

# Swami Kuvalayananda Asanas and Pranayam

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("Hindi<sup>1</sup> passage omitted here")

("Hindi passage omitted here")

# **A Full, a Short, and an Easy Course in Yoga Physical Culture for an Average Man of Health**

**A FULL, A SHORT & AN EASY COURSE**

IN

***YOGIC PHYSICAL CULTURE***

**FOR AN AVERAGE MAN OF HEALTH**

FOURTH IMPRESSION

KAIVALYADHÂMA

LONAVLA (G.I.P.)

BOMBAY-INDIA

***1935***

*Price: 2 annas*

## CHART<sup>2</sup> OF YOGIC POSES

This beautiful *Chart* is printed on fine art paper measuring 23"×27". 28 excellent half-tone photographs taken from life illustrate the most important Yogic poses having great physical and spiritual value.

The Kaivalyadhâma has framed well-balanced schemes of Yogic Physical Culture. All exercises included in these schemes are illustrated in the present Chart. Besides this, four meditative poses also find their place in the photographs. Illustrations of Uḍḍiyâna and Nauli are given along with the poses to secure a sort of completeness for the Yogic exercises represented in this Chart.

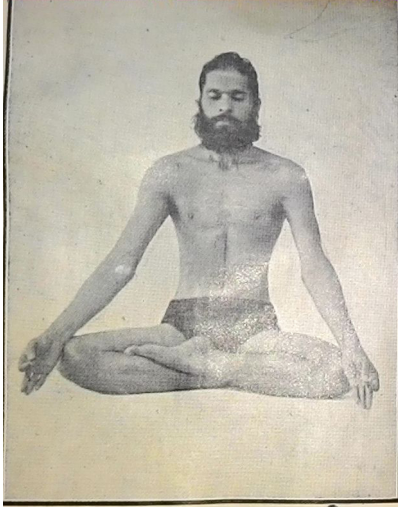
A separate sheet forms a part of the Chart and describes briefly but thoroughly the technique of the different poses shown therein. The Chart together with this sheet is priced at Ans. 6. Packing and Postage Ans. 2 extra.

The Chart, the explanations of the technique, and this pamphlet of Courses in Yogic Physical Culture form a complete set, altogether costing Ans. 8. Packing and Postage Ans. 2 extra. (America 25 cents, other Foreign Countries Sh. 1/-, Post Free).

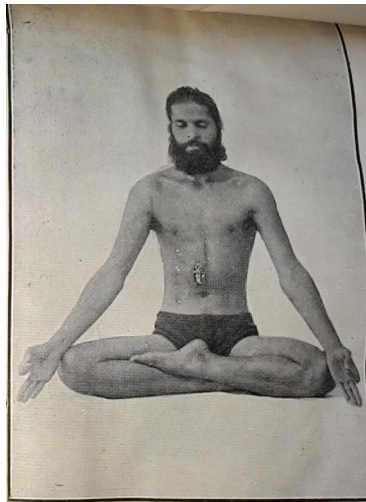
The Chart, the explanations of the technique and the pamphlet of Yogic Courses are all available in four languages—English, Hindi, Marathi and Gujarati. *The customer is requested to state clearly in his advice the particular language he would like to have.*

*N.B. — The Chart and the pamphlet of the Courses will not be sent by Value Payable System. The price thereof may be remitted in inland postage-stamps or by a draft or a British Postal Order as the case may be.*

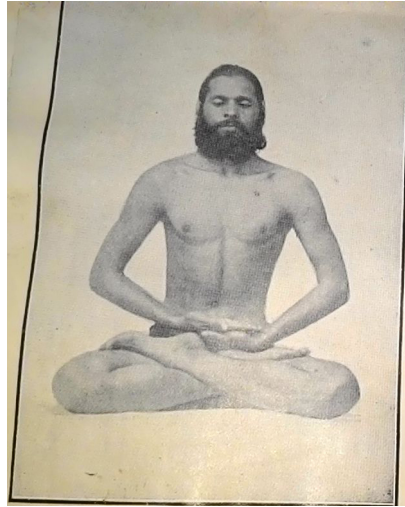
**Manager, YOGA-MIMANSA OFFICE, BORIVLI, B.B. & C.I.**



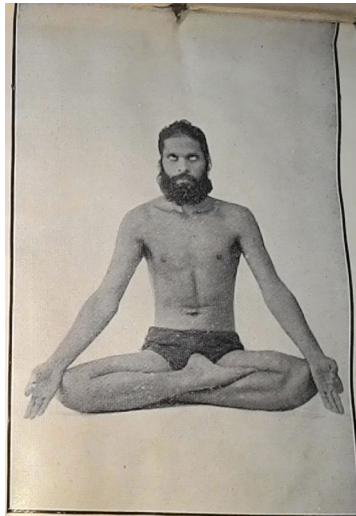
(1) Svastikasana



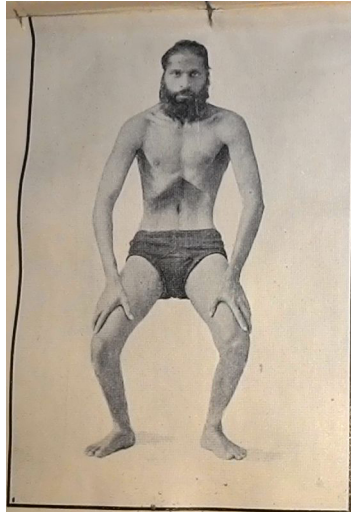
(2) Samasana



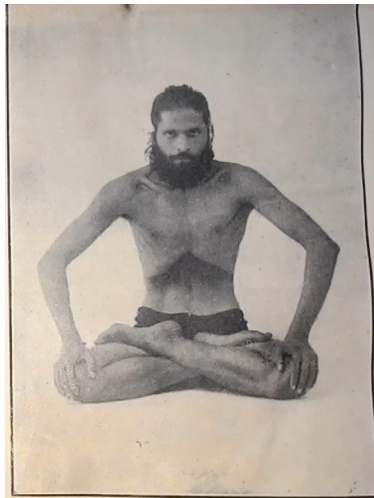
(3) Padmasana



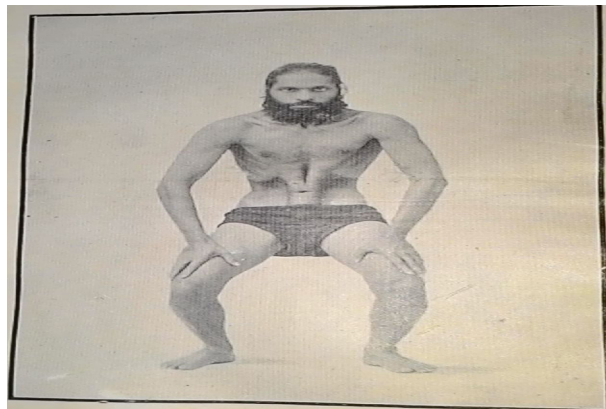
(4) Siddhasana



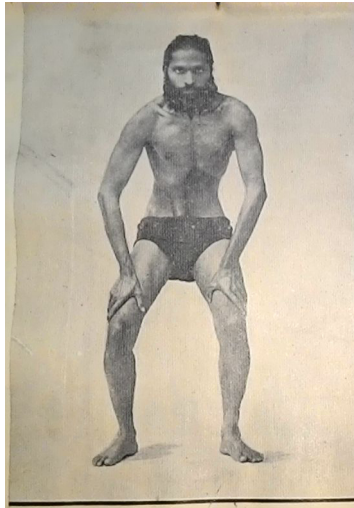
(5) Uddiyana in Standing



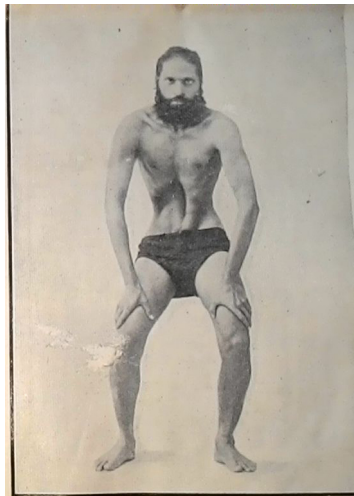
(6) Uddiyana in Sitting



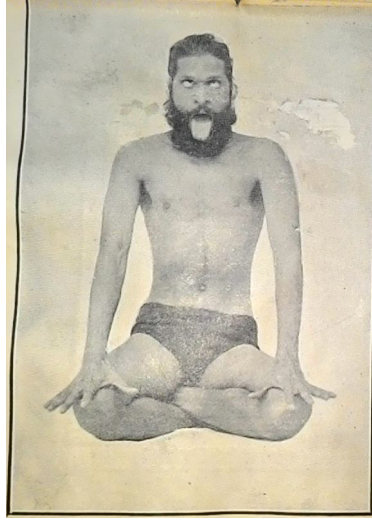
(7) Nauli-Madhyama



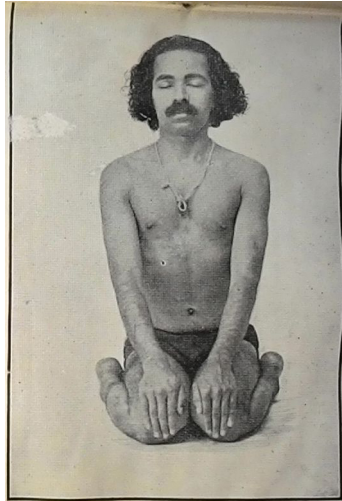
(8) Dakshina Nauli



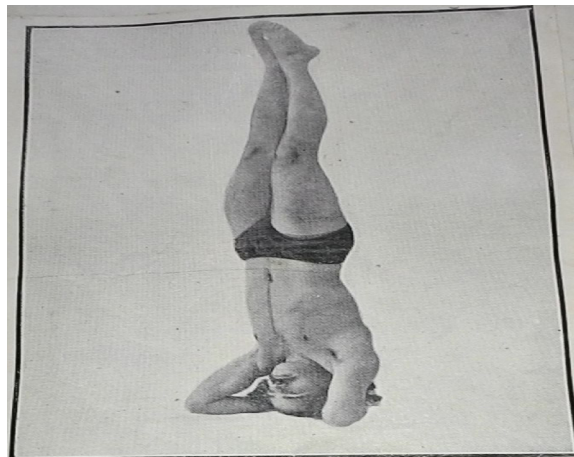
(9) Vama Nauli



(10) Simhasana

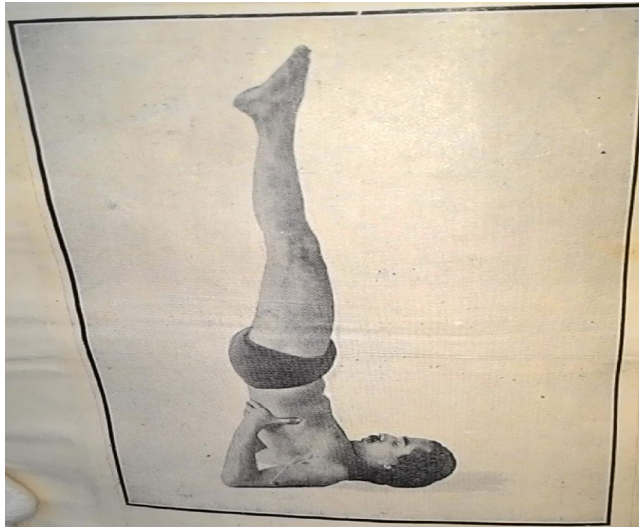


(11) Vajrasana

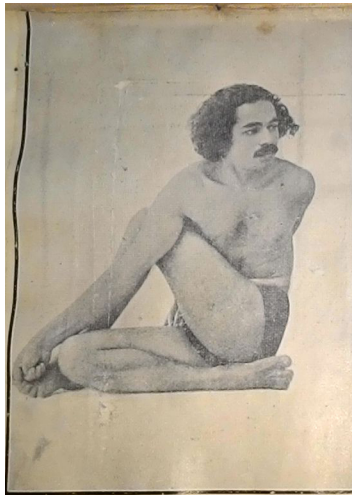




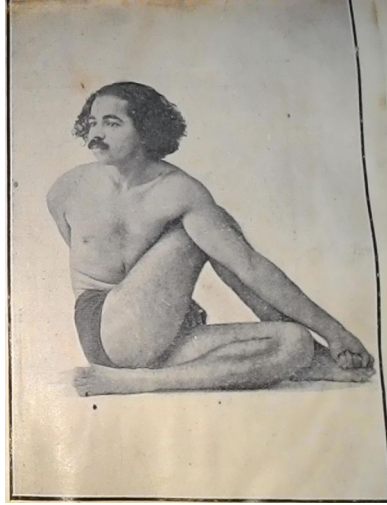
(12) Shirshasana



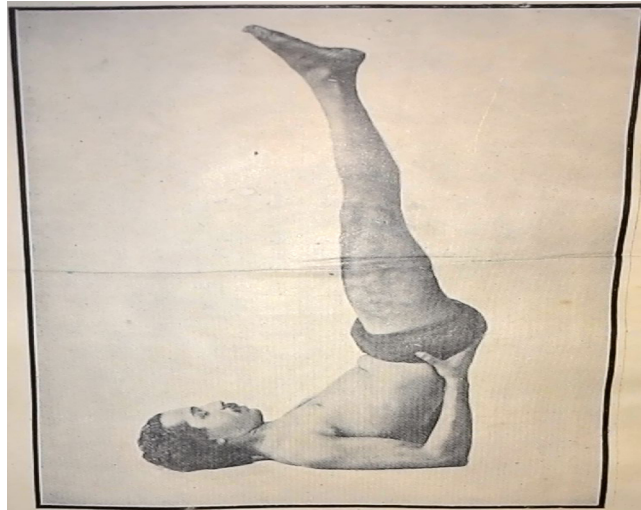
(13) Sarvangasana



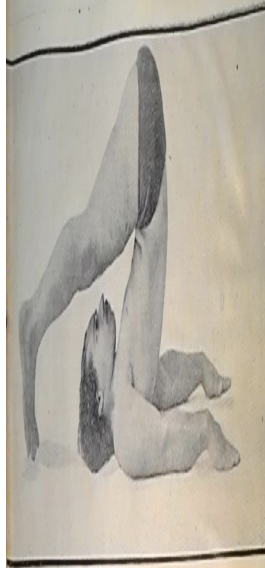
(14) Ardha-Matsyendrasana



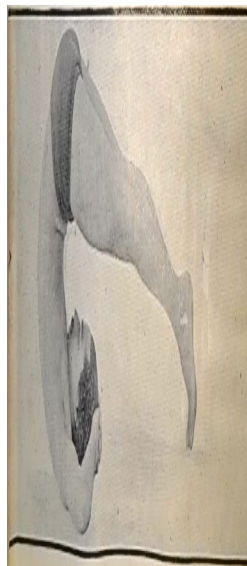
(15) Ardha-Matsyendrasana



(16) Vipareeta-Karani



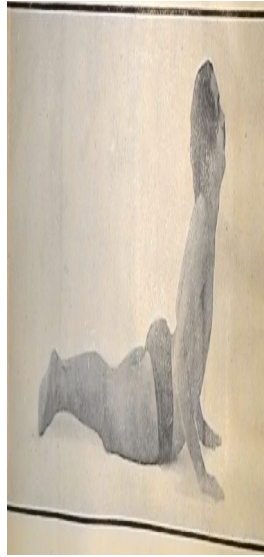
(17) Halasana (*First Stage*)



(18) Halasana (*Fourth Stage*)



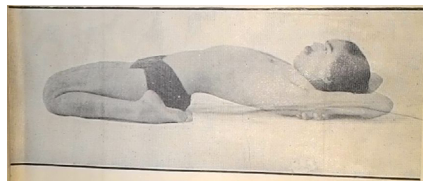
(19) Pashchimatana



(20) Bhujangasana



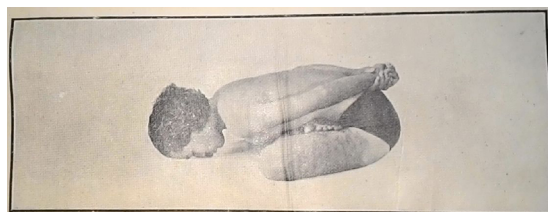
(21) Shalabhasana



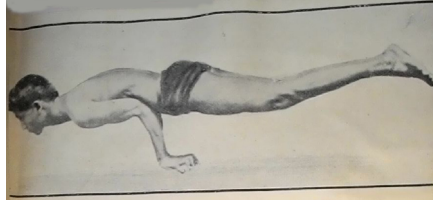
(22) Supta-Vajrasana



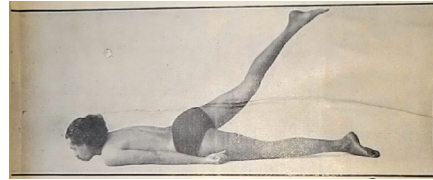
(23) Dhanurasana



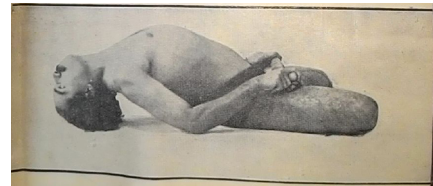
(24) Yoga-Mudra



(25) Mayoorasana



(26) Ardha-Shalabhasana



(27) Matsyasana



(28) Shavasana

*I<sup>3</sup>*

A FULL COURSE IN YOGIC PHYSICAL CULTURE

*FOR AN AVERAGE MAN OF HEALTH*

*ÂSANAS*

1 Śirshâsana      ...      ...      ¼ min. to 12 mins., adding ½ min. per week.

2	Sarvâṅgâsana	...	...	½ min. to 6 mins., adding 1 min. per week.
3	Matsyâsana	...	...	¼ min. to 3 mins., adding ¼ min. per week.
4	Halâsana	...	...	1 min. to 4 mins., for all stages put together, adding 1 min. per week.
5	Bhujaṅgâsana	...	...	$\left\{ \begin{array}{l} 3 \text{ to } 7 \text{ turns of each, the pose being maintained for } 10 \\ \text{seconds, adding one turn} \\ \text{every fortnight to each.} \end{array} \right.$
6	Śalabhâsana	...	...	
7	Dhanurâsana	...	...	
8	Ardha-Matsyendrâsana	...	...	¼ min. to 1 min., for each side, adding ¼ min. per week.
9	Paśchimâtâna	...	...	¼ min. to 1 min., adding ¼ min. per week.
10	Mayûrâsana	...	...	1/6 min. to 2 mins., adding ¼ min. per week.
11	Śavâsana	...	...	2 mins. to 10 mins., adding 2 mins. per week.

#### *BANDHA<sup>4</sup>*

1	Uḍḍiyâna	...	...	3 to 7 turns, adding 1 turn per week.
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#### *MUDRÂ*

1	Yoga-Mudrâ	...	...	1 min. to 3 mins., adding 1 min. per week.
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#### *KRIYÂS*

1	Nauli	...	...	3 to 7 turns, adding 1 turn per week.
2	Kapâlabhâti	...	...	$\left\{ \begin{array}{l} 3 \text{ rounds of } 11 \text{ to } 121 \text{ expulsions each, adding } 11 \\ \text{expulsions to each round every week.} \end{array} \right.$

#### *PRÂṆÂYÂMAS*

1	Ujjâyî	...	...	7 to 28 rounds, adding 3 rounds every week.
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<sup>4</sup> 4

2 Bhastrikâ	...	...	$\left\{ \begin{array}{l} \text{3 rounds of 11 to 121 expulsions each, adding 11} \\ \text{expulsions to each round every week. Every round to} \\ \text{be followed by a suitable Kumbhaka.} \end{array} \right.$

## A FEW HINTS REGARDING THE FULL COURSE

## LIMITATIONS

1 Students of Yogic Physical Culture will do well to remember the limitations that have been indicated from time to time in *Yoga-Mîmâṇsā* for each exercise; and which have been summarized here in the following *section*.

25 People suffering from running ears, weak eye capillaries, and weak heart should avoid the practice of Śīrshāsana. This, Viparīta Karaṇī and Sarvāṅgāsana may be very *cautiously* practised by those that are troubled by chronic nasal catarrh. Bhujāṅgāsana, Śalabhāsana and Dhanurāsana are to be avoided by persons with considerable tenderness in the abdominal viscera, especially when the spleen is excessively enlarged. Constipated people will be well advised not to practise Yoga-Mudrā and Pāśchimātāna on a large measure. Generally speaking weakness in the heart should exclude the exercises of Uḍḍiyāna, Nauli, Bhastrikā and Kapālabhāti. Weakness in the lungs also indicates the exclusion of Kapālabhāti as well as Bhastrikā and Ujjāyī Kumbhakas, although the Rechaka and Pūraka of Ujjāyī are available even to people with weak lungs. Persons recording blood pressure above 150 and below 100 mm. Hg. Habitually, should exclude the Yogic exercises altogether, provided they are going to undertake these exercises on their own responsibility.

*N.B.*—Any one suffering from considerable weakness in any part of the body will do well to consult an expert for giving him the necessary exercises.

## MEASURE

3 The course is perfectly general. The proportion of time shown against each exercise is also general and has no reference to individual cases.

4 Students may stop short with only half the maximum time put down for each exercise, provided that they observe the relative proportion among the different practices.



5 In *section 6* another alternative is shown.

6<sup>6</sup> The maximum to be reached in the different exercises in the FULL COURSE, may also be as follow: *Sîrshâsana*, 6 mins.; *Sarvâñgâsana*, 3 mins.; *Matsyâsana*, 1 min.; *Halâsana*, 2 mins.; *Bhujañgâsana*, *Śalabhâsana* and *Dhanurâsana*, 3 mins. each; *Ardha-Matsyendrâsana*, *Paśchimatâna* and *Mayûrâsana*, 1 min. each; *Uḍḍiyâna*, 2 mins.; *Yoga-Mudrâ*, 1 min.; *Nauli*, 3 mins.; *Kapâlabhâti* or *Bhastrikâ*, 8 mins. and *Ujjâyî*, 7 mins.

7 People who want to reduce their time of exercise to the lowest possible minimum, should take up the SHORT COURSE.

### CAUTION

8 Under no circumstances should the exercises lead to languor. The student should come out of his practices fully refreshed, a sort of quiet settling over his nerves.

9 The whole course need not be gone through at a stretch. It may be profitably punctuated with convenient periods of rest.

10 Even then care should be taken to see that the total amount of energy expended does not strain the system.

11 *Be with caution bold* is our repeated advice to the students of Yogic Physical Culture.

12 If there is a considerable break in the practice of these exercises, whenever the exercises are to be started again, they should start on a humbler scale, although the full measure may be reached somewhat rapidly.

13 After severe illness the Yogic exercises should be undertaken only when the patient recovers sufficient energy for their<sup>7</sup> practice. It would always be desirable, by way of a cautious measure, to prefix to the practice of these exercises, a moderately long walk everyday for a week or so.

14 Yogic exercises should never commence for an hour and a half after even a moderate quantity of solid food or a good quantity of liquid food. Half a cup of liquid food would allow the exercises to be started in half an hour. At least four hours and a

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<sup>6</sup> 6

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A FULL COURSE IN YOGIC PHYSICAL CULTURE

<sup>7</sup> 7

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A FULL COURSE IN YOGIC PHYSICAL CULTURE

half must elapse between a heavy meal and the Yogic exercises. In short, Yogic exercises should always begin with a light stomach.

15 There is no harm if food is taken in a moderate quantity in something like half an hour after the Yogic exercises.

### PLACE

16 Any well ventilated place may be used for Yogic exercises. The only care to be taken is not to allow the body to be exposed to a strong draught.

### SEAT

17 For a spiritual culturist the traditional arrangement of seating is excellent. A carpet of Kuśa grass, with a well-tanned deer-hide spread on it, the hide in its turn being covered with a daily washed piece of thick khaddar, makes a very comfortable seat. A physical culturist may use a carpet large enough to accommodate the length and breadth of the individual practising Yogic exercises. From the hygienic point of view it is desirable that this carpet also is covered with a daily washed piece of khaddar.

In the absence of a Kus' a grass carpet, any other grass carpet will do.

Those that may have a conscientious objection to the use of a hide, should make use of a thick woollen cloth folded over several times.

### TIME AND SEQUENCE

18<sup>8</sup> Uḍḍiyâna, Nauli, Kapâlabhâti or Bhastrikâ and Ujjâyî should be practised in the morning, in the sequence in which they have been taken up here.

19 Uḍḍiyâna and Nauli may be practised by the constipated people even before they get the call of nature.

20 Taking a few ounces, say ten to twenty, of tepid water, with a little rock-salt added to it (1 grain per ounce), may be taken before practising Nauli. This will induce a rapid bowel movement.

21 Kapâlabhâti or Bhastrikâ and Ujjâyî should follow not only evacuation, but, as far as possible, a full bath. They are best practised in Padmâsana or Siddhâsana

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<sup>8</sup> 8

although for Kapâlabhâti and Bhastrikâ, Padmâsana is preferable.

22 Âsanas are better gone through in the evening, because muscles are more elastic then than in the morning.

23 Yoga-Mudrâ so also Ujjâyî and Kapâlabhâti or Bhastrikâ may be practised also in the evening.

24 Yoga-Mudrâ should be taken up with Âsanas and be practised before Śavâsana.

25 Whether in the morning or in the evening, the Yogic exercises should be practised in the following order. First take Âsanas with Yoga-Mudrâ, then the Bandha and the Kriyâs, and lastly the Prâṇâyâmas. Kapâlabhâti should be considered as a part of Prâṇâyâma.

26 In practising Âsanas students will do well to preserve the sequence of the various poses that has been followed in enlisting them here. In getting oneself trained, however, one need<sup>9</sup> not follow this sequence rigorously. One may pick up the different Âsanas in any order he likes, the easiest being taken up first and the more difficult being taken up later on.

27 The omission of a particular practice does not disqualify a student to go through the remaining part of the scheme with advantage.

### COMBINATION WITH OTHER EXERCISES

28 There is no harm in undergoing the Yogic exercises and strenuous muscular exercises side by side.

29 But the two should never be practised immediately before one another. At least a period of twenty minutes should be allowed to go by.

30 Those that want to finish their exercises with a balance introduced into their system, should take the Yogic exercises last. But those that want to have a spirit of exhilaration at the end, should finish with the muscular exercises.

31 Walk when taken as an exercise must be brisk, and for considerations of sequence should be treated as a muscular exercise. A stroll stands on a different level,

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<sup>9</sup> 9

and may precede or follow the Yogic practices.

### YOGIC EXERCISES AND BATH

32 A whole bath should precede the Yogic exercises. Because the same promotes blood circulation uniformly throughout the body, and the diversion of a richer blood current to a particular part by means of a Yogic exercise becomes easier.

33 But a local bath intended for a particular part of the body for promoting blood circulation therein, should neither precede<sup>10</sup> nor follow the *general* Yogic exercises immediately, although local baths and particular Yogic exercises may be combined with the advice of an expert.

### FOOD, DRINK, SMOKE, Etc.

34 Every man should try to find which food suits him the best, irrespective of the dictates of his palate.

35 Even people who maintain more than average health, should restrict themselves to such varieties of food as they find agreeable. Every meal should be of a moderate quantity which must be well masticated, so that it may become freely mixed with the saliva and its digestion may become easier.

36 People with weak digestion should take to low protein diet. They should satisfy themselves with two meals per day and preferably even with one, the place of the other meal being taken by light refreshment.

37 Those who suffer from dyspepsia and constipation or have some uric acid trouble, will do well to eliminate all sorts of pulse. They should also avoid potatoes, brinjals and onions.

38 Water taken half an hour after the meal suits almost every constitution. Those that have their digestive capacity unimpaired may take water along with their food.

39 All alcoholic drinks are to be cautiously avoided. Stimulants such as tea and coffee are never to be taken in excess and may preferably be eliminated altogether. For a man that cares for his health, there cannot be a more luxurious drink than plain water.

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<sup>10</sup> 10

40 Heavy smoking of whatever sort invariably shatters the nerves, if carried on across many years. Weak nerves, persistent<sup>11</sup> cough, sore throat, etc., always harass a heavy smoker; and may often beset the path even of a light smoker.

41 All unnatural and illegitimate sexual acts are sinful. Excess committed even in natural and legitimate sexual acts do not stand upon a different footing.

42 No sexual intercourse is healthy unless it is undertaken as a matter of absolute physiological necessity.

### EXERCISES FOR FEMALES

43 The FULL COURSE is available to females as well as to males.

44 In the case of females it is desirable to suspend all the Yogic exercises during the monthly illness and pregnancy.

### EXERCISES FOR BOYS AND GIRLS

45 Boys and girls will do well, first to start with the SHORT COURSE in every case and to take up the FULL COURSE later on.

46 Boys and girls under 12 would be well advised to restrict themselves to Bhujāṅgāsana, Ardha-Śalabhāsana, Dhanurāsana, Paśchimatāna, Halāsana and Yoga-Mudrā only. After 12 the remaining exercises of the FULL COURSE may be taken up.

*N.B.*— This FULL COURSE and the hints given thereon are intended for an average man of health. People falling below the average may try the SHORT COURSE, or better seek expert advice, for being prescribed suitable exercises.

## III<sup>2</sup>

### A SHORT COURSE IN YOGIC PHYSICAL CULTURE

1 Bhujāṅgāsana	...	...	{ 3 to 7 turns each; the pose being maintained for 2 to 5 seconds, one turn being added to each, every fortnight.
2 Ardha-Śalabhāsana	...	...	
3 Dhanurāsana	...	...	
4 Halāsana	...	...	{ First only Ardha-Halāsana to be tried for 2

<sup>11</sup> 11

			seconds in each of its stages. Then the full pose may be taken through its four different stages, each stage being maintained for 2 seconds only. 3 to 5 turns, adding one turn every fortnight.
5 Paśchimatâna	...	...	{ To be maintained for 5 seconds. 3 to 7 turns, adding one turn every fortnight.
6 Ardha-Matsyendrâsana	...	...	{ To be maintained for 5 seconds. 3 to 7 turns, adding one turn every fortnight.
7 Yoga-Mudrâ <i>or</i> Uḍḍiyâna			{ To be maintained for 10 seconds. 3 to 5 turns, adding one turn per week.
8 <sup>13</sup> Viparîta Karaṇî	...	...	{ First Ardha to be practised with 2 seconds' pause at every stage. Afterwards the full pose to be taken with 10 seconds' pause. 2 to 5 turns, adding one turn every fortnight.
9 Ujjâyî	...	...	7 to 21 rounds, adding 3 rounds per week.

#### HINTS REGARDING THE SHORT COURSE

1 The SHORT COURSE is framed for those people who cannot for want of time, strength or wish, follow the FULL COURSE.

2 All the hints given to Yogic Physical Culturists concerning the FULL COURSE should be applicable to this SHORT COURSE as well as to the EASY COURSE that follows.

3 Exercises tabulated in the SHORT COURSE may be started at the age of 9. Ujjâyî and Uḍḍiyâna should not be begun, however, before 12 or even 13.

4 The SHORT COURSE is available to females as well as to males.

5 Those that can tolerate Yogic exercises in the morning, may, if they so choose, undergo the SHORT COURSE both morning and evening. Others should practise Ujjâyî and Uḍḍiyâna in the morning and the rest of the exercises in the evening. Ujjâyî is

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<sup>13</sup> 13

to be practised in the evening also.

<sup>614</sup> This SHORT COURSE may be made shorter not by omitting any of the practices tabled here, but by undergoing all the exercises on a smaller scale.

7 Although the practice of the SHORT COURSE or of the EASY COURSE tabulated hereafter is comparatively innocent, people suffering from any serious disorder should not undertake exercises on their own responsibility.

8 The EASY COURSE that follows is intended for those who are much run down in health and are suffering from general debility, but have no other specific complaint.

### III<sup>15</sup>

#### AN EASY COURSE IN YOGIC PHYSICAL CULTURE

- |                                      |     |   |
|--------------------------------------|-----|---|
| 1 Ujjâyî ...                         | ... | { 7 to 14 rounds, adding 2 rounds per week.   |
| 2 Bhujangâsana ...                   | ... | { 2 to 5 turns each. The pose to be maintained for 2 to 5 seconds, one turn being added to each every fortnight.  |
| 3 Ardha-Śalabhâsana ...              | ... |   |
| 4 Ardha-Halâsana ...                 | ... | { Begin with one leg only. To be practised with both the legs after a fortnight. Rest for 2 seconds at angles of 15°, 30°, 60°, & 90°; 3 to 6 turns, adding one turn every fortnight. |
| 5 Vagrâsana ...                      | ... | { To be maintained for 5 seconds on each side. 3 to 6 turns, adding one turn every fortnight.   |
| 6 Chagrâsana<br>(side bending) ...   | ... | { To be maintained for 2 seconds on each side. 2 to 5 turns, adding one turn every fortnight.   |
| 7 Paśchimâtâna ...                   | ... | { To be maintained for 3 seconds. 2 to 5 turns, adding one turn every fortnight.  |
| 8 Yoga-Mudrâ or its<br>variation ... | ... | { To be maintained for 5 seconds. 3 to 5 turns, adding one turn every week.   |

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<sup>14</sup> 14

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("Hindi<sup>16</sup> passage omitted here")

("Hindi passage omitted here")

## **The Chart Explained**

THE CHART EXPLAINED

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BOMBAY-INDIA

*1932*

## THE<sup>17</sup> CHART EXPLAINED

[*Note—Yogic Poses* is the name given to the *chart* simply because an overwhelming majority of the half-tone photographs therein illustrate *Yogic Poses*. Besides Âsanas, the chart contains illustrations of one Kriyâ called Nauli, one Bandha called Uḍḍiyâna, Yoga-Mudrâ and Viparîta-Karaṇî have been included in this chart because it was intended to be made illustrative of the *Full* and the *Short Courses in Yogic Physical Culture* as they are framed by the *Kaivalyadhâma*. It was also found desirable to include the meditative poses in the chart. That is why Svastika, Sama, Padma and Siddha are to be found in it. Simha, Vajra and Supta-Vajra have been shown, because they have a physical significance though they are not emphasized by the *Kaivalyadhâma*. Thus the chart has been made useful not only to people who follow courses in Yogic Physical Culture framed by the Âs'rama, but also to the students of Yoga in general.

Descriptions contained in this leaflet, though economically worded, invariably give sufficient explanations for understanding the technique of the exercises exhibited in the chart, at least with the help of the illustrations included therein. The respective time measures of the exercises have not been mentioned. It is because these measures are not absolute. The relative measures as they are determined for the scheme framed by the *Kaivalyadhâma*, are also not specified here. The reason is that the scheme to be safely followed requires particular explanations which could not be included in this leaflet. The *Full* and the *Short Courses* formulated by the Âs'rama are, however, published in a separate pamphlet priced at two annas only. This pamphlet contains not only the minimum and maximum time measures of each exercise, but also gives very valuable general hints to the students of Yogic Physical Culture. The pamphlet together with the present chart makes a complete reading.

There is only one exception. The Pranayamic exercises given in the *Courses* are neither illustrated in the chart nor explained in this leaflet. It was feared that scanty explanations would misguide people rather than guide them in the practice of prâṇâyâma. Any one that wants to understand Prâṇâyâma must, therefore, turn to the handbook published on the subject by the *Kaivalyadhâma* or to the volumes of *Yoga-Mîmâṃsâ*.

Bracketed figures at the foot of each illustration indicate the serial numbers in which explanations in this leaflet are arranged. Thus Nauli-Madhyama occupies the seventh number in the series of explanations and Yoga-Mudrâ the twenty-fourth.]

1 Svastikâsana<sup>18</sup>:—

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<sup>17</sup> 2

<sup>18</sup> 3

Fold the left leg upon the corresponding thigh and set the heel on the right side of the perineum, allowing the foot to touch the right thigh. Fold again the right leg upon the corresponding thigh and set the right heel on the left side of the perineum, allowing the foot to touch the left thigh. Insert the right toes in between the left thigh and the left calf. Similarly let the left toes be set between the right thigh and the right calf.

The hands may rest on the knees covering them with the palms or they may be formed into Jn'âna-Mudrâ by resting the wrists on the knees, and joining the index fingers with their respective thumbs, while the remaining fingers stand spread out. Or spread out the left hand upon the heels with the palm turned upward, and upon the left palm similarly spread out the right hand.

The eyes may either be closed or may be fixed on the tip of the nose to develop Nâsâgra-Dṛiṣṭi, or on the middle of the eyebrows to develop Bhrûmadhya-Dṛiṣṭi. That completes *Svastikâsana*. The technique admits of the right leg being used for the left and the left for the right.

## 2 Samâsana: —

Fold the left leg upon the corresponding thigh and set the left heel on the pubic bone. Fold again the right leg and set the right heel against the public bone just above the left heel, holding the left toes between the right thigh and the right calf. Insert the right toes between the left thigh and the left calf. Arrange the hands and the eyes as in *Svastikâsana*. That completes *Samâsana*. In *Samâsana* also, the positions of the right and the left legs can be interchanged.

## 3 Padmâsana: —

Fold the right leg upon the corresponding thigh and place the right foot in the left groin, so as to allow the right heel to touch the lower corner of the abdomen on the left. Similarly fold the left leg upon the corresponding thigh and set the left foot in the right groin, allowing the heel to touch the lower corner of the abdomen on the right. This completes the foot-lock. Spread out the hands on the heels as in *Svastikâsana*. Fix the eyes on the tip of the nose. Touch the chest with the chin to form Jâlandhara-Bandha and contract the anus to form Mûla-Bandha. That completes *Padmâsana*.

## 4<sup>19</sup> Siddhâsana: —

Fold the left leg upon the corresponding thigh and set the heel against the perineum, allowing the left sole to touch the right thigh. Similarly fold the right leg upon the corresponding thigh, holding the left toes between the calf and the thigh. Set the right heel against the public bone, inserting the right toes between the left calf and the left thigh. Accommodate the genitals below the right foot.

Form Jn'âna-Mudrâ with the hands, Jâlandhara-Bandha with the chin and Bhrûmadhya-Dṛishti with the eyes. That completes *Siddhâsana*.

5 Uḍḍiyâna in Standing: —

Stand on the ground with legs apart. Bend a little forward and slightly flex the legs in the knee-joints. Rest the hands on the thighs. Exhale completely, contracting the abdominal muscles. Hold breath. Practise mock inhalation by raising the ribs and relaxing the abdominal muscles. The abdomen will wear a concave appearance. That completes *Uḍḍiyâna in Standing*.

6 Uḍḍiyâna in Sitting: —

Form the foot-lock as in Padmâsana. Bend a little forward, resting the hands on the knees. Exhale completely, contracting the abdominal muscles. Hold breath. Practise mock inhalation by raising the ribs and relaxing the abdominal muscles. The abdomen will wear a concave appearance. That completes *Uḍḍiyâna in Sitting*.

7 Nauli-Madhyama: —

While maintaining Uḍḍiyâna give a downward and forward stroke to the abdominal recti just above the public bone. While doing this press the thighs with the hands. The recti will contract and stand out isolated from the other muscles. That completes *Nauli-Madhyama*.

8 Dakshina-Nauli: —

While maintaining Nauli-Madhyama put more pressure on the right thigh with the right hand, giving a greater bent to the whole body on the right side. Simultaneously relax the left side. This keeps the right rectus contracted, rolling it further to the right, but allows the left rectus to be inactive. That completes *Dakshina-Nauli*.

9<sup>20</sup> Vâma-Nauli: —

While maintaining Nauli–Madhyama put more pressure on the left thigh with the left hand, giving a greater bent to the whole body on the left side. Simultaneously relax the right side. This keeps the left rectus contracted, rolling it further to the left, but allows the right rectus to be inactive. That completes *Vâma–Nauli*.

10 *Simhâsana*: –

Sit on the ground with legs fully stretched out close together. Fold the left leg on the corresponding thigh and push the left foot under the right buttock, turning the sole upward. Similarly fold the right leg and cross the left leg with it, so that the right foot may be pushed under the left buttock, again the sole being turned upward. Thus you come to sit upon the heels. Press the knees with the hands putting the whole pressure of the body on them. Turn the palms downward and spread out the fingers. Throw the jaws wide open and stretch out the tongue to its utmost limit. Fix the eyes between the eyebrows. Touch the chest with the chin. That completes *Simhâsana*. The technique admits of the right leg being used for the left and the left for the right.

11 *Vajrâsana*: –

Sit on the ground stretching out the legs close together. Fold both the legs in the knee-joints and arrange the feet by the side of the buttocks, keeping the soles turned upward. Bring the knees close to each other and cover them with the palms. Close the eyes. That completes *Vajrâsana*.

12 *Śirshâsana*: –

Kneel on the ground with haunches resting on the heels and the feet resting on the toes. Prepare the finger-lock by inserting the fingers of the right hand into those of the left. Make an angle of 60° on the ground with your forearms, the finger-lock serving as the vertex. Place the upper and hinder part of the head just in front of this finger-lock. Raise the knees. Bring the toes and the thighs nearer to the body. Balance yourself on the head with the thighs touching the body and the legs touching the thighs. Open out the thighs, bringing them in a line with the body. Open out the legs making the whole frame stand vertical. This completes *Śirshâsana*.

13<sup>21</sup> *Sarvâṅgâsana*: –

Lie supine on the ground with the arms stretched along the body. Raise the legs

making an angle of 30°. Rest. Raise them further making an angle of 60°. Rest. Raise them still further making an angle of 90°. Rest.

Taking support of the arms and the elbows raise the whole trunk, till it stands erect on the ground. Support the trunk from behind with the brackets of your hands. This completes *Sarvâṅgāsana*.

#### 14 & 15      Ardha-Matsyendrāsana: —

Sit on the ground with legs fully stretched out side by side. Bend the right leg in the knee-joint and set the heel on the perineum. Bend the left leg and make it stand by the side of the right thigh. Twist the trunk to the left and pass the right arm around the left knee, catching the left foot in the right hand. Twist the trunk still further to the left. Whirl the head round, bringing the chin above the left shoulder. Pass the left arm behind the back till you catch the right thigh with the left hand. This completes *Ardha-Matsyendrāsana* as illustrated in 14. The same pose can be assumed by starting the technique with the opposite leg as is shown in 15.

#### 16      Viparīta-Karaṇī: —

Lie supine on the ground with the arms stretched along the body. Raise the legs making an angle of 30°. Rest. Raise them further making an angle of 60°. Rest. Raise them still further making an angle of 90°. Rest. That completes *Ardha-Viparīta-Karaṇī*.

Taking support of the arms and the elbows raise the lower part of the trunk. Support the buttocks with the hands. This completes *Viparīta-Karaṇī*.

#### 17 & 18      Halāsana: —

Lie supine on the ground with the hands stretched along the body. Raise the legs making an angle of 30°. Rest. Raise them further making an angle of 60°. Rest. Raise them still further making an angle of 90°. Rest. That completes *Ardha-Halāsana*.

Move the legs still further towards your head till you touch the ground with your toes, as shown in 17 (*First Stage*). Rest. Move your toes a little further<sup>22</sup> away from the head (*Second Stage*). Rest. Move the toes to the farthest limit (*Third Stage*). Rest. Bend the stretching arms and prepare a finger-lock close beyond your head. Slide away the toes to their farthest limit, as illustrated in 18 (*Fourth Stage*). Rest. This completes *Halāsana*.

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19 Paśchimatâna: —

Sit on the ground stretching out your legs side by side. Prepare hooks by bending the index fingers. Catch the corresponding big toes in these hooks. Bend the trunk forward. Touch the legs with your forehead. This completes *Pas'chimatâna*.

20 Bhujāṅgâsana: —

Lie prone on the ground and touch it with the forehead. Let the palms rest on the ground by the side of the nipples. Throw back the head slowly but fully. Slowly raise the chest. Slowly raise the abdomen. This completes *Bhujāṅgâsana*.

21 Śalabhâsana: —

Lie prone on the ground and touch it with the chin. Clench your fists allowing the arms to lie along the body. Inhale deeply and hold your breath. Stiffen the whole frame and raise backward both the legs as far as you can, putting pressure on the arms. This completes *S'alabhâsana*.

22 Supta-Vajrâsana: —

Sit on the ground stretching out the legs close together. Fold both the legs in the knee-joints and arrange the feet by the side of the buttocks keeping the soles turned upward. Bring the knees close to each other. Lie supine on the ground. Cross the forearms below the head making a cushion thereof and grasp the opposite shoulders with the hands. Close the eyes. That completes *Supta-Vajrâsana*, which is only a further development of Vajrâsana.

23 Dhanurâsana: —

Lie supine on the ground with the chin resting on it, and the arms placed along the body. Raise the head. Bend the legs in the knee-joints. Catch hold of the ankles. Raise backward the chest and the thighs, resting the whole body on the abdomen. This completes *Dhanurâsana*.

24<sup>23</sup> Yoga-Mudrâ: —

Form the foot-lock as in Padmâsana. Behind the back catch hold of the right wrist with the left hand. Bend forward over the heels till you touch the ground with your forehead. This completes *Yoga-Mudrâ*.



25 Mayûrâsana: —

Kneel on the ground with knees wide apart. Arrange the forearms close together and place them on the ground in your front, spreading out the hands with the palms downward and with the fingers pointing to the legs, Make a fulcrum of the two elbow-joints. Put the middle point of the lower abdomen on the fulcrum, stretching out the whole body horizontally and balancing it on the forearms. That completes *Mayûrâsana*.

26 Ardha-Śalabhâsana: —

Lie prone on the ground and touch it with the chin. Clench your fists allowing the arms to lie along the body. Raise the right leg backward, making an angle of 45°. Lower down the same to its original position. Raise similarly the left leg. Lower down the same to its original position. This completes *Ardha-S'alabhâsana*, which is only an easier modification of *S'alabhâsana*.

27 Matsyâsana: —

Form the foot-lock as in *Padmâsana*. Lie supine on the ground. Make a bridge of the spine by bending the head and the trunk backward. Make hooks of the index fingers and catch in them the opposite big toes. That completes *Matsyâsana*.

28 Śavâsana: —

Lie supine on the ground with the hands arranged along the body Close the eyes. Relax every muscle. That completes *S'avâsana*.