### gheraṇḍa-saṁhitā

Version 1.00

This text is based on the critical edition, edited by Swami Digambarji and M.L. Gharote. (2nd edition) Lonavala: Kaivalya Dham, 1997 (1st edition 1978).

Text entered by Jagat, March 30, 2010. COMPLETE.

### gheraṇḍa-saṁhitā

ādīśvarāya praṇamāmi tasmai yenopadiṣṭā haṭha-yoga-vidyā |

virājate praṇata-rāja-yogam āroḍhum icchor adhirohiṇīva ||[[1]](#footnote-2)

(1)

## prathamopadeśaḥ

# ṣaṭkarma-sādhanaṁ nāma

ekadā caṇḍakāpālir gatvā gheraṇḍa-kuṭṭiram |

praṇamya vinayād bhaktyā gheraṇḍaṁ paripṛcchati ||1||

ghaṭastha-yogaṁ yogeśa tattva-jñānasya kāraṇam |

idānīṁ śrotum icchāmi yogeśvara vada prabho ||2||

sādhu sādhu mahābāho yan māṁ tvaṁ paripṛcchasi |

kathayāmi hi te tat sa sāvadhāno’vadhāraya ||3||

nāsti māyā-samaḥ pāśo nāsti yogāt paraṁ balam |

nāsti jñānāt paro bandhur nāhaṅkārāt paro ripuḥ ||4||

abhyāsāt kādivarṇānāṁ yathā śāstrāṇi bodhayet |

tathā yogaṁ samāsādya tattva-jñānaṁ ca labhyate ||5||

sukṛtair duṣkṛtaiḥ kāryair jāyate prāṇināṁ ghaṭaḥ |

ghaṭād utpadyate karma ghaṭī-yantraṁ yathā bhramet ||6||

ūrdhvādho bhramate yadvad ghaṭī-yantraṁ gavāṁ vaśāt |

tadvat karma-vaśāj jīvo bhramate janma-mṛtyubhiḥ ||7||

āma-kumbha ivāmbhaḥ-stho jīryamāṇaḥ sadā ghaṭaḥ |

yogānalena sandahya ghaṭa-śuddhiṁ samācaret ||8||

śodhanaṁ dṛḍhatā caiva sthairyaṁ dhairyaṁ ca lāghavam |

pratyakṣaṁ ca nirliptaṁ ca ghaṭasya sapta-sādhanam ||9||

ṣaṭ-karmaṇā śodhanaṁ ca āsanena bhaved dṛḍham |

mudrayā sthiratā caiva pratyāhāreṇa dhīratā ||10||

prāṇāyāmāl lāghavaṁ ca dhyānāt pratyakṣam ātmanaḥ |

samādheḥ nirliptatvaṁ muktir eva na saṁśayaḥ ||11||

dhautir bastiś tathā netir laulikī trāṭakaṁ tathā |

kapālabhātiś caitāni ṣaṭkarmāṇi samācaret ||12||

antar-dhautir danta-dhautir hṛd-dhautir mūla-śodhanam |

dhautiṁ caturvidhaṁ kṛtvā ghaṭaṁ kurvantu nirmalam ||13||

vāta-sāraṁ vāri-sāraṁ vahni-sāraṁ bahiṣkṛtam |

ghaṭasya nirmalārthāya hy antar-dhautiś caturvidhā ||14||

kāka-cañcūvad āsyena pibed vāyuṁ śanaiḥ śanaiḥ |

cālayed udaraṁ paścād vartmanā recayec chanaiḥ ||15||

vāta-s āraṁ paraṁ gopyaṁ deha-nirmala-kārakam |

sarva-roga-kṣaya-kāraṁ dehānala-vivardhakam ||16||

ākaṇṭhaṁ pūrayed vāri vaktreṇa ca pibec chanaiḥ |

cālayed udareṇaiva codharād recayed adhaḥ ||17||

vāri-sāraṁ paraṁ gopyaṁ deha-nirmala-kārakam |

sādhayet tat prayatnena deva-dehaṁ prapadyate ||18||

nābhi-granthiṁ meru-pṛṣṭhe śata-vāraṁ ca kārayet |

udaryam āmayaṁ tyaktvā jaṭharāgniṁ vivardhayet ||19||

vahni-sāram iyaṁ dhautir yogināṁ yoga-siddhidā |

eṣā dhautiḥ parā gopyā na prakāśyā kadācana ||20||

kākī-mudrāṁ sādhayitvā pūrayed udaraṁ marut |

dhārayed ardha-yāmaṁ tu cālayed adha[[2]](#footnote-3)-vartmanā ||21||

nābhi-magna-jale sthitvā śakti-nāḍīṁ visarjayet |

karābhyām kṣālayen nāḍīṁ yāvan mala-visarjanam ||22||

tāvat prakṣālya nāḍīṁ ca udare veśayet punaḥ |

idaṁ prakṣālanaṁ gopyaṁ devānām api durlabham ||23||

yāmārdha-dhāraṇā-śaktiṁ yāvan na sādhayen naraḥ |

bahiṣkṛtam mahad dhautis tāvac caiva na jāyate ||24||

danta-mūlaṁ jihvā-mūlaṁ randhre ca karṇa-yugmayoḥ |

kapāla-randhraṁ pañcaite danta-dhautir vidhīyate ||25||

khādireṇa rasenātha śuddha-mṛttikayā tathā |

mārjayed danta-mūlaṁ ca yāvat kilbiṣam āharet ||26||

danta-mūlaṁ parā dhautir yogināṁ yoga-sādhane |

nityaṁ kuryāt prabhāte ca danta-rakṣāṁ ca yogavit |

danta-mūlaṁ dhāvanādi-kāryeṣu yogināṁ matam ||27||

athātaḥ sampravakṣyāmi jihvā-śodhana-kāraṇam |

jarā-maraṇa-rogādīn nāśayed dīrgha-lambikā ||28||

tarjanī-madhyamānāmā aṅguli-traya-yogataḥ |

veśayed gala-madhye tu mārjayel lambikāmulam |

śanaiḥ śanair mārjayitvā kapha-doṣaṁ nivārayet ||29||

mārjayan navanītena dohayec ca punaḥ punaḥ |

tad-agraṁ loha-yantreṇa karṣayitvā śanaiḥ śanaiḥ ||30||

nityaṁ kuryāt prayatnena raver udayake’stake |

evaṁ kṛte ca nityaṁ sā lambikā dīrghatā vrajet ||31||

tarjany-aṅgulyakāgreṇa mārjayet karṇa-randhrayoḥ |

nityam abhyāsa-yogena nādāntaraṁ prakāśayet ||32||

vṛddhāṅguṣṭhena dakṣeṇa mardayed bhāla-randhrakam[[3]](#footnote-4) |

evam abhyāsa-yogena kapha-doṣaṁ nivārayet ||33||

nāḍī nirmalatāṁ yāti divya-dṛṣṭiḥ prajāyate |

nidrānte bhojanānte ca divānte ca dine dine ||34||

hṛd-dhautiṁ trividhāṁ kuryād daṇḍa-vamana-vāsasā ||35||

rambhā-daṇḍaṁ hari-daṇḍaṁ vetra-daṇḍaṁ tathaiva ca |

hṛn-madhye cālayitvā tu punaḥ pratyāharec chanaiḥ ||36||

kaphaṁ pittaṁ tathā kledaṁ recayed ūrdhva-vartmanā |

daṇḍa-dhauti-vidhānena hṛd-rogaṁ nāśayed dhruvam ||37||

bhojanānte pibed vāri cākaṇṭhaṁ pūritaṁ sudhīḥ |

ūrdhvāṁ dṛṣṭiṁ kṣaṇaṁ kṛtvā taj-jalaṁ vamayet punaḥ |

nityam abhyāsa-yogena kapha-pittaṁ nivārayet ||38||

ekonaviṁśatiḥ hastaḥ pañcaviṁśati vai tathā |

caturaṅguli-vistāraṁ sūkṣma-vastraṁ śanair graset |

punaḥ pratyāhared etat procyate dhauti-karmakam ||39||

gulma-jvara-plīha-kuṣṭha-kapha-pittaṁ vinaśyati |

ārogyaṁ bala-puṣṭiś ca bhavet tasya dine dine ||40||

apāna-krūratā tāvad yāvan mūlaṁ na śodhayet |

tasmāt sarva-prayatnena mūla-śodhanam ācaret ||41||

pīna-mūlasya daṇḍena madhyamāṅgulināpi vā |

yatnena kṣālayed guhyaṁ vāriṇā ca punaḥ punaḥ ||42||

vārayet koṣṭha-kāṭhinyam āmā-jīrṇaṁ nivārayet |

kāraṇaṁ kānti-puṣṭyoś ca dīpanaṁ vahni-maṇḍalam ||43||

jala-bastiḥ śuṣka-bastir bastī ca dvividhau smṛtau |

jala-bastiṁ jale kuryāc chuṣka-bastiṁ sadā kṣitau ||44||

nābhi-magna-jale pāyu-nyasta-nālotkaṭāsanaḥ |

ākuñcanaṁ prasāraṁ ca jala-bastiṁ samācaret ||45||

pramehaṁ ca udāvartaṁ krūra-vāyuṁ nivārayet |

bhavet svacchanda-dehaś ca kāma-deva-samo bhavet ||46||

paścimottānato bastiṁ cālayitvā śanaiḥ śanaiḥ |

aśvinī-mudrayā pāyum ākuñcayet prasārayet ||47||

evam abhyāsa-yogena koṣṭha-doṣo na vidyate |

vivardhayej jāṭharāgnim āma-vātaṁ vināśayet ||48||

vitasti-mānaṁ sūkṣma-sūtraṁ nāsā-nāle praveśayet |

mukhān nirgamayet paścāt procyate neti-karmakam ||49||

sādhanān neti-kāryasya khecarī-siddhim āpnuyāt |

kapha-doṣā vinaśyanti divya-dṛṣṭiḥ prajāyate ||50||

amanda-vegena tundaṁ bhrāmayed ubha-pārśvayoḥ |

sarva-rogān nihantīha dehānala-vivardhanam ||51||

nimeṣonmeṣakaṁ tyaktvā sūkṣma-lakṣyaṁ nirīkṣayet |

patanti yāvad aśrūṇi trāṭakaṁ procyate budhaiḥ ||52||

evam abhyāsa-yogena śāmbhavī jāyate dhruvam |

netra-rogā vinaśyanti divya-dṛṣṭiḥ prajāyate ||53||

vāta-krameṇa vyutkrameṇa śītkrameṇa viśeṣataḥ |

bhāla-bhātiṁ tridhā kuryāt kapha-doṣaṁ nivārayet ||54||

iḍayā pūrayed vāyuṁ recayet piṅgalayā punaḥ |

piṅgalayā pūrayitvā punaś candreṇa recayet ||55||

pūrakaṁ recakaṁ kṛtvā vegena na tu dhārayet |

evam abhyāsa-yogena kapha-doṣaṁ nivārayet ||56||

nāsābhyām jalam ākṛṣya punar vaktreṇa recayet |

pāyaṁ pāyaṁ vyutkrameṇa śleṣma-doṣaṁ nivārayet ||57||

śītkṛtya pītvā vaktreṇa nāsānālair virecayet |

evam abhyāsa-yogena kāma-deva-samo bhavet ||58||

na jāyate vārdhakaṁ ca jvaro naiva prajāyate |

bhavet svacchanda-dehaś ca kapha-doṣaṁ nivārayet ||59||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭa-yoge

ṣaṭkarma-sādhanaṁ nāma prathamopadeśaḥ ||

||1||

(2)

## dvitīyopadeśaḥ

# āsana-prayogo nāma

āsanāni samastāni yāvanto jīva-jantavaḥ |

caturaśīti lakṣāṇi śivena kathitāni ca ||1||

teṣāṁ madhye viśiṣṭāni ṣoḍaśonaṁ śataṁ kṛtam |

teṣāṁ madhye martya-loke dvātriṁśad āsanaṁ śubham ||2||

siddhaṁ padmaṁ tathā bhadraṁ muktaṁ vajraṁ ca svastikam |

siṁhaṁ ca gomukhaṁ vīraṁ dhanurāsanam eva ca ||3||

mṛtaṁ guptaṁ tathā mātsyaṁ matsyendrāsanam eva ca |

gorakṣaṁ paścimottānam utkaṭaṁ saṅkaṭaṁ tathā ||4||

mayūraṁ kukkuṭaṁ kūrmaṁ tathā cottāna-kūrmakam |

uttāna-maṇḍukaṁ vṛkṣaṁ maṇḍukaṁ garuḍaṁ vṛṣam ||5||

śalabhaṁ makraṁ coṣṭraṁ bhujaṅgaṁ yogam āsanam |

dvātriṁśad āsanāny eva martye siddhi-pradāni ca ||6||

yoni-sthānakam aṅghri-mūla-ghaṭitaṁ sampīḍya gulphetaram

meḍhroparayatha saṁnidhāya cibukaṁ kṛtvā hṛdi sthāpitam |

sthāṇuḥ saṁyamitendriyo’cala-dṛśā paśyanm bhruvor antaram

hy etan mokṣa-kavāṭa-bhedana-karaṁ siddhāsanaṁ procyate ||7||

vāmorūpari dakṣiṇaṁ ca caraṇaṁ saṁsthāpya vāmaṁ tathā

dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṁ dṛḍham |

aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayet

etad vyādhi-vikāra-nāśana-karaṁ **padmāsanaṁ** procyate ||8||

gulphau ca vṛṣaṇasyādho vyutkrameṇa samāhitau |

padāṅguṣṭhau karābhyām ca dhṛtvā vai pṛṣṭha-deśataḥ ||9||

jālandharaṁ samāsādya nāsāgram avalokayet |

bhadrāsanaṁ bhaved etat sarva-vyādhi-vināśakavināśakam ||10||

pāyu-mūle vāma-gulphaṁ dakṣa-gulphaṁ tathopari |

sama-kāya-śiro-grīvaṁ muktāsanaṁ tu siddhidam ||11||

jaṅghābhyām vajravat kṛtvā guda-pārśve padāv ubhau |

vajrāsanaṁ bhaved etad yogināṁ siddhi-dāyakam ||12||

jānūrvor antare kṛtvā yogī pāda-tale ubhe |

ṛju-kāya-samāsīnaṁ svastikaṁ tat pracakṣate ||13||

gulphau ca vṛṣaṇasyādho vyutkrameṇordhvatāṁ gatau |

citi-yugmaṁ bhūmi-saṁsthaṁ karau ca jānunopari ||14||

vyātta-vaktro jalandhreṇa nāsāgram avalokayet |

siṁhāsanaṁ bhaved etat sarva-vyādhi-vināśanam ||15||

pādau ca bhūmau saṁsthāpya pṛṣṭha-pārśve niveśayet |

sthiraṁ kāyaṁ samāsādya gomukhaṁ gomukhākṛtiḥ ||16||

ekaṁ pādam athaikasmin vinyased ūru-saṁsthitam |

itarasmiṁs tathā paścād vīrāsanam itīritam ||17||

prasārya pādau bhuvi daṇḍa-rūpau

karau ca pṛṣṭhe dhṛta-pāda-yugmam |

kṛtvā dhanurvat parivartitāṅaṁ

nigadyate vai dhanurāsanaṁ tat ||18||

uttānaṁ śavavat bhūmau śayanaṁ tu śavāsanam |

śavāsanaṁ śrama-haraṁ citta-viśrānti-kāraṇam ||19||

jānūrvor antare pādau kṛtvā pādau ca gopayet |

pādopari ca saṁsthāpya gudaṁ guptāsanaṁ viduḥ ||20||

mukta-padmāsanaṁ kṛtvā uttāna-śayanaṁ caret |
kūrparābhyām śiro veṣṭyaṁ rogaghnaṁ mātsyam āsanam ||21||

udaraṁ paścimābhāsaṁ kṛtvā tiṣṭhaty ayatnataḥ |

namritaṁ vāma-pādaṁ hi dakṣa-jānūpari nyaset ||22||

tatra yāmyaṁ karpūraṁ ca vaktraṁ yāmya-kare’pi ca |

bhruvor madhye gatā vṛṣṭiḥ pīṭhaṁ mātsyendram ucyate ||23||

jānūrvor antare pādau uttānau vyakta-saṁsthitau |

gulphau cācchādya hastābhyām uttānābhyām prayatnataḥ ||24||

kaṇṭha-saṅkocanaṁ kṛtvā nāsāgram avalokayet |

gorakṣāsanam ity āhur yogināṁ siddhi-kāraṇm ||25||

prasārya pādau bhuvi daṇḍa-rūpau

vinyasta-bhālaṁ citi-yugma-madhye |

yatnena pādau ca dhṛtau karābhyām

tat paścimottānam ihāsanaṁ syāt ||26||

aṅguṣṭhābhyām avaṣṭabhya dharāṁ gulphau ca khe gatau |

tatropari gudaṁ nyasya vijñeyaṁ tūtkaṭāsanam ||27||

vāma-pāda-citer mūlaṁ vinyasya dharaṇī-tale |

pāda-daṇḍenāyāmyena veṣṭayed vāma-pādakam |

jānu-yugme kara-yugam etat saṅkaṭāsanam ||28||

pāṇyos talābhyām avalambya bhūmiṁ

tat-kūrpara-sthāpita-nābhi-pārśvam |

uccāsano daṇḍavad utthitaḥ khe

**māyūram** etat pravadanti **pīṭham** ||29||

bahu kadaśana-bhuktaṁ bhasma kuryād aśeṣaṁ

janayati jaṭharāgniṁ jārayet kāla-kūṭam |

harati sakala-rogān āśu gulma-jvarādīn

bhavati vigata-doṣaṁ hy āsanaṁ śrī-mayūram ||30||[[4]](#footnote-5)

padmāsanaṁ samāsādya jānūrvor antare karau |

kūrparābhyām samāsīno uccasthaḥ kukkuṭāsanam ||31||

gulphau ca vṛṣṇasyādho vyutkrameṇa samāhitau |

ṛju-kāya-śiro-grīvaṁ kūrmāsanam itīritam ||32||

kukkuṭāsana-bandha-sthaṁ karābhyām dhṛta-kandharam |

pīṭhaṁ kūrmavad uttānam etad uttāna-kūrmakam ||33||

pṛṣṭha-deśe pāda-talāv aṅguṣṭhau dvau ca saṁspṛśet |

jānu-yugmaṁ puraskṛtya sādhayen maṇḍūkāsanam ||34||

maṇḍukāsana-madhyasthaṁ kūrparābhyām dhṛtaṁ śiraḥ |

etad bhekavad uttānam etad uttāna-maṇḍukam ||35||

vāmoru-mūla-deśe ca yāmyaṁ pādaṁ nidhāya vai |

tiṣṭhet tu vṛkṣavad bhūmau vṛksāsanam idaṁ viduḥ ||36||

jaṅghorubhyāṁ dharāṁ pīḍya sthira-kāyo dvi-jānunā |

jānūpari kara-dvandvaṁ garuḍāsanam ucyate ||37||

yāmya-gulphe pāyu-mūlaṁ vāma-bhāge padetaram |

viparītaṁ spṛśed bhūmiṁ vṛṣāsanam idaṁ bhavet ||38||

adhyāsya śete kara-yugma-vakṣa

ālambya bhūmiṁ karayos talābhyām |

pādau ca śūnye ca vitasti cordhvaṁ

vadanti pīṭhaṁ śalabhaṁ munīndrāḥ ||39||

adhyāsya śete hṛdayaṁ vidhāya

bhūmau ca pādau pravisāryamāṇau |

śiraś ca dhṛtvā kara-daṇḍa-yugme

dehāgni-kāraṁ makarāsanaṁ tat ||40||

adhyāsya śete pada-yugma-vyastaṁ

pṛṣṭhe nidhāyāpi dhṛtaṁ karābhyām |

ākuñcya samyag dhyudarāsya-gāḍhaṁ

auṣṭraṁ ca pīṭhaṁ yatayo vadanti ||41||

aṅguṣṭha-nābhi-paryantam adho bhūmau ca vinyaset |

dharāṁ kara-talābhyām dhṛtvordhva-śīrṣaḥ phaṇīva hi ||42||

dehāgnir vardhate nityaṁ sarva-roga-vināśanam |

jāgarti bhujagī devī bhujaṅgāsana-sādhanam ||43||

uttānau caraṇau kṛtvā saṁsthāpyopari jānunoḥ |

āsanopari saṁsthāpya cottānaṁ kara-yugmakam ||44||

pūrakair vāyum ākṛṣya nāsāgram avalokayet |

yogāsanaṁ bhaved etad yogināṁ yoga-sādhanam ||45||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭastha-yoge

āsana-prayogo nāma dvitīyopadeśaḥ ||

||2||

(3)

## tṛtīyopadeśaḥ

# mudrā-prayogo nāma

mahā-mudrā nabho-mudrā uḍḍīyānaṁ jālandharā |

mūla-bandho mahā-bandho mahā-vedhaś ca khecarī ||1||

viparītakarī yonir vajroṇi śakti-cālanī |

tāḍāgī māṇḍukī mudrā śāmbhavī pañca-dhāraṇā ||2||

aśvinī pāśinī kākī mātaṅgī ca bhujaṅginī |

pañcaviṁśati-mudrāś ca siddhidā iha yoginām ||3||

pāda-mūlaṁ vāma-gulphe sampīḍya dṛḍha-yatnataḥ |

yāmya-padaṁ prasāryātha karopātta-padāṅguliḥ ||4||

kaṇṭha-saṅkocanaṁ kṛtvā bhruvor madhye nirīkṣayet |

pūrakair vāyuṁ sampūrya **mahā-mudrā** nigadyate ||5||

valitaṁ palitaṁ caiva jarā mṛtyuṁ nivārayet |

kṣaya-kāsam udāvarta-plīhājīrṇa-jvaraṁ tathā |

nāśayet sarva-rogāṁś ca mahā-mudrā-prasādhanāt ||6||

yatra yatra sthito yogī sarva-kāryeṣu sarvadā |

ūrdhva-jihvaḥ sthiro bhūtvā dhārayet pavanaṁ sadā |

**nabho-mudrā** bhaved eṣā yogināṁ roga-nāśinī ||7||

udare paścimaṁ tānaṁ nābher ūrdhvaṁ tu kārayet |

**uḍḍīnaṁ** kurute yasmād aviśrāntaṁ mahā-khagaḥ |

uḍḍīyānaṁ tv asau bandho mṛtyu-mātaṅga-kesarī ||8||

samagrād bandhanād dhy etad uḍḍīyānaṁ viśiṣyate |

uḍḍīyane sambhyaste muktiḥ svābhāvikī bhavet ||9||

kaṇṭha-saṅkocanaṁ kṛtvā cibukaṁ hṛdaye nyaset |

**jālandhare** kṛte bandhe ṣoḍaśādhāra-bandhanam |

jālandhara-mahāmudrā mṛtyoś ca kṣaya-kārinī ||10||

siddho jālandharo bandho yogināṁ siddhi-dāyakaḥ |

ṣaṇmāsam abhyased yo hi sa siddho nātra saṁśayaḥ ||11||

pārṣṇinā vāma-pādasya yonim ākuñcayet tataḥ |

nābhi-granthiṁ meru-daṇḍe sudhī sampīḍya yatnataḥ ||12||

meḍhraṁ dakṣina-gulphena dṛḍha-bandhaṁ samācaret |

jarā-vināśinī mudrā **mūla-bandho** nigadyate ||13||

vāma-pādasya gulphena pāyu-mūlaṁ nirodhayet |

dakṣa-pādena tad-gulphaṁ sampīḍya yatnataḥ sudhīḥ ||14||

śanakaiś cālayet pārṣṇiṁ yonim ākuñcayec chanaiḥ |

jālandhare dharet prāṇaṁ **mahā-bandho** nigadyate ||15||

mahā-bandhaḥ paro bandho jarā-maraṇa-nāśanaḥ |

prasādād asya bandhasya sādhayet sarva-vāñchitam ||16||

rūpa-yauvana-lāvaṇyaṁ nārīṇāṁ puruṣaṁ vinā |

mūla-bandha-mahā-bandhau mahā-vedhaṁ vinā tathā ||17||

mahā-bandhaṁ samāsādya cared uḍḍāna-kumbhakam |

**mahā-vedhaḥ** samākhyāto yogināṁ siddhi-dāyakaḥ ||18||

mahā-bandha-mūla-bandhau mahā-vedha-samanvitau |

pratyahaṁ kurute yas tu sa yogī yoga-vittamaḥ ||19||

na mṛtyuto bhayaṁ tasya na jarā tasya vidyate |

gopanīyaḥ prayatnena vedho’yaṁ yogi-puṅgavaiḥ ||20||

jihvādho nāḍīṁ saṁchittya rasanāṁ cālayet sadā |

dohayen navanītena lauha-yantreṇa karṣayet ||21||

evaṁ nityaṁ samabhyāsāl lambikā dīrghatāṁ vrajet |

yāvad gacched bhruvor madhye tadā sidhyati **khecarī** ||22||

rasanāṁ tāla-mūle tu śanaiḥ śanaiḥ praveśayet |

kapāla-kuhare jihvā praviṣṭā viparītagā |

bhruvor madhye gatā dṛṣṭir mudā bhavati khecarī ||23||

na ca mūrcchā kṣudhā tṛṣṇā naivālasyaṁ prajāyate |

na ca rogo jarā mṛtyur deva-dehaḥ sa jāyate ||24||

nāgninā dahyate gātraṁ na śoṣayati mārutaḥ |

na dehaṁ kledayanty āpo daśen na ca bhujaṅgamaḥ ||25||

lāvaṇyaṁ ca bhaved gātre samādhir jāyate dhruvam |

kapāla-vastra-saṁyoge rasanā rasam āpnuyāt ||26||

nānā-rasa-samudbhūtam ānandaṁ ca dine dine |

ādau ca lavaṇaṁ kṣāraṁ tatas tikta-kaṣāyakam ||27||

navanītaṁ ghṛtaṁ kṣīraṁ dadhi-takra-madhūni ca |

drākṣā-rasaṁ ca pīyūṣaṁ jāyate rasanodakam ||28||

nābhi-mūle vaset sūryas tālu-mūle ca candramaḥ |

amṛtaṁ grasate sūryas tato mṛtyu-vaśo naraḥ ||29||

ūrdhvaṁ ca yojayet sūryaṁ candraṁ cāpy adha ānayet |

**viparītakarī** mudrā sarva-tantreṣu gopitā ||30||

bhūmau śiraś ca saṁsthāpya kara-yugmaṁ samāhitaḥ |

ūrdhva-pādaḥ sthiro bhūtvā viparītakarī matā ||31||

mudrāṁ ca sādhayen nityaṁ jarāṁ mṛtyuṁ ca nāśayet |

sa siddhaḥ sarva-lokeṣu pralaye’pi na sīdati ||32||

siddhāsanaṁ samāsādya karṇa-cakṣur-nasā-mukham |

aṅguṣṭha-tarjanī-madhyānāmādyaiḥ pidadhīta vai ||33||

prāṇam ākṛṣya kākībhir apāne yojayet tataḥ |

ṣaṭ cakrāṇi kramād dhyātvā huṁ haṁ sa-manunā sudhīḥ ||34||

caitanyam ānayad devīṁ nidritā yā bhujaṅginī |

jīvena sahitāṁ śaktiṁ samutthāpya parāmbuje ||35||

śakti-mayo svayaṁ bhūtvā paraṁ śivena saṅgamam |

nānā-sukhaṁ vihāraṁ ca cintayet paramaṁ sukham ||36||

śiva-śakti-samāyogād ekāntaṁ bhuvi bhāvayet |

ānanda-mānaso bhūtvā ahaṁ brahmeti sambhavet ||37||

**yoni-mudrā** parā gopyā devānām api durlabhā |

sakṛt tu labdha-saṁsiddhiḥ samādhi-sthaḥ sa eva hi ||38||[[5]](#footnote-6)

āśritya bhūmiṁ karayos talābhyām

ūrdhvaṁ kṣipet pāda-yugaṁ śiraḥ khe |

śakti-prabuddhyai cira-jīvanāya

**vajroṇi-mudrāṁ** munayo vadanti ||39||

mūlādhāre ātma-śaktiḥ kuṇḍalī para-devatā |

śayitā bhujagākārā sārdha-trivalayānvitā ||40||

yāvat sā nidritā dehe tāvaj jīvaḥ paśur yathā |

jñānaṁ ca jāyate tāvat koṭi-yogaṁ samabhyaset ||41||

udghāṭayet kavāṭaṁ ca yathā kuñcikayā haṭhāt |

kuṇḍalinyā prabodhena brahma-dvāraṁ prabhedayet ||42||

nābhiṁ saṁveṣṭya vastreṇa na ca nagno bahiḥ sthitaḥ |

gopanīya-gṛhe sthitvā śakti-cālanam abhyaset ||43||

vitasti-pramitaṁ dīrghaṁ vistāraṁ catur-aṅgulam |

mṛdulaṁ dhavalaṁ sūkṣmaṁ veṣṭanāmbara-lakṣaṇam |

evam ambara-yuktaṁ ca kaṭi-sūtreṇa yojayet ||44||

saṁlipya bhasmanā gātraṁ siddhāsanam athācaret |

nāsābhyām prāṇam ākṛṣyāpy apāne yojayed balāt ||45||

tāvad ākuñcayed guhyam aśvinī-mudrayā śanaiḥ |

yāvad gacchet suṣumṇāyāṁ haṭhād vāyuḥ prakāśayet ||46||

tadā vāyu-prabandhena kumbhikā ca bhujaṅginī |

baddha-śvāsas tato bhūtvā cordhva-mārgaṁ prapadyate ||47||

vinā śakti-cālanena yoni-mudrā na sidhyati |

ādau cālanam abhyasya yoni-mudrāṁ tato’bhyaset ||48||

iti te kathitaṁ caṇḍakapāle śakti-cālanam |

gopanīyaṁ prayatnena dine dine samabhyaset ||49||

udaraṁ paścimottānaṁ taḍāgākṛti kārayet |

tāḍāgī sā parā mudrā jarā-mṛtyu-vināśinī ||50||

mukhaṁ saṁmuditaṁ kṛtvā jihvā-mūlaṁ pracālayet |

śanair graset tad amṛtaṁ māṇḍukīṁ mudrikāṁ viduḥ ||51||

valitaṁ palitaṁ naiva jāyate nitya-yauvanam |

na keśe jāyate pāko yaḥ kuryān nitya-māṇḍukīm ||52||

netrāntaraṁ samālokya cātmārāmaṁ nirīkṣayet |

sā bhavec chāmbhavī-mudrā sarva-tantreṣu gopitā ||53||

veda-śāstra-purāṇāni sāmānya-gaṇikā iva |

iyaṁ tu śāmbhavī-mudrā guptā kula-vadhūr iva ||54||

sa eva hlādināthaś ca sa ca nārāyaṇaḥ svayam |

sa ca brahmā sṛṣṭi-kārī yo mudrāṁ vetti śāmbhavīm ||55||

satyaṁ satyaṁ punaḥ satyaṁ satyam āha maheśvaraḥ |

śāmbhavīṁ yo vijānīyāt sa ca brahma na cānyathā ||56||

kathitā śāmbhavī mudrā śṛṇuṣva pañca-dhāraṇām |

dhāraṇāni samāsādya kiṁ na sidhyati bhūtale ||57||

anena nara-dehena svargeṣu gamanāgamam |

mano-gatir bhavet tasya khecaratvaṁ na cānyathā ||58||

yat tattvaṁ haritāla-deśa-racitaṁ bhaumaṁ lakārānvitaṁ

vedāsraṁ kamalāsanena sahitaṁ kṛtvā hṛdi sthāpitam |

prāṇaṁ tatra vilīya pañca-ghaṭikāś cittānvitaṁ dhārayet

eṣā stambha-kārī sadā kṣiti-jayaṁ kuryād adho-dhāraṇā ||59||[[6]](#footnote-7)

śaṅkhendu-pratimaṁ ca kunda-dhavalaṁ tattvaṁ kilālaṁ śubhaṁ

tat-pīyūṣa-va-kāra-bīja-sahitaṁ yuktaṁ sadā viṣṇunā |

prāṇaṁ tatra vilīya pañca-ghaṭikāś cittānvitaṁ dhārayet

eṣā duḥkha-tāpa-pāpa-hariṇī syād āmbhasī dhāraṇā ||60||[[7]](#footnote-8)

yatrābhisthitam indragopa-sadṛśaṁ bījaṁ trikoṇānvitaṁ

tattvaṁ vahni-mayaṁ pradīptam aruṇaṁ rudreṇa yat siddhidam |

prāṇaṁ tatra vilīya pañca-ghaṭikāś cittānvitaṁ dhārayet

eṣā kāla-gabhīra-bhīti-haraṇī vaiśvānarī dhāraṇā ||61||[[8]](#footnote-9)

yad bhinnāñjana-puñja-saṁnibham idaṁ dhūmrāvabhāsaṁ param

tattvaṁ sattva-mayaṁ ya-kāra-sahitaṁ yatreśvarī devatā |

prāṇaṁ tatra vilīya pañca-ghaṭikāś cittānvitaṁ dhārayet

eṣā khe gamanaṁ karoti yamināṁ syād vāyavī dhāraṇā ||62||[[9]](#footnote-10)

yat sindhau vara-śuddha-vāri-sadṛśaṁ vyomākhyam udbhāsate

tattvaṁ deva-sadā-śivena sahitaṁ bījaṁ ha-kārānvitam |

prāṇaṁ tatra vilīya pañca-ghaṭikāś cittānvitaṁ dhārayet

eṣā mokṣa-kavāṭa-bhedana-karī kuryān nabho-dhāraṇā ||63||

ākuñcayed guda-dvāraṁ prakāśayet punaḥ punaḥ |

sā bhaved aśvinī-mudrā śakti-prabodha-kāriṇī ||64||[[10]](#footnote-11)

kaṇṭha-pṛṣṭhe kṣipte pādau pāśavad dṛḍha-bandhanam |

saiva syāt pāśinī-mudrā śakti-prabodha-kāriṇī ||65||[[11]](#footnote-12)

kāka-cañcūvad āsyena pibed vāyuṁ śanaiḥ śanaiḥ |

kākī-mudrā bhaved eṣā sarva-roga-vināśinī ||66||[[12]](#footnote-13)

kaṇṭha-magna-jale sthitvā nāsābhyām jalam āharet |

mukhān nirgamayet paścāt punar vaktreṇa cāharet ||67||

nāsābhyām recayet paścāt kuryād evaṁ punaḥ punaḥ |

mātaṅginī parā mudrā jarā-mṛtyu-vināśinī ||68||[[13]](#footnote-14)

vaktraṁ kiñcit suprasārya cānilaṁ galayā pibet |

sā bhaved bhujagī mudrā jarā-mṛtyu-vināśinī ||69||

yāvantaś codare rogā ajīrṇādyā viśeṣataḥ |

tān sarvān nāśayed āśu yatra mudrā bhujaṅginī ||70||[[14]](#footnote-15)

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭa-yoga-prakaraṇe

mudrā-prayogo nāma tṛtīyopadeśaḥ ||

||3||

(4)

## caturthopadeśaḥ

# pratyāhāra-prayogo nāma

athātaḥ sampravakṣyāmi pratyāhārakam uttamam |

yasya vijñāna-mātreṇa kāmādi-ripu-nāśanam ||1||

yato yato niścarati manaś cañcalam asthiram |

tatas tato niyamyaitad ātmany eva vaśaṁ nayet ||2||[[15]](#footnote-16)

yatra yatra gatā dṛṣṭir manas tatra prayacchati |

ataḥ pratyāhared etad ātmany eva vaśaṁ nayet ||3||[[16]](#footnote-17)

puraskāraṁ tiraskāraṁ suśrāvyaṁ vā bhayānakam |

manas tasmān niyamyaitad ātmany eva vaśaṁ nayet ||4||

śītaṁ cāpi tathā coṣṇaṁ yan manaḥ-saṁsparśa-yogataḥ |

tasmāt pratyāhared etad ātmany eva vaśaṁ nayet ||5||

sugandhe vāpi durgandhe mano ghrāṇeṣu jāyate |

tasmāt pratyāhared etad ātmany eva vaśaṁ nayet ||6||

madhurāmlaka-tiktādi-rasaṁ gataṁ yadā manaḥ |

ni tasmāt pratyāhared etad ātmany eva vaśaṁ nayet ||7||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭastha-yoge

pratyāhāra-prayogo nāma caturthopadeśaḥ ||

||4||

(5)

## pañcamopadeśaḥ

# prāṇāyāma-prayogo nāma

athātaḥ sampravakṣyāmi prāṇāyāmasya sad-vidhim |

yasya sādhana-mātreṇa deva-tulyo bhaven naraḥ ||1||

ādau sthānaṁ tathā kālaṁ mitāhāraṁ tathāparam |

nāḍī-śuddhiṁ tataḥ paścāt prāṇāyāmaṁ ca sādhayet ||2||

dūra-deśe tathāraṇye rājadhānyāṁ janāntike |

yogārambhaṁ na kurvīta kṛtaś cet siddhihā bhavet ||3||

aviśvāsaṁ dūra-deśe araṇye rakṣi-varjitam |

lokāraṇye prakāśaś ca tasmāt trīṇi vivarjayet ||4||

sudeśe dhārmike rājye subhikṣe nirupadrave |

kṛtvā tatraikaṁ kuṭīraṁ prācīraiḥ pariveṣṭitam ||5||

vāpī-kūpa-taḍāgaṁ ca prācīra-madhya-varti ca |

nātyuccaṁ nātinimnaṁ ca kuṭīraṁ kīṭa-varjitam ||6||

samyag-gomaya-liptaṁ ca kuṭīraṁ tatra nirmitam |

evaṁ sthāneṣu gupteṣu prāṇāyāmaṁ samabhyaset ||7||

hemante śiśire grīṣme varṣāyāṁ ca ṛtau tathā |

yogārambhaṁ na kurvīta kṛte yogo hi rogadaḥ ||8||

vasante śaradi proktaṁ yogārambhaṁ samācaret |

tadā yogī bhavet siddho rogān mukto bhaved dhruvam ||9||

caitrādi-phālgunānte ca māghādi-phālgunāntike |

dvau dvau māsāv ṛtu-bhāgāv anubhāvaś catuś catuḥ ||10||

vasantaś caitra-vaiśākhau jyeṣṭhāṣāḍhau ca grīṣmakau |

varṣā śrāvaṇa-bhādrābhyām śarad āśvina-kārtikau |

mārga-poṣau ca hemantaḥ śiśiro māgha-phālgunau ||11||

anubhāvaṁ pravakṣyāmi ṛtūnāṁ ca yathoditam |
māghādi-mādhavānteṣu vasantānubhavaṁ viduḥ ||12||

caitrādi cāṣāḍhāntaṁ ca nidāghānubhavaṁ viduḥ |

āṣāḍhādi cāśvināntaṁ prāvṛṣānubhavaṁ viduḥ ||13||

bhādrādi mārga-śīrṣāntaṁ śarado’nubhavaṁ viduḥ |

kārtikān māghamāsāntaṁ hemantānubhavaṁ viduḥ |

mārgādīṁś caturo māsāñ chiśirānubhavaṁ viduḥ ||14||

vasante vāpi śaradi yogārambhaṁ samācaret |

tadā yogo bhaved siddho vināyāsena kathyate ||15||

mitāhāraṁ vinā yas tu yogārambhaṁ tu kārayet |

nānā-rogo bhavet tasya kiñcid yogo na siddhyati ||16||

śālyānnaṁ yava-piṣṭaṁ vā tathā godhūma-piṣṭakam |

mudgaṁ māṣa-caṇakādi śubhraṁ ca tuṣa-varjitam ||17||

paṭolaṁ suraṇaṁ mānaṁ kakkolaṁ ca śukāśakam |

drāḍhikāṁ karkaṭīṁ rambhāṁ ḍumbarīṁ kaṇṭakaṇṭakam ||18||

āmarambhāṁ bāla-rambhāṁ rambhā-daṇḍaṁ ca mūlakam |

vārtakīṁ mūlakam ṛddhiṁ yogī bhakṣaṇam ācaret ||19||

bāla-śakaṁ kāla-śākaṁ tathā paṭola-patrakam |

pañca-śākaṁ praśaṁsīyād vāstūkaṁ himalocikām ||20||

śuddhaṁ sumadhuraṁ snigdham udarārdhav-vivarjitam |

bhujyate sura-samprītyā mitāhāram imaṁ viduḥ ||21||

annena pūrayed ardhaṁ toyena tu tṛtīyakam |

udarasya turīyāṁśaṁ saṁrakṣed vāyu-cāraṇe ||22||

kaṭv amlaṁ tiktaṁ bhṛṣṭaṁ ca dadhi-takrakam |

śākotkaṭaṁ tathā madyaṁ tālaṁ ca panasaṁ tathā ||23||

kulatthaṁ masuraṁ pāṇḍuṁ kūṣmāṇḍaṁ śāka-daṇḍakam |

tumbīkolakapitthaṁ ca kaṇṭa-bilvaṁ palāśakam ||24||

kadambaṁ jambīraṁ bimbaṁ lakucaṁ laśunaṁ viṣam |

kāmaraṅgaṁ piyālaṁ ca hiṅgu-śālmali-kemukam ||25||

yogārambhe varjayec ca pathi-strī-vahni-sevanam ||26||

navanītaṁ ghṛtaṁ kṣīraṁ śarkarādyaikṣavaṁ guḍam |

pakva-rambhāṁ nārikelaṁ dāḍimbam aśivāsavam |

drākṣā tu lavalī;m dhātrīṁ rasam amla-vivarjitam ||27||

elā-jāti-lavaṅgaṁ ca pauruṣaṁ jambujāmbalam |

harītakīṁ ca kharjūraṁ yogī bhakṣaṇam ācaret ||28||

laghu-pākaṁ priyaṁ snigdhaṁ tathā dhātu-prapoṣaṇam |

mano’bhilaṣitaṁ yogyaṁ yogī bhojanam ācaret ||29||

kaṭhinaṁ duritaṁ pūtim uṣṇaṁ paryuṣitaṁ tathā |

atiśītaṁ cāti coṣṇaṁ bhakṣyaṁ yogī vivarjayet ||30||

prātaḥ-snānopavāsādi kāya-kleśa-vidhiṁ tathā |

ekāhāraṁ nirāhāraṁ yāmānte ca na kārayet ||31||

evaṁ vidhi-vidhānena prāṇāyāmaṁ samācaret |

ārambhe prathame kuryāt kṣīrājyaṁ nitya-bhojanam |

madhyāhne caiva sāyāhne bhojana-dvayam ācaret ||32||

kuśāsane mṛgājine vyāghrājine ca kambale |

sthūlāsane samāsīne prāṅ-mukho vāpy udaṅmukhaḥ |

nāḍī-śuddhiṁ samāsādya prāṇāyāmaṁ samabhyaset ||33||

nāḍī-śuddhiṁ kathaṁ kuryān nāḍī-śuddhis tu kīdṛśī |

tat sarvaṁ śrotum icchāmi tad vadasva dayā-nidhe ||34||

malākulāsu nāḍīṣu māruto naiva gacchati |

prāṇāyāmaḥ kathaṁ siddhyet tattva-jñānaṁ kathaṁ bhavet |

tasmān nāḍī-śuddhim ādau prāṇāyāmaṁ tato’bhyaset ||35||

nāḍī-śuddhir dvidhā proktā sa-manur nirmanus tathā |

bījena sa-manuṁ kuryān nirmanuṁ dhauti-karmaṇā ||36||

dhauti-karma purā proktaṁ ṣaṭ-karma-sādhane yathā |

śṛṇuṣva sa-manuṁ caṇḍa nāḍī-śuddhir yathā bhavet ||37||

upaviśyāsane yogī padmāsanaṁ samācaret |

gurv-ādi-nyāsanaṁ kuryād yathaiva guru-bhāṣitam |

nāḍī-śuddhiṁ prakurvīta prāṇāyāma-viśuddhaye ||38||

vāyu-bījaṁ tato dhyātvā dhūmra-varṇaṁ sa-tejasam |

candreṇa pūrayed vāyuṁ bījaṁ ṣoḍaśakaiḥ sudhīḥ ||39||

catuḥ-ṣāṣṭhyā mātrayā ca kumbhakenaiva dhārayet |

dvātriṁśan-mātrayā vāyuṁ sūrya-nāḍyā ca recayet ||40||

utthāpyāgniṁ nābhi-mūlāt dhyāyet tejo’vanī-yutam |

vahni-bīja-ṣoḍaśena sūrya-nāḍyā ca pūrayet ||41||

catuṣaṣṭhyā mātrayā ca kumbhakenaiva dhārayet |

dvātriṁśan-mātrayā vāyuṁ śaśināḍayā ca recayet ||42||

nāsāgre śaśa-dhṛg-bimbaṁ dhyātvā jyotsna-samanvitam |

ṭhaṁ-bījaṁ ṣoḍaśenaiva iḍayā pūrayen marut ||43||

catuṣaṣṭhyā mātrayā ca vaṁ-bījenaiva dhārayet |

amṛtaṁ plāvitaṁ dhyātvā nāḍī-dhautiṁ vibhāvayet |

dvātriṁśena la-kāreṇa dṛḍhaṁ bhāvyaṁ virecayet ||44||

evaṁ-vidhaṁ nāḍī-śuddhiṁ kṛtvā nāḍīṁ viśodhayet |

dṛḍho bhūtvāsanaṁ kṛtvā prāṇāyāmaṁ samācaret ||45||

sahitaḥ sūrya-bhedaś ca ujjāyī śītalī tathā |

bhastrikā bhrāmarī mūrcchā kevalī cāṣṭa kumbhakāḥ ||46||

sahito dvividhaḥ proktaḥ sa-garbhaś ca nigarbhakaḥ |

sagarbho bījam uccārya nigarbho bīja-varjitaḥ ||47||

prāṇāyāmaṁ sagarbhaṁ ca prathamaṁ kathayāmi te |

sukhāsane copaviśya prāṅ-mukho vāpy udaṅmukhaḥ |

rajo-guṇaṁ vidhiṁ dhyāyed rakta-varṇam a-varṇakam ||48||

iḍayā pūrayed vāyuṁ mātrayā ṣoḍaśaiḥ sudhiḥ |

pūrakānte kumbhakādye kartavyas tūḍḍiyānakaḥ ||49||

sattva-mayaṁ hariṁ dhyātvā u-kāraṁ kṛṣṇa-varṇakam |

catuṣaṣṭhyā ca mātrayā kumbhakenaiva dhārayet ||50||

tamo-mayaṁ śivaṁ dhyātvā ma-kāraṁ śukla-varṇakam |

dvātriṁśan mātrayā caiva recayed vidhinā punḥ ||51||

punaḥ piṅgalayāpūrya kumbhakenaiva dhārayet |

iḍayā recayet paścāt tad-bījena krameṇa tu ||52||

anuloma-vilomena vāraṁ vāraṁ ca śodhayet |

pūrakānte kumbhakāntaṁ dhṛta-nāsā-puṭa-dvayam |

kaniṣṭhānāmikāṅguṣṭhais tarjanī madhyame vinā ||53||

prāṇāyāmo nigarbhas tu vinā bījena jāyate |

vāmajānū-parinyastaṁ vāma-pāṇi-talaṁ bhramet |

ekādiśata-paryantaṁ pūra-kumbhaka-recakam ||54||

uttamā viṁśati-mātrā madhyamā ṣoḍaśī smṛtā |

adhamā dvādaśī mātrā prāṇāyāmās tridhā smṛtāḥ ||55||

adhamāj jāyate dharmo merukampaś ca madhyamāt |

uttamāc ca bhūmi-tyāgas trividhaṁ siddhi-lakṣaṇam ||56||

prāṇāyāmāt khecaratvaṁ prāṇāyāmād rujāṁ hatiḥ |

prāṇāyāmāc chakti-bodhaḥ prāṇāyāmān manonmanī ||57||

kathitaṁ sahitaṁ kumbhaṁ sūrya-bhedanakaṁ śṛṇu |

pūrayet sūrya-nāḍyā ca yathā-śakti bahir marut ||58||

dhārayed bahu-yatnena kumbhakena jalandharaiḥ |

yāvat-svedaṁ nakha-keśābhyām tāvat kurvantu kumbhakam ||59||

prāṇo’pānaṁ samānaś codāna-vyānau tathaiva ca |

sarvaṁ te sūrya-sambhinnā nābhi-mūlāt samuddharet ||60||

iḍayā recayet paścād dhairyeṇākhaṇḍa-vegataḥ |

punaḥ sūryeṇa cākṛṣya kumbhayitvā yathā-vidhi ||61||

recayitvā sādhayet tu krameṇa ca punaḥ punaḥ |

kumbhakaḥ sūrya-bhedas tu jarā-mṛu-vināśakaḥ ||62||

bodhayet kuṇḍalīṁ śaktiṁ dehāgniṁ ca vivardhayet |

iti te kathitaṁ caṇḍa sūrya-bhedanam uttamam ||63||

nāsābhyām vāyum ākṛṣya mukha-madhye ca dhārayet |

hṛd-galābhyām samākṛṣya vāyuṁ vaktre ca dhārayet ||64||

mukhaṁ prakṣālya saṁvandya kuryāj jālandharaṁ tataḥ |

āśakti kumbhakaṁ kṛtvā dhārayed avirodhataḥ ||65||

ujjāyinī-kumbhakaṁ kṛtvā sarva-kāryāṇi śodhayet |

na bhavet kapha-rogaś ca krūra-vāyur ajīrṇakam ||66||

āma-vātaḥ kṣayaḥ kāśo jvaraḥ plīhā na vidyate |

jarā-mṛtyu-vināśāya cojjāyīṁ śodhayen naraḥ ||67||

jihvayā vāyum ākṛṣya codare pūrayec chanaiḥ |

kṣaṇaṁ ca kumbhakaṁ kṛtvā nāsābhyām recayet punaḥ ||68||

sarvadā śodhayed yogī śītalī-kumbhakaṁ śubham |

ajīrṇaṁ kapha-pittaṁ ca naiva tasya prajāyate ||69||

bhastrikā loha-kārāṇāṁ yathā-krameṇa sambhramet |

tathā vāyuṁ ca nāsābhyām ubhābhyām cālayec chanaiḥ ||70||

evaṁ viṁśati-vāraṁ cakṛtvā kuryāc ca kumbhakam |

tad-ante cālayed vāyuṁ pūrvoktaṁ ca yathā-vidhi ||71||

tri-vāraṁ śodhayed enaṁ bhastrikā-kumbhakaṁ sudhīḥ |

na ca rogo na ca kleśa ārogyaṁ ca dine dine ||72||

ardha-rātre gate yogī jantūnāṁ śabda-varjite |

karṇo pidhāya hastābhyām kuryāt pūraka-kumbhakam ||73||

śṛṇuyād dakṣiṇe karṇe nādam antar-gataṁ śubham |

prathamaṁ jhillikā-nādaṁ vaṁśī-nādaṁ tataḥ param ||74||

megha-jharjhara-bhramarī ghaṇā kāsyaṁ tataḥ param |

turī-bherī-mṛdaṅgādi-ninādāneka-dundubhiḥ ||75||

evaṁ nānā-vidho nādo jāyate nityam abhyasāt |

anāhatasya śabdasya tasya śabdasya yo dhvaniḥ ||76||

dhvaner antargataṁ jyotir jyotir antar-gataṁ manaḥ |

tan-mano vilayaṁ yāti tad viṣṇoḥ paramaṁ padam |

evaṁ bhrāmarī-siddhiḥ samādhi-siddhim āpnuyāt ||77||

sukhena kumbhakaṁ kṛtvā manaś ca bhruvor antaram |

saṁtyajya viṣṇān sarvān mano-mūrcchā-sukha-pradā |

ātmani manaso yogā ānando jāyate dhruvam ||78||

huṁkāreṇa bahir yāti saḥ-kāreṇa viśet punaḥ |

ṣaṭ-śatāni divā-rātrau sahasrāṇy eka-viṁśatiḥ |

ajapāṁ nāma gāyatrīṁ jīvo japati sarvadā ||79||

mūlādhāre yathā haṁsas tathā hi hṛdi paṅkaje |

tathā nāsā-puṭa-dvandve tirbhir haṁsa-samāgamaḥ ||80||

ṣaṇṇavaty-aṅgulī-mānaṁ śarīraṁ karma-rūpakam |

dehād bahir-gato vāyuḥ svabhāvāt dvādaśāṅguliḥ ||81||

gāyane ṣoḍaśāṅgulyo bhojane viṁśatis tathā |

caturviṁśatāṅguliḥ panthe nidrāyāṁ triṁśad aṅguliḥ |

maithune ṣaṭ-triṁśad uktaṁ vyāyāme ca tato’dhikam ||82||

svabhāve’sya gater nyūne paramāyuḥ pravardhane |

āyuḥ-kṣayo’dhike prokto mārute cāntarād gate ||83||

tasmāt prāṇe sthite dehe maraṇaṁ naiva jāyate |

vāyunā ghaṭa-sambandho bhaveet kevala-kumbhakaḥ ||84||

yāvaj jīvaṁ japen mantram apaā-saṅkhya-kevalam |

adyāvadhi dhṛtaṁ saṅkhya-vibhramaṁ kevalīkṛte ||85||

ata eva hi kartavyaḥ kevalī-kumbhako naraiḥ |

kevalī cājapā-saṅkhyā dviguṇā ca manonmanī ||86||

nāsābhyām vāyum ākṛṣya kevalaṁ kumbhakaṁ caret |

ekādi-catuḥṣaṣṭhiṁ dhārayet prathame dine ||87||

kevalīm aṣṭadhā kuryād yāme yāme dine dine |

atha vā pañcadhā kuryād yathā tat kathayāmi te ||88||

prātar-madhyāhna-sāyāhne madhya-rātre caturthake |

tri-sandhyam atha vā kuryāt sama-māne dine dine ||89||

pañca-vāraṁ dine vṛddhir vāraikaṁ ca dine tathā |

ajapā-parimāṇaṁ ca yāvat siddhiṁ prajāyate ||90||

prāṇāyāmaṁ kevalīṁ ca tadā vadati yogavit |

kevalī-kumbhake siddhe kiṁ na siddhyati bhūtale ||91||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭastha-yoga-prakaraṇe

prāṇāyāma-prayogo nāma pañcamopadeśaḥ ||

||5||

(6)

## ṣaṣṭhopadeśaḥ

# dhyāna-yogo nāma

sthūlaṁ jyotis tathā sūkṣmaṁ dhyānasya tirividhaṁ viduḥ |

sthūlaṁ mūrti-mayaṁ proktaṁ jyotis tejo-mayaṁ tathā |

sūkṣmaṁ bindu-mayaṁ brahma kuṇḍalī para-devatā ||1||

svakīya-hṛdaye dhyāyet sudhā-sāgaram uttamam |

tan-madhye ratna-dvīpaṁ tu suratna-bālukā-mayam ||2||

caturdikṣu nīpa-taruṁ bahu-puṣpa-samanvitam |

nīpapavana-saṅkulair veṣṭitaṁ parikhā iva ||3||

mālatī-mallikā-jātī-kesaraiś campakais tathā |

pārijātaiḥ sthala-padmair gandhāmodita-diṅmukhaiḥ ||4||

tan-madhye saṁsmared yogī kalpa-vṛkṣaṁ manoharam |

catuḥ-śākhā-catur-vedaṁ nitya-puṣpa-phalānvitam ||5||

bhramarāḥ kokilās tatra guñjanti nigadanti ca |

dhyāyet tatra sthiro bhūtvā mahā-māṇikya-maṇḍapam ||6||

tan-madhye tu smared yogī paryaṅkaṁ sumanoharam |

tatreṣṭa-devatāṁ dhyāyed yad dhyānaṁ guru-bhāṣitam ||7||

tasya devasya yad rūpaṁ yathā bhūṣaṇa-vāhanam |

tad-rūpaṁ dhyāyate nityaṁ sthūla-dhyānam idaṁ viduḥ ||8||

sahsrāre mahā-padme karṇikāyāṁ vicintayet |

vilagna-sahitaṁ padmaṁ dalair dvādaśabhir yutam ||9||

śukla-varṇaṁ mahā-tejo dvādaśair bīja-bhāṣitam |

ha-sa-kṣa-ma-la-va-ra-yuṁ ha-sa-kha-phreṁ yathā-kramam ||10||

tan-madhye karṇikāyāṁ tu akathādi-rekhā-trayam |

ha-la-kṣa-koṇa-saṁyuktaṁ praṇavaṁ tatra vartate ||11||

nāda-bindu-mayaṁ pīṭhaṁ dhyāyet tatra manoharam |

tatropari haṁsa-yugmaṁ pādukā tatra vartate ||12||

dhyāyet tatra guruṁ devaṁ dvibhujaṁ ca trilocanam |

śvetāmbara-dharaṁ devaṁ śukla-gandhānulepanam ||13||

śukla-puṣpa-mayaṁ mālyaṁ rakta-śakti-samanvitam |

evaṁ-vidha-guru-dhyānāt sthūla-dhyānaṁ prasiddhyati ||14||

sthūla-dhyānaṁ tu kathitaṁ tejo-dhyānaṁ śṛṇuṣva me |

yad-dhyānena yoga-siddhir ātma-pratyakṣam eva ca ||15||

mūlādhāre kuṇḍalinī bhujagākāra-rūpiṇī |

tatra tiṣṭhati jīvātmā pradīpa-kalikākṛtiḥ |

dhyāyet tejomayaṁ brahma tejo-dhyānaṁ parātparam ||16||

bhruvor madhye mana-ūrdhvaṁ yat tejaḥ praṇavātmakam |

dhyāyej jvālāvalī-yuktaṁ tejo-dhyānaṁ tad eva hi ||17||

tejo-dhyānaṁ śrutaṁ caṇḍa sūkṣma-dhyānaṁ śṛṇuṣva me |

bahu-bhāgya-vaśād yasya kuṇḍalī jāgratī bhavet ||18||

ātmanā saha yogena netra-randhrād vinirgatā |

vihared rāja-mārge ca cañcalatvān na dṛśyate ||19||

śāmbhavī-mudrayā yogo dhyāna-yogena sidhyati |

sūkṣma-dhyānam idaṁ gopyaṁ devānām api durlabham ||20||

sthūla-dhyānāc chata-guṇaṁ tejo-dhyānaṁ pracakṣate |

tejo-dhyānāl lakṣa-guṇaṁ sūkṣma-dhyānaṁ parātparam ||21||

iti te kathitaṁ caṇḍa dhyāna-yogaṁ sudurlabham |

ātmā sākṣād bhaved asmāt tasmād dhyānaṁ viśiṣyate ||22||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭastha-yoge

dhyāna-yogo nāma ṣaṣṭhopadeśaḥ ||

||6||

(7)

## saptamopadeśaḥ

# samādhi-yogo nāma

samādhiś ca paro yogo bahu-bhāgyena labhyate |

guroḥ kṛpā-prasādena prāpyate guru-bhaktitaḥ ||1||

vidyā-pratītiḥ sva-guru-pratītir

ātma-pratītir manasaḥ prabodhaḥ |

dine dine yasya bhavet sa yogī

suśobhanābhyāsam upaiti sadyaḥ ||2||

ghātād bhinnaṁ manaḥ kṛtvā caikyaṁ kuryāt parātmani |

samādhiṁ taṁ vijānīyān mukta-saṁjño daśādibhiḥ ||3||

ahaṁ brahma na cānyo’smi brahmaivāhaṁ na śoka-bhāk |

sac-cid-ānanda-rūpo’haṁ nitya-muktaḥ svabhāvavān ||4||

śāmbhavyā caiva bhrāmaryā khecaryā yoni-mudrayā |

dhyānaṁ nādaṁ rasānandaṁ laya-siddhiś caturvidhaḥ ||5||

pañcadhā bhakti-yogena mano-mūrcchā ca ṣaḍvidhā |

ṣaḍvidho’yaṁ rāja-yogaḥ pratyekam avadhārayet ||6||

śāmbhavīṁ mudrikāṁ kṛtvā ātma-pratyakṣam ānayet |

binduṁ brahma-mayaṁ dṛṣṭvā manas tatra niyojayet ||7||

kha-madhye kuru cātmānam ātma-madhye ca khaṁ kuru |

ātmānaṁ kha-mayaṁ dṛṣṭvā na kiñcid api budhyate |

sad-ānanda-mayo bhūtvā samādhi-stho bhaven naraḥ ||8||

anilaṁ manda-vegena bhrāmarī-kumbhakaṁ caret |

mandaṁ mandaṁ recayed vāyuṁ bhṛṅga-nādaṁ tato bhavet ||9||

antaḥ-sthaṁ bhramarī-nādaṁ śrutvā tatra mano nayet |

samādhir jāyate tatra cānandaḥ so’ham ity ataḥ ||10||

khecarī-mudrā-sādhanāt rasanordhva-gatā yadā |

tadā samādhi-siddhiḥ syād dhitvā sādhāraṇā-kriyām ||11||

yoni-mudrāṁ samāsādya svayaṁ śakti-mayo bhavet |

suśṛṅgāra-rasenaiva viharet paramātmani ||12||

ānanda-mayaḥ sambhūya aikyaṁ brahmaṇi sambhavet |

ahaṁ brahmeti cādvaita-samādhis tena jāyate ||13||

svakīya-hṛdaye dhyāyed iṣṭa-deva-svarūpakam |

cintayed bhakti-yogena paramāhlāda-pūrvakam ||14||

ānandāśru-pulakena daśā bhāvaḥ prajāyate |

samādhiḥ sambhavet tena sambhavec ca manonmanī ||15||

mano-mūṛcchā samāsādya mana ātmani yojayet |

parātmanaḥ samāyogāt sa-samādhiṁ samavāpnuyāt ||16||

iti te kathitaṁ caṇḍa samādhir mukti-lakṣaṇam |

rāja-yogaḥ samādhiḥ syād ekātmany eva sādhanam |

unmanī sahajāvasthā sarve caikātma-vācakāḥ ||17||

jale viṣṇuḥ sthale viṣṇur viṣṇuḥ parvata-mastake |

jvālā-mālākule viṣṇuḥ sarvaṁ viṣṇu-mayaṁ jagat ||18||

bhūcarāḥ khecarāś cāmī yāvanto jīva-jantavaḥ |

vṛkṣa-gulma-latā-vallī-tṛṇādyāḥ vāri parvatāḥ |

sarvaṁ brahma vijānīyāt sarvaṁ paśyati cātmani ||19||

ātmā ghaṭa-stha-caitanyam advaitaṁ śāśvataṁ param |

ghaṭād vibhinnato jñātvā vīta-rāgaṁ vivāsanam ||20||

evaṁ mithaḥ samādhiḥ syāt sarva-saṅkalpa-varjitaḥ |

sva-dehe putra-dārādi-bāndhaveṣu dhanādiṣu |

sarveṣu nirmamo bhūtvā samādhiṁ samavāpnuyāt ||21||

tattvaṁ layāmṛtaṁ gopyaṁ śivoktaṁ vividhāni ca |

teṣāṁ saṅkṣepam ādāya kathitaṁ mukti-lakṣaṇam ||22||

iti te kathitaṁ caṇḍa samādhir durlabhaḥ paraḥ |

yaṁ jñātvā na punar janma jāyate bhūmi-maṇḍale ||23||

|| iti śrī-gheraṇḍa-saṁhitāyāṁ gheraṇḍa-caṇḍa-saṁvāde ghaṭastha-yoga-sādhane

yogasya sapta-sāre samādhi-yogo nāma saptamopadeśaḥ ||

||7||

1. This verse is a corrupt version of the *Hāṭha-yoga-pradīpikā* invocation: *śrī-ādi-nāthāya namo’stu tasmai, yenopadiṣṭā haṭha-yoga-vidyā | vibhrājate pronnata-rāja-yogam, āroḍhum icchor adhirohiṇīva ||* [↑](#footnote-ref-2)
2. Appears incorrect for *adho-.* [↑](#footnote-ref-3)
3. The hindmost part of the roof of the mouth. [↑](#footnote-ref-4)
4. This verse absent in many editions. Cf. ha.yo.pra. 1.33. [↑](#footnote-ref-5)
5. Extra verses in some editions:

brahmahā-bhrūṇahā caiva surāpo guru-talpagaḥ |

etaiḥ pāpair na lipyeta yoni-mudrā-nibandhanāt |

yāni pāpāni ghorāṇi tūpapāpāni yāni ca |

tāni sarvāṇi naśyanti yoni-mudrā-nibandhanāt |

tasmād abhyasanaṁ kuryād yadi muktiṁ samicchati || [↑](#footnote-ref-6)
6. Extra verse in several editions:

pārthivī-dhāraṇā-mudrāṁ yaḥ karoti sa nityaśaḥ |

mṛtyuñjayaḥ svayaṁ so’pi sa siddho vicared bhuvi || [↑](#footnote-ref-7)
7. Extra verses in several editions:

āmbhasīṁ paramāṁ mudrāṁ yo jānāti sa yogavit |

gambhīre ca jale ghore maraṇaṁ tasya na bhavet ||

iyaṁ tu paramā mudrā gopanīyā prayatnataḥ |

prakāśāt siddhi-hāniḥ syāt satyaṁ vacmi ca tattvataḥ || [↑](#footnote-ref-8)
8. Extra verse in several editions:

pradīpte jvalite vahnau patito yadi sādhakaḥ |

etan mudrā-prasādena sa jīvati na mṛtyu-bhāk || [↑](#footnote-ref-9)
9. Extra verses in several editions:

iyaṁ tu paramā mudrā jarā-mṛtyu-vināśinī |

vāyunā mriyate nāpi khe gateś ca pradāyinī ||

śaṭhāya bhakti-hīnāya na deyā yasya kasyacit |

datte ca siddhi-hāniḥ syāt satyaṁ vacmi ca caṇḍa te || [↑](#footnote-ref-10)
10. Extra verse follows in several editions:

aśvinī paramā mudrā guhya-roga-vināśinī |

bala-puṣṭi-karī caivāpy akāla-maraṇaṁ haret || [↑](#footnote-ref-11)
11. Extra verse follows in several editions:

pāśinī mahatī mudrā bala-puṣṭi-vidhāyinī |

sādhanīyā prayatnena sādhakaiḥ siddhi-kāṅkṣibhiḥ || [↑](#footnote-ref-12)
12. Extra verse follows in several editions:

kākī-mudrā parā mudrā sarva-tantreṣu gopitā |

asyāḥ prasāda-mātreṇa kākavan nīrujo bhavet || [↑](#footnote-ref-13)
13. Extra verses follows in several editions:

virale nirjane deśe sthitvā caikāgra-mānasaḥ |

kuryān mātaṅginīṁ mudrāṁ mātaṅga iva jāyate ||

yatra yatra sthito yogī sukham atyantam aśnute |

tasmāt sarva-prayatnena sādhayen mudrikāṁ parām || [↑](#footnote-ref-14)
14. Extra verses follows in several editions:

idaṁ tu mudrā-paṭalaṁ kathitaṁ caṇḍa te śubham |

vallabhaṁ sarva-siddhānāṁ jarā-maraṇa-nāśinam ||

śaṭhāya bhakti-hīnāya na deyaṁ yasya kasyacit |

gopanīyaṁ prayatnena durlabhaṁ marutām api ||

ṛjave śānta-cittāya guru-bhakti-parāya ca |

kulīnāya pradātavyaṁṁ bhoga-mukti-prāpakam ||

mudrāṇāṁ paṭalaṁ hy etat sarva-vyādhi-vināśanam |

nityam abhyāsa-śīlasya jāṭharāgni-vivardhanam |

na tasya jāyate mṛtyus tathāsya na jarādikam |

nāgni-vāri-bhayaṁ tasya vāyor api kuto bhayam |

kāsaḥ śvāsaḥ plīhā kuṣṭhaṁ śleṣma-rogāś ca viṁśatiḥ |

mudrāṇāṁ sādhanāc caiva vinaśyanti na saṁśayaḥ ||

bahunā kiim ihoktena sāraṁ vacmi ca caṇḍa te |

nāsti mudrā-samaṁ kiñcit siddhidaṁ kṣiti-maṇḍale || [↑](#footnote-ref-15)
15. Gītā 6. [↑](#footnote-ref-16)
16. This verse not found in many editions. [↑](#footnote-ref-17)