

OS 42

OS 42

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cat No 421.

Expt of Sime.

Yoga terms

A note book in R. hand of A.C.

When studying yoga with under

Allen Bennett in Leyden

in 1901.

S. J. Yoke

- 1) Notes on the chakras & shairik yoga } A.C.
- 2) Constitution of the human organism }
- 3) Gayatri mantra & Mahasatipatthana
in Bennett's hand
- 4) Notes on breathing pipes (A.C.)

To Joke

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To - Joke

Nama

Shivá - ya

Namaha

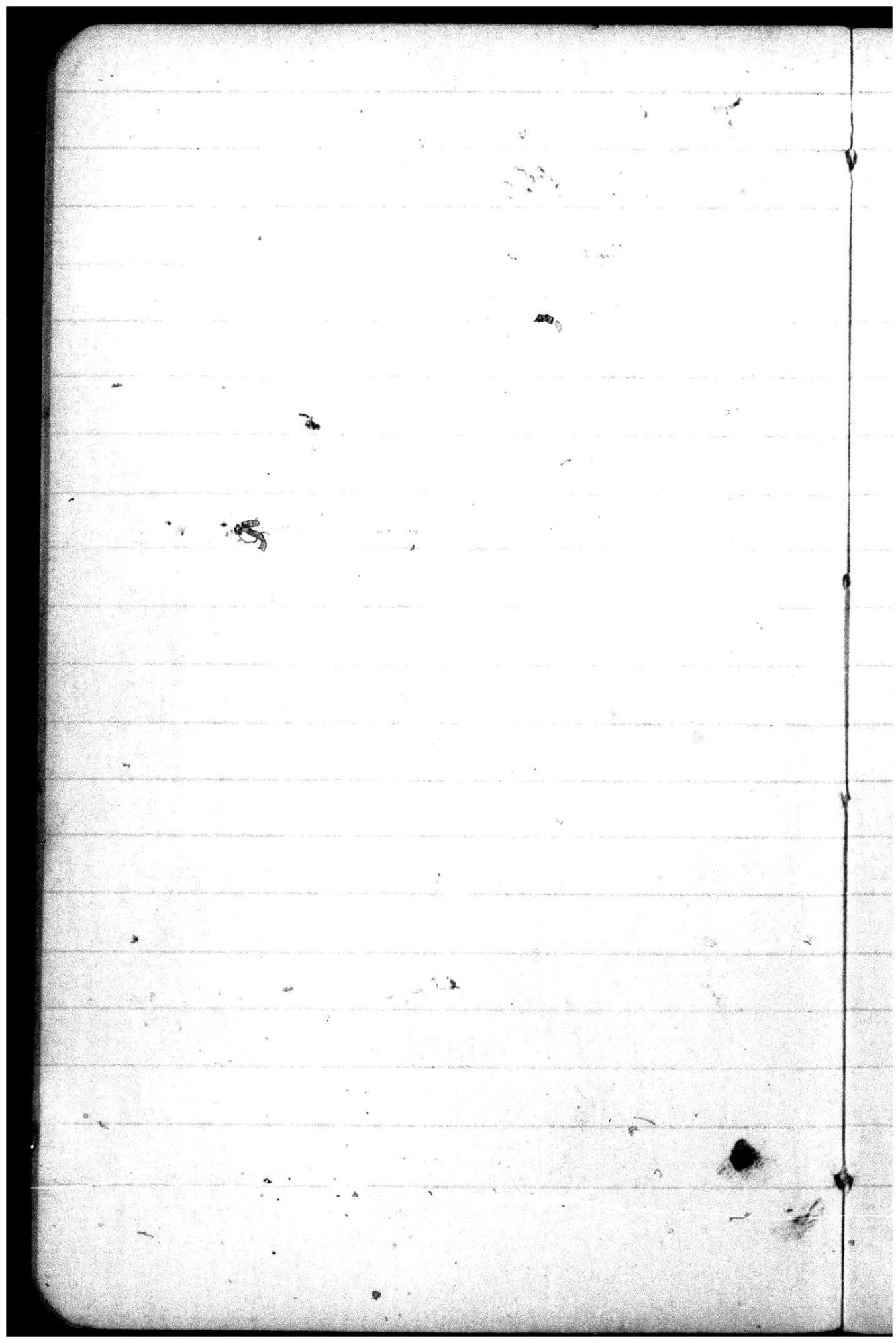
A U M.

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The Beginning and End of
Udghāta,

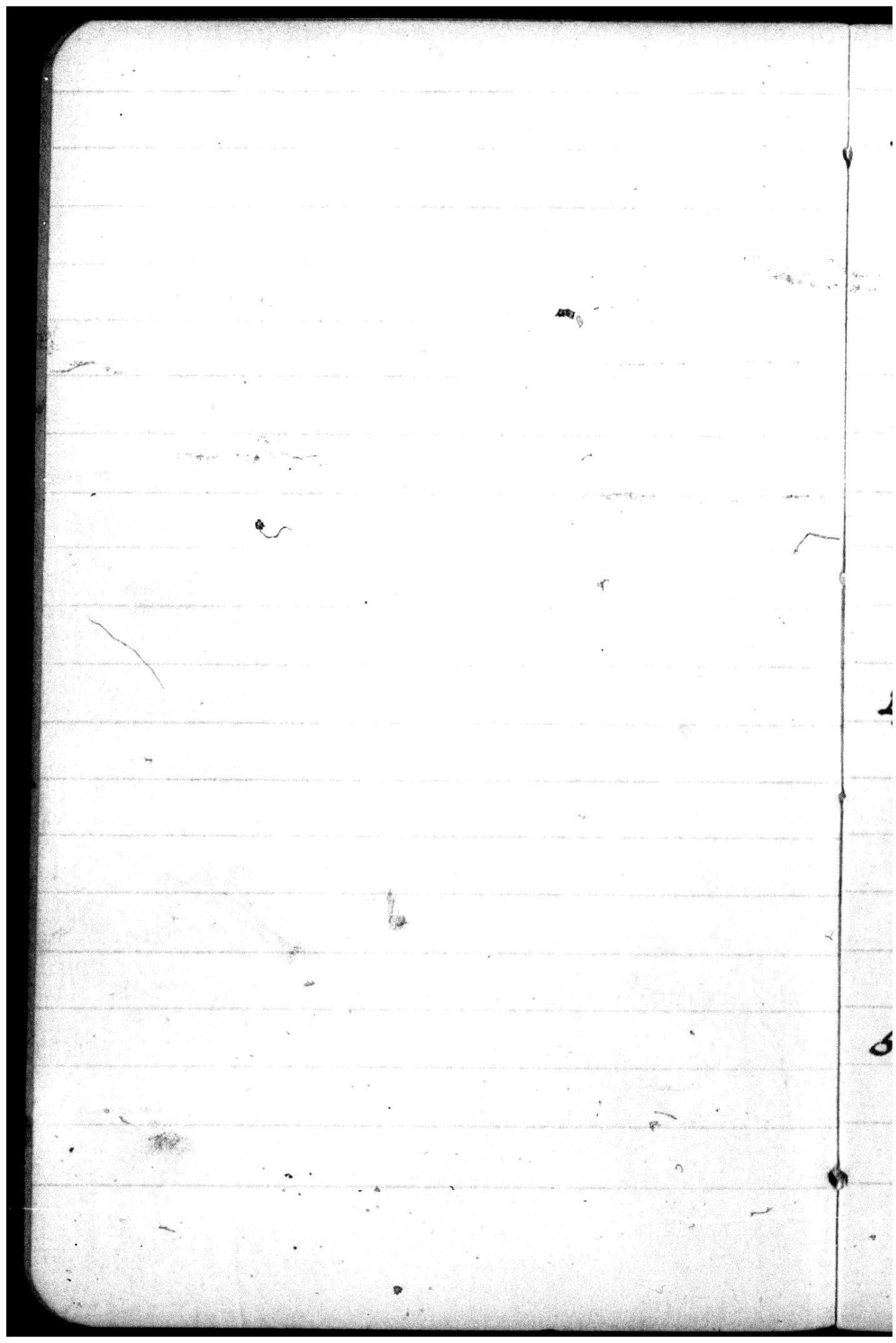
Abhāvānanda
his
Book.



7
The Sise Cākkrā
in the
Human Body.

1. Mūlādhāra the place of the Root
or of Beginnings
is at the base of the spinal column.
It has 3 petals & 56 rays, & is
the seat of Prithivi or Blue

Here Kūṇḍalinī lies coiled
in $3\frac{1}{2}$ coils in the form of a
serpent, with over the entrance
of the Śuśhūmna canal,
so closely knit together around
it that no Prāṇa can pass.



2. Soadisthāna. The "proper place" of Kundalini i.e. in the Yogi. Situated in the navel. Seat of the Apo tatwa

3. Mamṭūra The "city of gems" so-called because very brilliant. In the Solar Plexus Abode of Agni tatwa

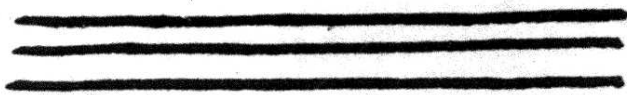
4. Anāhata also called Hridiyam means "sound without collision" or "heart" In the heart Abode of Vāya tatwa

5. Viśuddhi means "purity" In the root of the neck below larynx Seat of Akāśa tatwa

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6. ~~Sahasra~~ Ājñā between the
eyebrows. Means "Knowledge"
Seat of Mano tatwa

7. Sahasrāra above the head
means the "thousand-petalled"



There are 3 breathings :

Rechakam : Throwing-out

Kumbhakam : storing

Puśhakam : inhaling

First Breathing

Practice

for purifying the Nadi (rivers or ^{nerves} ~~veins~~)

Assume an Āsana (posture)

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Here are 3 breathings:

Rechakam : throwing-out

Kumbhakam : storing

Purakam : inhaling

First Breathing

Practice

for purifying the Nadi (nerves & ~~channels~~)

Assume an Asana (posture)

6

0

which keeps the spine & head in
one vertical straight line

With the thumb & ring-finger of
the r. h. close Pingala & do
Recakam through Ida.

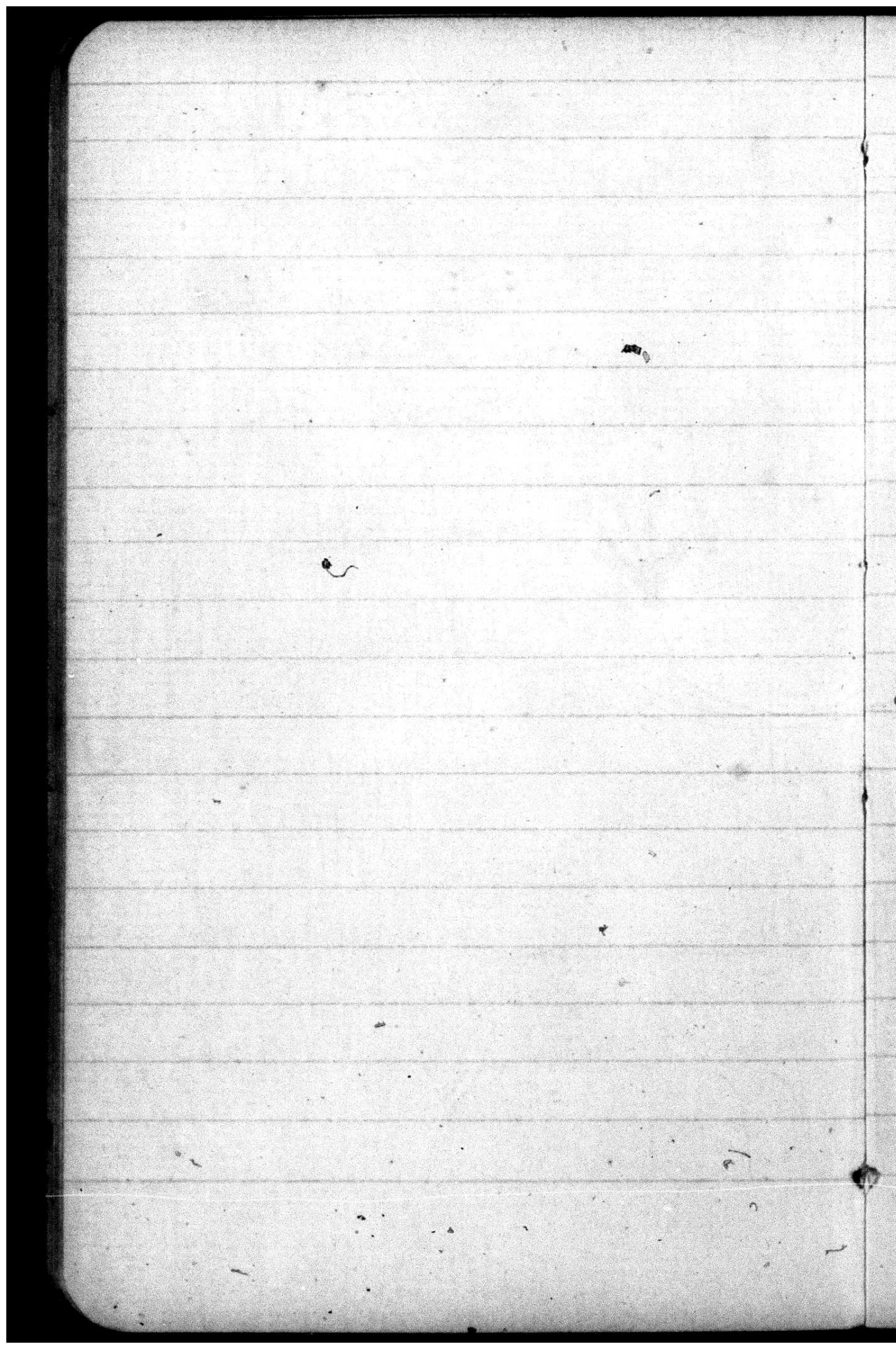
[Note  Also Pingala is the

Solar (Surya = ☉) current on the
r. h. side of the human male body:
Ida is the Lunar (Candra = ☾)
current on the l. h.

In woman these are reversed

Sushumna or Devamarga
(path of the gods) is in the middle
& is the vehicle of Agni]

Then without any intermission, do



Parakam through Ida.

Then ~~still~~ close Ida with the
ring-finger & do Recakam
through Pingala
And so on.

One cycle may be inaccurately termed
a Prana-yama

Let him do 80 such 4 times a
day: but not more than 80

The times of day are

- (a) one hour before dawn
- (b) at noon before feeding
(This applies universally)
- (c) About sunset
- (d) Midnight

Purakam through Ida.

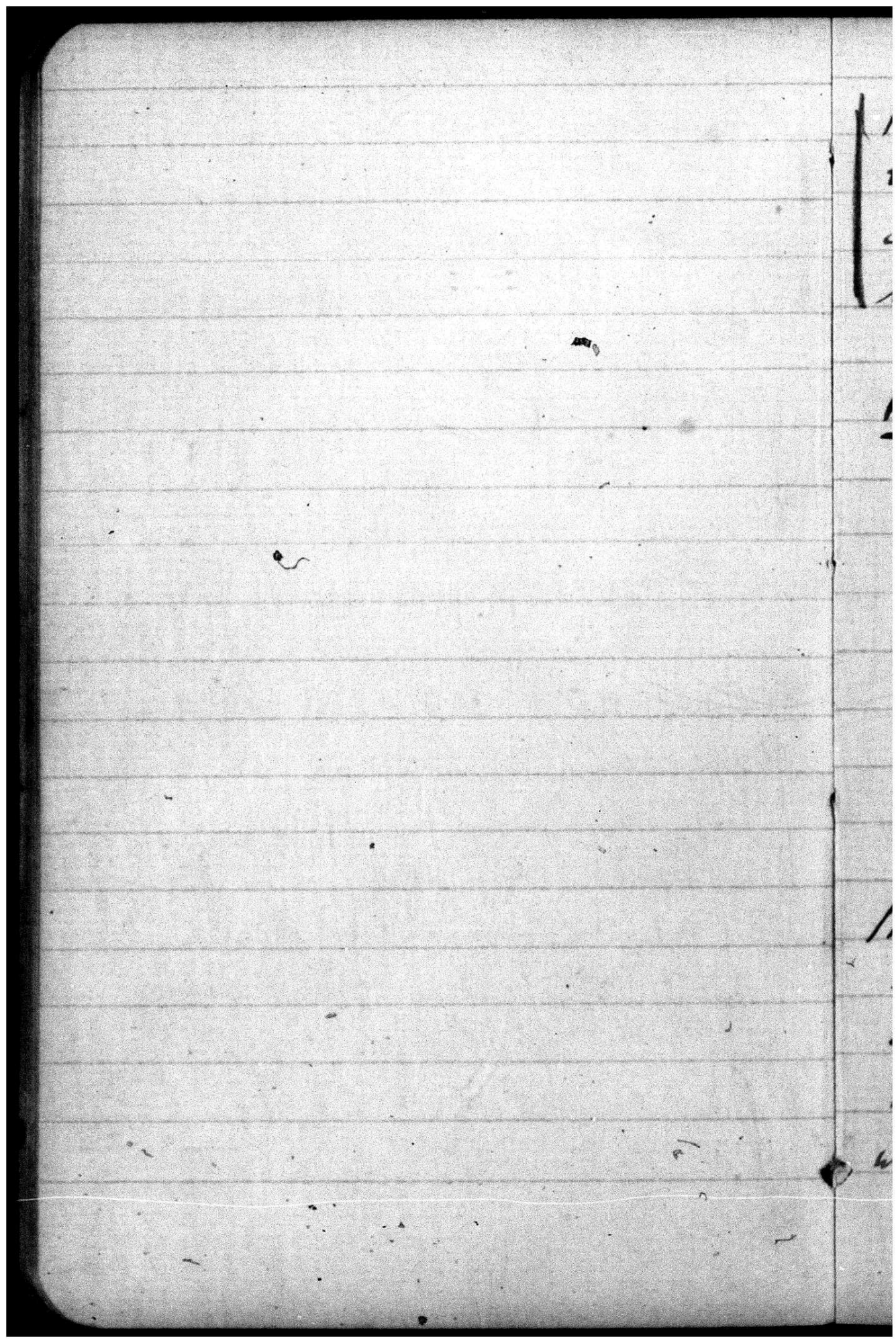
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Ascertain the rate of Pranayama
each man for himself: the idea
is to breathe slightly more slowly,
but much more deeply, than usual.

Prana-yama means "control of
Prana" Prana is the cosmic
spirit of life.

By restraining breath, then, we
restrain Prana: by restraining
Prana we restrain thought:
thought, departing, leaves room
(leaves a space) for nothingness.

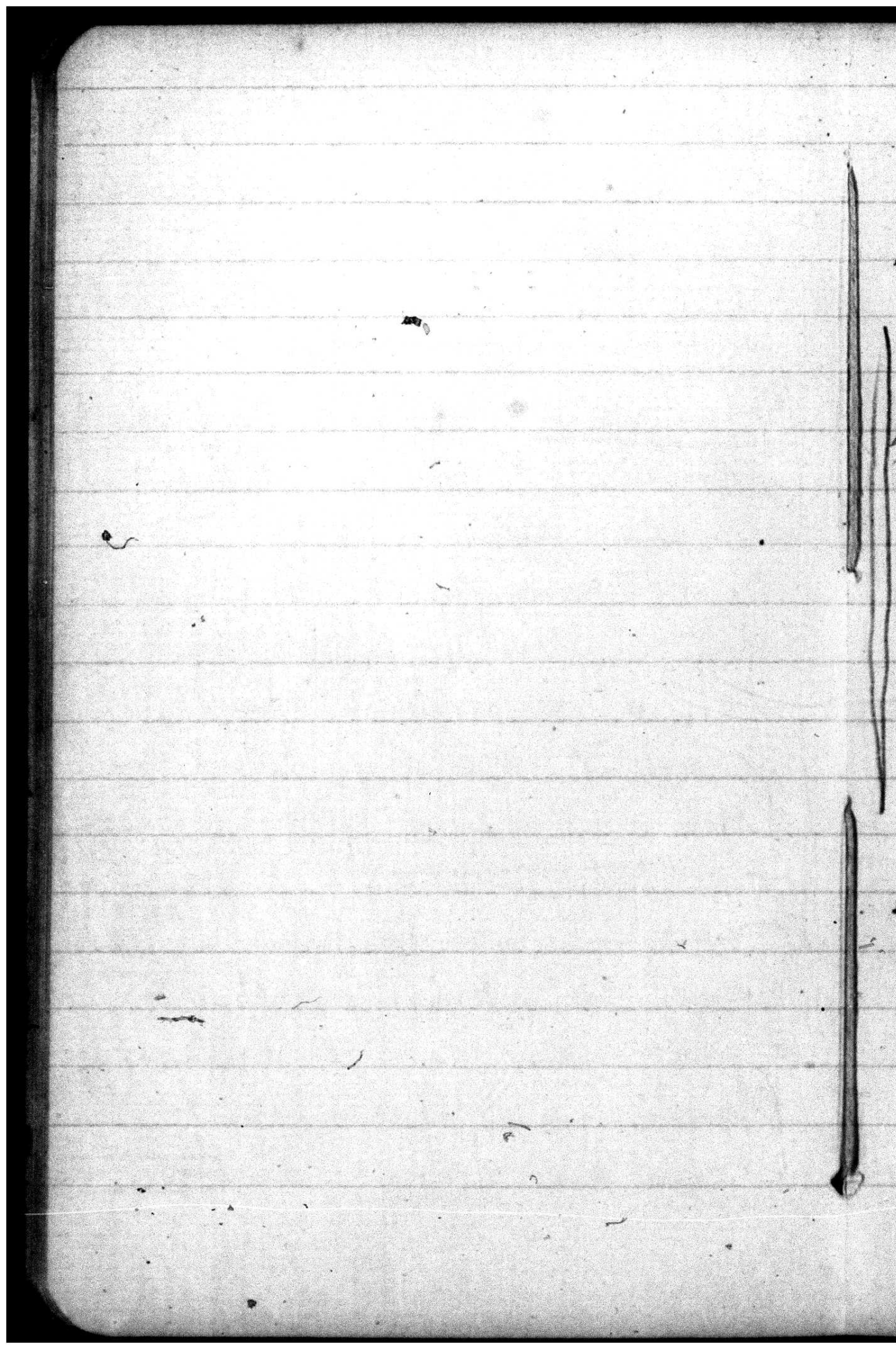
It now becomes permissible, the
nerves being purified to do
a more-correctly-so-described
Pranayama, which is identical
with above but internal Kumbhakam

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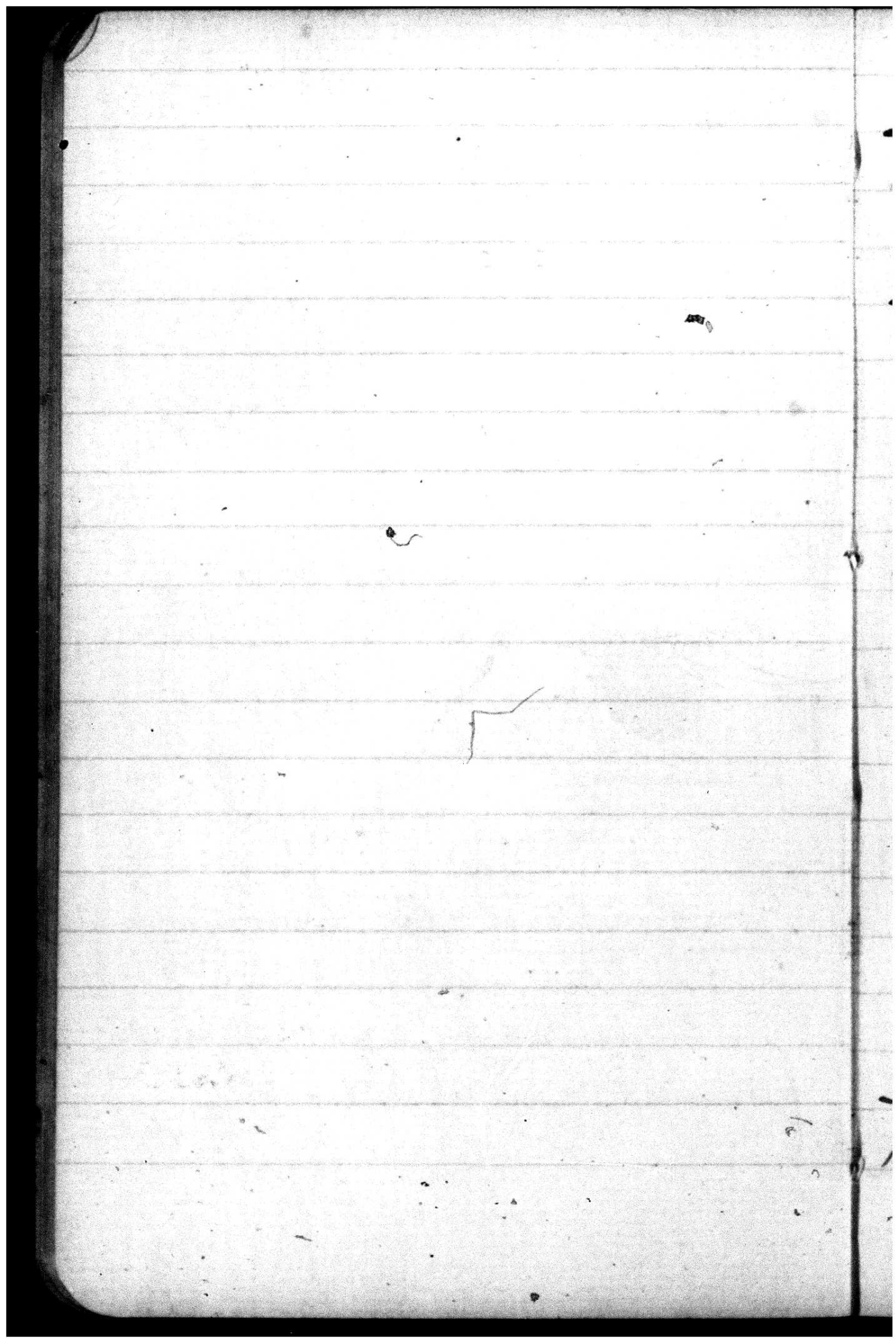
is added

A Yoglet may know when his

Nadi' are purified by the appearance of the following signs:

1. Clear skin ✓
2. Beautiful voice ✓
3. Calm appearance of face
4. Bright eyes
5. Hearing constantly the Nada (silence)

Pratyâhâra the "drawing towards" of all the faculties: i.e. introspection as "constant and trained mental attitude"



Dhâraṇa "mental concentration
on one object" This results
from Pratyahara.

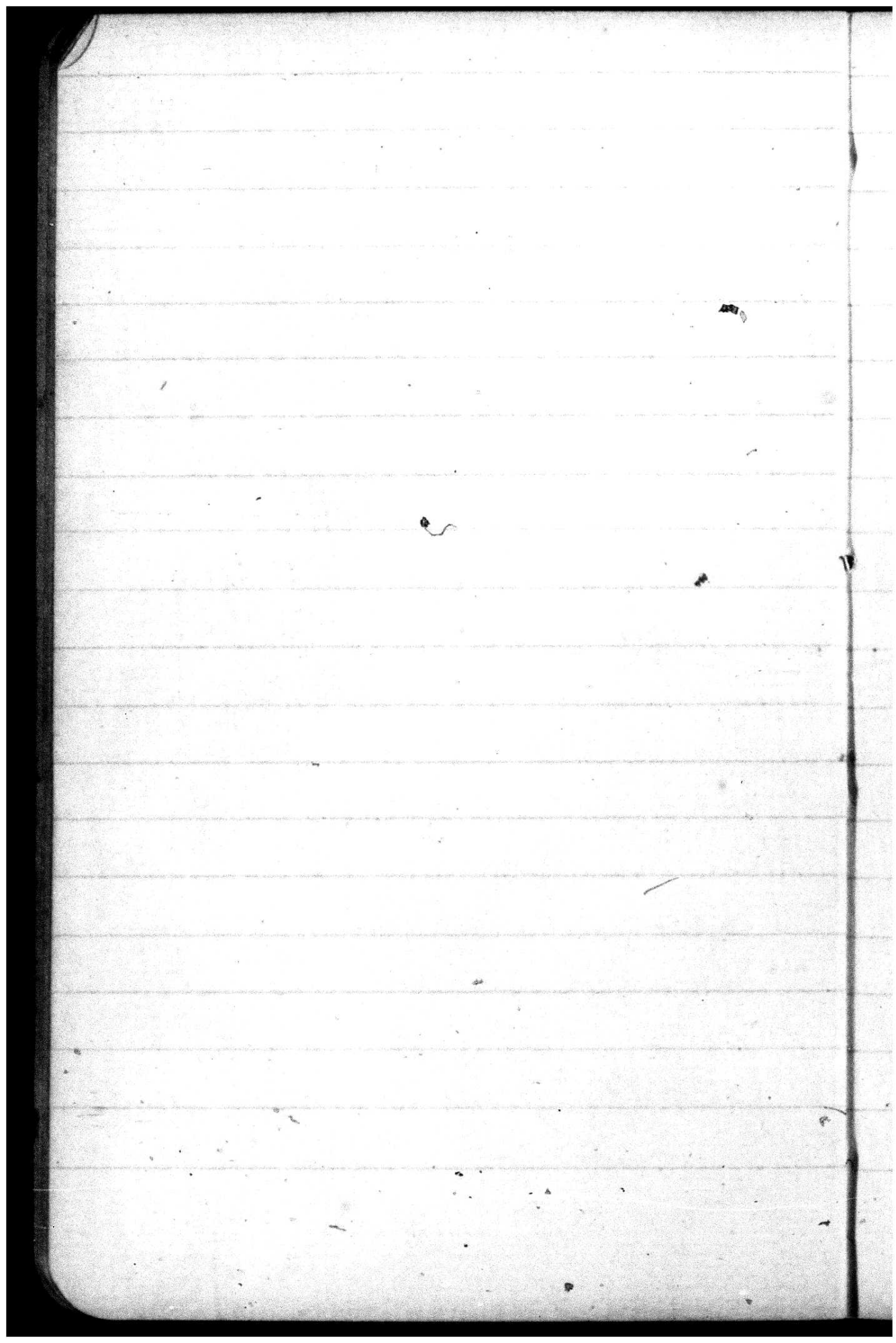
Dhyâna is "when the thought-stuff
flows in a continuous stream
towards the object of Dharana
Cittam the thought-stuff

Samâdhi is when the soul,
remaining fixed in Dhyâna,
discards the phenomenon
meditated on, & remains
concentrated on its name

There are two sorts of Samadhi
Sa-vikalpa with a subject
Nor-vikalpa without a subject

Sa-vikalpa gives power

Nor-vikalpa gives Moksha.



Moksha beggars description.

It surpasses thought & may inaccurately be compared to Nirvana. Moksha is the Peace or Bliss resulting from Ni-vikalpa

There are two sorts of Moksha

Abhāva Non-existent i.e. to sense and thought

Ahamkāra the ego-making faculty

Ahimsa non-injuring.

Constitution of the Human Organism.

Atma the Self or Knower

{ Sat absolute existence
 Chit --- wisdom
 Ananda --- ecstasy or bliss

There are not qualities of the Atma,
but Atma is these three.

Antahkārana the internal instrument.

⊗ { ⊗ Atma
 △ Manas the mind or thought-faculty
 △ Buddhi the discriminating faculty
 ▽ Chittam the thought-stuff
 ▽ Ahankara egoity

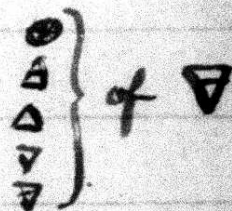
N.B. Manas & Chittam differ as the movement
of the waters of a lake differ from the water itself.

Next come five organs of knowledge Δ
Jnanendriyam.

Five organs of action Δ
Karmendriyam

Five subtle airs, or Prāṇas ∇

The five fatwas.

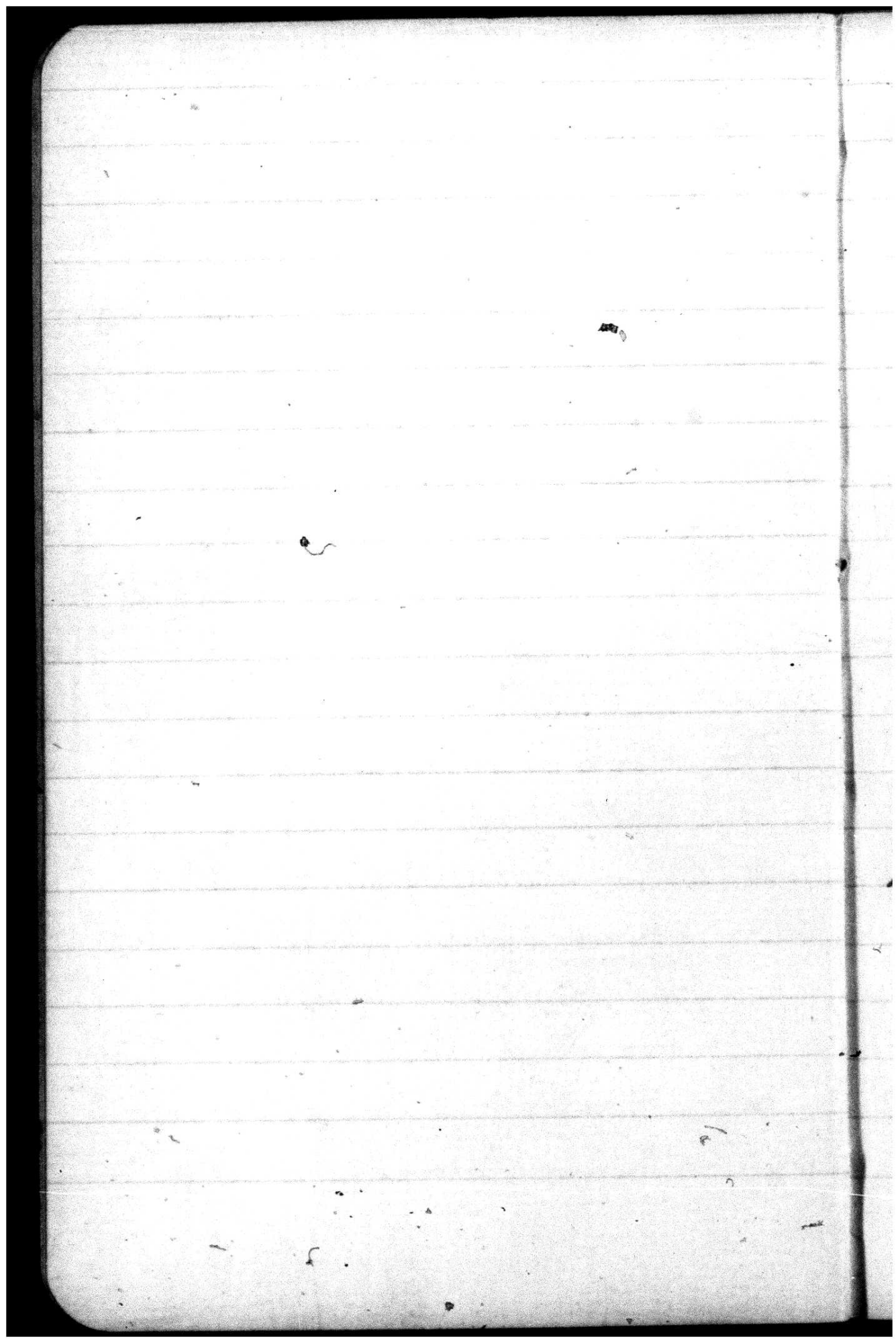


The Atma of Antakarana has
5 sheaths, called Kosā

① 1. "Body of bliss" is innermost
Anandamayakosā is still
an illusion. Atma Buddhi &

• Manas at most participate.

2. Manomayakosā the
illusory ~~non~~ thought-sheath



including Manas Buddhi Chittam
Ahankara in union with one or
more of the Indriyas

3. Viññanamaya Kosā the conscious-
ness sheath consists of Antakāra
in union with an organ of action
or of sense (Gnan- + Karan-indriyam)

4. Pranamaya Kosā. Here we
drop below Antakāra
Consists of the five airs

5. Annamaya Kosā. "Body
of nourishment." The faculty
which feeds on the five tatwas

These three Sharirani, or bodies.

1. Karana Sharira Causal Body
almost = the Protoplast.

2. Sukshma Sharira Subtle Body
Consists of vital airs, &c.

3. Sthula Sharira Gross Body

In the hand of Allen Bennett

K

incarnated soul, plunged in Tamas,
Rajas & Sattva (Darkness, Energy,
& Calm) & limited by above-cited
25 instruments, & the Freed Soul,
pure Atma or Paramatma or
Jivanmukti, which by virtue
of practice of Yoga has separated
itself from the bondage of the 25
& is united to pure Brahman:
discriminate between Jivatma the J

Fraks Jishi Aoor and then
Skikkuh Ananda Mettaya.

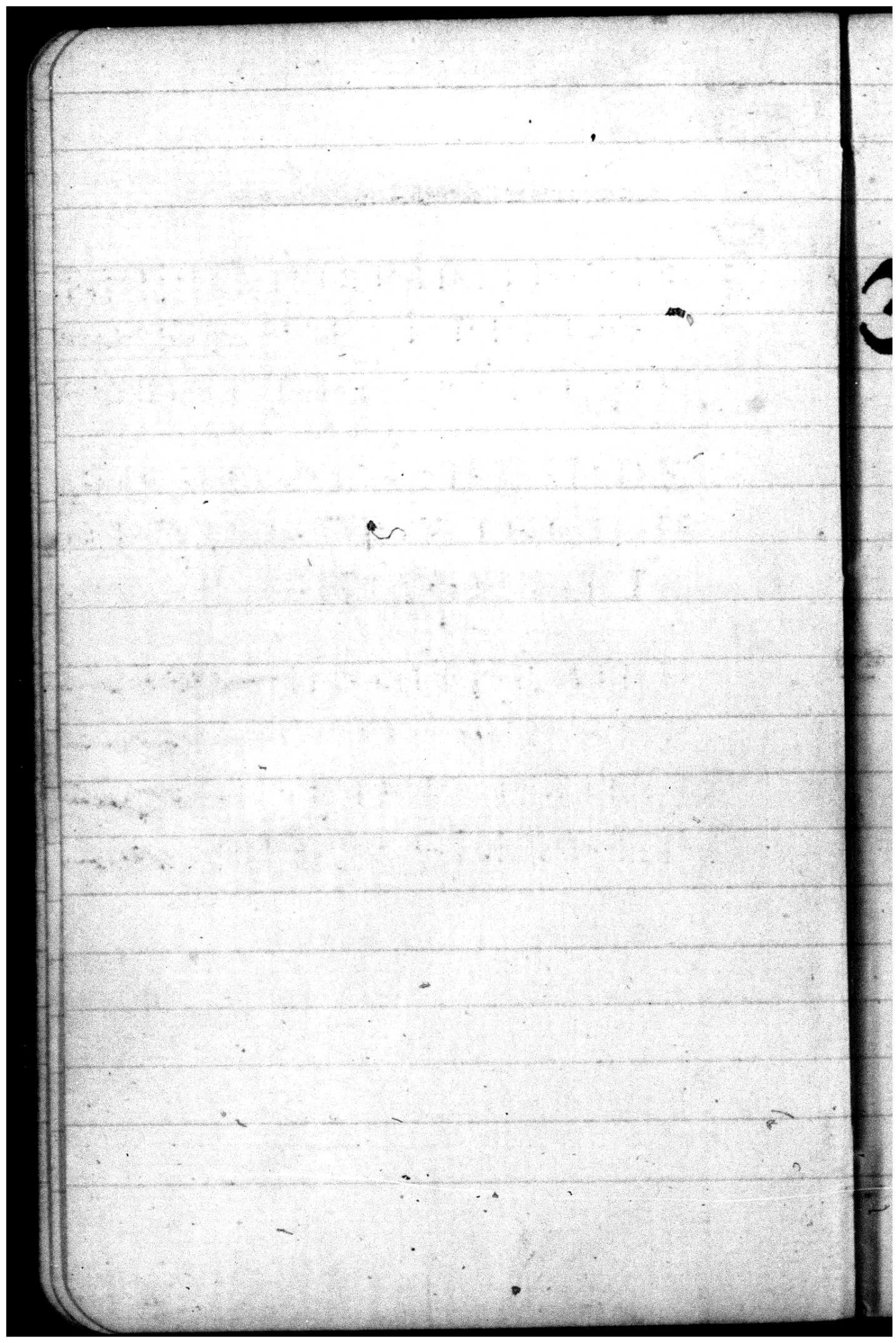
ॐ नमः सत ॐ

Savitri.

ॐ Tatsâvitûrvarênnyâm
Bhârgo Ôvâsyâ Ohimâhi
Dhîyo Yô Nâ Prâchoddyat
— " —

Aum! let us meditate on the
Adorable Light of That divine
Savitri. May She enlighten our
minds! ~~~~~

Aum! Tat Sat! Aum!
O the Existent Truth! O!



ललितसहस्रनाम।

ॐ

श्रीमाता। श्रीमहाराज्ञी। श्रीमत्
सिंहासनेश्वरी चिदम्बिकुन्द
सम्पूता। देवकर्मसमुद्यता ॥

उद्यमानुसदम्नाभा। चतुर्बाहु
समन्विता रागस्वरूपाशाध्या।
क्रोधाकारदुःखोज्वला ॥

मनारूपेषुकोदन्ता।
पञ्चतन्मात्रसायका।
निजाहण प्रभापूर
मज्जनब्रह्मदृष्टना ॥

Mahasatipatthana

Oj Ayna.

P.Y. Prana Yama
glossitis

ATS. M. Aum Sat Sat Aum
10 % 20 breaks

⊙ Apas-akasa

G.P. Geometrical Progression

M.P. Mixed Progression

G.R. Great Retirement

AMPH Aum Mani Padme Hum
Anahata

Soadistthana Aum

N.S.N.A. Namah Shivaya Namaha Aum

K. Kumbhakam

Pratyaharic Dhāraṇa

Purakam
Rekalam
Mānīpura
Vasuddi
Hydrocephalus
muladhara
yoga

A. Boil a scrap of
meerschmann with CrH_2O
+ EtOH for a few minutes

2.20-2.40 - abt 5 m boiling. Clay
about $\frac{1}{2}$ in stain. Clay quite soft

B. Boil Briar & meerschmann
in tobacco alcohol.

C. Boil clay w/ CrH_2O always
forming off the dirty fluid
2 or 3 boilings extract partially
all the oil

D. Boil Briar in Methyl Green
+ CrH_2O . Also meerschmann.

Meerschmann stained to $\frac{1}{16}$ abt.
Wood sporadically.

B. // 1 hr. Brean.

Polish removed

Grain much brought out

Slight smell of Nitrolic alcohol

~~Dark~~ Some colour reaction

Peerschauer quite deep

Dark superficial stain

extending to some extent

throughout

Very soft.

B1. 1 heat part of this on
preclaim.

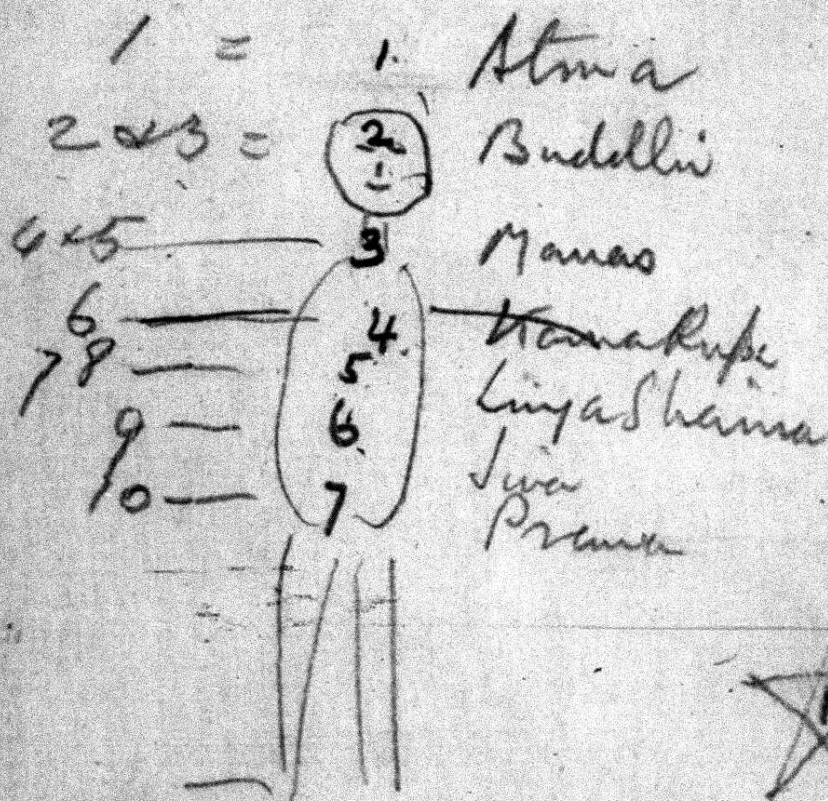
It recovers its hardness

2hr. Brain

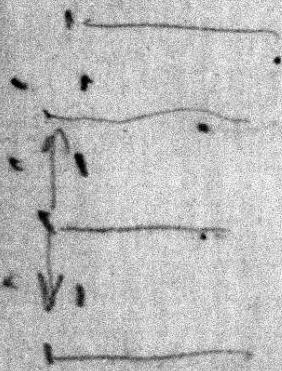
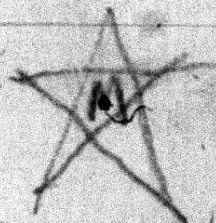
Not much change
from 1st hour

Meerscham stain
deeper. Sorell
stronger

1/250



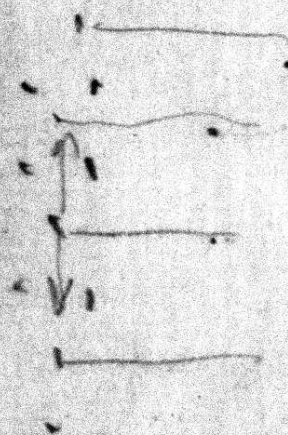
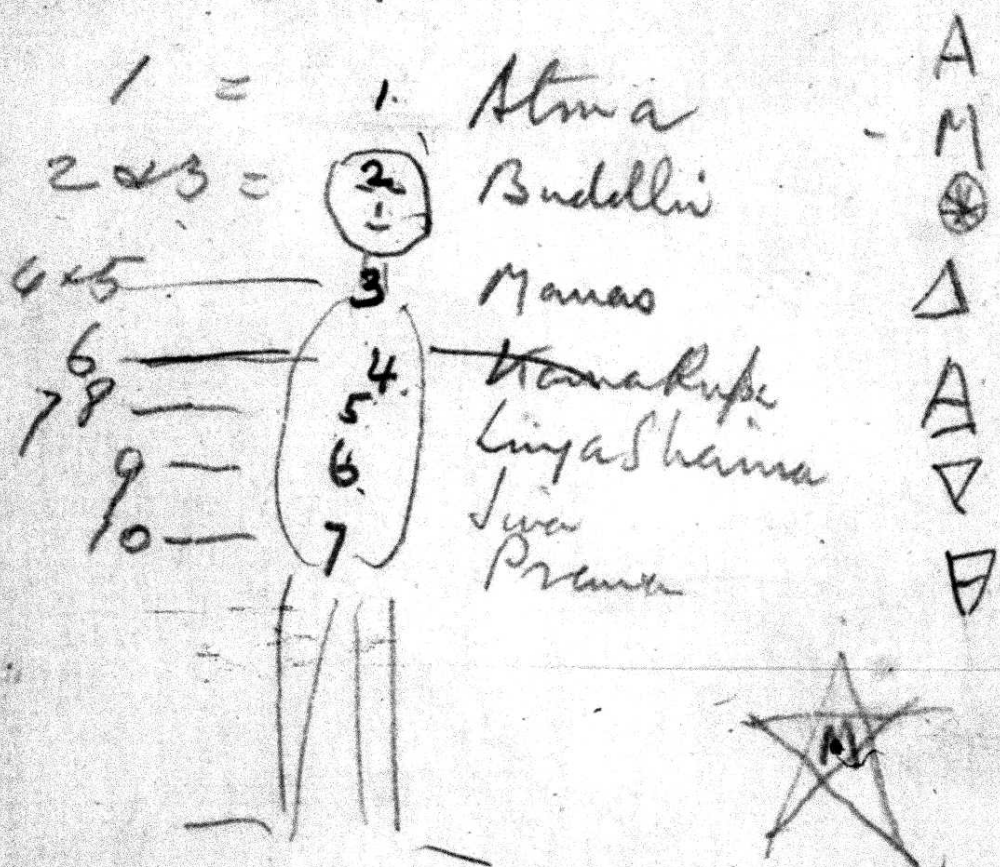
A
M
⊙
△
A
▽
▽



3
4
5



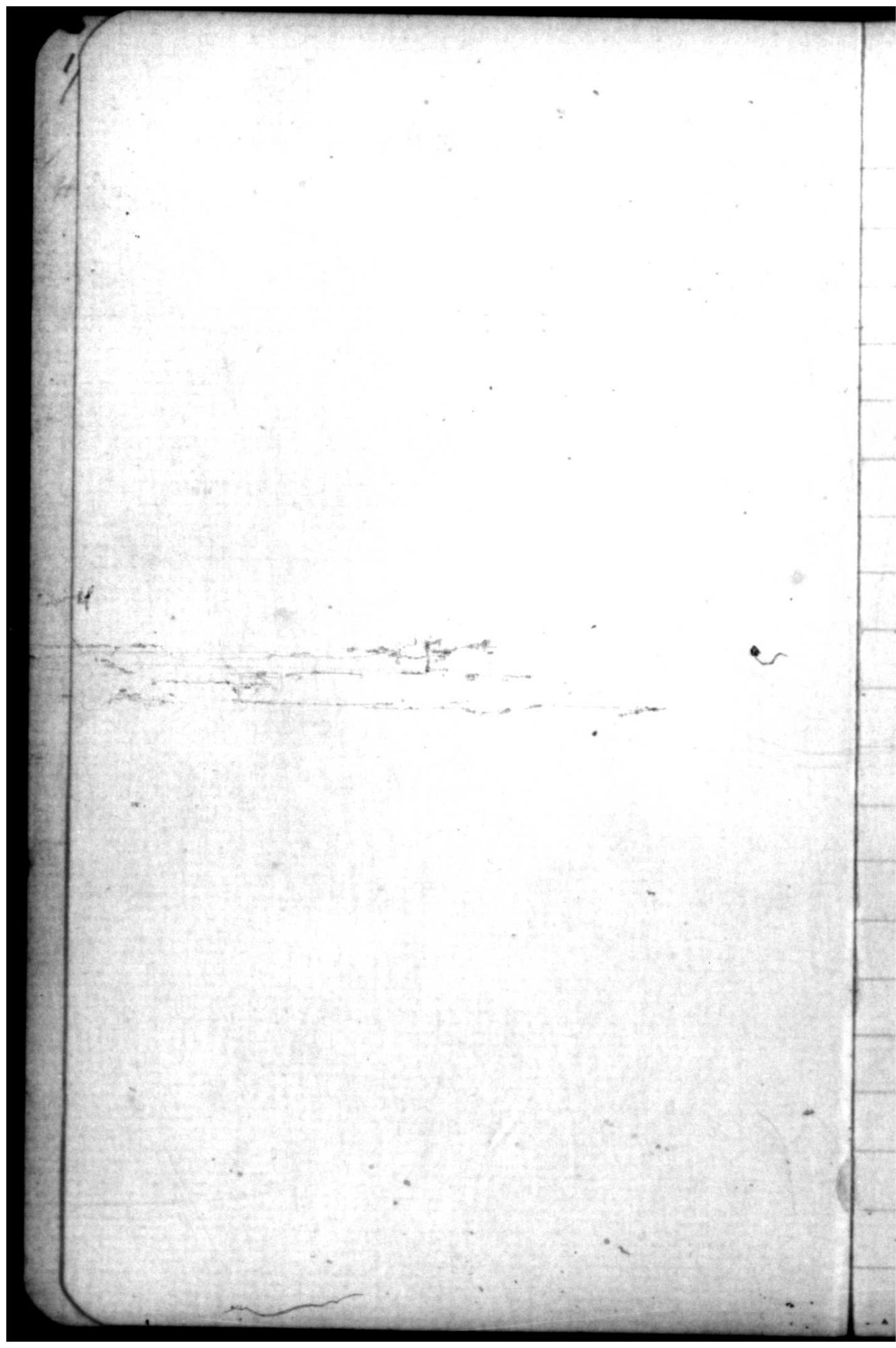
1/50



3
4
5



~~Gen III S. R. V. Wording~~



॥ अथानंदलहरी प्रारम्भ्यते ॥

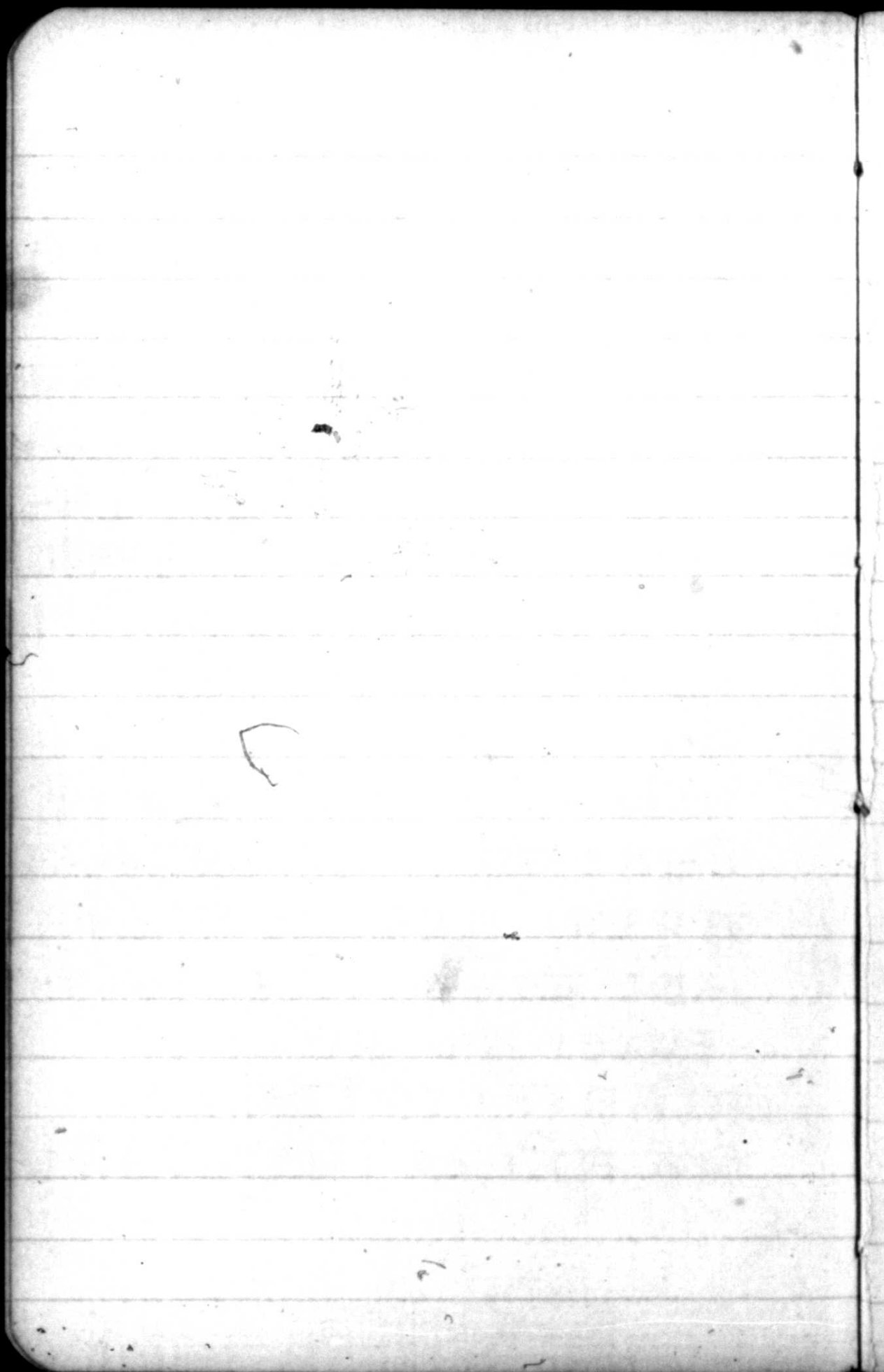
श्रीगणेश नमः । भवानि स्तोतुं त्वां
प्रथ वति चतुर्भिर्न वदुनैः प्रजान-
-ामीशानास्रपुर मथनः पंचभि-
-रपि । न पहभिः सेनानीर्दृश
शतमुखैरप्यहिपतिस्तदानीं
केषां कथय कथमहिमस्त्रवसरः

१ धृतक्षीरद्राक्षामनुम धुरिमा कै-
-रापिपदैर्विज्ञि प्यानाहमेयो

भवति रसनामात्रविषयः । तथा
ते सौंदर्य परमज्ञि बहङ्मात्रवि-
-षयः कथं करं ब्रूमः सकलावेग
मागोचरगुणे २ मुखे ते तांबूलं
नयनयुगले कज्जलकला ललाटे
काकुमीरं विरुसज्जति गले
मौक्तिकलता । स्फुरत्कांची गुाढी
पृथु कटितटे हाटकमयां
भजामस्त्वां गौरीं न
गपति किशारीया वैरतम्

124
The first thing I noticed
when I stepped out of the car
was the cold. It was a
sharp, biting cold that
seized my lungs and
frozen my fingers. I
shivered uncontrollably
as I walked toward the
door of the building.
The air was thick with
fog, and the ground was
covered in a layer of
ice. I could see my
breath in the air, and
the sound of my footsteps
echoed in the silence.
I was alone. The
building was empty, and
the only light came from
the street lamps outside.
I opened the door and
stepped inside. The
interior was dark and
cold. I walked down the
hallway, my hands
clenching into fists.
I knew I was in trouble.
I knew I was in danger.
I knew I was alone.

३ विराजमंदार वृषकुसुमहारर-
 तनतटा नटुद्वीणानादश्रव
 णविलासत्कुंदलगुणा। नतांगी
 मातंगी रु चिरगतिभंगी
 भगवती सती शंभोरंभोरुहच
 दुलचक्षुर्विजयते ४ नवीनकभ्र-
 -जन्माणिक नकभूषापरिक-
 -रैर्वृतांगी सारंगी लविरनय
 वांगी कृताश्रिता। तद्विपीता
 पीतांबरललि तमंजीरसुभगा
 ममाऽपर्णा पूर्णा निरवधि
 सुखैरस्तु सुमुखी ५ हिमाद्रः
 संभूता मुल्लि तकरैः पल्लवयुता
 सुपुष्पा मुक्ताभिर्भ्रमरकै
 लिता चालकभरैः। कृतस्थापु-
 -स्थाता कुच फलवता
 सूक्तिसरसा रुजां हंत्री गत्री
 विल सति ~~च~~ चिदानंदलतिका



~~Was you and I deceived, did Truth~~

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