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| 3. Tāmram | Copper. |
| 4. Śśakam | Lead. |
| 5. Kāntikam | Mercury. |
| 6. Vanīśam | Vaṅgaim—Tiu. |
| 7. Lauham | Iron. |
| 8. Tikṣṇalauham | Steel. |

AṢṬAMĀNGALA. Brahmins, bow, Fire, gold, ghee, Sun, water and King.

AṢṬAMĀNGALYA. (1) Kurava (2) Darpaṇa (3) Dīpa (4) Kalaśa (5) Vastra (6) Akṣatam (7) Aṅganā (8) Svarga

AṢṬAMANOGUṆA(S). (1) Paratva (2) Aparatva (3) Saṁkhyā (4) Parimāṇa (5) Prthakta (6) Saṁ-yoga (7) Vibhāga (8) Vega.

AṢṬAMANTRĪ(S). The eight ministers of the kings of Ikṣvāku dynasty are : (1) Jayanta (2) Drṣṭi (3) Vijaya (4) Siddhārtha (5) Arthasādhaka (6) Aśoka (7) Mantrapāla (8) Sumantra.

AṢṬAMĀRGAS. Samyagdrṣṭi, Samyaksankalpa, Samyagvāk, Samyakkarma, Samyagājīva, Samyagvyāyāma, Samyaksmiti and Samyaksamādhi. The Buddha Sannyāsins have to live according to these eight directives of life.

AṢṬĀMBĀ(S). See the sixth Khaṇḍika under Devī.

AṢṬAMĪ. The third skandha of Devī Bhāgavata states that the goddess, Bhadrakālī, came into life on an Aṣṭamī day to block up the yāga of Dakṣa. That is why the day is considered to be holy and important.

AṢṬAMŪRTĪ(S). Earth, Water, Air, Fire, Ether, Hotā, Sun and Moon.

AṢṬANĀGA(S). Eight snakes. Vāsuki; Takṣa, Karkoṭaka, Śainkha, Gulika, Padma, Mahāpadma and Ananta.

AṢṬĀNGAHRDAYA. The medical science which deals in eight separate division the treatment of the human body. (1) Śārira (2) Bāla (3) Graha (4) Ūrddhvāṅga (5) Śalya (6) Daṁṣṭra (7) Jara and (8) Vṛṣa. *Bāla*—Body which has not attained maturity; *Graha*—External elements which damage the health of infants; *Śalya*—extraneous substance lodged in the body; *Vṛṣa*—The seminal fluid. (Directions of treatment).

AṢṬĀNGAYOGA(S). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhyāna, Dhāraṇā and Samādhi.

1) *Yama*. That which prevents the yogīs from doing prohibited things. Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha are yamas.

2) *Niyama*. Actions leading to Mokṣa. They are :

(1) ŚAUCĀ—Cleanliness of the mind—cleaning it of such bad qualities like jealousy. (2) TAPAS—indifference (Samatvabhāva) to the pairs of opposites like pleasure and pain, heat and cold etc. (3) Svādhyāya—pursuit of the science of salvation chanting of OM. (4) SANTOṢĀ—remaining happy and contented. (5) ĪSVARA-PRANĪDHĀNA—surrendering all actions to God.

3) *Āsana*. Postures of sitting firmly and comfortably. Of the many āsanās the very prominent ones are : Svastikāśana, Virāsana, Padmāsana, Siddhāsana, Vastrāsana, Vyāghracarṇāsana, Valkalāsana, Kuśāsana, Kṛṣṇāsana, Viṣṭarāsana, Mayūrāsana and Kūrmāsana. Of these Siddhāsana is considered to be the best of the lot. This āsana strengthens the 72,000 nerves of the human system and all the yogīs prefer this to any other. “Kimanyaiḥ bahubhiḥ pīṭhaiḥ pīṭhe Siddhāsane sati” (of what use are the others when there is Siddhāsana).

4) *Prāṇāyāma*. Control of Prāṇa (Prāṇa is the life giving breath and āyāma is the checking of it). Select an airy place and be seated in an ordinary āsana facing north or east after taking your early morning bath. Sit erect with your breast slightly pushed forward and your head slightly drawn back. Then complete one Prāṇāyāma doing Pūraka, Kumbhaka and Recaka. The Rudrayāmala states thus about Prāṇāyāma.

Dakṣāṅguṣṭhena dakṣaiṇ ca.

Ghrāṇaṁ sampīḍya mantravit

Iḍayā pūrayedvāyuṁ

Mātrā ṣoḍaśabhiḥ kramāt

Aṅguṣṭhānamikābhyāñca

Dhṛtvā nāsādvayaṁ tataḥ

Tatastu kampayedvāyuṁ

Pūrakāṇāṁ caturgaṇaiḥ

Anāmāyā tathā vāma-

Nāsāṁ dhṛtvā tu dakṣiṇe

Dvātriṁśadbhīstu mātrābhir

Vāyurecanamācāret.

Closing the right nostril by the thumb of the right hand and inhaling air inside through the left nostril taking 16 seconds is called Pūraka. Closing the nostrils by the thumb and ring-finger and keeping the breath for 64 seconds is called Kumbhaka. Closing the left nostril well and then exhaling through the right nostril taking 32 seconds is called Recaka. Pūrakas should be done through the same nostril through which you have done Recaka. (You must do at least ten Prāṇāyāmas at a time).

5) *Pratyāhāra*. Withdrawing the mind from worldly objects and sensuous pleasures.

6) *Dhyāna*. Keeping your mind fixed on the tip of your nose. Meditation.

7) *Dhāraṇa*. Steadily thinking of things you should know. Concentration.

8) *Samādhi*. The union of mind with God. This is a blissful superconscious state in which one perceives the identity of the individualised soul and cosmic spirit. (Yogābhyāsa).

AṢṬAPRAMĀṆAS. Eight means of getting correct knowledge. Pratyakṣa, Anumāna, Upamāna, Śabda (Agama), Arthāpatti, Anupalabdhi (Abhāva) Sambhava, Aitihiya.

AṢṬARĀGĀDIS. Rāga, Dveṣa, Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (Rāga—Desire for sensuous pleasures. Dveṣa—Desire to seek vengeance on those who have offended you. Kāma—Desire for worldly possessions. Krodha—Anger, Lobha—Miserliness. Moha—Delusion. Mada—Pride. Mātsarya—Jealousy.

AṢṬATĀRANĪ. Eight names of Tāraṇidevī. They are : Tārā, Ugrā, Mahogrā, Vajrā, Kālī, Sarasvatī, Kāmeśvarī and Cāmuṇḍā.

AṢṬĀVAKRA. 1) *Birth*. The sage Uddālaka had a disciple named Khagodara (Kahodara) and a daughter named Sujātā. Appreciating the devotion and good conduct of his disciple, Uddālaka gave his daughter Sujātā in marriage to him. Sujātā became pregnant. When once Khagodara was reciting from the Vedas the babe in the womb of Sujātā said, “I have learnt the mantra you are chanting but the way you chant it is wrong”. (The vibrations of sound created by the utterance of each word is important). Khagodara was angry and he cursed his babe in the womb thus “Since your mind seems to be crooked let your body also be of that type, with