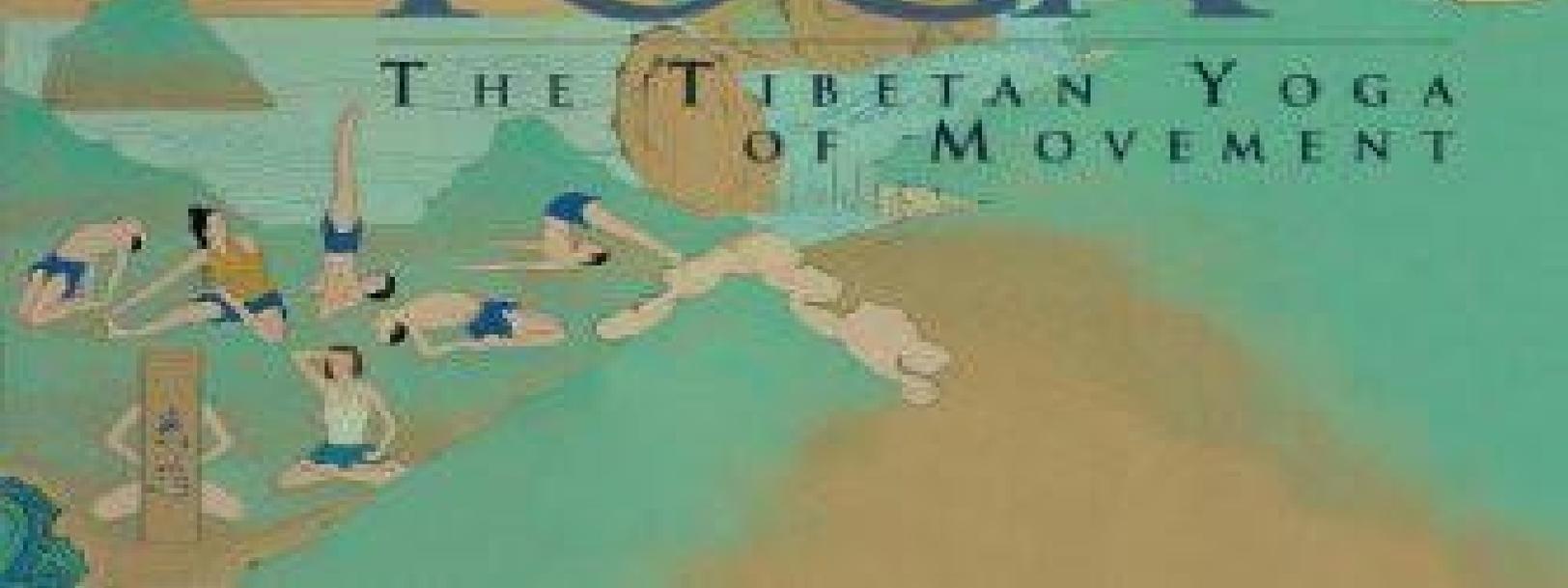


CHÖGYAL NAMKHAJ NORBU

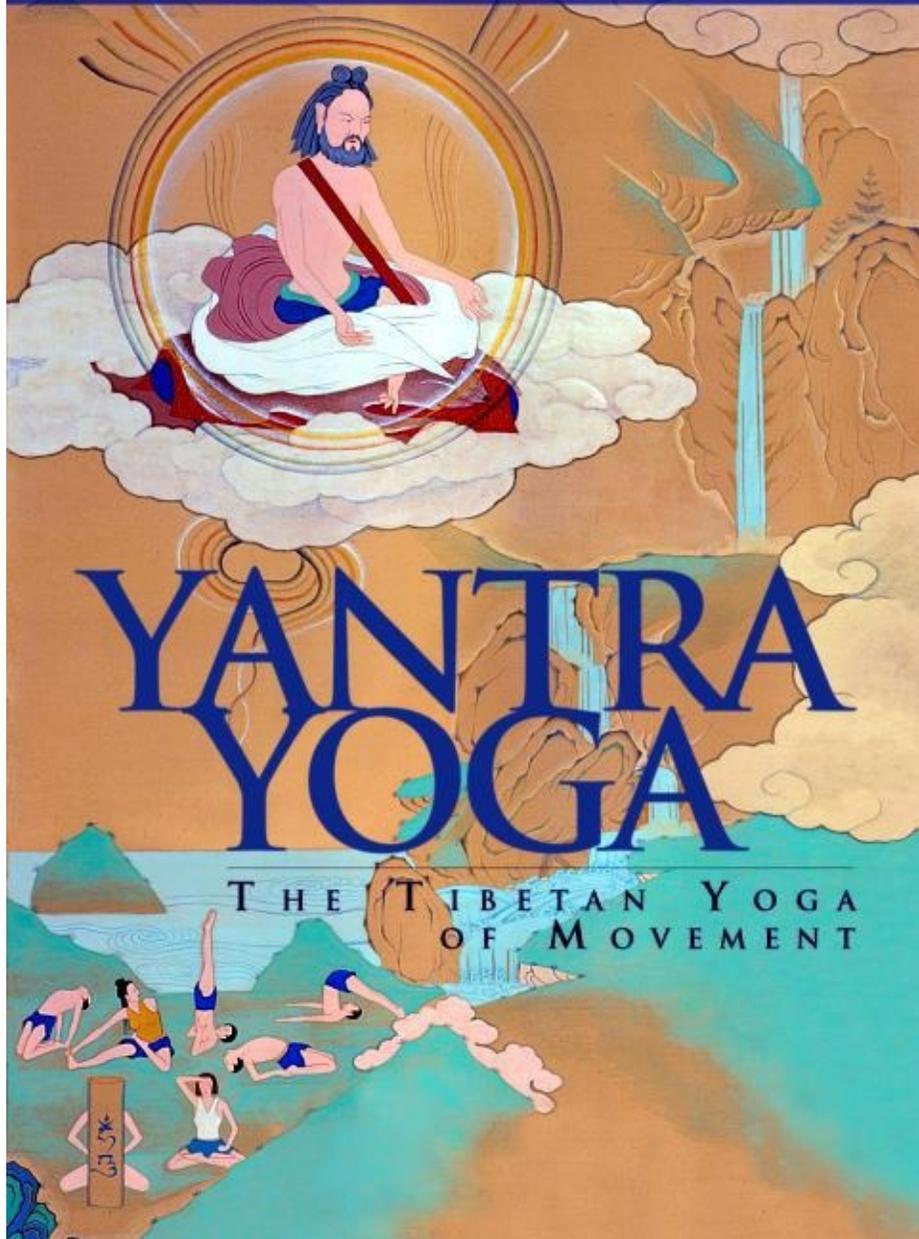


YANTRA YOGA

THE TIBETAN YOGA
OF MOVEMENT



CHÖGYAL NAMKHAI NORBU



YANTRA YOGA



Chogyal Namkhai Norbu



YANTRA Yoga

The Tibetan Yoga of Movement

A STAINLESS MIRROR OF JEWELS

A Commentary on Vairocana's

The Union of the Sun and Moon Mantra



Translated from Tibetan, edited and annotated by Adriano Clemente with the
precious help of the Author

Translated from Italian into English by Andrew Lukianowicz Coordinated by
Laura Evangelisti

Snow Lion Publications
Ithaca, New York

Snow Lion Publications
P.O. Box 6483
Ithaca, NY 14851 USA
(607) 273-8519
www.snowlionpub.com

Copyright © 2008 Chögyal Namkhai Norbu

All rights reserved. No portion of this book may be reproduced by
any means without prior written permission from the publisher.

Before following any advice or practice suggested in this book, it is recommended that you consult your doctor as to its suitability, especially if you are pregnant, or suffer from any health problems or special conditions. The publishers, the author, and the photographers cannot accept any responsibility for any injuries or damage incurred as a result of following the exercises in this book, or of using any of the therapeutic techniques described or mentioned here.

Printed in Canada on acid-free recycled paper.

ISBN-10: 1-55939-308-4

ISBN-13: 978-1-55939-308-9

Cover photo: See List of Illustrations

Photography by Massimo Baccetti

Illustrated by Bruno Irmici

Designed by Daniel Zegunis

IPC - 447EN06 - Approved by the International
Publications Committee of the Dzogchen Community
founded by Chögyal Namkhai Norbu.

Library of Congress Cataloging-in-Publication Data

Namkhai Norbu, 1938-

'Phrul 'khor ñi zla kha sbyor gyi dgoñs 'grel dri med nor bu'i
me loñ. English

Yantra yoga : the Tibetan yoga of movement : A stainless mirror of jewels : a commentary on Vairocana's The union of the sun and moon yantra / Chögyal Namkhai Norbu ; translated from Tibetan, edited and annotated by Adriano Clemente with the precious help of the author ; translated from Italian into English by Andrew Lukianowicz ; coordinated by Laura Evangelisti.

p. cm.

Includes bibliographical references index.

ISBN-13: 978-1-55939-308-9 (alk. paper)

ISBN-10: 1-55939-308-4 (alk. paper)

1. Vairocana, 8th cent. 'Phrul 'khor ñi zla kha sbyor. 2. Yantra
yoga. I. Clemente, Adriano. II Vairocana, 8th cent. 'Phrul 'khor ñi
zla kha sbyor. English & Tibetan III.

Title

RA 781.72 . V353 N3613 2008

613.7'046--dc22

2008020993

CONTENTS



[Foreword](#) I

[Preface](#) 3

[Introduction to the Fundamentals of Yantra Yoga](#) 9

[THE UNION OF THE SUN AND MOON YANTRA](#) by Valrocana 17

[A STAINLESS MIRROR OF JEWELS, Commentary to The Union of the Sun and Moon Yantra](#) by Chogyal Namkhai Norbu 35

[PART ONE: The Preliminaries](#) 41

[THE YANTRA EQUIPMENT](#) 43

[EXHALING THE STALE AIR](#) 43

[THE PHYSICAL TRAINING](#) 45

[TsIGJONG: Loosening the Joints](#) 45

[1. Tightening](#) 46

[2. Shaking](#) 48

[3. Pulling](#) 52

[4. Bending](#) 56

[5. Rotating](#) 58

[LUNGSANG: Purifying the Prana](#) 61

[1. Inhaling Slowly](#) 62

[2. Holding Open](#) 64

[3. Directing](#) 66

[4. Exhaling Quickly](#) 68

[5. Inhaling Quickly](#) 70

[6. Holding Closed](#) 72

[7. Contracting](#) 74

[8. Exhaling Slowly](#) 76

[TSADUL: Controlling the Channels](#) 78

[THE PRANAYAMA](#) 78

[THE YANTRAS](#) 79

[1. Massaging](#) 80

[2. Extending the Ankles](#) 82

[3. Rotating the Arms](#) 84

[4. Closing the Armpits](#) 86

[5. Stretching](#) 88

[PART Two: The Fundamental Series of Pranayamas and
Yantras](#) 91

[THE FIVE SERIES OF PRANAYAMAS](#) 94

[FIRST SERIES: The Four Characteristic Conditions](#) 95

[THE PRANAYAMA](#) 95

[THE YANTRAS](#) 97

- [1. The Camel](#) 99
- [2. The Conch](#) 107
- [3. The Flame](#) 115
- [4. The Turtle](#) 123
- [5. The Plough](#) 131

[SECOND SERiWs: The Four Profound Applications](#) 139

[THE PRANAYAMA](#) 139

[THE YANTRAS](#) 148

- [1. The Snake](#) 149
- [2. The Curved Knife](#) 157
- [3. The Dagger](#) 165
- [4. The Dog](#) 173
- [5. The Spider](#) 181

[THIRD SERIES: The Secret Breathing for Directing the Prana into the Central Channel](#) 189

[THE PRANAYAMA](#) 189

[THE YANTRAS](#) 194

- [1. The Bow](#) 195
- [2. The Half-Moon](#) 203
- [3. The Lion](#) 211
- [4. The Vulture](#) 219

[5. The Triangle](#) 227

[FOURTH SERIES: The Smooth Breathing with Seven Limbs](#) 235

[THE PRANAYAMA](#) 235

[THE YANTRAS](#) 240

[1. The Locust](#) 241

[2. The Dove](#) 249

[3. The Trident](#) 257

[4. The Tiger](#) 265

[5. The jewel](#) 273

[FIFTH SERIES: The Rough Breathing with Six Applications](#) 281

[THE PRANAYAMA](#) 281

[THE YANTRAS](#) 285

[1. The Wheel](#) 287

[2. The Eagle](#) 295

[3. The Sword](#) 303

[4. The Frog](#) 311

[5. The Peacock](#) 319

[SUMMARY OF THE INITIAL AND FINAL PHASES OF THE
YANTRAS OF THE FIVE SERIES](#) 327

[THE ALL-INCLUSIVE METHOD OF THE SEVEN LOTUS POSES](#)
331

[1. The Flaming Lotus](#) 334

[2. The Arched Lotus](#) 336

[3. The Entwined Lotus](#) 338

[4. The Suspended Lotus](#) 340

[5. The Swinging Lotus](#) 342

[6. The Jumping Lotus](#) 344

[7. The Snaking Lotus](#) 346

[SUMMARY OF THE INITIAL AND FINAL PHASES OF THE
YANTRAS OF THE SEVEN LOTUS POSES](#) 348

[THE SIGNS AND RESULTANT QUALITIES OF THE PRACTICE](#)
[35I](#)

[1. The Resultant Qualities of the Three Secret Aspects](#) 35I

[2. The Three Ripenings](#) 352

[3. The Obtainment of the Three Powers](#) 353

[PART THREE: The Concluding Sections](#) 355

[1. Overcoming Hindrances: The Vajra Wave](#) 357

[2. Final Advice](#) 365

[3. Conclusion](#) 365

[Dedication of Merit](#) 365

[Colophon](#) 366

[The Name of the Author](#) 366

[Appendix One: The Functions of the Five Pranas](#) 369

[Appendix Two: On the Cakras](#) 370

[Appendix Three: The Yantras Related to Various Aspects of Buddhist Practice](#) 372

[Appendix Four: Preliminary Loosening Exercises](#) 374

[Appendix Five: List of the Benefits of the Yantras](#) 376

[Notes](#) 381

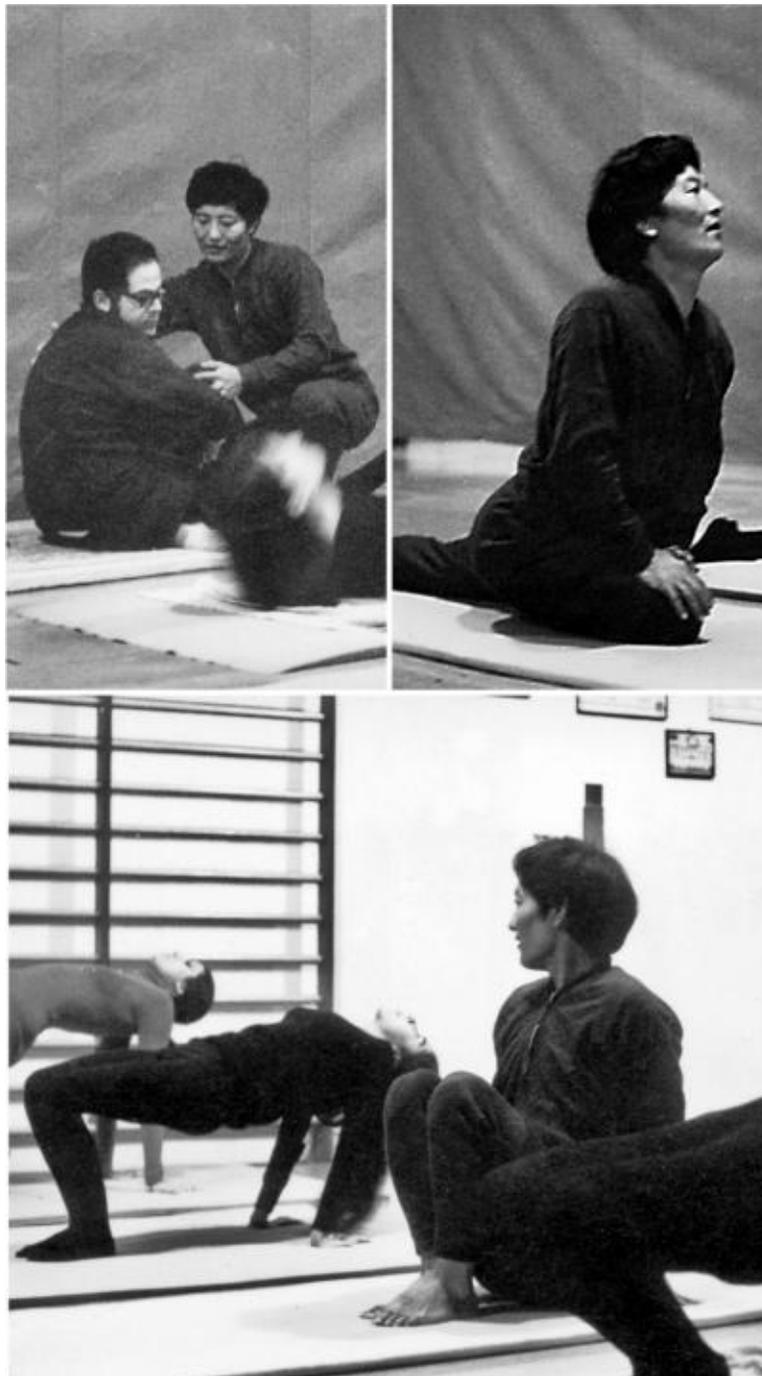
[Index of Tibetan and Sanskrit Names and Terms](#) 402

LIST OF ILLUSTRATIONS



1. Cover photo: Togden Ugven Tendzin. Detail of thangka by Glen Eddy. Private collection of John Shane. © John Shane.
2. Chogval Namkhai Norbu. Photo © Liane Graf. ii
3. Chogval Namkhai Norbu. Naples, Italy. 1971 Photos © Nicoletta Liguori. x
4. Ngondzog Galpo. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 3
5. Adzom Drugpa. Detail of thangka by Nigel Wellings. Private collection of Bill Palmer. Photo Susan Bagley. © Bill Palmer 4
6. Drugse Gvurmed Dorje. Photographer unknown. 5
7. Gvurmed Gvaltsen. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 6
8. Togden Ugven Tendzin. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 9
9. Vairocana. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 18
10. Humkara. Detail of thangka by Glen Eddy. Private collection of John Shane. © John Shane. 24
11. Padmasambhava. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 33
12. Changchub Dorje. Thangka by unknown artist, Khamdogar, Tibet. 36

13. Bhagavan Sri Vajrasattva. Painting from The Temple of the Great Contemplation: Merigar. © Shang Shung Institute. 39



Chogyal Namkhai Norbu teaching Yantra Yoga in 19 71

FOREWORD



YANTRA YOGA IS A SYSTEM of practice that includes physical movements, breathing exercises and methods of concentration. It can be considered the equivalent of Hathavoga within the Buddhist tradition. While there are numerous systems of Yantra or 'Trulkhor' belonging to various tantric cycles, the only system that is currently diffused in the West is the Yantra presented in this book, which has been taught since the early 1970s by the master Chogyal Namkhai Norbu.

The origin of Yantra Yoga is probably the same as that of the Buddhist anuttaratantras or higher tantras, most of which were introduced into India beginning around the fourth century C.E. from Oddiyana, a kingdom identified by many scholars as the Swat valley in present day Pakistan. The system of Yantra entitled The Union of the Sun and Moon Yantra ('Phrul 'khor nyi zla kha sbyor) was originally transmitted by the Mahasiddha Humkara to the great master Padmasambhava, who then transmitted it to Vairocana in Tibet in the eighth century. Vairocana, the great Tibetan translator who first introduced the scriptures of the Dzogchen teaching into Tibet,² wrote down the instructions contained in this Yantra Yoga text.

Although the Tengvur, the Buddhist canon of commentaries and treatises, contains numerous Yantra texts, The Union of the Sun and Moon Yantra is special in that it contains, in relation to the fundamental pranayama practices, laconic descriptions of seventy-five poses which correspond to as many asanas of the Hathavoga tradition. This is interesting from the historical point of view, because our text could be regarded as the most ancient to describe such poses, inasmuch as the Hathavoga texts currently extant are of later date.³

The original Tibetan text, included in this book, is part of a cycle known as The Oral Transmission of TVairocana (Vai ro snyan brgyud) that includes two other texts: The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra ('Phrul 'khor nyi zla kha sbyor gyi 'phrang sel Phan yon Bang bcas pa), from which have been taken the descriptions of the medical

benefits of each exercise found in this book, and The Root Text on Tummo (gTum mo'i rtsa ba), a text on the practice of Tummo or 'inner heat' which is at present still unavailable 4 The detailed commentary, A Stainless Mirror of jewels, Commentary to the Yantra Union of the Sun and Moon ('Phrul 'khor nyi zla kha sbyorgyi dgongs grel dri med nor bu'i me long), written by Chogval Namkhai Norbu in 1976, was first published in Tibetan in 1982 by Shang Shung Edizioni, Arcidosso and subsequently in 1993 by the Mi rigs dpe skrun khang, Beijing.

In my work of translation and annotation I have greatly benefited from the precious collaboration of the author, Chogval Namkhai Norbu, from whom I was also fortunate enough to learn directly the fundamentals of this yoga during the last course that he gave in Naples in 1976-1977. Moreover, during all the years that I was engaged in translating and preparing notes for this text, he has always patiently resolved my doubts and clarified many difficult points, both in theory and in practice. For the revision of the text and the graphic organization of the book, I wish to thank Laura Evangelisti and Fabio Andrico, the two main instructors authorized to teach Yantra Yoga by Chogval Namkhai Norbu.

Many thanks also to Luigi Vitiello, who helped me with the sections containing the descriptions of the medical benefits; to the Tibetan doctors Thubten Phuntsok and Nyida Chenagtsang, who clarified some points concerning the medical benefits; to Lynn Sutherland and Paula Barry for their useful suggestions; to Yesan Clemente, Alberto Scarso, Oni McKinstrv, Sergio Campodonico, Giuliano Casiraghi and sMan skvid who, together with Fabio Andrico and Laura Evangelisti, posed for the photographs; to Liane Graaf, Steve Landsberg, Elio Guarisco, Tiziana Gottardi, Igor Legati and all those who helped in various ways to make this book available.

Finally, I would like to emphasize that for practicing Yantra Yoga it is indispensable to receive oral instructions from one of the authorized instructors of the Dzogchen Community founded by Chogval Namkhai Norbu and that in order to teach any part of it, it is necessary to receive his direct authorization (for information regarding this please contact the Shang Shung Institute Italy: www.istitutoshangshung.org).

Adriatic, Clemente

October 2001

PREFACES



THE GREAT MASTER VAIROCANA was endowed with three extraordinary qualities. He was the greatest translator of sacred texts to have lived in Tibet, an erudite scholar with total mastery of all the Sutra and Tantra teachings, and a Vidvadhara and Siddha with concrete realization of the state of self-perfection of Dzogchen. He put in writing this system of Yantra or Trulkhor called The Union of the Sun and Moon, very probably the most ancient among the various Yantra systems diffused in Tibet, which is connected with the profound upadesa of the tantra of Heruka Bhagavan Sri Ngondzog Gyalpo and constitutes a marvelous ancillary practice of the oral transmission of the Vajra Bridge. 6



Ngondzog Gyalpo

From the time when it was taught by the great master Vairocana and his disciple, the siddha Yudra Nvingpo,⁷ to their fortunate students down to our own time, The Union of the Sun and Moon Mantra together with its related instructions has never suffered any interruption in its oral transmission, nor any

diminution of its capacity of empowerment or of its efficacy to enable the attainment of siddhis.

Even though all the Yantra systems tied to the various tantras, and in particular this tradition of The Union of the Sun and Moon Yantra, utilized by yogins as a secondary method of the practice of the Heruka Ngondzog Gvalpo, belong to the profound and secret anuttaratantra series, any person approaching the practice of yoga in general and in particular the true principle of Dzogchen, the teaching of self-perfection, should first of all be able to relax body, voice and mind in their natural condition. The Yantra exercises, which engage all three aspects of body, voice and mind, comprise an exceptional means to enable relaxation. Consequently, they should not be deemed solely a secondary means for secret practices such as Tummo,s but rather as something indispensable for the achievement of authentic relaxation of the body, voice and mind of each individual, a preliminary to any kind of practice. This is so because the mind finds its natural condition only when the prana is in its natural condition. Whether or not the prana is in such condition depends on the condition of the `vajra body',` and thus there exist diverse kinds of movements for control of the vajra body.



Adzom Drugpa (1842-1924)

In other words, by controlling the vajra body by means of physical movements, the practitioner's prana recovers its natural balance. Consequently, the condition of the elements and the health of the body improve. Through balancing the energy of the elements, obstacles diminish and good conditions increase. Finally, the natural balance of the mind facilitates the arising of profound contemplation. These are just a few examples of the innumerable definitive and provisional benefits of the practice of Yantra. So, all those aware

of the functions of the body, voice and mind that constitute the individual should be interested in this practice, regardless of whether or not they are already practitioners of Mantrayana.¹⁰ I believe this is really important.



Drugse Gyurmed Dorje (1896-1959)

A pure and uninterrupted tradition of the precious oral teaching of The Union of the Sun and Moon Yantra was best preserved at Adzom Gar in East Tibet by the great master Adzom Drugpa, Drugchen Dorjechang Drodul Pawo Dorje,ⁱⁱ by his son Drugse Gyurmed Dorje¹² and other disciples. As a result of their

activities and care, the teaching of this Yantra system was widely disseminated; however, due to the changes that occurred in the twentieth century, the oral tradition of the various Yantra systems tied to the anuttaratantras and particularly that of The Union of the Sun and Moon Mantra severely declined, and today it is just like a sun that is about to set behind a mountain peak. It is evident, in fact, that in spite of the availability of the text of The Union of the Sun and Moon Yantra, if the precious oral instructions of a lineage teacher are lacking, then one can have only a literal understanding of such a text, inadequate for actual practice.



Gyurmed Gyaltzen (1914-1972)

Fortunately, from a very young age I had the opportunity to spend much time with a direct disciple of Adzom Drugpa Rinpoche, my paternal uncle Togden Ugven Tendzin¹³ (1888-1961). I received from him the oral instructions on the way to practice The Union of the Sun and Moon Yantra, which enabled me later to acquire sufficient familiarity and experience of the profound methods

contained herein. Furthermore, in order to resolve definitively my doubts, all the points in the text related to actual practice that were not clear or that were difficult to understand were explained to me by Drugse Gvurmed Dorje (1896-1959), son of Adzom Drugpa, by the Vidyadhara Changchub Dorje,¹⁴ a disciple of Adzom Drugpa, and by the latter's son Gvurmed Gyaltsen.

With the intent to avoid any interruptions in the precious oral tradition of The Union of the Sun and Moon Mantra and to give all those who in the future will be interested the opportunity to practice it, I decided to write an easily understandable commentary to the original text by Vairocana, based mainly on the notes that I took when I received detailed oral instructions from UgvenTendzin and my other kind teachers of Yantra, and also on my personal experience. I have also included some tables with the timings for the performance of the various breathing phases of the movements and of the pranayama of the Four Profound Applications.

In conclusion, with all my effort and capacity I have written this detailed commentary to enable immediate understanding of The Union of the Sun and Moon Yantra. I hope and express the wish that this might become the cause of supreme happiness, both provisional and definitive, for all beings.

Chogyal Namkhai Norbu

March 1982

INTRODUCTION TO THE FUNDAMENTALS OF YANTRA YOGA'S



YANTRA IS A SANSKRIT WORD that can mean a geometric shape, such as a mandala; but its Tibetan translation, trulkhor, also means 'body movement'.¹⁶ Movement can give rise to many forms: hence the meaning of Yantra Yoga. In fact, movement serves to coordinate and guide the prana or vital energy.

In the Tibetan Buddhist tradition there are several Yantra systems, each connected with a particular tantric cycle. In the Sakvapa tradition, for example, one of the best-known is the Yantra tied to the Lamdre Lobshed cycle of teachings." This Yantra, originally transmitted by the Mahasiddha Virupa (circa tenth century), was introduced into Tibet as a secondary method for the practice of Vajravogini by Amoghavajra (circa eleventh century), an Indian master who spent several years in Tibet working with Tibetans on the translation of Sanskrit texts. Amoghavajra also introduced into Tibet some Yantra systems tied to the Cakrasamvara Tantra transmitted by the Mahasiddha Nagpopa, also known as Kanha and Krsnacarva (circa eleventh century), who was himself a great practitioner of this tantra. Originally, these systems consisted of a few exercises, which were subsequently expanded and developed on the basis of these masters' experiences. The original Yantra of the Kalacakra tantra tradition was also subsequently expanded by teachers of this tantric cycle such as Puton (1290-1364) and Taranatha (1575-1634). In more recent times, especially as a result of the work of Jamgon Kongtrul Rinpoche (1813-1899), the Yantra of Kalacakra called Jordrug¹⁸ has spread considerably. In other Tibetan schools various types of Yantras are also found. The Kagyupa School primarily uses the practice of the Six Yogas of Naropa as taught in the Cakrasamvara tradition. In the Nyingmapa School, one of the Yantra systems that has spread in recent times is linked to the Longchen Nyingthig cycle of Jigmed Lingpa (1730-1798). As all of these tantric cycles had been kept secret from noninitiates, the Yantras connected with them, intended primarily for the development of the practice of Tummo related to the completion stage or Dzogrim, were also kept secret.



Togden Ugyen Tendzin (1888-1961)

The Yantra Yoga system presented here is called Nyida Khajor. In Tibetan nyida means `sun and moon', and khajor means `union'. This is the original name of the teaching transmitted by Vairocana, a celebrated Tibetan master who was one of the most important students of Guru Padmasambhava. After the latter, on the invitation of King Trisong Deutsen (742-797), introduced the Vajravana into

Tibet, Vairocana became a very important translator who rendered many original Dzogchen texts from the language of Oddiyana into Tibetan. Vairocana received the transmission of Yantra Yoga from Guru Padmasambhava, who had in turn received it from the Mahasiddha Hiunkara.¹⁹ The Yantra Yoga was then transmitted by Vairocana to various disciples, such as Yudra Nvingpo, and in this way it has come down to us. This is the lineage of the teaching.

In addition to the text by Vairocana, there also exists an oral transmission of Yantra Yoga, which, along with the explanations from one's teacher, facilitate the understanding of the original text. I learned mainly from my uncle Ugven Tendzin, who was a yogin and an excellent practitioner of Yantra and Dzogchen. When I came to Italy, after a few years people became interested in Tantra and Tibetan yoga, and so I started to teach Yantra to them.²⁰

Yoga is a Sanskrit word that in Tibetan is rendered as naljor. Yoga originally means 'union', but naljor really means knowledge of the primordial condition: nal literally means 'original' or 'authentic'; jor means to 'discover' or 'possess' this condition. Accordingly, the true meaning of the word 'naljor' is to discover our real condition. In the practice of Yantra Yoga we use body, voice and mind. With the body we perform movements and assume various poses; with the voice or energy we apply breathing techniques called pranayamas; with the mind we concentrate on or visualize something in order to go beyond discursive thought and judgment. In this way, working with body, voice, and mind together we have the possibility to achieve real knowledge - the understanding of our primordial state. This is the true meaning of the word yoga in the term Yantra Yoga.

When we speak of body, voice and mind, we must understand that the body is the easiest to engage because it is associated with the material level. The physical body enables us to see and touch things and is thus a very concrete instrument with which to achieve a certain degree of understanding. In order to acquire a deeper understanding it is necessary to work then on the level of the voice or energy; but more important still is the level of the mind. In yoga, the mind is like the king, while energy is compared to the ministers and the body to the subjects. Clearly, the mind is more important than the body and the voice. Nevertheless, the physical movements and poses are also important because if we are not able to control the body, we will not be able to control the energy; and if we are not able to control the energy, we will not be able to control the mind. Thus, in this sense the mind is dependent on the energy, and the energy on the

body. Yoga balances these three aspects by first working on the body through poses and movements that serve to coordinate and harmonize the energy. In Yantra Yoga there are many poses that are similar to those in Hathavoga. There is a difference, however, in the way they are performed. In Yantra Yoga the pose is not the main thing; instead what is essential is the sequence of movements, interconnected with the breathing, performed to assume the pose. Both the movements and the pose are done for a limited time, based on a fundamental cycle of four counts 21

The Yantra Yoga of Vairocana comprises one hundred and eight exercises 22 The principal section is divided into five series, each with its own breathing technique or pranayama which serves to control the prana energy. There are five main practices of prana tied to the five series of yantras. Before doing these exercises, it is necessary to practice the preparatory movements. When we first learn a practice connected with the prana energy from a teacher, we can never be certain that we are doing it in the right way. Thus in Yantra Yoga there are eight preliminary movements related to eight modes of breathing. If we learn these eight movements called Lungsang and we train adequately, then we will not make mistakes when we engage in the prana practices because we already know how to breathe correctly. Furthermore, there are two series of five movements to coordinate our energy precisely: the Tsigjong and the Tsadul. These eighteen movements - one series of eight and two series of five each - are known as the preliminary practices. After we have learned them we can proceed to the main practices, which are the five series of yantras and the five prana practices.

Basically, all of these practices serve to coordinate our breathing in everyday life. We all know how to breathe in and out, but usually we don't do it in the right way because breathing is tied to the mind, which is often disordered and confused. We can see this very clearly if we observe the way someone who is very agitated breathes compared to somebody who is very calm and serene. That is why it is necessary to coordinate our breathing. In yoga it is said that life is breath, because when we start to live we start to breathe. When our breathing ceases, our life ends. Yoga practitioners are said to live a long life because they have coordinated their breath. One of the most important means towards this aim is the practice of kumbhaka, a special method of holding the breath. When practiced frequently and correctly, kumbhaka helps to coordinate breathing in our daily life so that we are no longer dominated by thoughts and emotions.

The Yantra Yoga of Vairocana belongs to the Dzogchen tradition. The method

of Dzogchen is different from the method of the anuttaratantras. The method of Tantra is transformation, while that of the Sutra teaching is renunciation. For example, in the Sutra teaching the emotions are called 'poisons' because if we let ourselves be conditioned by them we can create many problems and negative potentialities. Thus we have to control our existence by renouncing the cause of negativity. In Tantra, however, the 'poisons' can be transformed because the true nature of emotions is energy, an aspect of our real condition.

The Ativoga or Dzogchen teaching is found predominantly in the Nyingmapa tradition. Ati, in the language of Oddiyana, means 'primordial state'; yoga means 'knowledge' or 'understanding'. The characteristic method of the Dzogchen teaching is not based on the principle of transformation, but of self-liberation, therefore it does not entail the visualization of deities. Since the Yantra Yoga of Vairocana belongs to the Ativoga system of the Dzogchen teaching, instead of visualizing oneself in the form of a deity as in the tantric practice, channels and cakras are visualized by means of a method called tong ra: tong means 'emptiness' and ra means 'dimension'. The 'dimension of emptiness' means that, instead of transforming into a deity, we remain present in the knowledge of emptiness, which is our true condition. If on the other hand you want to learn the Yantra system of the Hevajra or of the Kalacakra tantras, first you must receive the initiation of the related tantra and then practice the creation and completion stages. Only then will you be able to practice Yantra and work with prana energy related to the channels and cakras.

Channels and cakras represent the inner structure of the human body, referred to in the tantric teachings as the 'vajra body'. 'Vajra' means 'indestructible', and 'vajra body' refers to the dimension of the three fundamental components: the channels and cakras, the prana that flows through them, and the bindu or thigle, the white and red seed-essences of the physical body that form the basis for practices such as the Tummo.²³

In the tantras of the Upadeṣa section of Dzogchen, it is explained that after the conception of a human being the first thing to develop is the navel cakra. Then from this, through a channel, the head cakra develops followed by the other main cakras of the throat and the heart. This channel or meridian, known as the life-channel,²⁴ develops into the spinal cord and spine. At the same time it remains as the fundamental energy of the central channel.

The central channel, known as Uma in Tibetan, is connected with the two

lateral channels called Roma and Kvangma. The Roma channel, which is white and corresponds to lunar energy, is on the right side in men and on the left in women. Ro means 'taste', and the main function of this channel is to give the sensation of pleasure. The Kvangma channel, red and corresponding to solar energy, is on the left side in men and on the right in women. Kyang means 'sole', and unlike the Roma, this channel is not connected with many secondary channels. Control of this channel is fundamental in order to cultivate the experience of emptiness. These are the characteristic features of the two channels, which are related to the two principles of upaya or method, and of praju or energy. 26 Method denotes everything pertaining to the visible or material dimension; while prajnd, which generally means discriminating wisdom, in this context denotes the energy of emptiness that is the base of any manifestation.

For example, if we talk of transformation as the fundamental principle of the practice of Tantra, we do not mean only the transformation of energy. We are used to concrete, material vision, and consequently we need as our means of transformation the visible figure of a deity or mandala with specific color and shape. All of these elements, which serve to give an idea of the transformation, are called 'method'. Prajnd, on the other hand, has no form but must be understood through method. In the depiction of a deity in union or yab yum the male figure representing method is stable, while the female, who represents energy, is embracing him in dynamic movement. This symbolizes our nature: method is stable and visible, while energy is not. What is presented must be visible, and its representation must enable one to understand that its true essence is energy. This principle also underlies the classification of the modern tantras. Those that use the aspect of method more are called 'father' tantras, while those that use the aspect of prajna or energy more are called 'mother' tantras. In any case, the channels are not material but instead represent the movement of energy, and energy can circulate in different ways according to how the channels are visualized. In general the channels are visualized entwined at the level of each cakra and joined with the central channel four fingers below the navel. This visualization is applied particularly in practices aimed at developing the sensation of pleasure. On the other hand, in some cases the channels are visualized as vertically parallel. Furthermore, sometimes the central channel ends four fingers below the navel where it joins with the two side channels, while at other times it ends at the bottom of the trunk.

The cakras are discs along the central channel where the energy concentrates.

Four, five or six cakras are visualized, according to the method that is being used. When we visualize four cakras, they are at the head, throat, heart and navel. When we visualize six cakras, such as when we are working with the sensation of pleasure, we add the cakra found four fingers below the navel and the cakra at the base of the trunk. In Tantric transformation practices it is necessary also to visualize the specific petals or branches of each cakra, usually numbering eight at the heart, sixteen at the throat, thirty-two at the head and sixty-four at the navel. However, there are also other points of view in this regard 27 The cakras are not something imaginary, but are instead points where energy arises and is concentrated. Thus, even though the channels and cakras cannot be said to exist on a physical level they do have their own reality, otherwise there would be no explanation of the efficacy of medical therapies such as acupuncture and moxibustion. The point is that they do not have a rigid material structure. Sometimes texts say that the central channel should be visualized one inch thick, sometimes as thick as an arrow, and at other times, much more slender. If it had a definitive size, it would always be visualized in the same way. Similarly, the cakras are visualized according to specific instructions, and not on the basis of their actual number.

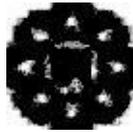
The visualizations are always done in specific points because the prana or vital energy concentrates where we concentrate our mind. In the diverse cakras we concentrate on colored spheres that represent the energy of the five elements. At times the shapes and colors are visualized in different cakras, at other times only in the main cakra of the navel.

Meditation or contemplation means knowledge of the nature of the mind beyond dualism. This condition is symbolized by the central channel, while the right and left channels represent dualism and karmic breathing. We always live in time conditioned by dualistic vision, judgments, thoughts and concepts. As the central channel symbolizes the nature of mind, the definitive aim of Yantra Yoga is to capture the karmic prana within the central channel. What does this mean? Breathing in a distracted manner through the solar and lunar channels is the way we transmigrate. Through distraction all actions arise and karma is produced. That is why normal breathing is called karmic. When a living being is born, it already has its own character produced by a specific karma tied to the prana and the breath. If we want to become masters of ourselves and our minds without further distraction, first of all we should be able to control the karmic breath. The main method to do this is called "capturing the karmic prana in the central channel" through the practice of kumbhaka, which consists of inhaling the air

through the two channels and forcing the prana energy into the central channel. In this way the air flowing in the two karmic channels is exhausted and integrated within the central channel.

The five kinds of prana practices explained in this book serve to enable one to realize and stabilize knowledge of the nature of mind by bringing the karmic breath into the central channel. A practitioner who abides continually in the state of contemplation no longer has problems of unbalanced energy. Many people are unaware of the reason why such coordination is necessary because they believe that breathing is something natural. They say, "Why coordinate the breath when we have been breathing naturally since we were children?" However, in reality there is no breathing that could be called natural. Our ordinary breathing tied to the prana energy is traditionally compared to a blind horse, while the mind is said to be like a lame horseman. Just as a blind horse cannot be independent but needs someone to lead it, energy needs to be guided by the mind. There is no such thing as a breathing that is independent and unrelated to the mind and emotions.

In conclusion, control of the prana is very important in order to approach knowledge of the nature of mind, our real potentiality. If we succeed in accessing this potentiality and mastering it, we are on the path and realization is possible. On the other hand, if we are ignorant of this condition we remain slaves of our mind and cannot abide in our true nature. Thus it is important to coordinate body and energy, and it is for this reason that Vairocana transmitted the Yantra Yoga teaching in relation to the characteristic principle of Dzogchen.



**THE UNION OF THE
SUN AND MOON
MANTRA**

by Vairocana



Vairocana (eighth century;



HERE IS CONTAINED THE Union of the Sun and Moon Yantra. Paying homage to the Truly Perfected King, Bhagavan Vajrasattva, I will explain The

Union of the Sun and Moon Yantra, the vajra path of the yoga of the Vidyadharas.

The yogin, equipped with the Yantra attire and sitting in the Vairocana posture, exhales the stale air.



The Physical Training. As a preliminary practice, apply the main points related to the limbs and to the five sense doors. With the legs extended, open your fingers and tighten the joints and sense organs. In tsogkyil, shake the ankles and hand joints. In tsog(kyil) (with the knees) apart, pull the knees back. Kneeling with the palms of the hands over the head, twist and bend sideways. With the legs extended and apart, rotate your elbows and ankles. By inhaling and exhaling quickly and forcefully in all these (exercises), you should loosen the five sense organs and the joints.



Purifying the Prdna. Inhaling Slowly: standing, grasp the arms and raise them. Holding Open: standing, rotate the fists around the forehead. Directing: (cross) the knees, twist and push (the torso) to right and left. Exhaling Quickly: kneeling, bend and press with folded arms. Inhaling Quickly: press the chin and raise the buttocks. Holding Closed: crossing thumbs and big toes, roll the neck and the back of the head. Contracting: lying on the back, remain suspended with the buttocks on the ground. Exhaling Slowly: bring the fist below the navel.



Controlling the Channels. Straighten the back, exhale the rough air through the right nostril, slowly inhale the smooth air through the left nostril. Then hold the neutral (air) until it pervades throughout the whole body. Massaging: clap the hands and rub the head and body, open (the arms and legs) wide apart and exhale the stale air with HA. Extending the Ankles: standing, extend (the leg), bend it to the left and kick out. Rotating the Arms: (rotate) the right and left (arms) flinging them upwards and backwards. Closing the Armpits: with half-crossed legs (and knees) wide apart, extend and bend (the arms) and beat. Stretching: in tsogkyil with the soles of the feet (together), stretch. In all (the exercises) the breathing method consists in holding open for four counts and forcefully exhaling (the air) quickly with the sound HA.



As the root of Yantra is prana, one has to practice the five series of yantras applying the seven types of breathing: open hold, directed hold, closed hold, contracted hold, empty hold, smooth and rough (breathing).



Inhale the air indirectly through the right (nostril) and apply gradually, then all together, the four characteristic conditions of open hold, directed hold, closed hold and contracted hold. Then exhale slowly through the left (nostril). Train in this diligently.

Kneeling, join the thumbs and toes. Inhaling in one complete cycle, raise your buttocks and push your shoulders and chest, arch your back and the back of your head backwards and remain arched like a camel. In general, apply seven phases including the inhalation and the holding. For training, raising yourself on your knees straighten your torso; join the palms of the hands with the soles of your feet; arch and push. For progressing, rising onto your knees, inhale curving your elbows and the back of your head backwards. This is the series for the open hold with seven phases.

With one leg extended and (the other) bent, inhale raising your right hand, then exhale wrapping it around your side and grasping the sole of your foot. Straightening your left (arm), inhale and stretch your extended (leg), then applying a directed hold, pull your right shoulder back twisting like a conch. For training, with the arms reversed, stretch the extended (leg) and turn to the side of the extended (leg). For progressing, with both (legs) extended (and the arms) inverted, join the back of your head with your knees. This is (the series) for the directed hold with seven (phases).

Lying on your back, inhaling in one complete cycle raise your legs and buttocks; straightening your sides with your hands, extend your knees and legs, place the weight of your body on your shoulders and the back of the head and remain in complete closed hold like a flame rising (upward). For training, turn left and right and lower your legs until your toes touch the ground. For progressing, straighten your arms in line with your legs. (This is the series) for the closed hold with seven (phases).

With knees, buttocks and back on the ground, and thumbs and big toes joined,

with a HA interrupt (the breathing) and push the chest (out), lowering the top of the head to the ground; (in this shape) like a turtle, apply a contracted hold for one and a half cycles. For training, with your elbows on the ground, push your sides with your hands, arch, and lower your forehead to the ground. For progressing, holding your knees (with your hands), rest the top of your head (on the ground), then arch and push. (This is the series) for the contracted hold with seven (phases).

Lying on your back, with hands on the ground by your sides, raise your buttocks and your legs straight and lower your toes down to the ground (above) the top of your head; remain empty (in a shape) like a plough. For training, with your wrists joined to the tops of your ears, push (your elbows) upward. For progressing, passing your hands behind the backs of your knees, press them over your ears.



The method for mastering the kumbhaka through the four profound applications. Sitting in the seven-point Vairocana posture, with your right hand touch your left knee, then your right knee, then your chest, then click your fingers. The method of concentration consists of mindfully following the flow of the breath. The breathing method is (based) on cycles of four (counts): starting with four counts respectively for the inhalation, the closed hold and the exhalation together with the empty hold (you proceed to) a cycle (of four) for the inhalation, six counts for the closed hold and a cycle (of four) for the exhalation and empty hold. Then the inhalation remains at one cycle while the closed hold increases to two cycles *etc.* That is, until it becomes twice the exhalation and empty hold, the closed hold increases by two each time, while the duration of the exhalation must be the same as that of the empty hold. When the closed hold lasts twice the exhalation plus empty hold, then both the closed hold and exhalation plus empty hold increase to six counts. Then proceed increasing (the closed hold) to twice the inhalation, then to two and a half cycles, *etc.* until the exhalation plus empty hold last twice the inhalation. Then the inhalation becomes one and a half cycles; then gradually the inhalation increases to two cycles, the closed hold to eight cycles and the exhalation plus empty hold to four cycles. When this is completed, you have the `minor kumhhaka'. With an exhalation plus empty hold of six cycles you have the `medium kumhhaka' and, of thirty-two (counts), the `major kumhhaka'. Inhaling with the A and exhaling with the HUM, with a sound (produced) naturally by closing the glottis, gradually train in the phases of

the inhalation, the closed hold, the exhalation and empty hold until you become completely familiar with them.

Kneeling, exhale lying down flat and place the palms of your hands, your chin and pelvis on the ground; inhaling in a complete cycle, arch the back of your head and torso, and straightening your elbows, remain arched like a snake. For training, hold open as long as you can, straightening your knees and legs and rising onto your toes. For progressing, arch with your arms extended by your sides. (This is the series) with seven phases for the open hold. J

Bend your left (foot) and rest it on your right (thigh), wrap your right arm around the front of your right knee and (then) behind you; with your left (hand) grasp (your right hand) at the wrist. In this way twist to the left like a curved knife, applying the directed hold. (Then do it on the) other side. For training, in tsogpu, wrap (your arm) and rest your right armpit on your left knee, and in this way, twist to the left. Then do it on the) other side. For progressing, bend (your) right (foot) on your left (leg) and with your right armpit (on your left knee), wrap (your right arm); (then do it on the) other side. (This is the series) for the directed hold.

With the heels in tsog(kyil), join and push the palms (together) above your head, open your elbows and knees, and with your heels together, rise up onto the tips of your toes; applying a closed hold for a complete cycle, stretch your torso backward and straighten your sides like a dagger. For training, lie on your back, join the soles of your feet and the palms of your hands, pressing your elbows and knees (to the ground. For progressing, raise yourself on the three sharpened points and perform a Bep in tsog(kyil). (This is the series) for the closed hold with seven (phases).

(As in the) movement for training of the Snake, arch the upper part of your body while inhaling forcefully; with the sound HA interrupt (your breath), and keeping your palms and the soles of your feet on the ground, push your buttocks back and straighten your arms, align your head, back and arms, and stretch like a dog. For training, stretching your shoulders and chest forward and arching them, apply a contracted hold as long as you can. For progressing, place your hands in front of your knees, arch and perform a Bep. (This is the series for the) contracted hold with seven phases.

In tsogkyil, pass your arms under the backs of your knees, extend them wide

apart on the ground and inhale stretching your abdomen; exhaling quickly in two counts, lower your chest to the ground pushing your buttocks back, (then) arch the back of your head like a spider. For training, extend your arms on the ground under your buttocks and join your chin to your heels. For progressing, wrap (your hands) under your ankles and firmly grasp the back of your neck. (This is the series) for the empty hold with seven phases.



The secret breathing, method for capturing the (karmic Irrana) within the central channel. The posture is the Lotus, with the hands holding the sides with the thumbs turned forward and the torso stretched: (this is) the posture of Humchen Kara. The method of concentration: meditate on your body as a pure and clear dimension; at the center of this inseparability of appearance and emptiness, visualize the central channel having six characteristics, with a luminous blue HUM at the navel. (Then) expand the central channel with the HUM (so that) it becomes as large as the body, the place, the mountains and sea, until it is equal to the whole universe; in this way, one purifies the traces of karmic vision in the ultimate dimension. Then shrink the central channel with the HUM, reducing it to a smaller and smaller size. In this way, train in expanding and reabsorbing, maintaining concentration on the HUM. The breathing method: inhale the karmic air long and slowly through the Roma and Kvangma paths, (then apply) a light closed hold to capture the air in the central channel, pull the sides in and draw it through the force of the HUM. By vibrantly sounding HUM while relaxing your nostrils, lips, and teeth, all the traces of outer and inner karmic vision are purified; (in this way) train (to perceive) the whole universe as the HUM in (a dimension of) clarity. Thus, by mastering the expansion and reabsorption of the HUM through the inhalation, the closed hold and the emitting (of its sound), the karmic air will enter completely inside the central channel and illusory vision will manifest as primordial wisdom.

Lie prone and extend your arms backwards, with your legs bent grasp your ankles and, holding open for one complete cycle, arch the back of your head, push your chest out and stretch your arms like a bow. For training, with your hands crossed, grasp your ankles and stretch (your arms), rocking in open hold. For progressing, (pass) your hands over your shoulders joining your thumbs and big toes. (This is the series) for the open hold, with seven (breathing) phases.



Humkara

Inhale opening (your legs) and raising (your hand), exhale lowering it; inhale straightening up and apply a directed hold bending towards (your extended foot), touching your toes with your fingers, like a half moon. Then do the same on the left side. For training, lower your left and right arms at the same time and bend your side to the right, (then do) it on the other side. For progressing, wrap your

arm around your knee and (lower) the top of your head, (then do it) on the other side. (This is the series for) the directed hold, with seven (breathing) phases.

In tsogkyil with the soles of your feet together, place your palms in front of your secret place and inhale quickly, raising your buttocks and opening your shoulders like a majestically seated lion. After (a hold of) one and a half cycles perform a Bep. For training, place your palms in front of your secret place and raise your buttocks, pressing the backs of your knees on your elbows. For progressing, press your feet to the backs of your hands. (This is the series for the) closed hold with seven phases.

In tsogpu, raise your buttocks and push (your knees) back and (your torso) forward, wrap your hands back behind your ankles and remain bound in the yogin posture. Applying a contracted hold for one complete cycle, arch your torso and remain suspended like a vulture. For training, (pass) your arms at thigh level and join (your hands) over your buttocks, arch the back of your head and (hold) as long as you can. For progressing, with your hands on the ground, raise and suspend yourself pressing your knees against your armpits. (This is the series) for the contracted hold, with seven phases.

(With your legs) extended and apart hook your big toes; exhaling quickly and forcefully roll backward and straighten your arms; with the back of your head, shoulders and toes placed (on the ground) remain empty for six counts like a triangle. For training, set your hooked feet wide apart and place your chest and your chin (on the ground). For progressing, wrap your hands around your ankles and hook your big toes), place your shoulders (on the ground) and raise your feet).



The smooth breathing with seven limbs. The position is the cross-legged posture with the fists placed on the thighs, wearing the meditation belt and straightening your back, torso and arms. The method of concentration: visualize the three channels with the spheres of the essence of the five elements at the center of the cakras. The breathing method: inhale slowly and directly, equalize the right and left (sides) and direct forcefully. Make the Roma and Kvangma prdnas enter the central channel, draw your sides in and hold closed below the navel. While pushing the upper prdna downward, contract from below; running through the wisdom path of the central channel, (the prana) flows into (and is absorbed) into the various spheres of the elements at the cakras of the heart, the throat and the

crown of the head. Exhale quickly with HA, draw your sides in and plant the central channel. By applying a contracted hold, pleasure, heat and the visions of experience develop. From one's body, (visualized as) a mass of fire, sparks spread in all directions; by emphasizing the open hold and directed hold and (performing) Beps in the cross-legged posture, heat quickly develops. Applying the four profound methods all together and emphasizing Beps in tsog(kyil), the yogin will become free of the bonds of dualism and achieve the level of realization. The instructions on the method of visualizing the cakras and spheres etcetera must be received orally from a teacher.

Lie down with the chin resting on the ground; holding open, raise the legs up straight, placing the weight of the body on the fists on the ground and arching the lower part of the body like a locust. For training, place your knees, forearms and palms on the ground, raise your legs and arch. For progressing, straighten your arms, arch the back of your head and (bend) your legs forwards. (This is the series) for the open hold, with seven phases.

Kneeling, (with one leg) extended (and the other) bent, join your heel to your secret place; inhale resting your hands on your sides, arching, pulling your elbows back and opening your chest; applying a directed hold for a complete cycle, arch the back of your head like a dove. For training, bring the toes of your extended leg to the back of your head and tense your body. For progressing, extend (your) bent (knee) forward. Then do) it on the other side. (This is the series) for the directed hold, with seven phases.

Lying on your back, straighten your sides with your hands; holding closed for a complete (cycle) keep the back of your head and shoulders on the ground, open your knees and join your toes upward; grasp your knees (like a) trident and after having rolled, perform a Bep. For training, extend the mudrd upward and rest the soles of your feet on your wrists, (then perform) a Bep. For progressing, extend the mudrd, open your thighs and straighten your legs, (and then) perform a Bep. (This is the series for) the closed hold with seven phases.

In two counts, rise up (with your legs) wide apart and your soles and palms on the ground; for one and a half cycles apply a contracted hold arching the back of your head, pressing the ocean against the mountain and straightening your spine, arching like a tiger; (then) perform a Bep with your legs apart. For training, lower the top of your head to the ground and apply a contracted hold. For progressing, arch your torso, raise your heels and stretch forward, (then) perform

a Bep. (This is the series for the) contracted hold, with seven phases.

In tsogkyil with the soles of your feet joined together, exhaling quickly push your heels towards the top of your head; for one and a half cycles tense (your body) and remain empty (in a shape) like a jewel. For training, wrap (your arms) around your ankles and push (the two) madras one above the other towards the top of your head. For progressing, pass the backs of your knees over your shoulders and bring the soles of your feet to your ears. (This is the series for the) empty hold with seven phases.



The rough breathing with six applications. The position is the tsogkyil with the spine straight, your vajra fists placed on your knees and your gaze fixed: this is) the posture of Sri Simha. The method of concentration: at the navel (visualize) a blue HUM or, as the (previous) time, a sphere of prana. The method of breathing: block your left nostril with your left index knuckle and close your glottis; with the fierce sound HAR inhale completely and turn your arm and shoulder to the right and then forward. Forcefully directing downward, firmly place your fists at your secret place. With a closed hold, straighten your torso and open your chest. Forcefully contracting from below, raise your buttocks and straighten your arms. With (the sound) HA perform a Bep and make the karmic prana flow into the HUM. With your buttocks on the ground, raise your feet straight with your fists. In the same way, inhale through the left and turn to the left; (then) inhale through both (nostrils) rolling back your shoulders and arms so as to capture the karmic prana in the ultimate dimension: this is the goal of the secret methods of pranayama.

Lying on your back, turn your fingers towards your shoulders and place them on the ground, raise your buttocks and rest the weight of your body on your palms and soles; arching your torso for a complete cycle remain like a wheel. For training, raise the feet of the Wheel, bring them to the top of your head (and remain) with your forearms on the ground. For progressing, (as in the) movement for training of the Camel (join your palms and soles), place your elbows on the ground and bring the top of your head to your heels. (This is the series for) the open hold with seven phases.

Cross your left foot over to the right and place it on the ground; wrap your right arm over to the right (past) your left knee; (wrap) your left arm back so as

to grasp your right side and twist; then do it on the other side, like an eagle majestically seated. For training, keep your crossed knee and toes on the ground, wrap your arms and straighten up. For progressing, rise up wrapping your arms and legs, (then do it) on the other side. (This is the series for the) directed hold.

(Place) your elbows and forearms (on the ground) and interlace your fingers; place the top of your forehead on the ground and straighten your torso; holding closed for one complete cycle, join the inner sides of your feet like the sword of wisdom pointed upward. For training, open your knees and join the soles of your feet, holding closed as long as you can. For progressing, extend your forearms forward, arch your legs backward and push your abdomen (out). (This is the series) for the closed hold.

Lying prone, join your thumbs and big toes; exhaling quickly with HA, push your buttocks (down), arch your torso and press your feet on the ground by your sides; apple a contracted hold for a cycle and a half, like a frog. For training, open your thighs, hook your big toes and pull them above your shoulders. For progressing, place your feet on your shoulders, interlace your hands and rest your chin (upon them). (This is the series for the) contracted hold.

Kneeling, place your hands on the ground with the fingertips turned towards your knees; press your elbows into your abdomen and, exhaling quickly and forcefully, straighten your torso and remain suspended like a peacock. For training, suspended in the air, arch the back of your head and raise your legs, lifting and arching your torso upward. For progressing, cross your left (leg), extend your right and remain suspended; (then do it) on the other side. (This is the series for the) empty hold, with seven phases.



Thus, as regards the initial phase of the five series, each with five movements: in the open hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and in the empty hold of the fifth series: kneeling, inhale extending your arms over your head. In the directed hold, the closed hold, the contracted hold and the empty hold of the first series; in the directed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold and the directed hold of the fifth series: with your legs forward, inhale extending your arms over your head. In the closed hold of the second

series; in the closed hold, the contracted hold and the empty hold of the third series; in the empty hold of the fourth series: in tsogkyil, inhale raising your arms. Exhale according to the different (movements). Regarding the final phase, in the open hold and in the contracted hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending and exhale lowering your arms and forehead to the ground. In the directed hold and the empty hold of the first series; in the directed hold, the closed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold of the fifth series: with your legs extended forward, exhale lowering your forehead to your knees. In the closed hold, the empty hold and the contracted hold of the third series: exhale joining your arms with your extended legs and lower your forehead to the ground. In all (the yantras) there are the initial, central and final phases; the initial and final phases are in four counts, while in the central phase you apply one of the holds: open, directed, closed, contracted, empty. This is the method of the seven phases.



The all-inclusive method of the seven lotus poses.

The Flaming Lotus: raise your arms and buttocks, hold open for one complete cycle and perform a Bep; (extend) your arms back and lower your forehead to the ground.

The Arched Lotus: grasp the sides of your feet, arch backwards and lower the top of your head to the ground applying a directed hold for a complete cycle; lie down on your back and extend your arms by your sides.

The Entwined Lotus: wrap your hands back and grasp the sides of your feet, unite (the pranas) for one complete cycle drawing your sides in; extend your arms back and lower your forehead to the ground.

The Suspended Lotus: (place) your hands at your secret place and raise your crossed legs; holding closed for one complete cycle, pull up the lower prana and (then) perform a Bep; extend your arms back and lower your forehead to the ground.

The Swinging Lotus: place your fists on the ground and raise your crossed

legs; hold closed and contract for one and a half cycles swinging seven times; (then) perform a Bep as before.

The Jumping Lotus: raise your crossed legs, let them drop and stand up; with HA perform a Bep; (then) exhale quickly in a complete cycle joining your palms behind your back and lower your forehead to the ground in front of you.

The Snaking Lotus: place your hands on the ground, pull your knees up to your armpits and straighten your arms; drag your knees down and place your chest on the ground; remain empty for one complete cycle and arch with the mudra behind your back.



In the initial phase of the four (yantras) for open hold, directed hold, closed hold and contracted hold, inhale in four counts extending your arms over your head and crossing your legs; exhale in four counts extending your arms back and lowering your forehead to the ground. In the initial phase of the quick exhalation, inhaling in four counts lie down on your back and extend your arms over your head; exhaling in four counts, extend your arms by your sides and raise your crossed legs. In the initial phase of the empty hold, in one complete exhalation place your hands on the ground and straighten your arms, then raise yourself up on your knees and the palms of your hands. In all the final phases inhale in one cycle extending your arms over your head and your legs straight forward; exhale in one cycle lowering your forehead to your knees and pulling the outer sides of your feet; in the final phase of the empty hold inhale in one cycle lowering your hands to the ground by your sides and raising your torso, and exhale in one cycle letting your crossed legs drop to their former position. It is very important to apply all (the movements) on the basis of the seven breathing phases. Learn from the mouth of a lineageholder master all the specific instructions on the practice.



The signs and resultant qualities of the practice are of three kinds. As the outer secret sign, the body levitates, pleasure and heat blaze, one obtains the swift gait and has less attachment to food and clothes, and the five elements do not present material hindrances. As the inner sign, thoughts of emotions cease, one no longer feels the flow of the breathing, everything that appears seems like a magical illusion and one is liberated from the limits of attachment. As the secret

sign, one abides in the unaltered nature of mind, the state of authentic wisdom; this is the vajralike contemplation known as 'bliss, clarity and nonthought'.



Three kinds of ripening manifest: as the resulting quality of the ripening of the channels, human beings, riches and foods *etc.* fall like rain, and in particular one attracts Mother-Dakinis. As the resulting quality of the ripening of the prana, one is able to sit on the tip of a stalk, one's body becomes as light as a cotton flock, and one's gait becomes as swift as a bird's. As the resulting quality of the ripening of the thigle, one becomes able to leave one's footprint in rock, not to sink in water and not to burn in fire; internally, pleasure blazes like fire.



Then one obtains the three powers: by means of power over the channels, by directing one's gaze at a person one is able to terrorize them, to make them faint and paralyze them. By means of power over the prana, pleasure and heat blaze even without meditating, and one attains the capacity to fly in the sky like a bird. By means of power over the thigle, marks and signs develop in one's body, one attains the ability to resurrect the dead and to show wondrous displays and manifestations of mandalas. In this way, by becoming familiar with the methods of prana all the resulting qualities will manifest.



At the end of all the yantras, in order to overcome hindrances to the channels and the prana (perform) the 1Vajra Wave. With your buttocks on the ground and your legs forward, extend your arms over your head, inhaling quickly and forcefully. Exhaling quickly and forcefully, turn your arms back and lower your forehead to your knees. Inhaling quickly, lie down supine bringing your legs back to their former position and your arms over your head. Exhaling quickly, extend your arms by your side and push your legs over your head. Inhaling quickly, open your arms and legs directly. Exhaling quickly, strike your left knee and elbow. Inhaling quickly, rub your chest and your thigh to the base. Exhaling quickly, strike your right elbow and knee. Inhaling quickly, rub the two right (limbs) and open them. Exhaling quickly, cross your arms and press your knees. Inhaling quickly, opening your feet two cubits apart, stand up and extend your arms over your head. Exhaling quickly, touch the tips of your toes with (the tips of) your left hand and extend your right arm up and twist your torso. Inhaling quickly,

extend your arms over your head. Exhaling quickly, do the same reversing the legs and arms. With your buttocks on the ground, apply (the phases of) quick inhalation and exhalation as before, three times (in all). At the end, with your buttocks on the ground open (your knees) in tsog(hyil) inhaling quickly, then exhaling quickly lie down flat like a corpse; inhaling and exhaling slowly and deeply, relax the three doors in their natural condition.

Learn the benefits of the yantras through application and understand the rest from the tantras and the upadesas. As the ultimate method of the Essence of the Magical Manifestation, apply the self-perfected Dzogpa Chenpo!

By this merit mail all beings free themselves of illusory thoughts, emotions and karma and attain the primordial land of Samantabhadra where selfarisen wisdom always shines.

Thus ends the upadesa called The Union of the Sun and Moon Yantra orally transmitted by the great Acarva Hiunkara and by the great Vidvadhara Padmasambhava.

This was written by the Acarya Vairocana and transmitted to Yudra Nyingpo.

Thus ends the root text of Yantra, one of the three texts of the series of practices of the channels, the prana and the yantras belonging to the profound oral transmission of Vairocana. Virtue!



The Tibetan edition of this text was established by the Dzogchenpa Namkhai Norbu after collating two manuscripts from East Tibet, one from Adzom Gar (residence of Adzom Drugpa) and the other from Emchung Namdzong in Khamdo Gar (residence of Changchub Dorje).



Padmasambhava (eighth century)



A S T A I N L E S S M I R R O R
O F J E W E L S

**Commentary to
The Union of the
Sun and Moon Yantra**



Changchub Dorje (1826-1961)

The Verse of Homage

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

HUM HUM HUM HUM HUM HUM HUM HUM HUM

With great respect of body, voice and mind I pay homage to the Uidyadhara Drodul Pawo Dorje of Adzom, Supreme yogin of this degenerate age, Holder of the treasury of instructions of the Oral Transmission of Vairocana. I pay homage to the best of his students, The great Siddha and Master Ugyen Tendzin, Whom I praise, apart from the fact that he was my relative, Remembering his immense kindness. I kneel at the feet of Changchub Dorje, master of wisdom, To Gyurmed Gyaltzen, supreme son of his three secret states," And to all the other kind masters Before elucidating The Union of the Sun and Moon Yantra.



ཨོཾ འཇུག་འཇོམ་ཉི་ལྷ་འཇོམ་བཞུགས་སོ།

Here is contained The Union of the Sun and Moon Yantra.29

This practical commentary on The Union of the Sun and Moon Yantra of the great Master and Vidvadhara Vairocana, unsurpassed in the universe among all scholars and realized ones, is subdivided into three parts: the introductory homage; the stating of the title and the pledge to bring the text to completion; and the actual text itself.

Regarding the first point, the root text says:

མཛོན་རྫོགས་ཀྱིས་པོ་བཅོམ་ལྷན་འདས། རྫོན་མེ་སེམས་དབའ་ལ་བརྟུན་དེ།

Paying homage to the Truly Perfected King, Bhagavan Vajrasattva,

The master Vairocana, thinking of the necessity to complete the composition of this profound yoga text and to give future generations the opportunity to understand the fundamental principle of its practice, starts first by paying

homage to the 'truly perfected king' Samantabhadra, the Dharmakava of the base and original nature of purity, who for the benefit of the most fortunate disciples manifests in the glorious Rupakava or Form Dimension³⁰ as Bhagavan Sri Vajrasattva.

Regarding the second point it sails:

།རིག་འཛོལ་རྣམས་འབྱོར་དོ་རྗེ་འཇམ་མཁའ། །འབྲུལ་འཁོར་ཉི་ཟླ་ཁ་སྤྱོར་བཤད།

I will explain The Union of the Sun and Moon Yantra, the vajra path of the yoga of the Vidyadharas.

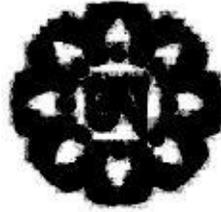
After paying homage, the master Vairocana states that he will explain this profound upadesa concerning the practice of the Tsalung,³¹ the swift path that constitutes the vajra essence of the higher yogas contained in the scriptures of the Vidvadhara³² In this path, by means of the yantras of the 'vajra body' this profound method enables all the movements of the karmic pranas symbolized by the letter E, which represents the solar aspect of prajna, and by the letter VAM, which represents the lunar aspect of 'method', to be guided and reunited within the central channel, the space of primordial wisdom. In this way the flux of thoughts agitated by the karmic pranas is completely exhausted and purified in the base of original purity, with the manifestation of all the infinite qualities of self-perfection.³³

The text itself consists of three parts: the preliminaries, which serve as preparation; the pranayamas and the yantras, which constitute the fundamental practice; and the concluding sections.



Bhagavan Sri Vajrasattva

PART



ONE

The Preliminaries



THE FIRST PART COMPRISES three sections: the Yantra equipment, exhaling the stale air, and the physical training.

THE YANTRA EQUIPMENT

Concerning the first point:

ཀླུ་འབྲོར་འཕུལ་འཁོར་ཆས་ཀྱིས་བརྒྱན།

The yogin, equipped with the Mantra attire

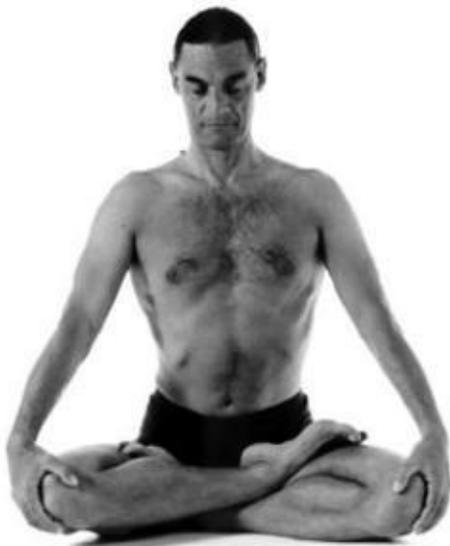
In a spacious and quiet room, for example not in the middle of a crowded place, with a wooden floor and a padded mat³⁴ on which to perform the Beps,³⁵ the yogins should be equipped with the anrag,³⁶ short silk pants with a red lining to develop the Tummo inner heat and with blue or green edging to control the prana of the elements, with the meditation belt³⁷ and the other articles used in the practice of Yantra.³⁸

LUNG Ro SALWA - EXHALING THE STALE AIR

Concerning the second point:

ཀླུ་སྒྲུང་གྱིས་བཅེངས་སྐྱེད་རོ་བསལ།

and sitting in the Vairocana posture, exhales the stale air.



First, sit in Vairocana posture which has seven characteristics;;

1. Legs crossed."
2. Hands on the knees 41
3. Tongue resting against the palate. 42
4. Eyes, lips and teeth naturally closed.
5. Back erect, straightening the spine to form an alignment straight as an arrow from nose to navel 1.41
6. Chest and shoulders open.44
7. All parts of the body relaxed and at the same time under control.

To begin,⁴⁵ take a deep breath gradually filling with air from the bottom upward, starting from the area below the navel. Simultaneously, slowly raise your right arm and shoulder elevating the elbow⁴⁶ Then, with the palm facing outwards, close the right nostril with the ring and middle fingers and exhale the stale air slowly and directly through the left nostril.⁴⁷ Perform the same exercise on the left side so as to exhale the stale air through the right nostril. Females should do the exercise starting from the opposite side, first raising the left arm 4s Alternate sides for a total of six breaths.

On the seventh breath, keeping your hands on your knees, inhale opening your chest and shoulders well during the last part of the inhalation. Then, exhale through both nostrils, first emptying the upper part of your Lungs and, in order to exhale completely the stale air, finish the exhalation by bending forward until your forehead touches the ground.^{4'}

Inhale deeply and directly, keeping your back straight as you slowly raise yourself up. Again slowly exhale the stale air as in the previous phase. Repeat these phases of inhaling and exhaling through both nostrils for a third time. In this way, nine cycles of breathing are performed, which is why this exercise is called 'the ninefold exhaling of the stale air'.⁵⁰

The expression 'directly exhaling the stale air' has been used to distinguish this type of breathing from indirect or 'sounded'^{5'} exhalation. In fact, the indirect

exhalation is done by constricting the glottis and produces a distinct HUUUN sound by not allowing the air to flow out directly. Thus if we put our hand under our nostrils, we will feel only a warm current. Conversely, the direct exhalation does not produce this sound, and when it is forceful we will feel the flow of air from the nostrils down at the level of the navel.⁵² As with exhalation, the inhalation too can be done directly or indirectly, and it is very important to understand their distinctive features in order to be able to apply them as necessary without confusing them.

THE PHYSICAL TRAINING

The physical training comprises three groups of exercises:

Loosening the joints or Tsigjong.

Purifying the Prana or Lungsang.

Controlling the Channels or Tsadul.

TSIGJONG - LOOSENING THE JOINTS

ལྷུས་སྤྱོད་སྤོན་འགྲོ་ཡན་ལག་དང་། །དབང་པོ་སློལ་ལྡེ་གནད་དུ་བསྐྱུན།

The physical training: as a preliminary practice, apply the main points related to the limbs and to the five sense doors.

There are five Tsigjongs:

1. Tightening or Drimpa.
2. Shaking or Silwa.
3. Pulling or Phulwa.
4. Bending or Beppa.
5. Rotating or Korwa.

1. TIGHTENING

ཞབས་བརྒྱུད་སོར་འབྱེད་ཚེགས་དབང་གྲིམ།

With the legs extended, open your fingers and tighten the joints and sense organs,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

EXERCISE

1. Inhaling forcefully, raise your arms straight over your head, opening the chest and shoulders.

2. Exhaling forcefully, lower your arms bringing the hands to chest height and pulling the elbows back.

3. Inhaling forcefully, open the joints of your fingers and toes, and your shoulders and eyes.

4. Exhaling forcefully, contract tightening them. Specifically, pull the root of your tongue downward and contract tightening your ears and your whole body until you start to shake. Conversely, in the opening phase, relax your body completely. Repeat the opening and contracting exercise (points 3 and 4) seven times and with the the last exhalation exhale forcefully putting your hands on your knees.

5. Inhaling forcefully, raise your arms straight over your head.

6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

To link with the next exercise:

1. Inhaling, raise your arms straight over your head.

2. Exhaling, join the soles of your feet together with your knees wide

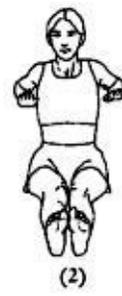
apart and put your hands on your knees.

BENEFITS

The Overcoming of Obstacles⁵⁴ says:

The benefits: Tightening restores vigor and eliminates problems related to the sense organs and to the pervasive prana,⁵⁵

As stated, this vantra tonifies the whole organism reinforcing the condition of the five elements, improves sight and the functioning of the other sense organs and, in particular, invigorates the functioning of the pervasive prana, which presides over the movement of the upper and lower limbs, eliminating all its problems ⁵⁶



2. SHAKING

ཚོག་སྐྱིལ་ཞབས་ངར་ལག་ཚོགས་གསེལ།

In tsogkyil,s' shake the ankles and hand joints,

STARTING POSITION

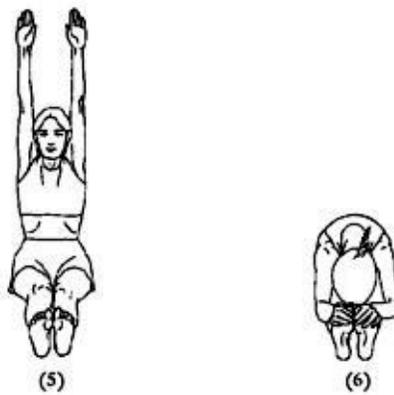
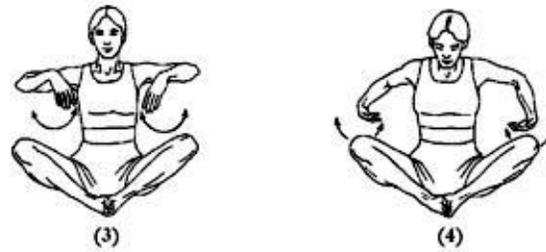
0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

EXERCISE

Phase A

1. Inhaling forcefully, raise your arms straight over your head, opening the shoulders and chest.
2. Exhaling forcefully, lower your arms, bringing the hands to the level of the armpits with the elbows wide apart.
3. Inhaling forcefully, expand your chest well and shake your wrists and hands energetically.
4. Exhaling forcefully, continue shaking your wrists while moving the hands downward. Repeat this exercise twice more, doing three breathing cycles in all.
5. At the end, inhaling forcefully, extend your legs forward and raise your arms over your head.
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

PHASE A



Phase B

1. Inhaling again, raise your arms straight over your head.
2. Exhaling forcefully, bend your legs and grasp your ankles.
- 3-4. Inhaling and exhaling for a total of three breathing cycles, as in

Phase A, shake your ankles energetically.

5-6. As in Phase A.

Phase C

After some practice, train in shaking the wrists and ankles simultaneously during the inhalation and exhalation phases.

To link with the next exercise:

1. Inhaling, raise your arms straight over your head.
2. Exhaling, join the soles of your feet together with your knees wide apart and put your hands on your knees.

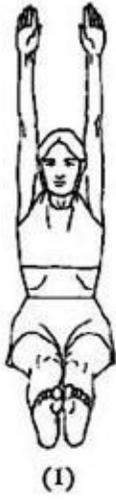
BENEFITS

The Overcoming of Obstacles says:

Shaking eliminates all ailments of the large and small joints and of the related ligaments and tendons.⁵⁸

As stated, this yantra helps to overcome ailments of all the major and minor ligaments and joints. For those without any kind of problems, it serves to keep the joints and ligaments in good condition.

PHASE B



PHASE C



3. PULLING

ཚོག་འབྲས་ལུས་གོང་རྒྱབ་ཏུ་འཐུལ།

In tsog(kyil) (with the knees) apart, pull the knees back,

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

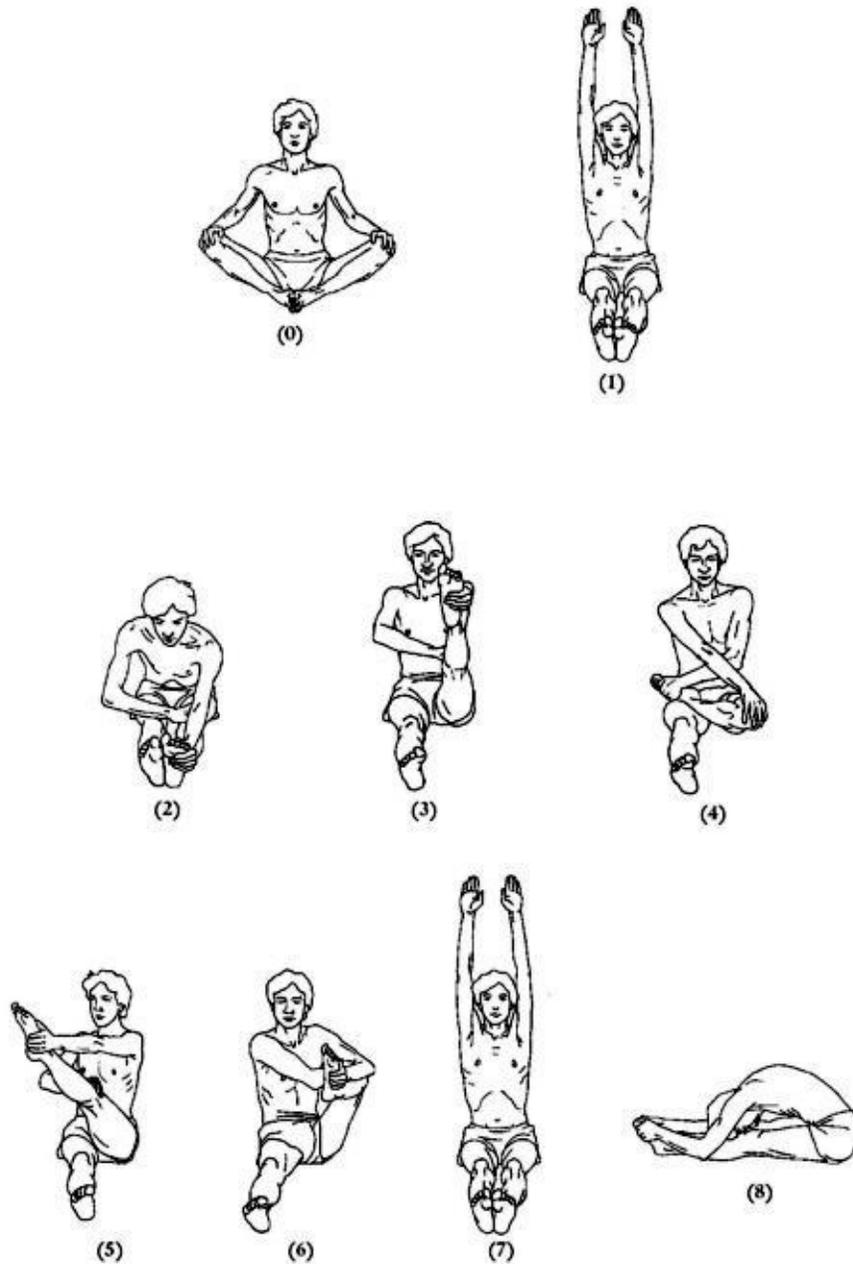
EXERCISE

Phase A

1. Inhaling forcefully, raise your arms straight over your head, opening the chest, and extend your legs forward.
2. Exhaling forcefully, put your right hand on your left knee and with your left hand grasp the sole of your left foot from the outer side.
3. Inhaling forcefully, raise the extended left leg.
4. Exhaling forcefully, bend the left leg, bringing the side of the left foot to your right side.
5. Inhaling forcefully, extend your left leg, raising it across your right knee.
6. Exhaling forcefully, pull your left foot back along your left side. Repeat this exercise (points 3, 4, 5, 6) twice more, doing three breathing cycles in all.
7. At the end, inhaling forcefully, extend your legs forward and raise your arms straight over your head.
8. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

Then do the movement on the other side, with the right leg.

PHASE A



Phase B

After some practice, train in the following way:

- I. As in Phase A, inhaling forcefully, raise your arms straight over your head, opening the chest, and extend your legs forward.

2. Exhaling, bend your legs with the knees wide apart, and grasping the outer sides of your feet with your hands, pull the feet towards the abdomen.
3. Inhaling, extend your legs straight forward at shoulder level.
4. Exhaling, pull your legs back along your sides. Repeat this exercise twice more, doing three breathing cycles in all.
5. At the end, inhaling forcefully, extend your legs forwards and raise your arms straight over your head.
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

To link with the next exercise:

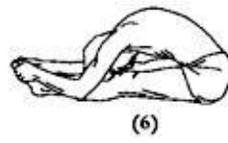
1. Inhaling, raise your arms straight over your head raising yourself upon your knees and toes.
2. Exhaling, sit on your heels with your hands on your knees.

BENEFITS

The Overcoming of Obstacles says:

Pulling eliminates ailments of the lumbar region, kidneys and joints, and problems related to the downwardclearing prana.⁵⁹

As stated, this yantra helps to overcome ailments of the lumbar region, of the kidneys, and all the major and minor joints. Furthermore, it eliminates all problems with and reinforces the functioning of the downwardclearing prana, which presides over the excretion of feces, urine, sperm and menstrual blood, and over childbirth.⁶⁰ PHASE B



4. BENDING

ལྷོང་བརྟན་ཐལ་གཙུག་གློར་གཙུང་འབེབས།

Kneeling with the palms of the hands over the head, twist and bend sideways.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

EXERCISE

1. Inhaling forcefully, raise your arms, interlace your fingers with the palms facing downward just above your head without touching it, and open your elbows and shoulders.
2. Exhaling forcefully, twist your torso to the left.
3. Inhaling forcefully, bring the torso back to facing forward.
4. Exhaling forcefully, twist to the right.
5. Inhaling forcefully, bring the torso back to facing forward.
6. Exhaling forcefully, bend to the left side, without leaning forward or altering the distance between the head and elbows.
7. Inhaling forcefully, return to the upright position.
8. Exhaling forcefully, bend to the right side.
9. Inhaling forcefully, return to the upright position, and repeat the exercise starting from the first twist to the left for a total of three times.
10. At the end, exhaling forcefully, stretch your hands forward on the ground and put your forehead on your knees.

To link with the next exercise:

1. Inhaling forcefully, raise the arms straight over your head and rise up onto your knees and toes, then place your buttocks on the ground.
2. Exhaling forcefully, extend your legs forward bringing your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

Bending eliminates the problems of the upper trunk, the lumbar region, the spinal cord, the kidneys and tendons, and those related to the fireaccompanying prana,⁶¹

As stated, this yantra helps to overcome problems of the thoracic and lumbar regions and ailments related to the spine and spinal cord;⁶² it also helps the kidneys and leg tendons. In particular, it reinforces the functioning of the fireaccompanying prana,⁶³ which presides over digestion together with the 'digestive bile',⁶⁴ eliminating its problems.



5. ROTATING

འབྲུག་འབྲུག་གླུ་སོར་ལོང་ཚེགས་བསྐྱོར།

With the legs extended and apart, rotate your elbows and ankles,

STARTING POSITION

0. Sit with your legs extended forward with a distance of one span between the heels, the toes turned outward, and your hands on your knees with the palms facing upward.

EXERCISE

1. Inhaling forcefully, opening the chest and shoulders, join the backs of the hands and raise them to your neck, with the fingers pointed downward.

2. Exhaling forcefully, make the 'opening lotus' mudra 65 with your hands, lowering and joining the elbows and opening the palms upward.

3. Inhaling forcefully, make the 'closing lotus' 66 mudra rotating the hands, forearms and wrists, opening the elbows and joining the backs of the hands with the fingers pointed downward.

4. Exhaling forcefully, repeat the 'opening lotus' mudra (as in point 2) and repeat the opening and closing exercise (points 3 and 4) three or seven times. In this exercise, when you open the hands turn your toes outwards; when you join the backs of the hands, bring the toes close together. Also, your right eye should follow the movement of the right fingers and your left eye that of the left fingers.

5. At the end, inhaling forcefully, raise your arms straight (over your head).

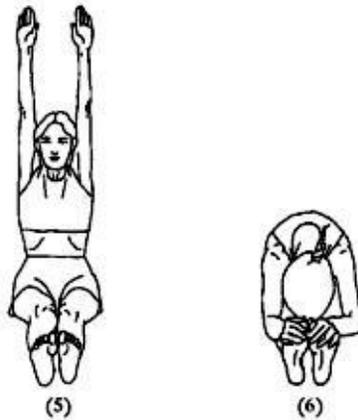
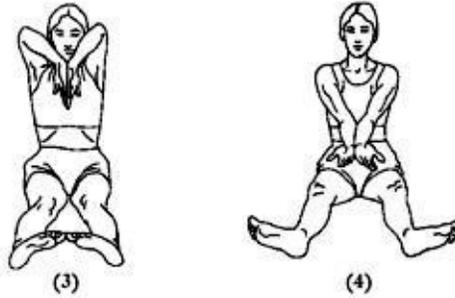
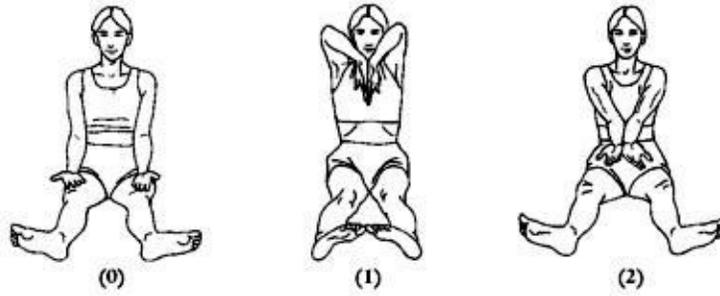
6. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

Rotating eliminates stiffness in contracting or stretching the limbs, ailments of the joints, and problems related to the pervasive prana.⁶⁷

As stated, this yantra helps to overcome sensory motor dysfunctions of the four limbs and the head, problems of the muscle tone, ailments of the major and minor joints and, in particular, all problems of the pervasive prana.



ཀྱུན་ཀྱང་རྩལ་འཕེན་དྲག་པོ་ཡིས། །དབང་ལུ་ཚིགས་རྣམས་སྤྱང་བར་བྱ།

By inhaling and exhaling quickly and forcefully in all these (exercises), you should loosen the five sense organs and the joints.

Thus it is necessary to practice diligently these five exercises, breathing directly and forcefully, in order to make the eyes and the other sense organs flexible and

loosen the major and minor joints of the waist area and the other parts of the body.

LUNGSANG - PURIFYING THE PRANA

There are eight fundamental conditions of the breath: slow inhalation, open hold, directed hold, quick exhalation, quick inhalation, closed hold, contracted hold, and slow exhalation. Accordingly, there are eight Lungsang or exercises for purifying the Irrana, which are:

1. Inhaling Slowly or Jugpa.
2. Holding Open or Gangwa.
3. Directing or Zhilwa.
4. Exhaling Quickly or Phenpa.
5. Inhaling Quickly or Nguppa.
6. Holding Closed or Kvilwa.
7. Contracting or Drenpa.
8. Exhaling Slowly or Jvinpa.68

1. INHALING SLOWLY 61)

ལྷན་བསང་འཇུག་འགྲེང་དབྱེང་བཅང་འདེགས།

Purifying the Prana, Inhaling Slowly: standing, grasp the arms and raise them,

STARTING POSITION

0. Stand straight, with your feet and legs parallel.

INITIAL PHASE

1. Inhaling in two counts, on the basis of the breathing rhythm explained in the Four Profound Applications, 70 in the first count grasp your left arm with the right hand above the inside of the elbow and in the second count, grasp your right arm with the left hand in the same way,71 raising your folded arms to shoulder height.

2. Exhaling in two counts, lower your folded arms, pushing the elbows down and opening your chest.

CENTRAL PHASE

3. Inhaling slowly in four counts, raise your folded arms above your head and straighten your torso.

4. Holding the air open for two counts, tense72 your whole body.

5. Exhaling in two counts, release your arms wide apart and lower them to your sides.

FINAL PHASE

6. Inhaling in two counts, raise your arms extending them wide apart to the sides.

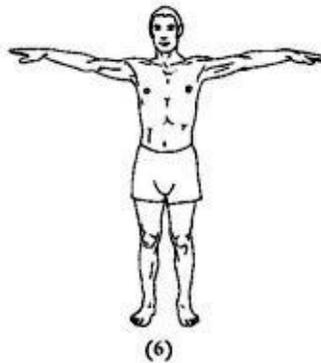
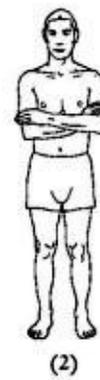
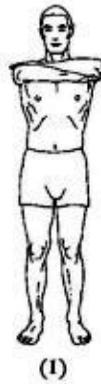
7. Exhaling in two counts, bring your arms back to your sides. Repeat the exercise three or more times.

BENEFITS

The Overcoming of Obstacles says:

The benefits. Inhaling Slowly makes the mind clear, restores vigor and eliminates ailments of the five full organs,⁷³

As stated, this vantra enhances the intellectual faculties bringing greater lucidity, improves the physical condition, and eliminates all kinds of ailments of the five full organs: heart, lungs, liver, spleen and kidneys,⁷⁴ caused, for example, by their having become weakened.



<i>Breathing Cycle</i>	Quick Inhalation	Slow Inhalation	Open Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE		4	2	2
FINAL PHASE	2			2

your chest.

8. Exhaling in two counts, bring them back to your sides.

Then do the exercise raising the right fist to the forehead; the third time, do it with both fists: in this case, each fist should circle the head in its own direction.⁷⁸

BENEFITS

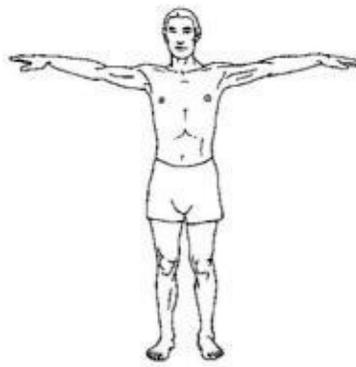
The Overcoming of Obstacles sails:

Holding Open eliminates ailments of the upper trunk, of the shoulders, arms and joints, and problems belonging to the Trib category,⁷⁹

As stated, this yantra helps to overcome ailments of the thoracic region, of the arms and shoulders, of the small and large joints of the limbs, and in particular, it is very effective in eliminating and preventing disturbances of the Trib type ⁸⁰



(0)



(1)



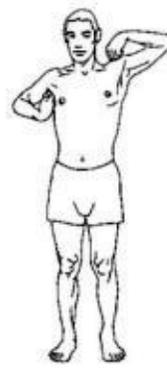
(2)



(3)



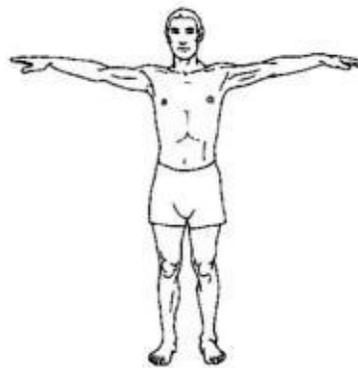
(4)



(5)



(6)



(7)



(8)

<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

3. DIRECTINGS"

གཞིལ་བ་སྤུས་གཟུང་གཡོན་གཡས་འཕྲུལ།

Directing: (cross) the knees, twist and push (the torso) to right and left,

STARTING POSITION

0. Stand straight, with your legs and feet parallel.

INITIAL PHASE

1. Inhaling in two counts, raise your arms wide apart and bring the left foot alongside the outside of your right ankle.

2. Exhaling in two counts, sit down on the ground crossing your legs with the left knee over the right, grasping the sole of the left foot with the right hand and the right foot with the left, joining thumbs and big toes and straightening your arms.

CENTRAL PHASE

3. Inhaling in two counts, extend and slightly turn your torso to the right.

4. Holding open for two counts, keep your torso extended as you twist to the left.

5. Directing the air towards the right side for two counts, bend forward as far to the left as possible, keeping your back straight.

6. Exhaling in two counts, stretch your torso still further to touch your forehead to the ground on the left.

FINAL PHASE

7. Inhaling in two counts, raise your arms above your head, opening the chest and extending your legs forward.

8. Exhaling in two counts, bring your fingers to your toes and your

forehead to your knees.

At this point,

1. Inhaling in two counts, raise your arms wide apart.
2. Exhaling in two counts, cross your legs, bringing the right leg over the left, and continue the movement on the other side.

BENEFITS

The Overcoming of Obstacles sails:

Directing eliminates ailments of the full and the hollow organs, of the lumbar region, of the spinal cord, kidneys and rib region, and the problems of the fireaccompanying prana,⁸²

As stated, this yantra helps to overcome problems caused by weakening or malfunction of the five full and six hollow organs (stomach, small intestine, large intestine, gall bladder, urinary bladder, seminal vesicle/ovaries). Furthermore, it relieves problems of the lumbar region, the spine, the spinal cord and the waist area, and alleviates pains in the rib cage. In particular, it eliminates problems caused by the fireaccom- panving prapa.



(0)



(1)



(2)



(3)



(4)



(5)



(6)



(7)



(8)

<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

4. EXHALING QUICKLY⁸³

།འཕེན་པ་ལྷན་སྐྱར་དབུང་བཅང་བཅིར།

Exhaling Quickly: kneeling, bend and press with folded arms,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, cross your arms as in the 'slow inhalation' exercise and kneel with your toes pointing to the ground.
2. Exhaling in two counts, place the tops of your feet on the ground sitting on the heels and bend your torso forward.

CENTRAL PHASE

3. Inhaling slowly in four counts, raise your crossed arms to shoulder height and straighten your sides and torso, rising up onto your knees.
4. Holding open for two counts, stretch your crossed arms downward and push them towards the navel.⁸⁴
5. Exhaling quickly and forcefully in two counts, press the crossed arms into your abdomen and, keeping your back straight without taking your buttocks off your heels, bend down until your forehead touches the ground."

FINAL PHASE

6. Inhaling in two counts, raise your arms extending them over your head, get up onto your knees with your toes pointing to the ground, straightening your sides and torso.
7. Exhaling in two counts, lower your arms to your sides placing the top of the feet on the ground and sitting on your heels.

At this point,

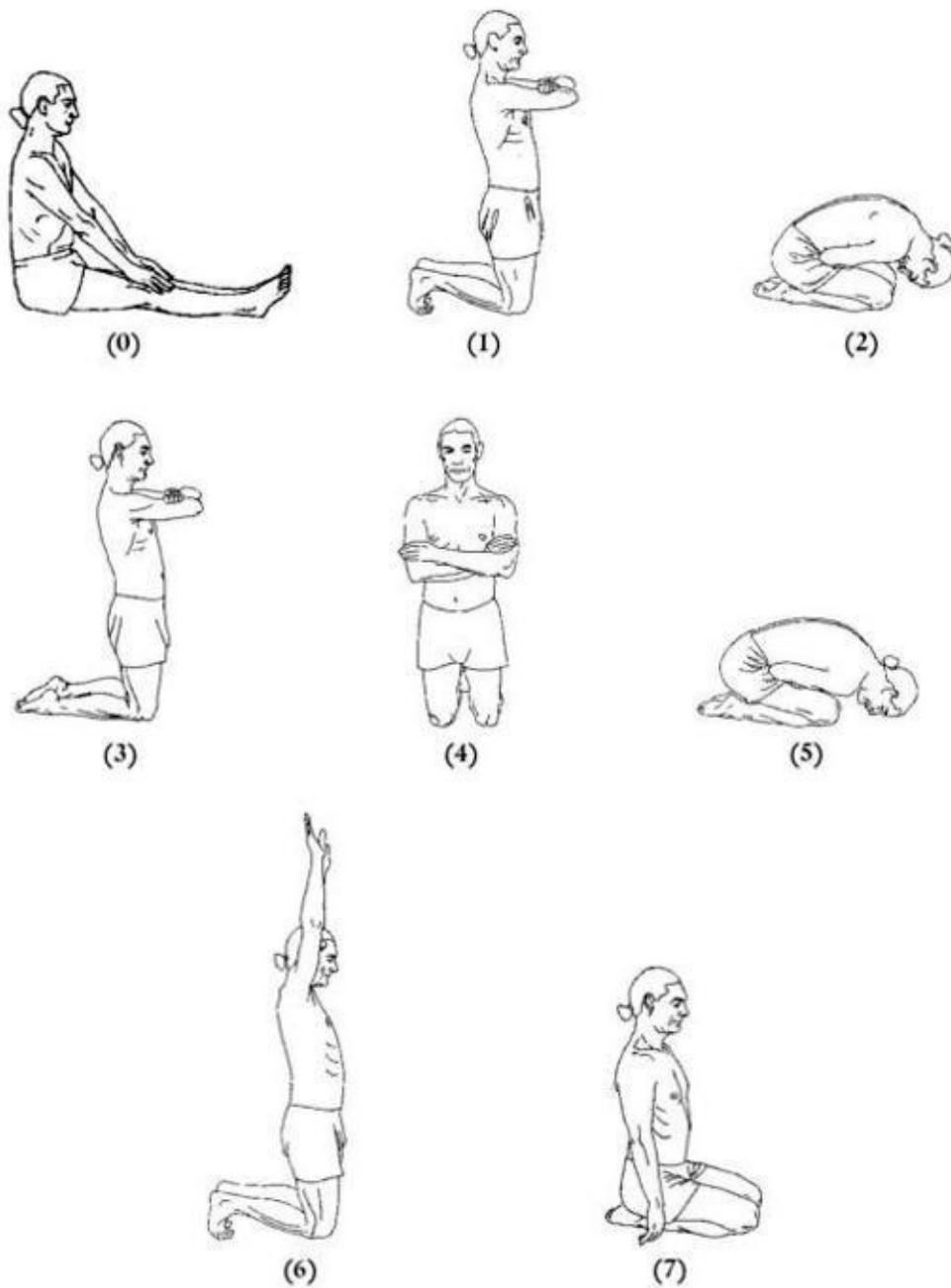
1. Inhaling again in two counts, cross the arms and rise up onto your knees with your toes pointing to the ground, straighten the sides and torso.
2. Exhaling in two counts, bend the torso forward and place the top of the feet on the ground, then proceed with the exercise as before, repeating it three or seven times.

BENEFITS

The Overcoming of Obstacles sails:

Exhaling Quickly eliminates ailments of the full and the hollow organs, of the ligaments and joints, and problems of the pervasive and downwardclearing pranas,⁸⁶

As stated, this yantra tonifies the five full and six hollow organs and serves to overcome problems caused by their malfunctioning. Furthermore, it helps to overcome ailments of the tendons and ligaments, and of the major and minor joints. In particular, it heals problems of the Wind humor⁸⁷ which manifest in the areas governed by the pervasive and the downwardclearing pranas.



<i>Breathing Cycle</i>	Quick Inhalation	Slow Inhalation	Open Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE		4	2	2
FINAL PHASE	2			2

5. INHALING QUICKLY 18

འཇུག་པ་གོས་མནན་ཙོས་བོ་ལྷིང་།

Inhaling Quickly: press the chin and raise the buttocks.

STARTING POSITION

0. Sit on your heels with the top of the feet on the ground.

INITIAL PHASE

1. Inhaling in two counts, raise your arms straight over your head, pointing your toes to the ground.
2. Exhaling in two counts, sit on the ground raising your knees and placing your hands made into fists at your sides. 9

CENTRAL PHASE

3. Inhaling quickly in two counts, forcefully press your chin into the neck and push the pelvis upward, remaining raised on the fists and toes, with your torso straight.
4. Keeping the air below the navel in closed hold for two counts, tense your whole body.
5. Exhaling in four counts, bring your buttocks to the ground and rest the underside of your chin on your knees.90

FINAL PHASE

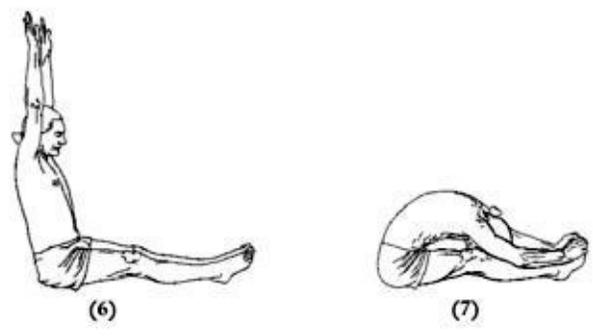
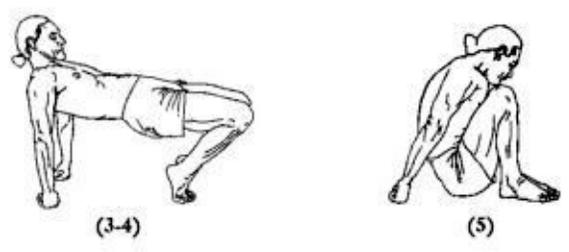
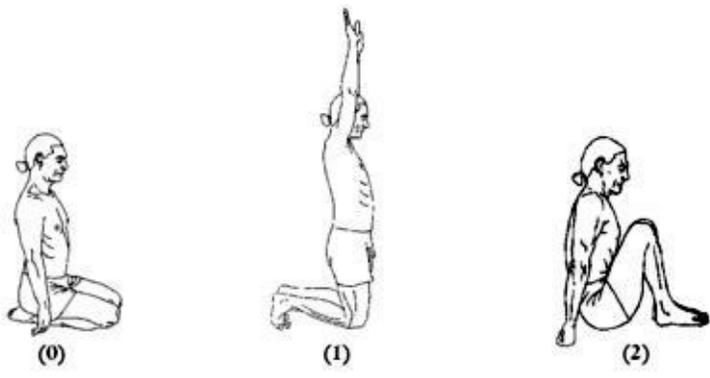
6. Inhaling in two counts, raise your arms straight over your head and extend your legs forwards.
7. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees. Repeat the exercise three or seven times in all.

BENEFITS

The Overcoming of Obstacles says:

Inhaling Quickly strengthens the spine and the spinal cord, the lungs, heart and joints, and eliminates problems of the upward--moving and pervasive pranas.⁹¹

As stated, this yantra strengthens the spine and tonifies the spinal cord, the lungs, heart and major and minor joints. In particular, it heals problems of the upwardmoving pram, which presides over the faculties of speech and breathing,⁹² and of the pervasive prana when their functions have been impaired.



<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Contracted Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

6. HOLDING CLOSED 93

སྐྱེལ་བ་མཐེབ་བསྐྱེལ་མཛིང་ལྷག་བསྐྱེལ།

Holding Closed: crossing thumbs and big toes, roll the neck and the back of the head.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, extend your legs and arms apart and open the chest.

2. Exhaling in two counts, cross your right arm and leg over the left arm and leg, and join the thumbs and big toes.⁹⁴

CENTRAL PHASE

3. Inhaling in two counts, straighten your torso, raising the chin to bring the back of the head to the neck.

4. Holding closed for two counts, graze your shoulder with your left ear and roll your neck to the right, pushing the chin down.

5. Directing the air for two counts, stretch your chin towards the right shoulder.

6. Exhaling in two counts, return your neck and head to face forwards, release the arms and rest your hands on the ground at your sides.

FINAL PHASE

7. Inhaling in two counts, extend your arms straight over your head and your legs forward.

8. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees.

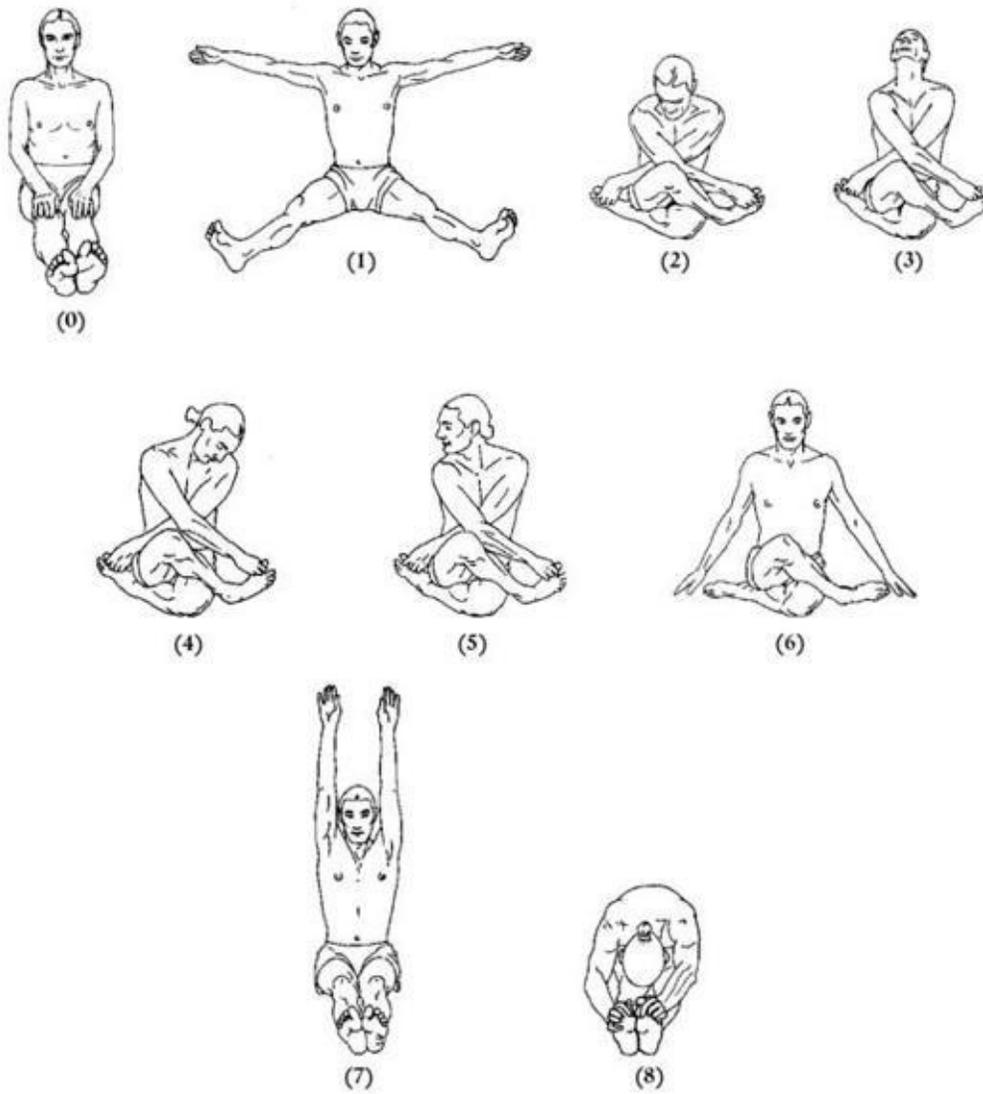
Then do the movement on the other side, that is, crossing the left arm and leg over the right arm and leg.

BENEFITS

The Overcoming of Obstacles says:

Holding Closed heals ailments of the nerves of the sense organs and of the brain, and eliminates problems related to the life-sustaining and upwardmoving pranas,⁹⁵

As stated, this yantra helps to overcome damage to the nerves connected to the five sense organs, when their functioning has been impaired, and related ailments of the brain. In particular, it eliminates ailments related to the upwardmoving prana and to the life-sustaining prana, which governs the intellectual faculties, sense perceptions and the memory, and whose malfunctioning, for example, can cause depression syndromes."



<i>Breathing Cycle</i>	Quick Inhalation	Closed Hold	Directed Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

7. CONTRACTING 117

འབྲེན་པ་གན་སྐྱོད་ཙམ་བཏན་ལྗིང་།

Contracting: lying on the back, remain suspended with the buttocks on the ground.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, lie down on your back and extend your arms behind your head, tensing your whole body.

2. Exhaling in two counts, extend your arms along your sides with the palms on the ground.

CENTRAL PHASE

3. Inhaling forcefully in two counts, fold your arms behind your head and stretch your feet, straight and together.

4. Holding open for two counts, raise the torso.98

5. Contracting the abdomen for two counts, raise your legs straight and together, remaining suspended while keeping your buttocks on the ground 99

6. Exhaling in two counts, lie down on your back and extend your arms along your sides.

FINAL PHASE

7. Inhaling in two counts, extend your arms over your head.

8. Exhaling in two counts, raise your torso and bend forward till your fingers touch your toes and your forehead touches your knees.

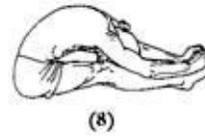
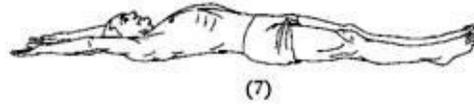
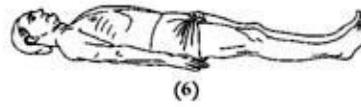
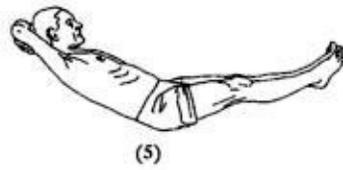
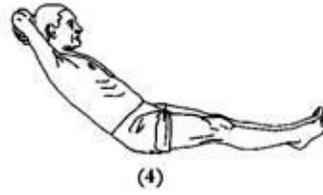
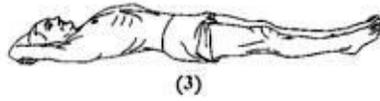
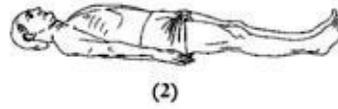
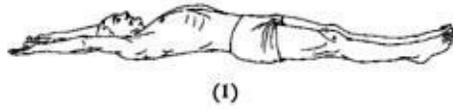
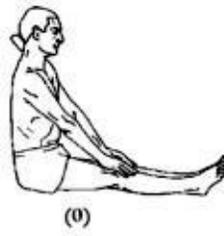
Repeat three or seven times.

BENEFITS

The Overcoming of Obstacles says:

Contracting heals ailments of the spine, of the spinal cord and of the six hollow organs and eliminates problems related to the fire accompanying prana, ioo

As stated, this yantra helps to overcome ailments of the spine and spinal cord, eliminates ailments of the six hollow organs and heals all problems related to the fire accompanying prana.



<i>Breathing Cycle</i>	Quick Inhalation	Open Hold	Contracted Hold	Quick Exhalation
INITIAL PHASE	2			2
CENTRAL PHASE	2	2	2	2
FINAL PHASE	2			2

8. EXHALING SLOWLY101

འབྲིན་པ་ལུ་ཚུར་སྟེ་འོག་དགུག

Exhaling Slowly: bring the fist below the navel.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in two counts, raise your arms straight over your head, opening the chest and crossing your legs with the left thigh over the right one.

2. Exhaling in two counts, extend your arms backwards and bend forward with your back straight.

CENTRAL PHASE

3. Inhaling in two counts, grasp your right arm with the left hand above the inside of the elbow and close your right hand in the 'vajra fist', opening and pushing the chest forward.

4. Directing the air downward for two counts, bring your fist below your navel. 102

5. Exhaling slowly in four counts, bend forward with your back straight, bringing your forehead down to the ground by your left side.103

FINAL PHASE

6. Inhaling in two counts, extend your arms over your head and your legs forward.

7. Exhaling in two counts, bring your fingers to your toes and your forehead to your knees.

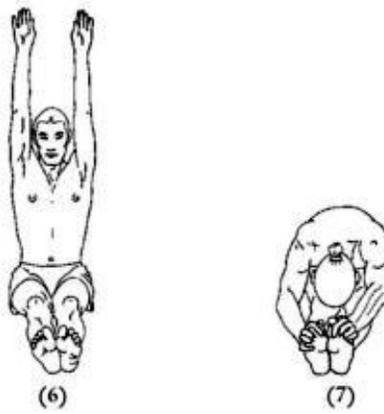
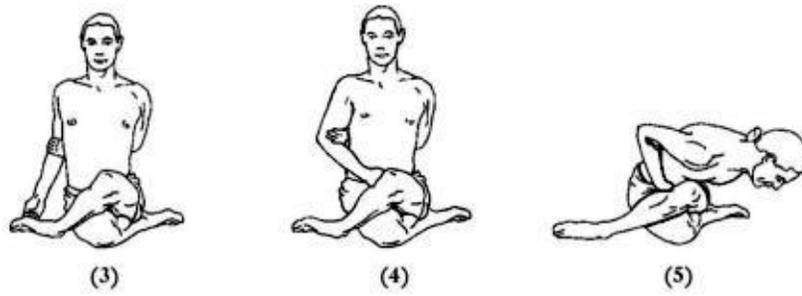
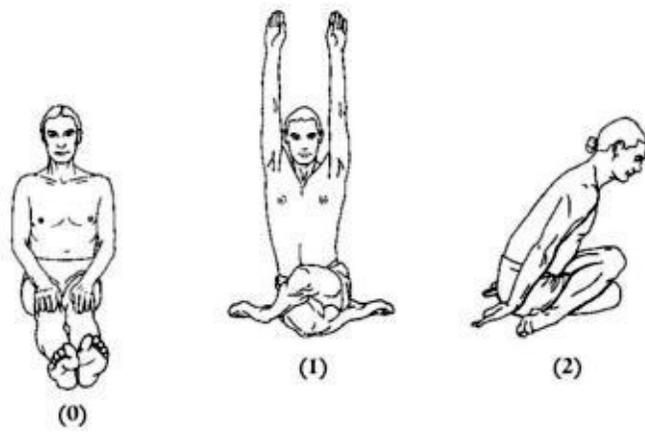
Then do the movement on the other side, that is, bending to the right.

BENEFITS

The Overcoming of Obstacles says:

Exhaling Slowly balances the elements, strengthens the full and the hollow organs and eliminates problems related to the fireaccompanying and downwardclearing pranas,¹⁰⁴

As stated, this yantra balances and harmonizes the functions of the five elements (space, air, fire, water and earth) in the body, tonifies and helps to overcome ailments of the five full and the six hollow organs, and eliminates problems of the fireaccompanying and downwardclearing pranas.



<i>Breathing Cycle</i>	Quick Inhalation	Directed Hold	Quick Exhalation	Slow Exhalation
INITIAL PHASE	2		2	
CENTRAL PHASE	2	2		4
FINAL PHASE	2		2	

TSADUL - CONTROLLING THE CHANNELS

The Tsadul or exercises for controlling the channels¹⁰ comprise a pranayama and five yantras.

THE PRANAYAMA

ཚ་འདུལ་སྐྱལ་རྒྱུད་བྱང་པོར་བསྐྱང་། ཚུབ་རྒྱུད་སྐྱུག་གཡས་ནས་འབྲུད།

འཇམ་རྒྱུད་གཡོན་ནས་དལ་བྱས་འཇུག ཁ་ནིང་ལྷུས་ཀྱན་བྱེད་པར་འཇོན།

Controlling the Channels: straighten the back, exhale the rough air through the right nostril, slowly inhale the smooth air through the left nostril, Then hold the neutral (air) until it pervades throughout the whole body,

STARTING POSITION



Sit with your back straight.

EXERCISE

Close the left nostril with the right ring finger and exhale the air forcefully and indirectly, in a `rough' manner, through the right nostril. Then close the right nostril with the right thumb and inhale the air slowly and directly, in a 'smooth' manner, through the left nostril." Repeating this phase three, seven or more times, the force of the breath will shift and be stronger through the left nostril." This helps thoughts to settle and all positive things to manifest. Women should perform the exercise the other way around, that is to say closing the right nostril with the left ring finger and exhaling the `rough' air through the left nostril, then inhaling the `smooth' air through the right nostril.

Then, when the smooth and rough aspects of the breath are equalized and the strength in the solar and lunar sides is balanced, hold this neutral air' so that it pervades throughout the whole body and practice the yantras.108

THE YANTRAS

There are five yantras:

1. Massaging or Nvewa.
2. Extending the Ankles or Longshed.
3. Rotating the Arms or Pungkor.
4. Closing the Armpits or Chenbep.
5. Stretching or Nvongwa.

1. MASSAGING'O'

མཉེ་བ་ཐལ་རྒྱུ་མགོ་ལུས་འཕུར། །འབྲུད་བརྒྱུད་རླུང་སླིགས་ཉ་ཡིས་འདོན།

Massaging: clap the hands and rub the head and body, open (the arms and legs) wide apart and exhale the stale air with HA,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

EXERCISE

1. Inhaling slowly and directly, extend your arms wide apart, opening the chest well.

2. Holding the air, clap your hands forcefully and rub them energetically until heat is generated; press them on your eyes and then, with your fingers turned inwards, massage your whole body starting with your face, all the way down to your toes, then turn your hands around and, with your fingers turned outwards, return upward, continuing to massage from your ankles up to your armpits. At this point, turn your fingers upward and massage up to the neck, then as before return downward to your toes, energetically rubbing and massaging every part of your body three, five, seven or more times, according to your capacity for holding your breath.

3. At the end, extend your arms and legs apart and exhale the stale air forcefully emitting an aspirated HA. Repeat the exercise for a total of three times."

If you wish to repeat the exercise again, for the pause do the following movements three times:

4. Inhaling forcefully, raise your arms with your legs wide apart.

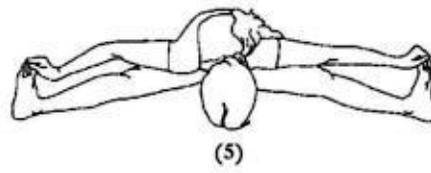
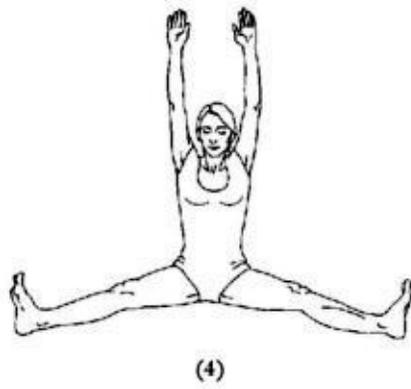
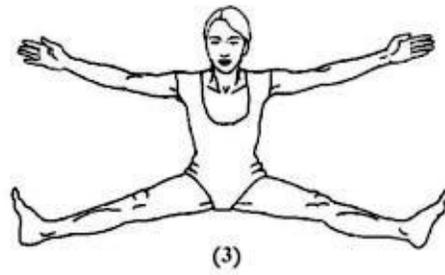
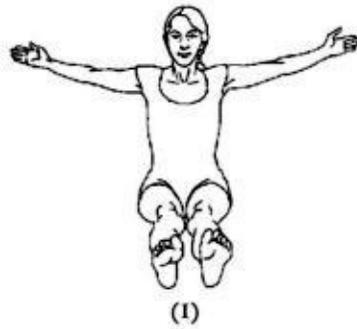
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

BENEFITS

The Overcoming of Obstacles says:

Massaging eliminates problems of the lymphatic system and the skin, disorders of the Wind (humor) and those due to deterioration of the pervasive prana. I I I

As stated, this yantra helps to overcome ailments of the lymphatic circulation and the skin, to heal disorders of the Wind humor, and in particular to eliminate problems caused by the impaired or weakened functioning of the pervasive prana.



2. EXTENDING THE ANKLES

འཛིན་ཤད་འགྲེང་བརྒྱུང་གཡོན་གཡམ་རྒྱུ་

Extending the Ankles: standing, extend (the leg), bend it to the left and kick out.

STARTING POSITION

0. Stand with your legs parallel and your arms at your sides.

EXERCISE

1. Inhaling slowly and directly, raise your arms rotating them from below upward and then lower them, finally resting your hands on your hips with the fingers pointing forwards and the thumbs backwards.

2. Holding the air, extend your right leg to the right, then bend it and place the sole of the foot at the top of your left thigh and massage the whole leg energetically from the inside down to the ankle. Extend your leg straight forward and then bend it, bringing your knee towards the abdomen and your heel towards the secret place!¹² Lower your knee and push it backwards with the heel towards the buttock.

3. Kicking forwards with your right foot, exhale the stale air forcefully emitting an aspirated HA and return to the position with the legs parallel. Repeat three times.

Do the exercise in the same way with the left leg. If you want to repeat the exercise, do the following movements three times:

4. Inhaling forcefully, raise your arms.

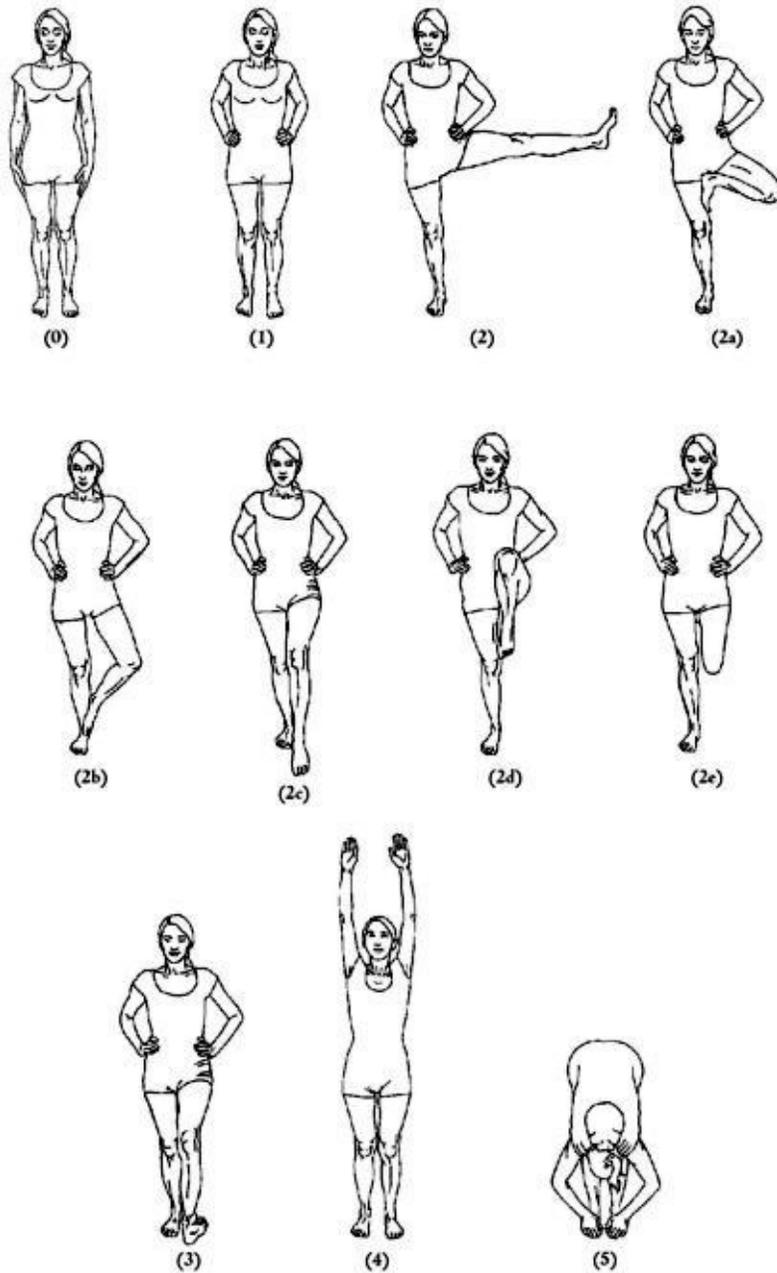
5. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

Extending the Ankles heals ailments of the tendons and of the joints of the feet and legs, and eliminates problems caused by deterioration of the downwardclearing prana.113

As stated, this yantra helps to overcome ailments of the feet and legs, particularly the tendons and joints, and eliminates problems caused by the impaired functioning of the downwardclearing prana.



3. ROTATING THE ARMS

། དབུང་སྐོར་གཡོན་གཡས་གཙུག་རྒྱབ་འཕེན།

Rotating the Arms: (rotate) the right and left (arms) flinging them upwards and backwards,

STARTING POSITION

0. Stand straight, with your arms at your sides.

EXERCISE

1. Inhaling slowly and directly, raise your arms parallel above your head.
2. Holding the air, rotate them three times backwards and at the end of the third rotation stop with your arms extended above your head. Then rotate them forwards three times.
3. At the end of the third rotation, fling them forcefully backwards, bending the torso a little downward and forwards while exhaling the stale air with an aspirated HA. Repeat three times.

For the pause do the following movements three times:

4. Inhaling forcefully, raise your arms.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to your knees.

Beginners can practice this exercise inhaling slowly during the rotation up and backwards, and exhaling forcefully during the rotation forwards.

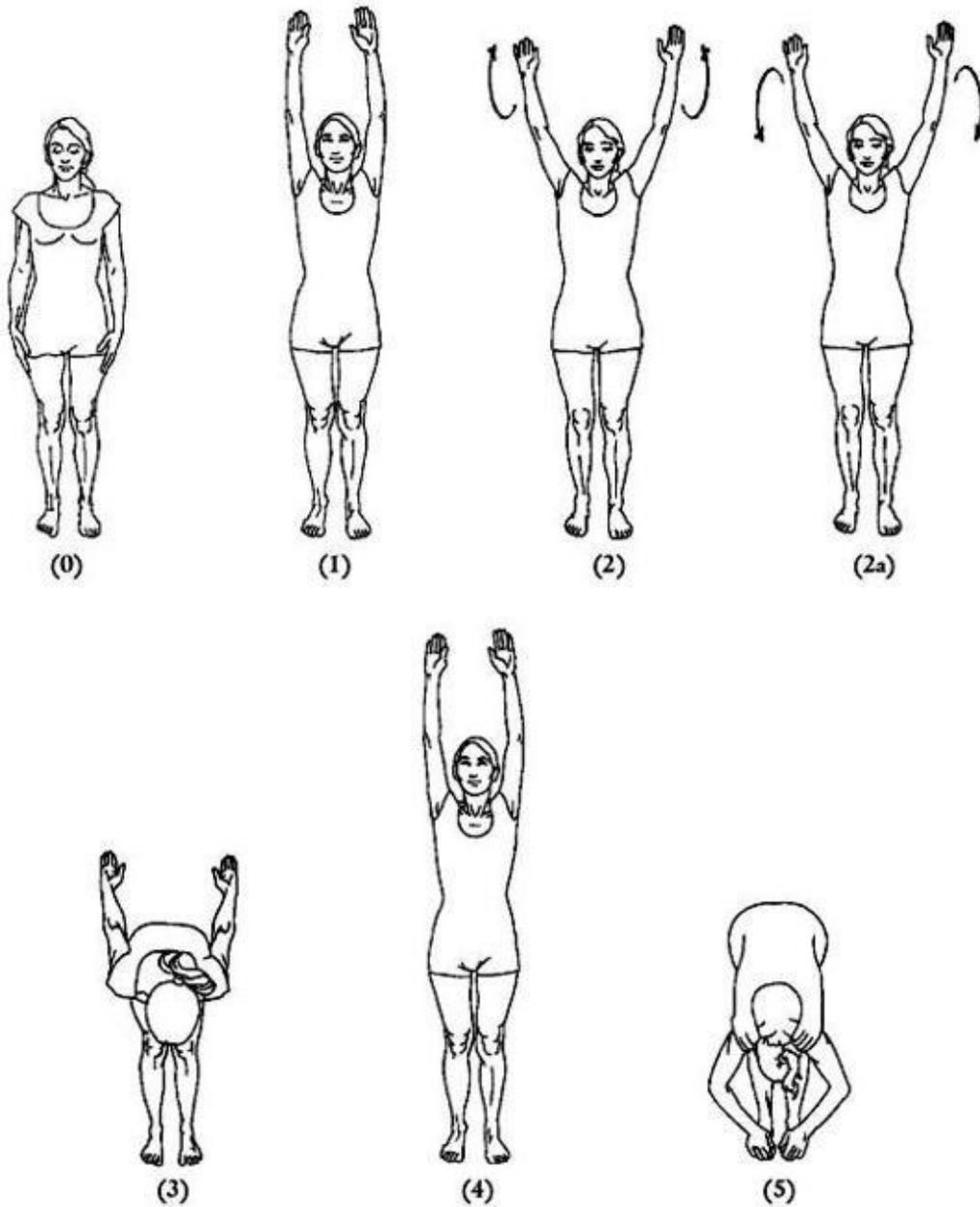
BENEFITS

The Overcoming of Obstacles says:

Rotating the Arms heals ailments of the ligaments and joints of the arms, and eliminates problems caused by deterioration of the

upwardmoving prana, 114

As stated, this yantra helps to overcome ailments of the muscles and ligaments of the arms and of the joints of the shoulders and elbows, and in particular problems caused by the impaired functioning of the upwardmoving prana.



4. CLOSING THE ARMPITS

ཁམ་ཆེན་འབེབས་ཕྱེད་སྐྱེལ་འཁྲད་བསྐྱེལ་རྟེན

Closing the Armpits: with half-crossed legs (and knees) wide apart, extend and bend (the arms) and beat.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees."

EXERCISE

1. Inhaling slowly and directly, make the vajra fists and starting from your knees, forcefully rub along your thighs and sides up to your chest.

2. Holding the air, extend your arms energetically out to the sides and bend them back hitting your fists on your shoulders. Again extend your arms out to the sides, and bend them back hitting your fists on your shoulders twice more, for a total of three times. At this point, hit your elbows against your sides and then throw your fists straight forward, repeating this phase three times.

3. The third time, together with the last movement exhale the stale air with an aspirated HA. Repeat the whole exercise three times.

For the pause do the following movements three times:

4. Inhaling forcefully, raise your arms with your legs wide apart.

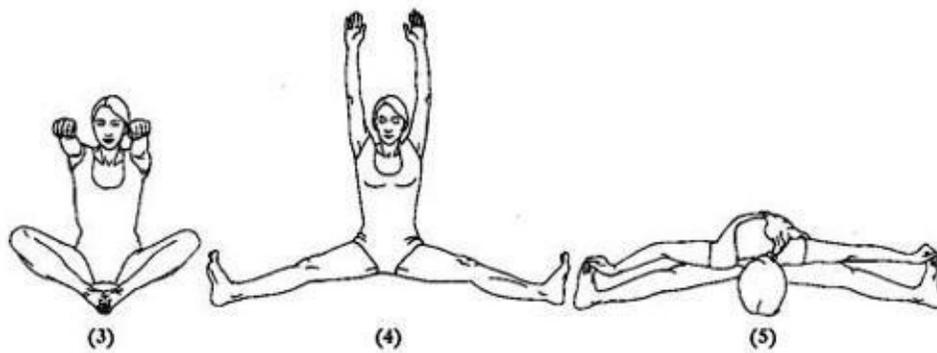
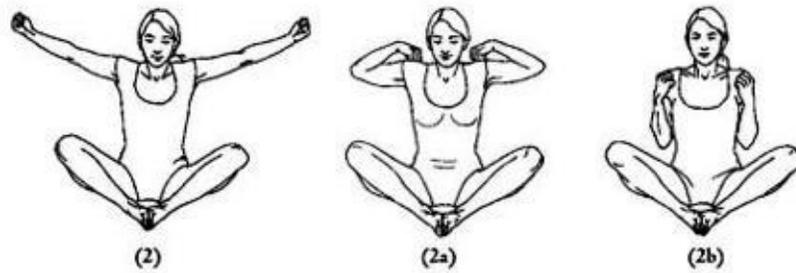
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

BENEFITS

The Overcoming of Obstacles says:

Closing the Armpits eliminates ailments of the scapulae, shoulders, nerves, ligaments and joints, lungs, heart and ribs.16

As stated, this yantra helps to overcome ailments of the scapulae and shoulders and related nerves, ligaments and joints, and furthermore helps with problems of the lungs, heart and rib cage.



5. STRETCHING

སྐྱོད་པ་ ཅོག་སྐྱེལ་ མཐེལ་ བརྟན་གད།

Stretching: in tsogkyil with the soles of the feet (together), stretch.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

EXERCISE

1. Inhaling slowly and directly, raise your arms and open your chest.
2. Holding the air, lower your arms to chest height and extend them straight downward until the hands touch the ground, then stretch keeping the spine straight, bringing the arms and forehead to the ground.
3. At the end, exhale the stale air through the mouth with an aspirated HA. Repeat three times in all.

For the pause do the following movements three times:

4. Inhaling forcefully, raise your arms with your legs wide apart.
5. Exhaling forcefully, bring your fingers to your toes and your forehead to the floor.

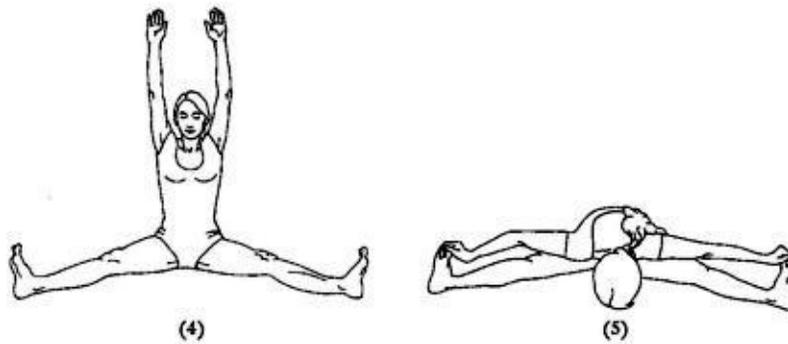
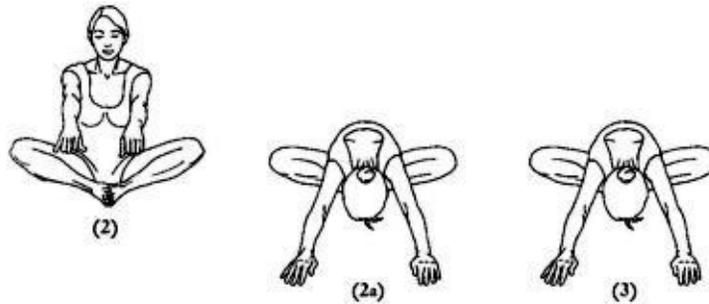
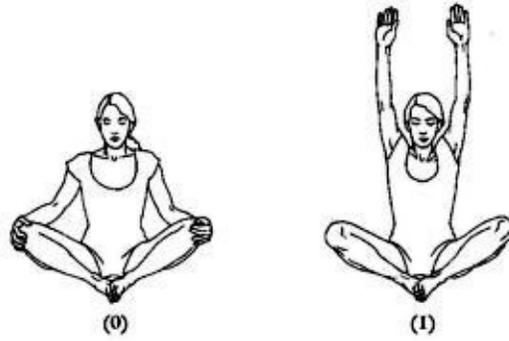
BENEFITS

The Overcoming of Obstacles says:

Stretching heals ailments of the spine, of the spinal cord and of the six hollow organs, and eliminates problems of the fireaccompanying, downwardclearing and upwardmoving pranas."

As stated, this yantra helps to overcome ailments of the spine, the spinal cord and the six hollow organs; in particular, it eliminates all problems caused by

impaired or disordered functioning of the fire accompanying, downward clearing and upward moving pranas.



ཀྱུང་གྱང་རླུང་གནད་བཞི་ཆ་དགའ་། །དྲག་འཕེན་ཏ་སྤྲུམ་འཕུལ་བར་བྱ།

In all (the exercises) the breathing method consists in holding open for

four counts and forcefully exhaling (the air) quickly with the sound HA.

In all of these Tsadul yantras, according to the breathing method explained in the prat.iaya1na, one should maintain the open hold for at least four counts, half the time devoted to the entire yantras when it is completed in eight counts." At the end of each yantra forcefully exhale all the stale air through the mouth emitting the aspirated sound HA.



PART



Two

The Fundamental Series of Pranayamas and Mantras



THE CENTRAL SECTION of the text, which concerns the fundamental series of pranayamas and yantras, consists of a concise explanation and detailed instructions about the practice.

Regarding the concise explanation, we read:

འགྲུལ་འཁོར་ཅ་བ་རྒྱུད་ཡིན་གྱིར། །དགར་གཞིལ་སྐྱིལ་འདྲེན་ཅ་སྟོང་འབྲིལ།
འཇམ་རྩུབ་བདུན་སྟུག་སྟོར་བ་ཡིས། །ལྷ་ཚན་འགྲུལ་འཁོར་རྣམས་ལ་འཇུག།

As the root of Yantra is prana, one has to practice the five series of yantras applying the seven types of breathing: open hold, directed hold, closed hold, contracted hold, empty hold, smooth and rough (breathing).

The root or fundamental aim of Yantra is to bring the life-sustaining prana as well as the other pranas⁹ under one's control. To accomplish this goal, it is necessary to practice the central section of Yantra which comprises five methods of pranayama and, as an auxiliary, five series of yantras,¹⁰ applying the seven types of breathing as required. The seven types of breathings include the five types of holding:

1. Open Hold or Gangwa - holding the air in an open manner.¹²¹
2. Directed Hold or Zhilwa - forcefully directing the air.¹²²
3. Closed Hold or Kvilwa - blocking the air below the navel. ¹¹³
4. Contracted Hold or Drenpa - drawing the abdomen in toward the

spine.

5. Empty Hold or Tsatong Khvilwa - remaining empty after having completely exhaled the stale air.¹²⁴

These holds can be applied together with:

6. Jamlung or `smooth' breathing - inhaling or exhaling slowly, deeply and directly.

7. Tsublung or `rough' breathing - inhaling or exhaling quickly, strongly and indirectly.



The detailed instructions comprise three sections: The Five Series of Pranayamas, The All-Inclusive Method of the Seven Lotus Poses," and The Signs and Resultant Qualities of the Practice.

THE FIVE SERIES OF PRANAYAMAS

The five series of Pranayamas are:

1. The Four Characteristic Conditions.
2. The Four Profound Applications.
3. The Secret Breathing for Directing the Prana into the Central Channel.
4. The Smooth Breathing with Seven Limbs.
5. The Rough Breathing with Six Applications. 126

FIRST



SERIES

THE FOUR CHARACTERISTIC CONDITIONS



THE FIRST OF THE five series, called Tenyi Namzhi or The Four Characteristic Conditions,¹²⁷ comprises a pranayama and five yantras.

THE PRANAYAMA

For the praiiyama there are three aspects to be applied: the posture, the concentration, and the breathing method.¹²¹

I. POSTURE

Sit in the seven-point Vairocana posture, as previously explained.

II. CONCENTRATION

Concentrate undistractedly on the four characteristic conditions of the breath.

III BREATHING METHOD

ལྷོ་བཅས་གཡས་ནས་རྩལ་པའི་རྒྱུད་། །དགར་གཞིལ་སྐྱེལ་འབྲེན་དེ་ཉིད་བཞི།
འིས་དང་ཅིག་ཆར་སྐྱོར་བ་བཅས། །གཡོན་ནས་འབྲེན་པར་ནན་གྱིས་བསྐྱབ།

Inhale the air indirectly through the right (nostril) and apply gradually, then all together, the four characteristic conditions of open hold, directed hold, closed hold and contracted hold, Then exhale slowly through the left (nostril), Train in this diligently,

- Close your left nostril with your left thumb and inhale the air in the 'rough' manner, forcefully and indirectly, through your right nostril.

1. Press your chin to your neck and place your fists at the base of your thighs¹²⁹ while applying an open hold.
2. Open your shoulders, straighten your arms and tighten your sides and abdomen well while directing the air downward.¹³⁰
3. Block the upper air and forcefully hold it below the navel in closed hold.¹³¹
4. Strongly tighten your abdomen and forcefully contract it towards your spine.¹³²

Initially, these four characteristic conditions of the breath should be practiced gradually one at a time, but after some training, they can be applied together in a single breathing cycle."

- At the end, exhale slowly in a relaxed way through the left nostril.¹³⁴

Train diligently in this pranayama. Since the positions of their solar and lunar channels are reversed, women must practice this pranayama the other way around, that is, inhaling through the left nostril. ¹³⁵

THE YANTRAS

The five yantras are:

1. The Camel or Ngel, for open hold.
2. The Conch or Tung, for directed hold.
3. The Flame or Meche, for closed hold.
4. The Turtle or Ri bal, for contracted hold.
5. The Plough or Thongshol, for empty hold.



i THE CAMEL

FIRST

SERIES



THE FIRST TRIAD OF YANTRAS, ARCHING LIKE A CAMEL, IS FOR
APPLYING THE OPEN HOLD.

BASIC MOVEMENT

རྒྱུང་བརྟན་ཞབས་ལག་མཐེབ་བཞི་འབྲེལ། །ཇོགས་འཇུག་ཙེས་འདེགས་སྤྲུག་བྱང་འཕུལ།
།སྐལ་ལྷག་དགེད་དེ་རེལ་བཞིན་འཕྱོ། །འཇུག་གནས་བདུན་སྤྲུག་སྤྱི་ལྟར་ལ།

Kneeling, join the thumbs and toes. Inhaling in one complete cycle, raise your buttocks and push your shoulders and chest, arch your back and the back of your head and remain arched like a camel. In general, apply seven phases including the inhalation and the holding.¹³⁶

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.

2. Exhaling in four counts, form fists and bring them down to the ground behind your buttocks joining thumbs and big toes.

CENTRAL PHASE

3. Inhaling in four counts, raise your buttocks pushing your chest and pelvis slowly forward and arch your spine and the back of your head so as to assume a camel like shape.

4. Holding open for four counts remain in this position.

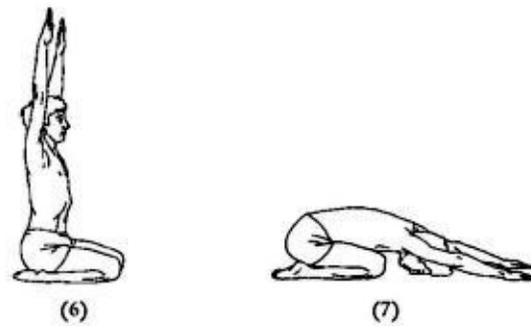
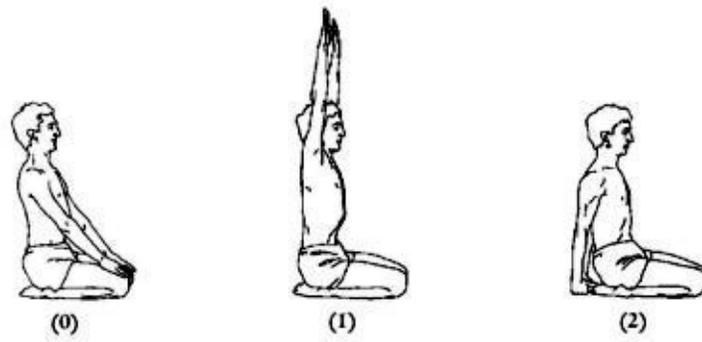
5. Exhaling in four counts, sit on your heels bringing your forehead to your knees and your arms to the ground by your sides.

FINAL PHASE

6. Inhaling in four counts, raise your torso extending your arms over your head.

7. Exhaling in four counts, remaining seated on your heels, extend your arms straight forward bringing your hands and forehead to the ground.

Thus, this yantra consists of an initial phase with two movements linked to inhalation and exhalation; a central phase in which one engages in inhalation, open hold for the pose and exhalation; and a final phase, also with two movements for the inhalation and exhalation. So in total, the breathing has seven phases, as is generally found in all the yantras of the five series. It is very important to apply this principle precisely and accurately.



<i>Breathing Cycle</i> ¹⁷	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ལྷན་འགྲེང་སྟོན་བསྐྱར་མཐེལ་བཞི་སྒྱུར། །དགྲེང་འཇུལ་སྟོར་བས་ཅུལ་འདོན་ནས།

For training, raising yourself on your knees, straighten your torso, join the palms of the hands with the soles of your feet; arch and push, STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. Inhaling in four counts, raise your buttocks and rise up onto your knees, extending your arms over your head and straightening your torso.

2. Exhaling in four counts, join the palms of your hands and the soles of your feet with your fingers turned towards your toes.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso and the back of your head and push your pelvis and chest forward.

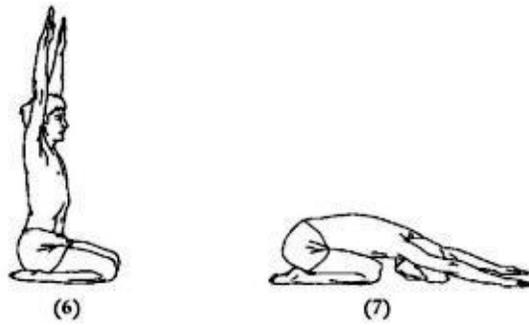
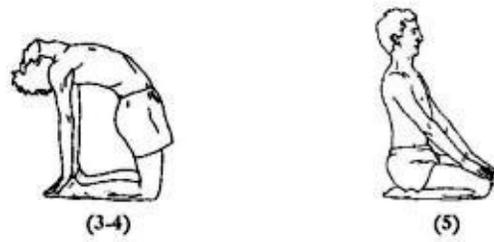
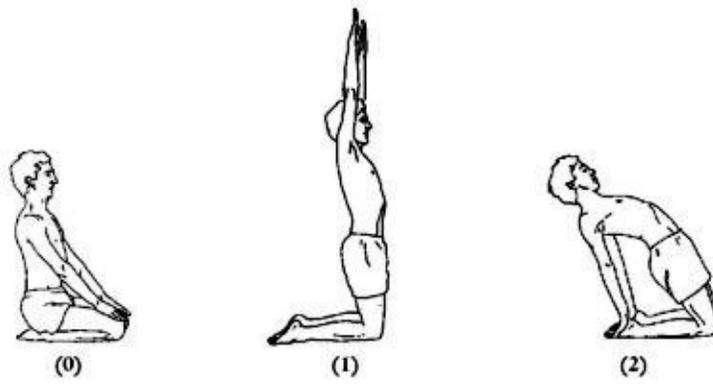
4. Holding open, remain in this position for as long as you can according to your capacity and physical condition.

5. Exhaling in four counts, sit on your heels and bring your hands to your knees.

FINAL PHASE

6. Inhaling in four counts, raise your arms over your head and stretch your torso.

7. Exhaling in four counts, remaining seated on your heels, extend your arms forward bringing your hands and forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ལྷོང་འགྲེང་འཇུག་པས་གྲུ་ལྷག་དགེད། བོགས་འདོན་བདུན་ལྷག་དགང་བའོ།

For progressing, rising onto your knees, inhale curving your elbows and the back of your head backwards. This is the series for the open hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the movement for training. (Inhaling in four counts, raise your buttocks and rise up onto your knees, extending your arms over your head and straightening your torso.)

2. Exhaling in four counts, bring your arms to your sides.

CENTRAL PHASE

3. Inhaling in four counts, rotate your arms forwards, upward and then backwards to bring your hands on your hips, holding them firmly with the thumbs facing backwards.

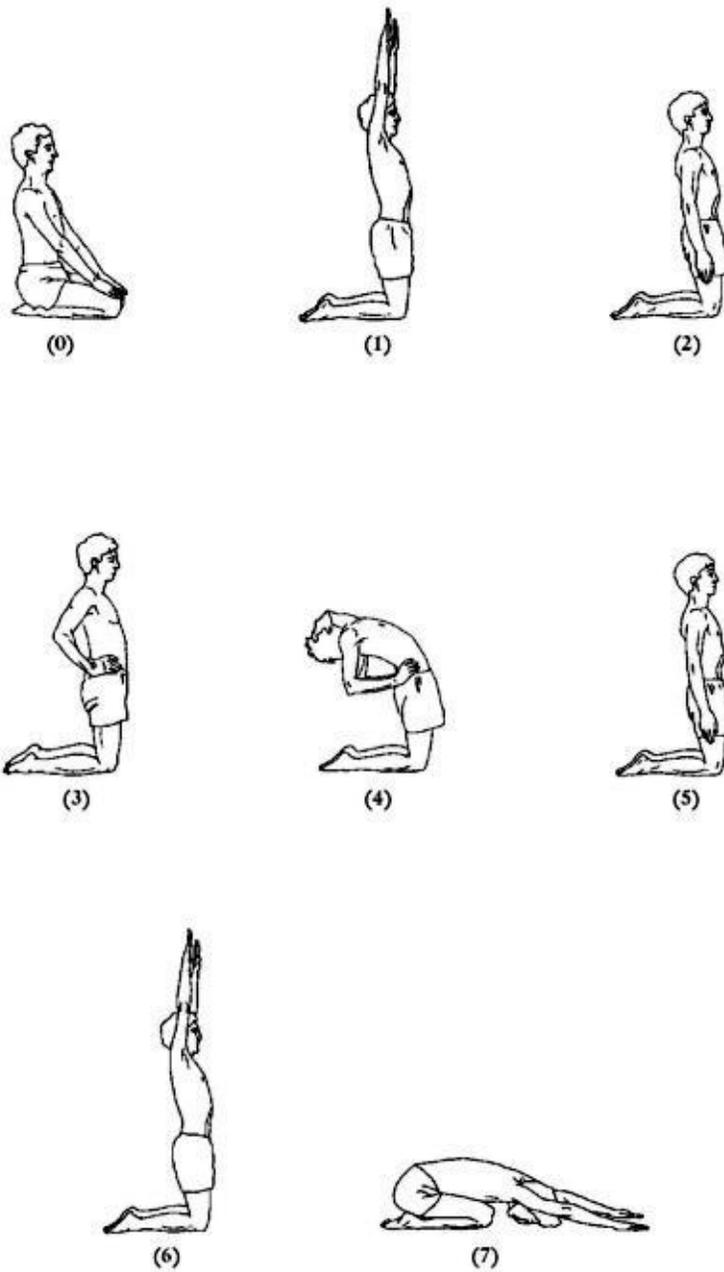
4. Holding open, pull your elbows back and arch your spine and your head backwards, remaining in this position as long as you can, to progress.

5. Exhaling in four counts, rotate your arms upward, then forward, and then extend them along your sides.

FINAL PHASE

6. Inhaling in four counts, raise your your arms over your head and stretch your torso.

7. Exhaling in four counts, sit on your heels and holding this position, extend your arms forward, lowering your hands and your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the open hold, each yantra with seven phases of breathing. After having performed these movements three, five, seven

or more times, to connect them with the next movements do the linking movement:

6. During the four counts of inhalation of the final phase, rise up onto your knees placing your toes on the ground and extending your arms over your head.

7. Exhaling in four counts, extend your legs straight forward, lowering your forehead to your knees and arms to your legs.

BENEFITS

The Overcoming of Obstacles says:

Practicing the Camel strengthens the full and hollow organs, heals ailments of the spine, the spinal cord, the kidneys and joints of the lumbar region, and eliminates problems of the fireaccompanying and upwardmoving pranas, The same holds true for the movements for training and for progressing.¹³

As stated, these yantras tonify the functioning of the five full and six hollow organs and help to overcome ailments of the spine and spinal cord, the kidneys, the lumbar region and the pelvis and all their major and minor joints. In particular, they eliminate all problems related to the fireaccompanying and upwardmoving pranas when their functioning has deteriorated or become disordered.



THE SECOND TRIAD OF YANTRAS, TWISTING LIKE A CONCH, IS FOR
APPLYING THE DIRECTED HOLD.

FIRST



SERIES

2 THE CONCH

BASIC MOVEMENT

སྐྱིལ་བརྒྱུང་ལག་གཡས་འདེགས་པས་འཇུག། །འབྲིན་པས་དཀྱར་འབྲིལ་ཞབས་མཁལ་བཅད།
གཡོན་གཟེངས་འཇུག་པས་བརྒྱུངས་པ་འཐེན། །གཞིལ་ཕྲག་གཡས་དབྱེད་དུང་བཞིན་འབྲིལ།

With one leg extended and (the other) bent, inhale raising your right hand, then exhale wrapping it around your side and grasping the sole of your foot, Straightening your left (arm), inhale and stretch your extended (leg), then applying a directed hold, pull your right shoulder back twisting like a conch,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your right arm upward, bend your right leg resting the foot on your left thigh and pull the foot towards your pelvis with your left hand.
2. Exhaling in four counts, lower your right arm and wrap it around your back towards your left side until you grasp the inside of the right foot and then, bending forward, grasp the outside of your left foot with your left hand.

CENTRAL PHASE

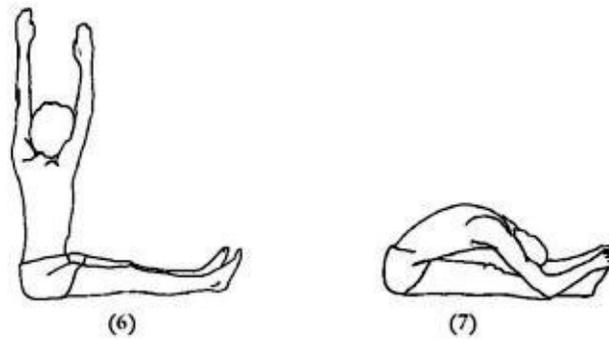
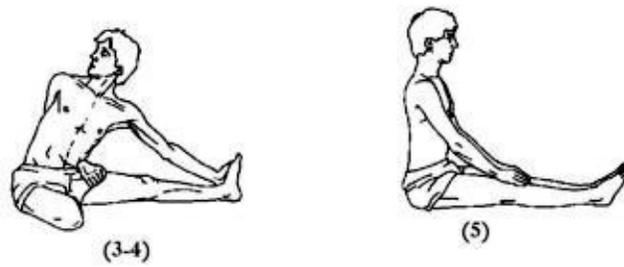
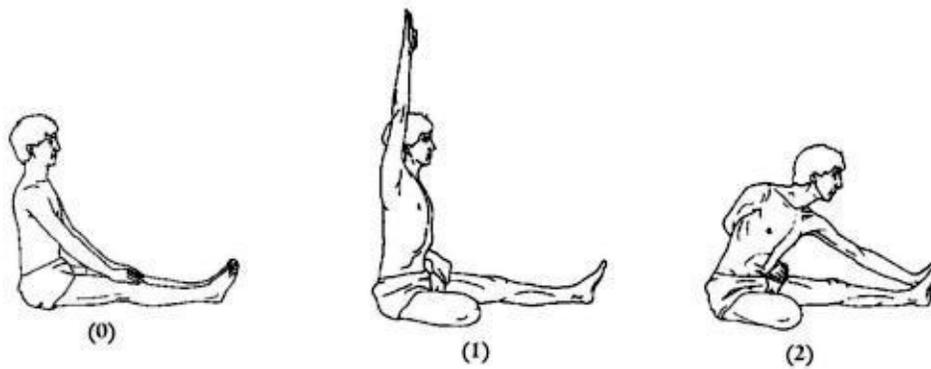
3. Inhaling in four counts, straightening your left arm and forcefully pulling your left leg, straighten your torso well and twist to the right side.
4. Applying a directed hold for four counts, pull your right shoulder back as far as you can, remaining twisted like a conch.
5. Exhaling in four counts, extend your legs forward and rest your hands on your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head twisting your torso to the left.

7. Exhaling in four counts, lower your forearms to your legs and your forehead to your knees.

Then do the movement on the other side, twisting to the left.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

འཕགས་གཉིས་ལྷོག་པས་བརྒྱུད་ས་པ་འབྲེན། །བརྒྱུད་ས་ཕྱོགས་གཙུག་དེ་ཅལ་འདོན་ནས།

For training, with the arms reversed, stretch the extended (leg) and turn to the side of the extended (leg),

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. Inhaling in four counts, raise your right arm and bring your left foot onto your right thigh, pulling it towards your pelvis with your left hand.

2. Exhaling in four counts, wrap your right arm around your back towards your left side, stretching it until you grasp your left leg above the ankle, and bending forward grasp the outside of your right foot with your left hand placing the thumb on the heel.

CENTRAL PHASE

3. Inhaling in four counts, forcefully stretch your extended leg and pull your bent leg twisting your torso completely towards your right.

4. Applying a directed hold as long as you can, stretch your head and shoulder as far as possible to the right and back.

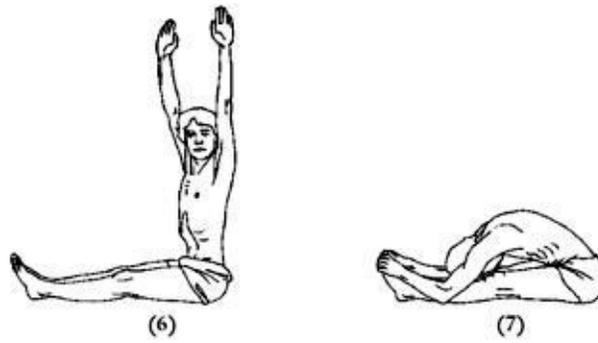
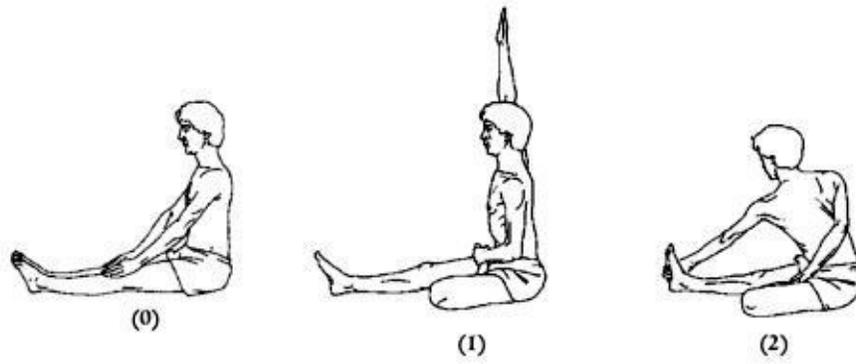
5. As in the basic movement. (Exhaling in four counts, extend your legs forward and rest your hands on your knees.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head twisting your torso to the left.)

7. As in the basic movement. (Exhaling in four counts, lower your forehead to your knees and forearms to your legs.

Then do the movement on the other side, twisting towards the left.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

གཉིས་ཀ་བརྒྱུད་སྤྱོད་ལྷན་སྦྲུང་། བོགས་འདོན་བདུན་སྟུག་གཞིལ་བའོ།

For progressing, with both (legs) extended (and the arms) inverted, join the back of your head with your knees, This is (the series) for directed hold with seven (phases), STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, rotate your right forearm and wrist and with your right hand grasp the outer side of your left foot so that the thumb is on the heel.

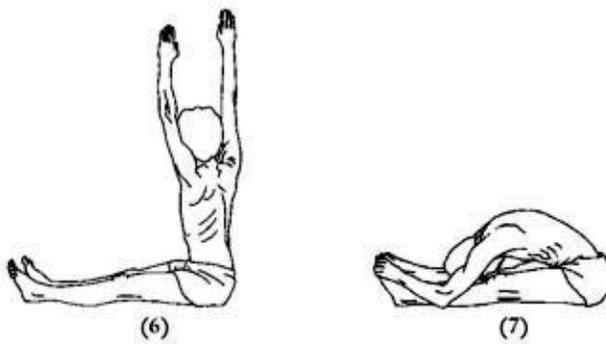
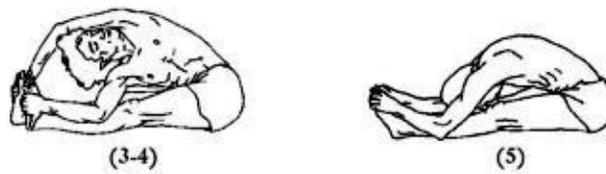
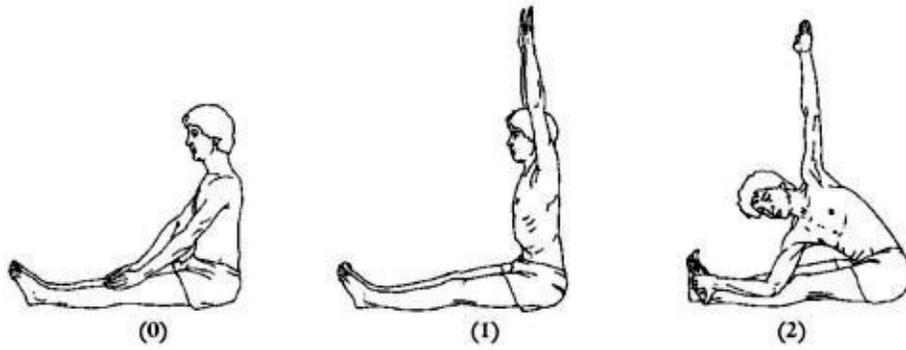
CENTRAL PHASE

3. Inhaling in four counts, twist your torso to the left, then bringing the back of your head to your knees grasp the outer side of your right foot with your left hand so that the thumb is on the heel.
4. Applying a directed hold as long as you can, thoroughly tense your whole body.
5. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head twisting your torso to the right.
7. As in the basic movement. (Exhaling in four counts, lower your forehead to your knees and forearms to your legs.

Then do the movement on the other side, twisting to the right.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the directed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

Twisting like a Conch eliminates ailments of the kidneys and the ligaments of the lumbar region, weakness of the liver, gout and arthritis, ailments of the six hollow organs, 'Cold Phlegm' and irregular functioning of the downwardclearing prana. The same holds true for the movements for training and for progressing. I39

As stated, these yantras help to overcome ailments of the kidneys, the lumbar region and its ligaments, liver failure,¹⁴⁰ gout and some types of arthritis, ¹⁴¹ dysfunctions of the six hollow organs, disturbances of the Phlegm humor¹⁴² pertaining to the category of 'Cold Phlegm', ¹⁴³ and in particular, problems caused by irregular functioning of the downwardclearing prana.¹⁴⁴

FIRST



SERIES

3 THE FLAME



THE THIRD TRIAD OF YANTRAS, RISING LIKE A FLAME, IS FOR
APPLYING THE CLOSED HOLD.

BASIC MOVEMENT

གན་རྒྱལ་རྫོགས་འཇུག་ཞབས་ཙམ་འདེགས། །ལག་གཉིས་དྲུག་བསྐྱར་བྱས་ངར་ལྷེམ།
ལུས་ལྷིད་ཕྱག་ལྷག་བརྟན་པར་བསྐྱར། །སྤྱིལ་ཆེན་མེ་ལྷེ་འབྲུགས་པ་བཞིན།

Lying on your back, inhaling in one complete cycle raise your legs and buttocks; straightening your sides with your hands, extend your knees and legs, place the weight of your body on your shoulders and the back of the head and remain in complete closed hold like aflame rising (upward).

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie on your back with your arms by your sides.

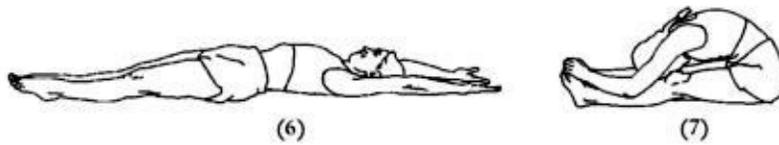
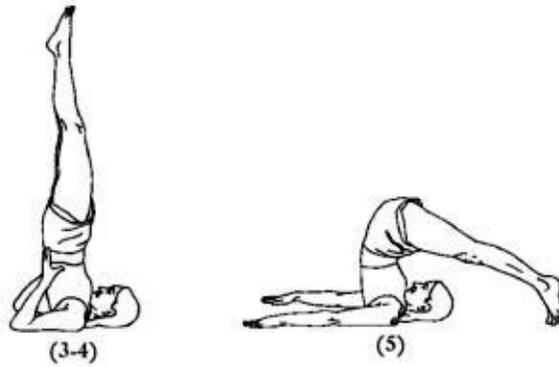
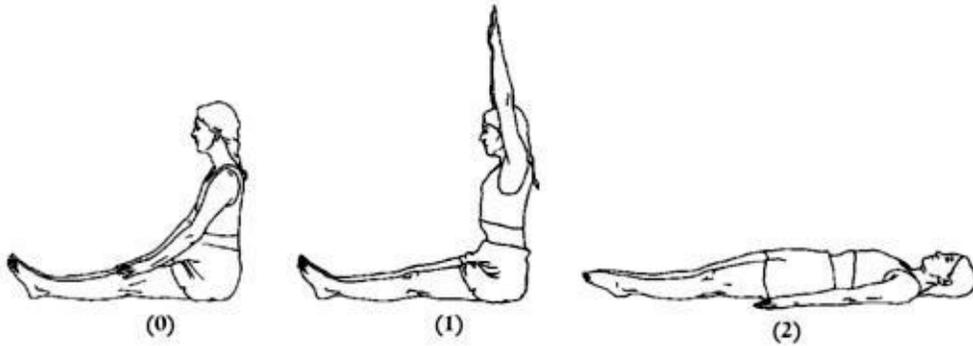
CENTRAL PHASE

3. Inhaling in four counts, lift your feet, legs and pelvis keeping them straight and aligned, support your back with your hands and straighten your spine.
4. Holding closed for four counts, keeping your feet, legs and knees in alignment extend upward, supporting your body on the back of your head and shoulders; remain in this pose with a complete closed hold, like a flame rising upward.
5. Exhaling in four counts, lower your legs extending them to the ground above your head and bring your arms back to their initial position on the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms above your head and bring your legs back to the ground.

7. Exhaling in four counts, bend forward, bringing your hands to your feet and your forehead to your knees. Repeat three or more times.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

གཡོན་གཡས་གཟུང་དེ་ནས་སོར་ནི། གདན་དུ་དབབ་པས་རྩལ་འདོན་ནས།

For training, turn left and right and lower your legs until your toes touch the ground.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees).

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. As in the basic movement. (Exhaling in four counts, lie on your back with your arms by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, lift your feet, legs and pelvis keeping them straight and aligned, support your back with your hands and straighten your spine.)
4. Holding closed as long as you can, turn your torso to the left and lower your straight legs until your toes touch the ground, then again straighten them upward.
5. As in the basic movement. (Exhaling in four counts, lower your legs extending them to the ground above your head and bring your arms back to their initial position on the ground.)

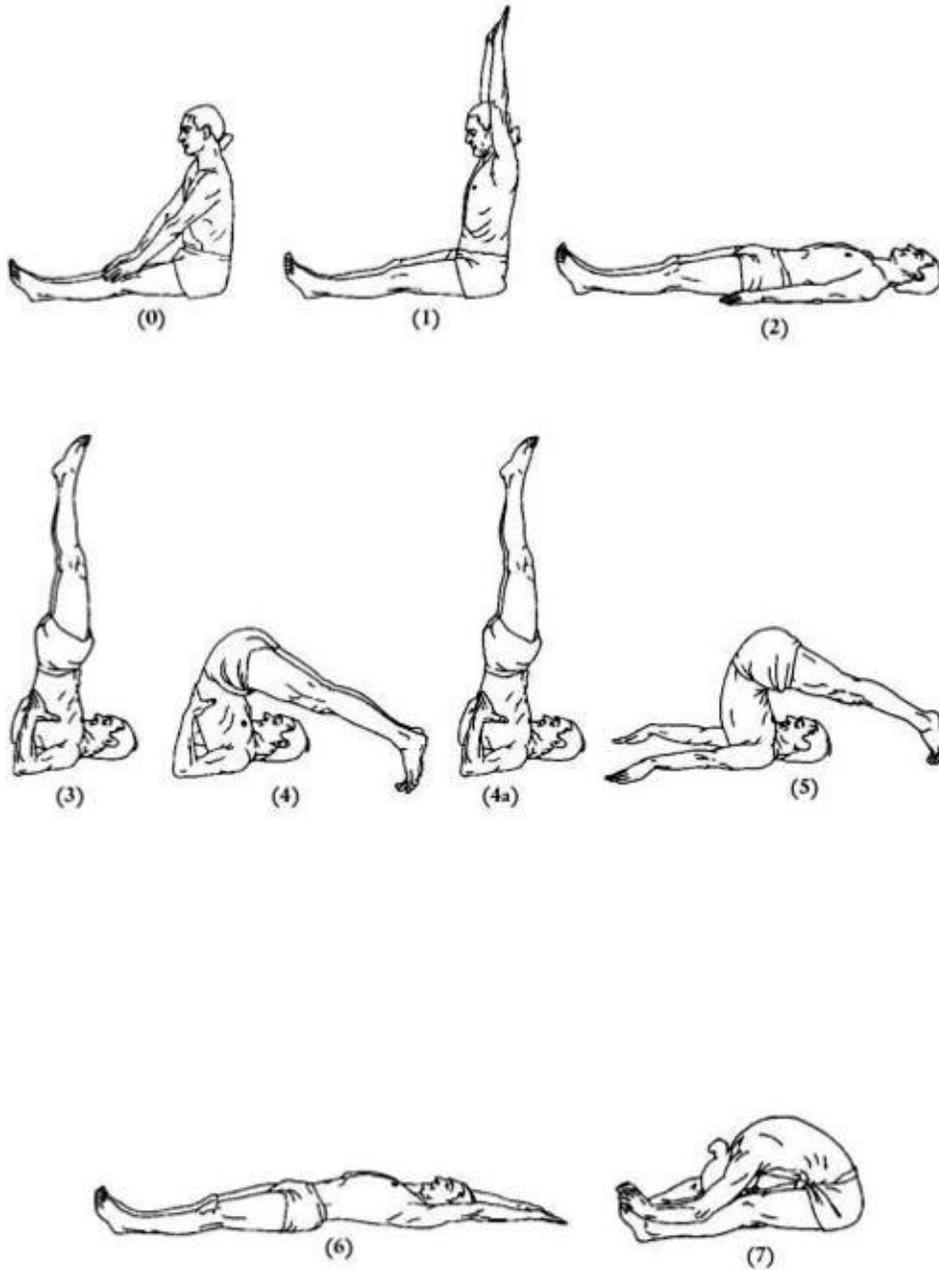
FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your

arms above your head and bring your legs back to the ground.)

7. As in the basic movement. (Exhaling in four counts, bend forward, bringing your hands to your feet and your forehead to your knees.

Then do the movement on the other side, turning to the right.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

།དབྱེད་ངར་བྱས་རྒྱུད་མཉམ་པར་བསྐྱར། །བོགས་འདོན་བདུན་ལྷག་སྐྱེལ་བའོ།

For progressing, straighten your arms in line with your legs.¹⁴⁵ (This is the series) for the closed hold with seven (phases).

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)
2. Exhaling in four counts, lie on your back and place your hands on your thighs, then keeping your legs straight as you bring them over your head to touch the ground, massage your legs down to your toes.

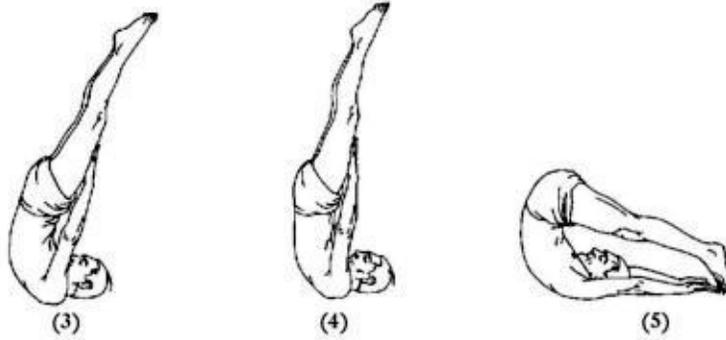
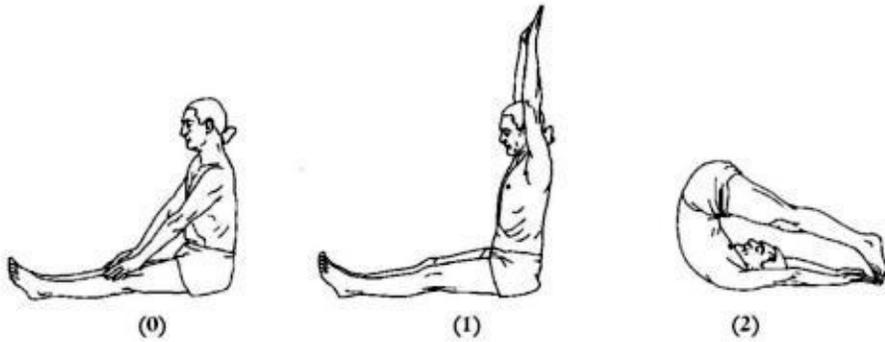
CENTRAL PHASE

3. Inhaling in four counts, raise your legs and extend them upwards massaging them from the toes to the thighs and straightening your arms in line with your legs.
4. Holding closed as long as you can, stretch your torso and arms straight upward like an arrow supporting your body on the back of your head and shoulders, and remain in this position extending upward.
5. Exhaling in four counts, while lowering your legs to the ground above your head, massage your legs down until your fingertips touch your toes.

FINAL PHASE

6. Inhaling in four counts, keep your arms extended above your head and bring your legs back to the ground.

7. Exhaling in four counts, raise your torso, bend forward, and grasp the outer sides of your feet bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the closed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

Practicing the Flame eliminates ailments of the Wind (humor), problems of the spine and the spinal cord, lumbar pain, sciatica and paresthesia and those problems related to the upwardmoving and fireaccompanying pranas. The benefits of the movements for training and for progressing are the same. 146

As stated, these yantras help to overcome all types of ailments of the Wind humor category, ailments of the spine and spinal cord, lumbar pain, and pains such as sciatica and paresthesia.¹⁴⁷ In particular, they eliminate all problems caused by the upwardmoving and fireaccompanying pranas when their functioning has been damaged or is disordered.

FIRST



SERIES

4 THE TURTLE



THE FOURTH TRIAD OF YANTRAS, THE TURTLE POSE, IS FOR
APPLYING THE CONTRACTED HOLD.

BASIC MOVEMENT

ལྷོང་ཙོས་སྐྱལ་བརྟན་མཐེབ་བཞི་སྟུང་། ཉམ་གཅད་སྟོད་འཕུལ་སྟེ་གཙུག་བརྟན།
ཁྲིགས་པ་ཕྱེད་འདྲེན་རུས་སྐྱལ་བཞི་ན།

With knees, buttocks and back on the ground, and thumbs and big toes joined, with a HA interrupt (the breathing) and push the chest (out), lowering the top of the head to the ground; (in this shape) like a turtle, apply a contracted hold for one and a half cycles,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.

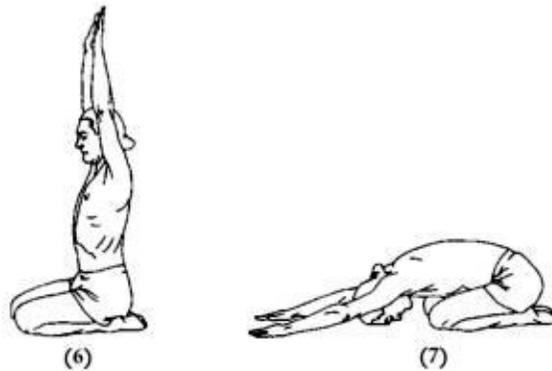
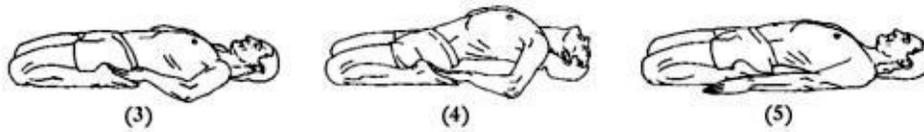
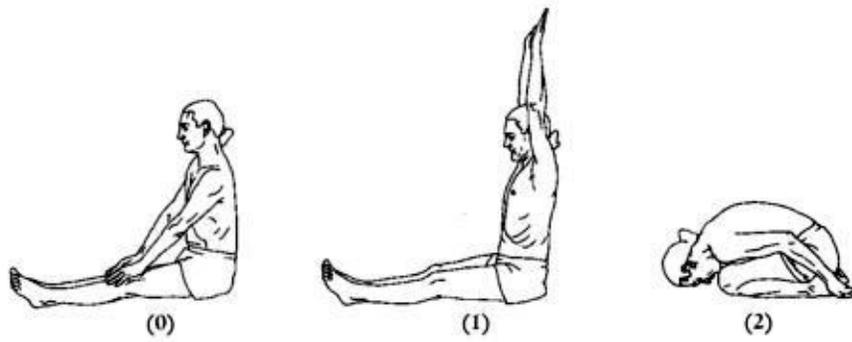
2. Exhaling in four counts, bend your legs and rise up onto your knees, resting the top of your feet on the ground and separating them somewhat; then joining your palms with the soles of your feet, simultaneously lower your forehead to the ground.

CENTRAL PHASE

3. Inhaling in four counts, lie down with your back on the ground turning your hands and join your thumbs and big toes.
4. Suddenly interrupt your breathing forcefully emitting an aspirated HA,¹⁴⁸ push your chest out and put the top of your head on the ground. Then applying a contracted hold for six counts, draw your sides and abdomen in, forming the shape of a turtle.
5. Quickly exhaling the remaining air in two counts, lower the back of your head and your back to the ground with your arms at your sides, relaxing all bodily tension.

FINAL PHASE

6. Inhaling in four counts, raise your torso, sit on your heels and extend your arms straight over your head.
7. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.¹⁴⁹



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	6		2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ལྷག་གཉིས་གྱུ་བརྟན་དཀྱུ་འཕུལ་དགེད། །དམུལ་བ་བརྟན་པས་ཅུལ་འདོན་ནས།

For training, with your elbows on the ground, push your sides with your hands, arch, and lower your forehead to the ground.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, bend your legs and rise up onto your knees, then rest the tops of your feet on the ground, separating them somewhat and join your palms with your soles, at the same time, lowering your forehead to the ground.

CENTRAL PHASE

3. Inhaling in four counts lie down with your back on the ground, bring your hands to your sides and open your chest.

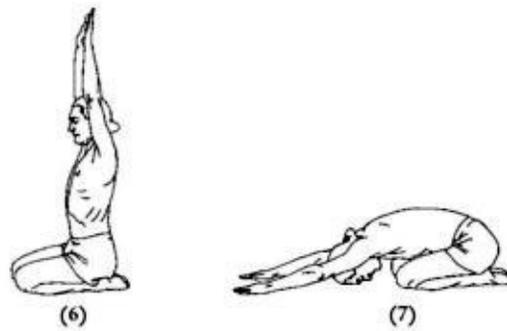
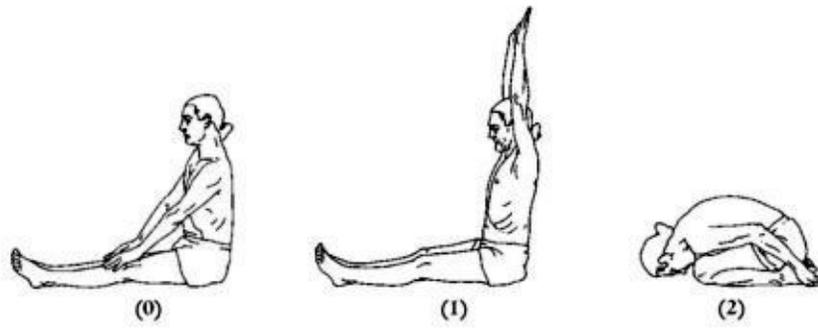
4. Suddenly interrupting your breathing by forcefully emitting an aspirated HA, rest your elbows on the ground and, straightening your forearms, push your sides and buttocks upward and arch your head backward; applying a contracted hold as long as possible, further arch your head until your forehead touches the ground, tensing your whole body.

5. Exhaling forcefully in two counts, lower your back to the ground with your arms at your sides, relaxing all bodily tension.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso, sit on your heels and extend your arms straight over your head.)

7. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground with your arms extended forward.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ལྷུས་འཁྲུང་གཙུག་བརྟན་དགེ་ཅིང་འཕུལ། །བོགས་འདོན་བདུན་སྟུག་འཛིན་པའོ།

For progressing, holding your knees (with your hands), rest the top of your head (on the ground), then arch and push, (This is the series) for the contracted hold with seven (phases),

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, bend your legs and rise up onto your knees, then rest the tops of your feet on the ground, separating them somewhat and join your palms with your soles, at the same time lowering your forehead to the ground.)

CENTRAL PHASE

3. Inhaling in four counts, lie down with your back on the ground.

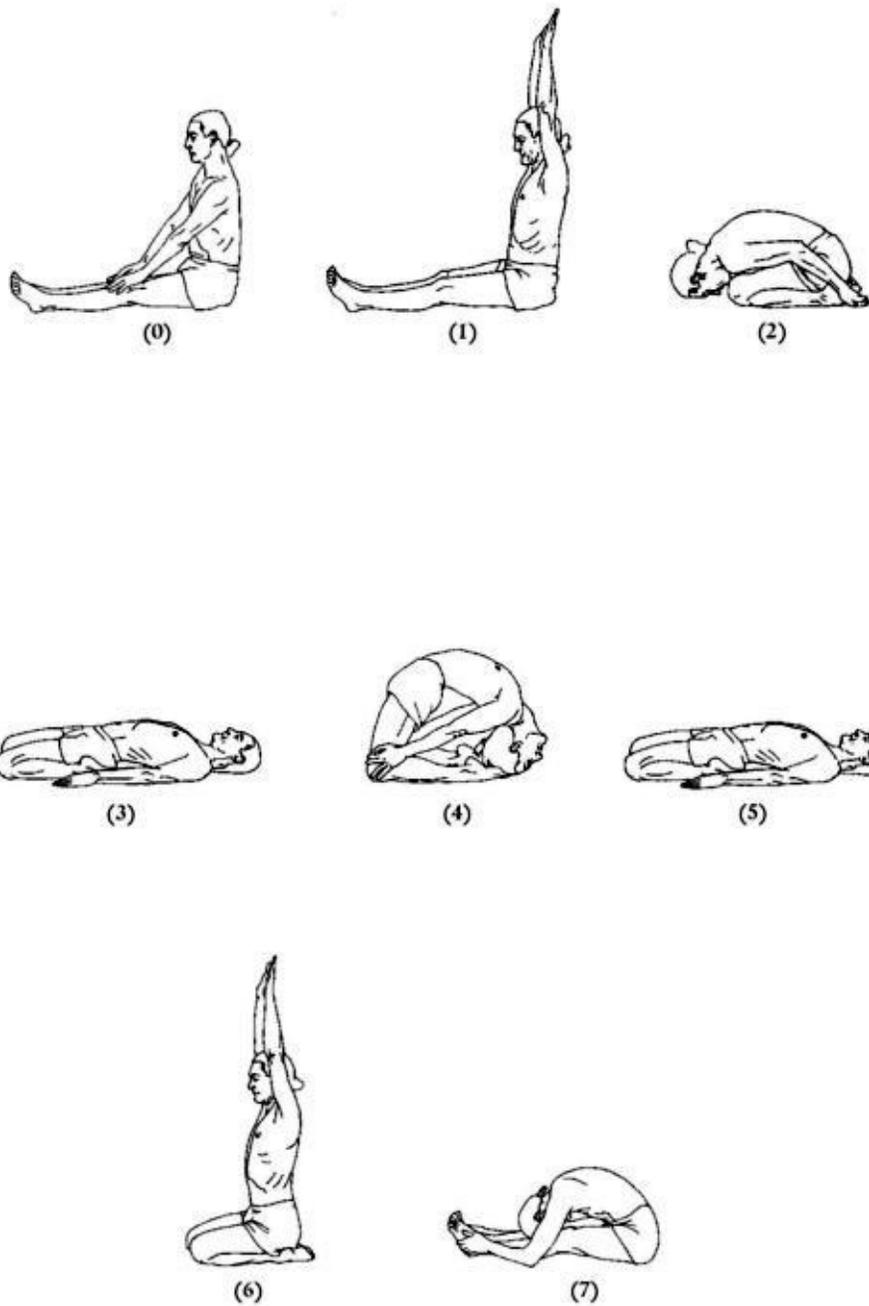
4. Suddenly interrupting your breathing by forcefully emitting an aspirated HA, put the top of your head on the ground; then applying a contracted hold for as long as you can, hold your knees with your hands and arch your torso and push your sides upward, thoroughly tensing your whole body.

5. Exhaling forcefully in two counts, lower your back to the ground relaxing all bodily tension.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head.

7. Exhaling in four counts, extend your legs forward, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2
FINAL PHASE	4		4	

This is the series of yantras for applying the contracted hold, each yantra with

seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Turtle Pose eliminates chest and liver pains, (tonifies) the nerves of the full and hollow organs if these are damaged or weakened, and heals the `brown in conflict' ailments, The same holds true for the movements for training and for progressing. ISo

As stated, these yantras alleviate pains of the chest and liver, tonifies the autonomic nervous system if it is impaired and not adequately fulfilling its functions, and heals ailments of the general `brown Phlegm' category including that of `brown in conflict'. ISI

FIRST



SERIES

5 THE PLOUGH



THE FIFTH TRIAD OF YANTRAS, THE PLOUGH POSE, IS FOR APPLYING THE EMPTY HOLD.

BASIC MOVEMENT

གན་རྒྱལ་ལག་གཉིས་དཀྱ་ཟུར་བརྟན། །ཞབས་ཚེས་གྲེན་དུ་ཐད་ཀར་འདེགས།
ཞབས་སོར་སྤྱི་བོའི་གདན་ལ་བརྟན། །ཅུ་སྟོང་འབྲིལ་བ་ཐོང་གསོལ་བཞིན།

Lying on your back, with hands on the ground by your sides, raise your buttocks and your legs straight and lower your toes down to the ground (above) the top of your head; remain empty (in a shape) like a plough.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your chest.

2. Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.

CENTRAL PHASE

3. Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.

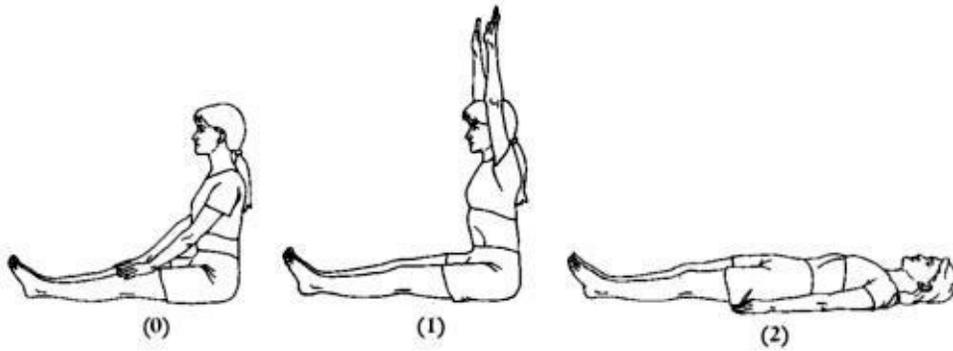
4. Exhaling in four counts, slowly bring your arms back to the ground at your sides while simultaneously raising your straight legs and buttocks over your head and lowering your toes to the ground.

5. Remain empty for four counts in this position resembling the shape of a plough.

FINAL PHASE

6. Inhaling in four counts, keeping your legs straight, bring them back to the ground and your arms over your head.

7. Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	4
FINAL PHASE	4	4	

MOVEMENT FOR TRAINING

ལྷན་འབྲེག་ན་ཅེ་ར་སྐྱར་བ་ཡིས། གྲོན་དུ་འཕུལ་ཏེ་ཅལ་འདོན་ནས།

For training, with your wrists joined to the tops of your ears, push (your elbows) upward.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.)

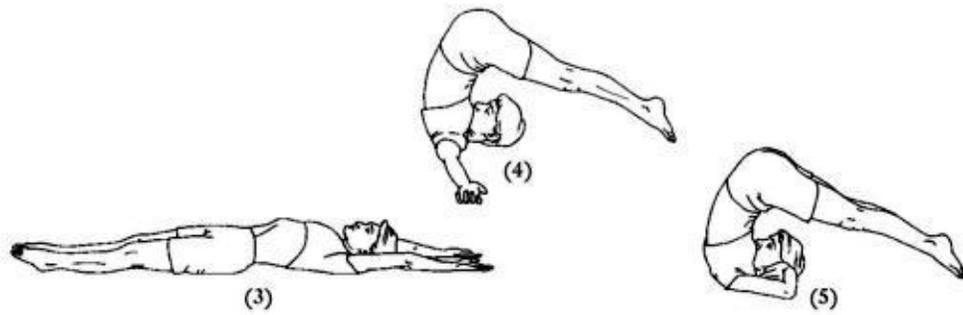
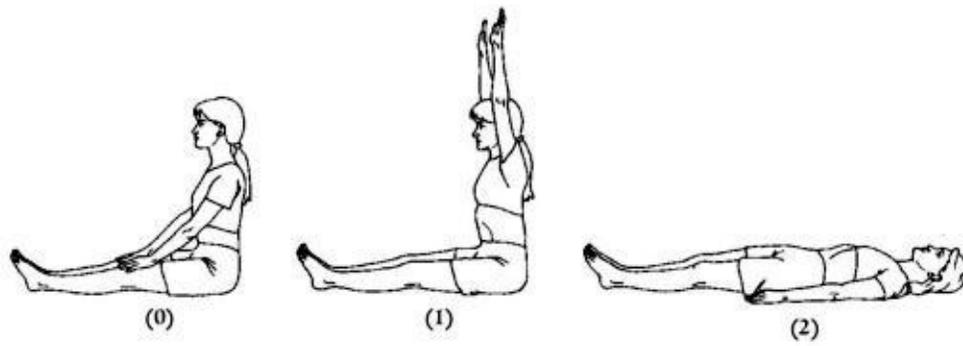
4. Exhaling in four counts, bring your straight legs over your head, touch the ground with your toes and open your arms wide apart.

5. Remaining empty as long as you can, place your fingertips at the base of your neck and your wrists at the tops of your ears and push your elbows upward in line with your head; stretching your knees and legs, push them further past the top of your head and hold this position.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, bring your straight legs back to the ground and your arms back over your head.)

7. As in the basic movement. (Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	<i>as long as possible</i>
FINAL PHASE	4	4	

MOVEMENT FOR PROGRESSING

ལྷག་གཉིས་སྒྲིད་བརྒྱད་འབྲིལ་བ་ཡིས། །རྣ་བ་བཅུར་ཏེ་བོགས་འདོན་ནོ།

For progressing, passing your hands behind the backs of your knees, press them over your ears,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, lie down on your back and lower your hands to the ground by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, raise your arms extending them over your head and forcefully stretch your toes downward tensing all your muscles and nerves.)

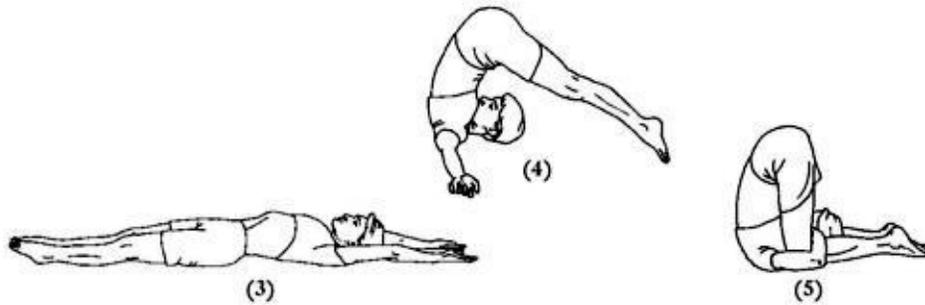
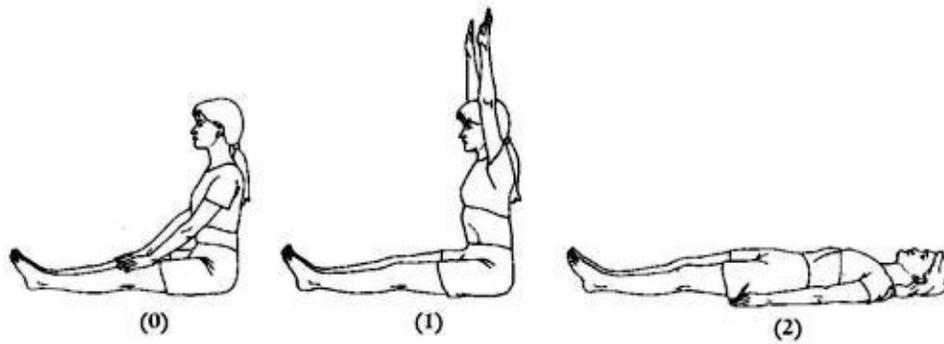
4. As in the movement for training. (Exhaling in four counts, bring your straight legs over your head, touch the ground with your toes and open your arms wide apart.)

5. Remaining empty as long as you can, bend your knees and rest them on the ground by the sides of your head; passing your hands behind the back of your knees, press them over your ears, as in the movement for training.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, bring your straight legs back to the ground and your arms back over your head.)

7. As in the basic movement. (Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	<i>as long as possible</i>
FINAL PHASE	4	4	

This is the series of yantras for applying the empty hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Plough eliminates ailments of the spine, the spinal cord, the full and hollow organs, and the ligaments of the limbs; it balances and strengthens the five pranas. The same holds true for the movements for training and for progressing, IS2

As stated, these yantras help to overcome ailments of the spine and spinal cord, of the five full organs and six hollow organs, problems related to the ligaments of the head and limbs, and strengthen and restore balance of the five pranas when their functions are impaired or weakened.



Thus ends the first series of yantras comprising fifteen movements, five main and ten auxiliary, combined with the pranayama of the Four Characteristic Conditions.

S E C O N D



S E R I E S

THE FOUR PROFOUND APPLICATIONS



THE SECOND SERIES, called Sabmo Jorwa Zhiden or The Four Profound Applications, is a method for mastering the kumbhaka hold." It comprises a prandyama and five yantras.

THE PRANAYAMA

POSTURE

ཐབ་མོ་སྐྱོར་བ་བཞི་ལྟན་གྱིས། འབྲུམ་ཅན་དབང་དུ་བྱེད་པའི་ཐབས།

འབྲུམ་གནད་ནམ་སྐྱང་ཚེས་བདུན་ལྟན། འཕག་གཡས་སུ་སྐྱེས་གོང་གཡོན་དང་གཡས།

སྐྱིད་ཁར་བདུད་དེ་སེ་གོལ་གཏོག

The method for mastering the kumbhaka through the four profound applications. Sitting in the seven point Vairocana posture, with your right hand touch your left knee, then your right knee, then your chest, then click your fingers.

Sit in the seven-point Vairocana posture, and, after thoroughly exhaling the stale air by means of the ninefold exercise, with your right hand touch your left knee, then your right knee, then your chest and finally click your fingers above your right knee with a rhythm of four counts, each corresponding to, or at least not faster than, the heart beat of a healthy person when relaxed. Thus each of these complete cycles is equivalent to four counts. This method of marking time is better than looking at a watch or listening to a sound signal because it does not engage the mind and does not hinder any subsequent concentration or visualization. For these reasons, it is necessary to train in this until it becomes completely natural."

II. CONCENTRATION

། དམིགས་གནད་རྒྱུ་གི་འགྲོམ་ལ་གཏད།

The method of concentration consists of mindfully following the flow of the breath.

In this exercise it is necessary to maintain presence without distraction and focus attention on the four phases of the pranayama which are: inhalation, closed hold, exhalation, and empty hold.

III. BREATHING METHOD

། རྒྱུ་གནད་བཞི་ཡུག་སྐྱེལ་པ་སྟེ། །བཞི་ཡུག་འཇུག་སྐྱིལ་འཕེན་སྟོར་ནས།
། རྫོགས་འཇུག་ཡུག་སྐྱིལ་འཕེན་སྟོར་རྫོགས། །བཞི་རྫོགས་གཉིས་ཡུ་སྐྱིལ་བ་སོགས།
། སྐྱིལ་བ་འཕེན་སྟོར་གིས་ལྷལ་བར། །རྫུང་སྐྱོར་སྐྱིལ་བ་སྐྱེད་འཕེན་སྟོར་མཉམ།

The breathing method is (based) on cycles of four (counts): starting with four counts respectively for the inhalation, the closed hold and the exhalation together with the empty hold (you proceed to) a cycle (of four) for the inhalation, six counts for the closed hold and a cycle (of

four) for the exhalation and empty hold. Then the inhalation remains at one cycle while the closed hold increases to two cycles *etc.* That is, until it becomes twice the exhalation and empty hold, the closed hold increases by two each time, while the duration of the exhalation must be the same as that of the empty hold.

The breathing method consists of (1) inhaling slowly"" (2) applying a closed hold after the open hold and the directed hold,IS6 (3) exhaling quickly157 and (4) remaining empty.15' These are the four phases to practice in the following progression:

- To begin, inhale in four counts, hold for four counts, then exhale plus remain empty for four counts.
- To proceed, inhale in four counts, hold for six counts, that is, a cycle of four plus a half cycle, then exhale plus remain empty for four counts.
- Then inhale in four counts, hold for eight counts, that is two complete cycles, then exhale plus remain empty for four counts. In brief, you increase the closed hold by two counts each time, from four to six to eight, until its duration becomes twice the exhalation plus empty hold. Regarding the last two phases, the four counts are divided equally between exhalation and empty hold, that is exhaling quickly for two counts and remaining empty for two counts. Also when applying the exhalation plus empty hold for six, eight or more counts, the actual (direct) exhalation itself is completed in two counts.15' For this reason, this type of exhalation is applied in all the yantras pertaining to this series of prandyama.

སྐྱིལ་བ་འཕེན་སྟོང་ལྷན་ལངས་ཚེ། སྐྱིལ་དང་འཕེན་སྟོང་དུག་སྟོར་ནས།

ཇོགས་འཇུག་ལྷན་སྐྱིལ་སུམ་གཉིས་སོགས། །འཕེན་སྟོང་འཇུག་ལྷན་བར་དུ་སྟེལ།

When the closed hold lasts twice the exhalation plus empty hold, then both the closed hold and exhalation plus empty hold increase to six counts, Then proceed increasing (the closed hold) to twice the inhalation, then to two and a half cycles, *etc.* until the exhalation plus empty hold last twice the inhalation.

When the duration of the closed hold is twice the exhalation plus the empty hold, for example four counts for the inhalation, eight counts or two cycles of four for the closed hold, and four counts for the exhalation plus empty hold, that is, when we have two cycles of four in the closed hold and a single cycle in the exhalation plus empty hold (4-8-4), proceed in the following way:

- The inhalation stays at four counts, but both the closed hold and the exhalation plus empty hold increase to six counts, that is one and a half cycles (4-6-6).
- Gradually proceed to eight counts for the closed hold, then to ten counts, that is two and a half cycles; once you have trained enough in this, increase to twelve counts or three cycles, that is, until the duration of the closed hold becomes twice the exhalation plus empty hold. It is necessary to practice diligently to achieve this rhythm (4-12-6).
- At this point, the inhalation continues to remain at four counts, but both the closed hold and the exhalation plus empty hold increase to eight counts, that is, two cycles. Proceeding as before, the closed hold increases to ten, then twelve, then fourteen and then sixteen counts or four cycles, twice the duration of the exhalation plus empty hold. Practice with diligence until you are able to accomplish this rhythm (4-16-8) with ease.

།འདྲུག་པ་བཞི་ཚློགས་སྟེང་བཅས་ནས། །འིམ་བཞིན་འདྲུག་པ་བཞི་ཚློགས་གཉིས།
 །སྦྱིལ་བ་བཞི་ཚློགས་བརྒྱད་དང་ནི། །འཕེན་སྟོང་འབྲེལ་བ་བཞི་ཚློགས་བཞི།
 །ཡོངས་སུ་ཚློགས་པ་བུམ་རྩུང་ཚད། །བཞི་ཚློགས་དྲུག་ནི་བུམ་ཅན་འབྲིང་།
 །སྲུམ་ཅུ་ཅུ་གཉིས་བུམ་ཚེན་ནོ།

Then the inhalation becomes one and a half cycles; then gradually the inhalation increases to two cycles, the closed hold to eight cycles and the exhalation plus empty hold to four cycles. When this is completed, you have the 'minor kumbhaka'. With an exhalation plus empty hold of six cycles you have the 'medium kumbhaka' and, of thirty-two (counts), the 'major kumbhaka'.

When the duration of the exhalation plus empty hold, reaching two cycles (that is, eight counts), becomes twice the inhalation which is of a single cycle, the inhalation should be increased to six counts or one and a half cycles, and likewise the closed hold and exhalation plus empty hold should be for six counts each. Then proceed as before, increasing according to your capacity. At the end your inhalation should last two cycles (eight counts), the closed hold eight cycles (thirty-two counts) and the exhalation plus empty hold four cycles (sixteen counts); this is the level called the `minor kumbhaka' (8-32-16).

- Then the inhalation will last two and a half cycles ten counts), with the same duration for the closed hold and the exhalation plus empty hold, until you reach a closed hold of four cycles (sixteen counts) and the exhalation plus empty hold of four cycles subdivided equally between the two phases (eight for the exhalation and eight for the empty hold). Proceeding gradually, you will reach an inhalation of three cycles (twelve counts), closed hold of twelve cycles (forty-eight counts) and exhalation plus empty hold of six cycles (twenty-four counts) divided equally between the two phases; this is the level called `medium kumhhaka' (12-48-24).

- Then the inhalation will last three and a half cycles (fourteen counts), with the same duration for the closed hold and the exhalation plus empty hold until both the closed hold and the exhalation plus empty hold are of six cycles (twenty-four counts). Training and progressing gradually, at the end the inhalation will last four cycles (sixteen counts), the closed hold sixteen cycles (sixty-four counts) and the exhalation plus empty hold eight cycles thirty-two counts) divided equally between the two phases; this is the final level called `major kumbhaka' (16-64-32).

A profound method for easily and accurately tracking the various counts of the kumhhaka, and above all without hindering concentration,161 was related to me by Gvalse Gvurmed Gyaltsen, Changchub Dorje's son. It is as follows:

It is easy to keep count up to four cycles (sixteen counts). When you reach the fifth cycle (twenty counts), raise your left index finger from your knee. On reaching the sixth cycle (twenty-four counts), lower the index finger, and if you continue increasing the counts, raise the middle finger. When you reach the seventh cycle (twenty-eight

counts), lower the middle finger and raise the little finger. When you reach the eighth cycle (thirty-two counts), lower the little finger: you have accomplished the level of `minor kumbhaka'. Doing this four times over, you can keep count until you reach the level of `major kumhhaka'.

འཇུག་པ་ཨ་དང་འབྲུད་པ་རྒྱུ། ལྷེའུ་བསྐྱམས་པའི་རང་སྐྱེ་བཅས།

འཇུག་སྐྱེལ་འཕེན་སྐྱོད་རིམ་པ་བཞིན། གོམས་ཤིང་འདྲིས་པའི་བར་དུ་བསྐྱབ།

Inhaling with the A and exhaling with the HUM, with a sound (produced) naturally by closing the glottis, gradually train in the phases of the inhalation, the closed hold, the exhalation and empty hold until you become completely familiar with them.

From the level of minor kumbhaka on, it is necessary to inhale indirectly with the presence of the sound A, which is naturally produced by tightly closing the glottis. With a duration equal to that of the empty hold, the exhalation should be done in the same manner, except with the presence of the sound HUM. In this way, regulating the flow of breath so as to produce the natural sound, practice the phases of inhalation, closed hold, exhalation and empty hold until you have mastered it perfectly. Since this practice is the indispensable base for success in developing kumbhaka, all should consider it of fundamental importance.

TABLE OF THE BREATHING CYCLES FOR THE PRANAYAMA OF THE FOUR PROFOUND APPLICATIONS

)I = Inhalation, CH = Closed Hold, E+EH = Exhalation plus Empty Hold)

MINOR KUMBHAKA

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
4	4	4	6	14	10	8	14	12
4	6	4	6	16	10	8	16	12
4	8	4	6	18	10	8	18	12
4	6	6	6	20	10	8	20	12
4	8	6	6	12	12	8	22	12
4	10	6	6	14	12	8	24	12
4	12	6	6	16	12	8	14	14
4	8	8	6	18	12	8	16	14
4	10	8	6	20	12	8	18	14
4	12	8	6	22	12	8	20	14
4	14	8	6	24	12	8	22	14
4	16	8				8	24	14
			8	8	8	8	26	14
6	6	6	8	10	8	8	28	14
6	8	6	8	12	8	8	16	16
6	10	6	8	14	8	8	18	16
6	12	6	8	16	8	8	20	16
6	8	8	8	10	10	8	22	16
6	10	8	8	12	10	8	24	16
6	12	8	8	14	10	8	26	16
6	14	8	8	16	10	8	28	16
6	16	8	8	18	10	8	30	16
6	10	10	8	20	10	8	32	16
6	12	10	8	12	12			

MEDIUM KUMBHAKA

I	CH	E + EH	I	CH	E + EH	I	CH	E + EH
10	10	10	10	22	20	12	30	18
10	12	10	10	24	20	12	32	18
10	14	10	10	26	20	12	34	18
10	16	10	10	28	20	12	36	18
10	18	10	10	30	20	12	20	20
10	20	10	10	32	20	12	22	20
10	12	12	10	34	20	12	24	20
10	14	12	10	36	20	12	26	20
10	16	12	10	38	20	12	28	20
10	18	12	10	40	20	12	30	20
10	20	12				12	32	20
10	22	12	12	12	12	12	34	20
10	24	12	12	14	12	12	36	20
10	14	14	12	16	12	12	38	20
10	16	14	12	18	12	12	40	20
10	18	14	12	20	12	12	22	22
10	20	14	12	22	12	12	24	22
10	22	14	12	24	12	12	26	22
10	24	14	12	14	14	12	28	22
10	26	14	12	16	14	12	30	22
10	28	14	12	18	14	12	32	22
10	16	16	12	20	14	12	34	22
10	18	16	12	22	14	12	36	22
10	20	16	12	24	14	12	38	22
10	22	16	12	26	14	12	40	22
10	24	16	12	28	14	12	42	22
10	26	16	12	16	16	12	44	22
10	28	16	12	18	16	12	24	24
10	30	16	12	20	16	12	26	24
10	32	16	12	22	16	12	28	24
10	18	18	12	24	16	12	30	24
10	20	18	12	26	16	12	32	24
10	22	18	12	28	16	12	34	24
10	24	18	12	30	16	12	36	24
10	26	18	12	32	16	12	38	24
10	28	18	12	18	18	12	40	24
10	30	18	12	20	18	12	42	24
10	32	18	12	22	18	12	44	24
10	34	18	12	24	18	12	46	24
10	36	18	12	26	18	12	48	24
10	20	20	12	28	18			

MAJOR KUMBHAKA

I	CH	E+EH	I	CH	E+EH	I	CH	E+EH
14	14	14	14	42	22	16	22	16
14	16	14	14	44	22	16	24	16
14	18	14	14	24	24	16	26	16
14	20	14	14	26	24	16	28	16
14	22	14	14	28	24	16	30	16
14	24	14	14	30	24	16	32	16
14	26	14	14	32	24	16	18	18
14	28	14	14	34	24	16	20	18
14	16	16	14	36	24	16	22	18
14	18	16	14	38	24	16	24	18
14	20	16	14	40	24	16	26	18
14	22	16	14	42	24	16	28	18
14	24	16	14	44	24	16	30	18
14	26	16	14	46	24	16	32	18
14	28	16	14	48	24	16	34	18
14	30	16	14	26	26	16	36	18
14	32	16	14	28	26	16	20	20
14	18	18	14	30	26	16	22	20
14	20	18	14	32	26	16	24	20
14	22	18	14	34	26	16	26	20
14	24	18	14	36	26	16	28	20
14	26	18	14	38	26	16	30	20
14	28	18	14	40	26	16	32	20
14	30	18	14	42	26	16	34	20
14	32	18	14	44	26	16	36	20
14	34	18	14	46	26	16	38	20
14	36	18	14	48	26	16	40	20
14	20	20	14	50	26	16	22	22
14	22	20	14	52	26	16	24	22
14	24	20	14	28	28	16	26	22
14	26	20	14	30	28	16	28	22
14	28	20	14	32	28	16	30	22
14	30	20	14	34	28	16	32	22
14	32	20	14	36	28	16	34	22
14	34	20	14	38	28	16	36	22
14	36	20	14	40	28	16	38	22
14	38	20	14	42	28	16	40	22
14	40	20	14	44	28	16	42	22
14	22	22	14	46	28	16	44	22
14	24	22	14	48	28	16	24	24
14	26	22	14	50	28	16	26	24
14	28	22	14	52	28	16	28	24
14	30	22	14	54	28	16	30	24
14	32	22	14	56	28	16	32	24
14	34	22				16	34	24
14	36	22	16	16	16	16	36	24
14	38	22	16	18	16	16	38	24
14	40	22	16	20	16	16	40	24

I	CH	E+EH	I	CH	E+EH	I	CH	E+EH
16	42	24	16	36	28	16	52	30
16	44	24	16	38	28	16	54	30
16	46	24	16	40	28	16	56	30
16	48	24	16	42	28	16	58	30
16	26	26	16	44	28	16	60	30
16	28	26	16	46	28	16	32	32
16	30	26	16	48	28	16	34	32
16	32	26	16	50	28	16	36	32
16	34	26	16	52	28	16	38	32
16	36	26	16	54	28	16	40	32
16	38	26	16	56	28	16	42	32
16	40	26	16	30	30	16	44	32
16	42	26	16	32	30	16	46	32
16	44	26	16	34	30	16	48	32
16	46	26	16	36	30	16	50	32
16	48	26	16	38	30	16	52	32
16	50	26	16	40	30	16	54	32
16	52	26	16	42	30	16	56	32
16	28	28	16	44	30	16	58	32
16	30	28	16	46	30	16	60	32
16	32	28	16	48	30	16	62	32
16	34	28	16	50	30	16	64	32

THE YANTRAS

The five yantras are:

The Snake or Drul, for open hold.

The Curved Knife or Trigug, for directed hold.

The Dagger or Phurbu, for closed hold.

The Dog or Khvi, for contracted hold.

The Spider or Dom, for empty hold.

S E C O N D



S E R I E S

i THE SNAKE



THE FIRST TRIAD OF YANTRAS, ARCHING LIKE A SNAKE, IS FOR APPLYING THE OPEN HOLD.

BASIC MOVEMENT

ལྷན་བཏུན་འབྲེན་བས་ཁ་སྐྱབ་བརྒྱུད། །ལག་མཐིལ་ཨོག་ཀོ་སྐྱིད་མཁལ་བཏུན།
ཇོགས་འཇུག་ལྷག་དང་རོ་སྐྱོད་དབྱེད། །བྱ་ཚོགས་བསྐྱེད་ས་ནས་སྐྱུལ་བཞིན་འགྲོ།

Kneeling, exhale lying down flat and place the palms of your hands, your chin and pelvis on the ground; inhaling in a complete cycle, arch the back of your head and torso, and straightening your elbows, remain arched like a snake.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.

2. Exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two hand spans and rest your palms on those points. 112 Then with the feet and big toes close together, forcefully extend your legs and lie flat keeping your throat, chin and pelvis firmly on the ground.

CENTRAL PHASE

3. Inhaling in four counts, arch your chest and the back of your head, and without lifting the lower part of your body from the ground, straighten your elbows.

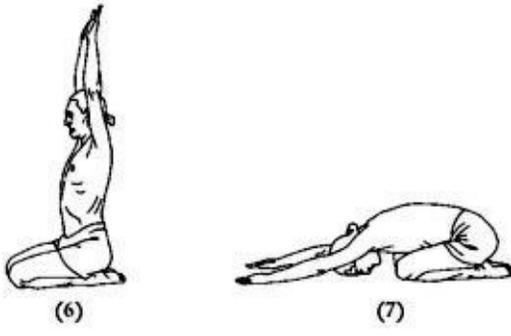
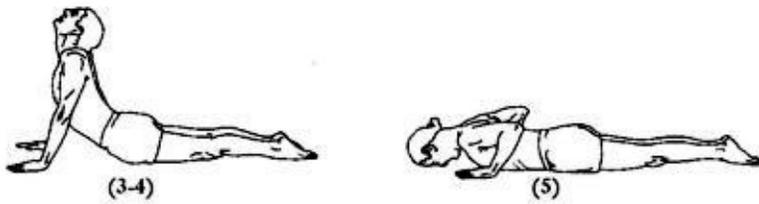
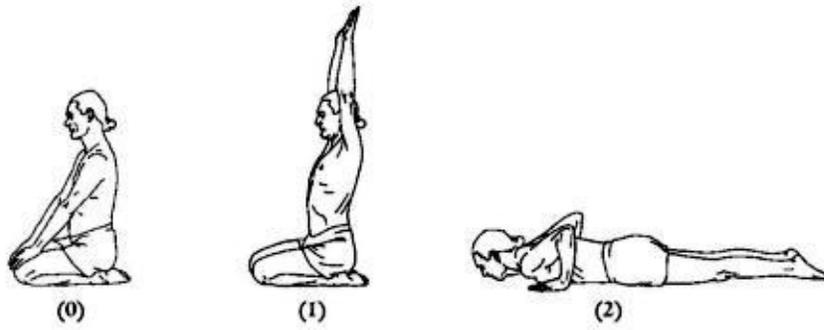
4. Holding open for four counts, remain in this position like a snake and tense all the muscles and nerves of your body.

5. Exhaling in two counts, lower your torso and forehead to the ground, then remain empty for two counts. 113

FINAL PHASE

6. Inhaling in four counts, raise your torso and sit on your heels, extending your arms over your head.

7. Exhaling in four counts, lower your arms and forehead to the ground in front of your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

གོམས་ཚད་དགར་སྟེ་ལུས་ངར་བསྐྱང་། །ཞབས་སོར་ལྗིང་བས་རྩལ་འདོན་ནས།

For training, hold open as long as you can, straightening your knees and legs and rising onto your toes,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two spans and rest your palms on those points. Then with the feet and toes close together, forcefully extend your legs and lie flat with your throat, chin and pelvis firmly on the ground.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, arch your chest and the back of your head, and without lifting the lower part of your body from the ground, straighten your elbows.)

4. Holding open as long as you can, lift yourself, straightening your arms, knees and legs and supporting your body weight on your hands and the tips of your toes.

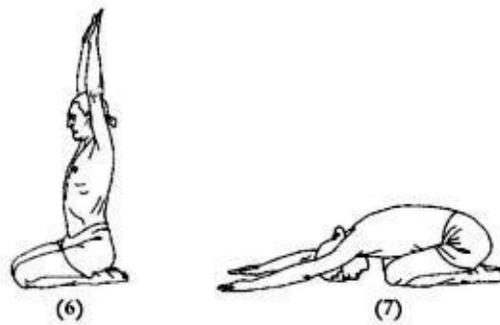
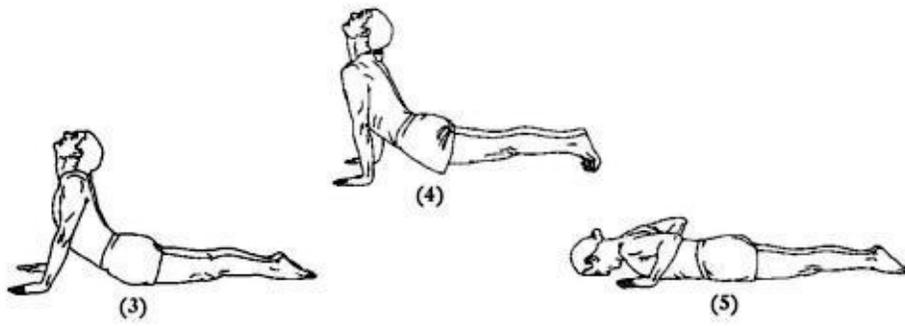
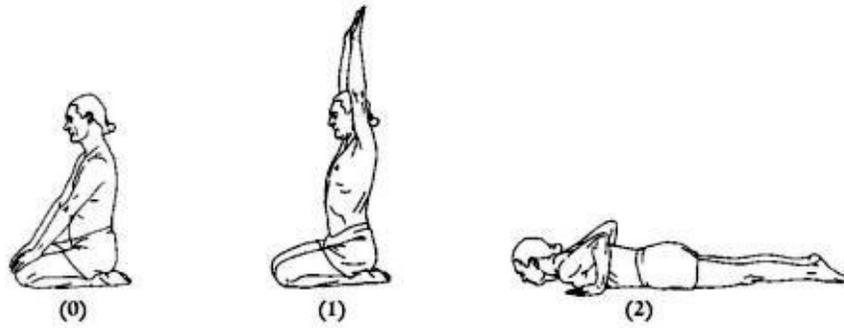
5. As in the basic movement. (Exhaling in two counts, lower your torso and forehead to the ground, then remain empty for two counts.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso and sit on your heels, extending your arms above your head.

7. As in the basic movement. (Exhaling in four counts, lower your

forehead and arms to the ground in front of your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

ལྷན་གཉིས་སྐྱུར་ཤད་ནས་དགེད། བོགས་འདོན་བདུན་ཕྱག་དགར་བའོ།

For progressing, arch with your arms extended by your sides. (This is the series) with seven phases for the open hold.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement, (exhaling in four counts, lower your forehead to the ground in front of your knees, extend your arms forward and place your palms on the ground; or, place your forearms on the ground with your elbows touching your knees, then measure two spans and rest your palms on those points. Then with the feet and toes close together, forcefully extend your legs and lie flat with your throat, chin and pelvis firmly on the ground,) except that at the end your arms are extended by your sides.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso, pressing down on the ground with the tops of your feet and stretching your toes downward.

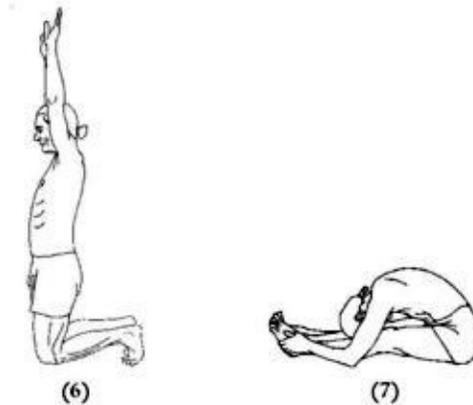
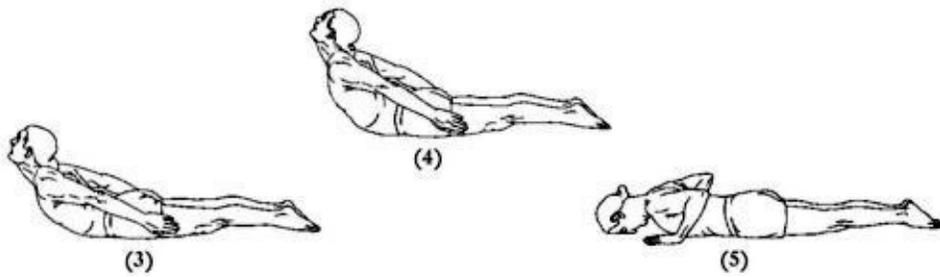
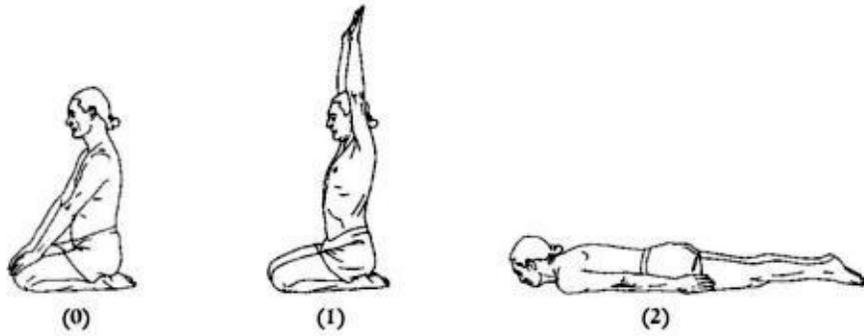
4. Holding open hold as long as you can, arch your head and shoulders backward and thoroughly tense your whole body.

5. Exhaling in two counts, slowly lower your chest and forehead to the ground, placing your hands at chest level; then remain empty for two counts.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head, rising up onto your knees and toes.

7. Exhaling in four counts, rest your buttocks on the ground and extend your legs forward, bringing your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of yantras for applying the open hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

Arching like a Snake eliminates ailments of the spine and the spinal cord, of the joints, the ligaments of the limbs, ailments of the full and hollow organs, and eliminates all problems due to degeneration of the five pranas, The same holds true for the movements for training and for progressing. 164

As stated, these yantras help to overcome ailments of the spine and spinal cord, of the major and minor joints, of the muscles and tendons of the head and limbs, ailments of the five full and six hollow organs, and eliminate all problems caused by impaired functioning of the five pranas.

S E C O N D



S E R I E S

2 THE CURVED KNIFE



THE SECOND TRIAD OF YANTRAS, THE CURVED KNIFE POSE, IS FOR APPLYING THE DIRECTED HOLD.

BASIC MOVEMENT

གཡོན་བརྒྱུད་གཡམ་བརྟན་ལག་གཡམ་གྱིས། །སུས་གཡམ་མདུན་ནས་རྒྱབ་དུ་འབྲིལ།

གཡོན་པས་འབྲིག་མ་ནས་བཅང་བས། །གཡོན་གཙུང་གི་གྲུག་ལྟར་གཞིལ་ལྷོག།

Bend your left (foot) and rest it on your right (thigh), wrap your right arm around the front of your right knee and (then) behind you; with your left (hand) grasp (your right hand) at the wrist. In this way twist to the left like a curved knife," applying a directed hold, (Then do it on the) other side.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, bend your left leg and with your left hand pull your left foot to the right side of your groin, then bend your right leg bringing the heel to your secret place, rest your right armpit on your right knee, and clenching your hand in a fist, wrap your right arm around the outside of your right leg, bringing it behind your back.

CENTRAL PHASE

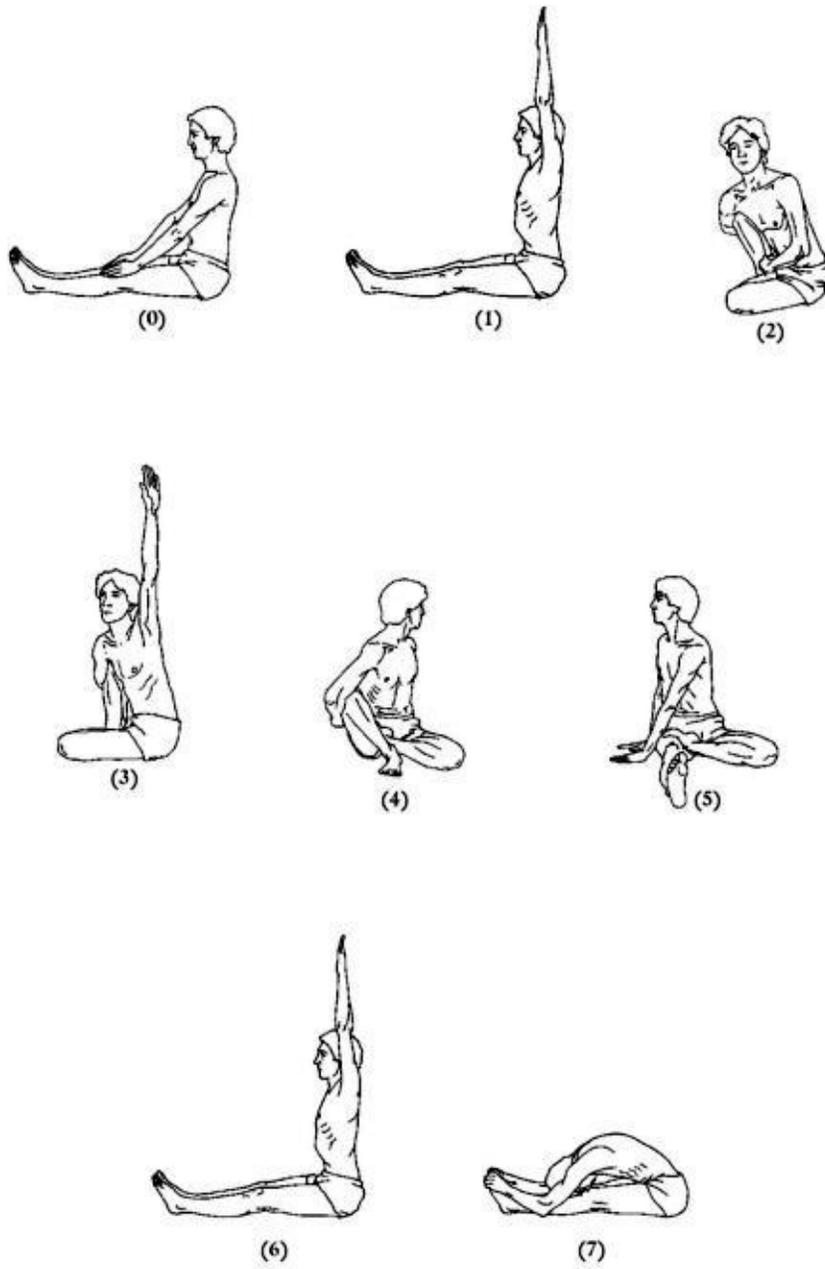
3. Inhaling in four counts, raise your left arm thoroughly extending your torso, then wrap your arm behind your back from the left and grasp your right wrist.
4. Applying a directed hold for four counts, twist your torso and face to the left, assuming the shape of a curved knife.
5. Exhaling in two counts, extend your right leg forward and twist your torso to the right; remaining empty for two counts, place your hands on the ground by your right side.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.

7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

ཚོག་སྤུར་མཚན་གཡས་སྤུས་གཡོན་བརྒྱད། །འབྲིལ་སྤྱོར་གཡོན་གཟུགས་རྩལ་འདོན་ལྗོངས།

For training, in tsogpu166 wrap (your arm) and rest your right armpit on your left knee, and in this way, twist to the left. (Then do it on the) other (side), STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement (inhaling in four counts, extend your arms over your head).

2. Exhaling in four counts, bend your legs keeping them close together and in tsogpu, tilt your knees to the right, place your right armpit on the outer side of your left knee and with your hand clenched in a fist, wrap your right arm around your back from the right side and lower your left arm.

CENTRAL PHASE

3. Inhaling in four counts, raise your left arm and straighten your torso.

4. Applying a directed hold as long as you can, wrap your left arm around your back from the left and grasp your right wrist, twisting your torso and face to the left.

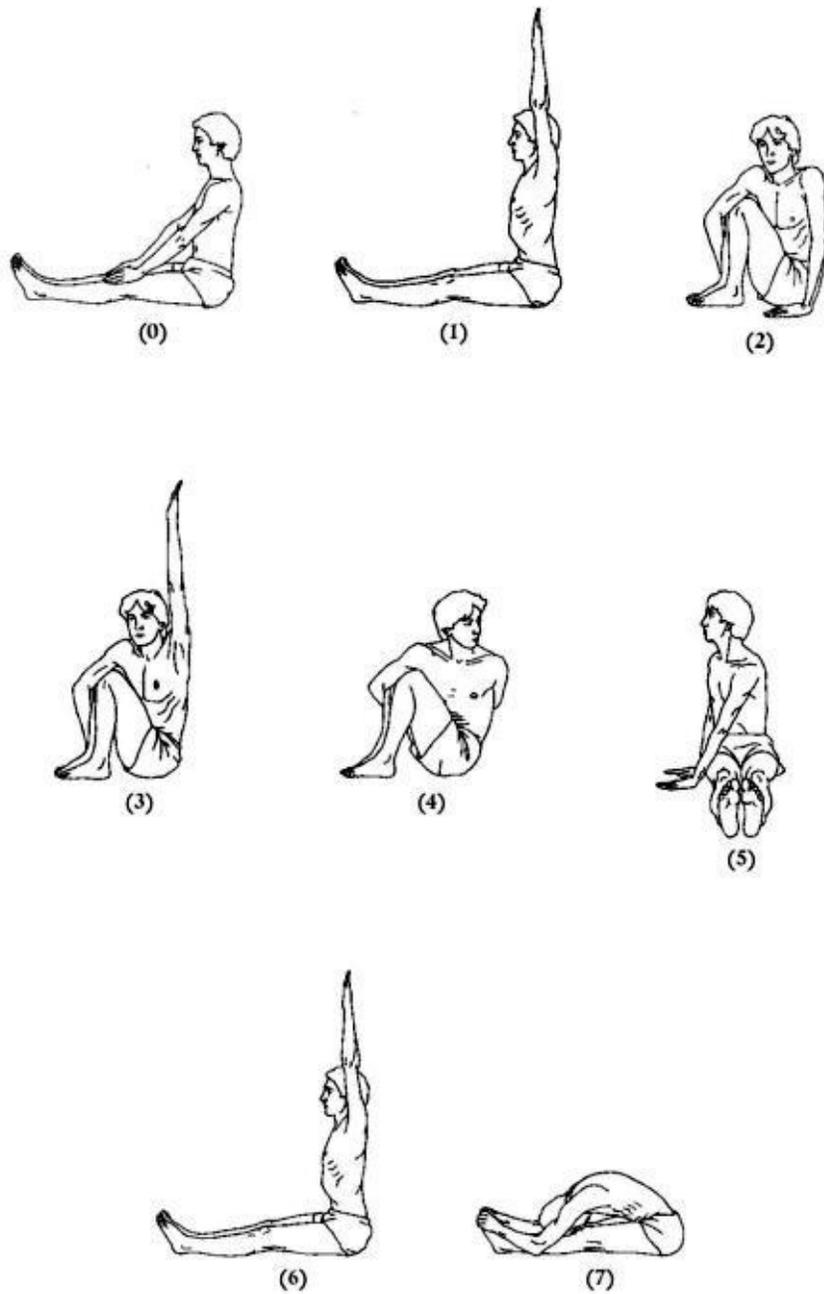
5. Exhaling in two counts, extend your legs forward and twist your torso to the right; remaining empty for two counts, place your hands on the ground by your right side.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)

7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

གཡས་བསྐྱེད་གཡོན་བརྟན་མཆན་གཡས་བརྟུང་། །འབྲིལ་ཕྱོག་བོགས་འདོན་གཞིལ་བའོ།

For progressing, bend (your) right (foot) on your left (leg) and with your right armpit (on your left knee), wrap (your right arm); (then do it on the) other side, (This is the series) for the directed hold, STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, place your right foot on your left thigh, bend your left leg and bring your heel to your secret place, then resting your right armpit on the outer side of your left knee, with your hand clenched in a fist, wrap your right arm around your back from the right side.

CENTRAL PHASE

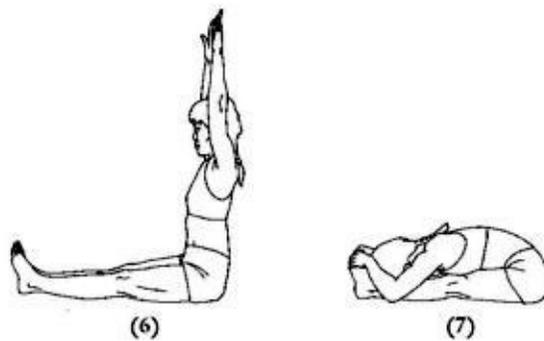
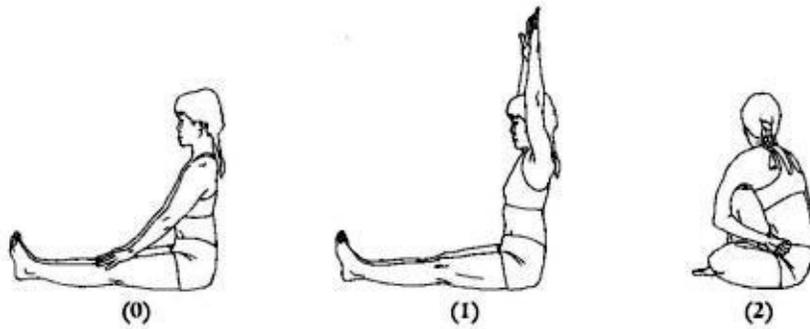
3. Inhaling in four counts, raise your left arm and thoroughly straighten your torso.
4. Applying a directed hold as long as you can, wrap your left arm around your back from the left side, grasp your right wrist and thoroughly twist your torso and face to the left.
5. Exhaling in two counts, extend your left leg forward and twist your torso to the right; remaining empty for two counts, lower your hands to the ground by your right side.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)

7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of yantras for applying the directed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

The Curved Knife Pose eliminates ailments of the kidneys, of the joints of the sacral-lumbar region, Phlegm illnesses (which cause) mucus in the stomach, tumors, respiratory disorders and problems related to the fireaccompanying and downwardclearing pranas, The same holds true for the movements for training and for progressing, 167

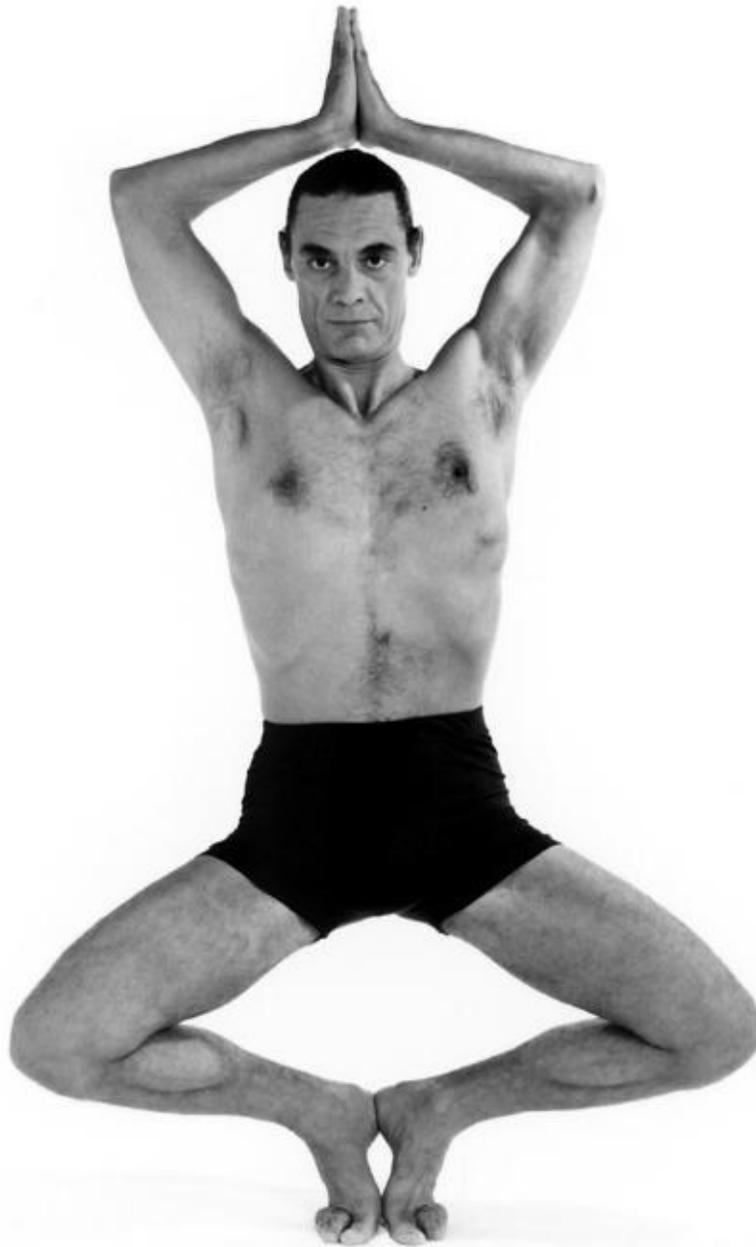
As stated, these yantras help to overcome kidney ailments, pain in the joints of the sacral-lumbar region, problems of the Phlegm category, particularly the accumulation of mucus in the stomach and the formation of tumors, 16" respiratory problemsl69 and disorders caused by the deterioration of the fireaccompanying and downwardclearing pranas.

S E C O N D



S E R I E S

3 THE DAGGER



THE THIRD TRIAD OF YANTRAS, THE DAGGER POSE, IS FOR
APPLYING THE CLOSED HOLD.

BASIC MOVEMENT

ཏིང་ཙོག་ཐལ་སྐྱར་གཙུག་ཏུ་འཕུལ། །བྱ་བུས་འཁྲད་དེ་ཏིང་གཉིས་འདུད།

ཞབས་སོར་ཅེར་འགྲེང་ཚོགས་སྐྱེལ་གྱིས། །སློང་དགྲེད་དཀྱ་བསྐང་ཕུར་བུ་བཞིན།

With the heels in tsog(kyil), join and push the palms (together) above your head, open your elbows and knees, and with your heels together, rise up onto the tips of your toes; applying a closed hold for a complete cycle, stretch your torso backward and straighten your sides like a dagger,]Jo

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.

2. Exhaling in four counts, lower your arms by your sides and at the same time, rise up on your toes.

CENTRAL PHASE

3. Inhaling in four counts, open your shoulders and your elbows, join your palms together without leaving any space between them and lift them just above your head; lift yourself up, keeping your heels together and your knees and elbows wide apart.

4. Holding for four counts, applying the open hold, the directed hold and finally the closed hold, slightly stretch your torso backwards and push your pelvis forward, slowly rising balanced on your toes until you form the shape of a dagger, and remain in this pose.

5. Exhaling in two counts, sit down slowly and lower your hands to the ground by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your

legs forward.

7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	4		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR TRAINING

གན་རྒྱལ་ཞབས་ལག་མཐོལ་བཞི་སྟུང་། ལྷ་དུས་བསྐྱལ་བས་ཅལ་འདོན་ནས།

For training, lie on your back, join the soles of your feet and the palms of your hands, pressing your elbows and knees (to the ground),

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.)

2. Exhaling in four counts, lie down on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, open your arms and legs.

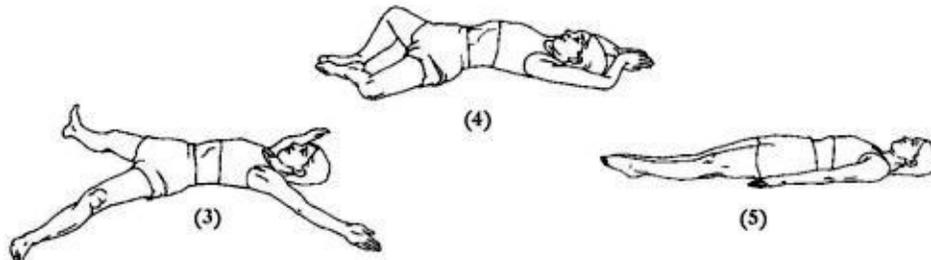
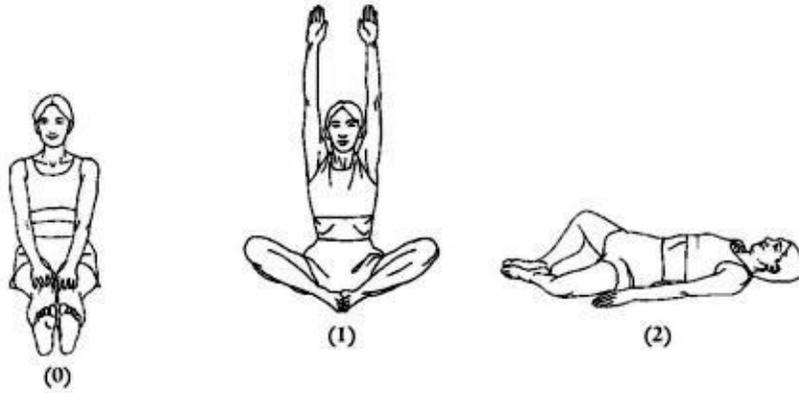
4. Holding closed as long as you can, after applying the open hold and the directed hold, join the palms of your hands together and also the soles of your feet, and resting your elbows and knees perfectly on the ground, tense your whole body.

5. Exhaling in two counts, straighten your legs and bring your arms by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your toes downward.

7. Exhaling in four counts, raise your torso and bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

MOVEMENT FOR PROGRESSING

འདབལ་མོ་སུམ་སྒྲིང་ཙོག་འབེབས་ཀྱིས། །བོགས་འདོན་བདུན་ལྷུག་སྐྱིལ་བའོ།

For progressing, raise yourself on the three sharpened points and perform a Bep in tsog(kyill, (This is the series) for the closed hold with seven (phases),

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head straightening your spine and bring your heels to your secret place with the soles of your feet together and your knees wide apart.)

2. Exhaling in four counts, making vajra fists, lower your hands to the ground by your sides.

CENTRAL PHASE

3. Inhaling in four counts, stretch your torso and straighten your spine lifting yourself up on your fists and the tips of your joined toes to resemble a three-pointed dagger.

4. Holding closed as long as you can, tense your whole body, and at the end perform a Bep¹⁷¹ opening your arms and rolling your toes upward.

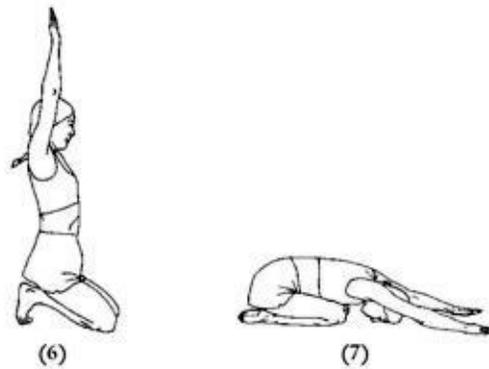
5. Exhaling in two counts, lower your hands to the ground by your

sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, rise up onto your knees and the tips of your toes, and straightening your waist, raise your arms over your head.

7. Exhaling in four counts, place the tops of your feet on the ground, sit on your heels and lower your arms and forehead to the ground in front of you.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4		4	
CENTRAL PHASE	4	<i>as long as possible</i>		2 + 2
FINAL PHASE	4		4	

This is the series of yantras for applying the closed hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Dagger Pose eliminates ailments of the upper and lower parts of the torso, and of the ligaments of the limbs; it balances all the elements and increases one's strength. The same holds true for the movements for training and for progressing, 172

As stated, these yantras help to overcome illnesses of the upper and lower parts of the torso and problems of the ligaments and tendons of the head, arms and legs. Furthermore, they are effective in rebalancing the earth, water, fire and air elements of the body, in consolidating the diverse energies linked with the voice and mind, and in increasing physical strength.

S E C O N D



S E R I E S

4 THE DOG



THE FOURTH TRIAD OF YANTRAS, STRETCHING LIKE A DOG, IS FOR APPLYING THE CONTRACTED HOLD.

BASIC MOVEMENT

ལྷོལ་ཅལ་སྒོད་དགྲེད་བྲག་ཏུ་འཇུག། །ཉ་སྐྱས་གཙང་དེ་དཔུང་རར་བསྐྱང།།
ལམ་གྱོ་སྐལ་དཔུང་རྒྱུད་བྲང་པོར་སྒོམས།། །མཐིལ་བརྟན་ཙོས་འཕུལ་གྱི་ལྷར་སྐྱོང།།

(As in the) movement for training of the Snake, arch the upper part of your body while inhaling forcefully; with the sound HA interrupt (your breath), straighten your arms, align your head, back and arms, and keeping your palms and the soles of your feet on the ground, push your buttocks back and stretch like a dog,

STARTING POSITION

0. Sit on your heels with the top of your feet on the ground and your hands on your knees.

INITIAL PHASE

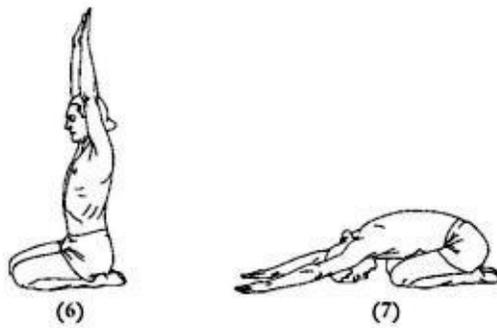
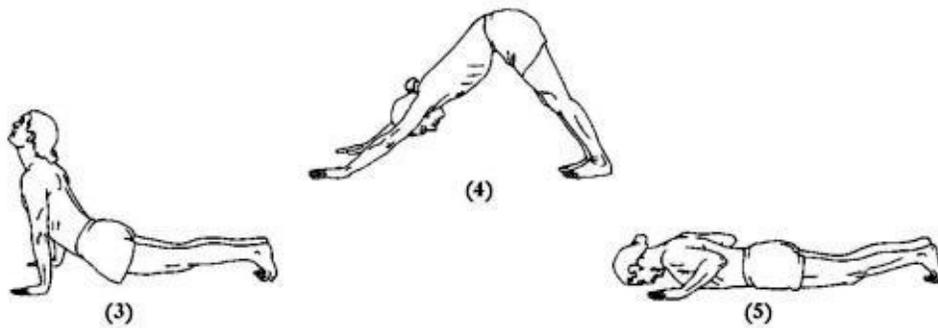
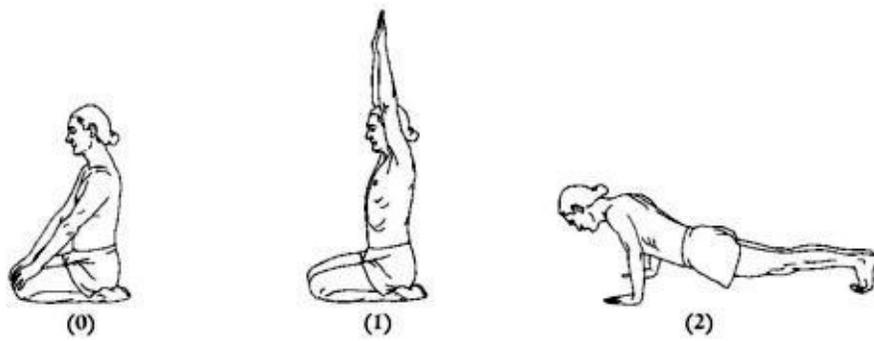
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, lower yourself forwards pointing your toes to the ground and placing your hands at chest height; keep your body raised and straight, supported on your hands and your toes as in the movement for training in the Snake yantra.

CENTRAL PHASE

3. Inhaling forcefully in two counts, arch the back of your head and torso; then interrupting your breathing by forcefully emitting an aspirated HA and directing the remaining air towards your navel, suddenly raise your pelvis up and back and straighten your arms forward, aligning your head, back and arms straight as an arrow; while planting the soles of your feet firmly on the ground and stretching your legs.
4. Applying a contracted hold for six counts, stretch your arms and legs as much as you can, forcefully pushing your pelvis back so as to stretch like a dog.
5. Exhaling in two counts, lower yourself forwards with your forehead on the ground; remaining empty for two counts, lie with your toes pointing to the ground.

FINAL PHASE

6. Inhaling in four counts, raise your torso, extend your arms over your head and sit on your heels with the tops of your feet on the ground.
7. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2	6		2+2
FINAL PHASE	4			4	

MOVEMENT FOR TRAINING

ལྷན་བྱེད་མཐུན་བསྐྱེད་དགེ་བས་འདྲེན། ཁོ་མས་ཚད་བསྐྱེད་ཏེ་ཅལ་འདོན་ནས།

For training, stretching your shoulders and chest forward and arching them, apply a contracted hold as long as you can.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with the tops of your feet on the ground and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, lower yourself forwards pointing your toes on the ground and placing your hands at chest height, keeping your body raised and straight, supported on your hands and your toes as in the movement for training in the Snake yantra.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling forcefully in two counts, arch the back of your head and your torso; then interrupting your breathing by forcefully emitting an aspirated HA and directing the remaining air towards your navel, suddenly raise your pelvis up and back and straighten your arms forward, aligning your head, back and arms straight as an arrow, planting the soles of your feet firmly on the ground and stretching your legs.)

4. Applying a contracted hold as long as you can, slowly stretch forward and arch your chest and shoulders.

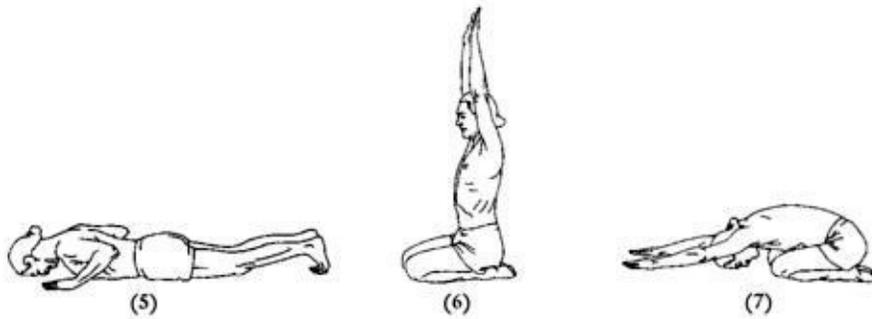
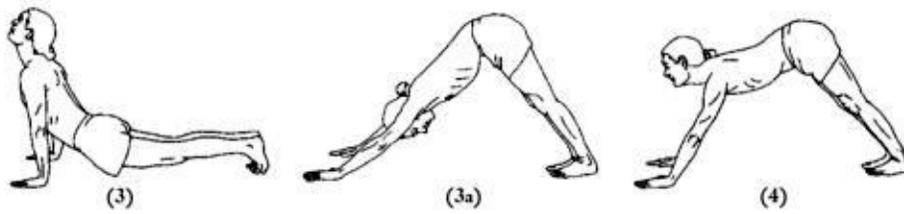
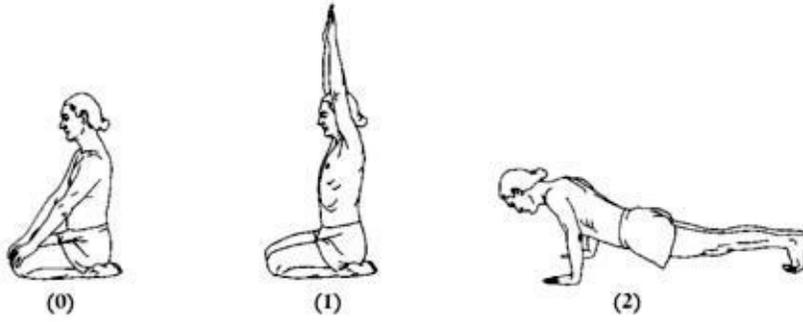
5. As in the basic movement. (Exhaling in two counts, lower yourself forwards with your forehead on the ground; remaining empty for two counts, lie with your toes pointing to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your torso, extend your arms over your head and sit on your heels with the tops of

your feet on the ground.

7. As in the basic movement. (Exhaling in four counts, lower your forehead to the ground with your arms extended forward.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2	<i>as long as possible</i>		2+2
FINAL PHASE	4			4	

MOVEMENT FOR PROGRESSING

ལྷུས་མདོར་ལག་བརྟན་དགེད་ཅིང་འབེབས། བོགས་འདོན་བདུན་ཕྱག་འདྲིན་པའོ།

For progressing, place your hands in front of your knees, arch and perform a Bep, (This is the series for the) contracted hold with seven phases,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with the tops of your feet on the ground and your hands on your knees).

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, place your knees and feet slightly apart with your toes pointed to the ground and rest your palms on the ground with the wrists touching the knees.

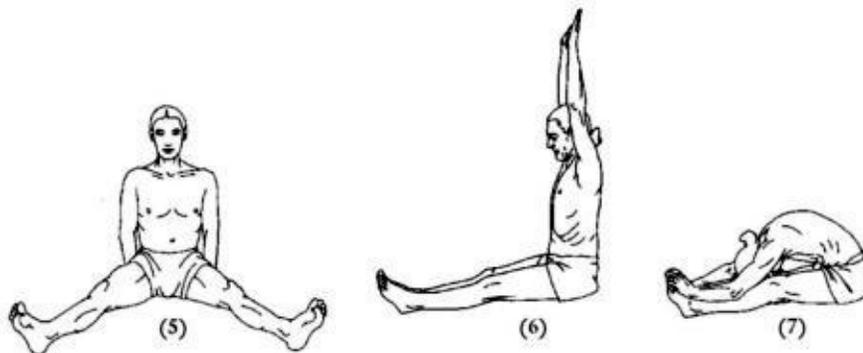
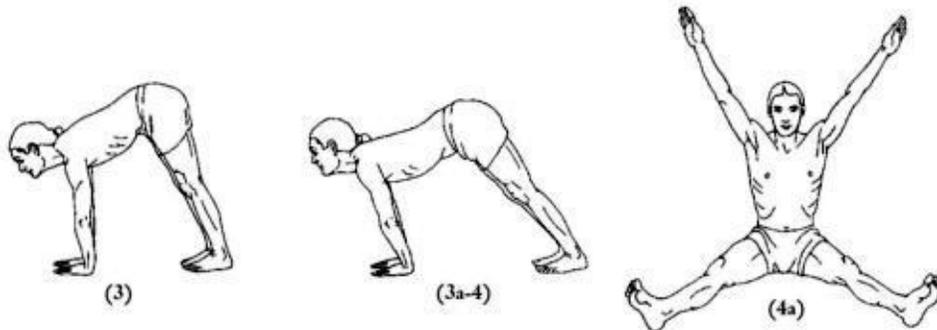
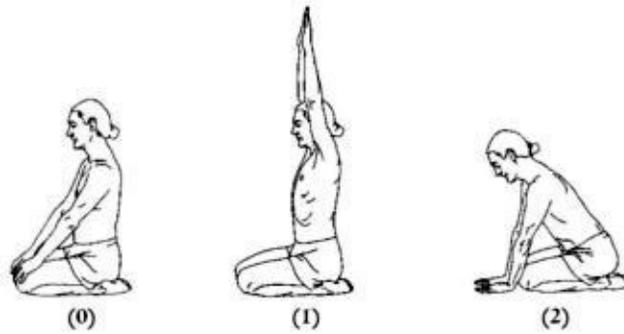
CENTRAL PHASE

3. Inhaling forcefully in two counts, raise your knees, straighten your arms and legs, and arch your head and torso upward; then emitting an aspirated HA, simultaneously shift your body weight a bit forward.
4. Apply a contracted hold as long as you can; at the end, pushing your legs forward and extending your arms upward, perform a quick and loose Bep.173
5. Exhaling in two counts lower your hands to the ground by your sides; remaining empty for two counts, relax all bodily tension.

FINAL PHASE

6. Inhaling in four counts, extend your legs forward and raise your arms above your head.

7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation	Quick Exhalation+ Empty Hold
INITIAL PHASE	4			4	
CENTRAL PHASE		2	<i>as long as possible</i>		2+2
FINAL PHASE	4			4	

This is the series of yantras for applying the contracted hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

Stretching like a Dog eliminates ailments of the spine and the spinal cord, the kidneys and of the small and large intestines, heartburn and abdominal bloating, tumors caused by bad digestion and ailments of the ligaments, and problems of the pervasive prana. The same holds true for the movements for training and for progressing. 174

As stated, these yantras help to overcome ailments of the spine and spinal cord, the kidneys, and the small and large intestines, heartburn and abdominal bloating,¹⁷⁵ problems due to bad digestion in general and tumors caused by it,¹⁷⁶ and ailments of the ligaments and tendons. It also eliminates all problems caused by the pervasive prana when its functioning is damaged or disordered.

S E C O N D



S E R I E S

5 THE SPIDER



THE FIFTH TRIAD OF YANTRAS, THE SPIDER POSE, IS FOR APPLYING THE EMPTY HOLD.

BASIC MOVEMENT

ཚོག་སྐྱེལ་ལག་གཉིས་སྤྱིད་བྱུང་། གདན་ལ་འཁྲད་དེ་སློབ་ལྷན་འཇུག
བྱང་བརྟན་ཙེས་འཕུལ་ཉིས་ཆ་འཕེན། ལྷག་གོང་དགུང་པ་སྐྱོམ་བྱ་བཞིན།

In tsogkyil, pass your arms under the backs of your knees, extend them wide apart on the ground and inhale stretching your abdomen; exhaling quickly in two counts, lower your chest to the ground, push your buttocks back, (then) arch the back of your head like a spider,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.

2. Exhaling in four counts, bend your legs bringing the soles of your feet together with your knees wide apart; slowly lower your arms and pass them under the backs of your knees, with your palms on the

ground, extending them wide apart and lower your torso straight forward.

CENTRAL PHASE

3. Inhaling in four counts, press your arms down strongly with your knees and, stretching your abdomen, arch your head and chest upward.

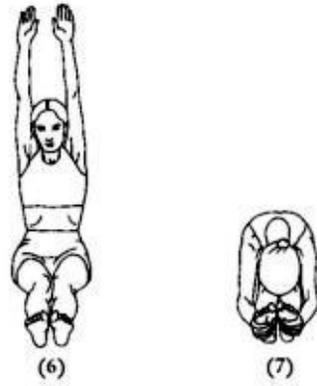
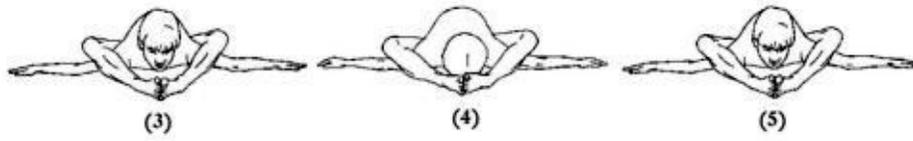
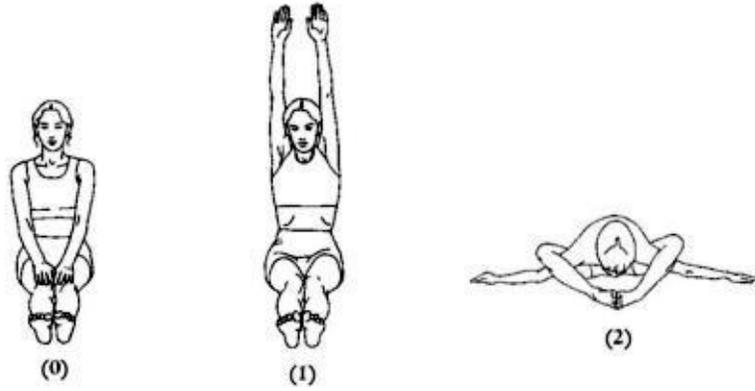
4. Exhaling quickly and forcefully in two counts, lower your chest to the ground pushing your buttocks backward.

5. Remaining empty for six counts, arch your head upward and remain in this pose like a spider.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.

7. Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

འདུང་རྒྱུད་ཙོས་འོག་གདན་ལ་བསྐྱེལ། ཁྱིམ་གོས་སྐྱར་བས་རྩལ་འདོན་ནས།

For training, extend your arms on the ground under your buttocks and join your chin to your heels,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. Exhaling in four counts, (bend your legs bringing the soles of your feet together with your knees wide apart), pass your arms under your buttocks extending them backwards with your palms facing upward, and lower your shoulders to the ground.

CENTRAL PHASE

3. Inhaling in four counts, arch the back of your head and shoulders and turn the palms of your hands downward, pressing your arms with your buttocks.

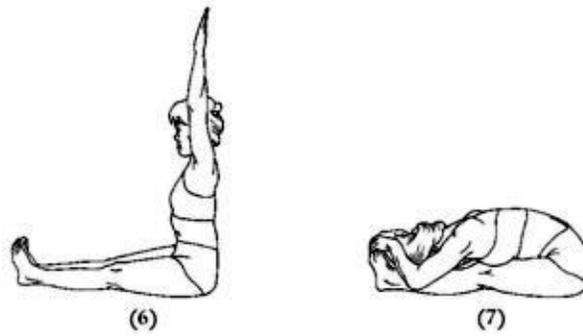
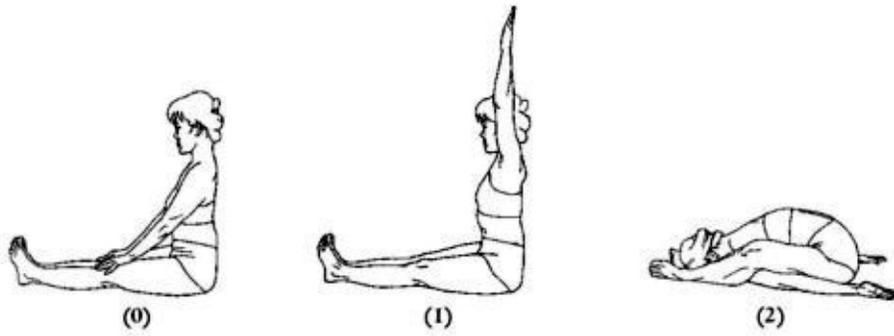
4. Exhaling quickly and forcefully in two counts, keeping your heels together, open your toes and place the underside of your chin firmly on your heels.

5. Remaining empty as long as you can, tense your whole body, thoroughly stretching your torso.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.)

7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

འོང་ཚེགས་བརྒྱད་འབྲིལ་མཛིང་ལྷག་བསྐྱམ། བོགས་འདོན་བདུན་ལྷག་སྟོང་པའོ།

For progressing, wrap (your hands) under your ankles and firmly grasp the back of your neck, (This is the series) for the empty hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

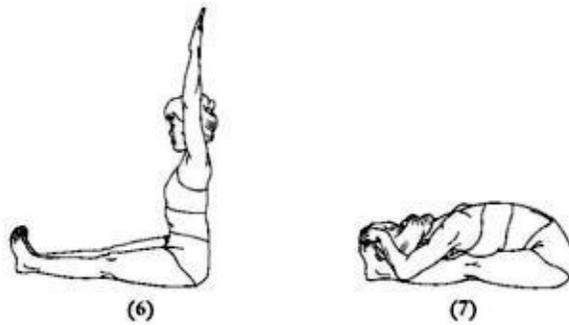
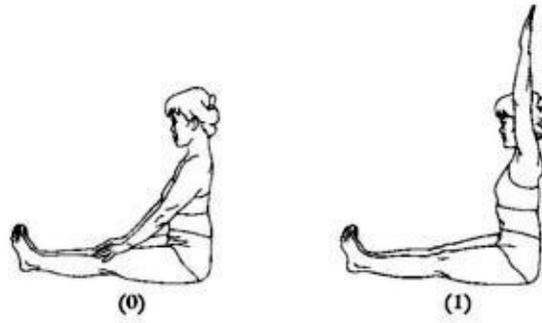
1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)
2. Exhaling in four counts, bend your legs, press your heels together and open your toes wide apart; pass your arms under your ankles with the palms facing downward and stretch them so that your knees wrap around them just above the insides of your elbows.

CENTRAL PHASE

3. Inhaling in four counts, stretch your pelvis backward forcefully pushing your knees down and, at the same time, open your chest
4. Exhaling quickly and forcefully in two counts, place the underside of your chin on your heels, and firmly holding the back of your neck with your hands, look upward.
5. Remaining empty as long as you can, stay in this position.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.
7. As in the basic movement. (Exhaling in four counts, bring your fingers to your toes and your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of yantras for applying the empty hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

The Spider Pose eliminates ailments of the full (organs), the heart, the kidneys and the lumbar region, cold ailments, bad digestion, calculi and swelling sensations in the upper torso, and balances the five prams eliminating all their problems. The same holds true for the movements for training and for progressing.¹⁷⁷

As stated, as well as being of overall benefit to the five full organs, this yantra is extremely effective in healing ailments of the heart and the kidneys, pains in the lumbar region, diseases whose nature is 'cold', 17' bad digestion, calculi, and pains with a swelling sensation in the upper back caused by hypertension. It also restores balance to all the five pranas when their functioning is damaged or disordered.



Thus ends the second series of yantras comprising fifteen movements, five main and ten auxiliary, combined with the prandyama of the Four Profound Applications.

THIRD



SERIES

THE SECRET BREATHING FOR DIRECTING THE PRĀṆA INTO THE CENTRAL CHANNEL



THE THIRD SERIES is called Sanglung Umar Jugpai Thab or The Secret Breathing, Method for Directing the Prana into the Central Channel. It comprises a pranayama and five yantras.

THE PRANAYAMA

I. POSTURE

གསང་རླུང་དབུ་མར་འཆིང་བའི་ཐབས། །ལྷུ་གནད་པད་སྐྱིལ་ལག་གཉིས་ནི།
 །མཐེ་བོང་མདུན་བསྟན་དགུ་སྐྱེད་བཅང་། །སྟོད་གཟེངས་རྩྭ་ཆེན་ཀ་རའི་གྲ།

The secret breathing, method for capturing the (karmic prang) within the central channel, The posture is the Lotus, with the hands holding the sides with the thumbs turned forward and the torso stretched: (this is) is the posture of Humchen Kara,

Sit in the Lotus pose, first placing the left foot on the right thigh then the right foot on the left thigh. Firmly grasp your sides with your hands, keeping the thumbs turned forward towards the navel and the fingers on your back. Then open your chest and shoulders and straighten your spine. This is the posture of the Mahasiddha Hulnchen Kara.179

II. CONCENTRATION

།དམིགས་གནད་རང་ལྷུ་དག་གསལ་སྐྱ། །སྤང་སྟོང་གཉིས་དབྱེར་མེད་པའི་དབུས།
 །དབུ་མ་བྱང་ཆོས་དུག་ལྡན་གྱི། །སྟེ་བར་རྩྭ་མཐིང་གསལ་འཆོར་བསྐྱོམ།

The method of concentration: meditate on your body as a pure and clear dimension; at the center of this inseparability of appearance and emptiness, visualize the central channel having six characteristics, with a luminous blue HUM at the navel.

Visualize that your body is no longer a material body made of flesh and blood but a dimension as pure as crystal, clear in its appearance, yet at the same time, empty by its own nature.18' At the center of this inseparability of appearance and emptiness, clearly visualize the central channel having six characteristics:

- 1) empty, from the perspective of the essence;
- 2) clear, from the perspective of the nature;
- 3) white on the outside and with a red glow on the inside, from the perspective of the potentiality of energy;181
- 4) straight, since it is self-perfected and unaltered;

5) open at the crown of the head, since the upper door is the gate of liberation;

6) closed four fingers below the navel, in order to keep the lower door naturally blocked.182

Then at the navel center, inside the central channel, visualize a small sphere of five concentric lights, 183 symbol of the immortal condition of prana, and at its center, a blue HUM, the natural form of the vajra of the Mind,184 resplendent with vivid light which illuminates the entire central channel.

དབུ་མ་རྩྱའི་དང་བཅས་པ་ནི། །ལྷུ་གནས་རི་བོ་རྒྱ་མཚོ་ནས།

།མཁའ་ཁྲབ་ཚད་དུ་སྒྲོ་བ་ཡིས། །ལས་སྒྲུང་བག་ཆགས་དབྱིངས་སུ་སྤྱང།

(Then) expand the central channel with the HUM (so that) it becomes as large as the body, the place, the mountains and sea, until it is equal to the whole universe; in this way, one purifies the traces of karmic vision in the ultimate dimension.

Once you have become skilled in the previous visualization, imagine enlarging the central channel with the HUM, which represents the ultimate essence of mind. At the beginning, expand it to the size of your body, then to the size of your room or place, then to the size of a mountain, of the sea and so on, expanding it more and more until it equals the space of the entire universe. In this way, one has to purify all traces of karmic vision of oneself and others into the ultimate dimension of existence, 185 in the same way that dew disappears as soon as it is touched by the rays of the sun.

སྒྲུང་ཡང་དབུ་མ་རྩྱའི་དང་བཅས། །སྤྱི་ཞིང་སྤྱི་བར་ཉེར་བསྐྱུས་ཏེ།

།དམིགས་པ་རྩྱའི་ལ་གཏད་པ་ཡི། །འཕྲོ་འདུའི་གནད་ལ་ཅལ་སྒྲོང་བྱ།

Then shrink the central channel with the HUM, reducing it to a smaller and smaller size, In this way, train in expanding and reabsorbing, maintaining concentration on the HUM,

Then imagine returning the central channel with the HUM to its original size; then reduce this gradually until it becomes as slender as a horse's hair, and finally as slender as a ray of sunlight. Thus one has to train diligently in concentrating on the very slender HUM.

Once you have become skilled in this visualization, you should train simultaneously in the phases of expansion and reabsorption of the central channel and the HUM until you have perfected your ability to the utmost.¹⁸⁶

There are different explanations of the size of the central channel, for example that it should be visualized the width of a wheat straw or a bamboo cane etc.; however, the master and siddha Changchub Dorje said, "The central channel of primordial wisdom is not something material like the veins and nerves, so it is best to visualize it in the way that comes most easily and naturally for you".

The very fact that in this text there are no instructions concerning the size of the central channel can be taken as an indication to adhere to this principle.

Once you have mastered the visualization of the central channel, you should visualize the two side channels in this way. To the right of the central channel is the white Roma channel, which winds around to its left and then, in the upper part, bends at the level of the nape of the neck and finally ends in the right nostril. To the left of the central channel is the red Kvangma channel, which winds around to its right and then, in the upper part, bends at the level of the nape of the neck and finally ends in the left nostril. The two channels are joined with the central channel of primordial wisdom at its base, four fingers below the navel. Train until you have fully perfected this visualization; women should do the visualization reversing the position of the channels.

III. BREATHING METHOD

ལྷོད་གནད་རོ་རྒྱུད་ལམ་གཉིས་ནས། །ལས་རྒྱུད་དལ་ལ་རིང་བས་འཇུག
དབུ་མར་བཅིང་བའི་སྐྱེལ་རྒྱུད་གིས། །མཁལ་བསྐྱེལ་རྒྱུ་གི་ལྷོགས་ཀྱིས་འདྲེན།

The breathing method: inhale the karmic air long and slowly through the Roma and Kyangma paths, (then apply) a light closed hold to capture the air in the central channel, pull the sides in and draw it through the force of the HUM.

Inhale the karmic air directly, slowly and deeply through the Roma and Kvangma channels; then direct it pushing it down and apply a light closed hold so as to capture it in the central channel. Stretching your chest so as not to push out the abdomen and vigorously drawing your sides in, tense your body thoroughly, applying a contracted hold. In that moment, imagine that the force of the HUM, visualized at the navel in the central channel, instantaneously absorbs all the karmic air, just as a magnet draws iron filings.

ལྷ་དང་མཚུ་སོ་སྟོན་པ་ན་ས། །རྩྭ་གདངས་ཟེལ་ངར་འདོན་པ་ཡིས།
 བྲི་ནང་ལས་སྣང་བག་ཆགས་ཀྱི། །དག་གསལ་སྣང་སྲིད་རྩྭ་དུ་སྦྱང་།

By vibrantly sounding HUM while relaxing your nostrils, lips, and teeth, all the traces of outer and inner karmic vision are purified; (in this way) train (to perceive) the whole universe as the HUM in (a dimension of) clarity,

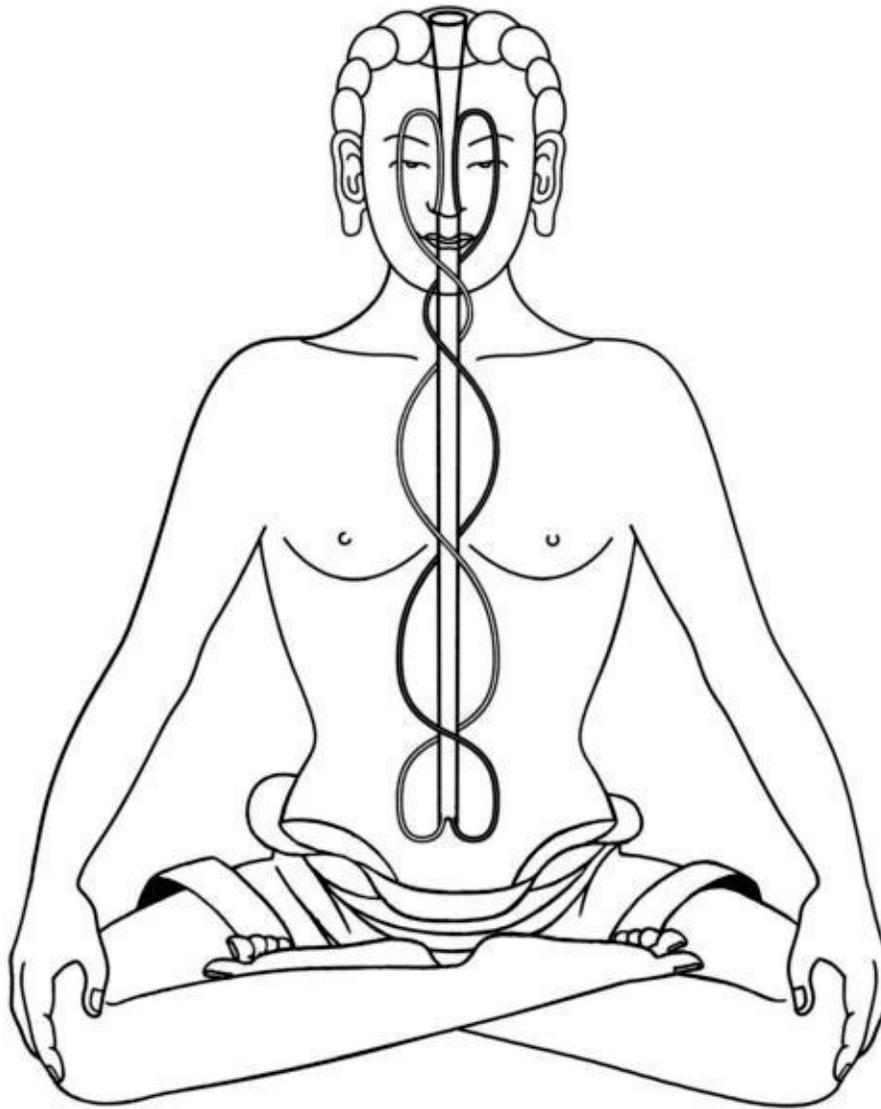
Then relaxing your nostrils, lips, and teeth, softly sound a long HUM so that its vibration resonates deeply throughout the body. At the same time imagine that all traces of `outer' karmic vision, such as material objects and of `inner' karmic vision, such as your body of flesh and blood, together with all illnesses, provocations of energy and disturbances, are purified in their own condition and all phenomena of the universe manifest in a dimension of uninterrupted clarity in the form of infinite HUMs of different sizes, like dust specks we see in rails of sunlight. Train in all this with diligence.

དེ་ལྟར་འཇུག་སྐྱེལ་འདོན་པ་ཡི། །རྩྭ་གི་འཕྲོ་འདུར་བྱང་རྒྱབ་པས།
 །ལས་རྣམ་དབུ་མར་ཡོངས་རྒྱུད་དེ། །འབྲུལ་སྣང་ཡི་ཤེས་འཆར་བར་འགྱུར།

Thus, by mastering the expansion and reabsorption of the HUM through the inhalation, the closed hold and the emitting (of its sound), the karmic air will enter completely inside the central channel and illusory vision will manifest as primordial wisdom,

Thus, after having inhaled the karmic air through the solar and lunar paths, by holding it closed and applying a contraction, the karmic air is captured within the

central channel; then intoning the sound HUM, the whole universe is purified in the dimension of the HUM. Mastering these phases of expansion and reabsorption, all the karmic pranas will completely enter into the central channel and all the illusory visions produced by dualism will manifest as primordial wisdom.



The way to visualize the three channels

THE YANTRAS

The five yantras are:

The Bow or Zhumo, for open hold.

The Half-Moon or Dache, for directed hold.

The Lion or Senge, for closed hold.

The Vulture or Go, for contracted hold.

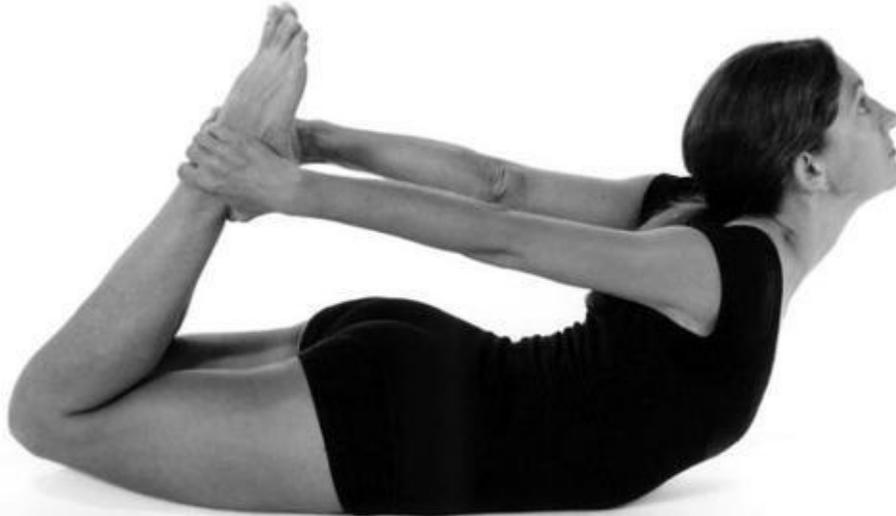
The Triangle or Chojung, for empty hold.

THIRD



SERIES

I THE BOW



THE FIRST TRIAD OF YANTRAS, THE Bow POSE, IS FOR APPLYING THE OPEN HOLD.

BASIC MOVEMENT

ཁ་སྐྱབ་ལག་གཉིས་ཀྱི་བྱ་བ་ཏུ་བརྒྱུད་། །ཞབས་ནི་བསྐྱམས་པའི་འབྲིག་མར་བཅང་།
ཇོགས་དགར་ལྷག་དགེད་རོ་སྟོད་འཕུལ། །དཔུང་ངར་བརྒྱུདས་པ་གཞུ་མོ་བཞིན།

Lie prone and extend your arms backwards, with your legs bent grasp your ankles and, holding open for one complete cycle, arch the back of your head, push your chest out and stretch your arms like a bow.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head opening your chest.

2. Exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground, then extend your arms along your sides.

CENTRAL PHASE

3. Inhaling in four counts, extend your arms backwards, bend your legs and grasp your ankles.

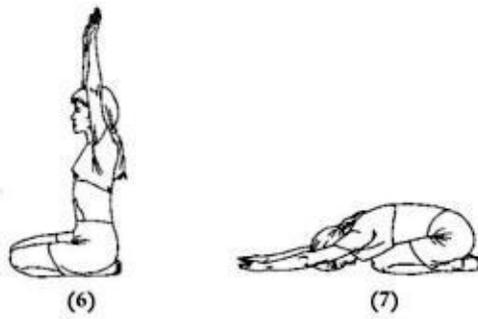
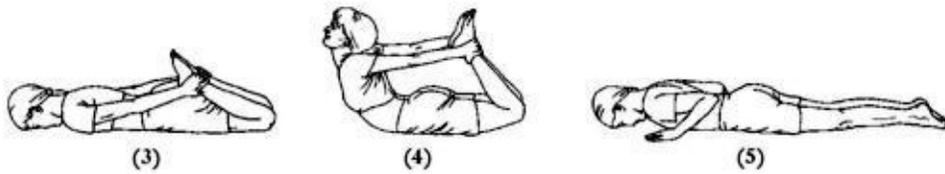
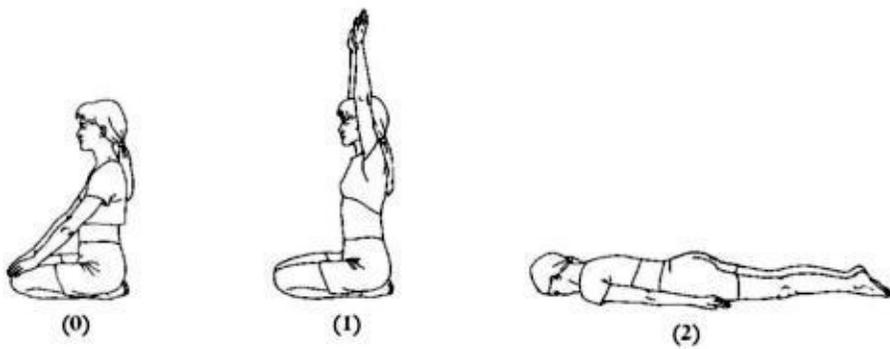
4. Holding open for four counts, arch your head back and push your chest out, stretching your arms and legs strongly without raising your knees, so as to form a bow shape.

5. Exhaling in four counts, lower your legs and chest and place your hands on the ground at chest level and your forehead on the ground.

FINAL PHASE

6. Inhaling in four counts, rise up straightening your arms over your head and sit on your heels.

7. Exhaling in four counts, remaining seated, lower your forehead to the ground in front of your knees and extend your arms forward.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

འཕགས་གཉིས་བརྒྱུད་མཐུས་ཞབས་འཁྲིག་བཅུད། འགོངས་དགང་འགྲིལ་བས་ཅུལ་འདོན་ནས།

For training, with your hands crossed, grasp your ankles and stretch (your arms), rocking in open hold,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)

2. As in the basic movement. (Exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground, then extend your arms along your sides.)

CENTRAL PHASE

3. Inhaling in four counts, cross your arms behind your back and grasp your ankles after having bent your legs, stretching your arms forcefully like pulling a bowstring.

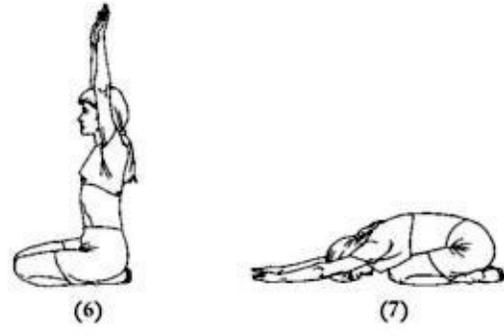
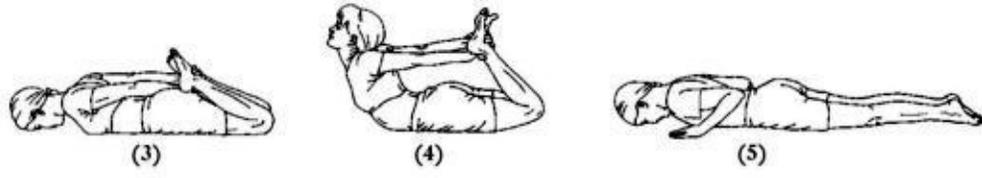
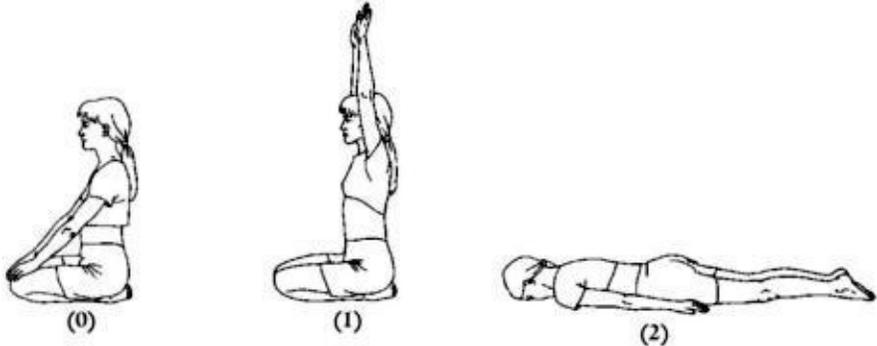
4. Holding open as long as you can, arch your head back, push your chest out and your feet backwards, rocking sideways right and left.

5. As in the basic movement. (Exhaling in four counts, lower your legs and chest and place your hands on the ground at chest level, and your forehead on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, rise up straightening your arms over your head and sit on your heels.

7. As in the basic movement. (Exhaling in four counts, remaining seated, lower your forehead to the ground in front of your knees and extend your arms forward.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ལྷག་གཉིས་ལྷག་བརྒྱད་མཐེན་བཞི་སྒྲེལ། བོགས་འདོན་བདུན་ལྷག་དགང་བའོ།

For progressing, (pass) your hands over your shoulders joining your thumbs and big toes, (This is the series) for the open hold, with seven (breathing) phases,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)

2. As in the basic movement, (exhaling in four counts, place your hands on the ground and lie prone with your forehead on the ground,) except that you extend your arms forward.

CENTRAL PHASE

3. Inhaling in four counts, arch your head back and bend your arms (one at a time) passing them over your shoulders, and bending your legs upward, grasp your toes, joining your thumbs and big toes.

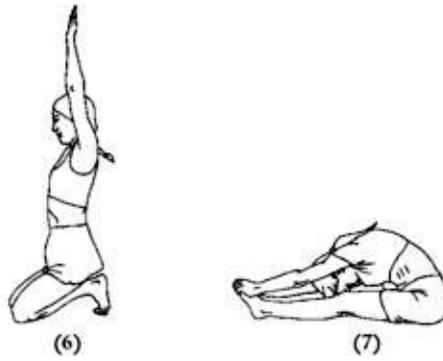
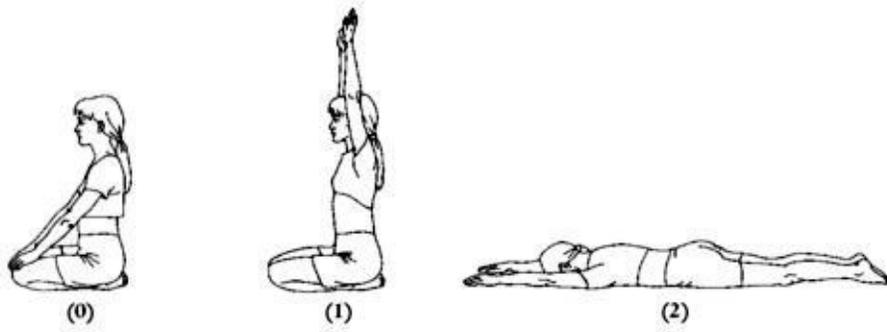
4. Holding open as long as you can, thoroughly stretch and tense your whole body like pulling a bowstring.

5. Exhaling in four counts, place your knees on the ground, sit on your heels and lower your hands and head to the ground in front of your knees.

FINAL PHASE

6. Inhaling in four counts, rise up onto your knees placing your toes on the ground and extending your arms over your head.

7. Exhaling in four counts, extend your legs straight forward and grasp the outer sides of your feet, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the open hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Bow Pose eliminates ailments of the spine and the spinal cord, of the kidneys and joints of the lumbar region, of the ligaments, of the five full and six hollow organs, lack of appetite, bad digestion, and problems of all five pranas, The same holds true for the movements for training and for progressing, 187

As stated, these yantras help to overcome ailments of the spine and spinal cord, kidney problems and pains in the joints and bones of the lumbar region, problems of the ligaments and tendons of the torso and limbs, ailments of the five full and six hollow organs, lack of appetite and bad digestion, and to eliminate all problems caused by damaged, impaired or disordered functioning of the five pranas.

THIRD



SERIES

2 THE HALF-MOON



THE SECOND TRIAD OF YANTRAS, THE HALF-MOON POSE, IS FOR APPLYING THE DIRECTED HOLD.

BASIC MOVEMENT

།འདོར་སྐྱབས་འདེགས་འཇུག་དབབ་པས་འབྱེན། །བསྐྱར་འཇུག་འདོར་སྐྱོགས་བསྐྱེདས་ཏེ་གཞིལ།

།ཞབས་ལག་སོར་འབྲེལ་ལྷ་ཕྱོད་བཞིན། །སྐྱོ་གཡོན་སྐྱོར་བའང་རིགས་འབྲེལ།

Inhale opening (your legs) and raising (your hand), exhale lowering it; inhale straightening up and apply a directed hold bending towards (your extended foot), touching your toes with your fingers, like a half-moon. Then do the same on the left side.188

STARTING POSITION

0. Stand with your arms by your sides.

INITIAL PHASE

1. Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.

2. Exhaling in four counts, keeping your torso and left hand still, slowly lower your right hand by your right side.

CENTRAL PHASE

3. Inhaling in four counts, tensing your body, slowly straighten your torso massaging your thighs with your palms, the left upward and the right downward.

4. Applying a directed hold for four counts, bend your torso to the right towards your extended foot without turning your pelvis, and put your right fingers on your right toes, thus forming a half-moon shape.

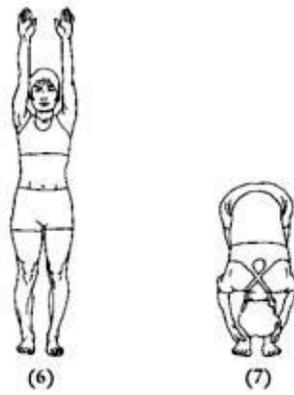
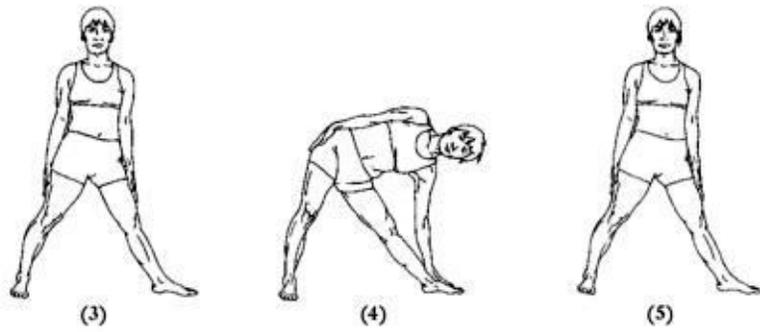
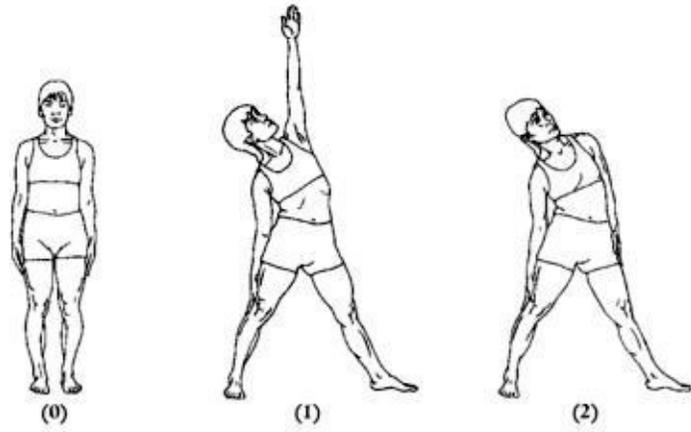
5. Exhaling in four counts, straighten your torso and extend your arms along your sides.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and align your feet.

7. Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.

Then do the movement on the other side, bending to the left to apply the directed hold.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ལམ་གཡོན་གཡས་དང་ལྷན་དུ་དབབ། །དུ་གཡས་བསྐྱེད་སྒོག་ཅུལ་འདོན་ནས།

For training, lower your left and right arms (hands) at the same time and bend your side to the right, (then do) it on the other side,

STARTING POSITION

0. As in the basic movement. (Stand with your arms by your sides.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.)

2. As in the basic movement. (Exhaling in four counts, keeping your torso and left hand still, slowly lower your right hand by your right side.)

CENTRAL PHASE

3. Inhaling in four counts, straighten your torso and extend your left arm upward and massage down your thigh with your right hand.

4. Applying a directed hold as long as you can, bend to your right without turning your pelvis while lowering your left arm to the right (parallel to the ground) and your right arm down toward your right foot.

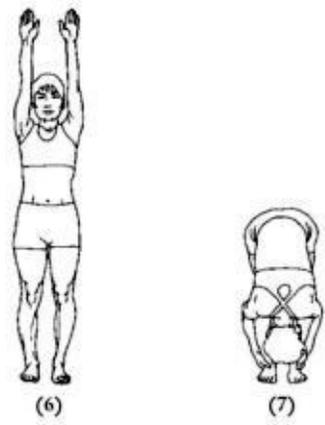
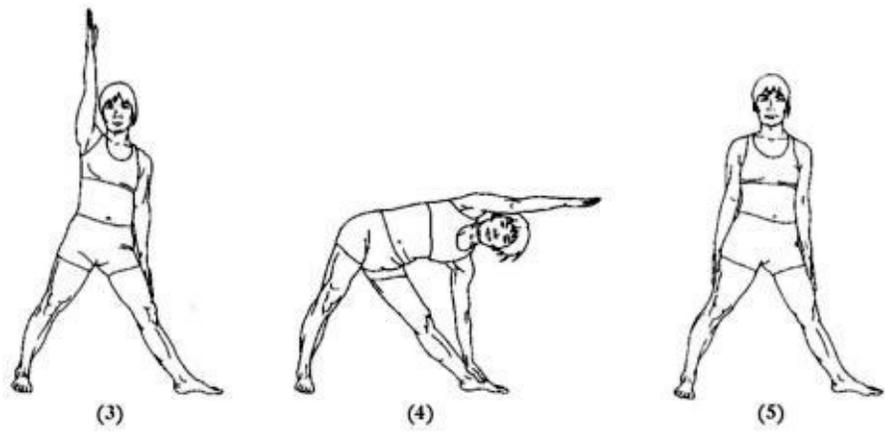
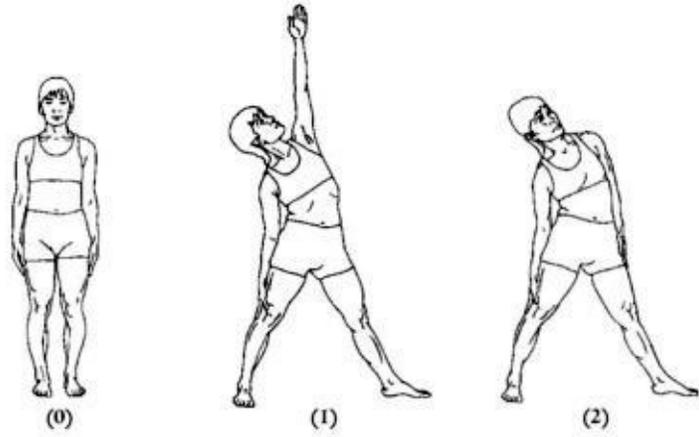
5. As in the basic movement. (Exhaling in four counts, straighten your torso and extend your arms along your sides.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and align your feet.)

7. As in the basic movement. (Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ལྷུ་མོར་གཏུག་ལག་འབྲིལ་བ་ལྷོག་། བོགས་འདོན་བདུན་སྟུག་གཞིལ་བའོ།

For progressing, wrap your arm around your knee and (lower) the top of your head, (then do it) on the other side, (This is the series for) the directed hold, with seven (breathing) phases,

STARTING POSITION

0. As in the basic movement. (Stand with your arms by your sides.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, rotate your right foot to the right, opening your legs two cubits apart and, tensing your whole body, extend your right arm up and fix your gaze on the fingers of your right hand; at the same time, bend your torso to the left forcefully massaging down your left thigh with your left hand.)

2. As in the basic movement. (Exhaling in four counts, keeping your torso and left hand quite still, slowly lower your right hand by your right side.)

CENTRAL PHASE

3. As in the movement for training. (Inhaling in four counts, straighten your torso and extend your left arm upward and massage down your thigh with your right hand.)

4. Applying a directed hold as long as you can, bend to your right without turning your pelvis, bend your knee a bit and wrap your right arm around the inside of your right knee and grasp your ankle, with the top of your head and your left hand pointing towards the toes of your right foot.

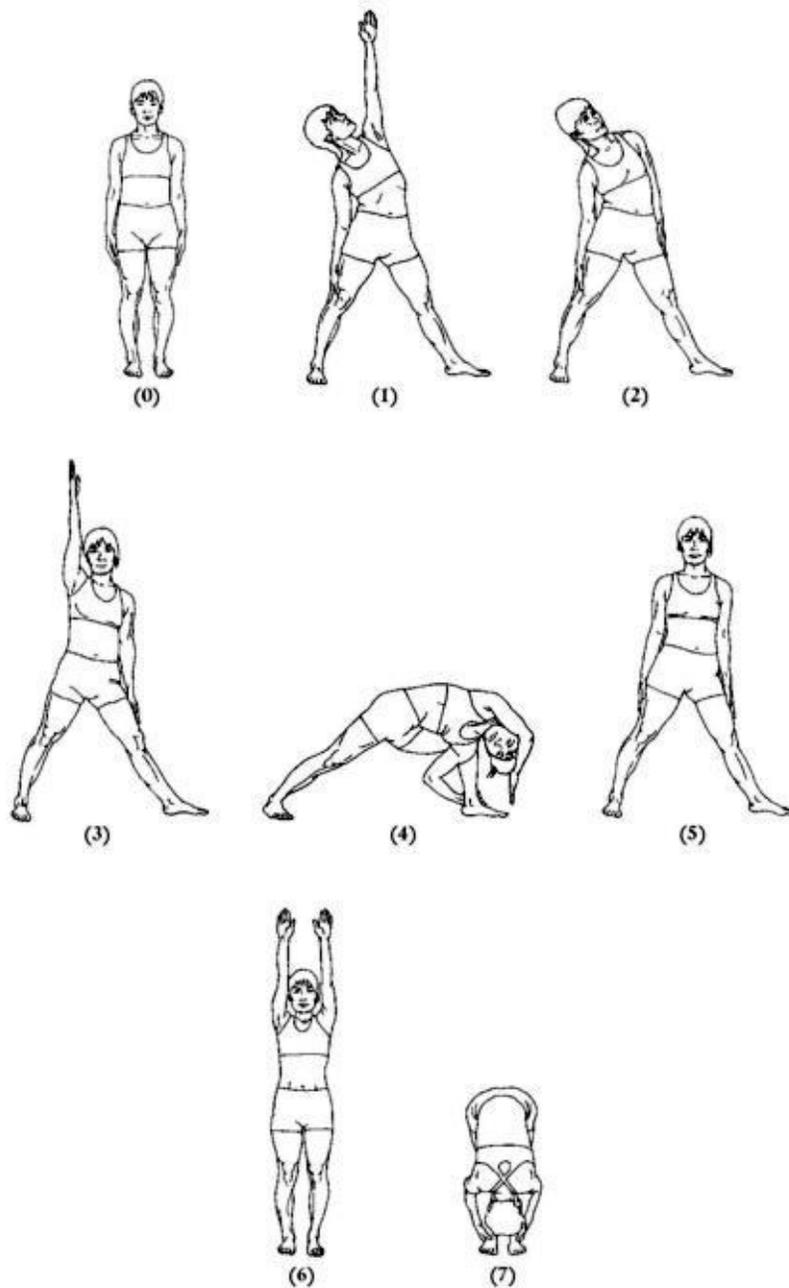
5. Exhaling in four counts, straighten your torso and lower your arms to your sides.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, align your feet and straighten your torso, extending your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, bend forward bringing your forehead to your knees and grasping your ankles.

Then do the movement on the other side, and with the exhalation of the final phase, sit down with the soles of your feet together and knees wide apart and lower your forehead and arms to the ground in front of you.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the directed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

The Half-Moon eliminates pains in the sides of the ribs, depression, weakness of the liver, (pains in) the sides, (ailments of) the full and hollow organs and problems of the five pranas. The same holds true for the movements for training and for progressing. 189

As stated, these yantras help to overcome pains in the sides of rib cage, depression, liver failure¹⁹⁰ and pulsating aches in the lumbar region; they strengthen the five full and six hollow organs if their functioning has been weakened and eliminate all problems caused by damaged or impaired functioning of the five pranas.

THIRD



SERIES

3 THE LION



THE THIRD TRIAD OF YANTRAS, THE LION POSE, IS FOR APPLYING THE CLOSED HOLD.

BASIC MOVEMENT

ཚོག་སྐྱེལ་ཞབས་མཐེལ་མཉམ་པར་སྐྱེར། །ལག་མཐེལ་གསང་མདོར་བརྟན་ཏེ་དུབ།
ཚོས་འདེགས་ལྷག་དབྱེད་སང་ལྷར་བསྐྱེར། །ཚོགས་པ་སྤེད་ཀྱིས་ཚོས་འབེབས་བྱ།

In tsogkyil with the soles of your feet together, place your palms in front of your secret place and inhale quickly, raising your buttocks and

opening your shoulders like a majestically seated lion. After (a hold of) one and a half cycles perform a Bep.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.

2. Exhaling in four counts, place the palms of your hands in front of your secret place."

CENTRAL PHASE

3. Inhaling quickly in two counts, open your shoulders and straighten your back and, with your arms straight, lift your buttocks. 192

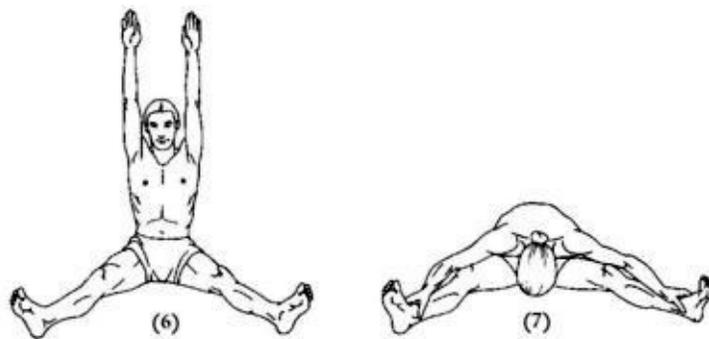
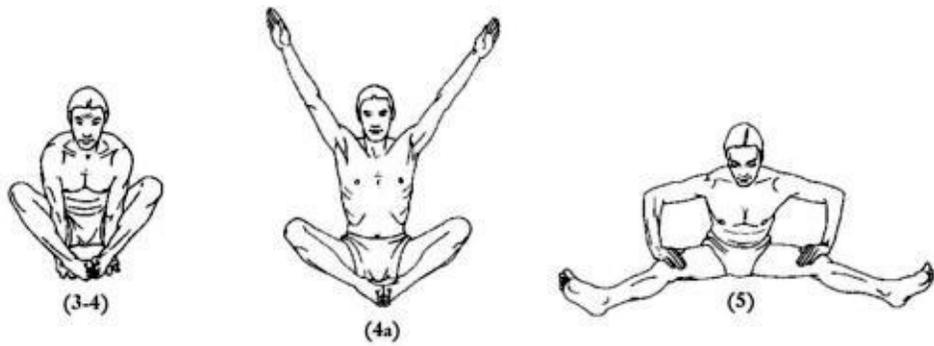
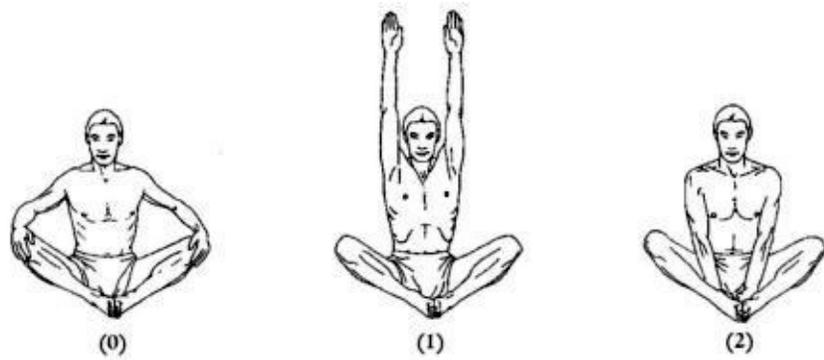
4. Holding closed for six counts, tense your whole body in this pose like a majestically seated lion. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.193

5. Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head.

7. Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ལག་མཐོལ་མདོར་བསྐྱེད་ཅོས་པོ་འདེགས། རབས་མཁལ་གྱར་འབྱུང་ཅལ་འདོན་ནས།

For training, place your palms in front of your secret place and raise your buttocks, and press the backs of your knees¹⁹⁴ on your elbows, STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. Exhaling in four counts, place your palms (slightly apart) in front of your secret place and forcefully extend your legs forward and apart.

CENTRAL PHASE

3. Inhaling quickly in two counts, keeping your arms straight, lift your buttocks and firmly press the backs of your knees to your elbows.

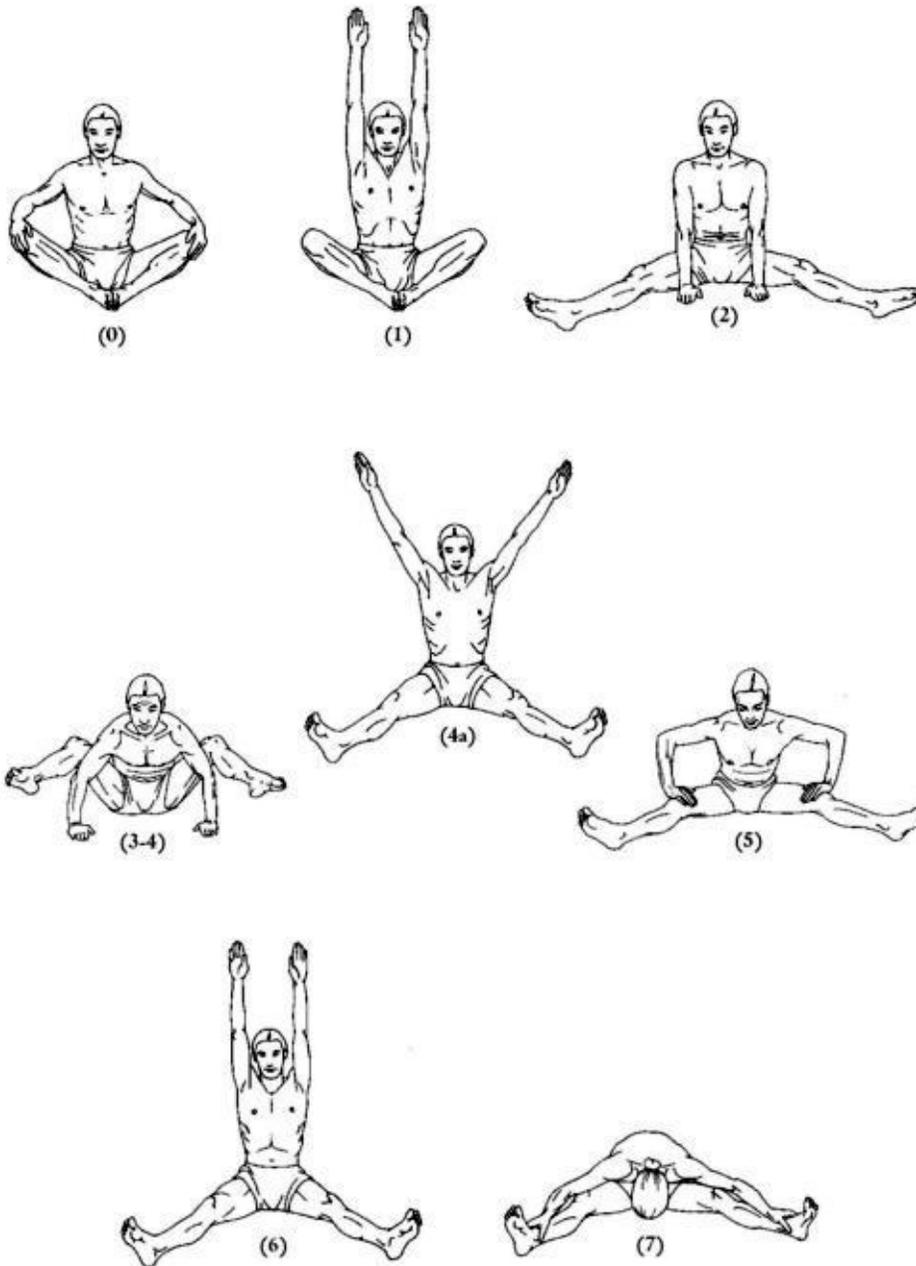
4. Holding closed as long as you can, straighten your back, open your shoulders and tense your whole body. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.i9s

5. As in the basic movement. (Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and bring your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

འཛམ་གྱིས་ལག་གཉིས་བྱང་པར་བརྡིས། བོགས་འདོན་བདུན་ཕྱག་སྦྱིལ་བའོ།

For progressing, press your feet to the backs of your hands. (This is the series for the) closed hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, place the palms of your hands in front of your secret place.)

CENTRAL PHASE

3. Inhaling quickly in two counts, press the soles of your feet to the backs of your hands and straighten your arms.

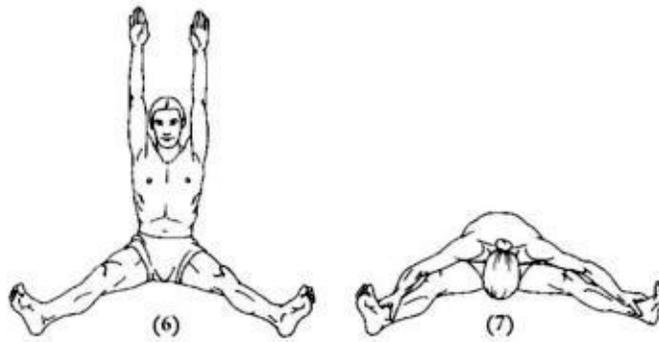
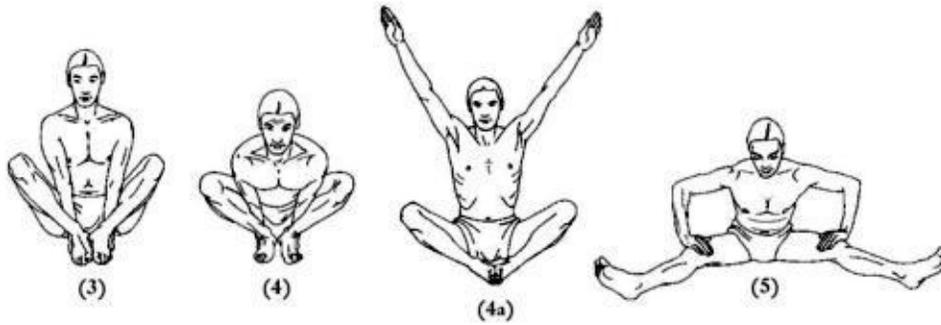
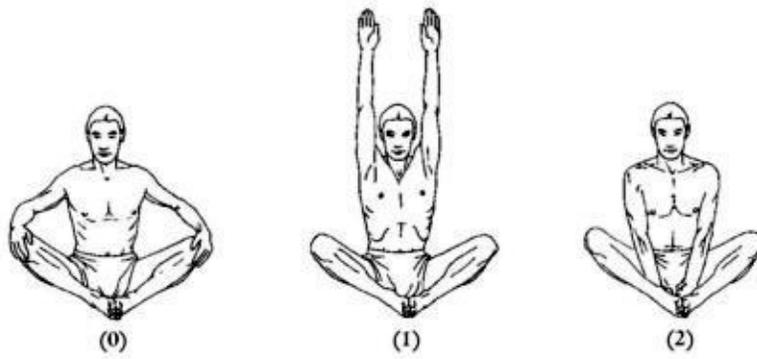
4. Holding closed as long as you can, lift your buttocks and remain raised in this position opening your shoulders and arching the back of your head. At the end, keeping your torso straight, extend your arms wide apart and perform a Bep.196

5. As in the basic movement. (Exhaling in four counts, extend your legs apart, and placing your hands on your knees, bend forward.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and bring your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of yantras for applying the closed hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Lion Pose balances the condition of the five elements and the five pranas, eliminates disturbances, enhances the intelligence and makes the mind clear. The same holds true for the movements for training and for progressing. 197

As stated, these yantras restore correct functioning of the five elements of our body: the earth element tied to flesh and bones; the water element tied to blood and serum-lymph; the fire element tied to heat; the air element tied to breathing; the space element tied to the functions of the mind. Furthermore, they consolidate the force and balance of the five pranas, if their functioning has been damaged or impaired, and eliminate all problems caused by disturbances" of the five full and six hollow organs and of all the other parts of the body tied to the five elements and the five pranas. In particular, they make the intellectual faculties clearer and the mind more lucid, in addition to numerous other qualities.

SERIES

THIRD



4 THE VULTURE



THE FOURTH TRIAD OF YANTRAS, REMAINING SUSPENDED LIKE A VULTURE, IS FOR APPLYING THE CONTRACTED HOLD.

BASIC MOVEMENT

ཚོག་པུར་ཙེས་འདེགས་གྲུབ་མདུན་འཕུལ། །ལག་གཉིས་ལོང་བུའི་གོང་ཙམ་ནས།
སྤྱིར་འབྲིལ་ནལ་འབྲོར་གྱི་ཡིས་བསྐྱམ། །འདྲེན་ཚོགས་སྟོད་དགེད་གོད་བཞིན་འཕྲོ།

In tsogpu, raise your buttocks and push (your knees) back and (your torso) forward, wrap your hands back behind your ankles and remain bound in the yogin posture. Applying a contracted hold for one complete cycle, arch your torso and remain suspended like a vulture,

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

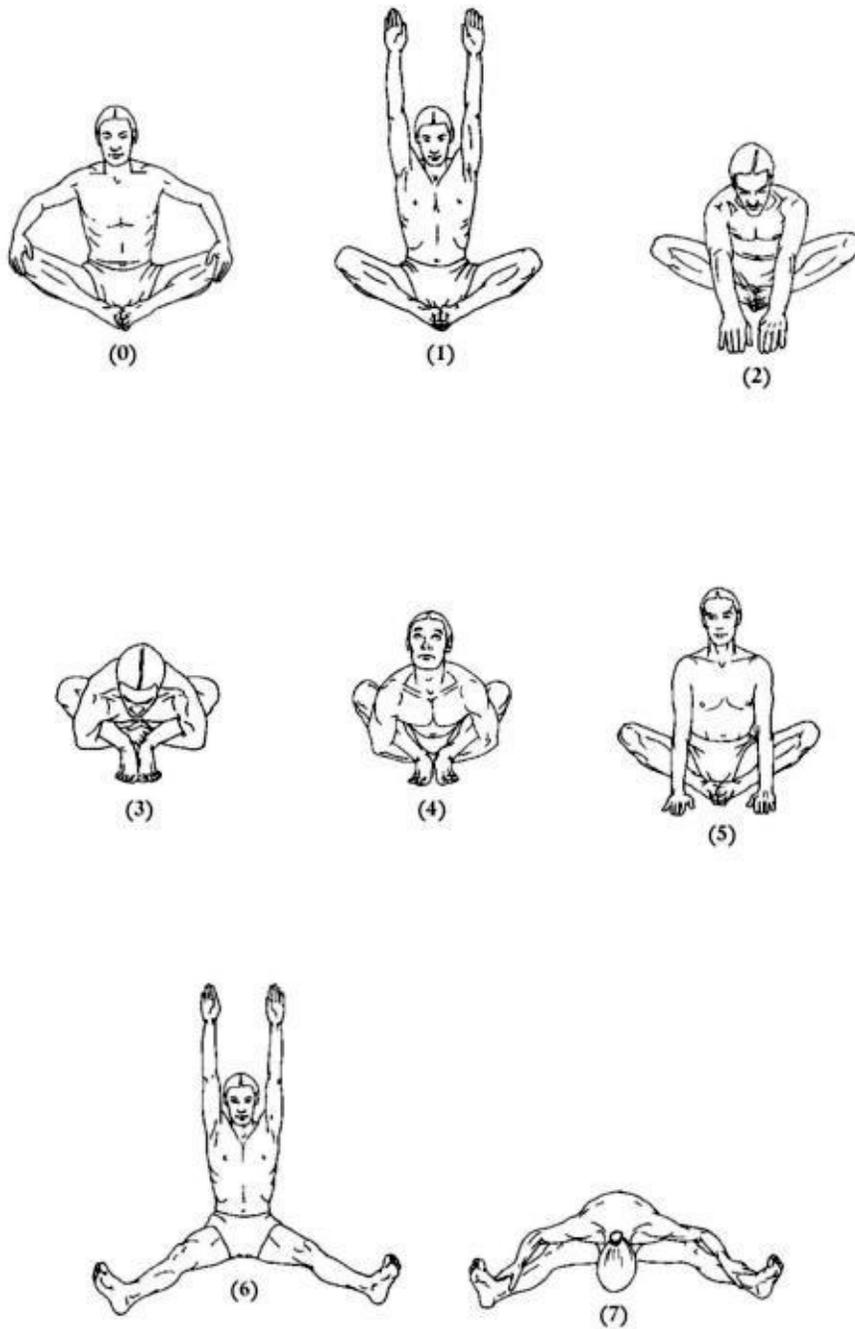
1. Inhaling in four counts, raise your arms over your head.
2. Exhaling in four counts, lower your shoulders to the level of your opened knees and extend your arms forward with your hands close together.

CENTRAL PHASE

3. Inhaling in four counts, place the soles of your feet on the ground and lift your buttocks, with your shoulders and elbows push your knees and legs back forcefully pushing your torso forward, with your right hand in a vajra fist wrap your arm back around to just above your right ankle, and bring your left hand around to above your left ankle grasping your right wrist. Remain thus firmly bound in the 'position of the yogin'.
4. Applying a contracted hold for four counts, keeping your heels firm on the ground forcefully arch your torso and remain suspended like a vulture.
5. Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward and apart.
7. Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

ལྷག་གཉིས་བརྒྱ་གྲུད་ཙོས་གོང་འབྲེལ། ལྷག་དགུད་གོམས་ཚད་ཅུལ་འདོན་ནས།

For training, (pass) your arms at thigh level and join (your hands) over your buttocks, arch the back of your head and (hold) as long as you can,

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, lower your shoulders to the level of your opened knees and extend your arms forward with your hands close together.)

CENTRAL PHASE

3. As in the basic movement, inhaling in four counts, place the soles of your feet on the ground and lift your buttocks, with your shoulders and elbows push your knees and legs back forcefully pushing your torso forward) except that you have to wrap your arms back around at thigh level and interlace your fingers just above your buttocks.

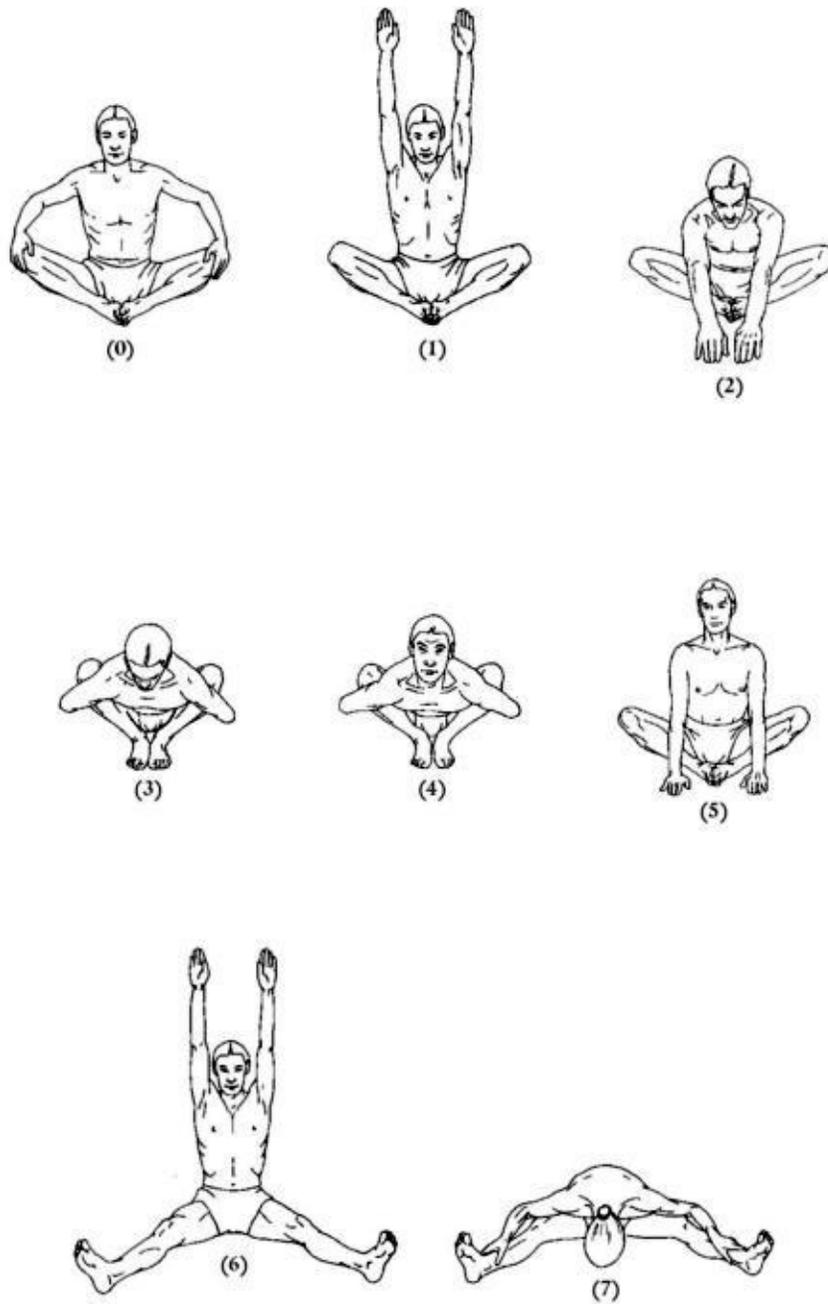
4. Applying a contracted hold as long as you can, arch the back of your head and shoulders keeping your heels on the ground.

5. As in the basic movement. (Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward and apart.

7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ལྷག་བརྟན་སྤུས་མཆན་གཟར་བས་ལྷིང་། །བོགས་འདོན་བདུན་སྤྱག་འབྲེན་པའོ།

For progressing, with your hands on the ground, raise and suspend yourself pressing your knees against your armpits, (This is the series) for the contracted hold, with seven phases,

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head.)

2. Exhaling in four counts, place the soles of your feet on the ground with your heels at your secret place and your knees half apart, and place your hands parallel on the ground in front of your toes.

CENTRAL PHASE

3. Inhaling in four counts, straightening your arms well, raise your buttocks and pressing your knees against your armpits and slightly widening your elbows, raise yourself and remain suspended with your legs pushed upward.

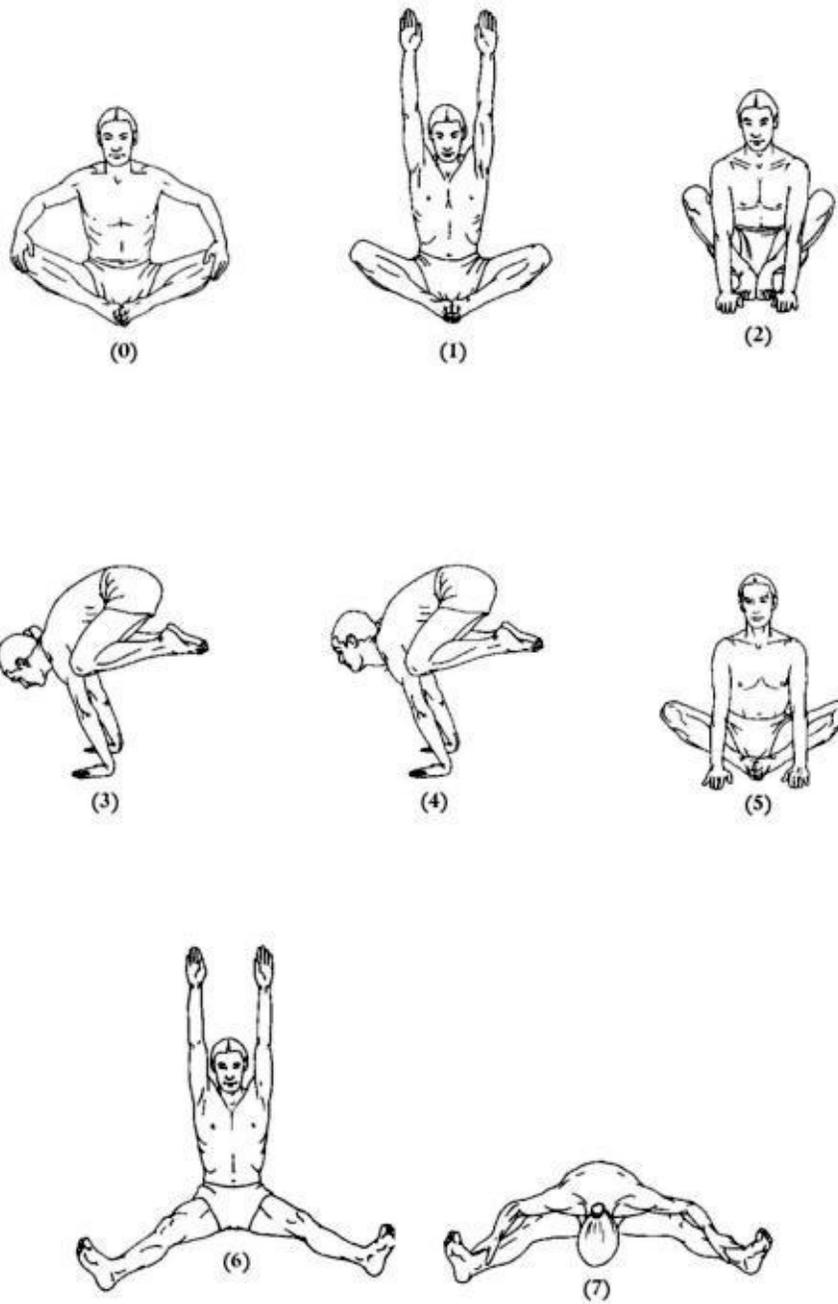
4. Applying a contracted hold as long as you can, arch your shoulders and the back of your head.

5. As in the basic movement. (Exhaling in four counts, sit on the ground with the soles of your feet together and your knees apart, your arms extended and hands on the ground beside your feet.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward and apart.

7. As in the basic movement. (Exhaling in four counts, place your arms on your legs and lower your forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the contracted hold, each yantra with

seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Vulture Pose balances the five pranas and the five elements; in particular it eliminates problems of the upwardmoving prana, it strengthens the five full organs and tonifies the nerves, The same holds true for the movements for training and for progressing."

As stated, these yantras balance the functioning of the five pranas and eliminates problems of the five elements of the physical body; in particular they eliminate all the problems caused by the upwardmoving prana if its functions have been damaged or are anomalous, and they restore and tonify the functioning of the nerves connected with the five full organs and with the five sense organs.

THIRD



SERIES

5 THE TRIANGLE



THE FIFTH TRIAD OF YANTRAS, THE TRIANGLE POSE, IS FOR APPLYING THE EMPTY HOLD.

BASIC MOVEMENT

འགྲུབ་འགྲུབ་ཞབས་མཐེབ་ལྷགས་ཀྱས་འཛོམ། རྒྱག་འཕེན་སྤྱིར་རྫོག་དཔུང་རར་བསྐྱང།

སྒྱག་ཕྱག་སོར་བརྟན་ཅ་སྟོང་འཁྲིལ། བཞི་རྫོགས་ཕྱིད་པ་ཚོས་འབྲུང་བཞིན།

(With your legs) extended and apart hook your big toes; exhaling quickly and forcefully roll backward and straighten your arms; with the back of your head, shoulders and toes placed (on the ground) remain empty for six counts like a triangle.

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

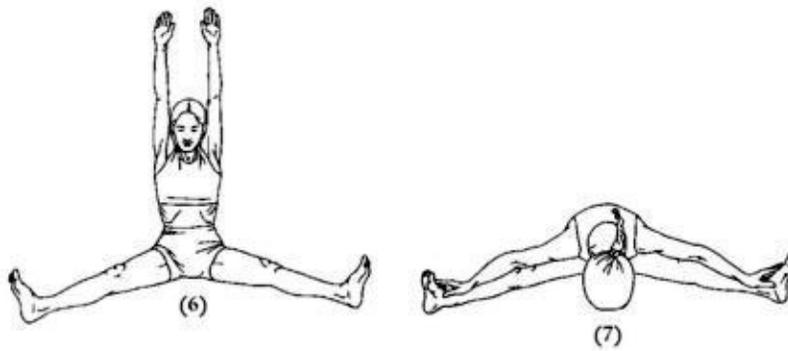
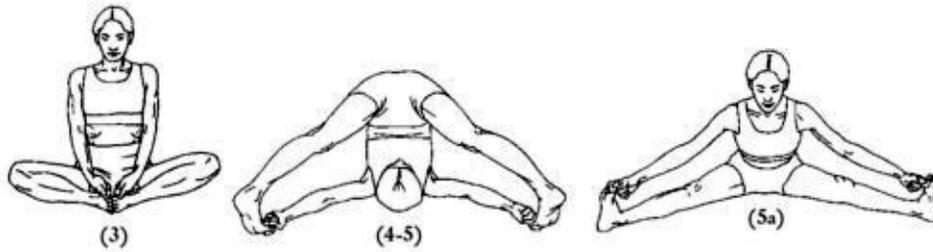
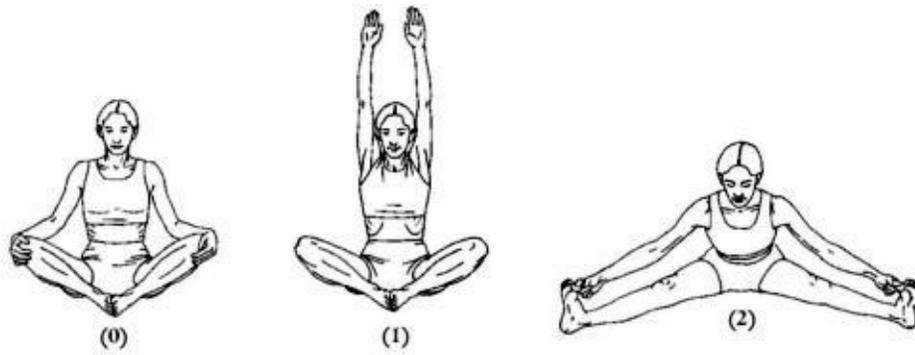
1. Inhaling in four counts, raise your arms over your head, opening your chest.
2. Exhaling in four counts, extend your legs opening them a little, close your hands in vajra fists, bend your index fingers to form hook shapes and grasp your big toes with them.

CENTRAL PHASE

3. Inhaling in four counts, open your chest and bring your joined heels to your secret place.
4. Exhaling forcefully in two counts, roll backward, and straighten and extend your open legs and arms.
5. Remain empty for six counts, keeping the back of your head, shoulders and toes on the ground, thus forming a triangle. At the end, vigorously resume the previous position, sitting with your legs extended forward and apart.

FINAL PHASE

6. Inhaling in four counts, raise your arms over your head and open your chest.
7. Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

འཛམ་གླིང་ལྷོ་ཕྱོག་གུས་འཛིན་པ་འབྲང། བྱང་ཀོས་བརྟན་པས་རྩལ་འདོན་ནས།

For training, set your hooked feet wide apart and place your chest and your chin (on the ground).

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head, opening your chest.)

2. As in the basic movement. (Exhaling in four counts, extend your legs opening them a little, close your hands in vajra fists, bend your index fingers to form hook shapes and grasp your big toes with them.)

CENTRAL PHASE

3. Inhaling in four counts, straighten your torso and raise your feet with the soles together to heart level.

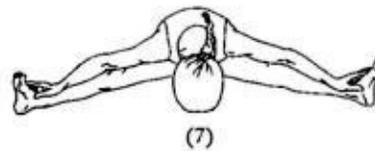
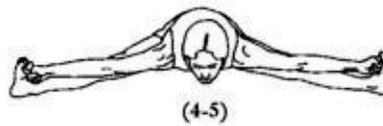
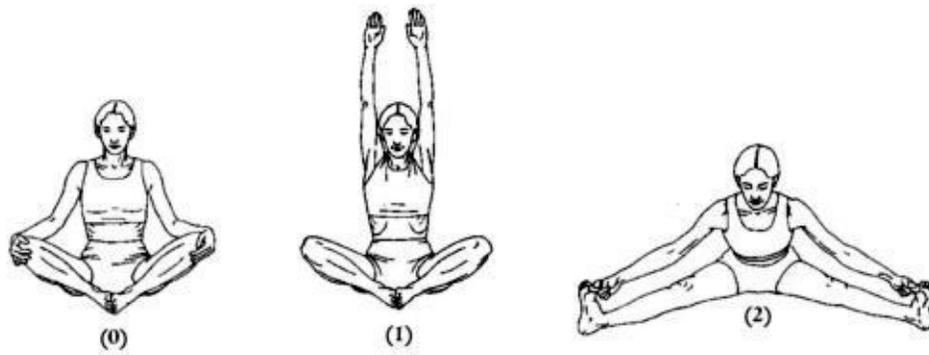
4. Exhaling forcefully in two counts, open your legs still hooking your feet with your index fingers, and lowering yourself forward, place your chest and your chin on the ground.

5. Remaining empty as long as you can, straighten your spine and thoroughly tense your whole body.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)

7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

འཕག་གཉིས་ལོང་འབྲིལ་ལྷུགས་ཀྱིས་འཛོན། རྒྱག་བརྟན་གཞེངས་བས་བོགས་འདོན་ལོ།

For progressing, wrap your hands around your ankles and hook (your big toes), place your shoulders (on the ground) and raise (your feet),

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)

2. Exhaling in four counts, wrap your arms inside and under your legs to reach your ankles with your hands and hook your big toes with your index fingers.

CENTRAL PHASE

3. Inhaling in four counts, arch your torso and stretch your legs forward as much as you can.

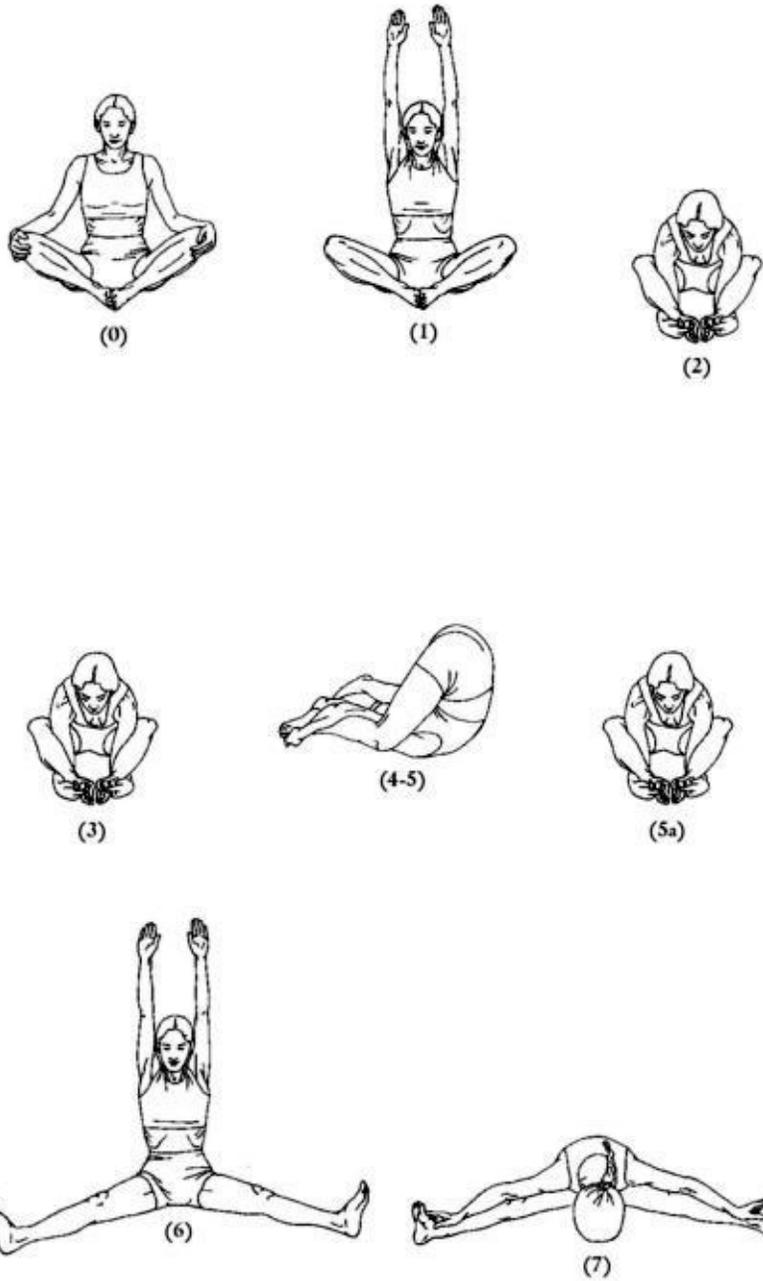
4. Exhaling forcefully in two counts, roll backward placing your shoulders and the back of your head on the ground, and raising your feet a bit, open your knees.

5. Remaining empty as long as you can, straighten your spine and tense your whole body. At the end, vigorously resume the previous position.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, raise your arms over your head and open your chest.)

7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead to the ground and your arms to your legs.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of yantras for applying the empty hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Triangle Pose eliminates ailments of the spine and the spinal cord, of the full and hollow organs, of the muscles, ligaments and joints of the limbs and all problems of the five pranas, increasing their strength, The same holds true for the movements for training and for progressing.²⁰²

As stated, these yantras help to overcome ailments of the spine and spinal cord, of the five full and six hollow organs, of the muscles, ligaments and tendons of the head and the four limbs; they also help with ailments tied to the five pranas that afflict the major and minor joints and eliminate problems caused by damaged or impaired functioning of the five pranas, thereby increasing their strength.



Thus ends the third series of yantras comprising fifteen movements, five main and ten auxiliary, combined with the pranayama of the Secret Breathing for Directing the Prana into the Central Channel.

FOURTH



SERIES

THE SMOOTH BREATHING WITH SEVEN LIMBS



THE FOURTH SERIES, called Jam lung Yen lag Dunden or The Smooth Breathing with Seven Limbs, is a method for conquering the pranas of the five elements 203 It comprises a prandydma and five yantras.

THE PRANAYAMA

I.POSTURE

འཇམ་རྩུང་ཡན་ལག་བདུན་ལྔ་ནི། །ལུས་གནད་སྐྱེལ་ཀྱང་ལག་གཉིས་ཀྱི།

ཁྱུ་རྩུང་བརྒྱུ་བརྒྱུ་སྐྱོམ་ཐག་བཅིང་། །སྐྱེལ་ལོག་དབུང་གྱུད་བྱང་པོར་བསྐྱང་།

The Smooth Breathing with Seven Limbs, The posture is the cross-legged pose with the fists placed on the thighs, wearing the meditation belt and straightening your back, torso and arms.

Sitting in the Lotus posture, straighten your torso and back. Pass the meditation belt over the place where your legs cross, thus tightening the secret place." Put your vajra fists at the base of your thighs, and forcefully stretching your torso and opening your shoulders, straighten your arms as much as you can. 20S

III. CONCENTRATION

འཇིགས་གནད་ཅུ་གསུམ་འཁོར་ལོའི་དབུས། །འབྲུང་ལྔའི་དྲུང་མ་ཐིག་ལེ་གསལ།

The method of concentration: visualize the three channels with the spheres of the essence of the five elements at the center of the cakras,

At the center of your body, visualized as the inseparability of purity and clarity, concentrate on the central channel, and the Roma and Kyangma channels. Then within the central channel, the luminous channel of wisdom, gradually visualize the clear and pure spheres of the essence of the elements. At the center of the *cakra* of bliss at the crown of the head visualize a yellow sphere, symbol of the pure essence of the earth element. At the center of the *cakra* of enjoyment at the throat visualize a white sphere, essence of the water element. At the center of the *cakra* of the nature of existence at the heart visualize a red sphere, essence of the fire element. At the center of the *cakra* of manifestation at the navel visualize a light green sphere, essence of the air element. At the center of the *cakra* four fingers below the navel, where the side channels meet the central channel, visualize a blue sphere, the nature of the space element. Train in concentrating perfectly on them, both sequentially and simultaneously.²⁰⁶

III. BREATHING METHOD

རླུང་གནད་ཐད་ཀར་དལ་གྱིས་འཇུག། གཡས་གཡོན་ཆ་སྟོམས་ཤུགས་ཀྱིས་གཞིལ།

རྩིང་རླུང་གཉིས་དབུ་མར་འཇུག། མཁའ་སྐྱེད་འཇུན་ཏེ་ལྷེ་འོག་བསྐྱེལ།

The breathing method: inhale slowly and directly, equalize the right and left (sides) and direct forcefully, Make the Roma and Kyangma pranas enter the central channel, draw your sides in and hold closed below the navel,

1. Gently inhale the air slowly and directly with equal strength through both nostrils.
2. Hold open without forcing and concentrate on the blue sphere of the space element at the meeting point of the Roma and Kvangma channels.
3. Then²⁰⁷ quickly inhale some more air and, noiselessly swallowing your saliva, push the air downward; moving your sides a bit to the right and the left,²⁰⁸ equalize the held air and, forcefully directing it downward, make the Roma and Kvangma pranas enter the central channel.²⁰¹
4. At this point, drawing your sides in and tensing your whole body,²¹ close the air below the navel and concentrate on the light green sphere of the air element at the navel cakra.²¹¹

སྐྱོད་རླུང་མནན་བཞིན་འོག་ནས་འདྲེན། དབུ་མ་ཡེ་ཤེས་ལམ་བརྒྱུད་དེ།

སྐྱོད་མགྱིན་སྐྱེ་བའི་ཅུ་འཁོར་གྱི། འབྲུང་བའི་ཐིག་ལེ་སོ་སོར་བསྐྱེལ།

While pushing the upper prana downward, contract from below; passing through the wisdom path of the central channel, (the prana) is absorbed into the various spheres of the elements at the cakras of the heart, the throat and the crown of the head,

5. Forcefully push the upper prana downward and, at the same time, contract upward from below,²¹² imagining that the karmic prana rises and is absorbed into and indissolubly integrated with the green sphere

of the air element at the navel.213

Then,214 apply a contraction from below to draw the prana of the air element, concentrated at the navel chakra, upward through the wisdom path of the central channel, finally unifying it indissolubly with the red sphere of the fire element at the heart.215

Then, apply a contraction from below in order to draw the force of the prana of the fire element upward, finally uniting it indissolubly with the white sphere of the water element at the throat 216

Finally, applying the method just described, indissolubly unify the prana of the water element with the yellow sphere of the prana of the earth element at the crown of the head. In this way, you gradually cause the prana to ascend through the various spheres of the pure essence of the elements, indissolubly unifying it with each of them in a condition of non duality. As a result, the pranas of the five elements become purified in their true condition and the practitioner attains control over the five elements of the outer material dimension.

6. At the end, exhale quickly emitting an aspirated HA.

7. Remain empty in contemplation without concentrating on anything.

In this way, through the seven phases of this pranayama - slow inhalation, open hold, directed hold, closed hold, contracted hold, quick exhalation and empty hold - one can develop the full capacity of the yoga of prana.217

ཁྱིམ་འཕེན་དགུ་བསྐྱམ་དབྱེ་མ་འཇུགས། །འབྲེན་གྱིས་བདེ་བློད་ཉམས་སྐྱོང་འབར།

Exhale quickly with HA, draw your sides in and plant the central channel, By applying a contracted hold, pleasure, heat and the visions of experience develop,

Standing with your legs two palm widths apart and your hands at your sides with the thumbs turned back to draw the sides in; or, if you prefer, take the position used for the pranayama of the Secret Breathing, the posture of Humkara. In either case, align your neck and torso and press the bottom of your chin to your throat,218 opening the chest and shoulders.

Roll your tongue and, through the hollow thus formed, inhale the fresh air slowly and forcefully, visualizing that you are sucking in and absorbing all the pure substances²¹⁹ of the universe in the form of light of five colors. At this point:

- If one emphasizes the open hold, all the channels in the body will become perfectly workable and the yogin's positive qualities such as longevity, capacity and brilliance of complexion²²⁰ will be enhanced.
- If one emphasizes the directed hold by moving the inhaled air alternately from right to left and from left to right, rolling the abdominal muscles²²¹ and directing the air downward, one will achieve the capacity to capture all the karmic pranas of the Roma and Kvangma channels in the space of the central channel.
- If one emphasizes the closed hold by forcefully pressing the upper prana downward and energetically pulling the downward-clearing prana upward from below by means of contraction, thus unifying the two pranas and retaining them in closed hold below the navel, the yogin will master the pranas of the five elements and consequently achieve control over the five elements ²²²
- If one emphasizes the contracted hold by quickly and forcefully exhaling the air emitting an aspirated HA, drawing the sides in from the right and from the left and 'planting the central channel straight'²²³ perpendicular to the navel, physical pleasure and heat and the visions of spiritual experience will blaze like fire. ²²⁴

།རང་ལུས་མེ་ཡི་སྤང་བོ་ལས། །མེ་སྐྱབ་ཚ་ཚ་སྤོགས་ཀུན་འསྐྱེས།

།དགང་གཞིལ་རྩལ་བཏོན་སྐྱེལ་འབེབས་ཀྱིས། །འོད་ནི་སྤྱར་དུ་སྐྱེ་བར་འགྱུར།

From one's body, (visualized as) a mass of fire, sparks spread in all directions; by emphasizing the open hold and directed hold and (performing) Beps in the cross-legged posture, heat quickly develops.

Visualizing your body as a mass of fire spreading sparks in all directions, apply the open hold and the directed hold and then perform Beps dropping in the lotus position.^{22'} By emphasizing this phase, heat will develop quickly.

ཐུབ་གནད་བཞི་པོ་གཅིག་ཆར་དུ། གཏུན་ཏེ་ཙོག་འབེབས་ཅུལ་བཏོན་ན།

ནུལ་འགྱུར་གསུང་འཛིན་སྐྱོག་གྲོལ་ཞིང་། གྲུབ་པའི་གོ་འཕང་མངོན་དུ་འགྱུར།

Applying the four profound methods all together and emphasizing Beps in tsog(kyil), the yogin will become free of the bonds of dualism and achieve the level of realization.

Applying the four profound methods of open hold, directed hold, closed hold and contracted hold all together and performing in particular Beps with the knees apart,226 one will become free from the bonds of dualism, karma and emotion, and attain a high level of realization.

ཚུ་འཁོར་ཐྱིག་ལའི་དམིགས་གནད་སོགས། མན་ངག་སྒྲ་མའི་ནུལ་ནས་ཤེས།

The instructions on the method of visualizing the cakras and spheres etcetera must be received orally from a teacher,

More detailed practical instructions on the visualization of the cakras, of the spheres of the elements *etc.* must be obtained orally from a qualified teacher who has received the transmission from the lineage of masters.

THE YANTRAS

The five yantras are:

The Locust or Chagapa, for open hold.

The Dove or Phugron, for directed hold.

The Trident or Khatvanga, for closed hold.

The Tiger or Tag, for contracted hold.

The jewel or Norbu, for empty hold.

FOURTH



SERIES

I THE LOCUST



THE FIRST TRIAD OF YANTRAS, THE LOCUST POSE, IS FOR
APPLYING THE OPEN HOLD.

BASIC MOVEMENT

སྐྱུ་བ་བྱུང་ཞོག་གོ་གདན་ལ་བརྟན། །དགང་འབྱེད་ནབས་གཉིས་ཐད་ཀར་འདེགས།
ཁྱེ་ཚུར་བརྟན་པར་ལུས་ལྷིད་བསྐྱུར། །ཆ་ག་པ་ལྷར་རོ་སྐྱད་དགྱེད།

Lie down with the chin resting on the ground; holding open, raise the legs up straight, placing the weight of the body on the fists on the ground and arching the lower part of the body like a locust.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

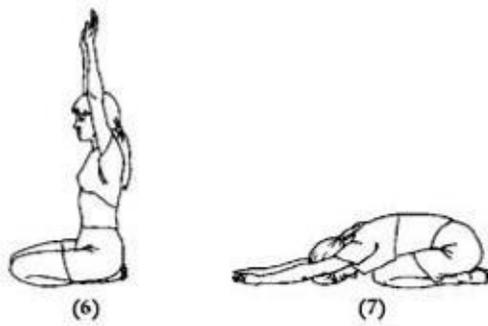
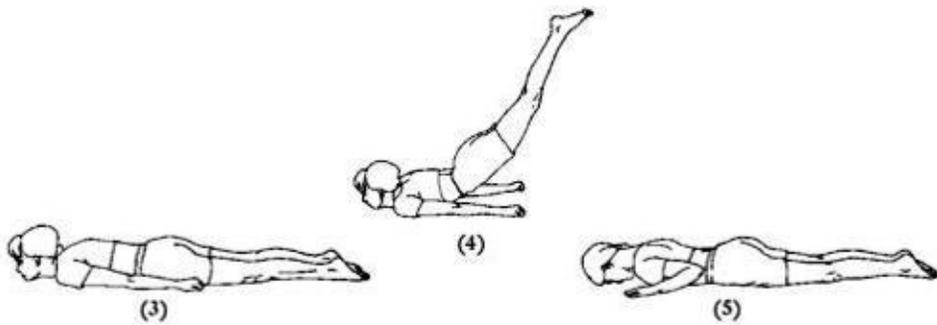
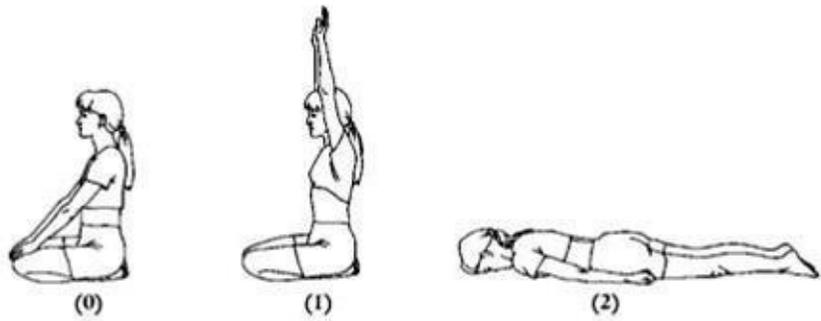
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie down with your forehead on the ground and extending your arms by your sides, make vajra fists with your hands.

CENTRAL PHASE

3. Inhaling in four counts, rest the lower part of your chin on the ground and forcefully extend your legs thoroughly tensing your whole body.
4. Holding open for four counts, lift your extended legs and your pelvis straight off the ground placing the weight of your body on your shoulders and arms with your fists pressed firmly on the ground; remain with the lower part of your body arched upward like a locust.
5. Exhaling in four counts, lie prone with your forehead on the ground and place your palms on the ground by your shoulders, relaxing your whole body.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms and torso upward.
7. Exhaling in four counts, lower your arms and forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

རྒྱུང་དང་ལག་ངར་མཐོལ་བཅས་བརྟན། །ཞབས་འདེགས་དགེད་པས་ཅུལ་འདོན་ནས།

For training, place your knees, forearms and palms on the ground, raise your legs and arch,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. Exhaling in four counts, bend forward and place your palms and forearms parallel on the ground with your elbows touching the outside of your knees.

CENTRAL PHASE

3. Inhaling in four counts, lift your knees leaving your toes pointed on the ground exactly where they were.

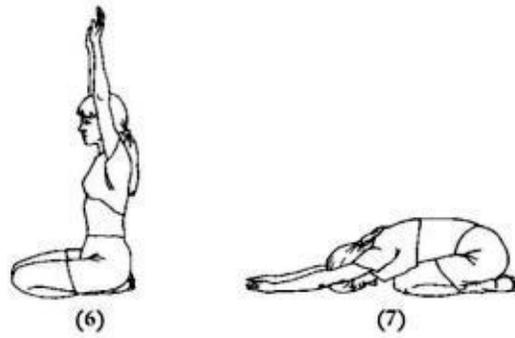
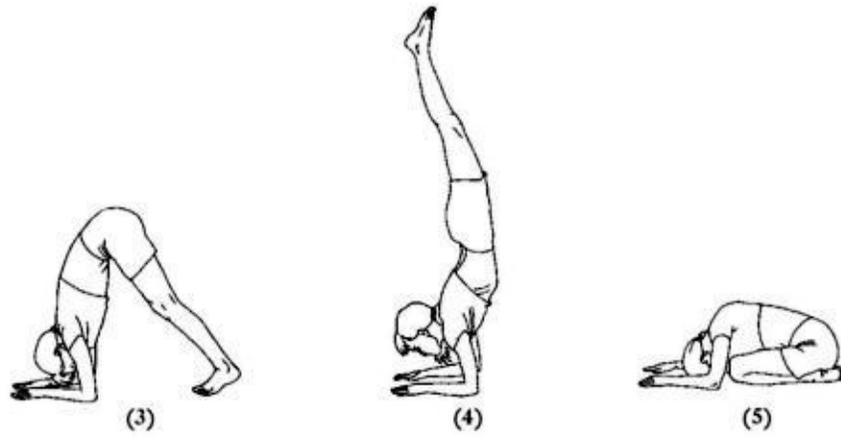
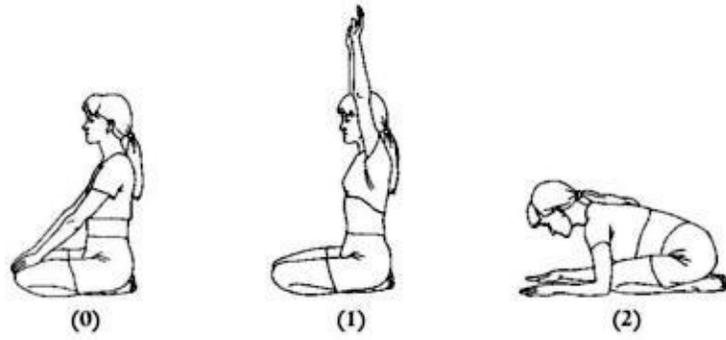
4. Holding open as long as you can, thrust your legs straight upward, arch the back of your head and remain in this pose.

5. Exhaling in four counts, place your knees and forehead on the ground and sit on your heels.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms and torso upward.

7. As in the basic movement. (Exhaling in four counts, lower your arms and forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

།དབྱེད་བསྐྱེད་ལྷག་ཞབས་རྒྱུ་མདུན་དགེ། །བོགས་འདོན་བདུན་ཕྱག་དགའ་བའོ།

For progressing, straighten your arms, arch the back of your head and (bend) your legs forwards. (This is the series) for the open hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the movement for training. (Exhaling in four counts, bend forward and place your palms and forearms parallel on the ground with your elbows touching the outsides of your knees.

CENTRAL PHASE

3. Inhaling in four counts, lift your knees, straighten your arms and thrust your legs upward placing the weight of your body on your palms.

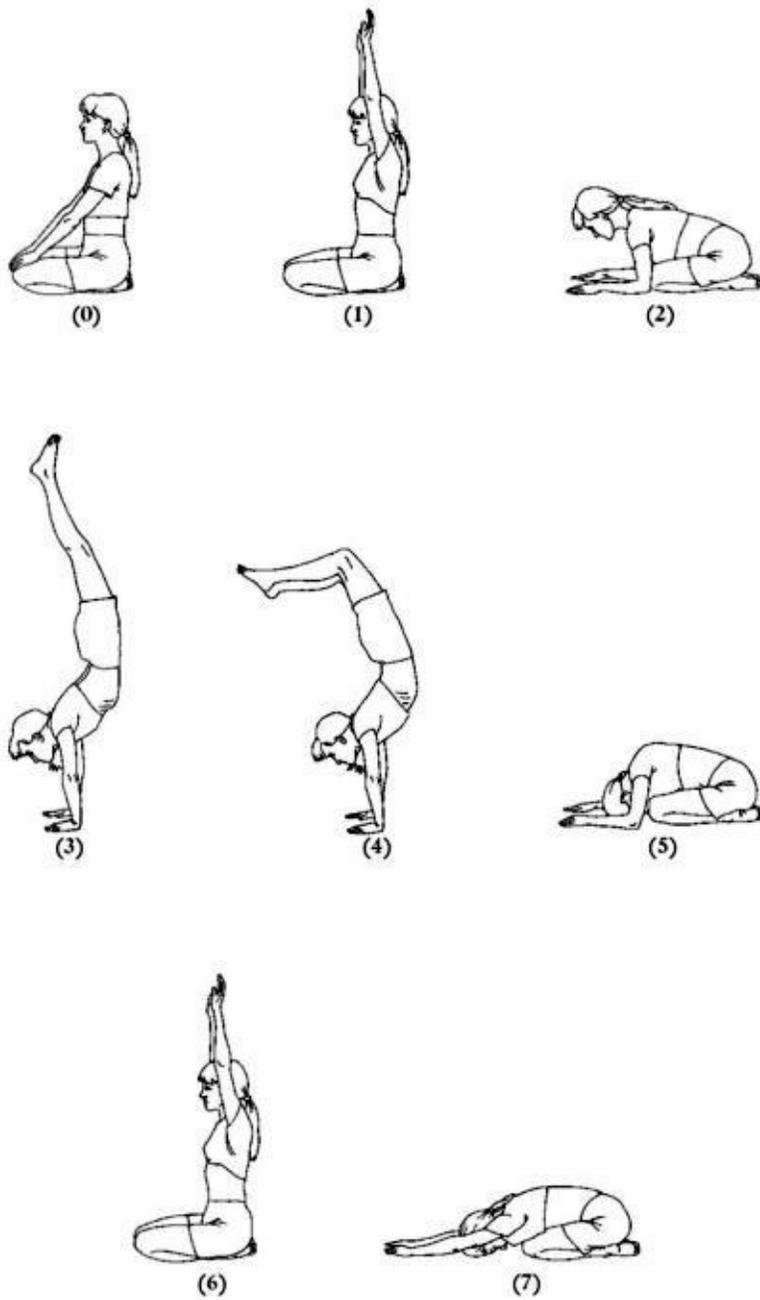
4. Holding open as long as you can, arch the back of your head and lower your legs past the top of your head.

5. Exhaling in four counts, place your knees on the ground and sit on your heels with your forehead and palms on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms and torso upward.

7. As in the basic movement. (Exhaling in four counts, lower your arms and forehead to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the open hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

The Locust Pose in open hold eliminates lumbar pain, sciatica and loss of sensation (in the limbs) and illnesses that afflict the small and large intestine; it eliminates problems of the fireaccompanying, downwardclearing and pervasive pranas, The same holds true for the movements for training and for progressing,²²⁷

As stated, these yantras help to overcome pains in the lumbar region, neuralgia of the sciatic nerve and loss of sensation in the lower limbs causing a dragging gait. They also heal hot and cold ailments²²⁸ that afflict the small and large intestine; they restore correct functioning of the fireaccompanying, downwardclearing and pervasive pranas in cases where these have been impaired or become anomalous.

FOURTH



SERIES

2 THE DOVE



THE SECOND TRIAD OF YANTRAS, THE DOVE POSE, IS FOR APPLYING THE DIRECTED HOLD.

BASIC MOVEMENT

ལྷོང་བརྟན་བརྟན་ས་བསྐྱམས་ཏིང་གསར་སྦྱར། །ལག་གཉིས་དྲུག་བརྟན་འཇུག་པས་དབྱེད།
།གྲུ་ཚོགས་ཕྱིར་འཕྲལ་རོ་སྟོད་བསྐྱེད། །ཚོགས་གཞིལ་ལྷག་དབྱེད་ཕྱག་རོན་བཞིན།

Kneeling, (with one leg) extended (and the other) bent, join your heel to your secret place; inhale resting your hands on your sides, arching, pulling your elbows back and opening your chest; applying a directed hold for a complete cycle, arch the back of your head like a dove,

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head, opening your chest.

2. Exhaling in four counts, place your hands and forehead on the ground in front of your knees, extend your right leg straight back and bring your left heel firmly to your secret place.

CENTRAL PHASE

3. Inhaling in four counts, rise up bringing your hands to your sides with the thumbs turned back, pulling your elbows back and opening your chest and shoulders.

4. Applying a directed hold for four counts, arch the back of your head and push your chest out, remaining in a pose like a dove.

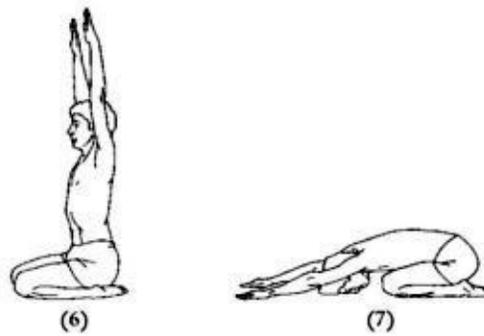
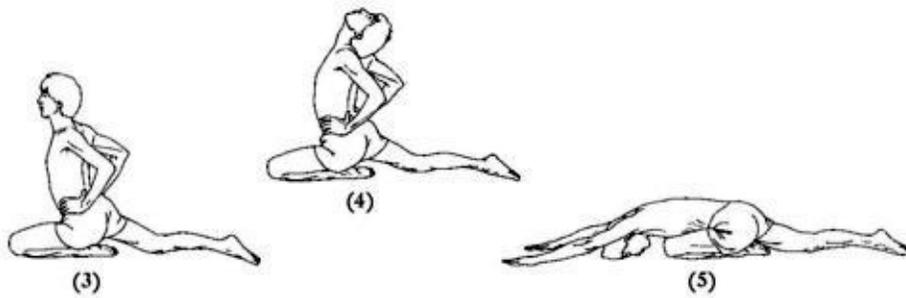
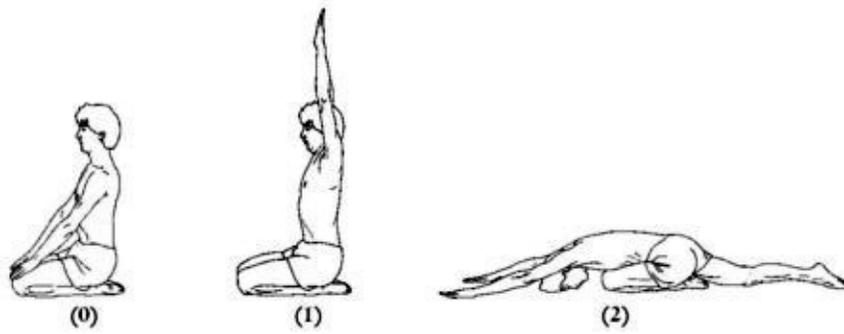
5. Exhaling in four counts, lower your forehead to the ground with your arms extended forward.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms and torso upward.

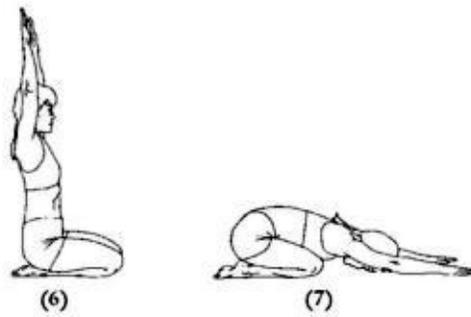
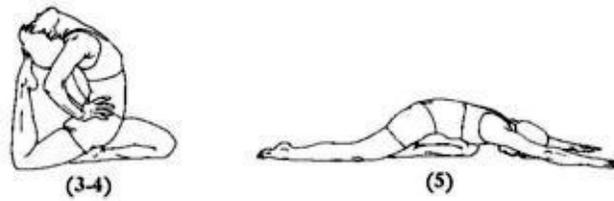
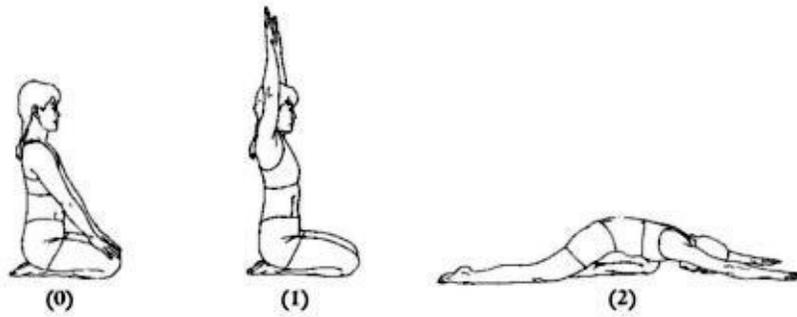
7. Exhaling in four counts, lower your forehead and arms to the ground.

Then do the movement in the same way on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

བསྐྱེལ་སྒྲིལ་པ་མདུན་བརྒྱུད་བོགས་འདོན་བཅས། ཁོ་ལྷོག་བདུན་ཕྱུག་གཞིལ་བའོ།

For progressing, extend (your) bent (knee) forward. (Then do) it on the other side. (This is the series) for the directed hold, with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head, opening your chest.)

2. As in the basic movement. (Exhaling in four counts, place your hands and forehead on the ground in front of your knees, extend your right leg straight back and bring your left heel firmly to your secret place.)

CENTRAL PHASE

3. Inhaling in four counts, rise up and slowly raising the knee extend your left leg straight forward and bring your hands to the sides.

4. Applying a directed hold as long as you can, arch your head backwards toward your right thigh as if to touch it and thoroughly tense your whole body.

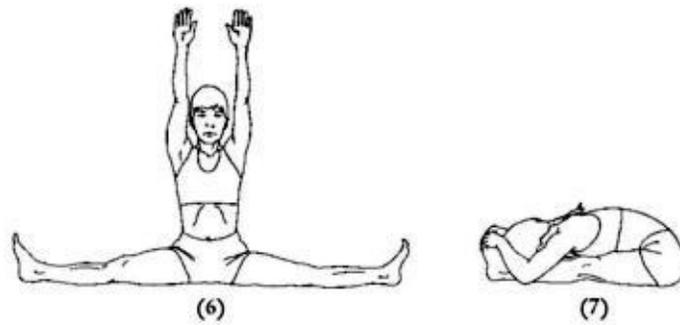
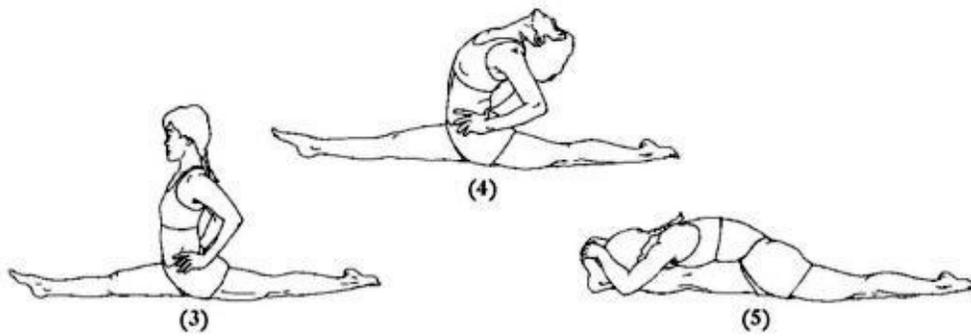
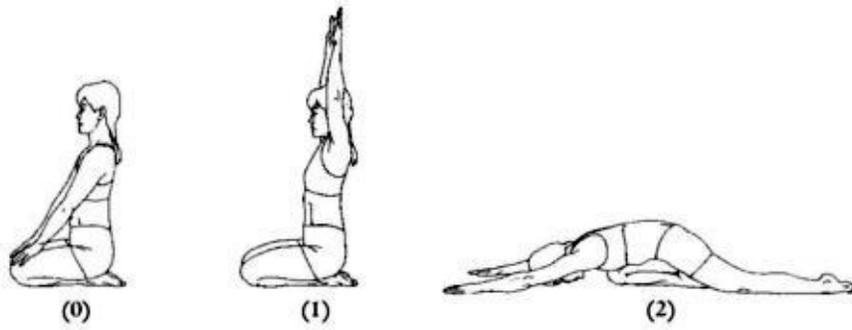
5. Exhaling in four counts, lower your hands and forehead to your left leg.

FINAL PHASE

6. Inhaling in four counts, extend your arms straight over your head turning your torso to the right, then rotate your right leg so as to extend it wide apart to the side with the toes turned upward.

7. Exhaling in four counts, extend your legs forward and parallel and bring your fingers to your toes and your forehead to your knees.

Then do the movement in the same way on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the directed hold, each yantra with

seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Dove Pose eliminates ailments of the upper torso and shoulders, Phlegm, heartburn and Cold Wind, and problems of the upwardmoving and pervasive pranas, The same holds true for the movements for training and for progressing.²²⁹

As stated, these yantras help to overcome ailments of the upper torso, shoulder pains, illnesses of the Phlegm category in general and in particular gastritis with heartburn, and the ailment known as Cold Wind;²³⁰ also they completely eliminate problems of the upwardmoving and pervasive pranas when their functioning has become anomalous, damaged or disordered.

FOURTH



SERIES

3 THE TRIDENT



THE THIRD TRIAD OF YANTRAS, THE TRIDENT POSE, IS FOR
APPLYING THE CLOSED HOLD.

BASIC MOVEMENT

གན་རྒྱལ་ལག་གཉིས་དགུ་མཁལ་བསྐྱང་། །ཚོགས་སྤྱིལ་གཉེན་པོ་བྲག་གདན་ལ་བརྟེན།
ལུས་འབྲུང་ཞབས་སོར་གྱེན་དུ་འདུད། །ལུས་འབྲུང་ཁ་རྒྱུ་འགྲིལ་བས་འབེབས།

Lying on your back, straighten your sides with your hands; holding closed for a complete (cycle) keep the back of your head and shoulders on the ground, open your knees and join your toes upward; grasp your knees (like a) trident and after having rolled, perform a Bep,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head opening your chest.
2. Exhaling in four counts, lie down on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.

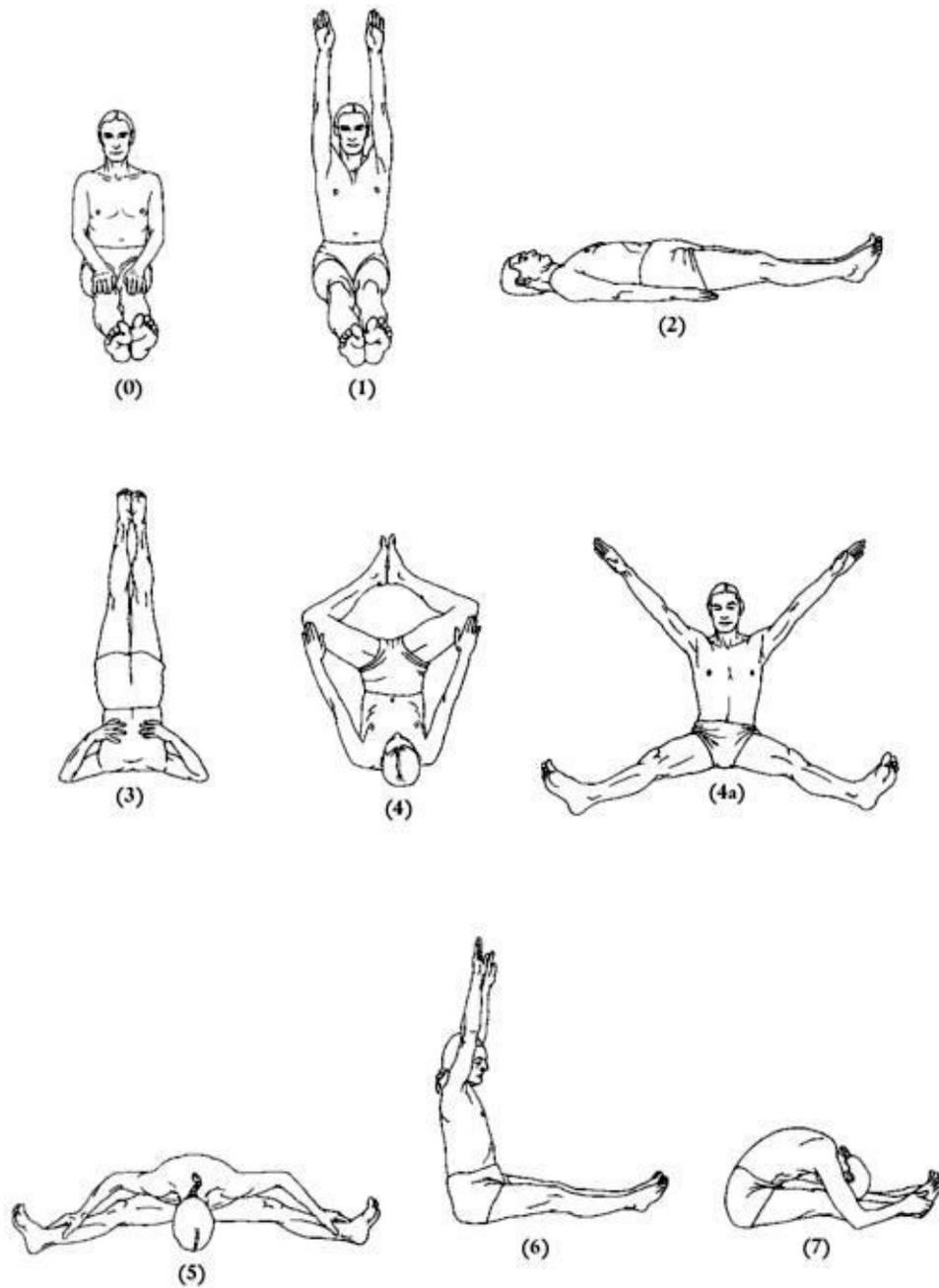
4. Holding closed for four counts, open your knees and join the soles of your feet together with the toes pointed upward; grasp your knees with your hands and push them back so as to open them in alignment and thus remain with the weight of your body on the back of your head and shoulders, in a position similar to a trident. At the end, keeping your hands on your knees, roll forwards and, with your back straight, after having stood up with your feet together and with your knees wide apart, open your legs and arms and perform a Bep dropping on your buttocks 231

5. Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs parallel forward.

7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

MOVEMENT FOR TRAINING

འབྲུག་གྱི་གྲོན་བརྒྱུད་སྐྱུ་གཉིས་སྤྱ། །ཞབས་མཐོལ་བརྟན་འབེབས་རྩལ་འདོན་ནས།

For training, extend the mudra²³² upward and rest the soles of your feet on your wrists, (then perform) a Bep,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)
2. As in the basic movement. (Exhaling in four counts, lay down on your back and extend your arms by your sides.)

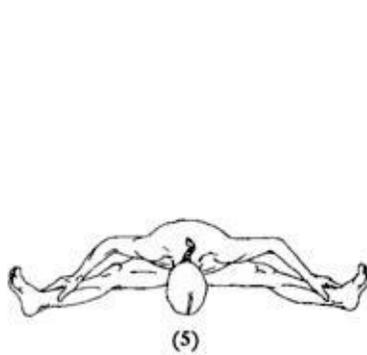
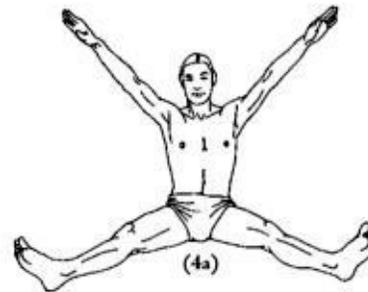
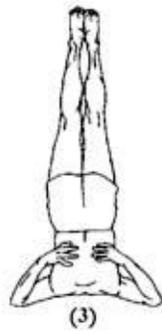
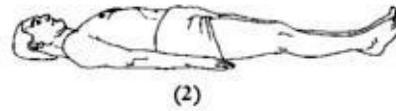
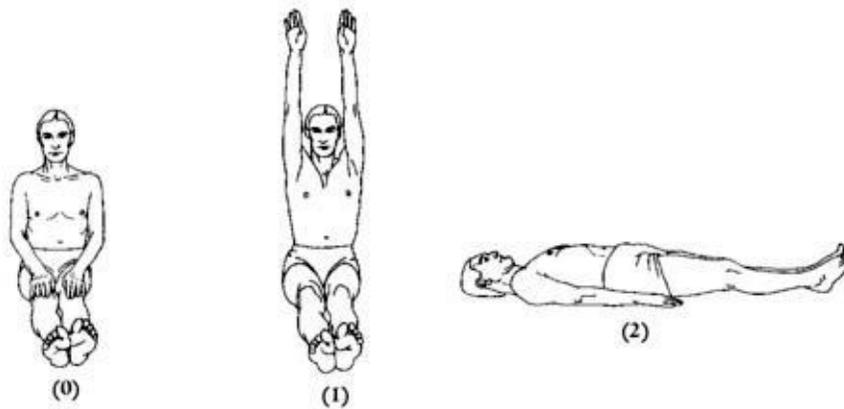
CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.)
4. Holding closed for as long as you can, raise your arms straight upward with the mudra of joining your palms with no space between them, place the soles of your feet on your wrists and open your knees. At the end roll forward and perform a Bep²³³ like in the basic movement.
5. As in the basic movement. (Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs parallel forward.

7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

MOVEMENT FOR PROGRESSING

ཀྱུ་བརྒྱུངས་བརྒྱ་ལྷན་ངར་བསྐྱར་འབེབས། །འོགས་འདོན་བདུན་ལྷག་སྐྱེལ་བའོ།

For progressing, extend the mudra, open your thighs and straighten your legs, (and then) perform a Bep. (This is the series for) the closed hold with seven phases.

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)

2. As in the basic movement. (Exhaling in four counts, lay down on your back and extend your arms by your sides.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in four counts, open your elbows, and applying pressure to them and to your palms resting on the ground, raise the lower part of your body, then place your hands on your sides and straighten your torso.)

4. Holding closed as long as you can, extend your arms up with the palms together, open your thighs and with your toes pointing upward and joined above your palms, align your knees so as to form the shape of a trident; then hold this position. At the end roll forwards and perform a Bep²³⁴ like in the basic movement.

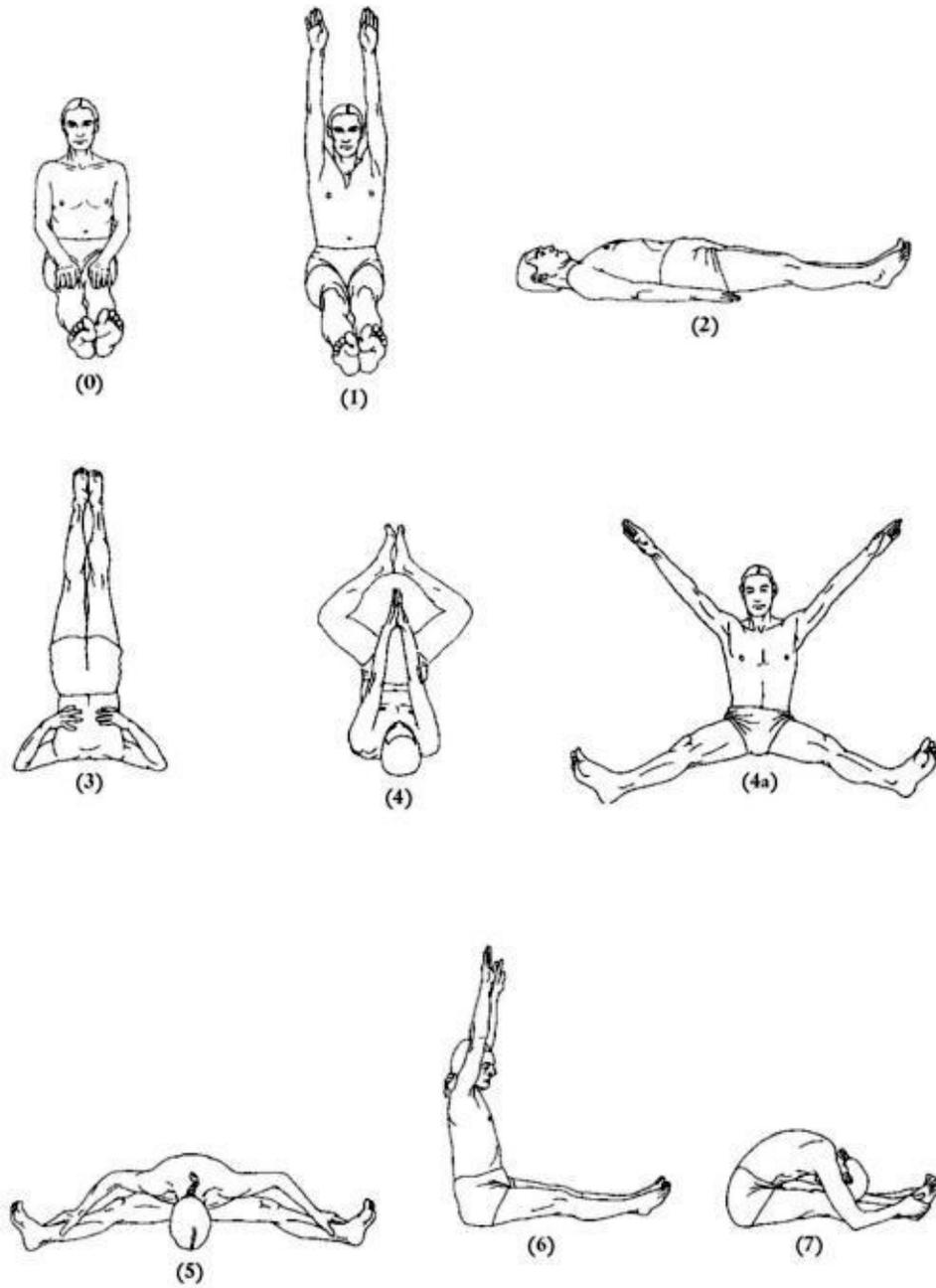
5. As in the basic movement. (Exhaling in four counts, join your legs and forearms and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs parallel forward.

7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your

knees.



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	<i>as long as possible</i>	4
FINAL PHASE	4		4

This is the series of yantras for applying the closed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Trident Pose balances the condition of the five elements and the five pranas and restores the digestive heat; above all it eliminates problems of the upwardmoving prana, The same holds true for the movements for training and for progressing.²³⁵

As stated, these yantras restore the function of the five elements of the physical body: the earth element tied to flesh and bones; the water element tied to blood and serum-lymph; the fire element tied to heat; the air element tied to breathing; the space element tied to the functions of the mind. They also balance the force of the five pranas connected with them. In particular, they are very effective in restoring the digestive heat, which is related to the function of the fireaccompanying prana, and are an excellent way to eliminate problems caused by the upwardmoving prana when its functioning is anomalous, damaged or disordered.

FOURTH



SERIES

4 THE TIGER



THE FOURTH TRIAD OF YANTRAS, ARCHING LIKE A TIGER, IS FOR
APPLYING THE CONTRACTED HOLD.

BASIC MOVEMENT

ཉིས་ཚས་འགྲན་འགྲོང་མཐིལ་བཞི་བརྟན། །ཚོགས་པ་སྲེད་འདྲེན་སྟག་གོང་དགྲེད།
ཁྱུ་མཚོ་རིར་བཅར་སྐྱལ་རྒྱུད་བསྐྱར། །སྟག་བཞིན་འཕྲོ་བས་འགྲན་འབེབས་བྱ།

In two counts, rise up (with your legs) wide apart and your soles and palms on the ground; for one and a half cycles apply a contracted hold arching the back of your head, pressing the ocean against the mountain

and straightening your spine, arching like a tiger, perform a Bep with your legs apart.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head opening your chest.

2. Exhaling in four counts, join your knees and open your feet apart, each on its side, about two cubits; place your elbows on the ground beside your knees with your palms in front of your toes and lower your forehead to the ground.

CENTRAL PHASE

3. Inhaling in two counts, raise your torso keeping the soles of your feet and palms firmly pressed on the ground.

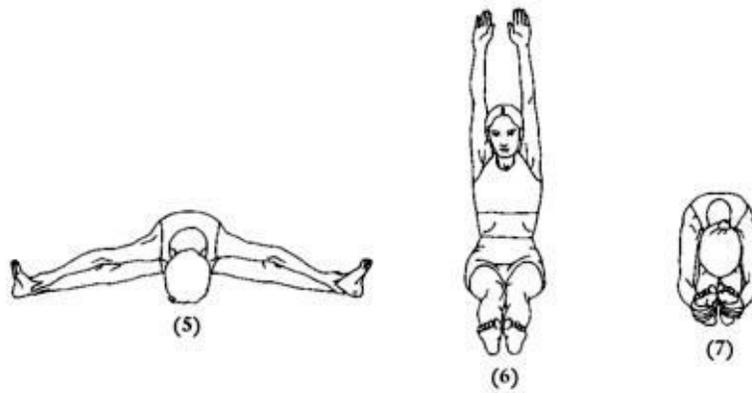
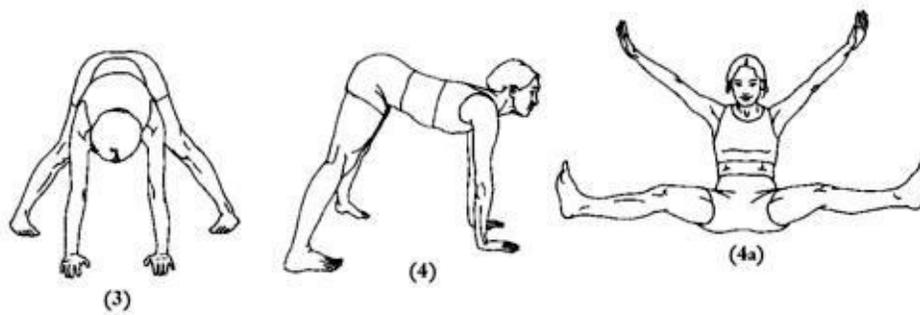
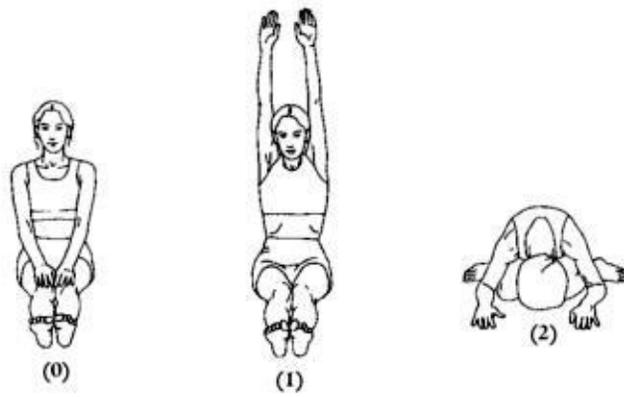
4. Applying a contracted hold for six counts, arch the back of your head and firmly push the ocean, that is the abdomen, against the mountain, that is the spine, and straightening your back, remain in this pose like a tiger. At the end, extend your legs forward and opening your arms perform a Bep, dropping on your buttocks with your legs apart.²³⁶

5. Exhaling in four counts, place your hands on your open legs and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.

7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

།གུལ་བཏུན་འདྲེན་གྱིས་རྩལ་འདོན་ནས།

For training, lower the top of your head to the ground and apply a contracted hold,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head opening your chest.)

2. As in the basic movement. (Exhaling in four counts, join your knees and open your feet apart, each on its side, about two cubits; place your elbows on the ground beside your knees with your palms in front of your toes and lower your forehead to the ground.)

CENTRAL PHASE

3. As in the basic movement. (Inhaling in two counts, raise your torso keeping the soles of your feet and palms firmly pressed on the ground.)

4. Applying a contracted hold as long as you can, thoroughly tense your whole body lowering the top of your head to the ground. At the end, extend your legs forward and opening your arms perform a Bep, dropping on your buttocks with your legs apart.

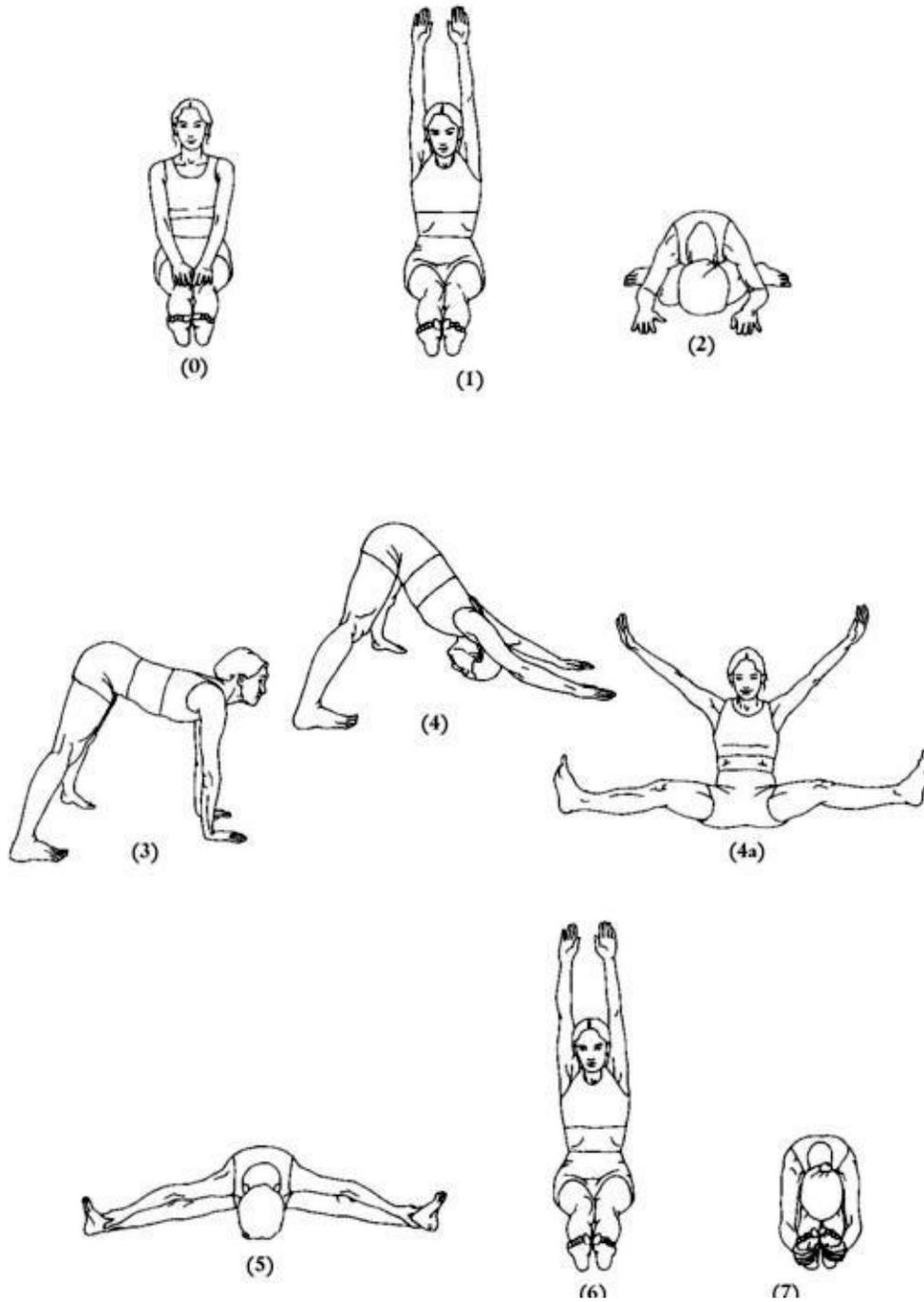
5. As in the basic movement. (Exhaling in four counts, place your hands on your open legs and lower your forehead to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs straight forward.)

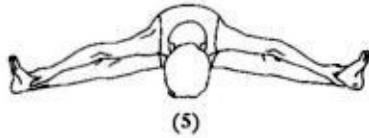
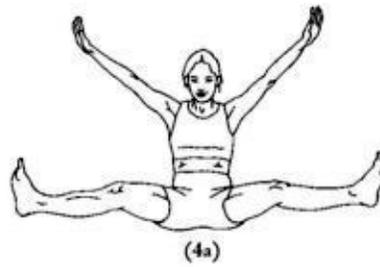
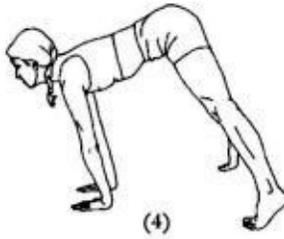
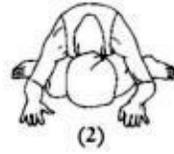
7. As in the basic movement. (Exhaling in four counts, extend your legs forward and lower your forehead to your knees, and grasp the outer sides of your feet and stretch your legs, bringing your forehead

to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Contracted Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of yantras for applying the contracted hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

Arching like a Tiger eliminates ailments of the spine and the spinal cord, of the joints, ligaments of the limbs, sciatica and stiffness in (stretching or) contracting, ailments of the small and large intestine, stomach tumors and problems caused by deterioration of the (digestive) heat, The same holds true for the movements for training and for progressing. 238

As stated, these yantras heal ailments of the spine and spinal cord, the major and minor joints, the nerves and ligaments of the head and of the four limbs in cases of pains such as sciatica, and stiffness in stretching or contracting the limbs; they help to overcome ailments of the small and large intestine and stomach tumors; they also eliminate all problems related to deterioration of the digestive heat tied to the fireaccompanying prana.

FOURTH



SERIES

5 THE JEWEL



THE FIFTH TRIAD OF YANTRAS, THE JEWEL POSE, IS FOR APPLYING
THE EMPTY HOLD.

BASIC MOVEMENT

འཕྲིན་སྐྱེལ་ཞབས་མཐིལ་མཉམ་པར་སྐྱུར། །འཕེན་པས་ཞབས་ཏིང་སྐྱེ་བོར་འཇུག།

མོགས་པ་ཕྱེད་དུ་འཇུན་བཅལ་ཏེ། །ཅེ་སྟོང་འཁྲིལ་བ་ལོར་བྱ་བཞིན།

In tsogkyil with the soles of your feet joined together, exhaling quickly push your heels towards the top of your head; for one and a half cycles tense (your body) and remain empty (in a shape) like a jewel,

STARTING POSITION

0. Sit with the soles of your feet together, your knees wide apart and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, raise your arms over your head opening your chest.

2. Exhaling in four counts, lower your forearms bringing your elbows under the hollows of your knees and grasp your heels keeping your feet firmly joined.

CENTRAL PHASE

3. Inhaling in four counts, opening your shoulders, raise your joined feet to chest height with the weight of your body on your buttocks.

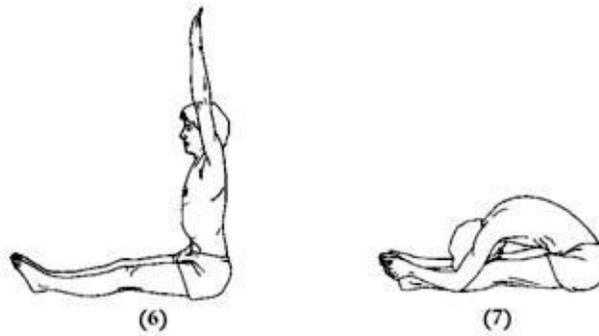
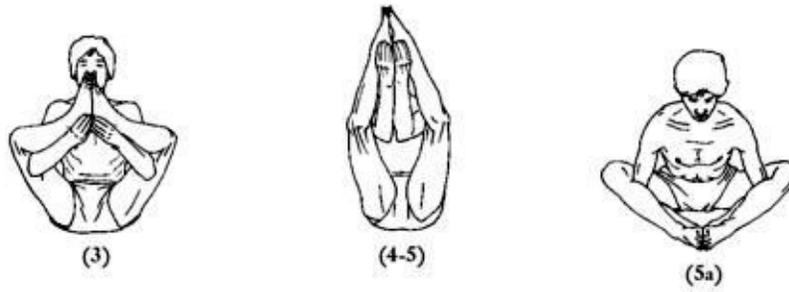
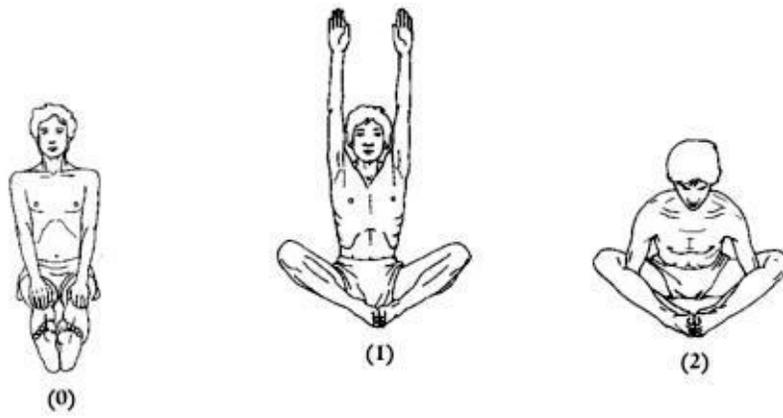
4. Exhaling forcefully in two counts, slowly push your feet towards the top of your head.

5. Remaining empty for six counts, tense your whole body, assuming the shape of the `wish-fulfilling jewel' '231 then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs forward.

7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Inhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

འཛིན་འབྲིལ་ཕྱག་གྲུ་བརྟེན་ས་པ་ནི། །གཙུག་དུ་འཕུལ་བས་རྩལ་འདོན་ནས།

For training, wrap (your arms) around your ankles and push (the two) mudras one above the other towards the top of your head,

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head opening your chest.)

2. Exhaling in four counts, wrap your forearms under your knees and above your ankles, and keeping your soles firmly united, join your hands with the palms on the tips of your toes like two mudras one on top of the other.

CENTRAL PHASE

3. Inhaling in four counts, slowly raise your hands and joined feet to chest height.

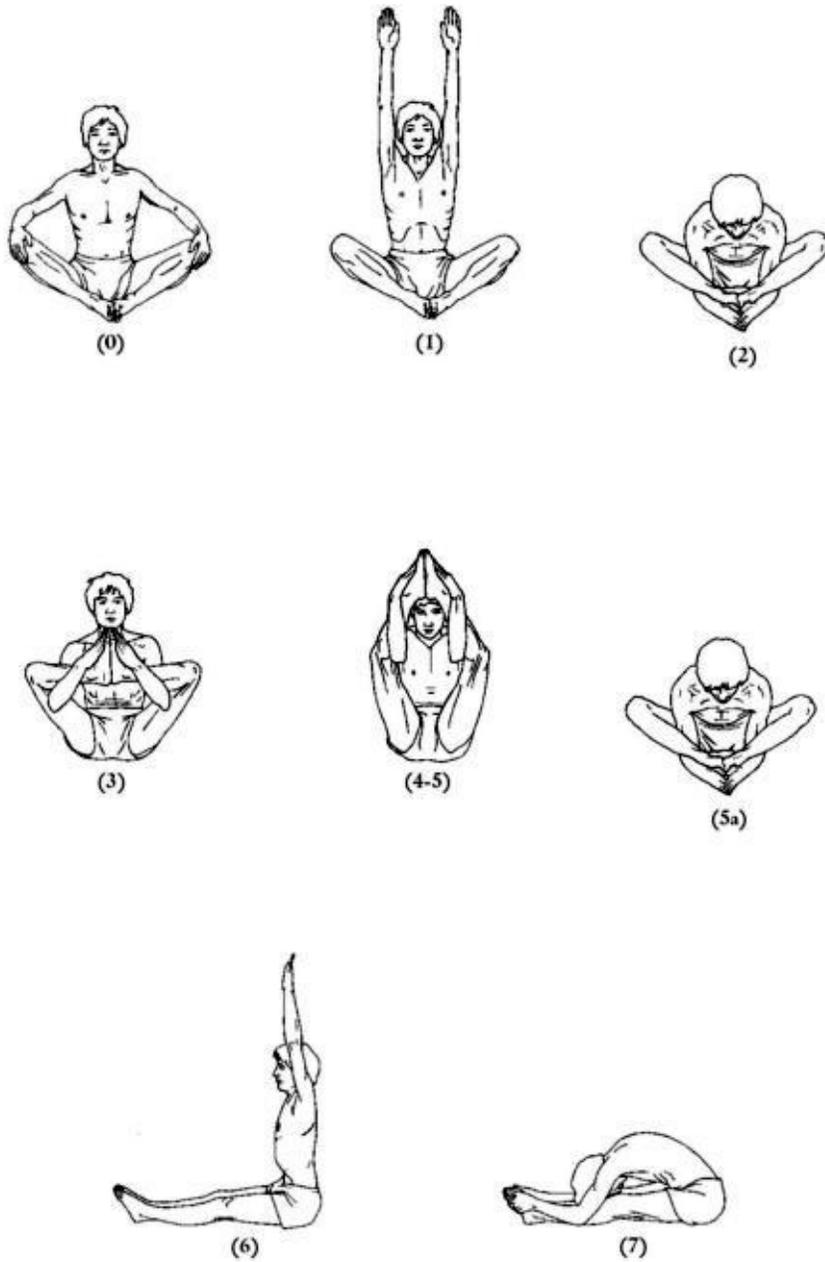
4. Exhaling forcefully in two counts, forcefully push your hands and feet towards the top of your head.

5. Remaining empty as long as you can, thoroughly tense your whole body, then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.

7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ལུས་ལྷན་སྐྱོད་བརྒྱུད་ན་མཐིལ་སྐྱུར། །བོགས་འདོན་བདུན་སྟུག་རྩོད་པའོ།

For progressing, pass the backs of your knees over your shoulders and bring the soles of your feet to your ears, (This is the series for the) empty hold with seven phases,

STARTING POSITION

0. As in the basic movement. (Sit with the soles of your feet together, your knees wide apart and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, raise your arms over your head opening your chest.)

2. Exhaling in four counts, place your elbows on the ground and press your heels against the insides of your elbows with your palms joined forward.

CENTRAL PHASE

3. Inhaling in four counts, detach your elbows from the ground and raise them.

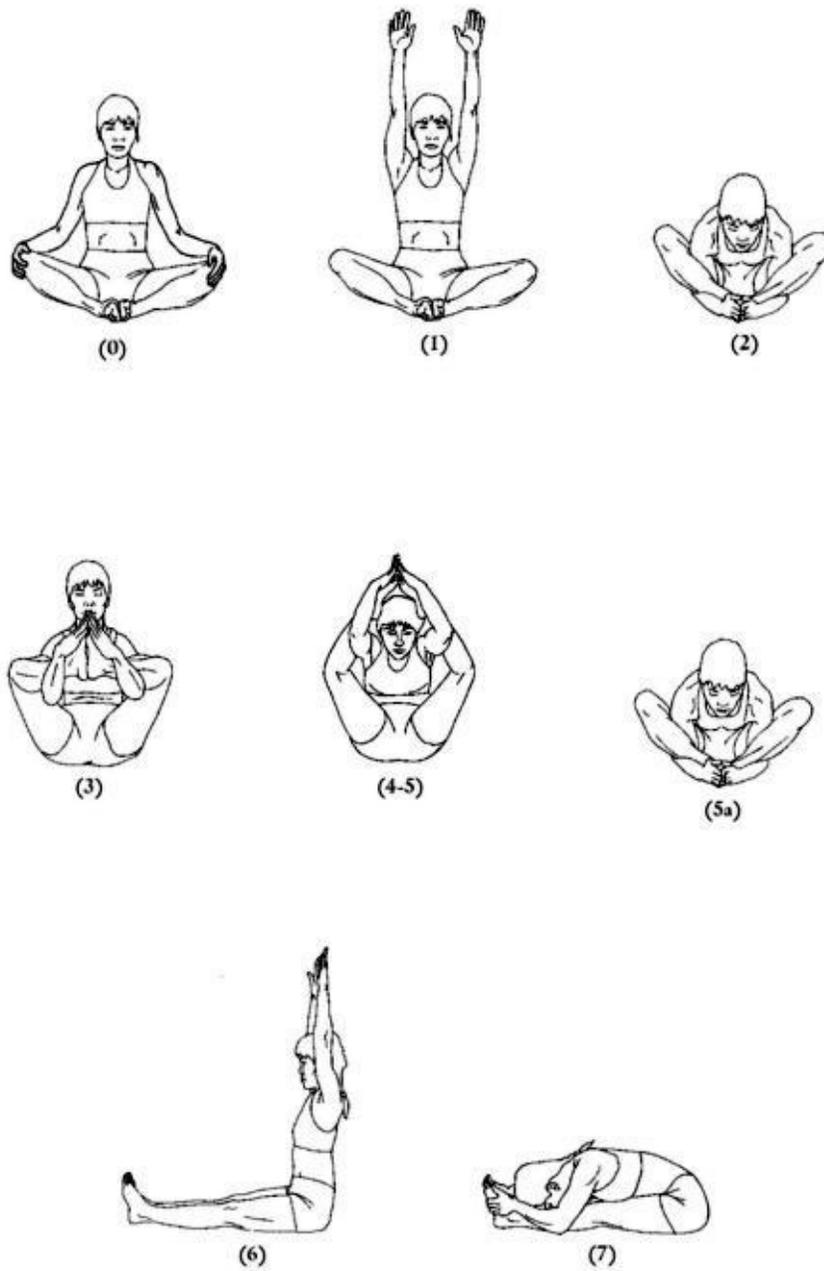
4. Exhaling forcefully in two counts, raise your knees onto your shoulders and your joined palms onto the top of your head, pressing the soles of your feet onto your ears and placing the weight of your body on your buttocks. J

5. Remaining empty as long as you can, thoroughly tense your whole body, then lower your hands and feet without separating them until they rest on the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs forward.

7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of yantras for applying the empty hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Jewel Pose eliminates all problems caused by imbalance of the five elements, of the five pranas, of the humors and of the constituents, and increases one's strength, The same holds true for the movements for training and for progressing.²⁴⁰

As stated, these yantras are effective for harmonizing the condition of the five elements and the five pranas; they eliminate problems caused by imbalance or disorder of the three humors, Wind, Phlegm and Bile, of the two 'white and red' constituents (whose coarse aspects are sperm and ovule-blood)²⁴¹ and of the 'six pure constituents'²⁴² which are: chyle, blood, flesh, fat, marrow and reproductive fluids, empowering their functioning. It also increases physical strength.



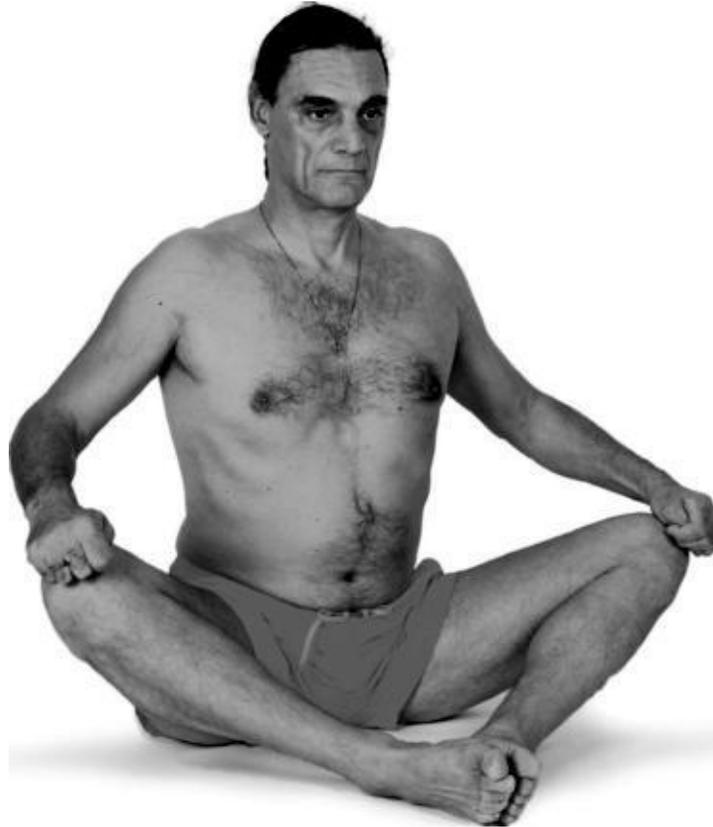
Thus ends the fourth series of yantras comprising fifteen movements, five main and ten auxiliary, combined with the pranayama of the Smooth Breathing with Seven Limbs.

FIFTH



SERIES

THE ROUGH BREATHING WITH SIX APPLICATIONS



THE FIFTH SERIES, called Tsublung Jorwa Trugpa or The Rough Breathing with Six Applications, 243 is a method to forcefully capture the karmic prana. It comprises a pranayama and five yantras.

THE PRANAYAMA

I.POSTURE

འཇུག་རྒྱུད་སྒྲོར་བ་དུག་པ་ནི། །ལུས་གནད་ཅོག་སྒྲིལ་སྒྲུབ་བསྐྱེད་།
འཇུག་རྒྱུད་སྒྲོར་བ་དུག་པ་ནི། །ལུས་གནད་སྒྲིལ་སྒྲུབ་བསྐྱེད་།

The rough breathing with six applications. The posture is the tsogkyil

with the spine straight, your vajra fists placed on your knees and your gaze fixed: (this is) the posture of Sri Simha,

Sitting with the soles of your feet together and your knees apart, straighten your spine, close your hands in vajra fists with the thumbs pressing at the base of the ring fingers and place them on your knees; with your eyes wide open, fix your gaze in the space in front of you: this is the posture of the Mahasiddha Sri Simha.241

II. CONCENTRATION

།དམིགས་གནད་སྟེ་བའི་རྩྭ་མཐིང་ངམ། །རླུང་གི་ཐིག་ལེ་སྐབས་ང་བསྟུན།

The method of concentration: at the navel (visualize) a blue HUM or, as the (previous) time, a sphere of pram,

At the navel cakra visualize a clear and self-radiant blue HUM, symbol of the indivisible essence of prana and instant presence (or rig pa, the real nature of mind), or a small light blue sphere symbolizing prana, as in the method of concentration of the Smooth Breathing with Seven Limbs.

III. BREATHING METHOD

རླུང་གནད་ལག་གཡོན་མཚུབ་སོར་གྱིས། །སླ་བུག་གཡོན་བཀག་སྡེའུ་བསྟུན།
བྱུང་པོ་ཉར་སྒྲུབ་ཅས་པ་ནི། །ཚོགས་འཇུག་དཔུང་སྒྲག་གཡས་མདུན་བསྐྱོར།

The method of breathing: block your left nostril with your left index knuckle and close your glottis; with the fierce sound HAR inhale completely and turn your arm and shoulder to the right and then forward.

1. First, forcefully exhale the stale air through both nostrils, quickly and deeply three times. Then turning your left fist downward, close your left nostril with the knuckle of your index finger, and slowly raising your arm and shoulder, inhale the `rough' air completely and forcefully through your right nostril, closing your glottis and producing a sound like HAR. When you have completed the inhalation, thoroughly stretch your chest and twist it to the right

turning your left arm and shoulder forward.

ལྷོ་དུ་བྱུགས་གྱིས་གཞིལ་དང་བཅས། །ཁུ་ཚུར་གསང་གནས་གདན་དུ་བཏུ།

Forcefully directing downward, firmly place your fists at your secret place.

2. Then bring your left hand back onto your knee. Thoroughly straightening your torso, forcefully direct the air downward, at the same time lowering your fists to the ground in front of your secret place and straightening your arms.

སྐྱིལ་གྱིས་ཁོག་བསྐྱར་རོ་སྟོད་དགྱེད།

With a closed hold, straighten your torso and open your chest.

3. Then applying a closed hold below your navel, straighten your torso and open your chest.

ཁོག་ནས་དྲག་ཏུ་འདྲེན་པ་ཡིས། །ཚོས་འདེགས་དཔུང་གྱུད་དང་པོར་བསྐྱར།

Forcefully contracting from below, raise your buttocks and straighten your arms.

4. Then applying a contraction upward from below, straighten your arms and raise your buttocks keeping your feet on the ground.

ཉམ་འབབས་ལས་རླུང་གྱི་ལ་བསྐྱེས།

With (the sound) HA perform a Bep and make the karmic prana dissolve into the HUM.

5. Visualize that all the karmic pranas are slowly being absorbed into the HUM at your navel like iron filings drawn by a magnet. Then, uttering a fierce aspirated HA perform a Bep246 and, in that moment, visualize that the karmic pranas are completely dissolved into the HUM at your navel.

ཚོས་བརྟན་ལག་གཉིས་ལྟུང་གིས། འཛམ་གཉིས་ཐང་ཀར་གྱིན་དུ་འདེགས།

With your buttocks on the ground, raise your feet straight with your fists.

6. Keeping your buttocks on the ground, straighten your arms and, aligning your vajra fists, place your wrists under your ankles²⁴⁷ and, with the soles of your feet together, raise your feet and straighten your back. Applying the empty hold remain in contemplation in a state of equanimity, beyond any concepts and without directing your thought on any object of concentration.

དེ་བཞིན་གཡོན་འཇུག་གཡོན་གཟུང་དང་། ཟུང་འཇུག་དཔུང་སྤྱག་ཀྱབ་བསྐྱོར་གིས།

ལས་རླུང་དབྱིངས་སུ་འཆིང་བཞི། རླུང་གནད་མན་ངག་མཐར་ཐུག་གོ།

In the same way, inhale through the left and turn to the left; (then) inhale through both (nostrils) rolling back your shoulders and arms so as to capture the karmic prana in the ultimate dimension: this is the goal of the secret methods of pranayama,

Extending your arms over your head, inhale briefly, strongly and deeply, and in the same manner exhale bending forward; do this three times. Then with your right fist turned downward, close your right nostril, inhale the 'rough' air forcefully with the sound HAR through your left nostril and twist your arm and shoulder to the left. Then direct the air downward, hold it closed, apply the contraction, perform a Bep exhaling with the sound HA and finally remain empty in contemplation beyond concepts. These are the six phases in which you should train with great endeavor.

Then inhale through both nostrils at the same time, opening and slightly arching your chest and shoulders back; gradually apply the various phases of directed hold, closed hold, contracted hold, quick exhalation with Bep and empty hold, so as to capture forcefully all the karmic pranas in the ultimate dimension of the central channel. As this is the ultimate goal of all the secret methods or upadesas on pranayama, one should train in this practice with great zeal.

THE YANTRAS

The five yantras are:

The Wheel or Khorlo, for open hold.

The Eagle or Khvung, for directed hold.

The Sword or Raldri, for closed hold.

The Frog or Balpa, for contracted hold.

The Peacock or Maja, for empty hold.

FIFTH



SERIES

i THE WHEEL



THE FIRST TRIAD OF YANTRAS, THE WHEEL POSE, IS FOR APPLYING THE OPEN HOLD.

BASIC MOVEMENT

གན་རྒྱལ་ལག་གཉིས་སོར་མོ་རྒྱལ་ས། །སྒྲག་ལ་སྤྱོགས་པས་གདན་ལ་བརྟུན།
ཚོས་འདེགས་ལུས་ལྷིང་མཐིལ་བཞིར་བསྐྱར། །སྐྱལ་ལོག་དགུང་ཚོགས་འཁོར་ལོ་བཞིན།

Lying on your back, turn your fingers towards your shoulders and place them on the ground, raise your buttocks and rest the weight of your body on your palms and soles; arching your torso for a complete cycle248 remain like a wheel,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

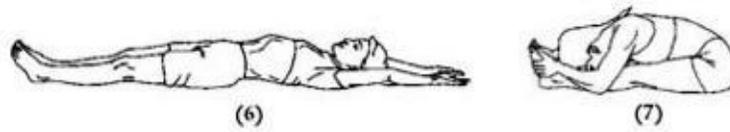
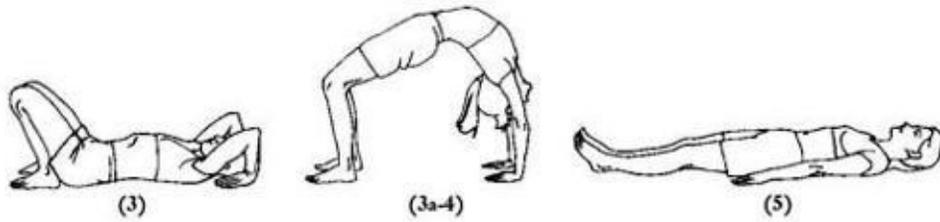
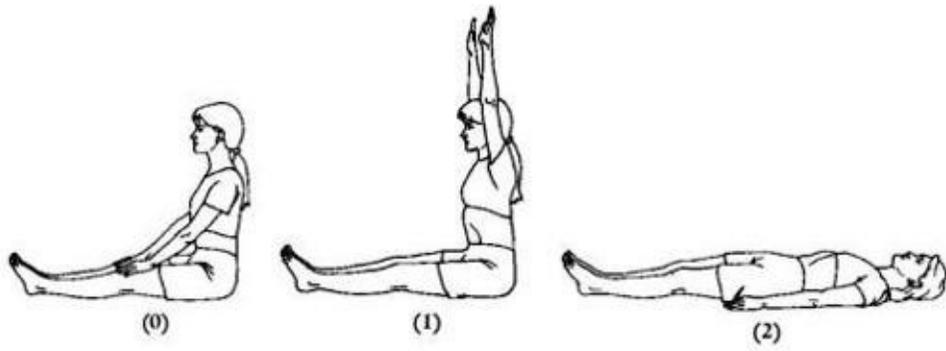
1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, lie on your back and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in two counts, turn your arms up and back, placing your palms on the ground with the fingers pointing toward your shoulders, and bend your legs, placing your soles on the ground with the heels touching your buttocks; then lift your waist and support the weight of your body on your firmly planted hands and feet.
4. Holding open for six counts, arch your torso so as to form a circle and remain in this position resembling the shape of a wheel.
5. Exhaling in four counts, lie on your back and extend your arms by your sides and your legs forward.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and tense your whole body.
7. Exhaling in four counts, raise your torso and grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

།འཁོར་ལའི་ཞབས་འདེགས་སྐྱོ་བོར་བརྟན། །དབྱར་རར་བརྟན་པས་རྩལ་འདོན་ནས།

For training, raise the feet of the wheel, bring them to the top of your head (and remain) with your forearms on the ground,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts extend your arms over your head.)

2. Exhaling in four counts, bend your legs and bring your heels in front of your secret place, raise your buttocks and place your palms on the ground in front of your toes.

CENTRAL PHASE

3. Inhaling in two counts, raise your heels and remain on your toes straightening your arms and legs, and arch the back of your head and shoulders upward.

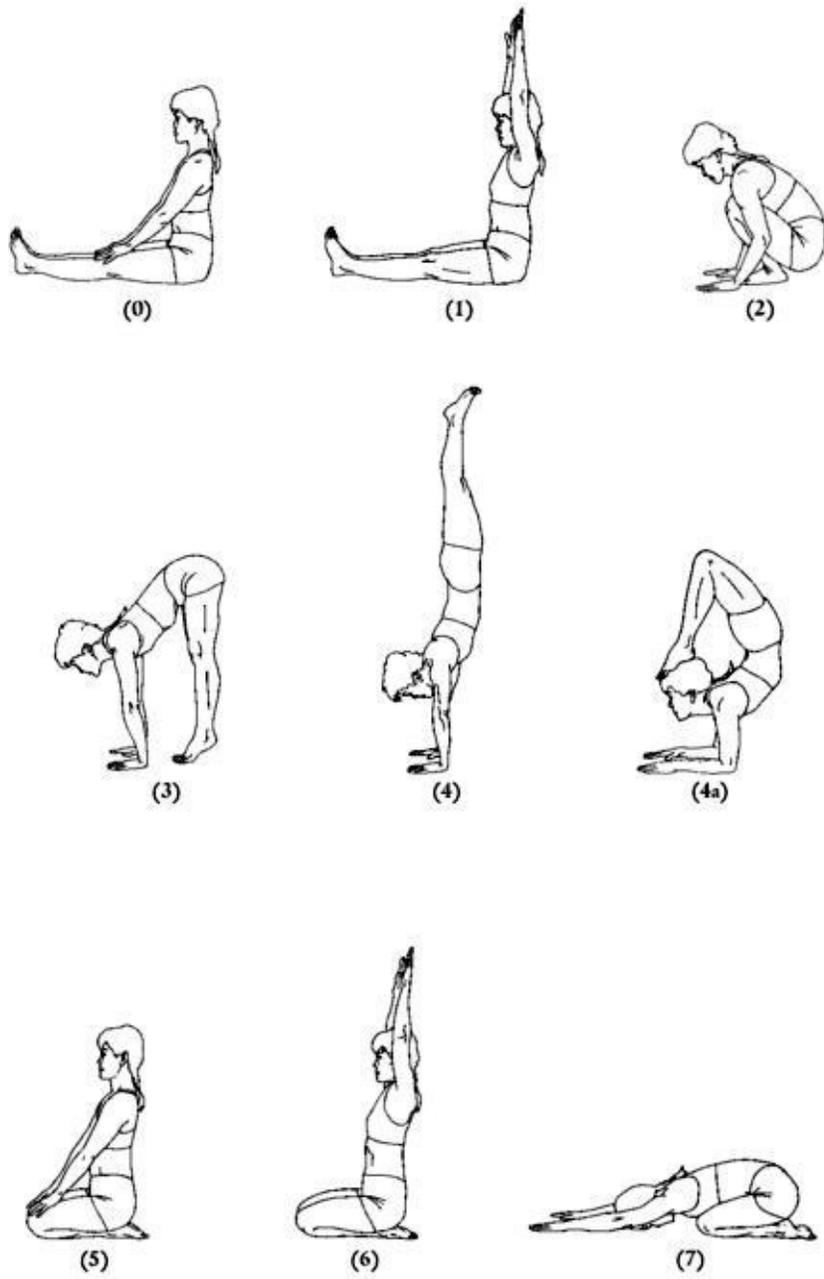
4. Holding open as long as you can, forcefully thrust your legs upward and then slowly lower them until you touch the top of your head to your feet and lower your forearms to the ground, thoroughly tensing your whole body.

5. Exhaling in four counts, lower your legs and sit on your heels.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and open your chest.

7. Exhaling in four counts, extend your arms forward on the ground and lower your forehead in front of your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

རྩིས་ཅུས་གྲུ་བརྟན་གཙུག་རྩིང་འདུད། བོགས་འདོན་བདུན་ལྷན་དགར་བའོ།

For progressing, (as in the) movement for training of the Camel (join your palms and soles), place your elbows on the ground and bring the top of your head to your heels, (This is the series for) the open hold with seven phases.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

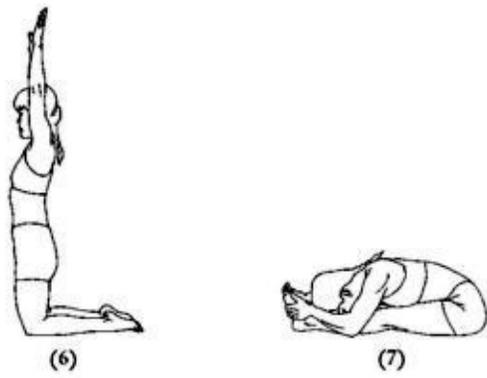
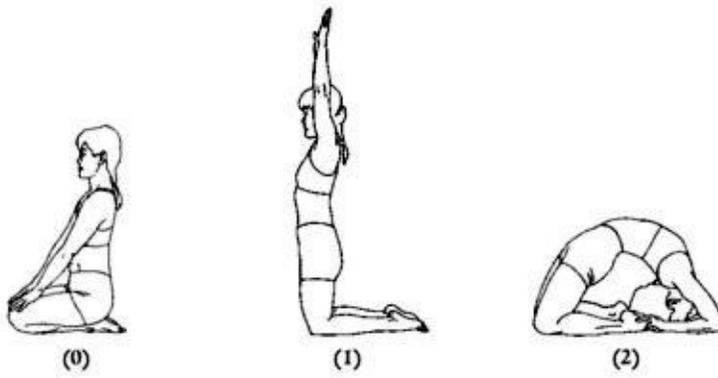
1. Inhaling in four counts, rise up onto your knees straightening your waist and extend your arms over your head.
2. Exhaling in four counts, join the palms of your hands and the soles of your feet, as in the movement for training of the Camel but with your fingers turned towards your heels, and place your elbows firmly on the ground.

CENTRAL PHASE

3. Inhaling in two counts, push your pelvis upward and place the top of your head on your heels.
4. Holding open as long as you can, arch in a circle like a wheel and tense your whole body.
5. Exhaling in four counts, lower your back until you touch the ground and extend your arms by your sides.

FINAL PHASE

6. Inhaling in four counts, raise your torso and extend your arms over your head.
7. Exhaling in four counts, extend your legs forward, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of yantras for applying the open hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Wheel Pose eliminates ailments of the spine and the spinal cord, the joints, the ligaments of the limbs, sciatica and stiffness in stretching or contracting, lumbar pain and problems related to the pervasive prana, The same holds true for the movements for training and for progressing.²⁴⁹

As stated, these yantras help to overcome problems caused by the Wind humor to the back, the spinal cord, the major and minor joints of the spine, the muscles and tendons of the head and the limbs, with characteristic pains like sciatica, and stiffening in (stretching or) contracting; they eliminate pains in the lumbar region and, in particular, restore correct functioning of the pervasive prana when its functioning is anomalous or impaired.

FIFTH



SERIES

2 THE EAGLE



THE SECOND TRIAD OF YANTRAS, THE MAJESTIC POSE LIKE AN EAGLE, IS FOR APPLYING THE DIRECTED HOLD.

BASIC MOVEMENT

ཞབས་གཡོན་གཡས་གཟུང་གདན་ལ་བརྟན། །ལག་གཡས་ལུས་གཡོན་གཡས་སུ་འབྲིལ།
ལག་གཡོན་རྒྱབ་ནས་དཀྱིག་གཡས་འབྲུང། །གཟུང་ལྷོག་ཁྱེད་ཆེན་འགྱུར་བ་བཞིན།

Cross your left foot over to the right and place it on the ground; wrap

your right arm over to the right (past) your left knee; (wrap) your left arm back so as to grasp your right side and twist; then do it on the other side, like an eagle²⁵. majestically seated.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your chest.

2. Exhaling in four counts, with the aid of your hands bend your right leg bringing your heel under your left buttock and cross your left leg over your right thigh, bringing the sole of your foot to the ground by your right knee.

CENTRAL PHASE

3. Inhaling in two counts, raise your right arm and twisting your torso and shoulders to the right, stretch them forcefully.

4. Applying a directed hold for six counts, twist your torso to the left, and pressing your right elbow against the outside of your left knee, bring your right arm to the right and firmly grasp the inner side of your left foot; wrap your left arm around your back and firmly grasp your right side, twisting your torso and head to the left, and remain in this pose like a majestically seated eagle.

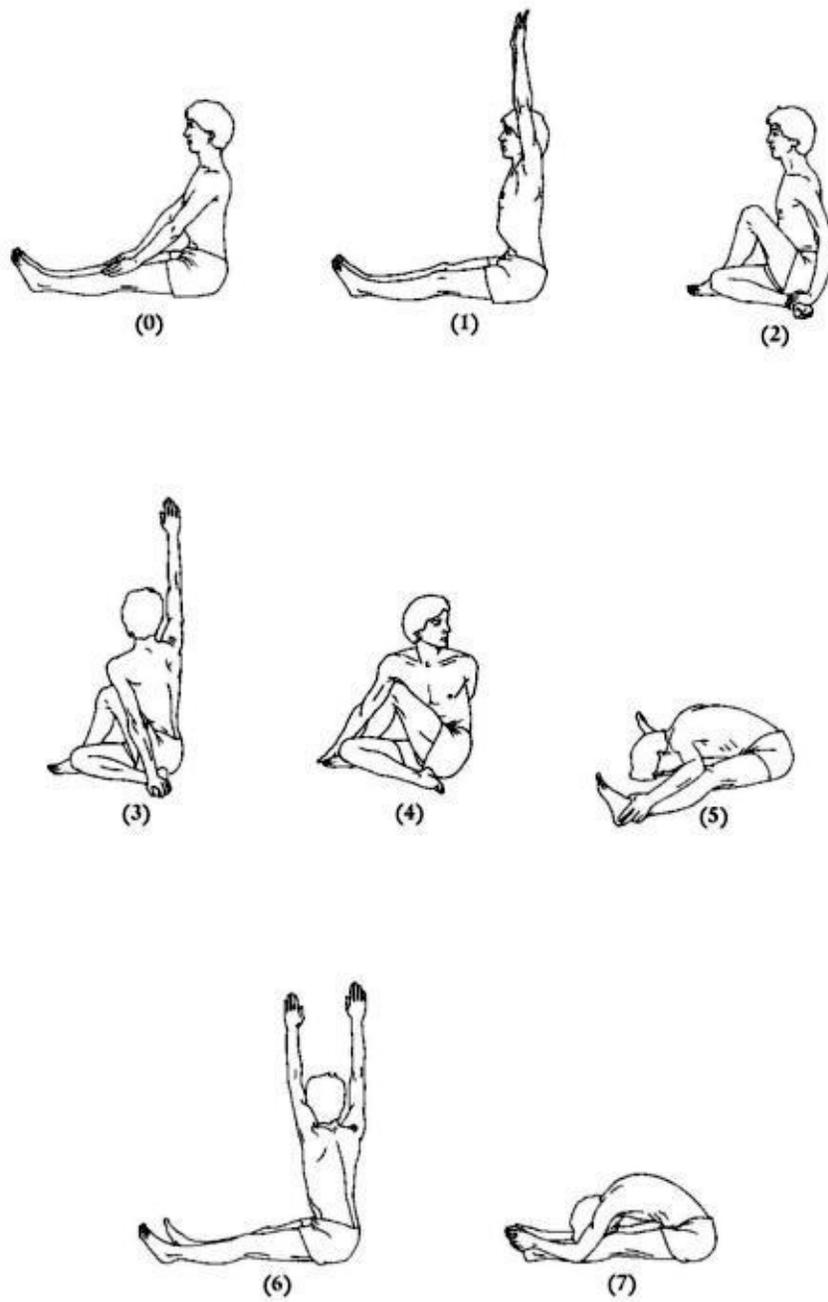
5. Exhaling in four counts, extend your legs forward and apart, bring your hands to your ankles and lower your forehead to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward and twist your torso to the right.

7. Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.

Then do the movement turning to the right.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

འབྲུག་བའི་གུས་དང་ཞབས་མོར་བརྟན། །ལག་འཁྲིག་བསྐྱར་བས་རྩལ་འདོན་ནས།

For training, keep your crossed knee and toes on the ground, wrap your arms and straighten up,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. Exhaling in four counts, place your hands on the ground by your sides and cross your legs with your left leg on your right thigh; firmly place your right knee and right toes on the ground, join your left instep with your right heel, then rise up.

CENTRAL PHASE

3. Inhaling in two counts, press your right elbow into the inside of your left elbow, and wrapping your right forearm around the left with a rotating motion to the right, join your palms.

4. Applying a directed hold as long as you can, straighten your torso and raise your joined palms to your forehead.

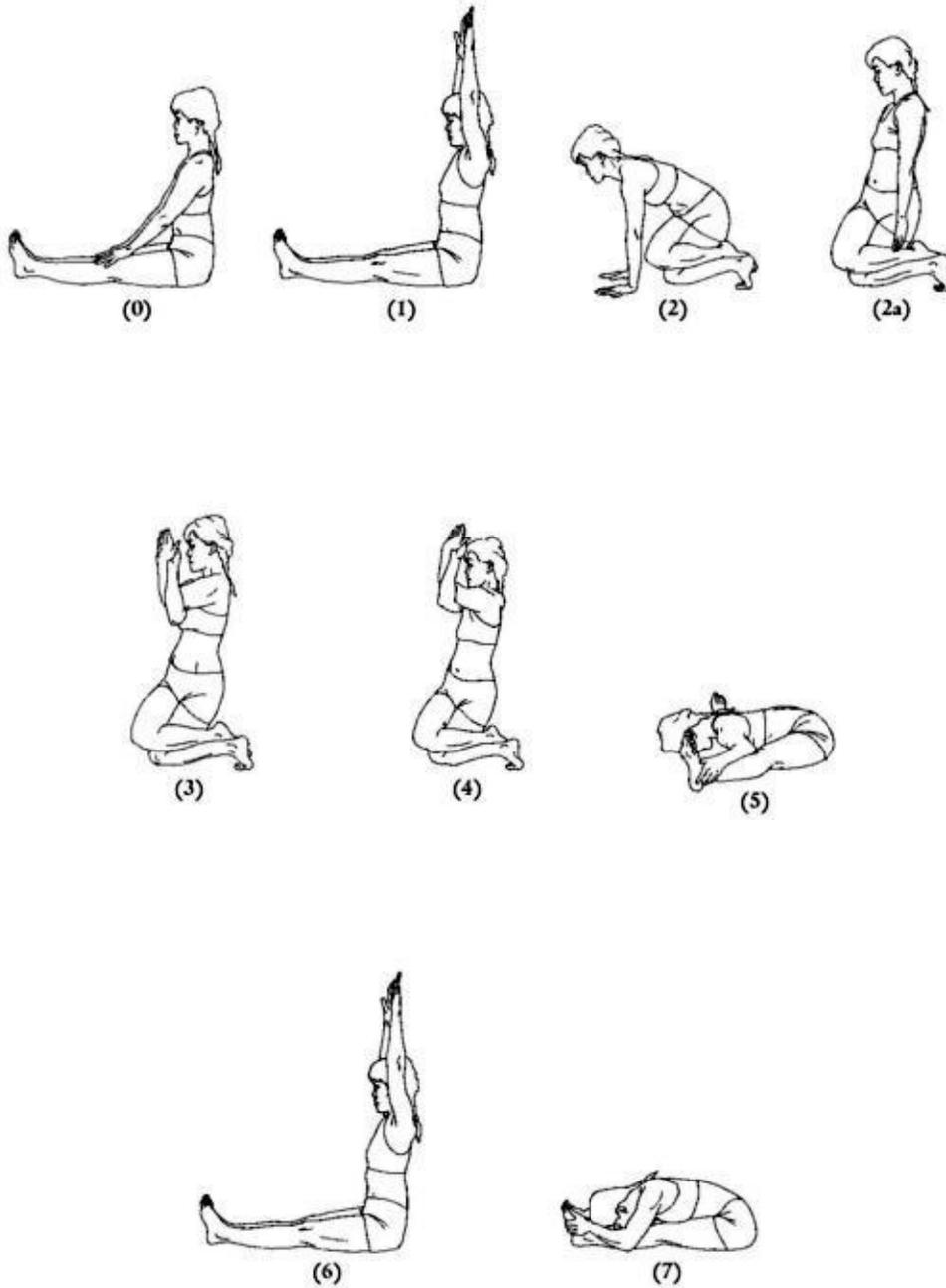
5. Exhaling in four counts, sit on the ground, extend your legs forward and apart, bring your hands to your ankles and lower your forehead to the ground.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and your legs straight forward and twist your torso to the right.)

7. As in the basic movement. (Exhaling in four counts, grasp the outer sides of your feet and stretch your legs, bringing your forehead to your knees.)

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

འཇབས་ལག་པན་ཚུན་འབྲིལ་བས་འགྲེང་། ཁོ་སྤྱོད་བོགས་འདོན་གཞིལ་བའོ།

For progressing, rise up wrapping your arms and legs, (then do it) on the other side, (This is the series for the) directed hold,

STARTING POSITION

0. As in the basic movement. (Sit with your legs extended forward and your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. Exhaling in four counts, tightly cross your legs bringing your left leg onto your right thigh, place your hands on the ground by your sides and raise your buttocks balancing on the toes of your right foot, and then stand up on the sole of the same foot.

CENTRAL PHASE

3. Inhaling in two counts, wrap the top of your left foot around your right ankle and cross your right arm around the left arm and join your palms.

4. Applying a directed hold as long as you can, straighten your torso and bring your joined palms to your forehead.

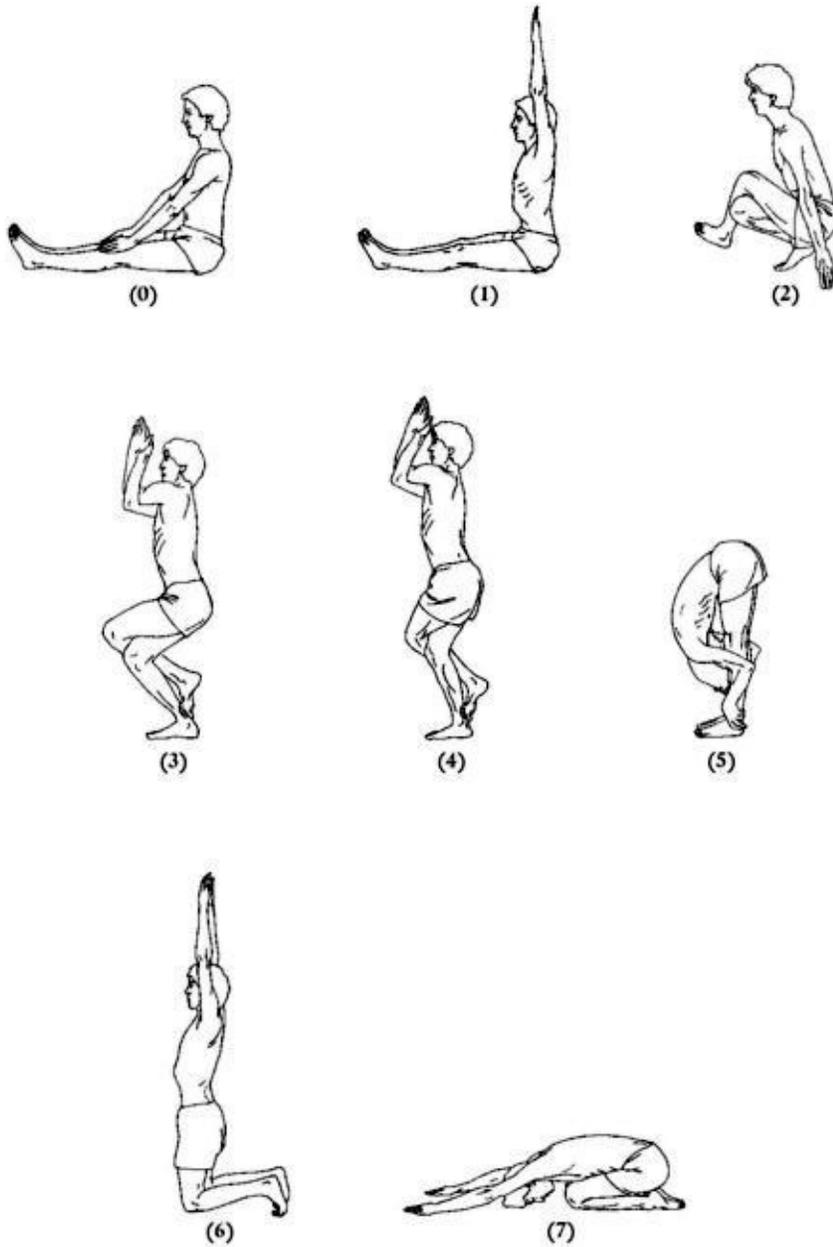
5. Exhaling in four counts, stand with your legs parallel and bend forward grasping your ankles and lowering your forehead to your knees.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and at the same time place your knees on the ground.

7. Exhaling in four counts, sit on your heels and bend forward lowering your arms and forehead to the ground.

Then do the movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of yantras for applying the directed hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles sails:

The Eagle Pose eliminates ailments of the lumbar region and kidneys, of the spine and the spinal cord, and of the joints; it eliminates all problems of the limbs and the sense organs; it balances the condition of the elements and the pranas and increases one's strength. The same holds true for the movements for training and for progressing,²⁵

As stated, these yantras help to eliminate ailments of the lumbar region, the kidneys, the spine and spinal cord, the major and minor joints, and of the head, arms and legs. Furthermore they heal problems of the six sense organs²⁵² and harmonize the strength of the five elements and the five pranas, empowering the capacity of the body, voice and mind of the individual.

FIFTH



SERIES

3 THE SWORD



THE THIRD TRIAD OF YANTRAS, THE SWORD OF WISDOM POSE, IS FOR APPLYING THE CLOSED HOLD.

BASIC MOVEMENT

ལྷོ་གསལ་ལག་རམ་སོར་མོ་བསྐྱོལ། །དཔྱལ་གོང་བརྟན་ཏེ་ལྷུས་ཁོག་བསྐྱར།
ཁོགས་སྐྱེལ་ཞབས་བྲང་ཁ་སྐྱོར་ནི། །གྲོན་འདུད་ཤེས་རབ་རལ་གྱི་བཞིན།

(Place) your elbows and forearms (on the ground) and interlace your fingers; place the top of your forehead on the ground and straighten your torso; holding closed for one complete cycle,213 join the inner sides of your feet like the sword of wisdom 2214 pointed upward,

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head.
2. Exhaling in four counts, point your toes to the ground, lower your elbows and forearms to the ground and interlace your fingers, placing the part of your head just above the forehead at the place where the fingers interlace.

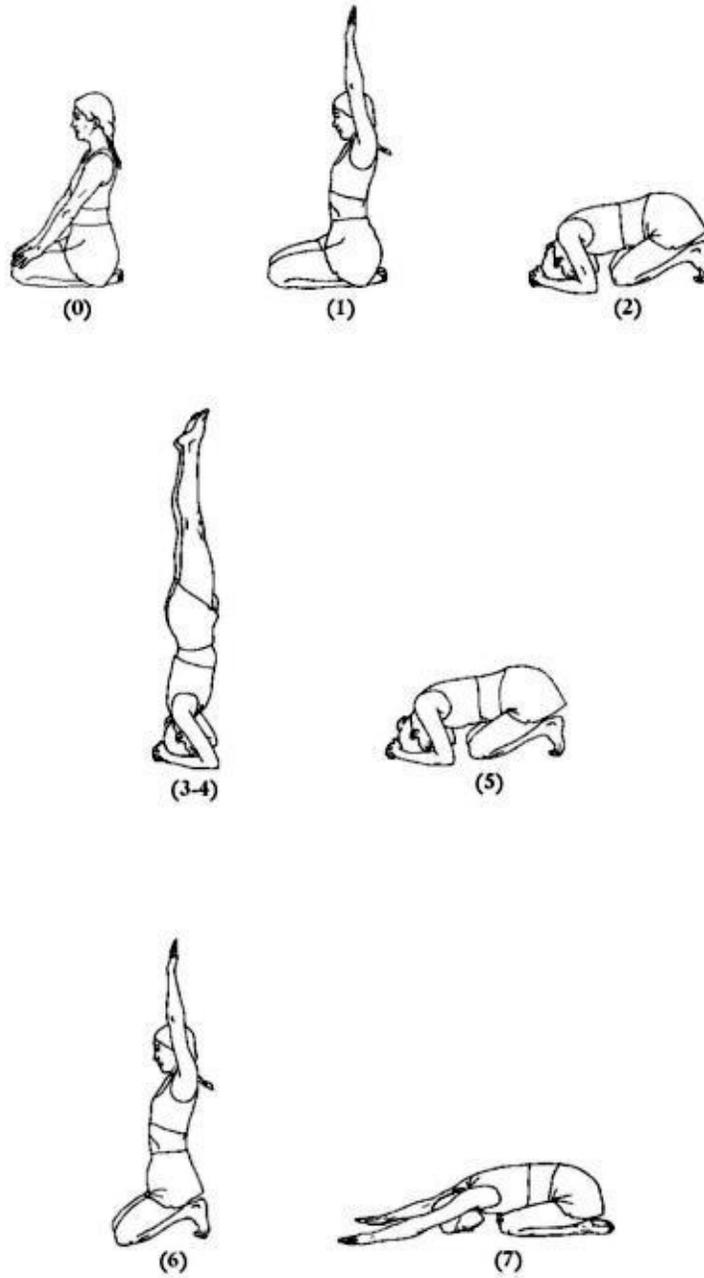
CENTRAL PHASE

3. Inhaling in two counts, straighten your knees, extend your legs and raise them, and placing the weight of your body equally on head and elbows, slowly straighten your torso and legs vertically.
4. Holding closed for six counts, extend your feet joining the inner sides, and remain in this position resembling the shape of the sword of wisdom.
5. Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and straighten your torso.
7. Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to

the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

MOVEMENT FOR TRAINING

ལྷུས་འགྲུབ་ཞབས་མཐོལ་མཉམ་བར་སྐྱེར། ཁོ་མས་ཚད་བསྐྱེལ་བས་ཅུལ་འདོན་ནས།

For training, open your knees and join the soles of your feet, holding closed as long as you can.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. As in the basic movement. (Exhaling in four counts, point your toes to the ground, lower your elbows and forearms to the ground and interlace your fingers, placing the part of your head just above the forehead at the place where the fingers interlace.)

CENTRAL PHASE

3. Inhaling in two counts, raise your legs straightening the knees, then open the knees and join the soles of your feet.

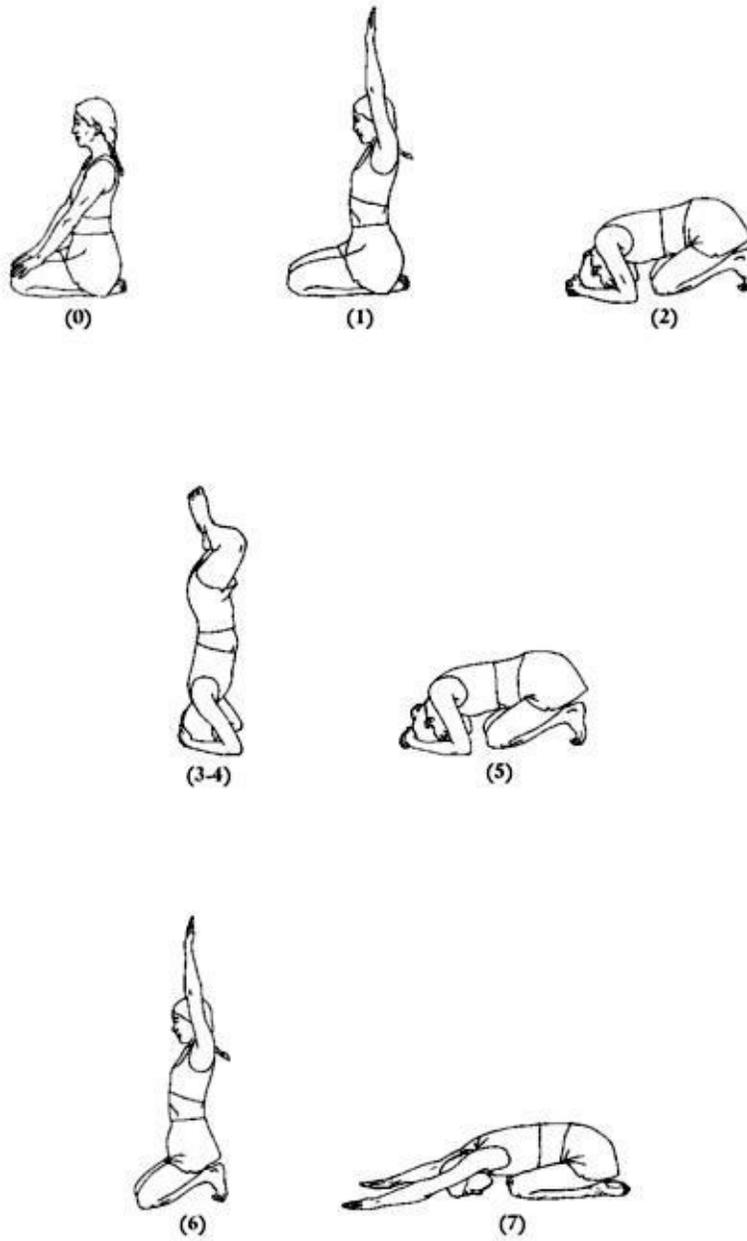
4. Holding closed as long as you can, thoroughly straighten your torso.

5. As in the basic movement. (Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and straighten your torso.

7. As in the basic movement. (Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

MOVEMENT FOR PROGRESSING

ལག་ངར་མདུན་བརྒྱུངས་ཞབས་ཕྱིར་ལྗེས། ལྟོ་འཕུལ་བོགས་འདོན་སྐྱེལ་བའོ།

For progressing, extend your forearms forward, arch your legs backward and push your abdomen (out), (This is the series) for the closed hold,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head.)

2. Exhaling in four counts, lower your forehead to the ground extending your arms with palms turned upward straight backward on the ground.

CENTRAL PHASE

3. Inhaling in two counts, raise your legs and torso placing the weight of your body on the part of your head just above the forehead and on your arms.

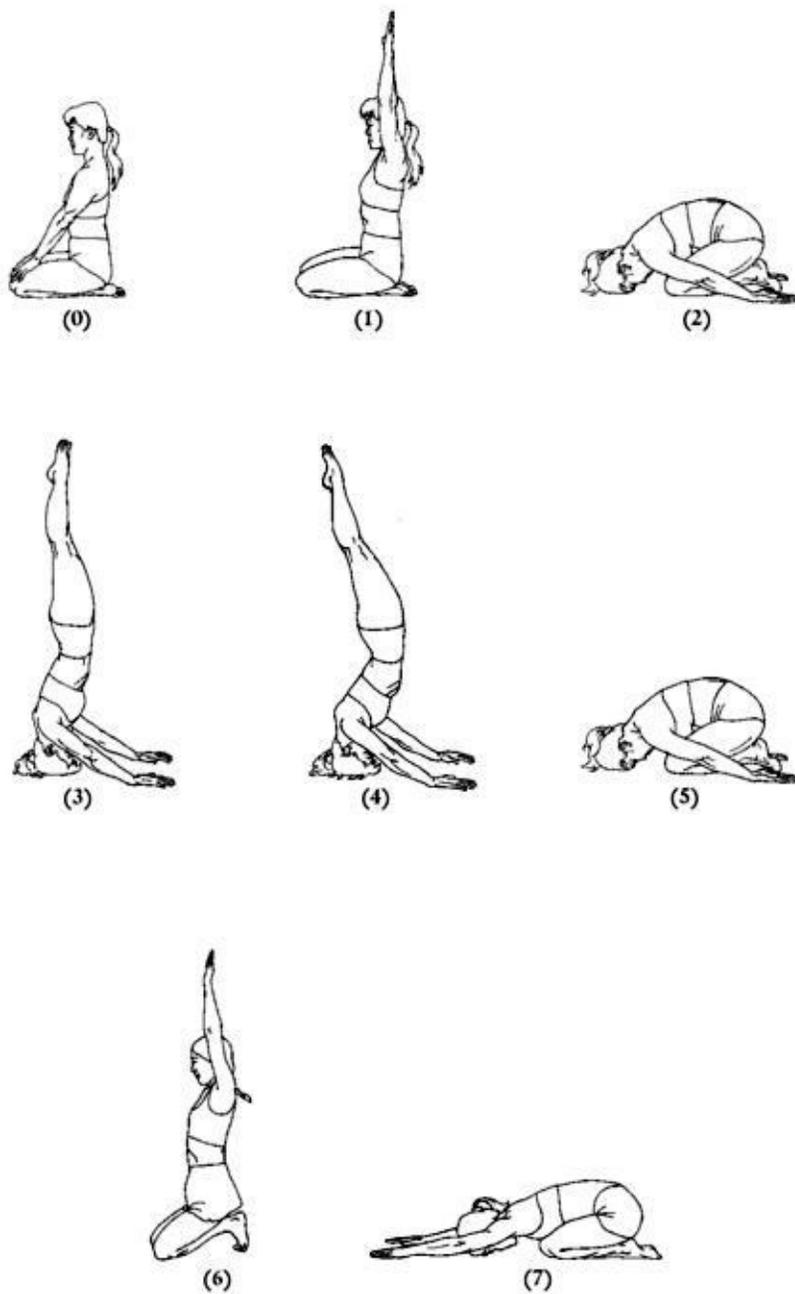
4. Holding closed as long as you can, arch your joined legs and strongly push chest, abdomen and sides forward.

5. As in the basic movement. (Exhaling in four counts, slowly lower your legs and bring your knees and toes to the ground.)

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, extend your arms over your head and straighten your torso.

7. As in the basic movement. (Exhaling in four counts, sit on your heels with the tops of your feet on the ground and bend, lowering your forehead and arms forward to the ground.



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	<i>as long as possible</i>	4
FINAL PHASE	4			4

This is the series of yantras for applying the closed hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Sword Pose makes the mind clear and heals ailments of the nerves of the sense organs and of the brain; it balances the pranas of the five elements; it restores the humors and constituents. The same holds true for the movements for training and for progressing. 256

As stated, these yantras enhance the intellectual faculties bringing greater mental lucidity, they heal problems of the nerves connected with the five sense organs when their functioning has been impaired, and related ailments of the brain; they restore balance to the pranas of the five elements and reinforce and foster the correct functioning of the three humors - Wind, Bile and Phlegm - and of the various constituents of the organism.²⁵⁷

FIFTH



SERIES

4 THE FROG



THE FOURTH TRIAD OF YANTRAS, THE FROG POSE, IS FOR APPLYING THE CONTRACTED HOLD.

BASIC MOVEMENT

ཁོ་སྐྱབ་ཞབས་ལག་མཐེབ་བཞི་ལྟར། ཉམ་འཕེན་ཙོས་འཕྱལ་རོ་སྟོད་དགེད།
ཞབས་གཉིས་སྐྱུར་གདན་དུ་ལྟར། རྫོགས་པ་ཕྱེད་འདྲེན་སྐལ་པ་བཞིན།

Lying prone, join your thumbs and big toes; exhaling quickly with HA, push your buttocks (down), arch your torso and press your feet on the ground by your sides; apply a contracted hold for a cycle and a half, like a frog.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

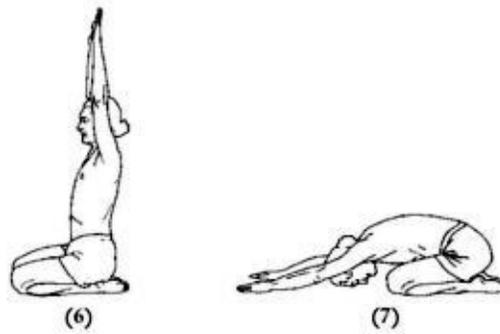
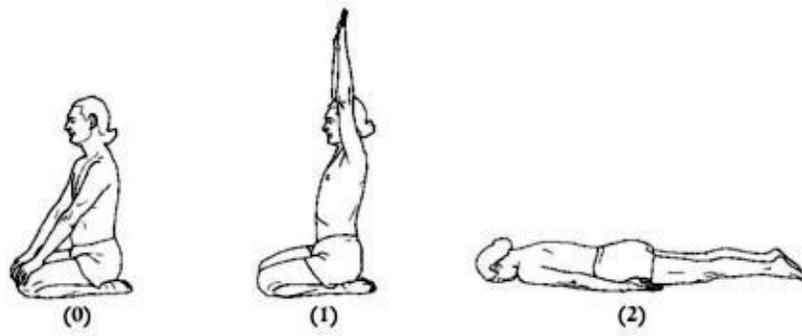
1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, lie prone with your forehead on the ground and extend your arms by your sides.

CENTRAL PHASE

3. Inhaling in four counts, extending your arms back and bending your legs, grasp the sides of your feet, joining your thumbs and big toes.
4. Exhaling quickly in two counts by emitting an aspirated HA, push your buttocks down, arch the back of your head and torso, and pressing your feet on the ground by your sides, open your elbows.
5. Applying an empty contracted hold²⁵⁸ for six counts, draw in your sides and compress your abdomen against your spine, and remain in this pose like a frog.

FINAL PHASE

6. Inhaling in four counts, sit on your heels and extend your arms over your head.
7. Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

བརྒྱ་ལམ་ལུགས་མཐེན་ལུགས་ཀྱིས་འཛོལ། བྲག་ནས་འདྲེན་པས་ཅུལ་འདོན་ནས།

For training, open your thighs, hook your big toes and pull them above your shoulders,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, lie down prone with your forehead on the ground and extend your arms by your sides.)

CENTRAL PHASE

3. Inhaling in four counts, open your thighs, bend your legs, roll your arms and shoulders and grasp your big toes with your hooked index fingers.

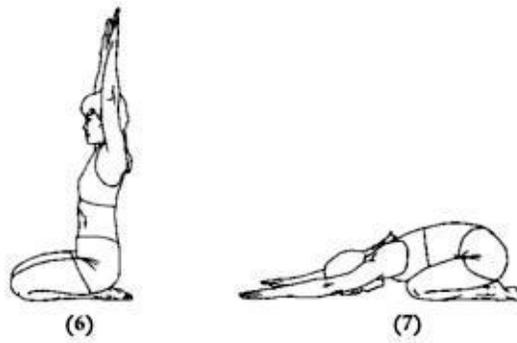
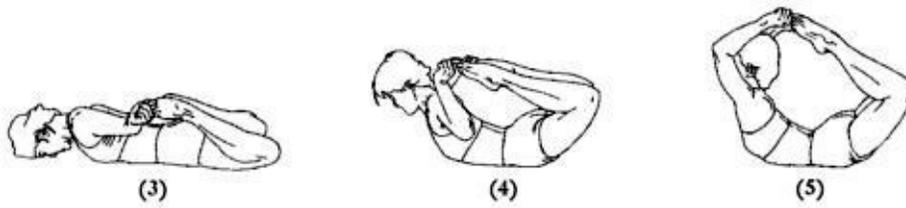
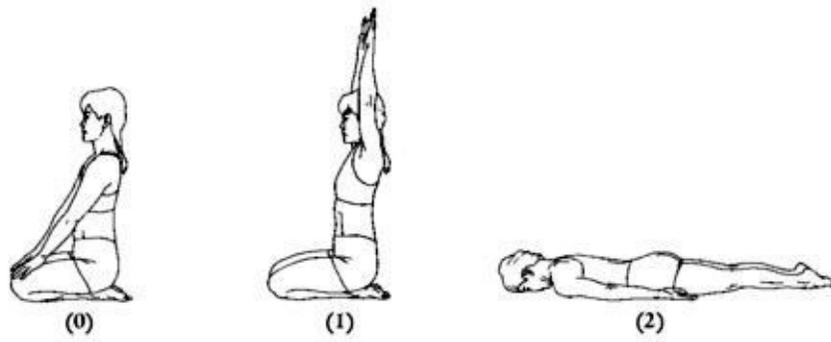
4. Exhaling quickly in two counts by emitting an aspirated HA, with your hooked index fingers pull your big toes above your shoulders.

5. Applying an empty contracted hold as long as you can, push your buttocks down, arch the back of your head and torso and draw your sides in.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

ཞབས་ཕྱག་བརྟན་པར་ལག་གཉིས་བསྐྱེལ། ཁྲིམ་བརྟན་བོགས་འདོན་འདྲེན་པའོ།

For progressing, place your feet on your shoulders, interlace your hands and rest your chin (upon them). (This is the series for the contracted hold.)

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, lie down prone with your forehead on the ground and extend your arms by your sides.)

CENTRAL PHASE

3. Inhaling in four counts, with your hands pull your feet towards your shoulders, thoroughly arching your torso.

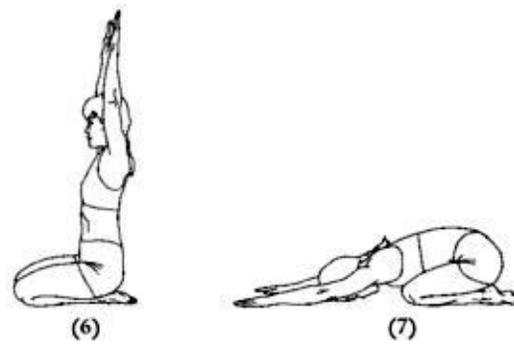
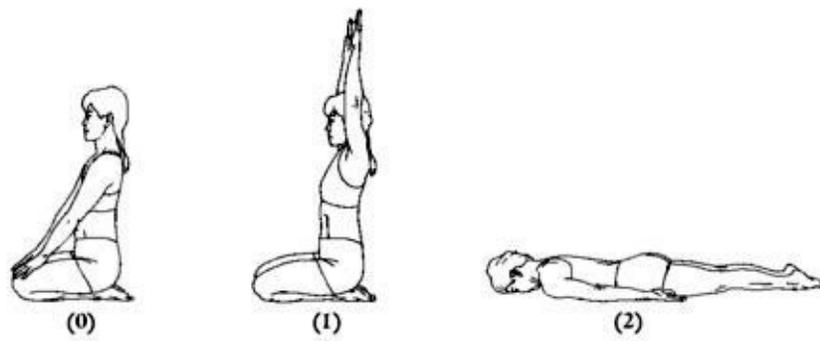
4. Exhaling quickly in two counts by emitting an aspirated HA, strongly pull your feet and place the heels on your shoulders, interlace your fingers and push the toes down, and rest your chin on your interlaced hands.

5. Applying an empty contracted hold as long as you can, draw your sides in.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, sit on your heels and extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, bend forward lowering your forehead and arms to the ground in front of you.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Contracted Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of yantras for applying the contracted hold, each yantra with seven phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Frog Pose heals ailments of the spine and the spinal cord, of the joints and ligaments of the limbs; it eliminates pains of the chest and liver, madness and mutism, and problems of the five pranas, The same holds true for the movements for training and for progressing. 260

As stated, these yantras help to overcome ailments of the spine and spinal cord, and of the joints, tendons and muscles of the head and limbs; they heal ailments that cause pains in the area of the chest or in the liver, problems caused by anomalous functioning of the life-sustaining prana such as psychosis and mutism, *etc.* provoked by this prana entering the life-channel,²⁶ I and all problems due to anomalous functioning of the other four pranas.

FIFTH



SERIES

5 THE PEACOCK



THE FIFTH TRIAD OF YANTRAS, THE PEACOCK POSE, IS FOR
APPLYING THE EMPTY HOLD.

BASIC MOVEMENT

ལྷོང་བཏུན་ལག་གཉིས་སོར་ཅེ་རྣམས། །སྤུས་མོར་གཏད་དེ་གདན་ལ་བཏུན།
ལྷོ་ཚེགས་ལྷོར་བཅར་དྲག་འཕེན་གྱིས། །ཁྲིག་བསྐྱང་མྱིང་བ་མ་བྱ་བཞིན།

Kneeling, place your hands on the ground with the fingertips turned towards your knees; press your elbows into your abdomen and, exhaling quickly and forcefully, straighten your torso and remain suspended like a peacock.

STARTING POSITION

0. Sit on your heels with your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your chest.
2. Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.

CENTRAL PHASE

3. Inhaling in four counts, extend your legs out straight and opening your chest, join your elbows and press them firmly against your abdomen.

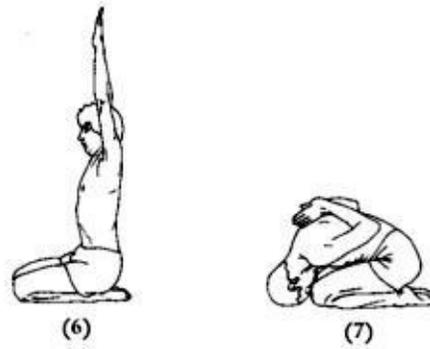
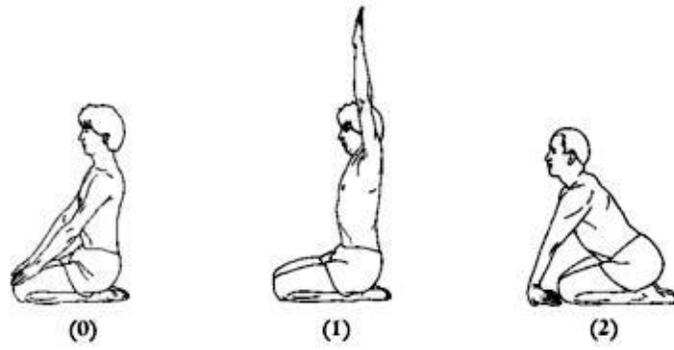
4. Exhaling forcefully in two counts, slightly shift your center of gravity forward, stretch your torso straight as an arrow, lift your legs straight and place the weight of your body on your hands and forearms.

5. Applying an empty hold for six counts, remain suspended in this pose like a peacock.

FINAL PHASE

6. Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.

7. Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	6
FINAL PHASE	4	4		

MOVEMENT FOR TRAINING

མཁའ་མྱོང་ལྷག་དགེད་ཞབས་ངར་བསྐྱེད། །ལུས་ཁོག་གྱེན་ལྷེམ་ཅུལ་འདོན་ནས།

For training, suspended in the air, arch the back of your head and raise your legs, lifting and arching your torso upward.

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.)

CENTRAL PHASE

3. Inhaling in four counts, with the palms of your hands on the ground, raise your torso and remain suspended in the air.

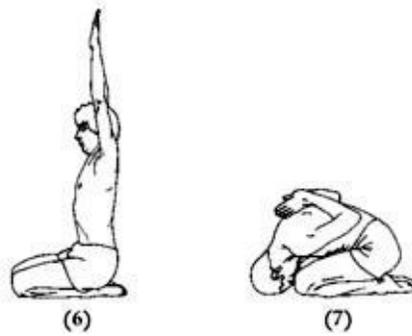
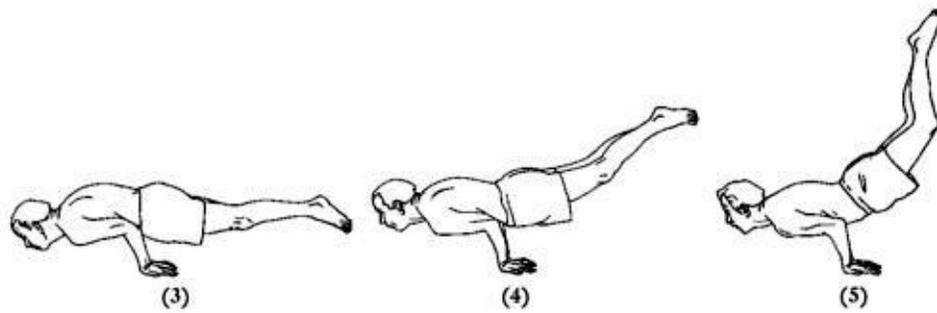
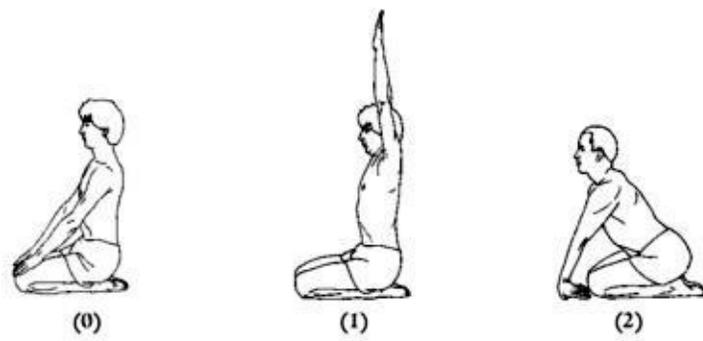
4. Exhaling in two counts, arch your head upward and lift your legs keeping them together and parallel.

5. Applying an empty hold as long as you can, lift and arch your legs and torso upward and remain in this pose like a peacock.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.)



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

MOVEMENT FOR PROGRESSING

།གཡོན་བསྐྱེལ་གཡས་བརྒྱུད་མྱིང་ལྷོག་གིས། །བོགས་འདོན་བདུན་སྟུག་སྟོང་བའོ།

For progressing, cross your left (leg), extend your right and remain suspended; (then do it) on the other side, (This is the series for the) empty hold, with seven phases,

STARTING POSITION

0. As in the basic movement. (Sit on your heels with your hands on your knees.)

INITIAL PHASE

1. As in the basic movement. (Inhaling in four counts, extend your arms over your head and open your chest.)

2. As in the basic movement. (Exhaling in four counts, place your hands on the ground with the fingertips turned towards your knees.)

CENTRAL PHASE

3. Inhaling in four counts, bend your left leg onto your elbow.

4. Exhaling in two counts extend and raise your right leg.

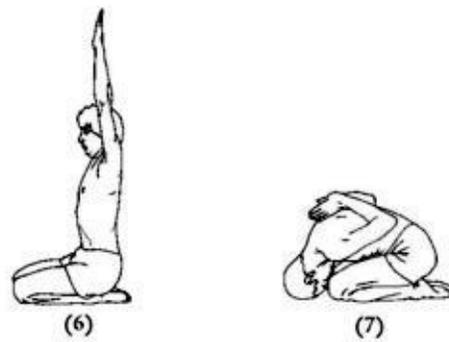
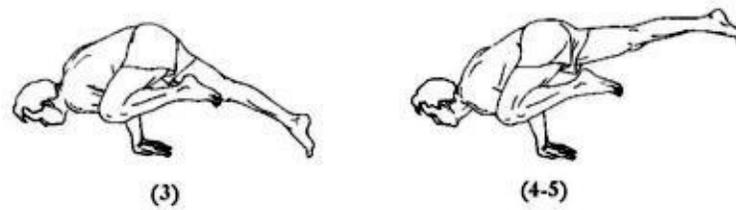
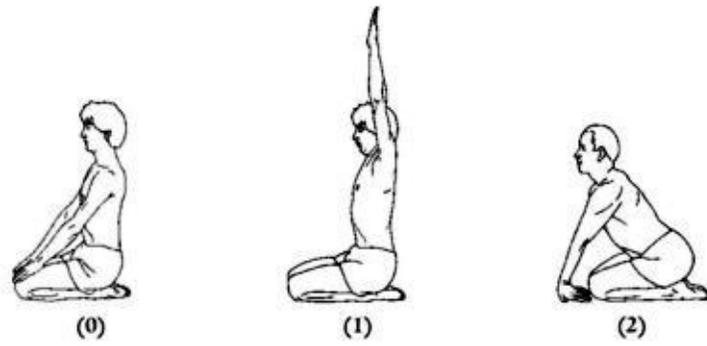
5. Applying an empty hold as long as you can, remain suspended in the air, slowly arching your head upward and lifting your right leg higher.

FINAL PHASE

6. As in the basic movement. (Inhaling in four counts, place your knees on the ground, sit on your heels and extend your arms over your head.)

7. As in the basic movement. (Exhaling in four counts, join the palms of your hands behind your back and bend forward lowering your forehead to your knees.)

Then do this movement on the other side.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Quick Exhalation	Empty Hold
INITIAL PHASE	4	4		
CENTRAL PHASE	4		2	<i>as long as possible</i>
FINAL PHASE	4	4		

This is the series of yantras for applying the empty hold, each yantra with seven

phases of breathing.

BENEFITS

The Overcoming of Obstacles says:

The Peacock Pose tonifies the nerves of the full and hollow organs and eliminates all problems caused by disorder of the five elements and the five pranas, The same holds true for the movements for training and for progressing,²⁶²

As stated, these yantras strengthen the main nerves of the five full organs and the six hollow organs; they enhance the functioning of the five elements of the physical body²⁶³ and restore balance to the five pranas when their functions are disordered, anomalous or damaged.



Thus ends the fifth series of yantras comprising fifteen movements, five main and ten auxiliary, combined with the pranayama of the Rough Breathing with Six Applications.

SUMMARY OF THE INITIAL AND FINAL PHASES OF THE YANTRAS OF THE FIVE SERIES



IN CONCLUSION, FIVE SETS of yantras are combined with the method of the Four Characteristic Conditions of the Breath, which emphasizes the open hold; five sets of yantras are combined with the method of the Four Profound Applications, which emphasizes the directed hold; five sets of yantras are combined with the Secret Breathing for Directing the Prana into the Central Channel, which emphasizes the closed hold; five sets of yantras are combined with the method of the Smooth Breathing with Seven Limbs, which emphasizes the contracted hold; five sets of yantras are combined with the method of the Rough Breathing with Six Applications, which emphasizes the empty hold. Each of the five sets of yantras of the five series comprises three phases: initial, central and final.

།དེ་ལྟར་ལྷ་ཚན་རྣམས་ལ་ལྷའི། ལྷོར་བ་དང་པོའི་དགར་བ་དང་།

།གཉིས་པའི་དགར་འདྲེན་གསུམ་པའི་དགར་། །བཞི་པའི་དགར་གཞིལ་ལྷ་པའི་སྐྱེལ།

།འདྲེན་སྟོང་རྣམས་ནི་ལྷ་ར་བརྟན། །ལག་ནི་སྐྱེ་བོར་ཤད་དེ་འཇུག

Thus, as regards the initial phase of the five series, each with five movements: in the open hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending your arms over your head.

In Arching like a Camel for open hold, first yantra of the first series; in Arching like a Snake for open hold, first yantra of the second series; in Stretching like a Dog for contracted hold, fourth yantra of the second series; in the Bow Pose for open hold, first yantra of the third series; in the Locust Pose for open hold, first

yantra of the fourth series; in the Dove Pose for directed hold, second yantra of the fourth series; in the Sword Pose for closed hold, third yantra of the fifth series; in the Frog Pose for contracted hold, fourth yantra of the fifth series; in the Peacock Pose for empty hold, fifth yantra of the fifth series: in the initial phase, sitting on your heels inhale in four counts extending your arms over your head.

།དང་པོའི་གཞིལ་སྐྱེལ་འདྲེན་སྟོང་དང་། །གཉིས་པའི་གཞིལ་སྟོང་བཞི་པའི་སྐྱེལ།
 །འདྲེན་པ་ལྷ་པའི་དགར་གཞིལ་རྣམས། །ཞབས་ལག་མདུན་གཙུག་ཤད་དེ་འཇུག།

In the directed hold, the closed hold, the contracted hold and in the empty hold of the first series; in the directed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series;264 in the open hold and the directed hold of the fifth series: with your legs forward, inhale extending your arms over your head.

In Twisting like a Conch for directed hold, second yantra of the first series; in Rising like a Flame for closed hold, third yantra of the first series; in the Turtle Pose for contracted hold, fourth yantra of the first series; in the Plough Pose for empty hold, fifth yantra of the first series; in the Curved Knife Pose for directed hold, second yantra of the second series; in the Spider Pose for empty hold, fifth yantra of the second series; in the Trident Pose for closed hold, third yantra of the fourth series; in Arching like a Tiger for contracted hold, fourth yantra of the fourth series; in the Wheel Pose for open hold, first yantra of the fifth series; in the Majestic Pose like an Eagle for directed hold, second yantra of the fifth series: in the initial phase, sitting with your legs straight forward, inhale in four counts extending your arms over your head.

།གཉིས་པའི་སྐྱེལ་དང་གསུམ་པའི་སྐྱེལ། །འདྲེན་སྟོང་བཞི་པའི་རྩ་སྟོང་འབྲིལ།
 །ཅོག་སྐྱེལ་དཔུང་ངར་འདེགས་ཏེ་འཇུག། །འབྲིན་པ་སོ་སོའི་སྐབས་དང་བསྐྱེན།

In the closed hold of the second series; in the closed hold, the contracted hold and the empty hold of the third series; in the empty hold of the fourth series: in tsogkyil, inhale raising your arms, Exhale according to the dferent (movements).

In the Dagger Pose for closed hold, third yantra of the second series; in the Lion Pose for closed hold, third yantra of the third series; in the Suspension like a Vulture for contracted hold, fourth yantra of the third series; in the Triangle Pose for empty hold, fifth yantra of the third series; in the Jewel Pose for empty hold, fifth yantra of the fourth series: in the initial phase, placing the soles of your feet together and your knees apart in tsogkyil, inhale in four counts raising your arms. Exhale in four counts according to the respective basic movements.26S

ཁྲེས་ནི་དང་པོའི་དགའ་དང་འབྲེན། གཉིས་པའི་དགའ་འབྲེན་གསུམ་པའི་དགའ།
 བཞི་པའི་དགའ་གཞིལ་ལྷ་པའི་སྐྱེལ། འབྲེན་སྟོང་ལྷང་བརྟན་དགེ་དེ་འཇུག
 །དཔྲལ་ལག་གདན་ལ་འདུད་ཅིང་འབྲིན།

Regarding the final phase, in the open hold and the contracted hold of the first series; in the open hold and the contracted hold of the second series; in the open hold of the third series; in the open hold and the directed hold of the fourth series; in the closed hold, the contracted hold and the empty hold of the fifth series: kneeling, inhale extending and exhale lowering your arms and forehead to the ground.

Regarding the inhalation and the exhalation of the final phases of the different series: in Arching like a Camel for open hold, first yantra of the first series; in the Turtle Pose for contracted hold, fourth yantra of the first series; in Arching like a Snake for open hold, first yantra of the second series; in Stretching like a Dog for contracted hold, fourth yantra of the second series; in the Bow Pose for open hold, first yantra of the third series; in the Locust Pose for open hold, first yantra of the fourth series; in the Dove Pose for directed hold, second yantra of the fourth series; in the Sword Pose for closed hold, third yantra of the fifth series; in the Frog Pose for contracted hold, fourth yantra of the fifth series; in the Peacock Pose for empty hold, fifth yantra of the fifth series: sitting on your heels, inhale in four counts extending your arms and torso upward and exhale in four counts bringing your arms and forehead to the ground.

།དང་པོའི་གཞིལ་སྟོང་གཉིས་པའི་གཞིལ། སྐྱེལ་སྟོང་བཞི་པའི་སྐྱེལ་དང་འབྲེན།
 །ལྷ་པའི་དགའ་འབྲེན་ཞབས་བརྟན་པའི། །ལུས་གོང་དཔྲལ་བ་འདུད་དེ་འབྲིན།

In the directed hold and the empty hold of the first series; in the directed hold, the closed hold and the empty hold of the second series; in the closed hold and the contracted hold of the fourth series; in the open hold of the fifth series: with your legs extended forward, exhale lowering your forehead to your knees,

In Twisting like a Conch for directed hold, second yantra of the first series; in the Plough Pose for empty hold, fifth yantra of the first series; in the Curved Knife Pose for directed hold, second yantra of the second series; in the Dagger Pose for closed hold, third yantra of the second series; in the Spider Pose for empty hold, fifth yantra of the second series; in the Trident Pose for closed hold, third yantra of the fourth series; in Arching like a Tiger for contracted hold, fourth yantra of the fourth series; in the Wheel Pose for open hold, first yantra of the fifth series: exhale in four counts bringing your forehead to your knees with your legs extended forward.

།གསུམ་པའི་སྐྱེལ་འདྲེན་སྟོང་པ་རྣམས། །ཞབས་གཉིས་འབྲང་པར་དབྱང་རར་སྐྱར།
།དབྱེལ་བ་གདན་ལ་འདྲད་དེ་འབྲིན།

In the closed hold, the empty hold and the contracted hold of the third series: exhale joining your arms with your extended legs and lower your forehead to the ground,

In the Lion Pose for closed hold, third yantra of the third series; in the Suspension like a Vulture for contracted hold, fourth yantra of the third series; in the Triangle Pose for empty hold, fifth yantra of the third series: with your legs wide apart, exhale in four counts lowering your arms to your legs and your forehead to the ground in front of you. 266

།རྒྱན་ལའང་སྟོར་དངོས་རྗེས་གསུམ་གྱི། །འཇུག་འབྲིན་བཞི་ཚླགས་དངོས་གཞིའི་དོན།
།དགང་གཞིལ་སྐྱེལ་འདྲེན་ཅ་སྟོང་འབྲིལ། །གང་དང་འབྲེལ་བའི་བདུན་སྟུག་གནད།

In all (the yantras) there are the initial, central and final phases; the initial and final phases are in four counts, while in the central phase you apply one of the holds: open, directed, closed, contracted, empty. This is the method of the seven phases.

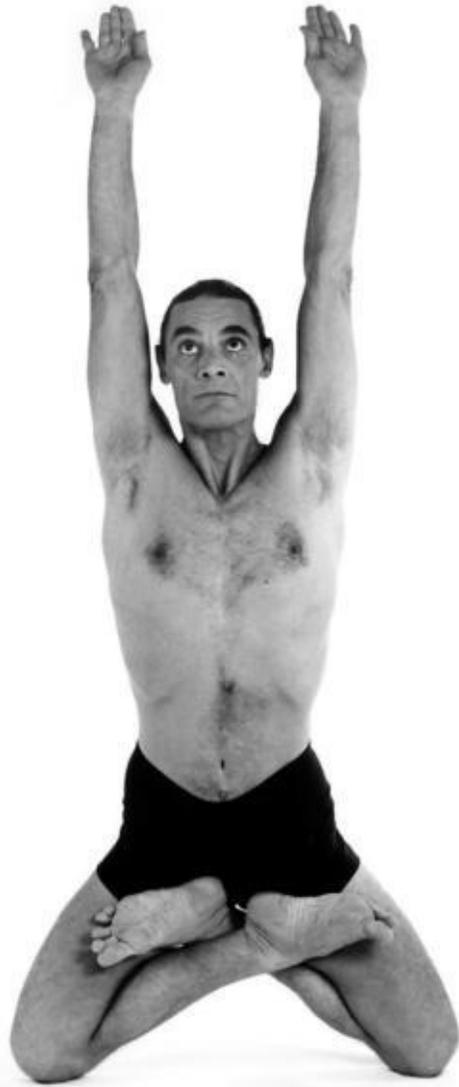
All the yantras of the five series, both the main and auxiliary movements, have three phases: initial, central and final,. The inhalation and exhalation of the initial phase are carried out in four counts, as are the inhalation and exhalation of the final phase. In the central phase, in addition to the inhalation and exhalation, one must apply a hold, which can be of five types: open, directed, closed, contracted, empty. Thus every yantra must always have seven breathing phases.

THE ALL-INCLUSIVE METHOD OF THE SEVEN LOTUS POSES



THE ALL-INCLUSIVE METHOD of the Seven Lotus Poses²⁶⁷ consists of seven yantras in the lotus pose linked with seven breathing methods:

1. The Flaming Lotus or Pema Barwa for open hold.
2. The Arched Lotus or Pema Gvepa for directed hold.
3. The Entwined Lotus or Pema Khvilwa for closed hold with the unification of the upper and lower pranas.
4. The Suspended Lotus or Pema Dingwa for closed hold with pulling up from below.
5. The Swinging Lotus or Pema Trilwa for contracted hold.
6. The Jumping Lotus or Pema Beppa for quick exhalation.
7. The Snaking Lotus or Perna Khvugpa for empty hold ²⁶⁸



1. THE FLAMING LOTUS



2. THE ARCHED LOTUS



3. THE ENTWINED LOTUS



4. THE SUSPENDED LOTUS



5. THE SWINGING LOTUS



6. THE JUMPING LOTUS



7. THE SNAKING LOTUS

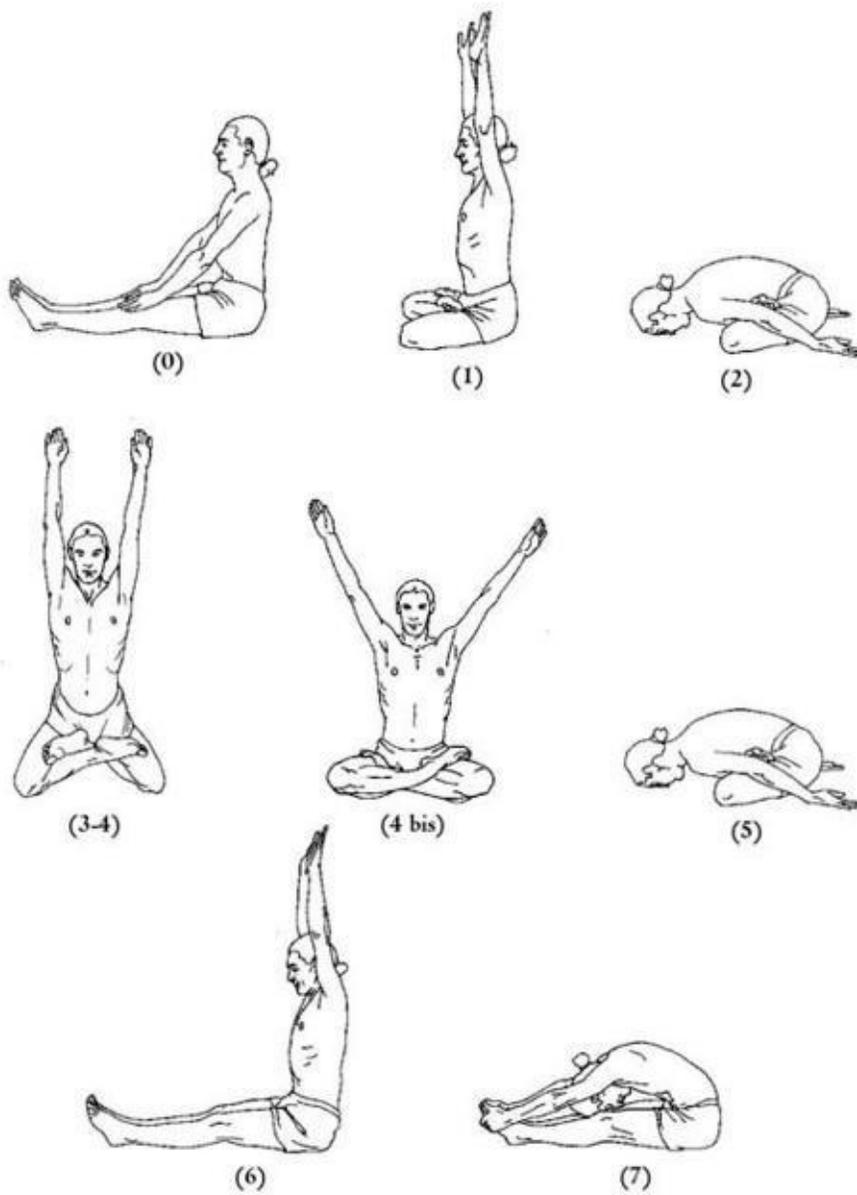
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFIT S272

The Overcoming of Obstacles says:

To eliminate obstacles related to deterioration of the channels it is necessary to train in the Bep of the Flaming Lotus. It eliminates all problems of absent, twisted, blocked, broken, interrupted or contracted channels. It makes the senses clear, purifies the constituents and ripens the functioning of the channels.²⁷³

As stated, this yantra helps to overcome all obstacles related to the channels,²⁷⁴ such as problems of deteriorated channels,²⁷⁵ absent or empty channels,²⁷⁶ channels twisted around each other,²⁷⁷ stiffened or blocked channels,²⁷⁸ broken channels,²⁷⁹ interrupted channels,²⁸⁰ contracted channels²⁸¹ and so on. Furthermore it helps to empower and clarify the perception of the five senses and mental faculties, to purify the various constituents and to enhance the functioning of the channels throughout their circulatory system.



<i>Breathing Cycle</i>	Slow Inhalation	Open Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

2. THE ARCHED LOTUS

འབྲུག་དགེ་ལེན་ལ་ཞབས་མཁའ་བཅང་། སྐྱལ་ཁོག་ཕྱིར་དགེ་སྤྱོད་གཙུག་བཏུན།
ཐོག་ས་བར་གཞིལ་ཏེ་སྐྱལ་རྒྱུད་བསྐྱལ། འཕག་གཉིས་སྟ་ཟུར་འད་དེ་བཏུང་།

The Arched Lotus: grasp the sides of your feet, arch your back and lower the top of your head to the ground; apply a directed hold for a complete cycle; lie down on your back and extend your arms by your sides.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling in four counts, grasp the inner sides of your feet and lie down arching until the top of your head touches the ground.
4. Applying a directed hold for four counts, arch your back as much as you can, thoroughly tensing your whole body.
5. Exhaling in four counts, lower your back to the ground and extend your arms by your sides.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.
7. Exhaling in four counts, raise your torso and grasp the outer sides of

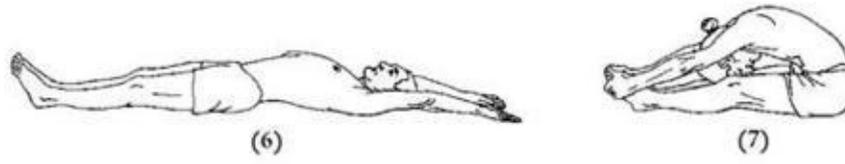
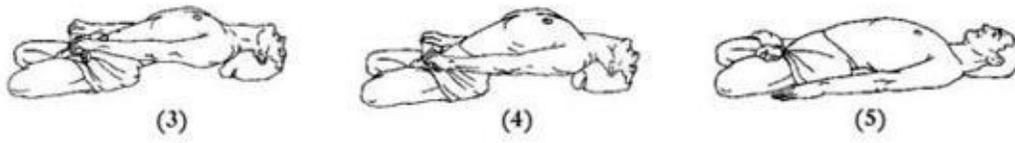
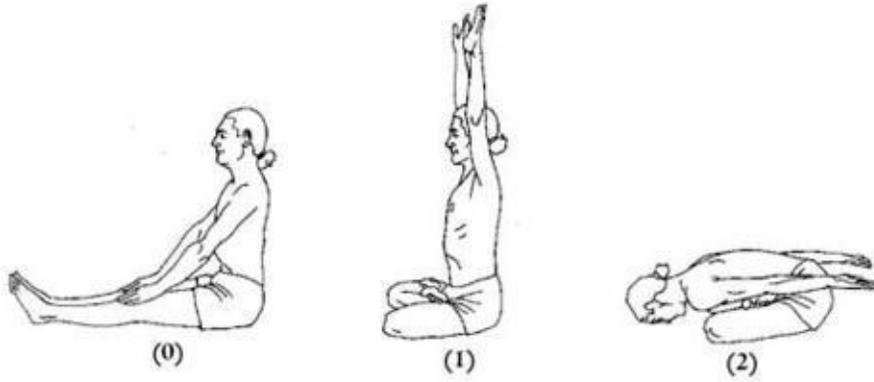
your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to absent thigle, it is necessary to train in the Arched Lotus, It eliminates all problems of absent thigle, of its spreading in the joints, leaking inside, involuntary spilling *etc.* It increases physical strength, makes the flesh firm and the complexion more luminous, and enhances pleasure.²⁸²

As stated, this yantra eliminates the problems of absent thigle²⁸³ or absence of the white constituent in males and of the red constituent in females;²⁸⁴ of the thigle or essence of the physical body spreading in the joints;²⁸⁵ cases of internal leaking of the white and red constituents, ²⁸⁶ their involuntary spilling, ²⁸⁷ *etc.* Furthermore it improves physical health and increases strength, tones up the flesh and prevents necrosis of the tissue, makes the complexion more luminous and pleasing, enhances the sensation of pleasure and so on.



<i>Breathing Cycl</i>	Slow Inhalation	Directed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

3. THE ENTWINED LOTUS

འཕྲུ་འབྲིལ་བ་ལག་གཉིས་ནི། གྲུབ་ཏུ་འབྲིལ་ཏེ་ནབས་མཁལ་བཅང་།
ཇོགས་པར་འཕྲོར་དགུ་སྐྱེད་གཟུང་། གྲུབ་ལག་དཔྲལ་བ་གདན་དུ་བཏུ་།

The Entwined Lotus: wrap your hands back and grasp the sides of your feet, unite (the pranas) for one complete cycle and draw your sides in; extend your arms back and lower your forehead to the ground.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling in four counts, wrap your arms behind your back, your right starting from your right side and finally grasping the inner side of your right foot, and your left starting from your left side finally grasping the inner side of your left foot straighten your spine and open your chest.
4. Holding closed for four counts, strongly draw your sides in and unify the upper and lower pranas. At the end extend your arms over your head and simultaneously perform a Bep in the lotus pose. 288
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your

legs straight forward.

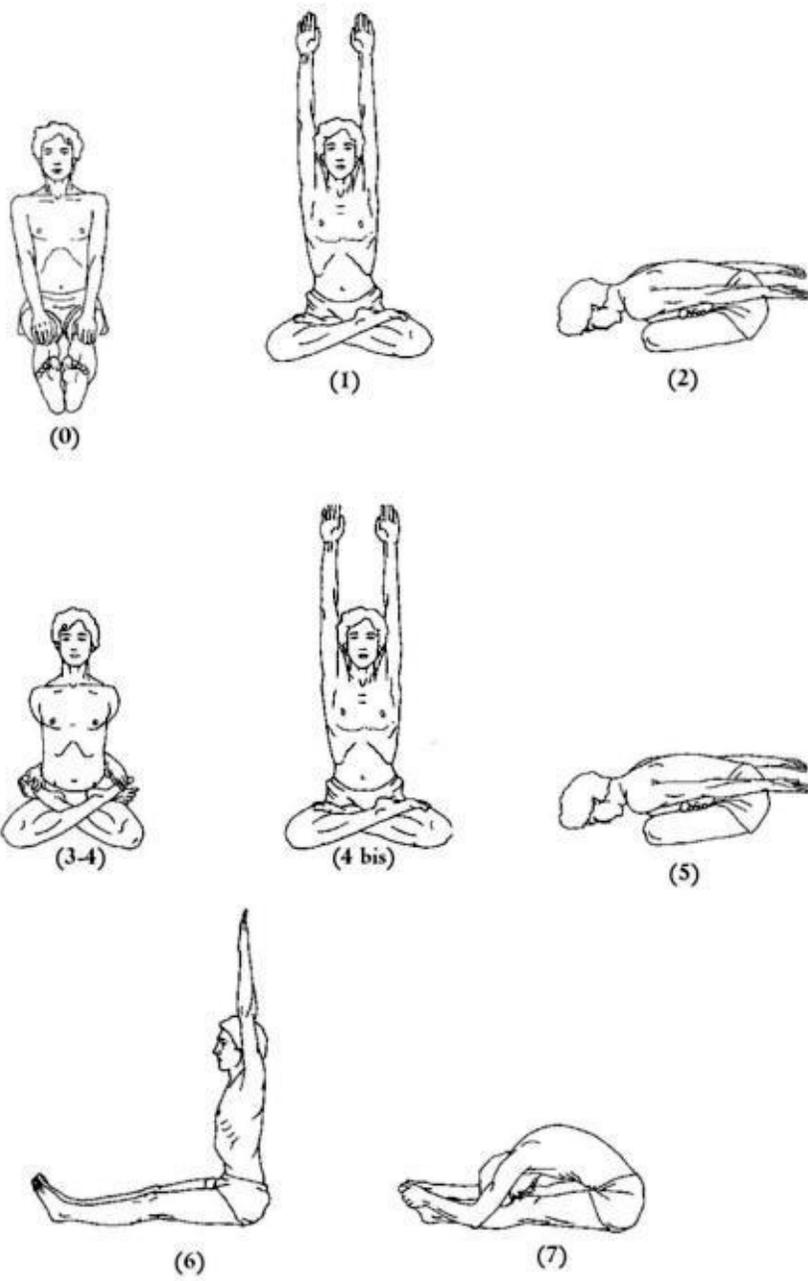
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles sails:

To eliminate obstacles related to blockage of the prana, if (the pranas) are blocked in the body, (practice) the Entwined Lotus,²⁸⁹

As stated, this yantra is generally recommended when the pranas, on account of irregularity in their functioning, have spread out of control and are blocked; in particular it is very effective in the elimination of disorders caused by paralysis or blockage of the prana circulation in any part of the body. 290



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

4. THE SUSPENDED LOTUS

འབྲུ་མྱེང་བ་ལག་གཉིས་ནི། གསང་མདོར་བརྟན་ཅིང་སྐྱེལ་གྱུང་བཏེགས།

ཇོགས་སྐྱེལ་འོག་རྩུང་འཐེན་ཏེ་འབེབས། ལག་རྒྱབ་དཔྲལ་བ་གདན་དུ་བརྟན།

The Suspended Lotus: (place) your hands at your secret place and raise your crossed legs; holding closed for one complete cycle, pull up the lower prana and (then) perform a Bep; extend your arms back and lower your forehead to the ground before you,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and open your legs wide apart.
2. Exhaling in four counts, place your fists on the ground in front of your secret place and cross your legs in the vajra posture.

CENTRAL PHASE

3. Inhaling in four counts, straighten your arms and back, raise your crossed legs, placing the weight of your body on your fists and straightened arms, and remain suspended.
4. Holding closed for four counts, forcefully pull up the lower prana. At the end, open your arms and perform a Bep in the lotus posture 291
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.

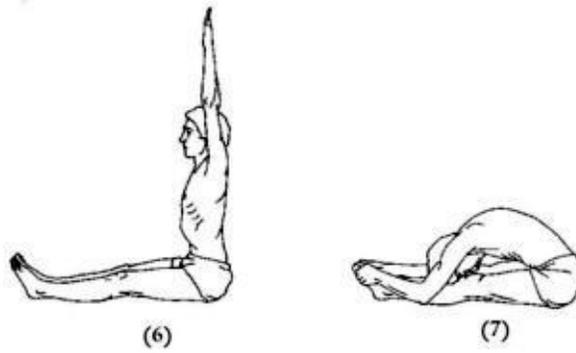
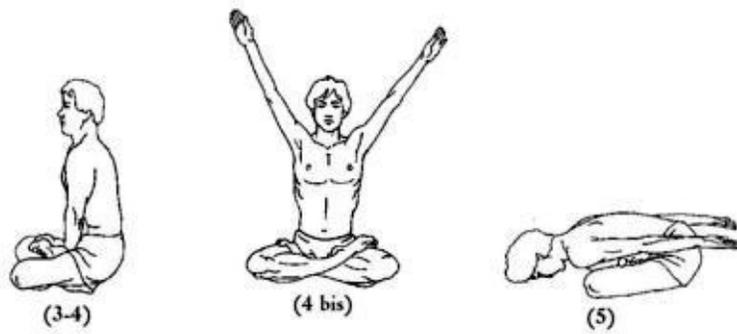
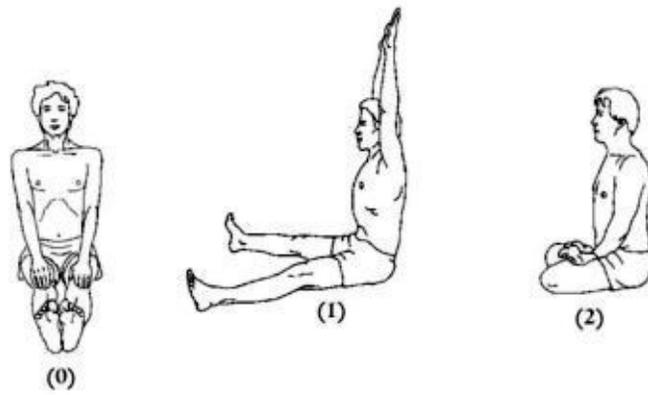
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prana, if (the pranas) are blocked in the channels, (practice) the Suspended Lotus,²⁹²

As stated, when the pranas are dispersed in a disorderly manner and are blocked in the structures of the subtle channels, nerves and veins, by applying this yantra one can overcome all the disorders of the prana ²⁹³



<i>Breathing Cycle</i>	Slow Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	4	4
FINAL PHASE	4		4

5. THE SWINGING LOTUS

འབྲུ་འཕྲིལ་སྐྱོར་བྱ་རྒྱུར་གཉིས། བཀའ་ལ་བརྟན་ཏེ་སྐྱིལ་གྱུར་འདེགས།
འཇོ་ཚོགས་ཕྱེད་དུ་སྐྱིལ་འདྲེན་གྱིས། བདུན་དུ་འཕྲིལ་འབེབས་གོང་ལྷར་རོ།

The Swinging Lotus: place your fists on the ground and raise your crossed legs; hold closed and contract for one and a half cycles swinging seven times; (then) perform a Bep as before.

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

CENTRAL PHASE

3. Inhaling forcefully in two counts, place your fists on the ground by your sides, open your shoulders and straighten your back and, straightening your arms, raise your crossed legs.
4. Holding closed while applying the contraction for six counts, swing your crossed legs forwards and backwards seven times. At the end, keeping your back straight, open your arms and perform a Bep in the lotus posture. 294
5. Exhaling in four counts, extend your arms straight back behind you and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your legs straight forward.

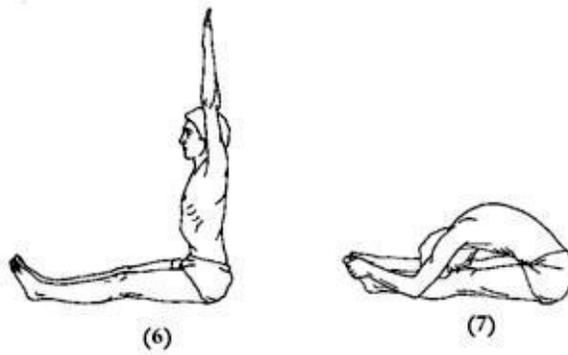
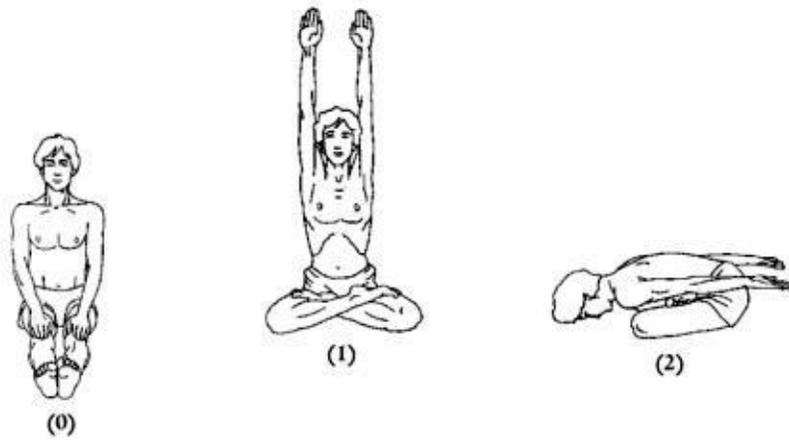
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prana, if (the pranas) are blocked in the mind, (practice) the Swinging Lotus, 2(S)

As stated, when the pranas are dispersed in a disorderly manner and are blocked in the seats of the mind '21' by applying this yantra one can overcome all these disturbances 297



<i>Breathing Cycle</i>	Slow Inhalation	Quick Inhalation	Closed Hold	Slow Exhalation
INITIAL PHASE	4			4
CENTRAL PHASE		2	6	4
FINAL PHASE	4			4

6. THE JUMPING LOTUS

འབྲུ་འབེབས་པ་སྐྱིལ་ཀུང་བསྐྱེད་སུ། །འབེབས་འགྲེང་ཉམ་འབེབས་ཚྛོགས་པར་འཕེན།

འཕག་གཉིས་ཐལ་མོ་རྒྱབ་དུ་སྐྱུར། །དཔྱལ་བ་མདུན་གྱི་གདན་ལ་བརྟན།

The Jumping Lotus: raise your crossed legs, let them drop and stand up; with HA perform a Bep and (then) exhale quickly in a complete cycle. Join your palms behind your back and lower your forehead to the ground in front of you,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, lie on your back and extend your arms above your head crossing your legs in the vajra posture.
2. Exhaling in four counts, bring your arms by your sides with your hands on the ground and pressing down on them, raise your crossed legs 298

CENTRAL PHASE

3. Inhaling in four counts, let your crossed legs drop back to the ground and raising your torso, rise up onto your knees with your arms extended over your head.
4. Then forcefully emitting an aspirated HA, open your arms and perform a Bep 299
5. Finally, exhaling quickly in four counts,300 join your palms together behind your back and lower your forehead to the ground in front of you.

FINAL PHASE

6. Inhaling in four counts, extend your arms over your head and your

legs straight forward.

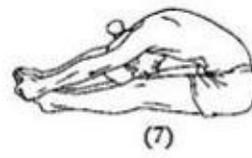
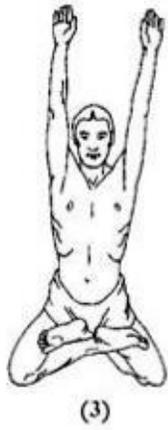
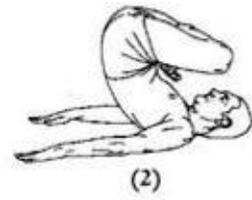
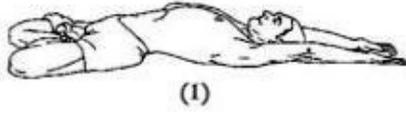
7. Exhaling in four counts, grasp the outer sides of your feet and pull them, bringing your forehead to your knees.

BENEFITS

The Overcoming of Obstacles sails:

To eliminate obstacles related to blockage of the prana, if (the pranas) are not abiding in their seats, (practice) the Jumping Lotus,³⁰¹

As stated, when the life-sustaining prana and the other pranas are not in their specific seats but are instead dispersed and blocked, by applying this yantra is it possible to return them to their abodes.



<i>Breathing Cycle</i>	Slow Inhalation		Slow Exhalation
INITIAL PHASE	4		4
CENTRAL PHASE	4	HA	4
FINAL PHASE	4		4

7. THE SNAKING LOTUS

འཕྲུག་ལྷན་ལུགས་ལ་ལག་གཉིས་བཏུན། ལྷན་གོང་མཚན་འདྲེན་དཔུང་ངར་བསྐྱང།

ལྷན་གོང་ཐུར་བལྟུང་བྱང་ལོག་བཏུན། རྫོགས་སྟོང་དཀྱིལ་བ་ཐུག་ལྷན་དགེད།

The Snaking Lotus: place your hands on the ground, pull your knees up to your armpits and straighten your arms; drag your knees down and place your chest on the ground; remain empty for one complete cycle and arch with the mudra behind your back,

STARTING POSITION

0. Sit with your legs extended forward and your hands on your knees.

INITIAL PHASE

1. Inhaling in four counts, extend your arms over your head and cross your legs in the vajra posture.
2. Exhaling in four counts, place your hands on the ground in front of you, straighten your arms and raise your torso supporting the weight on your palms and knees.

CENTRAL PHASE

3. Inhaling in four counts, pull your knees towards your armpits and place the weight of your body on your straight arms.
4. Exhaling in four counts, bring your knees back to the ground and stretch forward with your chin and chest on the ground.
5. Remaining empty for four counts, join the palms together and with this mudra place your hands behind your back at waist level and arch your torso, shoulders and the back of your head.

FINAL PHASE

6. Inhaling in four counts, place your hands on the ground by your sides and raise your torso.

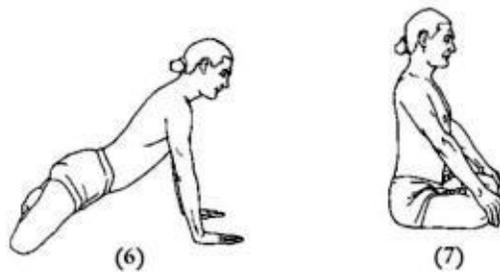
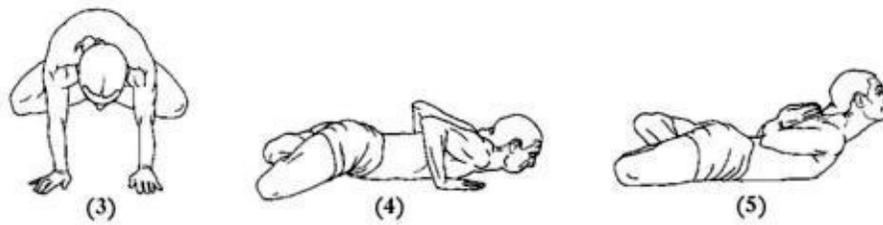
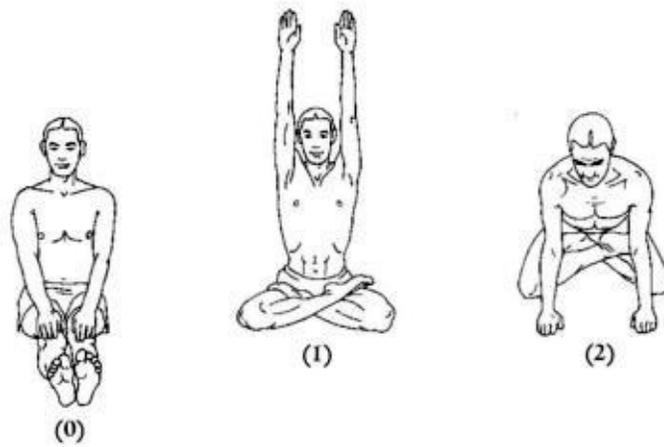
7. Exhaling in four counts, resume your seated position, dropping back onto the ground with your crossed legs and placing your hands on your knees.

BENEFITS

The Overcoming of Obstacles says:

To eliminate obstacles related to blockage of the prana and restore balance where there is disorder, (practice) the Snaking Lotus, 302

As stated, when the life-sustaining prana and the other pranas are in each others' seats and do not properly perform their specific functions, the practice of this yantra can eliminate all disturbances caused by their disordered condition and restore their functioning.



<i>Breathing Cycle</i>	Slow Inhalation	Slow Exhalation	Empty Hold
INITIAL PHASE	4	4	
CENTRAL PHASE	4	4	4
FINAL PHASE	4	4	

SUMMARY OF THE INITIAL AND FINAL PHASES OF THE YANTRAS OF THE SEVEN LOTUS POSES



|དགང་གཞིལ་སྐྱིལ་འདྲེན་རྣམ་པ་བཞིའི། |སྔོན་འགྲོར་ལག་ནི་སྐྱི་བོར་བརྒྱད།
 |ཞབས་སྐྱིལ་བཞི་ཚོགས་འཇུག་པ་དང་། |ལག་ནི་ཀྱུབ་བརྒྱད་དབྱལ་བ་ནི།
 |གདན་བརྟན་བཞི་ཚོགས་འབྲིན་པས་སོ།

In the initial phase of the four (yantras) for open hold, directed hold, closed hold and contracted hold, 303 inhale in four counts extending your arms over your head and crossing your legs; exhale in four counts extending your arms back and lowering your forehead to the ground.

In the Flaming Lotus Pose for open hold; in the Arched Lotus Pose for directed hold, in the Entwined Lotus Pose for closed hold with the union of the upper and lower pranas, in the Swinging Lotus Pose for contracted hold: the initial phase consists of an inhalation in four counts extending your arms over your head and crossing your legs in the vajra posture, and of an exhalation in four counts extending your arms straight behind your back and lowering your forehead to the ground before you. The final phase consists of an inhalation in four counts extending your arms over your head and your legs straight forward, and of an exhalation in four counts grasping the outer sides of your feet and pulling them, bringing your forehead to your knees.

|འཕེན་པའི་སྔོན་འགྲོར་བཞི་ཚོགས་འཇུག། |གན་རྒྱལ་ལག་གཉིས་སྐྱི་བོར་ཤད།
 |ཚོགས་འབྲིན་ལག་གཉིས་སྐྱ་ཟུར་བརྟན། |སྐྱིལ་ཀྱུང་གྲེན་དུ་བསྐྱང་བའོ།

In the initial phase of the quick exhalation, inhaling in four counts lie down on your back and extend your arms over your head; exhaling in four counts, extend your arms by your sides and raise your crossed

legs.

In the Jumping Lotus Pose for quick exhalation, the initial phase consists of an inhalation in four counts, hying down on your back and extending your arms over your head, and of an exhalation in four counts extending your arms by your sides and raising your crossed legs.

སྒྲོང་པའི་སྒྲོན་འགྲོར་འབྲིན་པ་ཚོགས། །ལག་ནི་གདན་བརྟན་དཔུང་ངར་བསྐྱང་།

།ལུས་དང་ལག་མཐེལ་བརྟན་ཏེ་འཕྲོ།

In the initial phase of the empty hold, in one complete exhalation place your hands on the ground and straighten your arms, then raise yourself up on your knees and the palms of your hands.

In the Snaking Lotus Pose for empty hold, the initial phase consists of an exhalation in four counts lowering your hands to the ground, then straightening your arms and raising yourself onto your knees and the palms of your hands.

ཚེས་ཀུན་ལག་གཉིས་སྤྱི་བོར་དང་། །ཞབས་མདུན་བཞུང་ནས་བཞི་ཚོགས་འཇུག

།དཔུལ་བ་ལུས་གོང་བརྟན་པ་དང་། །ཞབས་མཁལ་འཐེན་ཏེ་བཞི་ཚོགས་འབྲིན།

སྒྲོང་ཚེས་ཚོགས་འཇུག་ལག་གཉིས་ནི། །དཀྱུ་ཟུར་བརྟན་ཅིང་རོ་སྒྲོད་འདེགས།

།ཚོགས་འབྲིན་སྤྱིལ་ཀུང་རང་གནས་འབེབས།

In all the final phases inhale in one cycle extending your arms over your head and your legs straightforward; exhale in one cycle lowering your forehead to your knees and pulling the outer sides of your feet; in the final phase of the empty hold inhale in one cycle lowering your hands to the ground by your sides and raising your torso, and exhale in one cycle letting your crossed legs drop to their former position.

In all the final phases inhale in four counts extending your arms over your head and your legs straight forward and exhale in four counts bringing your forehead to your knees and grasping the outer sides of your feet and pulling them. However, in the final phase of the yantra for empty hold, inhaling in four counts

bring your hands to your sides and raise your torso, and exhaling in four counts drop back onto the ground with your legs crossed.

ཀུན་ཀྱང་རྒྱུད་སྐྱོར་བདུན་ཕྱུག་གི། ལཱ་ལྷན་དང་མི་འབྲེལ་གལ་ཆེ་ལོ།

It is very important to apply all (the movements) on the basis of the seven breathing phases,

In all the lotus positions it is necessary and extremely important to apply the method of the seven breathing phases.

བྱི་བྲག་ཉམས་ལེན་བྲིད་ཚུལ་ཀུན། བརྒྱུད་ལྷན་སྤྲེལ་མའི་ལལ་ནས་ལོངས།

Learn from the mouth of a lineageholding master all the specific instructions on the practice.

Exhaustive and detailed instructions on the specific points that have not been clarified here must be learned orally from a master or teacher who is a holder of the transmission of the secret methods. This is the advice of the great master Vairocana.

flow of the breathing, everything that appears seems like a magical illusion and one is liberated from the limits of attachment.

As the inner sign, all thoughts of emotions, like having attachment to oneself and hatred towards others, gradually cease; the flow of the inhalation and exhalation remains latent³⁰⁷ and is not felt; one experiences a sensation of unreality similar to a magical illusion due to the absence of self-nature in everything one perceives,³⁰⁸ and becomes completely free from the limits of dualism and of attachment.

།གསང་རྟགས་སེམས་ཉིད་མ་བཅོས་པ། །གཏུག་མའི་ཡེ་ཤེས་རང་ལ་གནས།
།བདེ་གསལ་མི་རྟོག་ཅེས་བྱ་སྟེ། །རྡོ་རྗེ་ལྷ་བུའི་ཉིང་འཛིན་ནོ།

As the secret sign, one abides in the unaltered nature of mind, the state of authentic wisdom; this is the vajra like contemplation known as 'bliss, clarity, and non thought'.

As the secret sign, one abides in the unaltered nature of mind, in the state of authentic wisdom called 'bliss, clarity, and non thought' that is the vajra like contemplation ³⁰⁹

2. THE THREE RIPENINGS³¹⁰

ལས་སུ་རུང་བ་གསུམ་འབྱུང་སྟེ། །ཅུ་ལས་རུང་བའི་ཡོན་ཏན་གྱིས།
མི་ནོར་ཟས་སོགས་ཆར་ལྷར་འབེབ། །བྱུང་བར་མ་ཚོགས་མཁའ་འགྲོ་འདུ།

Three kinds of ripening manifest: as the resultant quality of the ripening of the channels, human beings, riches and foods etc fall like rain, and in particular one attracts Mother-Dakinis,³¹¹

By means of the ripening of the channels, all one's wishes, starting from the desire for people, riches and foods, are fulfilled like rain falling. In particular one acquires the spontaneous capacity to attract Dakinis.

རླུང་ལས་རུང་བའི་ཡོན་ཏན་གྱིས། །ཤིང་གི་ཅེ་མོར་སྡོད་ལུས་ཤིང་།
ལུས་ནི་ཤིང་བལ་འདབ་ལྷར་ཡང་། །རྐང་འགྲོས་བྱ་ལྷར་མགྲོགས་བར་འབྱུང་།

As the resultant quality of the ripening of the prana, one is able to sit on the tip of a stalk, one's body becomes as light as cotton flock, and one's gait becomes as swift as a bird's,

By means of the ripening of the prana, one attains the capacity to sit on the tip of a stalk, one's body becomes as light as cotton flock and one can walk so fast as to seem to fly.

ཐིག་ལེ་ལས་རུང་ཡོན་ཏན་གྱིས། །རྫོ་བར་ཞབས་ཇེས་དོད་བ་དང་།
རྩུ་རུ་མི་བྱིང་མེས་མི་འཚོག། །ནང་དུ་བདེ་བ་མེ་ལྷར་འབར།

As the resultant quality of the ripening of the thigle, one becomes able to leave one's footprint in rock, not to sink in water and not to burn in fire; internally, pleasure blazes like fire.

By means of the ripening of the thigle, placing one's foot on rock, one can leave one's footprint in the rock. If one goes in water one does not sink, and one is not burnt by fire. Furthermore, internally the sensation of pleasure develops like a blazing fire.

3. THE OBTAINMENT OF THE THREE POWER S312

དེ་ནས་དབང་གསུམ་འཕྲོ་འགྲུར་ཏེ། །ཚེ་ལ་དབང་ཐོབ་ལུས་པ་ཡིས།
གཞན་ལ་སྒྲུབ་སྒྲུབ་བྱེད་པའི་ཚེ། །བྲེད་དང་བརྒྱལ་འབོགས་འཁྲུམ་པར་ལུས།

Then one obtains the three powers: by means of power over the channels, by directing one's gaze at a person one is able to terrorize them, to make them faint and paralyze them,

Thus one obtains the three powers. Attaining power over the channels, by staring at a person one is able to frighten or terrorize them, to make them lose their senses or to stun them, to immobilize them or take away all their courage.

རླུང་ལ་རང་དབང་ཐོབ་པ་ཡིས། །མ་བསྐྱོམས་ན་ཡང་བདེ་བྱོད་འབར།
མཁའ་ལ་བྱ་བཞིན་ལྷིང་བར་ལུས།

By means of power over the prana, pleasure and heat blaze even without meditating, and one attains the capacity to fly in the sky like a bird,

Obtaining power over the prana, even without practicing, the sensation of pleasure and heat develop spontaneously, and one becomes able to hover in the sky, and fly like a bird.

ཐིག་ལེར་རང་དབང་ཐོབ་པ་ཡིས། །ལྲུས་ལ་མཚན་དཔེ་རྒྱས་པ་དང་།
བསལ་དཔེ་གསོ་དང་བཞོད་པ་དང་། །རླུང་པའི་དགྱིལ་འཁོར་སྟོན་པར་ལུས།

By means of power over the thigle, marks and signs develop in one's body, one attains the ability to resurrect the dead and to show wondrous displays and manifestations of mandalas.

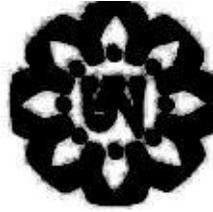
Obtaining power over the thigle, numerous positive marks and signs manifest in the physical body, one becomes able to bring the dead back to life, to show infinite magical displays and to make diverse mandalas appear miraculously.

།དེ་ལྟར་རྒྱུང་གནད་ལ་གོམས་ན། །ཡོན་ཏན་ཐམས་ཅད་འབྱུང་བར་འགྱུར།

In this way, by becoming familiar with the methods of prana all the resultant qualities will manifest,

By practicing and mastering the profound methods of prana, the yogin will spontaneously and effortlessly obtain all positive qualities.

PART



THREE

The Concluding Sections



THE THIRD AND CONCLUDING part comprises three sections: overcoming hindrances, the final advice and the conclusion.

OVERCOMING HINDRANCES

THE VAJRA WAVE - DORJEI LAB

འདུལ་འཁོར་ཀུན་གྱི་མཐུག་ཐོག་ཏུ། ཚུ་རླུང་གཞགས་སེལ་དེ་རྗེས་སྐྱབས།

At the end of all the yantras, in order to overcome hindrances to the channels and the prana (perform) the Vajra Wave,

After practicing any type of yantra it is indispensable to apply the Vajra Wave, a profound method for eliminating hindrances related to the channels and prana.

ཚུམ་བརྟན་ཞབས་ལག་མཐུན་དང་གཙུག་ །འདད་དེ་བརྒྱུང་ཤིང་བྲག་ཏུ་རྟུབ།

With your buttocks on the ground and your legs forward, extend your arms over your head, inhaling quickly and forcefully,

1. Sitting with your legs extended forward and your hands on your knees, inhaling forcefully, extend your arms over your head.

འདུལ་ལག་ཕྱིར་དབྱུང་ཕུས་གོང་དུ། འདུལ་བ་བརྟན་ཏེ་བྲག་ཏུ་འཕེན།

Exhaling quickly and forcefully, turn your arms back and lower your forehead to your knees.' 13

2. Exhaling forcefully, lower your arms and extend them behind your back with the palms facing upward, press your heels into your secret place with the soles of your feet together and lower your head to the ground in front of your toes.

གན་རྒྱལ་ཞབས་ནི་རང་གནས་དང་། །ལག་གཉིས་གཙུག་ཏུ་འདད་ཅིང་རྟུབ།

Inhaling quickly, lie down supine bringing your legs back to their former position and your arms over your head,

3. Inhaling forcefully, lie down on your back and return your legs to their former position extended forward and your arms over your head.

ལག་གཉིས་སྐྱུར་བརྒྱུད་ནས་ནི། རྒྱབ་གཉིས་གཙུག་དུ་འཕྲུལ་བས་འཕེན།

Exhaling quickly, extend your arms by your side and push your legs over your head,

4. Exhaling forcefully, extend your arms by your sides and raise your legs stretching them out past your head as in the Plough pose.

རྒྱབ་ལག་ཐད་ཀར་འབྲུད་དེ་རྟུལ།

Inhaling quickly, open your arms and legs directly.

5. Inhaling forcefully, open your arms and legs.

གླུ་ལུས་གཡོན་པར་བརྟེན་ཏེ་འཕེན།

Exhaling quickly, strike your left knee and elbow.

6. Exhaling forcefully, keeping your torso on the ground, energetically strike the inside of your left elbow with your right hand and the side of your left knee with the sole of your right foot.

བྲང་ཁོག་བརྒྱ་ཅུར་བཤུད་ཅིང་རྟུལ།

Inhaling quickly, rub your chest and your thigh to the base.

7. Inhaling forcefully, with your right hand rub from the inside of your left elbow to your chest, and with your right foot from your left knee to the top of your thigh, then open your arms and legs.

གཡས་ཀྱི་གླུ་ལུས་བརྟེན་ཏེ་འཕེན།

Exhaling quickly, strike your right elbow and knee.

8. Exhaling forcefully, with your left hand energetically strike the inside of your right elbow and with the sole of your left foot strike the side of your right knee.

གཡས་གཉིས་བཤུད་དེ་འབྲང་པས་རྟུབ།

Inhaling quickly, rub the two right (limbs) and open them.

9. Inhaling forcefully, rub your body starting from the inside of your right elbow and knee with your left hand and foot, then open them.

ལྷག་བསྐྱོལ་དུས་གོང་བཅིར་ཞིང་འཕེན།

Exhaling quickly, cross your arms and press your knees.

10. Exhaling forcefully, wrap your arms around your knees hugging them to your chest.

ཞབས་གཉིས་སྒྲུ་དོར་འབྲང་དེ་འགྲོང་། ལྷག་གཉིས་སྐྱི་བོར་ཤད་དེ་རྟུབ།

Inhaling quickly, opening your feet two cubits apart, stand up and extend your arms over your head,

11. Inhaling forcefully, place the soles of your feet on the ground opening them two cubits apart, stand straight up and extend your arms over your head.

ཞབས་ལྷག་གཡས་གཉིས་གཡོན་སོར་ཕྱེ་འདུད། ལྷག་གཡས་གྲོན་བརྒྱུངས་གཟུང་དེ་འཕེན།

Exhaling quickly, touch the tips of your toes with (the tips of) your left hand and extend your right arm up twisting your torso,

12. Exhaling forcefully, bend forward touching your left fingertips to the tips of your right toes and raise your right arm straight upward fixing your gaze on the fingertips of the right hand, twisting your torso to the right.

ལྷག་གཉིས་སྐྱི་བོར་ཤད་ཅིང་རྟུབ།

Inhaling quickly, extend your arms over your head.

13. Inhaling forcefully, straighten your torso and extend your arms over your head.

ཞབས་ལག་གོ་ལྷོག་སྐྱོར་བས་འཕེན།

Exhaling quickly, do the same reversing the legs and arms,

14. Exhaling forcefully, do the same movement on the other side. That is: bend forward touching your right fingertips to the tips of your left toes and raise your left arm straight upward fixing your gaze on the fingertips of the left hand, twisting your torso to the left.

ཚོས་བརྟན་སྐྱར་སྐྱར་རྩལ་པ་དང་། འཕེན་པའི་སྐྱོར་བ་ལན་གསུམ་བསྐྱེལ།

With your buttocks on the ground, apply (the phases of) quick inhalation and exhalation as before, three times (in all)

15. Inhaling forcefully, straightening your torso, extend your arms over your head and bring your legs parallel.

16. Exhaling forcefully, grasp your ankles with your hands and lower your forehead to your knees.

17. Inhaling forcefully straighten your torso and open your arms wide apart.

18. Exhaling forcefully, sit on your heels joining the palms of your hands with the soles of your feet and bending your torso forward.' 14

19. Inhaling forcefully, place your buttocks on the ground and bring the joined soles of your feet to your secret place, extending your arms over your head, and continue applying the phases of inhalation and exhalation as before two more times, so as to perform the exercise three times.

མཁར་ཚོས་བརྟན་ཚོག་འབྲུད་རྩལ། གན་རྒྱལ་རོ་བཞིན་ཉལ་ཏེ་འཕེན།

འཇུག་འབྲིན་དལ་ལ་རིང་བ་ཡིས། ལྷོག་གསུམ་རང་སར་སྐྱོད་པར་བྱ།

At the end, with your buttocks on the ground open (your knees) in tsog(kyil) inhaling quickly, then exhaling quickly lie down flat like a corpse; inhaling and exhaling slowly and deeply, relax the three doors in their natural condition,

At the end of these movements, inhaling forcefully place your buttocks on the ground with the soles of your feet together and your knees apart, and extend your arms over your head.

20. Exhaling forcefully, lie down like a corpse.

Then, inhaling and exhaling slowly and deeply, naturally and without any modification, rest relaxing all tensions in your body, all speech, and all thoughts in your mind in their natural and authentic condition.

BENEFITS

The Overcoming of Obstacles says:

Furthermore, if the pranas are excessively strong or weak, if they surpass their measure, if they are mixed, if they are functioning anomalously, if they thicken in a halo, if they are interrupted, if they spread in a disorderly way, if one's vision appears as fire, as water, as a deity or as an enemy, if one utters unheard teachings, if one wishes to jump from a cliff, or wishes to weep or to laugh: all of these are gradually overcome by means of the Vajra Wave,³¹⁵

The fourteen movements of the Vajra Wave combined with the phases of inhalation and exhalation help one to gradually overcome obstacles to the practice, represented here by fourteen kinds of experiences:³¹⁶

1. The excessive strength³¹⁷ or weakness³¹⁸ of the life-sustaining prana or of one of the other four pranas in relation to their normal condition.
2. The circulation of the prana in ways that surpass the usual durations.³¹⁹
3. The commingling or mixing of the energies of the diverse pranas.³²⁰
4. The anomalous functioning of the prana in relation to its ordinary

functioning.321

5. The lack of functioning of the prana due to excessive condensing, similar to the thickened light of a halo.322

6. The interruption in the functioning of the prana.323

7. The irregular functioning of the prana due to its spreading in a disordered manner.324

Then, based on the diverse functions derived from the way the prana circulates in its seats, one can have the following experiences:325

8. Perceiving vision as fire 326

9. Perceiving vision as water. 127

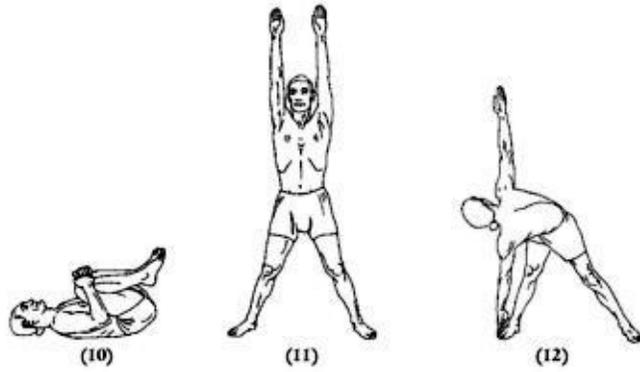
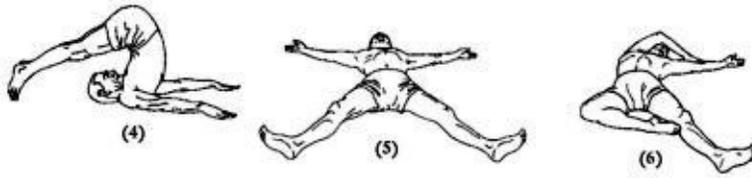
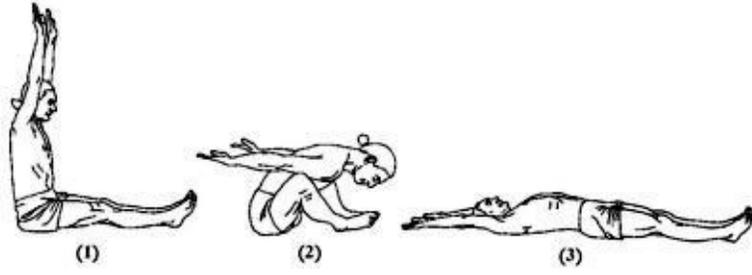
10. Perceiving vision as deities.328

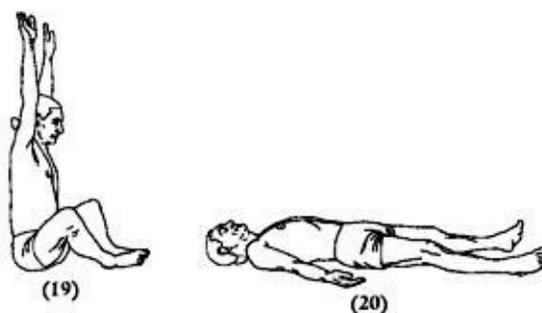
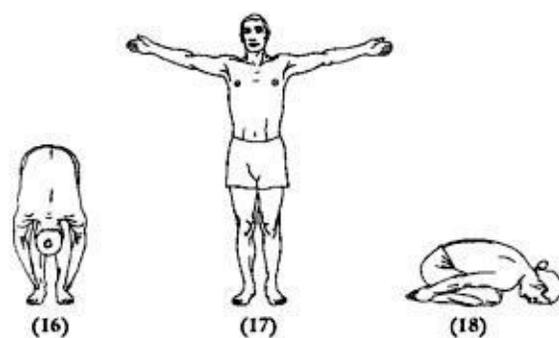
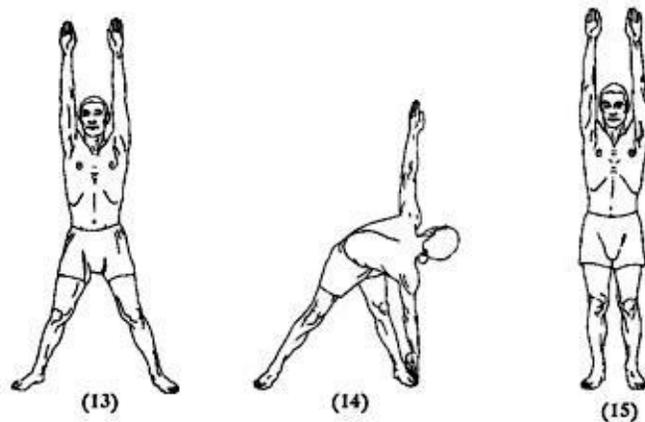
11. Perceiving vision as enemies.329

12. Speaking words of teachings that one has never heard or studied 330

13. The wish to jump from a cliff331

14. The wish to weep332 or to laugh.333





Furthermore, concerning the general benefits of Yantra Yoga, The Overcoming of Obstacles says:

The temporary benefits are that balance of the four elements is restored, all illnesses caused by defects of the prana are quelled, the senses become clearer and physical strength is increased; the definitive (benefit) is the attainment of the eight great siddhis and the supreme

siddhi.334

Properly practicing these series of yantras, the temporary benefits are that balance of the four elements - earth, water, fire and air - is restored, and the body maintains good health; all the various types of disturbances caused by malfunctions of the life-sustaining prana and of the four other pranas are quelled; sight and the other senses become clearer and one's physical strength increases. The definitive benefit is that one acquires the eight great siddhis; an important necessity, and the supreme siddhi.33s The eight great siddhis are:

1. The siddhi of the celestial dimensions, the power to abide in space without dying.
2. The siddhi of the sword, the power to conquer hordes of enemies.
3. The siddhi of the pill, the power to render one's body invisible by means of a medicine.
4. The siddhi of the swift gait, the power to cross seas and to traverse continents in a second by donning special boots.
5. The siddhi of the vase, the power to enjoy foods and riches from a vase with inexhaustible contents.
6. The siddhi of the subjugation of the Yaksas.
7. The siddhi of the vital substance, the power to prolong life and to strengthen the body.
8. The siddhi of the eye ointment, the power to detect treasures under the ground 336



FINAL ADVICE

ཡན་ལྷན་པའི་ཡོན་ཏློན་བསམ་ཤེས། གཞན་དུ་མན་ངག་རྒྱུད་ལས་རྟོགས།
སྤྱོད་འཇུག་སྤྱིར་པོའི་མཐུར་ཐུག་གནད། ལྷུན་གྲུབ་རྫོགས་པ་ཆེ་ལ་སྦྱོང།

Learn the benefits of Yantra through application and understand the rest from the tantras and the upadesas, As the ultimate method of the Essence of the Magical Manifestation, apply the self-perfected Dzogpa Chenpo!

The benefits and profound qualities of Yantra Yoga, that combines together the specific points of position, concentration and breathing, must be discovered through active and concrete practice of the specific methods themselves. Moreover, infinite profound and exhaustive upadesas secret instructions) on the channels, prana and thigle tied to these methods can be learned by reading the texts pertaining to the series of Higher Tantras. Since the final aim and the conclusion of the methods of the Essence of the Magical Manifestation, 337 pinnacle of all the series of Higher Tantras, is the state of self-perfection of Dzogchen, may the fortunate apply and experience the natural state of Dzogpa Chenpo: this is the advice that the great master Vairocana gives to his foremost disciple Yudra Nvingpo and his other disciples.

CONCLUSION

The third section comprises three parts: the dedication of merit, the colophon and the name of the author.

DEDICATION OF MERIT

།དག་བ་འདི་ཡིས་སྐྱེ་འགོ་ཀུན། །ལས་ཉོན་འབྲུལ་རྟོག་ལས་གྲོལ་ཏེ།
།རང་བྱུང་ཡི་ཤེས་རྟོག་འབར་བའི། །ཀུན་བཟང་གདོད་མའི་ས་ཐོབ་ཤོག།

By this merit may all beings free themselves of illusory thoughts, emotions and karma and attain the primordial land of Samantabhadra where selfarisen wisdom always shines.

All the virtues and merit accumulated thanks to having written this text on yoga and having transmitted it to fortunate students are dedicated to all beings infinite as space, impartially and with the threefold purity of absence of the one who dedicates, the object of dedication and its receiver. Thanks to this power, may all beings be completely freed from the net of dualism, from karma, from the emotions and illusory thoughts and attain or realize the total and originally pure dimension of Samantabhadra, one's own state of instant presence in which selfarisen wisdom always shines. This is expressed in the dedication.

COLOPHON

སློབ་དཔོན་ཆེན་པོ་རྒྱ་ར་དང་། རིག་འཛིན་ཆེན་པོ་པམྱ་མོ་ལྷ་མའི་ཞལ་སྲ་ནས་

གསུངས་པའི་མན་ངག་འབྲུལ་འཁོར་ཉི་ལྷ་འ་སློར་ཞེས་བྱ་བ་ཚོགས་སོ།།

Thus ends the upadesa called "The Union of the Sun and Moon Yantra" orally transmitted by the great Acarya Humkara and by the great Vdyadhara Padmasambhava.

Thus ends the profound secret method of Yantra of the vajra body called The Union of the Sun and Moon taught by the great realized master Humkara and by Padmasambhava, the Vidyadhara from Oddiyana 338

THE NAME OF THE AUTHOR

སློབ་དཔོན་བེ་རོ་ཙ་ན་འི་ཞལ་སྲ་ནས་མཛད་ཅིང་གཡུ་སྐ་སློང་པོ་ལ་གདམས་པའོ།།

This was written by the Acarya Vairocana and transmitted to Yudra Nyingpo,

This teaching was put in writing by the great master Vairocana, expert in all the fields of knowledge and endowed with the highest realization, and transmitted to his foremost disciple, Yudra Nvingpo.

བེ་རོའི་སློན་བརྒྱུད་ཀྱི་སློེ་ཆེན་ཤིན་ཏུ་ཐབ་པ་ཅུ་སློང་འབྲུལ་འཁོར་གྱི་ལེ་ལག་གསུམ་དུ་

བརྒྱགས་པ་ལས། འབྲུལ་འཁོར་གྱི་ཅུ་བ་ཡོངས་སུ་ཚོགས་པའོ།། དགེའོ།།

Thus ends the root text of Yantra, one of the three texts of the series of practices of the channels, the prana and the yantras belonging to the profound oral transmission of Vairocana. Virtue!

Even though the methods of the channels, the prana and the yantras

known as yoga Are numerous as the constellations in the sky, It is difficult to find in this world a yoga That can equal The Union of the

Sun and Moon of the oral transmission of Vairocana. Unable to bear the idea that the rays of the instructions of the lineage masters Might disappear behind the mountain to the west, For the benefit of those who in the future will uphold the transmission of the masters I have toiled to produce this stainless mirror of jewels. May the dawn of merit and virtuous actions Vanquish all the darkness of this degenerate age And give birth to perfect happiness and prosperity Spreading like beneficial light in all directions and all times.

This commentary to the root text on Yantra belonging to the series of the oral transmission of Vairocana was written by the Dzogchenpa Namkhai Norbu, born in Kham in East Tibet, on the basis of numerous notes taken after having received the oral instructions from Togden UgvenTendzin and Gvalse Gvurmed Gyaltsen, and finished in Naples in South Italy on the eighth day of the fourth month of the Fire-Dragon year, two thousand five hundred and twenty years after the parinirva-na of the Buddha (1976), in the sixteenth Tibetan astrological cycle. Virtue!



On the fifteenth day of the twelfth month of the Metal-Female-Sheep year (1992) I added to the original commentary many quotations from The Overcoming of Obstacles and the Benefits of The Union of the Sun and Moon Yantra, thereby definitively completing the commentary.

Chogval Namkhai Norbu, one who travels around the world.

APPENDIX ONE



The Functions of the Five Prāṇas

REGARDING THE DIVERSE SITES and functions of the five pranas mentioned with reference to the medical benefits of the yantras, the Explanatory Tantra, the second of the Four Medical Tantras³³⁹ says:

- The life-sustaining prana (srog 'dzin; prana resides at the top of the head, circulates through the throat and chest, enables swallowing food and drink, presides over breathing, spitting, sneezing and belching, provides the intellectual faculties and the sense organs with clarity, and sustains the mind.
- The upwardmoving prana (gyen rgyu; uddna) resides in the chest, circulates through the nose, tongue and throat, presides over speech, increases strength, complexion and energy and sustains clarity of memory.
- The pervasive prana (khyab byed; vyana) resides in the heart and circulates through the whole body, presides over raising and lowering (objects), walking, stretching and bending (the limbs etc.), opening and closing (the orifices) and underlies nearly all activities.
- The fireaccompanying prana (me innyam; samana) resides in the stomach and circulates inside all the hollow organs, presides over the digestion of food, the separation of chyle and impurities, and ripens the constituents ^{34°}
- The downwardclearing prana (thur sel; apana) resides in the anal region and circulates in the large intestine, the urinary bladder, the genitals and the thighs. It presides over discharge or retention of the

semen, blood, feces, urine and the fetus.341

APPENDIX Two



On the Cakras

IN THE FOLLOWING TABLES examples are given of the different locations of the cakras and their association with the five elements, colors and Tathagatas, *etc.* from a number of sources.

	A	B	C	D	E
CROWN	Earth: Yellow	Water: White	Water: Vairocana	Air	Air
FOREHEAD					
THROAT	Water: White	Fire: Red	Red: Amitābha	Fire	Fire
HEART	Fire: Red	Space: Blue	Blue: Aksobhya	Earth	Earth
NAVEL	Air: Green	Earth: Yellow	Yellow: Ratnasambhava	Water	Water
BELOW NAVEL	Space: Blue				
SECRET PLACE		Air: Green			

	F	G	H	I	J
CROWN	White	Space: Water*	Space: Vairocana	Green	Space: White
FOREHEAD				White	
THROAT	Red	Fire	Fire: Amitābha	Red	Air: Green
HEART	Blue	Air	Water: Aksobhya	Black	Fire: Red
NAVEL	Yellow	Earth	Earth: Ratnasambhava	Yellow	Earth: Yellow
BELOW NAVEL					
SECRET PLACE			Air: Amoghasiddhi	Blue	Water: Blue

A. From the oral explanations of rTogs Idan U rgyan bstan 'dzin according to the 'Brug pa bka' brgyud tradition, same as in the Yantra Yoga commentary.

B. From the oral explanations of 'Brug sras'Gvur med rdo rje, son of A 'dzoms 'brug pa.

C. From the A 'dzoms 'brug pa's commentary on the lCe btsun snying thig cycle.

D. From Klong then pa's Theg mchog rndzod.

E. From Chogval Namkhai Norbu's oral instructions according to the Anuvoga tradition.

F. From the Chos drug khrid yig by the fourth Khams sprul rin po che.

G. From the fifteenth Karmapa, mKha' khyab rdo rje's commentary to the Zab mo nang don by the third Karmapa, Rang byung rdo rje (' the space element is associated with the gtsug gtor or crest).

H. From the Hevajratantra.

1. From the Kalacakratantra.

J. From mkhan po Sangs rgyas bstan 'dzin's oral instructions on the A khrid bon po cycle.

APPENDIX THREE



The Mantras Related to Various Aspects of Buddhist Practice

(Based on Vairocana's The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Mantra)

PRELIMINARIES

Loosening the Joints -To eliminate obstacles to Calm Abiding (zhi gnas).

Purifying the Prana - To eliminate obstacles to Insight (shag mthong), in particular:

- Holding Open and Directing for the problem of drowsiness (hying ba).
- Exhaling Quickly and Inhaling Quickly for agitation (rgod pa).
- Holding Closed and Contracting for the problem of scatteredness ('thor ba).

Controlling the Channels - To eliminate obstacles related to blockage of the sense functions.

FIRST SERIES/FIVE ELEMENTS

Camel - To eliminate obstacles related to the disturbed condition of the earth element.

Conch - To eliminate obstacles related to the disturbed condition of the water element.

Flame - To eliminate obstacles related to the disturbed condition of the fire element.

Turtle - To eliminate obstacles related to the disturbed condition of the air element.

Plough - To eliminate obstacles related to the empty condition of the space element.

SECOND SERIES: FIVE SKANDHAS OR AGGREGATES

Snake - To eliminate obstacles related to the purification of form (rupa).

Curved knife - To eliminate obstacles related to the purification of sensation (vedand).

Dagger - To eliminate obstacles related to the purification of perception (saljnna).

Dog - To eliminate obstacles related to the purification of mental formations (saiiiskdra).

Spider - To eliminate obstacles related to the purification of consciousness (vijnana).

THIRD SERIES: FIVE EMOTIONS

Bow - To eliminate obstacles related to being dominated by attachment.

Half-Moon - To eliminate obstacles related to being dominated by hatred.

Lion - To eliminate obstacles related to being dominated by ignorance.

Vulture - To eliminate obstacles related to being dominated by pride.

Triangle - To eliminate obstacles related to being dominated by jealousy.

FOURTH SERIES: FIVE ATTACHMENTS

Locust - To eliminate obstacles related to attachment to form.

Dove - To eliminate obstacles related to attachment to sound.

Trident - To eliminate obstacles related to attachment to smell.

Tiger - To eliminate obstacles related to attachment to taste.

Jewel - To eliminate obstacles related to attachment to touch.

FIFTH SERIES: FIVE CAPACITIES

Wheel - To eliminate obstacles related to the decline of devotion.

Eagle - To eliminate obstacles related to the decline of enthusiastic perseverance.

Sword - To eliminate obstacles related to the decline of presence.

Frog - To eliminate obstacles related to the decline of meditative stability (samadhi).

Peacock - To eliminate obstacles related to the decline of discriminating wisdom (prajna).

APPENDIX FOUR



Preliminary Loosening Exercises

The following exercises are based on notes taken at the Yantra Yoga courses given by Chogyal Namkhai Norbu during the 1970s.

1. Sitting with the soles of the feet together and the fingers interlaced under the feet, push the knees down.
2. Sitting with the soles of the feet together and the fingers interlaced under the feet, place the elbows on the calves and push the knees down.
3. Sitting with legs straight, grasp one ankle at a time and shake it.
4. Sitting with legs straight, grasp one leg above the knee and shake and roll it.
5. Sitting with one leg straight and the other bent with the foot at the groin, with the corresponding hand push the knee down.
6. Sitting with legs straight, with both hands on the ground by your sides, inhale, then exhaling bring the top of one foot onto the opposite thigh and push the knee down.
7. Sitting with legs straight, inhale, then exhaling bend one leg back with the top of the foot on the ground by your side.
8. Sitting with legs straight, with your interlaced fingers grasp the outside of one foot, bending the leg, then inhaling and exhaling form a circle with your foot.
9. Sitting with one leg bent with the foot at the groin and the other bent back with the foot at the buttock, grasp the foot of the leg bent

backwards and pull it towards your side.

10. Sitting with one leg straight and the other bent with the foot at the secret place, inhale and rise up and sit in front of the foot, exhale and bring your forehead to the knee of the straight leg.

11. Sitting with one leg straight and the other bent with the top of the foot on the opposite thigh, inhale raising your arms and stretching your torso, exhale lowering your forehead onto the knee of the straight leg and your hands onto the foot.

12. Sitting with the soles of your feet together, raise your buttocks and shift the center of gravity of your body forward, extending your arms with your hands on the ground in front of you and bounce.

13. Sitting with legs crossed, grasp the feet from the outside, exhaling roll backward, inhaling roll forward finally remaining balanced on your knees.

14. Sitting on your heels, inhaling raise your arms, place your feet to stand on the ground and sit on your buttocks, exhaling extend your legs forward and lower your forehead onto your knees and your hands to your feet; inhaling raise your arms, bend your legs, raise your buttocks and kneel on the ground, exhaling sit on your heels and place your hands on your knees.

15. Sitting with one leg straight and the other bent, bring the arm corresponding to the bent leg behind your back and grasp that hand with your other hand, pulling it towards your navel during exhalation. Then inhale and during the next exhalation pull it more until you are finally able to grasp your bent foot. (This last loosening exercise is particularly suited to the Conch yantra.)

APPENDIX FIVE



List of the Benefits of the Yantras

Note: The numbers correspond to the pages of each of the 108 exercises.

Abdominal bloating:

Dog, (173-180)

Appetite (lack of):

Bow, (195-202)

Arms and shoulders:

Holding Open, (64-65)

Rotating the Arms, (84-85)

Closing the Armpits, (86-87)

Dove, (249-256)

Arthritis:

Conch, (107-114)

Brain (related to sense functions):

Holding Closed, (72-73)

Sword, (303-310)

Calculi:

Spider, (181-188)

Channels:

Flaming Lotus, (334-335)

Complexion:

Arched Lotus, (336-337)

Depression:

Holding Closed, (72-73),

Half-Moon, (203-210)

Digestion:

Bending, (56-57)

Dog, (173-180)

Spider, (181-188)

Bow, (195-202)

Dove, (249-256)

Trident, (257-264)

Tiger, (265-272)

Epilepsy, strokes:

Holding Open, (64-65)

Five elements (space, air, fire, water, earth):

Exhaling Slowly, (76-77)

Dagger, (165-172)

Lion, (211-218)

Vulture, (219-226)

Trident, (257-264)

Jewel, (273-280)

Eagle, (295-302)

Sword, (303-310)

Peacock, (319-326)

Five full organs (heart, lungs, liver, spleen, kidneys):

Inhaling Slowly, (62-63)

Directing, (66-67)

Exhaling Quickly, (68-69)

Exhaling Slowly, (76-77)

Camel, (99-106)

Plough, (131-138)

Snake, (149-156)

Spider, (181-188)

Bow, (195-202)

Half-Moon, (203-210)

Triangle, (227-234)

Nerves connected to:

Turtle, (123-130)

Vulture, (219-226)

Peacock, (319-326)

Flesh and tissue:

Arched Lotus, (336-337)

Gout:

Conch, (107-114)

Heart:

Inhaling Quickly, (70-71)

Closing the Armpits, (86-87)

Spider, (181-188)

Intestine:

Dog, (173-180)

Locust, (241-248)

Tiger, (265-272)

Joints, ligaments, tendons:

Shaking, (48-49)

Pulling, (52-55)

Bending, (56-57)

Rotating, (58-59)

Holding Open, (64-65)

Exhaling Quickly, (68-69)

Inhaling Quickly, (70-71)

Extending the Ankles, (82-83)

Plough, (131-138)

Snake, (149-156)

Dagger, (165-172)

Dog, (173-180)

Bow, (195-202)

Triangle, (227-234)

Tiger, (265-272)

Wheel, (287-294)

Eagle, (295-302)

Frog, (311-318)

Kidneys:

Pulling, (52-55)

Bending, (56-57)

Camel, (99-106)

Conch, (107-114)

Curved Knife, (157-164)

Dog, (173-180)

Spider, (181-188)

Bow, (195-202)

Eagle, (295-302)

Liver:

Conch, (107-114)

Half-Moon, (203-210)

Pains

Turtle, (123-130)

Frog, (311-318)

Lumbar region:

Pulling, (52-55)

Bending, (56-57)

Directing, (66-67)

Camel, (99-106)

Conch, (107-114)

Eagle, (295-302)

Pains:

Flame, (115-122)

Curved Knife, (157-164)

Spider, (181-188)

Bow, (195-202)

Half-Moon, (203-210)

Locust, (241-248)

Wheel, (287-294)

Lungs:

Inhaling Quickly, (70-71)

Closing the Armpits, (86-87)

Lymphatic system:

Massaging, (80-81)

Mental lucidity:

Inhaling Slowly, (62-63)

Lion, (211-218)

 Sword, (303-310)

Muscles:

 Rotating, (58-59)

 Rotating the Arms, (84-85)

 Snake, (149-156)

 Triangle, (227-234)

Phlegm humor:

 Dove, (249-256)

 Cold Phlegm:

 Conch, (107-114)

 Brown Phlegm:

 Turtle, (123-130)

Mucus in the stomach:

Curved Knife, (157-164)

Physical strength:

Dagger, (165-172)

Jewel, (273-280)

Eagle, (295-302)

Arched Lotus, (336-337)

Pranas:

Five pranas:

Plough, (131-138)

Snake, (149-156)

Spider, (181-188)

Bow, (195-202)

Half-Moon, (203-210)

Lion, (211-218)

Vulture, (219-226)

Triangle, (227-234)

Trident, (257-264)

Jewel, (273-280)

Eagle, (295-302)

Frog, (311-318)

Peacock, (319-326)

Blockage of

Entwined Lotus, (338-339)

Suspended Lotus, (340-341)

Swinging Lotus, (342-343)

Dispersion of.

Jumping Lotus, (344-345)

Disordered condition of

Snaking Lotus, (346-347)

Various problems of.

Vajra Wave, (357-364)

Downward-clearing prana:

Pulling, (52-55)

Exhaling Quickly, (68-69)

Exhaling Slowly, (76-77)

Extending the Ankles, (82-83)

Stretching, (88-89)

Conch, (107-114)

Curved Knife, (157-164)

Locust, (241-248)

Fire-accompanying prana:

Bending, (56-57)

Directing, (66-67)

Contracting, (74-75)

Exhaling Slowly, (76-77)

Stretching, (88-89)

Camel, (99-106)

Flame, (111-122)

Curved Knife, (157-164)

Locust, (241-248)

Tiger, (265-272)

Life-sustaining prana:

Holding Closed, (72-73)

Psychosis and mutism:

Frog, (311-318)

Pervasive prana:

Tightening, (46-47)

Rotating, (58-59)

Exhaling Quickly, (68-69)

Inhaling Quickly, (70-71),

Massaging, (80-81)

Dog, (173-180)

Locust, (241-248)

Dove, (249-256)

Wheel, (287-294)

Upwardmoving prana:

Inhaling Quickly, (70-71)

Holding Closed, (72-73)

Rotating the Arms, (84-85)

Stretching, (88-89)

Camel, (99-106)

Flame, (115-122)

Vulture, (219-226)

Dove, (249-256)

Trident, (257-264)

Respiratory problems:

Curved Knife, (157-164)

Ribs and rib cage:

Directing, (66-67)

Closing the Armpits, (86-87)

Half-Moon, (203-210)

Scapulae:

Closing the Armpits, (86-87)

Sciatica and paresthesia:

Flame, (I 15-122)

Locust, (241-248)

Tiger, (265-272)

Wheel, (287-294)

Sense organs:

Tightening, (46-47)

Eagle, (295-302)

Flaming Lotus, (334-335)

Nerves related to:

Holding Closed, (72-73)

Vulture, (219-226)

Sword, (303-310)

Six constituents (chyle, blood,

flesh, fat, marrow, regenerative

fluids):

Jewel, (273-280)

Sword, (303-310)

Flaming Lotus, (334-335)

Six hollow organs (stomach,

small intestine, large intestine,

gall bladder, urinary bladder,

seminal vesicle/ovaries):

Directing, (66-67)

Exhaling Quickly, (68-69)

Contracting, (74-75)

Exhaling Slowly, (76-77)

Stretching, (88-89)

Camel, (99-106)

Conch, (107-114)

Plough, (131-138)

Snake, (149-156)

Bow, (195-202)

Half-Moon, (203-210)

Triangle, (227-234)

Nerves related to:

Turtle, (123-130)

Peacock, (319-326)

Skin:

Massaging, (80-81)

Spine and spinal cord:

Bending, (56-57)

Directing, (66-67)

Inhaling Quickly, (70-71)

Contracting, (74-75)

Stretching, (88-89)

Camel, (99-106)

Flame, (111-122)

Plough, (131-138)

Snake, (149-156)

Dog, (173-180)

Bow, (195-202)

Triangle, (227-234)

Tiger, (265-272)

Wheel, (287-294)

Eagle, (295-302)

Frog, (311-318)

Stiffening and paralysis:

Rotating, (58-59)

Tiger, (265-272)

Wheel, (287-294)

Stomach (see also Phlegm humor):

Heartburn:

Dog, (173-180)

Dove, (249-256)

Tumors:

Tiger, (265-272)

Thigle:

Arched Lotus, (336-337)

Thoracic region:

Bending, (56-57)

Holding Open, (64-65)

Chest pains:

Turtle, (123-130)

Spider, (181-188)

Frog, (311-318)

Three humors (Wind, Phlegm, Bile):

Jewel, (273-280)

Sword, (303-310)

Tone and vigor:

Tightening, (46-47),

Inhaling Slowly, (62-63)

Two constituents (sperm and ovule-blood):

Jewel, (273-280)

Sword, (303-310)

Flaming Lotus, (334-335)

Waist area:

Directing, (66-67)

Wind Humor:

Exhaling Quickly, (68-69)

Massaging, (80-81)

Flame, (115-122)

NOTES



1 'Phrul 'khor or 'khrul 'khor is the Tibetan for yantra. For the Tibetan terms a phonetic transcription system has been used in which, by and large, consonants are pronounced as in English and vowels as in Italian. In the notes and parentheses (except for the more commonly used terms) the Wylie transliteration has been used. Moreover, all Wylie equivalents are given in the Index.

2 For a brief account of the life of Vairocana see Ch. N. Norbu and A. Clemente, *The Supreme Source* (Ithaca: Snow Lion Publications, 1999), pp. 51-56.

3 The origin of Hathayoga appears to be connected with the siddha Goraknath or Goraksanatha (eleventh-twelfth centuries), a disciple of the legendary Matsyendranath who was the founder of the Kanphata school of yogins. He also figures among the Mahasiddhas of Buddhism. Ascribed to him is a lost text entitled Hathayoga and a commentary called Goraksaiataka, which describes only two positions. The fundamental texts of Hathayoga are Ha thayogapradipika (fifteenth century) which describes thirteen positions; Gherandasainhita, which describes thirty-two positions; and Sivasamhita, which describes four positions. The last two seem to be of uncertain, but later, date.

4 This text, which was owned by the author's uncle, the great yogin U rgyan bstan 'dzin (see note 13), consisted of twenty-one pages and was illustrated.

5 This is the original preface written by the author for the Tibetan edition published in 1982.

6 The oral transmission of the Vajra Bridge (snyan brgyud rdo le zam pa) belongs to the kLong sde series of rDzogs chen teachings. Widely spread in this tradition is the practice of the Heruka mNgon rdzogs

rgyal po.

7 g.Yu sgra snying po. See Ch. N. Norbu and A. Clemente, *The Supreme Source* (Ithaca: Snow Lion Publications, 1999), pp. 56 and 120-121.

8 gTuni m o (canddi) or `inner heat' belongs to the practices of the completion stage or rdzogs rini. It is also one of the Six Yogas of Ndropa (na is coos drug).

9 In Tibetan rdo rje'i lus. See the "Introduction to the Fundamentals of Yantra Yoga".

10 Mantrayana is a synonym of Vajrayana, that is, the vehicle of tantric teachings.

II A 'dzoms 'brug pa (1842-1924), one of the greatest recent masters of rDzogs chen. According to some biographies, he received the "Yantra of Humkara" (hunt ka ra'i phrul 'khor), which might well refer to The Union of the Sun and Moon Yantra, from rDza deal sprul Rin po the 0 rgyan 'jigs med chos kyi dbang po (1808-1887). See sNga gyur grub dbang rgyal ha rdzogs chenpa'igdan cabs chos brgyud dang bcas pa'i byung ba brjod pa'i gnam yid bzhin dbang gi rgyal po'i phreng ba, p. 619.

12 'Brug sras 'gyur med rdo rje (1896-1959), one of the author's teachers.

13 U rgyan bstan 'dzin (1888-1961), a yogin who achieved the rainbow body ('ja' lus), the ultimate achievement of the Dzogchen path. He received detailed instructions on the practice of Yantra Yoga from Lug khrid rtogs ldan Pad ma kun grol, a student of A 'dzoms 'brug pa.

14 Byang chub rdo rje (1826-1961), the author's Dzogchen root teacher, also a gter ston or discoverer of hidden precious texts.

15 This introduction has been edited on the basis of oral teachings given by Chogyal Namkhai Norbu.

16 One of the most common meanings of the Sanskrit word yantra and

of its corresponding Tibetan phrul 'khor is that of 'machine'. In the root text of Vairocana the word yantra appears only once.

17 The lam 'bras slob bshad is one of the two main systems of the famous lam 'bras (path and result) tradition of the Sa skya pa, the other one being the lam 'bras tshogs bshad. The first is also known as the tshar lugs, the second as the nor lugs.

18 The six applications (sbyor ba yan lag drug) are: withdrawal (sor sdud), meditation or dhyana (bsani gtan), pranayana (srog rtsoo, retention ('dzin pa), recollection (rjes su dran pa), contemplation or saniadhi (ting nge 'dzin).

19 Humkara, a native of Nepal, was a great master of the Mahayoga tradition. For a brief biography see Dudjom Rinpoche, *The Nyingina School of Tibetan Buddhism*, pp. 475-477.

20 Chogyal Namkhai Norbu held courses on Yantra Yoga mainly in Naples and subsequently also in Rome, from 1970 to 1977.

21 This is valid for the basic yantras or dngos gzhi, whereas in the more advanced yantras one should hold the breath as long as possible.

22 The 108 exercises are subdivided in the following way: 1 exhaling the stale air, 5 yantras for loosening the joints, 8 yantras for purifying the prana, 1 pranayana for controlling the channels, 5 yantras for controlling the channels, 5 pranayanas, 75 main yantras, 7 lotuses, 1 Vajra wave.

23 In Tibetan these three components are called respectively rtsa, clung and thig le. The term rtsa, here rendered 'channels', in Tibetan covers a vast range of closely interrelated meanings, starting from the subtle or immaterial channels or nddis up to the physical veins, arteries and nerves. In the same way the term clung, here mainly rendered prana, means both the outer air we breathe and the energy that circulates in the subtle channels, as well as being one of the three humors according to traditional Tibetan medicine, usually translated as 'wind'. The term prana has been kept also in the subdivision of the five clung even though in Sanskrit the term is vayu, and prana denotes only the principal one of the five vayus, the srog 'dzin gyi clung.

Fundamentally; the term thig le or bindu indicates the two thug le, white and red, originating respectively from the father's sperm and the mother's ovum. At the subtle level, every individual possesses these two original thug le that reside in the head and under the navel, corresponding to the two syllables A and HAM, which never move until the moment of death, when they meet in the heart. They are represented in their coarse aspect by sperm in males and by the ovule in females. Other types of thig le are also present in the various energy channels of the body.

24 In Tibetan srog rtsa or srog pa'i rtsa.

25 In Sanskrit, rasana and lalana.

26 This explanation of the two side channels is particular to the rDzogs chen Atiyoga tradition. In the literature of the modern schools (gsar ma) such as the bKa' brgyud pa tradition, the position of the channels is reversed. For example in the sNyan brgyud 'bring po 'od gsal rang snang, a text from the bLa ma yang tig collection, the great Dzogchen master kLong chen pa (1308-1363) says (A 'dzoms edition, p. 387) that the ro ma, related to the lunar energy and the letter HAM, produces the bodily constituents and in particular the brain, the marrow, the fat and the bones; the rkyang ma, related to the solar energy and to the letter A, produces the flesh, the blood, the serum-lymph, the skin and the hair (rtsa de dag na gnas pa khans byang chub kyi sems la ro ma nas zla ba ham thur an lta ba las babs pas spyir lus zung kun bskyed/ khyad par du klad pa dang ryang mar tshil dang rus pa bskyed do/ rkyang nia nas nyi ma a las 'babs pas kyang sha khrag chu ser gags pa skra dang ba spu bskyed do). In a text on the Six Yogas of Naropa, the dPal na ro pa'i chos drug las rtsa ba tsan da li dang po'i las can reams kyi Igo bskal du rnam par phye ba'i zin bris skal bzang ku mu to `dzum pa'i zla tshes by 'Jam dpal dga' ba'i shes rab, we read instead (Phun tshogs gling edition, p. 15) that the right channel, rasana or ro ma, is related to the solar energy, to the rajas (energy) quality and to the fire element; the left channel, lalana or rkyang nia, is related to the lunar energy, to the sattva (purity) quality and to the water element (rtsa g.yas pa ra sa na ste ro ma nyi ma'am rdul gzung ba'i rtsa me 'bab pa rin then 'byung ldan gyi rang bzhin/g.yon pa la la na ste rkyang ma zla Wain snying stobs 'dzin pa'i rtsa chu 'bab pa 'od dpag med kyi rang

bzhin/ de dag la 'khor ba'i rtsa zhes kyang bya).

27 For example, certain rDzogs chen scriptures ascribe 360 spokes to the head cakra.

28 In Tibetan gsang gsuni, the three states of enlightened Body, Voice and Mind.

29 Each English quotation from the root text is preceded by its corresponding Tibetan.

30 The Form Dimension or Rupakaya (gzugs sku) generally includes both the Sambhogakaya and the Nirmanakaya dimensions, whose source is the formless Dharmakaya.

31 Rtsa rlung, literally channels and prana, is the general name given to the various tantric practices centered on control of the breath, on visualization of the cakras and so on.

32 That is, in the tantric texts.

33 Original purity (ka dag) and self-perfection (lhun grub) are the two fundamental principles of the view in rDzogs chen, where the former signifies the original condition of emptiness and the latter the natural potentiality of the qualities of energy.

34 Such as a felt or wool mat, soft but not made of a `spongy' material.

35 The Bep ('beb) or `dropping' is a specific class of yogic exercises in which one "drops" quickly to the ground in the lotus or other positions. One of its main functions is to enhance inner heat.

36 Ang rag.

37 sGoni thag, a belt that serves mainly to keep the torso straight.

38 Such as liquor used to massage the body.

39 Tib. ream snang chos hdun. The Buddha Vairocana, in this case refers to the chief of the five Sambhogakaya Buddhas of the tantric

teachings.

40 In the lotus posture if possible, first placing the left foot on the right thigh and then the right foot on the left thigh (vice versa for women); if this is not possible, then one can assume the half-lotus posture or simply sit with the legs crossed. The main point is to keep the back straight.

41 In particular, pressing the thumb and ring finger on the sides of the knees.

42 To harmonize the fire (tongue) and water (palate) elements.

43 It is necessary to straighten the cervical tract, slightly pulling the chin in without bending the head.

44 This is an important point in all the breathing exercises, in order not to fall into the error of relaxing the abdomen. To observe this point it is advised to perform the following exercise: inhale raising the arms and opening the shoulders and chest, exhale lowering the arms but without relaxing the shoulders.

45 Before performing any breathing exercise it is advised to inhale and exhale deeply and completely a few times.

46 In order to understand this phase better one can imagine one's body as a jug into which water is poured: it will fill from the bottom gradually rising to the top. In the same way, the lungs fill gradually from the bottom up.

47 In this phase, too, we can think of the jug of water. When we pour it out, first the top contents come out and at the end it empties completely. In the same way, when we exhale first we should empty the top part of the lungs and end with the lower part. The intensity of the flow of air during both the inhalation and exhalation is compared to the shape of a grain of barley, slender at its tips and thicker at its center. In the same way in this exercise, one should start to inhale or exhale lightly, so as to increase the flow in the central phase and diminish it further at the end.

48 When exercises are applied to both sides of the body, males and females begin from opposite sides. In the text, unless specified otherwise, the descriptions refer to males. The reader should keep this principle in mind when looking at the illustrations.

49 In this phase it is important to keep the back straight, even if one does not succeed in touching the ground with the forehead.

50 The aim of this exercise, as can be inferred from its name, is mainly that of freeing oneself from the stale air and/or prana that may be circulating in the body. This condition is indispensable in order to practice Yantra and in particular the pranayamas. Moreover it balances the elements and the mind, predisposing one to calm and meditation.

51 The Tibetan term *sgra bcas* referring to the way of breathing, literally 'sonorous', has been rendered as 'indirect' throughout the book.

52 Another way to distinguish the difference between the two types of exhalation is the following. Place a sheet of paper beneath the nostrils; when one exhales directly it will move, whereas it will not when one exhales indirectly.

53 Both inhaling and exhaling are done directly, as explained at the end of the section.

54 As already mentioned, descriptions of the medical benefits are quoted in italics from *The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra* ('Phrul 'khor nyi zla kha sbyor gyi phrang sel phan yon dang bcas pa), one of the three texts on Yantra Yoga written by Vairocana.

55 *Phan yon sgrim pas lus khanugsengs/dbang po khyab byed clung skyon sel.*

56 The disturbances caused by malfunctioning of the pervasive prana (*khyab byed clung; vyana*) include motor dysfunction and various forms of paralysis. For a description of the functions of the five pranas see Appendix One.

57 Tsog skyil in the context of this book is always meant to be with the knees apart and the soles of the feet together. In other contexts, the feet are crossed and the knees raised.

58 Osil bas yan lag vying lag gilrtsa rgyus tshigs pa'i nad kun sel.

59 'Phul bas sked mkhal yan lag gi/tshigs nad thur sel clung skyon sel.

60 The disturbances caused by malfunctioning of the downwardclearing prana (thur sel clung; apana) concern all the ailments of the lower torso.

61 'ebs pas ro stod sked rgyungs mkhal/nywa 'chu me mnyam clung skyon sel.

62 Influence on the spinal cord (rgyungs pa) should be understood as toning and harmonizing the peripheral and autonomic nervous systems, which serves to maintain the state of health and to prevent illness.

63 The disorders caused by malfunctioning of the fireaccompanying prdna One mnyam clung; samand) concern ailments of the stomach and digestive system.

64 Bile (mkhris pa), Wind (clung) and Phlegm (bad kan) are the three humors ('du ba gsum) that according to Tibetan medicine support the functioning of the human organism. The general functions of the Bile humor are: to ensure and protect the body heat and in particular heat for digestion; to maintain the complexion; to regulate the stimuli of hunger and thirst; to enable digestion of food and drink and to govern through the blood the production of bodily substances. The digestive bile (mkhris pa Yu byed), one of the five categories of this humor, produces the digestive heat in the stomach.

65 In Tibetan pad skor phyir bstan. A inudra (phyag rgya) is a ritual hand gesture.

66 In Tibetan pad skor nang bstan.

67 Bskor bas yan lag zha rengs 'khums/tshigs nad khyab byed clung

skyon sel.

68 These exercises, also known as the Eight Movements, serve to help one learn and perform correctly the various types of breathing and holds subsequently engaged in in the fundamental practice of the five series, in order to ensure that their mode of execution is free of danger, particularly with regard to the peanaydmas. In these exercises it is the movement itself that produces the kind of breathing or hold that is required.

69 In this exercise the main phase is the inhalation, slow and direct in order to fill the lungs to full capacity.

70 The pranayama linked to the second series of yantras.

71 Females do this the other way around, first grasping the right arm with the left hand, *etc.* See note 48.

72 In Tibetan *shun btsal*, a term that often recurs in this book and which means keeping the position taken firm by tensing one's nerves and muscles.

73 *Phan yon jug pas shes pa dwangs/khanu gseng don lnga'i nad rigs sel.*

74 Tibetan medicine classifies the organs in five full or vital organs (*don inga*) and six hollow organs (*snod drug*).

75 This exercise deepens the open hold, in Tibetan *dgang ba*, i.e., 'remaining filled': in fact the feature of this phase, after a deep inhalation, is not to close the hold but instead to leave it open.

76 This is known as the 'vajra fist' (*rdo rje khu tshur*), and is the customary way to form the fists in Yantra exercises.

77 In Tibetan *gzhil ha*, see note 81.

78 In this case, males circle with the right fist inside and the left fist outside; females do the opposite.

79 dGang has ro stod dpung phrag tshigs/grib skyon can gyi nad rigs sel.

80 The illness called grip in Tibetan medicine includes a variety of disturbances ranging from epilepsy to forms of strokes and paralysis, characterized by weakening or malfunctioning of the blood vessels and nerve tracts (rtsa dkar nag). It is traditionally considered a sickness provoked by defilement.

81 In the context of Yantra Yoga the Tibetan term gzhil ba means to direct the air by muscular force. This may be sideways or downward according to the movement accompanying it, and it may follow an open or closed hold. In this exercise, it is performed laterally following an open hold.

82 gZhil bas don snod sked rgyungs mkhal/rtsib nad nie ninyani dung skyon sel.

83 The Tibetan term phen pa means to 'launch' or 'hurl'; in relation to the breath it refers in this case to a strong, quick, direct exhalation.

84 Keeping the back straight without closing the shoulders.

85 It is important to keep the back straight even if one does not manage to touch the ground with the forehead.

86 'Phen pas don snod 'chu rgyus tshigs/khyab thur clung gi skyon mains seL

87 The general functions of the Wind humor (rlung) concern sense perceptions, awareness and movements of the body and limbs, respiration, swallowing food and drink, circulation of the blood, retaining and evacuating feces and urine, opening and closing the orifices *etc.*

88 Literally, the Tibetan term rngub pa means to inhale the air in a single breath, in the same way as the quick exhalation described in the previous exercise. At other times it can be applied in different ways.

89 Keeping the knees together. This is also important in point 3 of the

central phase.

90 In order to stretch the back thoroughly and empty the lungs completely.

91 rNGub pas sgal rgyungs glo spying tshigs/stobs bskyed gyen khyab clung skyon sel.

92 The disorders caused by malfunctioning of the upwardmoving prana (gyen rgyu clung; udana) concern most of the illnesses that afflict the upper torso.

93 In relation to the breath, the Tibetan term skyil ba means to contain and block the air, closing or concentrating it in the lower part of the lungs. In this exercise the closed hold is followed by two counts of gzhil ba.

94 Should this prove impossible, hold the ankles so as to keep the back straight.

95 sKyil bas dbang rtsa klad pa'i'nad/srog 'dzingyen rgyu'i clung skyon sel.

96 In Tibetan snying clung, literally 'wind in the heart'. Amoghavajra (see note 272) explains that it is caused by having experienced intense suffering and by the deterioration of the channels of the heart. Its symptoms include remaining blocked or fixated on one thought, without being able to think normally.

97 The Tibetan term 'dren pa means 'to pull', in this case referring to the abdominal contraction in which the muscles are 'pulled' toward the back.

98 Keeping the arms folded above the head.

99 It is advised not to raise the torso and legs too high.

100 'Dren pas sgal rgyungs snod drug nad/nie mnyani rlunggi skyon kun sel.

101 In order to empty oneself completely, the series of eight movements closes with a slow, deep exhalation.

102 This movement should be carried out vigorously so as to `direct' the air by muscular force.

103 It is important to keep the back as straight as possible even if one is not able to touch the ground with the forehead.

104 'Byin pas 'byung snyoins don snod kyi/stobs bskyed ine thur clung skyon sel.

105 The Tibetan word rtsa includes the totality of the physical and energy 'channels' of the body, from the physical nerves, arteries and veins to the subtle and immaterial nadis; 'dul means to conquer, coordinate, bring under control; in practice, to make efficient. This series of exercises serves to correct the circulation of the prana within the subtle channels and to eliminate any obstacles.

106 These two ways of breathing are called in Tibetan rtsub clung (rough air or breathing) and jani clung (smooth air or breathing). The former means a quick and indirect inhalation or exhalation; the latter, a slow and direct inhalation or exhalation.

107 The main aim of this exercise, in which one inhales through the nostril linked to the solar channel and exhales through the nostril linked to the lunar channel, is to balance the forces of the channels. This neutralizes the effect of confusion and agitation that can be caused by the lunar channel. To obtain this equilibrium, it is necessary to inhale through the nostril connected with the solar channel. To check the strength of the air, one should put the back of the hand under the nostrils: the result of the exercise is indicated when the air emerges more strongly from the left nostril or with equal force from both nostrils. In any case the flow of air from the right nostril should diminish. The exercise should be repeated until this occurs.

108 After having inhaled through the left nostril one should hold this `neutral' air (ma ning gi rlung) so it can spread throughout the body, because it is on the basis of this principle that one performs the following five yantras. Each time before performing the rtsa 'dul

yantras one should train in this pranayama.

109 If possible, this exercise should be performed without clothes and after applying liquor on the body.

110 All the yantras of the rtsa 'dul are done in open hold, holding the air as long as possible without straining beyond one's capacity. The inhalation, slow and direct, is usually coordinated by opening the arms. The exhalation should be through the mouth, emitting an aspirated HA without using the vocal cords, by means of a forceful emission of breath with the mouth wide open, to exhale all the air. Beginners are advised to perform the exercises without hold, coordinating the movements with the inhalation and exhalation. For example, this first yantra can be done exhaling while massaging downward and inhaling while massaging upward.

III niNye bas chu ser gags pa'i nad/rlung nad kbyab byed gud pa sel.

112 The Tibetan gsang gnas or 'secret place' denotes the genital area.

113 Long shad rkang chu tshigs pa'i nad/thur sel nyanu pa'i skyon rnanis sel.

114 dPung skor lag chu tshigs pa'i nad/gyen rgyu nyanu pa'i skyon mains sel.

115 Although the root text mentions phyed skyil or 'half-crossed legs', the exercise is actually performed in tsog skyil.

116 Mchan ' bebs sog phrag rtsa rgyus tshigs/glo snying rtsib ma'i nad rigs sel.

117 rMyong bas sgal rgyungs snod kyi nad/me thurgyen rgyu'i dung skyon sel.

118 This is one possible interpretation of the expression bzhi cha dgang, literally 'open hold for a unit of four', found in the root text. In practice these exercises are done holding the breath as long as one can.

119 That is, the other four main pranās already mentioned, alongside

which there exist five other secondary pranas linked with sense perception and other body functions. See Appendix One.

120 Each series of yantra comprises five yantras and each yantra consists of three movements, the basic one, one for training and one for progressing, in Tibetan respectively dngos gzhi, rtsal 'don, bogs 'don.

121 That is, without applying any effort. See also note 75.

122 See also note 81.

123 See also note 93.

124 In Tibetan rtsa stong du 'khyil ba, literally 'remaining with empty channels', that is, remaining with empty lungs.

125 In Tibetan ril jug pad ma'i rgya bdun, comprising seven yantras to be performed in the lotus posture.

126 In Tibetan respectively de nyid rnam bzhi, zab me sbyor ba bzhi ldan, gsang clung dbu mar jug pa'i thabs, jam clung yan lag bdun ldan, rtsub rlung sbyor ba drug pa. The five types of hold are contained in each of the five series of yantras in the given order. Thus in every series there is a yantra for open hold, a yantra for directed hold, a yantra for closed hold, a yantra for contracted hold and a yantra for empty hold. Also taking into account the auxiliary yantras, two for each main movement, there are fifteen movements for each type of hold. In all of these exercises, that comprise seven phases each, it is in the central phase that the specific type of hold is applied.

127 The four characteristic conditions refers to the four types of hold applied: dgang ha, gzhil ha, skyil ha, 'dren pa.

128 In Tibetan lus gnad, dmigs gnad and clung gnad, corresponding respectively to the aspects of body, mind and voice.

129 The fists should be turned downward. The important thing is for the body to be thoroughly stretched upward, with the shoulders expanded.

130 In this phase, the torso is pulled up as much as possible while the air is pushed down.

131 The upper air, in Tibetan *steng rlung*, is the prana energy that circulates in the upper part of the body, as opposed to the prana energy that circulates in the lower part, called *'og rlung*, the dividing point being the navel.

132 In this exercise the *kumbhaka* force is pulled in towards the spine.

133 Especially at the beginning, it is important to train in the four holdings one at a time. For example, inhale and apply only the open hold. After some training one can add the directed hold, but lightly, without closing. Subsequently one applies the closed hold and finally the contraction. All of this is facilitated by practice of the yantras containing the same types of holding. One should never force the *kumbhaka*.

134 This means that the exhalation must be easy and harmonious; if it is too difficult, this means that one has tried to extend the duration of the holding for too long.

135 In this practice, unlike the pranayama of Controlling the Channels in which the inhalation is through the solar channel in order to engender the calm state, the inhalation is through the lunar channel, which represents the aspect of the movement of thoughts, in order to capture the karmic breath and bring about its exhaustion in the central channel.

136 The root text describes mainly the movements of the central phase and at the end gives a concise explanation of the initial and final phases of all the yantras.

137 The counts for the open hold of the central phase in this and in the following tables for the five series of yantras obviously concerns only the basic movement.

138 *rNGelgyi sbyor bas don snod kyi/stobs bskyed sgäl rgyungs mkhal sked tshigs/me mnyam gyen rgyu'i dung skyon sel/rtal sbyong bogs 'don de dang 'brel.*

139 *Dung liar 'khyil has mkhal sked 'chu/urchin rgud dreg grum snod nad rigs bad grang thur sel log pa selrtsal sbyong bogs 'don de dang 'brel.*

140 The ailment known in Tibetan medicine as *mchin rgud*, literally 'deterioration of the liver', denotes weakening of the functioning of the liver and diminution in its capacity to metabolize the nutrient substances ingested with food.

141 In Tibetan respectively *dreg nad* and *grum bu*: the former denotes pains in the elbows and big toes, caused by a conflict between the blood and the Wind humor; the latter may affect all the joints with leakage of fluid and deformation.

142 The general functions of the *bad kan* or Phlegm humor are: to develop all the humors of the body such as the saliva, gastric juices, etc., maintain and safeguard the body humidity, prepare food for assimilation, enable digestion, strengthen physical health, make the skin more stipple, stabilize the mind and induce sleep.

143 In Tibetan *bad kan grang ba*, to be understood as *smug po grang rkyen* or *snug po* caused by cold. The category of ailments known as *snug po* (literally 'dark brown') or *bad kan snug po* denotes disorders of the Phlegm connected with the blood and presents symptoms such as hyperacidity, difficulties with digestion and ulcers.

144 In Tibetan *thur sel log pa*, dysfunction (literally 'inversion') of the *thur sel* or *apana*, for example with symptoms such as incontinence or difficulty in excretion of the feces and urine.

145 In the root text *pus igyud*, literally 'in line with the knees'.

146 *Me lce'i sbyor bas dung nad rigs/sgal rgyungs rked 'khor bshal thing phye/gyen igyu me mnyam dung skyon sel/rtsal sbyong bogs 'don plan yon mnyam.*

147 The commentary to the Tibetan *rked 'khor bshal thing phye* of the root text states: *rked pa'i 'khor ba'i zug gzer ldang ba/ rked pa'i rtsa rgyus bshal ha dang phye bar gyur ba'i rug gzer can gyi nad rigs.*

148 Without exhaling completely.

149 If one wants to repeat the basic exercise twice more, instead of returning to the starting position remain seated on your heels with hands on your knees, inhale raising the torso while stretching the arms upward and spreading the feet apart; exhale bending forward, lowering the forehead to the ground and placing the palms of the hands on the soles of the feet.

150 Rus sbal rgya yis nu mchin gzer/don snod dbang rtsa nyams sling gud/smug po 'thab pa'i nad rigs sel/rtal sbyong bogs 'don de dang 'brel.

151 As already mentioned, the category of ailments known as 'brown Phlegm' or bad kan smug po, which includes thirteen varieties, denotes disturbances of the Phlegm connected with the blood and presents symptoms such as hyperacidity, difficulties with digestion and ulcers that are also characteristic of the above-mentioned 'brown in conflict' or smug po 'thab pa, so called because it is caused by the conflict between the hot and cold natures.

152 gShol gyis sgal rgyungs don Bang snod/yan lag chu rtsa'i nad rigs sel/rlung lnga snyoms shing nus stobs bskyed/rtal sbyong bogs 'don de bzhin no.

153 In Tibetan bum pa can, literally 'vase-shaped' holding. The pranayama of this series is also known as the rhythmic breathing.

154 For the intermediate counts, such as 6, 10, 14 etc., the last movement should be repeated twice, that is touching the chest and clicking the fingers. For example, for the rhythm of 4-6-6 one clicks the fingers at numbers four and six of the hold and of the exhalation.

155 For the longer counts the inhalation is indirect at the start and direct at the end.

156 In this phase one also applies a slight contraction of the sphincter to counterbalance the pressure from above. This is the principle of the kumbhaka holding.

157 In the shorter counts the exhalation is quick and direct, while subsequently the exhalation is direct at the start and indirect at the end.

158 Passing gradually and naturally from exhalation to empty hold without locking, as if one were still exhaling.

159 It is advised to perform each cycle several times, say about five, and then to change the air before performing the next cycle five more times and so on.

160 Here the Tibetan skyil rdzogs bcu drug bum can 'bring has been emended to bzbi rdzogs drug ni bum can 'bring.

161 In fact, once one is sufficiently familiar with the method of breathing, one can visualize a light green sphere, symbol of prana, at the navel cakra.

162 These two movements lead to the same position, that is with the hands at chest level.

163 In this second series of yantras, unless where indicated, the exhalation after the main hold is always in two counts, followed by two more counts of empty hold.

164 sBrul ltar phyo bas sgal rgyungs tshigs/ yan lag 'chu rgyus don snod nad/rlung lnga nyams pa'i skyon kun sel/rtal sbyong bogs 'don de bzhin no.

165 The gri gug or curved knife is a ritual knife that is often an attribute of Dakinis, female manifestations of the energy of enlightenment.

166 In general, tsog pu is a position in which the soles of the feet are on the ground and the knees are raised.

167 Gri gug rgya yis mkhal sked tshigs/bad kan Then skran dbugs mi bde/me mnyam thur sel clung skyon sell rtal sbyong bogs 'don de dang mtshungs.

168 In Tibetan then and skran, two ailments of the same bad kan

category. Lhen is a disturbance in the upper stomach, where the sensation is of something hard, caused by the accumulation of mucus; the symptoms are lack of appetite and difficult digestion. Skran is a term that denotes the formation of tumors.

169 In Tibetan dbugs mi bde ha, a term that denotes a variety of respiratory problems including asthma.

170 The phur bu, in Sanskrit kila, is the ritual dagger that is an attribute of the deity Vajrakila, or rDo rje phur pa.

171 In Tibetan tsog 'bebs, that is dropping in the tsog pu or tsog skyil position.

172 Phur bu'i rgya yis lus stod smad/yan lag chu rgyus nad rigs sel/'byung ba kun snyoins nus stobs bskyed/rtal sbyong bogs 'don de Bang 'dra.

173 In Tibetan tsog 'bebs.

174 Khyi liar rmyong bas sgal rgyungs mkhal/rgyu long tsha sbos ma zhu'i skran/'chu rgyus khyab byed clung skyon sel/rtal sbyong bogs 'don de dang mtshungs.

175 In Tibetan tsha sbos.

176 According to Tibetan medicine the origin of some tumors is in fact traced to an inadequate digestive capability.

177 sDom rgyas don snying mkhal sked grang/ma An rde nad ro stod rgyang/rlung lnga cba snyoms skyon kun sel/rtal sbyong bogs 'don de dang 'gre.

178 The cold ailments or grang ba'i nad, belonging to the bad kan category, are caused by an excessive increase of the earth and water elements. Their characteristics are diminution of the body heat and they may cause disturbances to the digestion. The hot ailments or tsha ba'i nad, conversely, belong to the mkhris pa category and are caused by an excessive increase of the fire element and the body heat.

179 Or Humkara, see Introduction.

180 As already mentioned in the Introduction, this visualization, called stong ra, replaces the transformation into the form of a deity found in the practices of Tantra.

181 Essence, nature and potentiality of energy, in Tibetan ngo be, rang bzhin and thugs rje, are the three fundamental aspects of the primordial state according to the rDzogs chen teachings. See Chogyal Namkhai Norbu, Dzogchen, The Self-Perfected State or The Crystal and the Way of Light, both published by Snow Lion Publications.

182 In general the lower aperture is deemed the pathway through which the consciousness emerges at death to be reborn into the lower realms of samsara, while conversely the upper aperture guarantees rebirth into one of the higher realms.

183 The five concentric lights represent the essence of the five elements.

184 In Tibetan thugs rdo rje, the indestructible state of the nature of mind. The letter HUM represents the essence of the primordial Mind of all Buddhas.

185 In Sanskrit dharmadhatu, the true condition of emptiness of all phenomenal existence.

186 This exercise of expansion and reabsorption can be combined with the breath. Inhaling, one imagines expanding the central channel with the HUM, holding without forcing when one reaches the maximum expansion; exhaling, one imagines that the channel shrinks back. This can be done after having visualized the central channel with the HUM so as to make its presence clear. Visualization of the central channel is an exercise of fundamental importance for all the practices of the prana and one of the main means for the coordination of one's energy.

187 gZhu rgyas sgal rgyungs nikhal sked tshigs1chu rgyus don snod yi ga 'thus/nia zbu rlung inga'i skyon kun sel/rtsal sbyong bogs 'don de bzhin no.

188 Ole g yas (on the right side), originally found in the root text, has been emended to glo g.yon (on the left side).

189 Zla ba phyed pas rtsib loggzer/snying clung urchin rgud sked pa 'khor/don snod clung lnga'i skyon rnanu sel/rtal sbyong bogs 'don de dang 'dra.

190 For depression and liver failure see notes 96 and 140, respectively.

191 According to tradition, one can also place the fists instead of the palms.

192 According to tradition, one also lifts the feet.

193 In Tibetan tsog 'bebs (in the root text tsos 'bebs).

194 The Tibetan zhabs nikhal in this case is read as zhabs gyid.

195 In Tibetan tsos 'bebs, that is dropping only on the buttocks and not on the legs.

196 In Tibetan tsos 'bebs.

197 Seng ge'i rgya yis 'byung lnga'i khanu/rlung lnga cba snyoms grams 'khrugs sell blo rig khanu Bang shes pa gsal/rtal sbyong bogs 'don de Bang intshungs.

198 In Tibetan in the root text 'grants 'khrugs, two types of disturbance caused by disorder of the humors. The former is characterized by pains of the joints and muscles in any part of the body; the latter, by the loss of any of the neuromuscular functions.

199 In Tibetan tsog phyed du 'khrad pa.

200 rGod rgyas clung inga 'byung inga snyonu/khyad par gyen rgyu'i rlung skyon sel/don lnga dbang rtsa'i mthu nus bskyed/rtal sbyong bogs 'don de bzhin no.

201 See the benefits of the Lion pose.

202 Chos 'byung rgya yis sgal rgyungs dang/don snod yan lag chu rgyus tshigs/rlung inga'i skyon sel stobs rtsal rgyas/rtal sbyong bogs 'don de dang 'dra.

203 The seven limbs of this prandyama are: 1. slow inhalation; 2. open hold; 3. directed hold; 4. closed hold; 5. hold with contraction from below; 6. quick exhalation; 7. empty hold.

204 The length of the meditation belt (sgoni thag) is measured in the following way: stretching the arm one calculates the distance between the center of the body and the thumb tip, then doubles the distance. It is worn across the right shoulder down to where the legs cross and then under the buttocks.

205 See note 129. The belt serves to make the position stable.

206 The names of the first four cakras mentioned in Tibetan are bde then gyi 'khor lo, longs spyod kyi 'khor lo, chos kyi 'khor lo and sprulpa'i 'khor lo, usually having thirty-two, sixteen, eight and sixty-four branches or petals, respectively. This correspondence of the five elements with the five cakras is based on the method practiced by U rgyan bstan 'dzin, belonging to the 'Brug pa bka' brgyud pa tradition; however there are also other ways to do the visualization. In the 'Phrul 'khor nyi zla kha sbyor gyi zin bris phyogs btus (Collected Notes on the Yantra Union of the Sun and Moon by Chogyal Namkhai Norbu, unpublished manuscript), for example, the author relates the explanation given by Gyur med rdo rje, the son of A 'dzoms 'brug pa, according to whom the correspondence of the elements with the five cakras is as follows: water, white, with the head; fire, red, with the throat; space, blue, with the heart; earth, yellow, with the navel; air, green, with the base of the torso. See Appendix Two, "On the Cakras".

207 While in open hold and feeling that the air has been exhausted somewhat.

208 Keeping the back straight, as if one were pouring grain into a sack that is already nearly full. This serves to balance the forces of the two karmic pranas, solar and lunar.

209 All of this is done continuing to concentrate on the blue sphere

beneath the navel. At this point, if you wish you can exhale, change the air a few times and repeat the exercise until you reach the gzhil or directed hold phase.

210 Especially at the level of the kidneys. The more you push down, the more you pull the torso up drawing the sides in.

211 In this and in all the following phases it is advisable to change the air and to repeat the exercise a few times.

212 In Tibetan 'og nas gyen an 'dren, forcefully contracting the anal sphincter.

213 When concentrating on the green sphere it is no longer necessary to think of the blue sphere visualized previously. At this point one can change the air and start again.

214 That is, after having repeated the previous phases a few times.

215 In this phase the concentration is focused solely on the red sphere. Change the air and repeat.

216 Follow the same instructions given for the previous phase.

217 In Tibetan dung gi rnal 'byor. The sign of realization of this practice manifests mainly in control over the five elements.

218 With the back as straight as possible.

219 In Tibetan srid zhi'i dwangs bcud, literally the pure substance of samsdra and of nirvana, that is the subtle purity of the five elements.

220 In Tibetan respectively tshe, dbang and bkrag indangs.

221 In the same way as the nauli technique practiced in Hathayoga, but holding the breath.

222 These instructions, not found in the root text, were received orally by the author from his paternal uncle, the siddha U rgyan bstan 'dzin. At the end, one should always exhale quickly and remain empty in

contemplation beyond thought.

223 In Tibetan dbu ma thad kar 'dzugs, in the same way as the nauli madhyama in Hathayoga.

224 In Tibetan, bde drod nyains snang.

225 In Tibetan skyil 'bebs.

226 In Tibetan tsog 'bebs. In general it is possible to perform a number of Beps in a single hold.

227 Cha ga pa yi rgyas dgang bas/sked 'khor bshal 'phyes rgyu long grams/me thur khyab byed dung skyon sel/rtal sbyong bogs 'don de bzhin no.

228 See note 178.

229 Phug ron rgya yis ro stod phrag/bad kan brang tsha grang rlung rigs/gyen rgyu khyab byed rlung skyon sel/rtal sbyong bogs 'don de dang intshungs.

230 In Tibetan grang rlung, caused by decrease of the heat in the stomach combined with the Wind humor and characterized by difficulties in digestion and swelling of the abdomen, together with pain at the hips.

231 In Tibetan tsos 'bebs.

232 In this case with the palms joined.

233 In Tibetan tsog 'khrad kyis 'bebs.

234 In Tibetan indun du 'gril to 'bebs.

235 Kha twang ga'i rgyas 'byung lnga'i khans/rlung inga ohs snyons me drod gso/ lhag par gyen rgyu'i rlung skyon sel/rtal 'don bogs 'don de bzhin no.

236 In Tibetan 'khrad 'bebs.

237 In Tibetan 'khrad 'bebs.

238 sTag bzhin phyo bas sgal rgyungs tshigs/yan lag 'chu ba bshal 'khans rengs/rgyu long pho skran me nyams sel/rtsal sbyong bogs 'don de dang 'dra.

239 In Tibetan yid bzhin nor bu, a mythical jewel that symbolizes the fulfillment of all desires.

240 Nor bu'i rgya yis 'byung ba inga/rlung lnga 'du khams mi snyoms pa'i/nyes pa kun sel nus stobs bskyed/rtsal sbyong bogs 'don de dang mnyam.

241 In Tibetan respectively khans dkar and khams dinar.

242 In Tibetan dwangs ma'i khans drug: dwangs ma, khrag, sha, tshil, rus rkang, khu ba.

243 The six applications of this pranayama, in Tibetan rtsub dung sbyor ba drug pa, are: 1. rough inhalation; 2. directed hold; 3. closed hold; 4. contracted hold; 5. quick exhalation with HA; 6. empty hold.

244 As an alternative, one can place the soles on the ground crossing the legs with the knees raised, wearing a meditation belt around the knees.

245 Sri Simha, teacher of Padmasambhava and of Vairocana, is one of the major masters of the rDzogs chen lineage.

246 A very gentle Bep (in this case tsog 'bebs), opening the arms.

247 That is under the ankle bones, as in the Jewel pose.

248 Actually the hold is in six counts, as explained in the Commentary.

249 'Khor to rgya yis sgal rgyungs tshigs/yan lag chu rgyus bshal rengs 'khans/sked 'khor khyab byed dung skyon sel/rtsal sbyong bogs 'don de bzhin no.

250 In Tibetan khyung, corresponding to the mythological eagle called garuda in Sanskrit.

251 Khyung rgyas sked mkhal sgal rgyungs tshigs/yan lag dbang poi skyon kun sel/'byung khans dung snyons nus stobs bskyed/rtal sbyong bogs 'don de dang intshungs.

252 That is the five sense organs plus the mind (yid) taken as the sixth sense organ.

253 See note 248.

254 The sword of wisdom (sties rab ral gri) is the attribute of Manjugri.

255 In the root text the terms mdun (forward) and phyir (backward) are meant to be understood in relation to the orientation of the head.

256 Ral gri'i rgya yis sties pa dwangs/dbang rtal klad pa'i nad rigs sel/'byung lnga clung snyonu 'du khanu bde/rtal sbyong bogs 'don de bzhin no.

257 For the sundry constituents see the benefits of the jewel pose.

258 In Tibetan stong 'dren.

259 So as to close the shoulder blades.

260 sBal pa'i rgya yis sgal rgyungs tshigs/yan lag chu rgyus nu urchin gzer/smyo lkugs rlung inga'i skyon mains sel/rtal sbyong bogs 'don de dang 'dra.

261 These disturbances of the life-sustaining prana, determined by causes such as a fright, intense mental anguish, etc., are denoted by the general term srog clung and they entail other symptoms such as agitation and mental confusion, restlessness, temporary losses of consciousness, heavy breathing and insomnia. For the life channel see Introduction.

262 rMa bya'i rgya yis don snod kyid/dbang rtal shugs bskyed 'byung

khams inga/rlung inga 'khrugs pa'i skyon kun sel/rtsal sbyong bogs 'don de dang mtshungs.

263 See the benefits of the Lion pose.

264 The root text has been emended from bzhi pa'i skyil 'dren stong into bzhi pa'i skyil 'dren pa.

265 In the root text the initial phase of the Half-Moon is missing.

266 In the root text the Flame, the Half-Moon, the Jewel and the Eagle are missing.

267 The 'Phrul 'khor nyi zla kha sbyorgyi zin bris phyogs btsus (Collected Notes on the Yantra Union of the Sun and Moon by Chogyal Namkhai Norbu, unpublished manuscript) relates that U rgyan bstan 'dzin considered these exercises to be linked in particular with the practice of gTuni nio belonging to the Vai ro snyan brgyud.

268 In Tibetan pad nia 'bar ba, pad nia dgyed pa, pad ma 'khyil ba, pad ma lding ba, pad nia phril ha, pad nia 'bebs pa and pad ma 'khyugs pa respectively linked to dgang ha, gzhi ba, steng 'og gi clung kha sbyor du skyil ba, 'og clung _yen 'dren gyi skyil ba, 'dren pa, phen pa and rtsa stong du 'khyil ba.

269 In Tibetan rdo rje'i skyil krung or full lotus posture.

270 The other way around for females.

271 In Tibetan tsos 'bebs.

272 The benefits of the Seven Lotus Poses mainly concern various types of disturbances related to the energy sphere of the body in its three components: channels, prana and thig le or seed-essences. Their explanations are based on the principles of tantric physiology, and so in many cases it is not possible to find parallels with ordinary pathology. In Tibetan these disturbances are respectively called rtsa dben pa, clung dben pa and thig le dben pa. The word dben pa, literally empty or absent, denotes a basic dysfunction. Many explanations in this regard can be found in the various sections of the Anirtasiddhivrtti

('Chi Hied grub pa'i 'grel pa) of Amoghavajra (circa eleventh century), a text contained in the bsTan gyur collection, ISMEO edition vol. 87 (RU), pp. 144-158.

273 rTsa khams zhar ba'i phrang sel bar/pad ma 'bar ba'i 'bebs la brtson/rtsa dben 'khril rengs gas chad 'khums/skyon kun sel zhing dbang po gsal/khans dwangs rtasa rnanu las rung gyur.

274 In Tibetan rtasa khams, literally 'the condition, or nature, of the channels'. In some cases the problems quoted below are not meant to affect the whole nadi-structure but rather some minor channels.

275 In Tibetan rtasa zhar ba. Amoghavajra explains that this disturbance is caused by too much sleep, sexual activity and alcohol. The symptoms are loss of weight, yawning and poor appetite.

276 In Tibetan rtasa dben pa, this means that the circulation of the prana or of the blood *etc.* is lacking in certain channels.

277 In Tibetan rtasa 'khril ba. Amoghavajra explains that this disturbance is caused by a diet in which the hot and cold properties of foods (according to Tibetan medicine) are not balanced. The symptoms entail, among other things, pains in the lower abdomen and respiratory difficulties.

278 In Tibetan rtasa rengs pa. Amoghavajra explains that this disturbance may be caused by frostbite, nightmare and frights. The symptoms include fainting and staring into empty space.

279 In Tibetan rtasa gas pa. According to Amoghavajra this disturbance may be caused by overeating, distension of the digestive tract and by faulty absorption of the nutrient substances. The symptoms are piercing abdominal pains and swelling.

280 In Tibetan rtasa chad pa. Amoghavajra explains that this disturbance may be provoked by a traumatic strain such as remaining hanging from something, by lifting weights, by carrying heavy loads on the shoulders, by effort in drawing a bow and by other extreme actions. The symptoms are sudden pains in general and sharp pains while performing activities.

281 In Tibetan rtsa 'khans pa. According to Amoghavajra this disturbance is caused by holding a position for too long with the limbs contracted or by remaining seated too long. The symptoms are being unable to move the contracted limbs while seated or walking crookedly.

282 Rig le dben pa'i phrang sel bar/pad ma dgyed pa'i sbyor bar brtson/thig le dben nam tshigs la grans/khong 'dzags dbang med 'chor ba sog/skyon kun sel thing his stobs bskyed/sha mkhregs indangs gsal bde ba rgyas.

283 Absent thig le (thig le dben pa) concerns a category of disturbances related to the thig le or seed-essence. See note 23.

284 That is, the inability in males to produce sperm and in females to produce ovules.

285 In Tibetan thig le tshigs la grains pa, this means that the essence of the physical body or nutritive essence (dwangs ma) does not ripen in the proper way and spreads inside the joints. Amoghavajra explains that this disturbance may be caused by indolence and by inactivity, and that its characteristic symptom is swelling of the joints.

286 In Tibetan thig le khong du 'dzagspa. Amoghavajra explains that this disturbance may be caused by extreme physical effort or by exhaustion. The symptom is loss of luster in the complexion.

287 In Tibetan thig le dbang Hied du chor ba. Amoghavajra explains that the causes of this disturbance, such as involuntary loss of sperm, include excessive sexual excitement and activity, illness, and disturbances deriving from provocations by negative energies.

288 In Tibetan skyil 'bebs.

289 rLung khans rengs pa'i phrang sel bar/lus is rengs no pad ma 'khyil.

290 The `blockage of the prang' (clung khams rengs pa) belongs to the general category of `absent prang' (clung dben pa). In this regard Amoghavajra explains that the outer prana blocked in the body (phyi

clung lus la rengs pa) may be caused by incorrectly executing the breathing exercises, in particular not exhaling at the right moment after holding the air, and that the symptoms are swelling and extreme softness of the tissues.

291 In Tibetan skyil 'bebs. The moment one executes the Bep spreading the arms, one should open the fists. This applies to all the exercises of this type.

292 rLung khams rengs pa'i phrang sel bar/rtsa is rengs no pad ma iding.

293 Amoghavajra explains that the 'inner prana blocked in the channels' (pang clung rtsa la rengs pa) may be caused by shouting or laughing too much and that the symptoms are hiccupping and yawning.

294 In Tibetan skyil 'bebs.

295 rLung khans rengs pa'i phrang sel bar/senu la rengs na pad ma phril.

296 In Tibetan suns kyi gnas, that is in particular channels tied to the lungs and the heart which directly influence the mind.

297 Amoghavajra explains that the 'secret prana blocked in the mind' (gsang clung senu la rengs pa) may be caused by intense anguish and that the symptoms are mental agitation and the proliferation of thoughts on various subjects.

298 Finally bringing them near to the body to prepare for the push.

299 In Tibetan tsos 'bebs.

300 This means that the actual exhalation can be completed in one or two counts and then one remains empty.

301 rLung khans rengs pa'i phrang sel bar/gnas su nia thud pad ma 'bebs.

302 rLung khams rengs pa'i phrang sel bar/'khrugs pa snyoms la pad ma 'khyugs.

303 In the root text the Suspended Lotus is missing.

304 In Tibetan gsang ba rnam pa gsum gyi yon tan, referring to the three `secret' aspects of body, voice and mind.

305 This is a result of mastering the prana energy.

306 In Tibetan 'byung ba lnga la thogs pa med pa, that is, achieving integration with the outer elements. For example, being integrated with the fire element, one is no longer burned by it.

307 In Tibetan bag is zha, this means that when the karmic prana is captured in the central channel one no longer depends on ordinary breathing and is able to remain for long periods of time in kumbhaka.

308 In Tibetan sgyu ma its bu'i nyams.

309 In Tibetan rdo le its bu'i ting nge 'dzin, the rdo le or vajra being the symbol of indestructibility. Bliss (bde ba), clarity (gsal ba) and nonthought (mi rtog pa) are the three fundamental experiences linked respectively to the aspects of body, voice and mind.

310 In Tibetan las su rung Is, literally perfectly workable or fit, in this case in the sense of complete ripening of the miraculous functions of rtsa, dung and thig le.

311 The Tibetan expression ma tshogs, literally `assembly of mothers', in this context refers to the Dakinis. See note 165.

312 In Tibetan dbanggsuin, also in this case with reference to rtsa, dung and thig le.

313 This does not correspond to the way this movement was taught to the author.

314 These last four passages are not in the root text, that only describes fourteen movements.

315 gZhan yang clung khams dar ram gud/ phar dang 'dom dang log pa dang/'khyim dang gag dang yas pa dang/snang ba me chu lha dgrar shay/ma mnyan chos tshig kha nas 'don/gyang mehong ngu'am dgod pa rnanu/rdo i e'i dabs kyis rim bzhin sel.

316 In Amoghavajra's text all these defects are explained as belonging to the category of `absent prang' or dung dben pa, comprising twenty-one types in all.

317 In Tibetan respectively clung dar ba'i skyon. Amoghavajra explains that it is caused by not having held the breath in the right place and that its symptoms consist in excessive physical strength and hyperactivity.

318 In Tibetan clung gud pa'i skyon. Amoghavajra explains that it is caused by loss of function of six of the eight branches of the heart chakra and that its symptom consists in extreme physical weakness.

319 In Tibetan clung phar ba'i skyon, a sort of asynchronism when the prana function related to a particular element does not correspond to the period of time in which that element should be predominant. Amoghavajra explains that this disturbance is caused by the opening of seven channels found in the fifth vertebra from the bottom so that the prana enters the spine.

320 In Tibetan clung 'done pa'i skyon. Amoghavajra explains that this disturbance is caused by continuous and strong coughing before practicing, resulting in the flooding of the lower prana into the place of the tipper prana and vice-versa. Its symptom is that the upper and lower prangs lose their power.

321 In Tibetan clung log pa'i skyon, literally `inversion of the prana'. Amoghavajra explain that this disturbance is caused by not eating correctly, by laughing while pressing down the air, by suppressing a cough and by being distracted from one's object of concentration. Its symptom consists in the inability to push down the upper prana or pull tip the lower prana.

322 This a possible interpretation of the term 'khyim found in the root text. Otherwise it could be read as 'khyanu since in the text by

Amoghavajra there are two different spellings for this word, the other being 'khyanu in clung 'khyanu pa'i skyon or 'straying prana', caused by the spread of the prana in some directions during the hold. The symptoms are swelling and loss of vigor in the parts involved.

323 In Tibetan clung gags pa'i skyon. Amoghavajra explains that this disturbance is caused by the branches of the navel cakra twisting with some branches of the heart cakra. The symptom is the impossibility for the upper and lower pranas to unify one with the other.

324 In Tibetan clung yas pa'i skyon. Amoghavajra explains that this disturbance is caused by the prana filling three channels of the spine tied to the life-channel. The symptom is that it is no longer possible to push down the prana.

325 The visions or sensations described below are caused by special modes of circulation of the pranas, by the places where they circulate and by their functions tied to different elements. For example, perceiving everything as fire or water, quoted below, and the physical feeling deriving from it are a result of an excessive and anomalous function of the fire and water elements, respectively.

326 In Tibetan snang ba me ru shar ba'i skyon. Amoghavajra explains that this hallucinatory experience characterized by visions and physical sensations of fire is caused by the prana penetrating the channel of the fifth vertebra during the breath control.

327 In Tibetan snang ba chu ru shar ba'i skyon. Amoghavajra explains that this hallucinatory experience characterized by visions and physical sensations of water is caused by the the cold prana penetrating the stomach during the breath control.

328 In Tibetan snang ba lha ru shar ba'i skyon. The text of Amoghavajra has lha'i rna ba'i skyon or defect of divine clairaudience, an experience caused by the fact that the prana penetrates in three of the nine channels found in the seventh vertebra from the bottom.

329 In Tibetan snang ba dgra ru sham ba'i skyon. Amoghavajra explains that this hallucinatory experience is caused by three of the five channels tied to the central vertebrae not functioning, due to the

spread of the prana in the heart and to taking fright.

330 In Tibetan ma innyan chos tshig kha nas 'don pa. Amoghavajra explains that this experience is caused by deterioration of three of the nine channels found in the third vertebra from the bottom.

331 In Tibetan g yang la mekong pa. Amoghavajra explains that this problem occurs when only half the life-channel is pervaded by the prana and the other half is empty

332 In Tibetan ngu ba'i clung skyon. Amoghavajra explains that this problem occurs when one of the sixty-four branches of the navel cakra, particularly linked with the stomach, does not function.

333 In Tibetan dgod pa'i clung skyon. Amoghavajra explains that it is caused by the opening of seven of the eight branches of the heart cakra and their spreading.

334 dGe intshan gnas skabs 'byung bzhi snyonu/rlung skyon nad rigs kun sel zhing/dbang po dwangs gsal lus stobs bskyed/inthar thug grub then brgyad dang ni/nichog gi dngos grub grub par gyur.

335 In Tibetan respectively grub pa then po brgyad and mchog gi grub pa. The supreme siddhi corresponds to total realization.

336 In Tibetan respectively mkha'spyod, ral gri, ril bu, rkang mgyogs, bum pa, gnod sbyin bran du khol ba, bcud len, mug sman. The eight siddhis are also called thun mong dngos grub brgyad and may vary in their listing.

337 In Tibetan sGyu phrul snying po. sGyu phrul is the general name given to a series of eight tantras of Mahayoga, the main one being the Guhyagarbha or gSang ba'i snying po (The Secret Essence, to which the word snying po or 'essence' of the root text seems to refer.

338 Humkara transmitted this Yantra Yoga to Padmasambhava, who in his turn transmitted it to Vairocana.

339 bDud rtsi snying po yan lag brgyad pa gsang ba nian ngag gi igyud, Leh, kha, p. 15, 3.

340 The seven constituents (chyle, blood, flesh, fat, bones, marrow and reproductive fluids) and the three impurities (urine, feces and sweat) in Tibetan *gnod bya*, literally 'those that can be harmed' by the three humors or 'du ha.

341 These five main pranas are linked respectively with the elements space, air, water, fire and earth. Together with these five main pranas there are the five secondary pranas (*yan lag gi rlung lnga*): *naga* (*klu'i rlung*), tied to the space element and to the perception of forms; *karma* (*rus sbalgyi rlung*), tied to the air element and to the perception of sounds; *krkara* (*rtsangs pa'i rlung*), tied to the fire element and to the perception of odors; *devadatta* (*lha byin gyi rlung*), tied to water element and to the perception of tastes; *dhanaiiJaya* (*nor rgyal gyi rlung*), tied to the earth element and to the perception of touch.

INDEX OF TIBETAN AND SANSKRIT NAMES AND TERMS

Note: the Wylie transliteration of Tibetan terms is given in italics.

Adzom Drugpa (*a 'dzoms 'brug pa*) 4, 6,
7, 32, 371, 381, 393

Amoghavajra 8, 387, 396, 397, 398,
399, 400

anrag (*ang rag*) 43, 384

apāna 369, 385, 390

bad kan 385, 390, 391, 392

bad kan grang ba 390

bad kan smug po 390

Balpa (*sbal pa*) 285

bde chen gyi 'khor lo 393

Bep (*'beb*) 22, 25, 26, 27, 29, 30, 43,
170, 178, 212, 214, 216, 239, 258,
260, 262, 266, 268, 270, 283, 284,
334, 338, 340, 342, 344, 383, 394,
395, 398

Beppa (*'bebs pa*) 45

bindu 12, 382

bkrag mdangs 394

bogs 'don 388

bum pa can 391

bying ba 372

cakra 12, 13, 14, 25, 26, 236, 237, 239,
282, 370, 383, 391, 393, 394, 399,
400

Cakrasaṃvara 8

candāli 383

Chagapa (*cha ga pa*) 240

Changchub Dorje (*byang chub rdo rje*) 7,
32, 36, 37, 143, 191, 382

Chenbep (*mchan 'bebs*) 79

Chöjung (*chos 'byung*) 194
chos kyi 'khor lo 393
'chun btsal 386

Dache (*zla phyed*) 194
Dākinī 352, 391, 399
dbang 394
dbang gsum 399
dbu ma thad kar 'dzugs 394
dbugs mi bde ba 391
dgod pa'i rlung skyon 400
dmigs gnad 387
dnegos gzhi 382, 388

Dom (*sdom*) 148
don lnga 386
Dorjei lab (*rdo rje'i rlabs*) 357
dreg nad 390

Drenpa (*'dren pa*) 61, 93, 387, 389, 396
Drumpa (*sgrim pa*) 45

Drugchen Dorjechang Drodul Pawo
Dorje (*'brug sras rdo rje 'chang 'gro 'dul dpa'*
bo rdo rje) 6, 37

Drugse Gyurmed Dorje (*'brug sras 'gyur*
med rdo rje) 5, 6, 7, 371, 382

Drul (*sbrul*) 148
'du ba gsum 385
dwangs ma 395, 397
dwangs ma'i kbams drug 395
dzogrim (rdzogs rim) 8, 381

g.yang la mchong pa 400

Gangwa (*dgang ba*) 61, 93, 386, 389,
396

garuda 395
Gö (*rgod*) 194
Goraknāth, Gorakṣanātha 381
'grams 'khrugs 393
grang ba'i nad 392
grang rlung 395
grub pa chen po bryad 401
grun bu 390
gsal ba 399
gsang ba rnam pa gsum gyi yon tan 398
gsang gnas 388
gsang gsum 383
gsang rlung sems la rengs pa 398
Gubhyagarbha 401
gyen rgyu rlung 387
Gyurmed Gyaltzen (*'gyur med rgyal
mtshan*) 6, 7, 37, 143, 367
gzugs sku 383

Hevajra 12, 371
Hūmkāra I, 10, 24, 32, 238, 366,
382, 392, 401

'ja' lus 382
'jam rlung 387
Jamgön Kongtrul (*'jam mgon kong sprul*) 8
Jamlung Yenlag Dunden (*'jam rlung yan lag
bdun ldan*) 235, 389
Jigmed Lingpa (*'jigs med gling pa*) 8
Jordrug (*sbyor drug, sbyor ba yan lag drug*)
8, 382
Jugpa (*'jug pa*) 61
Jyinpa (*'byin pa*) 61

Kālacakra 8, 12
Kānha 8
Kānphaṭa 381
khams dkar 395
khams dmar 395
Khatvānga (*kha twang ga*) 240
Khorlo (*'khor lo*) 285
'khrad 'bebs 395
khyab byed rlung 385
Khyi (*khyi*) 148

'khyim 399
Khyung (*khyung*) 285, 395
kila 391
klong sde 381
Korwa (*bskor ba*) 45
Krsnācārya 8
kumbhaka 12, 15, 21, 22, 139, 142,
143, 144, 145, 146, 389, 398
Kyangma (*kyang ma*) 13, 23, 26, 192,
236, 237, 238, 383
Kyilwa (*skyl ba*) 61, 93, 387, 389

lalanā 383
lam 'bras 382
lam 'bras tsbogs bshad 382
Lamdre Lobsbed (*lam 'bras slob bshad*) 8, 382
las su rung ba 399
lha'i rna ba'i skyon 400
lhag mthong 372
lhen 391
Longchen Nyingthig (*klong chen snying thig*) 8
longs spyod kyi 'kbor lo 393
Longshed (*long shad*) 79
Lung ro Salwa (*rlung ro gsal ba*) 43
Lungsang (*rlung bsang*) 11, 45, 61
lus gnad 389

ma mnyan chos tshig kha nas 'don pa 400
ma ning gi rlung 388
Mahāyoga 382, 401
Maja (*rma bya*) 285
Matsyendranāth 381
mchin rgud 390
me mnyam rlung 385
Meche (*me lce*) 97
mkhris pa 385, 392
mkhris pa 'ju byed 385
mudrā 26, 27, 30, 58, 260, 262, 276,
346, 385

na ro chos drug 381
nādi 382, 387, 397
Nagpopa (*nag po pa*) 8
Naljor (*rnal byor*) 10

nang rlung rtsa la rengs pa 398
nauli 394
nauli madbyana 394
Ngel (*rngel*) 97
Ngöndzogs Gyalpo (*mngon rdzogs rgyal po*)
3, 381
ngu ba'i rlung skyon 400
Nguppa (*rngub pa*) 61, 386
nor lugs 382
Norbu (*nor bu*) 240
Nyewa (*mnye ba*) 79
Nyongwa (*rnyong ba*) 79

'og rlung 389
'og rlung gyen 'dren gyi skyil ba 396

pad skor nang bstan 385
pad skor phyir bstan 385
Pema Barwa (*pad ma 'bar ba*) 331, 396
Pema Beppa (*pad ma 'bebs pa*) 331, 396
Pema Dingwa (*pad ma ldng ba*) 331, 396
Pema Gyepa (*pad ma dgyed pa*) 331, 396
Pema Khyilwa (*pad ma 'khyil ba*) 331,
396
Pema Khyugpa (*pad ma 'khyugs pa*) 331,
396
Pema Trilwa (*pad ma 'pbril ba*) 331, 396
Padmasambhava I, 9, 10, 32, 33, 366,
395, 401
Phenpa (*'phen pa*) 61, 386, 396
Phugrön (*phug ron*) 240
Phulwa (*'phul ba*) 45
Phurbu (*phur bu*) 148, 391
phyag rgya 385
phyed skyil 388
phyi rlung lus la rengs pa 398
prajñā 13, 38, 373
Pungkor (*dpung skor*) 79
Putön (*bu ston*) 8

rajas 383
Raldri (*ral gri*) 285, 401
rasanā 383
rdo rje 398

rdo rje kbu tshur 386
rdo rje lta bu'i ting nge 'dzin 398
rdo rje'i lus 381
rdo rje'i skyil krung 396
rgod pa 372
rgyungs pa 385
ril 'jug pad ma'i rgya bdun 388
rlung 382, 385, 386, 399
rlung dar ba'i skyon 399
rlung dben pa 396, 398, 399
rlung 'dom pa'i skyon 399
rlung 'gags pa'i skyon 400
rlung gi rnal 'byor 394
rlung gnad 389
rlung gud pa'i skyon 403
rlung khams rengs pa 398
rlung 'khyams pa'i skyon 399
rlung log pa'i skyon 399
rlung 'phar ba'i skyon 399
rlung yas pa'i skyon 400
rnam snang chos bdun 384
Roma (ro ma) 13, 23, 26, 192, 236,
 237, 238, 383
rtsa 382, 387, 397, 399
rtsa chad pa 397
rtsa dben pa 396, 397
rtsa dkar nag 386
rtsa gas pa 397
rtsa khams 397
rtsa 'kbril ba 397
rtsa 'kbums pa 397
rtsa rengs pa 397
rtsa stong du 'khyil ba 388, 396
rtsa zhar ba 397
rtsal 'don 388
rtsub rlung 387
Rubal (rus sbal) 97

*Sabmo Jorwa Zhiden (zab mo sbyor ba bzhi
 ldan)* 139, 389
samāna 369
*Sanglung Umar Jugpai Thab (gsang rlung dbu
 mar 'jug pa'i thabs)* 189, 389
sattva 383

sems kyi gnas 398
Senge (*seng ge*) 194
sgom thag 384, 393
sgra bcas 384
sgyu ma lta bu'i nyams 398
sGyu 'pbrul 401
sGyu 'pbrul snying po 401
shes rab ral gri 395
Silwa (*gsil ba*) 45
skran 391
skyl 'bebs 394, 398
smug po 390
smug po grang rkyen 390
smug po 'thab pa 390
snang ba chu ru shar ba'i skyon 400
snang ba dgra ru shar ba'i skyon 400
snang ba lha ru shar ba'i skyon 400
snang ba me ru shar ba'i skyon 400
snod drug 386
snyan brgyud rdo rje zam pa 381
snying rlung 387
sprul pa'i 'khor lo 393
Śrī Simha 27, 395
srid zhi'i dhwangs bcud 394
srog 'dzin gyi rlung 382
srog rlung 396
srog rtsa (srog pa'i rtsa) 383
steng 'og gi rlung kha sbyor du skyl ba 396
steng rlung 389
stong 'dren 396

Tag (*stag*) 240
Tāranātha 8
Tengyur (*btan 'gyur*) 1, 396
Tenji Namzhi (de nyid rnam bzhi) 95, 389
thigle (thig le) 12, 31, 336, 337, 353,
354, 365, 380, 382, 396, 397, 399
thig le dbang med du 'chor ba 398
thig le dben pa 396, 397
thig le kbong du 'dzags pa 397
thig le tshigs la gnams pa 397
Thongshol (*thong gshol*) 97
'thor ba 372
thugs rdo rje 392

thun mong dngos grub bryad 401
thur sel log pa 390
thur sel rlung 385
tong ra (stong ra) 12, 392
 Trib (*grib*) 64, 65, 386
 Trigug (*gri gug*) 148, 391
 Trisong Deutsen (*kbri srong lde'u btsan*) 9
 Trulkhor (*'phrul 'khor; 'khrul 'khor*) I, 3, 8, 381, 382
 Tsadul (*rtsa 'dul*) 11, 45, 78, 90, 388
 Tsalung (*rtsa rlung*) 38, 383
 Tsatong Khyilwa (*rtsa stong 'khyil ba*) 93
tsba ba'i nad 392
tsba sbos 392
tsbar lugs 382
tsbe 394
 Tsigjong (*tsbig sbyong*) 11, 45
tsog 'bebs 392, 393, 394, 395
tsog 'kbrud k'yis 'bebs 395
tsogkyil (tsog skyil) 19, 20, 23, 25, 27, 29, 48, 88, 182, 212, 274, 281, 328, 329, 385, 388, 392
tsogpu (tsog pu) 22, 25, 160, 220, 391, 392
tsos 'bebs 393, 395, 396, 398
Tsublung Jorwa Trugpa (rtsub rlung sbyor ba drug pa) 281, 389, 395
 Tummo (*grum mo*) I, 2, 4, 8, 12, 43, 381, 396
 Tung (*dung*) 97

udāna 369, 387
 UgyenTenzin (*u rgyan bstan 'dzin*) 367, 371, 381, 382, 393, 394, 396
 Uma (*dbu ma*) 13
upāya 13

 Vairocana I, 3, 7, 9, 10, 11, 12, 15, 18, 19, 21, 32, 37, 38, 43, 44, 95, 139, 140, 350, 365, 366, 367, 370, 372, 381, 382, 384, 385, 395, 401

 vajra 12, 19, 30, 38, 76, 86, 170, 190, 220, 228, 230, 236, 242, 281, 282,

283, 334, 336, 338, 340, 342, 344,
346, 348, 352, 357, 361, 366, 378,
382, 386, 398

Vam 38

vāyu 382

Vīrūpa 8

vyāna 369, 385

yan lag gi rlung lnga 401

yid bzhin nor bu 395

Yudra Nyingpo (*gyu sgra snying po*) 3,
10, 32, 365, 366, 381

zhi gnas 372

Zhilwa (*gzhil ba*) 61, 93, 386, 387, 389,
396

Zhumo (*gzhu mo*) 194

Table of Contents

[Foreword](#)

[Preface](#)

[Introduction to the Fundamentals of Yantra Yoga](#)

[THE UNION OF THE SUN AND MOON YANTRA by Valrocana 17](#)

[A STAINLESS MIRROR OF JEWELS, Commentary to The Union of the Sun and Moon Yantra by Chogyal Namkhai N](#)

[PART ONE: The Preliminaries 41](#)

[THE YANTRA EQUIPMENT 43](#)

[THE PHYSICAL TRAINING 45](#)

[1. Tightening](#)

[2. Shaking](#)

[3. Pulling](#)

[4. Bending](#)

[5. Rotating](#)

[LUNGSANG: Purifying the Prana](#)

[1. Inhaling Slowly](#)

[2. Holding Open](#)

[3. Directing](#)

[4. Exhaling Quickly](#)

[5. Inhaling Quickly](#)

[6. Holding Closed](#)

[7. Contracting](#)

[8. Exhaling Slowly](#)

[TSADUL: Controlling the Channels](#)

[THE YANTRAS 79](#)

[1. Massaging](#)

[2. Extending the Ankles](#)

[3. Rotating the Arms](#)

[4. Closing the Armpits](#)

[5. Stretching](#)

[PART Two: The Fundamental Series of Pranayamas and Yantras 91](#)

[THE FIVE SERIES OF PRANAYAMAS 94](#)

[FIRST SERIES: The Four Characteristic Conditions](#)

[THE YANTRAS 97](#)

[1. The Camel](#)

[2. The Conch 107](#)

[3. The Flame](#)

[4. The Turtle](#)

[5. The Plough](#)

[SECOND SERIES: The Four Profound Applications](#)

[THE YANTRAS 148](#)

[1. The Snake](#)

[2. The Curved Knife I57](#)

[3. The Dagger I65](#)

[4. The Dog](#)

[5. The Spider](#)

[THIRD SERIES: The Secret Breathing for Directing the Prana into the Central Channel](#)

[THE YANTRAS 194](#)

[1. The Bow](#)

[2. The Half-Moon](#)

[3. The Lion](#)

Table of Contents

- [Foreword](#)
- [Preface](#)
- [Introduction to the Fundamentals of Yantra Yoga](#)
- [THE UNION OF THE SUN AND MOON YANTRA by Valrocana 17](#)
- [A STAINLESS MIRROR OF JEWELS, Commentary to The Union of the Sun and Moon Yantra by Chogyal Namkhai N](#)
- [PART ONE: The Preliminaries 41](#)
- [THE YANTRA EQUIPMENT 43](#)
- [THE PHYSICAL TRAINING 45](#)
- [1. Tightening](#)
- [2. Shaking](#)
- [3. Pulling](#)
- [4. Bending](#)
- [5. Rotating](#)
- [LUNGSANG: Purifying the Prana](#)
- [1. Inhaling Slowly](#)
- [2. Holding Open](#)
- [3. Directing](#)
- [4. Exhaling Quickly](#)
- [5. Inhaling Quickly](#)
- [6. Holding Closed](#)
- [7. Contracting](#)
- [8. Exhaling Slowly](#)
- [TSADUL: Controlling the Channels](#)
- [THE YANTRAS 79](#)
- [1. Massaging](#)
- [2. Extending the Ankles](#)
- [3. Rotating the Arms](#)
- [4. Closing the Armpits](#)
- [5. Stretching](#)
- [PART Two: The Fundamental Series of Pranayamas and Yantras 91](#)
- [THE FIVE SERIES OF PRANAYAMAS 94](#)
- [FIRST SERIES: The Four Characteristic Conditions](#)
- [THE YANTRAS 97](#)
- [1. The Camel](#)

- [2. The Conch 107](#)
- [3. The Flame](#)
- [4. The Turtle](#)
- [5. The Plough](#)
- [SECOND SERiWs: The Four Profound Applications](#)
- [THE YANTRAS 148](#)
- [1. The Snake](#)
- [2. The Curved Knife I57](#)
- [3. The Dagger I65](#)
- [4. The Dog](#)
- [5. The Spider](#)
- [THIRD SERIES: The Secret Breathing for Directing the Prana into the Central Channel](#)
- [THE YANTRAS 194](#)
- [1. The Bow](#)
- [2. The Half-Moon](#)
- [3. The Lion](#)

Table of Contents

[Foreword](#)

[Preface](#)

[Introduction to the Fundamentals of Yantra Yoga](#)

[THE UNION OF THE SUN AND MOON YANTRA by Valrocana 17](#)

[A STAINLESS MIRROR OF JEWELS, Commentary to The Union of the Sun
and Moon Yantra by Chogyal Namkhai N](#)

[PART ONE: The Preliminaries 41](#)

[THE YANTRA EQUIPMENT 43](#)

[THE PHYSICAL TRAINING 45](#)

[1. Tightening](#)

[2. Shaking](#)

[3. Pulling](#)

[4. Bending](#)

[5. Rotating](#)

[LUNGSANG: Purifying the Prana](#)

[1. Inhaling Slowly](#)

[2. Holding Open](#)

[3. Directing](#)

[4. Exhaling Quickly](#)

[5. Inhaling Quickly](#)

[6. Holding Closed](#)

[7. Contracting](#)

[8. Exhaling Slowly](#)

[TSADUL: Controlling the Channels](#)

[THE YANTRAS 79](#)

[1. Massaging](#)

[2. Extending the Ankles](#)

[3. Rotating the Arms](#)

[4. Closing the Armpits](#)

[5. Stretching](#)

[PART Two: The Fundamental Series of Pranayamas and Yantras 91](#)

[THE FIVE SERIES OF PRANAYAMAS 94](#)

[FIRST SERIES: The Four Characteristic Conditions](#)

[THE YANTRAS 97](#)

[1. The Camel](#)

[2. The Conch 107](#)

[3. The Flame](#)

[4. The Turtle](#)

[5. The Plough](#)

[SECOND SERIES: The Four Profound Applications](#)

[THE YANTRAS 148](#)

[1. The Snake](#)

[2. The Curved Knife I57](#)

[3. The Dagger I65](#)

[4. The Dog](#)

[5. The Spider](#)

[THIRD SERIES: The Secret Breathing for Directing the Prana into the Central Channel](#)

[THE YANTRAS 194](#)

[1. The Bow](#)

[2. The Half-Moon](#)

[3. The Lion](#)