



योगेन चित्तस्य पादेन वाचां
मलं शरिरस्य च वैद्यकेन
योऽपाकरोत्तम् प्रवरं मुनीनां
पतञ्जलिं प्रान्जलिरानतोऽसम्मि

yogena cittasya padena vacam
malam sharirasya cha vaidyakena
yo'pakarottam pravaram muninam
patanjali pranjaliranato'smi



अबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjalin

श्रिमते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

मैत्रि करुणा मुदितो उपेक्ष सुखदःखपुन्यापुन्य विशायानाम भवानाताः चित्तप्रसादनम्

maitri karuna mudito upeksha punya apunya vishayanam bhavanatah citta prasadanam

A feeling of friendship towards those who are sukha, compassion towards those experiencing duhkha, sympathetic joy towards the punya, and equanimity of mind towards the apunya, the field of citta becomes light-filled.

maitri friendliness

karuna compassion

mudita sympathetic joy

upeksha equanimity

sukha happy

duhkha sorrowful

punya virtuous

apunya non virtuous

vishayanam relating to objects

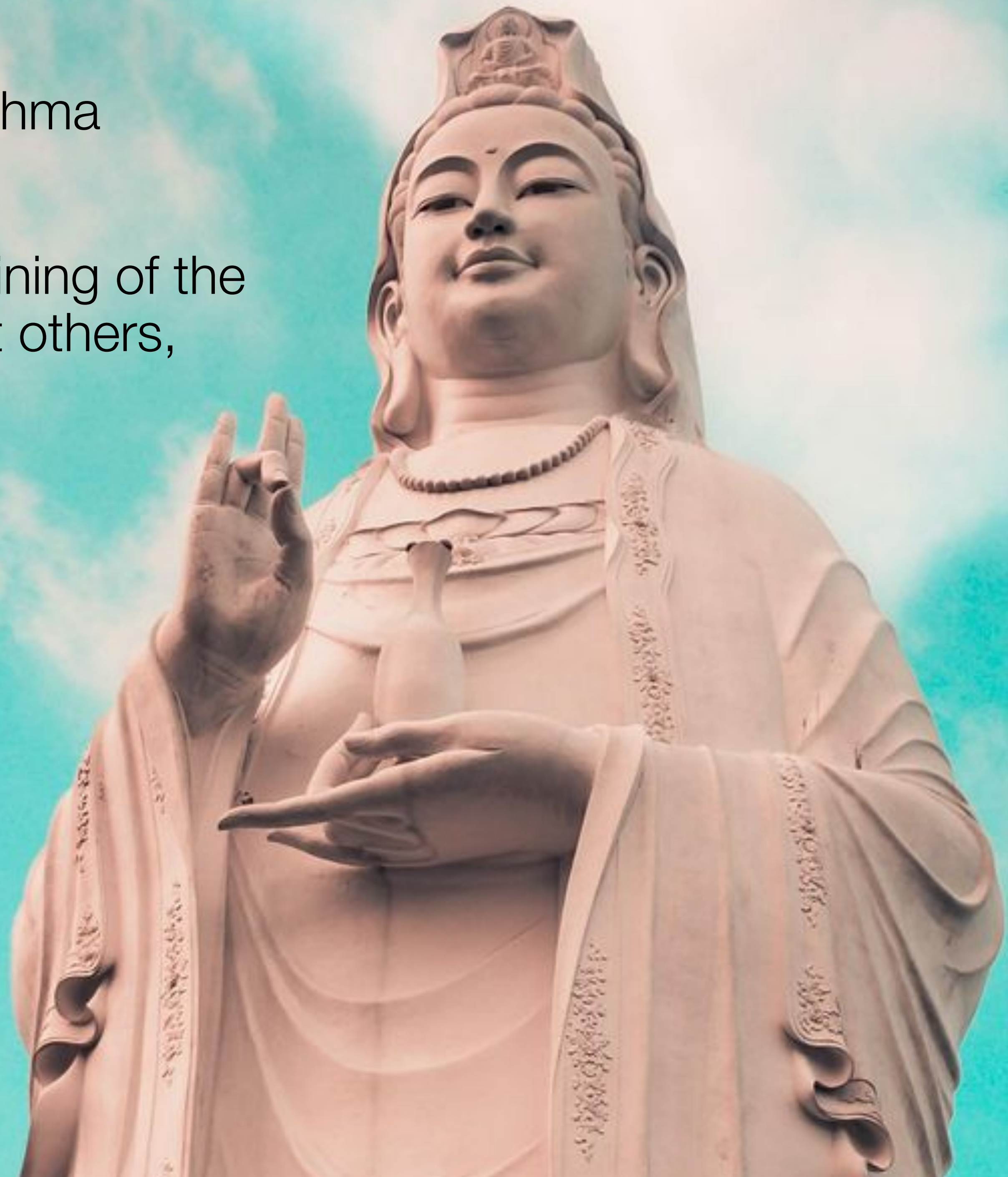
bhavanatah feeling, radiating, abstract meditation

citta field of knowing

prasadanam clarity, brightness

In Buddhism these are called the Brahma viharas.

It is not positive thinking, but a restraining of the mind from comparing oneself against others, whether for positive or negative.



प्रच्छर्दन विदारणाभ्यां वा प्राणस्य

pracchardana vidaranabhyam va pranasya 1.34

or, by extending the exhalation and holding the breath out

pracchardana exhalation

vidaranabhyam holding out

va or

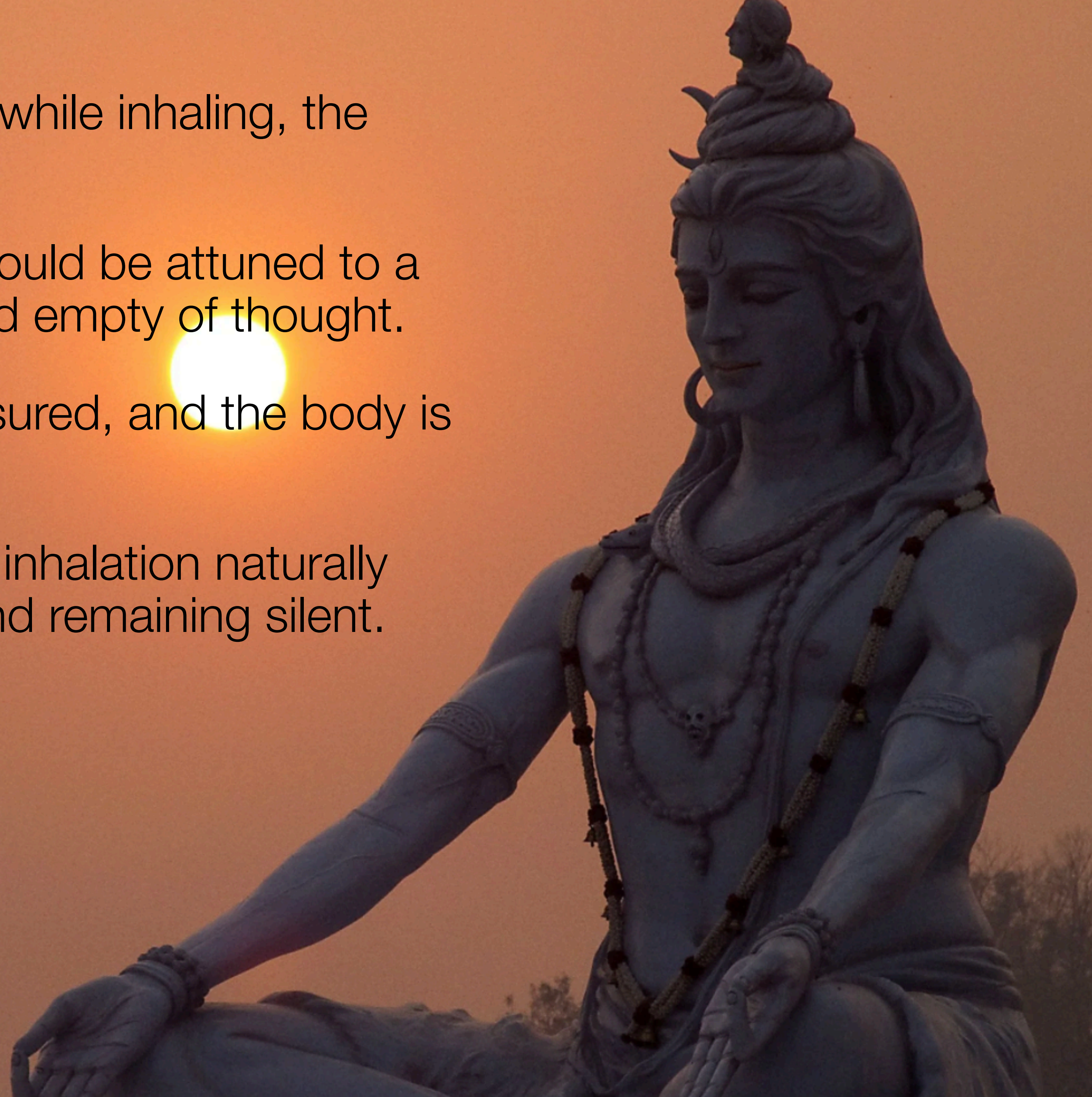
pranasya of the breath

In this practice there is no effort while inhaling, the effort is only while exhaling.

During the exhale, the breath should be attuned to a conception of the void, or a mind empty of thought.

The exhalation is slow and measured, and the body is kept still.

The breath remains out until the inhalation naturally occurs, all the while with the mind remaining silent.



When the breath is held out, it is not a retention or holding of the breath, but simply a pause.

The exhalation and pause should be felt as one, cohesive effort, as if the pause is a continuation of the exhalation.

At the beginning it is not necessary to do a pause after each breath; that can slowly be built up.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धनी

vishayavati va pravrttih utpanna manasah stihiti nibandhani

Or by the development of higher objective perceptions called vishayavati

vishayavati having the condition of

va or

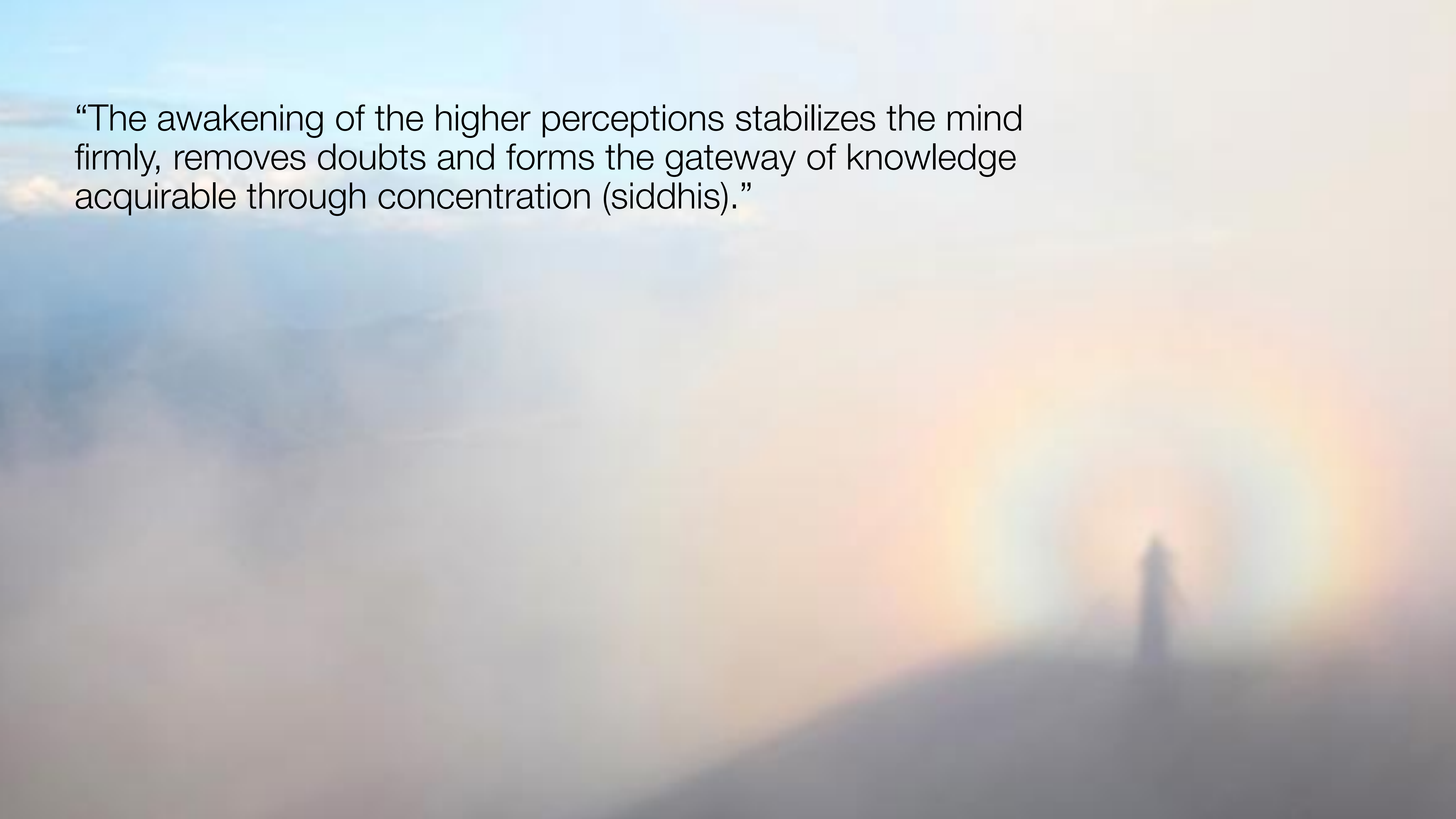
pravrttih outward moving cognition

utpanna produced

manasah of the mind

stihiti steadiness

nibhandhini holding, binding



“The awakening of the higher perceptions stabilizes the mind firmly, removes doubts and forms the gateway of knowledge acquirable through concentration (siddhis).”

When the mind is fixed on:

the tip of the nose, a strange perfume is smelt;

the tip of the tongue gives super-sensuous taste;

the palate gives super-sensuous perception of color;

the middle of the tongue gives super-sensuous touch;

the root of the tongue gives super-sensuous sound;

विशोका वा ज्योतिष्मती

vishoka va jyotishmati

Or free from sorrow and effulgent

vishoka free from sorrow

va or

jyotishmati effulgent, illuminated



Contemplation on the innermost core of the heart brings about knowledge of buddhi.

“The transparent, radiant sense of ego radiating from the heart to infinity is called **Vishoka Jyotishmati**, or effulgent light free from sorrow.”

Pure I-sense is **grahana**, the grasper or perceiver.

Objects are **grahya**, that which is grasped.

Pure I-sense is not an object to be cognized, but it the instrument of cognition.

Without understanding the exact nature of asmita, it is not possible to understand liberation.

Awareness of one's own self is asmita

Pure I-sense is the final cognition because it illumines all objects, even the object of the I-sense. Therefore, it is self luminous: **jyotishmati**.

वीत राग विषयं वा चित्तम्
vitaraṅga viṣaya va cittaṁ

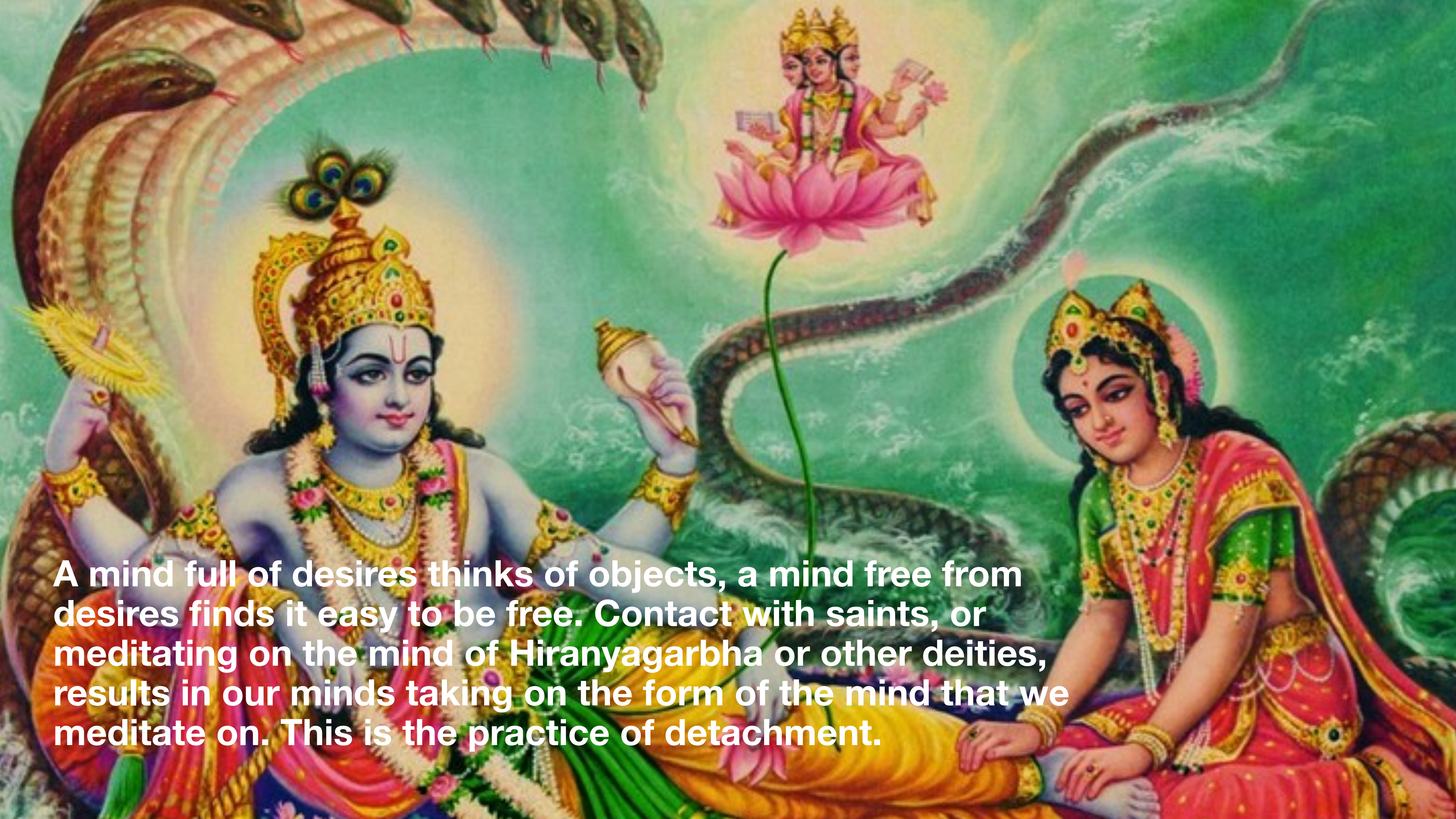
Or a citta in a condition free from desires

vitaraṅga free from desires

viṣaya having the condition of

va or

cittaṁ field of the mind



A mind full of desires thinks of objects, a mind free from desires finds it easy to be free. Contact with saints, or meditating on the mind of Hiranyagarbha or other deities, results in our minds taking on the form of the mind that we meditate on. This is the practice of detachment.

स्वप्न निद्रा ज्ञानालम्बनं वा

svapna nidra jnana alambana va

or resting on knowledge derived from sleep and dreams

svapna dreams

nidra sleep

jnana knowledge

alambana resting on

va or

A composite illustration featuring a Shivalinga, Lord Shiva, Nandi, a snake, and a tiger. The Shivalinga is in the top left, Nandi is in the top right, Lord Shiva is in the bottom right, a snake is in the middle right, and a tiger is in the bottom center. The background is a mix of clouds and mountains.

Dream yoga: form a mental image while awake and recollect it while asleep.

Or, meditate on any good feeling or positive dream that is experienced while asleep and recall it upon waking.

यथाभिमत ध्यानाद्वा

yatha abhimata dhyanad va

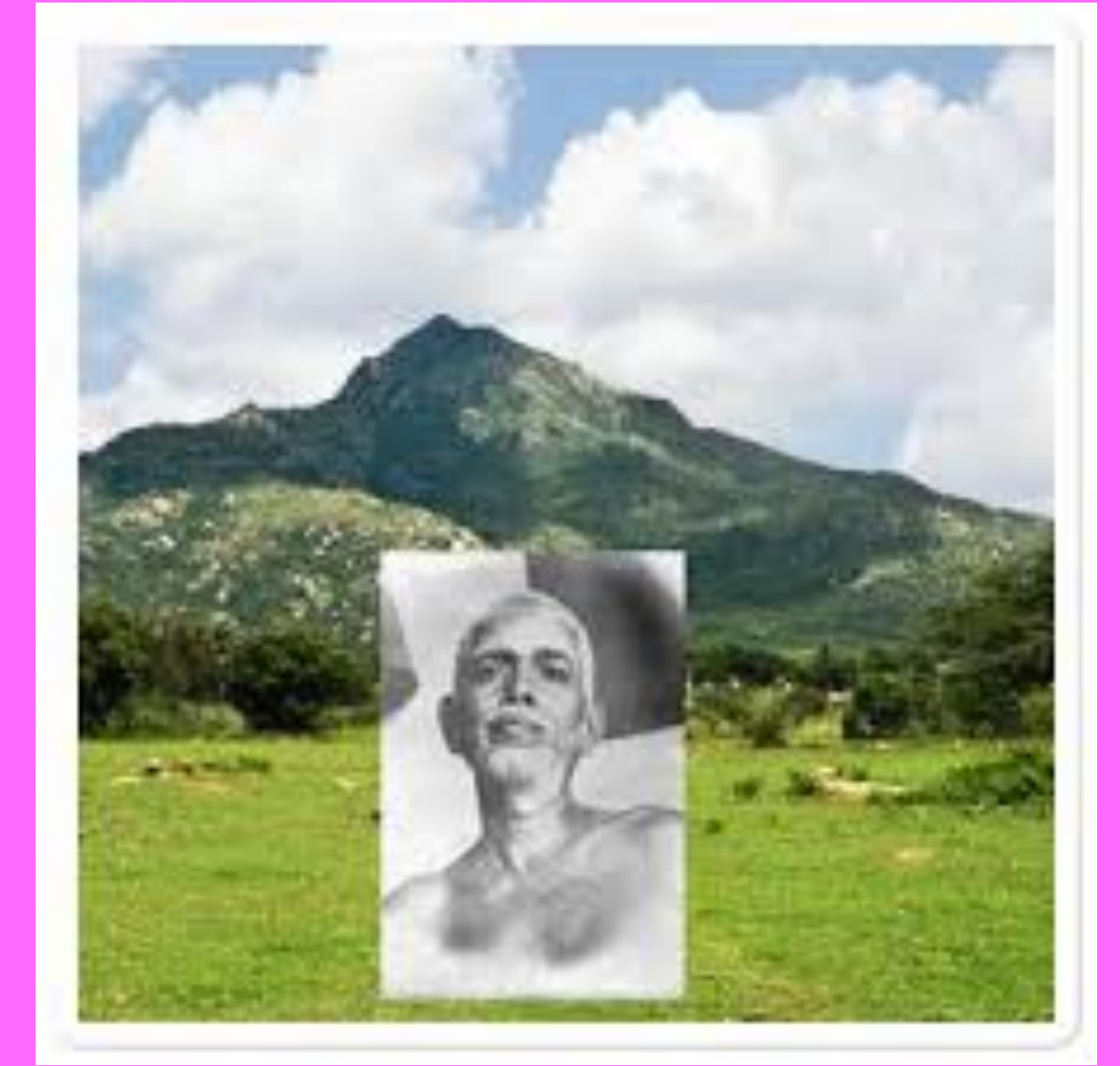
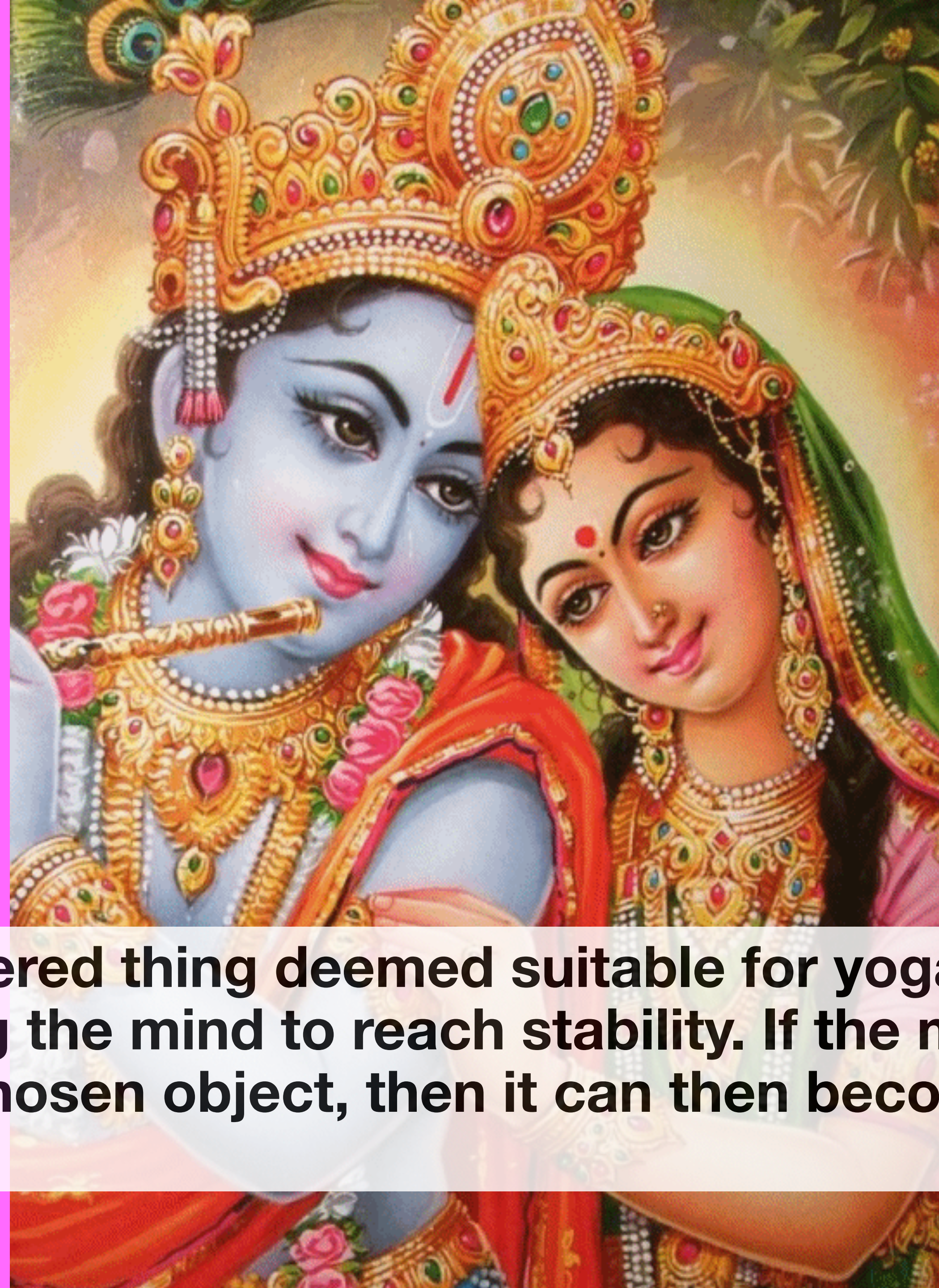
or from meditation on what is dearly desired

yatha as

abhimata what is dear or desired

dhyanad from meditation

va or



Any well considered thing deemed suitable for yoga can be meditated upon for training the mind to reach stability. If the mind can become stable on that chosen object, then it can then become stable on other objects as well.