The Gheranda Samhita

Translated into English by

RAI·BAHADUR SRISA CHANDRA VASU

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# TABLE OF CONTENTS

## LESSON FIRST.
ON THE TRAINING OF THE PHYSICAL BODY.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salutation</td>
<td>1</td>
</tr>
<tr>
<td>The Seven Exercises</td>
<td>2</td>
</tr>
<tr>
<td>The Six Purificatory Processes</td>
<td>3</td>
</tr>
<tr>
<td>The Four Internal Dhautis</td>
<td>3</td>
</tr>
<tr>
<td>Antar-Dhauti</td>
<td>3</td>
</tr>
<tr>
<td>Vātāsāra-Dhauti</td>
<td>4</td>
</tr>
<tr>
<td>Vārīśāra-Dhauti</td>
<td>4</td>
</tr>
<tr>
<td>Agnisāra, or Fire Purification</td>
<td>4</td>
</tr>
<tr>
<td>Bhaīśkīrti-Dhauti</td>
<td>5</td>
</tr>
<tr>
<td>Danta-Dhauti, or Teeth purification</td>
<td>5</td>
</tr>
<tr>
<td>Danta-Mula-Dhauti</td>
<td>6</td>
</tr>
<tr>
<td>Jīvā Śodhana, or Tongue-Dhauti</td>
<td>6</td>
</tr>
<tr>
<td>Karna-Dhauti, or Ear-Cleaning</td>
<td>7</td>
</tr>
<tr>
<td>Hrid-Dhauti</td>
<td>7</td>
</tr>
<tr>
<td>Danda-Dhauti</td>
<td>7</td>
</tr>
<tr>
<td>Vamana-Dhauti</td>
<td>7</td>
</tr>
<tr>
<td>Vastra-Dhauti</td>
<td>8</td>
</tr>
<tr>
<td>Mula Śodhana, or Purification of the Rectum</td>
<td>8</td>
</tr>
<tr>
<td>End of Dhautis</td>
<td>8</td>
</tr>
<tr>
<td>Basti</td>
<td>9</td>
</tr>
<tr>
<td>Jala-Basti</td>
<td>9</td>
</tr>
<tr>
<td>Sthāla-Basti</td>
<td>9</td>
</tr>
<tr>
<td>End of Basti-Karma</td>
<td>9</td>
</tr>
<tr>
<td>Neti</td>
<td>9</td>
</tr>
<tr>
<td>Laukiki-Yoga, or Gazing</td>
<td>10</td>
</tr>
<tr>
<td>Trātaka</td>
<td>10</td>
</tr>
<tr>
<td>Kapālabhāti</td>
<td>10</td>
</tr>
<tr>
<td>Vāsma-Krama</td>
<td>11</td>
</tr>
<tr>
<td>Vyūt-Krama</td>
<td>11</td>
</tr>
<tr>
<td>Sit-Krama</td>
<td>11</td>
</tr>
<tr>
<td>End of the First Lesson</td>
<td>11</td>
</tr>
</tbody>
</table>

## SECOND LESSON.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Āsanas, c. Postures</td>
<td>12</td>
</tr>
<tr>
<td>Different Kinds of Postures</td>
<td>12</td>
</tr>
<tr>
<td>The Siddhāsana</td>
<td>13</td>
</tr>
<tr>
<td>The Padmāsana</td>
<td>13</td>
</tr>
<tr>
<td>The Bhadrāsana</td>
<td>13</td>
</tr>
<tr>
<td>The Muktāsana</td>
<td>14</td>
</tr>
</tbody>
</table>

## THIRD LESSON.

On Mudrās                                            | 20   |

**The Advantages of Practising Mudrās**              | 20   |
Mahāmudrā                                             | 21   |
Its Benefits                                          | 21   |
Nabho-Mudrā                                           | 21   |
Uḍḍīvāna-Bandha                                      | 21   |
Its Benefits                                          | 21   |
Jālandhara                                           | 22   |
Its Benefits                                          | 22   |
Mūlabandha                                           | 22   |
Its Benefits                                          | 22   |
<table>
<thead>
<tr>
<th>Fourth Lesson</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pratyāhāra, or Restrainting the Mind</td>
<td>36</td>
</tr>
<tr>
<td>Fifth Lesson</td>
<td></td>
</tr>
<tr>
<td>Prāpāyāma, or Restraint of Breath</td>
<td>37</td>
</tr>
<tr>
<td>Place</td>
<td>37</td>
</tr>
<tr>
<td>Time</td>
<td>38</td>
</tr>
<tr>
<td>Six Seasons</td>
<td>38</td>
</tr>
<tr>
<td>The Experiencing of Seasons</td>
<td>39</td>
</tr>
<tr>
<td>Moderation of Diet</td>
<td>39</td>
</tr>
<tr>
<td>Prohibited Foods</td>
<td>40</td>
</tr>
<tr>
<td>Purification of Nāḍīs</td>
<td>42</td>
</tr>
<tr>
<td>Kinds of Kumbhaka</td>
<td>44</td>
</tr>
<tr>
<td>Sahita</td>
<td>44</td>
</tr>
<tr>
<td>Śāryabheda-Kumbhaka</td>
<td>46</td>
</tr>
<tr>
<td>Its Benefits</td>
<td>46</td>
</tr>
<tr>
<td>The Vāyus</td>
<td>46</td>
</tr>
<tr>
<td>Their Seats</td>
<td>46</td>
</tr>
<tr>
<td>Ujjāyi</td>
<td>47</td>
</tr>
<tr>
<td>Sītal</td>
<td>48</td>
</tr>
<tr>
<td>Bhastrika</td>
<td>48</td>
</tr>
<tr>
<td>Bhrāmarī (or Beetle-Droning Kumbhaka)</td>
<td>49</td>
</tr>
<tr>
<td>Mārohāla</td>
<td>49</td>
</tr>
<tr>
<td>Kevafi</td>
<td>50</td>
</tr>
<tr>
<td>Sixth Lesson</td>
<td></td>
</tr>
<tr>
<td>Dhyāna-Yoga</td>
<td>52</td>
</tr>
<tr>
<td>Śūnta Dhyāna</td>
<td>52</td>
</tr>
<tr>
<td>Another Process</td>
<td>53</td>
</tr>
<tr>
<td>Jyotir Dhyāna</td>
<td>54</td>
</tr>
<tr>
<td>Another Process</td>
<td>54</td>
</tr>
<tr>
<td>Śukshma Dhyāna</td>
<td>54</td>
</tr>
<tr>
<td>Seventh Lesson</td>
<td></td>
</tr>
<tr>
<td>Samādhi Yoga</td>
<td>56</td>
</tr>
<tr>
<td>Dhyāna-Yoga Samādhi</td>
<td>57</td>
</tr>
<tr>
<td>Nāda-Yoga Samādhi</td>
<td>57</td>
</tr>
<tr>
<td>Rasānanda Yoga Samādhi</td>
<td>57</td>
</tr>
<tr>
<td>Laya-Siddhi Yoga Samādhi</td>
<td>58</td>
</tr>
<tr>
<td>Bhakti Yoga Samādhi</td>
<td>58</td>
</tr>
<tr>
<td>Rāja-Yoga Samādhi</td>
<td>58</td>
</tr>
<tr>
<td>Praise of Samādhi</td>
<td>58</td>
</tr>
<tr>
<td>The end</td>
<td>59</td>
</tr>
</tbody>
</table>
THE GHERANDA SAMHITA

— — —

LESSON FIRST

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

I bow to that Lord Primeval who taught in the beginning the science of the Training in Hardiness (Hatha Yoga)—a science that stands out as the first rung on the ladder that leads to the supreme heights of Royal Training (Raja Yoga).

Note.—The Training of the body is the first step to the training of the mind. A healthy mind can exist only in a healthy body. Hence the Hatha Yoga or training of the body is the first step to the training of the mind or Raja Yoga. Hatha may be translated as “hard” or the training of or in Hardiness. Raja in this connection may be translated as royal or softness, or training in royal graces or mental discipline.

1. Once Chanda Kapali going to the cottage of Gheranda saluted him with reverence and devotion.

2. O Master of Yoga! O best of the Yogins! O Lord! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñāna).
3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

4. There are no fetters like those of Illusion (Māyā), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jñāna), and no greater enemy than Egoism (Ahaṅkāra).

5. As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

6. On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a Persian Wheel.

7. As the Persian Wheel in drawing water from a well goes up and down, moved by the bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

8. Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Training in order to strengthen and purify the body.

9. The seven exercises which appertain to this Training of the body are the following:—Purificatory, strengthening, steadying, calming, and those leading to lightness, perception, and isolation.
LESSON FIRST.

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Asana or posture gives Dridhdhata or strength; 3rd—Mudra gives Sthirata or steadiness; 4th—Pratyahara gives Dhairyata or calmness; 5th—Pranayama gives lightness or Laghimata; 6th—Dhyana gives perception (Pratyakshatwa) of Self; and 7th—Samadhi gives isolation (Nirliptata), which is verily the Freedom.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trataka; (6) Kapalabhuti are the Shatkarmas or six practices, known as Sadhana.

PART I.

13. The Dhautis are of four kinds, and they clear away the impurities of the body. They are:—(a) Antardhauti (internal washing); (b) Dantadhauti (cleaning the teeth); (c) Hriddhauti (cleaning the heart); (d) Mulashodhana (cleaning the rectum).

14. Antardhauti is again sub-divided into four parts:—Vatasara (wind purification), Varisara (water purification), Valnisara (fire purification), and Bahiskrita.
15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

16. The Vātāsāra is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric-fire.

17. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards expelling it through the rectum.

18. This process should be kept very secret. It purifies the body. And by practising it with care, one gets a luminous or shining body.

19. The Vārisāra is the highest Dhauti. He who practises it with ease, purifies his filthy body and turns it into a shining one.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisāra or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.
21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

22. By Kaṅkhaṇāchu or crow-bill Mudrā fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

23. Then standing in navel-deep water, draw out the Śaktināḍī (long intestines), wash the Nāḍī with hand, and so long as its filth is not all washed away, wash it with care, and then draw it in again into the abdomen.

24. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body.)

25. As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskritadhauti.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.
27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

28. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogis. It should be done daily in the morning by the Yogis, in order to preserve the teeth. In purification this is approved of by the Yogis.

29. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease.

30. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm.

31. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument pull it out slowly and slowly.

32. Do this daily with diligence before the rising and setting sun. By so doing the tongue becomes elongated.
33. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

आयुष्य कुष्ठाद्वयमृषणम्।
कुष्ठाद्वयमृषणं द्वितीयं ज्ञातं कुष्ठाद्वयमृषणं।
पञ्चमं वर्षमृषणं कार्यात् क्षमायम्।|| 35 ||

KAPALA-RANDHRA-DAUTI.

34. Rub with the thumb of the right hand the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

नासिक निर्मेयम् याति निर्मेयम् निर्मेयम्।
निर्मेयम् माङ्गुनात्मे न दिवानन्ते न दिने दिने।|| 35 ||

35. The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

वयु कुष्ठाति।
कुष्ठाति निजिकं कुष्ठाति नन्दमनवास्य।|| 36 ||

(c) HRID-DAUTI.

36. Hrid-Dhauti, or purification of heart (or rather throat) is of three kinds, viz., by Danda (a stick), Vaman (vomiting), and by Vastra (cloth)

रमयाद्वद्व श्रृंगद्व वतिदर्डं नयनम्।
हुनर्मयो वालोपित्वा तु पुनं प्रायाहरं प्रज्ञे।|| 37 ||

(c) DANDA-DAUTI.

37. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the oesophagus and then draw it out slowly.

कस्तपथं तथा व्रकं रेशयेपूर्वस्वयं योग।
दण्डोपदितिक्षरन् हुद्रोगं नायणे दूरद्रुपय।|| 38 ||

38. By this process all the phlegm, bile and other impurities are expelled out of the mouth. By this Danda-Dhauti every kind of heart-disease is surely cured.

वयु मनवधीति।
भौतिको विशेषारूपं सांहवादित्वं सुवी।
दण्डं हस्तं श्रष्णं क्षलं ताजलं वर्षायणं।
निजिकं निजिकं वतिदर्डं निजिकं।|| 39 ||

(c) VAMANA-DAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out.
again. By daily practising this Yoga, disorders of phlegm and bile are cured.

40. Let him swallow slowly a thin cloth, four fingers wide, then let him draw it out again. This is called Vastra-Dhauti.

41. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.

42. The Apanavāyu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines.

43. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

44. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (i.e., the gastric juice).

End of Dhautis.

Part II.

8

THE GHERANDA SAMHITA.
LESSON FIRST.

45. The Bastis are described of two kinds, viz: Jala Basti (or water Basti) and Sukshma Basti (or dry Basti). Water Basti is done in water and dry Basti always on land.

JALA-BASTI.

46. Entering water up to the navel and assuming the posture called Utkatasana, let him contract and dilate the sphencter-muscle of the anus. This is called Jala-Basti.

47. This cures Prameha (urinary disorders), udāvarta (disorders of digestion) and Kuruva (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

48. Assuming the posture called Paschimottanasana, let him move the intestines slowly downwards, then contract and dilate the sphencter-muscle of the anus with Adwini-Mudrā.

49. By this practice of Yoga, constipation never occurs, and it increases gastric fire and cures flatulence.

End of Basti-Karma.

PART III.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyā.
51. By practising the Neti-Kriyā, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

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**Part IV.**

पथ लौकीकीयोगः।
भमन्दनेन तु तु सागयेुदमार्थं योः।
सर्पेयाक्षिहलीं वेहाललिविमूः। ५२॥

**LAUKIKI-YOGA.**

52. With great force move the stomach and intestines from one side to the other. This is called Laukiki-Yoga. This destroys all diseases and increases the bodily fire.

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**Part V.**

चर्च बाटकम्।
निमेयानेपरं स्वतथा सुकसल्यं विरीक्षयेत्।
यावदव्यान पतितं सार्कम प्रीत्यते बुधः। ५३॥

**TRĀTAKA OR GAZING.**

53. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trātaka by the wise.

पचमयादनेन शारभवी जात्यते ध्रुवम्।
नेवेत्राय विनाश्यन्तिः प्रजायते। ५४॥

54. By practising this Yoga, Sambhavi Siddhis are obtained; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

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**Part VI.**

चर्च कपालभाति।
वामकपालभात स्तहमाय प्रकरण।
भालभाति विच्चा कुर्काक्षादिर निमायते। ५५॥

**KAPĀLABHĀTI.**

55. The Kapālabhāti is of three kinds: Vāma-krama, Vyūt-krama, and Śīt-krama. They destroy disorders of phlegm.

चर्च वामकपालभाति।
प्रढया पुरुषेद्वायुं रेष्येवधिकस्मापतुः।
पिस्कृतया पुष्पितव पुनज्यद्या रेष्येत्। ५६॥
LESSON FIRST.

VĀMA-KRĀMA.

56. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left.

पुरवकं रेवकं क्षत्वा बौनेन न तु वाह्येत् ।
पञ्चाव्यासणेवन कपरेण निवार्येत् ॥ ५६ ॥

57. This inspiration and expiration must be done without any force. This practice destroys disorders of phlegm.

चः व्युत्क्रमपालामाति ।
नासामहारुल्लगुष्युन्नर्क्रेश्ये रक्षयेत् ।
पायं पायं व्युत्क्रेश्ये इतेष्यदर्श्ये निवार्येत् ॥ ५७ ॥

VYUṬ-KRĀMA

58. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyūṭ-krama which destroys disorders of phlegm.

चः शीतक्रमपाठमाति ।
शीतक्रसीत्य तद्वत्व क्षत्वा नासानालाधिरिवेश्येत् ।
पञ्चाव्यासणेवन कामद्वेशस्मा अवेत् ॥ ५९ ॥

SIT-KRĀMA.

59. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga one becomes like the god Cupid.

न आयते वायुः कं ज्वरा नैव प्रजायेत् ।
संवेशत्वस्वस्त्युपवेशं कपरे निवार्येकं ॥ ६० ॥

हस्ति श्रीविरुद्धस्वेत्तां घरणेश्वरं प्रवत्तेस्मात्स्य नाम प्रधेयस्वेत्।
हस्तमाति ॥

60. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders of phlegm are destroyed.

End of the first lesson.
SECOND LESSON.

दित्योपदेशः।

gay भासनानि।

देशापू उषाच—

भासनानि समस्तानि यथानि कृतां जीवाण्यतः।

उत्तरदातितसाधिति तिथेन कृतानि च ॥ १॥

THE ASANAS OR POSTURES.

Gheranda said:—1. There are eighty-four hundreds of thousands of Asanas described by Shiva. The postures are as many in number as there are numbers of species of living creatures in this universe.

तेषां मये विद्याधानां धेशालों शरतं इत्यतः।

‘तेषां मये मर्यादोपके आचिन्दास्यनं दुर्योगं।’ ॥ २॥

2. Among them eighty-four are the best; and among these eighty-four, thirty-two have been found useful for mankind in this world.

धर भासनानि भेदः।

सिद्धं परस्त तथा मद्व्। मुञ्जः पञ्चवर्षिकः स्थलिकः।

सिद्धम्व नाम चतुरासमेव च ॥ ३॥

कृतं गुरुं तथा मातृं मात्रे नानास्यतः।

गौरवं पथिमोक्षलम् दक्तं सकुरं तथा ॥ ४॥

मूर्तं हुकुरं दुर्स्मं तथावैधानकामस्मकः।

उत्तमनयुक्तं तृत्यं मणिन्तं गाढ्यं दूरमं।

शान्तं मकरं चाहुं मुनि स्थवरि जीवालनसः।

दाचिन्दास्यनानि महे यथेकेकं ह सिद्धिः।’ ॥ ६॥

DIFFERENT KINDS OF POSTURES.

3—6. The thirty-two Asanas that give perfection in this mortal world are the following:—

1. Siddham (perfect posture).
2. Padmam (Lotus posture).
3. Bhadram (Gentle posture).
4. Muktaam (Free posture).
5. Vajram (Adamant posture).
7. Sinham (Lion posture).
8. Gomukha (Cow-mouth posture).
9. Viras (Heroic posture).
10. Dhanuras (Bow posture).
11. Nishtam (Corps posture).
12. Guptam (Hidden posture).
13. Matsyaam (Fish posture).
15. Goraksha.
17. Utkatam (hazardous posture).
18. Sankatam (Dangerous posture).
19. Mayuram (Peacock posture).
20. Kukutam (Cock posture).
22. Uttana Manduka.
23. Utiyana Kurmakam.
24. Yriksha (Tree posture).
25. Manduka (Frog posture).
26. Garuda (Eagle posture).
27. Virisham (Hill posture).
29. Makara (Dolphin posture).
30. Ushtram (Camel posture).
31. Bhujangam (Snake posture).
32. Yoga.
LESSON SECOND.

7. The practitioner who has subdued his passions, having placed one heel at the anal aperture should keep the other heel on the root of the generative organ; afterwards he should affix his chin upon the chest, and being quiet and straight, gaze at the spot between the two eye-brows. This is called the Siddh-ásana and leads to emancipation.

2.—THE PADMÁSANA.

3. Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmásana (or Lotus posture). This posture destroys all diseases.

2.—THE BHADRÁSANA.

9—10. Place the heels crosswise under the testes attentively; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudrā called Jalandhara. This is the Bhadrásana (or happy posture) which destroys all sorts of diseases.
4.—THE MUKTASANA.

11. Place the left heel at the root of the organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktasana. It gives Siddhi (perfection).

8. pratyaharana

6. apanasharya

7. vajrasana

5. THE VAJRASANA OR THE ADAMANT POSTURE.

12. Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called the Vajrasana. It gives psychic powers to the Yogi.

8. pratyaharana

6. apanasharya

7. vajrasana

5. THE SWASTIKASANA.

13. Drawing the legs and thighs together and placing the feet underneath them, keeping the body in its easy condition and sitting straight, constitute the posture called the Swastikasana.

8. pratyaharana

6. apanasharya

7. vajrasana

6. THE SWASTIKASANA.

14—15. The two heels to be placed under the scrotum contrariwise (i.e., left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, (and the hands placed on the knees), mouth to be kept open; practising the Jalandhara mudra one should fix his gaze on the tip of the nose. This is the Simhasana (Lion-posture), the destroyer of all diseases.

8. pratyaharana

6. apanasharya

7. vajrasana

6. THE SWASTIKASANA.

16. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and and the mouth raised, and sitting equably: this is called the Gomukhasana: resembling the mouth of a cow.
LESSON SECOND.

17. One leg (the right foot) to be placed on the other (left) thigh, and the other foot to be turned backwards: This is called the Virasana (Hero-posture).

18. Spreading the legs on the ground, straight like a stick, and catching hold of (the toes of) the feet with the hands, and making the body bent like a bow, is called by the Yogis the Dhanurásana or Bow-posture.

19. Lying flat on the ground like a corpse is called the Mrityásana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

20. Hide the two feet under the two knees, and place the hands on the feet. This is known as the Guptásana (Hidden-posture).

21. Make the Padmásana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyásana (Fish-posture), the destroyer of diseases.
22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendrasana-posture.

24. Spread the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Paschimottana-Asana.

25—26. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched; the throat being contracted, let one fix the gaze on the tip of the nose. This is called the Gorakhasana. It gives success to the Yogis.

27. Let the toes touch the ground, and the heels be 'raised in the air'; place the arms on the heels: this is known as the Utkatásana.
18. — THE SANKATASANA.

28. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankatásana.

29—30. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmásana. This is called the Mayürásana (Peacock-posture). The Peacock-posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture.

20.—THE KURUTÁSANA.

31. Sitting on the ground, cross the legs in the Padmásana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cock-posture.

21.—THE KÚRMÁSANA.

32. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-posture.

22.—THE UTTÁNA KÚRMÁSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttána Kúrmásana.
34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

35. Assume the Frog-posture (as in verse 34), hold the head by the elbows, and stand up like a frog. This is called the Uttāna Maṇḍūkāsana.

36. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground, is called the Tree-posture.

37. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuḍa-posture.

38. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the Bull-posture.
LESSON SECOND.

28.—THE ĀLAMBHĀSAŅA.

39. Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

30.—THE MAKRĀSAŅA.

40. Lie on the ground face downwards, the chest touching the earth, the two legs being stretched: catch the head with the two arms. This is Makarasana, the increaser of the bodily heat.

31.—THE USHTRĀSAŅA.

41. Lie on the ground face downwards, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen. This is called the Camel-posture.

32.—THE BUHAJGĀSAŅA.

42—43. Let the body, from the navel downwards to the toes, touch the ground, place the palms on the ground, raise the head (the upper portion of the body) like a serpent. This is called the Serpent-posture. This always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-Goddess (the kundalini force) awakes.

33.—THE YOGĀSAŅA.

44.—45. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture, assumed by the Yogis when practising Yoga.
THIRD LESSON.

द्रतीयोपदेशः ।

चतुष्य नम्राक्षणम् ।
चेरकड उवाच—

महामुद्रा त्यग्यमुद्रा कृशायान्य आलक्ष्यम् ।
मुल्यन्यं महाबन्यं महावेष्टनं शेषरी ॥ १ ॥
विपरीतकरी शेषिन्यङ्गोऽक्षिल्यानि ।
ताहार्यभास्मु मुद्रा शास्त्रिः पञ्चचारणा ॥ २ ॥
कालिन्यां पाश्चिमन्य काशि मात्रश्च सुज्ञाति ।
पञ्चचारणाति मुद्राः सिड्धीनाथ शेषिनाम् ॥ ३ ॥

ON MUDRAS.

Gheraṇḍa said: — 1—3. There are twenty-five mudrás, the practice of which gives success to the Yogis. They are:—


चतुष्य नम्राक्षणम् ।
मुद्राः पत्थरं देवी कापितं तथ सिड्रिष्टं ।
वन विश्वातिमाबेश सरवकिरतिः प्रजायते ॥ ४ ॥
गैपण्डोऽधिरते न देहं यस्य कल्यंवरतु ।
प्रतित्वेन शेषिनायः देवकेचित्र महतामपि ॥ ५ ॥

THE ADVANTAGES OF PRACTISING MUDRAS.

4—5. Mahēśvarā, when addressing his consort, has recited the advantages of Mudrās in these words: ‘O Devi! I have told you all the Mudrās; their knowledge leads to adeptship. It should be kept secret with great care, and should not be taught indiscriminately to every one. This gives happiness to the Yogis, and is not to be easily attained by the marāta (gods of air) even.”

चतुष्य महामुद्राक्षणम् ।
पायुपूर्वां वामगुलोऽन्तेप्रस्थ इडायत् ।
शारापाद्वेस्त्र स्त्रायाय नरोऽहुतपदाहल: ॥ ६ ॥
कण्ठसंक्षेपः इत्या भूनपमं निरीक्षयेतु ।
महामुद्रार्थनाथास्त्र मुद्रा कथ्यात् चेत खुरिन्दिः ॥ ७ ॥
LESSON THIRD.

1.—Maha-mudra

6—7. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the great toe by the hand; contract the throat (not expelling the breath), and fix the gaze between the eye-brows. This is called Maha-mudra by the wise.

Its benefits.

8. The practice of Maha-mudra cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever—in fact it cures all diseases.

9. In whatever business a Yogi may be engaged, wherever he may be, let him always keep his tongue turned upwards (towards the soft palate), and restrain the breath. This is called Nabho-Mudra; it destroys all the diseases of the Yogi.

10. Contract the bowels equably above and below the navel towards the back, so that the abdominal viscera may touch the back. He who practises this Uddiyana (Flying up), without ceasing, conquers death. The Great Bird (Breath), by this process, is instantly forced up into the Sushumna, and flies (moves) constantly therein only.

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.
12. Contracting the throat, place the chin on the chest. This is called Jālandhara. By this Bandha the sixteen Ādhāras are closed. This and the Mahā-mudrā destroy death.

13. The Jālandhara is a success-giving and well-tried Bandha; he who practises it for six months, becomes an adept without doubt.

14.—15. Press with the heel of the left foot the region between the anus and the scrotum, and contract the rectum; carefully press the intestines near the navel on the spine; and put the right heel on the organ of generation or pubes. This is called Mūlabandha, destroyer of decay.

16—17. The person who desires to cross the ocean of Existence, let him go to a retired place, and practise in secrecy this Mudrā. By the practice of it, the Vāyu (Prāṇa) is controlled undoubtedly; let one silently practise this, without laziness and with care.
LESSON THIRD.

18—19. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly and slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between anus and organ): restrain the breath by Jalandhara. This is called Mahābandha.

20. The Mahābandha is the Greatest Bandha; it destroys decay and death: by virtue of this Bandha a man accomplishes all his desires.

21—22. As the beauty, youth and charms of women are in vain without men, so are Mūlabandha and Mahābandha without Mahāvedha. Sit first in Mahābandha posture, then restrain breath by Uddāna Kumbbhaka. This is called Mahāvedha—the giver of success to the Yogi.

23—24. The Yogi who daily practises Mahābandha and Mūlabandha, accompanied with Mahāvedha, is the best of the Yogis. For him there is no fear of death, and decay does not approach him: this Vedha should be kept carefully secret by the Yogis.
25. Cut down the lower tendon of the tongue, \textit{(frenulum linguae)} and move the tongue constantly: rub it with fresh butter, and draw it out (to lengthen it) with an iron instrument.

\textit{N.B.}—This is the preliminary to Khechari Mudrā. Its object is so to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. I saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it, so that the cut portions might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

26. By practising this always, the tongue becomes long, and when it reaches the space between the two eyebrows, then the Khechari is accomplished.

27. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the two eyebrows. This is called Khechari.

28. By this practice there is neither fainting, nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

29. The body cannot be burned by fire, nor dried up by the air, nor wetted by water, nor bitten by snakes.

30. The body becomes beautiful; Samādhi is verily attained, and the tongue touching the holes obtains various juices (it drinks nectar.)
Lesson Third.

31—32. Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then of curd, then of whey, then of honey, then of palm juice, and, lastly, arises the taste of nectar.

33—35. The sun (the solar Nādi or plexus) dwells at the root of the navel, and the moon at the root of the palate; the process by which the sun is brought upward and the moon carried downward is called Viparitakarani. It is a secret Mudrā in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparitakarani.

36. By the constant practice of this Mudrā, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.
37—42. Sitting in Siddhāsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prāṇa-Vāyu by Kākti-mudrā, (as in verse 88) and join it with the Apāṇa-Vāyu; contemplating the six chakras in their order, let the wise one awaken the sleeping Goddess Kundalini, by repeating the mantra Huṅ (ॐ), and Haṅsa (हंस), and raising the Sakti (Force-kundali) with the jīva, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Śiva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Śiva (spirit) and Śakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrā is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samādhi.

43—44. By the practice of this Mudrā, one is never polluted by the sins of killing a Brāhmaṇa, killing a fœtus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudrā. Let him therefore practise it, if he wishes for emancipation.
11.—VAJRÖ MUDRÀ.

45. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Sakti, causes long life, and is called Vajroö by the sages.

46—48. This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogis. By virtue of this Yoga, the Bindu-Siddhi (retention of seed) is obtained, and when that Siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practises this Mudrā, he attains verily all perfections.

49. The great goddess Kundaliñi, the energy of Self, Ātma-dakthi (spiritual force), sleeps in the Mūlādhāra (rectum); she has the form of a serpent having three coils and a half.

50. So long as she is asleep in the body, the Jīva is a mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

51. As by a key a door is opened, so by awakening the Kundaliñi by Haëha Yoga, the door of Brahma is unlocked.

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichālana.
53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kaśi-Sūtra (a string worn round the loins.)

54—55. Rub the body with ashes, sit in Siddhāsana-posture, drawing the Prāṇa-Vāyu with the nostrils, forcibly join it with the Apāna. Contract the rectum slowly by the Āsvini Mudrā, so long as the Vāyu does not enter the Sushumṇa, and manifests its presence.

56. By restraining the breath by Kumbhaka in this way, the Serpent Kundalini, feeling suffocated awakes and rises upwards to the Brahmārandhra,

57. Without the Sāktichālana, the Yoni-Mudrā is not complete or perfected; first the Chālana should be practised, and then the Yoni-Mudrā should be learnt.

58. O Chaṇḍa-Kapāli! thus have I taught thee the Sāktichālana. Preserve it with care: and practise it daily.

59. This mudrā should be kept carefully concealed. It destroys decay and death. Therefore the Yogi, desirous of perfection, should practise it.
60. The Yogi who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

\[ \text{चर्य तदागीमुद्राकारणम्} \]
\[ \text{उदरं पथिमिस्थाने हऽवा च तदागामक्ति} \]
\[ \text{तदागी सा परापुरा जराधुसुगविनाविशिष्टो} \]

13.—TADĀΓI-MUDRĀ.

61. Sitting in Paschimottāna-posture, make the stomach like a tank (hollow). This is Tadāgī (Tank) Mudrā, destroyer of decay and death.

\[ \text{चर्य माणुष्कीमुद्राकारणम्} \]
\[ \text{मुखे समुद्रं हऽवा विहामूलं प्रचारिष्येत्} \]
\[ \text{जलाभिषेकशृंगं तन्नाणरुकों मूर्तिकां लिङ्दु} \]

14.—MĀNDUKI-MUDRĀ.

62. Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus.) This is Frog-mudrā.

\[ \text{चर्य माणुष्कीमुद्राया: फलकारणम्} \]
\[ \text{वखिन्त पितर्न ठाप जायते निर्वचितस्यवम्} \]
\[ \text{न केवलो जायते पालो यो: कुयागिलयमाणुष्कीयं} \]

15.—SĀMBHAVI-MUDRĀ.

63. Tho body never sickens or becomes old, and it retains perpetual youth; the hair of him who practises this never grows white.

\[ \text{चर्य शाम्भवीमुद्राकारणम्} \]
\[ \text{नेनाणुने समामोक्ष्य चालार्थम् निर्विक्रित्} \]
\[ \text{तत सब्जैयमधो मुद्रा सवैततंबं मारिता} \]

16.—SĀMBHAVI-MUDRĀ.

64. Fixing the gaze between the two eye-brows, behold the Self-existent. This is Sāmbhavi, secret in all the Tantras.

\[ \text{चर्य शाम्भवीमुद्राया: फलकारणम्} \]
\[ \text{बेदाध्युतपुनर्राघि सामामयनिविदा} \]
\[ \text{द्वं दु शाम्भवी मुद्रा शुद्धा कुलश्रूघरिव} \]

17.—SĀMBHAVI-MUDRĀ.

65. The Vedas, the scriptures, the Purāṇas are like public women, but this Sāmbhavi should be guarded as if it were a lady of a respectable family.

\[ \text{स पव भ्रातिनाथवर्भे स च नारायणं श्यम्} \]
\[ \text{स च पाह्या रूद्रकारी वेया मुद्रा वैति शाम्भवीम्} \]
66. He, who knows this Sāmbhavī, is like the Ādīnātha, he is a Nārāyaṇa, he is Brahmā the Creator.

67. Mahēśwara has said, "Truly, truly, and again truly, he who knows the Sāmbhavī, is Brahma. There is no doubt of this."

68. The Sāmbhavī has been explained; hear now the five Ḟāraṇās. Learning these five Ḟāraṇās, what cannot be accomplished in this world?

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Ḟāraṇās are:—Pārthīvī (earthy), Āmbhāsi (Watery), Vāyavī (aerial), Āgneyī (Fiery), and Ākāś (Ethereal).

70. The Pārthīvī-Tattva has the colour of orpiment (yellow), the letter (Ia) is its secret symbol or seed (रीति); its form is four-sided, and Brahmā, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prāṇa-Vāyus and the Chitta there for the period of five ghatikās (2½ hours). This is called Adhodāraṇā. By this, one conquers the Earth, and no earthy-elements can injure him: and it causes steadiness.

71. He who practises this dhāraṇā, becomes like the conqueror of Death; as an Adept he walks over this earth,
LESSON THIRD.

72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter व (va) is the seed of this ambrosial element, and Vishnu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prâna with the Chitta (consciuosness), for five ghatikâs, practising Kumbhaka. This is Watery Dhârañâ; it is the destroyer of all sorrows. Water cannot injure him who practises this.

73.—74. The Âmbhasi is a great mudrâ; the Yogi who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-gop insect, its form is triangular, its seed is (ra, र) its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prâna along with the Chitta in this Tattva for five ghatikâs. This is called Fire-Dhârañâ, destroyer of the fear of dreadful death, and fire cannot injure him.
76. If the practitioner is thrown into burning fire, by virtue of this Mudrā he remains alive, without fear of death.

अथ बायाबीधारणामुद्राकथनम्।
यल्ल्वशाश्चन्तोभिन्नतं धृताभिसारं परं
तत्स्य सर्वदेहं सहानुभोवं श्रावकीयं देवता।
प्रायं तथा विलीय पद्धयतिकामसत्तानिग्रहये-
देषा से गमन करोति यद्यर्ज्ञान्यं स्वाभाववी धारणा॥ ७६ ॥

(श)—VAYAVI.

77. The Air-tattva is black as unguent for the eyes (collirium), the letter य (ya) is its seed, and Īsvara its presiding deity. This Tattva is full of Satva quality. Fix the Prāṇa and the Chitta for five ghatikās in this Tattva. This is Vayavī-Dhāranā. By this, the practitioner walks in the air.

अथ बायाबीधारणामुद्राकथनम्।
दुर्य तथा सुदर्शनं जगात्युद्विनानिं।
बायुतं स्रियाते नापि से गतेष्व प्रदहिती। ७७ ॥
शालय भक्षपिनयं न हेया यस्य कर्महितम।
द्वे च सिद्धिहसनं स्वादु सत्तर्यं वचिर्य च चर्चोऽसे। ७८ ॥

Its benefits.

78—79. This great Mudrā destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Chaṇḍa! this is verily the truth.

अथ बायाबीधारणामुद्राकथनम्।
यल्ल्वशाश्चन्तोभिन्नतं धृताभिसारं परं भावितं
तत्स्य देवस्वामित्वं सहितं श्रीं वैश्राम्बितम्।
प्रायं तथा विलीय पद्धयतिकामसत्तानिग्रहये-
देषा मेधाविस्मेवनक्षरी कुष्ठस्मादं धारणाम्। ८० ॥

(c)—ÄKÅŚI DHÅRANÅ.

80. The Ether-Tattva has the colour of pure sea-water, ह (ha) is its seed, its presiding deity is Sadāśiva. Fix the Prāṇa along with Chitta for five ghatikās in this Tattva. This is Ether-Dhāranā. It opens the gates of emancipation.

अथ बायाबीधारणामुद्राकथनम्।
बायाबीधारणामुद्रात् यात्र वेष्वव तथा श्रावकीयं।
न यल्ल्वशाश्चन्तं परं सक्त्र प्रदक्षेष्ये नाभिसार। ८१ ॥
Its benefits.

81. He who knows this Dhārapā is the real Yogi. Death does not approach him, nor does he perish at the Pralaya.

चय चासीरोनोमुद्राकथनम् ।
चाकुष्ययेद्व मुद्रायेतु पुनः पुनः ।
सा मद्येद्धि साम्य शाक्तिप्रवाचार्मी ॥ ८२ ॥

21.—AŚVINI-MUDRĀ.

82. Contract and dilate the anal aperture again and again, this is called Aśvini-mudrā. It awakens the Sakti (Kundalini).

चासीरोनोमुद्रायाः फलकथनम् ।
चासीरो एवम् मुद्रा युह्येत्समाविनायिनी ।
बलुषुषिकृति चैव चाकालमर्य हरेतु ॥ ८३ ॥

Its benefits.

83. This Aśvini is a great Mudrā; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

चय पासीनोमुद्राकथनम् ।
कन्तुष्के ज्ञेयं पादो पादावर हेतुकथनम् ।
सा पद्मार्नो सुदा शाक्ति प्रवाचार्मी ॥ ८४ ॥

22.—PĀŚINI-MUDRĀ.

84. Throw the two legs on the neck towards the back, holding them strongly together like a Pāśa (a noose). This is called Pāśini-mudrā; it awakens the Sakti (Kundalini).

चय पासीनोमुद्रायाः फलकथनम् ।
पासीरो सही सुदा बलुषुषिकृति ।
साधनो यस्यान्त साथै सिद्धार्केष्विषमः ॥ ८५ ॥

Its benefits.

85. This grand Mudrā gives strength and nourishment. It should be practised with care by those who desire success.

चय काशोमुद्राकथनम् ।
काशोमुद्रावस्थेन विशेष हरे ।
काशो मद्येद्धि सर्वेद्धि शाक्तिप्रवाचार्मी ॥ ८६ ॥

23.—KĀŚI-MUDRĀ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kāśi (crow) mudrā, destroyer of all diseases.

5
87. The Kākti Mudrā is a great Mudrā, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

88—89. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through [the mouth and expel it through] the nostrils. Let one repeat this again and again. This is called Elephant-mudrā, destroyer of decay and death.

90—91. In a solitary place, free from human intrusion, one should practise with fixed attention this Elephant mudrā: by so doing, he becomes strong like Elephant. Wherever he may be, by this process the Yogi enjoys great pleasure; therefore this mudrā should be practised with great care.

92. Extending the neck a little forward, let him drink (draw in) air through the æosophagus; this is called Serpent-mudrā, destroyer of decay and death.
93. This Serpent-mudrā quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

94. O Chanda-Kapali! thus have I recited to thee the chapter on Mudrás. This is beloved of all adepts, and destroys decay and death.

95. This should not be taught indiscriminately, nor to a wicked person, nor to one devoid of faith; this should be preserved secret with great care; it is difficult to be attained even by the Devas.

96. These Mudrás which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

97. These Mudrás destroy all diseases. They increase the gastric fire of him who practises them daily.

98. To him death never comes, nor decay, &c.; there is no fear to him from fire and water, nor from air.

99. Cough, asthma, enlargement of spleen, leprosy, being diseases of twenty sorts, are verily destroyed by the practice of these Mudrás.

100. O Chanda! What more shall I tell thee? In short, there is nothing in this world like the Mudrás for giving quick success.
FOURTH LESSON.

चतुर्थ वस्तु: ।
वेशय वेषय—
नवभागः संप्रवस्थाम् प्रत्याहारः निषप्रमाणम् ।
वस्त्र विवा नामकार्यसंहीतेनानादाम् ॥ १ ॥

PRATYÂHĀRA, OR RESTRAINING THE MIND.

GHERANDA SAID:—1. Now I shall tell thee, Pratyâhâra-Yoga the best. By its knowledge, all the passions like lust, &c., are destroyed.

2. Let one bring the Chitta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

3. Praise or censure; good speech or bad speech; let one withdraw his mind from all these and bring the Chitta under the control of the Self.

4. From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw the mind from that, and bring the thinking principle under the control of his Self.

5. From sweet or acid tastes, from bitter or astringent tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.
FIFTH LESSON.

पञ्चमोपदेशः ।

चेष्टा —

चयातः समयस्याम्ब्रम्य प्राणायामस्य यथिप्रिपुः ।

यस्य साधनमात्रेः देवतुलयो सर्वेऽति ॥ १ ॥

PRAŅĀYĀMA, OR RESTRAINT OF BREATH.

GHERANDA SAID:—1. Now I shall tell thee the rules of Prāṇāyāma or regulation of breath. By its practice a man becomes like a god.

चारौ व्यायं तथा कार्त्तिक्षुरं भित्ताहारं तथापरस् ।

नात्रेणवित्तं तत: प्राणायामम् च सा च वेदेऽत् ॥ २ ॥

2. Four things are necessary in practising Prāṇāyāma. First, a good place; second, a suitable time; third, moderate food; and, lastly, the purifications of the nādis, (vessels of the body, i.e., alimentary canal, &c.)

ग्रथ्या यात्निक्षेय्यः ।

दूर्वेदो तथारण्ये राजधान्यां अनावलिके ।

येहाः स न कुर्वेतः कलावेतः विद्विद्रा चावेत् ॥ ३ ॥

Place.

3. The practice of Yoga should not be attempted in a far off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.

विभवास्य दूर्वेदे घर्णे ग्रामवर्जितम् ।

कारणे विभवाः तस्यातुः चोल विवर्जितेऽवेदेऽत् ॥ ४ ॥

4. In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

सुहोतेः धार्मिकेः राजः सुविक्षे लिङ्धवूः

तथेके कुटीरं कुल्या पाचिनं परिवेधितम् ॥ ५ ॥

5. In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

वाचिकपत्तां च प्राचीरमधवस्य च ।

नामुषेन नामितिर्म च कुटीरं कोटविषितम् ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low; let it be free from insects.
7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prāṇāyāma.

8. The practice of Yoga should not be commenced in these six seasons out of six:—hemanta (winter), śīśira (cold), grīṣma (hot), varṣā (rainy). If one begins in these seasons, one will contract diseases.

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (śarāt). By so doing, he attains success; and verily he does not become liable to diseases.

10. The six seasons occur in the order in the twelve months beginning with Chaitra and ending with Phālguna; two months being occupied by each season. But each season is experienced for four months, beginning with Māgha and ending with Phālguna.

11. The six seasons are as follows:

<table>
<thead>
<tr>
<th>Season</th>
<th>Months (Sanskrit)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasanta or Spring</td>
<td>Chaitra and Vaisākha</td>
<td>March, April</td>
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</tr>
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<td>Āśvina and Kārtiika</td>
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</tr>
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</tr>
<tr>
<td>Śīśira or Cold</td>
<td>Māgha and Phālguna</td>
<td>January, Feb.</td>
</tr>
</tbody>
</table>

ग्रहणयायां। श्वसनश्वेतं कुष्टीरत्नान्तरितिं।
एवं आत्मेऽऽष्टेशु प्राणायामं समाप्पलेत्॥ ७ ॥

7. गुप्ताय स्तुतिभूत्वा चक्ष्यूपं च ऋषात् तथा।
योगार्थम् न कुल्लं जूझेते योगे हि रागदः ॥ ८ ॥

Time.

8. The practice of Yoga should not be commenced in these six seasons out of six:—hemanta (winter), śīśira (cold), grīṣma (hot), varṣā (rainy). If one begins in these seasons, one will contract diseases.

चतुष्यान्तरयादि योगार्थम् समाययेत्।
तथायोगि भवेत् सिद्धो रोगशून्यको मद्वेदं भ्रम्म॥ ९ ॥

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (śarāt). By so doing, he attains success; and verily he does not become liable to diseases.

दौरान्तरयादि योगार्थम् भ्रम्यायामवधुहरूं इच् ॥ १० ॥

10. The six seasons occur in the order in the twelve months beginning with Chaitra and ending with Phālguna; two months being occupied by each season. But each season is experienced for four months, beginning with Māgha and ending with Phālguna.

दौरान्तरयादि वैशाली व्याघ्राणं च प्रायं च।
वर्षो धारामवदार्था चार्वात्वत्त्वस्तितिः।
मार्गिष्णौ च हेमन्तं शिक्षिरो माधवालयाने॥ ११ ॥

Six Seasons.

11. The six seasons are as follows:

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</tr>
</tbody>
</table>

अनुसारं प्राणायामं ऋषूकान्तः च यथायात्तमः।
माधवादिष्णुद्वान् च सरस्वतेऽभिं। ॥ १२ ॥
LESSON FIFTH.

The experiencing of seasons.

12—14. Now I shall tell thee the experiencing of seasons. They are as follows:

<table>
<thead>
<tr>
<th>Beginning from</th>
<th>End of</th>
<th>th.</th>
<th>Season</th>
<th>English</th>
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<tbody>
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<td>Vaśākha</td>
<td></td>
<td>Varshānubhava</td>
<td>January to April.</td>
</tr>
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<td>Asādha</td>
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</tr>
<tr>
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<td>Āśvina</td>
<td></td>
<td>Varshānubhava</td>
<td>June to September.</td>
</tr>
<tr>
<td>Bhādra</td>
<td>Agrahāyana</td>
<td></td>
<td>Saradānubhava</td>
<td>August to Nov.</td>
</tr>
<tr>
<td>Agrahāyana</td>
<td>Phaliguna</td>
<td></td>
<td>Siśirānubhava</td>
<td>Nov. to Feb.</td>
</tr>
</tbody>
</table>

वसाने वापस शरदि योगार्मसं समाचरेत्।
तदा योगो भवेत् सिंधुविनायासेन कथ्यते॥ १५॥

15. The practice of Yoga should be commenced either in Vasanta (spring) or Sarat (autumn). For in these seasons success is attained without much trouble.

वध सिंधारः।
सिंधारं विवा यस्तु योगार्मसः तु कार्येत्।
नानारोगो महत्सत्य किंतु यथोगो न सिस्थति।॥ १६॥

3.—Moderation of diet.

16. He who practises Yoga without moderation of diet, incurs various diseases, and obtains no success.

शाल्यं यवपूछ्व वा गाहुमिष्टेन तथ।
मुदगामान्वच्रपावदिः गुरुं च तुपर्वजितें।॥ १७॥

17. A Yogi should eat rice, barley (bread), or wheaten bread. He may eat Mudga beans मुंग (Phaseolus Mungo), Māsha beans (Phaseolus Radiatus), gram, &c. These should be clean, white and free from chaff.

पटोलं पनसं मात्रं क्रोधं च शुकाश्चकम्।
द्वाबिकां कृत्रं रम्मां हुस्वरीं क्षटकशचकम्॥ १८॥

ब्राह्मणाँ मात्रमें रम्मादप्तं च मूलकम्।
बार्ताकां मुखं ओऽदिरोगी भक्षणार्थसेतु॥ १९॥

18—19. A Yogi may eat patola (a kind of cucumber, फलक), jackfruit, mānakachū (Arum Colocasia), kakkola (a kind of berry), the jujube,
the bonduc nut (Bonduicella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

20. He may eat green, fresh vegetables वालशाक, black vegetables (का वालशाख), the leaves of patola, the Vāstūka-śāka, and hima-lochikā Śāka. These are the five śākas (vegetable leaves) praised as fit food for Yogi.

21. Pure, sweet and cooling food should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.

22. Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practising prāpāyāma.

23. In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruit.

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (feronia elephantum), kaṭtabilva and palāśa (Butea frondesca).

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kāmaranga, piyāla (Buchanāṁia latifolia), hinga (assafoetida), sīlmali, kemuka.
26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, la vani fruit, āmlaki (myrobalans), and everything containing acid juices.

28. But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogi may eat while practising Yoga.

29. Easily digestible, agreeable and cooling foods which nourish the humours of the body, a Yogi may eat according to his desire.

30. But a Yogi should avoid hard (not easily digestible), sinful food, or putrid food, or very hot, or very stale food, as well as very cooling or very much exciting food.

31. He should avoid early (morning before sunrise) baths, fasting, &c., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for 3 hours.

32. Regulating his life in this way, let him practise Prāṇāyāma. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.
4.—PURIFICATION OF NĀDIS.

33. He should sit on a seat of Kusa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nādis, let him begin Prāṇāyāma.

चण्डकायोऽवच ।
नादीशूदित्तः कर्थ कुषालादिदिश्तु कौटियोः ।
तत् लोको श्रीतुमिच्छामि तददुः द्वाराणेषे ॥ ३४ ॥

Chandakapali said:—34. O ocean of mercy! How are nādis purified, what is the purification of nādis? I want to learn all this; recite this to me.

चेरण्ड उवाच ।
मलाकुशः नादीशूदित्तः मातेव मेय गत्वति ।
प्राणायामः कर्थ सिद्धिकाज्ञाने कर्थ भवेत् ।
तस्मादाहारे नादीशूदित्तः प्राणायामः ततोर्लक्षेतले ॥ ३५ ॥

Gheranda said:—35. The Vāyu does not (cannot) enter the nādis so long as they are full of impurities (e.g., faces, &c.). How then can Prāṇāyāma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nādis should be purified, and then Prāṇāyāma should be practised.

नादीशूदित्तः धा प्राणा समसुनिर्मित्ततप्तः ।
ब्रजेन समसु कुषालिमेसु घचातकमेण ॥ ३६ ॥

36. The purification of nādis is of two sorts:—Samanu and Nirmanu. The Samanu is done by a mental process with Bija-mantra. The Nirmanu is performed by physical cleanings.

चतुर्म चुरागृहः परक्रमसाथे थथा ।
स्त्रुवाच समसु चष्ट नादीशूदित्तः धा समतुतः ॥ ३७ ॥

37. The physical cleanings or Dhautis have already been taught. They consist of the six Sādhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.

उपविद्यास्ते जीवी पराणसां समाचेरले ।
गुरुदर्शेनुर्मान्यत्वेत् यथव गुरन्वार्ततमू ।
नादीशूदित्तः प्रकुञ्जवेत् प्राणायामविशूद्धे ॥ ३८ ॥

38. Sitting in the Padmasana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nādis for success in Prāṇāyāma.

वायुवृत्तः ततो ध्यात्वा धूर्वचं वतेजसमु ।
वन्देन्द्रा पूर्वेद्वित्यं ब्रजे वेदान्तार्जु सुभी: ॥ ३९ ॥
LESSON FIFTH.

39—40. Contemplating on Vāyu-Bija (i.e., औ, full of energy and of a smoke-colour, let him draw in breath by the left nostril, repeating the Bija sixteen times. This is Pūraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty-two times.

41—42. The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivi-Tattva with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bija (ॐ), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the Mantras, and then expel it by the left nostril for a period of thirty-two repetitions of the Mantra.

43—44. Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bija धम (ॐ) sixteen times; let him retain it by repeating the Bija (ॐ) sixty-four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating, let him expel the air by repeating thirty-two times the Prithivi Bija लम (ॐ).

45.—By these three Prāṇāyāmas the nādis are purified. Then sitting firmly in a posture, let him begin regular Prāṇāyāma.
KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts: Sahita, Surya-bheda, Ujjayi, Stali, Bhastrikâ, Bhrâmarî, Mrûchbâ and Kevalî.

47. The Sahita Kumbhaka is of two sorts:—Sagarbha and Nirgarbha. The Kumbhaka performed by the repetition of Bija Mantra is Sagarbha; that done without such repetition is Nirgarbha.

48. First I shall tell thee the Sagarbha Prânâyâma. Sitting in Sukhásana posture, facing east or north, let him contemplate on Brahmâ full of Rajas quality of a blood-red colour, in the form of the letter ः. Then he shall inhale through the left nostril, repeating the man (ॐ) sixteen times. Then before he begins retention (but at the end of inhalation), let him perform Uddiyânamabandha.

49. Let the wise practitioner inhale by the left nostril, repeating the man (ॐ) sixty-four times, then let him perform Uddiyânamabandha.

50. Then let him exhale the breath through the right nostril by repeating man (ॐ) thirty-two times, contemplating Śiva of a white colour and of Tamas quality.

51. Then again inhale through Pingalâ (right nostril), retain by Kumbhaka, and exhale by Idâ (left), in the method taught above, changing the nostrils alternately.
LESSON FIFTH.

53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

प्राणायामे निम्नेष्ठः दिच्छ बीजेन जायते।
वामनायुपरिबल्वापिविश्विण्वं प्रामेत्।
एषादिदशयं तयै पूर्वकुम्भकरेऽनम्॥ ५४॥

54. The Nirgarbha (or simple or mantrless) Pranayama is performed without the repetition of Bija mantra; and the period of Pūraka (inhalation or inspiration), Kumbhaka (retention), and Rechaka (expiration), may be extended from one to hundred mātrās.

उष्मा विशिष्ठितमात्रा वेदांती भाषा मध्यमा।
चाष्मा छादोदी मात्रा प्राणायामांगिरा स्मृता:॥ ५५॥

55. The best is twenty Mātrās: i.e., Pūraka 20 seconds, Kumbhaka 80, and Rechaka 40 seconds. The sixteen mātrās is middling, i.e., 16, 64 and 32. The twelve mātrās is the lowest, i.e., 12, 48, 24. Thus the Pranayama is of three sorts.

चाष्माजायते च्चां मेहक्यम सन्ध्यामात्।
उष्माच्य २०-४८-१२ मात्राश्च सन्धिकल्पम्॥ ५६॥

56. By practising the lowest Pranayama for sometime, the body begins to perspire copiously; by practising the middling, the body begins to quiver (especially, there is a feeling of quivering along the spinal cord.) By the highest Pranayama, one leaves the ground, i.e., there is levitation. These signs attend the success of these three sorts of Pranayama.

प्राणायामात् शेषस्य प्राणायामात् रेगनन्द्यास्मात्।
प्राणायामात् शेषस्य विशेषज्ञात्तिः प्राणायामायनोपब्यात्।
चाष्माज्यते च्चां प्राणायामात् सुखी स्मृता:॥ ५७॥

57. By Pranayama is attained the power of levitation (Khechari Śakti), by Pranayama diseases are cured, by Pranayama the Śakti (spiritual energy) is awakened, by Pranayama is obtained the calmness of mind and exaltation of mental powers (clairvoyance, &c.); by this, mind becomes full of bliss; verily the practitioner of Pranayama is happy.

चिथ्र रुपः दुर्मित्यम्।
चिथ्रमुक्ति उपाच।
कवियों सहितं कृमि रुपमेवदनं श्वाण।
पूर्वेतृत खर्मिनाग्म मथारण्यक्तिः बहिमैहंतद्॥ ५८॥
THE GHERANDA SAMHITA.

2.—SûRYABHEDA KUMBHAKA.

Gheraṇḍa said:—58—59. I have told thee the Sabita Kumbhaka, now hear the Sûryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jâlandhara Mudrâ. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

60. The Vûyus are ten, namely Prâna, Apâna, Samâna, Udâna and Vyâna; Nâga, Kûrma, Krikara, Devadatta and Dhananjaya.

他们的座位。

61—62. The Prâna moves always in the heart; the Apâna in the sphere of anus; the Samâna in the navel region; the Udâna in the throat; and the Vyâna pervades the whole body. These are the five principal Vûyus, known as Prânâdi. They belong to the Inner body. The Nâgâdi five Vûyus belong to the Outer body.

63—64. I now tell thee the seats of these five external Vûyus. The Nâga-Vûyu performs the function of eruction; the Kûrma opens the eye-lids; the Krikara causes sneezing; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.
65. The Nāga-Vāyu gives rise to consciousness, the Kūrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

66—67. All these Vāyus, separated by the Sūrya-nādi, let him raise up from the root of the navel; then let him expire by the Ida-nādi, slowly and with unbroken, continuous force. Let him again draw the air through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. In this process, the air is always inspired through the Sūrya-nādi.

68. The Sūrya-bheda Kumbhaka destroys decay and death, awakens the Kundalā sakti, increases the bodily fire. O Chaṇḍa! thus have I taught thee the Sūryabhedana Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradīpikā, is somewhat different. Soon after Pāraka (inspiration), one should perform Jālandhar and at the end of Kumbhaka, but before Rechaka perform the Uddiyānasandha. Then quickly contract the anal orifice by Mūlabandha, contrast the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nādi (Sushumanā). Raise the Āpānas up, lower the Prāṇa, below the Kaṭhā; a Yogi becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

69. Close the mouth, draw in the external air by both the nostrils, and pull up the internal air from the lungs and throat; retain them in the mouth.

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jālandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.
71—72. All works are accomplished by Ujjayī Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough; or fever or [enlarged] spleen. Let a man perform Ujjayī to destroy decay and death.

N.B.—See the Hatha-Yoga Pradīpikā, Chap. II.—51, 53 for a different description of this.

73. Draw in the air through the mouth (with the lips contracted and tongue thrown out), and fill the stomach slowly. Retain it there for a short time. Then exhale it through both the nostrils.

74. Let the Yogi always practise this Śītalī Kumbhaka, giver of bliss; by so doing, he will be free from indigestion, phlegm and bilious disorders.

75. As the bellows of the iron-smith constantly dilate and contract, similarly let him slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows).

76—77. Having thus inspired and expired quickly twenty times, let him perform Kumbhaka; then let him expel it by the previous method. Let the wise one perform this Bhastrikā (bellows-like) Kumbhaka thrice: he will never suffer any disease and will be always healthy.
LESSON FIFTH.

78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogi practise Puraka and Kumbhaka, closing the ears by the hands.

79—80. He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a lute, then that of a thunder, then that of a drum, then that of a beetle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums, and dundubhi, &c.

81—82. Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anahata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Vishnu (parama-pada). By success in this Bhramari Kumbhaka one gets success in Samadhi.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Atman, the bliss of Yoga is certainly obtained.
84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make स्वाम (so'ham "I am That") or हंस (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapā gāyatri.

85. This Ajapā japa is performed in three places, i.e., in the Mūladhāra (the space between anus and membranum virile), in the Anāhat lotus (heart) and in the Ājñāya lotus (the space where the two nostrils join).

86—87. This body of Vāyu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27½ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

89. So long as breath remains in the body there is no death. When
the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

90—91. All Jivas are constantly and unconsciously reciting this Ajapâ Mantra, only for a fixed number of times every day. But a Yogî should recite this consciously and counting the numbers. By doubling the number of Ajapâ (i.e., by 30 respirations per minute), the state of Manoumani (fixedness of mind) is attained. There are no regular Rechaka and Pûraka in this process. It is only (Kevala) Kumbhaka.

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

93—94. This Kevalt should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

95—96. So long as success is not obtained in Kevalt, he should increase the length of Ajapâ japa every day, one to five times. He who knows Prânâyâma and Kevalt is the real Yogî. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?
Sixth Lesson.

ग्न्योपदेशः

स्रष्ठ व्यानयेनः

व्याप्त ज्योतिस्तथा सुहम्य ध्यानस्य नित्यां विवर्तविद्वः

सत्यत्तेऽपि भूतमायम् ज्योतिस्तेजामयम् तथा

सुहम्य सिद्धाम् महाकुण्डलिपरदेवता ॥ १ ॥

DHYANA-YOGA.

Gheranda said:—1. The Dhyāna or contemplation is of three sorts: gross, subtle and luminous. When a particular figure, such as one’s Guru or Deity is contemplated, it is Stūla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sūkshma or Subtle contemplation.

स्थुलयोगानमः

स्थुलयोगाये द्यायेत सूक्ष्मासागरध्यामः

तत्माये रतनायं तु सूर्यवल्क्यस्य ॥ २ ॥

चतुःस्तुः नीतयं बहुपुष्पसमाचतुर्यतमः

नीतपुष्पसमाचतुर्यतमः परिख्यत ॥ ३ ॥

माल्यसिद्धिकाजातकामर्कस्यकसः नीत्यतः

पारित्याते: स्थलपथोपायुभासोमातिवि:भानुः

तत्माये संस्मरंभोगी फलोपनयतः मनोहरः

चतुःस्तुः चतुःस्तुः नित्यारुपणां मनोहरम् ॥ ५ ॥

सुमरी खेलानालाम् गृहाल्पृति निगदित्वम् ॥

व्यायगौषन सिद्धराष्ट्रवीणा भूतमामकयमः

तत्माये तु स्मरंभोगी परिये वर्णऽस्मानाहरः

तत्रेऽच्छेदत्वा व्यायामकालवान्गुधासितम्

द्वस्त दूस्तस्य दुरङ्गे यथा मुख्यवाहनम्

तदः च व्यायीहैं नित्यं स्थुलयोगानमिदं विद्वः ॥ ८ ॥

1.—STHūLA DHYĀNA.

2—8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart: that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering
trees, such as mālati, mallikā, jāti, kēsara, champaka, pārijāta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogi imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sīhula Dhyāna.

9—11. Let the Yogi imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named ह, र, च, म, ल, ब, भ, ध, ह, ब, म (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle ः, ए, य (a ka tha): having three angles called ह, व, ः (ha la ksha): and in the middle of this triangle, there is the Praṇava ओः Om.

12. Then let him contemplate that in that there is a beautiful seat having Nāda and Bindu. On that seat there are two swans, and a pair of wooden sandals or shoes.

13—14. There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,
wearing garlands of white flowers; to the left of whom stands Śakti of blood-red colour. By thus contemplating the Guru, the Sthūla Dhyāna is attained.

सय ज्योतिष्ठ्यायाम्।

ग्रीवस्य इव वाच।

कथितं स्थूलपायनं तु ते ज्योतिष्ठ्यायां श्रुत्यं मे।

यद्यात्मनं योगसत्तिरामसत्यसक्षेत्र च॥ १५॥

2.—JYOTIR DHYĀNA.

Gherandā said :—15. I have told thee the Sthūla Dhyāna; listen now to the contemplation of Light, by which the Yogi attains success and sees his Self.

मूलाभारे कुण्डलिनी सुखमाकाररुपिकी।

शीतलम् तिलिति तत्र प्रहीणकलिकाकुटितः॥

प्रयातेव ज्ञाते " श्रद्धा ते ज्योतिष्ठ्यायां परात्परम्॥ १६॥

16. In the Mūlādhāra is kundalini, having the form of a serpent. The Jivātmā is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyāna or Jyotir Dhyāna.

मकारसत्यसम्।

भूयोपासो मेतेचं व नेत्यं प्रहीणसमस्यम्।

प्रयातेव ज्ञाते ज्ञाते तदेव हि॥ १७॥

ANOTHER PROCESS.

17. In the middle of the two eye-brows, above the Manas, there is a Light consisting of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

सय लुहलचायाम्।

ग्रीवस्य इव वाच—

ते ज्योतिष्ठ्यां भु तत्तंत्र श्रवण्यं स्वामप्राय श्रुत्यं मे।

सायामान्यम् यस्य कुष्ठादी जामतीं सत्यं॥ १८॥

प्रातमान्यम् नेत्यसमस्यमार्धितिगता॥

विहरेतु राजमानं च श्रवण्यमय श्रुतिरे॥ १९॥

3.—SŪKHMA DHYĀNA.

Gherandā said :—18—19. O Chaṇḍa! thou hast heard the Tejo Dhyāna, listen now to the Sūkshma Dhyāna. When by a great good fortune, the kundalī is awakened, it joins with the Ātmā and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.
LESSON SIXTH.

20. The Yogi, however, attains this success by performing Śāmbhavī Mudrā, i.e., by gazing fixedly at space without winking. (Then he will see his Sūkshma Śāstra). This is called Sūkshma Dhyāna, difficult to be attained even by the Devas, as it is a great mystery.

21. The contemplation of Light is a hundred times superior to contemplation of Form; and a hundred thousand times superior to Teja Dhyāna is the contemplation of the Sūkshma.

22. O Čanda! thus have I told thee the Dhyāna Yoga—a most precious knowledge; for, by it, there is direct perception of the Self. Hence Dhyāna is belauded.
Seventh Lesson—

Gheranda said:—1. The Samadhi is a great Yoga; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

2. That Yogi quickly attains this most beautiful practice of Samadhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self; and whose mind (manas) awakens to intelligence from day to day.

3. Separate the Manas from the body, and unite it with the Paramatma. This is known as Samadhi or Mukti from all states of consciousness.

4. I am Brahma; I am nothing else, the Brahma is certainly I, I am not participator of sorrow, I am Existence, Intelligence and Bliss; always free, of one essence.

5—6. The Samadhi is four-fold, i.e., Dhyana-Samadhi, Nadha-Samadhi, Rasânanda Samadhi, and Laya-Samadhi; respectively accomplished by Sambhav Mudrā, Khechari Mudrā, Bhramari Mudrā and Yoni-Mudrā. The Bhakti-Yoga Samadhi is fifth, and Raja-Yoga Samadhi, attained through Mano-Mūrchnā Kumbhaka, is the sixth form of Samadhi.
7. Performing the Śāmbhavī Mudrā perceive the Ātmā. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

8. Bring the Ātmā in Kha (Ether), bring the Kha (Ether or Space) in the Ātmā. Thus seeing the Ātmā full of Kha (Space or Brahma), nothing will obstruct him. Being full of perpetual bliss, the man enters Samādhi (Trance or Ecstasy).

9. Turn the tongue upwards, closing the wind-passages, by performing the Khechart Mudrā; by so doing, Samādhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

10—11. Let him perform the Brāmarī Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samādhi and by this, knowledge of ‘so’ ‘ham’ (I am That) arises, and a great happiness takes place.
12—13. Perform the Yoni-Mudrā, and let him imagine that he is Śakti, and Paramātma is Purusha; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samādhi.

14—15. Let him contemplate within his heart his special Diety; let him be full of ecstasy by such contemplation, let him shed tears of happiness, and by so doing he will become entranced. This leads to Samādhi and Manon-mant.

16. Performing Manomūrchna Kumbhaka, unite the Manas with the Ātmā. By this Union is obtained Rāja-Yoga Samādhi.

17. O Chadha! thus have I told thee about Samādhi which leads to emancipation. Rāja-Yoga Samādhi, Unmānt, Sahajāvasthā are all syno-

18. Vishṇu is in water, Vishṇu is in earth, Vishṇu is on the peak of the mountain; Vishṇu is in the midst of Volcanic fires and flames: the whole Universe is full of Vishṇu.
LESSON SEVENTH.

भृवराः केचराक्षामी यावन्ते जीवजन्तुः।
चुल्लुमलवतायद्ग्नीतुषाशा वाति पर्तता।।
सचं च भक्ति विजालोलात् सचं पदयति चालमिन्। २९॥

19. All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, &c., oceans and mountains—all, know ye, to be Brahma. See them all in Âtmâ.

वतमा घटस्वचालनाय। दाह्यं धर्मं।
घटान्विनिभुतो भावं बीतरागे विवासिनम्॥ २०॥

20. The Âtmâ confined in the body is Chaitanya or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

परं सिद्धं समाधि स्थातं सचं चक्तिप्रजिनम्।
स्वंदेहस पुष्पदारादिकाशयवं धनादिष्ठु।
सचं च निममेश भौतिक भावं समाधि समवायाः यात्॥ २१॥

21. Thus is Samâdhi obtained, free from all desires. Free from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samâdhi.

तत् च द्वारायं गंधर्वं द्रव्योकं विभिन्नमिच्।
तेषां संस्कारदाय कदिचं दुक्किलबध्यम्॥ २२॥

22. Siva has revealed many Tattvas, such as Laya Amrita, &c.; of them, I have told thee an abstract, leading to emancipation.

इति ते कथितादप्रस समाधिभूतिः परं।
यं भाव न पुनर्जन्म जाते भूमिस्मिष्टेऽ॥ २३॥

23. O Chanda! thus have I told thee of Samâdhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.

इति बोधिरप्रसङ्कितायां वेधायसोऽवादे घटस्वचालनाये योगस्य सत्त्वाद्रे
समाधिवेनो नाम सत्त्वमाश्चताः समात्।