

Yoga Philosophy: History and Culture

Hathayoga: Cleansing, Breath control, Seals

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Week 2, Unit 2

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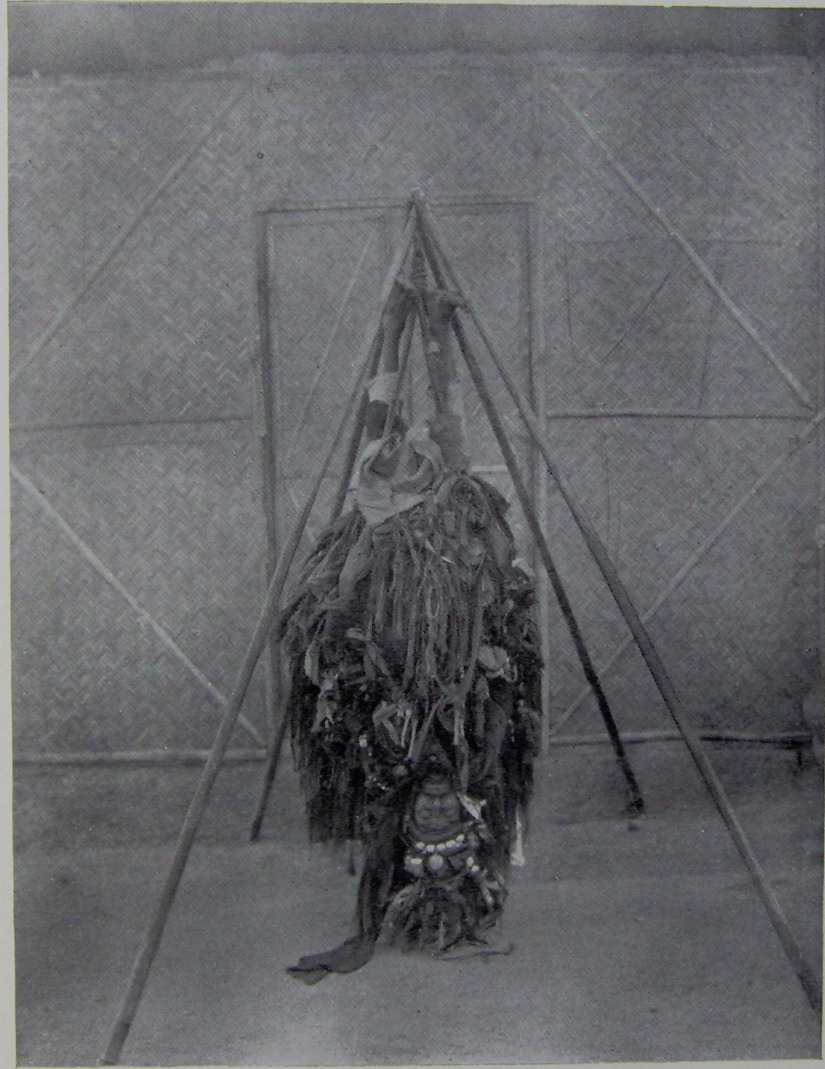
The Ascetic Roots of Haṭhayoga

In its earliest formulations(c. 11th century), haṭhayoga is associated with the raising and preservation of semen (*bindu*). Such processes are closely related to ancient traditions of austerities (*tapas*).



بمیداشت و در هوای سپهر میمان آبهای سر و قرار می گرفت و این طور با صفت شاق میگوید
تا آنکه دیو تنهارا بر حال او رحم آمد گفتند او مبادا بواسطه ریاضت و عبادت خود در نصیب
و خلعت و ما را از شغل خلیفین معزول سازد ایند بر برای امتحان او در بنام امیر راه را که در حلال
بهترین امیر تا بود و طلبید بلوی فرمود که بره و بسوا امیر را تا زود که شتر خود در فریب ده تا از
و عبادت باز ما در بنها دست تعظیم بر پیشانی نهاد و با نیدر گفت که عابد را فریب دادن
عبادت او شدن با اعظیم دارد هر از این کار معذور داره و بگری را فرما که از دست ما نمی آید
ایند گرفت تو چه نمیش کنش سر راه تو ام من بصورت کی بل میثوم که جا یوز نیست سیاه چرخ
ششور در میان اهل هند ما تو بسوا امیر را با آزد فریب از راه می بریم امیر بصورت کی بل
نود را بر یوز با پارس است

Vishvamitra Practices his Austerities
Folio 61a from the *Freer Ramayana*
By Mushfiq
Sub-imperial Mughal dynasty, 1597-1605
Opaque watercolor, gold and ink on paper
26.5 x 15.6 cm
Freer Gallery of Art, Gift of Charles Lang Freer



Photo]

[A. J. Combridge & Co., Bombay.

AN URDHAMUKHI SADHU.



The Tantric Roots of Haṭhayoga

In later texts, the tantric-oriented Kuṇḍalinī/cakra system is overlaid onto the original bindu scheme.

The same techniques (mudrā etc.) are now used to make Kuṇḍalinī enter the central channel and travel up to the head. When she reaches the head, she releases the store of bindu which rains down and renders the body immortal.

Kubjikā and the Sixfold Cakra System

Kubjikāmatatantra 11.34c-37d on the six *cakras*:



The anus is called the Base (*ādhāra*). The Svādhiṣṭhāna arises from the penis (*liṅgaja*). (35) Maṇipūraka is in the navel and Anāhata is in the heart. Viśuddhi is in the region of the throat and Ājñā is between the eyes. (36) Viśuddhi has 16 divisions while Anāhata is tenfold. Know Maṇipūraka to have 12 divisions. Svādhiṣṭhāna, meanwhile, is the support of several objects and qualities, and has six parts. The Base, on the other hand, has four parts. It is taught that the Ājñā has two divisions.

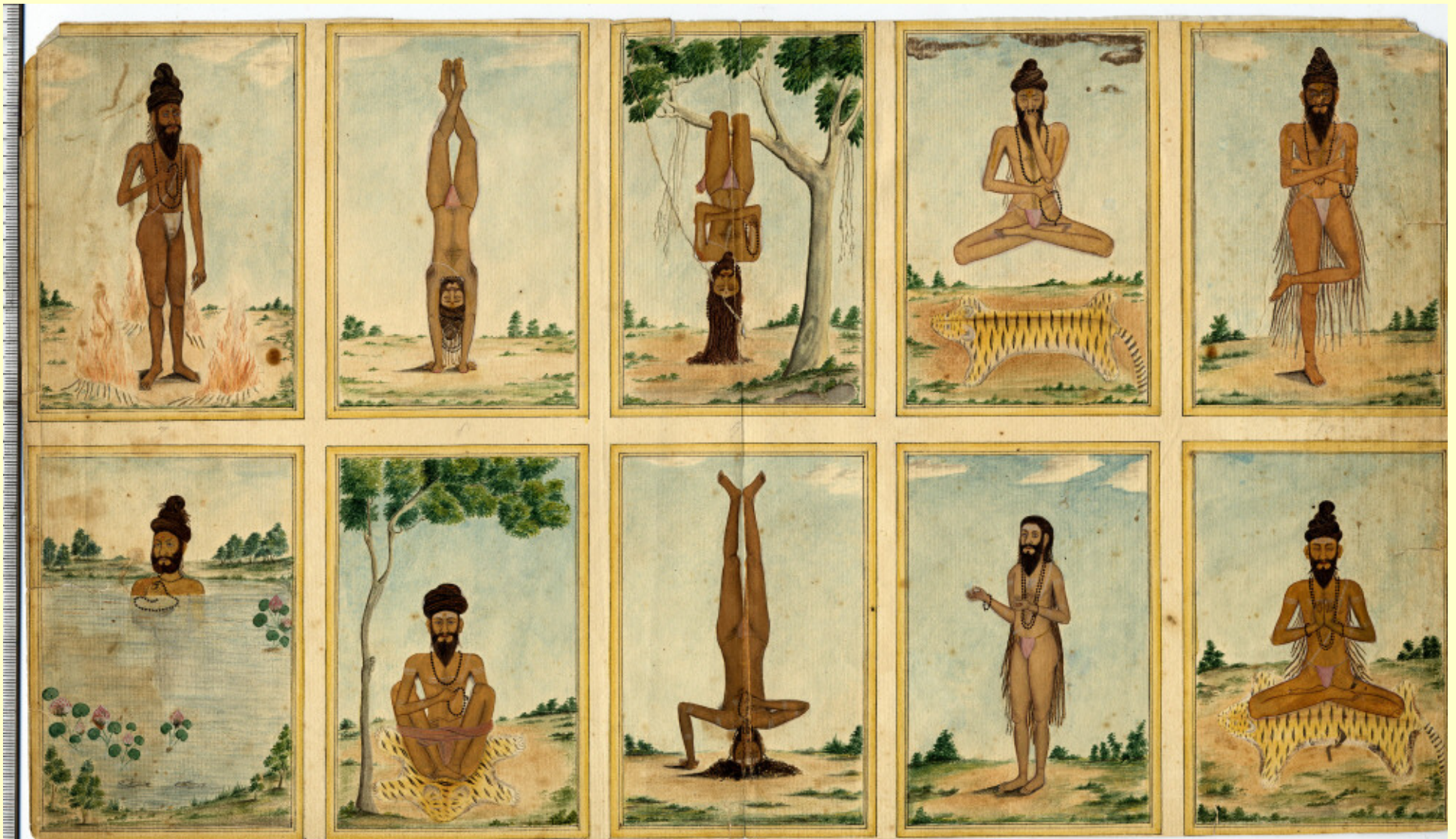
Nath Yogi (note earring, dreadlocks, whistle necklace, hookah). Naths consider themselves the originators of Hatha Yoga



GOALS OF PRACTICE:

1. SIDDHI (“accomplishment” or “special powers”)
2. MUKTI (“liberation”)

East India Company commissioned painting (Note yogi levitating as a result of prāṇāyāma practice)



RAJA YOGA

“Practice the various āsanas, kumbhakas and excellent karaṇas (procedures) of haṭha until you attain the fruits of rāja yoga” (HaṭhaPradīpika 1.67)

pīṭhāni kumbhakāścitrā divyāni karaṇāni ca
sarvānyapi haṭhābhyāse rājayogaphalāvadhi

Raja Yoga, Samadhi, Laya, Jivanmukti are
synonyms! (HP 4.4)

Original texts of Haṭhayoga

- * Amṛtasiddhi, C11
- * Dattātreyayogaśāstra C13
- * Gorakṣaśataka C13
- * Vivekamārtaṇḍa C13
- * Śārṅgadharaṣṭhātī 1363
- * Śivasamhitā 1300-1450?
- * Yogabīja C14-15
- * Amaraughaprabodha
- * Haṭhapradīpikā C1450

Haṭhayoga: Open to all who are willing to practise?

[If] diligent, everyone, even the young or the old or the diseased, gradually obtains success in yoga through practice. Whether brahmin, ascetic, Buddhist, Jain, Skull-bearer (*kāpālika*) or materialist (*cārvāka*), the wise man endowed with faith who is constantly devoted to his practice obtains complete success. Success happens for he who performs the practices - how could it happen for one who does not?

Dattātreya yogaśāstra

Haṭhapradīpikā

“Haṭha is a refuge for those who undergo every type of suffering. Haṭha is the foundation for those practising every type of yoga”

aśeṣatāpataptānāṃ samāśrayamaṭho haṭha
aśeṣayogayuktānām ādhārakamaṭho haṭha (HP
1.10)

Haṭhayoga becomes dominant mode of yoga practice in India from at least 17th century onwards.

- ┆--assimilated into orthodox Hindu monastic orders
- ┆--new texts, called 'Yoga Upaniṣads' are produced which incorporate haṭha technologies into a Vedic framework

- ┆--proliferation of techniques occurs, e.g. many more *āsanas* are formulated.

آن نقطه که پناست یک نقطه پند و عالم یک ذره بنظر آید که اعظم
 دارست از سرعت دوزانو انقال میشیند و دست بر دست
 نهند و شست گاه را برابر دارد چشمش بر شمس جهات بگرداند و بعد
 یکسال چشم کردن باشد پنهانی حال خود یکمین بود فایده این شستن
 بعد عمل روشن خواهد شد نیوی چون سالک خواهد بود
 گرم گشت اول چهارزانو میشیند هر دو دست بر سر دوزانو دارد



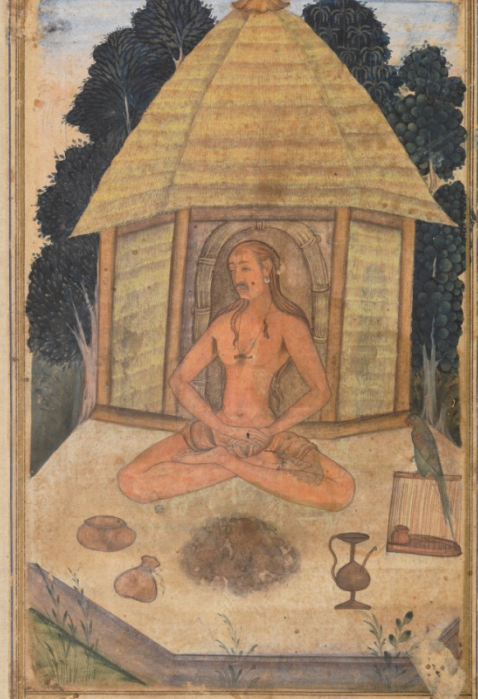
دو زانو برداشته دو آرنج بر دوتیمی که نهاده و دو دست
 بر دو گوش کرده ناف را به پشت رساند از ناف رفتی که سینه
 آنرا از زمین میکونید عبارت از آنست که در مسیح گمشده

سر اندک کج کند و اندک و اندک بدن را چشمتش در برابر نفس را
 با دندان ستند دارد مجروح نفس را بسختی راه مینی بقوت تمام بر کشند
 دو جندان در کشد مشقت انجام رساند و پانی مکنند بعد از فجر
 بعد از عصر فایده این عمل مکشوف خواهد شد سبب او چنین که
 سالکی خواهد که گرم او چنین نخست بار کند او چنین عبارت از کشش است



یعنی مقصد بالا باشد مقصد را در اصطلاح صوفیه نیلوفر میگویند
 طریق چاپسده آنست بنشیند چنانچه در گرم گیری ذکر افتاده است

بر ابرو نگاه دارد و گرم سینه را آغاز کند هر دو لب و از دار کردن
 بسته از فرق دندان دپرو بی را در روشن تمام بطن و اعضا بر باد شوند
 همچنین سبکی شود چنانچه ظهور را چون آن یاد مکنند در لب را به بندد



از راه مینی مکنند در دندرجا چون از او بیشتر عمل کند هر دو گوش کنار

چون طالبی خواهد که باین عمل مشغول نماید باید که جلسه کریمه این
 پیشش کرد که آسن از او بید که چنانچه بجه در شکم ما در می باشد در باید
 پای جی سپر بر پای است نهاده دوسرین بر دوی پای داشته و سر



از راه مینی مکنند در دندرجا چون از او بیشتر عمل کند هر دو گوش کنار

Folios from the Bahr al-hayat (Ocean of Life)
 Uttar Pradesh, on paper, 22.7 x 13.9 cm (folio)
 The Trustees of the Chester Beatty Library Allahabad,
 1600–1604
 Opaque watercolor

THE YOGI'S HUT

FAILURE IN YOGA DUE TO:

- i) Over-eating
- ii) Over-exertion
- iii) Too much talk
- iv) Too many rules / austerities
- v) Too much socializing
- vi) Restlessness

SUCCESS IN YOGA DUE TO:

- i) Enthusiasm
- ii) Openness
- iii) Courage
- iv) Knowledge of the truth
- v) Determination
- vi) Avoiding company

“Various āsanas, kumbhakas and practices called mudrās, then nādānusaṃdhāna. That is haṭha's order of practice”.

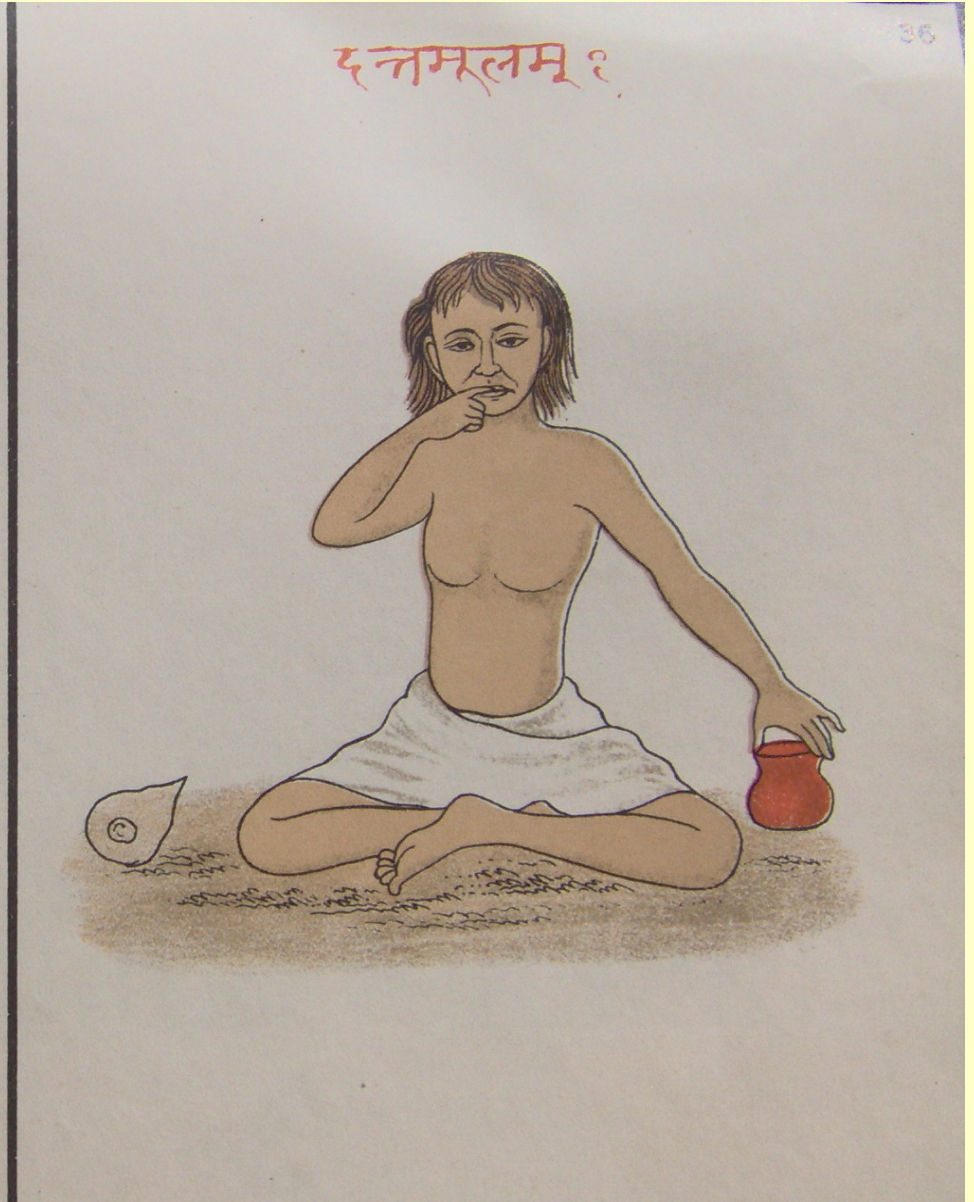
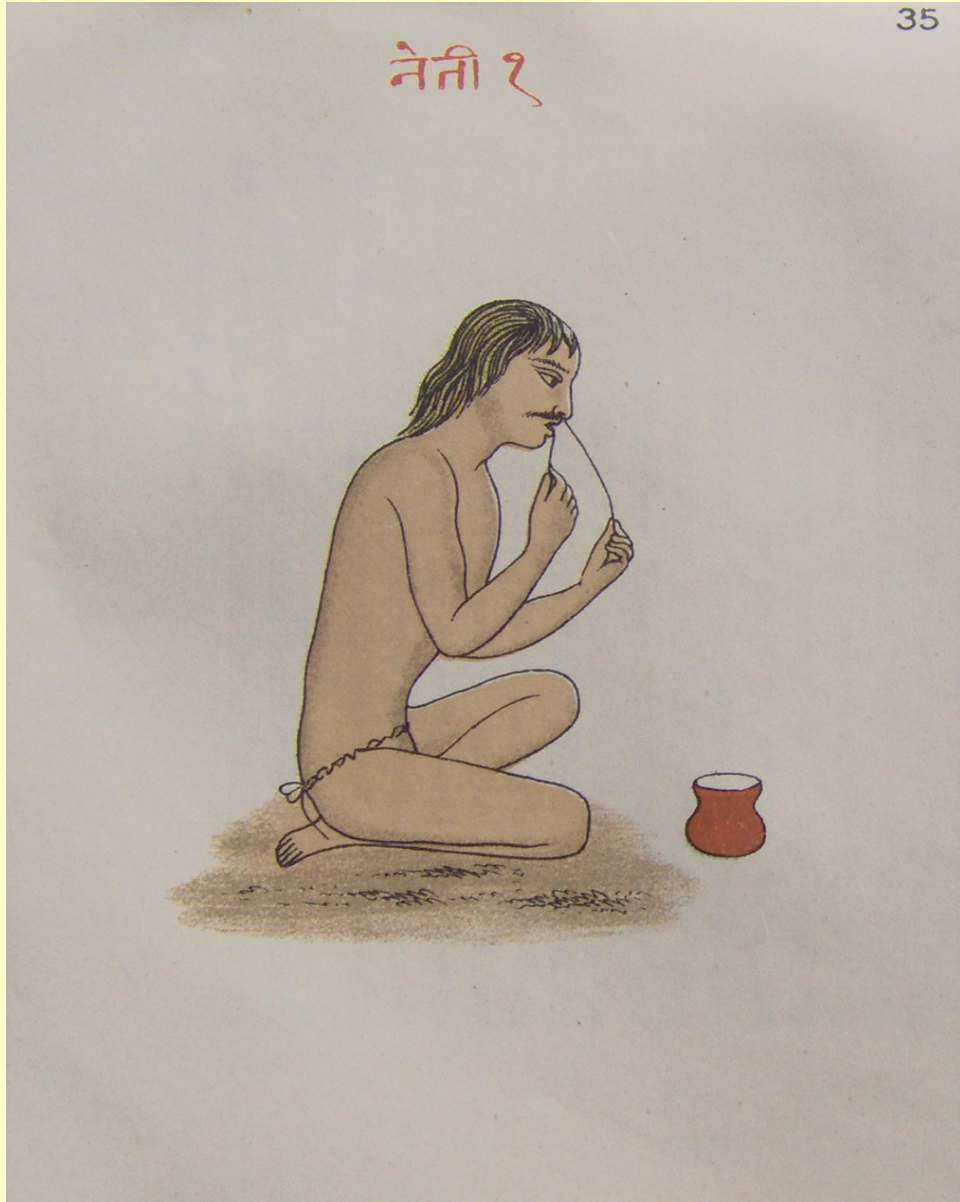
āsaṇaṃ kumbhakaṃ citraṃ // mudrākhyāṃ
karaṇaṃ tathā
atha nādānusaṃdhānam // abhyāsānukramo
haṭhe (HP 1.56)

HATĦHA YOGA CLEANSINGS (ṣatkarmas)

- i) Dhauti: swallowing cloth
- ii) Basti: drawing water in through anus
- iii) Neti: dry and wet
- iv) Trāṭaka: candle gazing
- v) Nauli: churning stomach
- vi) Kapālabhāti: “skull cleanse” breath

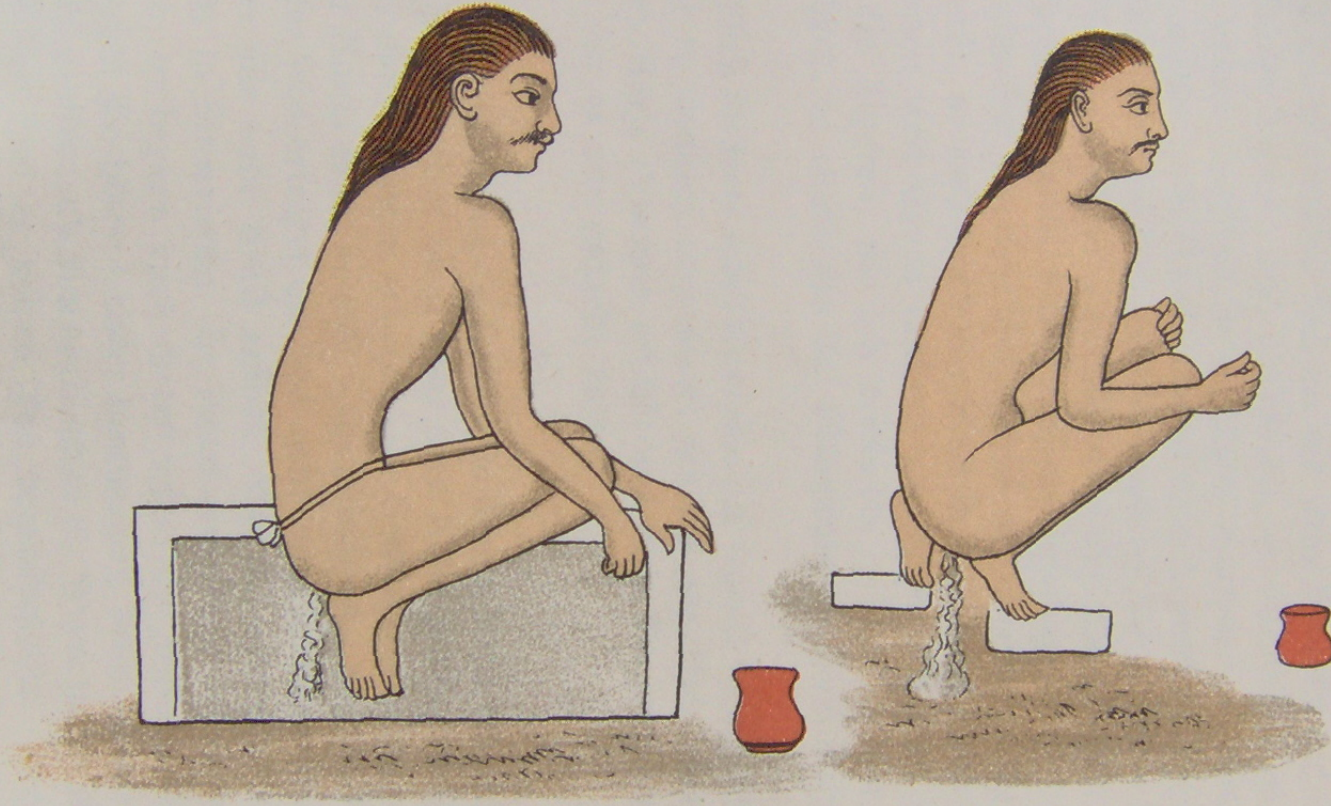
See also: Gajakaraṇī (vomiting water),
śaṅkha prakṣalaṇa (cleaning the shell)

Some hathayogic kriyas (cleansings)



जलवस्त्रिः १

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Early Prāṇāyāma

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- Prāṇāyāma as path to immortality: (As long as there is breath in the body, there is life...therefore retain the breath. HP)
 - Prāṇāyāma as path to liberation ('udghāta')
 - Correct practice heals diseases; incorrect practice creates disease.

PRĀṆĀYĀMA in Haṭha Yoga

As the breath moves, so does the mind. If it is still, the mind becomes still and the yogi gains steadiness. Therefore, restrain the breath.

HP 2.2

The trained breath enters the central channel without blockage after waking up the Kuṇḍalinī along with the [digestive] fire (agni)

HP 4.19

He who binds the breath (pavana) binds the mind. He who binds the mind binds the breath.

HP 4.21

When the mind (manas) is steady the air (vāyu) and the semen (bindu) become stable. From stable semen, a pure and steady body arises

HP 4.28

THE EIGHT PRĀṆĀYĀMAS

- i) Sūrya
- ii) Ujjayi
- iii) Śītalī
- iv) Bhastrīka
- v) Sītkarī
- vi) Bhrāmarī
- vii) Mūrcchā
- viii) Plāvinī

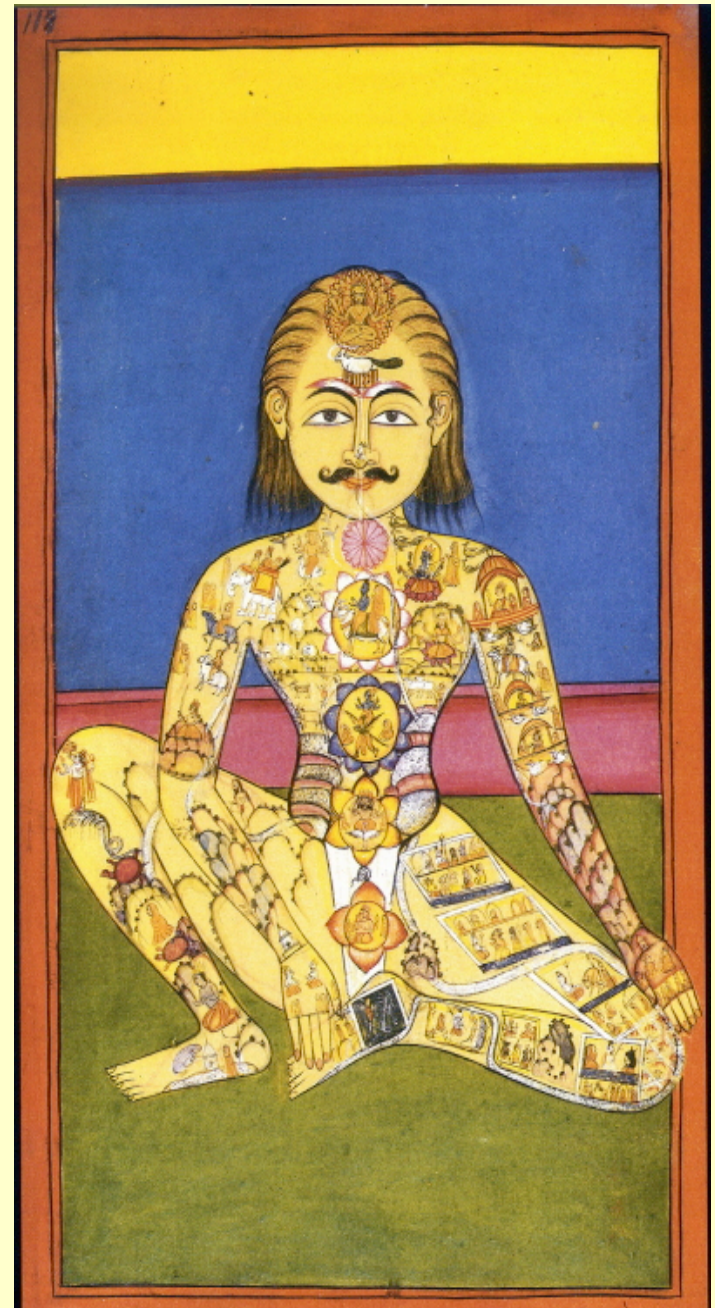
Mudrā

Haṭhayogic *mudrās* or “seals” are methods of manipulating the breath and other vital energies (i.e. *bindu*). In the earliest textual description of a *haṭha* yoga named as such, it is the practice of *mudrās* which sets *haṭha* apart from other methods of yoga

Tantric mudrās

Tantric *mudrās* (esp. hand gestures) are not methods of manipulating the vital energies; they are physical attitudes adopted in ritual in order to bring about certain supernatural effects or, in fewer cases, possession by the deities with which they are associated. The deities' *mudrās* are also said to manifest spontaneously in the practitioner when possession occurs

Mudrās Of Haṭhayoga



Haṭhapradīpikā

(15th century)

All lotuses (cakras) and knots (granthis) are split open when the sleeping kuṇḍalinī is awakened by the guru's grace. (3.2)

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Therefore practice mudrās diligently in order to awaken the goddess (kuṇḍalinī) who sleeps outside Brahman's door (3.4)

Mahāmudrā, the Great Seal

The eleventh insight (*viveka*): The Great Seal (*mahāmudrā*).

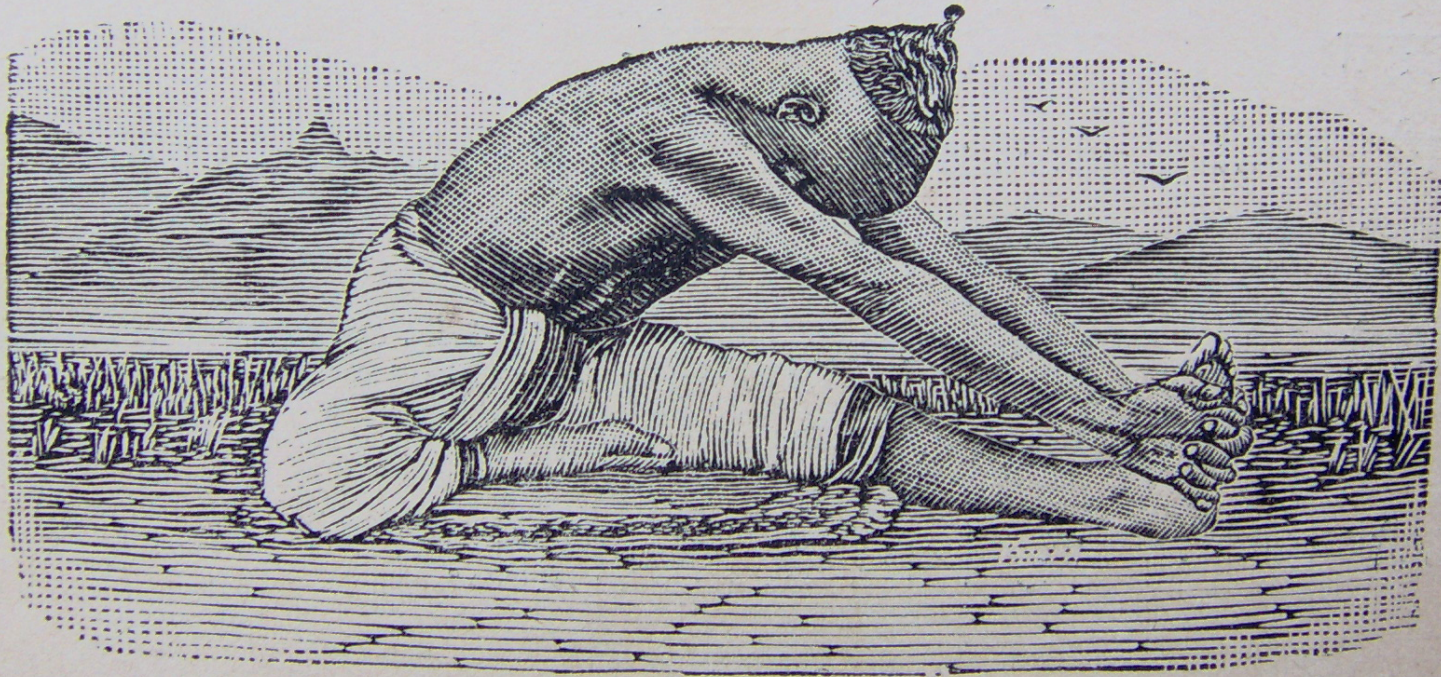
(1) The Great Seal concealed in all the tantras is being taught. Men who obtain it are worshipped by the gods. (2) Yogis obtain it after performing a great number of good deeds for ten billion births and cross the ocean of existence.

(3) Carefully press the perineum with the left heel, extend the right foot and hold it firmly with the hands. (4) In [this] position lift up the haunches, put the chin on the chest, close the nine [bodily] openings and fill up the abdomen with air. (5) Put the mind at its crossroads and commence breath-control. Divide the breath's movement between the moon and sun, and restrain it.

Amṛtasiddhi 11-13.

योगमुद्रा.

२९ अथ महामुद्राविधिः ।



पायुमूलं वामगुल्फे संपीड्य दृढयत्नतः ।

याम्यपादं प्रसार्याथ करे धृतपदांगुलिः ॥ १ ॥

कंठसंकोचनं कृत्वा भ्रुवोर्मध्यं विलोकयेत् ।

महामुद्राभिधा मदा कश्यते चैव सरिभिः ॥ २ ॥

The results of Mahāmudrā

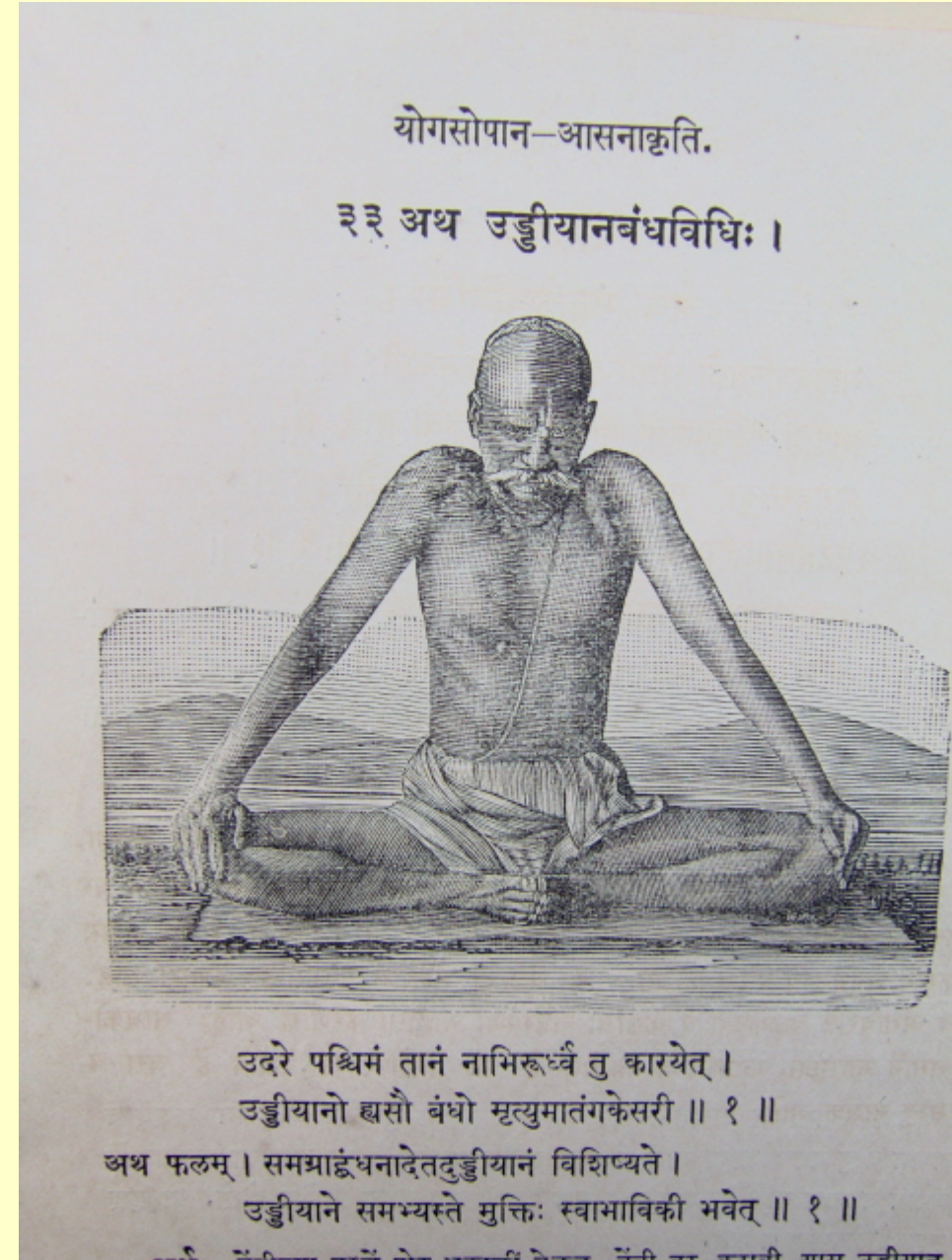
(6) This consumes impurities, holds *bindu* and *nāda*, makes all the channels flow and kindles the fire. (7) Through practice, mastery of the body, speech and mind by means of yoga of the body, speech and mind is sure to arise for the yogi who is on the path. (8) By means of this seal yogis are sure to obtain everything, so one should zealously practise this Great Seal.

Amṛtasiddhi 11-13.

Mahābandha, the Great Lock

The twelfth insight: the Lock (*bandha*).

(1) That by which yogis are sure to master this Great Seal is called the Great Lock (*mahābandha*). It holds the breath in the body. (2) And the lock should be known to be of two kinds, just as *bindu* was said to be, for there is the perineum lock (*yonibandha*) for the goddesses and the throat lock (*kaṇṭhabandha*) for the gods.



Mahāvedhamudrā

(4) The yogi should take hold of all the breaths (*vāyucakrāṇi*), perform the lock as taught and start performing the Piercing (*vedham*) with the breath, which must be joined with the mind [...] Sitting steadily lift the haunches onto the heels of the upright feet and shake the great mount Meru using ten million diamond points of breath. (8) That makes piercing happen [...] At first this piercing happens quickly in the knot of Brahmā; (10) then, having broken the knot of Brahmā it breaks the knot of Viṣṇu. Then, having broken the knot of Viṣṇu, it breaks the knot of Rudra. (11) Then, having broken the knot of Rudra and cut the creeper of delusion, this breath opens the very secret gateway of Brahmā.



The Knots of the Subtle Body

Himachal Pradesh, Nurpur, ca. 1690–1700

Opaque watercolor and ink on paper, 20 x 14 cm

The Cleveland Museum of Art

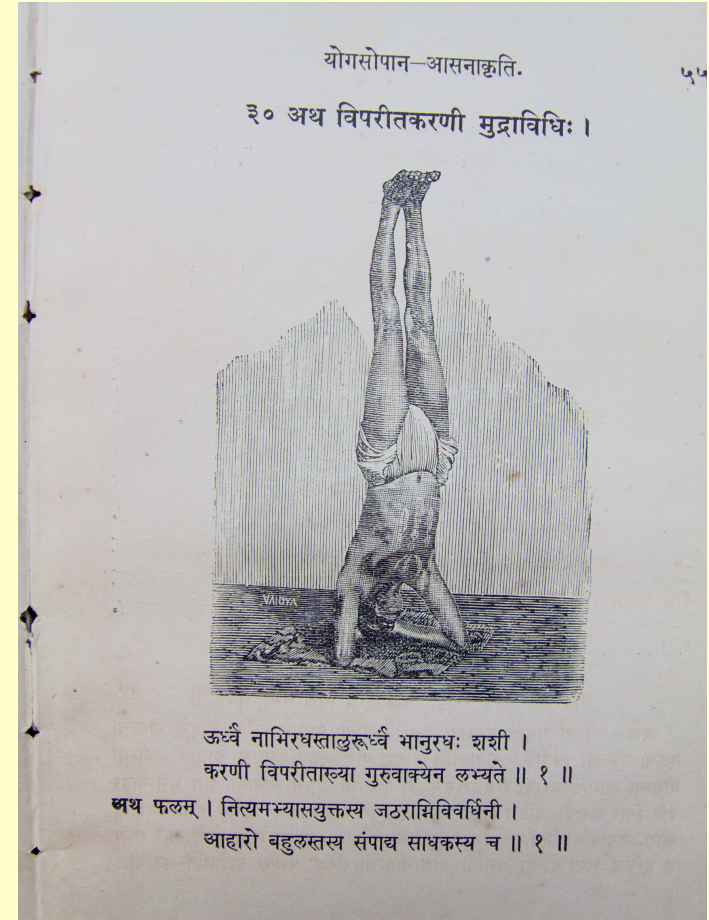
The Benefits:

(12) The Great Seal, the Great Lock [and] the third, the Great Piercing: by means of these three elements, whose essences are secret, yoga is successful. (13) He who knows these three elements knows the three worlds. He who is lucky enough to practise them becomes omnipresent and [omni-]potent [...] Everything is beneficial for he who knows this seal: everything is understood by him thanks to the goddess of the channel.

Viparītakaraṇī mudrā (the inverter)

(146) The technique called the Inverter destroys all diseases. In one constantly devoted to [its] practice the digestive fire increases. (147) He must eat a lot of food, o Sāṃkr̥ti. If he eats little, the fire will burn [him] up. (148) Listen, Sāṃkr̥ti, to how the sun can be up and the moon down. On the first day the head should be down and the feet up for a short while. (149) By practising for a little while longer every day, after six months grey hair and wrinkles disappear. (150) He who regularly practises for three hours is expert at yoga.

Dattātreyayogaśāstra



Vajrolī mudrā

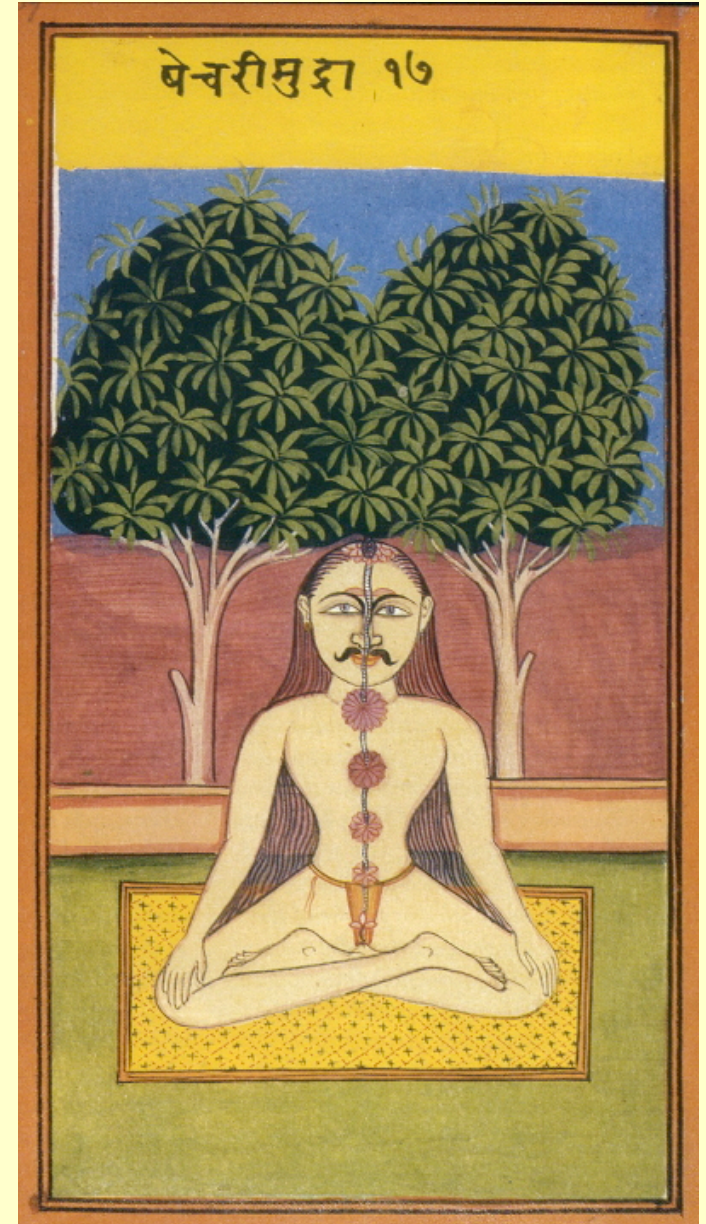
(154) Milk and generative fluid (*āṅgirasa*). Of the two, the first is [readily] available. The second is hard for men to get; they must use some stratagem to procure it from women. (155-156) A man should strive to find a woman devoted to the practice of yoga. Either a man or a woman can obtain success if they have no regard for one another's gender and practise with only their own ends in mind. If the semen moves then [the yogi] should draw it upwards and preserve it. (157) Semen preserved in this way truly overcomes death. Death [arises] through the fall of semen, life from its preservation. (158-160) All yogis achieve success through the preservation of semen.

Dattātreya yogaśāstra

Khecarīmudrā

(47) The tongue turned back and into the hollow of the skull, the gaze between the brows: this is the Sky-Rover Seal (*khecarīmudrā*). (48) Neither disease, nor death, nor sleep, nor hunger, nor fainting arise for he who knows the Sky-Rover. (49) He who knows the Sky-Rover is not afflicted by disease nor tainted by karma nor troubled by Death. (50) The mind moves (*carati*) in space (*khe*) because the tongue moves in space. This is the Seal called the Sky-Rover, honoured by the Adepts.

Vivekamārtaṇḍa 47-57



Khecari Mudra (Persian,
khechari), 10.6 x 8.5 cm
(painting), In 16.24a, *Baḥr*
al-Ḥayāt translation no. 15



Śāmbhavī mudrā

(1) When [the yogi] focuses internally with his gaze, unblinking, directed outwards it is the *śāmbhavī mudrā*, which is concealed in all the tantras. When the yogi's mind and breath have dissolved in the inner focus, while he both looks and does not look outwards and downwards with a gaze in which his pupils are fixed, that is indeed the *śāmbhavī mudrā*. It arises through your grace, o guru; it is the state of Śambhu which manifests as the [highest] reality, free from the void and the not void.

Candrāvalokana 1-2

MUDRĀS (11+)

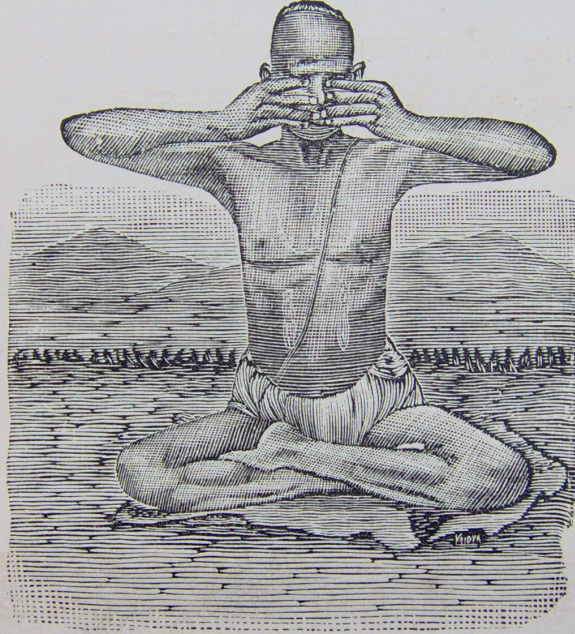
- i) Mahāmudrā
- ii) Mahāvedha
- iii) Mahābandha
- iv) Khecarī
- v) Jālandhara
- vi) Uḍḍīyāna
- vii) Mūla
- viii) Viparītakaraṇī
- ix) Vajrolī (+sahajoli+amaroli)
- x) Śakticālana (“Moving the goddess”, c.13
Gorakṣaśataka)
- xi) Yonimudrā

Ṣaṅmukhīmudrā

योगसोपान—आसनाकृति.

५७

३१ षण्मुखी मुद्रा.

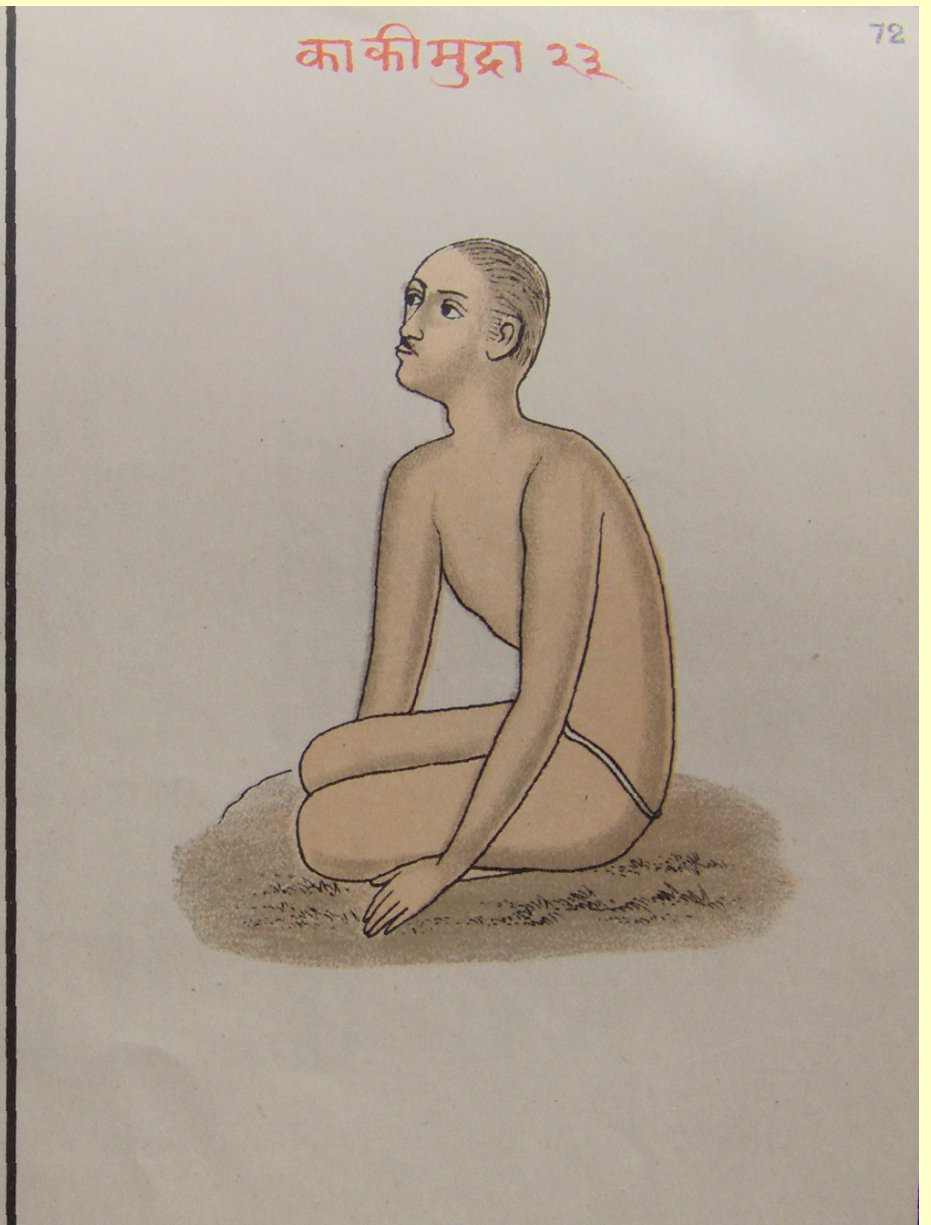


श्रुत्योरंगुष्ठकौ मध्यांगुल्यौ नासापुटद्वये ।

वदनप्रांतके चान्यांगुलीर्दद्याच्चनेत्रयोः ॥

अर्थ—दोन्ही कर्णरंध्रें दोन्ही आंगठ्यांनीं, दोन्ही नेत्र दोन्ही तर्जनींनीं दोन्ही नाकपुड्या दोन्ही मध्यांगुलींनीं व मुख अनामिका, कनिष्ठिकांनीं बंद करावी; ह्यास षण्मुखी मुद्रा ह्मणतात. हिच्या योगानें नादश्रवण व तेजो-दर्शन होतें.

Pashini Mudra (left)



The best of yogis tirelessly practices āsanas and bandhas. He should purify the nāḍis with disciplines like prāṇāyāma, mudrā etc.

“”

evamāsanabandheṣu yogīndro vigataśramaḥ
abhyasennāḍikāśuddhi mudrādipavanakriyām
(Haṭhapradīpikā 1.55)

ALL YOU NEED TO KNOW:

“There is no āsana like siddhāsana, no kumbhaka like kevala, no mudrā like khecarī, no laya like nāda.”

nāsanam siddhasadr̥śam na kumbhaḥ
kevalopamaḥ
na khecarīsamā mudrā na nādasadr̥śo layaḥ
(Haṭhapradīpikā 1.43)