

अष्टमोऽध्यायः

Chapter 8

The zones of Yoga

सूत उवाच

संक्षेपतः प्रवक्ष्यामि योगस्थानानि सांप्रतम्।

कल्पितानि शिवेनैव हिताय जगतां द्विजाः ॥१॥

Sūta said—

Now, I shall speak about the yogic *Maṅḍalas*, which have been prepared by lord Śiva for the benefit of the people.

गलादधो वितस्त्या यन्नाभेरुपरि चोत्तमम्।

योगस्थानमधो नाभेरावर्तं मध्यमं भ्रुवोः ॥२॥

The portion of the body covered by a *Vitasti* beneath the throat and above the umbilicus and the middle portion, as well as the curling locks of hair, besides the middle portion of the eyebrow is the excellent zone of the *yoga*.

सर्वार्थज्ञाननिष्पत्तिरात्मनो योग उच्यते।

एकाग्रता भवेच्चैव सर्वदा तत्प्रसादतः ॥३॥

The awareness of all the subjects arising in the soul is known as the *yoga*. It is only by the grace of the lord that one can concentrate his mind for the yogic practices.

प्रसादस्य स्वरूपं यस्त्वसंवेद्यं द्विजोत्तमाः।

वक्तुं न शक्यं ब्रह्माद्यैः क्रमशो जायते नृणाम् ॥४॥

An individual person only can realise the form of his grace and it cannot be bestowed by (anyone else) including Brahmā. It arises in a person itself, quite gradually.

योगशब्देन निर्वाणं माहेशं पदमुच्यते।

तस्य हेतुर्ऋषेर्ज्ञानं ज्ञानं तस्य प्रसादतः ॥५॥

The spot where the supreme lord dwells is indicated by means of yogic practices. The knowledge is the cause for the attaining of

that region. It is by the grace of the lord alone that this knowledge could be achieved.

ज्ञानेन निर्दहेत्यापं निरुध्य विषयान् सदा।

निरुद्धैर्द्रियवृत्तेस्तु योगसिद्धिर्भविष्यति ॥६॥

One has to burn the sins by way of the perfect knowledge, while abstaining from the sensual behaviour. It is by means of the controlling of the sense organs that the achievement of yoga could be materialised.

योगो निरोधो वृत्तेषु चित्तस्य द्विजसत्तमाः।

साधनान्यष्टधा चास्य कथितानीह सिद्ध्ये ॥७॥

O excellent Brāhmaṇas, yoga means the controlling of the functions of the mind and for this purpose, eight means have been described.

यमस्तु प्रथमः प्रोक्तो द्वितीयो नियमस्तथा।

तृतीयमासनं प्रोक्तं प्राणायामस्ततः परम् ॥८॥

प्रत्याहारः पञ्चमो वै धारणा च ततः परा।

ध्यानं सप्तममित्युक्तं समाधिस्त्वष्टमः स्मृतः ॥९॥

These means comprise of *yama* (control), *niyama* (observation), *āsana* (yogic postures), *prāṇāyāma* (control of breath), *pratyāhāra* (withdrawal of senses), *dhāraṇā* (retention), *dhyāna* (concentration) and *samādhi* (meditation).

तपस्युपरमश्चैव यम इत्यभिधीयते।

अहिंसा प्रथमो हेतुर्यमस्य यमिनां वराः ॥१०॥

सत्यमस्तेयमपरं ब्रह्मचर्यापरिग्रहौ।

नियमस्यापि वै मूलं यम एव न संशयः ॥११॥

Abstention by way of austerity is called control (*yama*); O foremost among those who have restrained the first contributory cause of restraint is *ahimsā* or non-violence, truthfulness, not to steal, celibacy and non-acceptance of gifts are the other causes. The root of *niyama* (observation), (taking of a vow) is undoubtedly *yama* alone.

आत्मवत्सर्वभूतानां हितायैव प्रवर्तनम् ।  
अहिंसैषा समाख्याता या चात्मज्ञानसिद्धिदा ॥ २ ॥

Taking into account that all the living beings are as one's ownself and working for the welfare of all the living beings is called *ahimsā* or non-violence. It helps in achieving the self-realisation.

दृष्टं श्रुतं चानुभितं स्वानुभूतं यथार्थतः ।  
कथनं सत्यमित्युक्तं परपीडाविवर्जितम् ॥ १३ ॥

The repeating precisely whatever has been seen, heard, inferred or experienced, is called *satya* or truthfulness. It is devoid of injury or causing of pain to others.

नाश्लीलं कीर्तयेदेवं ब्राह्मणानामिति श्रुतिः ।  
परदोषान् परिज्ञाय न वदेदिति चापरम् ॥ १४ ॥

The Vedas ordain that "one should not utter whatever is vulgar in the presence of the Brāhmaṇas. Even after knowing the shortcomings of others, one should not repeat them to others." This is another passage from Śruti.

अनादानं परस्वानामापद्यपि विचारतः ।  
मनसा कर्मणा वाचा तदस्तेर्यं समासतः ॥ १५ ॥

Not to steal the belongings of others wilfully, even in case of need, by action, thought or behaviour, amounts to non-stealing.

मैथुनस्याप्रवृत्तिर्हि मनोवाक्कायकर्मणा ।  
ब्रह्मचर्यमिति प्रोक्तं यतीनां ब्रह्मचारिणाम् ॥ १६ ॥

The vow of celibacy or *brahmacarya* means not to indulge in sexual intercourse by action, thought, verbally or physically, by the ascetics or the Brahmachārins.

इह वैखानसानां च विदारणां विशेषतः ।  
सदारणां गृहस्थानां तथैव च वदामि वः ॥ १७ ॥

This holds good in relation to the anchorites, forest dwellers and the widowers.

I shall now speak out about the vow of celibacy to be observed by the householders.

स्वदारे विधिवत्कृत्वा निवृत्तिश्चान्यतः सदा ।  
मनसा कर्मणा वाचा ब्रह्मचर्यमिति स्मृतम् ॥ १८ ॥

The householders should have sexual intercourse with their legally wedded wives alone. For them to keep themselves away from other women, mentally, physically and by speech, would amount to the observing of *brahmacarya*.

मेध्या स्वनारा संभोगं कृत्वा स्नानं समाचरेत् ।  
एवं गृहस्थो युक्तात्मा ब्रह्मचारी न संशयः ॥ १९ ॥

A householder, after enjoying an intercourse with his own wife, should take a bath. Such a type of the *yogī* householder is surely considered to be a *Brahmacārī*.

अहिंसाप्येवमेवैषा द्विजगुर्वग्निपूजने ।  
विधिना यादृशी हिंसा सात्वर्हिंसा इति स्मृता ॥ २० ॥

The principles also apply for those who are supposed to observe *ahimsā* or non-violence. The *himsā* ordained by the Brāhmaṇas, preceptors and the one relating to the performing of the *yajña* as prescribed in the Vedas, shall also be treated as *ahimsā*.

स्त्रियः सदा परित्याज्याः सङ्गं नैव च कारयेत् ।  
कुणपेषु यथा चित्तं तथा कुर्याद्विचक्षणः ॥ २१ ॥

Women are always to be avoided. One should stay away from them. A shrewd person views them like the corpses.

विष्मूत्रोऽसर्गकालेषु बहिर्भूमौ यथा मतिः ।  
तता कार्या रतौ चापि स्वदारे चान्यतः कुतः ॥ २२ ॥

While enjoying sex with one's own wife, one should behave as if dropping urine or refuse on the ground. One should not behave otherwise than that.

अङ्गारसदृशी नारी घृतकुंभसमः पुमान् ।

तस्मान्नारीषु संसर्गं दूरत परिवर्जयेत्॥ २३॥

A woman is a burning coal, while a man is like the pitcher filled with *ghee*. Therefore, a man should (as far as possible) avoid contact with women.

भोगेन तृप्तिर्नैवास्ति विषयाणां विचारतः ।

तस्माद्द्विरागः कर्तव्यो मनसा कर्मणा गिरा॥ २४॥

In case one think quite deeply, there is no (lasting) pleasure in passionate behaviour. Therefore, one should behave in an unattached manner.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते॥ २५॥

The lust can never be subsided by sexual intercourse in the same way as the fire flames keep on rising with the pouring of ghee into it, instead of subsiding.

तस्मात्यागः सदा कार्यैस्त्वमृतत्वाय योगिना ।

अविरक्तो यतो मर्त्यो नांनयोनिषु वर्तते॥ २६॥

Therefore, the yogins should discard it (sexual behaviour) for achieving *amarattva* because if a person is not free from lustful behaviour, he has to be reborn again and again in various forms.

त्यागेनैवामृतत्वं हि श्रुतिस्मृतिवदां वराः ।

कर्मणा प्रजया नास्ति द्रव्येण द्विजसत्तमाः॥ २७॥

O listeners, well-versed in the Vedas, *amarattva* could be achieved by renouncement and not by indulging into rituals or donation of the articles for performing worship.

तस्माद्द्विरागः कर्तव्यो मनोवाक्कायकर्मणाः ।

ऋतौ ऋतौ निवृत्तिस्तु ब्रह्मचर्यमिति स्मृतम्॥ २८॥

Therefore, one should practice detachment mentally, verbally and physically. Abstention from sexual intercourse, except during the prescribed

period after menstruation, is believed to be celibacy for the householders.

यमाः संक्षेपतः प्रोक्ता नियमांश्च वदामि वः ।

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः॥ २९॥

व्रतोपवासमौनं च स्नानं च नियमा दश ।

नियमः स्यादनीहा च शौचं तुष्टिस्तपस्तथा॥ ३०॥

जपः शिवप्रणीधानं पद्मकाद्यं तथासनम् ।

बाह्यमाभ्यन्तरं प्रोक्तं शौचमाभ्यन्तरं वरम्॥ ३१॥

Thus, the restraints (*yamas*) are succinctly mentioned. I shall now tell you about the *niyamas* or observances. They are ten in number, *viz.* : *Śauca* (cleanliness), *Ijyā* (sacrifice), *Tapas* (penance), *Dāna* (charities), *Svādhyāya* (study of Vedas), *Upasthanigraha* (restraint on organs of generation), *Vratas* (holy rites), *Upavāsa* (fasting), *Maun* (silence) and the *Snāna* (holy bath). According to some, *niyamas* means absence of craving (*anīhā*), cleanliness (*śauca*), satisfaction (*tuṣṭi*), penance (*tapas*), muttering of Śiva's *mantra* (*japan*), meditation on Śiva and posture like *padma*. Of these, cleanliness is of two types, *viz.* internal and external. Of these two, internal cleanliness is superior to that of the external one.

बाह्यशौचेन युक्तः संस्तथा चाभ्यन्तरं चरेत् ।

आग्नेयं वारुणं ब्राह्मं कर्तव्यं शिवपूजकैः॥ ३२॥

स्नानं विधानतः सम्यक् पश्चादाभ्यन्तरं चरेत् ।

आदेहांतं मृदालिप्य तीर्थतोयेषु सर्वदा॥ ३३॥

अवगाह्यापि मलिनो ह्यंतश्शौचविवर्जितः ।

शैवला झषका मत्स्याः सत्त्वा मत्स्योपजीविनः॥ ३४॥

सदावगाह्यः सलिले विशुद्धाः किं द्विजोत्तमाः ।

तस्मादाभ्यन्तरं शौचं सदा कार्यं विधानतः॥ ३५॥

The persons, who are outwardly clean, should practice for internal cleanliness as well. One should take the external bath appropriately, which is of three types : of fire,

of water and Brāhma. After having an external bath, one should have internal bath as well. In case, a person is internally unclean and plasters mud over his body and takes bath in the holy waters, he remains impure. O excellent Brāhmaṇas, moss, fishes, the sharks and the animals that prey upon fishes, always remain in water. But are they pure? Therefore, one should practice internal purity.

आत्मज्ञानांभसि स्नात्वा सकृदालिप्य भावतः ।

सुवैराग्यमृदा शुद्धः शौचमेवं प्रकीर्तितम् ॥ ३६ ॥

Internal purity is believed to be of various types. One should apply the holy ashes of detachment with a feeling of devotion. One should take a holy dip into the water of knowledge of the soul. This is how one can attain self purification.

शुद्धस्य सिद्धयो दृष्टा नैवाशुद्धस्य सिद्धयः ।

न्यायेनागतया वृत्त्या संतुष्टो यस्तु सुव्रतः ॥ ३७ ॥

संतोषस्तस्य सततमतीतार्थस्य चास्मृतिः ।

चांद्रायणादिनिपुणस्तपांसि सुशुभानि च ॥ ३८ ॥

स्वाध्यायस्तु जपः प्रोक्तः प्रणवस्य त्रिधा स्मृतः ।

वाचिकश्चाधमो मुख्य उपांशुश्चोत्तमोत्तमः ॥ ३९ ॥

The Siddhis are achieved by a pure and not an impure person. A person who earns his living by fair means with satisfaction is known as a person performing the *vrata* of contentment. He never feels worried about his requirements. The performing of the Cāndrāyaṇa *vrata* amounts to the performing of *tapas*. *Svādhyāya* is the threefold repetition of *omkāra mantra* i.e. *vācika* – oral utter and which is the basest of the three; *upaniśu* – slow muttering which is better than *vācika*; *mānasa* – when the sound does not come out of the throat, it is called the best of all. This is stated in detail in the ritual text as the five-syllabled *mantra*.

मानसे विस्तरेणैव कल्पे पञ्चाक्षरे स्मृतः ।

तथा शिवप्रणीधानं मनोवाक्कायकर्मणा ॥ ४० ॥

शिवज्ञानं गुरोर्भक्तिरचला सुप्रतिष्ठिता ।

निग्रहो ह्यपहृत्याशु प्रसक्तानीन्द्रियाणि च ॥ ४१ ॥

विषयेषु समासेन प्रत्याहारः प्रकीर्तितः ।

चित्तस्य धारणा प्रोक्ता स्थानबंधः समासतः ॥ ४२ ॥

तस्याः स्वास्थ्येन ध्यानं च समाधिश्च विचारतः ।

तत्रैकचित्ता ध्यानं प्रत्ययांतरवर्जितम् ॥ ४३ ॥

The contemplation of Śiva should be carried out mentally, physically as well as verbally, with unflinching devotion to the preceptor, withdrawal of the sense organs from the worldly pleasures. This process is called *pratyāhāra* or withdrawal. *Dhāraṇā* or retention is the fixation of mind in a proper place. *Dhyāna* (concentration) comes through the normalcy of the *Dhāraṇā*. In case it is coupled with thought, it is known as *samādhi* (meditation). While in *Samādhi*, there is the concentration of mind and meditation, the perception of outward thoughts is entirely excluded.

चिद्धासमर्थमात्रस्य देहशून्यमिव स्थितम् ।

समाधिः सर्वहेतुश्च प्राणायाम इति स्मृतः ॥ ४४ ॥

In *Samādhi*, the supreme consciousness alone shines, as though it were devoid of the physical body. The control of breath or *prāṇāyāma* is the root cause of *dhyāna* or *Samādhi* etc.

प्राण स्वदेहजो वायुर्यमस्तस्य निरोधनम् ।

त्रिधा द्विजैर्यमः प्रोक्ते मंदो मध्योत्तमस्तथा ॥ ४५ ॥

The air within the body is taken to be *prāṇa*. Its control is *yāma*. The Brāhmaṇas have conceived it to be threefold, viz. :- slow or *manda*, middling or *madhya* and *uttama* or the superior.

प्राणापाननिरोधस्तु प्राणायामः प्रकीर्तितः ।

प्राणायामस्य मानं तु मात्राद्वादशकं स्मृतम् ॥ ४६ ॥

The control of *prāṇa* and *apāna* is known as *prāṇāyāma*. The magnitude of control of breath is said to be twelve moments.

नीचो द्वादशमात्रस्तु उद्घातो द्वादशः स्मृतः ।  
 मध्यमस्तु द्विरुद्घातश्चतुर्विंशतिमात्रकः ॥ ४७ ॥  
 मुख्यस्तु यस्त्रिरुद्घातः षट्त्रिंशन्मात्र उच्यते ।  
 प्रस्वेदकंपनोत्थानजनकश्च यथाक्रमम् ॥ ४८ ॥  
 आनंदोद्भवयोगार्थं निद्राघूर्णस्तथैव च ।  
 रोमाञ्चध्वनिसंविद्धस्वाङ्गमोटनकंपनम् ॥ ४९ ॥  
 भ्रमणं स्वेदजन्या सा संविन्मूर्च्छा भवेद्यदा ।  
 तदोत्तमोत्तमः प्रोक्तः प्राणायामः सुशोभनः ॥ ५० ॥

The slow consists of twelve moments which form one stroke or blow known as *udgāta*. The middling comprises of two strokes. The superior of them has three strokes extending to thirty moments. These three generate sweating, shivering and rising up, when the following are observed, the performing of *prāṇāyāma* is taken to be excellent, for it denotes the onset of bliss. These symptoms are—reeling due to drowsiness, horripilation, sensation of hearing some sound, pressing of one's own limbs, shivering, vertigo born of swearing, fixation, absence of knowledge and unconsciousness.

सगर्भोऽगर्भ इत्युक्तः सजप विजपः क्रमात् ।  
 इभो वा शरभो वापि दुराधर्षोऽथ केसरी ॥ ५१ ॥  
 गृहीतो दम्यमानस्तु यथास्वस्थस्तु जायते ।  
 तथा समीरणोऽस्वस्थो दुराधर्षश्च योगिनाम् ॥ ५२ ॥  
 न्यायतः सेव्यमानस्तु स एवं स्वस्थतां व्रजेत् ।  
 यथैव मृगराड् नागः शरभो वापि दुर्मदः ॥ ५३ ॥  
 कालांतरवशाद्योगाद्दम्यते परमादरात् ।  
 तथा परिचयात्स्वास्थ्यं समत्वं चाधिगच्छति ॥ ५४ ॥

*Prāṇāyāma* is of two types, viz. *Sagarbha* and *Agarbha*. In case, *prāṇāyāma* is linked with *japam*, it is called *sagarbha* and in case

it is without *japam*, it is known as *agarbha*. It resembles an elephant or *Śarabha*, an eight-footed animal, or a formidable lion. When caught and trained properly, it becomes obedient. Similarly for the yogins, the air which is by nature unstable and beyond control, becomes normal and subservient by proper practice. Just as a lion or an elephant or *Śarabha*, though ferocious, is tamed after a while with a proper training, so also the wind attains normalcy due to constant acquaintance and practice.

योगादभ्यसते यस्तु व्यसनं नैव जायते ।  
 एवमभ्यस्यमानस्तु मुनेः प्राण विनिर्दहेत् ॥ ५५ ॥  
 मनवाक्कायजान् दोषान् कर्तुर्देहं च रक्षति ।  
 संयुक्तस्य तथा सम्यक्प्राणायामेन धीमतः ॥ ५६ ॥  
 दोषात्तस्माच्च नश्यन्ति निश्वासस्तेन जीर्यते ।  
 प्राणायामेन सिद्ध्यन्ति दिव्याः शांत्यादयः क्रमात् ॥

A person practising yoga has never to suffer calamity. When the *prāṇa* is properly regulated, it removes the defects of mind, speech and body, preserving the body of the person who practices the same. In case a devotee perfects himself by taking recourse to the *prāṇāyāma*, his defects disappear, the breathing is controlled by him and the divine peace is achieved.

शांतिः प्रशांतिर्दीप्तिश्च प्रसादश्च तथा क्रमात् ।  
 आदौ चतुष्टस्येह प्रोक्ता शांतिरिह द्विजाः ॥ ५८ ॥  
 सहजागंतुकानां च पापानां शांतिरुच्यते ।  
 प्रशांतिः संयमः सम्यग्बचसामिति संस्मृता ॥ ५९ ॥  
 प्रकाशो दीप्तिरित्युक्तः सर्वतः सर्वदा द्विजाः ।  
 सर्वेन्द्रियप्रसादस्तु बुद्धेर्वै मरुतामपि ॥ ६० ॥  
 प्रसाद इति संप्रोक्तः स्वांते त्विह चतुष्टये ।  
 प्राणोऽपानः समानश्च उदानो व्यान एव च ॥ ६१ ॥  
 नागः कूर्मस्तु कृकलो देवदत्तो धनञ्जयः ।  
 एतेषां यः प्रसादस्तु मरुतामिति संस्मृतः ॥ ६२ ॥