

COMPARISON OF YOGIC PRACTICES IN HATHA YOGIC LITERATURES: HATHA YOGA PRADIPIKA, GHERANDA SAMHITA AND SHIVA SAMHITA

SATYANARAYAN MISHRA & SUBASH CHANDRA DASH

P G Department of Sanskrit, Utkal University, Vani Vihar, Odisha, India

ABSTRACT

Hatha yoga pradipika, Gheranda Samhita and Shiva Samhita are three major classical treatises on yoga. Hatha Yoga Pradipika was written by Swami Svamaram sometime in the 15th century C.E. Likewise Gheranda Samhita is a late 17th-century text which is considered to be the most encyclopedic of the three classic texts on hatha yoga. Gheranda Samhita describes of sevenfold yoga, which is not available in other Hatha yogic texts. The text is divided into seven chapters, having a focus on the *ṣaṭkarmas* (shatkarma), thus this text is sometimes known to describe *ghatastha yoga*. Similarly Shiva Samhita is the most comprehensive and democratic treatise on Hatha yoga. Some are of the opinion that *Shiva Samhita* was written in the 17th or 18th century. There are many more similarities in the practices mentioned in the three texts. However, in certain cases, remarkable difference is observed while studying and analyzing the texts. In this article the authors have tried to present a comparative study of the three texts taking different aspects into consideration.

KEYWORDS: Hatha, Asana, Pranayama Mudra, Bandha, Kundalini

INTRODUCTION

The comparison of the texts is based on the following aspects like

- Authors
- Time of composition
- Chapters
- Way of deliverance
- Nature of the text
- Process of purification
- Asana
- Pranayama
- Mudra
- Nadi purification
- Karmik Effect
- Samadhi concept
- Meditation process

- Diet
- Sound or Nada sadhana
- Concept of Maya
- Concept of Kundalini.

AUTHORS

Hatha yoga pradipika or Light on Hatha Yoga is a famous text on hatha yoga which was written by by Swami Svatomarama. Swami Svatomarama was a disciple of Swami Gorakhnath

Gheranda Samhita is a yogic manual taught by sage Gheranda to disciple Chanda Kapali.

Shiva Samhita is a classical text on hatha yoga like *Gheranda Samhita* and *Hatha Yoga Pradipika*. The author of this text is still unknown.

TIME OF COMPOSITION

The time of writing of Hatha yoga pradipika may be around fifteenth century.

Gherand Samhita is a late 17th-century text which is considered to be the most encyclopedic of the three classic texts on hatha yoga Some are of the opinion that *Shiva Samhita* was written in the 17th^l or 18th century, but according to James Mallinson, the text must have been written prior to 1,500 CE.

CHAPTERS

Hatha yoga pradipika is divided into four chapters. The text Gheranda Samhita is divided into seven chapters, having a focus on the *ṣaṭkarmas* (shatkarma), thus this text is sometimes known to describe *ghatastha yoga*. Shiva samhita is divided into five chapters. Chapterisations

The Hatha yoga pradipika has been divided into four chapters. The chapter are; Asana, Pranayama, Mudra and Samadhi. The Gheranda Samhita has 7 chapters describing

- Shatkarma for purification
- Asana for strengthening
- Mudra for steadying
- Pratyahara for calming
- Pranayama for lightness
- Dhyana for perception
- Samādhi for isolation

The Shiva Samhita has 5 chapters. The chapters are

- The first chapter – various methods of liberation and philosophical standpoints.
- The second chapter -the nadis, the internal fire, and the working of the jiva.

- The third chapter -the winds in the body, importance of the guru, four stages of the Yoga five elemental visualizations and four asanas in detail.
- The fourth chapter -the eleven mudras that can result in yogic attainments.
- The fifth chapter (longest and most diverse)—it describes obstacles to the liberation, four categories of aspirants, the method of shadow gazing, internal sound, esoteric centers and energies in the body (the kundalini), seven lotuses, "king of kings of yogas" along with a global mantra.

WAY OF DELIVERANCE

Hatha Yoga Pradipika

Shiva is the supreme teacher of Hatha yoga. After paying respect to Shiva, Svatamarama begins his first chapter. By the way he mentions the name of revered sages of the past (Matsyendra, Goraksha etc) who won over death through yoga practice and still roam this Universe.

Gheranda Samhita

It is in form of a conversation between disciple Chanda Kapali and sage Gheranda in which Chanda Kapali requested Gheranda to give him knowledge of Yoga which would lead to knowledge of the tattvaas.

Shiva Samhita

The text is in form a dialogue between Lord Shiva and his consort Parvat composed in Sanskrit. The yogi should salute the Guru on left, Ganesha on right and then again to the guardians of the world and goddess Ambika on left before beginning of the practice says Shiva Samhita.

Shiva is adi guru. We recite.

Gurur-Brahmaa Gurur-Vissnur-Gururdevo Maheshvarah |

Gurure [-I] va Param Brahma Tasmai Shrii-Gurave Namah ||1||

Meaning:

The Guru represents Brahma, the Guru represents Vishnu, and the Guru Deva represents Maheswara (Shiva),

The Guru is the Para-Brahman (Absolute Brahman); we offer salutations to that Guru.

So the three texts follow the Guru-sisya tradition of our culture.

NATURE OF THE TEXT

Hatha Yoga Pradipika: According to Svatamarama, the purpose of Hatha Yoga is to achieve success in Raja Yoga.

Gheranda Samhita: The text is divided into seven chapters, sometimes known to describe *ghatastha yoga*.

Shiva Samhita: It is most comprehensive and democratic treatise on hatha yoga. According to Mallinson *Shiva Samhita* is a book on yoga teaching and also on tantra.

PROCESS OF PURIFICATION

Hatha Yoga Pradipika: A person having much fat and phlegm in the body should perform Pranayam only after completion of the shatkarmas i.e.

- Dhauti,
- Vasti,
- Neti,
- Trataka,
- Nauli and Kapalbhata

Gheranda Samhita: Process of purification is done (by following the shat karmas)

Dhauti (4 Types)

- **Antardhauti (Internal Cleansing)**
 - vatasara(wind purification)
 - varisura (water purification)
 - Vahnisara (process of fire purification)
 - Bahiskrita
- **Dantadhauti which Involves the Purification of**
 - teeth
 - root of the tongue
 - both ears
 - frontal sinuses
- **Hridayadhauti (Process of Heart Cleaning) by using**
 - stick
 - vomiting
 - cloth
- **Mulashodhana (Process of Rectal Cleaning)**

Basti (2 Types)

- Jala Basti done in water(wet)
- Sukshuma Basti done on Land(dry)
 - Neti

- Laukiki
- Trataka- It cures all eye disease and induces clairvoyance.
- Kapalbhata (3 types) which destroys all phlegm (kapha) related disorders
- Vat krama (alternate nostril breathing without force and without retention).
- Vyut karma (process of drawing in water through the nostrils and expelling it through the mouth)
- Sheet karma (process of drinking water through the mouth and expelling through the nostrils)

ASANA

Hatha Yoga Pradipika: The yoga asanas mentioned by Svamiam are enlisted below.

- Swastikasan
- Gomukhasan (Cow Pose)
- Virasana
- Kurmasan (Tortoise Pose)
- Kukkutasan (Raised Tortoise Pose)
- Uttankurmasan
- Dhanurasan (Bow Pose)
- Matsyendra asan
- Paschimottan asan)
- Mayurasan (Peacock Pose)
- Shavasana (Corpse Pose)

Out of the 84 asans taught by Lord Shiva, Svamiam explains the 4 most important ones as follows

- Siddhasana (Vajrasan, Muktasana, and Guptaasana)
- Padmasan (Lotus Pose)
- Simha asan(Singha asan, Lion Pos)

Bhadraasan (Gorakhasan, Baddha Kona asana). This is described as the destroyer of all diseases One can achieve various psychic powers from the practice of kumbhakas.

GherandaSamhita: Chapter 2 of Gheranda Samhita deals with Asanas. Gheranda suggests for strengthening the body through regular practice of asanas/poses.

Depending on the species of living beings there are 840000 asanas as told by Shiva.

Only 84 are the best out of these and 32 have been found most useful for mankind.

Those 32 asanas are:

- Siddhasana- Perfect Pose
- Padmasana - Lotus Pose
- Bhadrasana - Happy Pose
- Mukta - Free Pose
- Vajrasana - Adamant Pose
- Swastikana - Prosperous Pose
- Singhāsana - Lion Pose
- Gomukhāsana - Cow mouth Pose
- Virāsana - Hero Pose
- Dhanurasana - Bow Pose
- Mritāsana, or Shavasana -Corpse Pose
- Guptāsana -Hidden Pose
- Matsyāsana -Fish Pose
- Matsendrasana -King of Fish Pose
- Gorakshāsana
- Paschimottāsana -Forward Bend Pose
- Uttkāsana
- Sankatāsana -Dangerous Pose
- Mayurāsana - Peacock Pose
- Kukkutāsana
- Kurmāsana - Tortoise Pose
- Uttana Mandukasana
- Uttana Kurmakāsana
- Vrikshāsana - Tree Pose
- Mandukasana - Frog Pose
- Garuda - Eagle Pose
- Vrishāsana - Bull Pose

- Shalabh - Locust Pose
- Makara - Crocodile Pose
- Ushtram -Camel Pose
- Bhujangam -Snake Pose
- Yoga or Yogasana

Shiva Samhita describes 4 vital asanas here are 84 postures of which 4 are most important. These are

- Siddhasan-Effect-Yogi attains the highest end. By assuming and contemplating in this posture, the yogi is freed from sin.
- Padmasan-Effect--Vital airs become completely equable and flow harmoniously through the body.
- Ugrasan (pashimottanasan)-Effect-Excites the motion of the air, destroys the dullness and uneasiness of the body.
- Swastikasan. (sukhasana) –Effect-No disease affects the body. Vayu siddhi is attained and miseries are destroyed.

PRANAYAMA

Hatha Yoga Pradipika

Kumbhakas are of Eight Types

- Suryabhedana-Accepted as the best kumbhaka to cleanse the skull, destroys bacteria in the sinuses and destroys diseases related to vat/vayu (wind element in the body) like asthma, hiccups, arthritis
- Ujjayi- can be done walking or standing. Removes all phlegm related diseases of the throat, enhances digestive fire
- Sheetkari- Cures all diseases, removes lethargy, hunger and thirst
- Shitali- destroys fever, pith (bile/heat) related disorders and enlargement of spleen and toxins
- Bhastrika-removes diseases of the vayu, kapha and pitta (wind, phlegm, bile elements or air, water and fire elements) and awakens kundalini
- Bhramari-promotes bliss
- Murcha-promotes happiness and clarity of mind
- Plavini-allows one to float in water

Gheranda Samhita

There are 8 Types of Kumbhakas or Breath Retentions as Follows.

- Sahita
- surya bheda
- ujjayi

- sheetali
- bhastrika
- bhramari
- murcha
- kevali.

Sahita kumbhaka also is of 2 type-sagarbha and nirgarbha.

While sagarbha is performed with repetition of beej mantra, nirgarbha is done without the repetition of the mantra.

Shiva Samhita The yogi should begin by first paying respects to Guru on the left, Ganesha on the right and then again to goddess Ambika on the left. The yogi should practice breath regulating procedures while seated in padmasana on a seat in a clean location. He has to inhale through his left nostril, closing the right nostril with his thumb. He is advised to retain the breath as per his capacity and then exhale through the right nostril without force. Then he should inhale through the right nostril, retain per his capacity and exhale without force through the left nostril. In this way twenty kumbhaks, (breath retentions) should be practiced, making 10 rounds of this cycle, 4 times a day early morning, midday, sunset and midnight. The nadis in the astral body get purified if the practice is continued for 3 months. Then the yogi reaches the different stages of Pranayama as follows.

1 st stage-Aarambavastha (beginning stage).

2 nd stage-ghatavastha

3rd stage- parichaya avastha

4th stage- nishpatti avastha.

These practices destroy all sins and sorrows.

MUDRAS

Hatha Yoga Pradipika

According to Lord Shiva There are ten mudras.

These mudras are useful to destroy death and old age.

Success in these mudras bestows eight siddhis upon the practitioner. The eight siddhis are as follows:

- Ability to become small, big, too much light, too much heavy
- Ability to reach very high
- Power become invisible
- Power to tame animals and mesmerize people
- Ability to attain god like qualities.

These mudras should be done under the guidance of an experienced guru.

The ten mudras are and their benefits are mentioned below.

- Mahamudra-Diseases like leprosy, consumption, digestive disorders are removed. The yogi gets the ability to become small.
- Mahabandha- Death is conquered. One gets the ability to become small.
- Mahavedha-Cures the problem of grey hair, wrinkles. Gives the ability to become small
- Khechari-Removes toxins and body poisons, cure diseases, removes old age, gives victory over death
- Uddiyan-It destroys old age, conquers death
- Mulabandha-It destroys old age, improves digestive fire and awakens kundalini
- Jalandhar Bandha-It destroys all throat related diseases, removes old age and gives victory over death
- Viparitkarani- It destroys wrinkles, grey hair, remove old age within 6 months of practice
- Vajroli-It conquers death
- Shaktichalan

Gheranda Samhita

Gherand Samhita Describes the Following Mudra as Enlisted Below

- Mahamudra
- Nabho mudra
- Uddiyana Bandha
- Jalandhar Bandha
- Mula Bandha
- Maha Bandha
- Mahabheda
- Khechari Mudra
- Viparitkarni
- Yoni Mudra
- Vajroni Mudra
- Shakti chalani
- Tadagi (tank) Mudra
- Manduki Mudra
- Shambhavi Mudra

Shiva Samhita: Chapter 4 of Shiva Samhita deals with Mudras.

In this this chapter 11 mudras have been discussed. Those are Yoni mudra, Mahamudra, Mahabandha, Mahavedha, Khechari, Jalandhar, Mulabandha, Viparitkarani, Uddana, Vajroli, and Shaktichalan.

NADI PURIFICATION

Hatha Yoga Pradipika

Baddhapadmāsano yogī prānam chandrena pūrayet

Dhārayitvā yathāśakti bhūyah sūryena rechayet

Prānam sūryena chākṛshya pūrayedudaram śanaih

Vidhivatkumbhakam krtvā punaśchandrena rechayet (HYP-2.7-8)

The yogi should be seated in Padmasan (lotus pose) and inhale through the left nostril, hold breath as per capacity and exhale through the right nostril. He should then inhale through the right nostril, hold breath as per capacity and exhale through the left nostril. The exhalation should not be forceful. If a yogi performs practice in this way for three months his nadis will be definitely purified. Pranayam performed in the right manner will cure a person of diseases, whereas incorrect practice could cause diseases. The disorder in the air element (breath) or Pawan cause cough, asthma, asthama, headaches, ear aches, pain in eyes etc. So it is necessary to pay careful attention when inhaling and exhaling. The body of a person whose nadis are pure will be lean and radiant. When nadis undergo purification, it leads to good health.

Gheranda Samhita

According to chapter 5 of the text, he should sit on a seat which is made of kusa grass or tiger skin or antelope skin facing east or north with a calm mind and perform nadi shuddhi (purification of nadis or energy channels in the astral body) prior to pranayama.

- The air is unable to flow through nadis that are blocked with impurities. So prior to performing pranayama one needs to purify these energy nadis.

There are two types of purification of nadis -samanu and nirmanu.

Samanu is done along with a beej mantra whereas nirmanu is done in conjunction with dhauti (cleansing practices). The yogi should sit in Padmasan and after performing the rituals towards his guru should start the process of purifying his needs.

Nadi shuddhi is performed while inhaling and mentally chanting the beej mantra for air,that is 'yung' for 16 counts, then retaining the breath for 64 counts of the mantra and exhaling for 32 counts.

Same starting has to be done with inhalation from right nostril and mentally chanting the beej mantra for the fire element which is 'rung' in the same ratio as mentioned above.

Then focusing the gaze on the tip of the nose and visualizing the reflection of the moon, one has to inhale while mentally chanting 'thum' 16 times, retain the breath 64 times chanting 'vam' and exhale 32 times chanting 'lam' simultaneously visualizing the nectar from the moon is flowing into the nodes. This enables the purification of the nadis and makes one prepared to start practice of pranayam.

Nadi Sudhi in Shiva Samhita

The Chapter 2 of the text deals with the spinal column and the nadis. Out of 35000 nadis, only 14 are important. There are numerous networks of nerves having various branches and subbranches engaged in supplying various parts of the body and regulating the body functions. Of the 14 nadis, 3 nadis are vital. These are known as ida, pingala and sushumna. Out of these 3 nadis, sushumna is the most important among all. Sushumna, ida and pingala are considered as the vital nadis with sushumna being the most prominent. Chitra nadi is the innermost of these three nadis and barahmarandra (the most subtle hollow) lies inside chitra. Chitra is the favourite nadi of lord Shiva. The yogi destroys all his sins by contemplating on chitra nadi. Kundalini is located at the base of the sushumna in a coiled form having 3 and ½ turns of coils. The ida (lunar channel) lies on the left side coiling around sushumna (representing fire) and goes to the right nostril (representing sun). The pingala (solar channel) coils around sushumna and goes to the left nostril.

The practice is started after first paying respects to Guru on left, Ganesha on right and then again to goddess Ambika on left. The yogi practises then breathe regulating procedures being seated in padmasana in a clean place... He has to inhale through his left nostril, closing the right nostril with his thumb. He is advised to retain the breath as per his capacity and then exhale through the right nostril without force. Then he should inhale through the right nostril, retain per his capacity and exhale without force through the left nostril. He has to perform twenty kumbhaks, (breath retentions), thus making 10 rounds of this cycle, 4 times a day early morning, midday, sunset and midnight. The nadis will be purified if such practice is continued in this way for 3 months.

By the process the nadis (energy channels in the astral body) will be purified if continued in this way for 3 months.

KARMIC EFFECT

Gheranda Samhita

Gheranda starts the topic with subject of karma and rebirth. One's karmas are responsible for his rebirth and once reborn the person again gets caught up in karmas, so it is like a never ending cycle or wheel.

Sukruteiukruteiduskriteihi karyarjayate praninam ghataha

Ghatadutpadyate karma ghatijantram jatha bhramet. (GS -1.6)

Shiva Samhita

Ithatham prakalpate dehe jibo basati sarbagaha

Anadi basanamalaalankruto karmashankhalaha //37//

Nanabidhagunopetaha sarba byapara karakaha

Purbarjitani karmani bhunakti bibidhani cha//37// (SS-CH-2-37, 38)

The jivah (being) residing in the human body enjoys the fruits of his various karmas amassed in the past life. All pleasures and sufferings are according to the result of past karmas. Accumulated good karmas in past lives give happiness. From desires all those delusions arise, but those can be thrown away. This body is obtained as a result of past karmas, but the burden of living in this body becomes worthwhile when it is utilized to obtain Nirvana (enlightenment). The desires bind a jivah (living being) and cling to the person in each lifetime, similarly follows the misery. A true yoga practitioner

should perform all his duties renouncing the fruits in order to cross the ocean of this illusory world. All desires are then dissolved through spiritual knowledge and own tatva becomes manifest.

SAMADHI

Hatha yoga Pradipika

Chapter 4 of above text deals with samadhi. Samadhi is the mean to destroy death and also the means to attain happiness and bliss. Synonyms of Samadhi are Raja Yoga, unmani, manomani, amaratva, laya, tattva, shunyashunyam, parampadam, amanaskam, advaitam, niralamban, niranjanam, jivanmukti sahaja and turya. Like salt dissolving in water, the unity of atman and mind is known as samadhi. In this state of unity all thoughts disappear and the jivatma becomes one with the paramatama. Samadhi is the stage achieved while the flow of prana continues through the sushumna. One who has achieved control over the breath has also control over the mind. Desires and breath are the two causative factors of the mind.

As milk and water, assimilate and become one, similarly mind and breathe are brought into unity in action. They follow each other and go hand in hand. When one is suspended, the other also gets suspended. The mind is the controller of the senses, whereas the breath is the controller of the mind. If the mind is stable, the breath is also stable. Shambhavi mudra and khechhari mudra are described as the madras, which lead to unmani. Shambhavi mudra is a quick method to attain unmani. While practicing shambhavi mudra, the eyes of the yogi should be half closed and his gaze should be fixed on the tip of the nose.

Gheranda Samhita Chapter 7 deals with Samadhi. **Solitude or isolation** can be accomplished through Samadhi Yoga

Samadhischa paro yogo bahu bhagyena labhyate

Guroho krupaprasadena prapyate guru bhaktitah//GS 7.1)

Samadhi Yoga is Achieved Only by the Very Fortunate Practition Through the Grace of the Guru

This is achieved by the person who is devoted to guru, has confidence in the knowledge and faith in his guru and himself, and whose mind is open to intelligence.

Separation of the mind from the body and its union with the supreme soul confers mukti (liberation) or Samadhi. Realisation that "I" am intelligence, existence and bliss then comes automatically.

There are 6 types of Samadhi

Those are Dhyana Samadhi, Nada Samadhi, Rasananda, Laya Samadhi, Bhakti Yoga Samadhi, Raja Yoga Samadhi (Unmani or Sahajawastha Samadhi)

- Dhyana Samadhi (meditation samadhi) is accomplished by shambhavi mudra.
- Nada Samadhi (sound samadhi) is accomplished by bhramari mudra
- Rasananda Samadhi (bliss in taste) is accomplished by khechhari mudra
- Laya Samadhi (absorption) is accomplished by yoni mudra
- Bhakti Yoga Samadhi is accomplished through contemplation on one's deity

- Raja Yoga Samadhi, Unmani Samadhi, Sahajawastha Samadhi is attained through mano murchha mudra (trance)

MEDITATION

Gheranda Samhita chapter 6 deals with meditation.

Perception can be achieved through meditation

There are Three Types of Meditation as Discussed Below

- Sthula (gross)
- Jyotirmay (luminous)
- Suksham (subtle)

These meditations will help the practitioner to perceive his true self.

The process of meditating on the figure of guru or deity is gross meditation. Similarly when Brahma or Prakriti is meditated as a mass of light called luminous or gates meditation Process of contemplating on Brahma or Bindu (pair) and kundali force is called suksma or subtle meditation.

Gross Meditation

Procedure

The practice should begin with close the eyes and visualizing an ocean of nectar in the heart.

Imagine that in this ocean is an island made of gemstones, sand of which is made of crushed diamonds and rubies.

Let the yogi imagine that the island is flanked by kadamba trees having sweet smelling flowers.

There are also other flowering trees like malati, mallika jati, champa, parijat, padma.

Imagine that the fragrance of these flowers is filled everywhere.

Visualise that in the middle of this garden is the kalpa vriksha (wish fulfilling tree) with 4 main branches representing 4 Vedas (revered Hindu texts) and numerous flowers and fruits.

Try to hear the sound of bees and cuckoo in your imagination

Let the yogi visualize a platform below the tree made of gems and on that platform visualize a throne made of precious gemstones.

Seated on this throne is your deity.

Try to Contemplate on the form, dress, ornaments, etc. of the deity.

This is known as sthula meditation or gross meditation.

Luminous Meditation

In the muladhar chakra, the kundalini lies in the shape of a coil having 3 and 1/2 turns.

Here resides the living being (jivatama) like a flame.

Meditating on this luminous flame a yogi can directly perceive the soul.

In shambhavi mudra, fixing the gaze at bright 'OM', the third eye, between the two eyebrows without blinking subtle meditation can be accomplished.

It is known that subtle meditation is superior to luminous meditation and luminous meditation is superior to gross meditation.

Subtle Meditation

One can achieve Shambhavi mudra by fixing the gaze at luminous 'OM', the third eye, between the two eyebrows without blinking. By virtue of tremendous good fortune, a yogi's kundalini arises; she unites with the soul and leaves the body through the eyes.

This Suksham or subtle meditation is difficult to accomplish.

DIET

Hatha Yoga Pradipika

A moderate diet that is pleasant, soothing and sweet is best.

Foods to be Avoided

- Bitter
- Sour
- Spicy
- Oily
- green leafy vegetables
- sesame seeds
- alcohol
- mustard
- meat
- asafetida
- garlic
- salty
- dry
- stale
- reheated

A Yogi should avoid Following Things

- Travel
- company of bad people
- early morning baths
- any procedures that might harm the body

Favourable Foods

- Wheat
- Rice
- Barley
- Milk
- Ghee
- Sugar
- mung
- beans

Gheranda Samhita

The diet of a yogi should be moderate (mit-ahar) to attain success and avoid illness.

Foods allowed in this context are rice, mung beans, urhad, chick peas, barley, wheat, cucumber, eggplant, yam, sago, radish, jackfruit, plantains, and figs, foods that are pure, cooling and sweet.

The five greens leaves also are prescribed in the regimen, those are holy basil (tulsi), amaranth leaf, parvar leaf, lamb's quarters and brahmi should be revered by the yogi.

Food intake should fill the 50% of the stomach.

Other portions (¼) should be kept for water; another ¼ should be kept empty.

Foods which are bitter, acidic, salty and roasted should be avoided

Large intake of leafy green vegetables, masur beans, pumpkins, onions, hing (asafetida) etc. should be avoided.

Extremely hot, stale and hard to digest food, including the foods that are too cool or exciting should be avoided.

A yogi should consume butter, ghee, milk, sugar, date, cardamoms, nutmeg, dates, rose apple, pomegranate, sweet juice and nourishing, easily digestible and cooling foods.

Shiva Samhita

Consuming acidic foods, astringents, salt, mustard, pungent substances, fasting, things roasted in oil, too much eating, should be avoided.

The yogi should use clarified butter, milk, sweet foods, betel without lime, camphor.

HEARING OF SOUNDS (NADA)

Hatha Yoga Pradipika describes like this: One crore and a quarter of effective ways propounded by lord Shiva are there for the attainment of Laya; but, devotion to Nada alone, is the most important of the Laya.

According to Hatha Yoga Pradipika

Being seated in the Muktasana posture and assuming the Shambhavi Mudra one should listen with concentrated mind to the sound within, heard in the right ear. There are four stages: Arambha, Ghata, Paricaya and Nispatti in all yogic practices. In Nishpatti or final stage: Rudra granthi is pierced at this stage and the sounds of a flute and veena are audible. Indescribable bliss is achieved by practice of nada. It is necessary for the yogi to concentrate on the sound which is heard when he closes his ears with his hands. He will attain success after 15 days. In the beginning stages, loud sounds will be heard.

As he develops in the way of practice, the yogi will be able to hear very subtle sounds.

Sounds Heard in the Initial Stages

- Ocean
- Cloud
- Kettle drum
- Jharjhara

Sounds Heard in the Middle Stages

- Drum conch together
- Bell and drum
- Sounds heard in the final stages
- Tinkling bell
- Flute
- Veena
- Bee

The yogi should attempt to hear past the loud sounds.

Shiva Samhita also talks of hearing mystic sounds. For the practice yogi is able to hear mystic sounds.

The anahat sounds are in the following order

- The sound of a buzzing bee,
- Sound of flute

- Sound of harp
- Sound of ringing bells
- Thunder sound

CONCEPT OF MAYA

Gheranda samhita tells;

Nasti mayasamaha paso nasty yogatparam balam

Nastigyanatparo bandhurnahankarat paro ripu// (GS 1.4)

The sage tells that like illusion there are no fetters. Stength which comes from yoga is unparallel. Gyana is the mst close friend and ego is the greatest enemy.

Similarly Shiva Samhita tells,

Mayeiba biswajanani nanya tatwadhiyapara

Yada nasam samayati biswam nasti tada khalu.//SS 1.64//

Maya is the universal mother. Not from any other b principle the universe has been created, when this Maya is destroyed, the world certainly does not exist.

KUNDALINI CONCEPT IN HATHA YOGA PRADIPIKA

Only when all the Nadi's get purified, then the Yogi becomes master in the control of energy. So control of energy (Pranayama) should be practised daily with the mind in which the sattvika or pure elements are prevalent till the Sushumna nadi gets free from impurities. When the energy is drawn in by the Ida, it should be released by the other nadi (Pingala) if drawn in through the Pingala after retention, it should be released through the left nadi (Ida). Those who are perfect in Yama, by regular practice of energy control according to the prescribed instructions through the left and right channels, their Nadi's get purified in not less than three months. Ananta is the Lord of Serpents which supports the earth with its mountains and forests; similarly Kundalini is the support of all Yogic practices. When the sleeping Kundalini is aroused by the favour of the guru, then all the lotuses and knots of the body get pierced. Then Sushumna (nerve channel) becomes the royal road for the passage of Prana. Then only the mind remains objectless. Sushumna, Sunyapadavi (the great void), Brahmastrandhra (the entry to Brahman), Mahapatha (the great road), Smasana (the burning ground), Shambhavi (pertaining to the auspicious Sambhu) and Madhyamarga (the central path)--these are all synonymns and represent the same thing.

KUNDALINI CONCEPT IN GHERANDA SAMHITA

In the Language of the Sage Gheranda

muladhare atmasakti kundali paridebata

sayita bhujangakara sardhastribalayanvita II

yabat sa nidrita dehe tabajjibaha pasurjatha

gyanam na jayate tabat koti yogam samabhyaset.

Jiva is a mere animal as long as she is asleep in the body. He may practice ten millions of yoga but true knowledge will not arise.

udyatayey kabatancha yatha kunchikaya hathat

kundalinyha prabodhane brahmadvaram prabhedayet.ll

Saktichalana

nabhim sambestya bastrena na cha nagne bahisthitaha

gopaniya gruhe sthitva sakti chalanamabhyaset ll

Encircling the loins with a piece of cloth, seated in a secret room, not naked in outer room, let him practise the *Saktichalana*. Gheranda prescribes that, the encircling cloth of yogi should be one cubit long and four finger (three inches- *bitasti pramitam dirgham bistare chaturangulam*), soft, white and fine texture. The yogi should join this cloth with the kati-sutra, rub the body with ashes, sit in Siddhasana posture, draw the prana -vayu with the nostrils forcibly and join it with the Apana vayu. He should contract the rectum slowly by the Aswini mudra as long as the vayu does not enter the sushumna and manifests its presence.

tada vayu prabandhena kumbhika cha bhujangini

badhaswasastato bhutva urdhvamarga prapadya te ll

By restraining the breath by kumbhaka in this way, the serpent kundali, facing suffocated gets awakened and rises upwards towards the brahmarandhra.

KUNDALINI CONCEPT IN SHIVA SAMHITA

Gudattudvayam guladurdhvam medhattu dvayam guladadhaha

Chaturangulabistaramadharam bartate samam// (ch-2, verse-21//)

Tasminnadharapadmecha karnikayayam sushobhana

Trikona bartate yonih sarba tantresu gopita// (ch-2, vesre-22)//

The adhara lotus contains a pericap where the triangular, good looking yoni is hidden.

Tatra bidyullatakara kundali paradebata

Sardhatrikara kutila sushumna marga samsthita.// (ch-2, verse-23//)

The goddess Kundalini is in the form of electricity in a coil which resides in it. It has a number of three coils and a half which looks like a serpent existing in the mouth of Sushumna.

CONCLUSIONS

Taking into above 17 factors the comparisons of three major hatha yogic texts was performed. Some similarities and differences were observed. Depending on the suitability and attitude one can adopt the practices best suitable for him. Concept of Jiva and Prateek Upasana are the specialties of Shiva Samhita. Every texts advocate in favour of keeping this

knowledge as secret as possible because of possibilities of unwanted hazards due to careless practice. Time of practice, place of practice and ethics of the practitioner should also be given importance. Every text advocates in favour of Guru and his grace, which should never be ignored. To conclude, we can say that we should follow the guidelines under the guidance of a master and adhere to ethics, zeal, endurance, patience etc to be successful in practice.

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