

108 Saṃskṛta Core Concept Pointers – 15 – Agni



Links to Related Resources & Longer Articles:

- A sample Parivṛtti and Paścimatāna Themed Group Practice
 - Laṅghana Kriyā has two functional dimensions...
- Learning Support for Chanting the Tri Guṇa Mantra – Saṃhitā Pāṭhaḥ - Learning...
- Learning Support for Chanting the Tri Guṇa Mantra – Krama Pāṭhaḥ - Learning Rhythm
- Studying, Practicing and Learning the Tri Bandha involves Theory, Techniques and...
 - The breath can be a key to unlocking the mystery of the relationship.....
- Viniyoga Vignette 5 – Introducing Uḍḍiyana Bandha within an Āsana practice

Collated Related Short Posts & Quotes:

"A person who is physically fit and who has been cleansed by the Agni of Dhyānam has no fear of sickness, disease, age or death."
– T Krishnamacharya on Yoga Sūtra Chapter Three verse 2

"Saṃśaya is the Fire that consumes Wisdom."
– T Krishnamacharya on Bhagavad Gītā Chapter Four verse 40

"Another simple posture is Adho Mukha Śvan Āsana. the next step is to try them in some sitting postures such as Mahā Mudrā. These Bandha can also be done in the headstand. It is easy to do Bandha in this position because the lifting, Uḍḍiyana Bandha, and holding up, Mūla Bandha, of Apāna to the flame is almost automatic because now the Apāna is above the flame. If we can do the three Bandha in these postures, we are ready to introduce them in our Prāṇāyāma."
– TKV Desikachar 'The Concept, Preparation and Techniques of Bandha' Religiousness in Yoga Chapter Fourteen Page 197

"The great yogin Yājñavalkya said that the constant and intensive practice of Prāṇāyāma brought Prāṇa and Agni together, and gradually the obstacle at the base of the Suṣumnā would be totally dissolved. He gave this block the name 'Kuṇḍali' meaning coiled or 'Kuṇḍalinī' meaning 'rolled up' in other texts.

Kuṇḍalinī represents that which blocks access to the central energetic channel. When this obstacle is eliminated, Prāṇa penetrates and begins to rise in the central channel. This is the most precise description we have of the process.

This is also the most clear and coherent."
– 'Concerning the Cakra' by TKV Desikachar

"Bṛmhaṇa Kriyā and Laṅghana Kriyā as expansive and contractive activities are two potentials actualised through the Breath and Āsana. Within the practice of Āsana, Mudrā and Prāṇāyāma they are actualised through an understanding of the primary principles that inform Haṭha Yoga and Āyurveda. The alchemical process underpinning this understanding is the relationship between the two primary principles of Prāṇa and Agni in order to influence Haṭha Yoga concepts such as Prāṇa, Apāna, Nāḍī, Cakra, Agni and Kuṇḍalinī. In terms of Bṛmhaṇa Kriyā and Laṅghana Kriyā, the viniyoga of Bṛmhaṇa affects a dispersion of Agni from the core to the periphery and the viniyoga of Laṅghana affects a withdrawal of Agni from the periphery to the core. Understanding the application of this particular process facilitates access, through the Vīna Daṇḍa (spine), Prāṇa and Agni, to energising, cleansing and aligning potentials in the practice of Āsana, Mudrā and Prāṇāyāma."

– Paul's Short & Longer Yoga Practice Theory Articles – Collected & Collated

"In Practicing the Tri Bandha we engage with Haṭha teachings:
In that, the inhale takes the Agni towards the Mūlādhāra.
This effect on Agni increases with the Antar Kumbhaka, as the Antar Kumbhaka helps to intensify the fire.
Following this process in bringing the Agni down, the exhale takes the Mūlādhāra towards the Agni.
Thus the exhale draws the Apāna towards the Agni, plus adding Uḍḍiyana Bandha holds the Apāna up.
This is the link with the effect on the Kuṇḍalinī, though in terms of practice, very hard to get.
Here also, the coming down period is important.
For example, do not eat just after, though you feel hungry.
Uḍḍiyana Bandha is a heating process and Madhura Rasa, such as sweet rice cooked with milk is initially recommended."

- 108 Mudrā Practice Pointers

"Virabhadrāsana represents the fighting stance of the warrior Virabhadra, who is said to represent the fierce form of Maṅgala. He was created by Śiva from a matted lock of his own hair, in a vengeful response to the death of his wife Satī after her self-immolation in the sacrificial fire at her father's Yajña. It's a demanding standing position coupled with a backbend in the spine to give the Āsana its opening energising and strengthening qualities. The focus of attention can be brought to the chest and upper back through its form and the emphasis on the breath, especially the inhalation. Its role as an expansive, demanding standing Āsana can be graduated to suit the practice capacity of the student."

– 108 Postural Practice Pointers

"Cikitsā Krama is to gather dissipated Agni.
Rakṣaṇa Krama is to strengthen gathered Agni.
Śikṣaṇa Krama is to utilise strengthened Agni."

– 108 Yoga Practice Pointers

"Prāṇāyāma is regarded as a Tapas,
a Kriyā, which cleanses the Nāḍī,
It is a Sādhana which sharpens Agni
and helps to dissolve obstacles, thus
making the mind fit for attention."

- 108 Yoga Practice Pointers

"Bṛmhaṇa Kriyā and Laṅghana Kriyā, as expansive and contractive activities, are two potentials explored through Āsana and the Breath. Alongside the practice of Āsana, Mudrā and Prāṇāyāma, they are actualised through a theoretical understanding of the primary principles that inform Haṭha Yoga and Āyurveda. The alchemical process underpinning this understanding is the relationship between the two primary principles of Prāṇa and Agni in order to influence Haṭha Yoga concepts such as Prāṇa, Apāna, Sūrya, Candra, Nāḍī, Cakra and Kuṇḍalinī. In terms of Bṛmhaṇa Kriyā and Laṅghana Kriyā, the Viniyoga of Bṛmhaṇa effects a dispersion of Agni from the core to the periphery and the Viniyoga of Laṅghana effects a concentration of Agni from the periphery to the core. Integrating the application of these two specific processes facilitates access, through the Merudaṇḍa, Prāṇa and Agni, to either energising or cleansing potentials, or as collaborative outcomes within the practice of Āsana, Mudrā and Prāṇāyāma."

- 108 Yoga Practice Pointers

"For me, still to this day, one of the simplest, direct and most succinct definitions on the purpose of Āsana within the processes and practices of Haṭha Yoga, is the one offered in Chapter One verse 17 of the Haṭha Pradīpikā.

It is a definition valid for any situation, discussion or presentation, or as a response to questions from any background, or level of interest around why we practice Āsana.

It can also be a springboard to linking the bodies physiological qualities, such as the relationship of Agni, to the energetic qualities of health and lightness of limb.

Or, an investigation of the commentary by Brahmānanda, as that explores psychological qualities such as the relationship of the Guṇa, Rajas, to mental qualities such as steadiness."

– 108 Yoga Practice Pointers

Different Types of Postural Activity in Āsana Practice

"Furthermore, the consideration of the roles of movement and stasis can be further developed through Krishnamacharya's teachings on application of Āsana. For example, whether for circulation or for purification, within both structural and/or systemic roles for Āsana. Regarding circulation, or what he called Rakta Calana. When you want to activate the circulation you move. Regarding cleansing, or what he called Śarīra Śodhana. When you want to activate a purificatory process you stay. Both presume there is competent access to the breath, working access to the concepts of Prāna, Apāna and Agni, and experience of how to direct the breath in the spine."

- 108 Yoga Planning Pointers

- The Viniyoga of Planning Principles Guidelines – Collected & Collated

– Prāṇāyāma Theory Questions:

"Compare the techniques and functions and applications for Śītalī and Sītkārī.

Especially with regard to their effects on Agni."

To Download or View this Question as a PDF Study Sheet

– Yoga Practice Planning and Theory Questions – Collected & Collated