

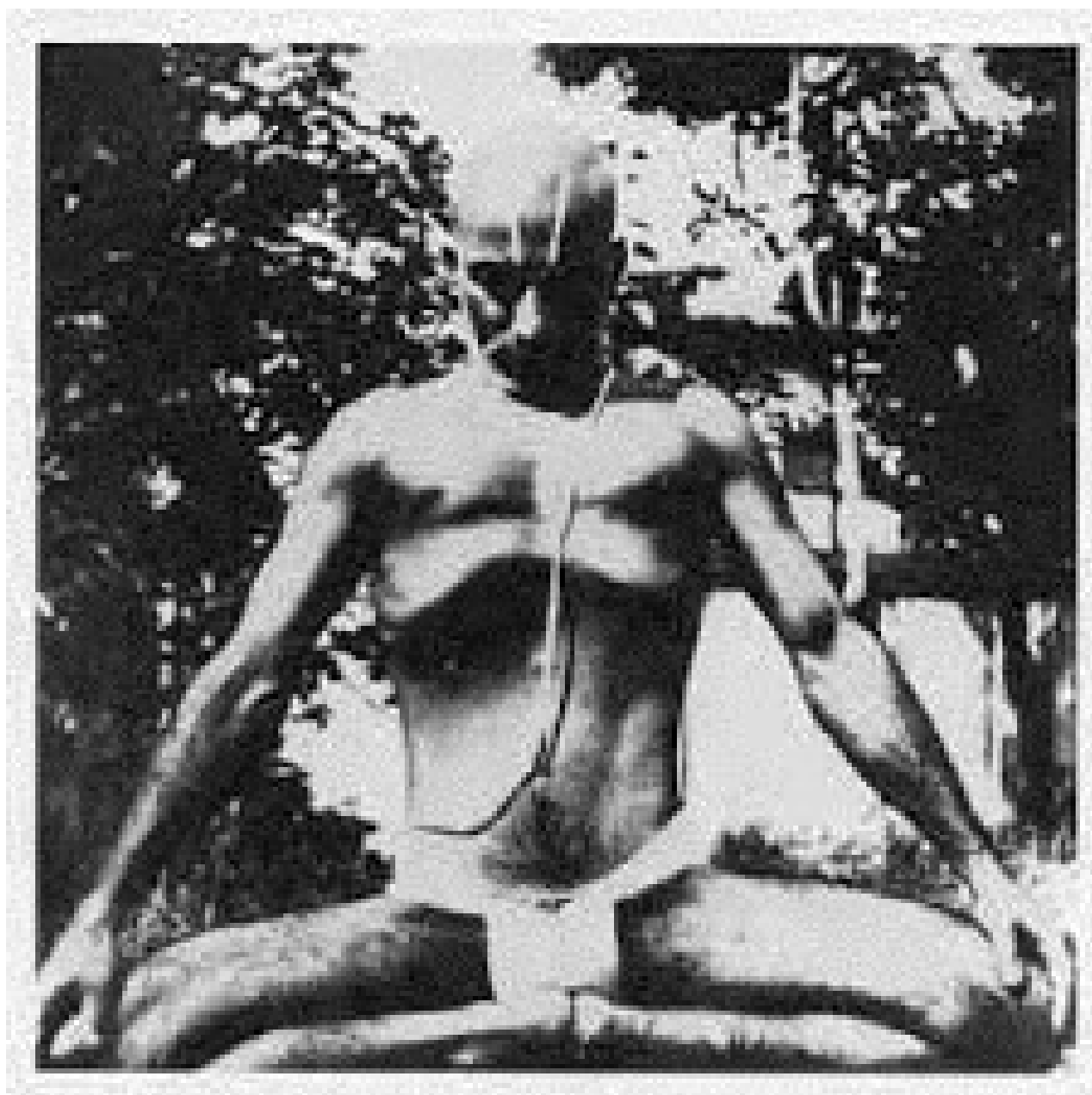
Exploring Krishnamacharya's Ashtanga

based on the works of the Mysore years

Yoga Makaranda

(1934) Yogasanagalu (1941)

and the 1938 documentary



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T. KRISHNAMACHARYA YOGA SANA G.A..W



New blog mission statement.

In 2010 I attended Srivatsa Ramaswami's Vinyasa Krama Teacher Training course at LMU. Ramaswami had been a student of Krishnamacharya for over thirty years. One of the major elements of the course was a close study of Krishnamacharya's Yoga Makaranda and Yogarahasya which we explored in the classroom, reading each text aloud line by line with discussion and in the practice room exploring the asana in practice. this blog is an attempt to continue that process by including Krishnamacharya's Yogasanagalu in the discourse.

I've just practiced Krishnamacharyas Primary group/series, from the table in his 1941 book Yogasanagalu, for the first time (see the page in the tab at the top of the blog for preliminary practice sheets). This appears to be an original form of the Ashtanga Primary series taught by Pattabhi Jois.

Currently Satya Murthy is working on a translation on the Yogasanagalu that is appearing on my other blog Ashtanga Vinyasa Krama at Home as each page is passed on to me (see the Page on the tab at the top of this blog).

This blog then is an attempt to recreate and practice, as far as possible, the 'original Ashtanga series developed by Krishnamacharya through his works, in particular Yoga Makaranda and Yogasanagalu as well as the 1938 Black and White film footage that can be found in the Youtube video bar at the side of this blog.

In Krishnamacharya's approach all asanas are not the same. Some asana allow for longer stays and this may be required to achieve the full benefits of the posture. Other postures allow for deeply engaged bandhas and still others retention on the exhalation or even inhalation. In one posture we might seek to increase the length of the inhalation in another the exhalation. Krishnamacharya states clearly that for the full benefit of certain asana it's vinyasa/variations should be included. This appears is in keeping with Krishnamacharya's philosophy of teaching the appropriate practice to a particular student in a particular situation and environment.

In attempting to practice Krishnamacharya's Primary just now, the sophistication of this approach became even more apparent as did the need to study closely each asana as described in the texts.

The rough plan is to include the recent posts on the translation of the Yogasanagalu as well as each new page that comes in. Side by side with that I hope to look at each asana in the syllabus along with the pictures and descriptions in both Yoga Makaranda and Yogasanagalu.

Krishnamacharya's Primary series from Yogasanagalu (1941)



Yogasanagalu's (1941) 'Original' Ashtanga Primary Group/ Series in Yoga Makaranda (1934)

It was more difficult than expected for me to see the origins of modern Ashtanga in Krishnamacharya's Yoga Makaranda (1934), many of the postures were there but in no familiar order and then of course there was the breath retention, the occasional longer stay in a posture, the deep engagement of bandhas.

The table in Yogasanagalu however may well be the key to opening it up.

Turning the table in Yogasanagalu into a picture sequence for practice allowed us to see how close the Primary group was to the Ashtanga Primary series we have now. Perhaps though it was the little differences that made the Yoga Makaranda startle me this morning, there it was the primary sequence, like one of those holographic pictures where you have to make your eyes go half cross eyed to see the image.

Here are the pictures of Krishnamacharya demonstrating asana in Yoga Makaranda (the second half of the pictures, mostly of a young lad performing Advanced postures from the proficient group we'll put to one side for now).



Krishnamacharya in Yoga Makaranda (1934)

If I trim out some of vinyasa krama variations, shift the paschimattanasana to the curious position in the middle of standing, move the Marichiyasana's up a bit as well as the standing konasana postures (didn't Nancy say recently that they used to be taught at the end of Primary to beginners and then shifted back to their rightful place as the beginner became more proficient?). What we end up with is....



Primary group/series in yoga makaranda (1934)

Which is pretty much....



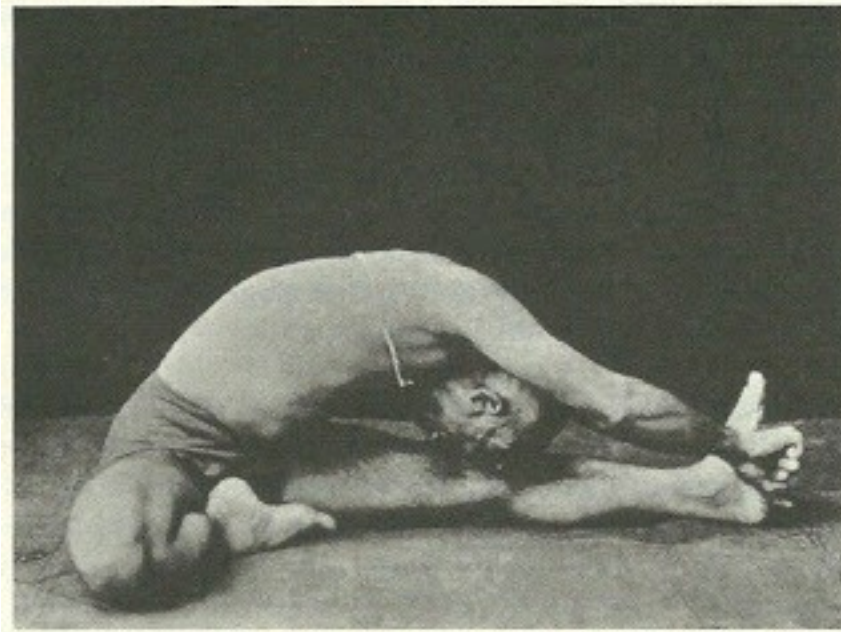
Bit of a stretch, am I forcing it a little? perhaps, but either way it's good to know that almost all of the postures in the Yogasangalu Primary group and the approach to practicing them are described in the Yoga Makranda, as well as many of the several of the middle and proficient group.

Something to be going on with while we look forward to more from the Yogasanagalu.

And a question.

If the Primary group (series?) and more importantly the approach to the asana's and practice in general that we find in Yogasanagalu in 1941 can be seen in a core group of postures and approach in Yoga Makaranda (1934) (although we hear that in practice Krishnamacharya would adapt and improvise, creating new options to assist his students) perhaps this core practice hadn't changed that much in the seven years previous either which is when Krishnamacharya arrived in Mysore. Is this what he brought with him from that cave in the Himalayas, an approach to practice and a framework to hang it on?

How to practice Krishnamacharya's 'Original' Ashtanga Yoga



Picture 037 *Jānu-sīrṣāsana - Vāma*
krishnamacharya Yoga Makaranda

One of the challenges we have with practicing Krishnamacharya's Ashtanga is *time*, here's why

1. Full Vinyasas : Krishnamacharya seems to be advocating full vinyasa between postures, half vinyasa between sides and possible variations of the key posture
2. Breathing : Long slow inhalations and exhalations, from 10- 15 seconds
3. Long stays in postures. 10 breaths seems to be standard more in certain postures
4. Kumbhaka (breath retention) In several postures kumbhaka is included , many of the forward bends for instance
5. Variations. Krishnamacharya doesn't seem to be advocating a fixed series, variations to certain postures might be added, perhaps preparatory postures but also extensions.

If we take Janusirsasana as an example

60 second lead in and out (say, 5 seconds for each stage of the vinyasa)

10 breaths in the posture at 10 seconds each per inhalation and exhalation,
about six and a half minutes

Ashtanga already has three variations of this postures, so around twenty minutes
Doubt forget the half vinyasas between sides and between variations twenty
seconds each so another minute and a half.

So in an ideal practice, around twenty-three minutes just for janusirsasana

If we compare the Primary group of postures in Krishnamacharya's list in
Yogasanagalu with the Ashtanga primary we notice there aren't as many postures,
this is just a framework of course but still, less postures seems to be the way to
go.

Pattabhi Jois comes to the same conclusion, for those of us strapped for time. He
outlines the problem in the first quote below and in the second quote offers a
possible solution. He suggests that if your busy with work and don't have time for
a full practice you might practice up to navasana only and then move to finishing,
he even suggests doing your headstand at work. On the next day you begin with
Navasana after your Sury's (he suggests only doing half the amount of those).

And of course if your a beginner you will often stop your practice at
marichiyasana C and move on to finishing or in 2nd series you might stop at Kapo
or Karandavasana.

Practicing half a series then isn't that new or that radical and doesn't have to be
just because your a beginner or have a busy lifestyle.

So should we decide to explore Krishnamacharya's approach we could take the
Primary and 2nd series we're familiar with and divide them in half and practice
the longer slower breathing, longer stays and breath retention allowing for
deeper bandha engagement.

1st Day

Primary to navasana + pranayama

2nd Day

Primary to end of series + pranayama

3rd Day

2nd series Bakasana + pranayama

4th Day

Bhaadvajrasana to end of series + pranayama

5th Day

Full regular Primary

6th Day

Full regular 2nd series.

It's difficult not to think of an advanced practice just in terms of the shapes of advanced postures and yet we might also think of an advanced or proficient practice as being reflected in the approach we take to the asana rather than the asana itself.

It appears Krishnamacharya's proficient group of postures wasn't intended to be practiced as one of more series but more likely as extensions to the asana found in the Primary and Middle group. One might reflect on whether turning them into fixed series in the 70's and 80's was, in retrospect, beneficial. I'd be interested to hear arguments for and against fixed advanced series.

My own argument *for*, is that by practising Advanced series we practice the most challenging postures everyday and this leads to increased proficiency rather than attempting an advanced posture once in a while which might lead to strain.

However my argument *against* the above is that in Vinyasa Krama I've practiced advanced postures as extensions of similar asana of the same family. In Asymmetric series for example one moves from janu sirsasana and half lotus postures (primary), arcana dhanurasana A and B (advanced B) and on into eka pada sirsasana (2nd series) and then into skandasana and durvasana (Advanced A). I often add omkrasana, parsva dandasana kapilasana, buddhasana and marichyasana H (Advanced B) which while not in Ramaswami's book seem to be appropriate further extensions and because of the preparation any strain is avoided.



And yet do any of the postures above really appear more advanced than Krishnamacharya's janusirsasana at the top of the page. Janusirsasana appears simple, we find it in the current Ashtanga Primary series and Krishnamacharya's Primary group yet it's basically a forward bending version of mahamudra. It's a highly stable, grounded posture that cries out for breath and bandha work. We can stay here a long long time, engage mula, uddiyana and jalandhara bandha fully, it allows for variations, the deep forward bend of janusirsasana and yet also twist to both sides by changing the hold on the foot. It's all in the approach we take to it, five breaths only in such a pose seems a bit of a waste

Here are the quotes mentioned above.

Question: When is it good to do full vinyasa? That is come back to Samasthiti after each asana. Is it correct?

Answer: *Yes correct. Take one asana, finish it. After full vinyasa you do, standing position you come. Again next. Your strength how is you use (depending on your strength you should do half or full vinyasa). Without strength chat (sixth vinyasa)*

stop (If you are not strong stop at the sixth vinyasa eg do half vinyasa). Increasing your strength, you full vinyasa you take. Now there is no time (too many students).

That is why I am telling. One asana, for example paschimottanasana (has) 16 vinyasas, Purvottanasana - 15, Ardha baddha padma paschimottanasana, tiriang mukeka pada paschimottanasana, janu sirsasana A, B, C, marichyasana A, B, all 22 vinyasas. Full vinyasa .

You doing full vinyasa all - that is the best. Secondary you with sixth vinyasa all the asanas is coming. That you changing, this time (when) your strength is more, you changing that time. Sixth, seventh (vinyasa) paschimottanasana you do. After 8 - 9 then jump again. "sat" (six) position you go. I every day I teaching now. Same method you do. Both is no problem

Method is good no problem. Work is there. He is going work. (for a working man half vinyasa method is good) Your yoga practice, you take one hour. One hour or two hours your expanding your time. That time all the asanas taken one day full vinyasa you do at least five hours also you want you can understand (if you take full vinyasa, you need 5 hours to complete practice). One primary asanas doing, 5 hours also you want. That is why. You (are a) working (man). You not spending all the time on the yoga practice.

You can understand. Full time you take, full vinyasa you doing. Only for (completing) primary asanas takes 5 hours. 5 hours primary postures (with) full vinyasa. 50 asanas is there completely primary postures. That 50 asanas you doing taken 5 hours, with full vinyasa. You working. Another place is working. Yes you take money, you eating food, all you want. That only for your spending (free) time only for yoga, very rare (little time), very difficult also yourself. That is why you short cut you take. That is one or two hours. Two hours spent your yoga practice. That is good. That is also is good. Yes OK. That I tell you.

Sri K Pattabhi Jois Public Talks on Ashtanga Yoga - France 1991

Question: If one has only half an hour for practice, what should he do?

Answer: Now, no time. Many work is there. That time, no time. But you including half an hour time (if you have half an hour) you spend this way: You take practice. Anyone (always) start (with) Suryanamaskar half posture (half of the postures) you do, no problem. Halfposture means: primary half to Marichyasana D. (next day) Navasana you do aftertake Suryanamaskar (after you have finished surya namaskar you go on straight to navasana and the rest of the

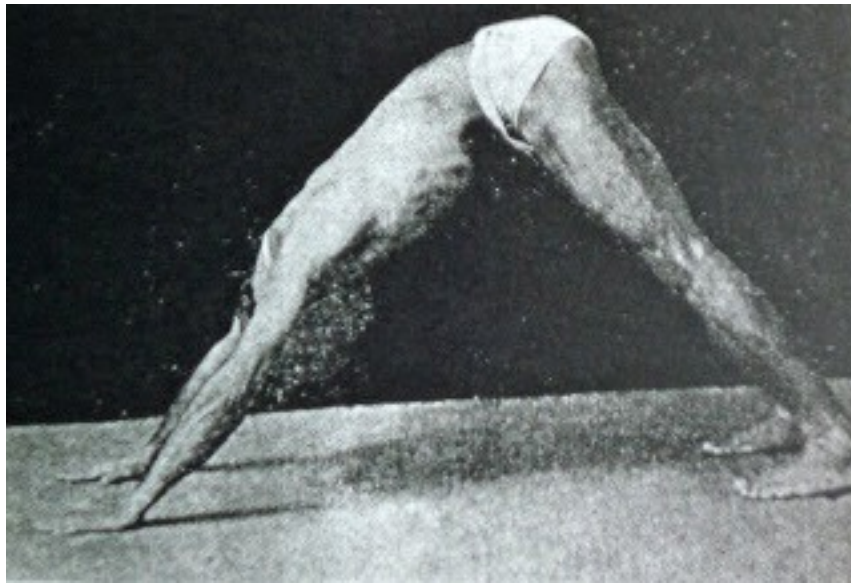
postures). Sirsasana and you do your work. No problem (do head stand at work?).

Sri K Pattabhi Jois Public Talks on Ashtanga Yoga - France 1991

How to practice Krishnamacharya's early, 'original' Ashtanga Part 1

<http://grimmy2007.blogspot.co.uk/2012/04/practicing-original-ashtanga-sequences.html>

Uddiyana kriya and asana in Krishnamacharya's 'Original' Ashtanga



Adhomukhasvanasana : "After pulling the abdomen in and pushing it out, exhale the breath out. Holding the breath out firmly, pull in the abdomen." Yoga Makarandap69

This post from my new [Krishnamacharya's 'Original' Ashtanga Project blog](#) exploring, through practice, Krishnamacharya's 'original' Ashtanga as found in Yagasangalu and Yoga Makaranda.

Kino has raised the topic of Uddiyana bandha/kriya. Thanks to Yogagodess for posting on this in relation to Richard Freeman's Pranayama course see her post here

<http://yogagodess.com/2012/05/01/uddiyana-bandha-and-uddiyana-kriya/>

Seeing as a deep, full uddiyana bandha comes up often as an option in Krishnamacharya's 'original' Ashtanga, I thought it would be good to highlight the practice. Later I'll add more quotes from Yoga Makaranda and any we might find in Yogasanagalu as more translation comes in.

Important to note that in Yoga Makaranda, Krishnamacharya refers to Nauli Kriya where,

'...the nerves of lower abdomen are pulled up into the stomach and then rapidly turned around this way and that'. Yoga Makaranda p42

Drawing the lower abdomen up into the stomach without the churning Krishnamacharya tends to refer to as a deeper extension of uddiyana mudra

'Uddyanabandha Mudra: Draw in the navel in such a way as to press the bones of the back (spine) with the abdomen firmly pulled in'. Yoga Makaranda p46

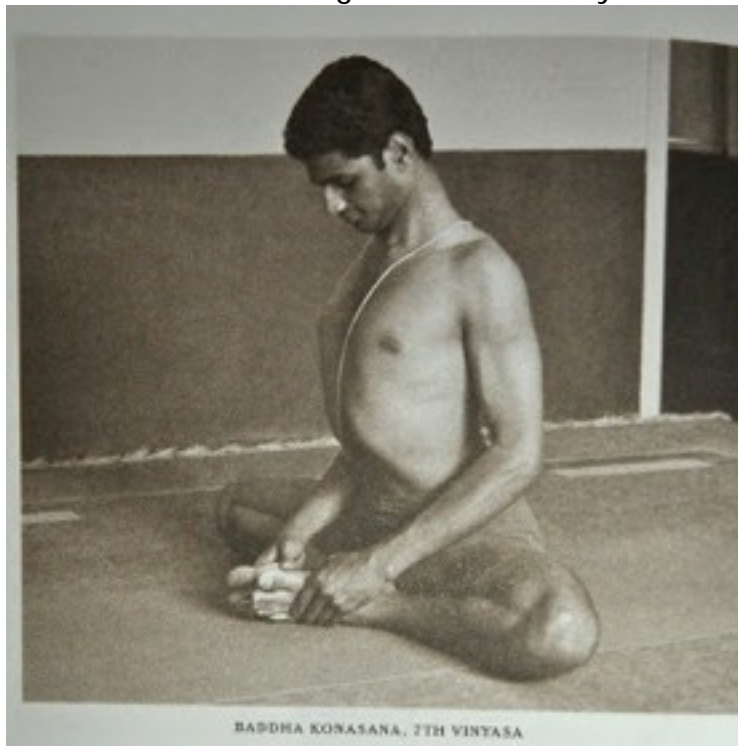
In recent Modern Ashtanga of course there's no longer retention after the exhalation and so no possibility to engage *uddiyana kriya* or the full uddiyana bandha, however in Krishnamacharya's '*original*' Ashtanga there was the option of including breath retention in certain asana and this is often recommended to achieve the full benefit of the posture. Including the option of breath retention in certain asana and mudras then, allows the option of engaging uddiyana bandha more deeply and even the kriya.

And a quote from his Ashtanga Yoga book written under the guidance of Sri K. Pattabhi Jois

Kuukutasana. When practicing this asana mulabndha and Uddiyanabandha should be released. The rctum (gaud a Nala) must be relaxed and the practice of Nauli performed. Nauli is the movement of the rectus abdomens muscles, firstly in a circular clockwise and then anti clockwise direction, while the lung are empty.' p62 Ashtanga Yoga. Lino Miele 1996 (2005 edition)

And from Pattabhi Jois himself in Yoga Mala
'(Kukkutasana) ...*lift up the padmasana, and stand on the strength of the palms; this is the 8th vinyasa. Then in this position, revolve the stomach (nauli), lift the back and chest fully, and do rechka and puraka.*' p93 Yoga Mala

Here's Sharath in badha konasana in Yoga Mala full Uddiyana bandha?



Lets look at the text.

'Benefits. While in the states of this asana, one should do rechaka and tighten the anus fully. By pulling the stomach in completely, holding the lower abdomen and anus tightly, and practicing rechaka and puraka terrible afflictions... will be destroyed' Yoga Mala p94

Here's Krishnamacharya on Janu sirsasana.

' While doing janusirsasana pull in the stomach to the extent possible. The benefits obtained will be greater. While drawing the stomach inward exhale and then hold the breath. ... though it is very difficult to do this draw the stomach inside starting with the navel, keeping the focus on the nadi's near the rectal and genitale areas carefully pulling them upwards... '

Krishnamacharya Yoga Makaranda

Uddiyana kriya or the full uddiyana bandha isn't something those just coming to the practice would most likely be concerned with (there's enough to worry about it) but once settled into a regular practice a more sophisticated approach to asana is something to be considered such that these techniques and approaches to practice aren't lost altogether.

As Kino often says in her video's in relation to certain options "While not traditional (in the sense of the recent tradition) it may be something you might like to explore".

So we might consider uddiyana in three ways

1. Uddiyana lite

As Kino describes it in the video, a natural continuation of moola bandha, a slight lifting and drawing back of the lower abdomen to which we will give attention and focus and may intensify a little depending on the posture

2. Uddiyana max

Full Uddiyana, the stomach drawn all the way back and up, the ribcage expanded to allow this to happen. Available in certain postures and mudras and in pranayama. Uddiyana max is only engaged during the retention of the exhale.

3. Uddiyana Kriya (for ex nauli)

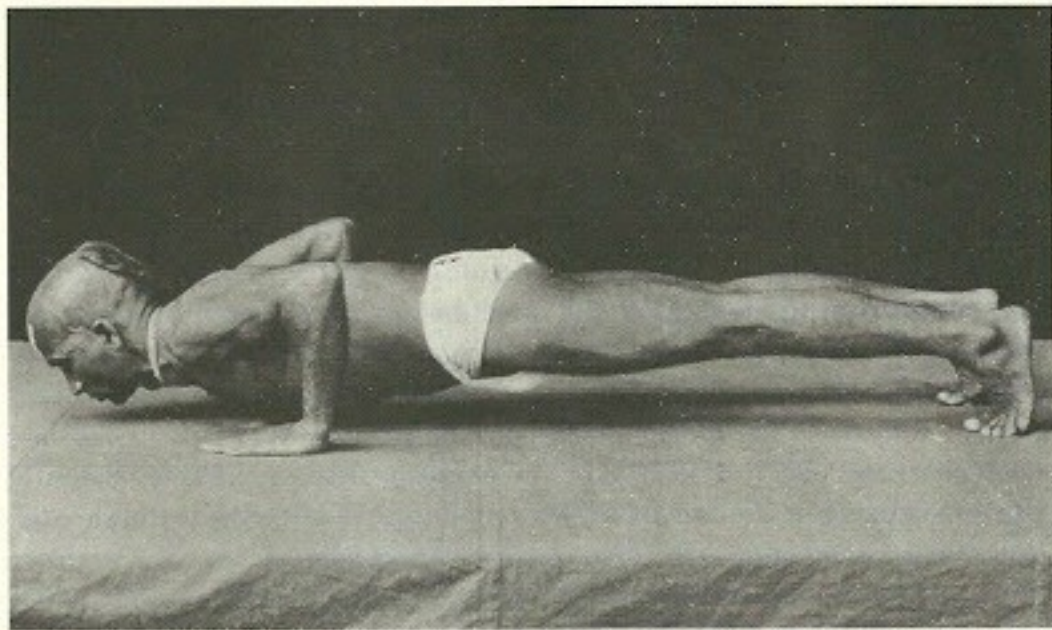
A kriya, cleansing process, in which full uddiyana is engaged on the retention following exhalation and the stomach churned. See the Lino example in the video above.

To close, part of a nice comment from Satya whose translating the Yogasanagalu

'It is even more striking when you read it in Kannada. It is almost like this was a hand written copy, a first draft, if you will. Some of the words he could be taking straight from the chastening he had given to his students at the shala to get serious. You can almost feel his concern that if these guys don't take this seriously, this art could be lost again'.

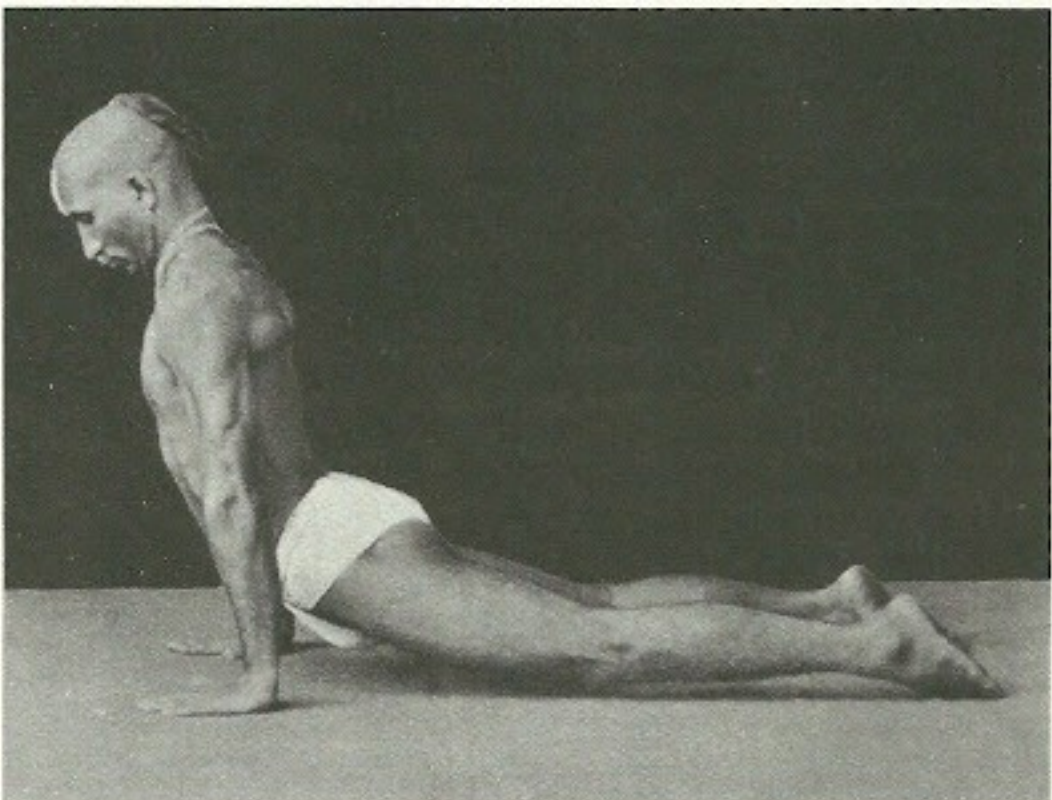
Krishnamacharya's Yoga Makaranda extended stays.

"(caturanga Dandasana) ...Remain in this stithi for at least ten minutes..."



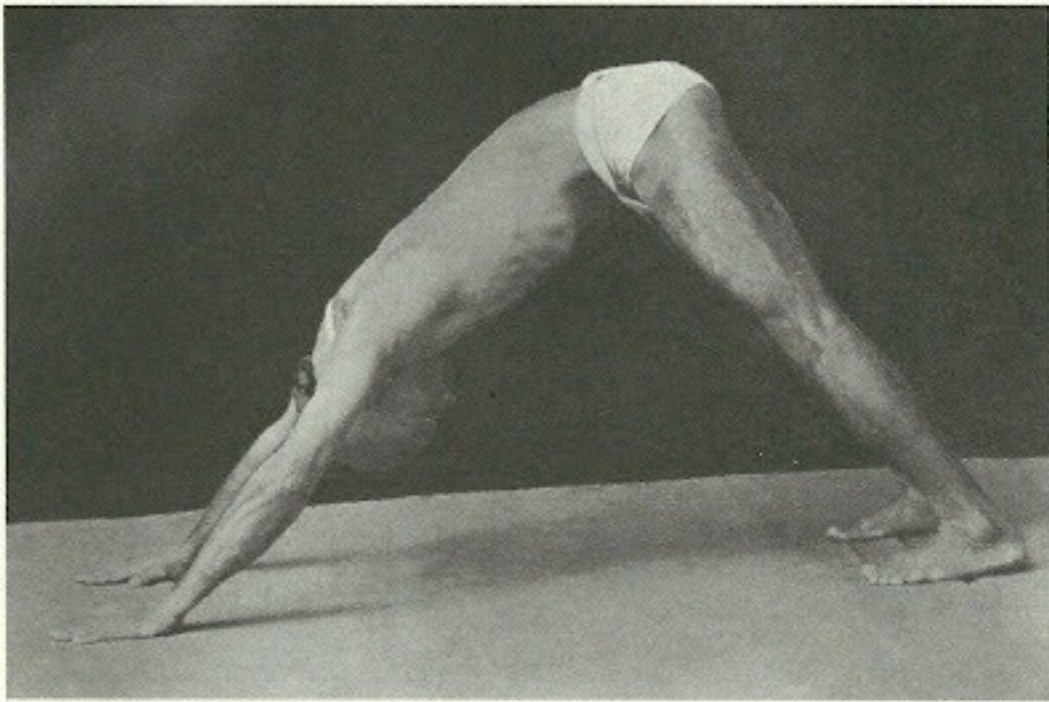
Picture 019 *Caturāṅga-dandāsana - Version 1*

"(Urdhvamukhasvanasana)...make the effort to practice until it becomes possible to stay in this asana for fifteen minutes."



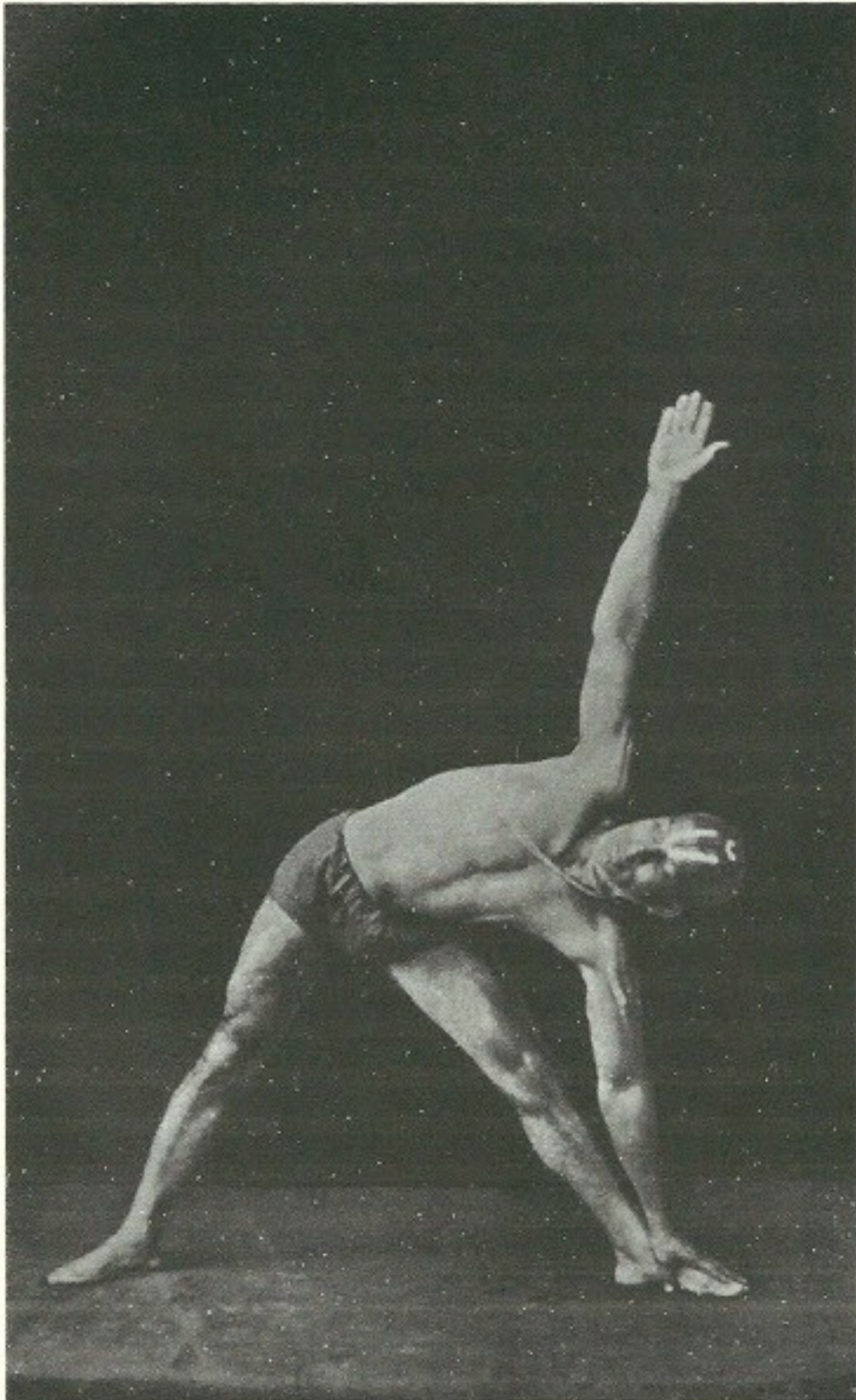
Picture 021 *Ūrdhva-mukha-śvānāsana*

"(Ardhomukhasvanasana)... As a result of the strength of practice, one learns to hold this posture for fifteen minutes."



Picture 022 *Adho-mukha-śvānāsana*

"(Trikonasana)... This asana must be practiced for a minimum of ten minutes.
However slowly and patiently we practice this this, there is that much
corresponding benefit."



Picture 052 *Trikoṇāsana*

"(Mayurasana)...This asana stithi should be held from 1 minute to 3 hours according to the practitioner's capability"

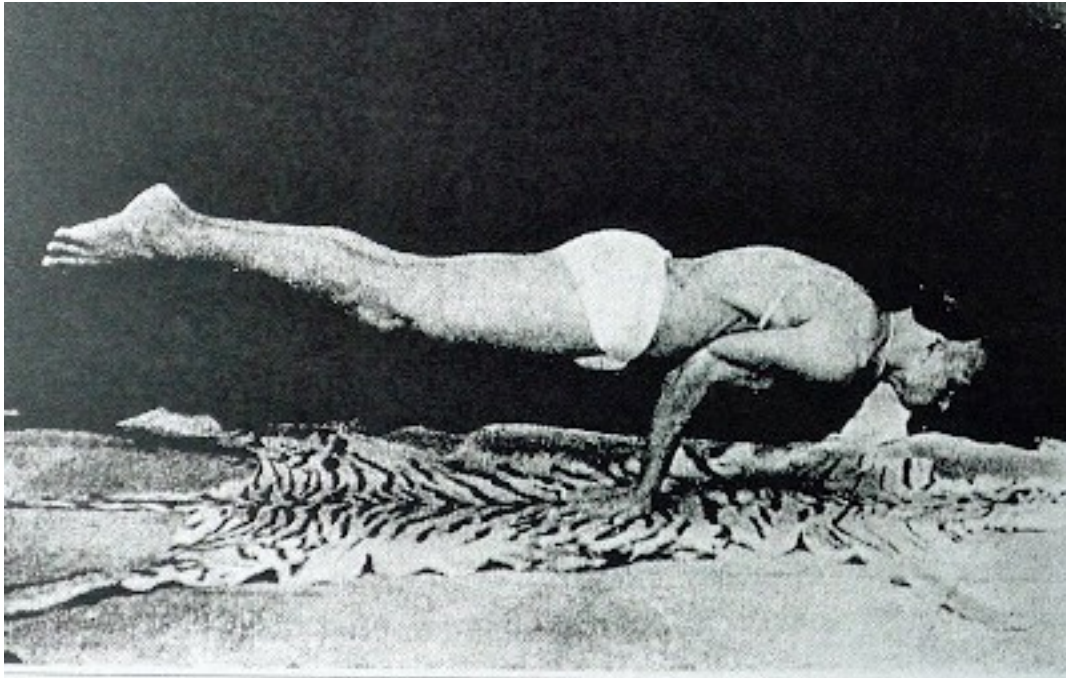
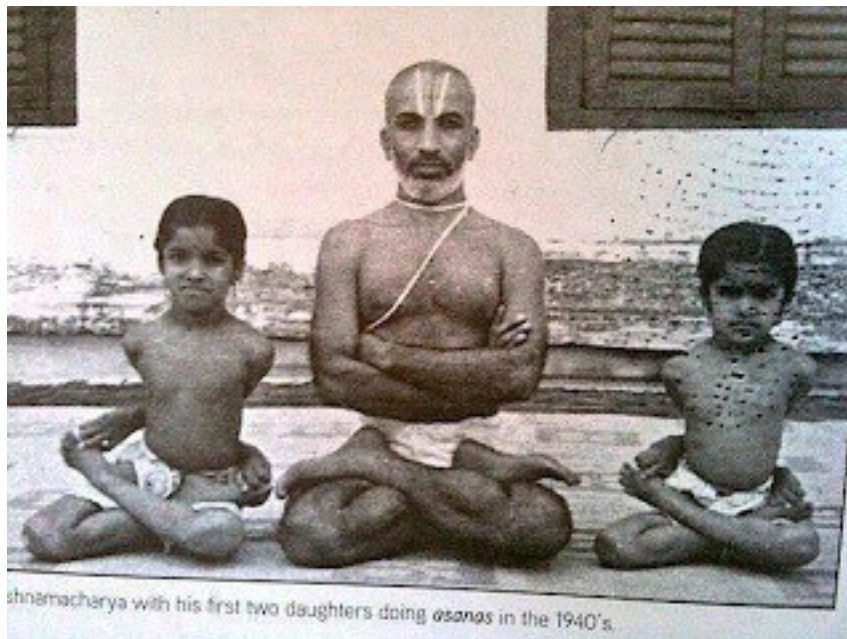


Figure 4.90: Mayurasana

Quotes from Krishnamacharya's Yoga Makaranda pages 65-69, 97 and 146. See [HERE](#) for free download.

Examples of usage of Kumbhaka (Breath retention) in asana in Krishnamacharya's Yoga Makaranda



Examples of usage of Kumbhaka (Breath retention) in asana in Krishnamacharya's Yoga Makaranda

"When practising asana, the breath that is inhaled into the body and the breath that is exhaled out must be kept equal. Moreover, practise the asana with their vinyasas by breathing only through the nose". p27

"Brahmana kriya means to take in the outside air through the nose, pull it inside, and hold it in firmly. This is called puraka kumbhaka.
Langhana kriya means to exhale the air that is inside the body out through the nose and to hold the breath firmly without allowing any air from outside into the body. This is called recaka kumbhaka".
p27-28

"In each section for each particular asana, we have included a description and an enumeration of its vinyasas. The vinyasas in which the head is raised are to be done with puraka kumbhaka and the ones in which the head is lowered must be done with recaka kumbhaka. Uthpluthi (raising the body from the floor with only the support of both hands on the floor is called uthpluthi) should be done on recaka kumbhaka for a fat person and on puraka kumbhaka for a thin person...."
p28

ASANA

1 Uttanasana

"Following the rules for tadasana (yogasana samasthiti krama) (Figure 4.1, 4.2), stand erect. Afterwards, while exhaling the breath out slowly, bend the upper

part of the body (that is, the part above the hip) little by little and place the palms down by the legs. The knees must not be even slightly bent. Raise the head upwards and fix the gaze on the tip of the nose. While doing this, draw in clean air through the nostril, hold the breath firmly and maintain this position. This is called sahitha kumbhaka...." p51

2 Parsvottanasana

"...Standing in tadasana krama, draw in clean air through the nose and practise kumbhaka...." p59

3 Prasarita Padottanasana

"...Stand in tadasana krama. Jump the legs apart, placing the feet 3 mozams apart on the ground. Practise jumping and placing the feet at the correct distance all in one jump. While jumping, either puraka kumbhaka or recaka kumbhaka can be done...." p61

4 Ardhabaddha Padmottanasana

"From tadasana, do puraka kumbhaka. After this, choose either leg and place its foot on top of the opposite thigh. Slowly, little by little, move the foot up until the back of the heel is pressed against the lower abdomen. Whichever leg is raised, move the same hand behind the back and clasp the big toe of that foot (from behind the back). Keep the other hand in tadasana sthiti and do puraka kumbhaka. After this, slowly exhale through the nose and bend the upper part of the body forward down to the floor. Place the palm down by the foot and keep it firmly pressed against the floor. Release the breath out completely, and without inhaling, practise kumbhaka and lower the head, placing it on top of the kneecap of the extended leg...."p61

6 Urdhvamukhasvanasana

"This has 4 vinyasas. Vinyasas 1, 2, and 3 are exactly as for uttanasana. The 4th vinyasa is to be done following the same method as for caturanga dandasana. But in caturanga dandasana, there are 4 angulas of space between the body and the floor everywhere. In this asana, the palms and toes are as in caturanga dandasana. However even while keeping the lower part of the body from the toes to the thighs just as in caturanga dandasana, raise the upper part of the body. Make sure that the navel rests between the hands and do puraka kumbhaka...." p65

8 Pascimattanasana or Pascimottanasana

"...This asana has many kramas. Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas.

The first three vinyasas are exactly as for uttanasana. The 4th vinyasa is caturanga dandasana, the 5th vinyasa is urdhvamukhasvanasana, the 6th vinyasa is adhomukhasvanasana. Practise these following the earlier instructions. In the 6th vinyasa, doing puraka kumbhaka, jump and arrive at the 7th vinyasa. That is, from adhomukhasvanasana sthiti, jump forward and move both legs between the

arms without allowing the legs to touch the floor. Extend the legs out forward and sit down. Practise sitting like this with the rear part of the body either between the two hands or 4 angulas in front of the hands. It is better to learn the abhyasa krama from a guru. In this sthiti, push the chest forward, do puraka kumbhaka and gaze steadily at the tip of the nose...." p69

11 Janusirsasana

"...This form follows the hatha yoga principles. Another form follows the raja yoga method. The practitioner should learn the difference. First, take either leg and extend it straight out in front. Keep the heel pressed firmly on the floor with the toes pointing upward. That is, the leg should not lean to either side. The base (back) of the knee should be pressed against the ground. Fold the other leg and place the heel against the genitals, with the area above the knee (the thigh) placed straight against the hip. That is, arrange the straight leg which has been extended in front and the folded leg so that together they form an "L". Up to this point, there is no difference between the practice of the hatha yogi and the raja yogi.

For the hatha yoga practitioner, the heel of the bent leg should be pressed firmly between the rectum and the scrotum. Tightly clasp the extended foot with both hands, raise the head and do puraka kumbhaka. Remain in this position for some time and then, doing recaka, lower the head and place the face onto the knee of the outstretched leg. While doing this, do not pull the breath in. It may be exhaled. After this, raise the head and do puraka. Repeat this on the other side following the rules mentioned above.

The raja yogi should place the back of the sole of the folded leg between the scrotum and the genitals. Now practise following the other rules described above for the hatha yogis. There are 22 vinyasas for janusirsasana. Please note carefully that all parts of the outstretched leg and the folded leg should touch the floor. While holding the feet with the hands, pull and clasp the feet tightly. Keep the head or face or nose on top of the kneecap and remain in this sthiti from 5 minutes up to half an hour. If it is not possible to stay in recaka for that long, raise the head in between, do puraka kumbhaka and then, doing recaka, place the head back down on the knee. While keeping the head lowered onto the knee, puraka kumbhaka should not be done..." p79-80

12 Upavistakonasana

"This has 15 vinyasas. Recaka kumbhaka is its primary principle...." p83

13 Baddhakonasana

"This has 15 vinyasas. The 8th vinyasa is the asana sthiti. The 1st to the 6th vinyasas are like the 1st till the 6th vinyasas for pascimottanasana. In the 7th vinyasa, just like the 7th vinyasa for pascimottanasana, keep the hands down and bring the legs forward in uthpluthi. But instead of straightening them, fold the legs and place them down on the ground. Folding them means that the heel of the right foot is pasted against the base of the right thigh and the heel of the left foot is pasted against the base of the left thigh. When the legs are folded in this manner, the soles of the feet will be facing each other. Hold the sole of the left foot firmly with the left hand and hold the right sole firmly with the right hand.

Clasping the soles together firmly, do recaka kumbhaka, lower the head and place it on the floor in front of the feet..."

p85-86

14 Supta Padangushtasana

"...The first krama for this has 21 vinyasas. Through the 6th vinyasa, it is exactly as for pascimottanasana. In the 7th vinyasa, lie down facing upwards instead of extending the legs and sitting as in pascimottanasana. While lying down, the entire body must be pressed against the ground. The toes must point upwards and the back of the heels must be stuck to the ground. This is also called savasana by other schools. This is the 7th vinyasa for supta padangushthasana. In the 8th vinyasa, slowly raise the right leg straight up. Hold the big toe of the right foot with the fingers of the right hand, do recaka kumbhaka and remain in this position for as long as possible. ..."p86

17 Utthitahasta Padangushtasana

"...First, push the chest forward and stand erect with equal balance. While standing this way, make sure that the head, neck, back, hips, arms and legs are aligned properly and gaze at the tip of the nose. The feet must be kept together. Now, raise one leg up slowly and maintain this position with the extended leg kept straight out in front at the height of the navel. The knee should not bend and the leg must be kept straight for the entire time that it is being raised. After the leg has been raised about 3/4 of the way without any assistance, take the first three fingers of the corresponding hand (the same as whichever leg was raised) and tightly clasp the big toe of the raised foot. Remain in this position for some time. Keep the other hand on the hip. Inhalation and exhalation of the breath must be slow and of equal duration. One says the sthiti is correct if there is the same measure of distance between the standing leg and the raised leg. In this there are many other forms.

After staying in this sthiti for some time, take either the face or the nose towards the knee of the raised leg and place it there. Recaka kumbhaka must be done in this sthiti. That is, expel the breath completely from the body, maintain this position and then without allowing any breath into the body, bend the upper body. Now carefully pull in the stomach as much as one's strength allows and hold it in. Stay in this sthiti for at least one minute..." p99

18 Baddhapadmasana

"...Place the right foot on top of the left thigh and the left foot on top of the right thigh. Take the hands behind the back and tightly clasp the big toe of the right foot with the first three fingers of the right hand and tightly clasp the big toe of the left foot with the first three fingers of the left hand.

Press the chin firmly against the chest. Keep the gaze fixed on the midbrow. Sit down, keeping the rest of the body straight. This has the name baddhapadmasana. This asana must be repeated on the other side (that is, first place the left foot on top of the right thigh and then the right foot on top of the left thigh) in order to exercise both sides of the body.

This has 16 vinyasas. The 8th and 9th vinyasas are the asana sthiti. The other vinyasas are like pascimottanasana. Study the pictures (Figures 4.52, 4.53) and learn how to keep the gaze. In this asana, one must do puraka kumbhaka..." p103

25 Marichasana

"This has 22 vinyasas. This needs to be done on both the left and the right sides. Study the sannaha sthiti (the preparatory state) of marichasana in the picture. This sthiti is the 7th vinyasa.

The right-side marichasana paristhiti is shown in the second picture. Maricha Maharishi was known for bringing this asana to public knowledge and hence it is named for him.

Stay in the 7th vinyasa for some time doing puraka kumbhaka. After this, do recaka and come to the 8th vinyasa. Stay in this position for as long as possible. In case your head starts reeling (you get dizzy), come back to the 7th vinyasa, do puraka kumbhaka, close the eyes and remain here for some time. The dizziness will stop.

The 9th vinyasa is like the 7th vinyasa. The 10th, 11th, 12th and 13th vinyasas are like the 10th, 11th, 12th and 13th vinyasas of janusirsasana.

The 14th vinyasa is marichasana sannaha sthiti on the left side. This is demonstrated in the 3rd picture. The 15th vinyasa is the left-side marichasana paristhiti. This is demonstrated in the 4th picture. In the 14th vinyasa do puraka kumbhaka and in the 15th vinyasa do only recaka..." p115

26 Niralamba Sarvangasana

"This has 14 vinyasas. The 8th vinyasa is the asana sthiti. The form depicted in the picture is the 8th vinyasa. This is niralamba sarvangasana paristhiti. In order to get to this sthiti, slowly raise the arms and legs either together or one-by-one in the 7th vinyasa. Do only recaka at this time. Never do puraka kumbhaka..." p115

27 Ekapada Sirsasana

"This has two forms: dakshina ekapada sirsasana and vama ekapada sirsasana.

Both these forms together have 18 vinyasas. The first picture depicts dakshina ekapada sirsasana and the second picture vama ekapada sirsasana. The 7th and 12th vinyasas are the asana sthitis of these different forms. For this asana, you need to do sama svasauchvasam (same ratio breathing). In the 7th vinyasa, the left leg, and in the 12th vinyasa the right leg, should be extended and kept straight from the thigh to the heel. No part should be bent.

Keep the hands as shown in the picture. In this sthiti one needs to do equal ratio breathing. When the hands are joined together in ekapada sirsasana paristhiti, one must do puraka kumbhaka. One must never do recaka..." p120

29 Yoga Nidrasana

"This has 12 vinyasas. The 7th vinyasa is yoga nidrasana sthiti. The first 6 vinyasas for kurmasana are the first 6 vinyasas for this. In the 7th vinyasa, sit like you did in dvipada sirsasana and instead of keeping the two legs on the back of the neck, first lie back facing upwards. Then lift the legs up and place them on the back of the neck.

In dvipada sirasana, we joined the hands together in prayer and placed them next to the muladhara chakra. In this asana, following the krama, take the shoulders (that is, the arms) on both the left and right sides over the top of the two thighs, and hold the right wrist tightly with the fingers of the left hand beneath the spine. Study the picture.

In the 7th vinyasa, after doing only recaka, arrive at the asana sthiti. Then, one should do puraka kumbhaka and lie down...." p123

32 Bhairavasana

"This has 20 vinyasas. The 8th and the 14th vinyasas are the right and left side asana sthitis.

From the 1st until the 7th vinyasa, follow the method for ekapada sirasana. In the 8th vinyasa, instead of keeping the hands at the muladhara chakra (as in ekapada sirasana), hug both arms together tightly as seen in the picture and lie down looking upwards. While remaining here, do puraka kumbhaka, raise the neck upwards and gaze at the midbrow...". p129

33 Cakorasana

"This has 20 vinyasas. This is from the Kapila Matham.

After observing that this follows the form of flight of the cakora bird, this came to be called cakorasana. In the Dhyana Bindu Upanishad, Parameshwara advises Parvati that "There are as many asanas as there are living beings in the world". We readers must always remember this. The 8th and 14th vinyasas are this asana's sthitis. The 7th and the 13th vinyasas are like the 7th and the 13th vinyasas of ekapada sirasana. In the 8th and the 14th vinyasas, press the palms of the hand firmly into the ground, do puraka kumbhaka, raise the body 6 angulas off the ground and hold it there. Carefully study the picture where this is demonstrated. Keep the gaze fixed on the midbrow. The other vinyasas are like those of bhairavasana..." p131-132

37 Trivikramasana

"This has 7 vinyasas. From the 1st to the 5th vinyasas and then the 7th vinyasa, practise following those for utthita hasta padangushtasana. Practise the 2nd and 7th vinyasas as shown in the picture (study it carefully) and remain in these positions. The 2nd vinyasa is the right-side trivikramasana sthiti. The 6th vinyasa as shown is the left-side trivikramasana sthiti. The picture shown here only demonstrates the left-side trivikramasana. It is important that equal recaka and puraka kumbhaka must be carefully observed while practising this asana. Keep the gaze fixed on the midbrow. Both legs must be held straight and must not lean or bend to any side..."

p136

38 Gandabherundasana

"This has 10 vinyasas. The 6th and 7th vinyasas show the asana sthiti. The first picture shows the 6th vinyasa and the second picture shows the 7th. In the 4th vinyasa, come to caturanga dandasana sthiti and in the 5th vinyasa proceed to viparita salabasana sthiti. In the 6th vinyasa, spread the arms out wide, keeping them straight like a stick (like a wire) as shown in the picture. Take the soles of

both feet and place them next to the ears such that the heels touch the arms and keep them there.

Next, do the 7th vinyasa as shown in the second picture. This is called *supta ganda bherundasana*. In this asana sthiti and in the preliminary positions, do equal *recaka puraka kumbhaka*. Keep the gaze fixed on the midbrow. This must not be forgotten". p142

Why did Krishnamacharya introduce kumbhaka (breath retention) into the practice of asana in Ashtanga?

In this post I explore why Krishnamacharya included Kumbhaka (breath retention) in his descriptions of asana in his 1934 manual Yoga Makaranda. I question too why it has not been passed along in current the Ashtanga of Pattabhi Jois. I argue that Krishnamacharya was bringing in meditation techniques into the asana practice to still the mind during practice, to avoid the Monkey mind that we so often experience, and that the meditation techniques he brought into his presentation of asana are consistent with Patanjali's Yoga Sutras. I present other options suggested by Patanjali including the attitude I employ in my own practice based on loving kindness and the four immeasurables.

"May all sentient beings enjoy happiness and the root of happiness.

"May they be free from suffering and the root of suffering.

"May they not be separated from the great happiness devoid of suffering.

"May they dwell in the great equanimity free from passion, aggression, and prejudice."

-Traditional Chant based on the four immeasurable.



For a long time I've been wondering why Krishnamacharya included Kumbhaka in his presentation of asana in Yoga Makaranda (1934). I explored the practice myself, liked it, found it quite powerful actually and still include kumbhaka in my own practice. It's an approach that Krishnamacharya seems to have continued to explore throughout his life. Ramaswami, who studied with Krishnamacharya for 33 years through the 1950s-70s included a kumbhaka *option* in many of the asana he taught to us on his teacher training in 2010.

Kumbhaka in asana wasn't taken up by Pattabhi Jois in his presentation of Krishnamacharya's Ashtanga in Yoga Mala. When I asked Manju Jois recently about this he went so far as to suggest the practice was wrong, that Krishnamacharya was mistaken in including kumbhaka in asana.



We could come up with several reasons perhaps why one might seek to explore kumbhaka in asana but what was Krishnamacharya's reasoning, *what was he after?* Was it something he introduced himself or did it come from his teacher and perhaps his teacher's teacher, is it part of a lost teaching, a break in the lineage? Krishnamacharya argued that you knew a yoga practice was wrong if it didn't correspond with the Yoga Sutras.

So is there any ground for including kumbhaka in asana practice based on Patanjali?

I think there is.

"While practicing yoga with reverence, one can offer their essence to God during exhalation and during inhalation, imagine/suppose that God is entering your heart. During kumbhaka, we can practice dharana and dhyana. Such practices will improve mental concentration and strengthen silence/stillness. Eliminates agitation and restlessness". Krishnamacharya: Yogasanagalu (1941)

"While practicing yoga...."



Here Krishnamacharya appears to be referring to yoga asana and that would tie in with his unique approach to asana as found in his book Yoga Makaranda (1934) written a couple of years earlier than Yogasanagalu (1941). In Yoga Makaranda he describes kumbhaka *while in asana* and not just padmasana but almost all asana that he describes.

"When practising asana, the breath that is inhaled into the body and the breath that is exhaled out must be kept equal. Moreover, practise the asana with their vinyasas by breathing only through the nose". p27

"Brahmana kriya means to take in the outside air through the nose, pull it inside, and hold it in firmly. This is called puraka kumbhaka.

Langhana kriya means to exhale the air that is inside the body out through the nose and to hold the breath firmly without allowing any air from outside into the body. This is called recaka kumbhaka".

p27-28

"In each section for each particular asana, we have included a description and an enumeration of its vinyasas. The vinyasas in which the head is raised are to be done with puraka kumbhaka and the ones in which the head is lowered must be done with recaka kumbhaka. Uthpluthi (raising the body from the floor with only the support of both hands on the floor is called uthpluthi) should be done on recaka kumbhaka for a fat person and on puraka kumbhaka for a thin person...."

p28

2 Parsvottanasana

"...Standing in tadasana krama, draw in clean air through the nose and practise **kumbhaka**...." p59

11 Janusirsasana

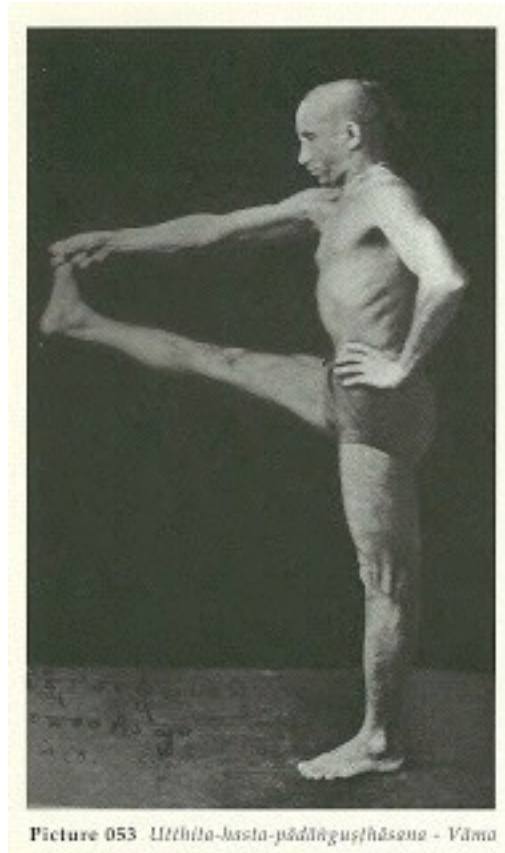
"...This form follows the hatha yoga principles. Another form follows the raja yoga method. The practitioner should learn the difference. First, take either leg and extend it straight out in front. Keep the heel pressed firmly on the floor with the toes pointing upward. That is, the leg should not lean to either side. The base (back) of the knee should be pressed against the ground. Fold the other leg and place the heel against the genitals, with the area above the knee (the thigh) placed straight against the hip. That is, arrange the straight leg which has been extended in front and the folded leg so that together they form an "L". Up to this point, there is no difference between the practice of the hatha yogi and the raja yogi.

For the hatha yoga practitioner, the heel of the bent leg should be pressed firmly between the rectum and the scrotum. Tightly clasp the extended foot with both hands, raise the head and do puraka kumbhaka. Remain in this position for some time and then, doing recaka, lower the head and place the face onto the knee of the outstretched leg. While doing this, do not pull the breath in. It may be exhaled. After this, raise the head and do puraka. Repeat this on the other side following the rules mentioned above.

The raja yogi should place the back of the sole of the folded leg between the scrotum and the genitals. Now practise following the other rules described above for the hatha yogis. There are 22 vinyasas for janusirsasana. Please note carefully that all parts of the outstretched leg and the folded leg should touch the floor. While holding the feet with the hands, pull and clasp the feet tightly. Keep the head or face or nose on top of the kneecap and remain in this sthiti from 5 minutes up to half an hour. If it is not possible to stay in recaka for that long, raise the head in between, do **puraka kumbhaka** and then, doing recaka, place the head back down on the knee. While keeping the head lowered onto the knee, **puraka kumbhaka** should not be done..." p79-80

SEE APPENDIX AT BOTTOM OF POST FOR MORE EXAMPLES

Why did Krishnamacharya introduced kumbhaka into asana?



Perhaps it has something to do with this.....

Translations of Yoga sutras below from Chip Hartranft
<http://www.arlingtoncenter.org/Sanskrit-English.pdf> (with some additional notes from Ramaswami).

1:30 vyâdhi-styâna-sanâaya-pramâdâlasyâvirati-bhrânti-darâanâlabdha-bhûmikatvânnavasthitatvâni citta-vikâepâs te 'ntarâyâi

Sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, and inconstancy are all distractions which, by stirring up consciousness, act as barriers to stillness.

Ramaswami writes, "These are the nine impediments (to practice) removed by meditating on ishvara (The Lord, God)".

1:31 duikha-daurmanasyâògam-ejayatva-âvâsa-praâvâsâ vikâepa-sahabhuvâi

When they do, one may experience distress, depression, or the inability to maintain steadiness of posture or breathing.

1:32 tat-pratiæedhârtham eka-tattvâbhyâsâi

One can subdue these distractions by working with any one of the following principles of practice.

"One principle' could refer to Ishvara". *Ramaswami*

Patanjali then goes on to outline seven *attitudes*, meditation/contemplation/concentration techniques to overcome these barriers to stillness.

The first is the traditional Buddhist meditation approach of contemplating the four immeasurables that I **mentioned in my previous post** and which I have brought into my own practice.

1:33 maitrî-karuṇâ-muditopekâññâ sukha-duikha-puñyâpuñya-viæayâññâ bhâvanâtaâ citta-prasâdanam

"Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad"

Krishnamacharya however seems to be introducing into his asana descriptions the second meditation technique Patanjali outlines when he writes

"While practicing yoga with reverence, one can offer their essence to God during exhalation and during inhalation, imagine/suppose that God is entering your heart. During kumbhaka, we can practice dharana and dhyana. Such practices will improve mental concentration and strengthen silence/stillness. Eliminates agitation and restlessness". Krishnamacharya: Yogasanagalu

1:34 pracchardana-vidhârañâbhyâm vâ prâñasya

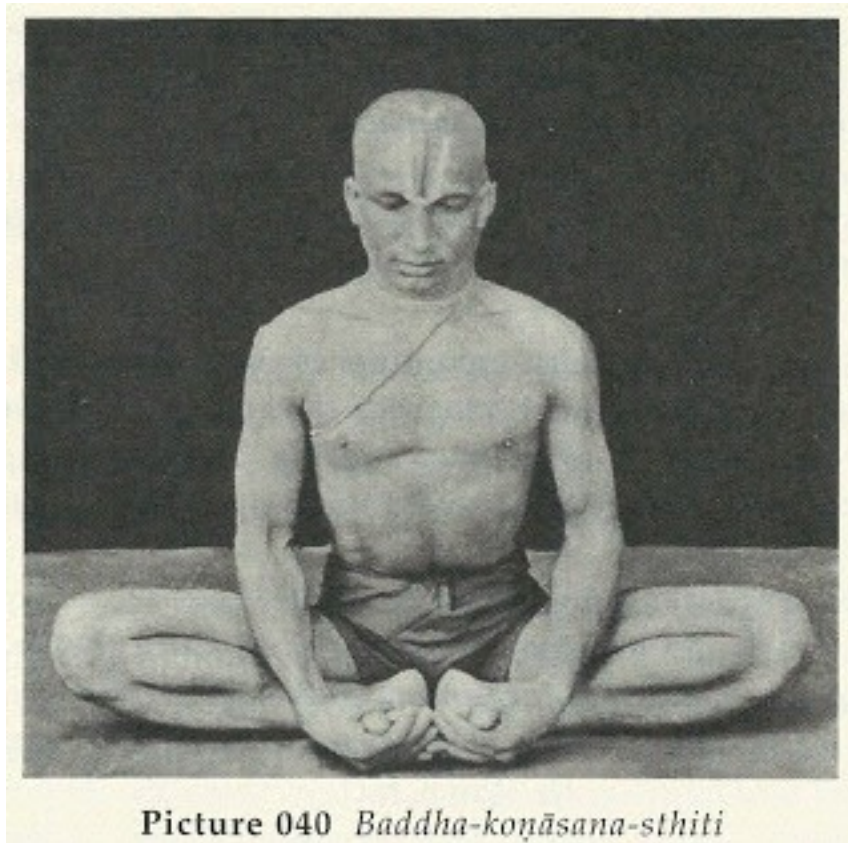
Or by pausing after breath flows in or out.

and also the seventh, for him Ishvara, the Lord, God

1:39 yathâbhimata-dhyânâd vâ

Or through meditative absorption in any desired object.

"or by taking your own favourite religious practice (a particular god: an image; or a feeling) and meditating on that". *Ramaswami*



Picture 040 *Baddha-konāsana-sṭhiti*

In our own asana practice we all struggle with 'monkey mind' citta-vṛtti, the fluctuations of the mind. The idea has always seemed to be that by practicing asana and pranayama that we will be able to still the mind somehow and then be able to practice meditation with a more stable mind.

What Krishnamacharya seems to be doing is bringing mind stilling techniques found in Patanjali into the asana itself, stilling the mind while in the asana. We do this already by seeking to follow the breath, focusing on drishti, on bandhas but it doesn't always help. Our minds are still too often all over the place. And perhaps we go for ever more complicated asana in an attempt to stay concentrated when perhaps with the most appropriate attitude/meditation technique we can still the mind in the most straightforward of asana.

Here are the seven contemplation/meditation techniques Patanjali recommends in Chapter 1 of his Yoga Sūtras that we might consider bringing into our asana practice.

*1.33 maitrī-karuṇā-muditopekṣāṇāḥ sukha-duikha-puṇyāpuṇya-viṣayāṇāḥ
bhāvanātaṁ citta-prasādanam*

Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.

*1.34 pracchardana-vidhāraṇābhyām vā prāṇasya
Or by pausing after breath flows in or out.*

1.35 viṣayavatī vā pravṛttir utpannā manasāi sṭhiti-nibandhanī

Or by steadily observing as new sensations materialise.

I.36 viæokâ vâ jyotiæmatî

Or when experiencing thoughts that are luminous and free of sorrow.

I.37 vîtarâgaviæayam vâ cittam

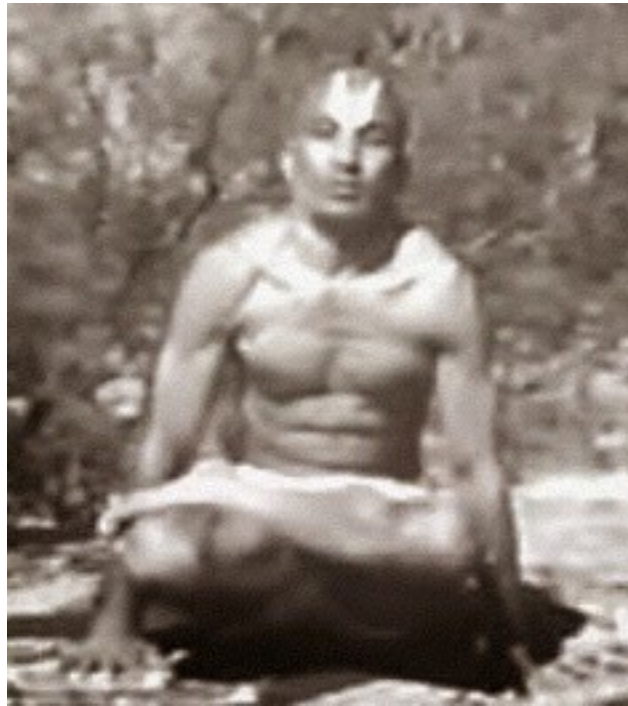
Or by focusing on things that do not inspire attachment.

I.38 svapna-nidrâ-jõânâmbanam vâ

Or by reflecting on insights culled from sleep and dreaming.

I.39 yathâbhimata-dhyânâd vâ

Or through meditative absorption in any desired object



*

APPENDIX: Kumbhaka in Krishnamacharya's descriptions of asana

Examples of usage of Kumbhaka (Breath retention) in asana in Krishnamacharya's Yoga Makaranda

"When practising asana, the breath that is inhaled into the body and the breath that is exhaled out must be kept equal. Moreover, practise the asana with their vinyasas by breathing only through the nose". p27

"Brahmana kriya means to take in the outside air through the nose, pull it inside, and hold it in firmly. This is called puraka kumbhaka.

Langhana kriya means to exhale the air that is inside the body out through the nose and to hold the breath firmly without allowing any air from outside into the body. This is called recaka kumbhaka".

p27-28

"In each section for each particular asana, we have included a description and an enumeration of its vinyasas. The vinyasas in which the head is raised are to be done with puraka kumbhaka and the ones in which the head is lowered must be done with recaka kumbhaka. Uthpluthi (raising the body from the floor with only the support of both hands on the floor is called uthpluthi) should be done on recaka kumbhaka for a fat person and on puraka kumbhaka for a thin person...."

p28

ASANA

1 Uttanasana

"Following the rules for tadasana (yogasana samasthiti krama) (Figure 4.1, 4.2), stand erect. Afterwards, while exhaling the breath out slowly, bend the upper part of the body (that is, the part above the hip) little by little and place the palms down by the legs. The knees must not be even slightly bent. Raise the head upwards and fix the gaze on the tip of the nose. While doing this, draw in clean air through the nostril, hold the breath firmly and maintain this position. This is called sahitha kumbhaka...." p51

2 Parsvottanasana

"...Standing in tadasana krama, draw in clean air through the nose and practise kumbhaka...." p59

3 Prasarita Padottanasana

"...Stand in tadasana krama. Jump the legs apart, placing the feet 3 moshams apart on the ground. Practise jumping and placing the feet at the correct distance all in one jump. While jumping, either puraka kumbhaka or recaka kumbhaka can be done...." p61

4 Ardhabaddha Padmottanasana

"From tadasana, do puraka kumbhaka. After this, choose either leg and place its foot on top of the opposite thigh. Slowly, little by little, move the foot up until the back of the heel is pressed against the lower abdomen. Whichever leg is raised, move the same hand behind the back and clasp the big toe of that foot (from behind the back). Keep the other hand in tadasana sthiti and do puraka kumbhaka. After this, slowly exhale through the nose and bend the upper part of the body forward down to the floor. Place the palm down by the foot and keep it firmly pressed against the floor. Release the breath out completely, and without inhaling, practise kumbhaka and lower the head, placing it on top of the kneecap of the extended leg...."p61

6 Urdhvamukhasvanasana

"This has 4 vinyasas. Vinyasas 1, 2, and 3 are exactly as for uttanasana. The 4th vinyasa is to be done following the same method as for caturanga dandasana. But in caturanga dandasana, there are 4 angulas of space between the body and the floor everywhere. In this asana, the palms and toes are as in caturanga dandasana. However even while keeping the lower part of the body from the toes to the thighs just as in caturanga dandasana, raise the upper part of the body. Make sure that the navel rests between the hands and do puraka kumbhaka...." p65

8 Pascimattanasana or Pascimottanasana

"...This asana has many kramas. Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas.

The first three vinyasas are exactly as for uttanasana. The 4th vinyasa is caturanga dandasana, the 5th vinyasa is urdhvamukhasvanasana, the 6th vinyasa is adhomukhasvanasana. Practise these following the earlier instructions. In the 6th vinyasa, doing puraka kumbhaka, jump and arrive at the 7th vinyasa. That is, from adhomukhasvanasana sthiti, jump forward and move both legs between the arms without allowing the legs to touch the floor. Extend the legs out forward and sit down. Practise sitting like this with the rear part of the body either between the two hands or 4 angulas in front of the hands. It is better to learn the abhyasa krama from a guru. In this sthiti, push the chest forward, do puraka kumbhaka and gaze steadily at the tip of the nose...." p69

11 Janusirsasana

"...This form follows the hatha yoga principles. Another form follows the raja yoga method. The practitioner should learn the difference. First, take either leg and extend it straight out in front. Keep the heel pressed firmly on the floor with the toes pointing upward. That is, the leg should not lean to either side. The base (back) of the knee should be pressed against the ground. Fold the other leg and place the heel against the genitals, with the area above the knee (the thigh) placed straight against the hip. That is, arrange the straight leg which has been extended in front and the folded leg so that together they form an "L". Up to this

point, there is no difference between the practice of the hatha yogi and the raja yogi.

For the hatha yoga practitioner, the heel of the bent leg should be pressed firmly between the rectum and the scrotum. Tightly clasp the extended foot with both hands, raise the head and do puraka kumbhaka. Remain in this position for some time and then, doing recaka, lower the head and place the face onto the knee of the outstretched leg. While doing this, do not pull the breath in. It may be exhaled. After this, raise the head and do puraka. Repeat this on the other side following the rules mentioned above.

The raja yogi should place the back of the sole of the folded leg between the scrotum and the genitals. Now practise following the other rules described above for the hatha yogis. There are 22 vinyasas for janusirsasana. Please note carefully that all parts of the outstretched leg and the folded leg should touch the floor. While holding the feet with the hands, pull and clasp the feet tightly. Keep the head or face or nose on top of the kneecap and remain in this sthiti from 5 minutes up to half an hour. If it is not possible to stay in recaka for that long, raise the head in between, do puraka kumbhaka and then, doing recaka, place the head back down on the knee. While keeping the head lowered onto the knee, puraka kumbhaka should not be done..." p79-80

12 Upavistakonasana

"This has 15 vinyasas. Recaka kumbhaka is its primary principle...." p83

13 Baddhakonasana

"This has 15 vinyasas. The 8th vinyasa is the asana sthiti. The 1st to the 6th vinyasas are like the 1st till the 6th vinyasas for pascimottanasana. In the 7th vinyasa, just like the 7th vinyasa for pascimottanasana, keep the hands down and bring the legs forward in uthpluthi. But instead of straightening them, fold the legs and place them down on the ground. Folding them means that the heel of the right foot is pasted against the base of the right thigh and the heel of the left foot is pasted against the base of the left thigh. When the legs are folded in this manner, the soles of the feet will be facing each other. Hold the sole of the left foot firmly with the left hand and hold the right sole firmly with the right hand. Clasping the soles together firmly, do recaka kumbhaka, lower the head and place it on the floor in front of the feet..."

p85-86

14 Supta Padangushtasana

"...The first krama for this has 21 vinyasas. Through the 6th vinyasa, it is exactly as for pascimottanasana. In the 7th vinyasa, lie down facing upwards instead of extending the legs and sitting as in pascimottanasana. While lying down, the entire body must be pressed against the ground. The toes must point upwards and the back of the heels must be stuck to the ground. This is also called savasana by other schools. This is the 7th vinyasa for supta padangushtasana. In the 8th vinyasa, slowly raise the right leg straight up. Hold the big toe of the right foot with the fingers of the right hand, do recaka kumbhaka and remain in this position for as long as possible. ..."p86

17 Utthitahasta Padangushtasana

"...First, push the chest forward and stand erect with equal balance. While standing this way, make sure that the head, neck, back, hips, arms and legs are aligned properly and gaze at the tip of the nose. The feet must be kept together. Now, raise one leg up slowly and maintain this position with the extended leg kept straight out in front at the height of the navel. The knee should not bend and the leg must be kept straight for the entire time that it is being raised. After the leg has been raised about 3/4 of the way without any assistance, take the first three fingers of the corresponding hand (the same as whichever leg was raised) and tightly clasp the big toe of the raised foot. Remain in this position for some time. Keep the other hand on the hip. Inhalation and exhalation of the breath must be slow and of equal duration. One says the sthiti is correct if there is the same measure of distance between the standing leg and the raised leg. In this there are many other forms.

After staying in this sthiti for some time, take either the face or the nose towards the knee of the raised leg and place it there. Recaka kumbhaka must be done in this sthiti. That is, expel the breath completely from the body, maintain this position and then without allowing any breath into the body, bend the upper body. Now carefully pull in the stomach as much as one's strength allows and hold it in. Stay in this sthiti for at least one minute..." p99

18 Baddhapadmasana

"...Place the right foot on top of the left thigh and the left foot on top of the right thigh. Take the hands behind the back and tightly clasp the big toe of the right foot with the first three fingers of the right hand and tightly clasp the big toe of the left foot with the first three fingers of the left hand.

Press the chin firmly against the chest. Keep the gaze fixed on the midbrow. Sit down, keeping the rest of the body straight. This has the name baddhapadmasana. This asana must be repeated on the other side (that is, first place the left foot on top of the right thigh and then the right foot on top of the left thigh) in order to exercise both sides of the body.

This has 16 vinyasas. The 8th and 9th vinyasas are the asana sthiti. The other vinyasas are like pascimottanasana. Study the pictures (Figures 4.52, 4.53) and learn how to keep the gaze. In this asana, one must do puraka kumbhaka..." p103

25 Marichasana

"This has 22 vinyasas. This needs to be done on both the left and the right sides. Study the sannaha sthiti (the preparatory state) of marichasana in the picture. This sthiti is the 7th vinyasa.

The right-side marichasana paristhiti is shown in the second picture. Maricha Maharishi was known for bringing this asana to public knowledge and hence it is named for him.

Stay in the 7th vinyasa for some time doing puraka kumbhaka. After this, do recaka and come to the 8th vinyasa. Stay in this position for as long as possible. In case your head starts reeling (you get dizzy), come back to the 7th vinyasa, do puraka kumbhaka, close the eyes and remain here for some time. The dizziness will stop.

The 9th vinyasa is like the 7th vinyasa. The 10th, 11th, 12th and 13th vinyasas are like the 10th, 11th, 12th and 13th vinyasas of janusirsasana.

The 14th vinyasa is marichasana sannaha sthiti on the left side. This is demonstrated in the 3rd picture. The 15th vinyasa is the left-side marichasana paristhiti. This is demonstrated in the 4th picture. In the 14th vinyasa do puraka kumbhaka and in the 15th vinyasa do only recaka..." p115

26 Niralamba Sarvangasana

"This has 14 vinyasas. The 8th vinyasa is the asana sthiti. The form depicted in the picture is the 8th vinyasa. This is niralamba sarvangasana paristhiti. In order to get to this sthiti, slowly raise the arms and legs either together or one-by-one in the 7th vinyasa. Do only recaka at this time. Never do puraka kumbhaka..." p115

27 Ekapada Sirsasana

"This has two forms: dakshina ekapada sirsasana and vama ekapada sirsasana. Both these forms together have 18 vinyasas. The first picture depicts dakshina ekapada sirsasana and the second picture vama ekapada sirsasana. The 7th and 12th vinyasas are the asana sthitis of these different forms. For this asana, you need to do sama svasauchvasam (same ratio breathing). In the 7th vinyasa, the left leg, and in the 12th vinyasa the right leg, should be extended and kept straight from the thigh to the heel. No part should be bent. Keep the hands as shown in the picture. In this sthiti one needs to do equal ratio breathing. When the hands are joined together in ekapada sirsasana paristhiti, one must do puraka kumbhaka. One must never do recaka..." p120

29 Yoga Nidrasana

"This has 12 vinyasas. The 7th vinyasa is yoga nidrasana sthiti. The first 6 vinyasas for kurmasana are the first 6 vinyasas for this. In the 7th vinyasa, sit like you did in dvipada sirsasana and instead of keeping the two legs on the back of the neck, first lie back facing upwards. Then lift the legs up and place them on the back of the neck.

In dvipada sirsasana, we joined the hands together in prayer and placed them next to the muladhara chakra. In this asana, following the krama, take the shoulders (that is, the arms) on both the left and right sides over the top of the two thighs, and hold the right wrist tightly with the fingers of the left hand beneath the spine. Study the picture.

In the 7th vinyasa, after doing only recaka, arrive at the asana sthiti. Then, one should do puraka kumbhaka and lie down...." p123

32 Bhairavasana

"This has 20 vinyasas. The 8th and the 14th vinyasas are the right and left side asana sthitis.

From the 1st until the 7th vinyasa, follow the method for ekapada sirsasana. In the 8th vinyasa, instead of keeping the hands at the muladhara chakra (as in ekapada sirsasana), hug both arms together tightly as seen in the picture and lie down looking upwards. While remaining here, do puraka kumbhaka, raise the neck upwards and gaze at the midbrow..." p129

33 Cakorasana

"This has 20 vinyasas. This is from the Kapila Matham.

After observing that this follows the form of flight of the cakora bird, this came to be called cakorasana. In the Dhyana Bindu Upanishad, Parameshwara advises Parvati that "There are as many asanas as there are living beings in the world". We readers must always remember this. The 8th and 14th vinyasas are this asana's sthiti. The 7th and the 13th vinyasas are like the 7th and the 13th vinyasas of ekapada sirsasana. In the 8th and the 14th vinyasas, press the palms of the hand firmly into the ground, do puraka kumbhaka, raise the body 6 angulas off the ground and hold it there. Carefully study the picture where this is demonstrated. Keep the gaze fixed on the midbrow. The other vinyasas are like those of bhairavasana..." p131-132

37 Trivikramasana

"This has 7 vinyasas. From the 1st to the 5th vinyasas and then the 7th vinyasa, practise following those for utthita hasta padangushtasana. Practise the 2nd and 7th vinyasas as shown in the picture (study it carefully) and remain in these positions. The 2nd vinyasa is the right-side trivikramasana sthiti. The 6th vinyasa as shown is the left-side trivikramasana sthiti. The picture shown here only demonstrates the left-side trivikramasana. It is important that equal recaka and puraka kumbhaka must be carefully observed while practising this asana. Keep the gaze fixed on the midbrow. Both legs must be held straight and must not lean or bend to any side..."

p136

38 Gandabherundasana

"This has 10 vinyasas. The 6th and 7th vinyasas show the asana sthiti. The first picture shows the 6th vinyasa and the second picture shows the 7th. In the 4th vinyasa, come to caturanga dandasana sthiti and in the 5th vinyasa proceed to viparita salabasana sthiti. In the 6th vinyasa, spread the arms out wide, keeping them straight like a stick (like a wire) as shown in the picture. Take the soles of both feet and place them next to the ears such that the heels touch the arms and keep them there.

Next, do the 7th vinyasa as shown in the second picture. This is called supta ganda bherundasana. In this asana sthiti and in the preliminary positions, do equal recaka puraka kumbhaka. Keep the gaze fixed on the midbrow. This must not be forgotten". p142

Krishnamacharya's asana description in Yogasanagalu (1941)

Asana Explanations

1. Uttanasana
2. Ardha badda padmottanasana
3. Paschimotanasana
4. Janushirshasana
5. Upavishtakonasana
6. Baddha Konasana
7. Supta padangushtasana
8. Suptapada parshvangushtasana
9. Baddha padmasana
10. Navasana
11. Bakasana
12. Kurmasana
13. Suptakonasana
14. Marichasana
15. Niralamba sarvangasana
16. Dwipada shirshasana
17. Yoga nidrasana
18. Baddhasana
19. Durvasana
20. Trivikramasana
21. Gandabherundasana

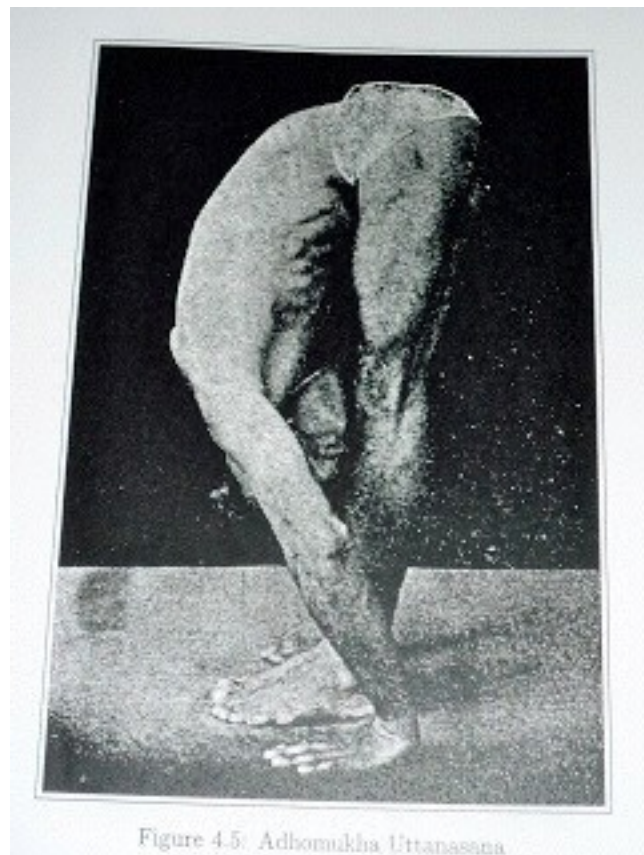
Translators note: *I have verified Uttanasana, paschimottanasana and Janushirsasana. The explanations are identical to those in Yoga makaranda. Satya.*

Editor's Note : The Asana explanations and pictures below are taken from Yoga Makaranda (figures refer to full Yoga Makaranda edition) Tamil Translation by Sri C.M.V. Krishnamacharya (with the assistance of Sri S.Ranganathadesikacharya). Satya (translator) informs me that the asana descriptions in Yogasanagalu appear identical to those in Yoga Makaranda.

Having not seen an first or second edition of Yogasanagalu we are not sure which pictures if any were used. The pictures in the 3rd and 4th edition where taken at a later date and do not correspond with the text.

I have numbered the asana here in accordance with the Yogasangalu list.

1. Uttanasana (Figure 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7)



Following the rules for tadasana (yogasana samasthiti krama) (Figure 4.1, 4.2), stand erect. Afterwards, while exhaling the breath out slowly, bend the upper part of the body (that is, the part above the hip) little by little and place the palms down by the legs. The knees must not be even slightly bent. Raise the head upwards and fix the gaze on the tip of the nose. While doing this, draw in clean air through the nostril, hold the breath firmly and maintain this position. This is called sahitha kumbhaka. After remaining here for some time, exhale the breath (that was being held) out very slowly through the nostril, lower the head and place it on the knees. Do not inhale at this stage. Draw the breath

in while raising the head and exhale the breath out while lowering the head – this must be practised according to one's strength and capability. In this position, while the head is raised and while it is lowered and placed onto the knee, the palms must be firmly pressed against the ground. This sthiti is called uttanasana. Initially, when one remains in this sthiti, there might be an occurrence of tremors in the arms and legs. At these times, if one holds the breath firmly and stands, these tremors will not occur. After remaining in this sthiti for some time, return to tadasana sthiti.

There are 8 forms of uttanasana. As a result of practising these 8 forms, all the various diseases of the lower abdomen will be removed and the digestive power will increase. Even ordinary stomach pain will stop. Women may also practise this asana. But this asana must not be done during pregnancy. This is the first form. There are 3 vinyasas for this.

The procedure for Padahastasana and other different forms of uttanasana: –

Hold the big toes of the feet with the first three fingers of each hand. Exhale the breath, remain in the same sthiti and bring both ears between the two arms while lowering the head. This is called cakrasana. Take the hands behind the back, bend the body backwards as well and then do uttanasana. There are special benefits for this. But practise only according to your physical condition and capacity. Hold the big toe of the right foot with the left hand and the big toe of the left foot with the right hand and lower the head and place it between the knees. This position, if it is maintained, is one form of padahastasana.

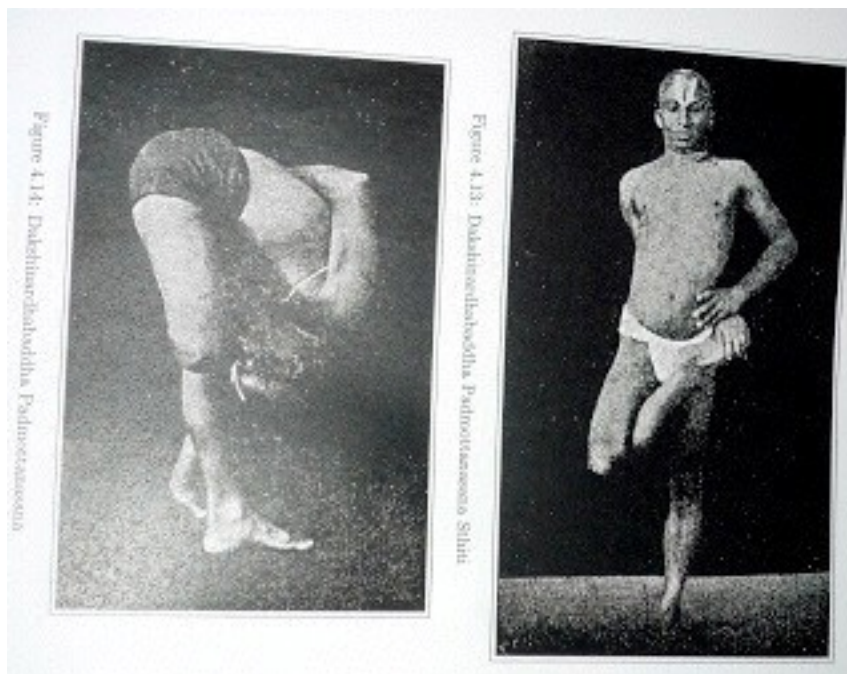
Keeping the legs spread as far apart as possible, hold the big toe of the right foot with the fingers of the left hand and the big toe of the left foot with the fingers of the right hand, as described above. Lower the head and place it between both legs making sure that it is aligned properly. This is also a form of padahastasana.

While practising the following asanas and other related asanas, the knees must remain straight and should not be even slightly bent: Uttanasana, paschimottanasana, hastapadasana, janusirsasana, ardhabaddha padmottanasana, up-

avishtakonasana, supta konasana, viparita konasana, urdhva prasarana padasana, halasana, sirsasana, sarvangasana, and padahastasana. This important rule must never be forgotten. After first practising all the parts of padahastasana properly, as described above, practise uttanasana.

In another form, bend forward to the extent possible and place the face 9 angulas below the kneecap. That is, the asana must be done such that the head is placed exactly halfway between the knees and feet. After this, even here, place the head between the legs. This is another form of uttanasana.

2. Ardhabaddha Padmottanasana (Figure 4.11, 4.12, 4.13, 4.14)

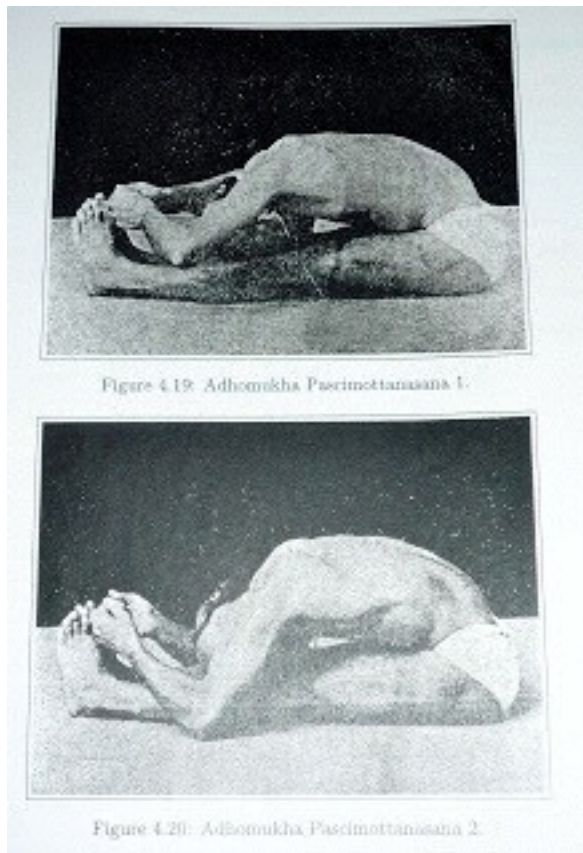


From tadasana, do puraka kumbhaka. After this, choose either leg and place its foot on top of the opposite thigh. Slowly, little by little, move the foot up until the back of the heel is pressed against the lower abdomen. Whichever leg is raised, move the same hand behind the back and clasp the big toe of that foot (from behind the back). Keep the other hand in tadasana sthiti and do puraka kumbhaka. After this, slowly exhale through the nose and bend the upper part of the body forward down to the floor. Place the palm down by the foot and keep it firmly pressed against the floor. Release the breath out completely, and without

inhaling, practise kumbhaka and lower the head, placing it on top of the kneecap of the extended leg. Repeat this from the beginning with the other leg following all the instructions mentioned earlier. This has 10 vinyasas.

Benefit: This removes all the impurities and deposits from all sides of the lower abdomen and expels them out through the anus. It strengthens the digestive power daily.

3. Pascimattanasana or Pascimottanasana (Figure 4.19 – 4.28)

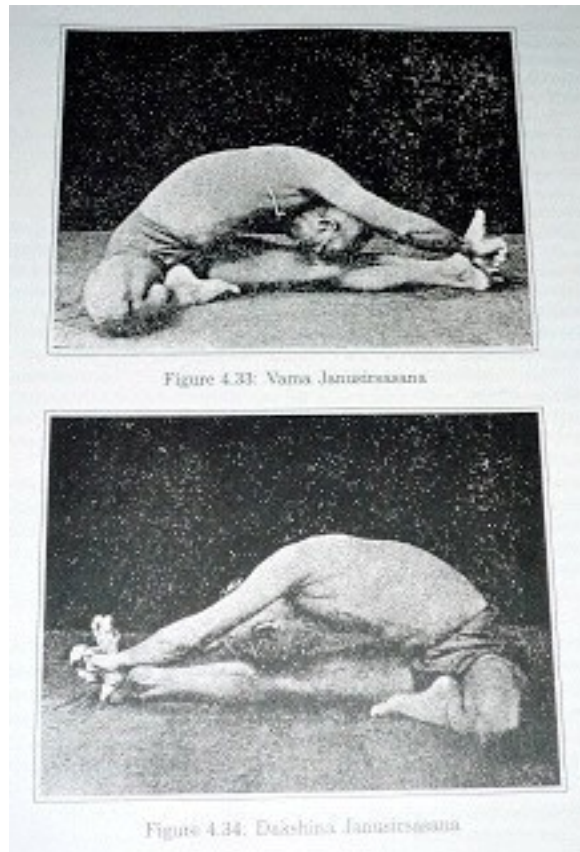


This asana has many kramas. Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas. The first three vinyasas are exactly as for uttanasana. The 4th vinyasa is caturanga dandasana, the 5th vinyasa is urdhvamukhasvanasana, the 6th vinyasa is adhomukhasvanasana. Practise these following the earlier instructions. In the 6th vinyasa, doing puraka kumbhaka, jump and arrive at the 7th vinyasa. That is, from adhomukhasvanasana sthiti, jump forward

and move both legs between the arms without allowing the legs to touch the floor. Extend the legs out forward and sit down. Practise sitting like this with the rear part of the body either between the two hands or 4 angulas in front of the hands. It is better to learn the abhyasa krama from a guru. In this sthiti, push the chest forward, do puraka kumbhaka and gaze steadily at the tip of the nose. After this extend both arms out towards the feet (the legs are already extended in front). Clasp the big toes of the feet tightly with the first three fingers (thumb, index, middle) of the hands such that the left hand holds the left big toe and the right hand holds the right big toe. Do not raise the knees even slightly. Then, pull in the stomach while doing recaka, lower the head and press the face down onto the knee. The knees should not rise from the ground in this sthiti either. This is the 9th vinyasa. This is called pascimottanasana. In the beginning, everybody will find it very difficult. The nerves in the back, the thighs and the backs of the knees will feel as though they are being fiercely pulled and this will be extremely painful. The pain will remain for 8 days. After this, the pulling on the nerves will release and it will be possible to do the asana without any problem. This pascimottanasana has many forms. After first practising this asana with the face pressed onto the knee, practise it with the chin placed on the knee and then eventually with it placed 3 angulas below the knee on the calf. In the 10th vinyasa raise the head. In the 11th vinyasa, keeping the hands firmly pressed on the ground, raise the entire body off the ground and balance it in the air without touching the ground. The 11th vinyasa is called uthpluthi. The 12th vinyasa is caturanga dandasana. The 13th is urdhvamukhasvanasana. The 14th is adhomukhasvanasana. The 15th is the first vinyasa of uttanasana. The 16th vinyasa is the 2nd vinyasa of uttanasana. Afterwards, return to samasthiti. You should learn the intricacies of this vinyasa only from a guru. Benefit: This will cure all diseases related to the stomach. This asana can be done on the floor or on a mat according to the capabilities of one's body. Learn some of the other forms of pascimottanasana krama by studying the pictures carefully. Pregnant women should not do this asana. But this can be done up to the third month of pregnancy. For men, there are no

restrictions to practising this asana. If this is practised every day without fail for 15 minutes, all the bad diseases of the stomach will be removed.

4. Janusirsasana (Figure 4.33, 4.34)



This form follows the hatha yoga principles. Another form follows the raja yoga method. The practitioner should learn the difference. First, take either leg and extend it straight out in front. Keep the heel pressed firmly on the floor with the toes pointing upward. That is, the leg should not lean to either side. The base (back) of the knee should be pressed against the ground. Fold the other leg and place the heel against the genitals, with the area above the knee (the thigh) placed straight against the hip. That is, arrange the straight leg which has been extended in front and the folded leg so that together they form an "L". Up to this point, there is no difference between the practice of the hatha yogi and the raja yogi.

For the hatha yoga practitioner, the heel of the bent leg should be pressed firmly between the rectum and the scrotum. Tightly clasp

the extended foot with both hands, raise the head and do puraka kumbhaka. Remain in this position for some time and then, doing recaka, lower the head and place the face onto the knee of the outstretched leg. While doing this, do not pull the breath in. It may be exhaled. After this, raise the head and do puraka. Repeat this on the other side following the rules mentioned above.

The raja yogi should place the back of the sole of the folded leg between the scrotum and the genitals. Now practise following the other rules described above for the hatha yogis. There are 22 vinyasas for janusirsasana. Please note carefully that all parts of the outstretched leg and the folded leg should touch the floor. While holding the feet with the hands, pull and clasp the feet tightly. Keep the head or face or nose on top of the kneecap and remain in this sthiti from 5 minutes up to half an hour. If it is not possible to stay in recaka for that long, raise the head in between, do puraka kumbhaka and then, doing recaka, place the head back down on the knee. While keeping the head lowered onto the knee, puraka kumbhaka should not be done. This rule must be followed in all asanas.

While practising this asana, however much the stomach is pulled in, there will be that much increase in the benefits received.

While practising this, after exhaling the breath, hold the breath firmly. Without worrying about why this is so difficult, pull in the stomach beginning with the navel, keep the attention focussed on all the nadis in and near the rectal and the genital areas and pull these upwards – if you do the asana in this way, not only will all urinary diseases, diabetes and such diseases disappear, but wet dreams will stop, the viryam will thicken and the entire body will become strong.

Whoever is unable to pull in the nadis or the stomach may ignore just those instructions and follow the instructions mentioned earlier to the extent possible. Keep the nadis in and near the rectal and genital areas pulled up, the stomach pulled in and hold the prana vayu steady. Anybody with the power to practise this will very soon be free of disease and will get virya balam. Leaving this aside, if you follow the rules according to your capability, you will gradually attain the benefits mentioned below.

Important Observation:

After practising the asana for just one or two minutes, do not whine that you did not receive any benefits. However little effort there is, if you keep practising the asana daily for at least 5 to 10 minutes, you will start experiencing its benefits in a few days. There is no doubt about this. If you keep practising it from half an hour to an hour following the given rules, you will get the benefits mentioned below.

1. Diseases of the spleen will be removed.
2. People suffering from a low-grade persistent fever in the stomach will notice that the fever, the resulting anaemia and other such dangerous diseases will be wiped out. Continuous and recurrent cough, bloated stomach, flatulence and the first symptoms of tuberculosis will disappear. As a result of these intestinal doshas being removed, the digestive power increases and one feels hunger at the appropriate time. When you are very hungry, it is essential to eat sattvic foods cooked in pure ghee or cow's milk or goat's milk. Rice avul, kara boondi (fried peanut flour), kara vadai, peanuts, chickpeas – these tamasic foods should never be eaten. Eating high-quality fruits and kanda mulam is very beneficial.

When they are hungry, some people will eat terrible things without thinking about it. This is a despicable matter. Because of this, they keep catching various diseases and suffering as a result. If one keeps practising janusirsasana according to the rules described above, then whatever diseases cause blocking of urine and faeces, increase the heat in the nadis, cause an increase in vata, if any such acute diseases occur, they will be destroyed from the root and the practitioner will be in good health very soon. Heavy head, burning eyes, weakness of the body, burning in the urinary area, fever caused by toxins built up due to indigestion and constipation, loss of appetite and sense of taste in the tongue due to a spoilt tongue, laziness or lethargy – all these will be removed by practising the asana in the highest standard. That is, all diseases caused by weakness of the nadis nearby will be removed.

It is important to always remember that it is necessary to practise such asanas like janusirsasana on both the left and right sides. The reason for this is that the strength of the body should be the same

on both the left and right sides. Nowadays, modern games and physical exercises give strength to only one side of the body without developing proper blood circulation on the other side. This will result in paralysis and other such diseases. Therefore, every asana must definitely be practised equally on both the left and the right side.

Janusirsasana 2nd Krama

Whichever leg was folded and placed such that the back of the foot was between the rectum and genitals, place the back of the sole of that foot instead against the top of the thigh of the outstretched leg, firmly pressing against it. Now practise according to the rules described earlier. But the benefits of this will be received very slowly. Some people will not be able to place the head on top of the knee on the first day. But one should not abandon the effort thinking that this is impossible. If one keeps practising this for one or two months daily without fail, following the prescribed rules, then it will become possible.

It will be very difficult for those who have allowed excessive flesh to grow in the stomach and hips to practise this. By practising this regularly over a period of time, all the excessive flesh that has grown in or near the stomach and hips will melt, the joints of the bones and nadis will clear up, the stomach will grow thinner and eventually the head will touch the knee. The deposits of excessive flesh are the main cause for the lack of flexibility in the body. All this can be melted away with asana abhyasa.

Many people who have a protruding stomach like a pumpkin believe that they are healthy. Others think that they have correspondingly as much more strength as their arms, legs and thighs are excessively huge, and they keep trying to enlarge the girth of the body. One can clearly say that this is a result of their stupidity. Being blessed with good health is not in the plumpness of the body. The limbs of small children are soft and supple – to lift and bend them is easy. The limbs of adults should be similarly soft and supple and strong and there should be no obstruction to the prana vayu and the blood circulation. Everybody knows that people who have overly large stomachs or who are obese often have excessive breathlessness and bloating of the stomach.

But they have not realized that the vayu sancharam is not proper in any part of the body. When there is no proper movement of air in the body, mounds of excessive flesh will collect in the body forming a barrier. Without proper air circulation, how will the dust fly away? Without water, how can the earth become soft?

Similarly, in our bodies, if we want the blood to circulate and the prana vayu to flow properly without obstruction, we need to first knock down and remove the bad deposits of flesh (durmamsam) which appear like a wall. Only prana vayu has the capacity and power to completely destroy the excessive blobs of flesh that exist here and there in the body. This cannot be done with any other medicine.

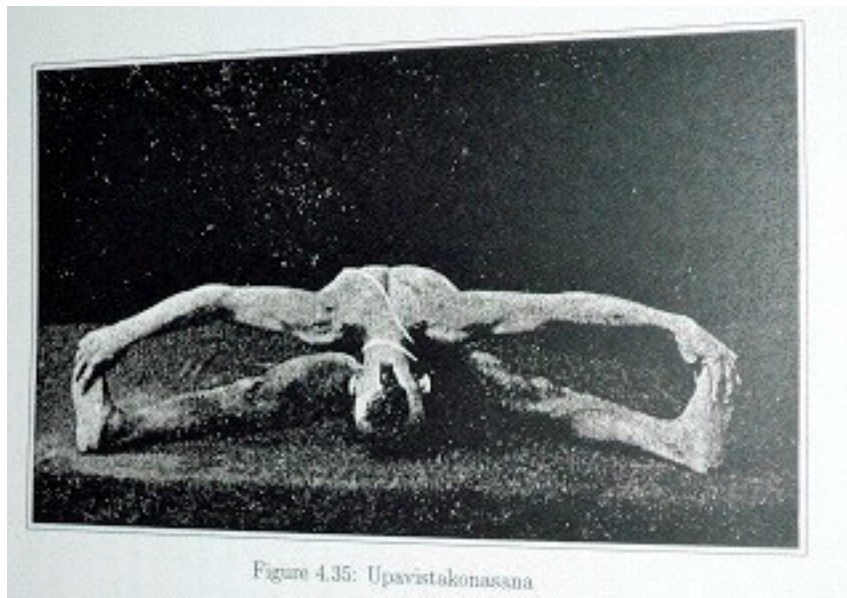
The stomach is the only cause of an untimely death. There is no other reason. The dwelling place of death in the body is only the big stomach and nowhere else. Even though we desire long life and good health, why do we make our stomachs very large and leave room for death in them? Is this not a terrible thing?

Therefore, by practising janusirsasana following the krama with correct instructions, one can melt away the stomach, no matter how large it is. You can definitely believe that as the stomach reduces in size, the death dwelling in it will leave the body. There is no doubt about this.

It is superior to regularly practise this janusirsasana before becoming pregnant. One should not do it after becoming pregnant. If women who have stomach pain during menstruation practise this asana following the instructions mentioned above, in one or two months, all the germs that cause the stomach pain will be removed from the blood channels and will be expelled out of the body through the urinary tract.

This has 22 vinyasas. The 8th and the 15th vinyasas are themselves the asana sthiti. The benefit is correspondingly as great as one's capacity for recaka.

5. Upavistakonasana (Figure 4.35)



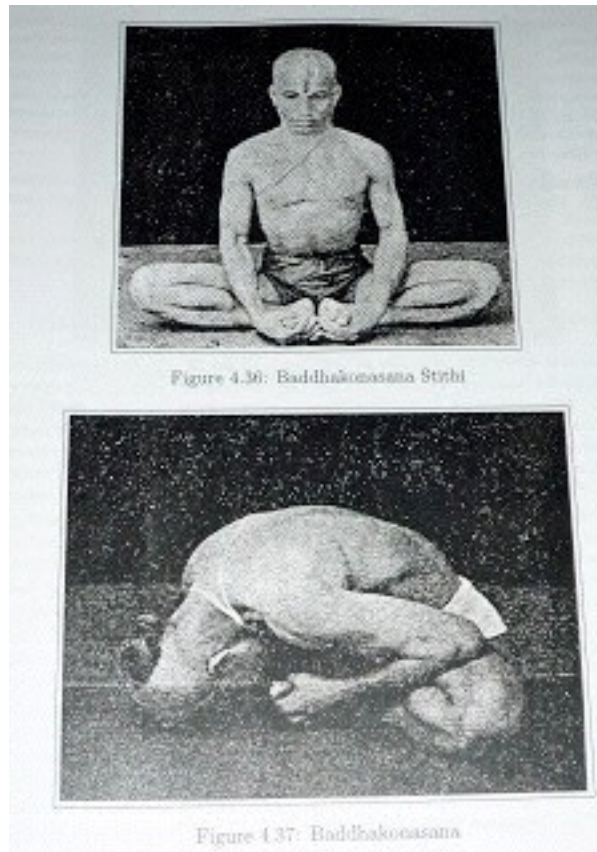
This has 15 vinyasas. Recaka kumbhaka is its primary principle. All the vinyasas must be done following the instructions for pascimottanasana. But in the 7th vinyasa for pascimottanasana, we extend the legs straight out between the two hands. In the 7th vinyasa for upavishtakonasana, instead of extending the legs out in front between the two hands, spread the legs as far apart as possible while extending them. Remember that the knees should not be raised or bent. Then follow the instructions just as described for pascimottanasana. Clasp the big toes with the fingers of the hand, lower the head and place the face on the floor between the legs. This is called upavishtakonasana (the 8th vinyasa). The 9th vinyasa is like pascimottanasana's 10th vinyasa. The 10th to the 15th vinyasas are like the 11th to the 16th vinyasas of pascimottanasana. After this, return to samasthiti. This must also be done while lying down on the back.

Benefit: Hip pain, knee pain, any disease that occurs near the region where the thighs meet, violent stomach pain, and flatulence will be cured.

If all women practise this upavisthakonasana for one half hour both in the morning and evening according to the prescribed rules during the time of menstruation, all the diseases of the uterus will be cured. This asana, along with janusirsasana and

baddhakonasana must be practised daily without fail by anybody who has irregular menstruation. In three months, they will have proper healthy regular menstrual cycles.

6. Baddhakonasana (Figure 4.36, 4.37)



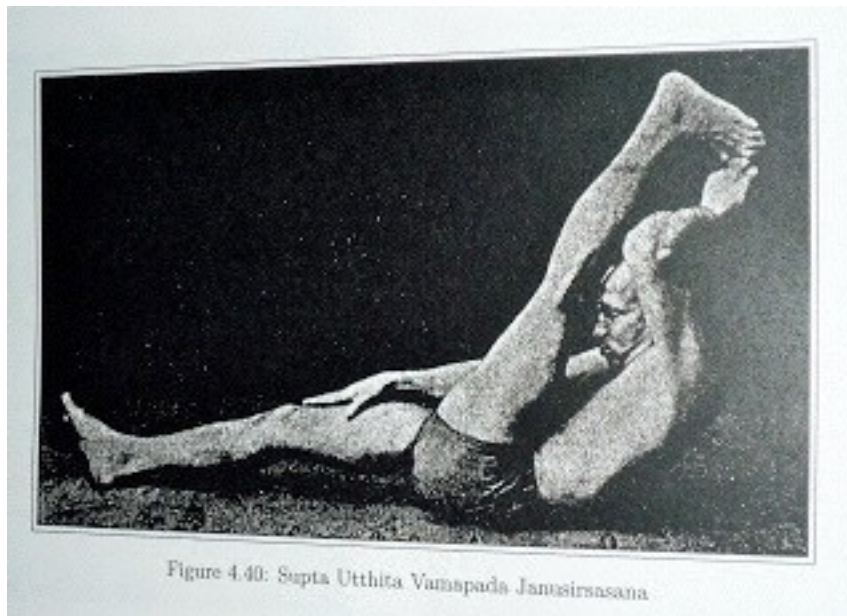
This has 15 vinyasas. The 8th vinyasa is the asana sthiti. The 1st to the 6th vinyasas are like the 1st till the 6th vinyasas for pascimottanasana. In the 7th vinyasa, just like the 7th vinyasa for pascimottanasana, keep the hands down and bring the legs forward in uthpluthi. But instead of straightening them, fold the legs and place them down on the ground. Folding them means that the heel of the right foot is pasted against the base of the right thigh and the heel of the left foot is pasted against the base of the left thigh. When the legs are folded in this manner, the soles of the feet will be facing each other. Hold the sole of the left foot firmly with the left hand and hold the right sole firmly with the right hand. Clasp the soles together firmly, do recaka kumbhaka, lower the head and place it on the floor in front of the feet. After practising this properly, press the head against the top of the soles of the feet. While keeping the head either on the

floor or on the soles of the feet, make sure that the seat of the body does not rise up from the floor and remains stuck to the floor. This sthiti is baddhakonasana. After this, from the 8th until the 15th vinyasas, practise as in upavishtakonasana and then return to samasthiti.

Benefit: Coughing, urinary diseases (constant dripping of urine, burning urine), genital discharges, collapsing of the navel inward – such diseases will be cured.

If women practise this especially during menstruation, it will cure all men- strual diseases and will clean the uterus. It will be very helpful for women who wish to conceive.

7. Supta Padangushtasana (Figure 4.38, 4.39, 4.40, 4.41)



The first krama for this has 21 vinyasas. Through the 6th vinyasa, it is exactly as for pascimottanasana. In the 7th vinyasa, lie down facing upwards instead of extending the legs and sitting as in pascimottanasana. While lying down, the entire body must be pressed against the ground. The toes must point upwards and the back of the heels must be stuck to the ground. This is also called savasana by other schools. This is the 7th vinyasa for supta padangushthasana. In the 8th vinyasa, slowly raise the right leg straight up. Hold the big toe of the right foot with the fingers of the right hand, do recaka kumbhaka and remain in this position for as long as possible. This sthiti is called dakshina supta

padangushtasana. While remaining in this sthiti, at no time should the elbows or knees of the extended arms and legs be bent. At this time the left hand should be placed on top of the thigh of the outstretched left leg. In the 9th vinyasa, slowly pull the right leg little by little into the front of the right chest. While doing this, gradually raise the head little by little until the face is placed against the right knee. Remain in this position for some time. The 10th vinyasa is like the 8th. The 11th vinyasa is like the 7th. The 12th, 13th, 14th and 15th vinyasas follow the method for the 8th, 9th, 10th and 11th but with the left leg and arm. From the 16th until the 21st vinyasas, follow the rules for the 11th until the 16th vinyasas of pascimottanasana and after this return to samasthiti. The 12th vinyasa is called vama supta padangushthasana. From the 8th till the 15th vinyasas, no part of the body must be crooked. While one leg is raised, the other leg must definitely not be bent or curved, must not roll around or undergo any such torsion.

Benefit: It will keep the body measurements proportional and equal and will give tremendous strength to the nerves. It gives good strength to the hips. It is not appropriate for women during pregnancy.

8. Suptapada Parsvangushtasana (Figure 4.42, 4.43, 4.44, 4.45)

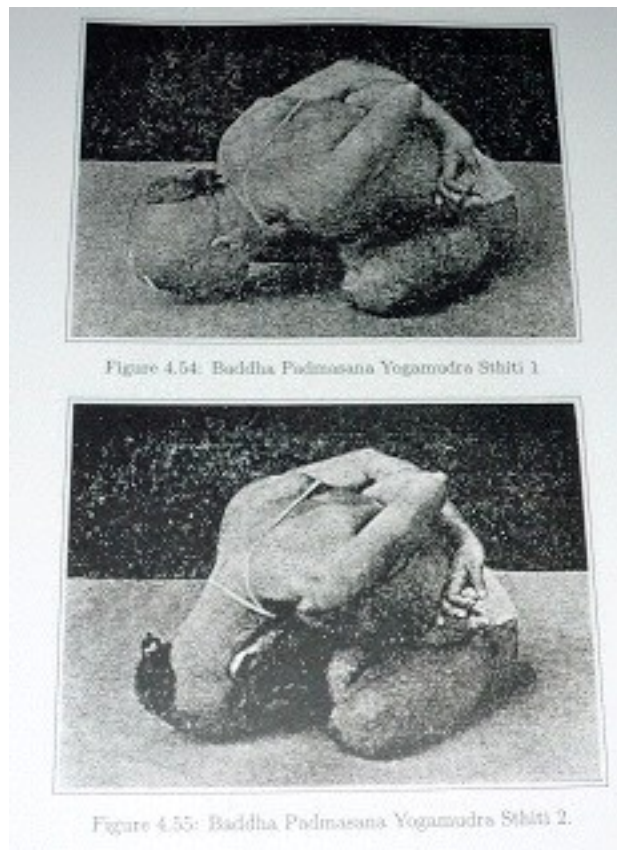


This has 23 vinyasas. Up to the 8th vinyasa, this follows the method for supta padangushthasana. In the 9th vinyasa, without breaking any of the rules described earlier, pull the raised right leg down towards the ground on the same side (right side) and slowly lay it down on the ground while still clasping the right big toe. In this sthiti the head is facing upward and the other extended leg is kept straight and remains pressed against the floor. Stay in this 9th vinyasa for at least ten minutes and then do the 10th vinyasa. In the 10th vinyasa, bring the foot that is being held against the ground back to the position in the 8th vinyasa and remain here. Without letting go of the foot, move it such that the leg (or calf) sits on the chest beneath the neck and such that the elbow of the arm holding the foot is behind the neck. Remain here. In this sthiti, the head must be raised slightly. That is, there should be 6 angulas of space between the ground and the head. Inside the matham, this is called sammukha parivrtasana. Repeat this on the other side. To first practise this with the right leg and then with the left leg is characteristic of a superior yogi. The 11th vinyasa is like the 8th and the 12th is like the 7th. Do the 13th vinyasa like the 8th and then do the 14th and 15th vinyasas like the 9th and 10th. The 16th is like the 8th and the 17th must be

done like the 7th. The six remaining vinyasas of this posture must be practised like the last 6 vinyasas of pascimottanasana. After this, return to samasthiti.

Benefit: Not only does it clean the parsva nadi, it does not allow the parsva vayu to exist in the body. It destroys diseases like acute tuberculosis. Women should not do this while pregnant.

9. Baddhapadmasana (Figure 4.52, 4.53, 4.54, 4.55)



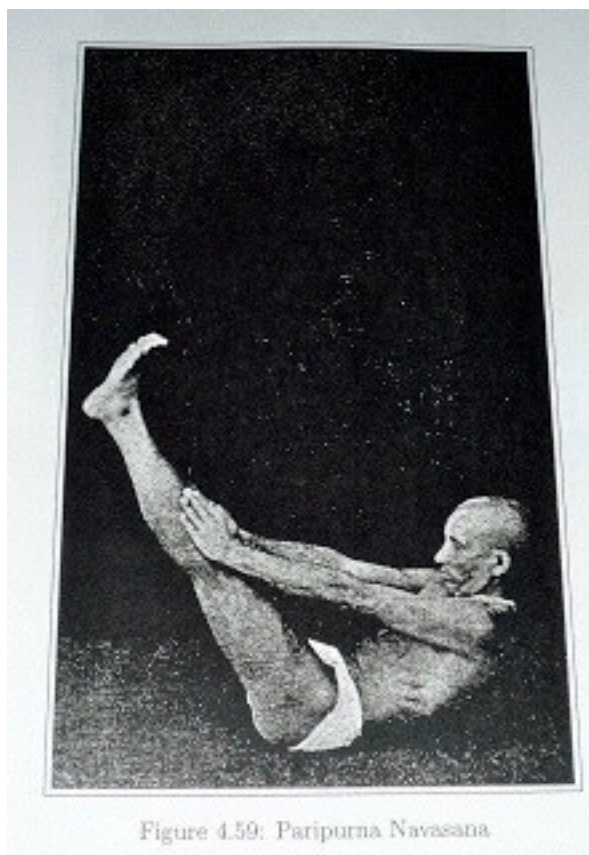
Place the right foot on top of the left thigh and the left foot on top of the right thigh. Take the hands behind the back and tightly clasp the big toe of the right foot with the first three fingers of the right hand and tightly clasp the big toe of the left foot with the first three fingers of the left hand.

Press the chin firmly against the chest. Keep the gaze fixed on the midbrow. Sit down, keeping the rest of the body straight. This has the name baddhapad- masana. This asana must be repeated on the other side (that is, first place the left foot on top of the right thigh and then the right foot on top of the left thigh) in order to exercise both sides of the body.

This has 16 vinyasas. The 8th and 9th vinyasas are the asana sthiti. The other vinyasas are like pascimottanasana. Study the pictures (Figures 4.52, 4.53) and learn how to keep the gaze. In this asana, one must do puraka kumbhaka. Only in yoga mudra sthiti should one do recaka. This sthiti consists of two forms – so study the pictures (Figures 4.54, 4.55) carefully.

Benefit: It will cure all diseases of the lower abdomen. Pregnant women should not do this asana.

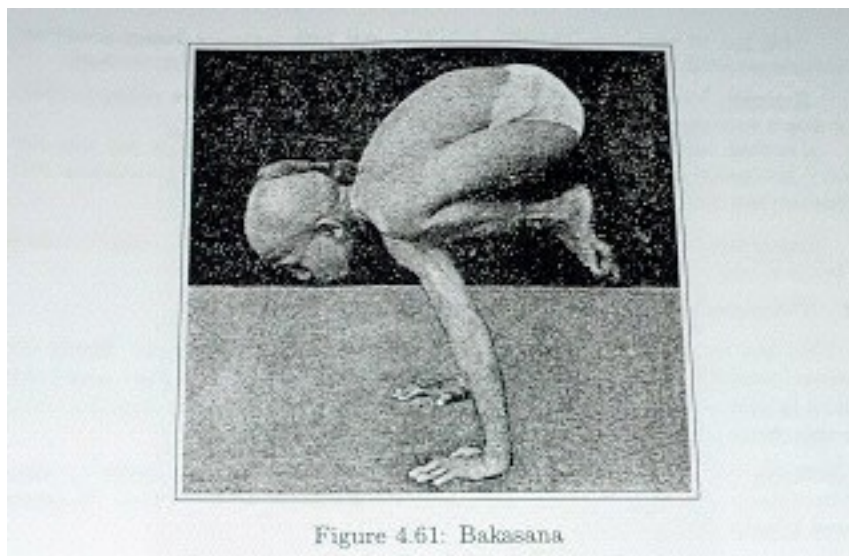
10. Navasana (Figure 4.59, 4.60)



This has 13 vinyasas. In this asana, we need to keep our bodies like a boat (look at the picture). In the 7th vinyasa, maintain the position observed in the picture. That is, only the seat on the back of the body must be on the floor and all the other parts of the body must be raised off the ground. Similarly raise both legs off the ground, keeping them extended. Extend the shoulders out in front, extend the arms forward and place the palms on each leg not quite touching the knees. This is called paripurna navasana (Figure 63).

In the 7th vinyasa, lie down just as in *supta padangushtasana*, raise the extended legs off the ground. Join the hands and interlace the fingers behind the neck, placing the head on the palms and hold the head tightly with the clasped hands. Then, as observed in the picture, raise the upper body halfway using the back and stop. This is called *ardha navasana* (Figure 64).

11. *Bakasana* (Figure 4.61)



This has 12 vinyasas. The 7th and 8th vinyasas are the *asana sthiti*. In the picture, only the 8th vinyasa is shown. Benefit: This is an important means for the awakening of the *kundalini*. It also removes constipation.

12. Kurmasana (Figure 4.62)



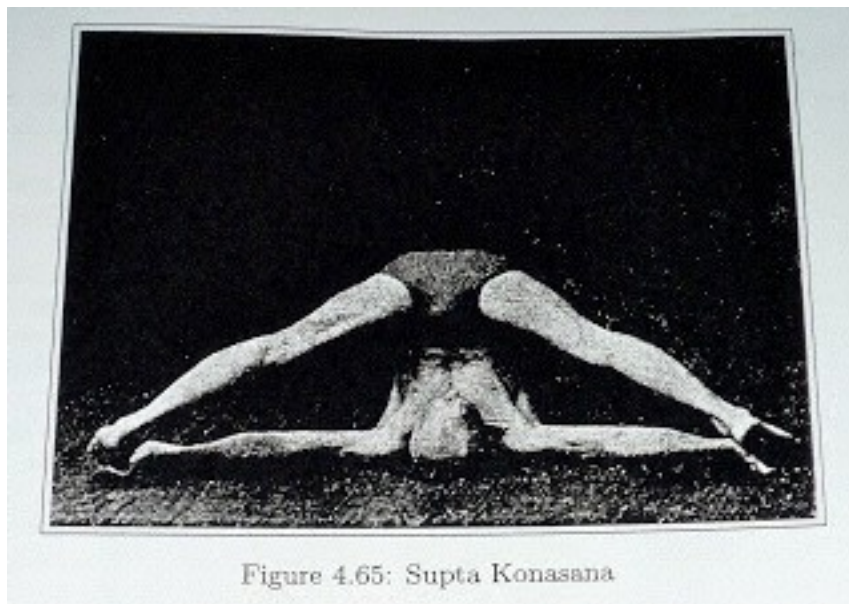
This has 16 vinyasas. The 7th, 8th, 9th, and 10th vinyasas demonstrate the sampurna sthiti of the asana. Only the 7th vinyasa is shown in the picture.

Benefit: The apana vayu is cleaned; nocturnal discharges are stopped. This is also a very good method for curing piles.

If women with irregular menstruation practise this asana with all the vinyasas for a few months, this affliction of the uterus and of menstrual disturbance will dissolve and they will have regular menstruation.

Important Rule: The practitioners of kurmasana must not practise it within 3 hours of eating. It must not be done on a full stomach.

13. Supta Konasana (Figure 4.64, 4.65)



This has 14 vinyasas. The 9th vinyasa is the asana sthiti. In the 7th vinyasa, stay as shown in the picture.

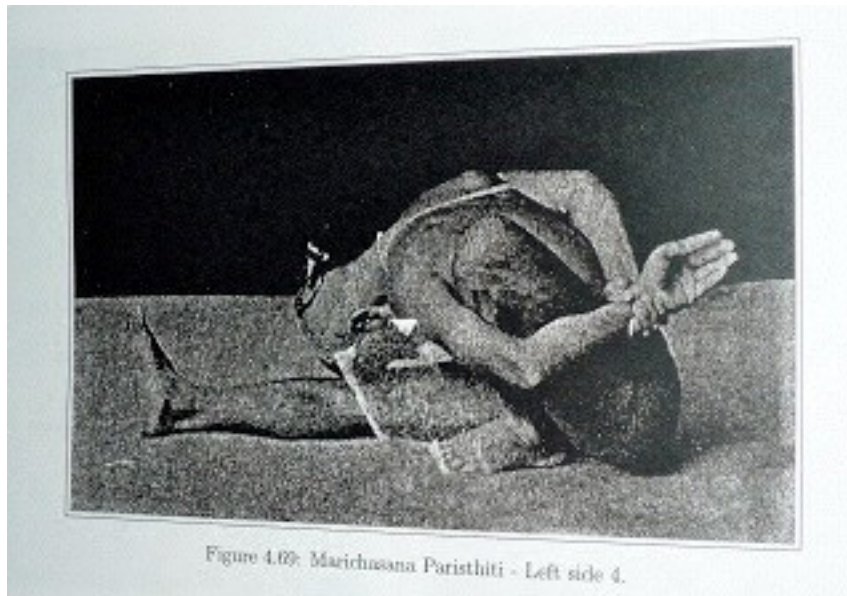
The 8th vinyasa is uthpluthi. From uthpluthi, move to the position shown in the second picture and then do recaka. The position shown in the second picture is the 9th vinyasa.

This 9th vinyasa itself is the suptakonasana sthiti. The 10th vinyasa is catu-ranga dandasana. The four remaining vinyasas are just the last four vinyasas of pascimottanasana. Study the picture very carefully. Remember that the stomach needs to be pulled in and held in.

Benefit: It will not allow sluggishness due to mahodaram jadyam (dropsy). It will cause timely expulsion of faeces. It will prevent the occurrence of goiter, of inflammation of the glands of the neck, and of any kapha diseases.

Suppose that a woman does not want any children. If she does this asana and along with this, practises krounchasana, then, as desired, she will not have any offspring. If women who have stomach pain during the time of menstruation practise this asana along with upavishtakonasana during the time of menstruation, the pain will disappear quickly.

14. Marichasana (Figure 4.66, 4.67, 4.68, 4.69)



This has 22 vinyasas. This needs to be done on both the left and the right sides. Study the sannaha sthiti (the preparatory state) of marichasana in the picture. This sthiti is the 7th vinyasa.

The right-side marichasana paristhiti is shown in the second picture. Maricha Maharishi was known for bringing this asana to public knowledge and hence it is named for him.

Stay in the 7th vinyasa for some time doing puraka kumbhaka. After this, do recaka and come to the 8th vinyasa. Stay in this position for as long as possible. In case your head starts reeling (you get dizzy), come back to the 7th vinyasa, do puraka kumbhaka, close the eyes and remain here for some time. The dizziness will stop.

The 9th vinyasa is like the 7th vinyasa. The 10th, 11th, 12th and 13th vinyasas are like the 10th, 11th, 12th and 13th vinyasas of janusirsasana.

The 14th vinyasa is marichasana sannaha sthiti on the left side. This is demonstrated in the 3rd picture. The 15th vinyasa is the left-side marichasana paristhiti. This is demonstrated in the 4th picture. In the 14th vinyasa do puraka kumbhaka and in the 15th vinyasa do only recaka. The 16th vinyasa is like the 14th. The 17th, 18th, 19th, 20th, 21st, and 22nd vinyasas are like the 17th, 18th, 19th, 20th, 21st, and 22nd vinyasas of janusirsasana.

Benefit: It will not give room for paralysis or any such diseases. Bloating of the stomach will quickly disappear. The stomach will not increase in size. It brings the hips to a correct measurement and broadens the chest. Any weakness of the heart will be removed and the heart will develop strength. The practitioner will never get jaundice or any other liver disease. Only pregnant women should not do this posture.

15. Niralamba Sarvangasana (Figure 4.70)



Figure 4.70: Niralamba Sarvangasana

This has 14 vinyasas. The 8th vinyasa is the asana sthiti. The form depicted in the picture is the 8th vinyasa. This is niralamba sarvangasana paristhiti. In order to get to this sthiti, slowly raise the arms and legs either together or one-by-one in the 7th vinyasa. Do only recaka at this time. Never do puraka kumbhaka. At this time the chin should be pressed against the chest. The gaze should be fixed on the midbrow. While doing this, the arms and legs must not be bent. This sarvangasana has two forms — salamba and niralamba. The tradition of Kapila Maharishi matham

has two types for each of these. This book follows the first form. Hence, the picture shows only the first type.

Benefit: Stomach pain, violent stomach pain, flatulence, and indigestion due to changes in diet will be removed and the stomach will become slim. If a person who is having trouble sleeping properly at night remains in the asana paristhiti for fifteen minutes and then lies down, they will be able to fall into a sound contented sleep. Whoever has chest pain, discharges during dreams, is tired, or is suffering as a result of walking for long distances – if these people practise niralamba sarvangasana with its vinyasas for some time, then all these problems will be cured and they will become content. Women can do this even if they get pregnant but should not do it after the 4th month.

16. Dvipada Sirsasana (Figure 4.73)



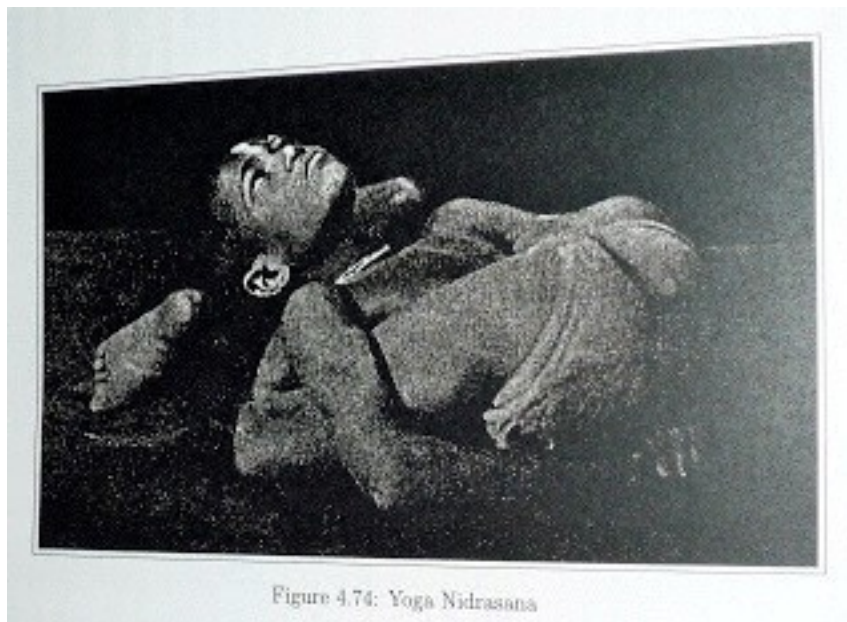
Figure 4.73: Dvipada Sirsasana

This has 14 vinyasas. It is the same as for pascimottanasana up to the 6th vinyasa. While practising the 7th vinyasa, place both legs on top of the shoulders, and do uthpluthi as in the 7th vinyasa for

bhujapidasana. Then lean the rear of the body forward and sit down.

After this, do recaka and slowly and carefully place the left foot on top of the right foot on top of the back of the neck. That is, the right heel should be by the left ear and the left heel should be by the right ear. While remaining in this state, do puraka kumbhaka and raise the head. Bring the hands next to the muladhara cakra and join them together in prayer. From the 8th vinyasa until the 14th vinyasa practise just as for bhujapidasana. Benefit: It will remove diseases of the spleen, of the liver, and of the stomach. It will clean the muladhara cakra. It will greatly help with uddiyana bandha. Practise it after first studying the picture very carefully. Women who are pregnant should not do this posture. Those who are prone to miscarriage must practise this asana regularly for some time and then discontinue it before they conceive. If they stop practising this asana during pregnancy, it will enable a strong healthy birth and will help the uterus wall expand and be healthy. People who do not wish for progeny must always practise this asana. If they do, then they will not have any children.

17. Yoga Nidrasana (Figure 4.74)



This has 12 vinyasas. The 7th vinyasa is yoga nidrasana sthiti. The first 6 vinyasas for kurmasana are the first 6 vinyasas for this. In the 7th vinyasa, sit like you did in dvipada sirsasana and instead of keeping the two legs on the back of the neck, first lie back facing upwards. Then lift the legs up and place them on the back of the neck.

In dvipada sirsasana, we joined the hands together in prayer and placed them next to the muladhara chakra. In this asana, following the krama, take the shoulders (that is, the arms) on both the left and right sides over the top of the two thighs, and hold the right wrist tightly with the fingers of the left hand beneath the spine. Study the picture.

In the 7th vinyasa, after doing only recaka, arrive at the asana sthiti. Then, one should do puraka kumbhaka and lie down. The 8th vinyasa is caturanga dandasana. The last four vinyasas for this asana are exactly the last four vinyasas for pascimottanasana. Benefit: Tuberculosis, bloating of the stomach, dropsy and edema (swelling of tissue due to accumulation of water) — such serious diseases will be cured. It will cause the vayu to be held at the svadhishthana chakra and the brahmara guha chakra and as a result will cause long life. It will help to rapidly bring the apana vayu under one's control. It is not for women who are pregnant.

18. Buddhasana (Figure 4.75, 4.76)



Figure 4.76: Buddhasana 2. — Left-side

This has 20 vinyasas. The 8th and the 14th vinyasas are the right and left side asana sthitis.

The first picture demonstrates the right-side buddhasana and the second picture demonstrates the left-side buddhasana.

The 7th vinyasa of the right-side buddhasana is the 13th vinyasa of the left-side buddhasana. These are like the 7th and the 12th vinyasas of ekapada sirsasana.

While doing the 8th vinyasa, it is just like the 7th vinyasa for ekapada sirsasana. Study the picture carefully.

The 9th, 10th, 11th, 12th, and 13th vinyasas for this are just like the 8th, 9th, 10th, 11th, and 12th vinyasas for ekapada sirsasana.

The 14th vinyasa is the left-side buddhasana sthiti. In this sthiti, take the left leg over the top part of the left shoulder and place it on top of the back of the neck. Then hold the wrist of the right hand with the left hand. A different form of buddhasana sthiti is depicted in the second picture and here the hands are clasped together behind the back. The practitioners need not be surprised by this. Some think that since Buddha advocated siddhasana as superior to any other asana, hence siddhasana and buddhasana are to be practised in a similar manner. This is contrary to all the yoga texts and their descriptions of the connections among the nadi granthis in the body. Hence, the practitioner must understand that

the siddhasana krama and buddhasana krama are different and must be practised accordingly.

Benefit: It will cure hunchback and will create proper blood circulation in all the nadis. It will clean the svadhishtana, anahata, visuddhi and brahmara guha cakras and gives complete assistance for kevala kumbhaka.

This asana is very beneficial for curing long-term persistent fever. Pregnant women should not do this.

19. Durvasasana (Figure 4.82)



Figure 4.82: Durvasasana.

This has 20 vinyasas. The 8th vinyasa is right-side durvasasana and the 14th vinyasa is left-side durvasasana. In the 7th and the 13th vinyasas stay in ekapada sirsasana sthiti. From there, in the 8th and the 14th vinyasas, get up and stand. Study the picture carefully. While remaining in this asana sthiti, the leg that is being supported on the ground must not be even slightly bent and must be held straight. Keep the gaze fixed at the middle of the nose.

You must do sampurna puraka kumbhaka. The head must be properly raised throughout.

All the other vinyasas are like skandasana.

Benefit: Elephantiasis, vayu in the scrotum, trembling and tremors of the head – these serious diseases will be destroyed. It is a tremendous support on the path towards samadhi. Pregnant women should not do this.

20. Trivikramasana (Figure 4.85)



Figure 4.85: Trivikramasana

This has 7 vinyasas. From the 1st to the 5th vinyasas and then the 7th vinyasa, practise following those for utthita hasta padangushtasana. Practise the 2nd and 7th vinyasas as shown in the picture (study it carefully) and remain in these positions. The 2nd vinyasa is the right-side trivikramasana sthiti. The 6th vinyasa as shown is the left-side trivikramasana sthiti. The picture shown here only demonstrates the left-side trivikramasana. It is important that equal recaka and puraka kumbhaka must be carefully observed while practising this asana. Keep the gaze fixed

on the midbrow. Both legs must be held straight and must not lean or bend to any side.

Benefit: Not only will it maintain the body in an equal balanced sthiti, it will rapidly awaken kundalini.

21. Gandabherundasana (Figure 4.86, 4.87)

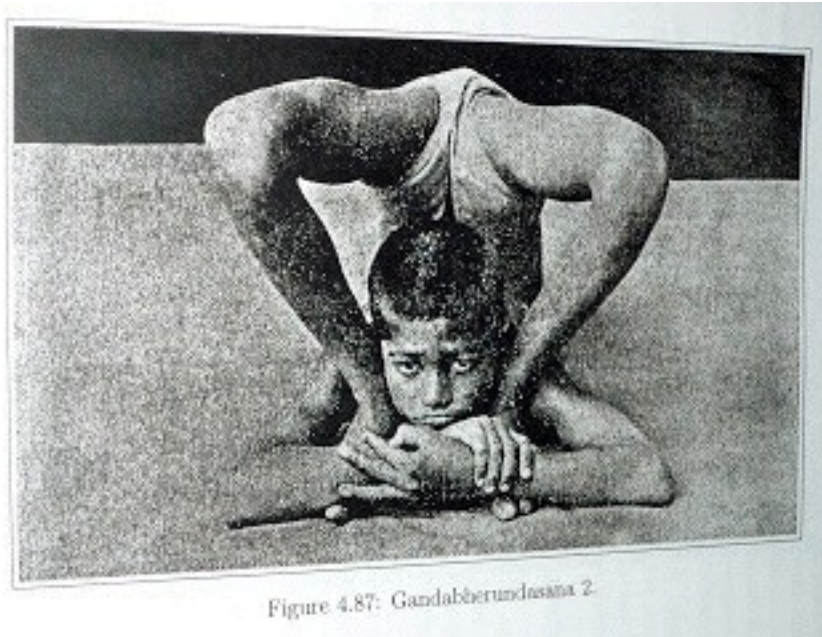


Figure 4.87: Gandabherundasana 2.

This has 10 vinyasas. The 6th and 7th vinyasas show the asana sthiti. The first picture shows the 6th vinyasa and the second picture shows the 7th. In the 4th vinyasa, come to caturanga dandasana sthiti and in the 5th vinyasa proceed to viparita salabasana sthiti. In the 6th vinyasa, spread the arms out wide, keeping them straight like a stick (like a wire) as shown in the picture. Take the soles of both feet and place them next to the ears such that the heels touch the arms and keep them there. Next, do the 7th vinyasa as shown in the second picture. This is called *supta ganda bherundasana*. In this asana sthiti and in the preliminary positions, do equal *recaka puraka kumbhaka*. Keep the gaze fixed on the midbrow. This must not be forgotten.

Benefit: Goiter, inflammation of the glands of the neck and diseases due to *mahodaram* will be destroyed. The *visuddhi* and *brahmaguha cakras* will function correctly and this will take the mind to the state of *savikalpa samadhi*. Pregnant women should not do this.

The full translation of the Yoga Makaranda, Tamil Translation by Sri C.M.V. Krishnamacharya (with the assistance of Sri S.Ranganathadesikacharya, can be downloaded from here <http://tinyurl.com/9lvxn2>

Krishnamacharya's Yogasanagalu - the extra asana (descriptions taken from his other works).

I recently heard from Satya (who is translating the Yogasanagalu 1941 for us), he mentioned that we are well into the last section of *Yogasanagalu* just a few extra postures and then nadishodana and that he planned on skipping the extra asana for now and moving on to the nadishodana pranayama.

He mentioned that we probably had outlines of the postures mentioned to be going on with. If you remember the other postures mentioned in *Yogasanagalu* are lifted directly from Krishnamacharya's earlier book *Yoga Makaranda* 1934.

Here's Satya's recent mail to me.

"I don't think I mentioned it when I completed the last segment. The next section is descriptions of asanas in the order below (photos 1 - 16)

Dandasana 1

Dandasana 2

Pashchimatanasana

Poorvatanasana

Chatushtapeeta

Navasana

Ardabaddha paschimatanasana part 1

Ardabaddha paschimatanasana part 2

Matsyendrasana

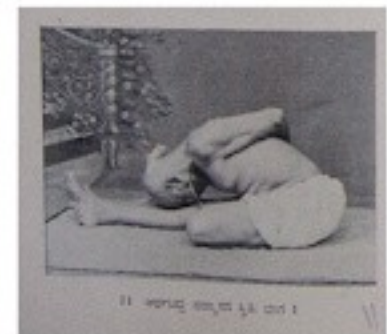
Adhama matsyendrasana

Followed by last section on Nadhishodhana pranayama

*Nothing new in these sections that you haven't already seen in other works.
Satya"*

To mark Krishnamacharya's birth, he would have been 125 today, I thought I would fish out the descriptions we have for the postures Satya mentions that are added to the end of *Yogasanagalu* and see what we do actually have available from his other works.

Here are the pictures, just the first sixteen mentioned above (plus two extras).





Here are the descriptions I found. Most of these come from Yoga Makaranda part II, made available by AG Mohen (a different ordering of the text circulated by Krishnamacharya's students that had come to be known as Salutations to the Teacher).

Dandasana 1

Dandasana 2

Pashchimatanasana

Poorvatanasana

Chatushtapeeta

Navasana

Ardabaddha paschimatanasana part 1

Ardabaddha paschimatanasana part 2

Matsyendrasana

Adhama matsyendrasana

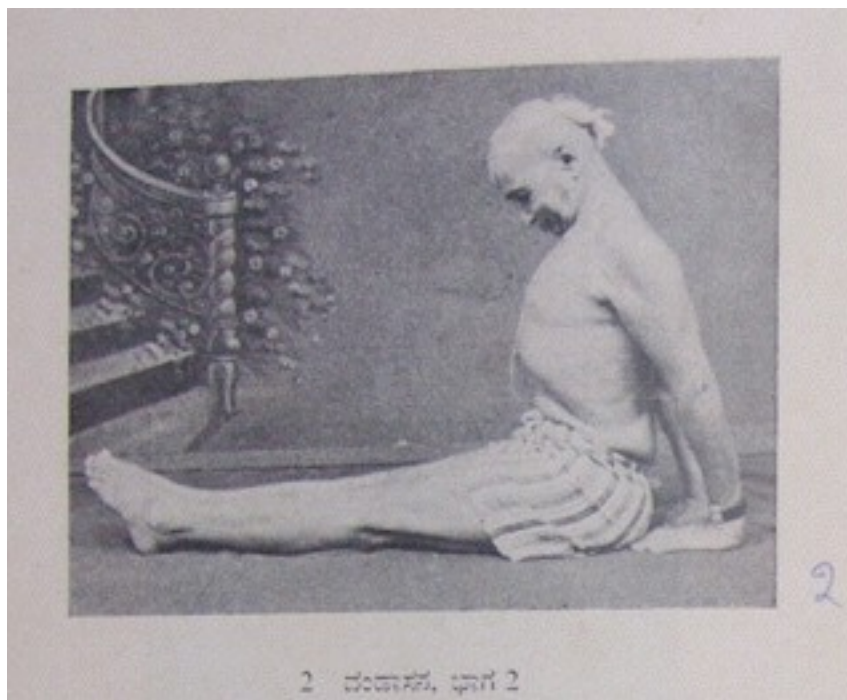
Dandasana 1



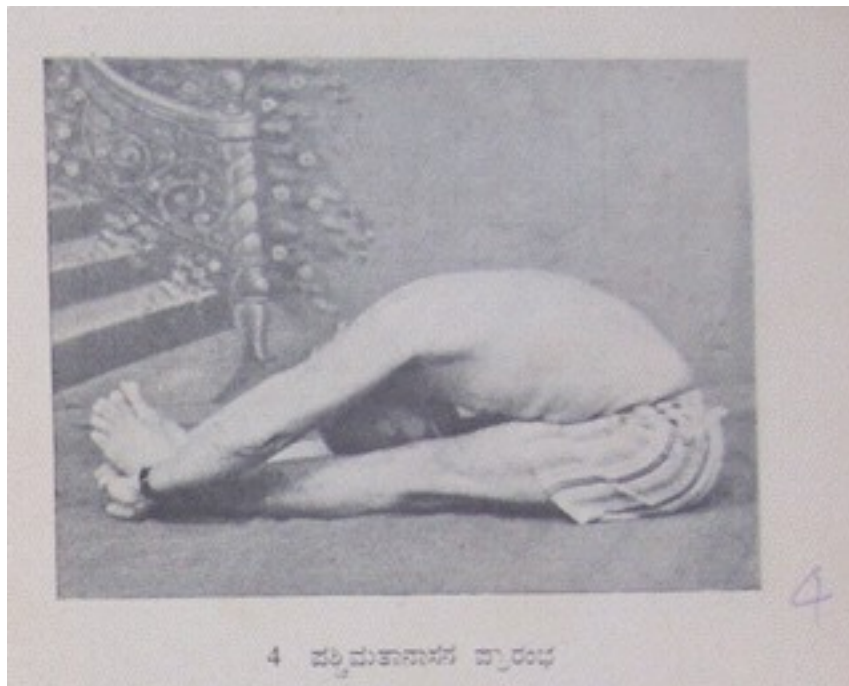
from Yoga Makaranda

DANDASANA: With the arms stretched and the palms flat on the ground by the side of the body. Six rounds of deep breathing with ANTAR and BAHYA kumbhakam of one second each, each round.

Dandasana 2 ?



Pashchimatanasana



from Yoga Makaranda

8 Pascimattanasana or Pascimottanasana (Figure 4.19 – 4.28)

This asana has many kramas. Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas.

The first three vinyasas are exactly as for uttanasana. The 4th vinyasa is caturanga dandasana, the 5th vinyasa is urdhvamukhasvanasana, the 6th vinyasa is adhomukhasvanasana. Practise these following the earlier instructions. In the 6th vinyasa, doing puraka kumbhaka, jump and arrive at the 7th vinyasa. That is, from adhomukhasvanasana sthiti, jump forward and move both legs between the arms without allowing the legs to touch the floor. Extend the legs out forward and sit down. Practise sitting like this with the rear part of the body either between the two hands or 4 angulas in front of the hands. It is better to learn the abhyasa krama from a guru. In this sthiti, push the chest forward, do puraka kumbhaka and gaze steadily at the tip of the nose. After this extend both arms out towards the feet (the legs are already extended in front). Clasp the big toes of the feet tightly with the first three fingers (thumb, index, middle) of the hands such that the left hand holds the left big toe and the right hand holds the right big toe. Do not raise the knees even slightly. Then, pull in the stomach while doing recaka, lower the head and press the face down onto the knee. The knees should not rise from the ground in this sthiti either. This is the 9th vinyasa. This is called pascimottanasana. In the beginning, everybody will find it very difficult. The nerves in the back, the thighs and the backs of the knees will feel as though they are being fiercely pulled and this will be extremely painful. The pain will remain for 8 days. After this, the pulling on the nerves will release and it will be possible

to do the asana without any problem. This pascimottanasana has many forms. After first practising this asana with the face pressed onto the knee, practise it with the chin placed on the knee and then eventually with it placed 3 angulas below the knee on the calf. In the 10th vinyasa raise the head. In the 11th vinyasa, keeping the hands firmly pressed on the ground, raise the entire body off the ground and balance it in the air without touching the ground. The 11th vinyasa is called uthpluthi. The 12th vinyasa is caturanga dandasana. The 13th is urdhvamukhasvanasana. The 14th is adhomukhasvanasana. The 15th is the first vinyasa of uttanasana. The 16th vinyasa is the 2nd vinyasa of uttanasana. Afterwards, return to samasthiti. You should learn the intricacies of this vinyasa only from a guru.

Benefit: This will cure all diseases related to the stomach.

This asana can be done on the floor or on a mat according to the capabilities of one's body. Learn some of the other forms of pascimottanasana krama by studying the pictures carefully. Pregnant women should not do this asana. But this can be done up to the third month of pregnancy. For men, there are no restrictions to practising this asana. If this is practised every day without fail for 15 minutes, all the bad diseases of the stomach will be removed.

from Yoga Makaranda part 2

40. PASCHIMATANASANAA Preliminary Exercise

While the exercise mentioned below, has not been prescribed in any of the old treatises on asanas, I have found, by experience, that a preliminary practice of this exercise makes it easy for the Paschimata and Purvatan asana positions being attained.

Technique:

1. Sit on the ground, with both legs stretched in front, knees together, and feet perpendicular to the ground. Sit erect and keep spine stretched.
2. Stretch the arms and catch hold of the toes by the thumb and forefinger of the hands.
3. While exhaling, bend the trunk as far forward as possible, keeping the spine stretched.
4. While inhaling, lift the trunk and bring the body to the erect position of step (2).
5. Swing the stretched arms to either side of the body, till the arms are in a straight line at the shoulder level. By a rotary movement of the stretched arms round the shoulder joint, first move them upwards, then forwards and then backwards and place the palms, fingers pointing to the front, above 12 inches behind the buttocks and about 18 inches apart. Keep the arms stretched.
6. While inhaling, lift the body, so that it rests on the palms and heels and is as straight as a plank. Bend the head backwards and stretch the feet so that the toes are pointed.

7. While exhaling, lower the body and reach position in step (5).
8. Bring the stretched arms to either side of the body, till they are in a straight line at the shoulder level. Twist the arms so that the palms face upwards and rotate the arms first upwards till the arms are upright and then move them forward to catch hold of the toes by the thumb and forefinger of the hands and thus get into position in step (2).
9. Go through this cycle of movement and regulated breathing.

Note:

It may be difficult, especially in the case of those with fatty bodies, either to catch hold of the toes in step 2 & 8 or raise the body sufficiently high till it is as straight as a plank in step 6. No attempt should be made to reach these positions by unduly straining the body. It is enough to make these movements to the extent possible. In the case of step 6 undue strain will be indicated by the arms beginning to shake. By practice the body will become supple and the final positions reached in course of time.

41. PASCHIMATANASANA

Technique:

1. Sit on the ground, with both legs stretched in front, knee together, and feet perpendicular to the ground. Sit erect and spine stretched.
2. Stretch the arms and catch hold of the feet, by making the palms of the hands rest on the toes of the feet, and the fingers of the hands touch the soles of the feet.
3. Chin lock the chest forward.
4. While exhaling, bend trunk forward at the hip keeping the spine straight, till the forehead touches the knee.
Note: For beginners it may be difficult to catch hold of the feet by the hands. Even if this is possible it may be difficult to bend the trunk so that the forehead touches the knees. Every attempt should be made to reach these positions, but if these are not attainable, make these movements as far as possible, and avoid undue strain. With the breath regulation to be mentioned below, the positions will become easier as practice advances. When practice has further advanced, effort should be made when bending the trunk, to make the forehead touch the shin as far away from the knees as possible.
5. Take not more than 12 deep breaths. In the beginning one should start with 3 deep breaths and slowly increase it to the 12 mentioned above.

6. While inhaling, lift trunk.

Note: In the case of all TAN asanas it is important that the counter pose is done immediately after. The appropriate counter pose is given after each asana. TAN

asanas are those which stretch the nerves e.g., PASCHIMATANASANA stretches and straightens up the nerves on the backside of the body, while PURVATANASANA the appropriate counter pose, stretches the nerves on the front side of the body.

A variation to the above asana which is somewhat more difficult is given below. This is attributed to Gorakshanath.

Technique:

1. This is the same as given under Paschimatanasana.
2. Place the palms with fingers to the front, about 12 inches behind the buttocks and about 18 inches apart. Stretch the arms.
3. While exhaling, bend trunk forward at the hips, keeping the spine straight, till the forehead touches the knees or as low down on the shin as possible. The knees should be kept together and not raised from the ground.
4. Take deep breaths.
5. While inhaling, lift the trunk to the position in step 2.

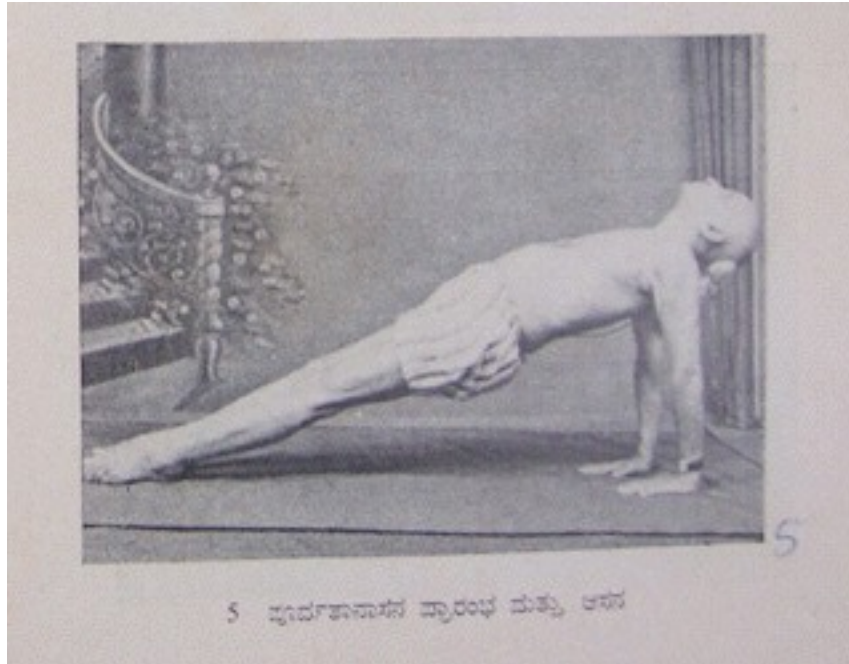
PASCHIMATANASANA - Final pose

This can be practised only after mastering Sarvangasana. Halasana, Parsva Halasana Uttana Mayurasana, Paschimatanasana Purvatanasana etc.

Technique:

1. Sit on the ground, with both legs stretched in front, knees together, and feet perpendicular to the ground. Sit erect and spine stretched.
2. While exhaling the trunk is twisted to the leg and bent forward at the hips. The right hand catches the left foot on the outer side and the left hand on the outer side of the right foot. Please note carefully the position of the hands in the illustration. In this position the right shoulder touches the right knee cap and the trunk gets a 90 degree twist to the left so that the line joining the shoulders is at right angles to the ground.
3. Take three deep breaths.
4. While inhaling, get back to position in step (1).
5. Repeat on the other side.

Purvatanasana



from yoga Makaranda part 2

42. PURVATANASANA

This is the counter pose to Paschimatanasana and should be practiced immediately after it.

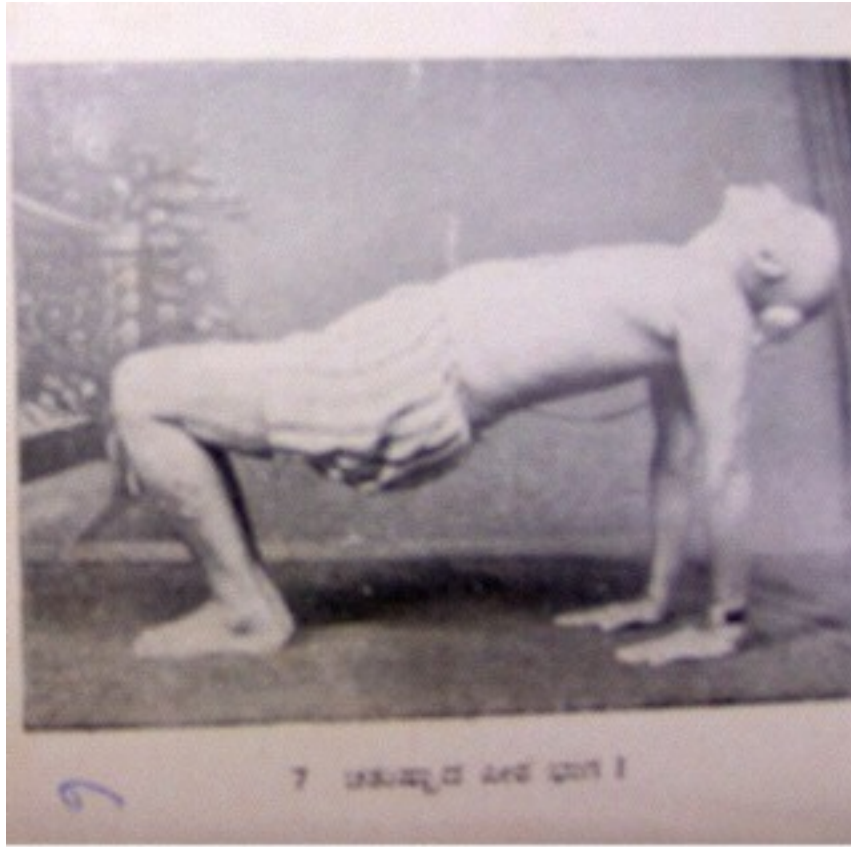
Technique:

1. Sit on the ground, with both legs stretched in front, knees together and toes pointed. Sit erect and with spine stretched.
2. Place the palms with fingers to the front, about 12 inches behind the buttocks and about 18 inches apart. Stretch the arms.
3. While inhaling, lift the body supporting it on the palms and the heels. The body should be straight as a plank and kept stretched. Bend the head backwards as far as possible. This stretches all the nerves on the front side of the body.
4. While exhaling, lower the body to the position mentioned in step 2.
5. Do three rounds.

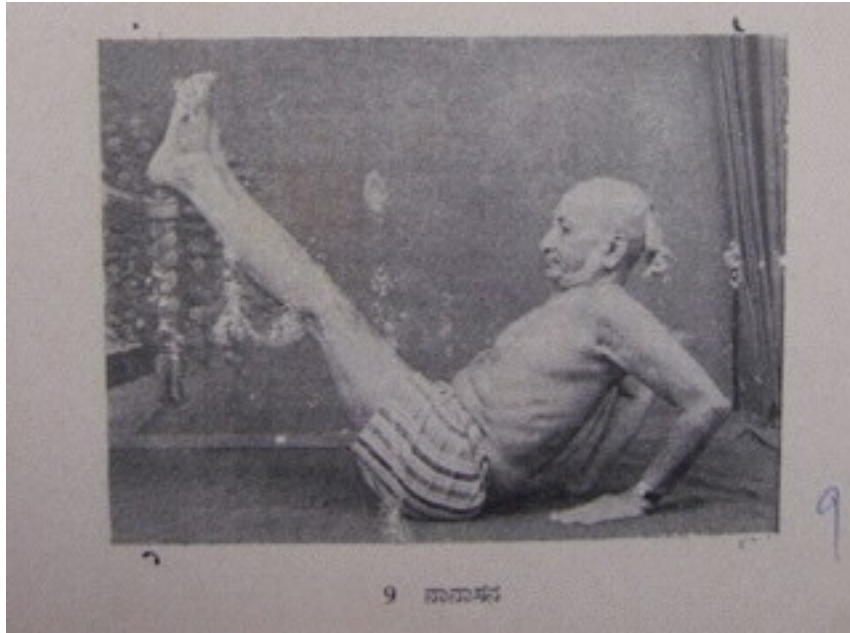
Note:

It may be difficult, especially in the case of those with fatty bodies, to raise the body sufficiently high in step 3, to make the body straight as a plank. Undue strain should be carefully avoided, and it is enough if the body is lifted to the extent that it is conveniently possible. Undue strain will be indicated by the arms beginning to shake. As practice advances the final position will become possible.

Chatushtapeeta ?



Navasana ?



from Yoga Makaranda

20 Navasana (Figure 4.59, 4.60)

This has 13 vinyasas. In this asana, we need to keep our bodies like a boat (look at the picture). In the 7th vinyasa, maintain the position observed in the picture. That is, only the seat on the back of the body must be on the floor and all the other parts of the body must be raised o the ground. Similarly raise both legs o the ground, keeping them extended. Extend the shoulders out in front, extend the arms forward and place the palms on each leg not quite touching the knees. This is called paripurna navasana (Figure 63).

In the 7th vinyasa, lie down just as in supta padangushtasana, raise the extended legs o the ground. Join the hands and interlace the fingers behind the neck, placing the head on the palms and hold the head tightly with the clasped hands. Then, as observed in the picture, raise the upper body halfway using the back and stop. This is called ardha navasana (Figure 64).

Ardabaddha paschimatanasana part 1



from Yoga Makaranda part 2

43. ARDHA BADDHA PADMA PASCHIMATANASANA

Technique:

1. Sit upright on the ground.

2. Stretch the right leg in front of the body. The leg should be kept stretched, toes

pointed, the back of the thigh, calf and heel touching the ground. Knees should not be raised throughout this asana. This position of the right leg should be maintained undisturbed throughout this asana.

3. Place the left foot on the right thigh as near the groin as possible, the heel should be to the right of the navel and as near to it as possible, the sole of the foot upturned, the toes pointed and the muscles stretched. The outer side of the left knee and the left thigh should touch the ground. The two knees should be as close as possible.

4. While exhaling, stretch the spine, keep the body upright, and take the left hand round the back and catch hold of the big toe of the left foot with the thumb and forefinger of the left hand.

The trunk should not be twisted to the left but kept facing the front.

5. Inhale and then while exhaling, stretch the right arm and catch hold of the big toe of the right foot with the thumb and forefinger of the right hand. If it is possible, and it becomes easy with practise, the fingers of the right hand may encircle the right foot.

6. Throw the chest forward, chin lock, keep eyes closed, stretch the spine, and take two deep breaths with rubbing sensation in the throat. The breathing is done by both nostrils, and effort is taken to make the inhaling and exhaling as slow, thin and long as possible.

7. While exhaling, slightly twist the trunk to the right and slowly lower the trunk by bending the body at the hips without arching the spine, till the forehead touches the right kneecap. As practice advances attempt should be made for the

forehead to progressively touch the shin beyond the knee and nearer the ankles.

8. Take two or three deep breaths. This is for beginners, as practice advances, the number may be slowly increased to not more than six. Normally no retention of breath is necessary. But as practice advances, breath may be retained after inhalation and breath may be kept out after exhalation for one second each.

9. While inhaling, lift the trunk and come back to the position in step (5).

10. Repeat on the left side.

Benefits:

This asana tones up the liver, spleen and the intestines by the internal massage of these parts during controlled breathing. The waist line is reduced and the spinal column strengthened. It gives relief to those suffering from chronic stomach ache and cures the disorder.

Ardabaddha paschimatanasana part 2 ?

Matsyendrasana?

Adhama matsyendrasana



from Yoga Makaranda Part 2

31. ARDHA MATSYENDRASANA - Section A.

Technique:

1. Sit erect, with both legs stretched in front.
2. Bend one leg, say the right, at the knees, and place the foot of the right leg on the left thigh, so that the heel of the right foot is as near the navel as possible. The tendency of the stretched leg to twist to the left should be resisted. The foot of the left leg should be perpendicular to the ground. The knees should not be more than 12 inches apart.
3. Exhale slowly, and twist the trunk to the left, keeping the spine erect. Take the left hand behind the back so that the fingers of the left hand may catch hold of the right leg at the shin, just above the ankle.
4. Twist the head to the left so that the chin is above the left shoulder.
5. The right hand is stretched and the outside of the left foot is caught hold of by the palm of the right hand. The fingers of the right hand should touch the sole of the left foot. In this position the shoulder blades and right arms will be in a straight line.

6. The eyes should gaze at the tip of the nose in the case of married people. In the case of those who are unmarried the gaze may be to the midpoint of the eyebrows.

7. Take deep breaths. Not more than three at the beginning stages. The number may be slowly increased to twelve as practice advances.

8. Repeat on the other side.

Note: It is important that the counter pose should be done soon after the above asana is completed. The counter pose BADDHA PADMASANA, will be described later.

32. ARDHA MATSYENDRASANA - Section B

Technique:

1. Sit upright, with both legs stretched in front. Bend one of the legs, say the right, at the knee and bring the heel below the seat. The outside of the knee and the thigh should touch the ground. Bend the left leg and place the left foot by the side of the right knee and to the right of it. The left foot will be firmly placed flat on the ground and left foreleg will be perpendicular to the ground.

2. While exhaling, twist the trunk to the left and bring the stretched right arms so that the armpit is above the left thigh and the left knee touches the outside of the right upper arms and fingers of the right hand catch hold of the left foot.

Note: It should be carefully noted that to avoid danger to the elbow of the right arm, the right elbow reaches a position below the left knee as low as possible.

See the illustration and note the position carefully.

3. The left arm is taken round the back, so that fingers touch the right thigh. Care should be taken that the spine is kept erect.

4. Turn the head to the left so that the chin is near the left shoulder.

5. Take three deep breaths.

6. Repeat on the other side.

Note: The deep breaths should be taken without retention of breath and without strain to the lungs.

As a variation, to make the asana somewhat easier, the heel of the right leg instead of being placed below the seat, may be placed a bit to the left so that balancing is easier in the final position.

Benefits: This is of special benefit to those suffering from stomach complaints.

This rapidly reduces the waistline.

Krishnamacharya's 1941 Ashtanga Asana table

Visit The ongoing Yogasanagalu (1941) Translation Project page for the translation we have so far.

[Yogasanagalu ongoing translation page](#)

'Therefore, how many vinyasas for asanas? Asana position comes at which vinyasa count? When do you perform rechanka and puraka? When to do antah kumbhaka and bahya kumbhaka? What are its benefits? For yoga practitioners information, it is listed in the table below'.

Yogasanagalu

Yogasanagalu Asana table

Asana Name	Number of Vinyasas	Asana Positions	Inhalation = Puraka Exhalation = Rechaka	Benefits
Primary				
1. Uttanasana	3	2	Rechaka	Purifies abdomen
2. Padangusthasana	3	2	Rechaka	Strengthens shoulders
3. Padhatasana	3	2	Rechaka	Strengthens palm, sole and neck
4. Chaturangadandasana	4	4	Rechaka	Strengthens back bone
5. Urdhwamukhaswanasana	4	4	Puraka	Strengthens chest
6. Adhomukhaswanasana	4	4	Rechaka	Purifies of stomach, intestine
7. Paschimatasana	15	9	Rechaka	Cares stomach ache, purifies Apana
(Purvatasana)	15	8		
8. Parsvottasana	5	2 - 4	Rechaka	Purifies bile duct and large intestine
9. Prasaritapadottasana a,b,c	5	3	Rechaka	Thighs
10. Utthitatrikonasana a,b	5	2 - 4	Rechaka	Strengthens the side flank
11. Utthitaparsvakonasana a,b	5	2 - 4	Rechaka	Strengthens the knee joint
12. Utkatasana (with and without jaladara bandha)	13	7	Rechaka+Puraka	Strengthens hip, chest, neck
13. Veerabhadrasana	16	7-8-9-10	Rechaka+Puraka	Strengthens thigh joints & muscles
14. Ardhabaddha padmottasana	8	2 - 7	Rechaka	Purifies navel tube
15. Utthitahasta padangusthasana	7	2 - 6	Rechaka	Purifies ovaries
16. Triyambukhaikapada paschimatasana	22	8 - 15	Rechaka	Purifies knee joints
17. Marichasana	22	8 - 15	Rechaka	Strengthens chest bones
a	22	8 - 15	Rechaka	Treatment for tumor
b	18	7 - 12	Rechaka+Puraka	Purifies spleen and liver

c	18	7 - 12	Rechaka+Puraka	Purifies urinary and fecal excretory systems
18. Ardhabaddhapadma paschimatasana	22	8 - 15	Rechaka	Eliminates stomach pain
19. Janasheersana	22	8 - 15	Rechaka	Eliminates constipation
20. Bhujapiedasana	15	7 - 8	Puraka	Reduces bad fat
21. Kurmasana	16	7-8-9	Rechaka+Puraka	Eliminates common piles
22. Kukkutasana	15	9	Rechaka+Puraka	Strengthens palm, arms and neck
23. Baddhapadmasana	16	8 - 9	Rechaka+Puraka+Kumbhaka	Strengthens lungs
24. Baddhapadmasana with yogasudra	16	9	Rechaka+Kumbhaka	Eliminates piles
25. Gharhapindasana	15	9	Rechaka+Puraka	Purifies throat and anus
26. Suptapadangusthasana	27	8 - 23	Systematic Rechaka+Puraka	Purifies spaces between bones
27. Navasana a,b	13	7	Rechaka+Puraka	Eliminates stomach gas
28. Ubbayahapadangusthasana	16	9	Rechaka	Removes navel pain
29. Urdhwamukhapaschimatasana	13	8	Rechaka+Puraka	Eradicates general lethargy
30. Halasana	13	8	Rechaka+Puraka	Eliminates tonsil problems
31. Salambasarvangasana	13	8	Rechaka+Puraka	Eliminates heart problems & strengthens prana
32. Karnapiedasana	13	8	Rechaka+Puraka	Purifies sense organs
33. Urdhwapadmasana	14	9	Rechaka+Puraka	Helps eliminate excreta
34. Pindasana	15	10	Rechaka+Puraka	Eliminates intestine gas
35. Baddhakonasana (From Jaladara/bandha)	15	7 - 8	Rechaka+Puraka	Eliminates indigestion
36. Upavisthakonasana	15	7 - 8	Rechaka+Puraka	Removes stomach pain
37. Suptakonasana	13	8	Rechaka+Puraka	Removes phlegm
38. Uttanapadasana	14	8 - 9	Puraka+Kumbhaka	Strengthens chest and eliminates hip problems

39. Sethubandhasana	14	8 - 9	Puraka+Kumbhaka	Eliminates osteo arthritis problems
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Middle Group				
1. Pashasana	14	7 - 8	Bahya Kumbhaka	Reduces fever
2. Krounchasana	22	7-8-14 - 15	Bahya Kumbhaka	Treats hernia and indigestion
3. Dhanurasana	9	5	Antah Kumbhaka	Purifies navel chakra and excretory system
Dhanurasana – 2 sides	12	6-7-8	Antah Kumbhaka	Purifies urinary & biliary systems, strengthens back bone
Dhanurasana – 3 Ekapada	11	5 - 7	Antah Kumbhaka	Purifies urinary & biliary systems, strengthens back bone
4. Shalabhasana	10	5 - 6	Antah Kumbhaka	Purifies esophagus, throat and urethra
5. Nakrasana	9	5	Ubhaya Kumbhaka	Strengthens all joints
6. Mayurasana	9	5	Bahya Kumbhaka	Eliminates bad gas
7. Ushtrasana	15	7-8-9	Antah Kumbhaka	Cures hump back and Prana vayu disease
8. Bhekasana	9	5	Antah Kumbhaka	Purifies thighs, knee, navel and neck joints
9. Suptavajrasana(with yogamudra)	18	9 - 11	Ubhaya Kumbhaka	Cures diseases of the spleen and other abdominal conditions
10. Laghubajrasana	15	7-8-9	Ubhaya Kumbhaka	Purifies spinal cord and throat
11. Ekapada sarvangasana(from Halasana with Chakrasana)	17	9 - 11	Bahya Kumbhaka	Purifies digestive and excretory systems
12. Bharadwaja	15	8 - 10	Bahya Kumbhaka	Strengthens heart and hip
13. Kapotasana	15	8	Antah Kumbhaka	Purifies throat, chest and navel
14. Ekapadasheersha	22	7-8-9 14-15-16	Bahya Kumbhaka	Purifies, esophagus and anus Strengthens spinal cord
15. Dwipadasheersha	14	7-8-9	Bahya Kumbhaka	Purifies kundalini
16. Yogabhrasana(with Chakrasana)	13	8	Bahya Kumbhaka	Treats fatigue

17. Urdhwadhanurasana(with Chakrasana)	15	8-9-10	Antah Kumbhaka	Purifies arteries, nerves
18. Marichasana d	22	8 – 15	Rechaka	(From here on asana benefits are given separately)
e	18	7 – 12	Rechaka+Puraka	
f	22	8 – 15	Rechaka	
g	18	7 – 12	Rechaka+Puraka	
19. Salamba Shirshasana	12	8	...	
20. Niralamba Sarvangasana	12	8	...	
21. Bakasana	12	7 - 8	...	
22. Suptordhwapadavajrasana	15	8 - 10	...	
23. Matsyasana	12	8	...	
Proficient or Advanced				
1. Vasistha	22	7-8-9-10-14-15-16-17	...	
2. Kashyapa	18	8 - 12	...	
3. Virinchi	22	7-8-9-10-14-15-16-17	...	
4. Vishwamitra	20	7-8-9-13-14-15	...	
5. Bhairava	18	-16 7-8-12-13	...	
6. Rajakapota	18	7 - 11	...	
7. Ekapada Rajakapota	20	7-8-13-14	...	
8. Doorvasa	23	8 - 15	...	
9. Ekapada Baka, a,b	16	8-9+11-12	...	
10. Niralamba sarvanga	13	8	...	
11. Niralamba sheersha	12	7	...	
12. Salamba sheersha	12	7	...	

13. Urdhwa kukkuta	16	9 - 10	..	
	20	9-10 +12-13		
14. Vipareeta danda	10	8	..	
15. Ekapada vipareeta danda	13	9 - 11	..	
16. Ekapada damuh	11	5 - 7	..	
17. Bakasana (hatha yoga)	16	9 - 11	Bahya Kumbhaka	
18. Gomukhasana	14	7 - 8	Ubhaya Kumbhaka	
19. Vajrasana	18	7 - 12	Ubhaya Kumbhaka	
20. Ardha matsyendrasana	14	7 - 8	Bahya Kumbhaka	
21. Poorna matsyendrasana	14	7 - 8	Bahya Kumbhaka	
22. Vrishikasana	14	10	Antah Kumbhaka	
23. Moolabhandasana	14	8	Ubhaya Kumbhaka	
24. Akranadhanurasana	18	8-9-10 + 11-12-13	Ubhaya Kumbhaka	
25. Ashtavakrasana	15	8 - 10	Ubhaya Kumbhaka	
26. Buddhasana	22	8 - 14	..	
27. Kapilasana	24	9 - 15	..	
28. Vipareeta shalabasana	8	6	..	
29. Karandivasana	15	9	..	
30. Ekapadapakota	12	9 - 11	..	
31. Padangusthadhanurasana	10	5	..	
32. Ardha chakrasana	5	2 - 4	..	
33. Timbhasana	14	7 - 8	..	
34. Veerasana	15	7 - 8	..	
35. Samanasana	18	8-9+12-13	..	
36. Parivattasana	13	5-6+8-9	..	
37. Hanumasana	15	7-8+9-10	..	
38. Uthitaswastikasana	8	8	..	

39. Trivikramasana(supta)	15	8 - 10	..	
40. Trivikramasana(utthita)	8	3 - 7	..	
41. Notarajasana	3	1 - 3	..	
42. Simbasana	15 - 10	9	..	
43. Sidhasana	12	7	..	
44. Parighasana	20	7-8+12-13	..	
45. Samakonasana	13	7	..	
46. Vrikshasana	8	7	..	
47. Gherandasana	13	5-6+8-9	..	
48. Paryankasana	9	8	..	
49. Tiryamukha utthitatrikonasana	5	2 - 4	..	
50. Kandapeedasana	14	7 - 8	..	
51. Suptakanda	14	7 - 8	..	
52. Yogadanda	14	7 - 9	..	
53. Ghanasberundasana	7	5 - 6	..	
54. Pinchamayura	10	8 - 9	..	
55. Oordhwapavrutapada	13	8	..	
56. Yogapatta	13	7	..	

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Notes

Kumbhaka

Antah kumbhaka (purakha kumbhaka) = retention of the breath after inhalation

Bahya kumbhaka (recaka kumbhaka) = retention of the breath after exhalation

Ubhya kumbhaka = retention of the breath after both inhalation and exhalation

*In the Primary group above *kumbhaka* is indicated explicitly in only three postures, *baddha padmasana*, *uttanasana* and *sethubandasana*. In the earlier *Yoga Makaranda* (1934) however, *kumbhaka* is indicated other primary postures. This may be that while learning the Primary asana we may forgo *kumbhaka* in most of the primary postures until gaining familiarity and a degree of proficiency with those asana when we would then begin to work in the *kumbhaka*. this may be made clearer as the translation continues.

Kumbhaka (mentioned explicitly) in the *Yoga Makaranda* Primary asana

Tadasana (here implies *samasthiti*) - purakha kumbhaka

Uttanasana - purakha kumbhaka (we can perhaps presume that all the *uttanasana* variations would also include *antha kumbhaka* EG.

padahastasana, *parsvauttanasana*

na, *prasaritapadauttanasana*.

Ardha baddha padma uttanasana - recaka kumbhaka

Urdhavamukhssvanasana - puraka kumbhaka

Adhomukhssvandasana - recaka kumbhaka

Paschimottanasana - purkha kumbhaka (recaka kumbhaka implied ?)

janusirsasana - purka kumbhaka & Rechaka kumbhaka

Upavistakonasana "recaka kumbhaka is the central principle for this posture"

badhakonasana - recaka kumbhaka

Suptapaddangusthasana- recaka kumbhaka

utthitahastapadangusthasana - recaka kumbhaka

Bhujapidasana - recaka kumbhaka

marichiyasana - recaka kumbhaka ?

Pictorial representation of the table (made up of my old file pictures).

Krishnamcharya's Primary series from Yogasanagalu (1941)



Krishnamacharya's Middle Series from Yogasanagalu (1941)



$K=t$

&

Krishnamacharya's Yogasanagalu (1941) Proficient Group practice sheet (Version 1) p1.



1. Vakrihanasana



2. Kashiyanasana



3. Viraachyanasana



4. Vahvanthanasana



5. Bhairvanasana



•••••



7. Ekpada Raja kapotasana



•••••



9. Ekpada Bakasana. A



9. Ekpada Bakasana. B



10. Niralamba sarvangasana



•••••



•••••



Niralamba shirshasana



Salamba shirshasana



16. Urdhva kulkarnasana



17. Viraat stambhasana



19. Bakasana (paha yogi)



•••••



•••••



22. Mula bandhasana



23. Purna natyendrasana



•••••



25. Mula bandhasana



mula bandhasana



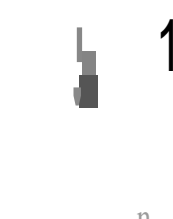
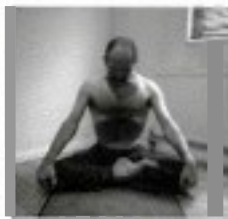
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28. Ahtavirasana



29. Buddhasana



38. Urdhva dhanurasana
(hands should be wrapped)



39. Trivikramasana (supta)
(but feet hands and deeper)



40. Trivikramasana (ujhita)
(but both hands and deeper)



41. Natarajasana



Natarajasana



44. Parighasana



46. Virbhaktasana



47. Ghanadasana



49. Triyambuka
urdhva dhanurasana



50. Kandarpasana



51. Supta kandarpasana



55. Urdhva pranita padmasana



56. Yoga patsa

Krishnamacharya's Finishing sequence from Yogasanagalu (1941)



31. Salambasarvangasana



32. Karnapeedasana



33. Urdhwapadmasana



34. Pindasana



35. Baddhakonasana



36. Upavishtakonasana



37. Suptakonasana

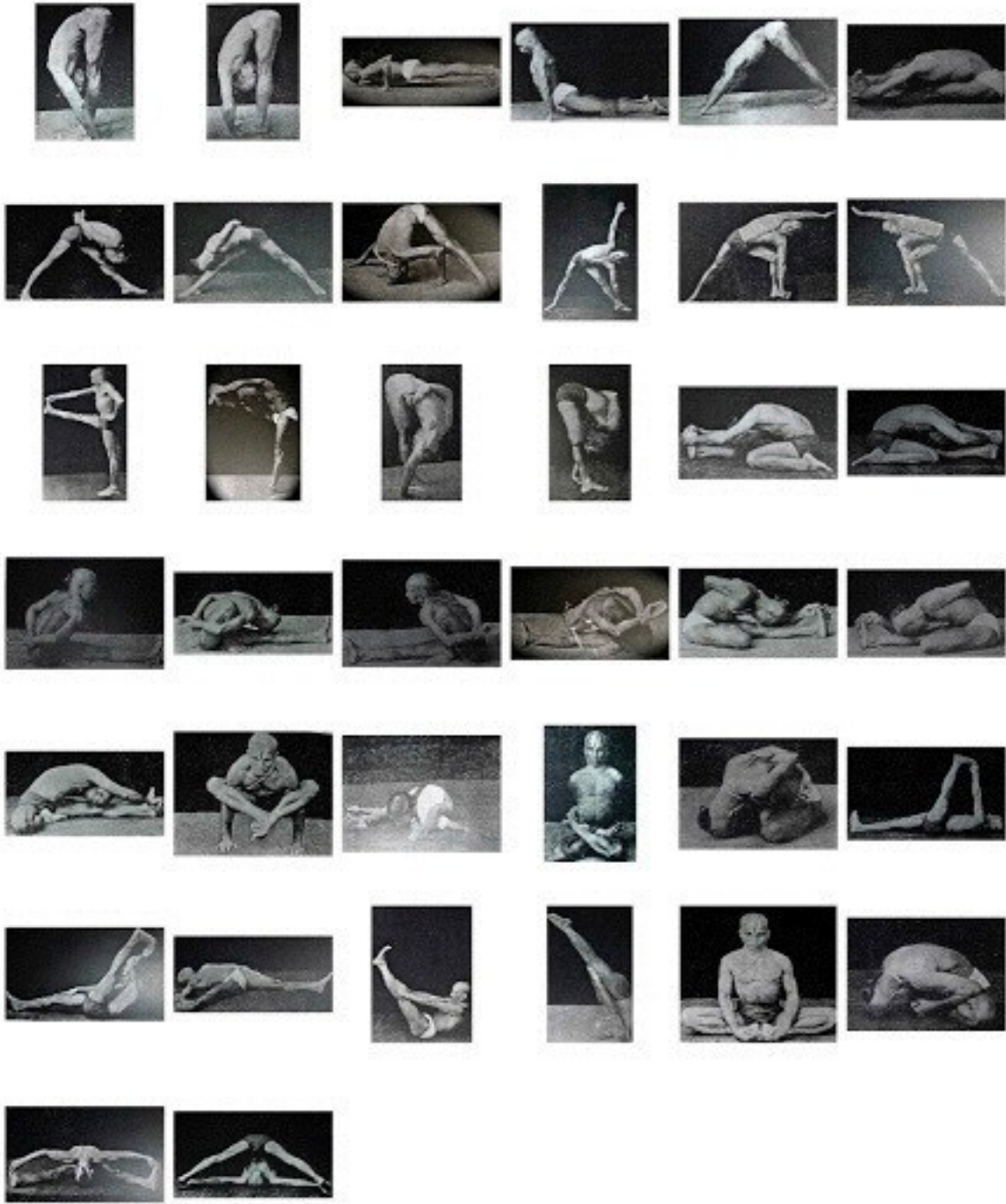


38. Uttanapadasana



39. Sethubandhasana

Krishnamacharya's Primary group (Incomplete ; made up of pictures from his Yoga Makaranada).

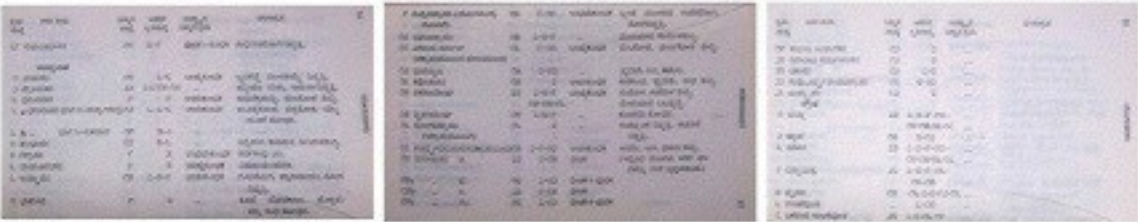


Original table

Original Kogasanagalu asana table



Three panels of handwritten text, likely tables or lists of information, arranged in a row. Each panel contains multiple columns of text, possibly representing data points or categories.



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Three panels of handwritten text, likely tables or lists of information, arranged in a row. Each panel contains multiple columns of text, possibly representing data points or categories.

In 1937 "Guruji was teaching a 4 year course in yoga... the same course outline (1974) that you received from Nancy" Eddie Sterne

You can ignore my gloss on this topic and jump below the second line to Eddie Stern's quotes on how Pattabhi Jois developed the Ashtanga Sequences we practice now for a college course in 1937, and how that seems to show up in the 1974 syllabus given to Nancy Gilgoff and David Williams and make up your own minds as to what that may or may not suggest.



Sri K. Pattabhi Jois

Tradition, lineage, what constitutes these? We like to think of our practice as a traditional practice passed along faithfully through the lineage, unchanging, solid, dependable. We practice this way because the practice has always been this way.

Or is it that the practice has grown and developed through the lineage, each great teacher adding to the practice just as it has been added to and developed by each succeeding generation, the *standing on the shoulders of giants* idea.

What is traditional about our practice?

We know there have been some small changes to the sequence that have come up over the years. We have Sharath's presentation, in his recent book, on the Primary series as it's practiced now in Mysore and we have the 'syllabus' presented to Nancy Gilgoff and David Williams back in 1974. We can see some small differences here and there, nothing earth shattering and we have stories concerning how some of those changes came about.

We can see the approach to the breath may have changed somewhat. Krishnamacharya mentions Kumbhaka (breath retention) within asana in his 1934 book *Yoga Makaranda* but no mention of Kumbhaka in Paatbhi Jois' *Yoga Mala* from the 1950's. The breath seems to have been long and slow and full. Nowadays it seems to be practiced short, less full and quick,

Sharath mentions a 2 second inhalation and 2 second exhalation as an example in his recent book. Pattabhi Jois would mention 10-15 second inhalation and the same for exhalation in interviews. We can only guess at what Krishnamacharya intended by '*Long, slow, full breathing... like the pouring of wine*'

Drishti seems to have been a simpler affair, three or four drishti points referred to in Krishnamacharya and early Jois, now we have, what, nine?

Krishnamacharya 'talks of drawing the belly in fully in uddiyana bandha, almost a kriya, it's a much more gentle uddiyana in current practice.

But this is Ashtanga practice, Patanjali yoga, eight limbs. Krishnamacharya would stress the yama niyamas he would teach asana but also pratyahara, pranayama, meditation practices. The approach to asana may have changed somewhat but surely the other limbs are still an essential aspect of practice.

Unfortunately the other limbs seem to fade into the background. Sharath sees the need to constantly stress the importance of the yama/niyamas, we seem happy to forget about them altogether.

Pranayama is mostly taught officially only to those who have an established second series but how many of them practice it as diligently as they practice their asana. However, the approach to the breath in the asana practice may be considered good preparation for pranayama for when we are ready to explore it.

Pratyahara has become subsumed somewhat in the asana practice itself, into the drishti and bandha focus. That's actually an excellent approach to pratyahara perhaps, quite powerful, but surely a preparation for pratyahara rather than pratyahara itself.

Meditation practice too, the approach to asana we take is an excellent concentration exercise, the fixed sequence, the same asana every day, the drishti and bandha focus. But again this is preparation for seated concentration practice when nothing else is going on rather than a substitute.

Where then is the tradition, the lineage?

Is it in the sequence itself, are the sequences essentially timeless?

We don't find a fixed sequence in Krishnamacharya's Yoga Makaranda and only a loose division of asana into Primary, middle and Proficient asana in

Krishnamacharya's later work [Yogasanagalu \(1941\)](#). Krishnamacharya seems to have wanted to keep the approach to asana flexible so as to make it adaptable to the individual students needs, he seems to have resisted a fixed sequence although his listing of primary and Middle groups of asana in [Yogasanagalu](#) (see table below) are very close to the Primary and Second series we practice now in Ashtanga.

Asana Table from Yogasanagalu

Asana Name	Number of Vinyasa s	Asana Positions	Inhalation = Puraka Exhalation = Rechaka	Benefits
Primary				
1. Uttanasana	3	2	Rechaka	Purifies abdomen
2. Padangusthasana	3	2	Rechaka	Strengthens shoulders
3. Padahasthasana	3	2	Rechaka	Strengthens palm, sole and neck
4. Chaturangadandasana	4	4	Rechaka	Strengthens back bone
5. Urdhwamukhaswanasana	4	4	Puraka	Strengthens chest
6. Adhomukhaswanasana	4	4	Rechaka	Purifies of stomach, intestine
7. Paschimatanasana	15	9	Rechaka	Cares stomach ache, purifies Apans
(Purvatanasana)	15	8		
8. Parsvotthanasana	5	2 - 4	Rechaka	Purifies bile duct and large intestine
9. Prasaritpadottasana a, b, c	5	3	Rechaka	Thighs
10. Utthitatrikonasana a, b	5	2 - 4	Rechaka	Strengthens the side flank
11. Utthitaparsvakonasana a, b	5	2 - 4	Rechaka	Strengthens the knee joint
12. Uttkatasana (with and without jaladara bandha)	13	7	Rechaka+Puraka	Strengthens hip, chest, neck
13. Veerabhadrasana	16	7-8-9-10	Rechaka+Puraka	Strengthens thigh joints & muscles
14. Ardhabaddha padmottasana	8	2 - 7	Rechaka	Purifies navel tube
15. Utthitahasta padangusthasana	7	2 - 6	Rechaka	Purifies ovaries
16. Triyambukhaikapada paschimatanasana	22	8 - 15	Rechaka	Purifies knee joints
17. Marichasana	22	8 - 15	Rechaka	Strengthens chest bones
a	22	8 - 15	Rechaka	Treatment for tumor
b	18	7 - 12	Rechaka+Puraka	Purifies spleen and liver

c	18	7 - 12	Rechaka+Puraka	Purifies urinary and fecal excretory systems
18. Ardhabaddhapadma paschimatanasana	22	8 - 15	Rechaka	Eliminates stomach pain
19. Janasheersana	22	8 - 15	Rechaka	Eliminates constipation
20. Bhujangasana	15	7 - 8	Puraka	Reduces bad fat
21. Kurmasana	16	7-8-9	Rechaka+Puraka	Eliminates common piles
22. Kukkusana	15	9	Rechaka+Puraka	Strengthens palm, arms and neck
23. Baddhapadmasana	16	8 - 9	Rechaka+Puraka+Kumbhaka	Strengthens lungs
24. Baddhapadmasana with yogamudra	16	9	Rechaka+Kumbhaka	Eliminates piles
25. Gharbapindasana	15	9	Rechaka+Puraka	Purifies throat and arms
26. Suptapadangusthasana	27	8 - 23	Systematic Rechaka+Puraka	Purifies spaces between bones
27. Navasana a, b	13	7	Rechaka+Puraka	Eliminates stomach gas
28. Urdhwapadangusthasana	16	9	Rechaka	Removes navel pain
29. Urdhwamukhapaschimatanasana	13	8	Rechaka+Puraka	Eradicates general lethargy
30. Halasana	13	8	Rechaka+Puraka	Eliminates tonsil problems
31. Salambasorvangasana	13	8	Rechaka+Puraka	Eliminates heart problems & strengthens prana
32. Karnapadasana	13	8	Rechaka+Puraka	Purifies sense organs
33. Urdhwapadmasana	14	9	Rechaka+Puraka	Helps eliminate excreta
34. Pindasana	15	10	Rechaka+Puraka	Eliminates intense gas
35. Baddhakonasana (From Jaladara bandha)	15	7 - 8	Rechaka+Puraka	Eliminates indigestion
36. Upavisthakonasana	15	7 - 8	Rechaka+Puraka	Removes stomach pain
37. Suptakonasana	13	8	Rechaka+Puraka	Removes phlegm
38. Uttanapadasana	14	8 - 9	Puraka+Kumbhaka	Strengthens chest and eliminates hip problems

39. Sethubandhasana	14	8 - 9	Puraka+Kumbhaka	Eliminates osteo arthritis problems
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Middle Group				
1. Pashasana	14	7 - 8	Bahya Kumbhaka	Reduces fever
2. Krounchasana	22	7-8-14 - 15	Bahya Kumbhaka	Treats hernia and indigestion
3. Dhanurasana	9	5	Antah Kumbhaka	Purifies navel chakra and excretory system
Dhanurasana – 2 sides	12	6-7-8	Antah Kumbhaka	Purifies urinary & biliary systems, strengthens back bone
Dhanurasana – 3 Ekapada	11	5 - 7	Antah Kumbhaka	Purifies urinary & biliary systems, strengthens back bone
4. Shalabhasana	10	5 - 6	Antah Kumbhaka	Purifies esophagus, throat and urethra
5. Nakrasana	9	5	Ubhaya Kumbhaka	Strengthens all joints
6. Mayurasana	9	5	Bahya Kumbhaka	Eliminates bad gas
7. Ushtrasana	15	7-8-9	Antah Kumbhaka	Cures hump back and Prana vayu disease
8. Bhekasana	9	5	Antah Kumbhaka	Purifies thighs, knee, navel and neck joints
9. Suptavajrasana(with yogamudra)	18	9 - 11	Ubhaya Kumbhaka	Cures diseases of the spleen and other abdominal conditions
10. Laghuvajrasana	15	7-8-9	Ubhaya Kumbhaka	Purifies spinal cord and throat
11. Ekapada sarvangsana(from Halasana with Chakrasana)	17	9 - 11	Bahya Kumbhaka	Purifies digestive and excretory systems
12. Bharadwaja	15	8 - 10	Bahya Kumbhaka	Strengthens heart and hip
13. Kapotasana	15	8	Antah Kumbhaka	Purifies throat, chest and navel
14. Ekapadasheersha	22	7-8-9 14-15-16	Bahya Kumbhaka	Purifies, esophagus and anus Strengthens spinal cord
15. Dwipadasheersha	14	7-8-9	Bahya Kumbhaka	Purifies kundalini
16. Yogabhrasana(with Chakrasana)	13	8	Bahya Kumbhaka	Treats fatigue

17. Urdhwahasthasana(with Chakrasana)	15	8-9-10	Antah Kumbhaka	Purifies arteries, nerves
18. Marichasana d	22	8 – 15	Rechaka	(From here on asana benefits are given separately)
e	18	7 – 12	Rechaka+Puraka	
f	22	8 – 15	Rechaka	
g	18	7 – 12	Rechaka+Puraka	
19. Salamba Shirshasana	12	8	...	
20. Niralamba Sarvangasana	12	8	...	
21. Bakasana	12	7 - 8	...	
22. SuptodhwajapadaVajrasana	15	8 - 10	...	
23. Matsyasana	12	8	...	
Proficient or Advanced				
1. Vasistha	22	7-8-9-10-14-15-16-17	...	
2. Kashyapa	18	8 - 12	...	
3. Virinchi	22	7-8-9-10-14-15-16-17	...	
4. Vishwamitra	20	7-8-9-13-14-15	...	
5. Bhairava	18	-16 7-8-12-13	...	
6. Rajakapota	18	7 - 11	...	
7. Ekapada Rajakapota	20	7-8-13-14	...	
8. Doorvasa	23	8 - 15	...	
9. Ekapada Baka, a,b	16	8-9 +11-12	...	
10. Niralamba sarvanga	13	8	...	
11. Niralamba sheersha	12	7	...	
12. Salamba sheersha	12	7	...	

13. Urdhwa kukkuta	16	9 - 10	...	
	20	9-10 +12-13		
14. Vipareeta danda	10	8	...	
15. Ekapada vipareeta danda	13	9 - 11	...	
16. Ekapada danuh	11	5 - 7	...	
17. Bakasana (hatha yoga)	16	9 - 11	Bahya Kumbhaka	
18. Gomukhasana	14	7 - 8	Ubhaya Kumbhaka	
19. Vatsyanasana	18	7 - 12	Ubhaya Kumbhaka	
20. Ardha matsyendrasana	14	7 - 8	Bahya Kumbhaka	
21. Poorna matsyendrasana	14	7 - 8	Bahya Kumbhaka	
22. Vrishikasana	14	10	Antah Kumbhaka	
23. Moolabhandasana	14	8	Ubhaya Kumbhaka	
24. Akranadhanurasana	18	8-9-10 + 11-12-13	Ubhaya Kumbhaka	
25. Ashtavakrasana	15	8 - 10	Ubhaya Kumbhaka	
26. Buddhasana	22	8 - 14	...	
27. Kapilasana	24	9 - 15	...	
28. Vipareeta shalabasana	8	6	...	
29. Karandivasana	15	9	...	
30. Ekapadapakota	12	9 - 11	...	
31. Padangusthadhanurasana	10	5	...	
32. Ardha chakrasana	5	2 - 4	...	
33. Timbhasana	14	7 - 8	...	
34. Veerasana	15	7 - 8	...	
35. Samanasana	18	8-9+12-13	...	
36. Parivrttasana	13	5-6+8-9	...	
37. Hanumasana	15	7-8+9-10	...	
38. Utthitasvastikasana	8	8	...	

39. Trivikramasana(supta)	15	8 - 10	...	
40. Trivikramasana(utthita)	8	3 - 7	...	
41. Natarajasana	3	1 - 3	...	
42. Simbasana	15 - 10	9	...	
43. Siddhasana	12	7	...	
44. Parighasana	20	7-8 +12-13	...	
45. Samakonasana	13	7	...	
46. Vrikshasana	8	7	...	
47. Gherandasana	13	5-6+8-9	...	
48. Paryankasana	9	8	...	
49. Tiryanmukha utthitatrikonasana	5	2 - 4	...	
50. Kandapeedasana	14	7 - 8	...	
51. Suptakanda	14	7 - 8	...	
52. Yogadanda	14	7 - 9	...	
53. Ghandaberundasana	7	5 - 6	...	
54. Pinchasayura	10	8 - 9	...	
55. Ooridhwapravrutapada	13	8	...	
56. Yogapotta	13	7	...	

In an email from Eddie Sterne yesterday he mentioned how Pattabhi Jois had divided up Krishnamacharya's '*Mountain of asana*' (supposedly Jois' expression) into four 'series' one for each of the four years of the course he was teaching in 1937. This it seems to correspond with the 'Syllabus' he passed to Nancy and David Williams in 1971. This suggests then that the Ashtanga sequence we think of as traditional, passed along the lineage is new, a little over 70 years old. the division into six series rather than four even more recent, what, thirty years old? Eddie also mentioned in an earlier email to me how Pattabhi Jois had taken this sequence to

Krishnamacharya and his teacher had approved of the division for the college syllabus, the pedagogical requirements.

A few years later however in 1941 we still find Krishnamacharya presenting a loose grouping of asana rather than pattabhi Jois, syllabus (Yogasanagalu table above).

This perhaps suggests the '*on the shoulder of giants*' idea of tradition, Pattabhi Jois building on the teaching of Krishnamacharya.

But is there anything that has passed intact from teacher to student, passed down through the ages, the old idea of tradition as something unchanging passed along the lineage.

Perhaps we can find comfort in the idea of Vinyasa, the linking of breath to movement, we find that in Pattabhi Jois and well as in Desikachar, Mohan, Ramaswami.

Krishnamacharya taught Pattabhi Jois the vinyasa approach, the linking of the breath to the movement, each movement linked to the inhalation or exhalation but did Krishnamacharya receive that from his teacher Yogeshwara Ramamohana Brahmachari up there in the Himalayas in the 1920's?

The argument goes that because we only find that vinyasa approach in Krishnamacharya's teaching then it must have been something he developed himself just as Pattabhi Jois developed the sequence we practice now. Surely, the argument continues, Brahmachari would have taught Vinyasa to other students, we would find other examples of it.

We shall never know perhaps, it may be that Brahmacharya only taught one student this approach, he was supposedly better known for his teaching of the Yoga Sutras, perhaps no other student stayed long enough to learn his vinyasa approach to asana.

Although we may ask, did Krishnamacharya receive the interpretation of yoga sutras II-47 below from Brahmachari with it's stress on the importance of breath

Yoga Sutra II-47

"!ायनशथयानतसमापि१२याम्

"prayatnashithilyanantasamapattibhyam"

"prayatna - effort (of life which is breathing)

saithilya - smooth (make it smooth) ananta-

samapattibhyam:

ananta -breath

samapattibhyam - focusing on it

By making the breath smooth (and long), and by concentration or focussing the mind on the breath, the perfection of the posture is obtained".

Does any of this matter. I used to think that it does, I spent a lot of time mulling over these questions. Recently somebody raised them again in comments, asking detailed questions concerning each point of difference between Krishnamacharya and Pattabhi Jois and how Pattabhi Jois' own presentation has changed. These questions should be asked, it's wrong to suggest this is an unchanging practice, that there are correct and incorrect approaches to practice (some perhaps if not 'incorrect' then foolhardy approaches), that we would be going against the lineage, the tradition if we adapt, adjust, add to or take away anything from the practice.

We should be asking these questions at some point of our practice, if only so we can discover what is essential in our practice. Besides it probably comes under Svadhyata; Self-Study

"4. Svadhyata; Self-Study

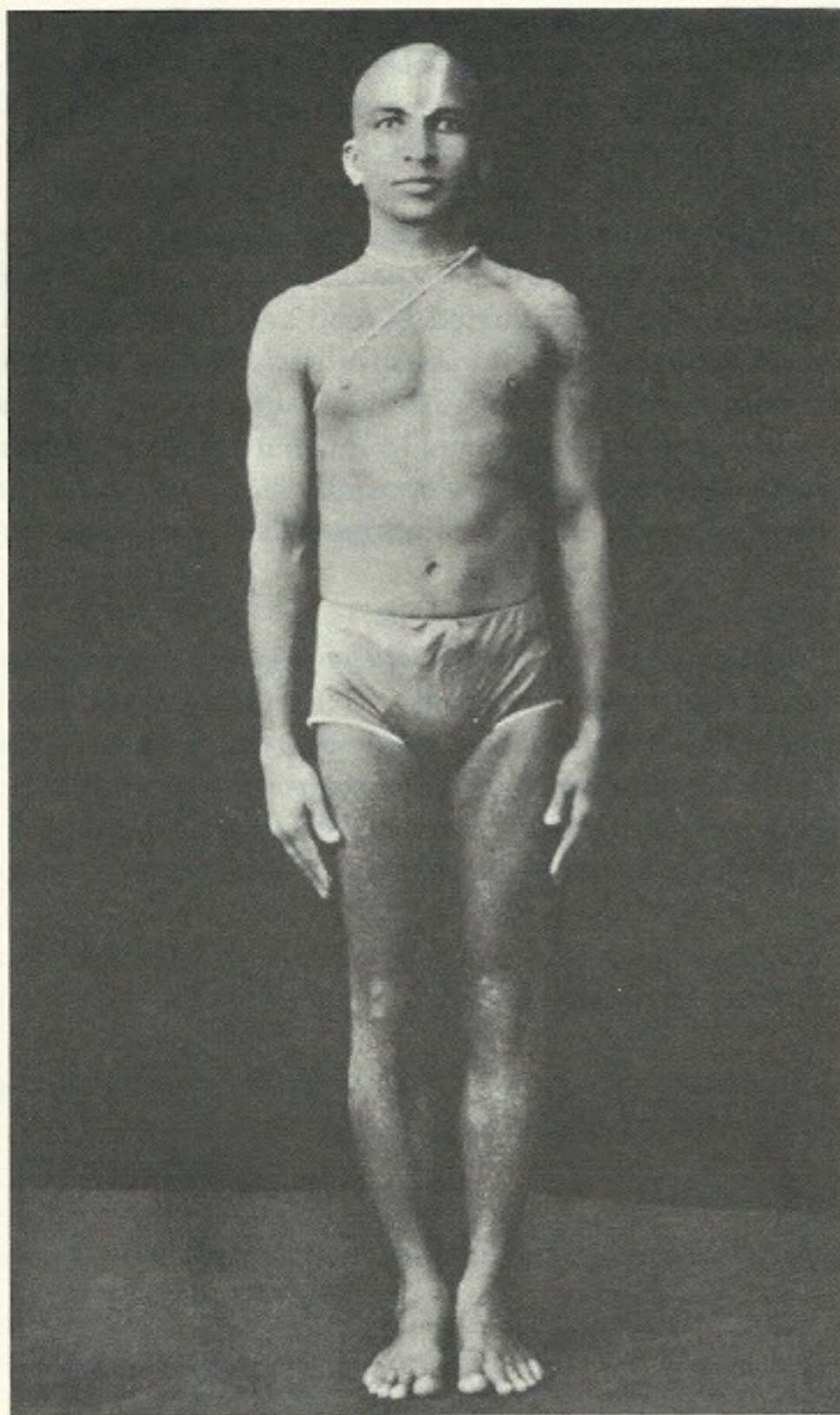
Svadhyaya means self studying what we have learned from our teacher; not only trying to understand what has been said, but deepening that understanding and expanding our knowledge by reading manuscripts and thinking more about the subject we are learning. Self-study is to engage our mind to further our studies. It is our duty to do our homework, to do and review what the guru has said, to go deeper into whatever yoga subject we are learning and in understanding and experiencing the self and the devine. The teacher cannot push, he or she can only guide. If he or she shares who Ganapati is, the remover of obstacles, it is up to the student to find out more about Ganapati and those obstacles".

Ashtanga yoga Anusthana - R. Sharath Jois

Truth be told these little differences seem to matter to me less and less. There is something special about this practice, about this discipline, the sequence reminds me of the kata I used to practice in Aikido and laido. It's a good addition to the tradition, adds more than it subtracts, elevates the practice somewhat. It's unique.

The fixed sequences we have now, although we may take a flexible approach to them when necessary, seem to aid discipline, aid concentration, give greater preparation. It's an excellent tool, something we can take forward as we develop other aspects of our practice of yoga as we explore, when we feel ready, the other limbs of Ashtanga.

And perhaps what is most traditional, what has remained most unchanged and passed through generations of teachers is the attitude of dedication and devotion (some might add surrender) that we bring to the practice, the commitment to practicing everyday, to overcoming the self and the myriad reasons the self comes up with (seeking to defend its existence) for not practicing for not choosing yoga.



Picture 005 *Yogāsana-samasthiti-krama* : Front view

Below are the quotes from Eddie Sterne regarding how Pattabhi Jois (Guruji) developed the Sequences we have now for the College syllabus and below the quotes the Syllabus as presented to Nancy Gilgoff and David Williams in 1974.

"In regards to timing, Guruji did begin teaching at the Pathashala in 1937. I have mentioned to people on several occasions to keep in mind that Guruji was teaching a 4 year course in yoga at the college - the same course outline that you received from Nancy. When you teach in a university, what do you have to do? Follow a curriculum. And that is what Guruji put together, and why he made an order out of what he learned from K. I am sure the ordering he made did not involve drastic changes - it probably just entailed making some divisions based on length of a sequence and general groupings of asanas. But, he did indeed make them - and the reason was to fit into the university style of teaching. Notice at the end of each year there are books listed that the student should have studied, and Sanskrit manuals are included in each year". Eddie Sterne

"... after Guruji went to teach at the College, he divided them up, and went to Krishnamacharya to seek his approval for the divisions, and Krishnam. agreed that they were good in that order".

The 'Original' Ashtanga yoga Syllabus given to Nancy Gilgoff and David Williams by Sri K Pattabhi Jois in 1974 Mysore

"In fact, David and I had no idea that there were two separate series until the end of that first four-month trip, when we were leaving, at which point Guruji gave us a sheet of paper with a list of the postures, which were listed as Primary, Intermediate, Advanced A, and Advanced B. At this point he told us to practice one series a day, and only once a day".

from [Ashtanga Yoga as it was \(The long and the short of it \)](#) Nancy Gilgoff

SilVAIG YOGA Itt!i!ARCII DI\$!J2Urs

67/1, PJ9t OI'OOllo
Ld: oIIItpurdI,
?:leoret

iO&A - pRLC!!A <.:OIMS?.I

SXLLa!!J.: i!D_r.JO!FfA7IOI

First Year

PRACTICAL

- A. III!C!!! (R:1!#11r:1)
- 1. 3u.r. f!C!!!t111knra 11 " 9 \11YIH11
- 2. su.r)\VIIIllail(Ilcurn ":B" 17

PRIMARY ASANAS:

VINYASAS

1. lodguotaor1A	↓
2. Ped.a Heetee 11	3
3. Ot' it• '?!):oae\$1a (A - h)	●
4. U tb1t9 p,rol1Qb:iAott	●
5. Tra11a!'i tb11 l'<ido th(4!leiaf!'& (1, ●, 0, D)	↓
6. P11rQv.othfIOoesi 1"	11
7. 1Jtt1t1> J11t11tho PAdf!!!Uot1t11111t11	●
8. l;thitl" Pnl"o.,.noobitbD	11
9. ti:'dbobdo Pochot?la!l IIIJle	1
10. Utkvassaa	1 6
11. Veevabhadrasana	7"
12. Paschimotthasana (A, B, C, D, E)	●●
13. Purvotthasana	22
14. Ioldhe lle4,h11 Pfd.1'10 P1Jtr-h1UIJV naM11	●●
15. JAl. f!hoh Irlohoat f!l8 (<_ao●11M) o:i tuJoDo	●●
16. ktii' OH!;SIVIS "A"	●●
17. -do- "a"	●●
18. -do- "C"	●●
19. -do- "	●●
20. \$S11A1211	10
21. .1Je l'tl tlel1nn ci	9"
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Syllabus

Available as pdf download from googledocs

https://docs.google.com/open?id=0B7JXC_g3qGIWRzZWOUltVnh3RFU

https://docs.google.com/open?id=0B7JXC_g3qGIWRzZWOUltVnh3RFU

See my earlier blog post on Nancy's article

<http://grimmly2007.blogspot.co.uk/2012/01/dear-nancy-yoga-as-it-was-nancy-gilgoff.html>

also here

<http://grimmly2007.blogspot.co.uk/2012/01/dear-nancy-breath-in-73.html>

and here

<http://grimmly2007.blogspot.co.uk/2012/01/dear-nancy-head-updown-jalandhara.html>

POSTS RELATED TO ASHTANGA HISTORY

Ongoing

[Yogasanagalu \(translation project\)](#)

[Yoga Makaranda Part I and II](#)

[Krishnamacharya's 1941 Ashtanga Asana table](#)

['Original' 1974 Ashtanga yoga Syllabus](#)

[The 'Original' Ashtanga yoga Syllabus given to Nancy Gilgoff and David Williams by Sri K Pattabhi Jois in 1974 Mysore](#)

[Ashtanga Rishi Series](#)

[A series of posts exploring the the 'Ashtanga Rishi Series' mentioned at the end of Nancy Gilgoff's Article "Yoga as it was"](#)

[Ashtanga Asana Lists](#)

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[In 1937 "Guruji was teaching a 4 year course in yoga... the same course outline \(1974\) that you received from Nancy" Eddie Stern](#)

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[The differences and distinctions that emerged in Ashtanga : More on/from Petri Räsänen's Ashtanga Yoga Primary series manual](#)

[Monday, 1 April 2013](#)

['Krishnamacharya taught a mountain of postures', Pattabhi Jois](#)

[Tuesday, 19 February 2013](#)

[Krishnamacharya in Mysore : Excerpt from Krishnamacharya's first Biography by Mala Srivatsan](#)

[Thursday, 31 January 2013](#)

[Interview With Krishnamacharya](#)

[Sunday, 27 January 2013](#)

[What did Krishnamacharya study with his Guru in Tibet- Yogacarya Krishnamacharya - The Purnacarya. Edited by Mala Srivatsan](#)

[Saturday, 8 December 2012](#)

[Asana Lists, lists and more lists plus TAN postures, Counter postures](#)

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Manju Jois interviews and Teacher Training videos

Monday, 12 November 2012
Old Mysore Shala videos, Slow Ashtanga project and that 10 second inhalation

Tuesday, 6 November 2012
Ashtanga Rishi Series made up of Rishi asana?

Friday, 19 October 2012
Quick Review: The Breathing God : Der Atmende Gott.DVD cover translation

Tuesday, 25 September 2012
Krishnamacharya 'stopping' (or at least slowing) his heart, medical journal article
Presse Medicale-1936

Tuesday, 4 September 2012
GUEST POST Notes from 2012 Ashtanga Mela at Kripalu with David Williams, David Swenson and Danny Paradise

Thursday, 30 August 2012
The 'Original' Ashtanga yoga Syllabus given to Nancy Gilgoff and David Williams by Sri K Pattabhi Jois in 1974 Mysore

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BNS Iyengar (the other Ashtanga, the Ashtanga one) Ashtanga in Mysore?

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Krishnamacharya in Colour also Richard Freeman and Pattabhi Jois, Jnana Mudra & utpluthi

Saturday, 9 June 2012
Krishnamacharya's Yoga Makaranda, some extended stay options.

Thursday, 31 May 2012
Yoga is how old? Mulabhandasana, Krishnamacharya and and Proto Shiva

Thursday, 17 May 2012
Balasahib's 'original' 1928 Suya Namaskar , sun salutation

Friday, 18 May 2012
More on the 'original' Sun salutation of 1928

Wednesday, 9 May 2012
How to practice Krishnamacharya's 'original' Ashtanga part 2

Friday, 4 May 2012

Sri K Pattabhi Jois Interview 'On Vinyasa', at Guy Donahaye's website

Thursday, 3 May 2012

Is Ashtanga for young boys only? What Krishnamacharya's Yogasanagalu has to say...

Wednesday, 2 May 2012

Uddiyana bandha and asana in Krishnamacharya's 'Original' Ashtanga

Sunday, 29 April 2012

Krishnamacharya's Complete 'Original' 1941 Ashtanga Syllabus inc. Proficient group

Friday, 27 April 2012

Practicing the 'original ashtanga' sequences in Krishnamacharya's Yogasanagalu

Saturday, 14 April 2012

'...yoga is not an anti thought practice' Richard Freeman; Mirror of Yoga... and as for Zen

Wednesday, 21 March 2012

'...the Yoga Korunta, which was written on palm leaves'

Friday, 16 March 2012

Pattabhi Jois, " That's Me"..... from yoga Unveiled

Tuesday, 28 February 2012

More 'Glimpses of Guruji' from the Sewell archive

Friday, 24 February 2012

1st Series Ashtanga & a Chat with Guruji at Chateau Renault

Thursday, 19 January 2012

Dear Nancy... 'Yoga as it was' Nancy Gilgoff article in full, plus UPDATED practice sheet

Friday, 20 January 2012

More Ashtanga as it used to be (1978): Mark and Joanne Darby interview

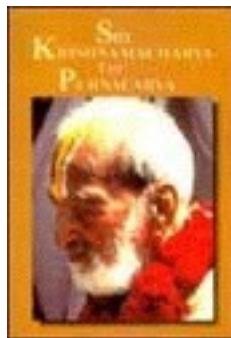
What did Krishnamacharya study with his Guru in Tibet- Yogacharya Krishnamacharya - The Purnacarya. Edited by Mala Srivatsan

from Yogacharya Krishnamacharya - The Purnacarya. Edited by
Mala Srivatsan

The first biography of Krishnamacharya

Unfortunately long out of print

NB: Italics in brackets are my explanatory notes



"Krishnamacharya went searching for the ashram of Rama Mohana Brahmachari. In a cave, a very tall hermit with a long beard, wearing wooden shoes stood at the entrance. It was evident to Krishnamacharya that this was his guru. He prostrated before him, gave his name and asked to be his disciple. Krishnamacharya was questioned in Hindi on the reason for his visit. After he expressed his desire to learn yoga he was called in. He met his guru's wife and three children. he was given fruits called Ankula to eat and the escorts who accompanied him were dismissed with a cup of tea.

Krishnamacharya's first instruction from his guru was, to take a bath and perform acamana. The first precept of pranayama was then taught. For eight days, the master

said he would not teach him anything else and that Krishnamacharya should eat only fruits.

Thereafter Krishnamacharya became a part of the Rama Brahmachari's family who belonged to the Kasyapa gotra (family lineage). His daily food was chapathu (Indian bread), halwa (a paste of vegetable or fruits sweetened along with ghee and tea). His period of gurukulam (stay with the guru) in Tibet lasted for seven and a half years. Rama Mohana Brahmachari made him memorise the entire Yoga Kurantam in the Gurkha language. The various stages of Patanjali's Yoga Sutra were dealt with in that book. Various kinds of yoga practises were also described with great clarity. Only with the help of Yoga Kurantam' could he understand the inner meanings and science of the Yoga Sutra. The first three years he was made to memorise the Yoga texts in the form of adhyayanam (*to memorise and recite correctly, with proper accents*). His focus was in the study of the Yoga Sutra, Vyasa Bhasya and the Samkhya Darsana. In the next three years he practiced yogabhyasa and for the next one and a half years he studied the siksana krama (*planning of practices based on the stage of life of an individual*) and the cikitsa krama (*therapeutic approach*).

During his seven and a half year stay with his guru, Krishnamacharya learnt all aspects of yoga practice, therapy and philosophy. His capacity to learn, his previous education and his discipline made him an ideal student.

Having spent seven and a half years with his guru he would happily have spent the rest of his life learning and serving him but Rama Mohana Brahmachari then told him to go back to society, lead the life of a married man and spread the

message of Yoga. Following his guru's words he returned from Tibet in 1922"

Yogacharya Krishnamacharya - The Purnacharya. Edited by Mala Srivatsan p26-28

from Yoga Makaranda T. Krishnamacharya

"This text contains the essential concepts from many texts of antiquity listed below.

I have studied the texts listed below under the blessing of a great teacher and have explained the truths contained in them that I have personally experienced. I request that the Lord of the auspicious Karnataka throne, the great Lord and Emperor, the fourth Sri Krishna Rajendra, accept this work and allow my humble self to fulfil my endeavor and bless me. More than this, I have nothing to say in this preface.

Bibliography

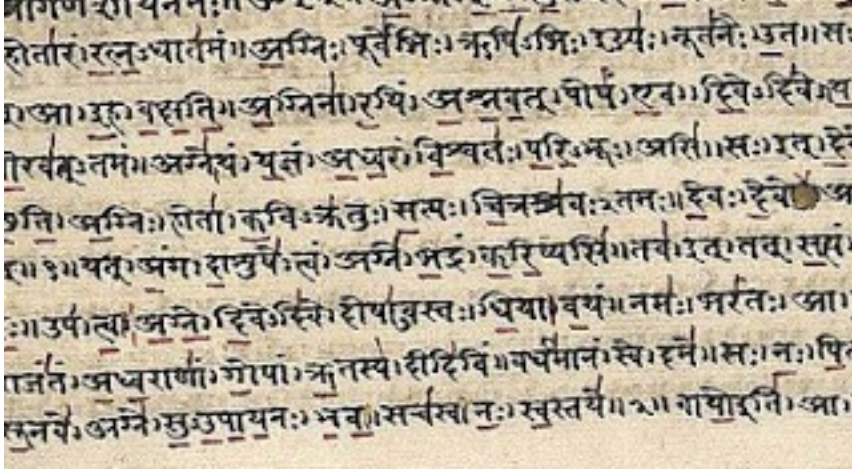
1. Rajayoga Ratnakaram
2. Hathayoga Pradipika
3. Yoga Saravalli
4. Yoga Balaprathipikai
5. Ravana Nadi (Nadi Pariksa of Ravana) 6. Bhairava Kalpam
7. Sri Tattvanidhi
8. Yoga Ratnakarandam
9. Mano Narayaneeyam
10. Rudrayameelam (Rudrayamalam)
11. Brahmameelam
12. Atharvana Rahasyam
13. Patanjala Yogadarshanam
14. Kapilasutram
15. Yogayajnavalkyam
16. Gheranda Samhita
17. Narada Pancharatra Samhita
18. Satvata Samhita
19. Siva Samhita
20. Dhyana Bindu Upanishad
21. Chandilya Upanishad
22. Yoga Shika Upanishad
23. Yoga Kundalya Upanishad

24. Ahir Buddhniya Samhita
25. Nada Bindu Upanishad
26. Amrita Bindu Upanishad
27. Garbha Upanishad

Thirty Minor Upanishads

tr. by K. Narayanasvami Aiyar

[1914]



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3. Nirālamba-Upaniṣad of Śukla-Yajurveda
4. Maitreya-Upaniṣad of Sāmaveda
5. Kaivalya-Upaniṣad of Kṛṣṇa-Yajurveda
6. Amṛtabindu-Upaniṣad of Kṛṣṇa-Yajurveda
7. Āṭmabodha-Upaniṣad of Ṛgveda
8. Skanda-Upaniṣad of Kṛṣṇa-Yajurveda
9. Paiṅgala-Upaniṣad of Śukla-Yajurveda
10. Adhyāṭma-Upaniṣad of Śukla-Yajurveda
11. Subala-Upaniṣad of Śukla-Yajurveda
12. Tejobindu-Upaniṣad of Kṛṣṇa-Yajurveda
13. Brahmopaniṣad of Kṛṣṇa-Yajurveda
14. Vajrasūchi-Upaniṣad of Sāmaveda
15. Śārīraka-Upaniṣad of Kṛṣṇa-Yajurveda
16. Garbha-Upaniṣad of Kṛṣṇa-Yajurveda
17. Ṭārasāra-Upaniṣad of Śukla-Yajurveda

18. Nārāyaṇa-Upaniṣad of Kṛshṇa-Yajurveda
 19. Kalisatāraṇa Upaniṣad of Kṛshṇa-Yajurveda
 20. Bhikshuka-Upaniṣad of Śukla-Yajurveda
 21. Naraḍaparivrājaka-Upaniṣad of Aṭharvaṇaveda
 22. Śāṇḍilya-Upaniṣad of Aṭharvaṇaveda
 23. Yogaṭaṭṭva-Upaniṣad of Kṛshṇa-Yajurveda
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 28. Maṇḍalabrāhmaṇa-Upaniṣad of Śukla-Yajurveda
 29. Nāḍabindu-Upaniṣad of Ṛgveda
 30. Yogakuṇḍalī-Upaniṣad of Kṛshṇa-Yajurveda
- Index of Proper Names

from Yogasanagaly T. Krishnamacharya

I did not attempt a detailed review of all ancient yoga treatises since it will make this book very long and perhaps cause boredom to the readers. Please forgive. This writing is mainly based on the following texts:

Patanjalayogasutra

Hathayogapradipika

Rajayogaratnakara

Yogakuranti

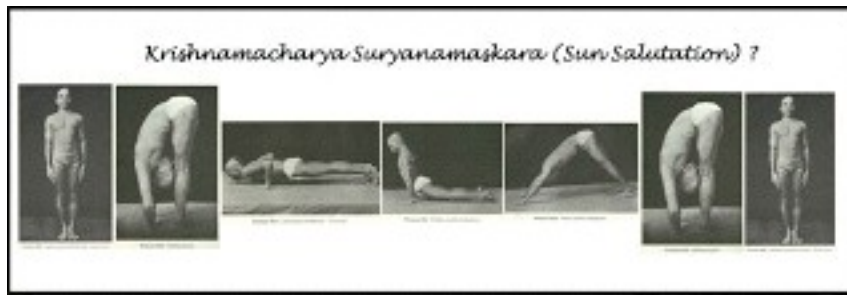
Upanishads related to yoga

Learning's from my Guru and self-experience

I'll be adding more links to the available free online editions of as many of these texts over the next couple of days.

Feel free to come through with any links you have to online editions in the comments, unfortunately I didn't make a note of where mine came from and will have to hunt them down again.

What would Krishnamacharya's Sun Salutation be like?



What would Krishnamacharya's Suryanamaska be like? Krishnamacharya it seems frowned somewhat on sunsalutations especially large numbers of them performed as an 'exercise practice', he seems to have been referring here to 108 or even 1008 as was in vogue at the time,

See my earlier posts below on 'The Original Sun Salutation'

Thursday, 17 May 2012

Balasaheb's 'original' 1928 Surya Namaskar , sun salutation

Friday, 18 May 2012

More on the 'original' Sun salutation of 1928

Krishnamacharya didn't seem to want to include sun salutations in his Mysore Palace asana class nor did he seem to have taught the separate Mysore palace Suryanamaskara class that was running at the time (was this taken by the young Pattabhi Jois perhaps, or did he at least attend and was that why Jois included it in his Ashtanga practice that we are familiar with?).

Krishnamacharya did however teach each stage of the sun salutation as individual asana often with long stays at each stage, we find them in his 1934 book Yoga Makaranda.

The 'full vinyasa' transition too that we're so familiar with in Ashtanga is also found in Yoga makaranda. From this then it

should be possible to construct a sub routine, a sun salutation, that includes Krishnamacharya's principles.

There's also the suggestion that Krishnamacharya would on occasion teach Suryanamascara with mantras, the same perhaps as he taught to Ramaswami several years later and who in turn taught us on his TT course 2010

See this post

Wednesday, 10 March 2010
Sun Salutation with mantras

Is attempting to construct a Krishnamacharya Sun salutation a frivolous exercise? Of course it is and yet the sun salutation isn't going away so why not take note of the instructions gave to us by the teacher's teacher as we pass through each stage.

And of course we don't have to pass through on the breath. We tend to stay five breaths in Adhomukhasvanasana anyway and David Williams supposedly takes five breaths in Urdhvamukhasvanasana as well to counter all those primary series forward bends, why not take the same in Chaturanga and/or uttanasana, five ten breaths at each stage of the Salutation with long slow inhalations and exhalations and perhaps even the appropriate kumbhakas (breath retention).

When I was having trouble with my back a few months back I would spend five long slow breaths in each stage, I found the longer stay in uttanasana (vinyasa 1) most beneficial.

Here then are Krishnamacharya's instructions for each asana found in the surynamaskara, the sun salutation. All quotes are taken from the translation from the Tamil Language by Sri CMV Krishnamacharya with Sri S Ranganathadesikacharya.

See my earlier post which includes links to a free download of the text.

<http://grimmly2007.blogspot.co.uk/p/krishnamacharyas-yoga-makaranda-part-1.html>

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Yoga Makaranda
or
Yoga Saram
(The Essence of Yoga)
First Part

Sri T. Krishnamacharya
Mysore Sansathan Acharya
(Written in Kannada)

Tamil Translation by Sri C.M.V. Krishnamacharya
(with the assistance of Sri S. Ranganathadesikacharya)

Kannada Edition 1934
Madurai C.M.V. Press
Tamil Edition 1938

Krishnamacharya's Suryanamaskara (sun Salutation) ?



Picture 117 - *Urdhva-dhanurasana - 1*

Picture 118 - *Urdhva-dhanurasana - 2*

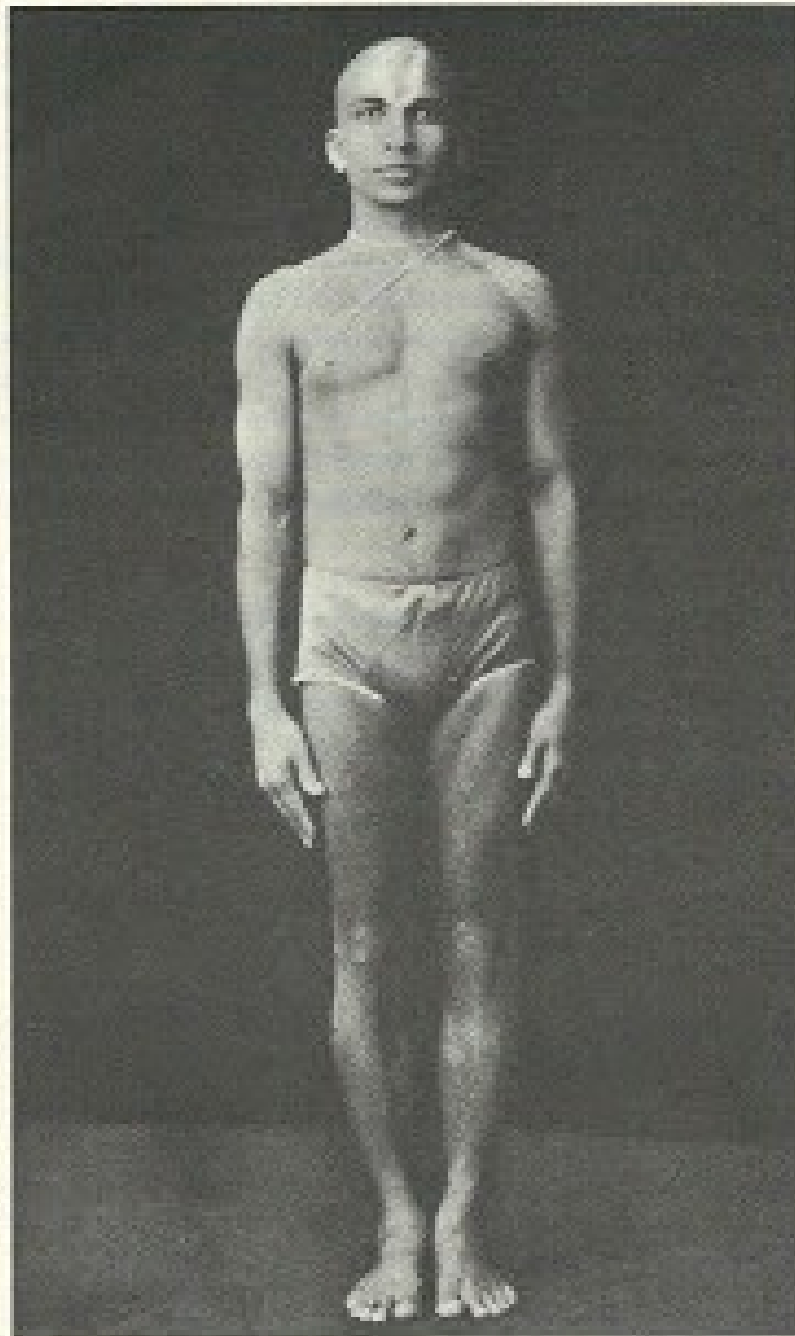
Picture 119 - *Adho-mukha-svanasana*



Picture 120 - *Urdhva-dhanurasana*

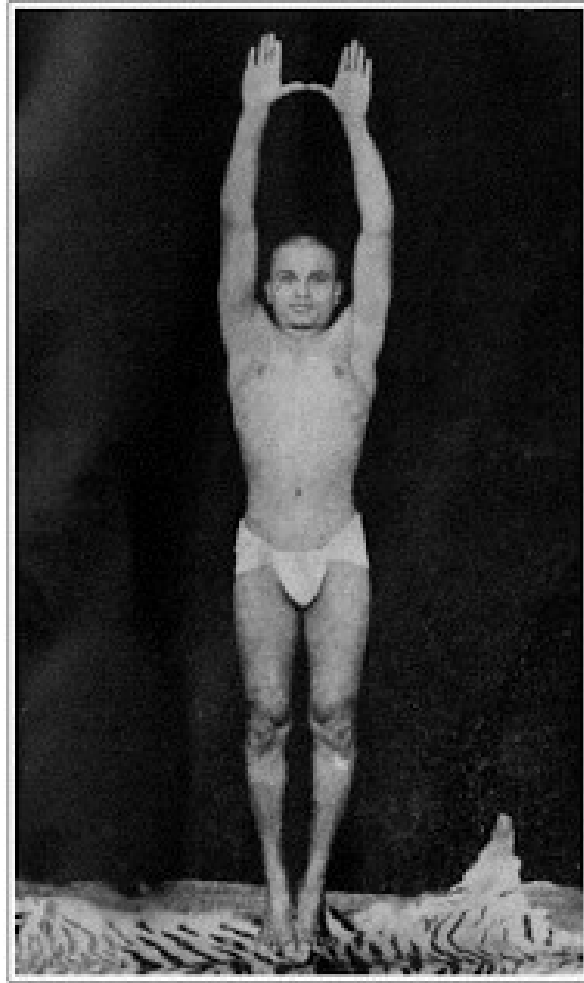
Picture 121 - *Urdhva-dhanurasana - 2*

Samasthithi



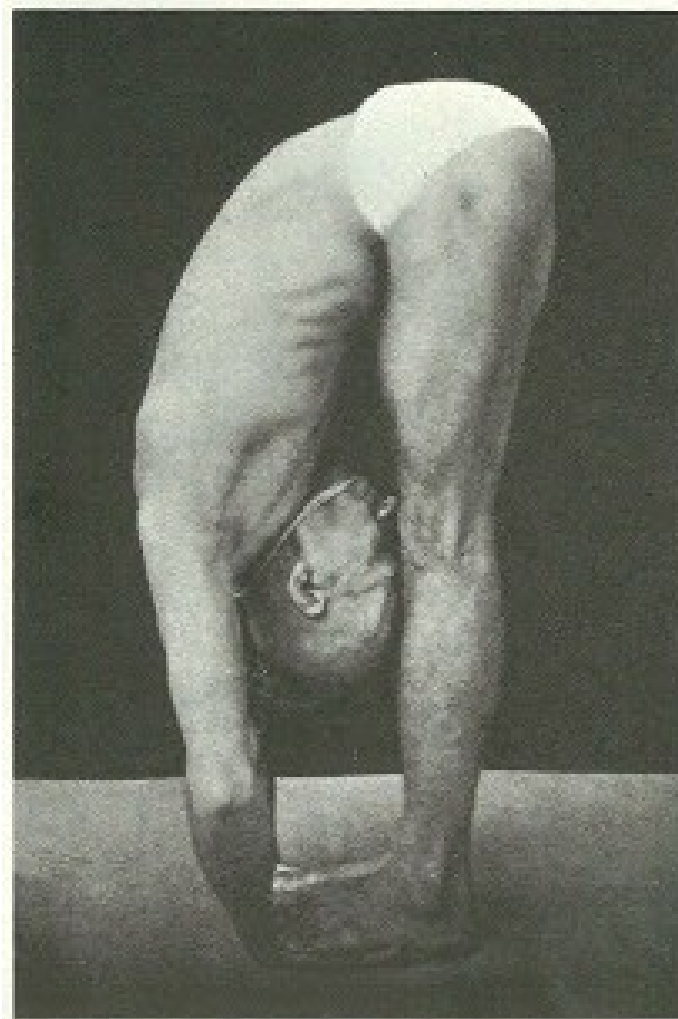
Picture 005 Yaglsana-samasthithi-kranta : Front view

Tadasana



"This has 2 vinyasas. Stand as seen in the picture for fifteen minutes daily. Make this a habit. It will create new energy in the body and a vigour in the walk and will increase the digestive power. Not only that, it cleans the rudra nadi and increases the life-span. While doing this asana, follow sama svasam (equal breath). Practise this asana every day at sunrise while worshipping surya bhagavan. If one practises this daily, it will definitely increase the life- span".

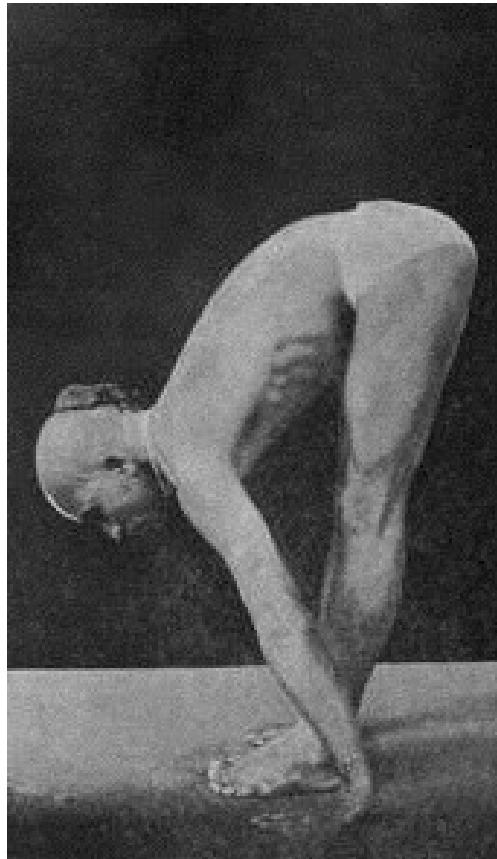
Uttanasana



Picture 010 Padahastāsana

"...exhale the breath (that was being held) out very slowly through the nostril, lower the head and place it on the knees. Do not inhale at this stage. Draw the breath in while raising the head and exhale the breath out while lowering the head – this must be practised according to one's strength and capability. In this position, while the head is raised and while it is lowered and placed onto the knee, the palms must be firmly pressed against the ground. This sthiti is called *uttanasana*. Initially, when one remains in this sthiti, there might be an occurrence of tremors in the arms and legs.

At these times, if one holds the breath firmly and stands, these tremors will not occur".



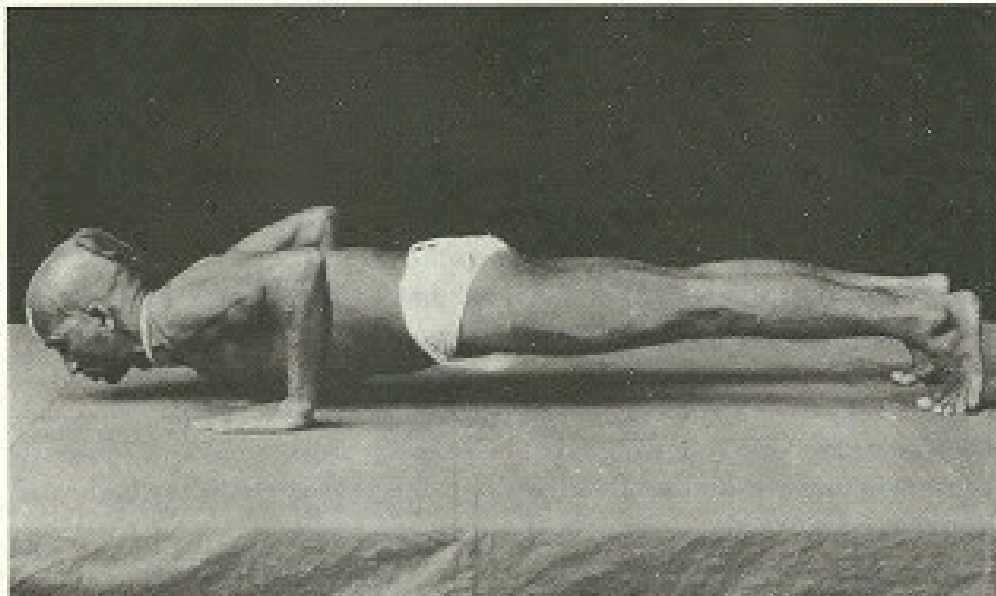
"...bend the upper part of the body (that is, the part above the hip) little by little and place the palms down by the legs.

The knees must not be even slightly bent. Raise the head upwards and fix the gaze on the tip of the nose. While doing this, draw in clean air through the nostril, hold the breath

firmly and maintain this position. This is called *sahitha kumbhaka*. After remaining here for some time, exhale the breath (that was being held) out very slowly through the nostril, lower the head and place it on the knees. Do not inhale at this stage. Draw the breath in while raising the head and exhale the breath out while lowering the head —

this must be practised according to one's strength and capability. In this position, while the head is raised and while it is lowered and placed onto the knee, the palms must be firmly pressed against the ground. This *sthiti* is called *uttanasana*. Initially, when one remains in this *sthiti*, there might be an occurrence of tremors in the arms and legs. At these times, if one holds the breath firmly and stands, these tremors will not occur".

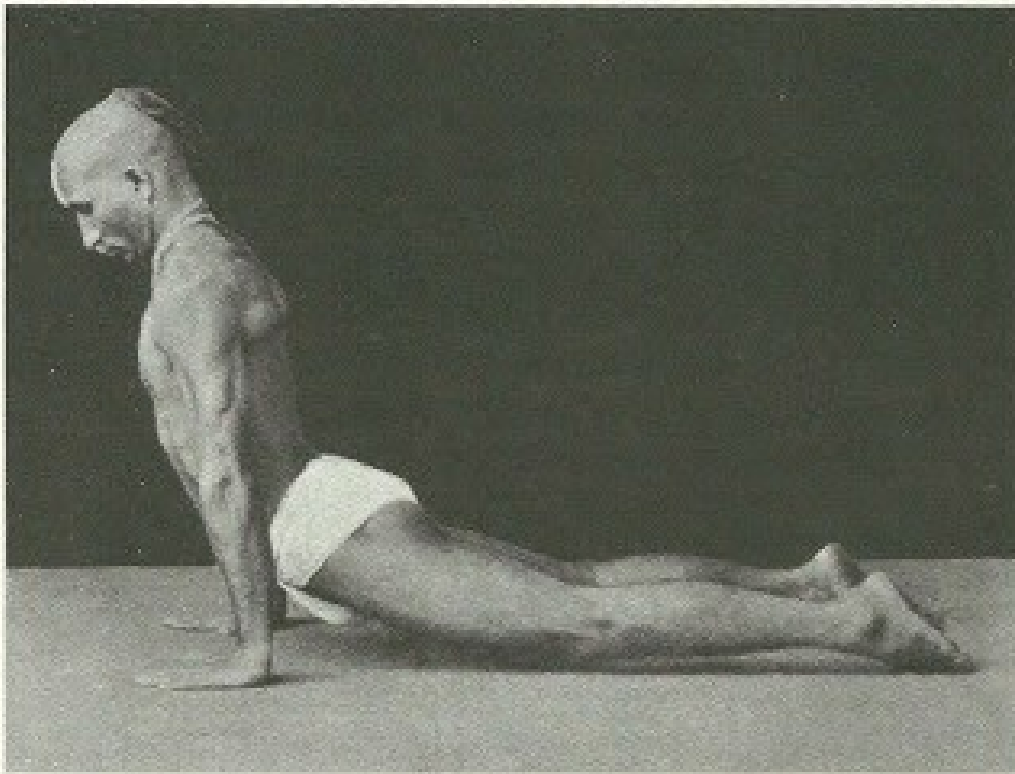
Caturanga Dandasana



Picture 019 Caturanga-dandasana - Version 1

"Press both palms down firmly while doing the 4th vinyasa from the 3rd vinyasa of uttanasana. Do only recaka and firmly hold the breath out without doing puraka. Keeping the weight balanced equally on both legs, jump backwards (keeping both legs parallel to each other) and holding the body straight like a rod, lie down facing downwards. At this time, only the palms and toes touch the ground. No other parts of the body touch the ground. That is, there must be 4 angulas of space between the body and the ground. In this position, if you keep a stick or rod on top of the body, the rod must touch the body completely. We need to keep our body this straight. But make sure to check gaps formed by the muscles and mounds of flesh to determine if all the adjustments are correct".

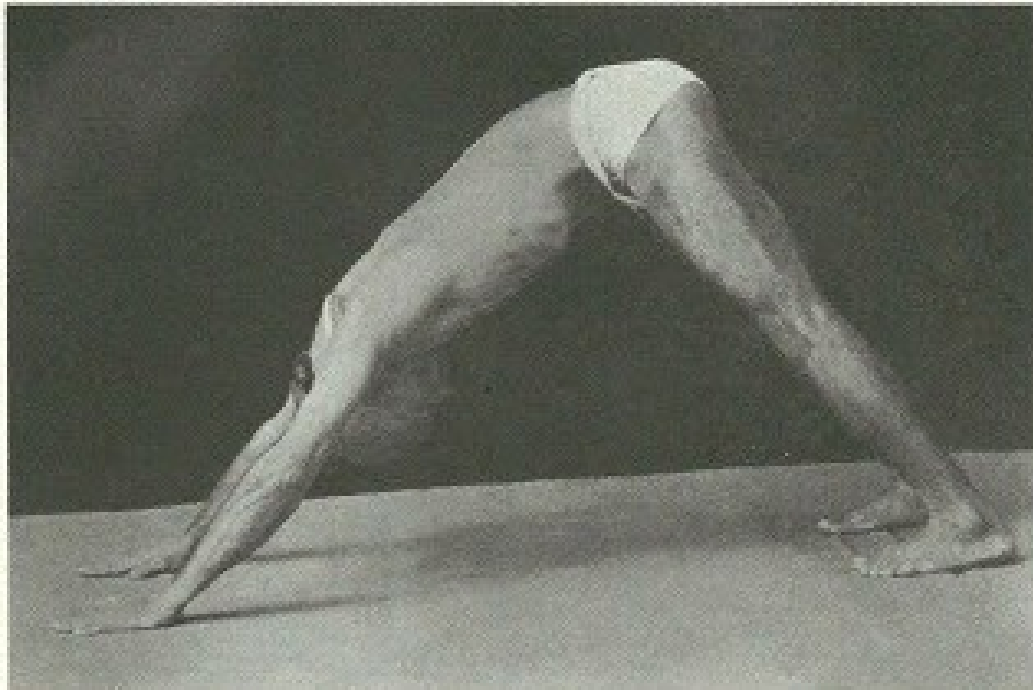
Urdhvamukhasvanasana



Picture 021 *Urdhva-mukha-svānasana*

"In caturanga dandasana, there are 4 angulas of space between the body and the floor everywhere. In this asana, the palms and toes are as in caturanga dandasana. However even while keeping the lower part of the body from the toes to the thighs just as in caturanga dandasana, raise the upper part of the body. Make sure that the navel rests between the hands and do puraka kumbhaka. Try to push the chest as far forward as possible, lift the face up and keep gazing at the tip of the nose. Make the effort to practise until it becomes possible to remain in this posture for fifteen minutes".

Adhomukhasvanasana

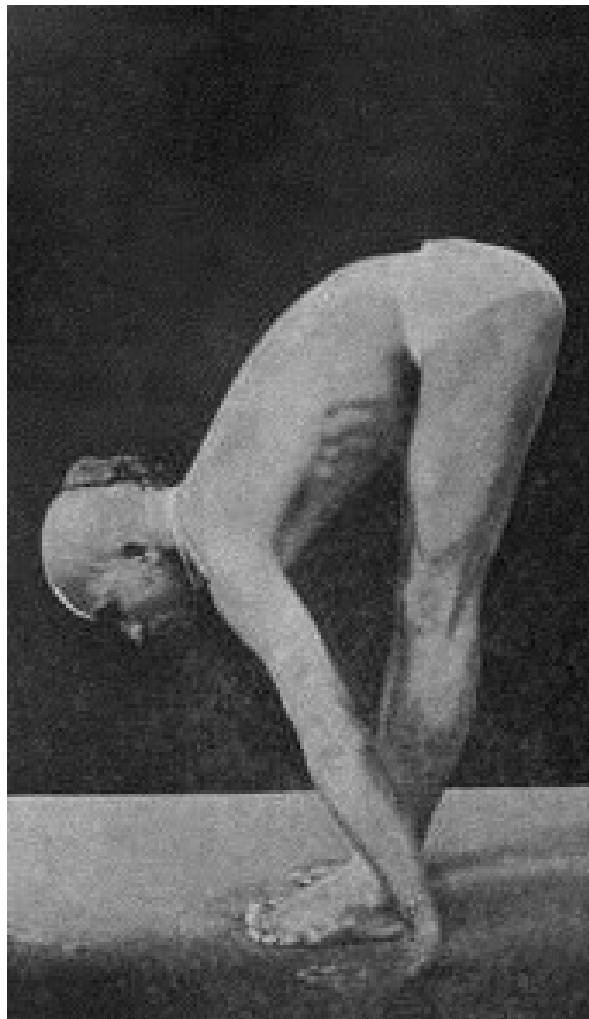


Picture 022 *Adho-mukha-svānāsana*

"...from Urdhvamukhasvanasana The entire body should be pushed back into a curve. Study the picture and learn this. In this sthiti, the head should be properly bent inwards and the chin should be pressed firmly against the chest. After pulling the abdomen in and pushing it out, exhale the breath out. Holding the breath out firmly, pull in the abdomen. As a result of the strength of practice, one learns to hold this posture for fifteen minutes".

Jump or step to...

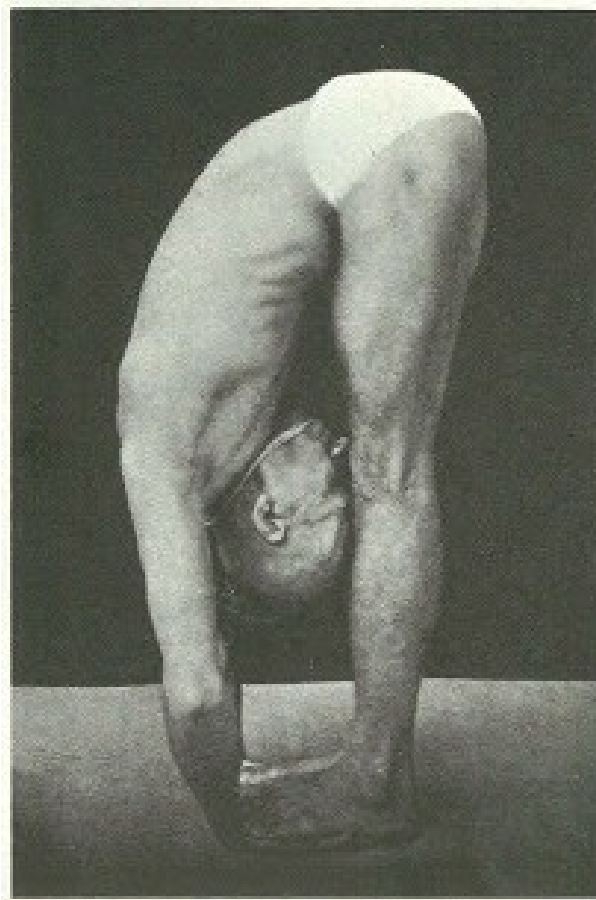
Uttanasana



"...bend the upper part of the body (that is, the part above the hip) little by little and place the palms down by the legs.

The knees must not be even slightly bent. Raise the head upwards and fix the gaze on the tip of the nose. **While doing this, draw in clean air through the nostril, hold the breath firmly and maintain this position. This is called sahitha kumbhaka. After remaining here for some time...**"

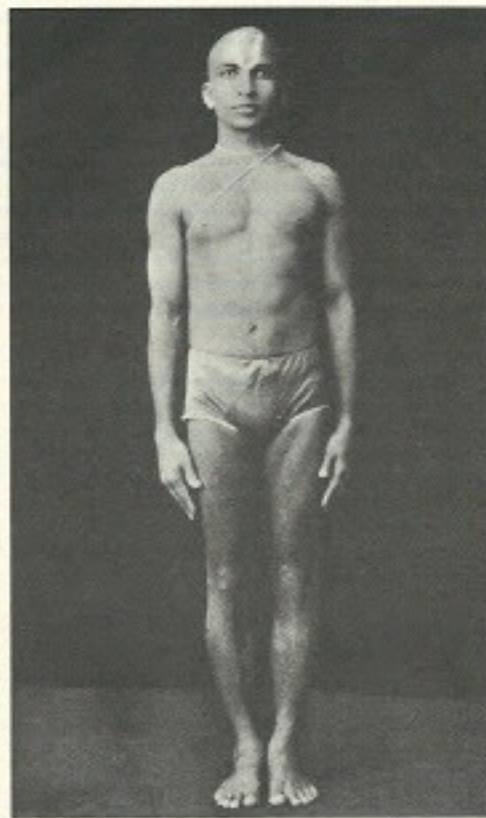
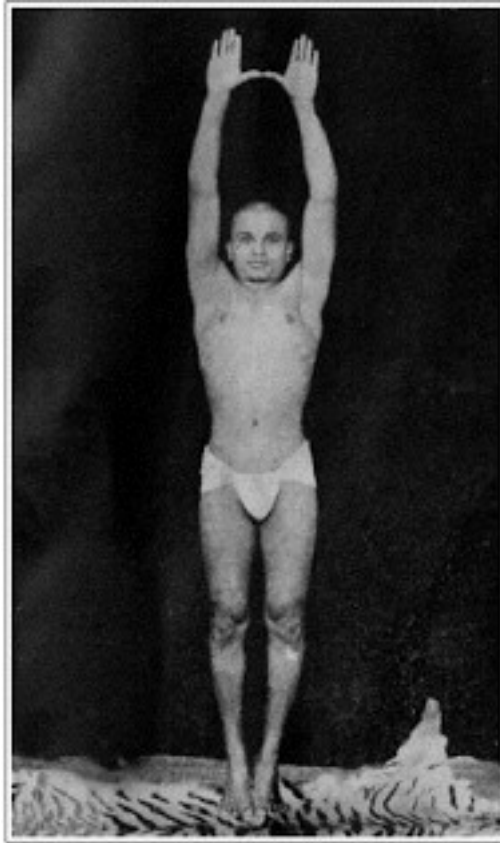
2nd vinyasa of uttanasana.



Picture 010. Padahastāsana

"...exhale the breath (that was being held) out very slowly through the nostril, lower the head and place it on the knees. Do not inhale at this stage. Draw the breath in while raising the head and exhale the breath out while lowering the head — this must be practised according to one's strength and capability. In this position, while the head is raised and while it is lowered and placed onto the knee, the palms must be firmly pressed against the ground. This sthiti is called uttanasana. Initially, when one remains in this sthiti, there might be an occurrence of tremors in the arms and legs. At these times, if one holds the breath firmly and stands, these tremors will not occur".

"Afterwards, return to samasthiti".



Picture 005 Yogisana-samasthiti-kranta : Front view

Krishnamacharya paschimottanasana including transitions

"This asana has many kramas. Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas.

The first three vinyasas are exactly as for uttanasana. The 4th vinyasa is caturanga dandasana, the 5th vinyasa is ur dhv amukhas v anas ana , the 6th vinyasa is adhomukhasvanasana. Practise these following the earlier instructions. In the 6th vinyasa, doing puraka kumbhaka, jump and arrive at the 7th vinyasa. That is, from adhomukhasvanasana sthiti, jump forward and move both legs between the arms without allowing the legs to touch the floor. Extend the legs out forward and sit down. Practise sitting like this with the rear part of the body either between the two hands or 4 angulas in front of the hands. It is better to learn the abhyasa krama from a guru. In this sthiti, push the chest forward, do puraka kumbhaka and gaze steadily at the tip of the nose. After this extend both arms out towards the feet (the legs are already extended in front). Clasp the big toes of the feet tightly with the first three fingers (thumb, index, middle) of the hands such that the left hand holds the left big toe and the right hand holds the right big toe. Do not raise the knees even slightly. Then, pull in the stomach while doing recaka, lower the head and press the face down onto the knee. The knees should not rise from the ground in this sthiti either. This is the 9th vinyasa. This is called pascimottanasana. In the beginning, everybody will find it very difficult. The nerves in the back, the thighs and the backs of the knees will feel as though they are being fiercely pulled and this will be extremely painful. The pain will remain for 8 days. After this, the pulling on the nerves will release and it will be possible to

do the asana without any problem. This pascimottanasana has many forms. After first practising this asana with the face pressed onto the knee, practise it with the chin placed on the knee and then eventually with it placed 3 angulas below the knee on the calf. In the 10th vinyasa raise the head. In the 11th vinyasa, keeping the hands firmly pressed on the ground, raise the entire body off the ground and balance it in the air without touching the ground. The 11th vinyasa is called uthpluthi. The 12th vinyasa is caturanga dandasana. The 13th is urdhvamukhasvanasana. The 14th is adhomukhasvanasana. The 15th is the first vinyasa of uttanasana. The 16th vinyasa is the 2nd vinyasa of uttanasana. Afterwards, return to samasthiti. You should learn the intricacies of this vinyasa only from a guru".

Krishnamacharya's Mysore HOUSE RECOMMENDATIONS (practice guidelines) from Yoga Makaranda and Yogasanagalu

I was looking through my copy of the AYA2 (Ashtanga) House Recommendations this week, crowdsourced and curated by [Angela Jamison](#) and designed by Laura Shaw Feit of [Small Blue Pearls](#) blog and <http://lshawdesign.com>.



<http://www.magcloud.com/browse/issue/585165>

Got me thinking, what would be Krishnamacharya's 'House Recommendations' be like?

Here's what I could find from his texts, Yoga Makaranda (1934), 'Yoga Makaranda Part II' (released by AG Mohan) and Yogasanagalu (1941)

Free pdf downloads of Yoga Makaranda I and II are available from my [download page](#) (Yogasangalu coming soon, [ongoing translation here](#))

Unfortunately I don't have Laura's classy layout.

Perhaps sometime in the future I'll re edit this into the AYA2 chapter headings.

I was going to post this tomorrow as for some reason there's more traffic during the week than at the weekend (do Ashtangi's take a day off blogs as well as practice Saturdays?), but it's long and might be perfect for a quiet Sunday so let your friends know about it perhaps, there are some jewels here.

.....

UPDATE: Just turned these notes into a pdf to make them more reader friendly as this blog can be so slow to load at times. I've stored them on googledocs and they can be downloaded freely here

https://docs.google.com/file/d/0B7JXC_g3qGIWdG5sc285RW9wZ0E/edit?usp=sharing

No photo's but just checked and it looks good, and more importantly reads nicely, in ibooks.

The idea here is to encourage everyone to read more Krishnamacharya and to make him as accessible as possible

I've also added the file to my free [download page](#)

Currently typing up something extra to add to the Yogasanagalu and Yoga Makaranda sections, new pdf file should be up on google docs in a couple of days, check back.

from Krishnamacharya's Yogasanagalu (1941)

11. 3rd Limb and Authority (to practice asana)

Third step is the asana. People who make sincere efforts to practice the first and second steps (limbs) as much as possible, no matter what the conditions are will have the authority to go into the 3rd step that is "Asana."

Depending on how strong one practices detailed aspects of the 2nd and 3rd limbs, so fast will they experience the corresponding benefits. In yoganga, no practice will go to waste. However, one should practice daily at an appropriate time with devotion, sincerity and respect and without going against how it was taught by the guru.

12. Caution

Especially those who want to start practicing the two yoganga's "Asana" and "Pranayama" without following the aforementioned niyamas, following drawing charts and practicing on their own freewill will not receive benefits but may also be responsible for tarnishing the name and bringing disrepute. Unlike other practices, yoganga sadhana not only nourishes muscles. It benefits body, musculature, and mind and according to the age of the practitioner improves the active energy, extends life, eliminates diseases, provides stability of the mind, comprehension of subtle reality and self knowledge.

13. Review

Body exercises can be divided into two types: Sarvanga Sadhana and Anga Sadhana.

The system which provides vigorous motion to one section of limbs while providing limited or no activities to other section is called Angabhaga Sadhaka. I haven't expanded on this since the current generation of youth may well imagine the examples that I am referring to.

Examples of well known body exercises that are classified under the Sarvanga Sadhaka are: Talinkhana, Garudi, etc. From these

body exercises one can achieve more than necessary strong and bulky muscles resulting in impaired brain function and in these individuals respiration (inhalation and exhalation) will be irregular, but never even.

Niyama

1. In yoganga sadhana we don't see these (above mentioned) irregularities and with regular practice all organs will become strong. How is that? When practicing asanas, we need to maintain deep inhalation and exhalation to normalise the uneven respiration through nasal passages.

2. In yoga positions where eyes, head and forehead are raised, inhalation must be performed slowly through the nostrils until the lungs are filled. Then the chest is pushed forward and puffed up, abdomen tightly tucked in, focusing the eyes on the tip of the nose, and straighten the back bones tightly as much as possible. This type of inhalation which fills the lungs signifies Puraka.

3. In yoga positions where eyes, head, forehead, chest and the hip are lowered, we have to slowly exhale the filled air. Tucking in tightly the upper abdomen, the eyes must be closed. This type of exhalation is called Rechaka.

4. Holding the breath is called Kumbhaka.

5. We have to discontinue laughter and shouting hard. Reason? Lungs become weak and you will start losing prana shakti. Do not hold the urge to urinate or defecate before, during or after practice. Holding will lead to putrefaction of excreta internally therefore leading to diseases.

6. Before practice and immediately afterwards no type of food must be taken.

7. Foods that are very hot, sour, salty, bitter and smelling bad must be given up.

8. Liquor, smoking, women (outside of marriage), eating fire must be rejected by the practitioner.

9. Private parts must be held with appropriate attire during practice.

10. It is said that these Niyamas must be followed by the yoganga practitioners in Patanjali yogashastra, Hathayoga pradipika and many other texts is mainly for our benefit and not for our misery. By practicing these Niyamas, our ancestors used to live without too much worry and have brought enormous fame and glory to the country of Bharata.

The art of yoga which had been in hibernation for some reason, has seen a resurrection due to encouragement by some very important people and it is the responsibility of the young boys and girls to make it a success. Unlike other practices, yoga practice does not require spending money on various apparatus. Unnecessary food or drinks are not required. Expensive clothing and attire are not needed. Big buildings are not necessary. Differences in caste, creed, young-old, men-women do not matter. However, deep desire, faith, courage, perseverance, Satvic (pure) and limited food - these are required. There is simply no reason why this yoganga sadhana which provides so much benefits and is so simple must be given up by us, impoverished Indians.

While Foreigners have come to the growing yoga shala supported by Sri Maharaja, taken photos of the drawing charts and displaying it in their countries, it is not right that we sit still and do nothing.

Bharata, which is the home of all philosophical/spiritual sciences, we have it our hand to ensure that others don't become teachers of our youth.

This amazing system is not being practiced along with spiritual sciences with the help of a Guru, but is being abused by some of us is very unfortunate.

The number of yogasanas are countless. Although the quote "Asanani cha tavanti yavanto Jeevarashayah" from DhyanaBindupanishat has been widely known, people who keep on saying that there are only eighty four (postures), must be under delusion. Whoever practices yogasanas with appropriate breathing technique will not be bothered by diseases. Yogasanas that are suitable for obese body, lean body and underweight body have been listed in the yoga shastra texts (listed in the table coming up). Some people are saying "yoga practice will lead to a very lean body and pranayama practice can cause madness." Respectable people who make such statements, did they get mad by practicing and then got cured by some treatment? Our youth must ask this question. Some others bring up the dangers to sensationalize the issue. Without proper training and understanding there is danger in everything. We have to assume that the reason some doctors have an unfavourable view of yoga is that the practice is not currently in vogue.

Yogasanas must be only practiced with vinyasas and never without it. Vinyasas from 1 to 7 are equal in all asanas. Vinyasas create movement in the kosha (sheath), nerve, arteries, muscles and spaces between bones and helps eliminate impurities in these areas. In addition, muscle tissue develops and becomes strong.

Practicing yogasanas without vinyasa will make the body lean and emaciated. Some people who did not learn yoga through a guru and practice without vinyasa have brought bad reputation to yoga which is very unfortunate.

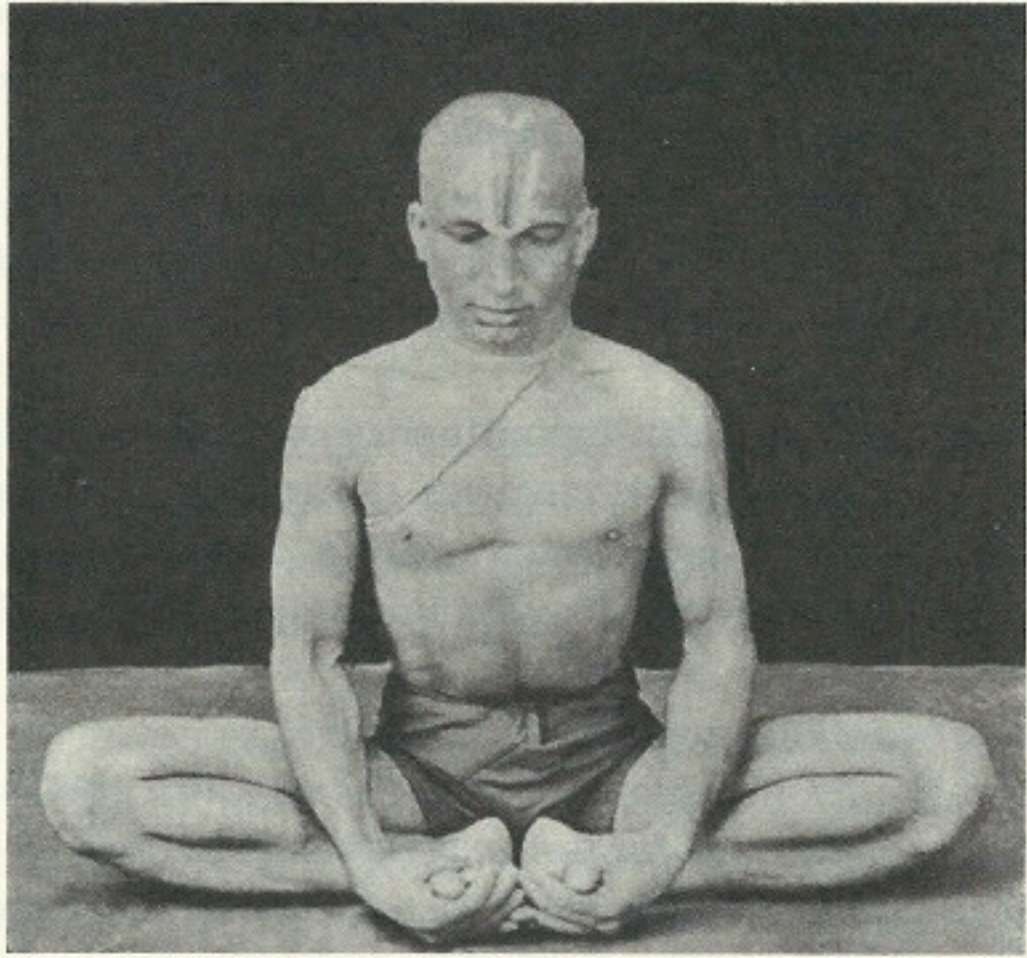
Therefore, how many vinyasas for asanas? Asana position comes at which vinyasa count? When do you perform rechanka and puraka? When to do antah kumbhaka and bahya kumbhaka? What are its benefits? For yoga practitioners information, it is listed in the table below.

Yoga practitioners must perform pranayama on an individual basis. However, yogasanas can be performed individually or as a group. When teaching yoga in a group, it is advised to separate people with obese, lean, and short body types. Otherwise, they will not get their desired results. People with obese body naturally want to get lean. Drill and other exercises also follow this rule. All can not perform all types of practices (sadhanas). Can an obese person run like a lean man? Can he raise and bend hands and legs (in the same fashion)?. For instance, if he runs hard due to drill masters orders, he could be put in danger due to elevated heart rate.

In yoganga practice, asanas that are possible for a lean person are impossible for an obese person. However, we don't need to increase the number of yoga instructors. Yoga practitioners may be divided approximately on the basis of body type and the same instructor can teach them. In the same way, practitioners with common disease types may be divided and treated (with yoga). Yoga sadhana is without risk compared to many of the body exercises that require equipment. Yoganga sadhana must be done standing, sitting, sideways and upside down.

All these types of asanas are given in this edition. Interested practitioners and instructors must study carefully, practice and teach. Many asanas are also printed for ladies. From this, we can get an idea of our ancestors behaviour.

Lazy people can not make progress in any work while energetic will not be left behind. India's cultural and spiritual wealth was not only permeated by speech. The courageous overcome obstacles and practiced. In this edition, it is once again suggested that yoga sadhana is for people of all ages.



Picture 040 *Baddha-konāsana-sthiti*

Investigations of the Yoganga

from Krishnamacharya's Yogas Makaranda (1934)

A man can live in his body for as long as he wishes, not just one hundred years. But for that, prana vayu suddhi is essential. Prana vayu suddhi means to keep prana vayu under one's control. If prana vayu is to be kept under our control, pranayama is the most important tool. Our ancestors followed these useful instructions and so lived as long as they wished and served as a support for the people of this world and even today exist as famous and enlightened souls. But now, day by day, we keep destroying the techniques of pranayama. We mistrust our history and the great people who came before us and undertake physical exercises and movements that are dangerous to our lives. As a result, we age within a few years of birth, struggle and stagger to a corner and fall down.

I have described the methods and rules for following pranayama in the chapter on pranayama. It is important to first learn that through the practice of asana and pranayama we keep our body, mind, prana, indriyas, and atma in a proper state – this is yoga.

There are many types of this yoga – 1. hatha yoga, 2. mantra yoga, 3. laya yoga, 4. raja yoga.

Hatha yoga focusses mainly on descriptions of the methods for doing asanas.

Raja yoga teaches the means to improve the skills and talents of the mind through the processes of dharana and dhyana. It also explains how to bring the eleven indriyas under control and stop their activities in the third eye (the eye of wisdom), the ajnã cakra, or the thousand-petalled lotus position (that is turn their attention inward and not outward) and describes how to see the jivatma, the paramatma and all the states of the universe. But even here it is mentioned that to clean the

nadis it is necessary to follow the pranayama kramas. Asana and pranayama are initially extremely important. But if one wants to master asana and pranayama, it is essential to bring the indriyas under one's control.

Yoga consists of eight angas which are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi.

2.1 Yama and Niyama

Ahimsa, satya, asteya, brahmacharya, kshama, dhrthi, daya, arjavam, mitahara and sauca – these ten are called yama.

1. To never harm anybody through mind, speech or action is ahimsa.
2. To always speak the truth with good intentions and through that be of use to all living beings is satya.
3. To not usurp other people's wealth through mind, speech or action is called asteya.
4. To not waste your viryam by any means is called brahmacharyam.
5. To not change the state of your mind irrespective of whether you get the expected benefits of your actions or not is kshama (equanimity).
6. Whatever hurdles arise to your happiness or welfare, to continue to under- take with mental steadfastness and courage whatever work that has to be done is dhrthi.
7. Be it enemy, friend, stranger (an alien or somebody you are unconnected to or indierent to) or relative, to behave towards all with the same good intentions without dierentiation is daya.
8. To keep the state of mind honest (on the straight path) is arjavam.

9. To use half the stomach for food and to keep the other half in equal parts for water and for air flow (vayu sancharam) is mitahara.
10. To maintain cleanliness internally and externally is sauca.

To not hoard money is called asanchayam and this is also a yama. To perform good deeds without fear is a yama.

Tapas, santosha, asthikya, daana, isvara puja, siddhanta vakya sravana, hri, mathi, japa, homam – these ten are called niyama.

2.1. YAMA AND NIYAMA

1. Cold and hot, joy and sorrow, adoration and aversion – to maintain a steady state of mind when encountering these and to follow the dharma of your caste is tapas.
2. The sorrows and pleasure that result from any occurrences due to variations of time and place – to accept these with a peaceful, contented mind is santosha.
3. To have definite belief that for all the fourteen worlds, there is one para- matma who protects these worlds and to be sure that without him, this diverse universe could not have come into existence, and to make up your mind to find and know (realize) this paramatma is asthikya.
4. To give away your earnings (earned honestly) to good causes without any reason and without expecting any returns is daana.
5. To worship one's chosen deity in the proper manner according to the vedas is isvara puja.

6. For the purpose of establishing sanatana dharma, to study the vedas, the vedanta, smrti, the puranas and ithihasas, to do vedic study and recitation of these, to understand the functioning of various dharmas, and to listen to the discourses of great sages is siddhanta vakya sravana.
7. If you have strayed with one of the three – your body, possessions or spirit – out of ignorance, to inform the elders about this without hiding it, to feel remorse and promise never to repeat it, and to be humble in one's mind is hri (modesty).
8. Following one's path as specified by the sastras and while doing this to visualize with one-pointed mind the divine auspicious form of one's chosen deity and to perform dhyana on this deity is mathi.
9. To properly chant the great mantras learned under the guidance of one's guru with correct intonation, metre and rhythm and with understanding of their meaning is japa.
10. Nitya naimitika kaamyas are the three types of srouta smarta karmas (pre-scribed or recorded vedic rites and rituals). Leaving aside the kaamyas (action or rite performed with a self-interested motive or with a view towards desired results), to perform the nitya naimitika karmas (nitya karmas a constant or continuous rite or action, naimitika is a regularly recurring or periodic rite or action) at the proper time in order to please the devatas, and after reciting all the mantras to put the havis (rice) in the fire as described in the sastras is homam.

These ten yama and niyama should be carefully practised as far as possible. This will have many benefits. The third part of yoga is asana.

One should practise asana in a superior, very clean place, clean all the nadis in our body and master the vayus to bring them under our control.

To begin practising yoga, the two seasons, spring (the months of chittirai and vaigasi) (Apr. 15 – Jun. 15) or autumn (the months of aipasi and karthikai) (Oct. 15 – Dec. 15) are superior.

If a yogabhyasi eats when the vayu sancharam is equal in both nostrils and sleeps when the air flow is in the surya nadi (right side) he will have superior health.

2.3 Warning

The obstacles to becoming an adept yogi are sleep, laziness and disease. One has to remove these by the root and throw them away in order to keep the body under one's control, to conquer the senses, and to make the prana vayu appear directly in the susumna nadi. Asana siddhi will help all this. To acquire this skill in asana quickly, recite the following slokam every day before practising yoga:

Jivamani Bhraja tphana sahasra vidhdhrt vishvam
Bharamandalaya anantaya nagarajaya namaha

Repeat this prayer, do namaskaram to adishesha, perform the relevant puja, meditate on adishesha and then begin the practice. When I explain the rules of yogasana, if the position of the head has not been specified, then keep the head in jalandara bandha. Similarly, if it does not specify where to place the gaze, then the gaze should be directed towards the midbrow. If the position of the hands has not been specified, then the hands should be kept as in siddhasana. Whenever

there is a krama where some part of the body has to be held with the hand, and the placement of the hand has not been described, hold the relevant part of the body with the first three fingers of the hand (including the thumb). Make sure to remember this.

When practising the asanas, it is important to do both the right and left sides. First practise the right side and then the left side. If you don't do this, the strength of yoga will not reach all parts of the body.

2.4 Important Observations

From ancient times, while doing veda adhyayanam, the svaras (the notes udatta (elevated), anudatta (grave) and svarita (middle/articulated)) in the aksharas (syllables) of the vedas are observed and mastered without fail; in music, the rules of sruti (division of octave), layam (metre or time), thrtam and anuthrtam are followed; in pathyatmaha (verses of 4 lines each) poems the rules for chandas, yati, and parasam have been established and are carefully followed; in mantra upasana, the anganyasa, karanyasa, sariranyasa, kalaanyasa, matrukanyasa, ji- vanyasa, tattvanyasa are experienced and understood. Similarly in yogasana, pranayama and the mudras, the vinyasas handed down from ancient times should be followed.

But nowadays, in many places, these great practitioners of yogabhyasa ignore vinyasa krama and just move and bend and shake their arms and legs and claim that they are practising asana abhyasa. This is being done not only in yogabhyasa but also in veda adhyayanam and in mantra upasanas where the rules are being ignored and people shamefully practise this as though it were part of their

worldly affairs. If this behaviour continues for some time, even the vedas will be ruined.

Everybody knows that anything that is done without following the prescribed rules will not give any benefits. When we know that this is true, is there any need to reiterate this for the great traditions of yogabhyasa, veda adhyayanam and mantra upasana which provide the best benefits? Some people, who are involved in sahasra dosha and interested only in worldly benefits, say that they do not see any point in following sanatana dharma or karma yoga. There are reasons for their saying this. I would like to briefly mention one or two points addressing this.

1. They are not following the rules such as vinyasa.

2. Their guru is not teaching them using the secrets and techniques that are

in his experience.

3. The guru has not instructed them properly about the place and time of practice, the appropriate diet and drink and activities for the practitioner. As a result of many people teaching yogabhyasa in this fashion, many leave the path of yoga saying that they do not see the benefits in yogabhyasa and fall into the traps of various diseases. They do not exercise the body properly and spend money unnecessarily. Instead of following the system properly, they lose their way and waste time on unnecessary pursuits and have started saying that these times are not appropriate for sanatana dharma and karma. Some others, in order to hide the mistakes and bad actions that they have committed, keep saying that doing yogabhyasa makes one go mad and

intentionally deceive great people in this manner. In spite of this terrible situation, some young men and women collect some yoga texts from here and there and eagerly begin to practise in either a correct or incorrect way. For these people, god will reveal the secrets of yoga without fail. The modern age belongs to the youth. Let the god of yoga bless them to have good health, long life and body strength.

Following the path that my guru has recommended for me, I am writing down the secrets of yoga.

Yogasana and pranayama are of two types: samantraka and amantraka. Only those who have the right to study the vedas have the authority to practise the yoga that is samantraka. All people have the right to practise the amantraka type. For each asana, there are 3 to 48 vinyasas. None has fewer than 3 vinyasas.

When practising asana, the breath that is inhaled into the body and the breath that is exhaled out must be kept equal. Moreover, practise the asana with their vinyasas by breathing only through the nose.

Just as music without sruti and laya will not give any pleasure, similarly asana practice done without vinyasa krama will not give good health. When that is so, what more is there to say about long life and strength in this context?

In yogabhyasa, there are two types of kriyas – langhana kriya and brah- mana kriya. One who is obese should practise langhana kriya. One who is thin should practise brahmana kriya and one who is neither fat nor thin should practise

yogabhyasa in both.

Brahmana kriya means to take in the outside air through the nose, pull it inside, and hold it in firmly. This is called puraka kumbhaka.

Langhana kriya means to exhale the air that is inside the body out through the nose and to hold the breath firmly without allowing any air from outside into the body. This is called recaka kumbhaka.

In vaidya sastra, they describe brahmana kriya as meaning a prescribed diet and langhana kriya as meaning to fast. But in yoga sastra it does not have this meaning. Without understanding these intricacies and secrets of yoga, some people look at the books and try to do yogabhyasa (like looking for Ganesa and ending up with a monkey). They get disastrous results and bring a bad name for yoga sastra. We need not pay any attention to their words.

If one practises yogabhyasa in the presence of a guru for a few years, following vinyasa and associated kriyas, the different aspects and qualities of yoga will be revealed. Instead, for those who practise an asana for only one day, and then ridicule it the next day asking what has been gained by this, the correct answer can be given by a farmer. If a person sows some seeds and then complains the next day that no seedlings have grown, no farmer will tolerate such a ridiculous statement.

Some people say that yogabhyasa is only for men and not for

women. Some others say that yoga is only for brahmins, kshatriyas, and vaishyas and not for others.

One can immediately state that these people have never read the yoga sastras.

Some other great people scare people by saying that yogabhyasa will drive one mad, and have proceeded to completely destroy the jitendriya tattvam (doctrine of conquering the senses) and other such vairagyam in this world. There seems to be no limit to this kind of hilarious statements.

Those who have minutely examined the Upanishads, the Brihadaranyaka, and Yoga Yajnavalkya Samhita, and who have carefully studied and compared the yoga texts will not utter such foul sentences.

In each section for each particular asana, we have included a description and an enumeration of its vinyasas. The vinyasas in which the head is raised are to be done with puraka kumbhaka and the ones in which the head is lowered must be done with recaka kumbhaka. Uthpluthi (raising the body from the floor with only the support of both hands on the floor is called uthpluthi) should be done on recaka kumbhaka for a fat person and on puraka kumbhaka for a thin person.

Those who ignore these rules and only do yogabhyasa according to their wishes, by following picture books, will be unhappy as a result because they will obtain absolutely no benefits from this. These people then ridicule yogavidya and their sanatana dharma, and start doing physical exercises that are contrary to our country's ahara guna (diet), jala guna (water) and vayu guna (climate) and waste a lot of

money on this. Who is at fault?

Ordinarily, any physical activity will initially cause the body pain. Similarly, yogabhyasa will also initially cause some physical pain. But in a few days, the pain will subside on its own. When we do physical exercises, there are two types: exercising some parts of the body and exercising the entire body. Nowadays, we follow Western exercises and methodology, think that this is easy, spend a lot of money on it, procure expensive equipment from abroad and exercise with no consistency or routine. This is not an achievement of the body but a bodiless eort or a body destroying eort. We did not make up these names. We realize this from the kinds of kriyas that are being followed by the practitioner of these exercises. Moreover, such exercises will give proper blood circulation to some parts of the body while reducing the blood flow in others. This will result in poor strength, and eventually will cause paralysis and lead to an early, untimely death.

To make things worse, when we observe the practitioners of the kinds of physical exercises that exist nowadays, they make loud noises while practising and we notice that they breathe through their mouths. This is very dangerous. It is a danger to our lives. We have life only as long as prana vayu exists in our body. Therefore, such exercises are not suitable for people in our country. It is more intelligent to spend the money nourishing the body than to spend the money on such physical exercises.

There are only three forms of physical exercises that give equal strength to the joints and blood vessels in our bodies: yogabhyasa, karadi sadhana (fencing or fighting with weapons) and archery. I don't know why people have given up the skill of archery in the present day.

Karadi sadhana can be found to exist here and there but it must be stated that even this does not follow the proper krama nowadays. Through no fault of anybody's, everybody starts dividing into camps, competing with one another and eventually end up fighting. Moreover, fencing is an eort only for achievement in this world and is not the way to get any permanent results. The greatest fault in karadi sadhana is that many do not achieve the subtle benefits of strength of mind and balance in the body. Good health, longevity, happiness, strong mind and strong body are the five aspects that are essential for a man. If these five parts are not functioning properly, one cannot understand the essence of the universe. With no understanding of this, even acquiring a good life has no meaning. In modern times, many types of strange fenomenan are occurring. Among these, using the skill of discernment to examine the good and the bad, the time has come to carefully choose only the good. This skill to discern exists only in human beings and in no other living beings. If one wants to develop such a skill, it is essential to have complete physical strength, strength of mind, and similarly one needs to conquer each of the five aspects mentioned earlier. The secret of the five aspects is what we call yoga.

For such achievements in yoga, we do not need to send our country's money elsewhere to procure any items. Whatever money we get, there is plenty of place in our country to store it. The foreigners have stolen all the skills and knowledge and treasures of mother India, either right in front of us or in a hidden way. They pretend that they have discovered all this by themselves, bundle it together, and then bring it back here as though doing us a favour and in exchange take all the money and things we have saved up for our family's welfare. After some time passes, they will try and do the same thing

with yogavidya. We can clearly state that the blame for this is that while we have read the books required for the knowledge of yoga to shine, we have not understood or studied the concepts or brought them into our experience. If we still sleep and keep our eyes closed, then the foreigners will become our gurus in yogavidya.

We have already given the gold vessels we had to them and bought vessels from them made from bad-smelling skin and have started using these. This is a very sad state. Our descendents do not need these sorts of bad habits.

The physical exercise that is yoga, this asana kriya that is with us is more than enough for us. The hut that we live in is enough. We don't need excessive amounts of money for that. What yoga mata wishes for us is that we eat only the sattvic food that Bharatmata can give us. The ability that our youngsters have to follow outsiders can also be used to follow the knowledge and skills of our country. I have complete faith in this. In schools, it is very important to have this yoga vidya in the curriculum. I do not need to emphasize this specifically to the great scholars who know the secrets of vidya.

For the achievement of all the five angas, the means is yoga. That which gives us good health and good fortune is yoga. That which gives us long life is yoga. That which gives us power of intellect is yoga. That which makes us wealthy is yoga. That which makes us human is yoga. That which makes our Bharatmata virtuous and faithful is yoga. That which gives us the power of discernment to know what we should do and what we should not is yoga. The knowledge that helps us understand why we have taken on this life is yoga. That which gives us the answer to the question – where is our god? – is yoga and not anything else. We can say this confidently.

"Yoga is the foundation

for both siddhi and liberation"

On analysis, yoga alone paves the way for complete ultimate knowledge of everything. A systematic pristine practice of yoga is a perfect tool for understanding one's true nature
Yoga is a state of oneness of jivatma and paramatma

That which was said then is also a proof of this.

Chapter on Yogabhyasa

After continuing to practise the first two angas – the yama and niyama – the relevant and important concepts required for the practice of the third and fourth angas – asana and pranayama – will be described in this section: the place and time to practise, dietary rules and restrictions, understanding nadi sodhana, vayu sodhana (that is, examination of the breath, determining what we are aware of and not aware of about our breath, and the correction of breath).

Yoga should not be practised in a country where there is no faith in yogabhyasa, or in a dangerous forest where you cannot look after your person, or in overcrowded cities, or in houses where there is no peace.

3.1 Places to practise Yoga

The following places are superior: a place with plenty of water, a fertile place, a place where there is a bank of a holy river, where there are no crowds, a clean solitary place – such places are superior. In such a place, yoga can be practised. In such a place find a region where there is a well or a pond or a lake. Build a fence around this area and in a flat region in the middle of this build a beautiful ashram. In this location, make arrangements so that insects like ants, mosquitoes, and bed bugs and insects that can draw blood cannot enter. Moreover, it is necessary to clean the space with cowdung daily. Inside the building, put up pictures on the four walls to encourage the growth of vairagya (detachment), jitendriya (control of the senses), and yoga vidya abhyasa.

In the yogabhyasa sala decorated as described above, spread a seat of grass on the ground in a clean space not facing the front door. Over that spread a tiger skin or deer skin and over that put a white blanket or a clean white cloth.

Prepare such a place for sitting. To make sure no bad smell enters this place, burn sambrani or incense. After completing their yoga

practice consisting of asana and pranayama, the yoga practitioner must rest for fifteen minutes keeping the body on the floor before coming outside. If you come outdoors soon after completing yogabhyasa, the breeze will enter the body through the minute pores on the skin and cause many kinds of disease. Therefore, one should stay inside until the sweat subsides, rub the body nicely and sit contentedly and rest for a short period.

3.2 Discussion of when to begin Yogabhyasa

In the spring, the months of chittirai and vaigasi (Apr. 15 – Jun. 15), in autumn, the months of aipasi and karthikai (Oct. 15 – Dec. 15), and in winter, the month of margazhi (Dec. 15 – Jan. 15) – if you start the practice of yoga at these times, it will not cause any diseases in your body and you will be able to become an adept in yoga. The other months are mediocre.

3.3 Dietary Restrictions for the Yogabhyasi

Food must be eaten in measured quantities. It must be very pure. The food should not be overly hot, it should not have cooled down too much (very cold food should be avoided). Savouring the taste, fill the stomach with such food until it is half full. After this, leave a quarter of the stomach for water and leave the rest empty to allow for movement of air. For example, one who normally has the capacity to eat 1/4 measure of food, should eat 1/8 measure of food and leave the rest of the stomach as mentioned above.

For whom there is neither excess nor less of sleep, food and activity

For him alone it is possible

to attain the state of yoga

The reader should keep these great words from the Gita Saram in their mind.

More importantly, before explaining the various details of yogabhyasa and the benefits rendered, the reader should note one warning. That is, if anyone asks what the meaning of the phrase “anda pinda caracaram” (“what is the relationship between the microcosm and macrocosm”), they give the easy answer “the complete universe”.

This is definitely accurate! But they don't understand the real meaning of its philosophy. There will be no haste to understand the real meaning since one already has the correct answer. There is an urgency to explain this here in order to have faith in this statement.

Andam (Macrocosm) means the entire world. *Pindam* (microcosm) consists of all the mobile and immobile beings and objects in this world. *Caram* is that prana which is between the *andam* and *pindam* uniting and differentiating the two and causing them to function. That is, *Svasam* (breath) is *vayu* (air). *Acaram* is the state of compressing the *vayu* and bringing together *andam* and *pindam* in a state of unity, that is, uniting the *jivatma* and *paramatma* together. To get to the state where the *prana vayu* can help the *jivatma* and *paramatma* unite, we need to practise *recaka puraka kumbhaka* according to the *krama* of yoga in order to regularly be able to bring this *vayu* under our control. This is similar to a man taming wild animals in the forest and slowly bringing them under his control. The yoga practitioner should similarly gradually bring the *vayu* under his control.

Otherwise, like the man who can get killed by the wild animals, *vayu* will also kill the practitioner. Therefore, the practitioner must proceed with minute attention and extreme caution and must make a habit of observing the rules given here.

3.3.1 Food that can be eaten

Old thin cooked rice, wheat roti or poori, halwa, white or green corn roti, moong dal, urad dal, green plantain, plantain flower, banana stem, tender eggplant, spices and herbs, edible roots, ghee, milk, sweet fruits, gooseberry, things made out of wheat flour, cardomom, bay leaf, cinnamon and such fragrant spices and foods can be eaten.

3.3.2 Food that should be avoided

Bitter, sour, salty, hot (overly spicy), yoghurt, vegetables that cannot be digested easily, alcohol, addictive narcotics, jack fruit, wood apple, pumpkin, onion, asafoetida, butter, curdled milk, too much sweet, dry coconut, mangoes and other foods that increase the heat in the body and oily, fried foods should be avoided.

Section on recommended activities and activities to avoid

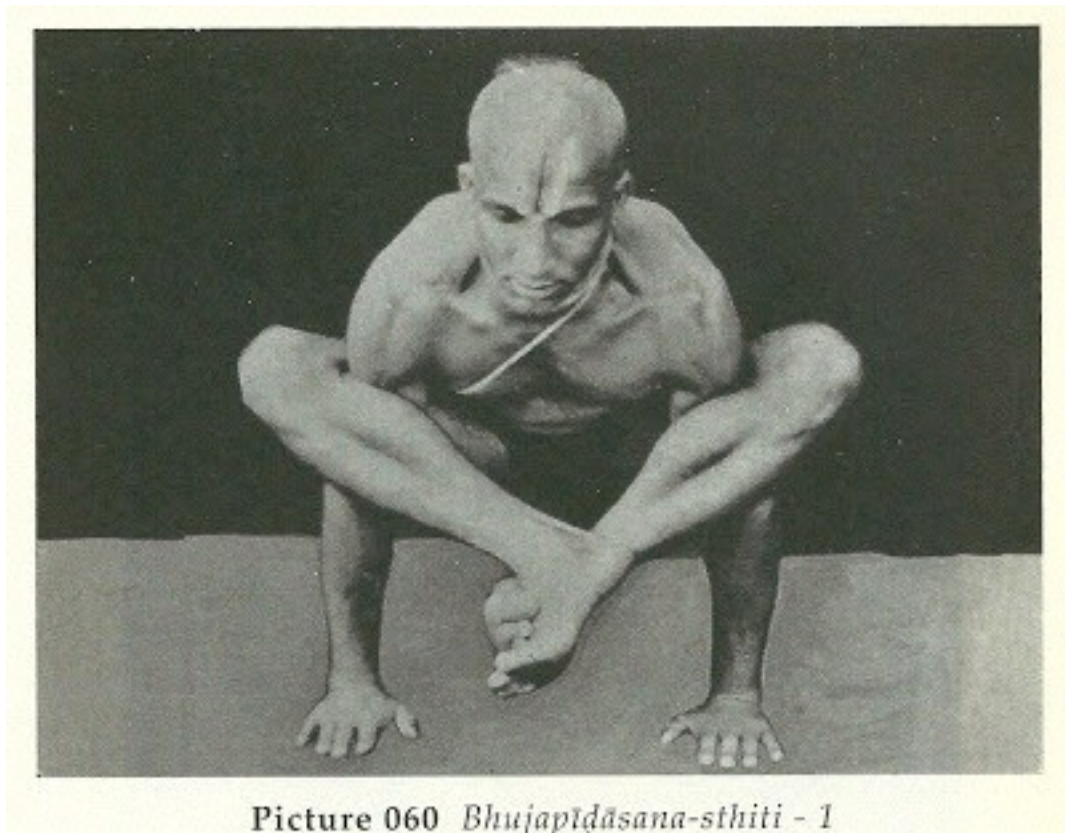
The following activities should be given up: long journeys requiring one to stay in a village at night; having a bath after sunrise; fasting; stressful physical exertion other than asana pranayama; to eat once a day; not eating or fasting; to sleep after eating during the day; talking too much; too much sex; to dry yourself by a fireplace; to be too close to a fire; to bathe after oiling yourself with bad-smelling oil.

3.4.2 Activities that should be done

These activities must be practised: Get up early in the morning at 4:00 am every day and have a bath in a great river. If that is not possible, have a bath in clean hot water. Eat in the afternoon and at night, both times as mentioned earlier. Eat measured quantities of soft sweet food. Place signs of one's (religious) tradition on the body and put on clean clothes. Follow the rules of your caste and creed and work according to your dharma.

Worship the idols representing the deities. Have sincere heartfelt devotion to the guru and elderly. Tattvam and sastram – study and research these constantly. During times of war constantly practise

asana and pranayama and the earlier yogangas. Bathe using good-smelling oil. In the night, eat food with milk and ghee. These activities must be carried out.



from Krishnamacharya's *Yogas Makaranda Part II* (19?)

PERSONS COMPETENT TO PRACTICE YOGA:

All the ancient authors on Yoga are unanimous that everyone, be young or old, of either sex, in good health or not, is competent to practice Yoga, as far as it is aimed towards attainment of physical and mental benefits. There are as many asanas as there are living beings, says an ancient text. Thus, whatever be the state of the body, particular asanas and Yogic breathing exercises can be found and prescribed, by a competent Guru, which will be of benefit to the individual. The practices are so comprehensive as to cater for everyone.

Systematic course of Yoga practices has been given in a number of books written by the ancient rishis. These are the outcome of their rich experience. Similar practices are also found in books written by men of other religions.

Some ideas are prevalent that beginning of Yogic practices by the young, may stunt their growth and hence these should be practiced only after the age of sixteen. It is time that such erroneous notions are cleared.

No such age limit has been prescribed in any of the ancient treatises and my experience has shown that there is not only no deleterious effect but on the other hand there is considerable benefit. The other types of physical exercises, may make for showy muscles, but one should take into consideration also the fact, that in the enthusiasm parts of the body may be considerably strained and there may be no balanced development. The great benefit which Yogic exercises give of mental development and poise will be absent.

That these practices were intended to be started at a fairly young age would be clear from the fact that Pranayama forms part of the daily sandhya to be done after Upanayanam and this samskara was prescribed at the age of seven.

In the young, if habits of food restrictions are not observed, the boys tend towards becoming fatty or by taking of improper food and at irregular times tend to become subject to stomach upsets. Yogic exercises act as a corrective. Muscles may not be showy, but better health and balanced development of mind and body takes place.

There are quite a number of authoritative texts in Yoga and Ayurvedic treatises that prescribe Yogic practices for pregnant ladies, both in good health and for those who are not.

My own experience shows that such a practice is of considerable benefit to the mother, the unborn child and the child when born.

When Yogic practices can be undertaken even by ladies is a delicate condition, there need be no apprehension at all that Yogic practice will harm the young.

from p76-77

All asanas are not necessary for a routine practice for everyone. Age, ailments, peculiarities and individual constitutions are to be

considered to find out which asanas are to be practised and which should be avoided.

One important thing to be constantly kept in mind when doing the asanas is the regulation of breath. It should be slow thin, long and steady; breathing through both nostrils with rubbing sensation at the throat and through the esophagus inhaling when coming through the oesophagus inhaling when coming to the straight posture and exhaling when bending the body.

The asanas are best practised early in the morning on an empty stomach. Those who are weak may do asanas after lapse of an hour after taking light liquid diet like milk. The head down postures should be done only after the lapse of at least three hours after a meal and the CHURNING (NOULI) after the lapse of six hours.

We have already mentioned that all asanas are not necessary for each individual. But a few of us at least should learn all the asanas so that the art of Yoga may not be forgotten and lost. I can say with pardonable pride that people of all ages from young children up to adults 120 years old, men as well as women have practised Yoga under my instruction. Enthusiasts from foreign countries, English, French, Russian and American ladies have undergone systematic training under me and a few of them e.g. Mr. Evgenic Strakary (Indira Devi) of Russia, have published books giving a description of what they have learned. Mr. Therose Brosse of France, a heart specialist has made the following observations:

Health is the prime necessity for enjoyment of life in this world. There are many ways in which health can be secured and of all the ways, the Yogic way is the best. The Yogic way gives you the maximum health with the minimum of expenditure. Yoga can be practised in all seasons and by all the several castes of people. This Yoga was discovered by our ancestors who practised it with great discipline and the secrets have been handed over to us in treatises on the science of Yoga.

The Yoga Asanas are not new inventions of the modern days propagated among the masses. Our religious books say that these Yoga practises were discovered thousands of years ago. The Bhagavad Gita which is accepted as one of the greatest scriptures all over the world is alone sufficient to testify to the greatness of Yoga. The connection between Yoga Asanas and Health is described in Chapter I Sloka 17 of Hathayoga Pradipika.

from p83-84

It is common experience that if one goes out of the way, one meets with danger. Some are of the opinion that the practice of Yoganga Sadhana leads one to madness. But how we do account for those people who are mad without the practice of Yoga? So it is very improper for one to criticise the Sadhana that it is either good or bad without actually putting it into practice oneself. The practice of asanas eliminates excessive fat, unwanted tissues faeces and urine without the aid of any surgical instrument. Hence the Rishis of old called it operation without instruments.

The ugliness of fleshy bodies vanish by the reduction of the unwanted flesh and the bodies which are thin and emaciated pick up flesh and strength by the practice of asanas. They get a certain lustre after some time. On account of these great efficacies, the MUNIS of the old have sung of the as " ". The beauty that comes to the man, both to his internal organs and to the external, is described in the Hatha Yoga Pradipika ch. II sloka 78:

1. Regular practice keeps the body away from becoming stout. 2. Lustre and peace are expressed in the face.
3. Speech is clear and heart is steady.
4. No diseases in the eyes.
5. Diseases of stomach are set right and stomach get normal.
6. Vital fluid is controlled.
7. Dyopepsia is cured and regular working of the liver is ensured.
8. The blood vessels are cleared every day.

For more particulars see Hatha Yoga Pradipika, ch. III slokas 45 to 48.

One who practices Yoganga Sadhana has no fear of disease and death. See SVETHASVARA UPANISHAD chapter II.

“He has no disease, does not become old, has no death, never feels lazy, has uniform health

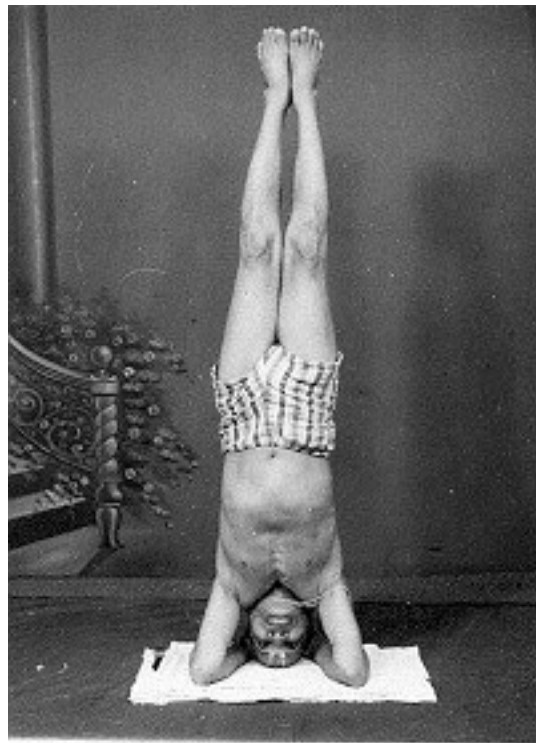
throughout life, will never have bad desires, his body will have a certain KANTHI, will have powerful speech, there will be no odour in his perspirations and he will never have diabetes, dropsy and diarrhea.”

It is regrettable that the practice of Yoga Asanas with the help of the printed charts is on a large scale and it is dangerous. There is no doubt that for him who practices with the help of a proper Guru knowing its secrets, great benefits accrue. Propagandists of Yoga asanas are many nowadays and we have to choose one who is well-versed in the secrets of the science. The students of the modern medical science learn from direct contact with their masters. We want propagandists who can actually demonstrate what they teach and who know which asanas are good for which kind of ailments and how they are practised in relation to duration and breathing. We do require good demonstrations but without a knowledge of the secrets the people will not be benefitted and the science will not be revived. The secrets of Yoga, Raga, Sex and Statecraft are not easily communicated.

Krishnamacharya and headstands, also Ramaswami's Inverted sequence and the Ashtanga seven deadlies.

My friend Ryan <http://www.ryanleier.com> posted a picture of Krishnamacharya in Sirsasana (headstand) on fb today with this quote from Indra Devi.

"Sri Krishnamacharya used to tell me: 'Do the Headstand when you are tired and in need of a tonic; when you are unable to fall asleep; when you are hungry, nervous and unhappy. Do it when in need of relaxation, when the brain is clouded, when you are in low spirits. Do it when your thoughts are distracted and you cannot concentrate properly or meditate.'" ~Indra Devi



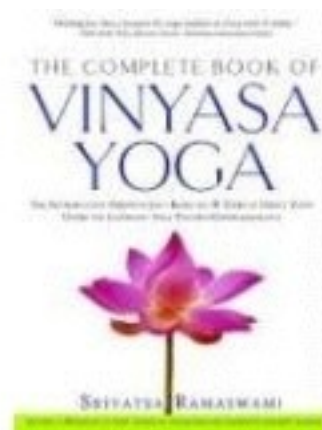
Thought it was a nice opportunity/excuse to show the great man in the headstand sequence from the classic 1938 Black and White movie

the headstands start about five minutes in.

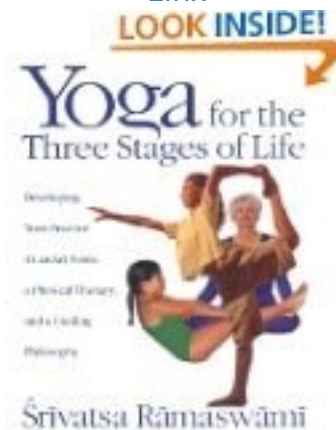
With the minor back problem I had this week just sitting was painful, so no hip openers, no half lotus no lotus.... on the contrary, Ramaswami taught us the Headstand sequence and variations he had

learnt from Krishnamacharya which allows you to explore your hip openers while inverted, perfect.

The sequence can be found in Ramaswami's books. Everyone seems to get the first one the Complete Book of Vinyasa Yoga, which is excellent but check out the second, Yoga for the Three Stages of Life (actually Ramaswami's first book), still for my money one of the best books on an integrated yoga practice out there, I come back to it again and again and always discover something new or something I'd missed first, fifth, tenth time around.



[Link](#)



[Link](#)

Here's my own breakdown of the subroutines found in the Inverted sequence, you don't have to practice the full sequence of course, one or more subroutines or parts of one subroutine and parts of another are some of the myriad options available.

INVERTED Sequence : Subroutine breakdown



from my Vinyasa Krama practice book

In Ramaswami's teaching of headstandsheadstand, he has this approach where you bring the heels close to the buttocks going up and coming down....he also gets you to try and bring your knees, shins, backs of your feet back down to the mat at the exact same moment....tricky.

And if you want to develop an integrated yoga practice, Asana, Pranayama, pratyahara and meditation as well as the study of Krishnamacharya's writing (line by line), Patanjali's Yoga Sutras (sutra by sutra) and an exploration of Yoga for the internal organs then try to get onto Ramaswami's 200hr TT this summer, it may well be that last year he runs it. The plan was to teach 108 I believe and I think he's pretty much there.

Ramaswami's 200 hr teacher training is running July to August this year at LMU in California

<http://academics.lmu.edu/extension/programs/vinyasa/teachers/requirements/http://academics.lmu.edu/extension/programs/vinyasa/teachers/requirements/>

I took it in 2010 and can't recommend it enough. Here's a link to my recent post on the course

Ramaswami on teaching Pranayama and his teacher training 2013 at LMU

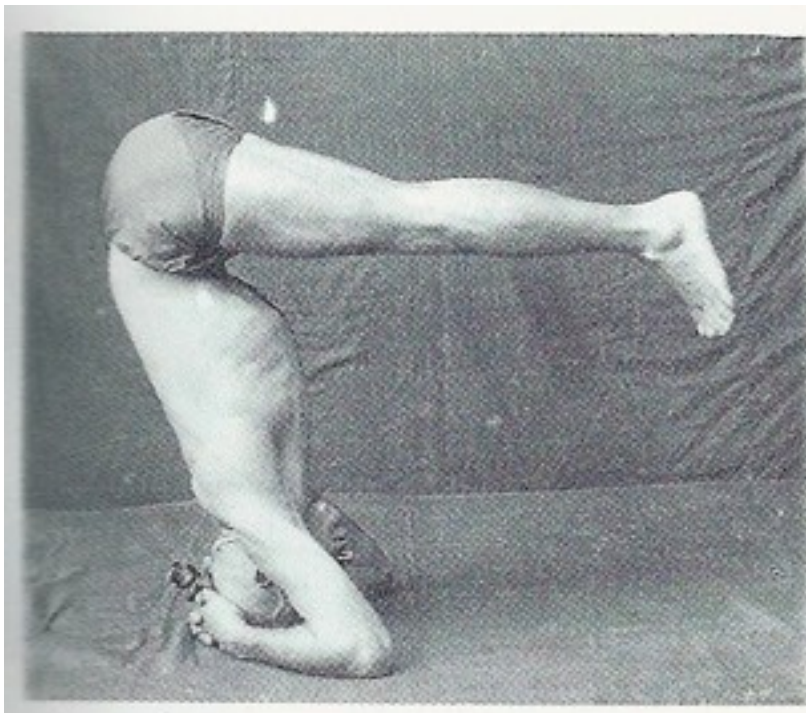
And why not, the Ashtanga seven deadlies while we're at it, the seven headstands from Ashtanga 2nd series.

You know what...it was cloudy, never saw the Super moon.

Which means I can go practice said Inverted sequence.....

ALSO

Krishnamacharya mentions in his 1934 Book Yoga Makaranda that he will be looking at Sirsasana, the headstand, in part II .



Śīrṣadaṇḍāsana

AG Mohan has released what he believes to be [Yoga Makaranda Part II](#) , here's the section on Sirsasana

19. SIRSHASANA--HEAD STAND

This asana is so called because the head supports the whole body. This is also variously called KAPHALASANA, BRAHMASANA. These three, however, differ to some extent both in the technique and in the benefits derived. These differences have to be learnt under personal instructions from a Guru. This asana is beneficial in a large number of diseases and is rightly termed the 'king of all the asanas' .

Technique:

1. Place something soft, like a cushion, folded blanket or carpet on the floor touching the wall.
2. Kneel on the ground facing the wall.
3. Lock the fingers together, thumbs upright, and place them about four inches from

the wall. Let the elbows rest on the cushion, the elbows being not more than a foot apart.

4. Bend the neck and place the top of the head firmly on the cushion inside the knitted fingers. The thumbs should press behind the ears.

5. Eyes are to be kept closed.

6. Raise the hips, so that the knees are straightened and bring the feet as near the head

as possible. The toes, the feet and knees are to be kept together. The back will now rest against the wall.

7. Take long breaths twice.

8. Lift both the feet simultaneously to an upright position. Toes together, knees

together. The back will rest on the wall. Straighten the back so that the whole body may rest solely on the top of the head without the support of the wall.

Note: For beginners to raise the legs upright without bending the knees will be difficult and the help of another person may be taken. If necessary the knees may be bent, brought closer to the body, the back still kept in contact with the wall and with a slight jump the legs taken above the head, and the knees still bent. The legs are then straightened slowly, the knees together, the toes together and the toes pointed.

9. Toes should be pointed and the thigh and calf muscles should be stretched.

10. Slowly inhale and exhale deeply with rubbing sensation in the throat. When

exhalation is complete the abdomen should be well drawn in (UDDIYANA BANDHAM). Note: For proper benefit of the asana it is essential that the breathing should be regulated i.e., as long and as thin as possible, Normal shallow breathing does not give any benefit. (Concentration on Lord Ananthapadmabanabha gives added benefit.) (a combination of asana, pranayama and dhyana gives proper benefit.) (See in this connection Sutra 47 Chapter II of Patanjali's Yoga Sutras, Vaschaspati Misra's and Bala Ramodasin's commentaries.

For the first week do not exceed six inhalations and exhalations. There should be no retention of breath. Uddiyana bandha, in the beginning should be done only once a day. Every week the number of inhalations and exhalations may be increased by four, so that the duration of the asana is slowly brought up.

11. After the number of rounds of breathing is over, slowly bring down the legs. In the beginning the knees may have to be bent, but as practice advances, the knee can be kept straight.

12. Lie on the back relaxed and take rest for at least for three minutes.

Note: 1. For people who are overweight over 190 lbs. Sirshasana should be begun only after the weight has been reduced.

SIRSHASANA-VIPARITAKONASANA (according to the Hatha Yoga)

Technique:

1. Place something soft, a folded blanket, cushion, or carpet on the floor. Kneel on the ground. Bend the neck and place the top of the head firmly on the folded blanket. Stretch the arms in front of the body, with the palms upward, fingers together and pointed, and the palms not more than 21/2 feet apart.

2. Raise the hips, so that the knees are straightened, and bring the feet as near the head as possible. The toes of the feet and the knees are kept together.

3. While inhaling, lift both the legs together to the upright position. The legs are spread apart, toes should be pointed, and the thigh and calf muscles kept stretched.

4. Spread the legs apart while exhaling, and the thigh and calf muscles kept stretched. (toes should be pointed).

5. Stay in this position for 6 deep breaths.

6. Bring the legs together, while inhaling.

7. While exhaling, lower the legs to the ground by bending the body at the hips. Bend

the knees and get to the kneeling position, and rest.

SIRSHASANA-EKAPADA-VIPARITAKARANI - (Hatha Yoga)

Technique:

1. The first three steps are the same as for the last asana.
2. While exhaling, slowly lower right leg to the ground so that the right foot will rest

on the right palm. The left leg is kept upright. The thigh and calf muscles of both the legs

15

are kept stretched.

3. Stay in this position for 6 breaths.
4. While inhaling, raise the leg back to the upright position.
5. Repeat with the left leg.
6. The next steps are the same as in step 7 of the previous asana.

SIRSHASANA-DVIPADA-VIPARITAKARANI - (Hatha Yoga)

Technique:

1. The first three steps are the same as for the last asana.
2. While exhaling, both the legs are lowered so that the feet may rest on the respective

palms. The knees should not be bent. The thigh and calf muscles should be kept stretched.

3. Stay for six deep breaths.
4. While inhaling raise both legs together to the upright position.
5. While exhaling bend knees and return to the floor and rest.

When Sirshasana has been sufficiently mastered so that one can stand steady without support, for at least 15 minutes, the following variations may be practised.

VIPARITA KONASANA:

1. The first eight steps are the same as for Sirshasana.
2. Exhaling, the legs are spread apart, and the thigh and calf muscles kept stretched, toes should be pointed.
3. Do six deep breathing.
4. Inhaling, bring the legs together.

The next steps are the same as 11 and 12 given under Sirshasana.

DVIPADA VIPARITAKARANI

Technique:

1. The first step is the same as Sirshasana.
2. While exhaling both the legs are lowered to the ground without bending the knees and keeping the thigh and calf muscles stretched.
3. Do six deep breathing.
4. While inhaling raise both the legs together to the upright position.
5. While exhaling bend knees and return to the floor and rest.

(Note: The above three variations are according to Hatha Yoga).

Note: In the beginning it may be difficult to bring the body to an upright position without bending the knees. So the knees may be bent and the thighs bent over the body. The hips are raised from the ground and the back supported by the palms. The legs are now stretched. If there is still difficulty, the help of somebody should be taken.

If the body is fat and no help is available, the help of the wall may be sought so that it can support the heels at gradually increasing levels. This is done by lying on the ground facing the wall perpendicular to it. After some time the hips can also be raised by having a bedroll near the wall. When some strength is gained the heels are removed from the wall and the legs brought upright. (As breathing exercises are done in these positions the abdominal

muscles get toned up and the stomach becomes more and more pliable and soft.

4. The chin should be locked in the neck pit. This ensures that the head is placed symmetrical with the body so that the neck muscles may not be strained. The neck pit is the depression in front of the thyroid between the collar bones.

Note: The chin lock will not be possible in the beginning stages, but it should be kept in mind that the head is kept symmetrical with the body and the neck muscles are not strained.

The full chin lock will become possible when the body is fully upright and the palms have reached a position in the back as low as possible.

5. Slowly inhale and exhale with even, long breaths through both nostrils, with rubbing sensation in the throat, not more than six times at the beginning. There should be no retention of breath. The number of inhalations and exhalations may be slowly increased at the rate of two each week.

Note: The final duration of this asana can be 5 to 10 minutes when it is done by itself. If on the other hand other asanas are also being done the duration may be suitably reduced.

6. Exhale, bend knees, so that they approach the throat, lower the hips so that the back rests on the ground and then stretch the legs, so that the whole forms a rolling movement.

7. Take rest at least for a minute.

Benefits: The thyroid gets special benefits. The waist line is reduced. This tones up the liver. This helps in preventing piles, and helps in curing gastric troubles.

Krishnamacharya own practice?

from the French edition of T. K. Shribashyam book, Emergence du Yoga

[See yesterday's post for more on Emergence du yoga](#)

Update on the contents of Emergence du yoga from the French Amazon page

254 pages

CONTENTS:

The origins and philosophy of Yoga

33 photos of Sri T. Krishnamacharya

131 photos Krishnamacharya students

89 asanas

13 mudras

58 pranayamas practical sessions

11 sessions of mudras

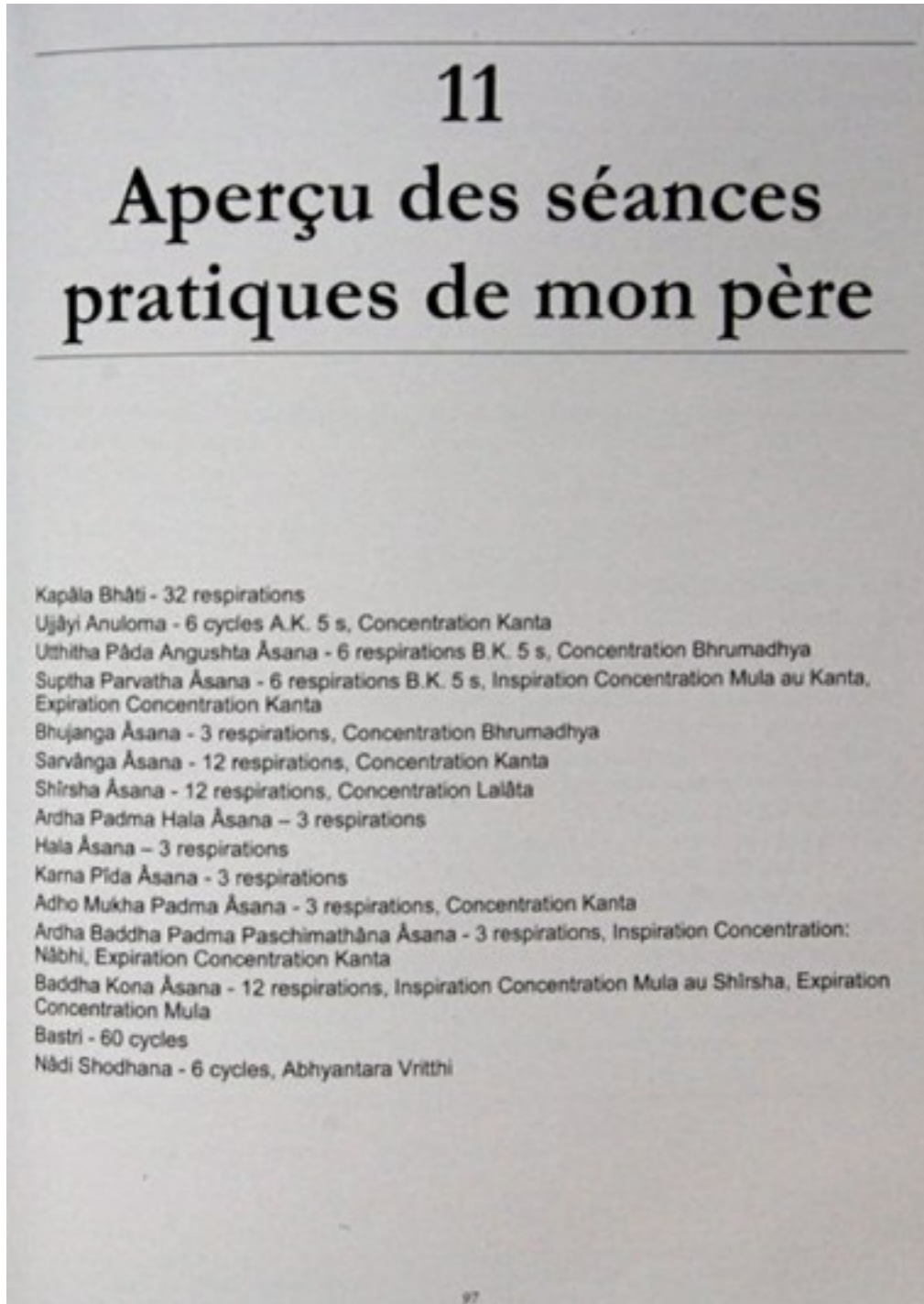
13 sessions of pranayama

My own approach to the sequence below (practiced it yesterday) was to use the asana mentioned as signposts and, given that I had the time available, add Vinyasa Krama variations/subroutines to the those postures but spending longer in the key posture to focus attention and concentration as indicated. I've always tended to fall back into the Ashtanga framework in my Vinyasa Krama practice, this is an alternative that I'm finding interesting. Perfect too for a second, evening practice.

An outline of Krishnamacharya's own practice?

from the French edition of T. K. Shribashyam book, Emergence du Yoga
My Translation and Notes

1.



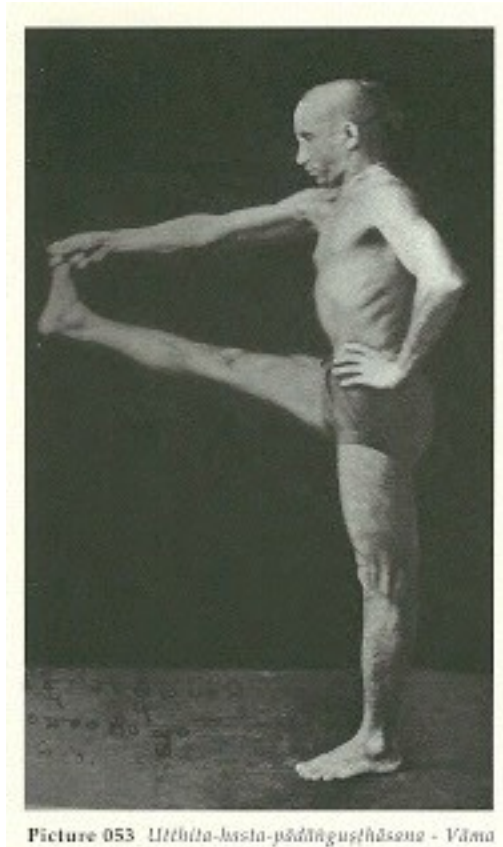
Aperçu des séances pratiques de mon père- Overview practice sessions
of my Father

Kapalabhati (see notes below) - 32 breaths

-

Ujjayi Anuloma (see notes below) - 6 cycles A.K. (antha-kumbhaka = holding at top of inhalation) 5 seconds, Concentration Kanta (throat)

-



Uttitha pada Angushtasana - 6 breaths B.K. (Bhya-kumbhaka = holding at end of exhalation) 5 seconds, Inhalation concentration: Mula and Kanta (throat) , Exhalation Concentration: Kanta (throat)



Bhujangasana - 3 breaths, Concentration: bhrumadhya (between eyebrows)



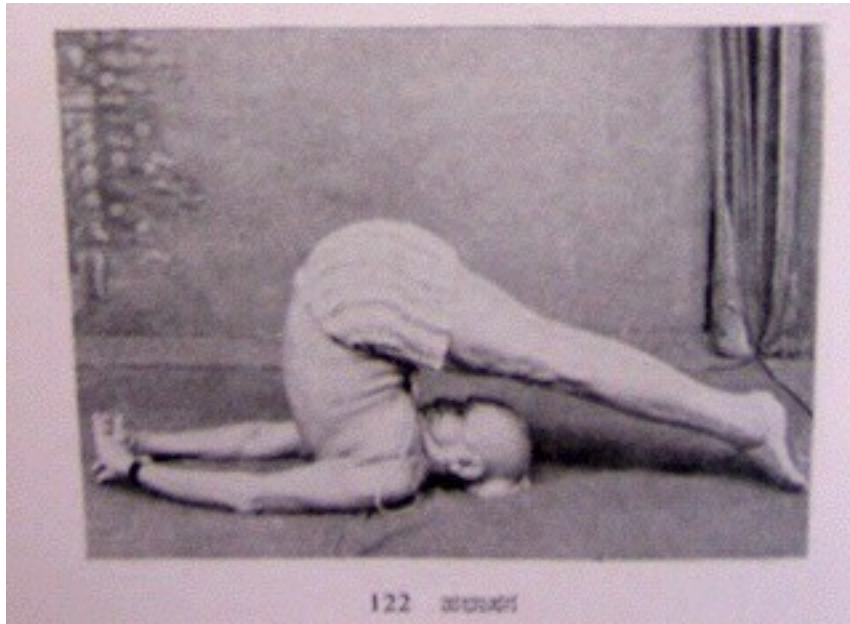
Sarvangasana- 12 breaths, Concentration: kanta (throat)



Sirsasana - 12 Breaths, Concentration: Lalata (center of forehead)



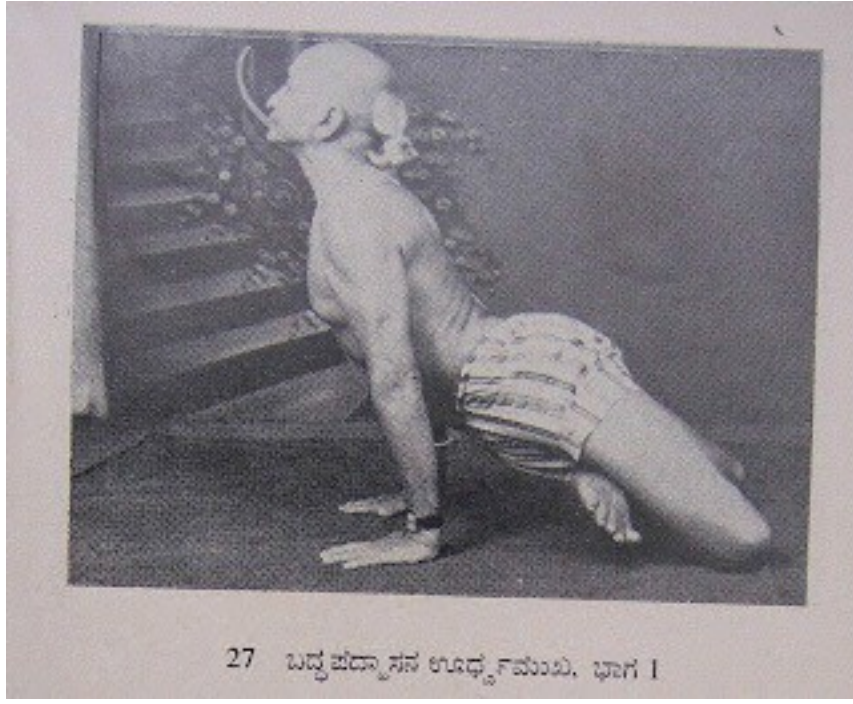
Ardhabadha Halasana - 3 breaths



Halasana - 3 breaths

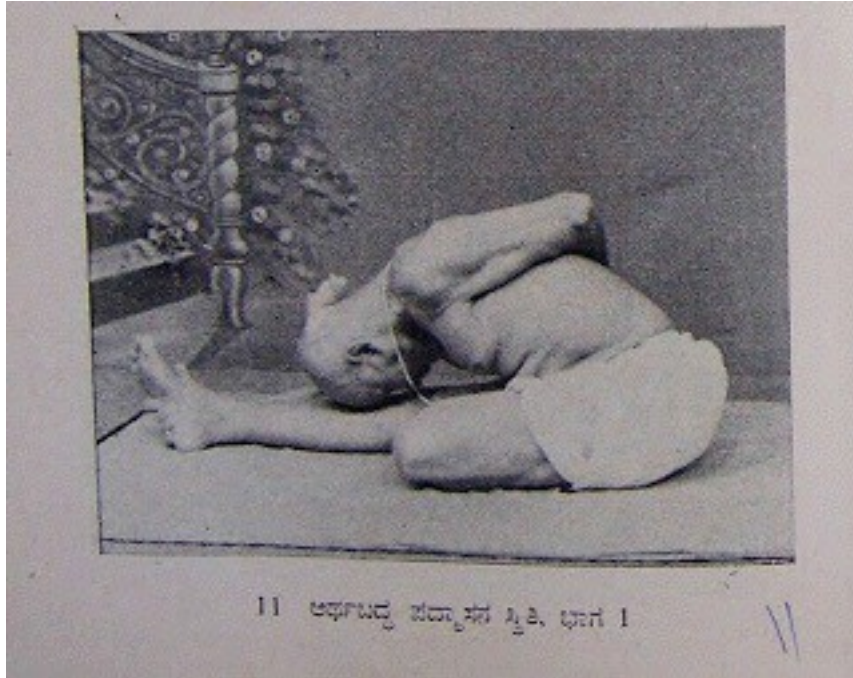


Karnapindasana- 3 breaths

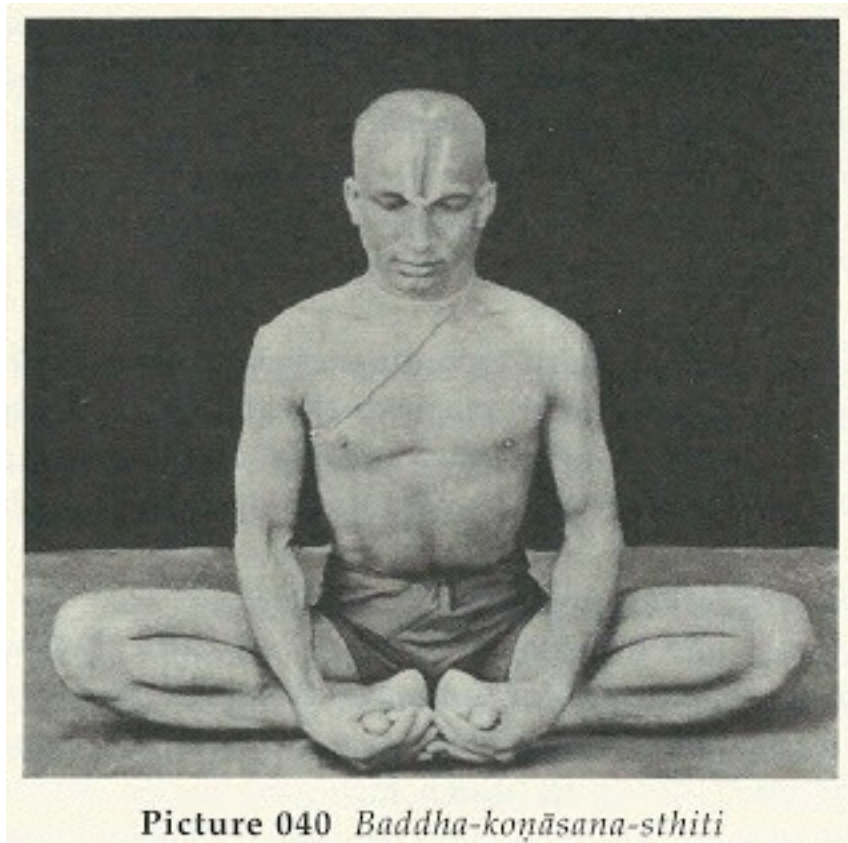


Adhomukhapadmasana (but on belly) - 3 breaths,

Concentration: Kanta (throat)



Ardhabadha padma paschimotanasana - 3 breaths, inhalation
Concentration: nabhi (navel), Exhalation Concentration: Kanta (throat)



Badhakonasana - 12 Breaths, Inhalation Concentration: Mula and Shirsha Exhalation Concentration Mula

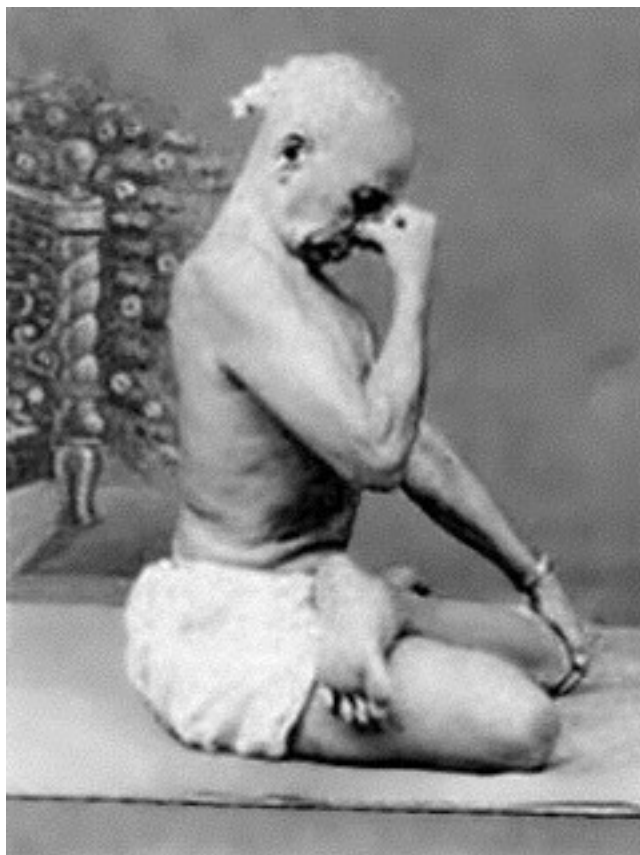
-

Basti (pranayama) 60 cycles

-

Nadi Shodana (pranayama) - cycles, Abhyantara Vritthi

Pranayama Notes from Yoga makaranda (Part II)



NOTES

from P R A N A Y A M A - An Absolute necessity in YOGA
... by T.K.SRIBHASHYAM, Nice, FRANCE
<http://www.yogakshemam.net/English/homepage.html>

UJJAYI ANULOMA: Inhalation (PURAKA) through both nostrils in UJJAYI, Exhalation (RECHAKA) through Left Nostril, without ujjayi, Inhalation through both nostrils in Ujjayi, and Exhalation through the Right Nostril, without Ujjayi. These two breaths making one Cycle of Ujjayi Anuloma.

SHITHALI: Slightly open the mouth, bring out the tongue, fold it lengthwise, to make it resemble a tube, Inhale (aspire) through the mouth. At the end of the Inhalation, draw back the tongue, close the mouth, and Exhale through Ujjayi, by both the nostrils.

UJJAYI VILOMA: Inhale through the Left Nostril, without using Ujjayi, Exhale through Ujjayi, with both the nostrils open. Inhale, again through the Right Nostril, without using Ujjayi, and Exhale through Ujjayi, with both the nostrils open. This forms one Cycle.

UJJAYI PRATHILOMA: Inhale through Ujjayi, Exhale by the Left Nostril, Inhale by Left Nostril, Exhale by Ujjayi, Inhale by Ujjayi, Exhale by Right Nostril, Inhale by Right Nostril, and Exhale by Ujjayi. These 4 breaths make one cycle, and to be of any value, a minimum of 4 cycles or 16 breaths is needed.

-

We now come to the Pranayama that has already been reviewed under the 3rd Category (SURYA BHEDHANA). Technically speaking, this Pranayama is the same as the one we studied before. But in this category the aim is to render Prana its natural and original function of being in close association with ATMA, and to show ATMA the path of the Supreme soul (PARAMATHMA) or the Creator. (It is here that we understand the meaning of Prana Aayama: extending Prana towards the Creator). In this Surya Bhedhana, concentration is an essential factor. The concentration during Puraka (Inhalation) is used in such a way as to centralise all the mental faculties including the sensorial ones in HRUDAYA, to stabilise them in HRUDAYA during Antah Kumbhaka, so that cleared of all influences with regard to the external world, the mind reflects itself, during Rechaka, its Original Nature of revealing the qualities of Atma.

This Pranayama is also called **ABHYANTARA VRITHI** (or the Inner Movement), because the Sense and the Mental activities instead of going outward, turn inwards. In this Pranayama, the Concentration Points applied are: Naasagra, Bhrumadhya, Lalaata, Kanta, Kurma Nadi and Hrudaya.

As for NADI SHODHANA, it is always a Pranayama of the end of the session. For convenient practice of Nadi Shodhana, one should have had some practice of Ujjayi Anuloma, Sarvanga Asana, and if possible Shirsha Asana. The action of this Pranayama, without Kumbhaka, is not so much on the biological changes in the body. Its action is more on the clarity of sense perception, removal of sense confusions, attentiveness of the mind. It should not be practiced when there is nervous irritability, emotional shock, or fear of spiritual sentiments, particularly in those who do not believe in the value of a Divine Support, or where there is excess of fatigue. Suitable Pranayama should be practiced at first to improve one's condition before working on Nadi Shodhana. It is always conceivable to have done either Badha

Kona Asana or Maha Mudra or Paschimathana Asana as the last Asana before doing Nadi Shodhana.

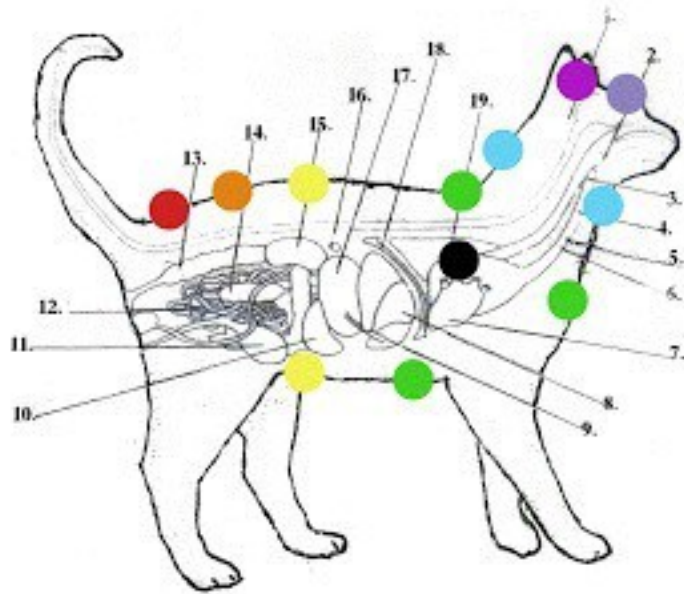
3. **NADI SHODHANA** with Bahya Kumbhaka influences more the mental plane. When we talk of mental plane, we talk of the emotions (ANUBHAAVA) and sentiments (STHAAYI BHAVA), having their physical or physiological response. A disturbed mind, is the mind whose natural functions are overtaken by emotions or sentiments. As long as these persist, mind will not be clarified, and without a clear mind (MANASSHUDHI) it is not possible to have an insight.

Nadi Shodhana with Bahya Kumbhaka breaks the link between the emotions, sentiments and their physiological response. So its action is more on the interrelation between the physical mode of emotions, and the emotional or sentimental impulse. It goes without saying that this Pranayama comes in the end of a session, that the duration of Bahya Kumbhaka should not exceed on fourth the time of Puraka, that the conditions mentioned for Nadi Shodhana (without Kumbhaka) apply here as well.

Krishnamacharya on CHAKRAS

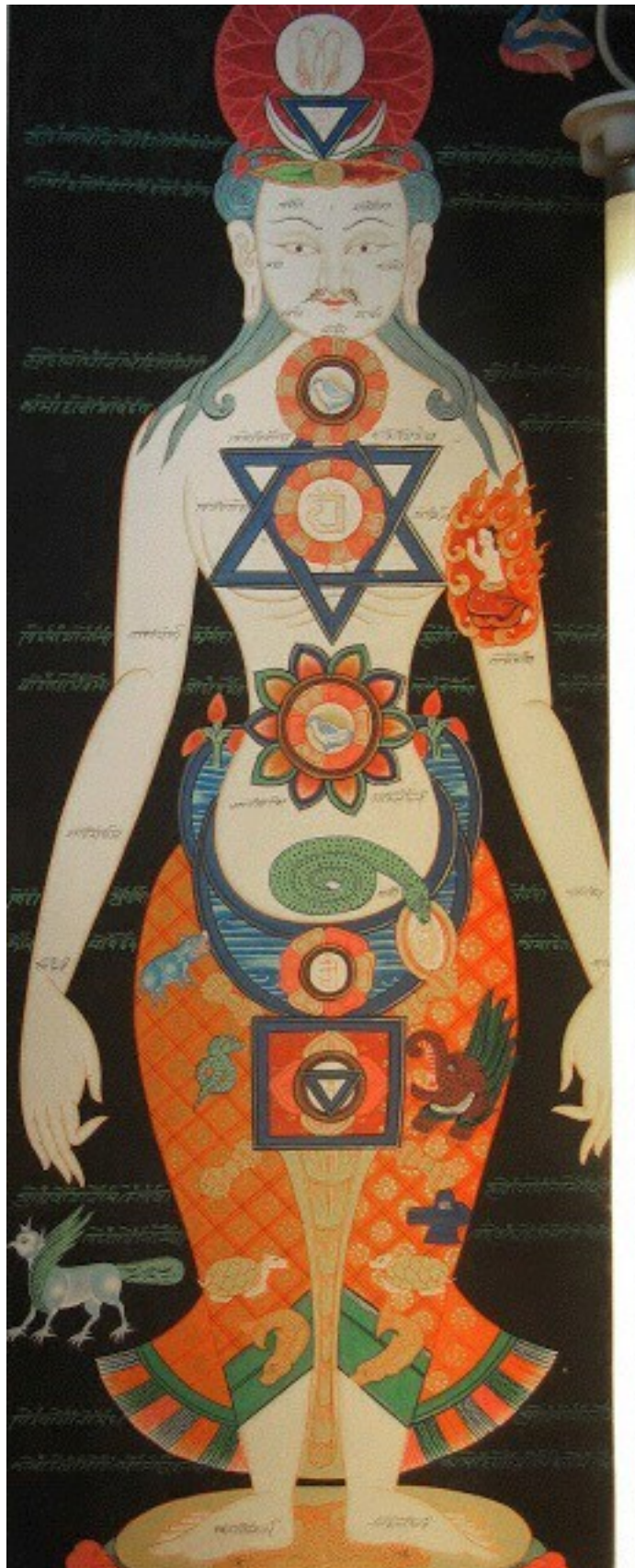
In the [previous post outlining Krishnamacharya's 'own' practice](#) Krishnamacharya is employing chakras as concentration points, as focus of attention (as well as directing prana). I've tended to avoid anything to do with the chakras for long enough, turned off by the New Age Chakra picture books that swamp the bookshelves (always used to find them overflowing into the Philosophy Section in Bookshops).





Even Catkras!

Still, perhaps it's time to take a long overdue look at the Chakra model, if only to employ as concentration points rather than falling into the whole Kundalini rabbit hole



found image [HERE](#)

Concentration is the name of the game and putting to one side the blockages of the flow of prana (I struggle with the concept of prana too but explore it as a model) the Chakras are interesting as points of focus. Visualisation is a useful tool in directing attention thus the more we develop the image the more useful it can be, the colours the petals, the mantras, I can see the value value of all these and it's worth exploring.

BIJA MANTRAS FOR CHAKRA MEDITATION			
For Purification, Protection, and Light of the Divine Mother'			
<u>Purification Balance</u>	<u>Protection Perfection</u>	<u>Light Expansion</u>	
<u>Crown/Sahasrara</u> Soundless Sound AUM	OM AIM HRIM SHRIM KLIM SOU HU OM	AUM	
<u>Third Eye/Ajna</u> OM NAMAHA*	OM KRIM NAMAHA	SHRIM	
<u>Throat/Vishuddha</u> OM HAM NAMAHA	OM SOU HU NAMAHA	SOU HU	
<u>Heart/Anahata</u> OM YAM NAMAHA	OM AIM HRIM KLIM CHAMUNDAYE VICHE	KLIM	
<u>Solar Plexus/Manipura</u> OM RAM NAMAHA	OM SHRIM NAMAHA	HRIM	
<u>Seat-of-the-Soul/Svadhishthana</u> OM VAM NAMAHA	OM HRIM NAMAHA	GLOUM	
<u>Base-of-the-Spine/Muladhara</u> OM AIM NAMAHA	OM AIM NAMAHA	AIM	

[LINK includes sound files for Bija mantras](#)

Here's Krishnamacharya himself on the Chakras in his Yoga Makaranda (parts I and II) and Yogasanagalu. In the first part he employs Ten, in the second part the more common Seven.

Krishnamacharya on the Cakras (Chakras) from Yoga Makaranda

Asana practice renders correct blood circulation. The snayus (ligaments) and various parts of the body will function at the perfect, ultimate level. It also causes all types??? of internal circulation to function properly. We all know the connection between good blood circulation, good nadi granthi, healthy body and good health. Hence it is not necessary to further emphasize the benefits of practising asana daily for at least a few minutes. What more does one need after seeing this? Only after acquiring these benefits can one expect to look forward to others.

Because of the power of pranayama practice, one develops strength in the bones, the bone marrow and the heart; one develops the brain, the head, the anna kosam, the fat layer, the mana kosam, the strength of breath and prana, and longevity; it sharpens the senses, strengthens the intellect and the voice and purifies the blood. All these are important factors necessary for the maintenance of health. Those with strong bones, vitality, nerves, and tendons will lead a healthy long life. Lack or weakness of viryam leads to lack of strength which leads to the atrophy of bones. Such a condition leads one to suffer from tuberculosis. Whoever has no impurities in their blood will never develop any disease, and their body will develop a kind of glow. How can darkness reside where there is sunlight? Hence all Ayurveda texts speak specifically on the importance of good blood circulation and bone strength for good health. If the blood is not clean, then the nadi cakras will not function (rotate) properly. We have observed the wheels of trains, electrical gadgets and such machines. If even one wheel malfunctions, all the activities of the machine stop and the gadget breaks down. Similarly when any one of the nadi cakras contained in the machine that is the body malfunctions or is spoiled, we will not derive any of the benefits of good health. Hence good blood circulation is essential for the proper functioning of the nadi cakras.

1.2 Cakras

In the machine that is our body, there are ten cakras – namely

1. muladhara cakra,
2. svadhishtana cakra,
3. manipuraka cakra,
4. surya cakra,
5. manas cakra,
6. anahata cakra,
7. visuddhi cakra,
8. ajnãa cakra,
9. sahasrara cakra,
10. brahmaguha (lalata) cakra.

1. Muladhara Cakra

This cakra is next to the rectum. If, due to the strength resulting from practising pranayama with a focus on this cakra, caitanya is attained in this cakra, then this will strengthen the viryam (sexual vitality). When the viryam is kept under control, the body becomes tough. If anybody acquires caitanya in this cakra, they will become virile.

2. Svadhishtana Cakra

This svadhishtana cakra lies two angulas above the muladhara cakra. If by doing pranayama abhyasa according to the krama and rules caitanya is attained in this cakra, then this will destroy all diseases. There will be an astounding increase in good health. Any amount of physical work can be done without any fatigue. Even enemies will admire and adore one who has caitanya in this cakra. Violence will run away and hide from him. Even a tiger and cow will live in peaceful coexistence in his presence.

3. Manipuraka Cakra

This is situated exactly in the navel. If, due to the strength of pranayama practice, caitanya is attained in this cakra, then the practitioner will never encounter any physical or mental afflictions. These afflictions will flee his presence. One who has acquired caitanya in this cakra will be able to face any disaster or accident with mental fortitude. Not only that, he will develop

divya drishti. He will experience the bliss of identifying atman as a separate entity from the body. This chakra is situated in the middle of all other chakras. The main function of this chakra is to ensure that all organs or parts of the body function at their proper strength. Good health is possible only when all the organs are strong. Any disease in any organ indicates ill health.

4. Surya Chakra

This chakra is situated in the third angula above the navel. Pranayama practised with an equal ratio of exhalation and inhalation (rechaka and puraka) with a focus on this chakra gives rise to caitanya in this chakra. Caitanya in this chakra purifies all the nadis of the stomach. One who has acquired caitanya in this chakra will not suffer from any diseases of the stomach, nor from any mahodaram and will acquire eternal good health, amazing vitality or shine, and long life. The pranayama practitioner will attain free movement of this chakra which will be visible by rapid increase in the digestive power. Special caitanya or insight will develop on practising bastra kevala kumbhaka pranayama. This is not possible to attain from practising other types of pranayama with a focus on this chakra. These will just lead to the ordinary benefits.

5. Manas Chakra

This is close to the anna kosam. Caitanya in this chakra is attained by a sustained practice of kevala kumbhaka pranayama. The main function of this chakra is to increase the power of intuition and to expand the intellect. This is because practising kumbhaka pranayama purifies (cleanses) the brain. There is a special connection between the brain and the manas chakra.

6. Anahata Chakra

This is situated in the hridaya (heart) sthana. There is a special connection between this and the heart. Pranayama abhyasa with rechaka and puraka kumbhaka of different ratios (raising and lowering the ratios) with a focus on this chakra will give rise to a steady state of caitanya in this chakra. This state of caitanya in this chakra removes weakness of the heart and will give extraordinary strength. All the activities associated with the heart are carried

out due to the strength of this cakra. We all know that in this world, life is possible only as a result of the strength of the functioning of the heart. Hence if this cakra is kept in a correct state and moves freely, emotions like affection, devotion, gn anam, etc. — such superior states of mind (bhavas) will arise in the heart. If this cakra malfunctions or becomes impure and moves in a constricted fashion, then murder, theft, adultery, unchastity and other such inferior emotions will arise in the heart. By correct pranayama practice, the speed of the cakra increases and this gives rise to an expanded intellect and the person will be inspired to become more involved in good works. Any pranayama practised against sastra will weaken the movement and speed of the cakra and will destroy or weaken the heart.

7. Visuddhi Cakra

This is situated in the throat region. That is, it is situated in the region below the neck, above the sternum, in between the two bones where there is a soft area (gap) the size of the middle finger. If caitanya is achieved and held in this cakra due to the strength of pranayama, the practitioner gets svara vign anam (knowledge of sound). If cittam can be controlled to focus on this cakra, the practitioner will lose all thoughts of this world (lose consciousness) and will be able to see the divine paramatma in all his glory through the light of the self. If one controls the movements of the citta and attains caitanya in this cakra through the strength of kumbhaka, he will attain a steady state of youth and enthusiasm. By achieving this caitanya through krama, these benefits can be experienced to the extent desired.

8. Ajna Cakra ~a

This cakra is situated between the two eyebrows. If caitanya can be held (focussed) here, one acquires the power to control everybody. Through the movements of recaka and puraka in the nadis of the two nostrils, if one practises pranayama by keeping the breath in the nostrils and circulating and moving the prana vayu, then the nadis below the nostril get purified. One develops a divine lustre, one is able to see the atman and through this blessing will be able to see all the events that are occurring

around the world without moving from their position. Caitanya citta vritti in the ajnã cakra is extremely helpful for a long life.

9. Sahasrara Cakra

This is directly above the throat or palate. The greatness of this cakra is beyond description. Every part of the body is associated to (depends on) this important point. If one enhances the caitanya in this sahasrara cakra through the strength of practising puraka in complete pranayama abhyasa, this will result in the rapid movement of this cakra which will in turn give any skill or power that you wish for.

10. Brahmagruha (Lalata) Cakra

This cakra is situated above the forehead. Pranayama practice will cause the prana vayu to move through the susumna nadi and this prana vayu should be held here through the skill of kumbhaka. If such a practice is followed, one acquires the power to change one's own destiny. One cannot describe the greatness of this procedure. It can only be learned through experience.

The caitanya sakti in every cakra can be only achieved through the strength of the practice of pranayama. Once the caitanya sakti is attained, the movement of the cakra becomes great. At this time, one begins to immediately experience the many benefits mentioned earlier. If pranayama is practised under proper guidance for one or two years following the sastras, cakra sakti will blossom and the many benefits will be attained. But this pranayama must only be practised along with asana and while observing the yama and niyama. If practised in this way, the pranayama sakti will blossom and move in all the important regions of the body and in the ten cakras and give great strength and benefits. One who is not skilled in the yama, niyama and asana will not receive any benefits. By correct practice and effort, the cakra sakti expands and all the mentioned benefits are attainable.

Krishnamacharya on the chakras from Yoga makaranda (part II)

We have mentioned that there are seven CAKRAS supporting the HRIDAYA. They are:

1. MULADHARA CAKRA - between the root of the reproductive organs and anus.
2. SVADHISHTANA CAKRA -at the origin of the reproductive organ - between Muladhara and Manipura.
3. MANIPURA CAKRA - at the navel
4. ANAHATA CAKRA - at the heart
5. VISUDDHICAKRA - at the base of the throat
6. AGNA CAKRA - between the two eyebrows
7. SAHASRARA CAKRA - situated at the crown of the head.

The 7 Chakras are active in three ways.

AAVRITTI,
PARIVRITTI,
SAMVRITTI

AAVRITTI is due to Puraka, Rechaka and Kumbaka.

PARIVRITTI is due to the proper control of the three Bandhas - MULA, JALANDHARA and UDDIYANA.

SAMVRITTI is due to the variation in the length of the Rechaka and Kumbakha in Pranayama.

The 7 Chakras mentioned above and the Manas are not visible to our naked eye. Joy and sorrow are feelings palpable only to the mind and for that reason, we do not deny their existence. So also certain changes inside our body have to be personally felt and

they are not capable of physical demonstration. Even the modern advanced appliances like the x-ray can not reveal the existence of the feelings of the mind and the changes in the CAKRAS. But Samyamam mentioned in the Yoganga discovers the feelings and changes in one's own mind and in others.

From Yogasanagalu

Although it can not be observed by the main sense organs, the jeeva or soul that is hidden within the body and experiences countless suffering and joys according to followers of Visishtadwita and Dwita philosophies, in the mind as per Sankhya followers, reflection of jeevatma according to some yogis and Advita followers. The mind (its ability to experience) with attributes of wanderings and restraint by way of the heart (called Dahara and Kuhara) is rooted above and below in the following chakras:

Mooladhara chakra - below the navel and above the reproductive organs

Swadishtana - between mooladhara and manipuraka

Manipuraka - exactly on the navel (belly button)

Anahuta - middle of the heart

Vishuddi chakra - below the neck

Agna - between the eye brows

Sahasrara - crown of the head

Encompassing these seven chakras (nadi granthis) are 1. Avrutti, 2. Parivruti and 3. Samvruti.

The movement (activation) of these chakras are caused by the greatness (power) of pranayama and the variety of rechaka, puraka and kumbhaka

For more on the Chakras, have a look at Simon Heather's article '*Origin of the Chakras*' which fishes out references to them in the Upanishads.

http://www.simonheather.co.uk/pages/articles/origins_of_the_chakras.pdf

Simon quotes extensively from the Yoga Kundalini Upanishad, which is quite marvellous, I was reading it just recently and was quite blown away. The Yoga Kundalini Upanishad is an excellent primary source for information on Prana, Bandhas, Chakras, Pranayama etc. See the link below for a downloadable pdf and a useful introduction

<http://fractalenlightenment.com/wp/wp-content/uploads/2010/09/yoga-kundalini-upanishad.pdf>

This next one, an article by BNS Iyengar, Chakras Bandhas And Kriyas is just great, had me laughing out loud and really wishing i could go to Pune (mock-terrified at the same time).

<http://yogaroomretreats.com/wp-content/uploads/2011/11/ChakrasBandhasAndKriyas-BKSI9.pdf>

Here's a link to a pdf of the old Theosophical Society book on Chakras by C.W. Leadbeater

<http://www.anandgholap.net/Chakras-CWL.pdf>

And a Chakra meditation from the Swamiji website. Explore them in this way in a separate meditation practice to fix the images and sounds and then look at bringing them into your asana practice.

<http://www.swamij.com/chakra-meditation.htm>

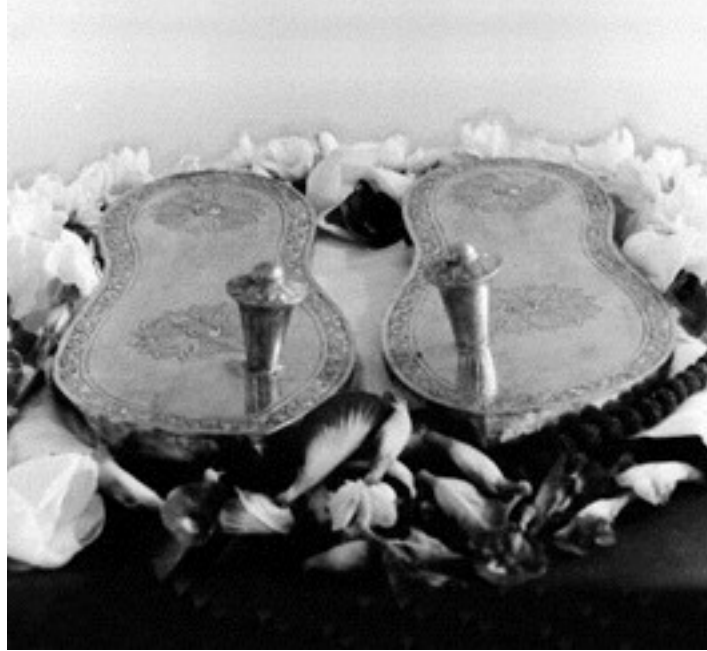
also..

[The Serpent Power: The Secrets of Tantric and Shaktic Yoga
by Arthur Avalon](#)

International Association of Yoga Therapists list of articles relating
to Chakaras

[http://www.blogger.com/blogger.g?
blogID=4952587430321350992#editor/
target=post;postID=8140639069994186373](http://www.blogger.com/blogger.g?blogID=4952587430321350992#editor/target=post;postID=8140639069994186373)

Krishnamacharya on Samyama in Yogasanagalua and Yoga makaranda (part II) Chakras, Jivatma, Paramata etc



Samyama (from Sanskrit स"यम saṃ-yama—holding together, tying up, binding[1]). Combined simultaneous practice of Dhāraṇā (concentration), Dhyāna (meditation) & Samādhi (union). A tool to receive deeper knowledge of qualities of the object. It is a term summarizing the "catch-all" process of psychological absorption in the object of meditation. [2]

Samyama, as Patanjali's Yoga Sutras states, engenders prajñā. Adi Yoga or Mahasandhi discusses the 'mūla prajñā' of "listening/studying, investigation/contemplation, realization/meditation" which are a transposition of the triune of Samyama. These are activated subconsciously in non-structured form (thus producing fragmented spontaneous Samyama-like effects) by any thinking activity or contemplative absorption (particularly the Catuskoti and Koan[2]) and deep levels of trance. Any kind of intuitive thinking at its various stages of expression is strongly related to Samyama-like phenomena as well.

[from Wikipedia](#)

I noticed that Krishnamacharya discusses Samyama in both Yogasanagalu, in the [Special instructions section translated by Satya in my previous post](#), and in Yoga Makaranda (part II), released by AG Mohan and formally known as Salutations to the Teacher and the Eternal one. As Yoga Makaranda (part II) has been difficult to date exactly I thought it would be interesting to look at the two together.

Krishnamacharya on Samyama from Yogasanagalu (1941)

Yogadharshana and other shastras have described:

Yama 5 types
Niyama 5 types
Asana Countless
Pranayama 128 types
Pratyahara 2 types
Dharana 2 types
Dhyana 2 types
Samadhi 8 types

Yogasananas are the third step in the yoganga sadhana.

The sadhana practice that combines dharana, dhyana and samadhi is called "samyama" as per "यकं सयमः" "trayamekatra samyamah"

(Patanjali sutra 3, 4). From this yogis can discover what can't be seen by the eyes.

Yogasananas are countless, this is clearly suggested in Dhyana-bindupanishat that lord Shiva gave spiritual advice to Parvati as "आसनानि च तावन्ति यवतो जीवरशयः" (asanani cha tavanti yavatto jeevarashayah). Despite this, many people still proclaim that there are only 84 asanas. Hatha yogapradipika which serves as a fundamental yoga text says:

वासिष्ठः मुनिभिर्वा मत्स्येन्द्रियश्च योगिभिः

अङ्गैश्चैव कथ्यन्ते कानि चिन्मया ॥

कथ्यन्ते कानि चिन्मया ॥

(Hathayogapradipika, 1, 18)

Vasishtadyishcha munibihi matsyendradiyishcha yogibihi |
Angeekrutanyasanani kathyante kani chinmaya ||

(I proceed to describe some of the Asana's accepted by the sages as Vasistha and Yogins such as Matsyendra.)

It has been accepted by Vasishtha and other rishis along with yogis Matsyendranatha and Gorakanatha that there are innumerable yoga postures. However, isn't it amazing that many still insist that there are only eighty four postures!

It has been described by Patanjali Maharshi that in yoganga there are three parts: bahiranga (outer) sadhana, antaranga (inner) sadhana and paramantaranga sadhana.

यमंतरंगं पूर्वमेव

तदपि बाह्यं गन्तव्यम् ॥

Trayamantarangam poorvebhyaha |

Tadapi bahirangam nirbheejasya ||

Patanjali Sutra (3, 7-8)

*(The three are the internal limb from the previous. 3-7
That also external limb to without seed. 3-8)*

The first five steps of the eight mentioned before are well known as "bahiranga sadhana" The remaining three are widely known as "antaranga sadhana." Only nirvikalpa samadhi is classified under "paramantarana sadhana". Samyama also comes under antaranga sadhana.

Diseases that can be observed by the main sense organs such as eyes and ears, those affecting body parts such as hands and legs, sense organs (eye, ear, nose, tongue etc.), muscles, lungs, nadis and nadi granthis, bones and spaces between the bones can be eliminated and the body made powerful by practicing the five bahiranga sadhanas - yama, niyama, asana, pranayama and pratyahara.

Although it can not be observed by the main sense organs, the jeeva or soul that is hidden within the body and experiences countless suffering and joys according to followers of Visishtadwita and Dwita philosophies, in the mind as per Sankhya followers, reflection of jeevatma according to some yogis and Advita followers. The mind (its

ability to experience) with attributes of wanderings and restraint by way of the heart (called Dahara and Kuhara) is rooted above and below in the following chakras:

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Sahasrara - crown of the head

Encompassing these seven chakras (nadi granthis) are 1. Avrutti, 2. Parivruti and 3. Samvruti.

The movement (activation) of these chakras are caused by the greatness (power) of pranayama and the variety of rechaka, puraka and kumbhaka.

Along with these, 'antaranga sadhana" practices of dharana, dhyana and samadhi stabilizes the wandering, drifting and roving mind, eliminates mental illness and worries, enhances life expectancy, intellectual power and expands the mind to new ideas.

Along with these, by practicing antaranga sadhana called "samyama", yoga practitioners may see subtle substances that are not visible to the naked eye (without using modern instruments) and can know the truth. This type of samyama is called antardrushti, divyadrushti or yogadrushti. The details of this can be understood by studying Sutras "नाभिचक्रे कर्माद्युक्तानाम्" "nabhichakre karyaadyuktanam" (3,29).

कायव्यवहारात्मन्

Who is Jeevatma? Who is Paramatma? What is the relationship between the two? Many of these principles can be understood by practicing "nirvikalpa samadhi" which is well known as Paramantaranga sadhane.

Krishnamacharya on Samyama from Yoga Makaranda (Part II) p 81-84

CONCEPT OF SAMYAMA:

In these classifications, asanas occupy the third step.

When DHARANA, DHYANA and SAMADHI are practised together then this practice is called SAMYAMA.

The expert in the practice of SAMYAMA is called SAMYAMI. See Patanjala Yoga Darshana Chapter III Sutra 4.

By practice of SAMYAMA, the SAMYAMI discovers the truths that are not known to others easily and is capable of accomplishing easily the things that are most difficult for others. See Patanjala Yoga Darshana.

Lord Shiva has communicated to Mother Parvathi that the asanas are as numerous as the living species in the universe. Atmaram, the author of the HATHA YOGA PRADIPIKA says in chapter I verse 18 that he is going to deal with only a few of the asanas practised by the RISHIS like VASISHTA and MUNIS like MATSYENDRA and GORAKSHA. In spite of this there are people who say that there are only 84 asanas and we find it difficult to accept the correctness of the statement.

There are three kinds of YOGANGA SADHANA which are:

BAHIRANGA,
ANTARANGA and
PARAMANTARANGA.

See Patanjala Darshana Chapter III Sutras 7 and 8 for more details.

Of the eight steps, from Yama to Pratyahara is called BAHIRANGA SADHANA; the other three ANTARANGA SADHANA; - NIRVIKALPA SAMADHI, one of the eight kinds of SAMADHI is called PARAMANTARANGA SADHANA. Samyama comes under ANTARANGA SADHANA. BAHIRANGA SADHANA cures all the diseases of and affections to those parts of the body which are apparent to the senses of sight, hearing and smell. It is called BAHIRANGA SADHANA as the sadhana affects those parts which are apparent to the senses. ANTARANGA SADHANA applies to the mind, the brain

and the heart, working of which are not directly visible to man and cures all the diseases relative to them.

The PARAMANTARANGA SADHANA teaches us the truth about the existence of God and the Soul in man and leads him in the way to realise the JIVATMA and PARAMATMA. This way is called NIRVIKALPA SAMADHI.

Heart is a mass of flesh of the size of the thumb from its extremity to its first joint. It is located 12 inches right above the navel. The heart is located above and below the NADI GRANTHIS or CAKRAS - seven in number.

See NARAYANA UPANISHAD for more particulars.

It will be observed that this HRIDAYA which we shall call HEART is different from the heart as understood by the modern medical science which is situated in the left side of the body. MANAS - the mind - has its seat in a whole in the heart and it is in the shape of an effulgence only inferior to the PARAMATMA and the JIVATMA. The MANAS understands even things which are above the KARMENDRIYAS and the GNANENDRIYAS like joy, sorrow. Though limited by the physical body, it is capable of experiencing infinite joy and pain. In its proper working, distractions and serene rest has its above in the HEART. VISHISTADWAITAS and DWAITAS say that joy and sorrow are experienced by the Jivas. SANKHYAS, Yogis and ADWAITAS say that the reflection of the soul in the ANTAKARANA experiences pain and joy. It is beside our study whether PARAMATMA is capable of experiencing joy and sorrow.

We have mentioned that there are seven CAKRAS supporting the HRIDAYA. They are:

1. MULADHARA CAKRA - between the root of the reproductive organs and anus.

2. SVADHISHTANA CAKRA -at the origin of the reproductive organ - between Muladhara and Manipura.

3. MANIPURA CAKRA - at the navel
4. ANAHATA CAKRA - at the heart
5. VISUDDHICAKRA - at the base of the throat
6. AGNA CAKRA - between the two eyebrows
7. SAHASRARA CAKRA - situated at the crown of the head.

The 7 Chakras are active in three ways.

AAVRITTI,
PARIVRITTI,
SAMVRITTI

AAVRITTI is due to Puraka, Rechaka and Kumbaka.

PARIVRITTI is due to the proper control of the three Bandhas - MULA, JALANDHARA and UDDIYANA.

SAMVRITTI is due to the variation in the length of the Rechaka and Kumbakha in Pranayama.

The 7 Chakras mentioned above and the Manas are not visible to our naked eye. Joy and sorrow are feelings palpable only to the mind and for that reason, we do not deny their existence. So also certain changes inside our body have to be personally felt and they are not capable of physical demonstration. Even the modern advanced appliances like the x-ray can not reveal the existence of the feelings of the mind and the changes in the CAKRAS. But Samyamam mentioned in the Yoganga discovers the feelings and changes in one's own mind and in others.

Translations: Translation of Yogasanagalu by Satya Miurthy,
Translation of HYP from here <http://rajayoga.home.xs4all.nl/EN/HathaYogaPradipika2003En.pdf>
Translation of YS from Paul Harvey <http://www.yogastudies.org/yoga-sutra-freenotes/yoga-sutra/yoga-sutra-overview/>

Krishnamacharya's Interpretation of YS II-47 : By making the breath smooth (and long), and by concentration or focussing the mind on the breath, the perfection of the posture is obtained.

The translation and treatment of the sutra below is from *Patanjali's Yoga Sutras Based on the teaching of Srivatsa Ramaswami* by Pamela Hoxsey and taught on the Vinyasa Krama teacher training course that I attended in 2010. This is relevant because Ramaswami spent over thirty years, from the 1950's to the 1980's, as Krishnamacharya's student.

Yoga Sutra II-47

“यायनशःिथियान्तसमापि”

मयाम्

“prayatnashithilyanantasamapattibhyam”

“prayatna - effort (of life which is breathing)

saithilya - smooth (make it smooth)

ananta-samapattibhyam:

ananta -breath

samapattibhyam - focusing on it

By making the breath smooth (and long), and by concentration or focussing the mind on the breath, the perfection of the posture is obtained.

Note: Krishnamacharya interprets this sutra differently than other teachers. he gives the correct technical meaning (in this context) fromn prayatna or Jivana prayatna, or effort of life which is breath. he says that it is the breath that should be made smooth and effortless, not the posture. it is not physical; it is the breathing" p55

I also found an Online edition of The Yoga Sutras with Vyasa's commentary and the explanation/gloss called

tattva- vaicardi of Vachaspati Micra (Mitra) quoted in length in the text above.

<http://archive.org/details/yogasystemofpata00wooduoft>

II- 47. By relaxation of effort or by a [mental] state-of-balance with reference to Ananta

[A posture] results. With these words the sentence is completed. When efforts cease the posture is completed, so that there is no agitation of the body. Or the mind-stuff comes into a balanced-state with reference to Ananta and produces the posture. (Vyasa)

Having stated what the postures are, he tells what are the means of attaining them. 47. By relaxation of effort or by a [mental] state-of-balance with reference to Ananta. A natural effort sustaining the body is not the cause of this kind of posture which is to be taught as an aid to yoga. For if its cause were such, the preaching of it would be purposeless in that it could be naturally perfected. Therefore this natural effort does not accomplish this kind of posture which is to be taught and is contrary [to it]. For in so far as this [natural posture] is the cause of an arbitrarily chosen posture it is the destroyer of the specific kind of posture. Consequently a man, practising the specific posture as taught, should resort to an effort which consists in the relaxation of the natural effort. Otherwise the posture taught cannot be accomplished. Or . . . with Ananta, ^ the Chief of Serpents, who upholds the globe of the earth upon his thousand very steadfast hoods, [with him] the mind-stuff comes into a balanced state and produces the posture". (Vachaspati Micra)

Translation of Ananta

Ananta is another name for Vishnu (the infinite. limitless one) and often gets translated as infinity, some argue that the meaning of this sutra is to meditate upon the infinite, Sankara puts it like this,

"When the mind attains samadhi on that which stands pervading all existence, the posture is perfected, made firm" p275

[Sankara on the Yoga Sutras, Trevor Leggett.](#)

As Ramaswami states

"Krishnamacharya interprets this sutra differently than other teachers..."

"There is another interpretation of the word ananta. The...meaning comes from the word "ana" which means to breathe. Ana means preach. for example, prana, apana, vyana, and so on. They all come from the root ana, to breath. So, here ananta refers to the breath. Ananta Samapatti is to focus your attention on the breath. Anatasamapatti is to focus your attention on the life force which is the breath." p97-98

[A Brief Introduction to yoga philosophy, based on the lectures of Srivatsa Ramaswami by David Hurwitz.](#)

Enjoy the two types ?

I've been troubled by the meaning of this, it seems to be a heading but what are the two *types* Krishnamacharya is referring too.

In the quoted (at length) commentary of Vachaspati Micra we find this line,

"By relaxation of effort **or** by a [mental] state-of-balance with reference to Ananta"

Is this then the two types (approaches to practice or asana) that Krishnamacharya is referring too

1. "By relaxation of effort

A natural effort sustaining the body is not the cause of this kind of posture which is to be taught as an aid to yoga. For if its cause were such, the preaching of it would be purposeless in that it could be naturally perfected. Therefore this natural effort does not accomplish this kind of posture which is to be taught and is contrary [to it]. For in so far as this [natural posture] is the cause of an arbitrarily chosen posture it is the destroyer of the specific kind of posture.

Consequently a man, practising the specific posture as taught, should resort to an effort which consists in the relaxation of the natural effort. Otherwise the posture taught cannot be accomplished".

Vachaspati Micra

How do we do this?

As Ramaswami stated above

"By making the breath smooth (and long), and by concentration or focussing the mind on the breath, the perfection of the posture is obtained.

Note: Krishnamacharya interprets this sutra differently than other teachers. he gives the correct technical meaning (in this context) fromn prayatna or Jivana prayatna, or effort of life which is breath. he says that it is the breath that should be made smooth and effortless, not the posture. it is not physical; it is the breathing" p55

2. by a [mental] state-of-balance with reference to Ananta
Or . . . with Ananta, ^ the Chief of Serpents, who upholds the globe of the earth upon his thousand very steadfast hoods, [with him] the mind-stuff comes into a balanced state and produces the posture".
(Vachaspati Micra)

ON KRIYAS

NOTES

It's interesting here that Krishnamacharya gives a warning about kriyas and yet still goes ahead and describes them rather than the mudras, both kriyas and mudras were covered in his earlier book Yoga Makaranda.

A. G. Mohan writes at some length about discussing Kriyas with Krishnamacharya in his book Krishnamacharya: His Life and Teachings,

"Krishnamacharya , however, did not recommend the kriyas to his students. He considered them mostly unnecessary and sometimes risky. He would point out that the kriyas are not found in the more ancient texts; they are relatively recent practices. He would add, "The kriyas are not necessary if you know now how to do proper asana and pranayama". The Hath Yoga Prapdika supports this view:

Some teachers say that all impurities are removed by pranayama alone and other acts (the above mentioned kriyas) are not accepted by them.

Hatha yoga prapdika 2.37"

Krishnamacharya: His Life and Teachings, A. G. Mohan p 63-64

Srivatsa Ramaswami, who studied with Krishnamacharya for 33 years writes

"The six (sat-kriya) practices are dhouti (stomach wash), Basti (or vasti, colon wash) Neti (nasal wash), Trataka (or tratakum, gazing), Nauli (stomach churn) and Kapala bhati (skull polishing). Of the first three which use water , cloth or other external agencies, were not recommended or encouraged in the system in which i was trained (i.e. Krishnamacharya). trataka, which is a good exercise for the eyes, nauli, which is for the lower abdomen and kapalabhati, which is primarily for the respiratory system, are however, frequently used by abhyasis, none of these practices introduce external aids into the system, and none is as displeasing as the first three".

Yoga for the three stages of life Srivatsa Ramaswami p89

Notes on practicing Krishnamacharya's yogasanagalu

TRANSITIONING (Jumping back and through)

Krishnamacharya stresses the vinyasas to arrive and exit the posture.

'Of these the first form has 16 vinyasas. Just doing the asana sthiti by sitting in the same spot without doing these vinyasas will not yield the complete benefits mentioned in the yoga sastras. This rule applies to all asanas.' p69

So yes, clearly a jump through and jump back (or step through and back) to the posture.

Of course this doesn't necessarily mean that one should include a jump back and through between each side or each variation. Srivatsa Ramaswami who studied with Ramaswami from the 1950's-80's was taught by Krishnamacharya to jump through to the asana in a similar way to that illustrated above, but once there, to perform the different vinyasas/variations of the key asana before then transitioning back out of the asana, subroutine or sequence.

VINYASAS

As with paschimattanasana many of the asana have several vinyasas/ variations demonstrated in the book. Whether we would choose to practice one or more of those variations would depend on the goal of our practice for that day.

This is why I interpret the sequences in Yogasanagalu as *signposts along the way*, at any point one might include extra vinyasas of the key asana. It will be interesting to see if this is made explicit as we get further into the translation of Yogasanagalu.

DRISHTI

We also have drishti (gaze)

'...keep the gaze fixed on the mid brow' p103

'..gaze steadily at the tip of the nose' p69

HOW LONG TO STAY IN POSTURES

It is also clear that in some postures one would stay for longer and shorter periods than others.

Adhomukhasvanasana (Downward dog) an excellent posture for exploring and developing uddiyana bandha...

'As a result of the strength of the practice, one learns to hold this posture for fifteen minutes' p69

BREATHING

Breathing is complex in Yoga Makaranda and I look forward to seeing how it is described in Yogasanagalu.

In some postures Krishnamacharya mentions making the inhalation and exhalation the same.

'Inhalation and exhalation of the breath must be slow and of equal duration' p99 Utthitahastapaddangusthasana

Many of the postures, however, include Kumbhaka (breath retention) often but not always on the exhalation but always made clear.

BANDHAS

'While doing Janusirsasana, pull in the stomach to the extent possible. the benefits obtained will be greater. While drawing the stomach inward, exhale and then hold the breath' p 142

'Recaka kumbhaka must be done in this sthiti. That is expel the breath completely from the body, maintain this position and then without allowing any breath into the body, bend the the upper body. Now carefully pull in the stomach as much as one's strength allows and hold it in. p99 (another stage of Utthitahastapaddangusthasana).

We can see then that the practice of asana in Yoga Makaranda is highly sophisticated. Where modern Ashtanga has been simplified and standardized (not necessarily a criticism), the approach to each asana in the Yoga makaranda appears to be variable as is which and how many vinyasas/variations of a asana one may practice.

This adaptable approach to practice, even though we find set Primary and Middle sequences clearly laid out in table form in Yogasanagalu, seems to be consistent throughout Krishnamacharya's teaching. One

adapts one teaching to the student and teaching situation just as one adapts ones own practice to the goal of the day.

So in approaching the sequences in Yogasanagalu one might approach them in a standard, simplified manner of equal inhalation and exhalation with no retention, include jump throughs and back between asanas or sides and stick to the sequences as laid out while also including standard drishti.

One might also approach the sequences with more sophistication to '*derive the greatest benefit*' from the asanas, choosing to develop some areas of the sequence through vinyasas/variations, stay perhaps for extended periods in some postures but not in others and include bandhas (jalandhara would effect the drishti) more intensely in some postures and practice breath retention how, to what degree and where applicable. Also to practice the asana in the context of an integrated yoga practice in which the other limbs are explored and developed as fully, if not more so than just asana.

'Ashtanga' Series in Krishnamacharya's Yogasanagalu (1941)

In the Tables on pdf pages 16 to 19 of Krishnamacharya's Yogasanagalu, asana's are divided into three groups – primary, middle and mature (proficient). As you can see the primary and middle roughly follows the Ashtanga primary and second series. The remaining 56 are listed under the proficient. (Satya).

Primary:

1. Uttanasana
2. Padangushtasana
3. Padahastasana
4. Chaturangadandasana
5. Urdhwamukhaswanasana
6. Adhomukhaswanasana
7. Pashimatanasana (Purvatanasana)
8. Parshvottanasana
9. Prasaritapadottasana a,b,c
10. Utthitatrikonasana a,b
11. Utthitaparsvakonasana a,b
12. Utkatasana
13. Veerabhadrasana
14. Ardhabaddha padmottasana
15. Utthitahasta padangushtasana
16. Triyunmukhaikapada paschimatanasana
17. Marichasana a,b,c
18. Ardhabaddhapadma pachimatanasana
19. Janusheersana
20. Bhujapeedasana
21. Kurmasana
22. Kukkutasana
23. Baddhapadmasana
24. Baddhapadmasana with yogamudra
25. Gharbapindasana
26. Suptapadungushtasana
27. Navasana a,b
28. Ubhayapadungushtasana
29. Urdhwamukhapachimatanasana
30. Halasana
31. Salambasarvangasana
32. Karnapeedasana
33. Urdhwapadmasana
34. Pindasana
35. Baddhakonasana
36. Upavishtakonasana
37. Suptakonasana
38. Uttanapadasana
39. Sethubandhasana

Middle:

1. Pashasana
2. Krounchasana
3. Dhanurasana
4. Dhanurasana – 2 sides
5. Dhanurasana – 3 Ekapada
6. Shalabasana
7. Nakrasana
8. Mayurasana
9. Ushtrasana
10. Bhekasana
11. Suptavajrasana
12. Laghuvajrasana
13. Ekapada sarvanga
14. Bharadwaja
15. Kapotasana
16. Ekapadasheersha
17. Dwipadasheersha
18. Yoganidrasana
19. Urdhwadhanurasana
20. Marichasana d,e,f,g
21. Salamba Shirshasana
22. Niralamba Sarvangasana
23. Bakasana
24. Suptordhwapadavajrasana
25. Matsyasana

<http://grimmy2007.blogspot.co.uk/2012/04/krishnamacharyas-yogasanagalu-ongoing.html>

The picture sequences below are intended as a rough visual representation of the list above.

Primary group : Standing

Krishnamacharya's Standing sequence from Yogasanagalu (1941)



1. Uttanasana



2. Padangusthasana



3. Pada Hastasana



4. Chaturangadandisana



5. Urdhwamukhaasanasana



6. AdhoMukhaSvanasana



7. Paschimatasana
(Purvatasana)



7. Paschimatasana
(Purvatasana)



8. Parshvotasana



8. Parshvotasana



9. Prasartapadottasana A



9. Prasartapadottasana B



9. Prasartapadottasana C



10. Uthtatrikonasana A



10. Uthtatrikonasana A



10. Uthtatrikonasana B



10. Uthtatrikonasana B



11. Uthtapersvakonasana A



11. Uthtapersvakonasana A



11. Uthtapersvakonasana B



11. Uthtapersvakonasana B



12. Utkatasana



13. Veerabhadrasana



13. Veerabhadrasana



14. Ardhabaddha
padmotsana



14. Ardhabaddha
padmotsana



15. Uthtishasta
pedangusthasana



15. Uthtishasta
pedangusthasana

Primary Group : Seated

Krishnamacharya's Primary sequence (seated) from Yogasanagalu (1941)



16. Triyambakapada pachimatasana

16. Triyambakapada pachimatasana

17. Marichasana A

17. Marichasana A

17. Marichasana B



17. Marichasana B

17. Marichasana C

17. Marichasana C

18. Ardhabaddhapadma pachimatasana

18. Ardhabaddhapadma pachimatasana



19. Janushasana

19. Janushasana

20. Bhujapindasana

21. Kumasana

22. Kukkutasana



23. Baddhapindasana

24. Baddhapindasana with yoganudra

25. Gharbapindasana

25. Gharbapindasana

26. Suptapadangusthasana



26. Suptapadangusthasana

27. Navasana a,b

28. Uthayapadangusthasana

29. Urdhwamukhapachimatasana

Middle Group

Krishnamacharya's Middle Series from Yogasanagalu (1941)



1. Pawanasana



1. Pawanasana



2. Kirtimasana



2. Kirtimasana



3. Dhruvasana



4. Dhruvasana both side



5. Dhruvasana - Dhruvasana



5. Dhruvasana - Dhruvasana



6. Shalabhasana



7. Matsarasana



8. Mayurasana



9. Gullhasana



10. Shivasana



11. Suptabhasana



12. Laghurasana



13. Bhujangasana



14. Bhujangasana



14. Bhujangasana



14. Bhujangasana



15. Kapotasana



16. Bhujangasana



16. Bhujangasana



17. Bhujangasana



18. Yogasana



19. Urdhvasirasana



20. Marichasana B



20. Marichasana B



20. Marichasana C



20. Marichasana D



20. Marichasana E



20. Marichasana F



21. Sakambha Shikhasana



21. Sakambha Shikhasana



21. Sakambha Shikhasana



21. Sakambha Shikhasana



21. Sakambha Shikhasana



22. Bhujangasana



23. Bhujangasana



24. Bhujangasana



24. Bhujangasana



24. Bhujangasana



24. Bhujangasana



25. Mayurasana

Primary Group : Finishing

Krishnamacharya's Finishing sequence from Yogasanagalu (1941)



31. Salambasarvangasana



32. Karnapeedasana



33. Urdhwapadmasana



34. Pindasana



35. Baddhakonasana



36. Upavishtakonasana



37. Suptakonasana



38. Uttanapadasana



39. Sethubandhasana

Proficient Group



1. Vasisthasana



2. Kashiapasana



3. Viranchhisana



4. Vishwamithrasana



6. Ekapada Bakasana, A



8. Rajya kapotasana



7. Ekapada Rajya kapotasana



9. Ekapada Bakasana, B



10. Niralamba sarvangasana



11. Niralamba shirshasana



Niralamba shirshasana



Niralamba shirshasana



12. Saramba shirshasana



Saramba shirshasana



13. Urdhwa kukkutasana



14. Viparita dandasana



15. Eka pada viparita dandasana



17. Bakasana (patha yogi)



Bakasana (patha)



18. Gomukhasana



19. Vajrasana



21. Purna matyendrasana



purna matyendrasana



20. Mula bhairavasana



mula bhairavasana



26. Ashwasanmasana



Krishnamacharya's Yogasanagalu (1941) Proficient Group practice sheet (Version 1) p2



27. Kapilasana



28. Viparita shalabhasana



29. Karandavesana



30. Eka pada kapotasana



32. Archa dhakrasana



33. Tribhanga



34. Veerasana



35. Samanasana



36. Parivrttasana



37. Hanumanasana



38. Uthita swastikasana
(hands should be wrapped)



39. Trivikramasana (supta)
(but bot hands and deeper)



40. Trivikramasana (uthita)
(but both hands and deeper)



41. Natarajasana



Natarajasana



42. Simhasana (lion face)



43. Sodhasana



44. Parighrasana



45. Samakonasana



46. Vrikshasana



47. Gherandhasana



48. Paryankasana



49. Tiryanmukha
uthitrikonasana



50. Kandasoidasana



51. Suptakandasana



52. Yogabaddha



53. Gheranda berundasana



54. Pincha mayurasana



55. Urdhvaprunatapadasana



56. Yogapatta

Proficient series correspondence with David Williams Ashtanga Syllabus
Advanced A Series
1-9, 13-20, 37, 39-41, 53,

Advanced B Series
21-28, 30, 35, 38, 42-45, 47-51, 55-56
2nd series
10-12, 29, 31, 33, 52, 54
?
34, 36, 46,

Notes to the 'two types' of approach to asana/practice (from the section following the table)