

APPENDIX I



The Texts Mentioned in This Book

The Yoga Sūtra

This, the most fundamental text on yoga and part 3 of this book, dates back to the period between the second and the end of the third centuries. The 195 verses (sūtras) of the text are short aphorisms, which are grouped in four chapters. The first chapter, entitled “Samādhipāda,” gives us the famous definition of yoga,¹ and describes our state of mind in yoga and in nonyoga. The second chapter, “Sāadhanapāda,” presents yoga as a practice. Chapter three, “Vibhūtipāda,” discusses the results that those who practice yoga can achieve and also discusses the dangers of these changes. The fourth chapter, entitled “Kaivalyapāda,” concerns the freedom to which yoga can lead.

Various scholars have, from very early on, written commentaries on the *Yoga Sūtra*. Five of these are of significance today. The first, dating back to the fifth century, is Vyasa’s *Bhāṣya*. It is available in countless English editions. (There are also many subcommentaries on this commentary.) The second, the *Vivṛana*, was written by the Shankaracharya as a subcommentary on Vyasa’s *Bhāṣya*. The third was written in the ninth century by Vacaspati Mishra. Entitled *Tattvaiśāradī*, this text also discusses Vyasa’s commentary. The fourth, the *Rājamārtaṇḍa*, was written by Bhojadeva around the tenth century. Bhojadeva was a great king who also wrote important texts on music and dance. The fifth well-known commentary, which also includes comments on Vyasa’s *Bhāṣya*, was written by Vijñānabikṣu in the sixteenth century. It is known by the title *Yogavārttika*.

¹Yoga citta vṛtti nirodahaḥ: Yoga is the ability to direct the mind exclusively toward an object and sustain that direction without any distractions.

Yoga Yājñavalkya

This text, dating back to sometime between the second and fourth centuries, is the oldest text that talks about the concepts of prāṇāyāma, āsana, and especially kuṇḍalinī. The practices mentioned in it are not, as in many other texts, restricted to a particular caste or social group. On the contrary, in the text

Yājñavalkya explains the practice of yoga to his wife Gargi and a few other sages who have gathered around. The twelfth and final chapter, in which the writer talks about the role of kuṇḍalinī in the cleansing process of yoga, is exclusively addressed to his wife. Yājñavalkya introduces her to the “secrets” of yoga; hence the title of the chapter, “Rahasya.” Yoga is defined as the link between the individual seed (*jivātma*) and the highest power (*parātman*).

Like the *Yoga Sūtra*, the *Yoga Yājñavalkya* describes eight limbs (aṅga) of yoga and describes the path of yoga practice as the development of these eight limbs. Some of the individual aṅga are, however, understood slightly differently from the way they are described in Patañjali’s *Yoga Sūtra*. In contrast to later works about haṭha yoga from the tradition of the Nath yogis, there is no reference to the *shatkarma*, the special cleansing exercises of yoga. There is one critical edition of the *Yoga Yājñavalkya* written by Śrī Prabhā C. Divanji.²

Yoga Rahasya

One text that we do not have in written form yet, but whose existence is indicated by numerous references, is the *Yoga Rahasya* (Secrets of Yoga) by Nathamuni. Nathamuni was a ninth century South Indian sage who, like so many Indian teachers, did not belong to the monastic tradition but was fully involved with family life. His work, which is supposed to have originally consisted of twelve chapters, was handed down by word of mouth. Four of these chapters are known to us through Śrī Krishnamacharya, who dictated them to his son and pupil T. K. V. Desikachar.

For Nathamuni, the meaning and goal of yoga is devotion to God or a higher power (bhakti). In his text Nathamuni gives very precise instructions on aṣṭāṅga yoga, which partly correspond to those of Patañjali and emphasizes the need to tailor yoga to suit the particular needs of those who practice it. The text implies the absolute necessity for a teacher, and this is repeated again and again. A great number of āsanās and prāṇāyāma techniques are explained very precisely by Nathamuni. He also pays particular attention to the treatment of illness with yoga.

Nathamuni devotes many verses of the *Yoga Rahasya* to the meaning and practice of yoga for pregnant women. Like the *Yoga Yājñavalkya*, he insists that yoga is meaningful and worthwhile for women, thereby setting himself in opposition to the Brahmin teachings that wanted to completely exclude women from all spiritual practices.

Bhagavad Gītā

The *Bhagavad Gītā* (“The Song of the Lord”) is *the* sacred text of India. It is the sixth section, the Bhīṣma Parva, of a great epic entitled the *Mahābhārata*, a long poem that is also a treatise on yoga. The discussion between the hero Arjuna and the god Kṛṣṇa, who appears as Arjuna’s charioteer in a great battle

² Journal of the Bombay Branch of the Royal Asiatic Society, reprint, monograph no. 3, 1954.

between two royal families, deals with the highest principles of yoga: the philosophy of action (karma), the show of discrimination, knowledge, and devotion to God (bhakti).

Haṭha Yoga Pradīpikā

This text by Yogi Svatmarama dates from the fifteenth century. It is one of the most important and most comprehensive, although sometimes contradictory, texts on haṭha yoga and presents sequentially in its four chapters the techniques of haṭha yoga: āsana, prāṇāyāma, mudrā, and nāda (external and internal sound).

In addition to these five texts, two others are mentioned in this book: the *Gheraṇḍa Saṃhitā* and the *Śiva Saṃhitā*. Like the *Haṭha Yoga Pradīpikā*, both these texts deal with yoga techniques.

APPENDIX 2



Four General Practice Sequences


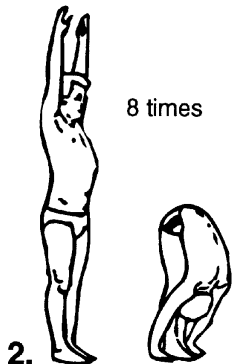
An āsana practice should be planned according to the requirements of each person. The following examples of thoughtfully constructed practice sequences follow the principle of viñyāsa krama, the step-by-step progression that can bring us to balance in body, breath, and mind. These practice sequences may not be suitable for those with no previous experience with yoga. Regardless of your background, the help of a competent teacher is important in designing the most appropriate yoga practice for you. These four sequences are shown as examples of how a practice might be planned. Variations to suit individual needs are infinite.

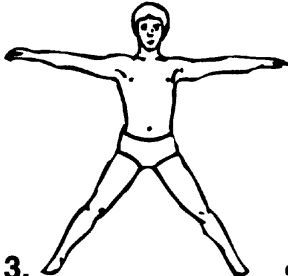
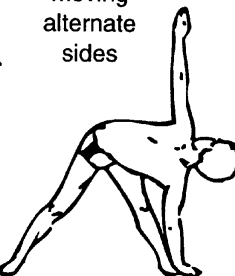
Make sure to allow for adequate rest between āsanas so that the heartbeat and breath can return to normal. There should also be adequate rest before beginning prāṇāyāma and upon completing prāṇāyāma.

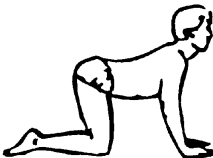
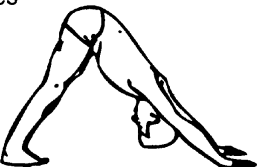
In these practice sequences, the word *breaths* denotes static practice of an āsana, whereas *times* denotes dynamic practice. Remember: the breath is the gate to āsana practice. In each āsana practice you should work to maintain the connection between movement of the body and movement of the breath. Appropriate pauses can be placed between the in- and out-breath without compromising the length of the inhale or exhale. These retentions may increase as your practice develops. While maintaining the link of body and breath, each āsana is sustained over several breaths according to each person's capacity. Effort is appropriate to maintain the link of breath and body, but not struggle. A practice should always be designed to make you feel better and result in more equanimity and more energy.


Prāṇāyāma may be practiced by gradually increasing retentions with each breath cycle until a maximum retention is reached without struggle. Then retentions can be gradually reduced again to complete the prāṇāyāma. Likewise the length of the inhale or exhale may be progressively increased and reduced with or without retentions. As always, these variations depend on a person's requirements and capacity. It is essential that you practice prāṇāyāma only under the guidance of a competent teacher.


Practice 1


1.  2.  8 times
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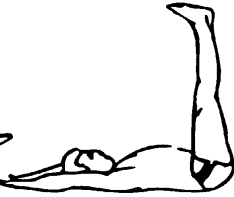
3.  12 times moving alternate sides

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4.  6 times
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5.  rest



6.  6 times
 $\begin{matrix} \text{OUT} \\ \text{IN} \end{matrix}$ 


7.  rest

8.  4 times
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9.  12 breaths on each side

10.  4 to 6 times
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11.  6 times


12.  prāṇāyāma 12 breaths nāḍī śodhana


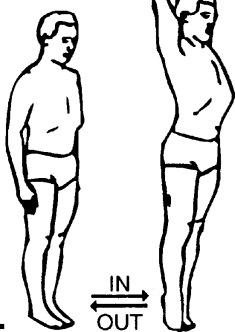
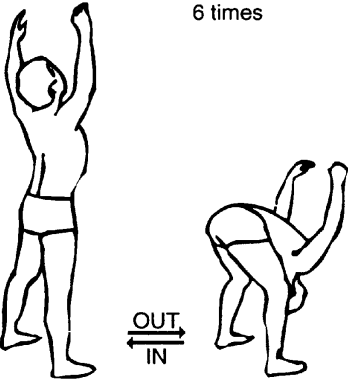
Practice 2

6 breaths

6 times

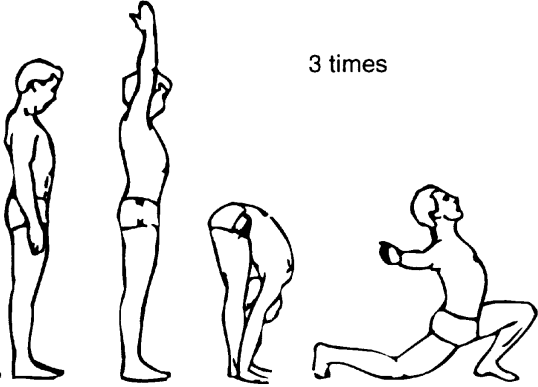
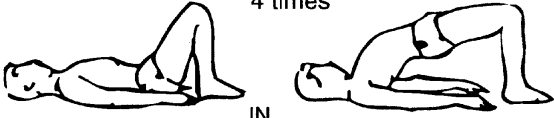
6 times

extend the arms above and stretch from the heels up to the head


1.  2.  3. 

3 times

4 times

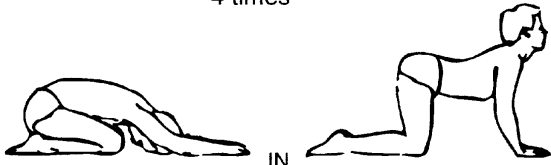
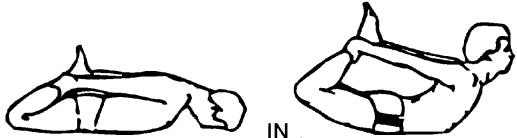
4.  5. 

6 times

6. 



4 times

6 times

7.  8. 

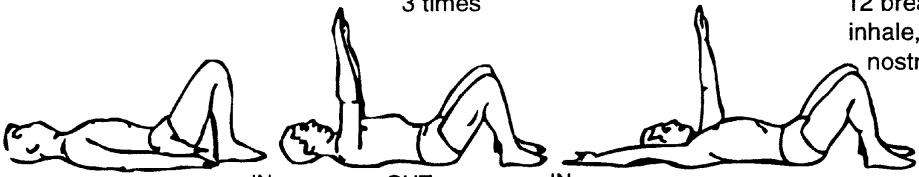

rest

6 to 8 times

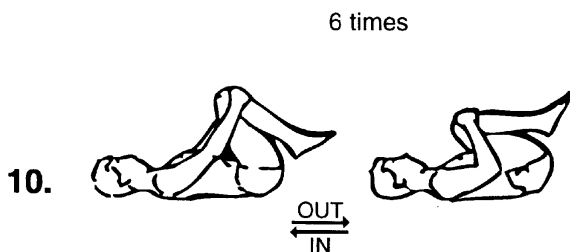
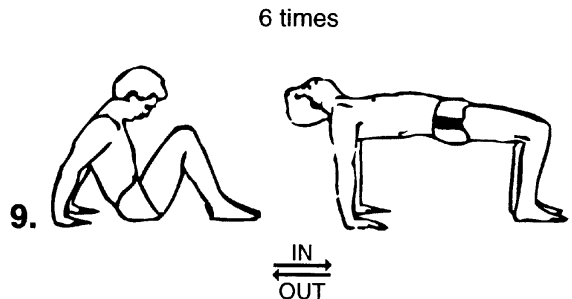
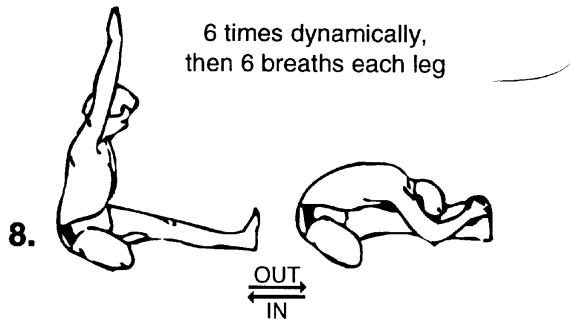
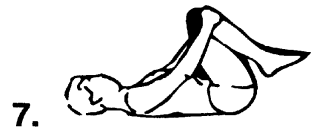
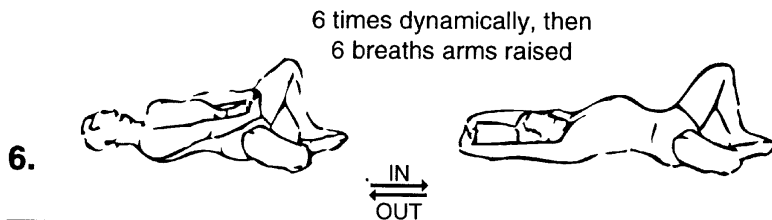
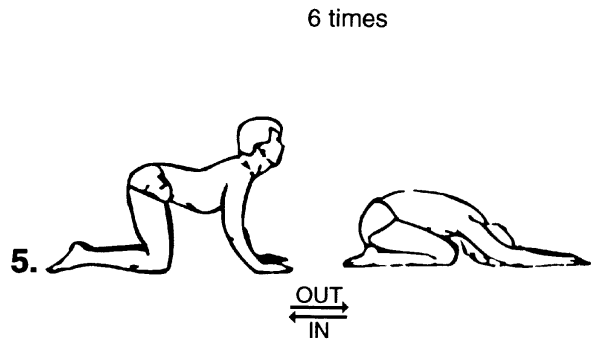
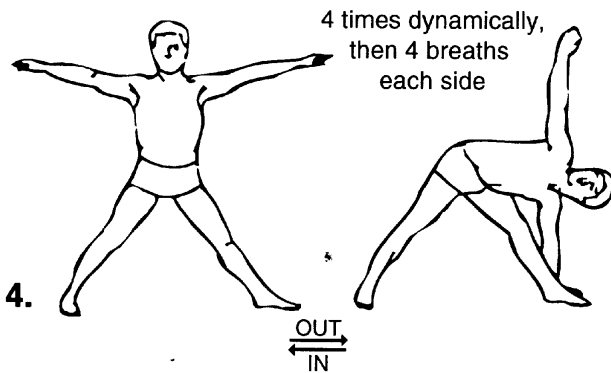
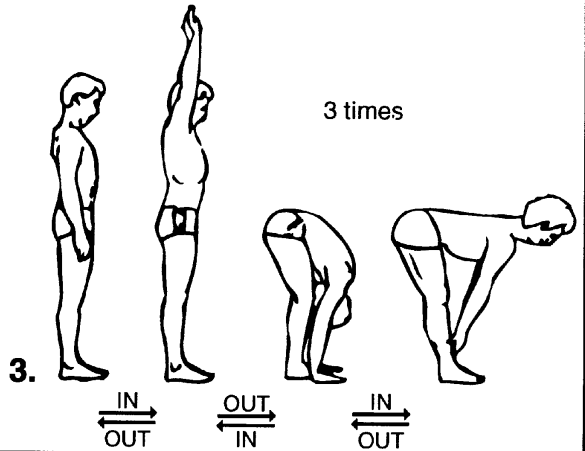
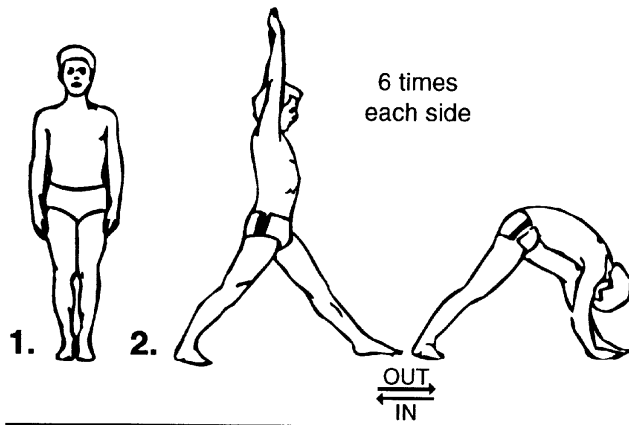
9.  10. 

3 times

prāṇāyāma:
12 breaths throat
inhale, alternate
nostril exhale

11.  12. 

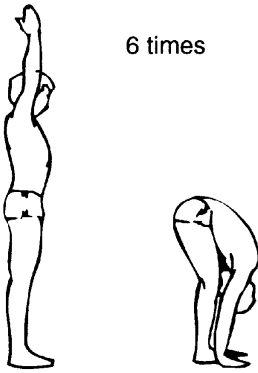
Practice 3



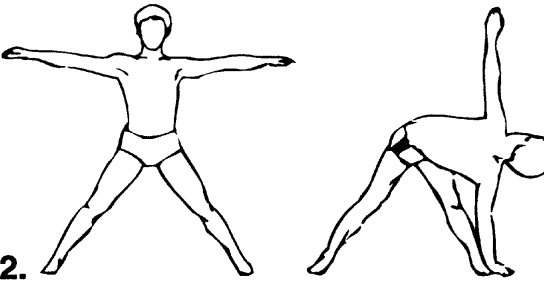
prāṇāyāma:
 12 breaths alternate
 nostril inhale,
 throat exhale



Practice 4

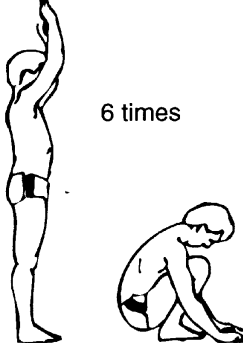
1.  6 times

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2.  6 times dynamically, then 6 breaths each side

$\begin{matrix} \text{OUT} \\ \rightleftarrows \\ \text{IN} \end{matrix}$


3.  rest

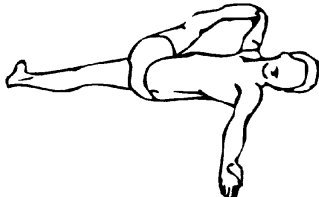
4.  6 times

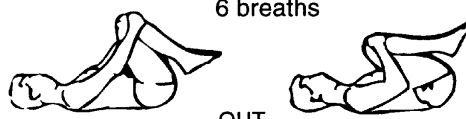
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5.  6 times

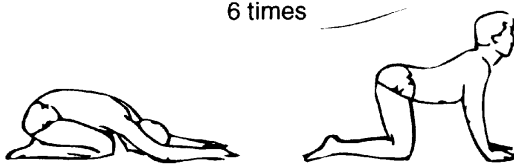
$\begin{matrix} \text{IN} \\ \rightleftarrows \\ \text{OUT} \end{matrix}$

6.  rest

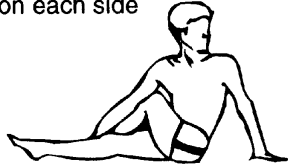
7.  6 breaths each side

8.  6 breaths


$\begin{matrix} \text{OUT} \\ \rightleftarrows \\ \text{IN} \end{matrix}$

9.  6 times


$\begin{matrix} \text{IN} \\ \rightleftarrows \\ \text{OUT} \end{matrix}$

10.  6 breaths on each side

increase twist on each exhale

11.  6 times

$\begin{matrix} \text{OUT} \\ \rightleftarrows \\ \text{IN} \end{matrix}$

12.  prāṇāyāma:
12 breaths
nāḍī śodhana

Glossary

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- abhiniveśa:** the source of fear, attachment to life; one of the kleśas
- abhyantara kumbhaka:** holding the breath after inhaling
- abhyāsa:** practice
- ācārya:** teacher
- adhomukha śvānāsana:** downward-facing dog pose
- advaita:** nondualism
- agni:** fire, one of the bhūtas
- agni sāra:** a cleansing process using the “fire” of the human body to remove impurities
- ahamkāra:** the sense of “I”
- ahimsā:** noninjury, consideration, love; one of the yamas
- ākāśa:** space; one of the bhūtas
- ānanda:** a state of bliss
- ananta:** without end
- aṅga:** a “limb,” or aspect, of yoga
- antara:** within, internal
- antaraṅga sādhana:** internal practice in reference to Patañjali’s path of concentration (dhāraṇā), meditation (dhyāna), and integration (samādhi)
- antarāya:** obstacle to a clear and stable mind
- anuloma ujjāyī prāṇāyāma:** prāṇāyāma where one inhales with a sound in the throat (ujjāyī) and exhales in a regulated way through alternate nostrils
- ap:** water; one of the bhūtas
- apāna:** dirt; the center in which bodily waste collects
- apāna-vāyu:** the aspect of prāṇa responsible for excretion
- apānāsana:** wind-relieving pose
- aparigraha:** to receive exactly what is appropriate and no more; one of the yamas
- ardha padma paścimatānāsana:** forward-bending half-lotus pose
- ardha utkaṭāsana:** half-squat pose
- artha:** meaning, purpose
- āsana:** posture
- asmitā:** sense of ego; one of the kleśas
- asmitā samādhi:** the merging of the mind with the object of meditation
- aṣṭāṅga:** eight limbs. Aṣṭāṅga yoga is the eight limbs of yoga as explained by Patañjali in the second chapter of the *Yoga Sūtra*.
- asteya:** not coveting what belongs to others; one of the yamas

- ātman:** the self
- avidyā:** misapprehension, incorrect knowledge, false understanding; the most important of the kleśas
- bahiraṅga:** external limb
- bahiraṅga sādhana:** external practice that includes the first four limbs of aṣṭāṅga yoga
- bāhya kumbhaka:** holding the breath after exhalation
- bandha:** to bind or lock
- Bhagavad Gītā:** a part of the epic *Mahābhārata* where Kṛṣṇa teaches yoga to Arjuna
- bhakti:** devotion
- bhakti yoga:** yoga in which devotion to God is prominent
- bhastrika:** bellows
- bhastrika prāṇāyāma:** bellows breathing through alternate nostrils
- bhujāṅgāsana:** cobra pose
- bhūtas:** elements of space, air, light, water, and earth
- brahmacharya:** one of the yamas. Moving toward the highest modification of the senses, it is the stage of life where the young student studies the sacred texts.
- br̥mhaṇa:** to expand
- buddhi:** intellect
- cakras:** energy centers along the spinal column
- cakravākāsana:** cat pose
- cit:** consciousness
- citta:** mind
- citta vṛtti nirodha:** mental state devoid of agitation
- dana:** to give away
- darśana:** one of the six classical points of view of Indian thought
- deśa:** place
- dhanurāsana:** bow pose
- dhāraṇā:** the state of mind in which the mind is oriented toward one point
- dharma:** duty, ethical value
- dhyāna:** meditation
- dhyāna mudrā:** gesture indicating meditation practice
- dhyāta:** one who is in the state of dhyāna
- draṣṭṛ:** the seer, that which sees
- dr̥śya:** that which is seen
- duḥkha:** feeling of discomfort, pain
- dveṣa:** dislike, hatred; one of the kleśas
- dvipāda pītham:** table pose
- eka pāda uttānāsana:** a standing posture where the torso bends forward and one leg is lifted behind
- ekāgratā:** single direction, single-mindedness
- guṇas:** qualities of the mind; qualities of the universe
- halāsana:** plow pose
- hasta mudrā:** hand symbol
- Haṭha Yoga Pradīpikā:** a classical text on haṭha yoga
- haṭha yoga:** yoga in which the aim is to unify the two energies of ha (the left) and ṭha (the right), and merge them into suṣumṇā in the center of the spine; the merging of prāṇa and apāna into the center of the body, at the heart
- īḍā:** a nāḍī that terminates at the left nostril
- indriyas:** senses
- Īśvara:** God or Lord

- īśvarapraṇidhānā:** to surrender and offer all actions to God, without attachment to the fruits of our action; one of the niyamas and a component of kriyā yoga
- jālandhara bandha:** chin lock
- japa:** repetition of mantra
- jñāna yoga:** yoga in which the emphasis is on inquiry
- kaivalya:** ultimate state of yoga, freedom
- kapālabhātī prāṇāyāma:** bellows breathing
- kāraṇa:** cause
- karma yoga:** yoga in which action is done as duty, without concern for success or failure
- kleśa:** affliction
- kriyā:** action
- kriyā yoga:** yoga of purifying action as taught by Patañjali
- kṣipta:** agitated mind
- kumbhaka prāṇāyāma:** breathing exercise in which emphasis is on the retention of the breath
- kuṇḍalinī:** the obstacle located in the center of the spine that obstructs the movement of prāṇa into suṣumṇā
- laṅghana:** to reduce
- laya:** to merge
- līlā:** the divine play
- mahāmudrā:** a classic sitting pose
- mahat:** the great principle
- manas:** the power behind the senses
- mantra:** a sacred sound, often used as the object of focus during meditation
- matsyendrāsana:** half spinal twist
- mṛgi mudrā:** finger position to control the nostrils during prāṇāyāma
- mūḍha:** dull state of mind
- mudrā:** symbol
- mūla bandha:** base-of-trunk lock
- nāda:** sound
- nāḍī:** subtle passage in the body through which prāṇa moves
- nāḍī śodhana prāṇāyāma:** alternate nostril breathing, bringing purification of the nāḍīs
- nidrā:** dreamless sleep
- nimitta kāraṇa:** intelligent cause, catalyst
- nirodha:** restraint, state in which the mind focuses totally on one thing
- niyama:** personal discipline
- om:** a representation of Īśvara
- padmāsana:** lotus pose
- pariṇāmaduḥkha:** duḥkha arising from change
- pariṇāmavāda:** the recognition that all we perceive is subject to change
- parivṛtti:** redirection, reorientation
- pārśva uttānāsana:** a standing pose with one leg forward and the trunk folded on it
- paścimatānāsana:** seated forward bend
- piṅgalā:** nāḍī that terminates at the right nostril
- pradhāna:** original source
- prajñā:** clear understanding in the spiritual field
- prakṛti:** matter
- pramāṇa:** right perception
- prāṇa:** life-force energy

- prāṇa-vāyu:** one of the five main life energies
- prāṇava:** mystic syllable that represents Śvara
- prāṇāyāma:** regulated breathing technique
- prasarita pada uttānāsana:** standing posture with the torso bent forward between the legs
- pratikriyāsana:** counterpose
- pratyāhāra:** withdrawal of the senses
- pūraka prāṇāyāma:** breathing exercise in which the emphasis is on the inhalation
- puruṣa:** source of consciousness, perceiver
- rāga:** attachment or desire; one of the kleśas
- rajas:** the quality of prakṛti responsible for activity
- rāja yoga:** yoga in which union with the highest power is the goal; the yoga of Patañjali
- recaka prāṇāyāma:** breathing exercise in which the emphasis is on the exhalation
- ṛta prajñā:** perception of a spiritual truth
- sādhana:** practice
- śakti:** power
- śalabhāsana:** locust pose
- samādhi:** state of meditation in which only the object of meditation is apparent
- samāna-vāyu:** prāṇa of the central region of the body, responsible for digestion
- samavṛtti prāṇāyāma:** breathing technique in which different components of breathing are equal
- saṃskāra:** habitual movement of the mind; habit, conditioning
- saṃskāra-duḥkha:** duḥkha caused by habits
- saṃtoṣa:** contentment; one of the niyamas
- saṃyama:** total continuous concentration on one object
- saṃyoga:** entanglement or confused identification
- sannyāsin:** one who has given up everything except God
- sarvajña:** all-knower, omniscient
- sarvāṅgāsana:** shoulderstand
- sattva:** one of the three qualities of prakṛti responsible for clarity and lightness
- satvāda:** the concept that everything we see, experience, and feel is not illusion, but is true and real
- satya:** truth, truthfulness; one of the yamas
- śauca:** cleanliness, purity; one of the niyamas
- śavāsana:** corpse pose
- siddhi:** gift; power that is given
- śiṛṣāsana:** headstand
- śītalī prāṇāyāma:** breathing exercise in which one inhales through the mouth, shaping the tongue in a particular way
- smṛti:** memory
- śodhana:** purification
- sthira:** steadiness and alertness
- sukha:** lightness and comfort; happiness
- sukhāsana:** simple cross-legged pose
- sūrya namaskar:** sequence of āsanās collectively called the salute to the sun
- suṣuṃṇā:** central nāḍī running through the center of the spine, from the base to the top of the head

- svadharmā:** your own position
- svādhyāya:** self-inquiry; any study that helps you understand yourself; the study of sacred texts; one of the niyamas and a component of kriyā yoga
- tadāsana:** mountain pose
- tamas:** one of the three qualities of prakṛti, responsible for heaviness and stability
- tanmātras:** the characteristics of sound, touch, form, taste, and smell
- tantra:** technique
- tantra yoga:** yoga in which the focus is the elimination of obstacles that block the free movement of prāṇa in suṣumṇā
- tanu:** mild, feeble
- tāpa-duḥkha:** pain caused by craving
- tapas:** process of removing impurities; elimination, purification; one of the niyamas and a component of kriyā yoga
- trāṭaka:** gazing at a static object to invite meditation
- trikonāsana:** triangle pose
- udāna-vāyu:** the aspect of prāṇa responsible for speech and upward movement
- uddāyīna bandha:** abdominal lock
- ujjāyī:** breathing technique in which one inhales with a sound in the throat
- urdhvamukha śvānāsana:** upward-facing dog pose
- uṣṭrāsana:** camel pose
- utkaṭāsana:** squatting pose
- uttānāsana:** standing forward bend
- vairāgya:** detachment, letting go
- vajrāsana:** thunderbolt pose
- vāyu:** air, breath, wind; one of the bhūtas
- Vedas:** Hindu scriptures that are the basis for all yoga
- vicāra:** reflection on a subtle object
- vidyā:** clear understanding, high level of knowledge
- vikalpa:** imagination
- vikṣipta:** state in which the mind is moving without any consistent purpose or direction
- viloma krama prāṇāyāma:** breathing exercise in which one inhales in a regulated way through alternate nostrils and exhales through both nostrils with a sound in the throat
- viloma ujjāyī prāṇāyāma:** breathing exercise using nostril control for inhalation and exhalation
- viñyāsa krama:** a correctly organized course of āsanas progressing appropriately toward a desired goal
- viparyaya:** false perception
- vīrabhadrāsana:** warrior pose
- vīrāsana:** hero pose
- viṣamavṛtti prāṇāyāma:** breathing technique in which the different components of the breathing are not equal
- viśeṣa puruṣa:** Īśvara
- Viṣṇu:** God, one of the Trinity
- vitarka:** reflecting on a gross object
- viveka:** discrimination
- vyāna-vāyu:** prāṇa responsible for distribution of energy throughout the whole body
- yama:** discipline concerning our dealings with society and the world
- yoga sādhana:** yoga practice
- Yoga Sūtra:** Patañjali's classic text on yoga
- yogi:** someone adept at yoga

Top:

*Krishnamacharya at the
completion of his university
studies, 1925.*



Middle: Śrī Vageesa
Brahmatantra Parakala
Swami, one of
Krishnamacharya's
preceptors.



Bottom:

*Krishnamacharya
lecturing in Madras.*

