

## THE ATTAINMENT OF IMMORTALITY, CHAPTERS 10-14

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### Chaper 10, The Inquiry into *Guṇa*

(1) *Guṇas* reside in the bodies of samsaric people. They are produced from *prakṛti*. They are *sattva*, *rajas* and *tamas*. (2) The body (*piṇḍaḥ*) is bound by the three *guṇas* and the mind is bound [by them] too. Listen to how their categorisation is taught in brief.

(3) Even though these *guṇas* are spoken of in the world as equal (*samabhāṣayā*), the *sāttvika* disposition is one in a thousand.

(4) The conditions of greed, anger, hunger, disgust, violence, cheating [and] lying which are seen in men all arise from *tamas*. (5) Sleep, exhaustion, ignorance, laziness and forgetfulness arise only in *tamas*. [*Tāmas*] predominates near death.

(6) Singing, dancing, playing music, dressing up, wearing lotions, laughing and flirting;<sup>1</sup> all these are produced from *rajas*. (7) The feelings which are created every moment due to a desire for intercourse with women and engaging in sex happen when the *rajas guṇa* predominates.

(8) The body always exists in a condition of domination by *rajas* and *tamas*. When those two are destroyed, *sattva* is sure to arise. (9) When the *sattva* state arises then men understand the truth.<sup>2</sup> (10) He who says, "I have knowledge" when his body has *rajas* and *tamas* and is filled with the *doṣas*, he is said to be ignorant and deranged. (11) [These] two *guṇas* are not destroyed in men by means of the self-empowered yoga. There is a special *mudrā* for that, produced from the lotus-mouth of the guru.

Thus ends the Inquiry into *Guṇa*.

### Chaper 11, The Inquiry into the *Mahāmudrā*

(1) [Now] is taught the *mahāmudrā* ("great seal") concealed in all the tantras, after obtaining which men are worshipped by the gods. (2) [Only] after performing a host of good deeds for ten billion births do yogis obtain it and cross the ocean of existence.

(3) Carefully press the perineum with the left heel, extend the right foot and hold it firmly with the hands. (4) Lift up the haunches onto a seat (*āsane*),<sup>3</sup> put the chin on the chest, close the nine [bodily] openings and fill up the abdomen with air. (5) Put the mind at the crossroads<sup>4</sup> and commence breath-control. Stop the movement [of the breath] in the moon and sun, and perform breath-control.

(6) This consumes impurity (*kaṣāyasya*), liquefies *bindu* and *nāda*, makes all the channels flow and kindles the fire. (7) Through practice, mastery of the body, speech and mind by means of yoga of the body, speech and mind (*kāyavākcittayogena*) is sure to arise for

<sup>1</sup>Tib. tr. has "desiring" as if it were *kāmaḥ*

<sup>2</sup>Tib. tr. is "the meaning of truth".

<sup>3</sup>In Tib. tr. it is clearly a seat.

<sup>4</sup>*catuspatha* mentioned as place in body at *Tantrāloka* 15.94: *catuspathaṃ śaktimato layāttatraiva manvate | nāsāntatāturandhṛan tam etad dehe vyavasthitam.*

the yogi who is on the path. (8) By means of this *mudrā* the yogi is sure to obtain everything, so he should diligently practise this *mahāmudrā* in the correct way. (9) Because this self-born (*svayambhuvā*) *mudrā* is the greatest of all *mudrās*, the best among the wise (*vibudhottamāḥ*)<sup>5</sup> call her the *mahāmudrā*. (10) She checks death so is always beneficial. Only he who keeps [the *mudrā*] in her mind overcomes the restraint (*yantram*). (11) Her name is spelt out by the first syllables of the words [?]. It is taught only for the delight of those engaged in yoga.<sup>6</sup>

Thus ends the Inquiry into the Great Seal in the Attainment of Immortality.

## Chapter 12, the Inquiry into the Lock

(1) Yogis are sure to master this great seal by [the technique] called the great lock (*mahā-bandha*), which keeps the breath in the body. (2) And the great lock should be known to be of two kinds, just as *bindu* was said to be, for there is the perineum lock (*yonibandha*) for the goddesses and the throat lock (*kañṭhabandha*) for the [great] god.

(3) Inhale, hold the breath, perform the great seal, which removes danger, and quickly apply the lock, which is kept secret from the gods and demons. (4) Simultaneously contract the anus and the perineum, make the *apāna* breath move upwards and join it with the *samāna* breath. (5) The yogi should practise the lock at the side of the opening of the Goddess of the Centre, having carefully blocked the triple pathway, then tightly restrain the breath. (6) Put the breath (*vāyuni*) on *prāṇa* then make *prāṇa* face downwards and move it in order to make it rise through uniting *prāṇa* and *apāna* (*prāṇāpānaikayogataḥ*).

(7) This finest of bodily yogas illuminates the way of the adepts. Success, conviction and well-being arise through practising this, not otherwise. (8) The channels, all of which usually flow downwards, are reversed by this great lock.

(9) Because of the downward flow the elements leave the body as essences, like streams leaving their fields. (10) Yogis should always remember that this lock functions in the body like a dyke in the external [world] blocking a river. (11) This lock is said [to work] on all the channels. By the grace of this lock, the gods become manifest. (12) It is by means of this lock, which blocks three paths at the crossroads and opens one, that the adepts attained happiness.

(13) This downward path is said to bestow birth and death. The two [paths] which flow at [its] sides cause merit and demerit. (14) By putting all the elements into the pot of breath retention (*kumbhake*) using a firm restraint (*drḍhabandhanāt*) and making *udāna* a [locking] bolt through joining *prāṇa* and *apāna*, (15) this lock in the centre stops movement in all the channels. By the grace of this alone is the perineum lock successful. (16) This is the *sampuṭa* yoga; it is also taught as the root lock (*mūlabandha*). By means of this alone are the three yogas (*yogatraya*)<sup>7</sup> accomplished for good people who practise.

Thus ends the Inquiry into the Lock.

<sup>5</sup>Tib. tr. translates it as Buddhas: adopt C?

<sup>6</sup>ma-mu?, but that would require a dual; this is a riddle, a private joke. Tib tr.: wherever this such an explanation which is to say unchanging and chief state other, that is known be to as very joyous, which is unmixed and common !?

<sup>7</sup>I.e. *kāyavākcittayoga*.

## Chapter 13, the Inquiry into Piercing

(1) The seal should be known to be of two kinds in the same way that the lock is twofold: the perineum seal (*yonimudrā*) is for the goddesses and the penis seal (*liṅgamudrā*) is for the [great] god. (2) Just as external creation arises from a woman and a man, so is creation in the body destroyed by a woman and a man. (3) A woman of virtue and beauty is useless without a man; the great seal and great lock are useless without the piercing (*vedha*).

(4) The yogi should take hold of all the breaths (? *vāyucakrāṇi*), perform the lock as taught and start performing the piercing by means of the breath, which must be joined with the mind. (5) After greatly empowering *prāṇa* [and] making it face the opening of the Goddess of the Centre, he should gradually pierce the crossroads (*catuṣpaṭham*) with the breath. (6) Using the hands put the penis on the ground motionless like the pole star (*dhruvasaṃnibham*). In the same way make the two feet face downwards. (7) [Staying] very steady, lift up the haunches with the heels of the pointed feet and, with a firm lock and using the *bhava* technique (?) fearlessly shake [?]. (8) Shake the great [Mount] Meru using ten million diamond points of breath. As a result of that piercing happens from the underworld (*rasātala*) to the egg of Brahmā (*brahmāṇḍa*).<sup>8</sup> (9) The gods in the middle of [Mount] Meru tremble because of Meru being made to move. As a result of the piercing of [Mount] Meru, Brahmā and the other gods are sure to die. (10) At first this piercing happens quickly in the knot of Brahmā; then, having broken the knot of Brahmā it breaks the knot of Viṣṇu. (11) Then, having broken the knot of Viṣṇu, it breaks the knot of Rudra. Then, having broken the knot of Rudra and cut the creeper of delusion, (12) this [piercing-driven] breath opens the very secret gateway of Brahmā. The great seal, the great lock [and] the third, the great piercing: (13) by means of these three elements, whose essences are secret, yoga is successful. He who knows these three truths (*trītatvam*) knows the three worlds. (14) He who is lucky enough to practise them becomes a god, omnipresent and [omni-]potent. +The gods are in the most secret tantras. (15-16) By means of this entitling, only men have this entitlement.+ A man becomes anointed with all consecrations, endowed with all entitlements and situated on the path of the adepts [by means of this] and not otherwise. Pride is justified for he who knows this seal: (17) everything is understood by him thanks to the goddess that is the [central] channel.

Thus ends the Inquiry into Piercing.

## Chapter 14, The Inquiry into the Practice

(1) He who has obtained this knowledge, a wish-fulfilling jewel, has received a pot of goodness (*bhadraghaṭa*),<sup>9</sup> a tree of plenty (*kalpadruma*), a great treasure (*mahānidhi*). (2) This secret triad of truths (*tattvatraya*), the most important essence of the three worlds, does not bear fruit for men who are not devoted to practice. (3) In the same way that wealth does not bear fruit for those who are not inclined to use it,<sup>10</sup> so this truth (*tattva*) will definitely not bear fruit for those who do not have a practice. (4) Having realised this, heroic men should practise regularly. Yoga results from regular practice [and] as a result of

<sup>8</sup>These are perhaps the bottom and top of the central channel, two of the fourteen *bhūmis* mentioned in 1.15.

<sup>9</sup>The *bhadraghaṭa* is a *siddhi* mentioned in the *Kathāsaritsāgara* as well as the *Caryāmelāpaka* and other Buddhist texts.

<sup>10</sup>Tib. tr. is of prayoga° not aprayoga°.

yoga everything is accomplished.

(5) Maintaining the first seal, apply the two locks very firmly and then make the body swing using the three channels. (6) [After performing] another flapping of the haunches,<sup>11</sup> firmly blocking the movement of the breaths using the man's seal (*puruṣamudrayā*),<sup>12</sup> inhaling and holding the breath, (7) the yogi should undertake the practice to bring about an increase in all pleasures every three hours day and night without interruption. (8) By means of this practice the breath is exercised. As a result of exercise of the breath, the fire in the body grows every day. (9) With the fire increasing, food is easily digested. Thorough digestion of food increases *rasa*. (10) When *rasa* has increased the bodily constituents (*dhātavaḥ*) keep increasing. It is as a result of an increase in the bodily constituent(s) that *rasa* increases above all others (*pradhānam*).<sup>13</sup> (11) When *rasa* becomes predominant as a result of regular practice, the lord of yogis becomes nourished, with a firm body and great strength. (12) The great lock arises from intensive practice (*mahābhyāsād*) [and] strength. From intensive practice of the great lock there is consumption (*jāraṇam*) of *rasa*. (13) All the *doṣas* and faeces, urine and [other] defilements dry up. *Rasa* is made to flow constantly in the body through the channels. (14) Through practice the yogi can kill by means of *kāla* yoga, unite the two *rasas* and enter the Goddess of the Centre. (15) Having obtained a guru as a helmsman and made a peerless boat, those who are devoted to the vessel of practice cross the ocean of existence. (16) Even if the gods repeatedly teach [this] knowledge [among] themselves, through practice, yoga becomes manifest for the yogi (?). (17) All the bad deeds done in thousands of lives are burnt up in this very life by means of the practice, like straw by fire. (18) The [rewards of] austerities, sacrifices, donations and observances that are taught arise a hundred billion times over through the practice. (19) The various *prakṛtis*, *guṇas*, *doṣas* and diseases in the body are destroyed by means of the practice, like clouds in the sky by the wind.

Thus ends the Inquiry into the Practice.

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<sup>11</sup> Emend *kaṭyāḥ* to *kṛtvā*?

<sup>12</sup> I.e. the penis seal mentioned above.

<sup>13</sup> *pradhānam* is used adverbially here and in 10.5 and 10.7 to mean "predominantly".