

Notes on Hatha Yoga (Serpent Power p 200 et. seq.)

1. Concerned principally with gross body. 200
2. Because of interdependence and connection with subtle body of intellection, feeling and passion control of gross body controls former.
3. Sthula Sharira exists for purpose of affording avenue for Sukshma Sharira to work out its karma.
4. Physical processes are auxiliary to others.
5. Yoga is the identity of Jivatma with Paramatma.
6. Fitness of novice is determined from physical point of view. Rules are prescribed to free body from disease. 201
7. Rules
7. Contemplation is on the "Light".
8. Mahabodha attained thru control of vital Vayus, whereby the mind is also controlled.
9. Ha and Tha mean "Sun" and "Moon", or Prana and Apana.
10. By their disagreement Prana and Apana prevent each other from leaving the body.
11. When they are in accord they leave the body.
12. Their union in Sushumna is called Pranayama.
13. Hathayoga or Hathavidya is science of Life Principle.
14. First effort is to harmonize individual breath with Cosmic Breath. 202
15. Regulation of harmonized breath leads to control of mind.
16. Manas, Prana and Viryya (semen) are one.
17. Control of one leads to control of the other two.
18. Subtle viryya under action of sex-desire becomes gross seed. If this is prevented and subtle viryya made to flow upward control is had over manas and prana.
19. With Pranayama gross seed dries up and this force ascends returning as nectar (Amrita) of Shiva-Shakti.
20. Pranayama is subsidiary to Mantra, Laya and Raja forms of Yoga but with Hatha Yoga this is chief means of attaining Moksha.
21. Hatha Yoga affects mental or conscious states by a physical method, tho early gross physical method is followed by Kriyajnana and subtle vital processes. 203.

(Note: Thus all who seek to base development of mental or spiritual states on diet, or any bodily practice are teaching a form of Hathayoga. Hathayoga is like wagging the dog thru the tail, or making the horse move by pushing the cart, or making oneself happy by taking the postures of happiness.)

22. Seven stages of Hathayoga:
 - (a) Cleansing (Shodhana) by six processes.
 - (b) Attainment of strength by posture (Asana).
 - (c) Attainment of fortitude by bodily position (Mudra).
 - (d) Steadiness of mind by the restraint of the senses (Pratyahara).
 - (e) Lightness (Laghava) by Pranayama.
 - (f) Realization (Pratyaksha) by meditation. (Dhyana)
 - (g) Detachment (Nirliptava) in Samadhi.
23. Those with Bodily impurities or suffering ill health must first practice Shatkarma which cleanses body and Nadhis and gives good health, and renders internal fire more active. 204
24. Shodhana is effected thru various cleansing agents while in certain Asanas and using certain Mudras.
25. Dridhata or strength or firmness attained by Asana. 205.
26. There are as many Asanas as there are living beings. 206.
27. 32 Asanas said to be auspicious for man.
28. Kundaliyoga usually done in an Asana and with Mudra or binding which restricts action of vital airs.
29. Asana aids to clear and collect thought. 207
30. The posture must becomes steady and pleasant and freed from effort.
31. A suitable Asana helps to produce mental equilibrium.
32. Hathayoga uses a number of Asanas in a gymnastic sense for special effects.
33. Also brings different portions of body into position so as to establish contact between their Prana-Vayus.
34. Asanas also assist Pranayama.
35. Siddhasana most important of the Asanas.
36. Mudras are health-giving and preserve from injury by fire, water or air. 209.
- 36.1/2 Bodily action and health react on mind and by union of mind and body Siddhi is accomplished.
37. Mudra also key for opening door of KundalininShakti.

- 38.3 Khechari chief Mudra (tongue turned back) as Siddhasana is chief Asana.
39. In Yonimudra in Siddhasana the Yogi stops with fingers the ears, eyes, nostrils and mouth.
40. In Kakinimudra air drawn in thru lips formed like beak of crow. Unites Pranavayu with Apanavayu.
41. Meditating on the six centers Yogi awakens Kulakundalini by Mantra "Hung Hangsa".
42. "Hang" means "Sun" arousing Kundalinin with heat, "Sah" lifts her upward to Sahasrara. 210.
43. Ashvinimudra - contraction and expansion of anus - used for Shodhana or restraint of Apanavayu in Shatchakrabheda.
44. Shaktichalana is spiraline movement of abdominal muscle, with inhalation, to arouse Kundalinin, accompanied with union of Prana and Apana while in Siddhasana.
45. When Kundalinin is raised to Sahasrara Yogi should think of himself as pervaded with Shakti in blissful union with Siva.
46. Contemplates "I am the Bliss Itself", "I am the Brahman".
47. Uddiyana Bandha is emptying of lungs by strong expiration and drawing lungs upward.
48. Mulabandha, foot presses Yoni, rectal muscle contracted and Apana drawn upward.
49. When Apana goes upward thru Sushumna and meets Prana in region below navel a great heat is produced which awakens Kundalini from her sleep.
50. Jalandhara Bandha is by deep inspiration and contraction of thoracic region (chin againsts root of neck). Forces Prana downward.
51. When thoracic and perineal regions contracted simultaneously, Prana send downward and Apana Upward.
52. Jiva oscillates up and down under the influence of Prana and Apana. This movement is stayed by Yoga as are all other dualities.
53. After purification and control of physical body, Pratyahara practiced to secure steadiness of mind.. This is for gaining control over Shuksma Sharira.
54. Pranayama gives levitation or lightening of body.
55. Sthula Vayu is manifestation of Prana Vayu.
56. By control of Sthulavayu, Prana or Sukshma Vayu is controlled

57. "Pranayama" not from "prana" (breath) and "Yama"(control), but from "Prana" and "Ayama" (length, rising, extensity, expansion).
58. Pranayama means development of breath.
59. the process transfers breath from Ida and Pingala to Sushumna.
60. Thus from being the small path of daily experiences it becomes the Royal Road (Sushumna)
61. Pranayama leads to union of Prana and Apana.
62. Breath when rightly managed comes under the control of the practitioner else it kills him. (Hence need of practice under a Guru)
63. Mind and breath react upon each other, so when breath is controlled so is the mind.
64. Pranayama is successful only when Nadhis are purified, otherwise Prana does not enter Sushumna. 217
65. Puraka - inhalation. Rechaka - exhalation. Kumbhaka - retention of breath.
66. Devatas of elements of breath are: For Puraka; Brahma: for Rechaka; Rudra: for Kumbhaka; Vishnu.
67. As result of Pranayama seminal energy(Bindu) goes upward , instead of forming gross seed.
(kernal energy)
68. Bindu must be conquered or the Yoga fails.
69. ALL METHODS SERVE THE ONE OBJECT OF MAKING PRANA ENTER SUSHUMNA AND THEN BECOME LAYA IN SAHASRARA AFTER KUNDALINI HAS PIERCED INTERVENING CHAKRAS. 218
70. When Prana flows through Sushumna the mind becomes steady.
71. Prana is motionless when Chit is absorbed in Sushumna.
72. From Rāgayoga aspect, Pratyahara, Dharana, Dhyana and Samadhi are various mental states and processes, while from Hathayoga point of view they are progressions in Pranayama .
73. Kumbhaka of Prana for a given time is Pratyahara, longer time Dharana, etc. to longest retention which is Samadhi.
74. Ajapa Gayatri is Mantra "Hangsah" manifested by Prana.
75. This Mantra is said by all beings in breathing 21,600 times a day.

76. Where breath goes out less than normal distance life is prolonged, et visa versa.
77. Pranayama awakens Shakti, frees from disease, produces detachment and bliss.
78. Cleansing of Nadhis done in Padmasana under direction of Guru with breath and use of certain Mantra.
79. Place, time and food important.
80. Place should not be unprotected or in crowded city.
81. Food pure and vegetarian, neither hot nor cold, pungent, sour, salt or bitter. Should not fast. Eat every three hours. Food light and strengthening.
82. Long walks and violent exercise to be avoided, also sexual intercourse, especially for beginners.
83. Yoga should be commenced in Spring or Autumn.
84. Dhyana - meditation. Of three kinds, (a) Sthula, (b) Jyotih, (c) Sukshma.
85. Thru Samadhi comes detachment and Mukti.
86. Samadhiyoga is of six kinds; (1) Dhyana, (2) Nada, (3) Ras-ananda, (4) Layasiddhi, (5) Bhakti, (6) Raja.
87. "By the union of the Manas with the Atma, in which the Jnani sees all things, Rajayogasamadhi is attained." 223.
88. Laya attained by hearing various Nadas (sounds) which inspire the mind.
89. With perfection attained in Hatha body becomes lean and healthy, eyes bright, semen concentrated, Nadis purified, internal fire increased, Nada sounds heard.
90. Nadas issue from Anahata in Madhyama form which is heard by Yogi when Prana and Apana have united in Sushumna.
91. Rudragranthi the same as Ajna.
92. Initial stages the sounds are loud and then become very subtle.
93. Mind is kept off external objects by being centered on the sounds
94. Chit exists in these Nadas which are its Shaktis.
95. While sound is heard Atma is with Shakti, The Laya state is soundless.
96. Laya is achieved also by Mantrayoga. 225.