हठयोगप्रदीपिका

HATHA YOGA PRADIPIKA

Yogi Svatmarama

Sanskrit text with English Translatin & Notes

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INTRODUCTION

There exists at present a good deal of misconception with regard to the practices of the Hatha Yoga. People easily believe in the stories told by those who themselves heard them second hand, and no attempt is made to find out the truth by a direct reference to any good treatise. It is generally believed that the six practices, (*Shatkar*m*a*) in Hatha Yoga are compulsory on the student and that besides being dirty, they are fraught with danger to the practiser. This is not true, for these practices are necessary only in the existence of impurities in the Nâdis, and not otherwise.

There is the same amount of misunderstanding with regard to the Prânâyâma. People put their faith implicitly in the stories told them about the dangers attending the practice, without ever taking the trouble of ascertaining the fact themselves. We have been inspiring and expiring air from our birth, and will continue to do so till death; and this is done without the help of any teacher. Prânâyâma is nothing but a properly regulated form of the otherwise irregular and hurried flow of air, without using much force or undue restraint; and if this is accomplished by patiently keeping the flow slow and steady, there can be no danger. It is the impatience for

the Siddhis which cause undue pressure on the organs and thereby causes pains in the ears, the eyes, the chest, etc. If the three bandhas (*Bandha*) be carefully performed while practising the Prânâyâma, there is no possibility of any danger.

There are two classes of students of Yoga: (1) those who study it theoretically; (2) those who combine the theory with practice.

Yoga is of very little use, if studied theoretically. It was never meant for such a study. In its practical form, however, the path of the student is beset with difficulties. The books on Yoga give instructions so far as it is possible to express the methods in words, but all persons, not being careful enough to follow these instructions to the very letter, fail in their object. Such persons require a teacher versed in the practice of Yoga. It is easy to find a teacher who will explain the language of the books, but this is far from being satisfactory. For instance, a Pandit without any knowledge of the science of materia medica will explain '*Kantakari*' as '*Kantakasyaarih* Kantakaari' or an enemy of thorns, *i.e.*, shoes, while it is in reality the name of a medicinal plant.

The importance of a practical Yogî as a guide to a student of Yoga cannot be overestimated; and without such a teacher it is next to impossible for him to achieve anything. The methods followed by the founders of the system and followed ever afterwards by their followers, have been wisely and advisedly kept secret; and this is not without a deep meaning. Looking to the gravity of the subject and the practices which have a very close relation with the vital organs of the human body, it is of paramount importance that the instructions should be received by students of ordinary capacity, through a practical teacher only, in order to avoid any possibility of mistake in practice. Speaking broadly, all men are not equally fitted to receive the instructions on equal terms. man inherits on birth his mental and physical capitals, according to his actions in past births, and has to increase them by manipulation, but there are, even among such, different grades. Hence, one cannot become a Yogî in one incarnation, as says Sri Krishna

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते । (*At the end of many biths, the man of knowledge reaches me*. Gita 7.19) and again मनुष्याणां सहस्त्रेषु कश्चिद्यतति सिद्धये । (*Among men, one in many thousands, strives to win the saving knowledge*. Gita 7.3)

There are men who, impelled by the force of their actions of previous births, go headlong and accomplish their liberation in a single attempt; but others have to earn it in their successive births. If the student belongs to one of such souls and being earnest, desires from his heart to get rid of the pains of birth and death, he will find the means too. It is wellknown that a true Yogî is above temptations and so to think that he keeps his knowledge secret for selling it to the highest bidder is simply absurd. Yoga is meant for the good of all creatures, and a true Yogî is always desirous of benefitting as many men as possible. But he is not to throw away this precious treasure indiscriminately. He carefully chooses its recipients, and when he finds a true and earnest student, who will not trifle with this knowledge, he never hesitates in placing his valuable treasure at the disposal of the man. What is essential in him is that he should have a real thirst for such knowledge—a thirst which will make him restless till satisfied; the thirst that will make him blind to the world and its enjoyments. He should be, in short, fired with m*umukshutva* or desire for emancipation. To such a one, there is nothing dearer than the accomplishment of this object. A true lover will risk his very life to gain union with his beloved like Tulasîdâs. A true lover will see everywhere, in every direction, in every tree and leaf, in

every blade of grass his own beloved. The whole of the world, with all its beauties, is a dreary waste in his eyes, without his beloved. And he will court death, fall into the mouth of a gaping grave, for the sake of his beloved. The student whose heart burns with such intense desire for union with Paramâtmâ, is sure to find a teacher, and through him he will surely find Him It is a tried experience that Paramâtmâ will try to meet you half way, with the degree of intensity with which you will go to meet Him. Even He Himself will become your guide, direct you on to the road to success, or put you on the track to find a teacher, or lead him to you.

Well has it been said:

जिन ढूँढा तिन पाइयाँ गहरे पानी पैठि ।

मैं बावरि ढूँढन् चली रही किनारे बैठि ॥

It is the halfhearted who fail. They hold their worldly pleasures dearer to their hearts than their God, and therefore He in His turn does not consider them worthy of His favours. Says the Upanisad:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुधा श्रुतेन ।

यमेवैष वृणुते तन लभ्यस्तस्यैष आत्मा विवृणुते तनुम् स्वाम् ॥

The âtmâ will choose you its abode only if it considers you worthy of such a favour, and not otherwise. It is therefore necessary that one should first make oneself worthy of His acceptance. Having prepared the temple (your heart) well fitted for His installation there, having cleared it of all the impurities which stink and make the place unsuitable for the highest personage to live in, and having decorated it beautifully with objects as befit that Lord of the creation, you need not wait long for Him to adorn this temple of yours which you have taken pains to make it worthy of Him. If you have done all this, He will shine in you in all His glory. In your difficult moments, when you are embarrassed, sit in a contemplative mood, and approach your Parama Guru submissively and refer your difficulties to Him, you are sure to get the proper advice from Him. He is the Guru of the ancients, for He is not limited by Time. He instructed the ancients in bygone times, like a Guru, and if you have been unable to find a teacher in the human form, enter your inner temple and consult this Great Guru who accompanies you everywhere, and ask Him to show you the way. He knows best what is best, for you. Unlike mortal beings, He is beyond the past and the future, will either send one of His agents to guide you or lead you to one and put you on the right track. He is always anxious to teach the earnest seekers, and waits

for you to offer Him an opportunity to do so. But if you have not done your duty and prepared yourself worthy of entering His door, and try to gain access to His presence, laden with your unclean burden, stinking with Kama, Krodha, Lobha, and moha, be sure He will keep you off from Him.

The Âsanas are a means of gaining steadiness of position and help to gain success in contemplation, without any distraction of the mind. If the position be not comfortable, the slightest inconvenience will draw the mind away from the lakśya (aim), and so no peace of mind will be possible till the posture has ceased to cause pain by regular exercise.

Of all the various methods for concentrating the mind, repetition of Pranava or Ajapâ Jâpa and contemplation on its meaning is the best. It is impossible for the mind to sit idle even for a single moment, and, therefore, in order to keep it well occupied and to keep other antagonistic thoughts from entering it, repetition of Pranava should be practised. It should be repeated till Yoga Nidrâ is induced which, when experienced, should be encouraged by slackening all the muscles of the body. This will fill the mind with sacred and divine

thoughts and will bring about its onepointedness, without much effort.

Anâhata Nâda is awakened by the exercise of Prânâyâma. A couple of weeks' practice with 80 prânâyâmas in the morning and the same number in the evening will cause distinct sounds to be heard; and, as the practice will go on increasing, varied sounds become audible to the practiser. By hearing these sounds attentively one gets concentration of the mind, and thence Sahaja Samâdhi. When Yoga sleep is experienced, the student should give himself up to it and make no efforts to check it. By and by, these sounds become subtle and they become less and less intense, so the mind loses its waywardness and becomes calm and docile; and, on this practice becoming wellestablished, Samâdhi becomes a voluntary act. This is, however, the highest stage and is the lot of the favoured and fortunate few only.

During contemplation one sees, not with his eyes, as he does the objects of the world, various colours, which the writers on Yoga call the colours of the five elements. Sometimes, stars are seen glittering, and lightning flashes in the sky. But these are all fleeting in their nature.

At first these colours are seen in greatly agitated waves which show the unsteady condition of the mind; and as the practice increases and the mind becomes calm, these colourwaves become steady and motionless and appear as one deep ocean of light. This is the ocean in which One should dive and forget the world and become one with his Lord—which is the condition of highest bliss.

Faith in the practices of Yoga, and in one's own powers to accomplish what others have done before, is of great importance to insure speedy success. I mean "faith that will move mountains," will accomplish anything, be it howsoever difficult. There is nothing which cannot be accomplished by practice. Says Śiva in Śiva Samhitâ.

अभ्यासाज्जायते सिद्धिरभ्यासान्मोक्षमाप्नुयात् ॥

संविदं लभतेऽभ्यासाद् योगोऽभ्यासात्प्रवर्तते ।

मुद्राणां सिद्धिरभ्यासाद् अभ्यासाद्वायुसाधनम् ॥

कालवञ्चनमभ्यासात् तथा मृत्युञ्जयो भवेत् ।

वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥४/९११

Through practice success is obtained; through practice one gains liberation. Perfect consciousness is gained through practice; Yoga is attained through practice; success in mudrâs comes by practice. Through practice

is gained success in Prânâyâma. Death can be evaded of its prey through practice, and man becomes the conqueror of death by practice. And then let us gird up our loins, and with a firm resolution engage in the practice, having faith in कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (*To work alone have you the right and never to the fruits thereof*. Gita 2.47), and the success must be ours. may the Almighty Father, be pleased to shower His blessings on those who thus engage in the performance of their duties. Om Siam.

PANCHAm SINH.
AJmER:
31st *January*, 1915.

CHAPTER 1 - On Âsanas

प्रथमोपदेशः Prathamopadeśah

श्री आदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या ।

विभ्राजते परोन्नतराजयोगम् आरोढुमिच्छोरधिरोहिणीव ॥ १॥

Śrī ādi nāthāya namostu tasmai
yenopadishtā hathayogavidyā
vibhrājate pronnatarājayogam
ārodhumichchoradhirohinīva

Salutation to Âdinâtha (Śiva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Râja Yoga.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना।

केवलं राजयोगाय हठविद्योपदिश्यते ॥ २॥

Pranamya śrīghurum nātham svātmārāmena yoginā
kevalam rājayogāya hathavidyopadiśyate 2

Yogin Swâtmârâma, after saluting first his Gurû Srinâtha explains Hatha Yoga for the attainment of Raja Yoga.

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम्।

हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः॥ ३॥

Bhrāntyā bahumatadhvānte rājayogamajānatām
hathapradīpikām dhatte svātmārāmah krpākarah

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Râja Yoga. Compassionate Swâtmârâma composes the Hatha Yoga Pradipikâ like a torch to dispel it.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते।

स्वात्मारामोऽथवा योगी जानीते ततप्रसादतः ॥४॥

Hathavidyām hi matsyendraghorakshādyā vijānate
svātmārāmoathavā yogī jānīte tatprasādatah

Matsyendra, Goraksa, etc., knew Hatha Vidyâ, and by their favour Yogî Swâtmârâma also learnt it from them.

The following Siddhas (masters) are said to have existed in former times:—

श्रीआदिनाथमत्स्येन्द्रशावरानन्दभैरवाः।

छौरङ्गीमीनगोरक्षविरूपाक्षबिलेशयाः ॥५॥

Śrīādināthamatsyendraśāvarānandabhairavāh
chaurangghīmīnaghorakshavirūpākshabileśayāh

Sri Âdinâtha (Śiva), matsyendra, Nâtha, Sâbar, Anand, Bhairava, Chaurangi, mîna nâtha, Goraksanâtha, Virupâksa, Bileśaya.

मन्थानो भैरवो योगी सिद्धिर्बुद्धश्च कन्थडिः।

कोरंटकः सुरानन्दः सिद्धपादश्छ छर्पटिः ॥६॥

Manthāno bhairavo yogī siddhirbuddhaścha kanthadih
koramtakah surānandah siddhapādaścha charpatih

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati.

कानेरी पूज्यपादश्च नित्यनाथो निरञ्जनः।

कपाली बिन्दुनाथश्च काकछण्डीश्वराह्वयः ॥७॥

Kānerī pūjyapādaścha nityanātho nirañjanah
kapālī bindunāthaścha kākachandīśvarāhvayah

Kânerî, Pûjyapâda, Nityanâtha, Nirañjana, Kapâli, Vindunâtha, Kâka Chandîśwara.

अल्लामः परभुदेवश्छ घोडा छोली छ टिंटिणिः।

भानुकी नारदेवश्च खण्डः कापालिकस्तथा ॥८॥

Allāmah prabhudevaścha ghodā cholī cha timtinih
bhānukī nāradevaścha khandah kāpālikastathā

Allâma, Prabhudeva, Ghodâ, Cholî, Tintini, Bhânukî Nârdeva, Khanda Kâpâlika.

इत्यादयो महासिद्धा हठयोगप्रभावतः।

खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते ॥९॥

Ityādayo mahāsiddhā hathayogaprabhāvatah
khandayitvā kāladandam brahmānde vicharanti te

These mahâsiddhas (great masters), breaking the sceptre of death, are roaming in the universe.

अशेषतापतप्तानां समाश्रयमठो हठः।

अशेषयोगयुक्तानामाधारकमठो हठः ॥१०॥

Aśeshatāpataptānām samāśrayamatho hathah
aśeshayogayuktānāmādhārakamatho hathah

Like a house protecting one from the heat of the sun, Hatha Yoga protects its practiser from the burning heat of the three Tâpas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।

भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥११॥

Hathavidyā param gopyā yoginā siddhimichchatā
bhavedvīryavatī guptā nirvīryā tu prakāśitā

A Yogî desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।

धनुः प्रमाणपर्यन्तं शिलाग्निजलवर्जिते ।

एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना ॥ १२॥

Surājye dhārmike deśe subhikshe nirupadrave
dhanuh pramānaparyantam śilāgnijalavarjite
Ekānte mathikāmadhye sthātavyam hathayoginā

The Yogî should practise Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully.

अल्पद्वारमरन्ध्रगर्तविवरं नात्युच्चनीचायतं।

सम्यग्गोमयसान्द्रलिप्तममलं निःशेसजन्तूज्झितम् ॥

बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितं।

प्रोक्तं योगमठस्य लक्ष्हणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३॥

Alpadvāramarandhragartavivaram
ātyuchchanīchāyatam
samyaggomayasāndraliptamamalam
nihśesajantūjjhitam

Bāhye mandapavedikūparuchiram prākārasamveshtitam
proktam yogamathasya lakshanamidam
siddhairhathābhyāsibhih

The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cowdung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootrâ), a well, and a compound. These characteristics of a room for Hatha Yogîs have been described by adepts in the practice of Hatha.

एवं विधे मठे स्थित्वा सर्वचिन्ताविवर्जितः।
गुरूपदिष्टमार्गेण योगमेव समभ्यसेत् ॥१४॥

Evam vidhe mathe sthitvā sarvachintāvivarjitah
ghurūpadishtamārgena yogameva samabhyaset

Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his Guru.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः।

जनसङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ १५॥

Atyāhārah prayāsaścha prajalpo niyamāghrahah
janasangaścha laulyam cha shadbhiryogo vinaśyati

Yoga is destroyed by the following six causes: Overeating, exertion, talkativeness, adhering to rules, *i.e.*, cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness.

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाश्च निश्चयात्।

जनसङ्गपरित्यागात्षड्भिर्योगः प्रसिद्ध्यति ॥ १६॥

Utsāhātsāhasāddhairyāttattvajñānāścha niśchayāt
janasangghaparityāghātshadbhiryogah prasiddhyati

The following six bring speedy success: Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company.

अथ यमनियमाः

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः।

दयार्जवं मिताहारः शौचं चैव यमा दश ॥१७॥

Atha yamaniyamāh

Ahimsā satyamasteyam brahmacharyam kshamā dhrtih dayārjavam mitāhārah śaucham chaiva yamā daśa

The ten rules of conduct are: ahimsâ (noninjuring), truth, nonstealing, continence, forgiveness, endurance, compassion, meekness, sparing diet and cleanliness.

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम्।

सिद्धान्तवाक्य श्रवणं ह्रीमती च तपो हुतम् ।

नियमा दश सम्प्रोक्ता योगशास्त्रविशारदैः ॥१८॥

Tapah santosha āstikyam dānamīśvarapūjanam siddhāntavākyaśravanam hrīmatī cha tapo hutam niyamā daśa samproktā yogaśāstraviśāradaih

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapa, patience, belief in God,

charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajña.

Âsanas

अथ आसनम्

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते।

कुर्यात्तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ॥१९॥

Atha āsanam
hathasya prathamāngghatvādāsanam pūrvamuchyate
kuryāttadāsanam sthairyamāroghyam chāngalāghavam

Being the first accessory of Hatha Yoga, âsana is described first. It should be practised for gaining steady posture, health and lightness of body.

वशिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः।

अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया ॥२०॥

Vaśishthādyaiścha munibhirmatsyendrādyaiścha yogibhih
angīkrtānyāsanāni kathyante kānichinmayā

I am going to describe certain âsanas which have been adopted by munîs like Vasistha, etc., and Yogîs like matsyendra, etc.

Swastikaâsan**a**

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले उभे ।

ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥२१॥

Jānūrvorantare samyakkrtvā pādatale ubhe
Rjukāyah samāsīnah svastikam tatprachakshate

Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika.

Gom**ukhaâsa**n**a**

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।

दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृतिः ॥२२॥

Savye dakshinaghulpham tu prshthapārśve niyojayet
Dakshineapi tathā savyam ghomukham ghomukhākrtih

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukhaâsana, having the appearance of a cow.

Vîrâsan**a**

एकं पादं तथैकस्मिन्विन्यसेदूरुणि स्थिरम् ।

इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् ॥२३॥

Ekam pādam tathaikasminvinyaseduruni sthiram
Itarasmimstathā chorum vīrāsanamitīritam

One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Vîrâsana.

Kurm**âsa**n**a**

गुदं निरुध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।

कूर्मासनं भवेदेतदिति योगविदो विदुः ॥२४॥

Ghudam nirudhya ghulphābhyām vyutkramena samāhitah
Kūrmāsanam bhavedetaditi yogavido viduh

Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogîs call Kûrmaâsana.

Kukkutâsana

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ ।

निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् ॥ २५॥

Padmāsanam tu samsthāpya jānūrvorantare karau
Niveśya bhūmau samsthāpya vyomastham
kukkutāsanam

Taking the posture of Padmaâsana and carrying the hands under the thighs, when the Yogî raises himself above the ground, with his palms resting on the ground, it becomes Kukkutaâsana.

Uttâna Kûrmaâsana

कुक्कुटासनबन्धस्थो दोर्भ्यां सम्बध्य कन्धराम् ।

भवेद्कूर्मवदुत्तान एतदुत्तानकूर्मकम ॥ २६॥

Kukkutāsanabandhastho dorbhyām sambadya
kandharām
Bhavedkūrmavaduttāna etaduttānakūrmakam

Having assumed Kukkutaâsana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttâna Kûrmaâsana, from its appearance like that of a tortoise.

Dhanurâsana

पादाङ्गुष्टौ तु पाणिभ्यां गृहीत्वा श्रवणावधि।

धनुराकर्षणं कुर्याद्धनुरासनमुच्यते ॥२७॥

Pādāngghushthau tu pānibhyām ghrhītvā śravanāvadhi
Dhanurākarshanam kuryāddhanurāsanamuchyate

Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura âsana.

Matsyaâsana

वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम् ।

प्रगृह्य तिष्ठेत्परिवर्तिताङ्गः श्रीमत्स्यनाथोदितमासनं स्यात् ॥२८॥

मत्स्येन्द्रपीठं जठरप्रदीप्तिं प्रचण्डरुग्मण्डलखण्डनास्त्रम्।

अभ्यासतः कुण्डलिनीप्रबोधं चन्द्रस्थिरत्वं च ददाति पुंसाम् ॥२९॥

Vāmorumūlārpitadakshapādam
Jānorbahirveshtitavāmapādam
Praghrhya tishthetparivartitāngghah
Śrīmatysanāthoditamāsanam syāt

Matsyendrapītham jatharapradīptim
Prachandarughmandalakhandanāstram
Abhyāsatah kundalinīprabodham
Chandrasthiratvam cha dadāti pumsām

Having placed the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the âsana, as explained by Sri Matsyanâtha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalinî, stops the nectar shedding from the moon in people.

Paśchima Tâna

प्रसार्य पादौ भुवि दण्डरूपौ दोर्भ्यां पदाग्रद्वितयं गृहीत्वा ।

जानूपरिन्यस्तललाटदेशो वसेदिदं पश्चिमतानमाहुः ॥३०॥

Prasārya pādau bhuvi dandarūpau
Dorbhyām padāghradvitayam ghrhītvā
Jānūparinyastalalātadeśo
Vasedidam paścimatānamāhuh

Having stretched the feet on the ground, like a stick, and having grasped the toes of both the feet with both the hands, when one sits with his forehead resting on the thighs, it is called Paścima Tâna.

इति पश्चिमतानमासनाग्र्यं पवनं पश्चिमवाहिनं करोति।

उदयं जठरानलस्य कुर्याद् उदरे काश्र्यमरोगतां च पुंसाम् ॥३१॥

Iti paścimatānamāsanāghryam
Pavanam paścimavāhinam karoti
Udayam jatharānalasya kuryād
Udare kārśyamaroghatām cha pumsām

This Paścima Tâna carries the air from the front to the back part of the body (i.e., to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men.

Mayûraâsana.

धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः ।

उच्चासनो दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति पीठम् ॥३२॥

Dharāmavashtabhya karadvayena
Tatkūrparasthāpitanābhipārśvah
Uchchāsano dandavadutthitah khe
Māyūrametatpravadanti pītham

Place the palms of both the hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backward like a stick. This is called mayûraâsana.

हरति सकलरोगानाशु गुल्मोदरादीन्

अभिभवति च दोषानासनं श्रीमयूरम् ।

बहु कदशनभुक्तं भस्म कुर्यादशेषम्

जनयति जठराग्निं जारयेत्कालकूटम् ॥ ३३ ॥

Harati sakalaroghānāśu ghulmodarādīn
Abhibhavati cha doshānāsanam śrīmayūram
Bahu kadaśanabhuktam bhasma kuryādaśesham
Janayati jatharāghnim jārayetkālakūtam

This Âsana soon destroys all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison. .

Śavaâsana

उत्तानं शबवद्भूमौ शयनं तच्छवासनम् ।

शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् ॥ ३४॥

Uttānam śabavadbhūmau śayanam tachchavāsanam
Śavāsanam śrāntiharam chittaviśrāntikārakam

Lying down on the ground, like a corpse, is called Śavaâsana. It removes fatigue and gives rest to the mind.

चतुरशीत्यासनानि शिवेन कथितानि च ।

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३५॥

Chaturaśītyāsanāni śivena kathitāni cha
Tebhyaśchatushkamādāya sārabhūtam bravīmyaham

Śiva taught 84 âsanas. Of these the first four being essential ones, I am going to explain them here.

सिद्धं पद्मं तथा सिंहं भद्रं वेति चतुष्टयम् ।

श्रेष्ठं तत्रापि च सुखे तिष्टेत्सिद्धासने सदा ॥ ३६॥

Siddham padmam tathā simham bhadram veti
chatushtayam
Śreshtham tatrāpi cha sukhe tishthetsiddhāsane sadā
These four are:—The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddhaâsana, being very comfortable, one should always practise it.

The Siddhâsana

अथ सिद्धासनम्

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेत्

मेण्ढ्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।

स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद्भ्रुवोरन्तरं

ह्येतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ३७॥

Atha siddhāsanam

Yonisthānakamangghrimūlaghatitam
Krtvā drdham vinyaset
Mendhre pādamathaikameva hrdaye
Krtvā hanum susthiram
Sthānuh samyamitendriyoachaladrśā
paśyedbhruvorantaram
Hyetanmokshakapātabhedajanakam
Siddhāsanam prochyate

Press firmly the heel of the left foot against the perineum, and the right heel above the male organ. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily the space between the eyebrows.

This is called the Siddha Âsana, the opener of the door of salvation.

मेण्ढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।

गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥३८॥

Mendhrādupari vinyasya savyam ghulpham tathopari
Ghulphāntaram cha nikshipya siddhāsanamidam bhavet

This Siddhâsana is performed also by placing the left heel on medhra (above the male organ), and then placing the right one on it.

एतत्सिद्धासनं प्राहुरन्ये वज्रासनं विदुः।

मुक्तासनं वदन्त्येके प्राहुर्गुप्तासनं परे ॥३९॥

Etatsiddhāsanam prāhuranye vajrāsanam viduh
Muktāsanam vadantyeke prāhurghuptāsanam pare

Some call this Siddhâsana, some Vajrâsana. Others call it mukta Âsana or Gupta Âsana.

यमेष्विव मिताहारमहिंसा नियमेष्विव् ।

मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः ॥४०॥

Yameshviva mitāhāramahimsā niyameshviva
Mukhyam sarvāsaneshvekam
Siddhāh siddhāsanam viduh

Just as sparing food is among Yamas, and Ahimsâ among the Niyamas, so is Siddhâsana called by adepts the chief of all the âsanas.

चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत् ।

द्वासप्ततिसहस्त्राणां नाडीनां मलशोधनम् ॥४१॥

Chaturaśītipītheshu siddhameva sadābhyaset
Dvāsaptatisahasrānām nādīnām malaśodhanam

Out of the 84 Âsanas Siddhâsana should always be practised, because it cleanses the impurities of 7,000 nâdîs.

आत्मध्यायी मिताहारी यावद्वादशवत्सरम् ।

सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥४२॥

Ātmadhyāyī mitāhārī yāvaddvādaśavatsaram
Sadā siddhāsanābhyāsādyogī nishpattimāpnuyāt

By contemplating on oneself, by eating sparingly, and by practising Siddhâsana for years, the Yogî obtains success.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति

प्राणानिले सावधाने बद्धे केवलकुम्भके ।

उत्पद्यते निरायासात्स्वयमेवोन्मनी कला ॥४३॥

Kimanyairbahubhih pīthaih siddhe siddhāsane sati
Prānānile sāvadhāne baddhe kevalakumbhake
Utpadyate nirāyāsātsvayamevonmanī kalā

Other postures are of no use, when success has been achieved in Siddhâsana, and Prâna Vâyû becomes calm and restrained by Kevala Kumbhaka.

तथैकस्मिन्नेव दृढे सिद्धे सिद्धासने सति ।

बन्धत्रयमनायासात्स्वयमेवोपजायते ॥४४॥

Tathaikāsminneva drdhe siddhe siddhāsane sati
Bandhatrayamanāyāsātsvayamevopajāyate

Success in one Siddhâsana alone becoming firmly established, one gets Unmanî at once, and the three bonds (Bandhas) are accomplished of themselves.

नासनं सिद्धसदृशं न कुम्भः केवलोपमः ।

न खेचरीसमा मुद्रा न नादसदृशो लयः ॥४५॥

Nāsanam siddhasadrśam na kumbhah kevalopamah
Na khecharīsamā mudrā na nādasadrśo layah

There is no Âsana like the Siddhâsana and no Kumbhaka like the Kevala. There is no mudrâ like the Khechari and no laya like the Nâda (Anâhata Nâda.)

Padmâsana

अथ पद्मासनम

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा

दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।

अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेत्

एतद्व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥४६॥

Atha padmāsanam

Vāmorūpari dakshinam cha charanam

Samsthāpya vāmam tathā
Dakshorūpari paśchimena vidhinā
Dhrtvā karābhyām drdham
Angghushthau hrdaye nidhāya
Chibukam nāsāghramālokayet
Etadvyādhivināśakāri yaminām
Padmāsanam prochyate

Place the right foot on the left thigh and the left foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmâsana, the destroyer of the diseases of the Yamîs.

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।

ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥४७॥

Uttānau charanau krtvā ūrusamsthau prayatnatah
Ūrumadhye tathottānau pānī krtvā tato drśau

Place the feet on the thighs, with the soles upwards, and place the hands on the thighs, with the palms upwards.

नासाग्रे विन्यसेद्राज दन्तमूले तु जिह्वया ।

उत्तम्भ्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥४८॥

Nāsāghre vinyasedrājadantamūle tu jihvayā

Uttambhya chibukam vakshasyutthāpy pavanam śanaih

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, i.e., pull the apânavâyû gently upwards.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।

दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥४९॥

Idam padmāsanam proktam sarvavyādhivināśanam
Durlabham yena kenāpi dhīmatā labhyate bhuvi

This is called the Padmâsana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world.

कृत्वा सम्पुटितौ करौ दृढतरं बद्धा तु पद्मासनं

गाढं वक्षसि सन्निधाय चिबुकं ध्यायंश्च तच्चेतसि ।

वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्पूरितं

न्यञ्चन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥५०॥

Krtvā samputitau karau drdhataram
Baddhvā tu padmamāsanam
Ghādham vakshasi sannidhāya chibukam
Dhyāyamścha tachchetasi

Vāram vāramapānamūrdhvamanilam
Protsārayanpūritam
Nyañchanprānamupaiti bodhamatulam
śaktiprabhāvānnarah

Having kept both the hands together in the lap, performing the Padmâsana firmly, keeping the chin Fixed to the chest and contemplating on Him in the mind, by drawing the apânavâyû up (performing mûla Bandha) and pushing down the air after inhaling it, joining thus the prâna and apâna in the navel, one gets the highest intelligence by awakening the śakti (kundalinî) thus.

N.B.:- When Apâna Vâyû is drawn gently up and after filling in the lungs with the air from outside, the prâna is forced down by and by so as to join both of them in the navel, they both enter then the Kundalinî and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the âtmana and can enjoy the highest bliss.

पद्मासने स्थितो योगी नाडीद्वारेण पूरितम् ।

मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः ॥५१॥

Padmāsane sthito yogī nādīdvārena pūritam
Mārutam dhārayedyastu sa mukto nātra samśayah

The Yogî who, sitting with Padmâsana, can control breathing, there is no doubt, is free from bondage.

The Simhâsana

अथ सिंहासनम

गुल्फौ च वृष्णस्याधः सीवन्त्याः पार्श्वयोः क्षिपेत् ।

दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके ॥५२॥

Atha simhāsanam

Ghulphau cha vrshanasyādhah
Sīvantyāh pārśvayoh kshipet
Dakshine savyaghulpham tu
Dakshaghulpham tu savyake

Press the heels on both sides of the seam of Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it.

हस्तौ तु जान्वोः संस्थाप्य स्वाङ्गुलीः सम्प्रसार्य च ।

व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ॥५३॥

Hastau tu jānvoh samsthāpya
Svāngghulīh samprasārya cha
Vyāttavaktro nirīksheta nāsāghram susamāhitah

Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose.

सिंहासनं भवेदेतत्पूजितं योगिपुणगवः ।

बन्धत्रितयसन्धानं कुरुते चासनोत्तमम् ॥५४॥

Simhāsanam bhavedetatpūjitam yoghipungghavaih
Bandhatritayasandhānam kurute chāsanottamam

This is Simhâsana, held sacred by the best of Yogîs. This excellent Âsana effects the completion of the three Bandhas (The mûlabandha, Kantha or Jâlandhar Bandha and Uddiyâna Bandha).

The Bhadrâsana

अथ भद्रासनम

गुल्फौ च वृष्हणस्याधः सीवन्त्याः पार्श्वयोः क्षिपेत् ।

सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ॥५५॥

पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलम् ।

भद्रासनं भवेदेतत्सर्वव्याधिविनाशनम् ।

गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥५६॥

Atha bhadrāsanam

Ghulphau cha vrshanasyādhah
Sīvantyāh pārśvayoh kshipet
Savyaghulpham tathā savye
Dakshaghulpham tu dakshine
Pārśvapādau cha pānibhyām
Drdham baddhvā suniśchalam
Bhadrāsanam bhavedetatsarvavyādhivināśanam
Ghorakshāsanamityāhuridam vai siddhayoghinah

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the feet firmly joined to one another with both the hands. This Bhadrâsana is the destroyer of all the diseases.

एवमासनबन्धेषु योगीन्द्रो विगतश्रमः ।

अभ्यसेन्नाडिकाशुद्धिं मुद्रादिपवनक्रियाम् ॥५७॥

Evamāsanabandheshu yogīndro vighataśramah
Abhyasennādikāśuddhim mudrādipavanakriyām

The expert Yogîs call this Gorakśa âsana. By sitting with this âsana, the Yogî gets rid of fatigue.

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।

अथ नादानुसन्धानमभ्यासानुक्रमो हठे ॥५८॥

Āsanam kumbhakam chitram
Mudrākhyam karanam tathā
Atha nādānusandhānamabhyāsānukramo hathe

The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Âsanas, Kumbhakas and various curious mûdrâs.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।

अब्दादूर्ध्वं भवेद्सिद्धो नात्र कार्या विचारणा ॥५९॥

Brahmachārī mitāhārī tyāghī yogaparāyanah
Abdādūrdhvam bhavedsiddho nātra kāryā vichāranā

By regular and close attention to Nâda (anâhata nâda) in Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year.

सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः ।

भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ॥६०॥

Susnighdhamadhurāhāraśchaturthāmśavivarjitah
Bhujyate śivasamprītyai mitāhārah sa uchyate

Abstemious feeding is that in which ¾ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Śiva.

Foods injurious to a Yogî

कट्वाम्लतीक्ष्णलवणोष्णहरीतशाक

सौवीरतैलतिलसर्षपमद्यमत्स्यान् ।

आजादिमांसदधितक्रकुलत्थकोल

पिण्याकहिङ्गुलशुनाद्यमपथ्यमाहुः ॥ ६१ ॥

Katvāmlatīkshnalavanoshnaharītaśāka
Sauvīratailatilasarshapamadyamatsyān
Ājādimāmsadadhitakrakulatthakola
Pinyākahingghulaśunādyamapathyamāhuh

Bitter, sour, saltish, hot, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oilcake, asafœtida (hînga), garlic, onion, etc., should not be eaten.

भोजनमहितं विद्यात्पुनरस्योष्णीकृतं रूक्षम ।

अतिलवणमम्लयुक्तं कदशनशाकोत्कं वर्ज्यम् ॥६२॥

Bhojanamahitam vidyātpunarasyoshnīkrtam rūksham
Atilavanamamlayuktam kadaśanaśākotkam varjyam

Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten, Fire, women, travelling, etc., should be avoided.

वह्निस्त्रीपथिसेवानामादौ वर्जनमाचरेत् ॥६३॥

Vahnistrīpathisevānāmādau varjanamācharet

As said by Goraksa, one should keep aloof from the society of the evilminded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion.

तथा हि गोरक्षवचनम्

वर्जयेद्दुर्जनपरान्तं वह्निस्त्रीपथिसेवनम् ।

प्रातःस्नानोपवासादि कायकलेशविधिं तथा ॥६४॥

Tathā hi ghorakshavachanam

Varjayeddurjanaprāntam vahnistrīpathisevanam
Prātahsnānopavāsādi kāyakleśavidhim tathā

Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable) the five vegetables, moong, pure water; these are very beneficial to those who practise Yoga.

गोधूमशालियवषाष्टिकशोभनान्नं

क्षीराज्यखण्डनवनीतसितामधूनि ।

शुण्ठीपटोलकफलादिकपञ्चशाकं

मुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥ ६५ ॥

Ghodhūmaśāliyavashāshtikaśobhanānnam
Kshīrājyakhandanavanītasi hāmadhūni
Śunthīpatolakaphalādikapañchaśākam
Mudghādidivyamudakam cha yamīndrapathyam

A Yogî should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk, butter, etc., which may increase humors of the body, according to his desire.

पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ।

मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६६ ॥

Pushtam sumadhuram snighdham
Gavyam dhātupraposhanam
Manobhilashitam yoghyam yogī bhojanamācharet

Whether young, old or too old, sick or lean, one who discards laziness gets success if he practises Yoga.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ६७ ॥

Yuvo vrddhoativrddho vā vyādhito durbaloapi vā
Abhyāsātsiddhimāpnoti sarvayogheshvatandritah

Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success.

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।

न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ ६८ ॥

Kriyāyuktasya siddhih syādakriyasya katham bhavet
Na śāstrapāthamātrena yogasiddhih prajāyate

Success cannot be attained by adopting a particular dress (Vesa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt.

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।

क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥ ६९ ॥

पीठानि कुम्भकाश्चित्रा दिव्यानि करणानि च ।

सर्वाण्यपि हठाभ्यासे राजयोगफलावधि ॥ ७० ॥

Na veshadhāranam siddheh kāranam na cha tatkathā
Kriyaiva kāranam siddheh satyametanna samśayah

Pīthāni kumbhakāśchitrā divyāni karanāni cha
Sarvānyapi hathābhyāse rājayogaphalāvadhi

Âsanas (postures), various Kumbhakas, and other divine means, all should be practised in the practice of Hatha Yoga, till the fruit—Râja Yoga—is obtained.

End of chapter 1, on the method of forming the Âsanas.

इति हठप्रदीपिकायां प्रथमोपदेशः

Iti hathapradīpikāyām prathamopadeśah

CHAPTER II - On Prânâyâma

द्वितीयोपदेशः *Dvitīyopadeśah*

अथासने दृढे योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत् ॥ १ ॥

Athāsane drdhe yogī vaśī hitamitāśanah
Ghurūpadishtamārghena prānāyāmānsamabhyaset

Posture becoming established, a Yogî, master of himself, eating salutary and moderate food, should practise Prânâyâma, as instructed by his guru.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

Chale vāte chalam chittam niśchale niśchalam bhavet
Yogī sthānutvamāpnoti tato vāyum nirodhayet

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogî gets steadiness of mind.

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥३॥

Yāvadvāyuh sthito dehe tāvajjīvanamuchyate
Maranam tasya nishkrāntistato vāyum nirodhayet

So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath.

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।

कथं सयादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥४॥

Malākalāsu nādīshu māruto naiva madhyaghah
Katham syādunmanībhāvah kāryasiddhih katham bhavet

The breath does not pass through the middle channel (susumnâ), owing to the impurities of the nâdîs. How can then success be attained, and how can there be the unmanî avasthâ.

शुद्धमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।

तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥५॥

Śuddhameti yadā sarvam nādīchakram malākulam
Tadaiva jāyate yogī prānasamghrahane kshamah

When the whole system of nâdîs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâna.

प्राणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया ।

यथा सुष्हुम्नानाडीस्था मलाः शुद्धिं प्रयान्ति च ॥६॥

prānāyāmam tatah kuryānnityam sāttvikayā dhiyā
yathā sushumnānādīsthā malāh śuddhim prayānti cha

Therefore, Prânâyâma should be performed daily with sâtwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumnâ. method of performing Prânâyâma.

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।

धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥७॥

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।

विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥८॥

Baddhapadmāsano yogī prānam chandrena pūrayet
Dhārayitvā yathāśakti bhūyah sūryena rechayet
Prānam sūryena chākrshya pūrayedudaram śanaih
Vidhivatkumbhakam krtvā punaśchandrena rechayet

Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).

येन त्यजेत्तेन पीत्वा धारयेदतिरोधतः ।

रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥९॥

Yena tyajettena pītvā dhārayedatirodhatah
Rechayechcha tatoanyena śanaireva na veghatah

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्

पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्वामया ।

सूर्यचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां

शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥१०॥

Prānam chedidayā pibenniyamitam
Bhūyoanyathā rechayet
Pītvā pingghalayā samīranamatho
Baddhvā tyajedvāmayā
Sūryachandramasoranena vidhināābhyāsam
Sadā tanvatām
Śuddhā nādighanā bhavanti yaminām
māsatrayādūrdhvatah

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nâdîs of the yamîs (practisers) becomes clean, i.e., free from impurities, after months and over.

प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् ।

शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

Prātarmadhyandine sāyamardharātre cha kumbhakān
Śanairaśītiparyantam chaturvāram samabhyaset

Kumbhakas should be performed gradually 4 times during day and night, i.e., (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320.

कनीयसि भवेद्स्वेद कम्पो भवति मध्यमे ।

उत्तमे स्थानमाप्नोति ततो वायुं निबन्धयेत् ॥ १२॥

Kanīyasi bhavedsveda kampo bhavati madhyame
Uttame sthānamāpnoti tato vāyum nibandhayet

In the beginning there is perspiration, in the middle stage there is quivering, and in the last or the rd stage one obtains steadiness; and then the breath should be made steady or motionless.

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।

दृढता लघुता चैव तेन गात्रस्य जायते ॥ १३॥

Jalena śramajātena ghātramardanamācharet
Drdhatā laghutā chaiva tena ghātrasya jāyate

The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।

ततोऽभ्यासे दृढीभूते न तादृङनियमग्रहः ॥ १४॥

Abhyāsakāle prathame śastam kshīrājyabhojanam
Tatoabhyāse drdhībhūte na tādrngniyamaghrahah

During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary.

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः

तथैव सेवितो वायुरन्यथा हन्ति साधकम् १५

Yathā simho ghajo vyāghro bhavedvaśyah śanaih śanaih
Tathaiva sevito vāyuranyathā hanti sādhakam

Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (i.e., by being hasty or using too much force) it kills the practiser himself.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भमः ॥ १६ ॥

Prānāyāmena yuktena sarvaroghakshayo bhavet
Ayuktābhyāsayoghena sarvaroghasamudghamah

When Prânayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.

हिक्का शवासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।

भवन्ति विविधाः रोगाः पवनस्य प्रकोपतः ॥१७॥

Hikkā śvāsaścha kāsaścha śirahkarnākshivedanāh
Bhavanti vividhāh roghāh pavanasya prakopatah

Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath.

युक्तं युक्तं तयजेद्वायुं युक्तं युक्तं च पूरयेत् ।

युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥१८॥

Yuktam yuktam tyajedvāyum
Yuktam yuktam cha pūrayet
Yuktam yuktam cha badhnīyādevam siddhimavāpnuyāt

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success.

NB: The above caution is necessary to warn the aspirants against omitting any instruction; and, in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c,, and cause pain. Every word in the instructions is full of meaning and is necessarily used

in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Prânayama being only a regular form of it, there should be no cause to fear.

यदा तु नाडीशुद्धिः स्यात्तथा चिह्नानि बाह्यतः ।

कायस्य कृशता कान्तिस्तदा जायते निश्चितम् ॥ १९॥

Yadā tu nādīśuddhih syāttathā chihnāni bāhyatah
Kāyasya krśatā kāntistadā jāyate niśchitam

When the nâdîs become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success.

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।

नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनत् ॥ २०॥

Yatheshtam dhāranam vāyoranalasya pradīpanam
Nādābhivyaktirāroghyam jāyate nādiśodhanāt

By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy.

मेदश्लेष्माधिकः पूर्वं षड्कर्माणि समाचरेत् ।

अन्यस्तु नाछरेत्तानि दोष्हाणां समभावतः ॥२१॥

Medaśleshmādhikah pūrvam shatkarmāni samācharet
Anyastu nācharettāni doshānām samabhāvatah

If there be excess of fat or phlegm in the body, the six kinds of kriyâs (duties) should be performed first. But others, not suffering from the excess of these, should not perform them.

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।

कपालभातिश्चैतानि षड्कर्माणि प्रचक्षते ॥२२॥

Dhautirbastistathā netistrātakam naulikam tathā
Kapālabhātiśchaitāni shatkarmāni prachakshate

The six kinds of duties are: Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti. These are called the six actions.

Shatkarma षटूकर्म

कर्म षड्कमिदं गोप्यं घटशोधनकारकम् ।

विचित्रगुणसन्धाय पूज्यते योगिपुंगवैः ॥२३॥

Karma shatkamidam ghopyam ghataśodhanakārakam
Vichitraghunasandhāya pūjyate yoghipungavaih

These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best of Yogîs.

The Dhauti (धौति)

तत्र धौतिः

चतुरङ्गुलविस्तारं हस्तपञ्चदशायतम् ।

गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्ग्रसेत् ।

पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत् ॥२४॥

Tatra dhautih

Chaturangghulavistāram hastapañchadaśāyatam
Ghurūpadishtamārghena siktam vastram śanairghraset
Punah pratyāharechchaitaduditam dhautikarma tat

A strip of cloth, about inches wide and 5 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the guru, and is taken out again. This is called Dhauti Karma.

NB: The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little; thus, first day one cubit, 2nd day two cubits, 3rd day three cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.

कासश्वासप्लीहकुष्टं कफरोगाश्च विंशतिः ।

धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः ॥२५॥

Kāsaśvāsaplīhakushtham kapharoghāścha vimśatih
Dhautikarmaprabhāvena prayāntyeva na samśayah

There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 0 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma.

The Basti अथ बस्तिः

नाभिदघ्नजले पायौ नयस्तनालोत्कटासनः ।

आधाराकुञ्चनं कुर्यात्क्षालनं बस्तिकर्म तत् ॥२६॥

Atha bastih

Nābhidaghnajale pāyau nyastanālotkatāsanah
Ādhārākuñchanam kuryātkshālanam bastikarma tat

Squatting in naveldeep water, and introducing a six inches long, smooth piece of ½ an inch diameter pipe, open at both ends, half inside the anus; it (anus) should he drawn up (contracted) and then expelled. This washing is called the Basti Karma.

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।

बस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः ॥२७॥

Ghulmaplīhodaram chāpi vātapittakaphodbhavāh
Bastikarmaprabhāvena kshīyante sakalāmayāh

By practising this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vâta (air), pitta (bile) and kapha (phlegm), are all cured.

धात्विन्द्रियान्तःकरणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तम् ।

अशेषदोषोपचयं निहन्याद् अभ्यस्यमानं जलबस्तिकर्म ॥२८॥

Dhāntvadriyāntahkaranaprasādam
Dadhāchcha kāntim dahanapradīptam
Aśeshadoshopachayam nihanyād
Abhyasyamānam jalabastikarma

By practising Basti with water, the Dhâtâs, the Indriyas and the mind become calm. It gives glow and tone to the

body and increases the appetite. All the disorders disappear.

The Neti अथ नेतिः

सूत्रं वितस्तिसुस्निग्धं नासानाले प्रवेशयेत् ।

मुखान्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥ २९॥

Atha netih

Sūtram vitastisusnighdham nāsānāle praveśayet
Mukhānnirghamayechchaishā netih siddhairnighadyate

A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ।

जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ॥ ३०॥

Kapālaśodhinī chaiva divyadrshtipradāyinī
Jatrūrdhvajātaroghaugham netirāśu nihanti cha

The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions.

The Trâtaka अथ त्राटकम

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसम्पातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥ ३१ ॥

Atha trātakam

Nirīkshenniśchaladrśā sūkshmalakshyam samāhitah
Aśrusampātaparyantamāchāryaistrātakam smrtam

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Trataka by âchâryas.

मोचनं नेत्ररोगाणां तन्दाद्रीनां कपाटकम् ।

यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३२ ॥

Mochanam netraroghānām tandādrīnām kapātakam
Yatnatastrātakam ghopyam yathā hātakapetakam

Trâtaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery.

The Nauli अथ नौलिः

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।

नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रशस्यते ॥३३॥

Atha naulih

Amandāvartaveghena tundam savyāpasavyatah
Natāmso bhrāmayedeshā naulih siddhaih praśasyate

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right just, as in vomiting. This is called by adepts the Nauli Karma.

मन्दाग्निसन्दीपनपाचनादि सन्धापिकानन्दकरी सदैव ।

अशेषदोषामयशोषणी च हठक्रिया मौलिरियं च नौलिः ॥३४॥

Mandāghnisandīpanapāchanādi
Sandhāpikānandakarī sadaiva
Aśeshadoshamayaśoshanī cha
Hathakriyā mauliriyam cha naulih

It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes

happiness. It dries up all the disorders. This Nauli is an excellent exercise in Hatha Yoga.

The Kapâla Bhâti अथ कपालभातिः

भस्त्रावल्लोहकारस्य रेचपूरौ ससम्भ्रमौ ।

कपालभातिर्विख्याता कफदोषविशोषणी ॥ ३५॥

Atha kapālabhātih

Bhastrāvallohakārasya rechapūrau sasambhramau
Kapālabhātirvikhyātā kaphadoshaviśoshanī

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapâla Bhâti.

षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः ।

प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति ॥ ३६॥

Shatkarmanirghatasthaulyakaphadoshamalādikah
Prānāyāmam tatah kuryādanāyāsena siddhyati

When Prânâyâma is performed after getting rid of obesity born of the defects phlegm, by the performance of the six duties, it easily brings success.

प्राणायामैरेव सर्वे प्रशुष्ह्यन्ति मला इति ।

आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥३७॥

Prānāyāmaireva sarve praśushyanti malā iti
Āchāryānām tu keshāmchidanyatkarma na sammatam

Some âchâryâs (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Prânâyâma.

Gaja Karani अथ गजकरणी

उदरगतपदार्थमुद्वमन्ति पवनमपानमुदीर्य कण्ठनाले ।

क्रमपरिचयवश्यनाडिचक्रा गजकरणीति निगद्यते हठज्ञैः ॥३८॥

Atha ghajakaranī

Udaraghatapadārthamudvamanti
Pavanamapānamudīrya kanthanāle
Kramaparichayavaśyanādichakrā
Ghajakaranīti nighadyate hathajñaih

By carrying the Apâna Vâyû up to the throat, the food, etc. in the stomach are vomited. By degrees, the system of Nâdîs (Śankhinî) becomes known. This is called in Hatha as Gaja Karani.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।

अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

Brahmādayoapi tridaśāh pavanābhyāsatatparāh
Abhūvannantakabhyāttasmātpavanamabhyaset

Brahmâ, and other Devas were always engaged in the exercise of Prânâyâma, and, by means of it, got rid of the fear of death. Therefore, one should practise prânâyâma regularly.

यावद्बद्धो मरुद् देहे यावच्चित्तं निराकुलम् ।

यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

Yāvadbaddho maruddeśe yāvachchittam nirākulam
Yāvaddrshtirbhruvormadhye tāvatkālabhayam kutah

So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।

सुषुम्नावदनं भित्त्वा सुखाद्विशति मारुतः ॥४१॥

Vidhivatprānasamyāmairnādīchakre viśodhite
Sushumnāvadanam bhittvā sukhādviśati mārutah

When the system of Nâdis becomes clear of the impurities by properly controlling the prâna, then the air, piercing the entrance of the Suśumnâ, enters it easily.

Manonmanî अथ मनोन्मनी

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥४२॥

Atha manonmanī
Mārute madhyasamchāre manahsthairyam prajāyate
Yo manahsusthirībhāvah saivāvasthā manonmanī

Steadiness of mind comes when the air moves freely in the middle. That is the manonmanî (मनोन्मनी) condition, which is attained when the mind becomes calm.

तत्सिद्धये विधानज्ञाश्चित्रान्कुर्वन्ति कुम्भकान् ।

विचित्र कुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥४३॥

Tatsiddhaye vidhānajñāśchitrānkurvanti kumbhakān
Vichitra kumbhakābhyāsādvichitrām siddhimāpnuyāt

To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained.

Different hinds of Kumbhakas

अथ कुम्भकभेदाः

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।

भस्त्रिका भ्रामरी मूर्च्छा प्लाविनीत्यष्टकुम्भकाः ॥४४॥

Atha kumbhakabhedāh
Sūryabhedanamujjāyī sītkārī śītalī tathā
Bhastrikā bhrāmarī mūrchchā plāvinītyashtakumbhakāh

Kumbhakas are of eight kinds, viz., Sûrya Bhedan, Ujjâyî, Sîtkarî, Sîtalî, Bhastrikâ, Bhrâmarî, mûrchhâ, and Plâvinî.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।

कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियानकः ॥४५॥

Pūrakānte tu kartavyo bandho jālandharābhidhah
Kumbhakānte rechakādau kartavyastūddiyānakah

At the end of Pûraka, Jâlandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyâna Bandha should be performed.

NB: Pûraka is filling in of the air from outside. Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at their proper place and should he carefully followed.

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।

मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः ॥४६॥

Adhastātkuñchanenāśu kanthasangkochane krte
Madhye paśchimatānena syātprāno brahmanādighah

By drawing up from below (mûla Bandha) and contracting the throat (Jâlandhara Bandha) and by pulling back the middle of the front portion of the body (i.e., belly), the Prâna goes to the Brahma Nâdî

(Susumnâ). The middle hole, through the vertebral column, through which the spinal cord passes, is called the Susumnâ Nâdî of the Yogîs. The two other sympathetic cords, one on each aide of the spinal cord, are called the Idâ and the Pingalâ Nâdîs. These will be described later on.

आपानमूर्ध्वमुत्थाप्य पराणं कण्ठादधो नयेत् ।

योगी जराविमुक्तः षोडशाब्दवया भवेत् ॥४७॥

Āpānamūrdhvamutthāpya prānam kanthādadho nayet
Yogī Jarāvimuktah sanshodaśābdavayā bhavet

By pulling up the Apâna Vâyu and by forcing the Prâna Vâyu down the throat, the Yogî, liberated from old age, becomes young, as it were 6 years old.

Note: The seat of the Prâna is the heart; of the Apâna anus; of the Samâna the region about the navel; of the Udâna the throat; while the Vyâna moves throughout the body.

Sûrya Bhedana अथ सूर्यभेदनम्

आसने सुखदे योगी बद्धा चैवासनं ततः ।

दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ॥४८॥

Atha sūryabhedanam

Āsane sukhade yogī baddhvā chaivāsanam tatah
Dakshanādyā samākrshya bahihstham pavanam śanaih

Taking any comfortable posture and performing the âsana, the Yogî should draw in the air slowly, through the right nostril.

आकेशादानखाग्राच्च निरोधावधि कुम्भयेत् ।

ततः शनैः सव्यनाड्या रेचयेत्पवनं शनैः ॥४९॥

Ākeśādānakhāghrāchcha nirodhāvadhi kumbhayet
Tatah śanaih savyanādyā rechayetpavanam śanaih

Then it should be confined within, so that it fills from the nails to the tips of the hair, and then let out through the left nostril slowly.

Note: This is to be done alternately with both the nostrils, drawing in through the one, expelling through the other, and vice versa.

कपालशोधनं वातदोषघ्नं कृमिदोषहृत ।

पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥५०॥

Kapālaśodhanam vātadoshaghnam krmidoshahrt
Punah punaridam kāryam sūryabhedanamuttamam

This excellent Sûrya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vâta, and removes the worms, and, therefore, it should be performed again and again.

य़ोगाभ्यासक्रमं वक्ष्ये योगिनां योगसिद्धये ।

उषः काले समुत्थाय प्रातःकालेऽथवा बुधः ॥१॥

गुरुं संस्मृत्य शिरसि हृदये स्वेष्टदेवताम् ।

शौचं कृत्वा दन्तशुद्धिं विदध्यात् भस्मधारणम् ॥२॥

शुचौ देशे मठे रम्ये प्रतिष्ठाप्यासनं मृदु ।

तत्रोपविश्य संस्मृत्य मनसा गुरुमीश्वरम् ॥३॥

देशकालौ च संकीर्त्य संकल्प्य विधिपूर्वकम् ।

अद्येत्यादि श्रीपरमेश्वरप्रसादपूर्वकं समाधि तत्फल सिध्यर्थमासनपूर्वकान् प्राणायामादीन् करिष्ये। अनन्तं प्रणमेद्देवं नागेशं पीठसिद्धये ॥४॥

मणीभ्राजद्फणासहस्त्रविधृतिविश्वम्भराकण्डलायानन्ताय नागराजाय नमः ।

ततोभ्यसेदासनानि श्रमे जाते शवासनम् ।

अन्ते समभ्यसेत्तत्तु श्रमाभावे तु नाभ्यसेत् ॥५॥

करणीं विपरीताख्यां कुम्भकात्पूर्वमभ्यसेत् ।

जालन्धरप्रसादार्थं कुम्भकात्पूर्वयोगतः ॥६॥

विधायाचमनं कृत्वा कर्माङ्गम् प्राणसंयमम् ।

योगीन्द्रादीन् नमस्कृत्य कौर्माच्च शिववाक्यतः ॥७॥

कूर्मपुराणे शिववाक्यम्

नमस्कृत्याथ योगीन्द्रान् सशिष्यांश्च विनायकम् ।

गुरुं चैवाथ मां योगी युञ्जीथ सुसमाहितः ॥८॥

बद्धाब्यासे सिद्धपीठं कुम्भकाबन्धपूर्वकम् ।

प्रथमे दश कर्तव्या पञ्चवृद्ध्या दिने दिने ॥९॥

कार्या अशीतिपर्यंतं कुम्भकं सुसमाहितैः ।

योगीन्द्रः प्रथमं कुर्यादभ्यासं चन्द्रसूर्ययोः ॥१०॥

अनुलोमविलोमाख्यं एतं प्राहुर्मनीषिणः ।

सूर्यभेदमनभ्यस्य बन्धपूर्वकमेकधीः ॥११॥

उज्जायिनं ततः कुर्यात् सीत्कारीं शीतली ततः ।

भस्त्रिकां च समभ्यस्य कुर्यादन्यान्न वा परान् ॥ १२॥

मुद्राः समभ्यसेद् बुद्ध्वा गुरुवक्त्रात् यथाक्रमम् ।

ततः पद्मासनं बद्ध्वा कुर्यान्नादानुचिन्तनम् ॥ १३॥

अभ्यासं सकलं कुर्यादीश्वरार्पणमादृतः ।

अभ्यासादुत्थितः स्नानं कुर्यादुष्णेन वारिणा ॥ १४॥

स्नात्वा समापयेन्नित्यं कर्म संक्षेपतः सुधीः ।

मध्याह्नेऽपि तथाभ्यस्य किंचिद् विश्रम्य भोजनम् ॥ १५॥

क्रियेत योगिना पथ्यं अपथ्यं न कदाचन ।

एलां वापि लवङ्गं वा भोजनान्ते च भक्षयेत् ॥ १६॥

केचित् कर्पूरमिच्छन्ति ताम्बूलं शोभनं तथा ।

चूर्णेन रहितं शस्तं पवनाभ्यासयोगिनाम् ॥ १७॥

भोजनानन्तरं कुर्यातन्मोक्षशास्त्रावलोकनम् ।

पुराणश्रवणं वापि नमसंकीर्तनं विभोः ॥ १८॥

सायं सन्ध्याविधिं कृत्वा योगं पूर्ववदभ्यसेत् ।

यदा त्रिघटिका शेषो दिवसोऽभ्यासमाचरेत् ॥ १९॥

अभ्यासानन्तरं कार्या सायं सन्ध्या सदा बुधैः ।

अर्धरात्रे हठाभ्यासं विदध्यात् पूर्ववत् यमी ॥२०॥

विपरीतां तु करणीं सायंकालार्धरात्रयोः ।

नाभ्यसेत् भोजनादूर्ध्वं यतः सा न प्रशस्यते ॥२१॥

Translation: I am going to describe the procedure of the practice of Yoga, in order that Yogîs may succeed. A wise man should leave his bed in the Usâ Kâla (i.e., at the peep of dawn or 4 o'clock) in the morning.

Remembering his guru over his head, and his desired deity in his heart, after answering the calls of nature, and cleaning his mouth, he should apply Bhasma (ashes).

In a clean spot, clean room and charming ground, he should spread a soft âsana (cloth for sitting on). Having seated on it and remembering, in his mind his guru and his God.

Having extolled the place and the time and taking up the vow thus: 'To day by the grace of God, I will perform Prânâyâmas with âsanas for gaining samâdhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nâgas, to ensure success in the âsanas (postures).

Salutation to the Lord of the Nâgas, who is adorned with thousands of heads, set with brilliant jewels (*Manis*),

and who has sustained the whole universe, nourishes it, and is infinite. After this he should begin his exercise of âsanas and when fatigued, he should practise Śava âsana. Should there be no fatigue, he should not practise it.

Before Kumbhaka, he should perform Viparîta Karnî mudrâ, in order that he may be able to perform Jâlandhar bandha comfortably.

Sipping a little water, he should begin the exercise of Prânâyâma, after saluting Yogindras, as described in the Karma Parana, in the words of Śiva.

Such as "Saluting Yogindras and their disciples and gurû Vinâyaka, the Yogî should unite with me with composed mind."

While practising, he should sit with Siddhâsana, and having performed bandha and Kumbhaka, should begin with 10 Prânâyâmas the first day, and go on increasing 5 daily.

With composed mind 80 Kumbhakas should be performed at a time; beginning first with the Chandra (the left nostril) and then sûrya (the right nostril).

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas,

the wise rust) should practise Ujjâyî and then Sîtkârî Śîtalî, and Bhastrikâ, he may practice others or not.

He should practise mudrâs properly, as instructed by his guru. Then sitting with Padmâsana, he should hear anâhata nâda attentively.

He should resign the fruits of all his practice reverently to God, and, on rising on the completion of the practice, a warm bath should be taken.

The bath should bring all the daily duties briefly to an end.

At noon also a little rest should be taken at the end of the exercise, and then food should be taken.

Yogîs should always take wholesome food and never anything unwholesome. After dinner he should eat Ilâchî or lavanga.

Some like camphor, and betel leaf. To the Yogîs, practising Prânâyâma, betel leaf without powders, i, e., lime, nuts and kâtha, is beneficial.

After taking food he should read books treating of salvation, or hear Purânas and repeat the name of God.

In the evening the exercise should be begun after finishing sandyhâ, as before, beginning the practice ghatikâ or one hour before the sun sets.

Evening sandhyâ should always be performed after practice, and Hatha Yoga should be practised at midnight.

Viparîta Karni is to be practised in the evening and at midnight, and not just after eating, as it does no good at this time.

Ujjâyî अथ उज्जायी

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥५१॥

Atha ujjāyī

Mukham samyamya nādībhyāmākrshya pavanam śanaih
Yathā laghati kanthāttu hrdayāvadhi sasvanam

Having closed the opening of the Nâdî (Larynx), the air should be drawn in such a way that it goes touching from the throat to the chest, and making noise while passing.

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया तथा ।

श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥५२॥

Pūrvavatkumbhayetprānam rechayedidayā tathā
Śleshmadoshaharam kanthe dehānalavivardhanam

It should be restrained, as before, and then let out through Idâ (the left nostril). This removes ślesmâ (phlegm) in the throat and increases the appetite.

नाडीजलोदराधातुगतदोषविनाशनम् ।

गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥५३॥

Nādījalodarādhātughatadoshavināśanam
Ghachchatā tishthatā kāryamujjāyyākhyam
Tu kumbhakam

It destroys the defects of the nâdîs, dropsy and disorders of Dhâtu (humours). Ujjâyî should be performed in all conditions of life, even while walking or sitting.

Sîtkârî अथ सीत्कारी

सीत्कां कुर्यात्तथा वक्त्रे घ्राणेनैव विजृम्भिकाम् ।

एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥५४॥

Atha sītkārī

Sītkām kuryāttathā vaktre ghrānenaiva vijrmbhikām
Evamabhyāsayoghena kāmadevo dvitīyakah

Sîtkârî is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practising in this way, one becomes next to the God of Love in beauty.

योगिनीचक्रसंमान्यः सृष्टिसंहारकारकः ।

न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥५५॥

Yoginī chakrasammānyah srshtisamhārakārakah
Na kshudhā Na trshā nidrā naivālasyam prajāyate

He is regarded adorable by the Yoginîs and becomes the destroyer of the cycle of creation, He is not afflicted with hunger, thirst, sleep or lassitude.

भवेत्सत्त्वं च देहस्य सर्वोपद्रववर्जितः ।

अनेन विधिना सत्यं योगीन्द्रो भूमिमण्डले ॥५६॥

Bhavetsattvam cha dehasya sarvopadravavarjitah
Anena vidhinā satyam yogīndro bhūmimandale

The Satwa of his body becomes free from all the disturbances. In truth, he becomes the lord of the Yogîs in this world.

Śîtalî अथ शीतली

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भसाधनम् ।

शनकैर्घ्राणरन्ध्राभ्यां रेचयेत्पवनं सुधीः ॥५७॥

Atha śītalī

Jihvayā vāyumākrshya pūrvavatkumbhasādhanam
Śanakairghrānarandhrābhyām rechayetpavanam sudhīh

As in the above (Sîtkári), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils.

गुल्मप्लीहादिकान् रोगान्ज्वरं पित्तं क्षुधां तृषाम् ।

विषाणि शीतली नाम कुम्भिकेयं निहन्ति हि ॥५८॥

Ghulmaplīhādikānroghānjvaram
Pittam kshudhām trshām
Vishāni śītalī Nama kumbhikeyam nihanti hi

This Śîtalî Ḳumbhikâ cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons.

The Bhastrikâ अथ भस्त्रिका

ऊर्वोरुपरि संस्थाप्य शुभे पादतले उभे ।

पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥५९॥

Atha bhastrikā

Ūrvorupari samsthāpya śubhe pādatale ubhe
Padmāsanam bhavedetatsarvapāpapranāśanam

The Padma Âsana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins.

सम्यक्पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।

मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥६०॥

Samyakpadmāsanam baddhvā samaghrīvodarah sudhīh
Mukham samyamya yatnena prānam ghrānena rechayet

Binding the PadmaÂsana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose.

यथा लगति हृत्कण्ठे कपालावधि सस्वनम् ।

वेगेन पूरयेच्चापि हृत्पद्मावधि मारुतम् ॥६१॥

Yathā laghati hrtkanthe kapālāvadhi sasvanam
Veghena pūrayechchāpi hrtpadmāvadhi mārutam

It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head.

पुनर्विरेचयेत्तद्वत्पूरयेच्च पुनः पुनः ।

यथैव लोहकारेण भस्त्रा वेगेन चाल्यते ॥६२॥

Punarvirechayettadvatpūrayechcha punah punah
Yathaiva lohakārena bhastrā veghena chālyate

It should he expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked.

तथैव स्वशरीरस्थं चालयेत्पवनं धिया ।

यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥ ६३ ॥

Tathaiva svaśarīrastham chālayetpavanam dhiyā
Yadā śramo bhaveddehe tadā sūryena pūrayet

In the same way, the air of the body should be moved intelligently, filling it through Sûrya when fatigue is experienced.

यथोदरं भवेत्पूर्णमनिलेन तथा लघु ।

धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढम् ॥ ६४ ॥

Yathodaram bhavetpūrnamanilena tathā laghu
Dhārayennāsikām madhyātarjanībhyām vinā drdham

The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined.

विधिवत्कुम्भकं कृत्वा रेचयेदिडयानिलम् ।

वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६५ ॥

Vidhivatkumbhakam krtvā rechayedidayānilam
Vātapittaśleshmaharam śarīrāghnivivardhanam

Having confined it properly, it should be expelled through the Idâ (left nostril). This destroys Vâta, pitta (bile) and phlegm and increases the digestive power (the gastric fire).

कुण्डली बोधकं क्षिप्रं पवनं सुखदं हितम् ।

ब्रह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ ६६ ॥

Kundalī bodhakam kshipram pavanam sukhadam hitam
Brahmanādīmukhe samsthakaphādyarghalanāśanam

It quickly awakens the Kundalinî, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nâdî.

सम्यग्गात्रसमुद्भूतग्रन्थित्रयविभेदकम् ।

विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ६७ ॥

Samyaghghātrasamudbhūtaghranthitrayavibhedakam
Viśeshenaiva kartavyam
Bhastrākhyam kumbhakam tvidam

This Bhastrikâ should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest),

Visnu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body.

The Bhrâmari अथ भ्रामरी

वेगाद्घोषं पूरकं भृङ्गनादं भृङ्गीनादं रेचकं मन्दमन्दम् ।

योगीन्द्राणामेवमभ्यासयोगात् चित्ते जाता काचिदानन्दलीला ॥६८॥

Atha bhrāmarī

Veghādghosham pūrakam bhrngghanādam
Bhrngghīnādam rechakam mandamandam
Yogīndrānamevamabhyāsayoghāch
Chitte jātā kāchidānandalīlā

By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstacy in the minds of Yogîndras.

The mûrchhâ अथ मूर्च्छा

पूरकान्ते गाढतरं बद्धा जालन्धरं शनैः ।

रेचयेन्मूर्च्छाख्येयं मनोमूर्च्छा सुखप्रदा ॥६९॥

Atha mūrchchā

Pūrakānte ghādhataram baddhvā jālandharam śanaih
Rechayenmūrchchākhyeyam manomūrchchā sukhapradā

Closing the passages with Jâlandhar Bandha firmly at the end of Pûraka, and expelling the air slowly, is called mûrchhâ, from its causing the mind to swoon and giving comfort.

The Plâvinî अथ प्लाविनी

अन्तः प्रवर्तितोदारमारुतापूरितोदरः ।

पयस्यगाधेऽपि सुखात्प्लवते पद्मपत्रवत् ॥७०॥

Atha plāvinī

Antah pravartitodāramārutāpūritodarah
Payasyaghādheapi sukhātplavate padmapatravat

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like the leaf of a lotus.

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥७१॥

Prānāyāmastridhā prokto rechapūrakakumbhakaih
Sahitah kevalaścheti kumbhako dvividho matah

Considering Pûraka (Filling), Rechaka (expelling) and Kumbhaka (confining), Prânâyâma is of three kinds, but considering it accompanied by Pûraka and Rechaka, and without these, it is of two kinds only, i.e., Sahita (with) and Kevala (alone).

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत् ।

रेचकं पूरकं मुत्त्वा सुखं यद्वायुधारणम् ॥७२॥

Yāvatkevalasiddhih syātsahitam tāvadabhyaset
Rechakam pūrakam muktvā sukham yadvāyudhāranam

Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Pûraka.

प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ।

कुम्भके केवले सिद्धे रेचपूरकवर्जिते ॥७३॥

Prānāyāmoayamityuktah sa vai kevalakumbhakah
Kumbhake kevale siddhe rechapūrakavarjite

In the practice of Kevala Prânâyâma when it can be performed successfully without Rechaka and Pûraka, then it is called Kevala Kumbhaka.

न तस्य दुर्लभं किंचित्त्रिषु लोकेषु विद्यते ।

शक्तः केवलकुम्भेन यथेष्टं वायुधारणात् ॥७४॥

Na tasya durlabham kimchittrishu lokeshu vidyate
Śaktah kevalakumbhena yatheshtam vāyudhāranāt

There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka.

राजयोगपदं चापि लभते नात्र संशयः ।

कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।

अनर्गला सुषुम्ना चअ हठसिद्धिश्च जायते ॥७५॥

Rājayogapadam chāpi labhate nātra samśayah
Kumbhakātkundalībodhah kundalībodhato bhavet
Anarghalā sushumnā cha hathasiddhiścha jāyate

He obtains the position of Râja Yoga undoubtedly. Kundalinî awakens by Kumbhaka, and by its awakening, Susumnâ becomes free from impurities.

हठं विना राजयोगो राजयोगं विना हठः ।

न सिध्यति ततो युग्ममानिष्पत्तेः समभ्यसेत् ॥७६॥

Hatham vinā rājayogho rājayogam vinā hathah
Na sidhyati tato yughmamānishpatteh samabhyaset

No success in Râja Yoga without Hatha Yoga, and no success in Hatha Yoga without Râja Yoga. One should, therefore, practise both of these well, till complete success is gained.

कुम्भकप्राणरोधान्ते कुर्याच्चित्तं निराश्रयम् ।

एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥७७॥

Kumbhakaprānarodhānte kuryāchchittam nirāśrayam
Evamabhyāsayoghena rājayogapadam vrajet

On the completion of Kumbhaka, the mind should be given rest. By practising in this way one is raised to the position of (succeeds in getting) Râja Yoga.

Indications of success in the practice of Hatha Yoga

वपुः कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।

अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥७८॥

Vapuh krśatvam vadane prasannatā
Nādasphutatvam nayane sunirmale
Aroghatā bindujayoaghnidīpanam
Nādīviśuddhirhathasiddhilakshanam

When the body becomes lean, the face glows with delight, Anâhatanâda manifests, and eyes are clear, body is healthy, bindu under control, and appetite increases, then one should know that the Nâdîs are purified and success in Hatha Yoga is approaching.

End of Chapter II

इति हठप्रदीपिकायां द्वितीयोपदेशः

Iti hathapradīpikāyām dvitīyopadeśah

CHAPTER III - On mudrâs

३ तृतीयोपदेशः *Trtīyopadeśah*

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।

सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली ॥१॥

Saśailavanadhātrīnām yathādhāroahināyakah
Sarveshām yogatantrānām tathādhāro hi kundalī

As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kundalinî. (The Vertebral column)

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।

तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥२॥

Suptā ghuruprasādena yadā jāgharti kundalī
Tadā sarvāni padmāni bhidyante ghranthayoapi cha

When the sleeping Kundalinî awakens by favour of a guru, then all the lotuses (in the six chakras or centres) and all the knots are pierced through.

प्राणस्य शून्यपदवी तदा राजपथायते ।

तदा चित्तं निरालम्बं तदा कालस्य वञ्चनम् ॥३॥

Prānasya śūnyapadavī tadā rājapathāyate
Tadā chittam nirālambam tadā kālasya vañchanam

Susumnâ (Sûnya Padavî) becomes a main road for the passage of Prâna, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded.

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रः महापथः ।

श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥४॥

Sushumnā śūnyapadavī brahmarandhrah mahāpathah
Śmaśānam śāmbhavī madhyamārghaśchetyekavāchakāh

Susumnâ, Sunya Padavî, Brahma Randhra, mahâ Patha, Śmaśâna, Śambhavî, madhya mârga, are names of one and the same thing.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।

ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥५॥

Tasmātsarvaprayatnena prabodhayitumīśvarīm
Brahmadvāramukhe suptām mudrābhyāsam samācharet

In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwâra (the great door), mudrâs should be practised well.

The mudrâs

महामुद्रा महाबन्धो महावेधश्च खेचरी ।

उड्डीयानं मूलबन्धश्च बन्धो जालन्धराभिधः ॥ ६ ॥

Mahāmudrā mahābandho mahāvedhaścha khecharī
Uddīyānam mūlabandhaścha bandho jālandharābhidhah

Mahâ mudrâ, mahâ Bandha, mahâ Vedha, Khecharî, Uddiyâna Bandha, mûla Bandha, Jâlandhara Bandha.

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।

इदं हि मुद्रादशकं जरामरणनाशनम् ॥ ७ ॥

Karanī viparītākhyā vajrolī śaktichālanam
Idam hi mudrādaśakam jarāmarananāśanam

Viparîta Karanî, Vajroli, and Śakti Châlana. These are the ten mudrâs which annihilate old age and death.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।

वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥८॥

Ādināthoditam divyamashtaiśvaryapradāyakam
Vallabham sarvasiddhānām durlabham marutāmapi

They have been explained by Âdi Nâtha (Śiva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the marutas.

Note: The eight Aiśwaryas are:

Animâ	becoming small like an atom.
Mahimâ	becoming great, like âkâs, by drawing in atoms of Prakriti
Garimâ	light things, like cotton becoming very heavy like mountain
Prâpti	coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth
Prâkâmya	nonresistance to the desires, as entering the earth like water
Îsatâ	mastery over matter and objects made of it
Vaśitwa	controlling the animate and inanimate objects

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् ।

कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥९॥

Ghopanīyam prayatnena yathā ratnakarandakam
Kasyachinnaiva vaktavyam kulastrīsuratam yathā

These mudrâs should be kept secret by every means, as one keeps one's box of jewellery, and should, on no account be told to any one, just as husband and wife keep their dealings secret.

The mahâ mudrâ अथ महामुद्रा

पादमूलेन वामेन योनिं सम्पीड्य दक्षिणां ।

प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम् ॥ १० ॥

Atha mahāmudrā

Pādamūlena vāmena yonim sampīdya dakshinām
Prasāritam padam krtvā karābhyām dhārayeddrdham

Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toe should be grasped by the thumb and first finger.

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।

यथा दण्डहतः सर्पो दण्डाकारः प्रजायते ॥ ११ ॥

ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।

तदा सा मरणावस्था जायते द्विपुटाश्रया ॥ १२ ॥

Kanthe bandham samāropya dhārayedvāyumūrdhvatah
Yathā dandahatah sarpo dandākārah prajāyate

Rjvībhūtā tathā śaktih kundalī sahasā bhavet
Tadā sā maranāvasthā jāyate dviputāśrayā

By stopping the throat (by Jâlandhara Bandha) the air is drawn in from the outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, śakti (susumnâ) becomes straight at once. Then the Kundalinî, becoming as it were dead, and, leaving both the Idâ and the Pingalâ, enters the susumnâ (the middle passage).

ततः शनैः शनैरेव रेचयेन्नैव वेगतः ।

महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १३ ॥

Tatah śanaih śanaireva rechayennaiva veghatah
Mahāmudrām cha tenaiva vadanti vibudhottamāh

It should be expelled then, slowly only and not violently. For this very reason, the best of the wise men call it the mahâ mudrâ. This mahâ mudrâ has been propounded by great masters.

इयं खलु महामुद्रा महासिद्धैः प्रदर्शिता ।

महाक्लेशादयो दोषाः क्षीयन्ते मरणादयः ।

महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १४॥

Iyam khalu mahāmudrā mahāsiddhaih pradarśitā
Mahākleśādayo doshāh kshīyante maranādayah
Mahāmudrām cha tenaiva vadanti vibudhottamāh

Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the mahâ mudrâ.

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् ।

यावत्तुल्या भवेत्सङ्ख्या ततो मुद्रां विसर्जयेत् ॥ १५॥

Chandrāngghe tu samabhyasya sūryāngghe punarabhyaset
Yāvattulyā bhavetsangkhyā tato mudrām visarjayet

Having practised with the left nostril, it should be practised with the right one; and, when the number on both sides becomes equal, then the mudrâ should be discontinued.

न हि पथ्यमपथ्यं वा रसाः सर्वे।ऽपि नीरसाः ।

अपि भुक्तं विषं घोरं पीयूषमिव जीर्यति ॥ १६॥

Na hi pathyamapathyam vā rasāh sarveapi nīrasāh
Api bhuktam visham ghoram pīyūshamiva jīryati

There is nothing wholesome or injurious; for the practice of this mudrâ destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।

तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ १७॥

Kshayakushthaghudāvartaghulmājīrnapuroghamāh
Tasya doshāh kshayam yānti mahāmudrām tu yoabhyaset

Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this mahâ mudrâ.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् ।

गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ १८॥

Kathiteyam mahāmudrā mahāsiddhikarā nrnām
Ghopanīyā prayatnena na deyā yasya kasyachit

This mahâ mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone.

The mahâ Bandha अथ महाबन्धः

पार्ष्णिं वामस्य पादस्य योनिसथाने नियोजयेत् ।

वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥ १९॥

Atha mahābandhah

Pārshnim vāmasya pādasya yonisthāne niyojayet
Vāmorūpari samsthāpya dakshinam charanam tathā

Press the left heel to the perineum and place the right foot on the left thigh.

पूरयित्वा ततो वायुं हृदये चुबुकं दृढम् ।

निष्पीड्य योनिमाकुञ्च्य मनोमध्ये नियोजयेत् ॥ २०॥

Pūrayitvā tato vāyum hrdaye chubukam drdham
Nishpīdya yonimākuñchya manomadhye niyojayet

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should he fixed on

the middle of the eyebrows or in the susumnâ (the spine).

धारयित्वा यथाशक्ति रेचयेदनिलं शनैः ।

सव्याङ्गे तु समभ्यस्य दक्षाङ्गे पुनरभ्यसेत् ॥ २१ ॥

Dhārayitvā yathāśakti rechayedanilam śanaih
Savyāngghe tu samabhyasya dakshāngghe punarabhyaset

Having kept it confined so long as possible, it should be expelled slowly. Having practised on the left side, it should be practised on the right side.

मतमत्र तु केषांचित्कण्ठबन्धं विवर्जयेत् ।

राजदन्तस्थजिह्वाया बन्धः शस्तो भवेदिति ॥ २२ ॥

Matamatra tu keshāmchitkanthabandham vivarjayet
Rājadantasthajihvāyā bandhah śasto bhavediti

Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop).

अयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः ।

अयं खलु महाबन्धो महासिद्धिप्रदायकः ॥ २३ ॥

Ayam tu sarvanādīnāmūrdhvam ghatinirodhakah
Ayam khalu mahābandho mahāsiddhipradāyakah

This stops the upward motion of all the Nâdîs. Verily this mahâ Bandha is the giver of great Siddhis.

कालपाशमहाबन्धविमोचनविचक्षणः ।

त्रिरिवेणीसङ्गमं धत्ते केदारं प्रापयेन्मनः ॥२४॥

Kālapāśamahābandhavimochanavichakshanah
Trivenīsangghamam dhatte kedāram prāpayenmanah

This mahâ Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Trivenî (Idâ, Pingalâ and Susumnâ) and carries the mind to Kedâr (the space between the eyebrows, which is the seat of Śiva).

रूपलावण्यसम्पन्ना यथा सत्री पुरुषं विना ।

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ॥२५॥

Rūpalāvanyasampannā yathā strī purusham vinā
Mahāmudrāmahābandhau nishphalau vedhavarjitau

As beauty and loveliness, do not avail a woman without husband, so the mahâ mudrâ and the mahâBandha are useless without the mahâ Vedha.

The mahâ Vedha अथ महावेधः

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः ।

वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया ॥२६॥

Atha mahāvedhah

Mahābandhasthito yogī krtvā pūrakamekadhīh
Vāyūnām ghatimāvrtya nibhrtam kanthamudrayā

Sitting with mahâ Bandha, the Yogî should fill in the air and keep his mind collected. The movements of the Vâyus (Prâna and Apâna) should be stopped by closing the throat.)

समहस्तयुगो भूमौ स्फिचौ संताडयेच्छनैः ।

पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः ॥२७॥

Samahastayugho bhūmau sphichau sanādayechchanaih
Putadvayamatikramya vāyuh sphurati madhyaghah

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages namely Idâ and Pingalâ, starts into the middle one.

सोमसूर्याग्निसम्बन्धो जायते चामृताय वै ।

मृतावस्था समुत्पन्ना ततो वायुं विरेचयेत् ॥२८॥

Somasūryāghnisambandho jāyate chāmrtāya vai
Mrtāvasthā samutpannā tato vāyum virechayet

The union of the Idâ and the Pingalâ is affected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idâ and the Pingalâ) (i.e., when it has been kept confined), then it should be expelled.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।

वलीपलितवेपघ्नः सेव्यते साधकोत्तमैः ॥२९॥

Mahāvedhoayamabhyāsānmahāsiddhipradāyakah
Valīpalitavepaghnah sevyate sādhakottamaih

The practice of this mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् ।

वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् ॥३०॥

Etattrayam mahāghuhyam jarāmrtyuvināśanam
Vahnivrddhikaram chaiva hyanimādighunapradam

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc.

अष्टधा क्रियते चैव यामे यामे दिने दिने ।

पुण्यसंभारसन्धाय पापौघभिदुरं सदा ।

सम्यक्शिक्षावतामेवं स्वल्पं प्रथमसाधनम् ॥ ३१ ॥

Ashtadhā kriyate chaiva yāme yāme dine dine
Punyasambhārasandhāya pāpaughabhiduram sadā
Samyakśikshāvatāmevam svalpam prathamasādhanam

They should, be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first.

The Khechari Mudra अथ खेचरी

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।

भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ३२ ॥

Atha khecharī

Kapālakuhare jihvā pravishtā viparītaghā
Bhruvorantarghatā drshtirmudrā bhavati khecharī

The Khechari mudrâ is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows.

छेदनचालनदोहैः कलां क्रमेणाथ वर्धयेत्तावत् ।

सा यावद्भ्रूमध्यं सपृशति तदा खेचरीसिद्धिः ॥३३॥

Chedanachālanadohaih kalām kramenātha vardhayettāvat
Sā yāvadbhrūmadhyam sprśati tadā khecharīsiddhih

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished.

स्नुहीपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।

समादाय ततस्तेन रोममात्रं समुछ्छिनेत् ॥३४॥

Snuhīpatranibham śastram sutīkshnam snighdhanirmalam
Samādāya tatastena romamātram samuchchinet

Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time.

ततः सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत् ।

पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत् ॥ ३५॥

Tatah saindhavapathyābhyām chūrnitābhyām pragharshayet
Punah saptadine prāpte romamātram samuchchinet

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth.

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत् ।

षण्मासाद्रसनामूलशिराबन्धः प्रणश्यति ॥ ३६॥

Evam kramena shanmāsam nityam yuktah samācharet
Shanmāsādrasanāmūlaśirābandhah pranaśyati

One should go on doing thus, regularly for six months. At the end of six months, the frænum of the tongue will be completely cut.

कलां पराङ्मुखीं कृत्वा त्रिपथे परियोजयेत् ।

सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३७॥

Kalām parāngmukhīm krtvā tripathe pariyojayet
Sā bhavetkhecharī mudrā vyomachakram taduchyate

Turning the tongue upwards, it is fixed on the three ways (œsophagus, windpipe and palate.) Thus it makes the Khechari mudrâ, and is called the Vyoma Chakra.

रसनामूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति ।

विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः ॥३८॥

Rasanāmūrdhvaghām krtvā kshanārdhamapi tishthati
Vishairvimuchyate yogī vyādhimrtyujarādibhih

The Yogî who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc.

न रोगो मरणं तन्द्रा न निद्रा न क्षुधा तृषा ।

न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥३९॥

Na rogho maranam tandrā na nidrā na kshudhā trshā
Na cha mūrchchā bhavettasya yo mudrām vetti khecharīm

He who knows the Khechari mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.

पीड्यते न स रोगेण लिप्यते न च कर्मणा ।

बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम् ॥४०॥

Pīdyate na sa roghena lipyate na cha karmanā
Bādhyate na sa kālena yo mudrām vetti khecharīm

He, who knows the Khechari mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time.

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।

तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता ॥४१॥

Chittam charati khe yasmājjihvā charati khe ghatā
Tenaishā khecharī nāma mudrā siddhairnirūpitā

The Siddhas have devised this Khechari mudrâ from the fact that the mind and the tongue reach âkâśa by its practice.

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः ।

न तस्य क्षरते बिन्दुः कामिन्याश्लेषितस्य च ॥४२॥

Khecharyā mudritam yena vivaram lambikordhvatah
Na tasya ksharate binduh kāminyāśleshitasya cha

If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu (seminal fluid) cannot leave its place even if a woman were embraced.

चलितोऽपि यदा बिन्दुः सम्प्राप्तो योनिमण्डलम् ।

व्रजत्यूर्ध्वं हृतः शक्त्या निबद्धो योनिमुद्रया ॥४३॥

Chalitopi yadā binduh samprāpto yonimandalam
Vrajatyūrdhvam hrtah śaktyā nibaddho yonimudrayā

Even though the fluid flows and comes down to the genital organ, still arrested by Yoni Mudra it is taken by force upwards.

ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपानं करोति यः ।

मासार्धेन न सन्देहो मृत्युं जयति योगवित् ॥४४॥

Ūrdhvajihvah sthiro bhūtvā somapānam karoti yah
Māsārdhena na sandeho mrtyum jayati yogavit

If the Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 5 days.

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ।

तक्षकेणापि दष्टस्य विषं तस्य न सर्पति ॥४५॥

Nityam somakalāpūrnam śarīram yasya yoghinah
Takshakenāpi dashtasya visham tasya na sarpati

If the Yogî, whose body is full of Somarasa (juice), were bitten by Takshaka (snake), its poison cannot permeate his body.

इन्धनानि यथा वह्निस्तैलवर्तिं च दीपकः ।

तथा सोमकलापूर्णं देही देहं न मुञ्चति ॥४६॥

Indhanāni yathā vahnistailavarti cha dīpakah
Tathā somakalāpūrnam dehī deham na muñchati

As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma.

Note.—Soma (Chandra) is described later on located in the thousandpetalled lotus in the human brain, and is the same as is seen on Śivas' head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ।

कुलीनं तमहं मन्ये चेतरे कुलघातकाः ॥४७॥

Gomāmsam bhakshayennityam pibedamaravārunīm
Kulīnam tamaham manye chetare kulaghātakāh

Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families.

Note: The words in the text *gomamsa* and *amaravaruni are* explained in the next two verses.

कृतार्थौ पितरौ तेन धन्यो देशः कुलं च तत् ।

जायते योगवान् तत्र दत्तमक्षय्यतां व्रजेत् ॥

दृष्टः संभाषितः स्पृष्टः पुंप्रकृत्योर्विवेकवान् ।

भवकोटिशतोपात्तं पुनाति वृजिनं नृणाम् ॥ इति ब्रह्मवैवर्ते ॥

Translation: Fortunate are the parents and blessed is the country and the family where a Yogî is born. Anything given to such a Yogî, becomes immortal. One, who discriminates between Purusa and Prakriti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (i.e., Yogî.) – Brahma Vaivarta Purana.

गृहस्थानां सहस्रेण वानप्रस्थशतेन च ।

ब्रह्मचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ इति ब्रह्माण्डपुराणे ॥

A Yogî far exceeds a thousand householders, a hundred vânaprasthas, and a thousand Brahmacharîs.

राजयोगे वामदेवं प्रति शिववाक्यम् -

राजयोगस्य माहात्म्यं को विजानाति तत्वतः ।

तज्ज्ञानी वसते यत्र स देशः पुण्यभाजनम् ॥

दर्शनादर्चनादस्य त्रिसप्तकुलसंयुताः ।

अज्ञा मुक्तिपदं यान्ति किं पुनस्तत्परायणाः ॥

अन्तर्योगं बहिर्योगं यो जानाति विशेषतः ।

त्वया मयाप्यसौ वन्द्यः शेषैर्वन्द्यस्तु किं पुनः ॥

Who can know the reality of the Raja Yoga? That country is very sacred where resides a man who knows it. By seeing and honouring him, generations of ignorant men get moksa, what to speak of those who are actually engaged in it. He who knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind!

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।

ये युञ्जते महायोगं विज्ञेयास्ते महेश्वराः ॥ इति कूर्मपुराणे ॥

Those who engage in the great yoga, once, twice or thrice daily, are to be known as masters of great wealth (maheshwaras) or Lords.

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।

गोमांसभक्षणं तत्तु महापातकनाशनम् ॥ ४८॥

Gośabdenoditā jihvā tatpraveśo hi tāluni
Gomāmsabhakshanam tattu mahāpātakanāśanam

The word गो means tongue; eating it is thrusting it in the gullet which destroys great sins.

जिह्वाप्रवेशसम्भूतवह्निनोत्पादितः खलु ।

चन्द्रात्स्रवति यः सारः सा स्यादमरवारुणी ॥४९॥

Jihvāpraveśasambhūtavahninotpāditah khalu
Chandrātsravati yah sārah sā syādamaravārunī

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वारसस्यन्दिनी

सक्षारा कटुकाम्लदुग्धसदृशी मध्वाज्यतुल्या तथा ।

व्याधीनां हरणं जरान्तकरणं शस्त्रागमोदीरणं

तस्य स्यादमरत्वमष्टगुणितं सिद्धाङ्गनाकर्षणम् ॥५०॥

Chumbantī yadi lambikāghramaniśam
jihvārasasyandinī
Sakshārā katukāmladughdhasadrśī
Madhvājyatulyā tathā
Vyādhīnām haranam jarāntakaranam
śastrāghamodīranam
Tasya syādamaratvamashtaghunitam
siddhāngghanākarshanam

If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and an attract fairies.

मूर्ध्नः षोडशपत्रपद्मगलितं प्राणादवाप्तं हठात्

ऊर्ध्वास्यो रसनां नियम्य विवरे शक्तिं परां चिन्तयन् ।

उत्कल्लोलकलाजलं च विमलं धारामयं यः पिबेत्

निर्व्याधिः स मृणालकोमलवपुर्योगी चिरं जीवति ॥५१॥

Murdhnah shodasapatrapadmagalitam
Pranadavaptam hathat
Ūrdvhāsyo rasanām niyamya vivare
Śaktim parām chintayan
Utkallolakalājalam cha vimalam dhārāmayam yah piben
Nirvyādhih sa mrnālakomalavapuryogī chiram jīvati

He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteenpetalled lotus (in the heart), obtained by means of Prâna, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kundalinî), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogî lives a very long life.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धान्तरस्थं

तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।

चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां

तद्बध्नीयात्सुकरणमधो नान्यथा कायसिद्धिः ॥५२॥

Yatprāleyam prahitasushiram merumūrdhāntarastham
Tasmimstattvam pravadati sudhīstanmukham nimnagānām
Chandrātsārah sravati vapushastena mrtyurnarānām
Tadbadhnīyātsukaranamadho nānyathā kāyasiddhih

On the top of the merû (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise,

whose intellect is not overpowered by Raja and Tama gunas, but in whom Satwa guna is predominant, say there is the (universal spirit) âtma in it. It is the source of the downgoing Idâ, Pingalâ and Susumnâ Nâdis, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari mudrâ) is a very good instrument for this purpose. There is no other means of achieving this end.

सुषिरं ज्ञानजनकं पञ्चस्रोतःसमन्वितम् ।

तिष्ठते खेचरी मुद्रा तस्मिन्शून्ये निरञ्जने ॥५३॥

Sushiram jñānajanakam pañchasrotahsamanvitam
Tishthate khecharī mudrā tasminśūnye nirañjane

This hole is the generator of knowledge and is the source of the five streams (Idâ, Pingalâ, &c.). In that colorless vacuum, Khecharî mudrâ should be established.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।

एको देवो निरालम्ब एकावस्था मनोन्मनी ॥५४॥

Ekam srshtimayam bījamekā mudrā cha khecharī
Eko devo nirālamba ekāvasthā manonmanī

There is only one seed germinating the whole universe from it; and there is only one mudrâ, called Khecharî. There is only one deva (god) without any one's support, and there is one condition called manonmani.

The Uddiyâna Bandha अथ उड्डीयानबन्धः

बद्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः ।

तस्मादुड्डीयनाख्योऽयं योगिभिः समुदाहृतः ॥५५॥

Atha uddīyānabandhah

Baddho yena sushumnāyām prānastūddīyate yatah
Tasmāduddīyanākhyoayam yoghibhih samudāhrtah

Uddiyâna is so called, because the great bird, Prâna, tied to it, flies without being fatigued. It is explained below.

उड्डीनं कुरुते यस्मादविश्रान्तं महाखगः ।

उड्डीयानं तदेव स्यात्तत्र बन्धोऽभिधीयते ॥५६॥

Uddīnam kurute yasmādaviśrāntam mahākhaghah
Uddīyānam tadeva syāttatra bandhoabhidhīyate

उदरे पश्चिमं तानं नाभेरूर्ध्वं च कारयेत् ।

उड्डीयानो ह्यसौ बन्धो मृत्युमातङ्गकेसरी ॥५७॥

Udare paśchimam tānam nābherūrdhvam cha kārayet
Uddīyāno hyasau bandho mrtyumātangghakesarī

The belly above the navel is pressed backwards towards the spine. This Uddiyâna Bandha is like a lion for the elephant of death.

उड्डीयानं तु सहजं गुरुणा कथितं सदा ।

अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते ॥५८॥

Uddīyānam tu sahajam ghurunā kathitam sadā
Abhyasetsatatam yastu vrddhoapi tarunāyate

Uddiyâna is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again.

नाभेरूर्ध्वमधश्चापि तानं कुर्यात्प्रयत्नतः ।

षण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ॥५९॥

Nābherūrdhvamadhaśchāpi tānam kuryātprayatnatah
Shanmāsamabhyasenmrtyum jayatyeva na samśayah

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death.

सर्वेषामेव बन्धानां उत्तमो ह्युड्डीयानकः ।

उड्डियाने दृढे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ६० ॥

Sarveshāmeva bandhānām uttamo hyuddīyānakah
Uddiyāne drdhe bandhe muktih svābhāvikī bhavet

Of all the Bandhas, Uddiyâna is the best; for by binding it firmly liberation comes spontaneously.

The mûla Bandha अथ मूलबन्धः

पार्ष्णिभागेन सम्पीड्य योनिमाकुञ्चयेद्गुदम् ।

अपानमूर्ध्वमाकृष्य मूलबन्धोऽभिधीयते ॥ ६१ ॥

Atha mūlabandhah
Pārshnibhāghena sampīdya yonimākuñchayedghudam
Apānamūrdhvamākrshya mūlabandhoabhidhīyate

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apâna thus, mûla Bandha is made.

अधोगतिमपानं वा ऊर्ध्वगं कुरुते बलात् ।

आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥६२॥

Adhogatimapānam vā ūrdhvagam kurute balāt
Ākuñchanena tam prāhurmūlabandham hi yoginah

The Apâna, naturally inclining downward, is made to go up by force. This mûla Bandha is spoken of by Yogîs as done by contracting the anus.

गुदं पाष्ण्र्या तु सम्पीड्य वायुमाकुञ्चयेद्बलात् ।

वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥६३॥

Gudam pārshnyā tu sampīdya vāyumākuñchayedbalāt
Vāram vāram yathā chordhvam samāyāti samīranah

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥६४॥

Prānāpānau nādabindū mūlabandhena chaikatām
Gatvā yogasya samsiddhim yachchato nātra samśayah

Prâna, Apâna, Nâda and Bindu uniting into one in this way, give success in Yoga, undoubtedly.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ६५॥

Apānaprānayoraikyam kshayo mūtrapurīshayoh
Yuvā bhavati vrddhoapi satatam mūlabandhanāt

By the purification of Prâna, and Apâna, urine and excrements decrease. Even an old man becomes young by constantly practising mûla Bandha.

अपान ऊर्ध्वगे जाते परयाते वह्निमण्डलम् ।

तदानलशिखा दीर्घा जायते वायुनाहता ॥ ६६॥

Apāna ūrdhvaghe jāte prayāte vahnimandalam
Tadānalaśikhā dīrghā jāyate vāyunāhatā

Going up, the Apâna enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened.

तदुक्तं याज्ञवल्क्येन -

देहमध्ये शिखिस्थानं तप्तजाम्बूनदप्रभम् ।

त्रिकोणं तु मनुष्याणां चतुरस्रं चतुष्पदाम् ॥

मण्डलं तु पतङ्गानां सत्यमेतत् ब्रवीमि ते ।

तन्मध्ये तु शिखा तन्वी सदा तिष्ठति पावके ॥ इति ॥

In the centre of the body is the seat of fire, like heated gold. In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire. It is gastric fire.

ततो यातो वह्न्यअपानौ पराणमुष्ह्वसवरूपकम् ।

तेनात्यन्तप्रदीप्तस्तु ज्वलनो देहजस्तथा ॥६७॥

Tato yāto vahnyapānau prānamushnasvarūpakam
Tenātyantapradīptastu jvalano dehajastathā

These, fire and Apâna, go to the naturally hot Prâna, which, becoming inflamed thereby, causes burning sensation in the body.

तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबुध्यते ।

दण्डाहता भुजङ्गीव निश्वस्य ऋजुतां व्रजेत् ॥६८॥

Tena kundalinī suptā santaptā samprabudhyate
Dandāhatā bhujangghīva niśvasya rjutām vrajet

The Kundalinî, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick.

बिलं प्रविष्टेव ततो ब्रह्मनाड्यंतरं व्रजेत् ।

तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा ॥६९॥

Bilam pravishteva tato brahmanādyam taram vrajet
Tasmānnityam mūlabandhah kartavyo yoghibhih sadā

It enters the Brahma Nâdî, just as a serpent enters its hole. Therefore, the Yogî should always practise this mûla Bandha.

The Jâlandhara Bandha अथ जलन्धरबन्धः

कण्ठमाकुञ्च्य हृदये स्थापयेच्चिबुकं दृढम् ।

बन्धो जालन्धराख्योऽयं जरामृत्युविनाशकः ॥७०॥

Atha jalandharabandhah

Kanthamākuñchya hrdaye sthāpayechchibukam drdham
Bandho jālandharākhyoayam jarāmrtyuvināśakah

Contract the throat and press the chin firmly against the chest. This is called Jâlandhara Bandha, which destroys old age and death.

बध्नाति हि सिराजालमधोगामि नभोजलम् ।

ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः ॥७१॥

Badhnāti hi sirājālamadhoghāmi nabhojalam
Tato jālandharo bandhah kanthaduhkhaughanāśanah

It stops the opening (hole) of the group of the Nâdîs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jâlandhara Bandha —the destroyer of a host of diseases of the throat.

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।

न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति ॥७२॥

Jālandhare krte bandhe kanthasamkochalakshane
Na pīyūsham patatyaghnau na cha vāyuh prakupyati

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed.

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद्दृढम् ।

मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् ॥ ७३ ॥

Kanthasamkochanenaiva dve nādyau stambhayeddrdham
Madhyachakramidam jñeyam shodaśādhārabandhanam

The two Nâdîs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (madhya Chakra), and it stops the 6 âdhâras (i.e., vital parts).

अंगुष्टगुल्फजानूरुसीवनीलिङ्गनाभयः ।

हृद्ग्रीवा कण्ठदेशश्च लम्भिका नासिका तथा ॥

भ्रूमध्यं च ललाटं च मूर्धा च ब्रह्मरन्ध्रकम् ।

एते हि षोडशाधाराः कथिताः योगिपुङ्गवैः ॥

The sixteen vital parts mentioned by renowned Yogîs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (7) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

मूलस्थानं समाकुञ्च्य उड्डियानं तु कारयेत् ।

इडां च पिङ्गलां बद्ध्वा वाहयेत्पश्चिमे पथि ॥७४॥

Mūlasthānam samākuñchya uddiyānam tu kārayet
Idām cha pingghalām baddhvā vāhayetpaśchime pathi

By drawing up the mûlasthâna (anus,) Uddiyâna Bandha should be performed. The flow of the air should be directed to the Susumnâ, by closing the Idâ, and the Pingalâ.

अनेनैव विधानेन प्रयाति पवनो लयम् ।

ततो न जायते मृत्युर्जरारोगादिकं तथा ॥७५॥

Anenaiva vidhānena prayāti pavano layam
Tato na jāyate mrtyurjarāroghādikam tathā

The Prâna becomes calm and latent by this means, and thus there is no death, old age, disease, etc.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैश्च सेवितम् ।

सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः ॥७६॥

Bandhatrayamidam śreshtham mahāsiddhaiścha sevitam
Sarveshām hathatantrānām sādhanam yoghino viduh

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Hatha Yoga, they are known to the Yogîs as the chief ones.

यत्किंचित्स्रवते चन्द्रादमृतं दिव्यरूपिणः ।

तत्सर्वं ग्रसते सूर्यस्तेन पिण्डो जरायुतः ॥७७॥

Yatkimchitsravate chandrādamrtam divyarūpinah
Tatsarvam ghrasate sūryastena pindo jarāyutah

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sûrya; and, owing to this, the body becomes old. To remedy this, the opening of the Sûrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions.

The Viparîta Karanî अथ विपरीतकरणी मुद्रा

तत्रास्ति करणं दिव्यं सूर्यस्य मुखवञ्चनम् ।

गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥७८॥

Atha viparītakaranī mudrā

Tatrāsti karanam divyam sūryasya mukhavañchanam
Ghurūpadeśato jñeyam na tu śāstrārthakotibhih

Above the navel and below the palate respectively, are the Sûrya and the Chandra. The exercise, called the Viparîta Karanî, is learnt from the guru's instructions.

ऊर्ध्वनाभेरधस्तालोरूर्ध्वं भानुरधः शशी ।

करणी विपरीताखा गुरुवाक्येन लभ्यते ॥७९॥

Ūrdhvanābheradhastālorūrdhvam bhānuradhah śaśī
Karanī viparītākhā ghuruvākyena labhyate

This exercise increases the appetite; and, therefore, one who practises it, should obtain a good supply of food. If the food be scanty, it will burn him at once.

नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ।

आहारो बहुलस्तस्य सम्पाद्यः साधकस्य च ॥८०॥

Nityamabhyāsayuktasya jatharāghnivivardhanī
Āhāro bahulastasya sampādyah sādhakasya cha

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily.

अल्पाहारो यदि भवेदग्निर्दहति तत्क्षणात् ।

अधःशिराश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने ॥८१॥

Alpāhāro yadi bhavedaghnirdahati tatkshanāt
Adhahśirāśchordhvapādah kshanam syātprathame dine

क्षणाच्च किंचिदधिकमभ्यसेच्च दिने दिने ।

वलितं पलितं छैव षहण्मासोर्ध्वं न दृश्यते ।

याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् ॥८२॥

Kshanāchcha kimchidadhikamabhyasechcha dine dine
Valitam palitam chaiva shanmāsordhvam na drśyate
Yāmamātram tu yo nityamabhyasetsa tu kālajit

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death.

The Vajrolî अथ वज्रोली

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।

वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम ॥८३॥

Atha vajrolī

Svechchayā vartamānoapi yoghoktairniyamairvinā
Vajrolīm yo vijānāti sa yogī siddhibhājanam

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolî, deserves success and is a Yogî.

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् ।

क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥८४॥

Tatra vastudvayam vakshye durlabham yasya kasyachit
Kshīram chaikam dvitīyam tu nārī cha vaśavartinī

Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired.

मेहनेन शनैः सम्यगूर्ध्वाकुञ्चनमभ्यसेत् ।

पुरुषोऽप्यथवा नारी वज्रोलीसिद्धिमाप्नुयात् ॥८५॥

Mehanena śanaih samyaghūrdhvākuñchanamabhyaset
Purushoapyathavā nārī vajrolīsiddhimāpnuyāt

By practising to draw in the bindu, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajrolî.

यत्नतः शस्तनालेन फूत्कारं वज्रकन्दरे ।

शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥८६॥

Yatnatah śastanālena phūtkāram vajrakandare
Śanaih śanaih prakurvīta vāyusamchārakāranāt

By means of a pipe, one should blow air slowly into the passage in the male organ.

नारीभगे पदद्विन्दुमभ्यासेनोर्ध्वमाहरेत् ।

चलितं च निजं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥८७॥

Nārībhaghe padadbindumabhyāsenordhvamāharet
Chalitam cha nijam bindumūrdhvamākrshya rakshayet

By practice, the discharged bindu is drawn out. One can draw back and preserve one's own discharged bindu.

एवं संरक्षयेद्विन्दुं मृत्युं जयति योगवित् ।

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥८८॥

Evam samrakshayedbindum mrityum jayati yogavit
Maranam bindupātena jīvanam bindudhāranāt

The Yogî who can protect his bindu thus, overcomes death; because death comes by discharging bindu, and life is prolonged by its preservation.

सुगन्धो योगिनो देहे जायते बिन्दुधारणात् ।

यावद्बिन्दुः स्थिरो देहे तावत्कालभयं कुतः ॥८९॥

Sughandho yoghino dehe jāyate bindudhāranāt
Yāvadbinduh sthiro dehe tāvatkālabhayam kutah

By preserving bindu, the body of the Yogî emits a pleasing smell. There is no fear of death, so long as the bindu is wellestablished in the body.

चित्तायत्तं नृणां शुक्रं शुक्रायत्तं च जीवितम् ।

तस्माच्छुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ॥९०॥

Chittāyattam nrnām śukram śukrāyattam cha jīvitam
Tasmāchchukram manaśchaiva rakshanīyam prayatnatah

ऋतुमत्या रजोऽप्येवं निजं बिन्दुं च रक्षयेत् ।

मेढ्रेणाकर्षयेदूर्ध्वं सम्यगभ्यासयोगवित् ॥९१॥

Rtumatyā rajoapyevam nijam bindum cha rakshayet
Medhrenākarshayedūrdhvam samyaghabhyāsayogavit

The bindu of men is under the control of the mind, and life is dependent on the bindu. Hence, mind and bindu should be protected by all means.

The Sahajolî अथ सहजोलिः

सहजोलिश्चामरोलिर्वज्रोल्या भेद् एकतः ।

जले सुभस्म निक्षिप्य दग्धगोमयसम्भवम् ॥९२॥

Atha sahajolih

Sahajoliśchāmarolirvajrolyā bheda ekatah
Jale subhasma nikshipya daghdhaghomayasambhavam

Sahajolî and Amarolî are only the different kinds of Vajrolî. Ashes from burnt up cowdung should be mixed with water.

वज्रोलीमैथुनादूर्ध्वं सत्रीपुंसोः स्वाङ्गलेपनम् ।

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात् ॥९३॥

Vajrolīmaithunādūrdhvam strīpumsoh svāngghalepanam

Āsīnayoh sukhenaiva muktavyāpārayoh kshanāt

Being free from the exercise of Vajrolî, man and woman should both rub it on their bodies.

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ।

अयं शुभकरो योगो भोगयुक्तोऽपि मुक्तिदः ॥९४॥

Sahajoliriyam proktā śraddheyā yoghibhih sadā
Ayam śubhakaro yogho bhoghayuktoapi muktidah

This is called Sahajolî, and should be relied on by Yogîs. It does good and gives moksa.

अयं योगः पुण्यवतां धीराणां तत्त्वदर्शिनाम् ।

निर्मत्सराणां वै सिध्येन्न तु मत्सरशालिनाम् ॥९५॥

Ayam yogah punyavatām dhīrānām tattvadarśinām
Nirmatsarānām vai sidhyenna tu matsaraśālinām

This Yoga is achieved by courageous wise men, who are free from sloth, and cannot he accomplished by the slothful.

The Amarolî अथ अमरोली

पित्तोल्बणत्वात्प्रथमाम्बुधारां विहाय निःसारतयान्त्यधाराम् ।

निषेव्यते शीतलमध्यधारा कापालिके खण्डमतेऽमरोली ॥९६॥

Atha amarolī
Pittolbanatvātprathamāmbudhārām
Vihāya nihsāratayāntyadhārām
Nishevyate śītalamadhyadhārā
Kāpālike khandamateamarolī
In the doctrine of the sect of the Kapâlikas, the Amarolî is the drinking of the mid stream; leaving the st, as it is a mixture of too much bile and the last, which is useless.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।

वज्रोलीमभ्यसेत्सम्यक् सामरोलीति कथ्यते ॥९७॥

Amarīm yah pibennityam nasyam kurvandine dine
Vajrolīmabhyasetsamyak sāmarolīti kathyate

He who drinks Amarî, snuffs it daily, and practices Vajrolî, is called practising Amarolî.

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते ॥९८॥

Abhyāsānnihsrtām chāndrīm vibhūtyā saha miśrayet
Dhārayeduttamānggheshu divyadrshtih prajāyate

The bindu discharged in the practice of Vajrolî should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight.

पुंसो बिन्दुं समाकुञ्च्य सम्यगभ्यासपाटवात् ।

यदि नारी रजो रक्षेद्वज्रोल्या सापि योगिनी ॥९९॥

Pumso bindum samākuñchya samyaghabhyāsapātavāt
Yadi nārī rajo rakshedvajrolyā sāpi yoghinī

If, a woman, making herself expert through sufficient practice, draws up the semen of man and preserves her own through (the practice of) Vajroli, she also becomes a Yogini.

तस्याः किंचिद्रजो नाशं न गच्चति न संशयः ।

तस्याः शरीरे नादश्च बिन्दुतामेव गच्छति ॥१००॥

Tasyāh kimchidrajo nāśam na ghachchati na samśayah
Tasyāh śarīre nādaścha bindutāmeva ghachchati

Without any doubt, even the least part of her seminal fluid is not lost. In her body, *Nada* becomes the *bindu* itself.

स बिन्दुस्तद्रजश्चैव एकीभूय स्वदेहगौ ।

वज्रोल्याभ्यासयोगेन सर्वसिद्धिं प्रयच्छतः ॥ १०१ ॥

sa bindustadrajaśchaiva ekībhūya svadehaghau
vajrolyabhyāsayoghena sarvasiddhim prayachchatah

That bindu and that rajas, becoming united and remaining in the body by the practice of *Vajroli* confer all *Siddhis*.

रक्षेदाकुञ्चनादूर्ध्वं या रजः सा हि योगिनी ।

अतीतानागतं वेत्ति खेचरी च भवेद्ध्रुवम् ॥ १०२ ॥

Rakshedākuñchanādūrdhvam yā rajah sā hi yoghinī
Atītānāghatam vetti khecharī cha bhaveddhruvam

She who preserves by upward contraction her rajas is a *Yogini*. She knows the past and the future and certainly attains perfection in *Khechari*.

देहसिद्धिं च लभते वज्रोल्याभ्यासयोगतः ।

अयं पुण्यकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ १०३ ॥

Dehasiddhim cha labhate vajrolyabhyāsayogatah

Ayam punyakaro yogho bhoghe bhukteapi muktidah

By the practice of Yoga consisting of the practices of *Vajroli*, bodily perfection is obtained (beauty, grace and great strength). This Yoga confers merit (*punya*), and though there is sensual experience, it leads to emancipation.

The Śakti châlana अथ शक्तिचालनम्

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी ।

कुण्डल्यरुन्धती चैते शब्दाः पर्यायवाचकाः ॥१०४॥

Atha śaktichālanam
Kutilāngghī kundalinī bhujangghī śaktirīśvarī
Kundalyarundhatī chaite śabdāh paryāyavāchakāh

Kutilângî (crookedbodied), Kundalinî, Bhujangî (a sheserpent) Śakti, Iśhwarî, Kundalî, Arundhatî,—all these words are synonymous.

उद्घाटयेत्कपाटं तु यथा कुंचिकया हठात् ।

कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥१०५॥

Udghātayetkapātam tu yathā kumchikayā hathāt
Kundalinyā tathā yogī mokshadvāram vibhedayet

As a door is opened with a key, so the Yogî opens the door of mukti by opening Kundalinî by means of Hatha Yoga.

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम् ।

मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी ॥१०६॥

Yena mārghena ghantavyam brahmasthānam nirāmayam
Mukhenāchchādya tadvāram prasuptā parameśvarī

The Parameśwarî (Kundalinî) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains.

कन्दोर्ध्वे कुण्डली शक्तिः सुप्ता मोक्षाय योगिनाम् ।

बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥१०७॥

Kandordhve kundalī śaktih suptā mokshāya yoghinām
Bandhanāya cha mūdhānām yastām vetti sa yogavit

Kundalî Sakti sleeps on the bulb, for the purpose of giving moksa to Yogîs and bondage to the ignorant. He who knows it, knows Yoga.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।

सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥१०८॥

Kundalī kutilākārā sarpavatparikīrtitā
Sā śaktiśchālitā yena sa mukto nātra samśayah

Kundalî is of a bent shape, and has been described to be like a serpent. He who has moved that Śakti is no doubt mukta (released from bondage).

गङ्गायमुनयोर्मध्ये बालरण्डां तपस्विनीम् ।

बलात्कारेण गृह्णीयात्तद्विष्णोः परमं पदम् ॥१०९॥

Ghangghāyamunayormadhye bālarandām tapasvinīm
Balātkārena ghrhnīyāttadvishnoh paramam padam

Youngster Tapaswini (a sheascetic), lying between the Ganges and the Yamunâ, (Idâ and Pingalâ) should be caught hold of by force, to get the highest position.

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।

इडापिङ्गलयोर्मध्ये बालरण्डा च कुण्डली ॥११०॥

Idā bhaghavatī ghangghā pingghalā yamunā nadī
Idāpingghalayormadhye bālarandā cha kundalī

Idâ is called goddess Ganges, Pingalâ goddess Yamunâ. In the middle of the Idâ and the Pingalâ is the infant widow, Kundalî.

पुच्छे प्रगृह्य भुजङ्गीं सुप्तामुद्बोधयेच्च ताम् ।

निद्रां विहाय सा शक्तिरूर्ध्वमुत्तिष्ठते हठात् ॥ १११ ॥

Puchche praghrhya bhujangghīm
suptāmudbodhayechcha tām
Nidrām vihāya sā śaktirūrdhvamuttishthate hathāt

This sleeping sheserpent should be awakened by catching hold of her tail. By the force of Hatha, the Śakti leaves her sleep, and starts upwards.

अवस्थिता चैव फणावती सा प्रातश्च सायं प्रहरार्धमात्रम् ।

प्रपूर्य सूर्यात्परिधानयुक्त्या प्रगृह्य नित्यं परिचालनीया ॥ ११२ ॥

Avasthitā chaiva phanāvatī sā
Prātaścha sāyam praharārdhamātram
Prapūrya sūryātparidhānayuktyā
Praghrhya nityam parichālanīyā

This sheserpent is situated in mûlâdhâr. She should be caught and moved daily, morning and evening, for ½ a prahar (½ hours), by filling with air through Pingalâ by the Paridhana method.

ऊर्ध्वं वितस्तिमात्रं तु विस्तारं चतुरङ्गुलम् ।

मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्ष्हणम् ॥११३॥

Ūrdhvam vitastimātram tu vistāram chaturangghulam
Mrdulam dhavalam proktam veshtitāmbaralakshanam

The bulb is above the anus, a vitasti (angulas) long, and measures 4 angulas (inches) in extent and is soft and white, and appears as if a folded cloth.

सति वज्रासने पादौ कराभ्यां धारयेद्दृढम् ।

गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥११४॥

sati vajrāsane pādau karābhyām dhārayeddrdham
Ghulphadeśasamīpe cha kandam tatra prapīdayet

Keeping the feet in Vajraâsana (Padmaâsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed.

वज्रासने स्थितो योगी चालयित्वा च कुण्डलीम् ।

कुर्यादनन्तरं भस्त्रां कुण्डलीमाशु बोधयेत् ॥११५॥

Vajrāsane sthito yogī chālayitvā cha kundalīm
Kuryādanantaram bhastrām kundalīmāśu bodhayet

The Yogî, sitting with Vajraâsana and having moved Kundalî, should perform Bhastrikâ to awaken the Kundalî soon.

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्ततः ।

मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः ॥११६॥

Bhānorākuñchanam kuryātkundalīm chālayettatah
Mrtyuvaktraghatasyāpi tasya mrtyubhayam kutah

Bhânu (Sûrya, near the navel) should be contracted (by contracting the navel) which will move the Kundalî. There is no fear for him who does so, even if he has entered the mouth of death.

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ ।

ऊर्ध्वमाकृष्यते किंचित्सुषुम्नायां समुद्गता ॥११७॥

Muhūrtadvayaparyantam nirbhayam chālanādasau
Ūrdhvamākrshyate kimchitsushumnāyām samudghatā

By moving this, for two muhûrtas, it is drawn up a little by entering the Susumnâ (spinal column).

तेन कुण्डलिनी तस्याः सुषुम्नाया मुखं ध्रुवम् ।

जहाति तस्मात्प्राणोऽयं सुषुम्नां व्रजति स्वतः ॥११८॥

Tena kundalinī tasyāh sushumnāyā mukham dhruvam
Jahāti tasmātprānoayam sushumnām vrajati svatah

By this Kundalinî leaves the entrance of the Susumnâ at once, and the Prâna enters it of itself.

तस्मात्संचालयेन्नित्यं सुखसुप्तामरुन्धतीम् ।

तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ ११९॥

Tasmātsamchālayennityam sukhasuptāmarundhatīm
Tasyāh samchālanenaiva yogī roghaih pramuchyate

Therefore, this comfortably sleeping Arundhatî should always be moved; for by so doing the Yogî gets rid of diseases.

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् ।

किमत्र बहुनोक्तेन कालं जयति लीलया ॥ १२०॥

Yena samchālitā śaktih sa yogī siddhibhājanam
Kimatra bahunoktena kālam jayati līlayā

The Yogî, who has been able to move the Śakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully.

ब्रह्मचर्यरतस्यैव नित्यं हितमिताशिनः ।

मण्डलाद्दृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः ॥ १२१ ॥

Brahmacharyaratasyaiva nityam hitamitāśinah
Mandalāddrśyate siddhih kundalyabhyāsayoghinah

Only one who delights in the life of celibate (*brahmacharin)*, and always conforms to a moderate and salutary diet, and who practices Yoga in the form of stimulating Kundalini approaches *Siddhi* within forty days.

कुण्डलीं चालयित्वा तु भस्त्रां कुर्याद्विशेषतः ।

एवमभ्यस्यतो नित्यं यमिनो यमभीः कुतः ॥ १२२ ॥

Kundalīm chālayitvā tu bhastrām kuryādviśeshatah
Evamabhyasyato nityam yamino yamabhīh kutah

After moving the Kundalî, plenty of Bhastrâ should be performed. By such practice, he has no fear from the god of death.

द्वासप्ततिसहस्राणां नाडीनां मलशोधने ।

कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनादृते ॥ १२३ ॥

Dvāsaptatisahasrānām nādīnām malaśodhane

Kutah prakshālanopāyah kundalyabhyasanādrte

There is no other way, but the practice of the Kundalî, for washing away the impurities of 7,000 Nâdîs.

इयं तु मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।

आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १२४॥

Iyam tu madhyamā nādī drdhābhyāsena yoghinām
Āsanaprānasamyāmamudrābhih saralā bhavet

This middle Nâdî becomes straight by steady practice of postures; Prânâyâma and mudrâs of Yogîs.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना ।

रुद्राणी वा परा मुद्रा भद्रां सिद्धिं परयच्छति ॥ १२५॥

Abhyāse tu vinidrānām mano dhrtvā samādhinā
Rudrānī vā parā mudrā bhadrām siddhim prayachchati

Those whose sleep has decreased by practice and mind has become calm by samâdhi, get beneficial accomplishments by Sâmbhavî and other mudrâs.

राजयोगं विना पृथ्वी राजयोगं विना निशा ।

राजयोगं विना मुद्रा विचित्रापि न शोभते ॥ १२६॥

Rājayogam vinā prthvī rājayogam vinā niśā
Rājayogam vinā mudrā vichitrāpi na śobhate

Without Raja Yoga, this earth, the night, and the mudrâs, be they howsoever wonderful, do not appear beautiful.

Note: Raja Yoga = âsana. Earth = steadiness, calmness. Night = Kumbhaka; cessations of the activity of the Prâna, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।

इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा ॥१२७॥

Mārutasya vidhim sarvam manoyuktam samabhyaset
Itaratra na kartavyā manovrttirmanīshinā

All the practices relating to the air should be performed with concentrated mind. A wise man should not allow his mind to wander away.

इति मुद्रा दश प्रोक्ता आदिनाथेन शम्भुना ।

एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥१२८॥

Iti mudrā daśa proktā ādināthena śambhunā
Ekaikā tāsu yaminām mahāsiddhipradāyinī

These are the mudrâs, as explained by Âdinâtha (Śiva). Every one of them is the giver of great accomplishments to the practiser.

उपदेशं हि मुद्राणां यो दत्ते साम्प्रदायिकम् ।

स एव श्रीगुरुः स्वामी साक्षादीश्वर एव सः ॥१२९॥

Upadeśam hi mudrānām yo datte sāmpradāyikam
Sa eva śrīghuruh svāmī sākshādīśvara eva sah

He is really the guru and to be considered as Îśvara in human form who teaches the mudrâs as handed down from guru to guru.

तस्य वाक्यपरो भूत्वा मुद्राभ्यासे समाहितः ।

अणिमादिगुणैः सार्धं लभते कालवञ्चनम् ॥१३०॥

Tasya vākyaparo bhūtvā mudrābhyāse samāhitah
Animādighunaih sārdham labhate kālavañchanam

Engaging in practice, by putting faith in his words, one gets the Siddhis of Anima, etc., as also evades death.

End of chapter III, on the Exposition of the mudrâs

इति हठयोगप्रदीपिकायां तृतीयोपदेशः

Iti hathapradīpikāyām trtīyopadeśah

CHAPTER IV - On Samâdhi

चतुर्थोपदेशः chaturthopadeśah

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।

निरञ्जनपदं याति नित्यं तत्र परायणः ॥१॥

Namah śivāya ghurave nādabindukalātmane
Nirañjanapadam yāti nityam tatra parāyanah

Salutation to the Gurû, the dispenser of happiness to all, appearing as Nâda, Bindû and Kalâ! One, who is devoted to Him, obtains the highest bliss.

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।

मृत्युघ्नं च सुखोपायं ब्रह्मानन्दकरं परम् ॥२॥

Athedānīm pravakshyāmi samādhikramamuttamam
Mrtyughnam cha sukhopāyam brahmānandakaram param

Now I will describe a regular method of attaining to Samâdhi, which destroys death, is the means for obtaining happiness, and gives the Brahmânanda.

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरत्वं लयस्तत्त्वं शून्याशून्यं परं पदम् ॥३॥

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् ।

जीवन्मुक्तिश्च सहजा तुर्या चेत्येकवाचकाः ॥४॥

Rājayogah samādhiścha unmanī cha manonmanī
Amaratvam layastattvam śūnyāśūnyam param padam
Amanaskam tathādvaitam nirālambam nirañjanam
Jīvanmuktiścha sahajā turyā chetyekavāchakāh

Raja Yogî, Samâdhi, Unmani, mauonmanî, Amarativa, Laya, Tatwa, Sûnya, Aśûnya, Parama Pada, Amanaska, Adwaitama, Nirãlamba, Nirañjana, Jîwana mukti, Sahajâ, Turyâ, are all synonymous.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।

तथात्ममनसोरैक्यं समाधिरभिधीयते ॥५॥

Salile saindhavam yadvatsāmyam bhajati yogatah
Tathātmamanasoraikyam samādhirabhidhīyate

As salt being dissolved in water becomes one with it, so when Âtmâ and mind become one, it is called Samâdhi.

यदा संक्षीयते प्राणो मानसं च प्रलीयते ।

तदा समरसत्वं अ समाधिरभिधीयते ॥ ६ ॥

Yadā samkshīyate prāno mānasam cha pralīyate
Tadā samarasatvam cha samādhirabhidhīyate

When the Prâna becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi.

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः ।

प्रनष्टसर्वसङ्कल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

Tatsamam cha dvayoraikyam jīvātmaparamātmanoh
Pranashtasarvasangkalpah samādhih soabhidhīyate

This equality and oneness of the self and the ultra self, when all Samkalpas cease to exist, is called Samâdhi.

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।

ज्ञानं मुक्तिः स्थितिः सिद्धिर्गुरुवाक्येन लभ्यते ॥ ८ ॥

Rājayogasya māhātmyam ko vā jānāti tattvatah
Jñānam muktih sthitih siddhirghuruvākyena labhyate

Or, who can know the true greatness of the Raja Yoga. Knowledge, mukti, condition, and Siddhîs can be learnt by instructions from a gurû alone.

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।

दुर्लभा सहजावस्था सदगुरोः करुणां विना ॥९॥

Durlabho vishayatyāgho durlabham tattvadarśanam
Durlabhā sahajāvasthā sadghuroh karunām vinā

Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samâdhi, without the favour of a true guru.

विविधैरासनैः कुंभैर्विचित्रैः करणैरपि ।

प्रबुद्धायां महाशक्तौ प्राणः शून्ये प्रलीयते ॥१०॥

Vividhairāsanaih kumbhairvichitraih karanairapi
Prabuddhāyām mahāśaktau prānah śūnye pralīyate

By means of various postures and different Kumbhakas, when the great power (Kundalî) awakens, then the Prâna becomes absorbed in Sûnya (Samâdhi).

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः ।

योगिनः सहजावस्था स्वयमेव प्रजायते ॥ ११ ॥

Utpannaśaktibodhasya tyaktanihśeshakarmanah
Yoghinah sahajāvasthā svayameva prajāyate

The Yogî whose śakti has awakened, and who has renounced all actions, attains to the condition of Samâdhi, without any effort.

सुषुम्नावाहिनि प्राणे शून्ये विशति मानसे ।

तदा सर्वाणि कर्माणि निर्मूलयति योगवित् ॥ १२ ॥

Sushumnāvāhini prāne śūnye viśati mānase
Tadā sarvāni karmāni nirmūlayati yogavit

When the Prâna flows in the Susumnâ, and the mind has entered śûnya, then the Yogî is free from the effects of Karmas.

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया जितः ।

पतितं वदने यस्य जगदेतच्चराचरम् ॥ १३ ॥

Amarāya namastubhyam soapi kālastvayā jitah
Patitam vadane yasya jagadetachcharācharam

O Immortal one (that is, the yogi who has attained to the condition of Samâdhi), I salute thee! Even death itself, into whose mouth the whole of this movable and immovable world has fallen, has been conquered by thee.

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।

तदामरोली वज्रोली सहजोली प्रजायते ॥ १४॥

Chitte samatvamāpanne vāyau vrajati madhyame
Tadāmarolī vajrolī sahajolī prajāyate

Amarolî, Vajrolî and Sahajolî are accomplished when the mind becomes calm and Prâna has entered the middle channel.

ज्ञानं कुतो मनसि सम्भवतीह तावत्

प्राणोऽपि जीवति मनो म्रियते न यावत् ।

प्राणो मनो द्वयमिदं विलयं नयेद्यो

मोक्षं स गच्छति नरो न कथंचिदन्यः ॥ १५॥

Jñānam kuto manasi sambhavatīha tāvat
Prānoapi jīvati mano mriyate na yāvat
Prāno mano dvayamidam vilayam nayedyo
Moksham sa ghachchati naro na kathamchidanyah

How can it he possible to get knowledge, so long as the Prâna is living and the mind has not died? No one else can get moksa, except one who can make one's Prâna and mind latent.

ज्ञात्वा सुष्हुम्णासदभेदं कृत्वा वायुं छ मध्यगम

सथित्वा सदैव सुस्थाने बरह्मरन्ध्रे निरोधयेत १६

Jñātvā sushumnāsadbhedam krtvā vāyum cha madhyagham
Sthitvā sadaiva susthāne brahmarandhre nirodhayet

Always living in a good locality and having known the secret of the Susumnâ, which has a middle course, and making the Vâyu move in it., (the Yogî) should restrain the Vâyu in the Brahma randhra.

सूर्यचन्द्रमसौ धत्तः कालं रात्रिन्दिवात्मकम् ।

भोक्री सुषुम्ना कालस्य गुह्यमेतदुदाहृतम् ॥ १७॥

Sūryachandramasau dhattah kālam rātrindivātmakam
Bhoktrī sushumnā kālasya ghuhyametadudāhrtam

Time, in the form of night and day, is made by the sun and the moon. That, the Susumnâ devours this time (death) even, is a great secret.

द्वासप्ततिसहस्त्राणि नाडीद्वाराणि पञ्जरे ।

सुषुम्ना शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥१८॥

Dvāsaptatisahasrāni nādīdvārāni pañjare
Sushumnā śāmbhavī śaktih śeshāstveva nirarthakāh

In this body there are 7,000 openings of Nâdis; of these, the Susumnâ, which has the Śâmhhavî Sakti in it, is the only important one, the rest are useless.

वायुः परिचितो यस्मादग्निना सह कुण्डलीम् ।

बोधयित्वा सुषुम्नायां प्रविशेदनिरोधतः ॥१९॥

Vāyuh parichito yasmādaghninā saha kundalīm
Bodhayitvā sushumnāyām praviśedanirodhatah

The Vâyu should be made to enter the Susumnâ without restraint by him who has practised the control of breathing and has awakened the Kundali by the (gastric) fire.

सुषुम्नावाहिनि प्राणे सिद्ध्यत्येव मनोन्मनी ।

अन्यथा त्वितराभ्यासाः प्रयासायैव योगिनाम् ॥२०॥

Sushumnāvāhini prāne siddhyatyeva manonmanī
Anyathā tvitarābhyāsāh prayāsāyaiva yoghinām

The Prâna, flowing through the Susumnâ, brings about the condition of manonmanî; other practices are simply futile for the Yogî.

पवनो बध्यते येन मनस्तेनैव बध्यते ।

मनश्च बध्यते येन पवनस्तेन बध्यते ॥२१॥

Pavano badhyate yena manastenaiva badhyate
Manaścha badhyate yena pavanastena badhyate

By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled.

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।

तयोर्विनष्ट एकस्मिन्तौ द्वावपि विनश्यतः ॥२२॥

Hetudvayam tu chittasya vāsanā cha samīranah
Tayorvinashta ekasmintau dvāvapi vinaśyatah

There are two causes of the activities of the mind: (1) Vâsanâ (desires) and (2) the respiration (the Prâna). Of these, the destruction of the one is the destruction of both.

मनो यत्र विलीयेत पवनस्तत्र लीयते ।

पवनो लीयते यत्र मनस्तत्र विलीयते ॥२३॥

Mano yatra vilīyeta pavanastatra līyate
Pavano līyate yatra manastatra vilīyate

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prâna is restrained.

दुग्धाम्बुवत्संमिलितावुभौ तौ तुल्यक्रियौ मानसमारुतौ हि ।

यतो मरुत्तत्र मनःप्रवृत्तिर् यतो मनस्तत्र मरुतप्रवृत्तिः ॥२४॥

Dughdhāmbuvatsammilitāvubhau tau
Tulyakriyau mānasamārutau hi
Yato maruttatra manahpravrttir
Yato manastatra marutpravrttih

Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Parana begins its activities where there is the mind.

तत्रैकनाशादपरस्य नाश एकप्रवृत्तेरपरप्रवृत्तिः ।

अध्वस्तयोश्चेन्द्रियवर्गवृत्तिः प्रध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥२५॥

Tatraikanāśādaparasya nāśa
Ekapravrtteraparapravrttih
Adhvastayośchendriyavarghavrttih
Pradhvastayormokshapadasya siddhih

By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of the other. When they are present, the Indriyas (the senses) remain engaged in their proper functions, and when they become latent then there is moksa.

रसस्य मनसश्चैव चञ्चलत्वं सवभावतः ।

रसो बद्धो मनो बद्धं किं न सिद्धयति भूतले ॥२६॥

Rasasya manasaśchaiva chañchalatvam svabhāvatah
Raso baddho mano baddham kim na siddhyati bhūtale

By nature, mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady.

मूर्च्छितो हरते व्याधीन्मृतो जीवयति स्वयम् ।

बद्धः खेचरतां धत्ते रसो वायुश्च पार्वति ॥२७॥

Mūrchchito harate vyādhīnmrto jīvayati svayam
Baddhah khecharatām dhatte raso vāyuścha pārvati

O Pârvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained.

मनः स्थैर्यं स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्यात्सदा सत्त्वं पिण्डस्थैर्यं प्रजायते ॥२८॥

Manah sthairyam sthiro vāyustato binduh sthiro bhavet
Bindusthairyātsadā sattvam pindasthairyam prajāyate

The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of this latter makes the satwa established in the body.

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।

मारुतस्य लयो नाथः स लयो नादमाश्रितः ॥२९॥

Indriyānām mano nātho manonāthastu mārutah
Mārutasya layo nāthah sa layo nādamāśritah

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nâda.

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।

मनःप्राणलये कश्चिदानन्दः सम्प्रवर्तते ॥३०॥

Soayamevāstu mokshākhyo māstu vāpi matāntare
Manahprānalaye kaśchidānandah sampravartate

This very laya is what is called moksa, or, being a sectarian, you may not call it moksa; but when the mind becomes absorbed, a sort of ecstacy is experienced.

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः ।

निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥३१॥

Pranashtaśvāsaniśvāsah pradhvastavishayaghrahah
Niścheshto nirvikāraścha layo jayati yoghinām

By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogî attains to the Laya Stage.

उच्छिन्नसर्वसङ्कल्पो निःशेषाशेषचेष्टितः ।

स्वावगम्यो लयः कोऽपि जायते वागऽगोचरः ॥३२॥

Uchchinnasarvasangkalpo nihśeshāśeshacheshtitah
Svāvaghamyo layah koapi jāyate vāghaghocharah

When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by selfexperience alone.

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनी ।

सा शक्तिर्जीवभूतानां द्वे अलक्ष्ये लयं गते ॥३३॥

Yatra drshtirlayastatra bhūtendriyasanātanī
Sā śaktirjīvabhūtānām dve alakshye layam ghate

They often speak of Laya, Laya; but what is meant by it?

लयो लय इति प्राहुः कीदृशं लयलक्ष्हणम् ।

अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥३४॥

Layo laya iti prāhuh kīdrśam layalakshanam
Apunarvāsanotthānāllayo vishayavismrtih

Laya is simply then forgetting of the objects of senses when the Vâsanâs (desires) do not rise into existence again.

The Sâmbhavî mudrâ

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ३५॥

Vedaśāstrapurānāni sāmānyaghanikā iva
Ekaiva śāmbhavī mudrā ghuptā kulavadhūriva

The Vedas and the Śâstras are like ordinary public women. Śâmhhavî mudrâ is the one, which is secluded like a respectable lady.

अथ शाम्भवी

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।

एषा सा शाम्भवी मुद्रा वेदशास्त्रेषु गोपिता ॥ ३६॥

Atha śāmbhavī

Antarlakshyam bahirdrshtirnimeshonmeshavarjitā
Eshā sā śāmbhavī mudrā vedaśāstreshu ghopitā

Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called the Sâmbhavî mudrâ, hidden in the Vedas and the Sâstras.

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते

दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।

मुद्रेयं खलु शाम्भवी भवति सा लब्ध्या प्रसादाद्गुरोः

शून्याशून्यविलक्षणं स्फुरति तत्तत्त्वं पदं शाम्भवम् ॥ ३७॥

Antarlakshyavilīnachittapavano
Yogī Yadā vartate
Drshtyā niśchalatārayā bahiradhah
paśyannapaśyannapi
Mudreyam khalu śāmbhavī bhavati sā labdhā
prasādādghuroh
Śūnyāśūnyavilakshanam sphurati tattattvam
Padam śāmbhavam

When the Yogî remains inwardly attentive to the Brahman, keeping the mind and the Prâna absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sâmbhavî mudrâ, which is learnt by the favour of a guru. Whatever, wonderful, Sûnya or Asûnya is perceived, is to be regarded as the manifestation of that great Śambhû (Śiva.)

श्रीशाम्भव्याश्च खेचर्या अवस्थाधामभेदतः ।

भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि ॥ ३८॥

Śrīśāmbhavyāścha khecharyā avasthādhāmabhedatah
Bhavechchittalayānandah śūnye chitsukharūpini

The two states, the Sâmbhavî and the Khecharî, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the ChitasukhaRupaâtmana which is void.

The Unmanî

तारे ज्योतिषि संयोज्य किंचिदुन्नमयेद्भ्रुवौ ।

पूर्वयोगं मनो युञ्जन्नुन्मनीकारकः क्षणात् ॥३९॥

Tāre jyotishi samyojya kimchidunnamayedbhruvau
Pūrvayogam mano yuñjannunmanīkārakah kshanāt

Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Śambhavî mudrâ that is, inwardly thinking of Brahma, but apparently looking outside.) This will create the Unmanî avasthâ at once.

The Târaka

केचिदागमजालेन केचिन्निगमसङ्कुलैः ।

केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥४०॥

Kechidāgamajālena kechinnighamasangkulaih
Kechittarkena muhyanti naiva jānanti tārakam

Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence

अर्धोन्मीलितलोचनः स्थिरमना नासाग्रदत्तेक्षणः

चन्द्रार्कावपि लीनतामुपनयन्निष्पन्दभावेन यः ।

ज्योतीरूपमशेषबीजमखिलं देदीप्यमानं परं

तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥४१॥

Ardhonmīlitalochanah sthiramanā nāsāghradattekshanaś
Chandrārkāvapi līnatāmupanayannispandabhāvena yah
Jyotīrūpamaśeshabījamakhilam dedīpyamānam param
Tattvam tatpadameti vastu paramam vāchyam kimatrādhikam

With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Idâ and the Pingalâ without blinking, he who can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk?

दिवा न पूजयेल्लिङ्गं रात्रौ चैव न पूजयेत् ।

सर्वदा पूजयेल्लिङ्गं दिवारात्रिनिरोधतः ॥४२॥

Divā na pūjayellinggham rātrau chaiva na pūjayet
Sarvadā pūjayellinggham divārātrinirodhatah

One should not meditate on the Linga (i.e., Âtman) in the day (i.e., while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both.

The Khecharî अथ खेचरी

सव्यदक्षिणनाडीस्थो मध्ये चरति मारुतः ।

तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥४३॥

Atha khecharī

Savyadakshinanādīstho madhye charati mārutah
Tishthate khecharī mudrā tasminsthāne na samśayah

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharî mudrâ, can be accomplished there. There is no doubt of this.

इडापिङ्गलयोर्मध्ये शून्यं चैवानिलं ग्रसेत् ।

तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः ॥४४॥

Idāpingghalayormadhye śūnyam chaivānilam ghraset
Tishthate khecharī mudrā tatra satyam punah punah

If the Prâna can he drawn into the Sûnya (Susumnâ), which is between the Idâ and the Pingalâ, and male motionless there, then the Khecharî mudrâ can truly become steady there.

सूर्याचन्द्रमसोर्मध्ये निरालम्बान्तरे पुनः ।

संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥४५॥

Sūryāchandramasormadhye nirālambāntare punah
Samsthitā vyomachakre yā sā mudrā nāma khecharī

That mudrâ is called Khecharî which is performed in the supportless space between the Sûrya and the Chandra (the Idâ and the Pingalâ) and called the Vyoma Chakra.

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा ।

पूरयेदतुलां दिव्यां सुषुम्नां पश्चिमे मुखे ॥४६॥

Somādyatroditā dhārā sākshātsā śivavallabhā
Pūrayedatulām divyām sushumnām paśchime mukhe

The Khecharî which causes the stream to flow from the Chandra (Śoma) is beloved of Śiva. The incomparable divine Susumnâ should be closed by the tongue drawn back.

पुरस्ताच्चैव पूर्येत निश्चिता खेचरी भवेत् ।

अभ्यस्ता खेचरी मुद्राप्युन्मनी सम्प्रजायते ॥४७॥

Purastāchchaiva pūryeta niśchitā khecharī bhavet
Abhyastā khecharī mudrāpyunmanī samprajāyate

It can be closed from the front also (by stopping the movements of the Prâna), and then surely it becomes the Khecharî. By practice, this Khecharî leads to Unmanî.

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।

ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥४८॥

Bhruvormadhye śivasthānam manastatra vilīyate
Jñātavyam tatpadam turyam tatra kālo na vidyate

The seat of Śiva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Tûrya, and death has no access there.

अभ्यसेत्खेचरीं तावद्यावत्स्याद्योगनिद्रितः ।

सम्प्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥४९॥

Abhyasetkhecharīm tāvadyāvatsyādyoganidritah
Samprāptayoganidrasya kālo nāsti kadāchana

The Khecharî should be practised till there is Yoganidrâ (Samâdhi). One who has induced Yoganidrâ, cannot fall a victim to death.

निरालम्बं मनः कृत्वा न किंचिदपि चिन्तयेत् ।

सबाह्याभ्यन्तरं व्योम्नि घटवत्तिष्ठति ध्रुवम् ॥५०॥

Nirālambam manah krtvā na kimchidapi chintayet
Sabāhyābhyantaram vyomni ghatavattishthati dhruvam

Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether).

बाह्यवायुर्यथा लीनस्तथा मध्यो न संशयः ।

स्वस्थाने स्थिरतामेति पवनो मनसा सह ॥५१॥

Bāhyavāyuryathā līnastathā madhyo na samśayah
Svasthāne sthiratāmeti pavano manasā saha

As the air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (i.e., in Brahma randhra).

एवमभ्यस्यतस्तस्य वायुमार्गे दिवानिशम् ।

अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते ॥५२॥

Evamabhyasyatastasya vāyumārghe divāniśam
Abhyāsājjīryate vāyurmanastatraiva līyate

By thus practising, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady.

अमृतैः प्लवयेद्देहमापादतलमस्तकम् ।

सिध्यत्येव महाकायो महाबलपराक्रमः ॥५३॥

Amrtaih plāvayeddehamāpādatalamastakam
Siddhyatyeva mahākāyo mahābalaparākramah

By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets mahâkâyâ, i.e., great strength and energy.

End of the Khecharî

शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम् ।

मनसा मन आलोक्य धारयेत्परमं पदम् ॥५४॥

Śaktimadhye manah krtvā śaktim mānasamadhyaghām
Manasā mana ālokya dhārayetparamam padam

Placing the mind into the Kundalini, and getting the latter into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।

सर्वं च खमयं कृत्वा न किंचिदपि चिन्तयेत् ॥५५॥

Khamadhye kuru chātmānamātmamadhye cha kham kuru
Sarvam cha khamayam krtvā na kimchidapi chintayet

Keep the âtmâ inside the Kha (Brahma) and place Brahma inside your âtmâ. Having made everything pervaded with Kha (Brahma), think of nothing else.

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ।

अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे ॥५६॥

Antah śūnyo bahih śūnyah śūnyah kumbha ivāmbare
Antah pūrno bahih pūrnah pūrnah kumbha ivārnave

One should become void in and void out, and voice like a pot in the space. Full in and full outside, like a jar in the ocean.

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् ।

सर्वचिन्तां परित्यज्य न किंचिदपि चिन्तयेत् ॥५७॥

Bāhyachintā na kartavyā tathaivāntarachintanam
Sarvachintām parityajya na kimchidapi chintayet

He should be neither of his inside nor of outside world; and, leaving all thoughts, he should think of nothing.

सङ्कल्पमात्रकलनैव जगत्समग्रं

सङ्कल्पमात्रकलनैव मनोविलासः ।

सङ्कल्पमात्रमतिमुत्सृज निर्विकल्पम्

आश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥५८॥

Sangkalpamātrakalanaiva jaghatsamaghram
Sangkalpamātrakalanaiva manovilāsah
Sangkalpamātramatimutsrja nirvikalpam
Āśritya niśchayamavāpnuhi rāma śāntim

The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Râma! Obtain peace.

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा ।

तथा सन्धीयमानं च मनस्तत्त्वे विलीयते ॥५९॥

Karpūramanale yadvatsaindhavam salile yathā
Tathā sandhīyamānam cha manastattve vilīyate

As camphor disappears in fire, and rock salt in water, so the mind united with the âtmâ loses its identity.

ज्ञेयं सर्वं प्रतीतं च ज्ञानं च मन उच्यते ।

ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥६०॥

Jñeyam sarvam pratītam cha jñānam cha mana uchyate
Jñānam jñeyam samam nashtam nānyah panthā dvitīyakah

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed).

मनोदृश्यमिदं सर्वं यत्किंचित्सचराचरम् ।

मनसो ह्युन्मनीभावाद्द्वैतं नैवोलभ्यते ॥६१॥

Manodrśyamidam sarvam yatkimchitsacharācharam
Manaso hyunmanībhāvāddvaitam naivolabhyate

All this movable and immovable world is mind. When the mind has attained to the unmanî avasthâ, there is no dwaita (from the absence of the working of the mind.)

ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् ।

मनसो विलये जाते कैवल्यमवशिष्यते ॥ ६२ ॥

Jñeyavastuparityāghādvilayam yāti mānasam
Manaso vilaye jāte kaivalyamavaśishyate

mind disappears by removing the knowable, and, on its disappearance, âtmâ only remains behind.

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।

समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६३ ॥

Evam nānāvidhopāyāh samyaksvānubhavānvitāh
Samādhimārghāh kathitāh pūrvāchāryairmahātmabhih

The highsouled Âchâryas (Teachers) of yore gained experience in the various methods of Samâdhi themselves, and then they preached them to others.

सुषुम्नायै कुण्डलिन्यै सुधायै चन्द्रजन्मने ।

मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने ॥ ६४॥

Sushumnāyai kundalinyai sudhāyai chandrajanmane
Manonmanyai namastubhyam mahāśaktyai chidātmane

Salutations to Thee, O Susumnâ, to Thee O Kundalinî, to Thee O Sudhâ, born of Chandra, to Thee O manomnanî! To Thee O great power, energy and the intelligent spirit!

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।

प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६५॥

Aśakyatattvabodhānām mūdhānāmapi sammatam
Proktam ghorakshanāthena nādopāsanamuchyate

I will describe now the practice of anâhata nâda, as propounded by Goraksa Nâtha, for the benefit of those who are unable to understand the principles of knowledge—a method, which is liked by the ignorant also.

श्रीआदिनाथेन सपादकोटि लयप्रकाराः कथिता जयन्ति ।

नादानुसन्धानकमेकमेव मन्यामहे मुख्यतमं लयानाम् ॥ ६६॥

Śrīādināthena sapādakoti
Layaprakārāh kathitā jayanti
Nādānusandhānakamekameva
Manyāmahe mukhyatamam layānām
Âdinâtha propounded ¼ crore methods of trance, and they are all extant. Of these, the hearing of the anâhata nâda is the Only one, the chief, in my opinion.

मुक्तासने स्थितो योगी मुद्रां सन्धाय शाम्भवीम् ।

श्रृणुयाद्दक्षिणे कर्णे नादमन्तस्थमेकधीः ॥६७॥

Muktāsane sthito yogī mudrām sandhāya śāmbhavīm
Śrnuyāddakshine karne nādamantasthamekadhīh

Sitting with mukta Âsana and with the Sâmbhavî madill, the Yogî should hear the sound inside his right ear, with collected mind.

श्रवणपुटनयनयुगल घ्राणमुखानां निरोधनं कार्यम् ।

शुद्धसुषुम्नासरणौ स्फुटममलः श्रूयते नादः ॥६८॥

Śravanaputanayanayughala
Ghrānamukhānām nirodhanam kāryam
Śuddhasushumnāsaranau
Sphutamamalah śrūyate nādah

The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumnâ which has been cleansed of all its impurities.

आरम्भश्च घटश्चैव तथा परिचयोऽपि च ।

निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ ६९ ॥

Ārambhaścha ghataśchaiva tathā parichayoapi cha
Nishpattih sarvayogheshu syādavasthāchatushtayam

In all the Yogas, there are four states: (1) ârambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consumate.)

Ârambha Avasthâ अथ आरम्भावस्था

ब्रह्मग्रन्थेर्भवेद्भेदो ह्यानन्दः शून्यसम्भवः ।

विचित्रः क्वणको देहेऽनाहतः श्रूयते ध्वनिः ॥ ७० ॥

Atha ārambhāvasthā

Brahmaghrantherbhavedbhedo
Hyānandah śūnyasambhavah
Vichitrah kvanako deheanāhatah śrūyate dhvanih

When the Brahma granthi (in the heart) is pierced through by Prânâyâma, then a sort of happiness is experienced in the vacuum of the heart, and the anâhat sounds, like various tinkling sounds of ornaments, are heard in the body.

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।

सम्पूर्णहृदयः शून्य आरम्भे योगवान्भवेत् ॥७१॥

Divyadehaścha tejasvī divyaghandhastvaroghavān
Sampūrnahrdayah śūnya ārambhe yogavānbhavet

In the ârambha, a Yogî's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void.

The Ghata Avasthâ अथ घटावस्था

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥७२॥

Atha ghatāvasthā

Dvitīyāyām ghatīkrtya vāyurbhavati madhyaghah
Drdhāsano bhavedyogī jñānī devasamastadā

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogî's posture becomes firm, and he becomes wise like a god.

विष्णुग्रन्थेस्ततो भेदात्परमानन्दसूचकः ।

अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥७३॥

Vishnughranthestato bhedātparamānandasūchakah
Atiśūnye vimardaścha bherīśabdastadā bhavet

By this means the Visnu knot (in the throat) is pierced which is indicated by highest pleasure experienced, And then the Bherî sound (like the beating of a kettle drain) is evolved in the vacuum in the throat.

The Parichaya Avasthâ अथ परिचयावस्था

तृतीयायां तु विज्ञेयो विहायो मर्दलध्वनिः ।

महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥७४॥

Atha parichayāvasthā

Trtīyāyām tu vijñeyo vihāyo *mardaladhvanih*
Mahāśūnyam tadā yāti sarvasiddhisamāśrayam

In the third stage, the sound of a drum is known to arise in tie Sûnya between the eyebrows, and then the Vâyu goes to the mahâśûnya, which is the home of all the siddhîs.

चित्तानन्दं तदा जित्वा सहजानन्दसम्भवः ।

दोषदुःखजराव्याधिक्षुधानिद्राविवर्जितः ॥७५॥

Chittānandam tadā jitvā sahajānandasambhavah
Doshaduhkhajarāvyādhikshudhānidrāvivarjitah

Conquering, then, the pleasures of the mind, ecstacy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep.

The Nishthavastha अथ निष्पत्त्यवस्था

रुद्रग्रन्थिं यदा भित्त्वा शर्वपीठगतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः क्वणद्वीणाक्वणो भवेत् ॥७६॥

Atha nishpattyavasthā
Rudraghranthim yadā bhittvā śarvapīthaghatoanilah
Nishpattau vainavah śabdah kvanadvīnākvano bhavet

When the Rudra granthi is pierced and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced.

एकीभूतं तदा चित्तं राजयोगाभिधानकम् ।

सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥७७॥

Ekībhūtam tadā chittam rājayoghābhidhānakam
Srshtisamhārakartāsau yogīśvarasamo bhavet

The union of the mind and the sound is called the RâjaYoga. The (real) Yogî becomes the creator and destroyer of the universe, like God.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखम् ।

लयोद्भवमिदं सौख्यं राजयोगादवाप्यते ॥७८॥

Astu vā māstu vā muktiratraivākhanditam sukham
Layodbhavamidam saukhyam rājayoghādavāpyate

Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption [in Brahma], is obtained by means of RajaYoga.

राजयोगमजानन्तः केवलं हठकर्मिणः ।

एतानभ्यासिनो मन्ये प्रयासफलवर्जितान् ॥७९॥

Rājayogamajānantah kevalam hathakarminah
Etānabhyāsino manye prayāsaphalavarjitān

Those who are ignorant of the RâjaYoga and practise only the HathaYoga, will, in my opinion, waste their energy fruitlessly.

उन्मन्यवाप्तये शीघ्रं भ्रूध्यानं मम संमतम् ।

राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम् ।

सद्यः प्रत्ययसन्धायी जायते नादजो लयः ॥८०॥

Unmanyavāptaye śīghram
Bhrūdhyānam mama sammatam
Rājayogapadam prāptum sukhopāyoalpachetasām
Sadyah pratyayasandhāyī jāyate nādajo layah

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the Unmanî state. For people of small intellect, it is a very easy method for obtaining perfection in the RajaYoga. The Laya produced by nâda, at once gives experience (of spiritual powers).

नादानुसन्धानसमाधिभाजां योगीश्वराणां हृदि वर्धमानम् ।

आनन्दमेकं वचसामगम्यं जानाति तं श्रीगुरुनाथ एकः ॥८१॥

Nādānusandhānasamādhibhājām
Yogīśvarānām hrdi vardhamānam
Ānandamekam vachasāmaghamyam
Jānāti tam śrīghurunātha ekah

The happiness which increases in the hearts of Yogiśwaras, who have gained success in Samâdhi by means of attention to the nâda, is beyond description, and is known to Śri Gurû Nâtha alone.

कर्णौ पिधाय हस्ताभ्यां यः शृणोति ध्वनिं मुनिः ।

तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं व्रजेत् ॥८२॥

Karnau pidhāya hastābhyām yah śrnoti dhvanim munih
Tatra chittam sthirīkuryādyāvatsthirapadam vrajet

The sound which a muni hears by closing his ears with his fingers should be heard attentively, till the mind becomes steady in it.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ।

पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥८३॥

Abhyasyamāno nādoayam bāhyamāvrnute dhvanim
Pakshādvikshepamakhilam jitvā yogī sukhī bhavet

By practising with this nâda, all other external sounds are stopped. The Yogî becomes happy by overcoming all distractions within 5 days.

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।

ततोऽभ्यासे वर्धमाने श्रूयते सूक्ष्मसूक्ष्मकः ॥८४॥

Śrūyate prathamābhyāse nādo nānāvidho mahān
Tatoabhyāse vardhamāne śrūyate sūkshmasūkshmakah

In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle.

आदौ जलधिजीमूतभेरीझर्झरसम्भवाः ।

मध्ये मर्दलशङ्खोत्था घण्टाकाहलजास्तथा ॥८५॥

Ādau jaladhijīmūtabherījharjharasambhavāh
Madhye mardalaśangkhotthā ghantākāhalajāstathā

In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, mridanga, bells, etc.

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिःस्वनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यगाः ॥८६॥

Ante tu kingkinīvamśavīnābhramaranihsvanāh
Iti nānāvidhā nādāh śrūyante dehamadhyaghāh

In the last stage, the sounds resemble those from tinklets, flute, Vînâ, bee, &c. These various kinds of sounds are heard as being produced in the body.

महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥८७॥

Mahati śrūyamāneapi meghabheryādike dhvanau
Tatra sūkshmātsūkshmataram nādameva parāmrśet

Though hearing loud sounds like those of thunder, kettle drums, etc., one should practise with the subtle sounds also.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।

रममाणमपि क्षिप्तं मनो नान्यत्र चालयेत् ॥८८॥

Ghanamutsrjya vā sūkshme sūkshmamutsrjya vā ghane
Ramamānamapi kshiptam mano nānyatra chālayet

Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practising, the distracted mind does not wander elsewhere.

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।

तत्रैव सुस्थिरीभूय तेन सार्धं विलीयते ॥८९॥

Yatra kutrāpi vā nāde laghati prathamam manah
Tatraiva susthirībhūya tena sārdham vilīyate

Wherever the mind attaches itself first, it becomes steady there; and then it becomes absorbed in it.

मकरन्दं पिबन्भृङ्गी गन्धं नापेक्षते यथा ।

नादासक्तं तथा चित्तं विषयान्नहि काङ्क्षते ॥९०॥

Makarandam pibanbhrngghī ghandham nāpekshate yathā
Nādāsaktam tathā chittam vishayānnahi kāngkshate

Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nâda, does not desire the objects of enjoyment.

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।

समर्थोऽयं नियमने निनादनिशिताङ्कुशः ॥९१॥

Manomattaghajendrasya vishayodyānachārinah
Samarthoayam niyamane ninādaniśitāngkuśah

The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anâhata nâda.

बद्धं तु नादबन्धेन मनः सन्त्यक्तचापलम् ।

प्रयाति सुतरां स्थैर्यं छिन्नपक्षः खगो यथा ॥९२॥

Baddham tu nādabandhena manah santyaktachāpalam
Prayāti sutarām sthairyam chinnapakshah khagho yathā

The mind, captivated in the snare of nâda, gives up all its activity; and, like a bird with clipped wings, becomes calm at once.

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥९३॥

Sarvachintām parityajya sāvadhānena chetasā
Nāda evānusandheyo yogasāmrājyamichchatā

Those desirous of the kingdom of Yoga, should take up the practice of hearing the anâhata nâda, with mind collected and free from all cares.

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।

अन्तरङ्गकुरङ्गस्य वधेव्याधायतेऽपि च ॥९४॥

Nādoantarangghasārangghabandhane vāghurāyate
Antarangghakurangghasya vadhe vyādhāyateapi cha

Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it.

अन्तरङ्गस्य यमिनो वाजिनः परिघायते ।

नादोपास्तिरतो नित्यमवधार्या हि योगिना ॥९५॥

Antarangghasya yamino vājinah parighāyate
Nādopāstirato nityamavadhāryā hi yoghinā

Nâda is the bolt of the stable door for the horse (the minds of the Yogîs). A Yogî should determine to practise constantly in the hearing of the nâda sounds.

बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात् ।

मनःपारदमाप्नोति निरालम्बाख्यखेऽटनम ॥९६॥

Baddham vimuktachāñchalyam nādaghandhakajāranāt
Manahpāradamāpnoti nirālambākhyakheatanam

Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nâda, and then it roams like it in tine supportless âkâśa or Brahma.

नादश्रवणतः क्षिप्रमन्तरङ्गभुजङ्गमम् ।

विस्मृत्य सर्वमेकाग्रः कुत्रचिन्नहि धावति ॥९७॥

Nādaśravanatah kshipramantarangghabhujangghamam
Vismrtaya sarvamekāghrah kutrachinnahi dhāvati

The mind is like a serpent, forgetting all its unsteadiness by hearing the nâda, it does not run away anywhere.

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।

नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥९८॥

Kāshthe pravartito vahnih kāshthena saha śāmyati
Nāde pravartitam chittam nādena saha līyate

The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nâda, becomes latent along with it.

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।

प्रहरणमपि सुकरं स्याच्छरसन्धानप्रवीणश्चेत् ॥९९॥

Ghantādinādasaktastabdhāntahkaranaharinasya
Praharanamapi sukaram
syāchcharasandhānapravīnaśchet

The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of hells, etc.; and then it is very easy for an expert archer to kill it.

अनाहतस्य शब्दस्य ध्वनिर्य उपलभ्यते ।

ध्वनेरन्तर्गतं ज्ञेयं ज्ञेयस्यान्तर्गतं मनः ।

मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥१००॥

Anāhatasya śabdasya dhvanirya upalabhyate
Dhvanerantarghatam jñeyam jñeyasyāntarghatam manah
Manastatra layam yāti tadvishnoh paramam padam

The knowable interpenetrates the anâhata sound which is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the allpervading, almighty Lord.

तावदाकाशसङ्कल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमातेति गीयते ॥१०१॥

Tāvadākāśasangkalpo yāvachchabdah pravartate
Nihśabdam tatparam brahma paramāteti ghīyate

So long as the sounds continue, there is the idea of âkâśa. When they disappear, then it is called Para Brahma, Paramâtmana.

यत्किंचिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तत्त्वान्तो निराकारः स एव परमेश्वरः ॥ १०२ ॥

yatkimchinnādarūpena śrūyate śaktireva sā
yastattvānto nirākārah sa eva parameśvarah

Whatever is heard in the form of nâda, is the śakti (power). That which is formless, the final state of the Tatwas, is tile Parameśwara.

इति नादानुसन्धानम्

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ १०३ ॥

iti nādānusandhānam
sarve hathalayopāyā rājayogasya siddhaye
rājayogasamārūdhah purushah kālavañchakah

All the methods of Hatha are meant for gaining success in the RajaYoga; for, the man, who is wellestablished in the RajaYoga, overcomes death.

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।

उन्मनी कल्पलतिका सद्य एव प्रवर्तते ॥१०४॥

Tattvam bījam hathah kshetramaudāsīnyam jalam tribhih
Unmanī kalpalatikā sadya eva pravartate

Tatwa is the seed, Hatha the field; and Indifference (Vairâgya) the water. By the action of these three, the creeper Unmanî thrives very rapidly.

सदा नादानुसन्धानात् क्षीयन्ते पापसंचयाः ।

निरञ्जने विलीयेते निश्चितं चित्तमारुतौ ॥१०५॥

Sadā nādānusandhānātkshīyante pāpasamchayāh
Nirañjane vilīyete niśchitam chittamārutau

All the accumulations of sins are destroyed by practising always with the nâda; and the mind and the airs do certainly become latent in the colorless (Paramâtmana).

शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।

काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥१०६॥

Śangkhadundhubhinādam cha na śrnoti kadāchana
Kāshthavajjāyate deha unmanyāvasthayā dhruvam

Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmanî avasthâ, his body becomes like a piece of wood.

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।

मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥१०७॥

Sarvāvasthāvinirmuktah sarvachintāvivarjitah
Mrtavattishthate yogī sa mukto nātra samśayah

There is no doubt such a Yogî becomes free from all states, from all cares, and remains like one dead.

खाद्यते न च कालेन बाध्यते न च कर्मणा ।

साध्यते न स केनापि योगी युक्तः समाधिना ॥१०८॥

Khādyate na cha kālena bādhyate na cha karmanā
Sādhyate na sa kenāpi yogī yuktah samādhinā

He is not devoured by death, is not bound by his actions. The Yogî who is engaged in Samâdhi is overpowered by none.

न गन्धं न रसं रूपं न च सपर्शं न निःस्वनम् ।

नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥१०९॥

Na ghandham na rasam rūpam
Na cha sparśam na nihsvanam
Nātmānam na param vetti yogī yuktah samādhinā

The Yogî, engaged in Samâdhi, feels neither smell, nor taste, color, touch nor sound, nor is conscious of his own self.

चित्तं न सुप्तं नोजाग्रत्स्मृतिविस्मृतिवर्जितम् ।

न चास्तमेति नोदेति यस्यासौ मुक्त एव सः ॥११०॥

Chittam na suptam nojāghratsmrtivismrtivarjitam
Na chāstameti nodeti yasyāsau mukta eva sah

He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated.

न विजानाति शीतोष्णं न दुःखं न सुखं तथा ।

न मानं नोपमानं च योगी युक्तः समाधिना ॥१११॥

Na vijānāti śītoshnam na duhkham na sukham tathā
Na mānam nopamānam cha yogī yuktah samādhinā

He is not affected by heat or cold, pain or pleasure, respect or disrespect. Such a Yogî is absorbed in Samâdhi.

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ह्ठते ।

निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥११२॥

Svastho jāghradavasthāyām suptavadyoavatishthate
Nihśvāsochchvāsahīnaścha niśchitam mukta eva sah
He who, though awake, appears like one sleeping and is without inhalation or exhalation (due to Kumbhaka) is certainly free.

अवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम् ।

अग्राह्यो मन्त्रयन्त्राणां योगी युक्तः समाधिना ॥११३॥

Avadhyah sarvaśastrānāmaśakyah sarvadehinām
Aghrāhyo mantrayantrānām yogī yuktah samādhinā

The Yogî, engaged in Samâdhi, cannot be killed by any instrument, and is beyond the controlling power of beings. He is beyond the reach of incantations and charms.

यावन्नैव प्रविशति मारुतो मध्यमार्गे

यावद्विदुर्न भवति दृढः प्राणवातप्रबन्धात् ।

यावद्ध्याने सहजसदृशं जायते नैव तत्त्वं

तावज्ज्ञानं वदति तदिदं दम्भमिथ्याप्रलापः ॥११४॥

Yaavannaiva pravishati maaruto madhyamaarge
Yāvadvidurna bhavati drdhah prānavātaprabandhāt
Yāvaddhyāne sahajasadrśam jāyate naiva tattvam
Tāvajjñānam vadati tadidam dambhamithyāpralāpah

As long as the Prâna does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prâna; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man.

THE END

इति हठयोगप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः

Iti hathayogapradīpikāyām samādhilakshanam nāma Chaturthopadeśah