

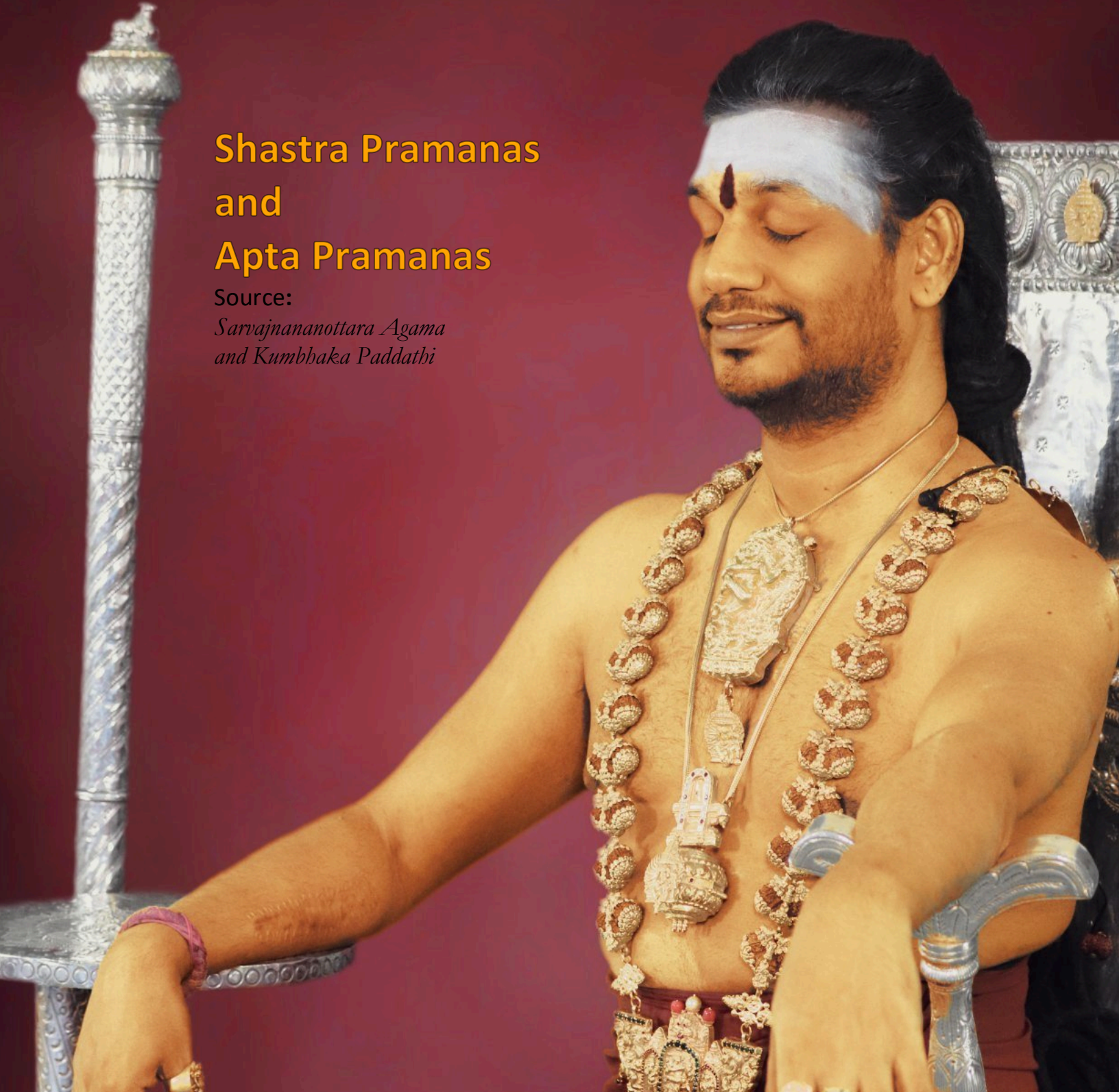
NITHYANANDA YOGA

Scriptural References on Yoga

Shastra Pramanas and Apta Pramanas

Source:

*Sarvajnananottara Agama
and Kumbhaka Paddathi*



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To learn more, please contact support@innerawakening.org.



Paramahansa Nithyananda is revered, regarded, respected and worshipped as the Avatar (living incarnation) of super-consciousness by millions across the globe. He is also the spiritual head of Sri Panchayati Akhada Mahanirvani (Mahanirvani Peetha), the oldest and largest apex body of Hinduism.

He and his Sangha (spiritual community) around the globe is serving humanity by reviving the science of completion, science of Enlightenment and manifesting various extraordinary spiritual powers as per the Vedic Agamic tradition of Sanatana Hindu Dharma. He is the author of 300 books, which are translated and published in 500 titles and various international languages.

His Sangha has a strong presence worldwide through numerous Temples, Adheenams (Temple monastery complex), Gurukuls (Vedic schools), universities, goshalas (cow shelters) established by Him. His live Satsangs (spiritual discourses) are viewed every day on nithyananda.tv by people from all countries around the world.

In deep devotion and surrender we bow to the Satguru who is the embodiment of Cosmic energy.

satguru-vandanam

nityānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtiṁ
dvandvātītaṁ gaganasadṛśaṁ tattvamasyādi-lakṣyam |
ekaṁ nityaṁ vimalam acalaṁ sarvadhī-sākṣi-bhūtaṁ
bhāvātītaṁ triguṇa-rahitaṁ satguruṁ tam namāmi ||

“I surrender to that Satguru who is the eternal bliss, the bestower of supreme happiness, the One, who is the embodiment of wisdom, who is beyond duality, who is omnipresent, to whom the Supreme goal is giving the Enlightenment experience, who is eternal, pure and unshakable, who is the silent spectator of all thought processes, who is beyond emotions, who is without the three qualities called Sattva, Rajas and Tamas.”

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What You need to know about Yoga

1) Yoga is from Sadashiva

This first thing you need to know is that Yoga did not originate from Patanjali. “Patanjali is the organizer, not originator. That’s the first thing you need to know”, said Paramahansa Nithyananda.

Swamiji explained, “With all my respects to Patanjali, I want to declare this truth to the world: at least 15, 000 years before Patanjali, a Being walked on the Planet Earth, assuming the physical form, Adi Guru, Sadashiva, the Founder and Father of the Yoga system.

Patanjali Yoga Sutras is a great book, no doubt, but not the first book. Unfortunately, many popular yoga gurus all over the world, always stop with Patanjali. Very few say yoga was before Patanjali, and even if they say, they're not able to present the scriptures and literature.

All the revelations of Shiva are called Agamas, the complete work of Shiva, where he presents detailed, elaborate material with high quality precision.

People are very comfortable having Patanjali as the originator of yoga because Patanjali can be secularized, but not Sadashiva. But it's time for the world to know and understand that Yoga is rooted in Sanatana Hindu Dharma.

2) Yoga is from Hinduism

The second important truth is that yoga is from Hinduism.

Always ask for the original source. It is unfortunate that the original scriptures revealed by Sadashiva are not available for the mass. It is unfortunate nobody promoted that. Because it is very easy to secularize Patanjali; very difficult to secularize Sadashiva.

We need to understand that Yoga cannot be developed and cannot be separated from Hinduism. It is a perfect system that was revealed by Sadashiva and further organized by living enlightened masters, disciples of Shiva over thousands of years, with a clear purpose, an intention.

You cannot develop on Sadashiva. Yoga is a complete science that has taken into account all types of bodies past, present and yet to come in the future. Altering Yoga is not development but dilution.

The secular world has diluted a great science that we are yet to discover and reveal to the masses. But first understand, if you have practiced something in the name of yoga, ask your teacher for the clear reference. Where did this technique come from? Always ask for the source. Only then you should even consider practicing these techniques safely.

3) Yoga is the science of radiating enlightenment

The third important truth is that Yoga is not just the science of keeping you healthy, Yoga is the science of radiating enlightenment.

Yoga is not just the ability to stretch your body. It is ability to manifest what you want. Yoga is not all about making you better man. Yoga is all about making you Superman.

The best that can happen to you on the path of yoga is getting rid of all self-doubt, self-hatred and self-denial, the root cause of all incompletions. Paramahansa Nithyananda actively teaches the science of completing with these, collectively called SDHD, discarding all mental patterns that limit us from living to our highest potential.

Yoga is the ultimate merging the individual consciousness with the Cosmic Consciousness. It is designed to experience Oneness, Advaita, and express all the mystical powers outlined by Sadashiva. As long as we carry inadequate, immature cognitions about ourselves, about life, others, God, world, we continue to feel separate from the whole. When we complete with all our limited cognitions and discover our true Self, Yoga happens.

Seeking the source

The VedaAgamas are the Source books of Hinduism or Sanatana Hindu Dharma.

The revelation from the Veda-Agamas form the **Shāstra Prama a**, the scriptural authority on truth, which came down directly from the mouth of Bhagavān Sadāshiva to His consort Devi Adishakti.

Paramahansa Nithyananda reveals, “Vedas are the ultimate, superior authority for the Hindus. Vedas are like a pure science, where the ultimate truths are explained, but Agamas are the scriptures where the applied technology, the applied science is expanded. all the Hindu bodies accept Vedas and Agamas as Shruti [that which is heard] and everything else follows as Smritis [the remembered scriptures]. Agamas are directly revealed by Sadashiva; they are more like a practical manual of how to, what to, where to, when to. All these details are answered with the right context, giving enough of understanding and I should say, in a more sympathetic, compassionate way, with a lot of concern for human beings with tremendous user-friendliness.”

Pramāṇas, the Four Authorities and Evidences of Truth

Shāstra Pramāṇas and Āpta Pramāṇas

Shāstra Pramāṇa is the scriptural evidence, the direct, ultimate authority on the Truth as it is, for it is directly from Sadashiva, the Adiguru (original Guru), the Source of all that is. In Sanatana Hindu Dharma, Veda-Agamas are the irrefutable Shāstra Pramāṇa. All knowledge currents, philosophies, rituals and lifestyle systems, and Yogic sciences for humanity are in-depth systematically revealed in Veda-Agamas form the pramanas.

Āpta Pramāṇa are the the ancient great authentic, time-tested, fool-proof compilations of experiences of Enlightened Sages called the Rishis, Siddhas, Munis, Incarnations (Avatars), the direct disciples and followers and descendants of Bhagavan Sadashiva, like the Saptarishis,

Maharishis, including the Enlightened Ones such as Patanjali, Valmiki, Agastya Mahamuni, Abhinavagupta, Kshemaraja, Paramahansa Yogananda, etc. The compiled experiences verify and expand further on the VedaAgamas, forming Āpta Pramana.

Ātma Pramaṇa and Sākshi Pramaṇa

Ātma Pramaṇa are the direct experiences of the Living Avatar, Paramahansa Nithyananda, who is respected, revered as the living incarnations by millions of people worldwide. In the space of Pure Oneness or *Shuddhadvaita* with Bhagavan Sadashiva, the Ātma Pramāṇas of H.H. Paramahansa form the words of His Gurus, His own experiences, and all that He has learnt and directly experienced, and done thorough verification and authentication with the Śāstra Pramāṇa, and then presented to the world.

Śaksi Pramāṇa is the evidence of the experiences and sharings of the people who directly experience the Pramaṇas as a living, applied reality in their lives as the manifestation of His Ātma Pramaṇas.

In these series, the pramaṇas are presented from different VedaAgamas from the various systems or portions of the Agamas, such as the -

Jnāna Pāda or Vidyā Pāda - the knowledge section from Agamas

Kriya Pāda - the rituals sections from Agamas

Yoga Pāda - the Yoga knowledge and science sections

Carya Pāda - the enlightened lifestyle from Sadashiva

Only when all three are combined does the initiation safely culminate in **Sākṣī Pramāṇa** - the individual disciple's experience of the highest state and power manifestations of Yoga .

Nithyananda YogaSM as revealed by Paramahansa Nithyananda combines all three pramanas, precisely reviving the space from which Sadashiva created this science. After being subject to years of dilution and pollution of this sacred science, the most profound intention and context of Yoga is now being revived and transmitted as a tangible experience by Paramahansa Nithyananda, the Avatar of Sadashiva Himself .

“Nithyananda YogaSM is hence all about producing the experience of “Sadashivatva” - the state of Sadashiva, His qualities, His glory, His grace and His POWERS in YOU!

- Pramahansa Nithyananda

SASTRA PRAMANAS

Yoga and Tantra based on Kundalini

Treatise on Yoga

eka'kinastu s'a'ntasya yatacitta vira'gin.ahŸ&

yukta'ha'ra viha'rasya yukta ces't'asya karmasu&& 1

yukta svapna'va bodhasya tattvatah s'r'n.u s'an.mukha &

O, S'an.mukha!, I will explain the disciplines of yoga as applicable to the one who is alone keeping himself dissociated from the company of worldly-minded persons, who is with settled mind , who is with deep sense of detachment by keeping his mind under control, who takes moderate food, who limits himself in his routine worldly activities and who sleeps moderately and keeps himself awake sufficiently. Listen to my instructions on yoga.

The term eka'kinah denotes an ascetic who has his mind completely detached from the worldly activities. S'a'ntah means one who is not harmful , who is with composed and calm mind. Vira'gin.ah denotes a person who has controlled his mind and senses , on whom Siva`s Grace has descended and as a result who is deeply intent in the attainment Of s'ivatva. Yatacitta means the mind which remains effortlessly settled through breath control and withdrawal of senses.

Knowledge of person qualified for Yoga and Shivoam as the fruit of dhyana

yo dhya'ta' yacca tad dhya'nam tadvai dhya'na prayojanam&& 2
a'tma' dhya'ta mano dhya'nam dhyeyah su'ks'mo mahes'varah&& 3
yatparam paramais'varyam etad dhya'na prayojanam&

Only that person who has known well the nature of meditator, meditation and the fruit of meditation is fit enough to undertake the disciplines of yoga. The individual self is the meditator. Mind is meditation. The Great Lord S'iva is the One to be meditated. The attainment of the supreme qualities of S'iva, superior to which there is nothing, is the fruit of meditation.

State of Mind for the continuous practice of Yoga

ma'na'ma'nau samau kr'tva' sukha duhkhe same tatha'
hars'am bhayam vis'a'dam ca samtyajya yogamabhyaset&

Keeping the mind balanced well when honored or abused, and in the same way when delighted or distressed and having completely freed himself from being subject to excessive delight, fearfulness and despondency, the sa'dhaka should repeatedly practice the disciplines of yoga.

Actions/routine before the practice of yoga

sna'tva' s'uciruspr's'ya pran.amya s'irasa' s'ivam&& 7
yoga'ca'ryam namaskr'tya yogam yun'jita ma'navah&

Having taken the usual ceremonial bath, maintaining purity in body and mind, having performed the succeeding rites such as getting besmeared with vibhu'ti

and sprinkled with consecrated water, having prostrated before Siva and his A'ca'rya(Guru) who has initiated him into the discipline of yoga, the sa'dhaka should attentively involve himself in the disciplines of yoga.

Mention of five Asanas

padmakam svastikam va'pi upastha'ya'n"jalim tatha'&& 8
pi't'ha'rdham ardha'candram ca sarvatobhadram eva va'&

There are many postures suitable to yoga-practice such as padmaka, svastika, ardha pi't'ha, ardha candra, sarvatobhadra and so forth.

Description of posture and state of mind to start the practice of Yoga

a'sanam ruciram badhva' u'rdhvaka'yah samam s'irah&& 9
sarva sanga'n parityajya a'tma samstham mano guha&

Having assumed a posture compatible to him and folding the hands together to express supplication, and keeping his body upright, having well aligned his head and having abandoned all the negative thoughts from his mind, O, Guha!, the sa'dhaka should practice yoga ,with his mind well established within his own self.

Shiva mulamantra as instructed by Guru before Commencing Yoga

na dantaih samspr's'ed danta'n sr'kvin.yau ca na jihvaya'&& 10
kin"cit kun"cita netrastu s'ivam samyak tadoccaret&

Without allowing the upper row of teeth to touch the lower teeth and without allowing the tongue to touch the corners of the mouth, and keeping his eyes

half-closed and raised, the sa'dhaka should repeat the mu'lamantra of S'iva in a perfect way as instructed by his Guru.

Benefits of Shiva Mula Mantra

sodbhasayati tattva'ni tanma'tra'dya'ni dehina'm&& 11

punar vina's'akas'caiva astrayuktah s"ad'a'nana&

The systematic repetition of mu'lamantra illuminates and makes known all the tattvas such as the subtle elements(tanma'tras) and others to the embodied self. O, S"an.mukha!, the sa'dhaka then becomes capable of severing his bonds born of these tattvas through the particular repetition of astra mantra instructed to him by his Guru.

Mula mantra as source of six angas mantras

na pr'thak hr'dayam tasya na s'iro na s'ika' guha&& 12

varma'stra netra sahitam tasma'deva pravartate&

The sa'dhaka who practises in this way need not repeat the hr'daya mantra, s'iro mantra, s'ikha' mantra, kavaca mantra and netra mantra separately at the completion of mu'la mantra japa, since all the six an'ga mantras originate from that mu'la mantra.

Equalizing Prana and meditation on Siva

Ghohan'iyam prayatnena yathā ratnakarandakam

Kasyachinnaiva vaktavyam kulastrīsuratam yathā

Having equalized the outbreath and inbreath (pra'n.a and apa'na) and having enabled the breath to flow through within the central channel (sus'umna) and having arrested the workings of inbreath and outbreath, the well-skilled sadhaka should deeply meditate on Lord S'iva.

Achieving union with Shiva through such practice

avina'bha'va samyukto jyoti'ru'pam sunirmalam&& 14

susu'ks'mam vya'pakam nityam nirvikalpam sada'budhah&

Through the continued practice of such discipline, the sa'dhaka becomes capable of establishing himself in unflinching and inseparable union with the luminous form which is extremely subtle, pervasive, eternal and immutable.

Sagarbha Pranayama in 3 kinds, and control of breath

uttama' madhyama' manda's sagarbha'h trividhah smr'ta'h&& 15

pran.a'ya'ma'ms'ca ta'n kurya't pu'ra kumbhaka recaka'n&

The specific kind of pra'n.a'ya'ma known as sagarbha pra'n.a'ya'ma is of three kinds – the superior, intermediary and slow. The sa'dhaka should practice the control of breath through pu'raka (inbreath), kumbhaka (retention of breath) and recaka (outbreath).

Effect of Pranayama, Dharana, Pratyahara, Dhyana

pra'n.a'ya'mair dahed dos'a'n dharan.a'bhistu kilbis'am&& 16

pratyaha'ren.a samsarga'n dhya'nenas'vara'n gun.a'n&

By the practice of pra'n.a'ya'ma, the sa'dhaka incinerates all the defilements. By dha'ran.a, he annihilates all of his sinful effects. By pratya'ha'ra, he maintains himself completely free from the negative thoughts and vices. And by dhya'na, he becomes capable of nullifying the effects of even those qualities which do not decay .

Description of Puraka

udaram pu'rayitva'tu va'yuna' ya'vadi'psitam&& 17
pra'n.a'ya'mo bhavedevam pu'rako deha pu'rakah&

Inhaling the breath deeply to the extent possible and filling up the stomach with the breath taken inside is the mode of pra'n.a'ya'ma known as pu'raka.

Description of Kumbhaka

pidha'ya srva dva'ra'n.i nis'vasocchvasa varjitah&& 18
sampu'rna kumbhavat tis't'het pra'n.a'ya'mah sa kumbhakah&

Closing all the passages meant for the flow of pra'n.a and keeping free from inhalation and exhalation, the sa'dhaka should remain seated like a vessel (kumbha) completely filled up to its mouth. This mode of pra'n.a'ya'ma is known as kumbhaka.

Description of Rechaka

tatordhvam recayet va'yum mr'du nis'vasa samyutam&& 19
recakastves'a vikhya'tah pra'n.a sams'aya ka'rakah&

The sa'dhaka should empty the stomach by slowly exhaling the pra'n.a. This mode of pra'n.a'ya'ma is known as recaka which is instrumental in driving the pra'n.a out.

Description of Matra

prasa'rya ca'gra hastam tu ja'num kr'tva' pradaks'in.am&& 20
cho'tika'm tu tato dadya'n matrais'a'tvabhidhi'yate&

Stretching the forearm , if one encircles his knee once from left to right simultaneously snapping his fingers, the time taken for doing such encircling once is called ma'tra.

Description of Tala (Twelve Matras)

ma'tra' dva'das'a vijñ"eya'h prama'n.am ta'la samjn"akam&& 21

Twelve ma'tras make one measure known as ta'la.

Level of Pranayama Based on Number of Talas

ta'la dva'das'akam jñ"eyam pra'n.a'ya'mastu kanyasah&

madyamas'ca caturvis'aj jyes"t'has taddvigun.o bhavet&& 22

The pra'n.a'ya'ma done with the duration of 12 ta'las is of lower kind. That which is done with the duration of 24 ta'las is of intermediary type. The supreme kind of pra'n.aya'ma is that which is done with the duration of 48 ta'las.

Yogi to Increase One Tala per day in Practice of Pranayama

ekaika'm vardhayen ma'tra'm pratyaham yogavittamah&

na tvren.a vilambena kramen.aiva vivardhayet&& 23

The sa'dhaka who has known well the system of yoga should increase the duration of pra'n.a'ya'ma by one ta'la day by day . Increasing the duration of pra'n.a'ya'ma should not be done very swiftly or very slowly. He should increase the duration gradually and in due order.

What is Considered Dharana, Yoga and Yogasiddhi

pra'n.a'ya'mottamo yattad d'v'igun.a' d'haran.a' mata'&
dha'ran.a'd d'v'igun.o yogo yogopi d'v'igun.i'kr'tah&& 24
yogasiddhiriti jn"eya' s'ivena parama'tmana'&

Twice the supreme kind of pra'n.a'ya'ma is considered as dha'ran.a. Twice the duration of dha'ran.a is considered as yoga. Twice the duration of yoga is significantly known as yogasiddhi exclusively related to Lord S'iva, the Supreme Self.

Krama Yoga, Five Subtle Elements and Associated Seed Letter

tad'a'nupas'yate su'ks"mam gandha tanma'tram a'tmani&& 25
rasam tejas"ca spars'am ca s'abda tanma'trameva ca&
pas'yate krama yogena varn.a bha'vaih pr'thagvidhaih&& 26

Then the sa'dhaka becomes capable of perceiving directly the five subtle elements smell, taste, form, touch and sound(gandha, rasa, ru'pa, spars'a and s'abda). He is able to see each element separately as associated with its associated seed letter and form by means of krama yoga, the yoga practiced step by step in due order.

Achievements through this supreme yoga system

amr'ta'tma' s'ivam sa'ks"a't tasmin vis"t'astu yogavit&
sarvajn"h savagah su'ks"mah sarves'ah sarvagr'dbhavet&& 30

The knower of this supreme yoga system , having entered into the highest and subtle s'iva tattva becomes immortalized, evolves into the knower of all, doer of all, indweller of all, seer of all and the lord of all, comparable to S'iva.

Meditating in Supreme Self Residing Neither Inside nor Outside the Body

na caiva'bhayantare ba'hye na'tidu're sami'patah&

sa nis”kale pare stha’ne tatra cittam nives’ayet&& 28

This self is neither inside the body nor outside the body. Neither it is at a greater distance nor at a closer point. It is in a supreme space which is beyond the range of 36 tattvas and of the worlds contained in them. The refined seeker should install his mind in that supreme place.

Meditating in Supreme Self - Description

tiryagu’rdhvam adhas’caiva bahirantas’ca nityas’ah&

sarvas’u’nyam tama’bha’sam a’tma’nam bha’vayet sada& 29

Pervading completely in all directions – across, above, below, outside, inside and so on – the self always exists in its own state being dissociated from all things. Being self luminous it shines forth with its own brilliance and illumines everything. The refined seeker should always meditate on his own self which is of such nature.

Meditation to experience oneness with Shiva

naiva s’u’nyam na ca’s’u’nyam nas’u’nyam s’u’nyameva ca&

paks”apa’ta vinirmuktam a’tma’nam paryupa’sayet&& 30

The self is not to be considered as absolutely non-existent(na s’u’nyam). In its own state it is bereft of adjuncts such as body, instruments and so forth (na as’u’nyam). But in its embodied state it is associated with relevant body , instruments, location and enjoyments(na s’u’nyam). In its liberated state, it becomes one with S’iva who is eternally free from the constricting adjuncts. The refined seeker should meditate on his own self as completely dissociated from adherence to such notion of state as existent or non-existent.

powers

Kumbhaka Paddhatih 45

Transliteration:

sanjñā-jñāna-kṛto bhedaḥ kriyāsu na bhidā sphuṭā
mūla-śāstrād-iti proktaṃ bhūṣuṇḍa-matam-uttamam

Translation:

According to the original tradition and also the opinion of Bhusunda, there is no apparent difference in the practice, although some difference may be found in the terms used.

benefits

mentioned 10 types of prana mention Kumbhaka Paddhatih 46

Transliteration:

atha vakṣye daśa-vidha-prāṇānāṃ nigrahaṃ param

Translation:

Now I shall describe the control of the ten types of prana.

flow of prana vayu Kumbhaka Paddhatih 47

Transliteration:

prāṇo mukha-ghrāṇa-gatir-āhṛd-vṛttiḥ samāraṇaḥ
gonardīya-mataṃ proktam-ṛṣayo'ṅguṣṭhake pade
nāsāgra-nābhi-hṛt-saṃsthaṃ prāhus-taj-jaya Tritaḥ

Translation:

According to Gonardiya, prana-vayu flows through mouth and nose up to the chest, while according to the rsis, it is in the toes, tip of the nose, umbilicus and chest. Control of these pranas is indicated here.

Tag: description

removes impurities and doshas benefits Kumbhaka Paddhatih 48

Transliteration:

niḥśvāsocchvāsa-karmāsyā taj-jaye phalam-īryate
viṇ-mūtra-śleṣma-pittādi-roga-doṣa-mano-malāḥ
sapta-dhātu-malā doṣā naśyantītyāha śaṅkaraḥ

Translation:

Exhalation and inhalation are its functions. Their control leads to elimination of the impurities like fesses, urine, phlegm and bile which cause diseases of the body and also the mental impurities of the seven bodily constituents and (three) doshas (humours like vata, pitta, and kapha) are removed.

yogi who controls prana benefits

Kumbhaka Paddhatih

49, 50, 51

Transliteration:

nādaśrutir-medhā dīrgham-āyuh pumarthata
surūpatā balaṃ tejaḥ sthīratā svāra-sauṣṭhavam

Translation:

Through the control of prana, a yogi attains hearing of mystical sounds, intelligence, long life, four aims of human existence, good look, strength, luster, stability, good voice, lightness, swiftness, arousal of kundalini, enthusiasm, longer inhalation a beautiful complexion, and increase in sattva-guna. According to sambhavas, one gains control over the living beings on the earth.

yogi who controls prana benefits

Kumbhaka Paddhatih

50

Transliteration:

laghutvaṃ śīghra-gāmitvaṃ kuṇḍalī-bodhananṃ param
utsāhaṃ ca cirocchvāsaṃ svarṇatvādikān guṇān

Translation: above

yogi who controls prana benefits

Kumbhaka Paddhatih

51

Transliteration:

satvasthatvaṃ ca labhate yogī prāṇasya nirjaye
bhū-carāṇāṃ jayaḥ siddhyed-ityāhuḥ śāmbhavā api

Translation: above

apana description

Kumbhaka Paddhatih verse 52 and 53

Transliteration:

āpādataḷa-vṛttih syān-nābheś-cādhogatih svataḷ

viṇ-mūtrādi-visargaṃ ca kurute'pāna-saṃjñitah
iti bhāṣyamataṃ proktamitareṣāṃ nigadyate

Translation:

One attains (proper) downward movement from navel to the feet facilitating excretion of urine and feces which is the activity of apana. This is narrated in Bhaya. Other opinions are narrated as follows

apana

description

Kumbhaka Paddhatih

53

Transliteration:

viṇ-mūtrādi-visargaṃ ca kurute'pāna-saṃjñitah
iti bhāṣyamataṃ proktamitareṣāṃ nigadyate

Translation: same as above

sasi

description

Kumbhaka Paddhatih

54

Transliteration:

kṛkāṭikā-prṣṭha-pārṣṇi-prṣṭhānteṣu sthitah śaśī
recakābhyāsa-bāhulyāt kramāt-sthāna-niyogataḷ

Translation:

Sasi is situated in the neck, back, heel, and the lower back. When one practices frequent recakas and by visualizing concentrates on apana from place to place, It is called urdhvaja kumbhaka

urdhvaja kumbhaka

Kumbhaka Paddhatih

55

Transliteration:

ūrdhvordhvamityapānasya kumbhakordhvajasamjñitah
parakāya-praveśah syād ghaṭikā-dvitayonmīte

Translation:

Practice of this for two gatikas (48 minutes) leads to prarakaya-pravesha siddhi (ability to enter into another body) technique, power

mrga kumbha

description Kumbhaka Paddhatih

56

Transliteration:

apānaṃ kaṭideśasya pṛṣṭha-bhāge vidhārayet
sadā cet kumbhakaḥ-taj-jin-mṛga ityucyate budhaiḥ

Translation:

According to the learned, when apana is continuously held in the back of the hip region, it is known as mrga-kumbhaka.

control of apana 57- benefits

Kumbhaka Paddhatih

57, 58, 59

Transliteration:

mūla-bandho dhāraṇāsu mudrā-viśaya-gocaraḥ
gūṭha-mūtrālpatā vahner-jātharasya pradīpanam

58

kuṇḍalī-bodhanaṃ caiva brahmarandhra-praveśanam
pāṭāla-gamaṇam caiva līlayā jāyate muneḥ

59

kṣatasya rohaṇam svātmyam bahubhojana-rug-jayau
satvātmakatvam syuś-cānye'pyapānasya jaye guṇāḥ

Translation:

The benefits of control of apana are facilitation of mulabandha, proficiency in the practice of dharana and different mudras, reduction in urine and feces, increase in gastric fire, arousal of kundalini and its entry into brahma randhra, patala-gamana (traveling to the world underneath), healing of the wounds, assimilation of all food, conquest of all diseases and increase in sattva-guna, etc..

benefits

kundalini into brahmarandhra, patala gamana Kumbhaka Paddhatih 58

Transliteration:

kuṇḍalī-bodhanam caiva brahmarandhra-praveśanam
pāṭāla-gamanam caiva līlayā jāyate muneh

Translation: above

benefits

increase of sattva guna

Kumbhaka Paddhatih

59

Transliteration:

kṣatasya rohanam svātmyam bahubhojana-rug-jayau
satvātmakatvam syuś-cānye'pyapānasya jaye guṇāḥ

Translation: above

benefits

location of samana vayu

Kumbhaka Paddhatih

60

Transliteration:

ānābhi--hṛdayād bhāṣye samāna-sthānam-tritam
sarva-sandhi-sthito'piti prāhur-anye maharṣayaḥ

Translation:

The location of samana vayu is stated to be in the region from navel to the chest. Other authorities maintain that it exists in all the joints.
description

function of samana vayu

Kumbhaka Paddhatih

61

Transliteration:

samam rasānām nayanam karmāsyā parikṛitam

Translation:

Its function is said to be proper distribution of nutrition (bodily fluids).
description

samana kumbhaka

Kumbhaka Paddhatih

62

Transliteration:

nābhāvāpūrya vāyuś-ced-dehe vyāpya vidhāritah
kumbhite jvalanam dhyāyet samānasya tu kumbhakah

Translation:

When this vāyu is filled up into the navel and held with concentration on fire, it is samana-kumbhaka.

technique

samana kumbhaka

Kumbhaka Paddhatih

63

Transliteration:

mudrāsu vakṣyate kumbha uḍḍiyāno mahāphalah
ejate prajvalet svidyed-roma-kūpeṣu mocayet
tam-eva vyāpakam yogī so'yam nakulīśa-matam tathā

Translation:

This practice is recommended in mudrās, as it results in attaining uḍḍiyāna. This is explained in terms of movement, heat, perspiration, and sensation in the pores extensively experienced by a yogi. This is the opinion of Nakulīśa.

description

samana kumbhaka

Kumbhaka Paddhatih

64

Transliteration:

kṣut-ṭṭ-kṣayo vahni-dīptih kṣata-bhagnāvarohanam
samāna-kumbhakābhyāsāt phalam syād-iti śaṅkarah

Translation:

The results are: control of hunger and thirst, increased gastric fire, (quick) healing of wounds and fractures.

benefits

location of vyana

Kumbhaka Paddhatih

65

Transliteration:

vyāno vyāpī vyānāyanas-tvag-indriya-niketanaḥ

Translation: The vyāna pervades all over the body and sense organs like skin etc.

description

vyana kumbhaka

Kumbhaka Paddhatih

66

Transliteration:

pūrayitvāntarā samyag hr̥j-jagad-vyāpti-yogataḥ
sarvāṅgasyākuñcanena kumbhite sūkṣma-cintanāt
pārvatī-vaktrabhenoktaḥ samyak vyānasya kumbhakaḥ

Translation:

vyana kumbhaka as described by Parvati as completely filling the chest and contracting the whole body during kumbhaka with subtle concentration.
technique

vyana kumbhaka

Kumbhaka Paddhatih

67

Transliteration:

na śastraiś-chidyate nāpaḥ kledayantyaviṣa-kramaḥ
śītoṣṇayos-tathāsaṅgo roga-nāśaś-ca jāyate

Translation:

Benefits: protection from weapons, water and poisons, immunity from cold and heat and removal of diseases.
benefits

location of udāna

Kumbhaka Paddhatih

68

Transliteration:

udāna unnayanāka-vṛttir-bhāṣya uḍhṛtaḥ
ghaṇṭikā-madhya-tālvagra-pataleṣviti cāpare

Translation:

Udāna means that which raises up. Its location is described by some in uvula, mid-palate, and tip of the tongue.
description

kṛtti-śreṣṭha-kumbhaka

technique

Kumbhaka Paddhatih

69

Transliteration:

nobhyāṃ cākarṣayed-vāyuṃ balāt hr̥t-sthānam-ānayet

utkr̥ṣyotkr̥ṣya hr̥t-sthānāt kaṇṭha-tālau bhruvo'ntare
mūrdhnāntaṃ ced-gatāyāta-kr̥tti-śreṣṭhākhyā-kumbhakaḥ

Translation:

One should forcibly raise the vayu bringing it into the chest through nostrils and from there take it further to the throat, palate, mid-brow, top of the head and retain it there. This is kr̥tti-śreṣṭha-kumbhaka.

prakṛti-kumbhaka

technique Kumbhaka Paddhatih 70

Transliteration:

vānvitenāśugaṃ karṣen kurvantūccataram svanam
dhārayec-ced-udānasya prakṛtiḥ kumbhakaḥ smṛtaḥ

Translation:

Sucking the air with a loud sound with (bija mantra) 'va' and holding it is known as prakṛti-kumbhaka.

prakṛti-kumbhaka

benefits, power Kumbhaka Paddhatih 71

Transliteration:

jale pañke kaṇṭakeṣu na saṅgaḥ syāt-kadācana
khagatvam-utkrāntir-apītyetat phalam-udāhṛtam

Translation:

The results of this kumbhaka are mentioned in terms of remaining ever unaffected by water, mud and thorns and also attaining ability to levitate.

vahni

technique benefits Kumbhaka Paddhatih 72

Transliteration:

sva-sva-sthānāt samākṛṣya piṇḍīkr̥tya hr̥d-ambuje
vahnīś-ca brahmarandhrāntaḥ namanāt sarvajid bhavet

Translation:

By taking vahni (kuṇḍalinī along with prāṇa) from respective places, condensing it in the lotus of the heart and uniting into brahma-randhra, one gains control over all the vāyus.

recaka and vayus

benefits

Kumbhaka Paddhatih

73

Transliteration:

sarvam-eva phalaṃ bhūyād-vāyūnāṃ yugapaj-jaye
recakābhyāsataḥ sarva-vāyūnāṃ yugapaj-jayaḥ

Translation:

By the practice of recaka (control on exhalation) one also controls all the vayus. By controlling the vāyus one simultaneously gets all the results.

vayu pranayama

technique

Kumbhaka Paddhatih

74

Transliteration:

nītvā vāyuṃ nābhi-madhyam sūryāgre yo'sya recanāt
sarva-vāyujayo bhūyād-ityāhur-munayaḥ pare

Translation:

By moving the vāyu in the center of the navel and exhaling the same through the sūrya-nāḍī (right nostril), one attains control of all the vāyus (pranas) as stated by some munis.

Samādhi and vayus

benefits

Kumbhaka Paddhatih

75

Transliteration:

ataḥ samādher-abhyāsād-āpi sarva-jayo bhavet

Translation:

By the practice of samādhi also one controls all the vāyus (pranas).

result of vayus entering shushumna

Kumbhaka Paddhatih

76

Transliteration:

suṣumṇā grasate tasmin yato vāyu-paramparām
aśeṣa-kalpanā-nāśaḥ pūrvoktaṃ ca phalaṃ bhavet

Translation:

When prana is controlled, the vayus enter sushumna resulting into disappearance of all thoughts and attaining all the results stated above.

Description

naga kumbhaka

Kumbhaka Paddhatih 77

Transliteration:

odana-grāsavad-vāyuraṁ kaṅṭhenāpūrayec-chaṇaiḥ
taṁ rodhayed-yathākālaṁ badhvā jālandharaṁ dṛḍham

Translation:

One should swallow the air slowly into the throat like a morsel of rice, retaining it to the capacity, with firm application of jalandhara-bandha and then expel it from the throat.

technique

naga kumbhaka

benefits Kumbhaka Paddhatih 78

Transliteration:

kaṅṭhena recanaṁ kuryān-nāga-kumbhaḥ śivoditaḥ
kṣudhāṁ jayet pipāsāṁ ca phalam-asya samīritam

Translation:

This is naga-kumbhaka explained by Siva. By this practice one is able to control hunger and thirst.

kūrma-kumbhaka

technique and benefits Kumbhaka Paddhatih 79

Transliteration:

nimīlonmīlane tyaktvā pīṭhe kāṣṭham-iva sthitiḥ
netrayoś-ca śarīrasya kūrma-kumbhaḥ sa ucyate
bhavato'bhyāsa-vaśān-mano-vātau sthīrāvubhau

Translation:

When the blinking of the eyes are controlled and one becomes perfectly steady in the asana like a log of wood and devoid of movements of the eyes and the body, it is called kūrma-kumbhaka. With the practice of this kumbhaka, one attains steadiness of vayu and mind.

krkara kumbhaka

Kumbhaka Paddhatih 80

Transliteration:

tarjanyanāmike'ṅguṣṭha-marddite kṣuta-sambhave

kṣuta-saṁharaṇaḥ kumbhaḥ kṛkarasya jaya-pradaḥ

Translation:

When there is a possibility of sneezing, one should rub the index and ring fingers with the thumb. This obviously does not include the process of kumbhaka.

technique, benefits

deva datta vayu

Kumbhaka Paddhatih

81

Transliteration:

jṛmbhodbhave saṁvṛtyāsyāḥ kaṇṭhādhaḥ prāpayet-khagam
devadatta-jayas-tena jāyate śaṅkaroditaḥ

Translation:

When yawning occurs, one should close the mouth and push the air down the throat. According to Sankara, this leads to control of deva-datta-vayu.

technique, benefits

dhanañjaya-vāyu

Kumbhaka Paddhatih

82

Transliteration:

dehastham-akhilamvāyum kuṇḍalī grasate yadā
dhanañjaya-jayaḥ kāle tasmin gauṇas-tato hyayam

Translation:

When kundalini absorbs all the vayus in the body, it is the control of dhanañjaya-vāyu. In this state everything becomes insignificant.

10 vayus narrated

Kumbhaka Paddhatih

83

Transliteration:

ityuktaṁ daśa-vāyūnāṁ jayo'yaṁ kramato mayā
pūrvoktābhyāsa-yogena yugapad-vā jayo bhavet

Translation:

I have narrated control of ten vayus progressively. With the practice as stated earlier, one attains complete master over them.

description, powers

hamsa vedha, initiation

Kumbhaka Paddhatih

84

Transliteration:

haṃsavidhaṃ vinā naite siddhyanti yamināṃ kvacit
pratyutānubhavatyeva rogarāśiṃ pade pade
tasmāt sudṭkṣito yogī pavanābhyāsam-ācaret

Translation:

These cannot be accomplished by the yogi without haṃsa-vedha. Otherwise, one has to face several diseases frequently. Therefore, a yogi should undertake the practice of pranayama only after receiving proper initiation.
description, pranayama, initiation

sahitaḥ kumbhakaḥ

technique

Kumbhaka Paddhatih

85

Transliteration:

pūra-recā-yutaḥ kumbho vāyor-yatra vidhīyate
sahitaḥ kumbhakaḥ sa syāt sahitaḥ sarva-siddhaye

Translation:

When vāyu is restrained with pūraka, kumbhaka and recaka, it is sahita-kumbhaka, which brings all the benefits.

sahita kumbhaka

benefits, powers

Kumbhaka Paddhatih

86

Transliteration:

sahitaṃ kumbhakaṃ kurvan-nāḍī-śuddhiṃ ca vindati
kevalaṃ kumbhakaṃ nāda-śravaṇaṃ siddhayo'khilāḥ

Translation:

Sahita kumbhaka brings purification of all the nāḍīs, while kevala-kumbhaka leads to hearing of mystical sounds and bestows all the supernatural powers.

agni soma kumbhaka

Kumbhaka Paddhatih

87

Transliteration:

sūryeṇa pūrayet prāṇam kumbhayitvā yathā-vidhiḥ
recayed-anya-mārgēṇa punas-tena prapūrayet
yena tyajet-tenāpūrya cāgni-śomākhyā-kumbhakaḥ

Translation:

Prāṇa should be inhaled through sūrya-nāḍī (right-nostril) and after retaining the same as prescribed, one should exhale through the other nostril, and again inhale by the same side through which one has exhaled. It is known as agni-soma-kumbhaka.

Technique

kevala kumbhaka

Kumbhaka Paddhatih

88

Transliteration:

kevalaṃ kumbhayet prāṇaṃ reca-pūraṇa-verjitam
tūyaḥ śeṣodito'nye tu kevalaṃ kumbhakaṃ viduḥ

Translation:

Prāṇa should be restrained irrespective of inspiration or expiration. This is fourth variety of kumbhaka, called kevala-kumbhaka.

technique

kevala kumbhaka

benefits

Kumbhaka Paddhatih

89

Transliteration:

mano-javatvaṃ ca mano-jayaś-ca pālitya-hānir-valitasya nāśaḥ
nāda-śrutiś-cāṣṭavidhāsya siddhir-vāyor-jayaḥ kevala-kumbhakāt syāt

Translation:

Benefits of kevala-kumbhaka are stated as increased dexterity of the mind, control of mental activities, disappearance of grey hair and wrinkles, hearing of mystical sounds, accomplishment of eight-fold siddhis and control of vayu.

santha kumbhaka

technique

Kumbhaka Paddhatih

90

Transliteration:

kāyasyāntar-bahir-vyāptiḥ śānta-kumbhaka udāhṛtaḥ
sthānāyor-antare ruddhvā kumbhayet-yadi mārutam

Translation: Restrain the vayu inside and visualising its presence inside and outside of the body is called santha-kumbhaka.

pratyahara

technique

Kumbhaka Paddhatih

91

Transliteration:

nava-sthānāni vijñāya pratyāhāraḥ sa vedhasaḥ
pādātala-guhya-nābhi-hṛdayoraḥ-kaṇṭha-ghaṇṭikāḥ kramataḥ

Translation:

Soles, organs of generation, navel, heart, throat, uvula, middle of the eyebrows, forehead and brahma-randhra are the nine sites according to Vedhā (Siva).

pratyahara

benefits

Kumbhaka Paddhatih

92

Transliteration:

bhrū-madhyam ca lalāṭam brahmasthānam navaitāni
yogasiddhiḥ sarvaroga-nāśaḥ pratyāhṛtau bhavet

Translation:

Concentration of prana on one site and then another in this sequence is called pratyahara which brings success in yoga and removes all diseases.

ṛṣi-prokta-kumbhaka

Kumbhaka Paddhatih

93

Transliteration:

sthānāt sthānam samākṛṣya yad-aṣṭa-daśakeṣvapi
ṛṣi-proktaḥ sa kumbhaḥ syāt pratyāhāras-tu kumbhanāt

Translation:

Withdrawing prana from all the eighteen vital points, one after another in sequence (during kumbhaka), becomes ṛṣi-prokta-kumbhaka. This process of kumbhaka is pratyahara.

technique, pratyahara

ṛṣi-prokta-kumbhaka

Kumbhaka Paddhatih

94

Transliteration:

pādāṅguṣṭho gulpho jaṅghā-mūlam ceter-mūlam
madhyam jānvor-urupāyor-mūlam svadeha-madhyam ca

Translation:

(the eighteen vital points are as follows-) toes, ankle, root of the thigh, some part of the head of tibia, center of the knee, thigh, anus,
Description, 18 vital points

ṛṣi-prokta-kumbhaka

Kumbhaka Paddhatih

95

Transliteration:

liṅga-nābhi-hṛdayaṃ kaṇṭhādas-tālu-mūlaṃ ca
ghoṇā-mūlaṃ nayane bhrū-madhyam vajra-kandakam

Translation:

Center of the body, generative organ, navel, heart, root of the throat, root of the palate, root of the nose, eyes, middle of the eyebrows and vajra-kanda (sahasrāra).

Description, 18 vital points

Vital points

Kumbhaka Paddhatih Verse 96

Transliteration:

aṣṭādaśadhā munayo vadanti divyau bhiṣag-varau dastrau
ṣoḍaśa patañjalikāḥ ṣaḍ-vimśac-chambhunā proktāḥ

Translation:

The vital points are eighteen according to the munis and the (two) Aṣvīnīkumāras, the physicians of gods, sixteen according to the followers of Patañjali and twenty-six according to Śambhu.

Vital points

Kumbhaka Paddhatih

97

Transliteration:

etat sakalam jñeyam śarīreṣu guror-agre
kramato vyut-kramato'pi pratyāhāro bhaved-eṣu

Translation:

Knowing all these in the body from a guru, one should practice pratyāhāra in inverse and reverse order.

Description, pratyahara, vital points, guru

Technique on Uttara and Adhara

Kumbhaka Paddhatih 98

Transliteration:

āpūryordhvordhvaṃ yo rodho hṛdādiṣu sa uttaraḥ
mūrdhvato'dho'dha adharo munibhiḥ paribhāṣitaḥ

Translation:

Inhaling and holding (of prana) from heart upwards (upto the top of the head)
is called uttara, and from the top of the head downwards upto the heart, is
called adhara by the munis.

Technique, description, prana, pranayama

Sama kumbhaka

Kumbhaka Paddhatih 99

Transliteration:

ārekapūrā manasā nābhyād-āśugam dhṛtiḥ
samaḥ kumbho bhagavatā proktaḥ śṛī-candra-maulinā

Translation:

Without actually inhaling or exhaling, when one mentally holds the prana in the
regions like navel, etc. it is described as sama-kumbhaka by Bhagavān

Candra-mauli (Śiva)

Technique, description, prana

karṣaka-kumbhaka

Kumbhaka Paddhatih

100

Transliteration:

yāvan-nirodha-sāmarthyam karṣakaḥ kumbhako dvidhā

Translation:

According to the capacity of retention, karṣaka-kumbhaka is two-fold.

Description

utkarṣa-kumbhaka

Kumbhaka Paddhatih

101

Transliteration:

nāsā-mūlam mudrayitvā tad-agre reca-pūrakau
kuryād-utkarṣakam kumbhaḥ svayam-uktaḥ svayambhuvā

Translation:

Before doing recaka and pūraka, one should close the nose (at its root) and practice utkarṣa-kumbhaka narrated by Svayambu (Śiva).

Technique

apakarṣaka-kumbhaka

Kumbhaka Paddhatih

102

Transliteration:

ghrāṇārdham mudrayitvādhobhāge yad-reca-pūrakau
kuryāt-sa brahmaṇā proktaḥ kumbhako hyapakarṣakaḥ

Translation:

Partially closing the nose and doing recaka-pūraka is apakarṣaka-kumbhaka stated by Brahmā.

Technique, description

karṣaka-kumbhaka

Kumbhaka Paddhatih

103

Transliteration:

dīrghaḥ sūkṣmo bhavec-chvāsaḥ karṣake kumbhake kṛte

Translation:

With the practice of karṣaka-kumbhaka (utkarṣa and apakarṣaka), the breath becomes prolonged and subtle.

Sahaja kumbhaka

Kumbhaka Paddhatih

104

Transliteration:

nobhyām-āraṃ samākṛṣya kuṇḍalayāḥ pārśvayoḥ kṣipet
gacchatā tiṣṭhatā śvasa-dhāraṇaṃ na balād-yadā
aniśaṃ sahajaḥ kumbhaḥ proktaḥ śrī-kṛttivāsā

Translation:

Inhaling prāṇa through the nose and carrying it along the kuṇḍalī, one should hold it comfortably off and on. This is sahaja-kumbhaka narrated by Śrī-kṛttivāsa (Śiva).

Sahaja kumbhaka

Kumbhaka Paddhatih

105

Transliteration:

nāḍīśuddhiṃ tathārogyaṃ susukhaṃ dīrgha-jīvanam
nādaśrutiḥ pāpa-nāśaḥ saha-jābhyāsato bhavet

Translation:

With the practice of this sahaja-kumbhaka, one gets purification of the nāḍīs,
health, longevity, hearing of the mystical sounds and removal of all the
blemishes.

Benefits, purification of nadis, longevity, mystical sounds

sankha kumbhakas and cakra

Kumbhaka Paddhatih

106

Transliteration:

dakṣa-vāmāvarta-bhedāc-cakra-saṅkhau dvidhoditau

Translation:

By the distinction of right and left, cakra and sankha kumbhakas become
two-fold.

Description

daksinavartta cakra kumbhaka and surya bedhana Kumbhaka Paddhatih 107

Transliteration:

sūryeṇāpūrya marutaṃ kumbhayet-udara-sthitam
recayed-indunā bhūyas-tathā dakṣeṇa pūrayet
kumbhayet-iḍayā ricyād-dakṣiṇāvartta-cakraḥ

Translation:

Taking breath through sūrya-nāḍī (right nostril) and after retaining it in the
cavity, one should exhale through indu-nāḍī (left nostril). Then again one should
inhale through the right nostril and exhale through the left nostril after retention.

This is dakṣiṇāvatra-cakra-kumbhaka and sūrya bedhana. The difference lies
only in their names.

Technique, description.

Vāmavarta (cakra kumbhaka)

Kumbhaka Paddhatih

108

Transliteration:

vilomo'yaṃ cakrakumbho vāmāvartaḥ śivoditaḥ

Translation: Doing it in reverse order, it is called Vāmāvarta (cakra kumbhaka)
by Śiva.

Technique, description.

Sūrya and candra kumbhaka

Kumbhaka Paddhatih

109

Transliteration:

sūrya-candrāvimau kumbhau druhiṇena puroditau
atyuṣṇa-śītalāvetau deśa-kāla-prayojitau

Translation:

According to Druniṇa (Śiva), these are called sūrya and candra kumbhakas respectively. These being of the nature of heat and cold they should be practiced taking into consideration the region and season.

Description, season.

Cakra and Śaṅkha-kumbhaka

Kumbhaka Paddhatih

110

Transliteration:

cakra-kumbhaṃ dvidhā kuryād-agniṣomaṃ tathaikadhā
śaṅkha-kumbho'yam-tīṣṇa pūrvavad dvividhaḥ smṛtaḥ

Translation:

Cakra Kumbhaka should be practiced twice while agni-ṣoma one. Śaṅkha-kumbhaka is also described two-fold as cakra-kumbhaka explained before.

Description

Cakra and Sankha Kumbhaka

Kumbhaka Paddhatih

111

Transliteration:

kauṣmyam-tīṣac-chitalatā kumbhayor-anayor-bhavet

Translation:

With these two varieties of kumbhaka, one experiences warmth and cold.
Description, heat and cold

Gadā-kumbhaka

Kumbhaka Paddhatih

112

Transliteration:

ubhābhyāṃ pūraṇaṃ yatra recanaṃ sūrya-vartmanā

gadā-kumbhaḥ śivenokto yogino bala-kāraḥ

Translation:

Inhalation though both the nostrils and exhalation through the right nostril (sūrya-nāḍī) is called gadā-kumbhaka by Śiva, which gives vigour to the yogis.
Technique

Gadā-kumbhaka

Kumbhaka Paddhatih

113

Transliteration:

haṃ sūryo repha ityuktaḥ sa somaḥ ca smṛto budhaiḥ
sānusvārau bīja-mantrau siddhidau yogināvimau

Translation:

According to the learned, ha represents sūrya which is situated below, while sa represents some (candra). With the addition of nasal sound, these become bīja-mantras (haṃ, raṃ, and saṃ), which lead the yogīs to success.

Gadā-kumbhaka

Kumbhaka Paddhatih

114

Transliteration:

ekayāpūrya parayā recanād-haṃsa-cintanāt
yathā-śaktyā nirudhyātha pūrya recitayā punaḥ

Translation:

One should inhale through the right nostril and after holding the breath to the capacity, exhale through the other nostril while contemplating on haṃsa.
Again inhale through the nostril through which one has exhaled.

Technique

Nāḍī Śuddhi Kumbhaka

Kumbhaka Paddhatih

115

Translation:

evaṃ nāḍyor-vibhedena catuḥ-kāleṣu viṃśatiḥ
kumbhakān yadi kurvīta nāḍī-śudhyākhyā-kumbhakaḥ

Translation:

When this is practiced with alternate nostrils with twenty kumbhakas four times a day, this is known as (Nāḍī-)śuddhi-kumbhaka.

Description, technique

Gadā-kumbhaka

Kumbhaka Paddhatih

116

Transliteration:

grīṣma-madhyandinārdhābhaṃ nābhau savitṛ-maṇḍalam
sūrya-nāḍyā kṛte kumbhe dhyātvā śuddhyanti nāḍikāḥ

Translation:

When one practices kumbhaka after inhaling through the right nostril and concentrating in the navel on the orb of the mid-day sun of the summer, all the nāḍīs are purified.

Technique

Purification of nadis

Kumbhaka Paddhatih

117

Transliteration:

śaradrākāniśīthenduṃn sahasra-dala-madhyagam
sravatsudhām-iḍā kumbhe dhyātvā śudhyanti nāḍikāḥ

Translation:

During the kumbhaka, after inhaling through the left nostril, one should visualize oozing of the nectar from the moon of the autumn night, situated in the lotus of the thousand petals (sahasra- dala). This leads to purification of the nāḍīs.

Gadā-kumbhaka

Kumbhaka Paddhatih

118

Transliteration:

candreṇa pitta-doṣāṇām-itareṣāṃ pareṇa tu
nāśaḥ sarvātmanā bhūyāt tribhir-māsair-na sāśayāḥ

Translation:

Candra (inhaling through left nostril) and holding alleviated vitiation of bile (pitta), while other (sūrya kumbhaka) overcomes other (kapha and vāta) disorders in the three months, in which there is no doubt.