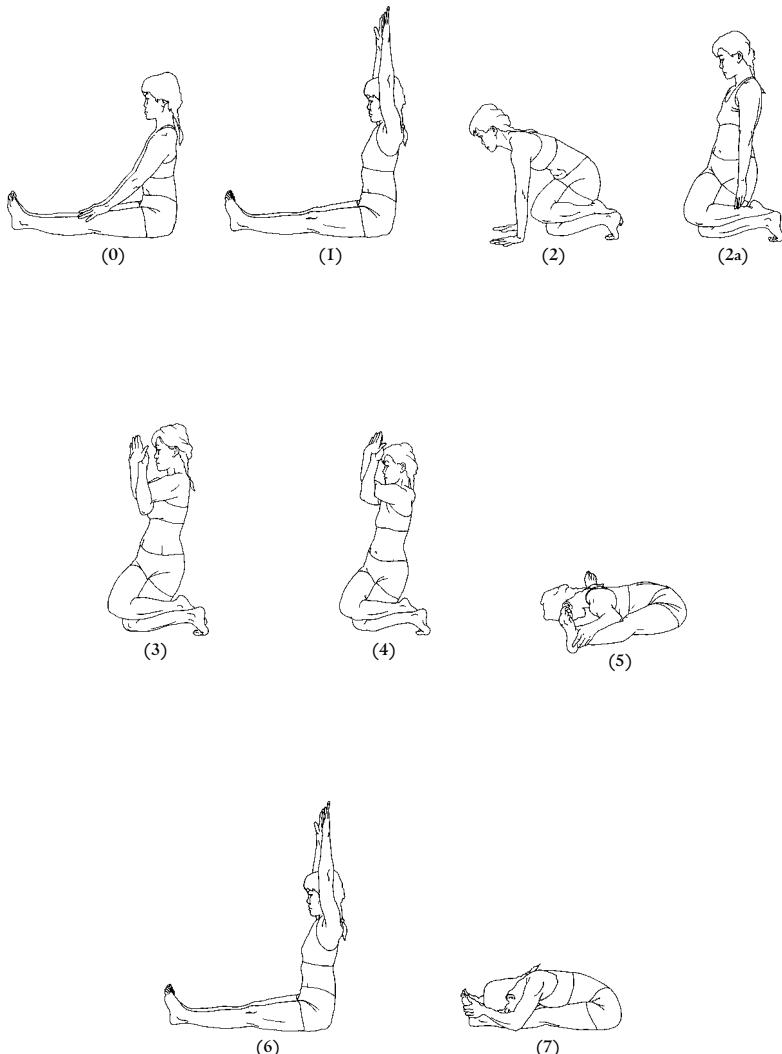
CENTRAL PHASE

3. Inhaling in two counts, press your right elbow into the inside of your left elbow, and wrapping your right forearm around the left with a rotating motion to the right, join your palms.
4. Applying a directed hold as long as you can, straighten your torso and raise your joined palms to your forehead.
5. Exhaling in four counts, sit on the ground, extend your legs forward and apart, bring your hands to your ankles and lower your forehead to the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs straight forward and twist your torso to the right.)
7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ଶ୍ରବନ୍ଧ ପଣ୍ଡ ସମ୍ପୂର୍ଣ୍ଣ ଅନ୍ତିମ ପଣ୍ଡ । ଶିଖିଷ୍ଟା ହନ୍ତା ହନ୍ତି ଗଲିଏ ପଣ୍ଡ ।

For progressing, rise up wrapping your arms and legs, (then do it) on the other side. (This is the series for the) directed hold.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. Exhaling in four counts, tightly cross your legs bringing your left leg onto your right thigh, place your hands on the ground by your sides and raise your buttocks balancing on the toes of your right foot, and then stand up on the sole of the same foot.

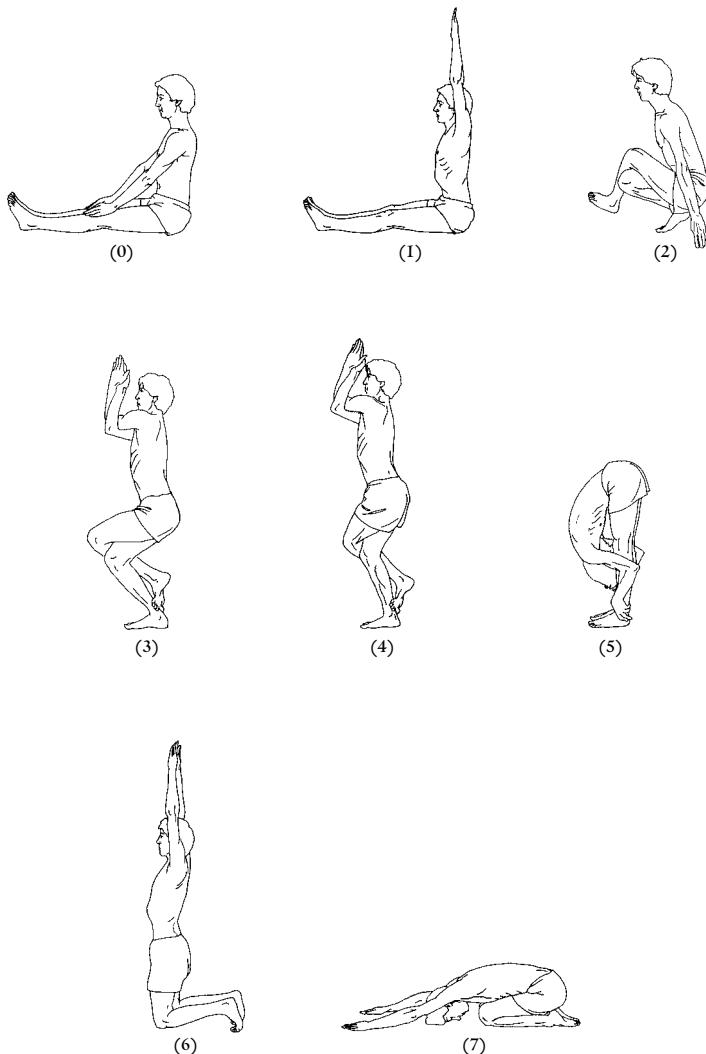
CENTRAL PHASE

3. Inhaling in two counts, wrap the top of your left foot around your right ankle and cross your right arm around the left arm and join your palms.
4. Applying a directed hold as long as you can, straighten your torso and bring your joined palms to your forehead.
5. Exhaling in four counts, stand with your legs parallel and bend forward grasping your ankles and lowering your forehead to your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and at the same time place your knees on the ground.
7. Exhaling in four counts, sit on your heels and bend forward lowering your arms and forehead to the ground.

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

This is the series of *yantras* for applying the directed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Eagle Pose eliminates ailments of the lumbar region and kidneys, of the spine and the spinal cord, and of the joints; it eliminates all problems of the limbs and the sense organs; it balances the condition of the elements and the prāṇas and increases one's strength. The same holds true for the movements for training and for progressing.²⁵¹

As stated, these *yantras* help to eliminate ailments of the lumbar region, the kidneys, the spine and spinal cord, the major and minor joints, and of the head, arms and legs. Furthermore they heal problems of the six sense organs²⁵² and harmonize the strength of the five elements and the five *prāṇas*, empowering the capacity of the body, voice and mind of the individual.

3 THE SWORD



THE THIRD TRIAD OF YANTRAS,
THE SWORD OF WISDOM POSE, IS FOR APPLYING
THE CLOSED HOLD.

BASIC MOVEMENT

श्रूक्षेप एवं नासिक्षेपा । द्वयोर्भवति प्राप्तिम् ।

हेतुप्राप्तिम् । श्रूक्षेप एवं नासिक्षेपा ।

(Place) your elbows and forearms (on the ground) and interlace your fingers; place the top of your forehead on the ground and straighten your torso; holding closed for one complete cycle,²⁵³ join the inner sides of your feet like the sword of wisdom²⁵⁴ pointed upward.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

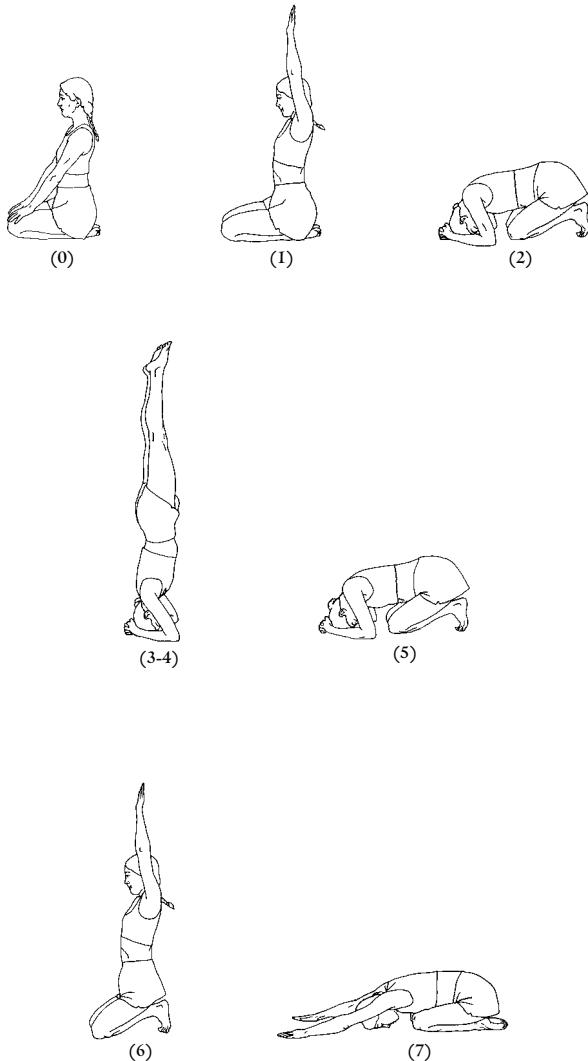
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, point your toes to the ground, lower your elbows and forearms to the ground and interlace your fingers, placing the part of your head just above the forehead at the place where the fingers interlace.

CENTRAL PHASE

3. Inhaling in two counts, straighten your knees, extend your legs and raise them, and placing the weight of your body equally on head and elbows, slowly straighten your torso and legs vertically.
4. Holding closed for six counts, extend your feet joining the inner sides, and remain in this position resembling the shape of the sword of wisdom.
5. Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and straighten your torso.
7. Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ପ୍ରଥମ କ୍ରମାବଳୀରେ ଶବ୍ଦିତ ଅନୁଷ୍ଠାନିକ ପାଦାବଳୀ କିମ୍ବା ଶବ୍ଦିତ ଅନୁଷ୍ଠାନିକ ପାଦାବଳୀ

For training, open your knees and join the soles of your feet, holding closed as long as you can.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

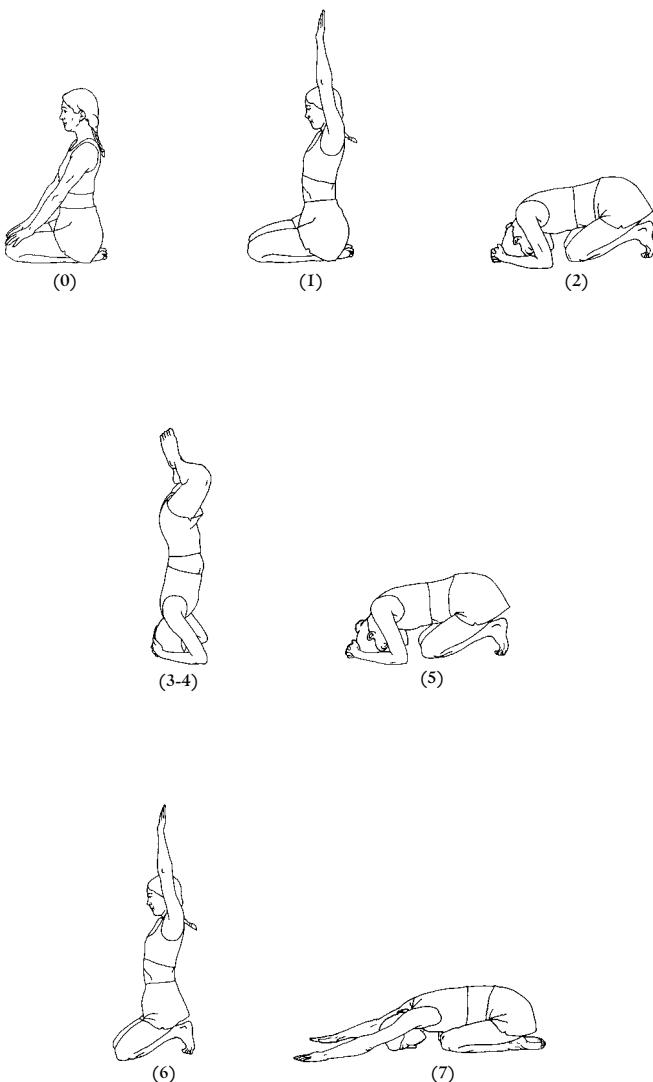
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. As in the basic movement. (Exhaling in four counts, point your toes to the ground, lower your elbows and forearms to the ground and interlace your fingers, placing the part of your head just above the forehead at the place where the fingers interlace.)

CENTRAL PHASE

3. Inhaling in two counts, raise your legs straightening the knees, then open the knees and join the soles of your feet.
4. Holding closed as long as you can, thoroughly straighten your torso.
5. As in the basic movement. (Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and straighten your torso.)
7. As in the basic movement. (Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to the ground.)



Breathing Cycle	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	as long as possible	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ପ୍ରମାଣମୁଣ୍ଡଲିକା ପ୍ରମାଣମୁଣ୍ଡଲିକା ପ୍ରମାଣମୁଣ୍ଡଲିକା

For progressing, extend your forearms forward, arch your legs backward²⁵⁵ and push your abdomen (out). (This is the series) for the closed hold.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

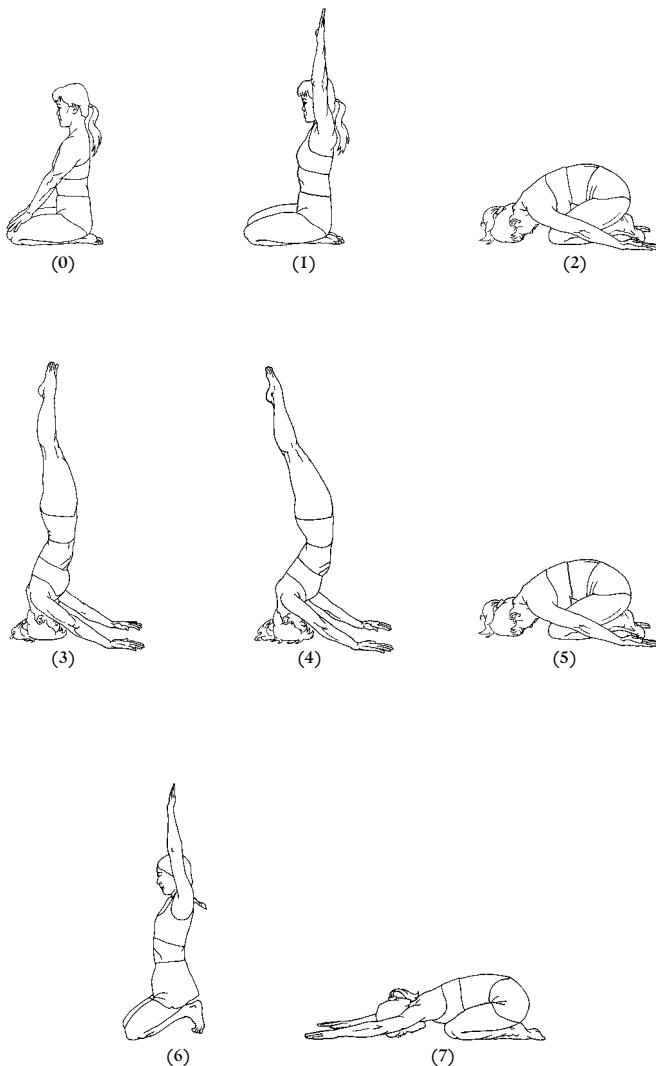
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, lower your forehead to the ground extending your arms with palms turned upward straight backward on the ground.

CENTRAL PHASE

3. Inhaling in two counts, raise your legs and torso placing the weight of your body on the part of your head just above the forehead and on your arms.
4. Holding closed as long as you can, arch your joined legs and strongly push chest, abdomen and sides forward.
5. As in the basic movement. (Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and straighten your torso.)
7. As in the basic movement. (Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to the ground.)



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of *yantras* for applying the closed hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Sword Pose makes the mind clear and heals ailments of the nerves of the sense organs and of the brain; it balances the prāṇas of the five elements; it restores the humors and constituents. The same holds true for the movements for training and for progressing.²⁵⁶

As stated, these *yantras* enhance the intellectual faculties bringing greater mental lucidity, they heal problems of the nerves connected with the five sense organs when their functioning has been impaired, and related ailments of the brain; they restore balance to the *prāṇas* of the five elements and reinforce and foster the correct functioning of the three humors - Wind, Bile and Phlegm - and of the various constituents of the organism.²⁵⁷

FIFTH  SERIES

4 THE FROG



THE FOURTH TRIAD OF YANTRAS,
THE FROG POSE, IS FOR APPLYING
THE CONTRACTED HOLD.

BASIC MOVEMENT

ଶ୍ଵାସକ୍ରମାୟାମସ୍ତିର ନିଷିଦ୍ଧିତାମ୍ବିନ୍ଦୁମା । ନିଷା ପଥିତ ତେଣ ଅସ୍ତ୍ରୀୟ ହରିତିନ୍ଦ୍ରିୟମା ।

ବ୍ୟବସାୟିକ୍ରମିତାମ୍ବିନ୍ଦୁମା । ହିଂଶାମ୍ବିନ୍ଦୁମା । ହିଂଶାମ୍ବିନ୍ଦୁମା ।

Lying prone, join your thumbs and big toes; exhaling quickly with HA, push your buttocks (down), arch your torso and press your feet on the ground by your sides; apply a contracted hold for a cycle and a half, like a frog.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

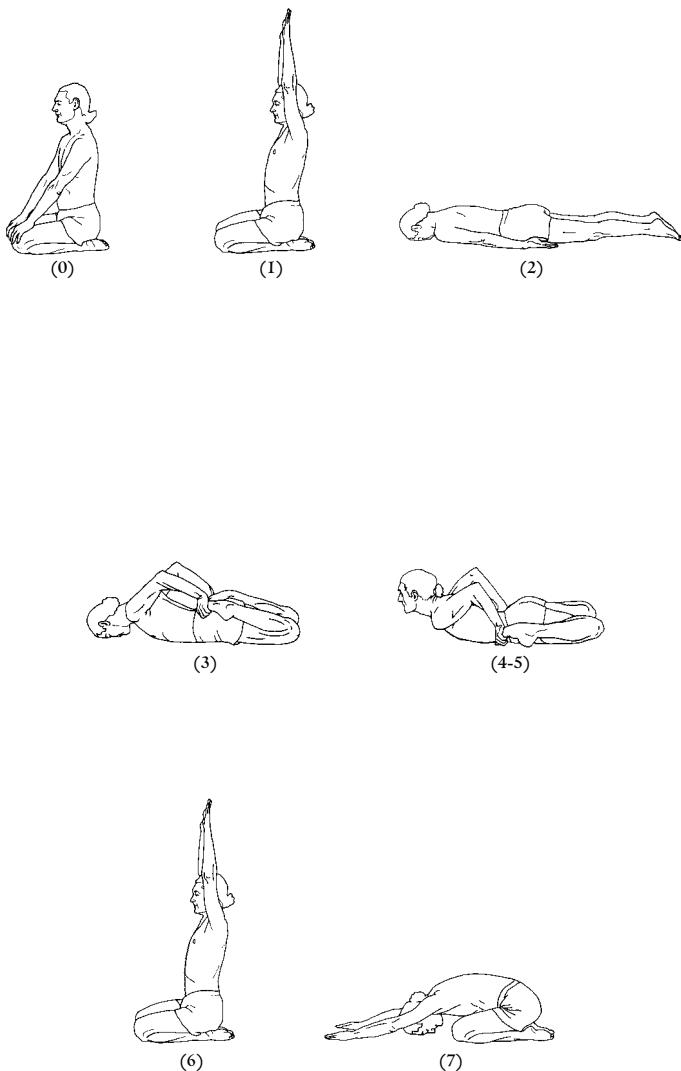
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie prone with your forehead on the ground and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, extending your arms back and bending your legs, grasp the sides of your feet, joining your thumbs and big toes.
4. Exhaling quickly in two counts by emitting an aspirated HA, push your buttocks down, arch the back of your head and torso, and pressing your feet on the ground by your sides, open your elbows.
5. Applying an empty contracted hold²⁵⁸ for six counts, draw in your sides and compress your abdomen against your spine, and remain in this pose like a frog.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms over your head.
7. Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

ମୁନ୍ଦ୍ର ପ୍ରଥମ ଶବ୍ଦାବ୍ସଥା କୁଣ୍ଡଳ ହିଂସା । ଅଧିକାରୀଙ୍କ ପରିଚୟ ପରିଚୟ ।

For training, open your thighs, hook your big toes and pull them above your shoulders.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

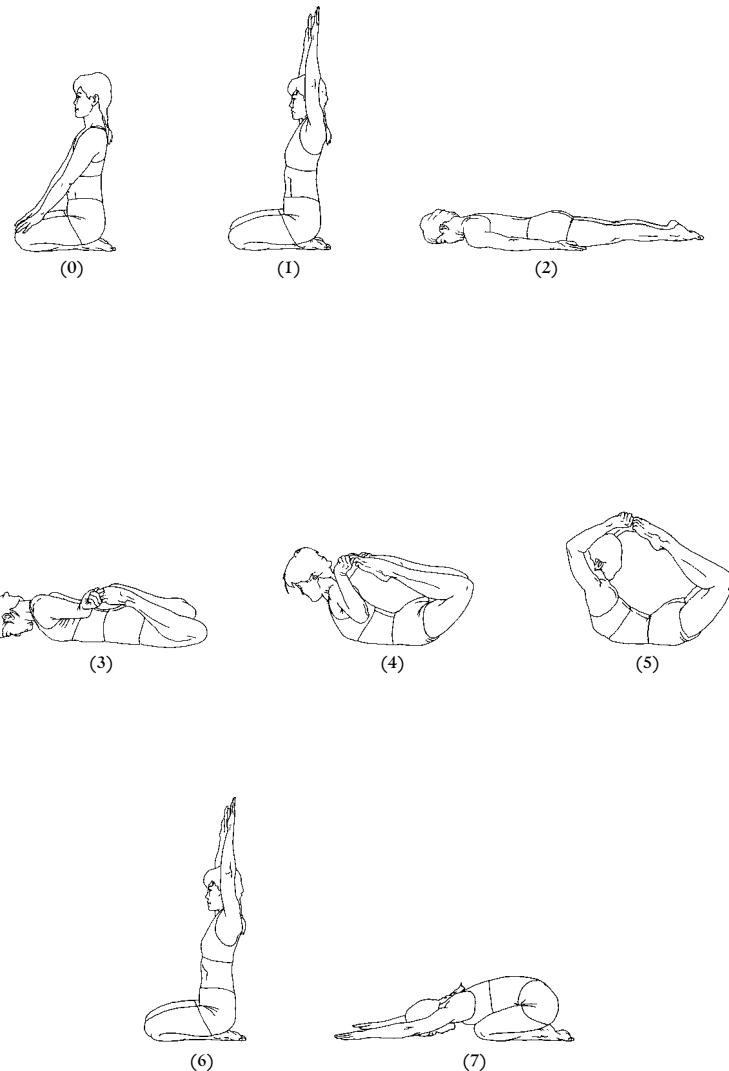
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie down prone with your forehead on the ground and extend your arms by your sides.)

CENTRAL PHASE

3. Inhaling in four counts, open your thighs, bend your legs, roll your arms and shoulders²⁵⁹ and grasp your big toes with your hooked index fingers.
4. Exhaling quickly in two counts by emitting an aspirated HA, with your hooked index fingers pull your big toes above your shoulders.
5. Applying an empty contracted hold as long as you can, push your buttocks down, arch the back of your head and torso and draw your sides in.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ଶ୍ରଦ୍ଧା ପ୍ରଣ ମହିନ ସମ୍ବନ୍ଧର ଏକାନ୍ତରୀୟ ପରିମା ମହିନ ମହିନ ଏକାନ୍ତରୀୟ

For progressing, place your feet on your shoulders, interlace your hands and rest your chin (upon them). (This is the series for the) contracted hold.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

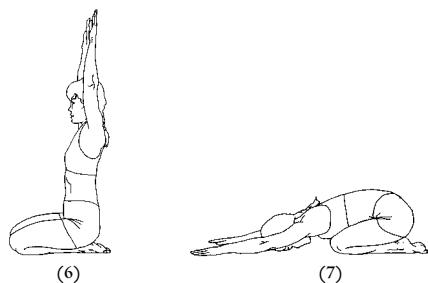
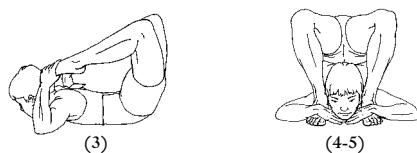
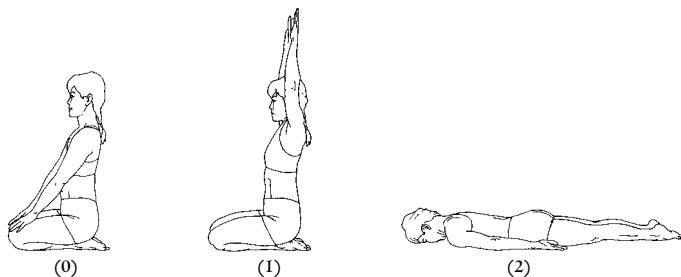
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie down prone with your forehead on the ground and extend your arms by your sides.)

CENTRAL PHASE

3. Inhaling in four counts, with your hands pull your feet towards your shoulders, thoroughly arching your torso.
4. Exhaling quickly in two counts by emitting an aspirated HA, strongly pull your feet and place the heels on your shoulders, interlace your fingers and push the toes down, and rest your chin on your interlaced hands.
5. Applying an empty contracted hold as long as you can, draw your sides in.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of *yantras* for applying the contracted hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Frog Pose heals ailments of the spine and the spinal cord, of the joints and ligaments of the limbs; it eliminates pains of the chest and liver, madness and mutism, and problems of the five prāṇas. The same holds true for the movements for training and for progressing.²⁶⁰

As stated, these *yantras* help to overcome ailments of the spine and spinal cord, and of the joints, tendons and muscles of the head and limbs; they heal ailments that cause pains in the area of the chest or in the liver, problems caused by anomalous functioning of the life-sustaining *prāṇa* such as psychosis and mutism, etc. provoked by this *prāṇa* entering the life-channel,²⁶¹ and all problems due to anomalous functioning of the other four *prāṇas*.

FIFTH  SERIES

5 THE PEACOCK



THE FIFTH TRIAD OF YANTRAS,
THE PEACOCK POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

ଶ୍ଵର୍ମହନ୍ତୀଷ୍ଟରକ୍ତସମା ପ୍ରିଣ୍ଡମହନ୍ତିଗହନ୍ତୀଷ୍ଟରା

ଶ୍ଵର୍ମହନ୍ତୀଷ୍ଟରକ୍ତସମା ପ୍ରିଣ୍ଡମହନ୍ତିଗହନ୍ତୀଷ୍ଟରା

Kneeling, place your hands on the ground with the fingertips turned towards your knees; press your elbows into your abdomen and, exhaling quickly and forcefully, straighten your torso and remain suspended like a peacock.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

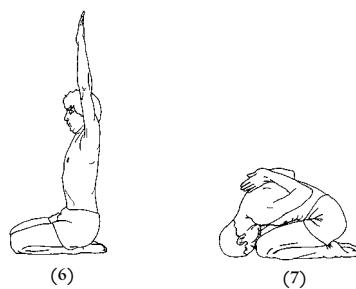
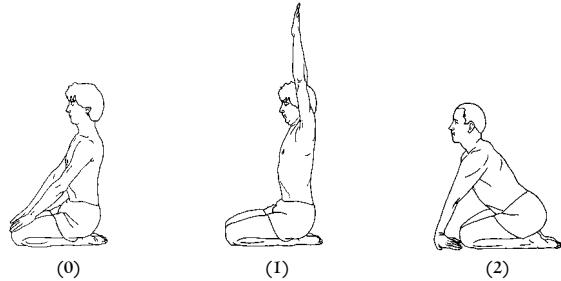
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.

CENTRAL PHASE

3. Inhaling in four counts, extend your legs out straight and opening your chest, join your elbows and press them firmly against your abdomen.
4. Exhaling forcefully in two counts, slightly shift your center of gravity forward, stretch your torso straight as an arrow, lift your legs straight and place the weight of your body on your hands and forearms.
5. Applying an empty hold for six counts, remain suspended in this pose like a peacock.

FINAL PHASE

6. Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.
7. Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

ଶର୍କର୍ତ୍ତିର୍ଦ୍ଵାଣ ନୃତ୍ୟମହାର୍ତ୍ତମା । ପ୍ରଥମାର୍ଦ୍ଧମହାର୍ତ୍ତମାର୍ଦ୍ଧମା ।

For training, suspended in the air, arch the back of your head and raise your legs, lifting and arching your torso upward.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

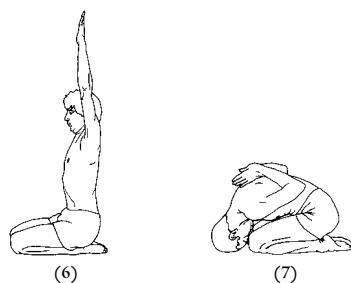
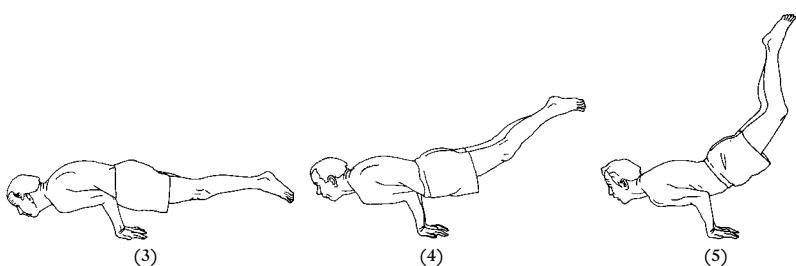
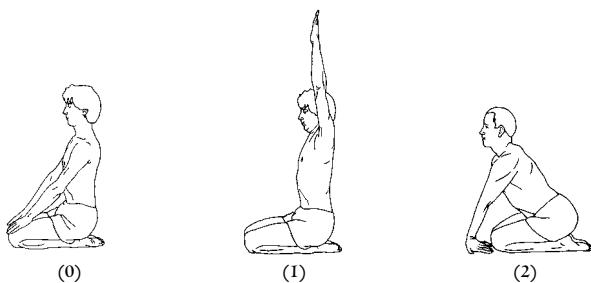
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.)

CENTRAL PHASE

3. Inhaling in four counts, with the palms of your hands on the ground, raise your torso and remain suspended in the air.
4. Exhaling in two counts, arch your head upward and lift your legs keeping them together and parallel.
5. Applying an empty hold as long as you can, lift and arch your legs and torso upward and remain in this pose like a peacock.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.)



Breathing Cycle	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	as long as possible
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ଶର୍ତ୍ତ କ୍ଷେତ୍ରାଶୟନ ମୁଦ୍ରାଲ୍ଲିଙ୍ଗନାଥିତ୍ବା ପିଣ୍ଡନ ହତ୍ତନ ମୁଦ୍ରାଲ୍ଲିଙ୍ଗନାଥିତ୍ବା

For progressing, cross your left (leg), extend your right and remain suspended; (then do it) on the other side. (This is the series for the) empty hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.)

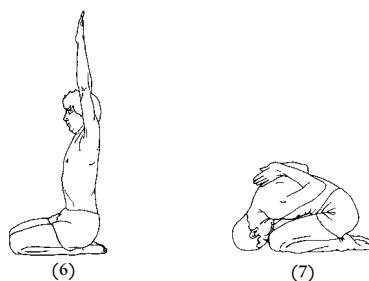
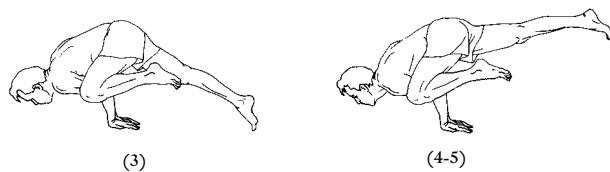
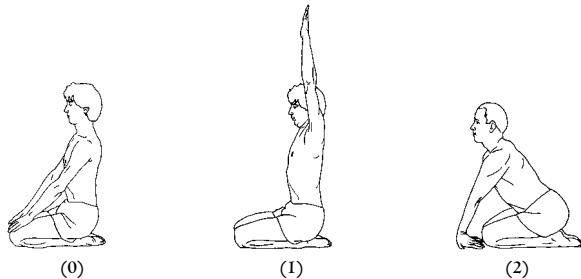
CENTRAL PHASE

3. Inhaling in four counts, bend your left leg onto your elbow.
4. Exhaling in two counts extend and raise your right leg.
5. Applying an empty hold as long as you can, remain suspended in the air, slowly arching your head upward and lifting your right leg higher.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.)
7. As in the basic movement. (Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.)

Then do this movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of *yantras* for applying the empty hold, each *yantra* with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Peacock Pose tonifies the nerves of the full and hollow organs and eliminates all problems caused by disorder of the five elements and the five prāṇas. The same holds true for the movements for training and for progressing.²⁶²

As stated, these *yantras* strengthen the main nerves of the five full organs and the six hollow organs; they enhance the functioning of the five elements of the physical body²⁶³ and restore balance to the five *prāṇas* when their functions are disordered, anomalous or damaged.



Thus ends the fifth series of *yantras* comprising fifteen movements, five main and ten auxiliary, combined with the *prāṇāyāma* of the Rough Breathing with Six Applications.

SUMMARY OF THE INITIAL AND FINAL PHASES OF THE YANTRAS OF THE FIVE SERIES



IN CONCLUSION, FIVE SETS of *yantras* are combined with the method of the Four Characteristic Conditions of the Breath, which emphasizes the open hold; five sets of *yantras* are combined with the method of the Four Profound Applications, which emphasizes the directed hold; five sets of *yantras* are combined with the Secret Breathing for Directing the Prāṇa into the Central Channel, which emphasizes the closed hold; five sets of *yantras* are combined with the method of the Smooth Breathing with Seven Limbs, which emphasizes the contracted hold; five sets of *yantras* are combined with the method of the Rough Breathing with Six Applications, which emphasizes the empty hold. Each of the five sets of *yantras* of the five series comprises three phases: initial, central and final.

दि॒श॒र्भु॒क्त॒स॒भ॒र्म॒त्व॒ं। श्र॒ष्ट॒र्व॒द्व॒र्ष॒व॒द्व॒र्म॒त्व॒ं।
गत्ति॒र्व॒द्व॒र्म॒त्व॒ं। एव॒द्व॒र्म॒त्व॒ं। गत्ति॒र्व॒द्व॒र्म॒त्व॒ं। गत्ति॒र्व॒द्व॒र्म॒त्व॒ं।
एव॒द्व॒र्म॒त्व॒ं। एव॒द्व॒र्म॒त्व॒ं। एव॒द्व॒र्म॒त्व॒ं। एव॒द्व॒र्म॒त्व॒ं।

Thus, as regards the initial phase of the five series, each with five movements: in the open hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending your arms over your head.

In Arching like a Camel for open hold, first *yantra* of the first series; in Arching like a Snake for open hold, first *yantra* of the second series; in Stretching like a Dog for contracted hold, fourth *yantra* of the second series; in the Bow Pose for open hold, first *yantra* of the third series; in the Locust Pose for open hold, first *yantra* of the fourth series; in the Dove Pose for directed hold, second *yantra* of the fourth series; in the Sword Pose for closed hold, third *yantra* of the fifth series; in the Frog

Pose for contracted hold, fourth *yantra* of the fifth series; in the Peacock Pose for empty hold, fifth *yantra* of the fifth series: in the initial phase, sitting on your heels inhale in four counts extending your arms over your head.

ମୁଦ୍ରାଧରିଷ୍ଟିଯେ ଶ୍ଵରିଷ୍ଟିନ୍ଦ୍ରିୟା । ଶତିଶାଧରିଷ୍ଟିଯେ ଶ୍ଵରିଷ୍ଟିନ୍ଦ୍ରିୟା

ମୁଦ୍ରିଷ୍ଟିନ୍ଦ୍ରିୟାଧରିଷ୍ଟିନ୍ଦ୍ରିୟା । ଶତିଶାଧରିଷ୍ଟିଯେ ମୁଦ୍ରିଷ୍ଟିନ୍ଦ୍ରିୟା

In the directed hold, the closed hold, the contracted hold and in the empty hold of the first series; in the directed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series,²⁶⁴ in the open hold and the directed hold of the fifth series: with your legs forward, inhale extending your arms over your head.

In Twisting like a Conch for directed hold, second *yantra* of the first series; in Rising like a Flame for closed hold, third *yantra* of the first series; in the Turtle Pose for contracted hold, fourth *yantra* of the first series; in the Plough Pose for empty hold, fifth *yantra* of the first series; in the Curved Knife Pose for directed hold, second *yantra* of the second series; in the Spider Pose for empty hold, fifth *yantra* of the second series; in the Trident Pose for closed hold, third *yantra* of the fourth series; in Arching like a Tiger for contracted hold, fourth *yantra* of the fourth series; in the Wheel Pose for open hold, first *yantra* of the fifth series; in the Majestic Pose like an Eagle for directed hold, second *yantra* of the fifth series: in the initial phase, sitting with your legs straight forward, inhale in four counts extending your arms over your head.

ଶତିଶାଧରିଷ୍ଟିଯେ ନ୍ଦ୍ରିୟାନ୍ତ୍ରମାଧରିଷ୍ଟିଯା । ମୁଦ୍ରିଷ୍ଟିନ୍ଦ୍ରିୟାଧରିଷ୍ଟିକ୍ରିଷ୍ଟିନ୍ଦ୍ରିୟା

ତୋଗ୍ୟାଷ୍ଟିଯେ ନ୍ଦ୍ରିୟାନ୍ତ୍ରମାଧରିଷ୍ଟିଯା । ମୁଦ୍ରିଷ୍ଟିନ୍ଦ୍ରିୟାଧରିଷ୍ଟିନ୍ଦ୍ରିୟା

In the closed hold of the second series; in the closed hold, the contracted hold and the empty hold of the third series; in the empty hold of the fourth series: in tsogkyil, inhale raising your arms. Exhale according to the different (movements).

In the Dagger Pose for closed hold, third *yantra* of the second series; in the Lion Pose for closed hold, third *yantra* of the third series; in the Suspension like a Vulture for contracted hold, fourth *yantra* of the third series; in the Triangle Pose for empty hold, fifth *yantra* of the third series; in the Jewel Pose for empty hold, fifth *yantra* of the fourth series: in the

initial phase, placing the soles of your feet together and your knees apart in *tsogkyil*, inhale in four counts raising your arms. Exhale in four counts according to the respective basic movements.²⁶⁵

ଇଶ୍ଵରୀଦିନ୍ତିଶବ୍ଦିନାମିନ୍ଦ୍ରିୟା । ଶତିଶ୍ଵରୀଦିନ୍ତିଶବ୍ଦିନାମିନ୍ଦ୍ରିୟା ।
 ସତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା । ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା ।
 ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା ।

Regarding the final phase, in the open hold and the contracted hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending and exhale lowering your arms and forehead to the ground.

Regarding the inhalation and the exhalation of the final phases of the different series: in Arching like a Camel for open hold, first *yantra* of the first series; in the Turtle Pose for contracted hold, fourth *yantra* of the first series; in Arching like a Snake for open hold, first *yantra* of the second series; in Stretching like a Dog for contracted hold, fourth *yantra* of the second series; in the Bow Pose for open hold, first *yantra* of the third series; in the Locust Pose for open hold, first *yantra* of the fourth series; in the Dove Pose for directed hold, second *yantra* of the fourth series; in the Sword Pose for closed hold, third *yantra* of the fifth series; in the Frog Pose for contracted hold, fourth *yantra* of the fifth series; in the Peacock Pose for empty hold, fifth *yantra* of the fifth series: sitting on your heels, inhale in four counts extending your arms and torso upward and exhale in four counts bringing your arms and forehead to the ground.

ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା । ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା ।
 ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା । ଶତିଶ୍ଵରୀଦିନାମିନ୍ଦ୍ରିୟା ।

In the directed hold and the empty hold of the first series; in the directed hold, the closed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold of the fifth series: with your legs extended forward, exhale lowering your forehead to your knees.

In Twisting like a Conch for directed hold, second *yantra* of the first series; in the Plough Pose for empty hold, fifth *yantra* of the first series; in the Curved Knife Pose for directed hold, second *yantra* of the second series; in the Dagger Pose for closed hold, third *yantra* of the second series; in the Spider Pose for empty hold, fifth *yantra* of the second series; in the Trident Pose for closed hold, third *yantra* of the fourth series; in Arching like a Tiger for contracted hold, fourth *yantra* of the fourth series; in the Wheel Pose for open hold, first *yantra* of the fifth series: exhale in four counts bringing your forehead to your knees with your legs extended forward.

॥गृह्णत्वं निष्ठीय एव द्वितीय यन्त्रं शक्तया ॥ त्रितीय यन्त्रं एव त्रितीय यन्त्रं शक्तया

द्वितीय यन्त्रं एव चतुर्थीय यन्त्रं शक्तया

In the closed hold, the empty hold and the contracted hold of the third series: exhale joining your arms with your extended legs and lower your forehead to the ground.

In the Lion Pose for closed hold, third *yantra* of the third series; in the Suspension like a Vulture for contracted hold, fourth *yantra* of the third series; in the Triangle Pose for empty hold, fifth *yantra* of the third series: with your legs wide apart, exhale in four counts lowering your arms to your legs and your forehead to the ground in front of you.²⁶⁶

गृह्णत्वं निष्ठीय एव द्वितीय यन्त्रं शक्तया ॥ त्रितीय यन्त्रं एव त्रितीय यन्त्रं शक्तया

द्वितीय यन्त्रं एव चतुर्थीय यन्त्रं शक्तया ॥ गृह्णत्वं निष्ठीय एव द्वितीय यन्त्रं शक्तया

In all (the yantras) there are the initial, central and final phases; the initial and final phases are in four counts, while in the central phase you apply one of the holds: open, directed, closed, contracted, empty. This is the method of the seven phases.

All the *yantras* of the five series, both the main and auxiliary movements, have three phases: initial, central and final,. The inhalation and exhalation of the initial phase are carried out in four counts, as are the inhalation and exhalation of the final phase. In the central phase, in addition to the inhalation and exhalation, one must apply a hold, which can be of five types: open, directed, closed, contracted, empty. Thus every *yantra* must always have seven breathing phases.

THE ALL-INCLUSIVE METHOD OF THE SEVEN LOTUS POSES



THE All-Inclusive Method of the Seven Lotus Poses²⁶⁷ consists of seven *yantras* in the lotus pose linked with seven breathing methods:

1. The Flaming Lotus or Pema Barwa for open hold.
2. The Arched Lotus or Pema Gyepa for directed hold.
3. The Entwined Lotus or Pema Khyilwa for closed hold with the unification of the upper and lower *prāṇas*.
4. The Suspended Lotus or Pema Dingwa for closed hold with pulling up from below.
5. The Swinging Lotus or Pema Trilwa for contracted hold.
6. The Jumping Lotus or Pema Beppa for quick exhalation.
7. The Snaking Lotus or Pema Khyugpa for empty hold.²⁶⁸



I. THE FLAMING LOTUS



2. THE ARCHED LOTUS



3. THE ENTWINED LOTUS



4. THE SUSPENDED LOTUS



5. THE SWINGING LOTUS

6. THE JUMPING LOTUS



7. THE SNAKING LOTUS

I. THE FLAMING LOTUS

ଶିଖ ଅନ୍ତୁଷ୍ମାନ ଶକ୍ତିକୁଣ୍ଡଲେନ୍ଦ୍ରିୟମା । ଶକ୍ତିବନ୍ଦନାଯଗନ୍ଧିଷ୍ଠାନି ।

ଶିଖ ଅନ୍ତୁଷ୍ମାନ ଶକ୍ତିକୁଣ୍ଡଲେନ୍ଦ୍ରିୟମା । ଶକ୍ତିବନ୍ଦନାଯଗନ୍ଧିଷ୍ଠାନି ।

The all-inclusive method of the seven lotus poses. The Flaming Lotus: raise your arms and buttocks, hold open for one complete cycle and perform a Bep; (extend) your arms back and lower your forehead to the ground.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture²⁶⁹ with the left leg under the right.²⁷⁰
2. Exhaling in four counts, extend your arms straight back and bend forward lowering your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling in four counts, with your knees on the ground, lift your buttocks, straighten your torso and extend your arms over your head.
4. Holding open for four counts remain in this position straightening your back as much as you can and, at the end perform a Bep²⁷¹ opening your arms and lifting your knees.
5. Exhaling in four counts, extend your arms straight back and bend forward lowering your forehead to the ground in front of you.

FINAL PHASE

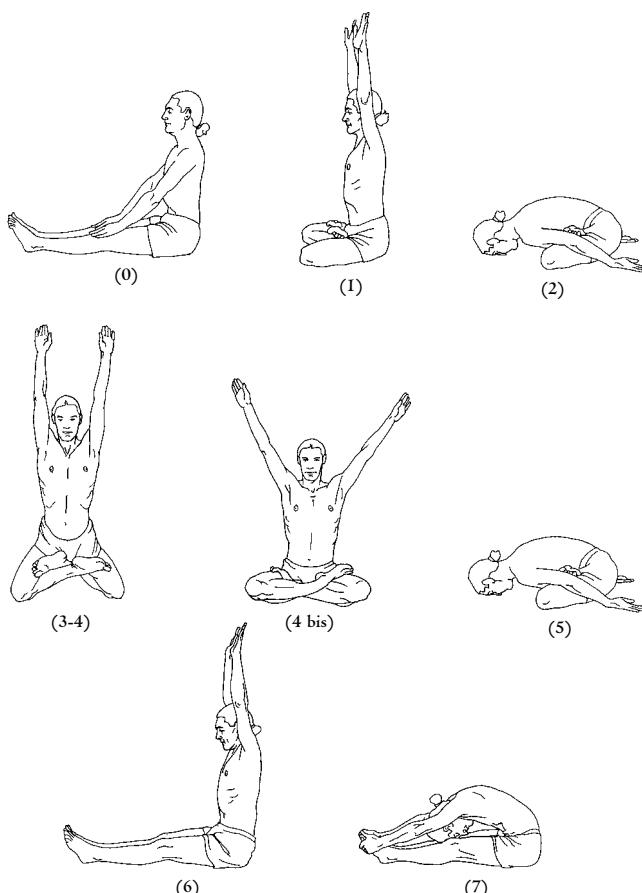
6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS²⁷²

The Overcoming of Obstacles says:

To eliminate obstacles related to deterioration of the channels it is necessary to train in the Bep of the Flaming Lotus. It eliminates all problems of absent, twisted, blocked, broken, interrupted or contracted channels. It makes the senses clear, purifies the constituents and ripens the functioning of the channels.²⁷³

As stated, this *yantra* helps to overcome all obstacles related to the channels,²⁷⁴ such as problems of deteriorated channels,²⁷⁵ absent or empty channels,²⁷⁶ channels twisted around each other,²⁷⁷ stiffened or blocked channels,²⁷⁸ broken channels,²⁷⁹ interrupted channels,²⁸⁰ contracted channels²⁸¹ and so on. Furthermore it helps to empower and clarify the perception of the five senses and mental faculties, to purify the various constituents and to enhance the functioning of the channels throughout their circulatory system.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

2. THE ARCHED LOTUS

ମୁଦ୍ରାନ୍ତରଣାମଧ୍ୟବନ୍ଧନା । ଜ୍ଞାନ୍ୟାନ୍ତରଣାପ୍ରିଯିନ୍ଦ୍ରିୟକ୍ଷେତ୍ରବନ୍ଧନା ।

ଶରୀରମଧ୍ୟବନ୍ଧନାମଧ୍ୟବନ୍ଧନା । ପରମାନନ୍ଦବନ୍ଧନା ।

The Arched Lotus: grasp the sides of your feet, arch your back and lower the top of your head to the ground; apply a directed hold for a complete cycle; lie down on your back and extend your arms by your sides.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.
- INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling in four counts, grasp the inner sides of your feet and lie down arching until the top of your head touches the ground.
4. Applying a directed hold for four counts, arch your back as much as you can, thoroughly tensing your whole body.
5. Exhaling in four counts, lower your back to the ground and extend your arms by your sides.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, raise your torso and grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

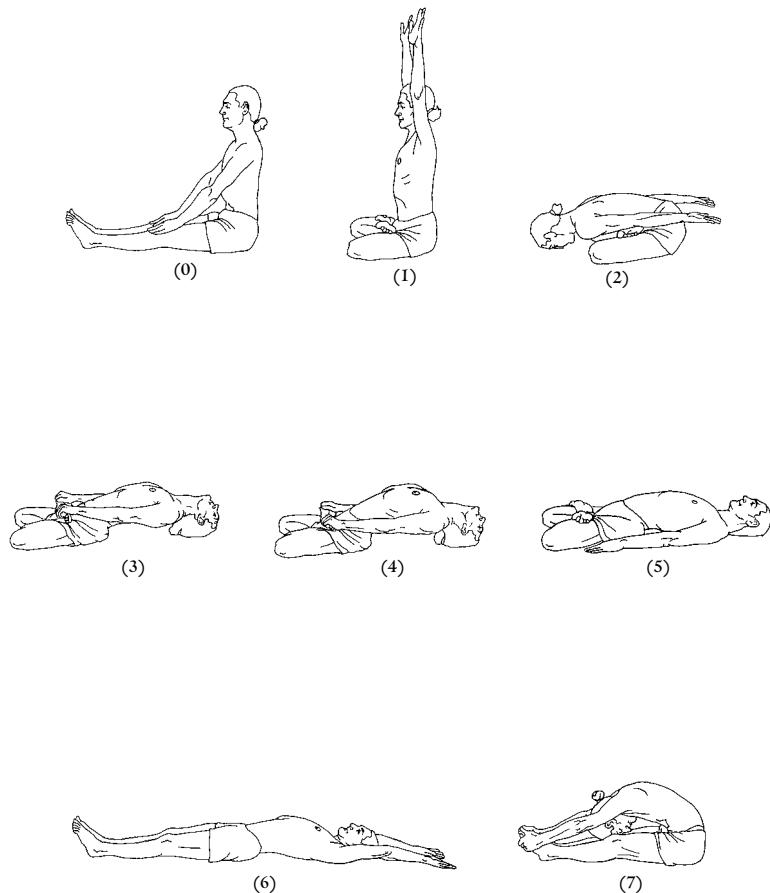
BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to absent thigle, it is necessary to train in the Arched Lotus. It eliminates all problems of absent thigle, of its spreading in the joints, leaking inside, involuntary spilling etc. It increases physical strength, makes the flesh firm and the complexion more luminous, and enhances pleasure.²⁸²

As stated, this yantra eliminates the problems of absent thigle²⁸³ or

absence of the white constituent in males and of the red constituent in females;²⁸⁴ of the *thigle* or essence of the physical body spreading in the joints;²⁸⁵ cases of internal leaking of the white and red constituents,²⁸⁶ their involuntary spilling,²⁸⁷ etc. Furthermore it improves physical health and increases strength, tones up the flesh and prevents necrosis of the tissue, makes the complexion more luminous and pleasing, enhances the sensation of pleasure and so on.



Breathing Cycle	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

3. THE ENTWINED LOTUS

अज्ञानस्त्रियस्यगत्वा श्रीमद्भूत्तिष्ठतेनवामायनात्।

त्रिष्टुप्समार्ष्ण्ड्वाज्ञाद्विग्रहा श्रीमायाद्वयवाग्दर्शनं।

*The Entwined Lotus: wrap your hands back and grasp the sides of your feet, unite (the *prāṇas*) for one complete cycle and draw your sides in; extend your arms back and lower your forehead to the ground.*

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling in four counts, wrap your arms behind your back, your right starting from your right side and finally grasping the inner side of your right foot, and your left starting from your left side finally grasping the inner side of your left foot straighten your spine and open your chest.
4. Holding closed for four counts, strongly draw your sides in and unify the upper and lower *prāṇas*. At the end extend your arms over your head and simultaneously perform a Bep in the lotus pose.²⁸⁸
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

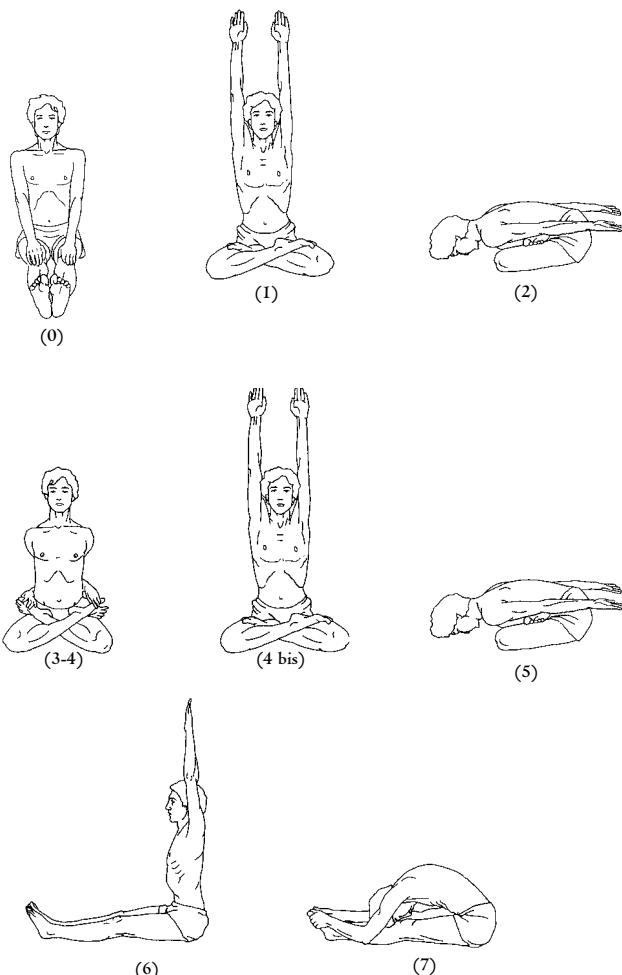
BENEFITS

The Overcoming of Obstacles says:

*To eliminate obstacles related to blockage of the *prāṇa*, if (the *prāṇas*) are blocked in the body, (practice) the Entwined Lotus.*²⁸⁹

As stated, this *yantra* is generally recommended when the *prāṇas*, on

account of irregularity in their functioning, have spread out of control and are blocked; in particular it is very effective in the elimination of disorders caused by paralysis or blockage of the *prāṇa* circulation in any part of the body.²⁹⁰



Breathing Cycle	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

4. THE SUSPENDED LOTUS

अङ्गस्त्रीनायगतिसंक्षि । शर्वं महेन्द्रविद्वांशुपूर्वविगता ।

अङ्गस्त्रीयमेष्टास्त्रेतदेवेष्टा । अष्टात्रुवद्वयवाशद्वात्रुविहा ।

The Suspended Lotus: (place) your hands at your secret place and raise your crossed legs; holding closed for one complete cycle, pull up the lower prāṇa and (then) perform a Bep; extend your arms back and lower your forehead to the ground before you.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your legs wide apart.
2. Exhaling in four counts, place your fists on the ground in front of your secret place and cross your legs in the vajra posture.

CENTRAL PHASE

3. Inhaling in four counts, straighten your arms and back, raise your crossed legs, placing the weight of your body on your fists and straightened arms, and remain suspended.
4. Holding closed for four counts, forcefully pull up the lower prāṇa. At the end, open your arms and perform a Bep in the lotus posture.²⁹¹
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

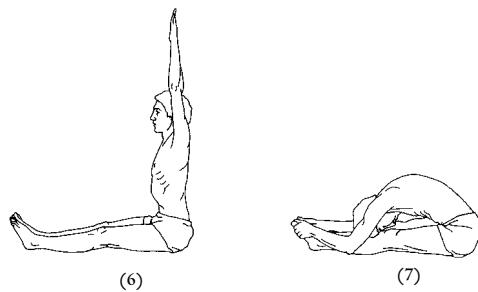
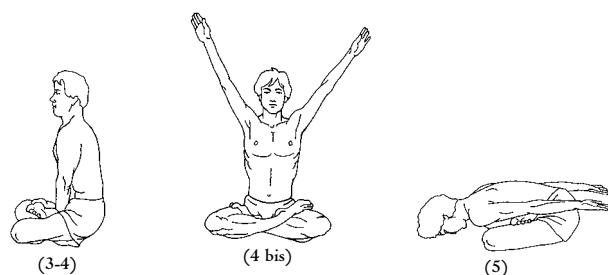
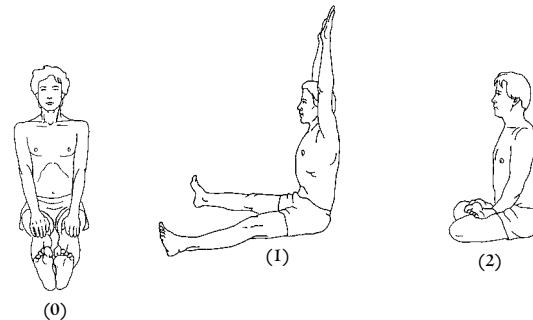
BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prāṇa, if (the prāṇas) are blocked in the channels, (practice) the Suspended Lotus.²⁹²

As stated, when the prāṇas are dispersed in a disorderly manner and are blocked in the structures of the subtle channels, nerves and veins, by

applying this *yantra* one can overcome all the disorders of the *prāṇa*.²⁹³



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

5. THE SWINGING LOTUS

ମୁଦ୍ରାତ୍ମିଷାଶ୍ରୀକ୍ରୂତ୍ସରଗନ୍ଧିଷ୍ଠା । ଶନ୍ତାସନହରତିଶୀଯଶ୍ଵରକଣ୍ଠା
ମନ୍ତ୍ରିଷ୍ଟଶାତ୍ରେଦ୍ଵିଦୁଷ୍ଟିଷ୍ଠାତିଶୀଯଶ୍ଵରକଣ୍ଠା । ମନ୍ତ୍ରଦୁଷ୍ଟିଷ୍ଠାତିଶୀଯଶ୍ଵରକଣ୍ଠା

The Swinging Lotus: place your fists on the ground and raise your crossed legs; hold closed and contract for one and a half cycles swinging seven times; (then) perform a Bep as before.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling forcefully in two counts, place your fists on the ground by your sides, open your shoulders and straighten your back and, straightening your arms, raise your crossed legs.
4. Holding closed while applying the contraction for six counts, swing your crossed legs forwards and backwards seven times. At the end, keeping your back straight, open your arms and perform a Bep in the lotus posture.²⁹⁴
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

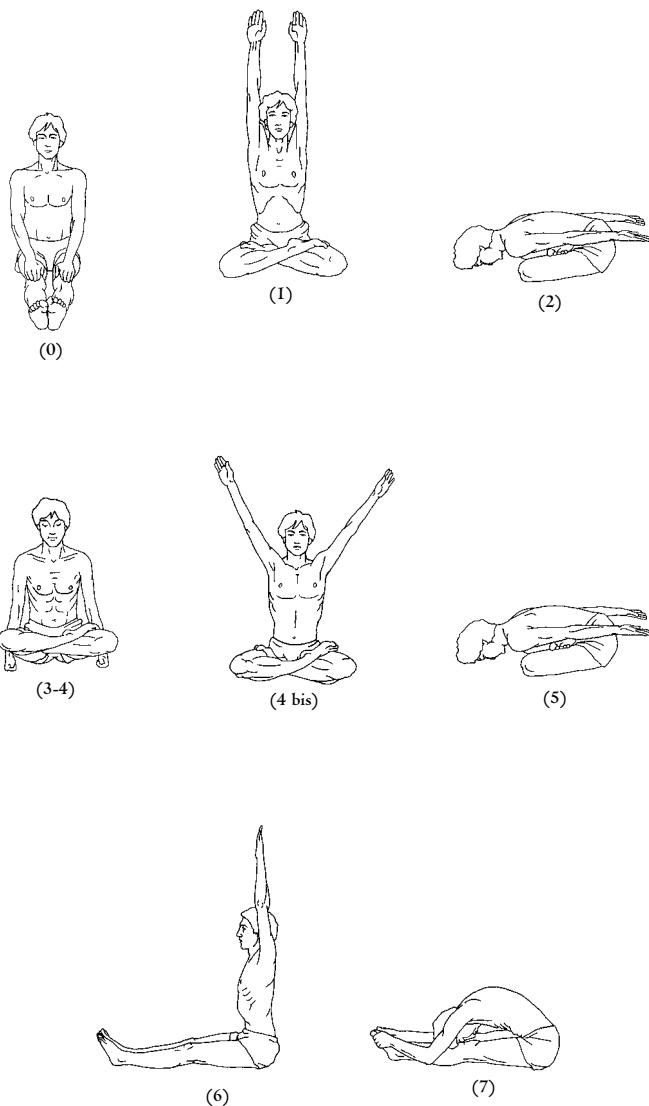
6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prāṇa, if (the prāṇas) are blocked in the mind, (practice) the Swinging Lotus.²⁹⁵

As stated, when the prāṇas are dispersed in a disorderly manner and are blocked in the seats of the mind,²⁹⁶ by applying this yantra one can overcome all these disturbances.²⁹⁷



Breathing Cycle	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

6. THE JUMPING LOTUS

अज्ञानेवसा श्वीयग्रुवं वक्षन्ति । विवेषणं वर्णनं कुमारं विवेषणं विवेषणं ॥

यथा गतिं श्वीय महावृत्तं वक्षन्ति । अन्यतरं महावृत्तं श्वीय ददृशं विवेषणं ॥

The Jumping Lotus: raise your crossed legs, let them drop and stand up; with HA perform a Bep and (then) exhale quickly in a complete cycle. Join your palms behind your back and lower your forehead to the ground in front of you.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, lie on your back and extend your arms above your head crossing your legs in the vajra posture.
2. Exhaling in four counts, bring your arms by your sides with your hands on the ground and pressing down on them, raise your crossed legs.²⁹⁸

CENTRAL PHASE

3. Inhaling in four counts, let your crossed legs drop back to the ground and raising your torso, rise up onto your knees with your arms extended over your head.
4. Then forcefully emitting an aspirated HA, open your arms and perform a Bep.²⁹⁹
5. Finally, exhaling quickly in four counts,³⁰⁰ join your palms together behind your back and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

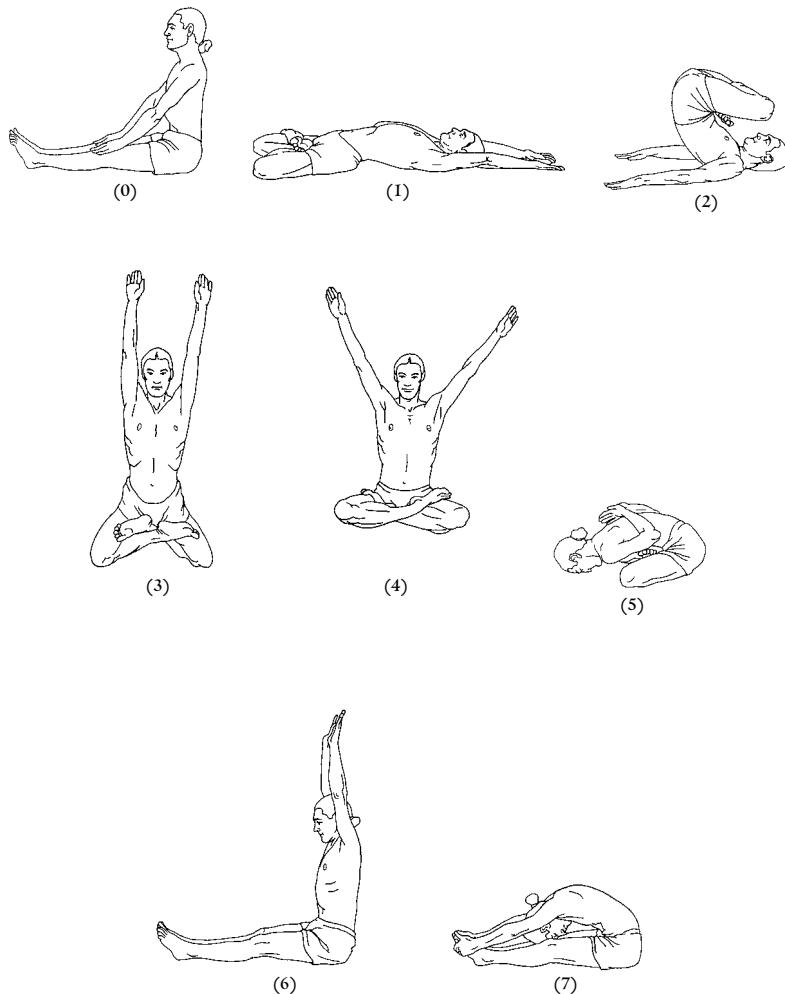
BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prāṇa, if (the prāṇas) are not abiding in their seats, (practice) the Jumping Lotus.³⁰¹

As stated, when the life-sustaining *prāṇa* and the other *prāṇas* are not in

their specific seats but are instead dispersed and blocked, by applying this *yantra* is it possible to return them to their abodes.



<i>Breathing Cycle</i>	Slow Inhalation		Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	HA	4
FINAL PHASE	4		4

7. THE SNAKING LOTUS

ମୁହଁର୍କ୍ଷଣଶବ୍ଦାଗନ୍ଧିନାତନ୍ତ୍ରା ॥ ପ୍ରସର୍ତ୍ତରକର୍ତ୍ତବ୍ୟତ୍ତନ୍ତ୍ରନାତନ୍ତ୍ରା ॥

ପ୍ରସର୍ତ୍ତର୍କ୍ଷମଶ୍ଵରମିଶନାତନ୍ତ୍ରା ॥ ପ୍ରସର୍ତ୍ତର୍କ୍ଷମଶ୍ଵରମିଶନାତନ୍ତ୍ରା ॥

The Snaking Lotus: place your hands on the ground, pull your knees up to your armpits and straighten your arms; drag your knees down and place your chest on the ground; remain empty for one complete cycle and arch with the mudrā behind your back.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, place your hands on the ground in front of you, straighten your arms and raise your torso supporting the weight on your palms and knees.

CENTRAL PHASE

3. Inhaling in four counts, pull your knees towards your armpits and place the weight of your body on your straight arms.
4. Exhaling in four counts, bring your knees back to the ground and stretch forward with your chin and chest on the ground.
5. Remaining empty for four counts, join the palms together and with this *mudrā* place your hands behind your back at waist level and arch your torso, shoulders and the back of your head.

FINAL PHASE

6. Inhaling in four counts, place your hands on the ground by your sides and raise your torso.
7. Exhaling in four counts, resume your seated position, dropping back onto the ground with your crossed legs and placing your hands on your knees.

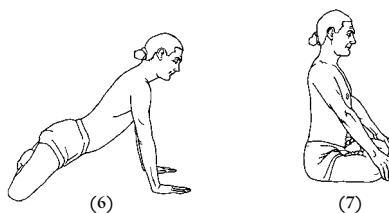
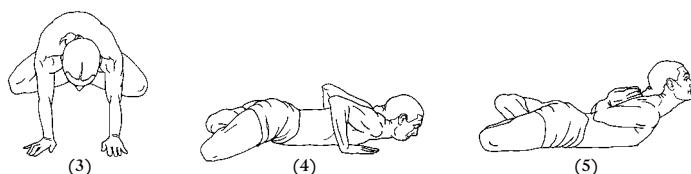
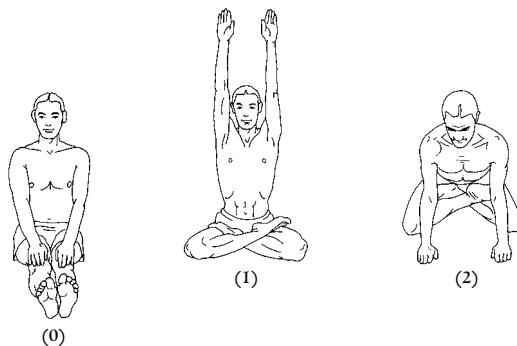
BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prāṇa and restore balance where there is disorder, (practice) the Snaking Lotus.³⁰²

As stated, when the life-sustaining *prāṇa* and the other *prāṇas* are in each

others' seats and do not properly perform their specific functions, the practice of this *yantra* can eliminate all disturbances caused by their disordered condition and restore their functioning.



Breathing Cycle	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	4
FINAL PHASE	4	4	

SUMMARY OF THE INITIAL AND FINAL PHASES OF THE YANTRAS OF THE SEVEN LOTUS POSES



। द्वयं गतिप्राप्त्या अद्वैतं द्वयं गतिप्राप्ति । श्वेतं द्वयं द्वयं गतिप्राप्ति ।
। द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति । द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति ।
। द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति ।

In the initial phase of the four (yantras) for open hold, directed hold, closed hold and contracted hold,³⁰³ inhale in four counts extending your arms over your head and crossing your legs; exhale in four counts extending your arms back and lowering your forehead to the ground.

In the Flaming Lotus Pose for open hold; in the Arched Lotus Pose for directed hold, in the Entwined Lotus Pose for closed hold with the union of the upper and lower *prāṇas*, in the Swinging Lotus Pose for contracted hold: the initial phase consists of an inhalation in four counts extending your arms over your head and crossing your legs in the vajra posture, and of an exhalation in four counts extending your arms straight behind your back and lowering your forehead to the ground before you. The final phase consists of an inhalation in four counts extending your arms over your head and your legs straight forward, and of an exhalation in four counts grasping the outer sides of your feet and pulling them, bringing your forehead to your knees.

। द्वयं गतिप्राप्ति द्वयं द्वयं द्वयं गतिप्राप्ति । द्वयं द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति ।
। द्वयं द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति । द्वयं द्वयं गतिप्राप्ति द्वयं द्वयं गतिप्राप्ति ।

In the initial phase of the quick exhalation, inhaling in four counts lie down on your back and extend your arms over your head; exhaling in four counts, extend your arms by your sides and raise your crossed legs.

In the Jumping Lotus Pose for quick exhalation, the initial phase consists of an inhalation in four counts, lying down on your back and

extending your arms over your head, and of an exhalation in four counts extending your arms by your sides and raising your crossed legs.

ଶ୍ଵର୍ଣ୍ଣବିଶ୍ଵର୍ଣ୍ଣବନ୍ଧୁର୍ଣ୍ଣବନ୍ଧୁର୍ଣ୍ଣଗଣା । ଯଶକିଶଦର୍ଷବନ୍ଧର୍ଦ୍ଧବନ୍ଧର୍ଦ୍ଧଗଣା ।

ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ ।

In the initial phase of the empty hold, in one complete exhalation place your hands on the ground and straighten your arms, then raise yourself up on your knees and the palms of your hands.

In the Snaking Lotus Pose for empty hold, the initial phase consists of an exhalation in four counts lowering your hands to the ground, then straightening your arms and raising yourself onto your knees and the palms of your hands.

ହିଶ୍ଵର୍ଣ୍ଣଯଶଗନ୍ଧିଶ୍ଵର୍ଣ୍ଣଦର୍ତ୍ତା । ବ୍ରନ୍ଦାମନ୍ତ୍ରବନ୍ଧର୍ଦ୍ଧବନ୍ଧଗଣା ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ ।

ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ । ବ୍ରନ୍ଦାମନ୍ତ୍ରପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ ।

ଶ୍ଵର୍ଣ୍ଣବିଶ୍ଵର୍ଣ୍ଣଗଣା ଯଶକିଶଦର୍ଷବନ୍ଧର୍ଦ୍ଧଗଣା । ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ ।

ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ ।

In all the final phases inhale in one cycle extending your arms over your head and your legs straight forward; exhale in one cycle lowering your forehead to your knees and pulling the outer sides of your feet; in the final phase of the empty hold inhale in one cycle lowering your hands to the ground by your sides and raising your torso, and exhale in one cycle letting your crossed legs drop to their former position.

In all the final phases inhale in four counts extending your arms over your head and your legs straight forward and exhale in four counts bringing your forehead to your knees and grasping the outer sides of your feet and pulling them. However, in the final phase of the *yantra* for empty hold, inhaling in four counts bring your hands to your sides and raise your torso, and exhaling in four counts drop back onto the ground with your legs crossed.

ପ୍ରତ୍ୟନ୍ତ୍ୟାମପିଲ୍ଲବନ୍ଧର୍ତ୍ତିର୍ବ୍ରତୀ । ଶବ୍ଦଦର୍ତ୍ତମିଳନାଯାକିର୍ତ୍ତା ।

It is very important to apply all (the movements) on the basis of the seven breathing phases.

In all the lotus positions it is necessary and extremely important to apply the method of the seven breathing phases.

ନେଣ୍ଟିଷାମୁଦ୍ରାପାତ୍ରିଦ୍ୱାରା ପ୍ରକାଶିତ ଏହାଙ୍କାଳିକାରୀ

Learn from the mouth of a lineage-holding master all the specific instructions on the practice.

Exhaustive and detailed instructions on the specific points that have not been clarified here must be learned orally from a master or teacher who is a holder of the transmission of the secret methods. This is the advice of the great master Vairocana.

THE SIGNS AND RESULTANT QUALITIES OF THE PRACTICE



त्रिमुखगण्डाद्यन्तसमाप्तिः

The signs and resultant qualities of the practice are of three kinds.

Three kinds of signs and resultant qualities of Yantra practice are described: the resultant qualities of the three secret aspects, the three ripenings, and the obtainment of the three powers.

I. THE RESULTANT QUALITIES OF THE THREE SECRET ASPECTS³⁰⁴

त्रिमुखगण्डाद्यन्तसमाप्तिः त्रिमुखगण्डाद्यन्तसमाप्तिः

त्रिमुखगण्डाद्यन्तसमाप्तिः

As the outer secret sign, the body levitates, pleasure and heat blaze, one obtains the swift gait and has less attachment to food and clothes, and the five elements do not present material hindrances.

As the outer secret sign, the body is able to levitate, heat and the sensation of pleasure increase, one can journey vast distances in short time traveling with a very rapid gait,³⁰⁵ there is less attachment to food and clothes etc., and the five elements - earth, water, fire, air and space - no longer present any material hindrance.³⁰⁶

त्रिमुखगण्डाद्यन्तसमाप्तिः त्रिमुखगण्डाद्यन्तसमाप्तिः

त्रिमुखगण्डाद्यन्तसमाप्तिः

As the inner sign, thoughts of emotions cease, one no longer feels the flow of the breathing, everything that appears seems like a magical illusion and one is liberated from the limits of attachment.

As the inner sign, all thoughts of emotions, like having attachment to oneself and hatred towards others, gradually cease; the flow of the

inhalation and exhalation remains latent³⁰⁷ and is not felt; one experiences a sensation of unreality similar to a magical illusion due to the absence of self-nature in everything one perceives,³⁰⁸ and becomes completely free from the limits of dualism and of attachment.

ग्राहनं द्रष्टव्यमनुभवं त्रिद्वयं वर्तते वा ग्राहनं मन्दिष्ठेषां द्वयं वर्तते।

वृद्धं ग्राहनं मन्दिष्ठेषां द्वयं वर्तते। द्रष्टव्यमनुभवं त्रिद्वयं वर्तते।

As the secret sign, one abides in the unaltered nature of mind, the state of authentic wisdom; this is the vajra like contemplation known as 'bliss, clarity, and non thought'.

As the secret sign, one abides in the unaltered nature of mind, in the state of authentic wisdom called 'bliss, clarity, and non thought' that is the vajra like contemplation.³⁰⁹

2. THE THREE RIPENINGS³¹⁰

प्रथमं शुद्धं वासनामन्त्युद्धेष्ठा। क्षेत्रं शुद्धं वासनं अर्द्धं द्वयं वर्तते।

स्थिरं शक्तिशाकं त्रिद्वयं वर्तते। त्रिद्वयं शक्तिशाकं त्रिद्वयं वर्तते।

Three kinds of ripening manifest: as the resultant quality of the ripening of the channels, human beings, riches and foods etc. fall like rain, and in particular one attracts Mother-Dākinīs.³¹¹

By means of the ripening of the channels, all one's wishes, starting from the desire for people, riches and foods, are fulfilled like rain falling. In particular one acquires the spontaneous capacity to attract Dākinīs.

शुद्धं वासनं अर्द्धं द्वयं वर्तते। त्रिद्वयं शक्तिशाकं त्रिद्वयं वर्तते।

प्रथमं शुद्धं वासनं अर्द्धं द्वयं वर्तते। त्रिद्वयं शक्तिशाकं त्रिद्वयं वर्तते।

As the resultant quality of the ripening of the prāṇa, one is able to sit on the tip of a stalk, one's body becomes as light as cotton flock, and one's gait becomes as swift as a bird's.

By means of the ripening of the prāṇa, one attains the capacity to sit on the tip of a stalk, one's body becomes as light as cotton flock and one can walk so fast as to seem to fly.

ଶିଶ୍ରୀପେତ୍ରା ହୁଦ୍‌ଯୁକ୍ତିଶା ହୃଦୟମନ୍ତରା ହୃଦୟମନ୍ତରା

କ୍ଷେତ୍ରମିକ୍ରିପେତ୍ରା ପିଲକେଣ ପିଲକେଣ ପିଲକେଣ

As the resultant quality of the ripening of the thigle, one becomes able to leave one's footprint in rock, not to sink in water and not to burn in fire; internally, pleasure blazes like fire.

By means of the ripening of the *thigle*, placing one's foot on rock, one can leave one's footprint in the rock. If one goes in water one does not sink, and one is not burnt by fire. Furthermore, internally the sensation of pleasure develops like a blazing fire.

3. THE OBTAINMENT OF THE THREE POWERS³¹²

ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା ହୃଦୟମନ୍ତରା କାର୍ଯ୍ୟମନ୍ତରା ହୃଦୟମନ୍ତରା

ଶିଶ୍ରୀପେତ୍ରା ହୁଦ୍‌ଯୁକ୍ତିଶା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା ହୃଦୟମନ୍ତରା

Then one obtains the three powers: by means of power over the channels, by directing one's gaze at a person one is able to terrorize them, to make them faint and paralyze them.

Thus one obtains the three powers. Attaining power over the channels, by staring at a person one is able to frighten or terrorize them, to make them lose their senses or to stun them, to immobilize them or take away all their courage.

ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା ହୃଦୟମନ୍ତରା କାର୍ଯ୍ୟମନ୍ତରା ହୃଦୟମନ୍ତରା

ଶିଶ୍ରୀପେତ୍ରା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା

*By means of power over the *prāṇa*, pleasure and heat blaze even without meditating, and one attains the capacity to fly in the sky like a bird.*

Obtaining power over the *prāṇa*, even without practicing, the sensation of pleasure and heat develop spontaneously, and one becomes able to hover in the sky and fly like a bird.

ଶିଶ୍ରୀପେତ୍ରା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା

ଶିଶ୍ରୀପେତ୍ରା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା ହୃଦୟମନ୍ତରା ସ୍ଵର୍ଗମାତ୍ରା

By means of power over the thigle, marks and signs develop in one's body, one attains the ability to resurrect the dead and to show wondrous displays and manifestations of mandalas.

Obtaining power over the *thigle*, numerous positive marks and signs manifest in the physical body, one becomes able to bring the dead back to life, to show infinite magical displays and to make diverse *mandalas* appear miraculously.

ପ୍ରାଣ ଶୂନ୍ୟତା ଏବଂ ମନ୍ଦଳାଙ୍କାରୀ ଯେତେ ହୁଏ ବସନ୍ତ ମନ୍ଦଳାଙ୍କାରୀ

*In this way, by becoming familiar with the methods of *prāṇa* all the resultant qualities will manifest.*

By practicing and mastering the profound methods of *prāṇa*, the *yogin* will spontaneously and effortlessly obtain all positive qualities.

P A R T  T H R E E

The Concluding Sections



THE THIRD AND CONCLUDING part comprises three sections: overcoming hindrances, the final advice and the conclusion.

OVERCOMING HINDRANCES

THE VAJRA WAVE - DORJEI LAB

ବ୍ୟୁଧ ପରିମ୍ବନ୍ତ ଗୁରୁଶ୍ଵର ଯନ୍ତ୍ରାଙ୍କୁ କେନ୍ଦ୍ରିତ କରିବାକୁ
ଅନୁଷ୍ଠାନିକ ପରିପାଳନା

At the end of all the yantras, in order to overcome hindrances to the channels and the prāṇa (perform) the Vajra Wave.

After practicing any type of *yantra* it is indispensable to apply the Vajra Wave, a profound method for eliminating hindrances related to the channels and *prāṇa*.

ପରିମ୍ବନ୍ତ ଗୁରୁଶ୍ଵର ଯନ୍ତ୍ରାଙ୍କୁ ଉଚ୍ଚତାରେ ବିସ୍ତରିତ କରିବାକୁ
ଅନୁଷ୍ଠାନିକ ପରିପାଳନା

With your buttocks on the ground and your legs forward, extend your arms over your head, inhaling quickly and forcefully.

- I. Sitting with your legs extended forward and your hands on your knees, inhaling forcefully, extend your arms over your head.

ଅନୁଷ୍ଠାନିକ ପରିମ୍ବନ୍ତ ଗୁରୁଶ୍ଵର ଯନ୍ତ୍ରାଙ୍କୁ ଉଚ୍ଚତାରେ ବିସ୍ତରିତ କରିବାକୁ
ଅନୁଷ୍ଠାନିକ ପରିପାଳନା

Exhaling quickly and forcefully, turn your arms back and lower your forehead to your knees.³¹³

2. Exhaling forcefully, lower your arms and extend them behind your back with the palms facing upward, press your heels into your secret

place with the soles of your feet together and lower your head to the ground in front of your toes.

ଶର୍ତ୍ତୟବସାନ୍ତିମଧ୍ୟବନ୍ଦନା । ଯେଣାଶତିଷ୍ଠାଗତ୍ତଶ୍ଚନ୍ଦ୍ରତ୍ତନା

Inhaling quickly, lie down supine bringing your legs back to their former position and your arms over your head.

3. Inhaling forcefully, lie down on your back and return your legs to their former position extended forward and your arms over your head.

ଯେଣାଶତିଷ୍ଠାଗତ୍ତଶ୍ଚନ୍ଦ୍ରବନ୍ଦନାବନ୍ଦନା । ବନ୍ଦନାଶତିଷ୍ଠାଗତ୍ତଶ୍ଚନ୍ଦ୍ରବନ୍ଦନା

Exhaling quickly, extend your arms by your side and push your legs over your head.

4. Exhaling forcefully, extend your arms by your sides and raise your legs stretching them out past your head as in the Plough pose.

ବନ୍ଦନାଯେଷଦଗତ୍ତଶ୍ଚନ୍ଦ୍ରତ୍ତନା

Inhaling quickly, open your arms and legs directly.

5. Inhaling forcefully, open your arms and legs.

ଶ୍ଵାସାପଞ୍ଚବନ୍ଦନାବନ୍ଦନା

Exhaling quickly, strike your left knee and elbow.

6. Exhaling forcefully, keeping your torso on the ground, energetically strike the inside of your left elbow with your right hand and the side of your left knee with the sole of your right foot.

ଶ୍ଵାସାପଞ୍ଚବନ୍ଦନାବନ୍ଦନା

Inhaling quickly, rub your chest and your thigh to the base.

7. Inhaling forcefully, with your right hand rub from the inside of your left elbow to your chest, and with your right foot from your left knee to the top of your thigh, then open your arms and legs.

ଶ୍ଵାସାପଞ୍ଚବନ୍ଦନାବନ୍ଦନା

Exhaling quickly, strike your right elbow and knee.

8. Exhaling forcefully, with your left hand energetically strike the inside of your right elbow and with the sole of your left foot strike the side of your right knee.

। ଶ୍ଵେଷ ଶତି ଶ ମୃଦ ଦ କ୍ରମ ଶଶ ଦୁଃଖ

Inhaling quickly, rub the two right (limbs) and open them.

9. Inhaling forcefully, rub your body starting from the inside of your right elbow and knee with your left hand and foot, then open them.

। ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରସାଦ

Exhaling quickly, cross your arms and press your knees.

10. Exhaling forcefully, wrap your arms around your knees hugging them to your chest.

। ଶ୍ଵେଷ ଶତି ଶ ମୃଦ ଦ କ୍ରମ ଶଶ ଦୁଃଖ

Inhaling quickly, opening your feet two cubits apart, stand up and extend your arms over your head.

- II. Inhaling forcefully, place the soles of your feet on the ground opening them two cubits apart, stand straight up and extend your arms over your head.

। ଶ୍ଵେଷ ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରସାଦ ପ୍ରସାଦ

Exhaling quickly, touch the tips of your toes with (the tips of) your left hand and extend your right arm up twisting your torso.

12. Exhaling forcefully, bend forward touching your left fingertips to the tips of your right toes and raise your right arm straight upward fixing your gaze on the fingertips of the right hand, twisting your torso to the right.

। ପ୍ରସାଦ ଶତି ଶ ମୃଦ ଦ କ୍ରମ ଶଶ

Inhaling quickly, extend your arms over your head.

13. Inhaling forcefully, straighten your torso and extend your arms over your head.

। ଶ୍ଵେଷ ପ୍ରସାଦ ଶତି ଶ ମୃଦ ଦ କ୍ରମ ଶଶ

Exhaling quickly, do the same reversing the legs and arms.

14. Exhaling forcefully, do the same movement on the other side. That is: bend forward touching your right fingertips to the tips of your left toes and raise your left arm straight upward fixing your gaze on the fingertips of the left hand, twisting your torso to the left.

ତେଣୁ ମହାଶୂନ୍ୟରୁ ଦୁଃଖାପଦାପଦିକାମା । ପରିଷେଷିତିରୁ ସମ୍ପଦାପଦିକାମା

With your buttocks on the ground, apply (the phases of) quick inhalation and exhalation as before, three times (in all).

15. Inhaling forcefully, straightening your torso, extend your arms over your head and bring your legs parallel.
16. Exhaling forcefully, grasp your ankles with your hands and lower your forehead to your knees.
17. Inhaling forcefully straighten your torso and open your arms wide apart.
18. Exhaling forcefully, sit on your heels joining the palms of your hands with the soles of your feet and bending your torso forward.³¹⁴
19. Inhaling forcefully, place your buttocks on the ground and bring the joined soles of your feet to your secret place, extending your arms over your head, and continue applying the phases of inhalation and exhalation as before two more times, so as to perform the exercise three times.

ଯେତେଣୁ ମହାଶୂନ୍ୟରୁ ଦୁଃଖାପଦାପଦିକାମା । ଶରୀରରୁ ନିରାପଦାପଦିକାମା

ପରିଷେଷିତିରୁ ଦୁଃଖାପଦାପଦିକାମା । ଶରୀରରୁ ନିରାପଦାପଦିକାମା

At the end, with your buttocks on the ground open (your knees) in tsog(kyil) inhaling quickly, then exhaling quickly lie down flat like a corpse; inhaling and exhaling slowly and deeply, relax the three doors in their natural condition.

At the end of these movements, inhaling forcefully place your buttocks on the ground with the soles of your feet together and your knees apart, and extend your arms over your head.

20. Exhaling forcefully, lie down like a corpse.
Then, inhaling and exhaling slowly and deeply, naturally and without any modification, rest relaxing all tensions in your body, all speech, and all thoughts in your mind in their natural and authentic condition.

BENEFITS

The Overcoming of Obstacles says:

Furthermore, if the prāṇas are excessively strong or weak, if they surpass

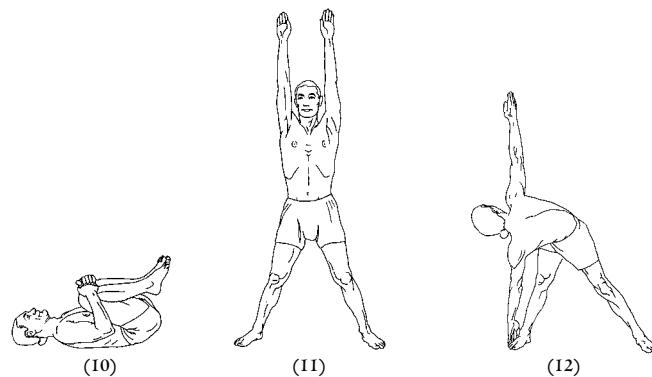
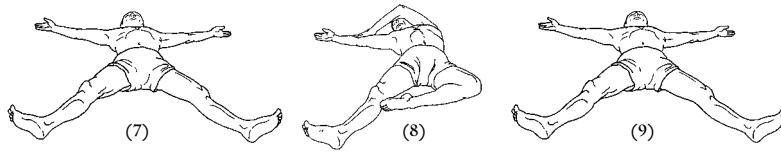
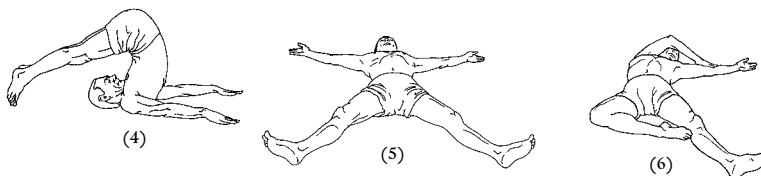
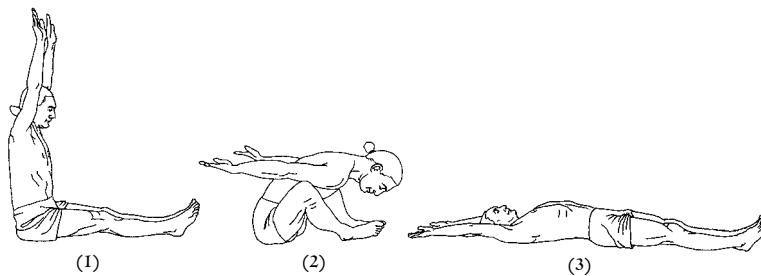
*their measure, if they are mixed, if they are functioning anomalously, if they thicken in a halo, if they are interrupted, if they spread in a disorderly way, if one's vision appears as fire, as water, as a deity or as an enemy, if one utters unheard teachings, if one wishes to jump from a cliff, or wishes to weep or to laugh: all of these are gradually overcome by means of the Vajra Wave.*³¹⁵

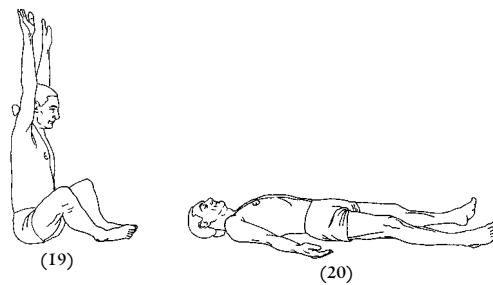
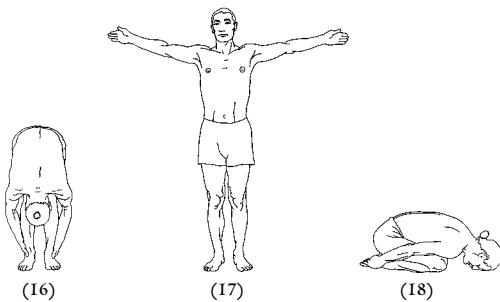
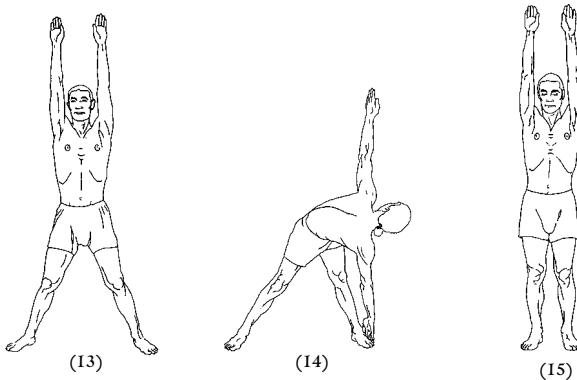
The fourteen movements of the Vajra Wave combined with the phases of inhalation and exhalation help one to gradually overcome obstacles to the practice, represented here by fourteen kinds of experiences:³¹⁶

1. The excessive strength³¹⁷ or weakness³¹⁸ of the life-sustaining *prāṇa* or of one of the other four *prāṇas* in relation to their normal condition.
2. The circulation of the *prāṇa* in ways that surpass the usual durations.³¹⁹
3. The commingling or mixing of the energies of the diverse *prāṇas*.³²⁰
4. The anomalous functioning of the *prāṇa* in relation to its ordinary functioning.³²¹
5. The lack of functioning of the *prāṇa* due to excessive condensing, similar to the thickened light of a halo.³²²
6. The interruption in the functioning of the *prāṇa*.³²³
7. The irregular functioning of the *prāṇa* due to its spreading in a disordered manner.³²⁴

Then, based on the diverse functions derived from the way the *prāṇa* circulates in its seats, one can have the following experiences:³²⁵

8. Perceiving vision as fire.³²⁶
9. Perceiving vision as water.³²⁷
10. Perceiving vision as deities.³²⁸
- II. Perceiving vision as enemies.³²⁹
12. Speaking words of teachings that one has never heard or studied.³³⁰
13. The wish to jump from a cliff.³³¹
14. The wish to weep³³² or to laugh.³³³





Furthermore, concerning the general benefits of Yantra Yoga, *The Overcoming of Obstacles* says:

*The temporary benefits are that balance of the four elements is restored, all illnesses caused by defects of the prāṇa are quelled, the senses become clearer and physical strength is increased; the definitive (benefit) is the attainment of the eight great siddhis and the supreme siddhi.*³³⁴

Properly practicing these series of *yantras*, the temporary benefits are that balance of the four elements - earth, water, fire and air - is restored, and the body maintains good health; all the various types of disturbances caused by malfunctions of the life-sustaining *prāṇa* and of the four other *prāṇas* are quelled; sight and the other senses become clearer and one's physical strength increases. The definitive benefit is that one acquires the 'eight great *siddhis*', an important necessity, and the supreme *siddhi*.³³⁵ The eight great *siddhis* are:

1. The *siddhi* of the celestial dimensions, the power to abide in space without dying.
2. The *siddhi* of the sword, the power to conquer hordes of enemies.
3. The *siddhi* of the pill, the power to render one's body invisible by means of a medicine.
4. The *siddhi* of the swift gait, the power to cross seas and to traverse continents in a second by donning special boots.
5. The *siddhi* of the vase, the power to enjoy foods and riches from a vase with inexhaustible contents.
6. The *siddhi* of the subjugation of the Yakṣas.
7. The *siddhi* of the vital substance, the power to prolong life and to strengthen the body.
8. The *siddhi* of the eye ointment, the power to detect treasures under the ground.³³⁶



FINAL ADVICE

ཡ୍ତୁ ད୍ୱାରା ଯନ୍ତ୍ରର ସମ୍ପଦାତିଥା । ଶାନ୍ତିକୁ ଯନ୍ତ୍ରର ମଧ୍ୟରେ ଏହା ହେଲା

ଶ୍ଵରୀ ଯୁଦ୍ଧରେ ପଦିତ ଯତ୍ନର ସମ୍ପଦାତିଥା । ଶ୍ଵରୀ ଯୁଦ୍ଧରେ ଏହା ହେଲା

Learn the benefits of Yantra through application and understand the rest from the tantras and the upadeśas. As the ultimate method of the Essence of the Magical Manifestation, apply the self-perfected Dzogpa Chenpo!

The benefits and profound qualities of Yantra Yoga, that combines together the specific points of position, concentration and breathing, must be discovered through active and concrete practice of the specific methods themselves. Moreover, infinite profound and exhaustive *upadeśas* (secret instructions) on the channels, *prāṇa* and *thigle* tied to these methods can be learned by reading the texts pertaining to the series of Higher Tantras. Since the final aim and the conclusion of the methods of the Essence of the Magical Manifestation,³³⁷ pinnacle of all the series of Higher Tantras, is the state of self-perfection of Dzogchen, may the fortunate apply and experience the natural state of Dzogpa Chenpo: this is the advice that the great master Vairocana gives to his foremost disciple Yudra Nyingpo and his other disciples.

CONCLUSION

The third section comprises three parts: the dedication of merit, the colophon and the name of the author.

DEDICATION OF MERIT

ମେଣଦି ଦ୍ୱାରା କ୍ଷେତ୍ରରୁଗୁରୁ । ପିତା କ୍ଷେତ୍ର ଯୁଦ୍ଧରେ ହେଲା ଶ୍ରଦ୍ଧା

ମନ୍ଦିରରେ ଅନ୍ତରେ ହେଲା କ୍ଷେତ୍ରରେ । ଶ୍ରୀନାନ୍ଦିନୀମଦିଶ ଶବ୍ଦରେ

By this merit may all beings free themselves of illusory thoughts, emotions and karma and attain the primordial land of Samantabhadra where self-arisen wisdom always shines.

All the virtues and merit accumulated thanks to having written this text on yoga and having transmitted it to fortunate students are dedicated to

all beings infinite as space, impartially and with the threefold purity of absence of the one who dedicates, the object of dedication and its receiver. Thanks to this power, may all beings be completely freed from the net of dualism, from *karma*, from the emotions and illusory thoughts and attain or realize the total and originally pure dimension of Samantabhadra, one's own state of instant presence in which self-arisen wisdom always shines. This is expressed in the dedication.

COLOPHON

ॐ नमः शंकरे कैवल्यार्थं ददा। विष्णु दक्षे दक्षे शंकरे शंकरे शंकरे शंकरे
शंकरे शंकरे शंकरे शंकरे शंकरे शंकरे शंकरे शंकरे शंकरे ॥

Thus ends the upadeśa called “The Union of the Sun and Moon Yantra” orally transmitted by the great Ācarya Hūmkāra and by the great Vidyādhara Padmasambhava.

Thus ends the profound secret method of Yantra of the vajra body called *The Union of the Sun and Moon* taught by the great realized master Hūmkāra and by Padmasambhava, the Vidyādhara from Oddiyāna.³³⁸

THE NAME OF THE AUTHOR

ॐ नमः शंकरे वैरोचने ददा शंकरे शंकरे शंकरे शंकरे ॥

This was written by the Ācarya Vairocana and transmitted to Yudra Nyingpo.

This teaching was put in writing by the great master Vairocana, expert in all the fields of knowledge and endowed with the highest realization, and transmitted to his foremost disciple, Yudra Nyingpo.

मैत्रेयी शंकुद्गीर्जी कैवल्यार्थं ददा प्राणाकांशं दक्षे दक्षे दक्षे दक्षे दक्षे ॥
दक्षे ॥

*Thus ends the root text of Yantra, one of the three texts of the series of practices of the channels, the *prāṇa* and the yantras belonging to the profound oral transmission of Vairocana. Virtue!*

Even though the methods of the channels, the *prāṇa* and the yantras

known as yoga

Are numerous as the constellations in the sky,

It is difficult to find in this world a yoga

That can equal *The Union of the Sun and Moon* of the oral transmission of Vairocana.

Unable to bear the idea that the rays of the instructions of the lineage masters

Might disappear behind the mountain to the west,

For the benefit of those who in the future will uphold the transmission of the masters

I have toiled to produce this stainless mirror of jewels.

May the dawn of merit and virtuous actions

Vanquish all the darkness of this degenerate age

And give birth to perfect happiness and prosperity

Spreading like beneficial light in all directions and all times.

This commentary to the root text on Yantra belonging to the series of the oral transmission of Vairocana was written by the Dzogchenpa Namkhai Norbu, born in Kham in East Tibet, on the basis of numerous notes taken after having received the oral instructions from Togden Ugyen Tendzin and Gyalse Gyurmed Gyaltsen, and finished in Naples in South Italy on the eighth day of the fourth month of the Fire-Dragon year, two thousand five hundred and twenty years after the parinirvāna of the Buddha (1976), in the sixteenth Tibetan astrological cycle.
Virtue!



On the fifteenth day of the twelfth month of the Metal-Female-Sheep year (1992) I added to the original commentary many quotations from *The Overcoming of Obstacles and the Benefits of The Union of the Sun and Moon Yantra*, thereby definitively completing the commentary.

Chögyal Namkhai Norbu,
one who travels around the world.

APPENDIX ONE



The Functions of the Five Prāṇas

REGARDING THE DIVERSE SITES and functions of the five *prāṇas* mentioned with reference to the medical benefits of the *yantras*, the *Explanatory Tantra*, the second of the Four Medical Tantras³³⁹ says:

- The life-sustaining *prāṇa* (*srog 'dzin; prāṇa*) resides at the top of the head, circulates through the throat and chest, enables swallowing food and drink, presides over breathing, spitting, sneezing and belching, provides the intellectual faculties and the sense organs with clarity, and sustains the mind.
- The upward-moving *prāṇa* (*gyen rgyu; udāna*) resides in the chest, circulates through the nose, tongue and throat, presides over speech, increases strength, complexion and energy and sustains clarity of memory.
- The pervasive *prāṇa* (*khyab byed; vyāna*) resides in the heart and circulates through the whole body, presides over raising and lowering (objects), walking, stretching and bending (the limbs etc.), opening and closing (the orifices) and underlies nearly all activities.
- The fire-accompanying *prāṇa* (*me myam; samāna*) resides in the stomach and circulates inside all the hollow organs, presides over the digestion of food, the separation of chyle and impurities, and ripens the constituents.³⁴⁰
- The downward-clearing *prāṇa* (*thur sel; apāna*) resides in the anal region and circulates in the large intestine, the urinary bladder, the genitals and the thighs. It presides over discharge or retention of the semen, blood, feces, urine and the fetus.³⁴¹

A P P E N D I X T W O



On the Cakras

IN THE FOLLOWING TABLES examples are given of the different locations of the *cakras* and their association with the five elements, colors and Tathāgatas, etc. from a number of sources.

	A	B	C	D	E
CROWN	Earth: Yellow	Water: White	Water: Vairocana	Air	Air
FOREHEAD					
THROAT	Water: White	Fire: Red	Red: Amitābha	Fire	Fire
HEART	Fire: Red	Space: Blue	Blue: Aksobhya	Earth	Earth
NAVEL	Air: Green	Earth: Yellow	Yellow: Ratnasambhava	Water	Water
BELOW NABEL	Space: Blue				
SECRET PLACE		Air: Green			

	F	G	H	I	J
CROWN	White	Space: Water*	Space: Vairocana	Green	Space: White
FOREHEAD				White	
THROAT	Red	Fire	Fire: Amitabha	Red	Air: Green
HEART	Blue	Air	Water: Aksobhya	Black	Fire: Red
NAVEL	Yellow	Earth	Earth: Ratnasambhava	Yellow	Earth: Yellow
BELOW NABEL					
SECRET PLACE			Air: Amoghasiddhi	Blue	Water: Blue

- A. From the oral explanations of rTogs ldan U rgyan bstan 'dzin according to the 'Brug pa bka' brgyud tradition, same as in the Yantra Yoga commentary.
- B. From the oral explanations of 'Brug sras 'Gyur med rdo rje, son of A 'dzoms 'brug pa.
- C. From the A 'dzoms 'brug pa's commentary on the *lCe btsun snying thig* cycle.
- D. From Klong chen pa's *Theg mchog mdzod*.
- E. From Chögyal Namkhai Norbu's oral instructions according to the Anuyoga tradition.
- F. From the *Chos drug kbrid yig* by the fourth Khams sprul rin po che.
- G. From the fifteenth Karmapa, mKha' khyab rdo rje's commentary to the *Zab mo nang don* by the third Karmapa, Rang byung rdo rje (* the space element is associated with the *gtsug gtor* or crest).
- H. From the *Hevajratantra*.
- I. From the *Kālacakratantra*.
- J. From mkhan po Sangs rgyas bstan 'dzin's oral instructions on the *A kbrid bon po* cycle.

A P P E N D I X T H R E E



The Yantras Related to Various Aspects of Buddhist Practice

(Based on Vairocana's *The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra*)

PRELIMINARIES

Loosening the Joints - To eliminate obstacles to Calm Abiding (*zhi gnas*).

Purifying the Prāṇa - To eliminate obstacles to Insight (*lhag mthong*), in particular:

- Holding Open and Directing for the problem of drowsiness (*bying ba*).
- Exhaling Quickly and Inhaling Quickly for agitation (*rgod pa*).
- Holding Closed and Contracting for the problem of scatteredness (*'thor ba*).

Controlling the Channels - To eliminate obstacles related to blockage of the sense functions.

FIRST SERIES/FIVE ELEMENTS

Camel - To eliminate obstacles related to the disturbed condition of the earth element.

Conch - To eliminate obstacles related to the disturbed condition of the water element.

Flame - To eliminate obstacles related to the disturbed condition of the fire element.

Turtle - To eliminate obstacles related to the disturbed condition of the air element.

Plough - To eliminate obstacles related to the empty condition of the space element.

**SECOND SERIES: FIVE SKANDHAS OR
AGGREGATES**

- Snake* - To eliminate obstacles related to the purification of form (*rūpa*).
- Curved knife* - To eliminate obstacles related to the purification of sensation (*vedanā*).
- Dagger* - To eliminate obstacles related to the purification of perception (*satiñña*).
- Dog* - To eliminate obstacles related to the purification of mental formations (*satiñkāra*).
- Spider* - To eliminate obstacles related to the purification of consciousness (*vijñāna*).

THIRD SERIES: FIVE EMOTIONS

- Bow* - To eliminate obstacles related to being dominated by attachment.
- Half-Moon* - To eliminate obstacles related to being dominated by hatred.
- Lion* - To eliminate obstacles related to being dominated by ignorance.
- Vulture* - To eliminate obstacles related to being dominated by pride.
- Triangle* - To eliminate obstacles related to being dominated by jealousy.

FOURTH SERIES: FIVE ATTACHMENTS

- Locust* - To eliminate obstacles related to attachment to form.
- Dove* - To eliminate obstacles related to attachment to sound.
- Trident* - To eliminate obstacles related to attachment to smell.
- Tiger* - To eliminate obstacles related to attachment to taste.
- Jewel* - To eliminate obstacles related to attachment to touch.

FIFTH SERIES: FIVE CAPACITIES

- Wheel* - To eliminate obstacles related to the decline of devotion.
- Eagle* - To eliminate obstacles related to the decline of enthusiastic perseverance.
- Sword* - To eliminate obstacles related to the decline of presence.
- Frog* - To eliminate obstacles related to the decline of meditative stability (*saññādi*).
- Peacock* - To eliminate obstacles related to the decline of discriminating wisdom (*prajñā*).

A P P E N D I X F O U R



Preliminary Loosening Exercises

The following exercises are based on notes taken at the Yantra Yoga courses given by Chögyal Namkhai Norbu during the 1970s.

1. Sitting with the soles of the feet together and the fingers interlaced under the feet, push the knees down.
2. Sitting with the soles of the feet together and the fingers interlaced under the feet, place the elbows on the calves and push the knees down.
3. Sitting with legs straight, grasp one ankle at a time and shake it.
4. Sitting with legs straight, grasp one leg above the knee and shake and roll it.
5. Sitting with one leg straight and the other bent with the foot at the groin, with the corresponding hand push the knee down.
6. Sitting with legs straight, with both hands on the ground by your sides, inhale, then exhaling bring the top of one foot onto the opposite thigh and push the knee down.
7. Sitting with legs straight, inhale, then exhaling bend one leg back with the top of the foot on the ground by your side.
8. Sitting with legs straight, with your interlaced fingers grasp the outside of one foot, bending the leg, then inhaling and exhaling form a circle with your foot.
9. Sitting with one leg bent with the foot at the groin and the other bent back with the foot at the buttock, grasp the foot of the leg bent backwards and pull it towards your side.
10. Sitting with one leg straight and the other bent with the foot at the secret place, inhale and rise up and sit in front of the foot, exhale and bring your forehead to the knee of the straight leg.
- II. Sitting with one leg straight and the other bent with the top of the foot on the opposite thigh, inhale raising your arms and stretching

- your torso, exhale lowering your forehead onto the knee of the straight leg and your hands onto the foot.
12. Sitting with the soles of your feet together, raise your buttocks and shift the center of gravity of your body forward, extending your arms with your hands on the ground in front of you and bounce.
 13. Sitting with legs crossed, grasp the feet from the outside, exhaling roll backward, inhaling roll forward finally remaining balanced on your knees.
 14. Sitting on your heels, inhaling raise your arms, place your feet to stand on the ground and sit on your buttocks, exhaling extend your legs forward and lower your forehead onto your knees and your hands to your feet; inhaling raise your arms, bend your legs, raise your buttocks and kneel on the ground, exhaling sit on your heels and place your hands on your knees.
 15. Sitting with one leg straight and the other bent, bring the arm corresponding to the bent leg behind your back and grasp that hand with your other hand, pulling it towards your navel during exhalation. Then inhale and during the next exhalation pull it more until you are finally able to grasp your bent foot. (This last loosening exercise is particularly suited to the Conch *yantra*.)

A P P E N D I X F I V E



List of the Benefits of the Yantras

Note: The numbers correspond to the pages of each of the 108 exercises.

Abdominal bloating:

Dog, (173-180)

Appetite (lack of):

Bow, (195-202)

Arms and shoulders:

Holding Open, (64-65)

Rotating the Arms, (84-85)

Closing the Armpits, (86-87)

Dove, (249-256)

Arthritis:

Conch, (107-114)

Brain (related to sense functions):

Holding Closed, (72-73)

Sword, (303-310)

Calculi:

Spider, (181-188)

Channels:

Flaming Lotus, (334-335)

Complexion:

Arched Lotus, (336-337)

Depression:

Holding Closed, (72-73),

Half-Moon, (203-210)

Digestion:

Bending, (56-57)

Dog, (173-180)

Spider, (181-188)

Bow, (195-202)

Dove, (249-256)

Trident, (257-264)

Tiger, (265-272)

Epilepsy, strokes:

Holding Open, (64-65)

Five elements (space, air, fire, water, earth):

Exhaling Slowly, (76-77)

Dagger, (165-172)

Lion, (211-218)

Vulture, (219-226)

Trident, (257-264)

Jewel, (273-280)

Eagle, (295-302)

Sword, (303-310)

Peacock, (319-326)

Five full organs (heart, lungs, liver, spleen, kidneys):

Inhaling Slowly, (62-63)

Directing, (66-67)

Exhaling Quickly, (68-69)

Exhaling Slowly, (76-77)

Camel, (99-106)

Plough, (131-138)

Snake, (149-156)

Spider, (181-188)

- Bow, (195-202)
 Half-Moon, (203-210)
 Triangle, (227-234)
- Nerves connected to:*
- Turtle, (123-130)
 - Vulture, (219-226)
 - Peacock, (319-326)
- Flesh and tissue:**
- Arched Lotus, (336-337)
- Gout:**
- Conch, (107-II4)
- Heart:**
- Inhaling Quickly, (70-71)
 - Closing the Armpits, (86-87)
 - Spider, (18I-188)
- Intestine:**
- Dog, (173-I80)
 - Locust, (24I-248)
 - Tiger, (265-272)
- Joints, ligaments, tendons:**
- Shaking, (48-49)
 - Pulling, (52-55)
 - Bending, (56-57)
 - Rotating, (58-59)
 - Holding Open, (64-65)
 - Exhaling Quickly, (68-69)
 - Inhaling Quickly, (70-71)
 - Extending the Ankles, (82-83)
 - Plough, (13I-138)
 - Snake, (149-156)
 - Dagger, (165-172)
 - Dog, (173-I80)
 - Bow, (195-202)
 - Triangle, (227-234)
 - Tiger, (265-272)
 - Wheel, (287-294)
 - Eagle, (295-302)
 - Frog, (3I1-3I8)
- Kidneys:**
- Pulling, (52-55)
 - Bending, (56-57)
 - Camel, (99-I06)
 - Conch, (I07-II4)
 - Curved Knife, (I57-I64)
 - Dog, (I73-I80)
 - Spider, (I8I-I88)
 - Bow, (I95-202)
 - Eagle, (295-302)
- Liver:**
- Conch, (I07-II4)
 - Half-Moon, (203-210)
- Pains:*
- Turtle, (123-130)
 - Frog, (3I1-3I8)
- Lumbar region:**
- Pulling, (52-55)
 - Bending, (56-57)
 - Directing, (66-67)
 - Camel, (99-I06)
 - Conch, (I07-II4)
 - Eagle, (295-302)
- Pains:*
- Flame, (I15-I22)
 - Curved Knife, (I57-I64)
 - Spider, (I8I-I88)
 - Bow, (I95-202)
 - Half-Moon, (203-210)
 - Locust, (24I-248)
 - Wheel, (287-294)
- Lungs:**
- Inhaling Quickly, (70-71)
 - Closing the Armpits, (86-87)
- Lymphatic system:**
- Massaging, (80-8I)
- Mental lucidity:**
- Inhaling Slowly, (62-63)
 - Lion, (2II-2I8)

- Sword, (303-310)
- Muscles:**
- Rotating, (58-59)
 - Rotating the Arms, (84-85)
 - Snake, (149-156)
 - Triangle, (227-234)
- Phlegm humor:**
- Dove, (249-256)
- Cold Phlegm:*
- Conch, (I07-II4)
- Brown Phlegm:*
- Turtle, (I23-I30)
- Mucus in the stomach:*
- Curved Knife, (I57-I64)
- Physical strength:**
- Dagger, (I65-I72)
 - Jewel, (273-280)
 - Eagle, (295-302)
 - Arched Lotus, (336-337)
- Prāṇas:**
- Five prāṇas:
- Plough, (I3I-I38)
 - Snake, (I49-I56)
 - Spider, (I8I-I88)
 - Bow, (I95-202)
 - Half-Moon, (203-210)
 - Lion, (2I1-2I8)
 - Vulture, (2I9-226)
 - Triangle, (227-234)
 - Trident, (257-264)
 - Jewel, (273-280)
 - Eagle, (295-302)
 - Frog, (3I1-3I8)
 - Peacock, (3I9-326)
- Blockage of:
- Entwined Lotus, (338-339)
 - Suspended Lotus, (340-34I)
 - Swinging Lotus, (342-343)
- Dispersion of:*
- Jumping Lotus, (344-345)
- Disordered condition of:*
- Snaking Lotus, (346-347)
- Various problems of:*
- Vajra Wave, (357-364)
- Downward-clearing prāṇa:*
- Pulling, (52-55)
 - Exhaling Quickly, (68-69)
 - Exhaling Slowly, (76-77)
 - Extending the Ankles, (82-83)
 - Stretching, (88-89)
- Conch, (I07-II4)*
- Curved Knife, (I57-I64)
 - Locust, (24I-248)
- Fire-accompanying prāṇa:*
- Bending, (56-57)
 - Directing, (66-67)
 - Contracting, (74-75)
 - Exhaling Slowly, (76-77)
 - Stretching, (88-89)
- Camel, (99-I06)*
- Flame, (II5-II2)
 - Curved Knife, (I57-I64)
 - Locust, (24I-248)
 - Tiger, (265-272)
- Life-sustaining prāṇa:*
- Holding Closed, (72-73)
- Psychosis and mutism:*
- Frog, (3I1-3I8)
- Pervasive prāṇa:*
- Tightening, (46-47)
 - Rotating, (58-59)
 - Exhaling Quickly, (68-69)
 - Inhaling Quickly, (70-7I),
 - Massaging, (80-8I)
 - Dog, (I73-I80)
 - Locust, (24I-248)

- Dove, (249-256)
 Wheel, (287-294)
- Upward-moving prāṇa:*
 Inhaling Quickly, (70-71)
 Holding Closed, (72-73)
 Rotating the Arms, (84-85)
 Stretching, (88-89)
 Camel, (99-106)
 Flame, (I15-I22)
 Vulture, (219-226)
 Dove, (249-256)
 Trident, (257-264)
- Respiratory problems:**
 Curved Knife, (157-164)
- Ribs and rib cage:**
 Directing, (66-67)
 Closing the Armpits, (86-87)
 Half-Moon, (203-210)
- Scapulae:**
 Closing the Armpits, (86-87)
- Sciatica and paresthesia:**
 Flame, (I15-I22)
 Locust, (24I-248)
 Tiger, (265-272)
 Wheel, (287-294)
- Sense organs:**
 Tightening, (46-47)
 Eagle, (295-302)
 Flaming Lotus, (334-335)
- Nerves related to:*
 Holding Closed, (72-73)
 Vulture, (219-226)
 Sword, (303-310)
- Six constituents** (chyle, blood, flesh, fat, marrow, regenerative fluids):
 Jewel, (273-280)
 Sword, (303-310)
 Flaming Lotus, (334-335)
- Six hollow organs** (stomach, small intestine, large intestine, gall bladder, urinary bladder, seminal vesicle/ovaries):
 Directing, (66-67)
 Exhaling Quickly, (68-69)
 Contracting, (74-75)
 Exhaling Slowly, (76-77)
 Stretching, (88-89)
 Camel, (99-106)
 Conch, (I07-I14)
 Plough, (I3I-I38)
 Snake, (I49-I56)
 Bow, (I95-202)
 Half-Moon, (203-210)
 Triangle, (227-234)
- Nerves related to:*
 Turtle, (I23-I30)
 Peacock, (3I9-326)
- Skin:**
 Massaging, (80-8I)
- Spine and spinal cord:**
 Bending, (56-57)
 Directing, (66-67)
 Inhaling Quickly, (70-7I)
 Contracting, (74-75)
 Stretching, (88-89)
 Camel, (99-106)
 Flame, (I15-I22)
 Plough, (I3I-I38)
 Snake, (I49-I56)
 Dog, (I73-I80)
 Bow, (I95-202)
 Triangle, (227-234)
 Tiger, (265-272)
 Wheel, (287-294)
 Eagle, (295-302)
 Frog, (3I I-3I8)

Stiffening and paralysis:

Rotating, (58-59)

Tiger, (265-272)

Wheel, (287-294)

Stomach (*see also* Phlegm humor):

Heartburn:

Dog, (173-180)

Dove, (249-256)

Tumors:

Tiger, (265-272)

Thigle:

Arched Lotus, (336-337)

Thoracic region:

Bending, (56-57)

Holding Open, (64-65)

Chest pains:

Turtle, (123-130)

Spider, (181-188)

Frog, (311-318)

Three humors (Wind, Phlegm, Bile):

Jewel, (273-280)

Sword, (303-310)

Tone and vigor:

Tightening, (46-47),

Inhaling Slowly, (62-63)

Two constituents (sperm and ovule-blood):

Jewel, (273-280)

Sword, (303-310)

Flaming Lotus, (334-335)

Waist area:

Directing, (66-67)

Wind Humor:

Exhaling Quickly, (68-69)

Massaging, (80-81)

Flame, (115-122)

NOTES



- 1 *'Phrul 'khor* or *'khrul 'khor* is the Tibetan for *yantra*. For the Tibetan terms a phonetic transcription system has been used in which, by and large, consonants are pronounced as in English and vowels as in Italian. In the notes and parentheses (except for the more commonly used terms) the Wylie transliteration has been used. Moreover, all Wylie equivalents are given in the Index.
- 2 For a brief account of the life of Vairocana see Ch. N. Norbu and A. Clemente, *The Supreme Source* (Ithaca: Snow Lion Publications, 1999), pp. 51-56.
- 3 The origin of Hāthayoga appears to be connected with the *siddha* Goraknāth or Gorakṣanātha (eleventh-twelfth centuries), a disciple of the legendary Matsyendranāth who was the founder of the Kānphaṭa school of *yogins*. He also figures among the Mahāsiddhas of Buddhism. Ascribed to him is a lost text entitled *Hāthayoga* and a commentary called *Gorakṣaśataka*, which describes only two positions. The fundamental texts of Hāthayoga are *Hāthayogapradipikā* (fifteenth century) which describes thirteen positions; *Gherāṇḍasamhitā*, which describes thirty-two positions; and *Sivasamhitā*, which describes four positions. The last two seem to be of uncertain, but later, date.
- 4 This text, which was owned by the author's uncle, the great *yogin* U rgyan bstan 'dzin (see note 13), consisted of twenty-one pages and was illustrated.
- 5 This is the original preface written by the author for the Tibetan edition published in 1982.
- 6 The oral transmission of the *Vajra Bridge* (*snyan brgyud rdo rje zam pa*) belongs to the kLong sde series of rDzogs chen teachings. Widely spread in this tradition is the practice of the Heruka mNgon rdzogs rgyal po.
- 7 g.Yu sgra snying po. See Ch. N. Norbu and A. Clemente, *The Supreme Source* (Ithaca: Snow Lion Publications, 1999), pp. 56 and 120-121.
- 8 g.Tum mo (*candālī*) or 'inner heat' belongs to the practices of the completion stage or *rdzogs rim*. It is also one of the *Six Yogas of Nāropā* (*na ro chos drug*).
- 9 In Tibetan *rdo rje'i lus*. See the "Introduction to the Fundamentals of Yantra Yoga".
- 10 Mantrayāna is a synonym of Vajrayāna, that is, the vehicle of tantric teachings.
- 11 A 'dzoms 'brug pa (1842-1924), one of the greatest recent masters of rDzogs chen. According to some biographies, he received the "Yantra of Hūmkāra" (*bum ka ra'i 'phrul 'khor*), which might well refer to *The Union of the*

- Sun and Moon Yantra*, from rDza dPal sprul Rin po che O rgyan 'jigs med chos kyi dbang po (1808-1887). See sNga 'gyur grub dbang rgyal ba rdzogs chenpa'i gdan rabs chos brye'ud dang bcas pa'i byung ba brjod pa'i gtam yid bzhiin dbang gi rgyal po'i phreng ba, p. 619.
- 12 'Brug sras 'gyur med rdo rje (1896-1959), one of the author's teachers.
 - 13 U rgyan bstan 'dzin (1888-1961), a yogin who achieved the rainbow body ('ja' lus), the ultimate achievement of the Dzogchen path. He received detailed instructions on the practice of Yantra Yoga from Lug khrid rtogs ldan Pad ma kun grol, a student of A 'dzoms 'brug pa.
 - 14 Byang chub rdo rje (1826-1961), the author's Dzogchen root teacher, also a *gter ston* or discoverer of hidden precious texts.
 - 15 This introduction has been edited on the basis of oral teachings given by Chögyal Namkhai Norbu.
 - 16 One of the most common meanings of the Sanskrit word *yantra* and of its corresponding Tibetan *'phrul 'khor* is that of 'machine'. In the root text of Vairocana the word *yantra* appears only once.
 - 17 The *lam 'bras slob bshad* is one of the two main systems of the famous *lam 'bras* (path and result) tradition of the Sa skya pa, the other one being the *lam 'bras tshogs bshad*. The first is also known as the *tshar lug*s, the second as the *nor lug*s.
 - 18 The six applications (*sbiyor ba yan lag drug*) are: withdrawal (*sor sdud*), meditation or *dbyāna* (*bsam gian*), *prāṇāyāma* (*srog rtsol*), retention (*'dzin pa*), recollection (*rjes su dran pa*), contemplation or *samañña* (*ting nge 'dzin*).
 - 19 Hūmkāra, a native of Nepal, was a great master of the Mahāyoga tradition. For a brief biography see Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism*, pp. 475-477.
 - 20 Chögyal Namkhai Norbu held courses on Yantra Yoga mainly in Naples and subsequently also in Rome, from 1970 to 1977.
 - 21 This is valid for the basic *yantras* or *dngos gzhis*, whereas in the more advanced *yantras* one should hold the breath as long as possible.
 - 22 The 108 exercises are subdivided in the following way: I exhaling the stale air, 5 *yantras* for loosening the joints, 8 *yantras* for purifying the *prāṇa*, 1 *prāṇāyāma* for controlling the channels, 5 *yantras* for controlling the channels, 5 *prāṇāyāmas*, 75 main *yantras*, 7 lotuses, 1 Vajra wave.
 - 23 In Tibetan these three components are called respectively *rtsa*, *rlung* and *thig le*. The term *rtsa*, here rendered 'channels', in Tibetan covers a vast range of closely interrelated meanings, starting from the subtle or immaterial channels or *nāḍis* up to the physical veins, arteries and nerves. In the same way the term *rlung*, here mainly rendered *prāṇa*, means both the outer air we breathe and the energy that circulates in the subtle channels, as well as being one of the three humors according to traditional Tibetan medicine, usually translated as 'wind'. The term *prāṇa* has been kept also in the subdivision of the five *rlung* even though in Sanskrit the term is *vāyu*, and *prāṇa* denotes only the principal one of the five *vāyus*, the *srog 'dzin gyi rlung*. Fundamentally,

the term *thig le* or *bindu* indicates the two *thig le*, white and red, originating respectively from the father's sperm and the mother's ovum. At the subtle level, every individual possesses these two original *thig le* that reside in the head and under the navel, corresponding to the two syllables A and HAM, which never move until the moment of death, when they meet in the heart. They are represented in their coarse aspect by sperm in males and by the ovule in females. Other types of *thig le* are also present in the various energy channels of the body.

- 24 In Tibetan *srog rtsa* or *srog pa'i rtsa*.
- 25 In Sanskrit, *rasanā* and *lalanā*.
- 26 This explanation of the two side channels is particular to the rDzogs chen Atiyoga tradition. In the literature of the modern schools (*gsar ma*) such as the bKa' brgyud pa tradition, the position of the channels is reversed. For example in the *sNyan brgyud 'bring po 'od gsal rang snang*, a text from the *bLa ma yang tig* collection, the great Dzogchen master kLong chen pa (1308-1363) says (A 'dzoms edition, p. 387) that the *ro ma*, related to the lunar energy and the letter HAM, produces the bodily constituents and in particular the brain, the marrow, the fat and the bones; the *rkyang ma*, related to the solar energy and to the letter A, produces the flesh, the blood, the serum-lymph, the skin and the hair (*rtsa de dag na gnas pa khams byang chub kyi sems la ro ma nas zla ba ham thur du lta ba las babs pas spyir lus zung kun bskyed/ khyad par du klad pa dang rkang mar tsbil dang rus pa bskyed do/ rkyang ma nas nyi ma a las 'babs pas kyang sha khtag chu ser pags pa skra dang ba spu bskyed do*). In a text on the *Six Yogas of Nāropā*, the *dPal na ro pa'i chos drig las rtsa ba tsan da li dang po'i las can rnams kyi bgo bskal du rnam par phye ba'i zin bris skal bzang ku mu ta 'dzum pa'i zla tshes* by 'Jam dpal dga' ba'i shes rab, we read instead (Phun tshogs gling edition, p. 15) that the right channel, *rasanā* or *ro ma*, is related to the solar energy, to the *rajas* (energy) quality and to the fire element; the left channel, *lalanā* or *rkyang ma*, is related to the lunar energy, to the *sattva* (purity) quality and to the water element (*rtsa g.yas pa ra sa na ste ro ma nyi ma'am rdul gzung ba'i rtsa me 'bab pa rin chen 'byung ldan gyi rang bzhin/ gyon pa la la na ste rkyang ma zla ba'am snying stobs 'dzin pa'i rtsa chu 'bab pa 'od dpag med kyi rang bzhin/ de dag la 'khor ba'i rtsa zhes kyang bya*).
- 27 For example, certain rDzogs chen scriptures ascribe 360 spokes to the head *cakra*.
- 28 In Tibetan *gsang gsum*, the three states of enlightened Body, Voice and Mind.
- 29 Each English quotation from the root text is preceded by its corresponding Tibetan.
- 30 The Form Dimension or Rūpakāya (*gzugs sku*) generally includes both the Saṃbhogakāya and the Nirmāṇakāya dimensions, whose source is the formless Dharmakāya.
- 31 *Rtsa rlung*, literally channels and *prāṇa*, is the general name given to the various tantric practices centered on control of the breath, on visualization of the *cakras* and so on.

- 32 That is, in the tantric texts.
- 33 Original purity (*ka dag*) and self-perfection (*lbun grub*) are the two fundamental principles of the view in rDzogs chen, where the former signifies the original condition of emptiness and the latter the natural potentiality of the qualities of energy.
- 34 Such as a felt or wool mat, soft but not made of a ‘spongy’ material.
- 35 The Bep (*beb*) or ‘dropping’ is a specific class of yogic exercises in which one “drops” quickly to the ground in the lotus or other positions. One of its main functions is to enhance inner heat.
- 36 *Ang rag*.
- 37 *sGom thag*, a belt that serves mainly to keep the torso straight.
- 38 Such as liquor used to massage the body.
- 39 Tib. *rnam snang chos bdun*. The Buddha Vairocana, in this case refers to the chief of the five Saṃbhogakāya Buddhas of the tantric teachings.
- 40 In the lotus posture if possible, first placing the left foot on the right thigh and then the right foot on the left thigh (vice versa for women); if this is not possible, then one can assume the half-lotus posture or simply sit with the legs crossed. The main point is to keep the back straight.
- 41 In particular, pressing the thumb and ring finger on the sides of the knees.
- 42 To harmonize the fire (tongue) and water (palate) elements.
- 43 It is necessary to straighten the cervical tract, slightly pulling the chin in without bending the head.
- 44 This is an important point in all the breathing exercises, in order not to fall into the error of relaxing the abdomen. To observe this point it is advised to perform the following exercise: inhale raising the arms and opening the shoulders and chest, exhale lowering the arms but without relaxing the shoulders.
- 45 Before performing any breathing exercise it is advised to inhale and exhale deeply and completely a few times.
- 46 In order to understand this phase better one can imagine one’s body as a jug into which water is poured: it will fill from the bottom gradually rising to the top. In the same way, the lungs fill gradually from the bottom up.
- 47 In this phase, too, we can think of the jug of water. When we pour it out, first the top contents come out and at the end it empties completely. In the same way, when we exhale first we should empty the top part of the lungs and end with the lower part. The intensity of the flow of air during both the inhalation and exhalation is compared to the shape of a grain of barley, slender at its tips and thicker at its center. In the same way in this exercise, one should start to inhale or exhale lightly, so as to increase the flow in the central phase and diminish it further at the end.
- 48 When exercises are applied to both sides of the body, males and females begin from opposite sides. In the text, unless specified otherwise, the descriptions refer to males. The reader should keep this principle in mind when looking at the illustrations.

- 49 In this phase it is important to keep the back straight, even if one does not succeed in touching the ground with the forehead.
- 50 The aim of this exercise, as can be inferred from its name, is mainly that of freeing oneself from the stale air and/or *prāṇa* that may be circulating in the body. This condition is indispensable in order to practice Yantra and in particular the *prāṇāyāmas*. Moreover it balances the elements and the mind, predisposing one to calm and meditation.
- 51 The Tibetan term *sgra beas* referring to the way of breathing, literally ‘sonorous’, has been rendered as ‘indirect’ throughout the book.
- 52 Another way to distinguish the difference between the two types of exhalation is the following. Place a sheet of paper beneath the nostrils; when one exhales directly it will move, whereas it will not when one exhales indirectly.
- 53 Both inhaling and exhaling are done directly, as explained at the end of the section.
- 54 As already mentioned, descriptions of the medical benefits are quoted in italics from *The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra* (*'Phrul 'khor nyi zla kba sbyor gyi 'phrang sel phan yon dang beas pa*), one of the three texts on Yantra Yoga written by Vairocana.
- 55 *Phan yon sgrim pas lus khams gsengs/dbang po khyab byed rlung skyon sel.*
- 56 The disturbances caused by malfunctioning of the pervasive *prāṇa* (*khyab byed rlung; vyāna*) include motor dysfunction and various forms of paralysis. For a description of the functions of the five *prāṇas* see Appendix One.
- 57 *Tsog skyl* in the context of this book is always meant to be with the knees apart and the soles of the feet together. In other contexts, the feet are crossed and the knees raised.
- 58 *Gsil bas yan lag nyig lag gi/rtsa rgyus tshigs pa'i nad kun sel.*
- 59 *'Phul bas sked mukhal yan lag gi/tshigs nad thur sel rlung skyon sel.*
- 60 The disturbances caused by malfunctioning of the downward-clearing *prāṇa* (*thur sel rlung; apāna*) concern all the ailments of the lower torso.
- 61 *'Babs pas ro stod sked rgyungs mukhal/nywa 'thu me mnyam rlung skyon sel.*
- 62 Influence on the spinal cord (*rgyungs pa*) should be understood as toning and harmonizing the peripheral and autonomic nervous systems, which serves to maintain the state of health and to prevent illness.
- 63 The disorders caused by malfunctioning of the fire-accompanying *prāṇa* (*me mnyam rlung; samāna*) concern ailments of the stomach and digestive system.
- 64 Bile (*mkhris pa*), Wind (*rlung*) and Phlegm (*bad kan*) are the three humors (*'du ba gsum*) that according to Tibetan medicine support the functioning of the human organism. The general functions of the Bile humor are: to ensure and protect the body heat and in particular heat for digestion; to maintain the complexion; to regulate the stimuli of hunger and thirst; to enable digestion of food and drink and to govern through the blood the production of bodily substances. The digestive bile (*mkhris pa 'ju byed*), one of the five categories of this humor, produces the digestive heat in the stomach.

- 65 In Tibetan *pad skor phyir bstan*. A *mudrā* (*phyag rgya*) is a ritual hand gesture.
- 66 In Tibetan *pad skor nang bstan*.
- 67 *Bskor bas yan lag zha rengs 'kbums/tshigs nad khyab byed rlung skyon sel*.
- 68 These exercises, also known as the Eight Movements, serve to help one learn and perform correctly the various types of breathing and holds subsequently engaged in in the fundamental practice of the five series, in order to ensure that their mode of execution is free of danger, particularly with regard to the *prāṇāyāmas*. In these exercises it is the movement itself that produces the kind of breathing or hold that is required.
- 69 In this exercise the main phase is the inhalation, slow and direct in order to fill the lungs to full capacity.
- 70 The *prāṇāyāma* linked to the second series of *yantras*.
- 71 Females do this the other way around, first grasping the right arm with the left hand, etc. See note 48.
- 72 In Tibetan *'chun btsal*, a term that often recurs in this book and which means keeping the position taken firm by tensing one's nerves and muscles.
- 73 *Phan yon 'jug pas shes pa dwangs/khams gseng don luga'i nad rigs sel*.
- 74 Tibetan medicine classifies the organs in five full or vital organs (*don lnga*) and six hollow organs (*snod drug*).
- 75 This exercise deepens the open hold, in Tibetan *dgang ba*, i.e., 'remaining filled': in fact the feature of this phase, after a deep inhalation, is not to close the hold but instead to leave it open.
- 76 This is known as the 'vajra fist' (*rdo rje kbu tshur*), and is the customary way to form the fists in Yantra exercises.
- 77 In Tibetan *gzhil ba*, see note 81.
- 78 In this case, males circle with the right fist inside and the left fist outside; females do the opposite.
- 79 *dGang bas ro stod dpung phrag tshigs/grib skyon can gyi nad rigs sel*.
- 80 The illness called *grib* in Tibetan medicine includes a variety of disturbances ranging from epilepsy to forms of strokes and paralysis, characterized by weakening or malfunctioning of the blood vessels and nerve tracts (*rtsa dkar nag*). It is traditionally considered a sickness provoked by defilement.
- 81 In the context of Yantra Yoga the Tibetan term *gzhil ba* means to direct the air by muscular force. This may be sideways or downward according to the movement accompanying it, and it may follow an open or closed hold. In this exercise, it is performed laterally following an open hold.
- 82 *gZhil bas don snod sked rgyungs mkhali/rtsib nad me mynam rlung skyon sel*.
- 83 The Tibetan term *'phen pa* means to 'launch' or 'hurl'; in relation to the breath it refers in this case to a strong, quick, direct exhalation.
- 84 Keeping the back straight without closing the shoulders.
- 85 It is important to keep the back straight even if one does not manage to touch the ground with the forehead.
- 86 *'Phen pas don snod 'chu rgyus tshigs/khyab thur rlung gi skyon rnams sel*.
- 87 The general functions of the Wind humor (*rlung*) concern sense percep-

- tions, awareness and movements of the body and limbs, respiration, swallowing food and drink, circulation of the blood, retaining and evacuating feces and urine, opening and closing the orifices etc.
- 88 Literally, the Tibetan term *rngub pa* means to inhale the air in a single breath, in the same way as the quick exhalation described in the previous exercise. At other times it can be applied in different ways.
- 89 Keeping the knees together. This is also important in point 3 of the central phase.
- 90 In order to stretch the back thoroughly and empty the lungs completely.
- 91 *rNGub pas sgal rgyungs glo snying tshigs/stobs bskyed gyen khyab rlung skyon sel.*
- 92 The disorders caused by malfunctioning of the upward-moving *prāṇa* (*gyen rgyu rlung; udāna*) concern most of the illnesses that afflict the upper torso.
- 93 In relation to the breath, the Tibetan term *skyil ba* means to contain and block the air, closing or concentrating it in the lower part of the lungs. In this exercise the closed hold is followed by two counts of *gzhil ba*.
- 94 Should this prove impossible, hold the ankles so as to keep the back straight.
- 95 *sKyil bas dbang rtsa klad pa'i' nad/srog 'dzin gyen rgyu'i rlung skyon sel.*
- 96 In Tibetan *snying rlung*, literally 'wind in the heart'. Amoghavajra (see note 272) explains that it is caused by having experienced intense suffering and by the deterioration of the channels of the heart. Its symptoms include remaining blocked or fixated on one thought, without being able to think normally.
- 97 The Tibetan term *'dren pa* means 'to pull', in this case referring to the abdominal contraction in which the muscles are 'pulled' toward the back.
- 98 Keeping the arms folded above the head.
- 99 It is advised not to raise the torso and legs too high.
- 100 *'Dren pas sgal rgyungs snod drug nad/me mnyam rlung gi skyon kun sel.*
- 101 In order to empty oneself completely, the series of eight movements closes with a slow, deep exhalation.
- 102 This movement should be carried out vigorously so as to 'direct' the air by muscular force.
- 103 It is important to keep the back as straight as possible even if one is not able to touch the ground with the forehead.
- 104 *'Byin pas 'byung snyoms don snod kyi/stobs bskyed me thur rlung skyon sel.*
- 105 The Tibetan word *rtsa* includes the totality of the physical and energy 'channels' of the body, from the physical nerves, arteries and veins to the subtle and immaterial *nāḍis*; *'dul* means to conquer, coordinate, bring under control; in practice, to make efficient. This series of exercises serves to correct the circulation of the *prāṇa* within the subtle channels and to eliminate any obstacles.
- 106 These two ways of breathing are called in Tibetan *rtsub rlung* (rough air or breathing) and *'jam rlung* (smooth air or breathing). The former means a quick and indirect inhalation or exhalation; the latter, a slow and direct

- inhalation or exhalation.
- 107 The main aim of this exercise, in which one inhales through the nostril linked to the solar channel and exhales through the nostril linked to the lunar channel, is to balance the forces of the channels. This neutralizes the effect of confusion and agitation that can be caused by the lunar channel. To obtain this equilibrium, it is necessary to inhale through the nostril connected with the solar channel. To check the strength of the air, one should put the back of the hand under the nostrils: the result of the exercise is indicated when the air emerges more strongly from the left nostril or with equal force from both nostrils. In any case the flow of air from the right nostril should diminish. The exercise should be repeated until this occurs.
- 108 After having inhaled through the left nostril one should hold this ‘neutral’ air (*ma ning gi rlung*) so it can spread throughout the body, because it is on the basis of this principle that one performs the following five *yantras*. Each time before performing the *rtsa ’dul yantras* one should train in this *prāṇāyāma*.
- 109 If possible, this exercise should be performed without clothes and after applying liquor on the body.
- 110 All the *yantras* of the *rtsa ’dul* are done in open hold, holding the air as long as possible without straining beyond one’s capacity. The inhalation, slow and direct, is usually coordinated by opening the arms. The exhalation should be through the mouth, emitting an aspirated HA without using the vocal cords, by means of a forceful emission of breath with the mouth wide open, to exhale all the air. Beginners are advised to perform the exercises without hold, coordinating the movements with the inhalation and exhalation. For example, this first *yantra* can be done exhaling while massaging downward and inhaling while massaging upward.
- 111 *mNye bas chu ser pags pa’i nad/rlung nad khyab byed gud pa sel.*
- 112 The Tibetan *gsang gnas* or ‘secret place’ denotes the genital area.
- 113 *Long shad rkang ’chu tsbigs pa’i nad/thur sel nyams pa’i skyon rnams sel.*
- 114 *dPung skor lag ’chu tsbigs pa’i nad/gyen rgyu nyams pa’i skyon rnams sel.*
- 115 Although the root text mentions *phyed skyil* or ‘half-crossed legs’, the exercise is actually performed in *tsog skyil*.
- 116 *Mchan ’bebs sog phrag rtsa rgyus tsbigs/glo snying rtsib ma’i nad rigs sel.*
- 117 *rMyong bas sgal rgyungs snod kyi nad/me thur gyen rgyu’i rlung skyon sel.*
- 118 This is one possible interpretation of the expression *bzhi cha dgang*, literally ‘open hold for a unit of four’, found in the root text. In practice these exercises are done holding the breath as long as one can.
- 119 That is, the other four main *prāṇas* already mentioned, alongside which there exist five other secondary *prāṇas* linked with sense perception and other body functions. See Appendix One.
- 120 Each series of *yantra* comprises five *yantras* and each *yantra* consists of three movements, the basic one, one for training and one for progressing, in Tibetan respectively *dgos gzhis*, *rtsal ’don*, *bogs ’don*.
- 121 That is, without applying any effort. See also note 75.

- 122 See also note 81.
- 123 See also note 93.
- 124 In Tibetan *rtsa stong du 'khyil ba*, literally ‘remaining with empty channels’, that is, remaining with empty lungs.
- 125 In Tibetan *ril 'jug pad ma'i rgya bdun*, comprising seven *yantras* to be performed in the lotus posture.
- 126 In Tibetan respectively *de nyid rnam bzhi*, *zab mo sbyor ba bzhi ldan*, *gsang rlung dbu mar 'jug pa'i thabs*, *'jam rlung yan lag bdun ldan*, *rtsub rlung sbyor ba drug pa*. The five types of hold are contained in each of the five series of *yantras* in the given order. Thus in every series there is a *yantra* for open hold, a *yantra* for directed hold, a *yantra* for closed hold, a *yantra* for contracted hold and a *yantra* for empty hold. Also taking into account the auxiliary *yantras*, two for each main movement, there are fifteen movements for each type of hold. In all of these exercises, that comprise seven phases each, it is in the central phase that the specific type of hold is applied.
- 127 The four characteristic conditions refers to the four types of hold applied: *dgang ba*, *gzbil ba*, *skyl ba*, *'dren pa*.
- 128 In Tibetan *lus gnad*, *dmigs gnad* and *rlung gnad*, corresponding respectively to the aspects of body, mind and voice.
- 129 The fists should be turned downward. The important thing is for the body to be thoroughly stretched upward, with the shoulders expanded.
- 130 In this phase, the torso is pulled up as much as possible while the air is pushed down.
- 131 The upper air, in Tibetan *steng rlung*, is the *prāṇa* energy that circulates in the upper part of the body, as opposed to the *prāṇa* energy that circulates in the lower part, called *'og rlung*, the dividing point being the navel.
- 132 In this exercise the *kumbhaka* force is pulled in towards the spine.
- 133 Especially at the beginning, it is important to train in the four holdings one at a time. For example, inhale and apply only the open hold. After some training one can add the directed hold, but lightly, without closing. Subsequently one applies the closed hold and finally the contraction. All of this is facilitated by practice of the *yantras* containing the same types of holding. One should never force the *kumbhaka*.
- 134 This means that the exhalation must be easy and harmonious; if it is too difficult, this means that one has tried to extend the duration of the holding for too long.
- 135 In this practice, unlike the *prāṇāyāma* of Controlling the Channels in which the inhalation is through the solar channel in order to engender the calm state, the inhalation is through the lunar channel, which represents the aspect of the movement of thoughts, in order to capture the karmic breath and bring about its exhaustion in the central channel.
- 136 The root text describes mainly the movements of the central phase and at the end gives a concise explanation of the initial and final phases of all the *yantras*.

- 137 The counts for the open hold of the central phase in this and in the following tables for the five series of *yantras* obviously concerns only the basic movement.
- 138 *rNGel gyi sbyor bas don snod kyi/stobs bskyed sgal rgyungs mkbhal sked tshigs/me mnyam gyen rgyu'i rlung skyon sel/rtsal sbyong bogs 'don de dang 'brel.*
- 139 *Dung ltar 'khyil bas mkbhal sked 'chu/mchin rgud dreg grum snod nad rigs/bad grang thur sel log pa sel/rtsal sbyong bogs 'don de dang 'brel.*
- 140 The ailment known in Tibetan medicine as *mchin rgud*, literally ‘deterioration of the liver’, denotes weakening of the functioning of the liver and diminution in its capacity to metabolize the nutrient substances ingested with food.
- 141 In Tibetan respectively *dreg nad* and *grum bu*: the former denotes pains in the elbows and big toes, caused by a conflict between the blood and the Wind humor; the latter may affect all the joints with leakage of fluid and deformation.
- 142 The general functions of the *bad kan* or Phlegm humor are: to develop all the humors of the body such as the saliva, gastric juices, etc., maintain and safeguard the body humidity, prepare food for assimilation, enable digestion, strengthen physical health, make the skin more supple, stabilize the mind and induce sleep.
- 143 In Tibetan *bad kan grang ba*, to be understood as *smug po grang rkjen* or *smug po* caused by cold. The category of ailments known as *smug po* (literally ‘dark brown’) or *bad kan smug po* denotes disorders of the Phlegm connected with the blood and presents symptoms such as hyperacidity, difficulties with digestion and ulcers.
- 144 In Tibetan *thur sel log pa*, dysfunction (literally ‘inversion’) of the *thur sel* or *apāna*, for example with symptoms such as incontinence or difficulty in excretion of the feces and urine.
- 145 In the root text *pus rgyud*, literally ‘in line with the knees’.
- 146 *Me lce'i sbyor bas rlung nad rigs/sgal rgyungs rked 'khor bshal zhing 'phye/gyen rgyu me mnyam rlung skyon sel/rtsal sbyong bogs 'don phan yon mnyam.*
- 147 The commentary to the Tibetan *rked 'khor bshal zhing 'phye* of the root text states: *rked pa'i 'khor ba'i zug gzer ldang ba/ rked pa'i rtsa rgyus bshal ba dang 'phye bar 'gyur ba'i zug gzer can gyi nad rigs.*
- 148 Without exhaling completely.
- 149 If one wants to repeat the basic exercise twice more, instead of returning to the starting position remain seated on your heels with hands on your knees, inhale raising the torso while stretching the arms upward and spreading the feet apart; exhale bending forward, lowering the forehead to the ground and placing the palms of the hands on the soles of the feet.
- 150 *Rus sbal rgya yis nu mchin gzer/don snod dbang rtsa nyams shing gud/smug po 'hab pa'i nad rigs sel/rtsal sbyong bogs 'don de dang 'brel.*
- 151 As already mentioned, the category of ailments known as ‘brown Phlegm’ or *bad kan smug po*, which includes thirteen varieties, denotes disturbances of

- the Phlegm connected with the blood and presents symptoms such as hyperacidity, difficulties with digestion and ulcers that are also characteristic of the above-mentioned ‘brown in conflict’ or *smug po 'thab pa*, so called because it is caused by the conflict between the hot and cold natures.
- 152 *gShol gyis sgal rgyungs don dang snod/yan lag 'chu rtsa'i nad rigs sel/rlung lnga snyoms shing nus stobs bskyed/rtsal sbyong bogs 'don de bzbin no.*
- 153 In Tibetan *bum pa can*, literally ‘vase-shaped’ holding. The *prāṇāyāma* of this series is also known as the rhythmic breathing.
- 154 For the intermediate counts, such as 6, 10, 14 etc., the last movement should be repeated twice, that is touching the chest and clicking the fingers. For example, for the rhythm of 4-6-6 one clicks the fingers at numbers four and six of the hold and of the exhalation.
- 155 For the longer counts the inhalation is indirect at the start and direct at the end.
- 156 In this phase one also applies a slight contraction of the sphincter to counterbalance the pressure from above. This is the principle of the *kumbhaka* holding.
- 157 In the shorter counts the exhalation is quick and direct, while subsequently the exhalation is direct at the start and indirect at the end.
- 158 Passing gradually and naturally from exhalation to empty hold without locking, as if one were still exhaling.
- 159 It is advised to perform each cycle several times, say about five, and then to change the air before performing the next cycle five more times and so on.
- 160 Here the Tibetan *skyl rdzogs bcu drug bum can 'bring* has been emended to *bzhi rdzogs drug ni bum can 'bring*.
- 161 In fact, once one is sufficiently familiar with the method of breathing, one can visualize a light green sphere, symbol of *prāṇa*, at the navel *cakra*.
- 162 These two movements lead to the same position, that is with the hands at chest level.
- 163 In this second series of *yantras*, unless where indicated, the exhalation after the main hold is always in two counts, followed by two more counts of empty hold.
- 164 *sBrul ltar 'phyo bas sgal rgyungs tshigs/ yan lag 'chu rgyus don snod nad/rlung lnga nyams pa'i skyon kun sel/rtsal sbyong bogs 'don de bzbin no.*
- 165 The *gri gug* or curved knife is a ritual knife that is often an attribute of Dākinis, female manifestations of the energy of enlightenment.
- 166 In general, *tsog pu* is a position in which the soles of the feet are on the ground and the knees are raised.
- 167 *Gri gug rgya yis mkbal sked tshigs/bad kan lben skran dbug mi bde/me mnyam thur sel rlung skyon sel/ rtsal sbyong bogs 'don de dang mtshungs.*
- 168 In Tibetan *lben* and *skran*, two ailments of the same *bad kan* category. *Lben* is a disturbance in the upper stomach, where the sensation is of something hard, caused by the accumulation of mucus; the symptoms are lack of appetite and difficult digestion. *Skran* is a term that denotes the formation

- of tumors.
- 169 In Tibetan *dbugs mi bde ba*, a term that denotes a variety of respiratory problems including asthma.
- 170 The *phur bu*, in Sanskrit *kila*, is the ritual dagger that is an attribute of the deity Vajrakila, or rDo rje phur pa.
- 171 In Tibetan *tsog 'bebs*, that is dropping in the *tsog pu* or *tsog skyil* position.
- 172 *Phur bu'i rgya yis lus stod smad/yan lag 'chu rgyus nad rigs sel/'byung ba kun snyoms nus stobs bskyed/rtsal sbyong bogs 'don de dang 'dra*.
- 173 In Tibetan *tsog 'bebs*.
- 174 *Khyi ltar rmyong bas sgal rgyungs mkhal/rgyu long tsba sbos ma zhu'i skran/'chu rgyus khyab byed rlung skyon sel/rtsal sbyong bogs 'don de dang mtshungs*.
- 175 In Tibetan *tsba sbos*.
- 176 According to Tibetan medicine the origin of some tumors is in fact traced to an inadequate digestive capability.
- 177 *sDom rgyas don snying mkhāl sked grang/ma zhu rde nad ro stod rgyang/rlung lnga cha snyoms skyon kun sel/rtsal sbyong bogs 'don de dang 'gre*.
- 178 The cold ailments or *grang ba'i nad*, belonging to the *bad kan* category, are caused by an excessive increase of the earth and water elements. Their characteristics are diminution of the body heat and they may cause disturbances to the digestion. The hot ailments or *tsha ba'i nad*, conversely, belong to the *mkhris pa* category and are caused by an excessive increase of the fire element and the body heat.
- 179 Or Hūmkāra, see Introduction.
- 180 As already mentioned in the Introduction, this visualization, called *stong ra*, replaces the transformation into the form of a deity found in the practices of Tantra.
- 181 Essence, nature and potentiality of energy, in Tibetan *ngo bo*, *rang bzhin* and *thugs rje*, are the three fundamental aspects of the primordial state according to the rDzogs chen teachings. See Chögyal Namkhai Norbu, *Dzogchen, The Self-Perfected State* or *The Crystal and the Way of Light*, both published by Snow Lion Publications.
- 182 In general the lower aperture is deemed the pathway through which the consciousness emerges at death to be reborn into the lower realms of samsāra, while conversely the upper aperture guarantees rebirth into one of the higher realms.
- 183 The five concentric lights represent the essence of the five elements.
- 184 In Tibetan *thugs rdo rje*, the indestructible state of the nature of mind. The letter HŪM represents the essence of the primordial Mind of all Buddhas.
- 185 In Sanskrit *dharmadhatu*, the true condition of emptiness of all phenomenal existence.
- 186 This exercise of expansion and reabsorption can be combined with the breath. Inhaling, one imagines expanding the central channel with the HŪM, holding without forcing when one reaches the maximum expansion; exhaling, one imagines that the channel shrinks back. This can be done after

- having visualized the central channel with the HŪM so as to make its presence clear. Visualization of the central channel is an exercise of fundamental importance for all the practices of the *prāṇa* and one of the main means for the co-ordination of one's energy.
- 187 *gZhu rgyas sgal rgyungs mkhal sked tshigs/’chu rgyus don snod yi ga ’chus/ma zhu rlung lnga’i skyon kun sel/rtsal sbyong bogs ’don de bzbin no.*
- 188 *Glo gyas* (on the right side), originally found in the root text, has been emended to *glo gyon* (on the left side).
- 189 *Zla ba phyed pas rtsib log gzer/snying rlung mchin rgud sked pa ’khor/don snod rlung lnga’i skyon rnams sel/rtsal sbyong bogs ’don de dang ’dra.*
- 190 For depression and liver failure see notes 96 and 140, respectively.
- 191 According to tradition, one can also place the fists instead of the palms.
- 192 According to tradition, one also lifts the feet.
- 193 In Tibetan *tsog ’bebs* (in the root text *tsos ’bebs*).
- 194 The Tibetan *zhabs mkhal* in this case is read as *zhabs gyid*.
- 195 In Tibetan *tsos ’bebs*, that is dropping only on the buttocks and not on the legs.
- 196 In Tibetan *tsos ’bebs*.
- 197 *Seng ge’i rgya yis ’byung lnga’i khams/rlung lnga cha snyoms ’grams ’khrugs sel/ blo rig khams dang shes pa gsal/rtsal sbyong bogs ’don de dang mtshungs.*
- 198 In Tibetan in the root text *’grams ’khrugs*, two types of disturbance caused by disorder of the humors. The former is characterized by pains of the joints and muscles in any part of the body; the latter, by the loss of any of the neuromuscular functions.
- 199 In Tibetan *tsog phyed du ’khrad pa.*
- 200 *rGod rgyas rlung lnga ’byung lnga snyoms/khyad par gyen rgyu’i rlung skyon sel/don lnga dbang rtsa’i mithu nus bskyed/rtsal sbyong bogs ’don de bzbin no.*
- 201 See the benefits of the Lion pose.
- 202 *Chos ’byung rgya yis sgal rgyungs dang/don snod yan lag ’chu rgyus tshigs/rlung lnga’i skyon sel stobs rtsal rgyas/rtsal sbyong bogs ’don de dang ’dra.*
- 203 The seven limbs of this *prāṇāyāma* are: 1. slow inhalation; 2. open hold; 3. directed hold; 4. closed hold; 5. hold with contraction from below; 6. quick exhalation; 7. empty hold.
- 204 The length of the meditation belt (*sgom thag*) is measured in the following way: stretching the arm one calculates the distance between the center of the body and the thumb tip, then doubles the distance. It is worn across the right shoulder down to where the legs cross and then under the buttocks.
- 205 See note 129. The belt serves to make the position stable.
- 206 The names of the first four *cakras* mentioned in Tibetan are *bde chen gyi ’khor lo, longs spyod kyi ’khor lo, chos kyi ’khor lo* and *sprul pa’i ’khor lo*, usually having thirty-two, sixteen, eight and sixty-four branches or petals, respectively. This correspondence of the five elements with the five *cakras* is based on the method practiced by U rgyan bstan ’dzin, belonging to the ‘Brug pa bka’ brgyud pa tradition; however there are also other ways to do the visualization.

- tion. In the *'Phrul 'khor nyi zla kha sbyor gyi zin bris phyogs btus* (*Collected Notes on the Yantra Union of the Sun and Moon* by Chögyal Namkhai Norbu, unpublished manuscript), for example, the author relates the explanation given by 'Gyur med rdo rje, the son of A 'dzoms 'brug pa, according to whom the correspondence of the elements with the five *cakras* is as follows: water, white, with the head; fire, red, with the throat; space, blue, with the heart; earth, yellow, with the navel; air, green, with the base of the torso. See Appendix Two, "On the *Cakras*".
- 207 While in open hold and feeling that the air has been exhausted somewhat.
- 208 Keeping the back straight, as if one were pouring grain into a sack that is already nearly full. This serves to balance the forces of the two karmic *prāṇas*, solar and lunar.
- 209 All of this is done continuing to concentrate on the blue sphere beneath the navel. At this point, if you wish you can exhale, change the air a few times and repeat the exercise until you reach the *gzhil* or directed hold phase.
- 210 Especially at the level of the kidneys. The more you push down, the more you pull the torso up drawing the sides in.
- 211 In this and in all the following phases it is advisable to change the air and to repeat the exercise a few times.
- 212 In Tibetan *'og nas gyen du 'dren*, forcefully contracting the anal sphincter.
- 213 When concentrating on the green sphere it is no longer necessary to think of the blue sphere visualized previously. At this point one can change the air and start again.
- 214 That is, after having repeated the previous phases a few times.
- 215 In this phase the concentration is focused solely on the red sphere. Change the air and repeat.
- 216 Follow the same instructions given for the previous phase.
- 217 In Tibetan *rlung gi rnal 'byor*. The sign of realization of this practice manifests mainly in control over the five elements.
- 218 With the back as straight as possible.
- 219 In Tibetan *srid zhi'i dwangs bjud*, literally the pure substance of *samsāra* and of *nirvāna*, that is the subtle purity of the five elements.
- 220 In Tibetan respectively *tshe*, *dbang* and *bkrag mdangs*.
- 221 In the same way as the *nauli* technique practiced in Hāṭhayoga, but holding the breath.
- 222 These instructions, not found in the root text, were received orally by the author from his paternal uncle, the siddha U rgyan bstan 'dzin. At the end, one should always exhale quickly and remain empty in contemplation beyond thought.
- 223 In Tibetan *dbu ma thad kar 'dzugs*, in the same way as the *nauli madhyama* in Hāṭhayoga.
- 224 In Tibetan, *bde drod nyams snang*.
- 225 In Tibetan *skyil 'bebs*.
- 226 In Tibetan *tsog 'bebs*. In general it is possible to perform a number of Beps

- in a single hold.
- 227 *Cha ga pa yi rgyas dgang bas/sked 'khor bshal 'phyes rgyu long 'grams/me thur khyab byed rlung skyon sel/rtsal sbyong bogs 'don de bzbin no.*
- 228 See note 178.
- 229 *Phug ron rgya yis ro stod phrag/bad kan brang tsha grang rlung rigs/gyen rgyu khyab byed rlung skyon sel/rtsal sbyong bogs 'don de dang mtshungs.*
- 230 In Tibetan *grang rlung*, caused by decrease of the heat in the stomach combined with the Wind humor and characterized by difficulties in digestion and swelling of the abdomen, together with pain at the hips.
- 231 In Tibetan *tsos 'bebs*.
- 232 In this case with the palms joined.
- 233 In Tibetan *tsog 'khrad kyis 'bebs*.
- 234 In Tibetan *mdun du 'gril te 'bebs*.
- 235 *Kha twang ga'i rgyas 'byung lnga'i khams/rlung lnga cha snyoms me drod gso/lbag par gyen rgyu'i rlung skyon sel/rtsal 'don bogs 'don de bzbin no.*
- 236 In Tibetan *'khrad 'bebs*.
- 237 In Tibetan *'khrad 'bebs*.
- 238 *sTag bzbin 'phyo bas sgal rgyungs tshigs/yan lag 'chu ba bshal 'kbums rengs/rgyu long pho skran me nyams sel/rtsal sbyong bogs 'don de dang 'dra.*
- 239 In Tibetan *yid bzbin nor bu*, a mythical jewel that symbolizes the fulfillment of all desires.
- 240 *Nor bu'i rgya yis 'byung ba lnga/rlung lnga 'du khams mi snyoms pa'i/nyes pa kun sel nus stobs bskyed/rtsal sbyong bogs 'don de dang minyam.*
- 241 In Tibetan respectively *khams dkar* and *khams dmar*.
- 242 In Tibetan *dwangs ma'i khams drug*; *dwangs ma, kbrag, sha, tsbil, rus rkang, kbu ba*.
- 243 The six applications of this *prāṇāyāma*, in Tibetan *rtsub rlung sbyor ba drug pa*, are: 1. rough inhalation; 2. directed hold; 3. closed hold; 4. contracted hold; 5. quick exhalation with HA; 6. empty hold.
- 244 As an alternative, one can place the soles on the ground crossing the legs with the knees raised, wearing a meditation belt around the knees.
- 245 Śrī Simha, teacher of Padmasambhava and of Vairocana, is one of the major masters of the rDzogs chen lineage.
- 246 A very gentle Bep (in this case *tsog 'bebs*), opening the arms.
- 247 That is under the ankle bones, as in the Jewel pose.
- 248 Actually the hold is in six counts, as explained in the Commentary.
- 249 *'Khor lo rgya yis sgal rgyungs tshigs/yan lag 'chu rgyus bshal rengs 'kbums/sked 'khor khyab byed rlung skyon sel/rtsal sbyong bogs 'don de bzbin no.*
- 250 In Tibetan *khyung*, corresponding to the mythological eagle called *garuḍa* in Sanskrit.
- 251 *Khyung rgyas sked mkal sgal rgyungs tshigs/yan lag dbang po'i skyon kun sel/'byung khams rlung snyoms nus stobs bskyed/rtsal sbyong bogs 'don de dang mtshungs.*
- 252 That is the five sense organs plus the mind (*yid*) taken as the sixth sense organ.
- 253 See note 248.

- 254 The sword of wisdom (*shes rab ral gri*) is the attribute of Mañjuśrī.
- 255 In the root text the terms *mdun* (forward) and *phyir* (backward) are meant to be understood in relation to the orientation of the head.
- 256 *Ral gri'i rgya yis shes pa dwangs/dbang rtsa klad pa'i nad rigs sel/byung lnya rlung snyoms 'du khams bde/rtsal sbyong bogs 'don de bzhin no.*
- 257 For the sundry constituents see the benefits of the Jewel pose.
- 258 In Tibetan *stong 'dren*.
- 259 So as to close the shoulder blades.
- 260 *sBal pa'i rgya yis sgal rgyungs tsbig/yan lag 'chu rgyus nu mchim gzer/smyo lkugs rlung lnya'i skyon rnams sel/rtsal sbyong bogs 'don de dang 'dra.*
- 261 These disturbances of the life-sustaining *prāṇa*, determined by causes such as a fright, intense mental anguish, etc., are denoted by the general term *srog rlung* and they entail other symptoms such as agitation and mental confusion, restlessness, temporary losses of consciousness, heavy breathing and insomnia. For the life channel see Introduction.
- 262 *rMa bya'i rgya yis don snod kyi/dbang rtsa'i shugs bskyed 'byung khams lnya/rlung lnya 'khrugs pa'i skyon kun sel/rtsal sbyong bogs 'don de dang mtshungs.*
- 263 See the benefits of the Lion pose.
- 264 The root text has been emended from *bzhi pa'i skyil 'dren stong* into *bzhi pa'i skyil 'dren pa*.
- 265 In the root text the initial phase of the Half-Moon is missing.
- 266 In the root text the Flame, the Half-Moon, the Jewel and the Eagle are missing.
- 267 The *'Phrul 'khor nyi zla kha sbyor gyi zin bris phyogs btsus* (Collected Notes on the Yantra Union of the Sun and Moon by Chögyal Namkhai Norbu, unpublished manuscript) relates that U rgyan bstan 'dzin considered these exercises to be linked in particular with the practice of *gTum mo* belonging to the *Vai ro snyan brgyud*.
- 268 In Tibetan *pad ma 'bar ba, pad ma dgyed pa, pad ma 'khyil ba, pad ma lding ba, pad ma 'pbrił ba, pad ma 'bebs pa* and *pad ma 'khyugs pa* respectively linked to *dgang ba, gzhil ba, steng 'og gi rlung kha sbyor du skyil ba, 'og rlung gyen 'dren gyi skyil ba, 'dren pa, 'phen pa* and *rtsa stong du 'khyil ba*.
- 269 In Tibetan *rdo rje'i skyil krung* or full lotus posture.
- 270 The other way around for females.
- 271 In Tibetan *tsos 'bebs*.
- 272 The benefits of the Seven Lotus Poses mainly concern various types of disturbances related to the energy sphere of the body in its three components: channels, *prāṇa* and *thig le* or seed-essences. Their explanations are based on the principles of tantric physiology, and so in many cases it is not possible to find parallels with ordinary pathology. In Tibetan these disturbances are respectively called *rtsa dben pa, rlung dben pa* and *thig le dben pa*. The word *dben pa*, literally empty or absent, denotes a basic dysfunction. Many explanations in this regard can be found in the various sections of the *Amṛtasiddhivṛtti* ('Chi med grub pa'i 'grel pa) of Amoghavajra (circa eleventh cen-

- tury), a text contained in the *bsTan 'gyur* collection, ISMEO edition vol. 87 (RU), pp. 144-158.
- 273 *rTsa khams zbar ba'i 'phrang sel bar/pad ma 'bar ba'i 'bebs la brtson/rtsa dben 'kbril rengs gas chad 'kbums/skyon kun sel zhing dbang po gsal/khams dwangs rtsa rnam las rung 'gyur.*
- 274 In Tibetan *rtsa khams*, literally 'the condition, or nature, of the channels'. In some cases the problems quoted below are not meant to affect the whole nāḍi-structure but rather some minor channels.
- 275 In Tibetan *rtsa zbar ba*. Amoghavajra explains that this disturbance is caused by too much sleep, sexual activity and alcohol. The symptoms are loss of weight, yawning and poor appetite.
- 276 In Tibetan *rtsa dben pa*, this means that the circulation of the *prāṇa* or of the blood etc. is lacking in certain channels.
- 277 In Tibetan *rtsa 'kbril ba*. Amoghavajra explains that this disturbance is caused by a diet in which the hot and cold properties of foods (according to Tibetan medicine) are not balanced. The symptoms entail, among other things, pains in the lower abdomen and respiratory difficulties.
- 278 In Tibetan *rtsa rengs pa*. Amoghavajra explains that this disturbance may be caused by frostbite, nightmare and frights. The symptoms include fainting and staring into empty space.
- 279 In Tibetan *rtsa gas pa*. According to Amoghavajra this disturbance may be caused by overeating, distension of the digestive tract and by faulty absorption of the nutrient substances. The symptoms are piercing abdominal pains and swelling.
- 280 In Tibetan *rtsa chad pa*. Amoghavajra explains that this disturbance may be provoked by a traumatic strain such as remaining hanging from something, by lifting weights, by carrying heavy loads on the shoulders, by effort in drawing a bow and by other extreme actions. The symptoms are sudden pains in general and sharp pains while performing activities.
- 281 In Tibetan *rtsa 'khums pa*. According to Amoghavajra this disturbance is caused by holding a position for too long with the limbs contracted or by remaining seated too long. The symptoms are being unable to move the contracted limbs while seated or walking crookedly.
- 282 *Thig le dben pa'i 'phrang sel bar/pad ma dyed pa'i skyor bar brtson/thig le dben nam tshigs la grams/khong 'dzags dbang med 'chor ba sogs/skyon kun sel zhing lus stobs bskyed/sha mukhregs mdangs gsal bde ba rgyas.*
- 283 Absent *thig le* (*thig le dben pa*) concerns a category of disturbances related to the *thig le* or seed-essence. See note 23.
- 284 That is, the inability in males to produce sperm and in females to produce ovules.
- 285 In Tibetan *thig le tshigs la grams pa*, this means that the essence of the physical body or nutritive essence (*dwangs ma*) does not ripen in the proper way and spreads inside the joints. Amoghavajra explains that this disturbance may be caused by indolence and by inactivity, and that its characteristic symptom is swelling of the joints.

- 286 In Tibetan *thig le khong du 'dzags pa*. Amoghavajra explains that this disturbance may be caused by extreme physical effort or by exhaustion. The symptom is loss of luster in the complexion.
- 287 In Tibetan *thig le dbang med du 'bor ba*. Amoghavajra explains that the causes of this disturbance, such as involuntary loss of sperm, include excessive sexual excitement and activity, illness, and disturbances deriving from provocations by negative energies.
- 288 In Tibetan *skyil 'bebs*.
- 289 *rLung khams rengs pa'i 'phrang sel bar/lus la rengs na pad ma 'khyil*.
- 290 The 'blockage of the *prāṇa*' (*rlung khams rengs pa*) belongs to the general category of 'absent *prāṇa*' (*rlung dben pa*). In this regard Amoghavajra explains that the outer *prāṇa* blocked in the body (*phyi rlung lus la rengs pa*) may be caused by incorrectly executing the breathing exercises, in particular not exhaling at the right moment after holding the air, and that the symptoms are swelling and extreme softness of the tissues.
- 291 In Tibetan *skyil 'bebs*. The moment one executes the Bep spreading the arms, one should open the fists. This applies to all the exercises of this type.
- 292 *rLung khams rengs pa'i 'phrang sel bar/rtsa la rengs na pad ma lding*.
- 293 Amoghavajra explains that the 'inner *prāṇa* blocked in the channels' (*nang rlung rtsa la rengs pa*) may be caused by shouting or laughing too much and that the symptoms are hiccupping and yawning.
- 294 In Tibetan *skyil 'bebs*.
- 295 *rLung khams rengs pa'i 'phrang sel bar/sems la rengs na pad ma 'phril*.
- 296 In Tibetan *sems kyi gnas*, that is in particular channels tied to the lungs and the heart which directly influence the mind.
- 297 Amoghavajra explains that the 'secret *prāṇa* blocked in the mind' (*gsang rlung sems la rengs pa*) may be caused by intense anguish and that the symptoms are mental agitation and the proliferation of thoughts on various subjects.
- 298 Finally bringing them near to the body to prepare for the push.
- 299 In Tibetan *tsos 'bebs*.
- 300 This means that the actual exhalation can be completed in one or two counts and then one remains empty.
- 301 *rLung khams rengs pa'i 'phrang sel bar/gnas su ma chud pad ma 'bebs*.
- 302 *rLung khams rengs pa'i 'phrang sel bar/'khrugs pa snyoms la pad ma 'khyugs*.
- 303 In the root text the Suspended Lotus is missing.
- 304 In Tibetan *gsang ba rnam pa gsum gyi yon tan*, referring to the three 'secret' aspects of body, voice and mind.
- 305 This is a result of mastering the *prāṇa* energy.
- 306 In Tibetan *'byung ba lnya la thogs pa med pa*, that is, achieving integration with the outer elements. For example, being integrated with the fire element, one is no longer burned by it.
- 307 In Tibetan *bag la zha*, this means that when the karmic *prāṇa* is captured in the central channel one no longer depends on ordinary breathing and is able to remain for long periods of time in *kumbhaka*.

- 308 In Tibetan *sgyu ma lta bu'i nyams*.
- 309 In Tibetan *rdo rje lta bu'i ting nge 'dzin*, the *rdo rje* or *vajra* being the symbol of indestructibility. Bliss (*bde ba*), clarity (*gsal ba*) and nonthought (*mi rtog pa*) are the three fundamental experiences linked respectively to the aspects of body, voice and mind.
- 310 In Tibetan *las su rung ba*, literally perfectly workable or fit, in this case in the sense of complete ripening of the miraculous functions of *rtsa*, *rlung* and *thig le*.
- 311 The Tibetan expression *ma tshogs*, literally ‘assembly of mothers’, in this context refers to the Dakinis. See note 165.
- 312 In Tibetan *dbang gsum*, also in this case with reference to *rtsa*, *rlung* and *thig le*.
- 313 This does not correspond to the way this movement was taught to the author.
- 314 These last four passages are not in the root text, that only describes fourteen movements.
- 315 *gZhan yang rlung khams dar ram gud/'phar dang 'dom dang log pa dang/'khyim dang 'gag dang yas pa dang/snang ba me chu lha dgar shar/ma mnyan chos tsbig kha nas 'don/gyang mchong ngu'am dgod pa rnams/rdo rje'i rlabs kyis rim bzhin sel.*
- 316 In Amoghavajra's text all these defects are explained as belonging to the category of ‘absent *prāṇa*’ or *rlung dben pa*, comprising twenty-one types in all.
- 317 In Tibetan respectively *rlung dar ba'i skyon*. Amoghavajra explains that it is caused by not having held the breath in the right place and that its symptoms consist in excessive physical strength and hyperactivity.
- 318 In Tibetan *rlung gud pa'i skyon*. Amoghavajra explains that it is caused by loss of function of six of the eight branches of the heart *cakra* and that its symptom consists in extreme physical weakness.
- 319 In Tibetan *rlung 'phar ba'i skyon*, a sort of asynchronism when the *prāṇa* function related to a particular element does not correspond to the period of time in which that element should be predominant. Amoghavajra explains that this disturbance is caused by the opening of seven channels found in the fifth vertebra from the bottom so that the *prāṇa* enters the spine.
- 320 In Tibetan *rlung 'dom pa'i skyon*. Amoghavajra explains that this disturbance is caused by continuous and strong coughing before practicing, resulting in the flooding of the lower *prāṇa* into the place of the upper *prāṇa* and vice-versa. Its symptom is that the upper and lower *prāṇas* lose their power.
- 321 In Tibetan *rlung log pa'i skyon*, literally ‘inversion of the *prāṇa*’. Amoghavajra explain that this disturbance is caused by not eating correctly, by laughing while pressing down the air, by suppressing a cough and by being distracted from one's object of concentration. Its symptom consists in the inability to push down the upper *prāṇa* or pull up the lower *prāṇa*.
- 322 This a possible interpretation of the term *'khyim* found in the root text. Otherwise it could be read as *'khyams* since in the text by Amoghavajra there are two different spellings for this word, the other being *'khyams* in *rlung 'khyams pa'i skyon* or ‘straying *prāṇa*’, caused by the spread of the *prāṇa* in some directions during the hold. The symptoms are swelling and loss of vigor in

- the parts involved.
- 323 In Tibetan *rlung 'gags pa'i skyon*. Amoghavajra explains that this disturbance is caused by the branches of the navel *cakra* twisting with some branches of the heart *cakra*. The symptom is the impossibility for the upper and lower *prāṇas* to unify one with the other.
- 324 In Tibetan *rlung yas pa'i skyon*. Amoghavajra explains that this disturbance is caused by the *prāṇa* filling three channels of the spine tied to the life-channel. The symptom is that it is no longer possible to push down the *prāṇa*.
- 325 The visions or sensations described below are caused by special modes of circulation of the *prāṇas*, by the places where they circulate and by their functions tied to different elements. For example, perceiving everything as fire or water, quoted below, and the physical feeling deriving from it are a result of an excessive and anomalous function of the fire and water elements, respectively.
- 326 In Tibetan *snang ba me ru shar ba'i skyon*. Amoghavajra explains that this hallucinatory experience characterized by visions and physical sensations of fire is caused by the *prāṇa* penetrating the channel of the fifth vertebra during the breath control.
- 327 In Tibetan *snang ba chu ru shar ba'i skyon*. Amoghavajra explains that this hallucinatory experience characterized by visions and physical sensations of water is caused by the cold *prāṇa* penetrating the stomach during the breath control.
- 328 In Tibetan *snang ba lha ru shar ba'i skyon*. The text of Amoghavajra has *lha'i rna ba'i skyon* or defect of divine clairaudience, an experience caused by the fact that the *prāṇa* penetrates in three of the nine channels found in the seventh vertebra from the bottom.
- 329 In Tibetan *snang ba dgra ru shar ba'i skyon*. Amoghavajra explains that this hallucinatory experience is caused by three of the five channels tied to the central vertebrae not functioning, due to the spread of the *prāṇa* in the heart and to taking fright.
- 330 In Tibetan *ma mnyan thos tsbig kha nas 'don pa*. Amoghavajra explains that this experience is caused by deterioration of three of the nine channels found in the third vertebra from the bottom.
- 331 In Tibetan *gyang la mchong pa*. Amoghavajra explains that this problem occurs when only half the life-channel is pervaded by the *prāṇa* and the other half is empty.
- 332 In Tibetan *ngu ba'i rlung skyon*. Amoghavajra explains that this problem occurs when one of the sixty-four branches of the navel *cakra*, particularly linked with the stomach, does not function.
- 333 In Tibetan *dgod pa'i rlung skyon*. Amoghavajra explains that it is caused by the opening of seven of the eight branches of the heart *cakra* and their spreading.
- 334 *dGe mtshan gnas skabs 'byung bzhi snyoms/rlung skyon nad rigs kun sel zhing/dbang po dwangs gsal lus stobs bskyed/mthar thug grub chen brygad dang ni/mchog gi drngos grub*

- 'grub par 'gyur.*
- 335 In Tibetan respectively *grub pa chen po bryad* and *mchog gi grub pa*. The supreme *siddhi* corresponds to total realization.
- 336 In Tibetan respectively *mkba' spyod, ral gri, ril bu, rkang mgyogs, bum pa, gnod sbyin bran du khol ba, bcud len, mig sman*. The eight *siddhis* are also called *thun mong dngos grub bryad* and may vary in their listing.
- 337 In Tibetan *sGyu 'phrul snying po*. *sGyu 'phrul* is the general name given to a series of eight *tantras* of Mahāyoga, the main one being the *Guhagarbha* or *gSang ba'i snying po* (*The Secret Essence*), to which the word *snying po* or 'essence' of the root text seems to refer.
- 338 Hūṇkāra transmitted this Yantra Yoga to Padmasambhava, who in his turn transmitted it to Vairocana.
- 339 *bDud rtsi snying po yan lag bryad pa gsang ba man ngag gi rgyud*, Leh, kha, p. 15, 3.
- 340 The seven constituents (chyle, blood, flesh, fat, bones, marrow and reproductive fluids) and the three impurities (urine, feces and sweat) in Tibetan *gnod bya*, literally 'those that can be harmed' by the three humors or *'du ba*.
- 341 These five main *prāṇas* are linked respectively with the elements space, air, water, fire and earth. Together with these five main *prāṇas* there are the five secondary *prāṇas* (*yan lag gi rlung lṅga*): *nāga* (*klu'i rlung*), tied to the space element and to the perception of forms; *kūrma* (*rus sbal gyi rlung*), tied to the air element and to the perception of sounds; *kṛkara* (*rtsangs pa'i rlung*), tied to the fire element and to the perception of odors; *devadatta* (*lha byin gyi rlung*), tied to water element and to the perception of tastes; *dhanañjaya* (*nor rgyal gyi rlung*), tied to the earth element and to the perception of touch.

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Note: the Wylie transliteration of Tibetan terms is given in italics.

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