HATHA YOGA PRADIPIKĀ

Yogi Svatmarama

Sanskrit text with English Translation & Notes
HATHA YOGA PRADIPHIKA

हठयोगप्रदीपिका

Translated by

Pancham Sinh

Source of Etext: http://sacredtexts.com
# Table of Contents

## INTRODUCTION

INTRODUCTION ............................................................................................. 6

## CHAPTER 1 - ON ÅSANAS

Åsanas ........................................................................................................ 25

Swastikaåsana ............................................................................................ 26

Gomukhaåsana ........................................................................................... 26

Vîrâsana ...................................................................................................... 27

Kurmåsana .................................................................................................. 27

Kukkutåsana ............................................................................................... 28

Uttâna Kûrmaåsana .................................................................................... 28

Dhanuråsana ............................................................................................... 29

Matsyaåsana ............................................................................................... 29

Paśchima Tâna ........................................................................................... 30

Mayûraåsana ............................................................................................. 31

Śavaåsana ................................................................................................. 33

The Siddhåsana ........................................................................................... 34

Padmåsana ................................................................................................. 38

The Simhåsana ............................................................................................ 42
The Bhadrâsana .......................................................... 43
Foods injurious to a Yogî ................................................ 46

CHAPTER II - ON PRÂNÂYÂMA ................................. 51
Shatkarma ........................................................................ 60
The Dhauti ................................................................. 61
The Basti ................................................................. 62
The Neti .......................................................... 64
The Trâtaka ......................................................... 65
The Nauli .......................................................... 66
The Kapâla Bhâti ...................................................... 67
Gaja Karani ......................................................... 68
Manonmanî .......................................................... 70
Different hinds of Kumbhakas .......................................... 71
Sûrya Bhedana ....................................................... 73
Ujjâyî ................................................................. 81
Sîtkârî ................................................................. 82
Śîtalî ................................................................. 84
The Bhastrikâ ....................................................... 85
The Bhrâmari ...................................................... 89
The mûrchhâ ....................................................... 89
THE HATHA YOGA PRADIPIKA

The Plâvinî .................................................................................................. 90

Indications of success in the practice of Hatha Yoga ................................. 94

CHAPTER III - ON MUDRÂS ................................................................. 95

The mudrâs ................................................................................................. 97

The mahâ mudrâ ......................................................................................... 99

The mahâ Bandha ..................................................................................... 103

The mahâ Vedha ...................................................................................... 106

The Khechari Mudra ............................................................................... 108

The Uddiyâna Bandha ............................................................................. 121

The mûla Bandha .................................................................................... 123

The Jâlandhara Bandha ......................................................................... 127

The Viparîta Karanî ................................................................................. 131

The Vajrolî .............................................................................................. 133

The Sahajolî ............................................................................................ 137

The Amarolî ............................................................................................ 138

The Śakti châlana ................................................................................... 142

CHAPTER IV - ON SAMÂDHI ................................................................. 153

The Sâmbhavî mudrâ ............................................................................... 167

The Unmanî ............................................................................................ 169

The Târaka .............................................................................................. 169
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, (*Shatkarma*) 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 Nādis, and not otherwise.

There is the same amount of misunderstanding with regard to the Prānāyāma. 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. Prānāyāma 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 जन्मनामन्तो ज्ञानवान् मां प्रपचते । (At the end of many births, the man of knowledge reaches me. Gita 7.19) and again मनुष्याणां सहस्रेषु कश्चिद्यतश्चत श्चसद्धमे । (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 well known 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 mumukshutva 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,
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 वृंदा तिन पाइयाँ गहरे पानी पैठि ।
मैं बावरि वृंदन 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 मेघवा न बहुया श्रुतेन ।
यमेवैश वृणुते तन लघ्यस्तत्स्येष 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 lakṣya (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 well-established, 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 Samhitā.

अभ्यासाज्जायते सिद्धिर्भ्यासान्मोक्षमामुयात् ॥
संविदं तमभयेभ्यासाद् योगोऽभ्यासात्मवर्त्तेत् ।
मुद्रागां सिद्धिर्भ्यासाद् अभ्यासाद्युसाधनम् ॥
कालवृद्धनम्भ्यासातुतथा मृत्युदायो भवेत् ।
वाक्सिद्धि: कामचारित्वं भवेद्भ्यासयोगतः ॥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:
CHAPTER 1 - On Âsanas

प्रथमोपदेशः Prathamopadeśah

श्री आदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या।
विभ्राजते परोत्तराजयोगम् आरोहुमिच्छोरधिरोहिणीव॥१॥

Śrī ādi nāthāya namostu tasmai
yenopadishtā hathayogavidyā
vibhrājate pronnatarājyogam
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.

प्रणाम्य श्रीगुरुः नाथ्य स्वात्मारामेण योगिना।
केवलं राजयोगयां हठविद्योपदिष्यते॥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.

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.

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:—


श्रीआदिनाथमत्स्येन्द्रशावरानन्दभैरवा:।
छौयङ्गीमीनगोरक्षविरुपाक्षबिलेश्वरा:॥५॥

Śrīādināthamatsyendraśāvarānandabhairavāḥ chaurangghīmīnaghorakshavirūpākshabilestoneyāḥ

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

मन्थानो भैरवो योगी सिद्धिरुद्ध कन्थदिः।
कोरंटक: सुरानन्द: सिद्धपाददश छपर्ति:॥६॥

Manthâno bhairavo yogī siddhiruddhaścha kanthadih koramtaakah surānandah siddhapādaścha charpatih

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati.
कानेरी पूज्यपादश्र्थ नित्यनाथो निरञ्जनः।
कपाली विन्दुनाथश्र्थ काकछण्डीश्वराह्वयः॥७॥

Kānerī pūjyapādaścha nityanātho nirañjanah
kapālī bindunāthaścha kākachandīśvarāhvayah

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

अल्लाहः परमुद्वकं घोडा छोळी छ टिटिणि:।
भानुकी नारदेवश्र्थ खण्डः कापालिकस्तथा॥८॥

Allāmah prabhudevaścha ghodā choli cha timtinih
bhānukī nāradevaścha khandah kāpālikastathā

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

इत्यादमो भहाश्चसद्धा हिमोगप्रबावत्।
खण्डश्र्चमत्वा 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.

अशेषतापततानां समाश्रययमठो 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।
भवेद्वीयवती गुप्ता निर्वीया 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.
The yogi 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.
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.
Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his Guru.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः।
जनसङ्गेऽच षश्चिम् च विनियति ॥ १५॥

_Atyāhārah prayāsaścha prajalpo niyamāghrahah janasanggaścha sha\_dbhiryogo 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.

उत्साहात्साहसाद्धैमातत्त्वऻानाि श्छमात्।
जनसङ्गऩश्चयत्यागात्षश्चिम् च श्छद्भिर्योगा विनास्याति ॥ १६॥

_Utsāhātsāhasāddhairyāttattvajñānāścha niśchayāt janasangghaparityāgadbhīryogaḥ prasiddhyati_

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

Ahimsā satyamasteyam brahmacharyam kshamā dhrtih
dayārjavam mitāhārah śaucham chaiva yamā daśa

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

Tapah santosha āstikyam dānamīśvarapūjanam
siddhāntavākyāśravanam hrīmati 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 प्रथमाङ्क्तादासनं पूर्वमुच्यते।
कुर्याठासनं स्थैर्यमारोग्यं चाङ्गालाघवम् ॥ १९॥

Atha āsanam
hathasya prathamāṅgghatvādāsanam pūrvamuchyate
kuryāttadāsanam sthairyamāroghyam chāngalāghavam

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

वशिष्ठाद्यैः सुननिरंर्त्यत्वदासनम् पूर्वमुच्यते।

Vaśishthādyaiścha munibhir mūntāksyendrādyaiścha
yogibhih
angīkṛtāṅgāsanāṇi kathyaṅtā kāนिचिन्मयाः ॥ २०॥

angīkṛtāṅgāsanāṇi kathyaṅtā kānichinmayā
I am going to describe certain āsanas which have been adopted by munīs like Vasistha, etc., and Yogīs like matsyendra, etc.

Swastikaâsana

जानूर्वरूप्तरें सम्यक्कृत्वा पादतते उभे ।
ऋणुकायः समासीनः स्वस्तिकं तत्प्रचक्ष्यते ॥ २१ ॥

Jānūrvorontare samyakkṛtvā 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.

Gomukhaâsana

सव्ये दक्षिणगुल्फः तु पृष्ठपार्श्वे नियोजयेत् ।
दक्षिणेद्पि तथा सव्यं गोमुखं गोमुखाकृति: ॥ २२ ॥

Savye dakshinaghulpham tu prshthapārśve niyojayet
Dakshineapi tathā savyam gomukham gomukhākrtih
Placing the right ankle on the left side and the left ankle on the right side, makes Gomukhaâsana, having the appearance of a cow.

Vîrâsana

एकं पादं तथैकमिन्त्यसदूरुणो निःस्थितं।
इतरस्मिःस्तथा चोरम वीरासनमितिरितम्। ॥२३॥
Ekam pādam tathaikaminvinyaseduruni nistham
Itarasmistathā 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.

Kurmâsana

गुदम निरुभ्य गुल्फ्याभ्या व्युत्क्रमेण समाहितं।
कूर्मासनं भवेदतदिति योगविदों विदु: ॥२४॥
Ghudam nirudhyā ghulphābhyaṁ 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

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

Kukkutâsanabandhastho dorbhyām sambadya kandharām
Bhavedkûrmavaduttāna etaduttānakûrmakam

28
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 कुर्यौ दनुरासनमुच्यते ॥ २७॥

*Dhanurâkarshanam kuryàddhanurāsanamuchyate*

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**

वामोरुमूलापितदक्ष्पादं जानोवहिदिहिदितवामपादम्।

प्रगृह्य तिष्ठेत्यपरिभवतां श्रीमल्लसनाथोदितमासनं स्थात्॥ २८॥

*Matsyaândrapīṭha jathradrisći praçandaçkṣamunā-padângamašramam.*
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 āsana, as explained by Sri Matsyanātha. 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 पादो भुवि दण्डरूपं दोभ्य धातावितवं गृहीता ।
जानूपरिण्यस्तलणातदेशो वसेदिं पश्चिमतानमाहु ॥ ३० ॥
Prasārya pādau bhuvi dandarūpau
Dorbhyām padāghradvitayam ghrhītvā
Jānūparinyastalalātadeśo
Vasedidam paśchimatānamāhuh

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 Paśchima Tāna.

इति पश्चिमतानासनाः पवनं पश्चिमवाहिनं करोति
उदयं जठरानलस्य कुर्याद उदरे कार्यरोगतां च पुंसाम् ॥३१॥

Iti paśchimatānamāsanāghryam
Pavanam paśchimavāhinam karoti
Udayam jatharānalasya kuryād
Udare kārṣyamaroghatām cha pumsām

This Paśchima Tāna 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.

Mayūraâsana.
धरामवश्च्यव करत् तत्रापरस्थापितनाभिष्कर्षः ।
उच्चासनो दण्डवदुत्थितः खे मयूरमेततः वदन्ति पीठम् ॥३२॥
Dharāmavashtabhya karadvayena
Tatkūrparasthāpitānabhipārśvah
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 mayūraâsana.

Harati sakalarogānāśu gullmodarādīn
Abhībhavati cha doshānāsanam śrīmayūram
Bahu kadaśanabhuktam bhasma kuryādaśesham
Janayati jatharāghnim jārayetkālaṅkūṭam

This Āsana 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

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

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.
Siddham padmam tathā simham bhadram veti
chatushtayam
Śreshtham tatrāpi cha sukhe tishthesiddhāsane sadā
even of these, the Siddhaâsana, being very comfortable,
one should always practise it.

The Siddhâsana

Atha siddhāsanam

Yonisthānakamangghrimūlalahatitam
Kṛtvā ṛṣṭham vinyasat
Mendhre pādamathaikameva hrdaye
Kṛtvā hanum sushthiram
Sthānuh samyamendriyoachaladrśā
paśyedbhruvorantaram
Hyetanmokshakapātabhedajanakam
Siddhāsanam prochye
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.

मेण्ट्रादुऩपरिविन्यस्यसवंगुल्फंतथोपरि।
गुल्फान्तरंचनिक्षिण्यसिद्धासनमिदंभवेत्॥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.

एतसद्धासनंप्राहुरन्येवज्रासनंवदु।
मुक्तासनंवदन्त्येकेप्राहुरुप्तासनंपरे॥३९॥

Etatsiddhāsanam prāhuranye vajrāsanam viduh
Muktāsanam vadantyeke prāhurghuptāsanam pare

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

Chaturaśītipītheshu siddhameva sadābhyaśet
Dvāsaptatisahasrānām nādīnām malaśodhanam

Out of the 84 Âsanas Siddhâsana should always be practised, because it cleanses the impurities of 7,000 nâdîs.
By contemplating on oneself, by eating sparingly, and by practising Siddhâsana for many years, the Yogî obtains success.

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

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

वामोरुपरि दक्षिणं च चरणं संस्थाप्य वामं तथा

dakshorupari kartthimemen vinimana drutva karabhyan drutham ।

अजुष्मी हृदये नियम चित्तुकं नासायमालोकयेत

एतद्व्याश्च धश्चवनाशकाश्चय
dakshinam cha charanam

एतद्वाधिविनाशकारियमिनां पद्मासनं प्रोच्यते ॥४६॥

Atha padmāsanam

Vāmorūpari dakshinam cha charanam

38
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 Padmāsana, the destroyer of the diseases of the Yamīs.

उत्तानौ चरणानि कृत्वा उरुसंस्थों प्रयत्नतः ॥
उरुमध्ये तथोत्तानां पाणी कृत्वा ततो दृष्ट् ॥४७॥

Uttānau charanau krtvā ārhamsthau prayatnatah
Ūrupadhye 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.

नासाये विन्यसेद्राज दन्तमूले तु जिह्वया ॥
उत्तम्य चिबुके वक्ष्युत्थाप्य पवनं शाने ॥४८॥

Nāsāghre vinyasedrājadantamūle tu jihvayā
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 apānavāyū gently upwards.

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

Kṛtvā samputitau karau dṛḍhataram
Baddhāvā tu padmamāsanaṃ
Ghādam vakshasi sannidhāya chibukam
Dhyāyamścha tachchetasi
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.

Padmâsane sthito yogī nādīdvârena pūritam
Mārutam dhārayedystu sa mukto nātra samśayah

41
The Yogî who, sitting with Padmâsana, can control breathing, there is no doubt, is free from bondage.

**The Simhâsana**

अथ सिंहासनम

गुल्फौ च वृणस्याधः सीवन्त्या: पार्श्वयो: क्षिपेत ।

दक्षिणे सन्यगुल्फः तु दक्षगुल्फः तु सन्यके ॥५२॥

Atha simhâsanam

Ghulphau cha vrshanasyādhah
Sīvantyāḥ 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.

हस्तोः तु जािो् संस्थाप्य स्वाङ्गुरी् सम्प्रसार्येः ।

व्यात्तवक्त्रो निरीक्षेत नासायं सुसमाहित: ॥५३॥

Hastau tu jānvoḥ samsthāpya
Svāngghulīḥ 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.

**Simhâsana**

Simhâsanam bhavedetatpūjitam yoghipungghavaih Bandhatritayasandhānam kurute chāsanottamam

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

**The Bhadrâsana**

अथ बद्रासनम

गुल्फॊ च वृह्णस्याथः सीवन्त्यः पार्श्वयोः क्षिपेत् ॥

सम्यगुल्फ तथा सम्ये दक्षगुल्फ तु दक्षिणे ॥५५॥

पार्श्वपादौ च पाणिभयों दृढ़ं वद्धा सुनिश्चितम् ।

भद्रासनं भवेदेतत्सर्व्याधिविनाशनम् ।

गोरक्षासनमित्याहुरिदं वै सिद्ध्योगिनः ॥५६॥
Atha bhadrāsanam

Ghulphau cha vrshanasyādhah
   Śīvantyāh pārśvayoh kshipet
Savyaghulpham tathā savye
   Dakshaghulpham tu dakshine
Pārśvapādau cha pānibhyām
   Drdham baddhvā suniśchalam
Bhadrāsanam bhavedetatsarvavyādhvināśanam
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 Bhadrāsana is the destroyer of all the diseases.

Evamāsanabandheshu yogīndro vighataśramah
Abhyasennādikāśuddhim mudrādipavanakriyām

The expert Yogīs call this Gorakṣa āsana. By sitting with this āsana, the Yogī gets rid of fatigue.
The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Āsanas, Kumbhakas and various curious mûdrâs.

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.
Abstemious feeding is that in which \(\frac{3}{4}\) 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 Yogī**

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.
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.

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.
Tathā hi ghorakshavachanam

Varjayeddurjana-prāntam vahnistrī-pathisevanam
Prātahnsnānopavāsādi kāyakleśavidhim tathā

Wheat, rice, barley, shāstik (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.

गोधूमशालियवषाषिकशोभनान्त्र
क्षीराज्यखण्डनवनीतसितामध्यनि ।
शुण्ठीपटोलकफळादिकपथचारक
मुद्रादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥ ६५ ॥

Ghodhūmaśāliyavashāshtikāśobhanānnam
Kshīrājyakhandanavanītasi hāmadhūni
Śunthīpatolakaphalādikapañchaśākam
Mudghādidivyamudakam cha yamīndrapathyam

A Yogī 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.
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.

Yuvo vrddhoativrddho vā vyādhito durbalōapi 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.

Kriyāyuktasya siddhiḥ syādakriyasya kathāṃ bhavet
Na śāstrapāthamātrena yogasiddhiḥ 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 सिद्धः कारणं न च तत्कथा ।
किरियैं कारणं सिद्धः सत्यमेतत्र संशयः ॥ ६९॥
पीठानि कुम्भकाष्ठिंत्रा 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 Dvitiyopadeśah
अथासने दृढे योगी वशी हितमिताशनः ।
गुरूः पदिष्टमार्गेण प्राणायामान्समाध्यसेत् ॥ १ ॥

Athāsane drdhe yogī vaśī hitamitāśanah
Ghurūpadishtamārghena prāṇāyāmāṁsansamabhyaśet

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

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।
योगी स्थाणुत्वमाश्रोति 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 Yogī gets
steadiness of mind.
यावद्वायुः स्थितो देहे तावजीवनमुच्यते ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत ॥ ३ ॥

Yāvadvāyuḥ sthitō 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 नाडीशु मारुतो नैव मध्यगः ।
कथं सयादुन्मनीभावः कार्यसिद्धि: कथं भवेत् ॥ ४ ॥

Malākalāsu nādīshu māruto naiva madhyagah
Katham syādunmanībhāvah kāryasiddhiḥ katham bhavet

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

शुद्धभेश्चत मदा सवं नाडीचकं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणेष्म: ॥ ५ ॥

शुद्धभेश्चत मदा सवं नाडीचकं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणेष्म: ॥ ५ ॥
When the whole system of nâdîs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâna.

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.
Sitting in the Padmâsana posture the Yogi 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).

Yena tyajettena pītva 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.

Praṇā chediddhya vibhinesyamitān mūḍyojnyathā rechayet.
Pītva pikṣhāyā samīrāṇamastō bṛ̤ḍha tvaṃ jñāmaya.
Śūrdharmasūrānyena vadhinaṁyāṁ sadā tannvātān
Śrūdhā nādiṃgana bhavatī yamīṁaṁ maśtrayaṁdṛ̤̃gaṁ.

|| 9 ||

|| 10 ||
Prānam chedidayā pibenniyamitam
   Bhūyoanyathā rechayet
Pītvā pingghalayā samīranamatho
   Baddhvā tyajedvāmayā
Sūryachandramasoranena vidhinābhyāsam
   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 nâdīs of the yamîs (practisers) becomes clean, i.e., free from impurities, after months and over.

Prātarmadhyandine sāyamardharātre cha kumbhakān
   śanairaśītiparyantam chaturvāram samabhyaṣet

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.
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 3rd stage one obtains steadiness; and then the breath should be made steady or motionless.

Jalena śramajātena ghātramardanamācharet
Drdhatā laghutā chaiva tena ghātrasya āyatate

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

Abhyāsakāle prathame śastam kṣīrājyabhojanam
Tatoabhyāse drdhībhūte na tādṛṅgniyanamagrḥah
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
तथेव सेवितो वायुरन्यथा हन्ति साधकम् १५

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 सर्वरोगसमुद्दमः ॥ १६ ॥

When Prânayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.
Hikkā śvāsaśca kāsaśca śirahkarnākshivedanāḥ
Bhavanti vividhāḥ roghāḥ pavanasya prakopataḥ

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.

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 नादीशुद्धिः स्थात्तथा चिह्नानि वाह्यतः ।
कायस्य कृत्तता कान्तिस्त्तदा जायते निश्चितम् ॥ १९॥

Yadā tu nādīsuddhiḥ syāttathā chihnaṁi bāhyataḥ
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 नादिशोधनत् ॥ २०॥

Yatheshtam dhāranam vāyoranalaṁya pradīpanam
Nādābhivyaktirāroghyaṁ jāyate nādiśodhanat

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.
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.

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

Shatkarma षट्कर्मः

कर्मं षट्कमिदं गोप्यं घटशोधनकारकम् ।
विचित्रगुणसत्याय पूज्यते योगिपुंगवेः ॥ २३ ॥
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)

\[
\text{तत्र धौति:}
\]

\[
\text{चतुर्जुलविस्तारं हस्तपञ्चदश्यतम् ।}
\]

\[
\text{गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्ग्रहितं ।}
\]

\[
\text{पुनः प्रत्याहरेचैतदुदितं धौतिकर्मं तत् ॥ २४॥}
\]

**Tatra dhautih**

\[
\text{Chaturangghulavistāram hastapañchadaśāyatatam}
\]

\[
\text{Ghurūpadasitamārgena siktam vastram śanairghraset}
\]

\[
\text{Punah pratyāharechaitaduditam dhautikarma tat}
\]

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.

कासब्रासप्लीहकुष्टम कफरोगाश्च विम्शतिः।
धौस्थचतकर्मप्राप्यः प्रयात्त्येव न संशयः॥ २५॥

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 बस्ति:
नाभिदग्नाले पायो नयस्तनालोक्तासनः।
आधाराकूचनं कुर्यालक्षणं बस्तिकर्मच्छ तत्॥ २६॥

Atha bastih

Nābhidaghnajale pāyau nyastanaḷotkatāsanah
Ādhārākuṇchānam 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.

गुल्मफ्रीहोदरं चापि वातपित्तकफोज्जनवः ।
बस्तिकर्मप्रभावेण क्षीयन्ते सकलामयः ॥ २७॥

Ghulmaplīhodaram chāpi vātapittakaphodbhavāḥ
Bastikarmaprabhāvena kshīyante sakalāmayāḥ

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.

धातिविन्द्रियान्तःकरणप्रसादं द्याचं कान्ति ददनप्रदीपसम् ।
अशेषदोषोपचयं निहन्यादु अभ्यस्यमानं जलबस्तिकर्मं ॥ २८॥

Dhāntvadriyāntahkaranaaprasādam
Dadhāchcha kāntim dahanapradīptam
Aśeshadoshopachayam nihanyād
Abhyasyamānam jalabastikarma

By practising Basti with water, the Dhātās, 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 ने́ति:
सूत्रं वितारितमुस्सिन्द्रम नासानाले प्रवेशयेत्।
मुखान्निर्गमयेचैषा नेति: सिद्धैर्निगमयते॥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।
जत्रूर्ध्वजातरोगोऽधं नेतिरायु निहन्ति च॥३०॥

Kapālaśodhinī chaiva divyadrṣtipradāyinī
Jatrūrdhvajātarroghaugham netirāṣu 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 Trātaka ॐ त्राटकम

निरीक्षेत्त्रधृश्या सूक्ष्मरक्ष्यं समाहितः ।
अश्रुसम्पातपर्यंतमाचार्येऽख्राटकेऽस्मृतम् ॥ ३१ ॥

_Atha trātakam_

_Nirīksheniśchaladrśā 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 āchāryas.

_मोचनं नेत्ररोगाणां तन्द्राद्रीनां कपातकम् ॥_
_यत्नतत्रात्तकं गोप्यं यथा हातकपेतकम् ॥ ३२ ॥_

_Mochanam netrarogānaṁ tandādrīnaṁ kapātakam_
_Yatnatastraṭakam ghopyam yathā hātakapetakam_

Trātaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery.
The Nauli अथ नौलि:
अमन्त्वतवेगेन तुन्द्र सच्यापसव्यतः ।
नतांसो भ्रामयेदेषा नौलि सिद्धः 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.

मन्दाघनिसन्दीपनपाचनादि सम्भापिकानन्दकरी सदैव ।
अशेषदोषाभमशोषणी च हठकिया मौलिरियं च नौलि: ॥ 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 कपालभाति:

ध्वारवल्लोहकारस्य रेठपूरो ससम्भ्रमो ।
कपालभातिर्विरिक्ष्याता कफदोषविशोषणी॥ ३५॥

Atha kapâlabhâtih

Bhastråvallohaikārasya rechāpurau sasambhramau
Kapâlabhâtirvikhyātā kaphadoshaviśošanī

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.

षष्ठकर्मनिर्गतस्तौत्यकफदोषमलादिकः ।
प्राणायाम तत: कुर्यादनायासेन सिद्धिति॥ ३६॥

Shatkarmanirghatathaulyakaphadoshamalādikah
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.

प्राणायामेवर सर्वे प्रशुष्ध्यान्तित मल्ला इति ।
अचार्याणां तु केषांचिदन्यत्कर्म न सम्मतम् ॥ ३७॥

Prânâyâmaireva sarve praśushyanti malâ iti
Āchâryânām tu keshâmchidanyatkarma 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

उदरगतपदार्थमुद्वमन्तित पवनमपानमुदीर्य कण्ठनाले ।
कमपरिच्यवश्यनाडिचका गजकरणीति निगवयते हठध्वः ॥ ३८॥

Athâ ghajakarâni

Udaraghatapadârthamudvamanti
Pavanamapânamudîrya kanthanâle
Kramaparichayavasyanâdichakrâ
Ghajakaranîti 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.

ब्रह्मादयोपि त्रिदशः पवनाभ्यासतत्परः।
अभूवन्नतकभयात्सम्प्रत्यवनमभ्यसेत् ॥ ३९॥

Brahmādayoapi tridaśāh pavanābhīyāsatatparāh
Abhūvannantakabhīyyāttasmātpavanamabhīyaset

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.

यावदद्वसृ मरुद्द देहे यावचित्तं निराकुलम्।
यावदद्वशोष्वोमेव्येतावत्कालभयं कुतः ॥ ४०॥

Yāvadbaddho maruddeṣe 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.
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**

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.
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

Kumbhakas are of eight kinds, viz., Sûrya Bhedan, Ujjâyî, Sîtkarî, Sîtalî, Bhastrikâ, Bhrâmarî, mûrchhâ, and Plâvinî.
At the end of Pūraka, Jâlandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyâna Bandha should be performed.

NB: Pūraka 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.

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.

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

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.
Atha sūryabhedanam

Āsane sukhade yogī baddhvā chaivāsanam tatah
Dakshanādyā samākrshya bahihstham pavanam śanaih

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

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.
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.
ततोभ्यसेदासनानि थमे जाते शवासनम्।
अन्ते समभ्यसेत्तचु थमाभावे तु नाभ्यसेत्॥५॥
करणी विपरीतार्थवां कुम्भकात्यूर्वमभ्यसेत्।
जातुम्यरसादार्थ कुम्भकात्यूर्वयोगत्॥६॥
विधायाचमनं कृत्वा कर्मोऽजम् प्राणसंयमम्।
योगीन्द्रादीनू नमर्कुत्त्य कौन्तेय शिववाक्षत्॥७॥

कूम्पुराणो शिववाक्षम्।
नमस्रकृत्वाथ योगीन्द्रान्न संशिष्यांश्च विनायकम्।
गुरुचैवाथ मां योगी युज्जीव वसमाहितः॥८॥
बलब्यासे सिद्धपीठं कुम्भकावन्ध्यपूर्वकम्।
प्रथमे दश कर्त्त्वा पञ्चवृह्या दिने दिने॥९॥
कार्यो अशीतिपत्तं कुम्भकं सुसमाहितः।
योगीन्द्र: प्रथमं कुर्यंद्वयासं चन्द्रसूर्योऽ॥१०॥
अनुतोमविलोमाव्यं एत्म प्राहुमनीपिणः।
सूर्यभेदनम्यस्य वन्धपूर्वकमेकधीः॥११॥
उज्जाश्चमनॊतः कुर्यात् सीत्कारी शीतली ततः।
भक्त्रिकां च समभ्यस्य कुर्यादन्यात्वा वा परान्।॥ १२॥
मुद्रा: समभ्यसेदु बुद्धा गुरूवक्रात् यथाकरमम्।
ततः पद्मासनं वद्ध कुर्यामादानुचिन्तनम्।॥ १३॥
अभ्यासं सकलं कुर्यादैशरामार्गमातः।
अभ्यासारुत्थितं: स्मानं कुर्यादुष्णेन वारिणा।॥ १४॥
स्मात्वा समाप्येक्षित्यं कर्म संक्षेपत: सुधीं।
मध्याहेदापि तथाभ्यस्य किचिदु विध्रम्य भोजनम्।॥ १५॥
क्रियेत योगिना पथ्यं अपथ्यं न कदाचन।
एतं वापि तत्तवं वा भोजनान्ते च भक्षयेत।॥ १६॥
केचित् कुर्यादुष्णित्ति तामबूलं शोभनं तथा।
चूर्णन रहितं शस्तं पवनाभ्यासयोगिनाम्।॥ १७॥
भोजनानन्तरं कुर्यात्मकोष्ठाश्राब्धतोकनम्।
पुराणवर्णं वापि नमस्कर्त्य नियोः।॥ १८॥
सायं सन्यासगिदं कृत्तवा योगं पूर्ववद्भ्यसेत।
यदृ त्रिघटिका शेषोऽद्वितेः भ्यसमाचरेत्।॥ १९॥
अभ्यासानन्तरं कार्यं सायं सन्ध्या सदा बुध्दः ।
अर्थार्थेष्व हठायणं विद्याएं पूर्ववत् यमी ॥ २० ॥
विपरीतं तु करणीं सायंकालार्थरात्रयः ।
नाभ्यसेत् भोजनादूध्वं यतं 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 āsanas and when fatigued, he should practise Śava āsana. Should there be no fatigue, he should not practise it.

Before Kumbhaka, he should perform Vīparīta Karnī mudrā, in order that he may be able to perform Jālandhar bandha comfortably.

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

Such as "Saluting Yogindras and their disciples and gurū Vināyaka, the Yogī should unite with me with composed mind."

While practising, he should sit with Siddhāsana, and having performed bandha and Kumbhaka, should begin with 10 Prānāyāmas 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 sūrya (the right nostril).

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sūrya 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 sandhyâ, 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 नाडीभ्यामाकृष्ण पवनं शनेः ।
यथा लगति कणठातु ह्रदयावधिः सस्वनम् ॥ ५१ ॥

_Atha ujjâyî_

_Mukham samyamya nādībhāyāṁākrshya pavanam śanaiḥ Yathā laghati kanthāttu hṛdayāvadhi sasvanam_

Having closed the opening of the Nādî (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.
Pūrvavatkumbhayetprānam rechayedidayā tathā
Śleshmadosaharam kanthe dehānalavivardhanam

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

Nādījalodarādhātugatadōṣavināśanam

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

Sītkaṃ kūryaṣṭaḥ vace āpannaṃ vijñāmībham

Evamābhyaṣyoṣen kāmdevo dvitīyak: ||54||
Atha sītkārī

Sītkām kuryāttathā vaktre ghrānenaiva vijrmbhikām
Evaṁ abhyāsayoghena kāmadevo dvitiyakah

Sītkārī 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.

Yoginī chakrasammānyah sṛṣṭisamhāarakārakah
Na kṣudhā Na trṣā nidrā naivālasyam prajāyate

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

Bhavetsattvam cha dehasya sarvopadravavarjitaḥ
Anena vidhīnā 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.

Śîtalī अथ शीतली

जिह्या वायुमाकृष्ण पूर्ववत्कुम्भसाधनम्।
शानके घ्रा नरसायाम रेन्च्येतपवनं सुधीः।॥५७॥

Atha śītalī

Jihvayā vāyumākrshya pūrvavatkumbhasādhanam
Śanakairghrānarandhrābhyām rechayetpavanam sudhīḥ

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.

गुल्मप्लीहलिहादिकान्म रोगान्ज्वरं पित्रं क्षुधां तृशाम्।
विशाणि शीतली नाम कुम्भिकेयं निहन्ति हि।॥५८॥

Ghulmaplīhādikānroghānjvaram
Pittam kshudhām trśām
Vishāni śītalī Nama kumbhikeyam nihanti hi
This Śītalī Ḍūmbhikā cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons.

The Bhasṭrikā अथ भस्त्रिका

उर्वोरुपरि संस्थाय पुष्पे पादतः उभे ।
पद्मासनं भवेदेतत्त्वर्वापप्रणाशनम् ॥ ५९॥

Atha bhasṭrīkā

Ūrvorupari samsthāpya śubhe pādatale ubhe
Padmāsanam bhavedetatsarvapāpa-pranāśanam

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

सम्यक्पद्मासनं बद्धा समग्रीवोदः सुधीः ।
मुखं संयम्य चलेन प्राणं ध्राणेन रेचयेत् ॥ ६०॥

Samyakpadmāsanam baddhvā samaghrīvodaḥ sudhīḥ
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 पूर्येच्छापि हृत्यञ्जावधि 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.

पुनर्विचयेच्छापि पुनः पुनः ।
यथैव लोहकारण भस्मा 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.
In the same way, the air of the body should be moved intelligently, filling it through Sûrya when fatigue is experienced.

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.
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).

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.

This Bhastrâkhyam 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 Bhrâmarī अथ भ्रामरी**

वेगाद्घोषॊ वेगाद्घोषॊ
भ्रामरी भ्रामरी
बृङ्गनादॊ बृङ्गनादॊ
बृङ्गीनादॊ बृङ्गीनादॊ
येचक ॊ येचक ॊ
भन्दभन्दभ ् भन्दभन्दभ ्
।
मोगीन्द्राणाभेवभभ्यासमोगात ्
श्चचत्ते
जाता
काश्चचदानन्दरीरा
॥६८॥

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 गाढतरें बद्धा जालन्धरं शानैं ।
रेचयेन्मूर्च्छार्थेयं मनोमूर्च्छा सुरक्षितम् ॥६९॥
Atha mūrchchā

Pūrakānte ghādhataram baddhvā jālandharam śanaih
Rechayenmūrchchākhyeyam manomūrchchā sukhapradā

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

The Plâvinî अथ प्लाविनी

अन्तः प्रवर्तितोदारमार्हतापूरितोदरः ॥
पयस्यगाधेशि सुखात्प्लवते पद्मपत्रवत् ॥७०॥

Atha plāvinī

Antah pravartitodāramārūtāpūritodarah
Payasyaghādheapi sukhātplavate padmapatratvavat

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.

प्राणायामस्त्रिध्या प्रोत्तको रेचपूरककुम्भके: ॥
सहितः केवलश्वेति 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).

Yāvatkevalasiddhiḥ 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.

Prānāyāmoayamityuktah sa vai kevalakumbhakah
Kumbhake kevale siddhe rechapūrakavarpjite
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 किचिचित्रा लोकेषु विचयते ।
शक्ति: केवलकुम्भेन यथं एवायुधारणात् ॥७४॥

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.

राजयोगपदः चापि लभते नात्र संशयः ।
कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।
अनर्गला सुशुम्ना च अहसिद्धिः जायते ॥७५॥

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

Kumbhakapraṇarodhānte kuryāchchītāṃ nīrāśrayam
Evamabhyāsayoghena rājayogapadāṃ vrajate

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

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

Iti hathapradīpikāyām dviṭīyopadeśaḥ
CHAPTER III - On mudrās

३  तृतीयोपदेशः  Trīyopadeśah

सशैलवनधात्रीणं यथाधारोऽहिनायकः।
सर्वेषा योगतन्त्राणां तथाधारो हि कुण्डली॥ १ ॥

Saśailavanadhātrīnām yathādhāhāroahināyakah
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 Kundalinī. (The Vertebral column)

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।
तदा सर्वाणि पद्मानि भिद्यन्ते यथायोदपि च ॥ २ ॥

Suptā ghuruprasādena yadā jāgharti kundalī
Tadā sarvāni padmāni bhidyante yathāyogapī cha

When the sleeping Kundalinī awakens by favour of a guru, then all the lotuses (in the six chakras or centres) and all the knots are pierced through.
Prānasya śūnyapadavī tadā rājapathāyate
Tadā chittam nirālambam tadā kālasya vañchanam

Susumnā (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.

Susumna, Sunya Padavi, Brahma Randhra, Mahâ Patha, Śmaśāna, Śambhavî, madhya marga, are names of one and the same thing.

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 ।
उड़ियानं मूलबन्धो बन्धो जालन्धराभिषेधः ॥ ६ ॥

Mahāmudrā mahābandho mahāvedhaścha khecharī
Uddīyānam mūlabandhaścha bandho jālandharābhidhah

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

करणी विपरीतार्व्या वज्रोली शक्तिचालनम् ।
इदं हि मुद्रादशकं जरामरणनाशानम् ॥ ७ ॥

Karanī viparītākhyā vajroli śaktichālanam
Idam hi mudrādaśakam jarāmararanāśanam

Viparîta Karanî, Vajroli, and Śakti Châlana. These are the ten mudrâs which annihilate old age and death.
They have been explained by Ādi Nātha (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 ākāś, 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
- **Īsatâ**: mastery over matter and objects made of it
- **Vaśitwa**: controlling the animate and inanimate objects
These mudrás 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 महामुद्राः

पादमूलेन वामेन योनिः सम्पीड्य दक्षिणाः।
प्रसारितं पदं कूल्त्वा कराभ्यां धारयेद्ध्रम्॥१०॥

Atha mahāmudrā

Pādamūlena vāmena yonim sampīdya dakshinām
Prasāritam padam krtvā karābhyaṁ 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.

कुण्ठे बन्धं समारोप्य धारयेद्ध्रयुमृत्त्वतः।
यथा दण्डहतः सप्नं दण्डाकारः प्रजायते॥ ११॥
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).

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

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

Chandrāṅgge tu samabhyaśya sūryāṅgge punarabhyaṣet
Yāvattulyā bhavetsangkhyā tato mudrāṃ 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 mudrā should be discontinued.
Na hi pathyamapathyam vā rasāh sarveapi nīrasāh
Api bhuktam visham ghoram pīyūshamiva jīryati

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

Kshayakushthaghudāvartaghumājīrnapuroghamāḥ
Tasya doshāḥ kshayam yānti mahāmudrām tu yoabhyaset

Consumption, leprosy, prolapsus ani, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this mahā mudrā.

Kathiteyam mahāmudrā mahāsiddhikarā nrṇām
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 महाबन्ध:  

पार्षिणि वामस्य पादस्य योनिस्थाने नियोजयेत् ।  
वामोरूपरि संस्थाय दक्षिणां चरणं तथा ॥ १९ ॥

Atha mahābandhah

Pārshnim vāmasya pādasya yonisthāne niyojayet  
Vāmorūpari samsthāpya dakshinan charanam tathā

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

पूर्यित्वा ततो वायुं हृदये चुबुकं दृढम् ।  
निष्पिड्य योनिमाकुछ्य मनोभये नियोजयेत् ॥ २० ॥

Pūrayitvā tato vāyum hrdaye chubukam drdham  
Nishpīdyā yonimākuñchya manomadhya 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 susumñā (the spine).

धारयित्वा यथाशक्ति रेचयेदनिलं शानेः ।
सव्याङ्गे तु समभ्यस्य दुक्षाङ्गे 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 केषांतिकण्ठवन्यं विवर्जयेत् ।
राजदन्तस्थिष्ठाया बन्धं शास्तो 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).

अर्थं तु सर्वनाडीनामेवं गतिनिरोधकः ।
अर्थं खलु महावन्यो महासिद्धिप्रदायकः ॥ २३ ॥
Ayam tu sarvanādīnāmūrdhvam ghatinirodhakah
Ayam khalu mahābandho mahāsiddhipradāyakah

This stops the upward motion of all the Nādīs. Verily this mahā Bandha is the giver of great Siddhis.

Kālapāśamahābandhavimochanavichakshanah
Trivenīsangghamam dhatte kedāram prāpayenmanah

This mahā Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Trivenī (Idā, Pingalā and Susumnā) and carries the mind to Kedâr (the space between the eyebrows, which is the seat of Śiva).

Rūpalāvanyasampannā yathā strī purusham vinā
Mahāmudrāmahābandhau nishphalau vedhavarjītāu

As beauty and loveliness, do not avail a woman without husband, so the mahā mudrā and the mahā Bandha are useless without the mahā Vedha.
The mahâ Vedha अथ महावेधः

महाबन्धस्थितो योगी कृत्वा पूरकमेकथीः \\
वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया || २६ ||

Atha mahāvedhah

Mahābandhasthito yogī kṛtvā pūrakamekadhīḥ
Vāyūnāṁ ghatimāvṛtya nibhrtam kanthamudrayā
g

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

समहस्तयुगो भूमी स्फीचो संताडयेच्छनैः \\
पुटद्वयमतिकम्य 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.
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.

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

Ashtadhā kriyate chaiva yāme yāme dine dine
Punyasambhārasandhāya pāpaughabhiduram sadā
Samyakśikṣāvatāmevam 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 जिहा प्रविष्टा विपरीतगा ।
भ्रुवोरत्तर्तगता दृष्टिमुद्रा भवति खेचरी ॥ ३२ ॥
Atha khecharī

Kapālakuhares jihvā pravishtā viparītaghā
Bhruvorantarghatā drshtirmudrā bhavati khecharī

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

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.

Snuhīpatranibhām śastram sutīkshnam snighdhanirnirmalām
Samādāya tatstene romamātrām 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 सैन्धवपथ्याभ्या चूर्णिताभ्या प्रघर्ष्येत् ।
पुनः सप्तदिने प्राते रोममात्रम् समुच्छिनेत् ॥ ३५ ॥

*Tatah saindhavapathyābhyām chūrṇitābhyām pragarḥasrayet
Punah saptadine praśte 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 ।
षण्मासाद्रसनामृतिरावन्यः प्रणश्चयति ॥ ३६ ॥

*Evam kramena shanmāsam nityam yuktah samācharet
Shanmāsādrasanāmūśirābandhah 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.

कल्लं पराङ्गुर्वी कृत्वा त्रिपथे परियोज्येत् ।
सा भवेत्वेच्छरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३७ ॥
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.

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

He who knows the Khechari mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.
Piḍyate na sa roghena lipyate na cha karmanā
Bādhyate na sa kālena yo mudrām vetti khecharīṁ

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

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

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

Khecharyā mudritam yena vivaram lambikordhvatah
Na tasya ksharate bīndu: kāminyāśleśhitasya cha
If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu (semenal fluid) cannot leave its place even if a woman were embraced.

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

If the Yogī drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 5 days.
Nityam somakalāpūrnam śarīram yasya yoghinah
Takshakenāpi dashtasya visham tasya na sarpati

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

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.
Gomāmsam bhakshayennityam pibedamaravārunīṁ
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.

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

गोशब्देनोश्चदता जिह्वा तत्प्रवेशो हि तालुनि ।
गोमांसभक्षणं तत्तु महापातकनाशनम् ॥ ४८॥

Gośabdenoditā jihvā tatpraveśo hi tāluni
Gomāṃsabhakshanam tattu mahāpātakanāśanam

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

जिह्वाप्रवेशासम्भूतवहिनोत्पादितः खलु ।
चन्द्रात्स्रवति यः सारः सा स्यादमरवारुणी ॥ ४९॥

Jihvāpraveśasamabhūtavahninotpāditah khalu
Chandrātsravati yah sāraḥ 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.
Chumbantī yadi lambikāghramaniśam jihvārasasyandinī
dakṣāra katukāmladughdhasadrśī Madhvājyatulyā tathā
Vyādhiṇām haranam jarāntakaranam śastraḥgamodīranam
tasya syādamaratvamashtaghunitam siddhāṅgghanākarshanam

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.
Murdhnah shodasapatrapadmagalitam
Pranadavaptam hathat
Ūrdvhaśyo rasanāṁ niyamya vivare
Şaktim parām chintayan
Utkallolakalājalam cha vimalam dhārāmayam yah piben
Nirvyādhiḥ 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.

Yatprāleyam prahitasushiram merumūrdhāntarastham
Tasmimstattvam pravadati sudhīstanmukham nimnagānām
Chandrātsārah sravati vapushastena mṛtyurnarānām
Tadbadhnīyātsukaranamadho nānyathā kāyasiddhiḥ

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.

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.

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 manonmanî.

The Uddiyâna Bandha अथ उड़ियानवन्धः:

बद्धो चेन सुषुम्नायां प्राणस्तूंदीयते यतः।
तस्मादुड़ियानाक्षोधयो योगिभिः समुदाहृतः॥५५॥

Atha uddīyānabandhah

Baddho yena sushumnāyām prānastūddīyate yatah
Tasmāuddīyanākhyoayam yoghibhih samudāhrtah

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

उड़ियनं कुरूते यस्मादविश्रान्तं महाखगः।
उड़ियानं तदेव स्यात्तत्र बन्धोभिदीयते॥५६॥

Uddīnam kurute yasmādaviśrāntam mahākhaghah
Uddīyānam tadeva syāttatra bandhoabhidhīyate

उदरे पद्धिमं तानं नामेफूर्भ च कारयेत्॥
Udare paśchimam tānam nābherūrdhvam cha kārayet
Uddīyāno hyasau bandho mrtyumātangghakesarī

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

Uddīyānam tu sahajam ghurunā kathitam sadā
Abhyasetsatam yastu vrddhoapi tarunāyate

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

Nābherūrdhvamadhaścāpi 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 वन्धानां उत्तमो हयुद्धियानकः ।
उद्धियाने दृढे वन्धे मुक्ति: 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:

पार्शिभागेन सम्पीड्छ्य योनिमाकुक्ष्येदुदम् ।
अपानमूर्ध्वमाकृष्य मूलबन्धोदभिधीयते ॥ ६१॥

Atha mūlabandhah
Pārshnibhāghena sampiḍhya yonimākuñcchedghudam
Apānamūrdhvamākrshya mūlabandhoabhidhīyate

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

अध्योगतिमपानं वा उच्चर्गं कुरुते बलात् ।

123
Adhogatimapānam vā ārdhvagam kurute balāt
Ākuñchanena tam prāhurmūlabandham hi yoginah

The Apāna, naturally inclining downward, is made to go up by force. This mūla Bandha is spoken of by Yogīs as done by contracting the anus.

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.

Prānapānau nādabhū mūlabhandhena chaikatām
Gatvā yogasya samsiddhim yachchato nātra samśayah

Prâna, Apâna, Nâda and Bindu uniting into one in this way, give success in Yoga, undoubtedly.
By the purification of Prâna, and Apâna, urine and excrements decrease. Even an old man becomes young by constantly practising mûla Bandha.

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

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

The centre of fire 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.

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

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:

Kanthamākuñçhya hrdaye sthāpayechchibukam drdham Bandho jâlandharākhyoayam 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 कण्ठदुःखोनाशनः ॥ ७१ ॥

Badhnāti hi sirājālamadhoghāmi nabhojalam
Tato jālandharo bandhah kanthaduhkhahganāśanah

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 पतत्य्यमौ न च वायुः प्रकुप्यति ॥ ७२ ॥

Jālandhare krte bandhe kanthasamkochalakshane
Na pīyūsham patatyaghnau na cha vāyuḥ 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.
The two Nāḍīs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (madhya Chakra), and it stops the 6 ādhāras (i.e., vital parts).

The sixteen vital parts mentioned by renowned Yogīs 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.
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.

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

Bandhatrayamidam śreshtham mahāsiddhaischa sevitam Sarvēṣaṁ hathatantrānāṁ 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 दिव्यरूपिणं ।
तत्सर्वं ग्रसं सूर्यस्तेन पिण्डो जरायुतं ॥ ७७ ॥

Yatkimchitsravate chandrâdamrtam divyarûpinah
Tatsarvam ghrasate sûryastena 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

tattaratì karânì divyam sूryasya muṣṭacakrāman ।
gurûpadeśatâ hreyam n tu śasthrārthakārthîmî ॥ ७८ ॥

Atha viparītakaranî mudrā
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.

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.

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

The Vajroli अथ वज्रोली

स्वेच्छया वर्तमानोऽसि योगोऽक्केरितमेविना ।
वज्रोलीं यो विज्ञानाति स योगी सिद्धभाजनम् ॥ ८३ ॥

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

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.

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.
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.

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.

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.

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

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

सहजोलिष्ठमरोलिव्रजोलिय भेद एकत्: ।
जले सुभस्म निक्षिप्य दुःधगोमयसम्भवम्॥९२॥

Atha sahajolih

Sahajoliśchāmarolirvajrolyā bheda ekatah
Jale subhasma nikshipya dagdhaghomayasambhavam

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

वज्रोलिमेधुनादूर्ध्व सत्रीपुंसोः स्वाङ्गघलेपनम् ।
आसीनयोः सुखेन मुक्तव्यापरयोः क्षणात्॥९३॥

Vajrolīmaithunādūrdhvam strīpumsoh svāngghalepanam
Being free from the exercise of Vajrolī, man and woman should both rub it on their bodies.

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

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

The Amarolī  अथ अमरोली
Atha amarolī
Pittolbanatvātpratamāmbudhārām
Vihāya nihsāratayāntyadhārām
Nishevyate śītalamadhyadhārā
Kāpālike khandamateamarolī

In the doctrine of the sect of the Kapālikas, the Amarolī 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.

Amarīm yah pibennityam nasyam kurvandine dine
Vajrolīmabhyasetsamyak sāmarolīti kathyate

He who drinks Amarī, sniffs it daily, and practices Vajrolī, is called practising Amarolī.

Abhyāsānnihsrtām chāndrīm vibhūtya saha miśrayet
Dhārayeduttamāṅggheshu divyadrśtih prajāyate
The bindu discharged in the practice of Vajroli should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight.

Pumso bindum samākuñchya samyagabhyāsapātavāt
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.

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

She who preserves by upward contraction her rajas is a Yogini. She knows the past and the future and certainly attains perfection in Khechari.
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 chālana अथ शक्तिचालनम्
कुटिलाञ्जी कुण्डलिनी भुजङ्गी शक्तिरीशरी ।
कुण्डल्युग्मती चैये शब्दः पर्यायवाचकः ॥ १०४॥
Atha śaktichālanam
Kutilāngghī kundalinī bhujangghī śaktirīśvarī
cundalīyārundhatī chaite śabdāḥ paryāyavāchakāḥ

Kutilāngghī (crookedbodied), Kundalinī, Bhujangghī (a sheserpent) Śaktī, Iśhwarī, Kundalī, Arundhatī,—all these words are synonymous.

उद्घातयेत्कपाट तु यथा कुंचिकिया हठात् ।
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ १०५॥
Udghātayetkapātam tu yathā kumchikayā hathā
cundalinīyā 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.

Yena mārghena ghantavyam brahmasthānam nirāmayam Mukhenāchchādyā tadvāram prasuptā parameśvarī
t

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

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.
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).

Ghangghāyamunayormadhye bālarandām tapasvinīṃ
Balātkārena ghrhnīyāttadvishnoh paramam padam

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

Idā bhagavatī ghangghā pingghalā yamunā nadī
ta kundalī
disb

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

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.
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.

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.

Vajrásane sthito yogī chālayitvā cha kundalīm
Kuryādanantaram bhastrām kundalīmāśu bodhayet
The Yogi, sitting with Vajraâsana and having moved Kundalî, should perform Bhastrîkâ to awaken the Kundalî soon.

Bhānorākuñchanam kuryātkundalīm chālayettataḥ

Bhānu (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.

Muhūrtadvayaparyantam nirbhayam chālanādasau

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

Tena kundalînī tadā: susumṇāya mūr̥vam ṍhuvaṁ

Jahātī tasmātārāṇaour bhujatī svat: || ११८||

147
By this Kundalinî leaves the entrance of the Susumnâ at once, and the Prâna enters it of itself.

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

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.
Brahmacharyaratasya ityam hitam hitamāśinah
Mandaladṛśyate siddhih kundalīyabhyāsyoginah

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.

Kundalīm chālayitvā tu bhastrām kuryādviśeshatah
Evamabhyasyato nityam yamino yamabhīh kutah

After moving the Kundalī, plenty of Bhastrā should be performed. By such practice, he has no fear from the god of death.
Kutah prakshālanopāyah kundalyabhyasanādṛte

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

इमॊ
तु
भध्यभा
नािी
दृढाभ्यासेन
मोश्चगनाभ
।
आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १२४॥

Iyam tu madhyamā nādi drdhābhyāsena yoghinām Āsanaprānasamāyāmamudrābhīh saralā bhavet

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

अभ्यासे
तु
विनिद्राणां
मनो
धृत्वा
समाधिना
।
रूद्राणी
वा
परा
मुद्रा
भद्रां
सिद्धिः
परयच्छति
॥ १२५॥

Abhyāse tu vinidrānām mano dhṛtvā samādhinā Rudrāṇī vā parā mudrā bhadrām siddhim prayachchati

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

राजयोगं
विना
पृथ्वी
राजयोगं
विना
निशा
।
राजयोगं
विना
मुद्रा
विचित्रार्थ
न
शोभते
॥ १२६॥
Rājayogam vinā prthvī rājayogam vinā niśā
Rājayogam vinā mudrā vichitrāpi na śobhate

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

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

Mārutasya vinīḥ sarvāḥ manoṣuṣṭaḥ samabhyaśe
t

इतत्रत्र न कर्तिव्य योजन्तिर्मनीषिणा ॥ १२७॥

Mārutasya vidhim sarvam manoyuktam samabhyaset
Itaratra na kartavyā manovṛttirmanīshanā

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 दशों प्रोक्तः आदिनाथेन शम्भुनाः
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १२८॥

Iti mudrā daśa proktā ādināthena śambhunā
tEkaikā tāsu yamināṁ mahāsiddhipradāyinī
These are the mudrâs, as explained by Ādinâtha (Śiva). Every one of them is the giver of great accomplishments to the practiser.

उपदेशः हि मुद्राणां यो दत्ते साम्प्रदायिकम् ।
स एव श्रीगुरुः स्वामी साक्षादीश्वर एव सः ॥ १२९॥

Upadeśam hi mudrānām yo datte sāmpradāyikam
Sa eva śrīghuruh svāmī sākṣādīśvara 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 ।
आणिमादिगुणेः सार्य सम्भते कालवद्धनम् ॥ १३०॥

Tasya vākyaparo bhūtvā mudrābhyāse samāhītah
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 hathapradīpikāyāṁ trīyopadeśah
CHAPTER IV - On Samâdhi

चतुर्थोपदेशः: chaturthopadesah

नमः: शिवाय गुरवे नादविन्दुकलात्मने ||

निर्जनपदं याति नित्यं तत्र परायणं: || 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.

अथेदानं प्रवक्ष्याश्च भ

मृत्युग्नं च सुखोपायं ब्रह्मानन्दकरं परम् || २ ||

Athedānīm pravakshyāmi samādhiṣāmammuttamam
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 Brahmānanda.
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, Aṣûnya, Parama Pada, Amanaska, Adwaitama, Nirālamba, Nirañjana, Jîwana mukti, Sahajâ, Turyâ, are all synonymous.

As salt being dissolved in water becomes one with it, so when Atmâ and mind become one, it is called Samâdhi.
When the Prâna becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi.

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

Râjayogasya 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 सदगुरोऽऽ कहणां 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.

विविधेरासने: कुंभैर्विचित्रे: करणेपि ।
प्रबुद्धायं महाशक्तो प्राणं: शून्ये प्रलीयते॥ १०॥

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

When the Prâna flows in the Susumnâ, and the mind has entered śûnya, then the Yogî is free from the effects of Karmas.
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 समत्वमाप्ने वायू व्रजति मध्यमे ।
तद्मरोली वज्रोली सहजोली प्रजायते ॥ १४॥

Chitte samatvamāpanne vāyau vrajati madhyame
Tadāmarolī vajrolī sahajolī prajāyate

Amarolī, Vajrolī and Sahajolī are accomplished when the mind becomes calm and Prâna has entered the middle channel.

ज्ञानं कुतो मनसि सम्भवतीह तावत्
प्राणोपि जीवति मनो हृययते न यावत् ।
प्राणो मनो द्वयमिदं विलयं नयेयो
मोक्षं स गच्छति नरो न कथंचिदन्यः ॥ १५॥

Jñānam kuto manasi sambhavatiha 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.

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.

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.
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.

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.

Sushumnāvāhini prāne siddhyatyeva manonmanī
avyathā tvitarābhhyāsāḥ prayāṣāyaiva 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 ।
मनस्थ 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.

हेतुद्वैष्टु तु चित्तस्य वासना च समीरणः ।
tayorvinashta ekasmintau dvāvapi vināśyatyah ॥ 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.
Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prâna is restrained.

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.
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.

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

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

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.

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.
Soayamevāstu mokṣākhyo māstu vāpi maṭāntare
Manahprānalaye kaścidānandah 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 ecstasy is experienced.

Pranāśāsanāshāś: pradhvaṣṭavidyah

Niṣheshto nirvikāraścha layo jayati yoginām

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 Yogi attains to the Laya Stage.

Uchchinnasarvasangkalpo niḥśeshāśeṣhāśeṣhacheshtitah
Svāvaghāmyo 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.

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

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

Vedaśāstrapurānāni sāmānyagahanikā iva
Ekaiva śâmbhavī 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.

Atha śâmbhavī

Antarlakshyam bahirdṛṣṭirnimeshonmeshonmeshavarjitā
Eshā sā śâmbhavī 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 Śâstras.
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 Sândhâyä 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.)
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 ChitasukhaRupaâtmanâ which is void.

The Unmanî

तारे ज्योतिषि संयोज्य किंचिदुन्नमयेन्द्रवः ।
पूर्वयोगं मनो युज्ज्वलः नमनिनादानिकारः क्षणात ॥ ३९ ॥

Tāre jyotishi samyojya kimchidunnamayedbhruvau
Pūrvayogam mano yuñjannunmanikārakah 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

केचिदुगमजालेन केचिङ्गमसुहुः ।
केचिंतकेण मुद्यति नैव जानन्ति तारकम् ॥ ४० ॥
Some are devoted to the Vedas, some to Nigama, while others are enraptured in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence

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?
Divā na pūjayellinggham rātrau chaiva na pūjayet
Sarvadā pūjayellinggham divārātriṇirodhatah

One should not meditate on the Linga (i.e., Ātman) 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 Khecharī अथ खेचरी

Savyadakshinanādīsthọ madye chaṛati mārutha
Tishthate khecharī mudrā tasminsthaṇe na samsayah

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 Khecharī mudrâ, can be accomplished there. There is no doubt of this.
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.

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.

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.

Purastāchchaīva pūryeta niśhitā 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.

Bhruvormadhya 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.
Abhyasetkhecharīṁ tāvadyāvatsyādyoganidritah
Samprāptayoganidrasya kālo nāsti kadāchana

The Khecharī should be practised till there is Yoganidrā (Samādhi). One who has induced Yoganidrā, cannot fall a victim to death.

Nirālambam manah kṛtvā na kimcidapi 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).

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).

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

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

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

बाह्यचिन्ताः न कर्तव्यं तथेवान्तरचिन्तनम् ।
सर्वचिन्ताः परित्यज्यं न किंचिदंपि चिन्तयेत् ॥ ५७॥

Bāhyachintā na kartavyā tathaivāntarachintanam
Sarvachintāṁ parityajya na kimchidapi chintayet

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

संकल्पमात्रकलनेव जगत्समग्रं
संकल्पमात्रकलनेव मनोविलासः ।
संकल्पमात्रमतिमुत्सृज निर्विकल्पम्
आश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥ ५८॥

Sangkalpamātrakalanaiva jaghatsamaghram
Sangkalpamātrakalanaiva manovilāsah
Sangkalpamātramatimutsṛja 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 नस्त नान्यं: 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).

मनोदृष्टमिदं सर्वं यत्किंचित्तसराचरः।
मनसो हयुन्मनीभवाहैदं नैवोलभ्यते॥६१॥
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.)

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

The highsouled Âchâryas (Teachers) of yore gained experience in the various methods of Samâdhi themselves, and then they preached them to others.
Salutations to Thee, O Susumna, to Thee O Kundalini, to Thee O Sudha, born of Chandra, to Thee O manomnanî! To Thee O great power, energy and the intelligent spirit!

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.
Âdinâtha propounded \( \frac{1}{4} \) 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.

\[
\text{Muktâsane sthito yogī mudrām sandhāya śāmbhavīm}\n\]
\[
\text{Śrnuyāddakshine karne nādamantasthamekadhīh}\n\]

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

\[
\text{Sravanaputanayanayughala}\n\]
\[
\text{Ghrānamukhānām nirodhanam kāryam}\n\]
\[
\text{Śuddhasushumnāsaranau Sphutamalāḥ śrūyate nādah}\n\]
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.

आरम्भोऽघटेऽवतत्था परिचयोऽपि च ।

निष्पत्ति: सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ ६९॥

Ārambhaścha ghataśchaiva tathā parichayoapi cha
Nishpattih sarvayogāh syādāvasthāchatushtayam

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.)

Ārambha Avasthâ अथ आरम्भावस्था

ब्रह्मग्रन्थेबतवेद्भेदो ह्यानन्द: शून्यसम्भव: ।

विचित्रः कणको देहेःनाहतः श्रूयते ध्वनि: ॥ ७०॥

Atha ārambhāvasthā

Brahmaghrantherbhavedbhedo

Hyānandah śūnyasambhavah

Vichitrah kvanako deheñahatah śrūyate dhvanih

182
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.

श्चदव्यदेहि
तेजस्वी
दिव्यगन्धस्त्वरोगवान्।
सम्पूर्णाहृद्दयः
शून्य
आयम्भे
योगवान्भवेत।॥७१॥

Divyadehaścha tejasvī divyaghandhastvarogahavān
Sampūrnahrdayah śūnya ārambhe yogavānbhavet

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

The Ghata Avasthā अथ घटावस्था

द्वितीयायां घटीकृत्य वायुभवति मध्यगः।
दृढासनों भवेयोगिः ज्ञानी देवसमस्तदा।॥७२॥

Atha ghatāvasthā

Dvitīyāyām ghatīkṛtya 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.

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

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.

Atha parichayāvasthā

Trīyāyām tu vijñeyo vihāyo mardaladhvanih Mahāśūnyam tadā yāti sarvasiddhisamāśrayam
In the third stage, the sound of a drum is known to arise in the Sûnya between the eyebrows, and then the Vâyu goes to the mahâsûnya, which is the home of all the siddhîs.

चित्तानन्दं तदां जित्वा सहजानन्दसम्भवः।

dôṣādṛṣṭā: khajrâvâvâypalâyâhānîradâvâvâjintat: ॥ ७५ ॥

Chittānandam tadā jîtvā sahajānandasambhavah
Doshaduhkhajarâvyâdhikshudhānidrāvivarjitah

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

The Nishthavastha अथ निष्पत्त्यवस्था

रुद्रग्रहऽन्ति यदा भित्वा शर्वपीठगतोऽनि:।

निष्पत्तो वैणवः शब्दः कषणद्वीणाकणो भवेत् ॥ ७६ ॥

Atha nishpattyavasthā
Rudraghranthim yadā bhittvā sarvapīthaghatoanilah
Nishpattau vainavah śabdah kvanadvīnākvanov 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 ।
सृष्टिसंहारकर्तासोऽयोगीश्वरसमो भवेत् ॥ ७७॥

Ekībhūtam tadā chittam rājayogābhidhānakaṁ
Sṛṣṭisamhārakartāsau yogīśvarasamo bhavet

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

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखं ।
लयोद्भवमिदं सौर्यं 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.
Rājayogamajānántah kevalam hathakarminah
eTānabhyāsino manye prayāsaphalavarjītān

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

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

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the Unmanī state. For people of small intellect, it is a very easy method for obtaining perfection in the RajaYoga. The Laya produced by nāda, at once gives experience (of spiritual powers).
The happiness which increases in the hearts of Yogiśwaras, who have gained success in Samādhi by means of attention to the nāda, is beyond description, and is known to Śri Gurū Nātha alone.

The sound which a muni hears by closing his ears with his fingers should be heard attentively, till the mind becomes steady in it.
Abhyasyamāno nādoayam bāhyamāvrnute dhvanim
Pakshādviksheapamakhilam jitvā yogī sukhi bhavet

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

Śrūyate praṭhamaḥbhyāse nādo nānāvidho mahān
Tato abhyāse 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.

Ādau jaladhijīmūtabherī jharjharasambhavāh
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.
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.

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

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 निधम् मनः ।
तत्रेव सुस्थिरिभूय 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 पिबन्यृजी गन्धं नापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयान्नहिं काल्पिते ॥ 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 nāda, does not desire the objects of enjoyment.

मनोभेजं निपदं विषयोदानचारिणः ।
समर्थेऽद्य नियमने निनादनिशिताद्वशः ॥ ९१ ॥
Manomattaghajendrasya vishayodyānachārinah
Samarthoayam niyamane ninādaniśitāṅgkuśah

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

बद्धं तु नादवन्धेन मनः सन्त्यकचापलम् ।
प्रयाति सुतरां स्थैर्यं छिन्नपक्षं: 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 योगसाधनाज्यमिच्छता ॥ ९३॥

Sarvachintām parityajya sāvadhānena chetasā
Nāda evānusandheyo yogasāmrājyamichchatā

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

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.

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.

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

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.
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.

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

यत्किंचिद्राद्रुपेन 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
सर्वं हठलयोपाया राजयोगस्य सिद्धये ।
राजयोगसमारूढः पुरुषः कालवंचकः ॥ १०३॥

iti nādānusandhānam
sarve hathalayopāyā rājayogasya siddhayē
rājayogasamārūdhah purushah kālavānchakah

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

Sadā nādānusandhānāt ् kṣīyantā pāpaṃścāya:

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

Śangkhadundhubhinādam cha na śrṇoti kadāchana
Kāṣṭhavajjāyate deha unmanīavasthaya 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.

सवातवस्थाविनिर्मुक्तः सवर्चिन्ताविवर्जितः ।
मृतवल्लिछते योगी स मुक्तो नात्र संशयः ॥ १०७॥

Sarvāvasthāvinirmuktaḥ sarvachintāvivarjitaḥ
Mrtavattisthate 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 गन्धॊ न यसॊ रूऩॊ न च सप्तां न निःस्वनम् ।
नात्मांने 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.

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.

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

Avadhyah sarvaśastrānāmaśakyah sarvadehehinām
Aghrāhyo mantrayantrānāṁ yogī yuktah samādhiṇā
The Yogī, engaged in Samādhi, cannot be killed by any
instrument, and is beyond the controlling power of
beings. He is beyond the reach of incantations and
charms.
Yaavannaiva pravishati maaruto madhyamaaruge
Yāvadvidurna bhavati dhrdah prānavātāprabandhat
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