HATHA YOGA PRADIPIKHA

हठयोगप्रदीपिका

Translated by

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# Table of Contents

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

CHAPTER 1 - ON ÂSANAS ................................................................................. 16

Âsanas ...................................................................................................................... 25
Swastikaâsana .......................................................................................................... 26
Gomukhaâsana ......................................................................................................... 26
Vîrâsana ................................................................................................................... 27
Kurmâsana ............................................................................................................... 27
Kukkutâsana ........................................................................................................... 28
Uttâna Kûrmaâsana ............................................................................................... 28
Dhanurâsana ........................................................................................................... 29
Matsyaâsana ........................................................................................................... 29
Paśchima Tâna ....................................................................................................... 30
Mayûraâsana .......................................................................................................... 31
Śavaâsana ................................................................................................................. 33
The Siddhâsana ....................................................................................................... 34
Padmâsana ............................................................................................................. 38
The Simhâsana ....................................................................................................... 42
CHAPTER II - ON PRÂNÂYÂMA ......................... 51

Shatkarma ................................................................. 60
The Dhaūti ................................................................. 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 Bhastrîkâ ........................................................... 85
The Bhrâmari .......................................................... 89
The mûrchhâ .......................................................... 89
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 Nâdis, and not otherwise.

There is the same amount of misunderstanding with regard to the Prânâyâma. People put their faith implicitly in the stories told them about the dangers attending the practice, without ever taking the trouble of ascertaining the fact themselves. We have been inspiring and expiring air from our birth, and will continue to do so till death; and this is done without the help of any teacher. Prânâyâma is nothing but a properly regulated form of the otherwise irregular and hurried flow of air, without using much force or undue restraint; and if this is accomplished by patiently keeping the flow slow and steady, there can be no danger. It is the impatience for
the Siddhis which cause undue pressure on the organs and thereby causes pains in the ears, the eyes, the chest, etc. If the three bandhas (*Bandha*) be carefully performed while practiseing 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

At the end of many births, the man of knowledge reaches me. Gita 7.19) and again 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, in
every blade of grass his own beloved. The whole of the world, with all its beauties, is a dreary waste in his eyes, without his beloved. And he will court death, fall into the mouth of a gaping grave, for the sake of his beloved. The student whose heart burns with such intense desire for union with Paramâtmâ, is sure to find a teacher, and through him he will surely find Him It is a tried experience that Paramâtmâ will try to meet you half way, with the degree of intensity with which you will go to meet Him. Even He Himself will become your guide, direct you on to the road to success, or put you on the track to find a teacher, or lead him to you.

Well has it been said:

जिन दूँढ़ा तिन पाइयों गहरे पानी पैठि ।
मैं बावरि दूँढनू 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 मेघया न वहुः श्रुतेन ।
यमेवेष वृणुते तन तम्भ्यस्तस्येष आत्मा विवृणुते तनुम् स्वाम् ॥
The ātmā 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 lakşya (aim), and so no peace of mind will be possible till the posture has ceased to cause pain by regular exercise.

Of all the various methods for concentrating the mind, repetition of Pranava or Ajapâ Jâpa and contemplation on its meaning is the best. It is impossible for the mind to sit idle even for a single moment, and, therefore, in order to keep it well occupied and to keep other antagonistic thoughts from entering it, repetition of Pranava should be practised. It should be repeated till Yoga Nidrâ is induced which, when experienced, should be encouraged by slackening all the muscles of the body. This will fill the mind with sacred and divine
thoughts and will bring about its onepointedness, without much effort.

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

During contemplation one sees, not with his eyes, as he does the objects of the world, various colours, which the writers on Yoga call the colours of the five elements. Sometimes, stars are seen glittering, and lightning flashes in the sky. But these are all fleeting in their nature.
At first these colours are seen in greatly agitated waves which show the unsteady condition of the mind; and as the practice increases and the mind becomes calm, these colourwaves become steady and motionless and appear as one deep ocean of light. This is the ocean in which One should dive and forget the world and become one with his Lord—which is the condition of highest bliss.

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

अभ्यासाज्जायते सिद्धिर्म्यासान्मोक्षमायात् ॥
संविद्यं लभतेः म्यासाद्वयं गोनद्र्यासात्मवर्ति ॥
मुद्राणां सिद्धिर्म्यासादु अभ्यासाद्यायुसाधनम् ॥
कालवद्धम्यासात् तथा मृत्युज्ञयो भवेत् ॥
वाक्सिद्धः कामचारितवं भवेद्म्यासयोगतः ॥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 mudrās 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 Āsanas

प्रथमोपदेशः Prathamopadeśah

श्री आदिनाथाय नमोऽस्तु तस्मै येनोपदिष्ठ हठयोगविद्या ।
विभ्राजते परोऽन्नतराजयोगम् आरोऽदिच्छोरधिरोहिणिव ॥ १ ॥

Śrī ādi nāthāya namostu tasmai
yenopadishtā hathayogavidyā
vibhrājate pronnatarājayogam
ārodhumichchoradhirohinīva

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

प्रणम्य श्रीगुरुः नाथ्य स्वात्मारामेन योगिना।
केवलं राजयोगाय हठविद्योपदिश्यते ॥ २ ॥

Pranamya śrīghurum nātham svātmārāmena yoginā
kevalam rājayogāya hathavidyopadiśyate ॥ २ ॥
Yogin Swâtmârâma, after saluting first his Gurû Srinâtha explains Hatha Yoga for the attainment of Raja Yoga.

भ्रान्त्या वहुमतध्वान्ते राजयोगमजान्ताम।
हठप्रदीपिकां धत्ते स्वात्माराम: कृपाकरः ॥ ३ ॥

Bhrāntyā bahumatadhvānte rājayogamajānatām
hathapradīpikām dhatte svātmārāmah kṛpākarah

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.

हठविद्या हि मत्स्ये न्द्रगोर्क्षाय विजानते।
स्वात्मारामोथवा योगी जानीते तत्प्रसादतः ॥ ४ ॥

Hathavidyām hi matsyendraghorakshādyā vijānate
svātmārāmoathavā yogī jānīte tatprasādatah

Matsyendra, Goraksa, etc., knew Hatha Vidyâ, and by their favour Yogî Swâtmârâma also learnt it from them.
The following Siddhas (masters) are said to have existed in former times:—

श्रीआदिनाथमत्स्येन्द्रशावरानन्दमैरवा:।
छौरजीमीनगोरक्षविरुपाक्षबिलेश्याया॥५॥

Śrīādināthamatsyendraśāvarānandabhairavāh chaaurangghīmīnaghhorakshavirūpākshabileśayāh

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

मन्थानो भैरवो योगी सिद्धिवृद्धश कन्थडिः।
कोरंटकः सुरानन्दः सिद्धपादश्च छ्पंति: ॥६॥

Manthâno bhairavo yogī siddhirbuddhaścha kanthadih koramtakah surānandah siddhapādaścha charpatih

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati.
कानेरी पूज्यपादश्र्व नित्यनाथो निर्चनः।
कपाली विन्दुनाथश्रव काकचण्डीश्रवराहयः।॥७॥

Kānerī pūjyapādaścha nityanātho nirañjanah
capālī bindunāthaścha kākachandīśvarāhvayaḥ

Kānerī, Pūjyapāda, Nityanātha, Nirañjana, Kapāli,
Vindunātha, Kāka Chandīswara.

अल्लाभः परमुदेवच घोड़ा छोली छ टिटिणिः।
भानुकी नारदेर्श्रव खण्डः कापालिकस्तथा ॥८॥

Allāmah prabhudevaścha ghodā cholī cha timtiniḥ
bhānukī nāradevaścha khandah kāpālikastathā

Allāma, Prabhudeva, Ghodā, Cholī, Tintini, Bhānukī
Nārdeva, Khanda Kāpālika.

इत्यादिमो हिमोग प्रबावतः।
खण्डविष्ट्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते ॥९॥

Ityādayo mahāsiddhā hathayogaprabhāvataḥ
khandayitvā kāladandam brahmānde vicharanti te
These mahâsiddhas (great masters), breaking the sceptre of death, are roaming in the universe.

अशेषतापतप्तानां समाश्रयमठो हठः।
अशेषयोगयुक्तानामधारकमठो हठः॥१०॥

_Aśeshatāpataptānām samāśrayamatho hathah_
_aseshayogayuktānāmādhārakamatho hathah_

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

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।
भवेद्वीर्यवती गुप्ता निर्वीर्यो तु प्रकाशिता ॥११॥

_Hathavidyā param gopyā yoginā siddhimichiḥchatā_
_bhavedvīryavatī guptā nirvīryā tu prakāśitā_

A Yogī desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing.
The Yogî should practise Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully.

अल्पद्वायभयन्ध्रगततश्चववयॊ नात्यु
सम्यग्गोभमसान्द्रश्चरप्तभभरॊ श्चन्शेसजन्तूश्चितभ ्
फाह्ये भण्िऩवेश्चदकू ऩरुश्चचयॊ प्राकायसॊवेश्चष्टतॊ।
प्रोक्तॊ  मोगभिस्य रक्ष्हणश्चभदॊ श्चसद्धैहता भ्याश्चसश्चब् ॥ १३ ॥
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.

Evam vidhe mathe sthitvā sarvachintāvivarjītah
ghūrūpadishtamārgena yogameva samabhyaṣet
Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his Guru.

अत्याहारः प्रयासश्च प्रज्ञपो नियमायसः।
जनसंज्ञश्च लोच्यं च पद्धतयं गो विनहयति॥ १५॥

Atyāhārah prayāsaśca prajalpo niyamāghrahaḥ
donasangaścha laulyam cha shadbhiryogo vinaśyati

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

उत्साहात्साहसाद्धैमातत्तत्त्वानां निष्ठयात्।
जनसंज्ञपरित्यागात्त्विक्षिप्येंगृः प्रसिद्धि॥ १६॥

Utsāhātsāhasāddhairyātattvajñānāścha niśchayāt
donasanggheṣhparityāghātshadbhiryogah prasiddhyati

The following six bring speedy success: Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company.
अथ यमनियमाः:
अहिसा सत्यमस्तेयं ब्रह्मचर्यं क्षमां धृतिः।
दयार्जेव मिताहारः शौचं चैव यमा दशा ॥ १७॥

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.

तपः सन्तोष आस्तिक्यं दानमीश्ररपूजनम्।
सिद्धान्तवाक्यं श्रवणं ह्ममतीं च तपो हुतम् ।
नियमा दश सम्प्रोक्ता योगशास्त्रविशारदेः: ॥ १८॥

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

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapa, patience, belief in God,
charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajña.

Âsanas

�थ आसनम्
हठस्य प्रथमाङ्ग्गवादासनं पूर्वमुच्यते।
कुर्यात्तदासनं स्थर्यमारोग्यं चाङ्गलाघवम्॥ १९॥

Atha āsanam

hathasya prathamāṅgghatvādāsanaṁ pūrvamuchyate kuryāttadāsanaṁ 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.

वश्चशष्ठाद्यैिश्च भुश्चनश्चबभतत्स्येन्द्राद्यैिमोश्चगश्चब्।
अङ्गीकृतान्यासनाश्चन कथ्यन्ते काश्चनश्चचन्ममा ॥ २०॥

Vāśishthādyaischa munibhirmatsyendrādyaischa yogibhih angīkrtānyāsanāni kathyante kānichinmayā
I am going to describe certain āsanas which have been adopted by munīs like Vasistha, etc., and Yogīs like matsyendra, etc.

Swastikaâsana

Jānūrvorantare 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

Savye dukṣiṇagutkā tu pṛṣṭhapārśve niyokṣayet
Dukṣiṇedipī tatha savyā gomukvam gomukhākṛtī:

Savye dakshinaghulpham tu prsthapatārśve niyokṣayet
Dakshineapi tathā savyam ghomukham ghomukhākṛtih
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 तथैकस्मिन्विन्यसदूरूणिः स्थिरस्।

इतरस्मिस्मस्तथा चोरुः वीरासनमितिरितम्। ॥२३॥

_Ekam pādam tathaikasminvinyaseduruni sthiram
Itarasmimstathā chorum vīrāsanamitīritam_

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

**Kurmâsana**

गुदं निरुभ्य गुल्फाभ्यां व्युत्क्रमेण समाहित।

कूर्मासनं भवेदेतददिति योगविदो विदुः। ॥२४॥

_Ghudam nirudhya ghulphābhyām vyutkramena
samāhitah
Kūrmāsanam bhavedetaditi yogavido viduh_
Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogîs call Kûrmaâsana.

**Kukkutâsana**

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 dorbhyâm sambadya kandharām
Bhavedkûrmavaduttāna etaduttānakûrmakam
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 पाणिभ्यं गृहीत्वा श्रवणावधि।
धनुराकर्षणं कुर्या द्वनुरासनमुच्यते ॥ २७॥

Pādāṅgghushthau tu pānibhyām ghrhītvā śravaṇāvadhī Dhanurākarshanam kuryāddhanurāsanamuchyate

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

**Matsyaâsana**

वामोरुमूल्यापितदक्षपादं जानोंबहिर्विधिविष्टवामपादम्।
प्रगृह्व तिष्ठेत्यपरिवर्तिताः श्रीमत्यसनाथोदितमासनं स्वात्॥ २८॥

वत्स्येन्द्रपीठं जठरप्रदीपिः प्रचण्डरूपमण्डलवण्डनाभ्रमेऽ।
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 Śrī Matsyanātha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalinī, stops the nectar shedding from the moon in people.

Paśchima Tâna

प्रसारं पादः भुवि दण्डरूपः दोभ्यां पदाःग्रहतिः गृहित्वा ।
जानूपरिण्यस्तल्लाटदेशो वसेदिः पश्चिमतात्नामाहुः ॥ ३० ॥
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 Tâna.

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

Mayûraâsana.

Iti paśchimatānāmāsanāghryam
Pavanam paśchimavāhinam karoti
Udayam jatharānālasya kuryād
Udare kārśyamaroghatām cha pumsām

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

Mayûraâsana.
Dharāmavashtabhya karadvayena
Tatkūrparastrāpitanābhipārśvah
Uchchāsano danda-adudhithitah khe
Māyūrametat-pravadanti 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.

हरति सकलरोगानाशु गुल्मोदरादीन्
अभिभवति च दोषानासनं श्रीमयूरम्।
बहु कदशानभुक्तं भस्म कुर्यादशोषम्
जनयति जाधरासिं जारयेतकालकूटम्। ३३।।

Harati sakalaroghānāśu ghulmodarādīn
Abhibhavati cha doshānāsanan śrīmayūram
Bahu kadaśanabhuktam bhasma kuryaśāshesham
Janayati jatharāghnim jārayetkālakūtam

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

उत्तानं शब्दवाद्वृत्तमः शयनं तच्छवासनम् ।
शवासनं श्रान्तिहरूं चित्तविश्रान्तिकारकम् ॥ ३४॥

\[ Uttānam śabavadbhūmau śayanam tachchavāsanam \]
\[ Śavāsanam śrāntiharam chittaviśrāntikārakam \]

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

चतुरशीत्यासनास्मां शिवेन कथितानि च ।
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३५॥

\[ Chaturaśītyāsanāni śivena kathitāni cha \]
\[ Tebhyaśchatushkamādāya sārabhūtam bravīmyaham \]

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

सिद्धं पद्मं तथा सिद्धं भद्रं वेति चतुष्ट्रयम् ।
श्रेष्ठं तत्रापि च सुखं तिष्ठेत्सिद्धसने सदा ॥ ३६॥
These four are:—The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddhaâsana, being very comfortable, one should always practise it.

The Siddhâsana

अथ सिद्धासनम्
योूनिस्थानकमिल्लणमूलघटितं कृत्वा दृढं विन्यसैतः
मेण्टे पादमथैकमेव हृदये कृत्वा हनु सुस्थिरम्।
स्थानुः संवधितेन्द्रियोऽचलदृश्या पशयेन्द्रुवोरतरः
ह्येतन्मोक्षकपातमेदजनकसिद्धासनं प्रोच्यते॥

Atha siddhāsanam

Yonisthānakamangghrimūlaghatitam
Krtvā drdham vinyaset
Mendhre pādamathaikameva hrdaye
Krtvā hanum susthiram
Sthānuh samyamitendriyoachaladrśā
pasyedbhruvorantaram
Hyetanmokshakapātabhedajanakam
Siddhāsanam prochyate
Press firmly the heel of the left foot against the perineum, and the right heel above the male organ. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily the space between the eyebrows.

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

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

Some call this Siddhâsana, some Vajrâsana. Others call it mukta Āsana or Gupta Āsana.
Yameshviva mitāhāramahimsā niyameshviva
Mukhyam sarvāsaneshvekam
Siddhāh siddhāsanam viduh

Just as sparing food is among Yamas, and Ahimsā among the Niyamas, so is Siddhāsana called by adepts the chief of all the āsanas.

Chaturaśītipītheshu siddhameva sadābhyaset
Dvāsaptatisahasrānam nādīnām malaśodhanam

Out of the 84 Āsanas Siddhāsana should always be practised, because it cleanses the impurities of 7,000 nādīs.
Āttmadhyāyī mitāhārī yāvaddvādaśavatsaram
Sadā siddhāsanābhyāsādyogī nishpattimāpnuyāt

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

किमन्येवः हुंभः पीछः सिद्धे सिद्धा सने सति
प्राणानिते सावधाने बद्धे केवलकुम्भके ।
उत्पयते निरायासात्स्वयमेवोन्मनी कला ||४३||

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

Other postures are of no use, when success has been achieved in Siddhāsana, and Prāna Vāyū becomes calm and restrained by Kevala Kumbhaka.

तथैकसिम्मेव दृढ़े सिद्धे सिद्धा सने सति ।
बन्धचत्रयमनायासात्स्वयमेवोपजायते ||४४||

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

नासनं सिद्धसद्भॊ न कुम्भः केवलोपमः।
न खेचरीसमा मुद्रा न नादसद्भॊ 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
वामोरूपरिर दक्षिणं च चरणं संस्थाप्य वामं तथा
दक्षोरूपरिर पश्चिमेन विधिना धृत्वा कराभ्यं दृढ्म्।
अज्ञातं हृदये निघाय चिवुकं नासाग्रामलोकयेत्
एतद्भागिनाशकारि यमिनां पद्मासनं प्रोच्यते॥४६॥

Atha padmāsanam

Vāmorūpari dakshinam cha charanam
Samsthāpya vāmam tathā
Dakshorūpari paśchimena vidhinā
Dhrtvā karābhyaṁ drdham
Angghushthau hrdaye nidhāya
Chibukam nāsāghramālokayet
Etadvyādhivināśakāri yamināṁ
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 चरणौ कृत्वा उरुसमस्थौ प्रयतन्तः ।
उरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृश्यो ॥४७॥

Uttānau charanau krtvā ārurasamsthau prayatnatah
Ūrumadhye tathottānau pānī krtvā tato drśau

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

नासाये विन्यसेद्राज दन्तमूले तु जिह्यया ।
उत्तम्य चिबुकं वक्षस्युत्थाप्य पवनं शनेः ॥४८॥

Nāsāghre vinyasedrājadantamūle tu jihvayā
Uttambhya chibukam vakshasyutthāpy pavanam śanaih

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

इदॊऩद्मासनॊ प्रोक्त ॊसवतव्याश्चधश्चवनाशनभ ्।
दुरतबॊमेन के नाश्चऩधीभता रभ्यते बुश्चव ॥४९॥

Idam padmāsanam proktam sarvavyādhivināśanam
Durlabham yena kenāpi dhīmatā labhyate bhuvi

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.

कृत्वा सम्पुटितो करो दृढतरं बद्धं तु पद्मासनं
गार्ते वक्षसि सन्निधाय चिबुकं भ्ययंश्च तच्छतसि ।
वारं वारम्पानमूर्ध्यमनिलं प्रोत्सारयन्यपूरितं
न्यञ्चन्प्राणभुऩैश्चत फोधभतुरॊ शश्चक्तप्रबावान्नय् ॥५०॥

Krtvā samputitau karau drdhataram
Baddhvā tu padmamāsanam
Ghādham vakshasi sannidhāya chibukam
Dhyāyamścha tachchetasi
Having kept both the hands together in the lap, performing the Padmāsana firmly, keeping the chin Fixed to the chest and contemplating on Him in the mind, by drawing the apānavāyū 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.

Padmāsane sthito yogī nādīdvārena pūritam
Mārutam dhārayedystu sa mukto nātra samśayah

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

**The Simhâsana**

अथ सिंहासनम

गुल्फाऽ च वृणस्याधः सीवन्त्या: पार्श्यो: क्षिपेत्।

दक्षिणेः सव्यगुल्फः तु दक्षगुल्फः तु सव्यके।॥५२॥

Atha simhāsanam

Ghulphau cha vrshanasyādahah
e‍Sīvantyāḥ pārśvayoh kshipet
d‍Dakshine savyaghulpham tu
d‍Dakshagahlpham 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 जान्वोः संस्थाप्य स्वाङ्गुरीः सम्प्रसार्यः च।

व्यात्तवक्त्रो निरीक्षेत नासायं सुसमाहितः।॥५३॥

Hastau tu jānvoḥ samsthāpya
e‍Svāngghulīḥ samprasārya cha

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

सिंहासनं भवेदेतत्पूजितं योगिपुणगमः ।
बन्धत्रितयस्न्यां कुरुते चासनोत्तमम् ॥५४॥

Simhāsanam bhavedetatpūjitam yoghipungghavaih
Bandhatritayasandhānam kurute chāsanottamam

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

The Bhadrâsana

अथ भद्रासनम्
गुर्ज्रों च वृह्दणस्यायः सीवन्त्या पार्श्वयोः क्षिपेत् ।
सत्यगुर्ज्रे तथा सच्चे दक्षगुर्ज्रे तु दक्षिणे ॥५५॥
पार्श्वपादौ च पाणिभ्यां दृढः बद्ध चुनिष्ठलम् ।
भद्रासनं भवेदेतत्सर्वार्ध्वयाधिविनाशनम् ।
गोरक्षासनमित्याहुरिदि वै सिद्धयोगिनः ॥५६॥
Atha bhadrāsanam

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

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the feet firmly joined to one another with both the hands. This 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) Âsanas, Kumbhakas and various curious mudrâs.

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.

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

**Foods injurious to a Yogī**

कट्वाम्लतीक्ष्णरवणोष्णहयीतशाक
सौवीरतेलतिलसर्पमधमधमत्स्यानूः।
आजादिमांसदपितककुरस्थकोऽरः
पिण्याकहिङ्गलशुनायांधमपथ्यमाहः॥६१॥

*Katvāmlatīkṣṇalavanoshnaharītaśāka Sāuvīratelilasarshapamadyamatsyān Ājādimāmsadhitakralatthakola Pīṇyākahingghulaśunādyamapathyamāhuh*

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.
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.

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.

47
Tathā hi ghorakshavachanam

Varjayeddurjanaprāntam vahnistripathisevanam
Prātahsnānopavāsādi kāyakleśavidhim tathā

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

गोधूमशालियवपाटिकशोभनात्र्यं
क्षीराज्यखण्डनवनीतसितामघूनि ।
शुण्ठीपटोलकफलादिकपचशाखं
मुद्रादिदिव्यमुदरं च यमीन्द्रपथ्यम् ॥ ६५ ॥

Ghodhūmaśāliyavashāshtikasobhanānnum
Kshīrājyakhandanavanītasi hāmadhūni
Śunthīpatolakaphalādikapañchaśākam
Mudghādidivyamudakam cha yamīndrāpathyam

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.
पुष्टम सुमधुरं स्निग्धं गन्धं धातुप्रपोषणम् ।
मनोभितृषितं योगं योगी भोजनमाचरेत् || ६६ ||

Puṣṭam sumadhuram snighdham
dhātuprapoṣhanam
Gavyam Manobhilashitam yoghyam yogī bhojanamācharet

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

युवा वृद्धो लतिवृद्धो वा व्याधितो दुर्वलोपितो वा ।
अभ्यासात्सद्दार्माविती सर्वयोगोपिच्छतवतंद्रितः || ६७ ||

Yuvo vrddho avrddho vā vyādhito durbaloapi vā
dhātupāsyātsiddhimāpnoti sarvayogeshvatandritah

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

क्रियायुक्तस्य सिद्धिः स्त्यादक्रियस्य कथं भवेत् ।
न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते || ६८ ||

Kriyāyuktasya siddhiḥ syādaśākriyasya katham 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 सिद्ध: कारणं न च तत्कथा ।
क्रियेव कारणं सिद्ध: सत्यमेतत्म संशयः ॥ ६९ ॥
पीठानि कुम्भकाशित्रा दिव्यानि करणानि च ।
सर्वान्यपि हठाभ्यासे राजयोगफलावधि ॥ ७० ॥

Na veshadhāranam siddhe kāranam na cha tatkathā
Kriyaiva kāranam siddhe 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 prathamopadesaḥ
CHAPTER II - On Prânâyâma

द्वितीयोपदेशः Dvitiyopadeśah

अथासने दृढे योगी श्रव्यी हितमिताशनः ।
गुरुपदिष्टमागेण प्राणायामान्समाध्यसेत ॥ १ ॥

Athāsane drdhe yogī vaśī hitamitāśanah
Ghurūpadishtamārghena prānāyāmānsamabhyaset

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

चले वाते चलं चित्तं निश्चलं निश्चलं भवेत् ।
योगी स्थाणुत्वमाप्रोति ततो वायुं निरोधयेत् ॥ २ ॥

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

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogî gets steadiness of mind.
Yāvadvāyuḥ sthito dehe tāvajjīvanamuchyate
Maranam tasya nishkrāntistato vāyum nirodhayet

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

Malākalāsu nādīṣu māruto naivā madhyaghah
Katham syādunmanībhāvah kāryasiddhiḥ katham bhavet

The breath does not pass through the middle channel (susumnâ), owing to the impurities of the nādîs. How can then success be attained, and how can there be the unmanî avasthâ.
Śuddhameti yadā sarvam nādīchakram malākulum
Tadaiva jāyate yogī prānasamghrahane kshamah

When the whole system of nādīs which is full of impurities, is cleaned, then the Yogī becomes able to control the Prāna.

prānāyāmam tatah kuryānṇityam sāttvikayā dhiyā
yathā sushumnānādīsthā malāḥ śuddhim prayāṇti cha

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

Baddhapadmāsano yogī prāṇaṁ chandrēṇa pūrayet

Baddhapadmāsano yogī prāṇaṁ chandrēṇa pūrayet

Dhārayitvā yathāśakti bhūyāḥ sūryena rechayet

Vidhivatkumbhakam krtvā punaśchandrena rechayet

53
Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).

Yena tyajettena pîtvā 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.

Praṇāṃ chedīdyā pitaśkṣiptāṃ bhūyọṣṇyathā Rechayet.
Pītvā pitkṣaṇyā samīraṇamsthō baddha tyajedhamaya ।
Sūrṣchandramśōrṇeṇa viḍhinabhyaṃ sanda tannvataṃ
Śuddha naḍīganaṃ bhavantı śyāmamāṃsātryaḍūṛghaṃ । १० ॥
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 nādīs of the yamīs (practisers) becomes clean, i.e., free from impurities, after months and over.

Prātarmadhyandine sāyamardhāratre cha kumbhakān
śanairasītiparyantam chaturvāram samabhhyaset

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

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 kshīrājyabhojanam Tatoabhyāse drdhībhūte na tādrngniyamaghrarahah
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.

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

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

Prānāyāmena yuktena sarvarogakshyo bhavet
Ayuṅkābhyaśayoghena sarvaroghasamudghamah

When Prānayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases.
Hikkā śvāsaścha kāsaścha śiraḥ karnākshivedanāḥ
Bhavanti vividhāḥ roghāḥ pavanasya prakopatāḥ

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 siddhimavāpnuṣayāt

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 बाह्यत्: ।
कायस्य कृत्यता कान्तिस्तदा जायते निश्चितम् ॥ १९ ॥

Yadā tu nādīśuddhiḥ syāttathā chihnaṁi bāhyataḥ
Kāyasya krśatā kāntistadā jāyate niśchitam

When the nādīs 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 नादिशोधानत् ॥ २० ॥

Yatheshtam dhāranaṁ vāyoranalasya pradīpanam
Nādābhivyaktirāroghyam 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 षट्कर्मं**

कर्मं षट्कमिदं गोप्यं घटशोधनकारकम्

विचिन्त्रगुणसन्धाय पूज्यते योगिपुण्यवें: ॥ २३ ॥
Karma shatkamidam ghopyam ghataśodhanakārakam
Vichitraghunasandhāya pūjyate yoghipungavaih

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

The Dhauti (धौति)

तत्र धौति:
चतुर्भुजविस्तारं हरस्तप्रदद्दश्यतमः।
गुरुपदिश्यार्थमेव सिंहं बख्ष्यं शनेश्वरसेतु।
पुनः प्रत्याहरे चैततुद्दितं धौतिकर्म तत् ॥ २४॥

Tatra dhautih

Chaturangghulavistāram hastapañchadaśāyatatam
Ghurūpadishtamārghena siktam vastram śanairghraset
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.

कास्स्वासपलीहकुष्ट स्त्री खरोगाश्च विशालि: ।
धौतिकर्मप्रभावाच्य प्रयात्म्येव 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 बस्तिः:

नाभिद्राघजले पायो नयस्तनालोक्तकसन: ।
आधाराकुच्चन्न कुर्याला बस्तिकर्म तत् ॥ २६॥

Atha bastih

Nābhidaghajale pāyau nyastanālotkataśasanah
Ādhārākuñčhanam kuryātkshālanam bastikarma tat
Squatting in naveldeep water, and introducing a six inches long, smooth piece of $\frac{1}{2}$ 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.

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.

By practising Basti with water, the Dhâtâs, the Indriyas and the mind become calm. It gives glow and tone to the
body and increases the appetite. All the disorders disappear.

The Neti अथ नेति:

सूत्रं वितरितसुमस्तिः नासानां नासानां प्रवेशयेत्।
मुखान्तरितस्मयेचेषा नेति: सिद्धेनिन्त्यते॥२९॥

Atha netih

Sūtram vitastisusnighdham nāsānāle praveṣayet
Mukhānirghamayechchaishā 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।
जत्रूर्ध्वजातरोगोऽध्येनेतिरायु निहन्ति च॥३०॥

Kapālaśodhini chaiva divyadrśtipradāyinī
Jatūrdhvajātaroghaugham netirāśu nihanti cha

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

निरीक्षेन्त्रिश्चत्रमुक्तम् सूक्ष्मलक्ष्यं समाहितः ।
अश्रुसम्पातपर्यंतत्तमाचायेप्राटकेः स्मृतम् ॥ ३१ ॥

Atha trâtakam

Nirîkshenîśchaladrśā sūkshmalakshyam samāhitah
Asrûsamātaparyantamāchāryaîstrâtakam smrtam

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

मोचनं नेत्रेण गृह्यं यथा हाटकपेतकम् ॥

Mochanam netraroghānām tandādrīnām kapātakam
Yatnatastrâtakam ghopyam yathā hātakapetakam

Trâtaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery.
The Nauli अथ नौलिः:
अमन्दावतवेगेन तुन्दे सव्यापसव्यतः ।
नतांसो ख्रामयेदेषा नौलिः सिद्धे प्रशस्यते ॥ ३३ ॥

Atha naulih

Amandāvartaveghena tundam savyāpasavyatah
Natāmso bhrāmayedeshā naulih siddhaih prāsasyate

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.

मन्दाग्निसन्धीपनपाचनादि सन्धापिकानन्दकरी सदैव ।
अशेषदोषाभमशोषणी च हठकिया मौलिरियं च नौलिः ॥ ३४ ॥

Mandāghnisandīpanapāchanādi
Sandhāpikānandakarī sadaiva
Aśeshadoshamayaśoshanī cha
Hathakriyā mauliriyam cha nauliḥ

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:

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.
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.

प्राणायामंैव सर्वं प्रशुष्यान्ति मला इति ।
आचार्याणं तु केषांचिदन्यत्कर्म न संमतम् ॥ ३७ ॥

Prânâyâmaireva sarve praśuṣhyanti malā iti
Āchāryānāṃ tu keshāmchidanyakarmana na sammatam

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

Gaja Karani अथ गजकरणी

उदरगतपदार्थमुद्वमन्ति पवनमपानमुदीयें कण्ठनाति ।
क्मपरिचयवश्नाइंतं गजकरणीति निगध्यते हठनातः ॥ ३८ ॥

Atha ghajakaranī

Udaraghatapadārthamudvamanti
Pavanamapānamudīrya kanthanałe
Kramaparichayavasāyanādichakrā
Ghajakaranīti nighadyate hathajñaih
By carrying the Apâna Vâyû up to the throat, the food, etc. in the stomach are vomited. By degrees, the system of Nâdis (Śankhinî) becomes known. This is called in Hatha as Gaja Karani.

ब्रह्मादयोपित्रिदशः पवनाभ्यासतत्परः ।
अभूवन्तकभयात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

*Brahmâdayoapi tridaśāh pavanābhyāsatatparāh Abhūvannantakabhyāttaṁśmātpavanamabhyāset*

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.

यावद्द्रो मरूद देहे यावचिर्च निराकुलम् ॥
यावद्द्रष्टिर्ब्हृवोषमेघे तावत्कालभयं कुतः ॥ ४० ॥

*Yāvadbaddho maruddeśe yāvachchitdam 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.
Vidhivatprānasamyāmairnādīchakre viśodhite
Sushumnāvadanam bhittvā sukhādviśati mārutah

When the system of Nādis becomes clear of the impurities by properly controlling the prāna, then the air, piercing the entrance of the Suśumnā, enters it easily.

Manonmanī अथ मनोन्मनी

मारुतेमध्यसंचारेः मनःस्थिरेः प्रजायते ।
यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ ४२ ॥

Atha manonmanī
Mārute madhyasamchāre manahsthairyam prajāyate
Yo manahsusthirībhāvah saivāvasthā manonmanī

Steadiness of mind comes when the air moves freely in the middle. That is the manonmanī (मनोन्मनी) condition, which is attained when the mind becomes calm.
Tatsiddhaye vidhānajñāśchitrāṅkurvanti kumbhakān
Vichittra kumbhakābhyāśādvichitrām siddhimāpnyāt

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 kinds of Kumbhakas

Atha kumbhakabhedāh
Sūryabhedanamujjāyī sītkārī śītalī tathā
Bhaṣṭrikā bhrāmarī mūrchchā plāvinītāṣṭakakumbhakāh

Kumbhakas are of eight kinds, viz., Sūrya Bhedan, Ujjāyī, Sītkarī, Śītalī, Bhaṣṭrikā, Bhrāmarī, mūrchchā, and Plāvinī.

71
At the end of Pûraka, Jâlandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyâna Bandha should be performed.

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

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

आसने सुखदे योगी बद्दा चैवासनं ततः ।
दक्षनाद्या समाकृष्य बहि:स्थं पवनं शाने: ॥४८॥
Atha sūryabhedanam

Āsane sukhade yogī baddhvā chaivāsanam tatah
Dakshanādyā samākrshya baihstham pavanam ānaih

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

आके शादानखाग्राच्च निरोधावधि कुम्भयेत् ॥
ततः शानेः सव्यनाड्या रेच्येतपन्नें शानेः ॥ ४९ ॥

Ākeśādānakhāghrāchcha nirodhāvadhi kumbhayet
Tatah ānaih savyanādyā rechayetpavanam ānaih

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

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

कपालशोधनं वातदोषम्भ्रं कृमिदोषहृत ॥
पुनः पुनरिदं कार्यं सूर्यभेदंमुत्तमम् ॥ ५० ॥
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.

योगाभ्यासंकेते योगिनां योगसिद्धे।
उष: काले समुद्वित्त: प्रा: तः कालेस्थथम: बुधः। ॥ १ ॥

गुरु संस्मृति दिशिः ह्रद्येः स्वेष्टदेवतम्।
शौचं कृत्वा दन्तशुश्चद्धव: आदिकाल्यासनम्। ॥ २ ॥

शुचों देशे मष्ठे रम्ये प्रतिष्ठायासनं मुध।
तत्रोपविश्य संस्मृत्य मनसा गुरुमीभरम्। ॥ ३ ॥

देशकालीच सकरीत्य संकल्प्य विधिपूर्वकम्।
अधेत्यादि श्रीप्रसादकप्रसादेरवर्षकं समाधि तत्स्वन सिद्धर्थमासनपूर्वकान्।
प्राणायामादिनूः करिष्ये। अनन्तः प्रणमेहेवं नागेशं पीठसिद्धे। ॥ ४ ॥

मणीभ्राजदुक्षणासहस्रविधाविविधं विन्दम्भराक्षणं नागराजाय नमः।
ततोभ्यसेदासनानि थमे जाते शवासनम्
अन्ते समभ्यसेत्तत् थमाभावे तु नाभ्यसेत्: ||५||
करणी विपरीतार्थं कुमभकात्पूर्वमभ्यसेत्
जातरप्रसादार्थं कुमभकात्पूर्वयोगतः: ||६||
विधायचमनं कृत्वा कर्मांनु प्राणसंयमम्
योगीन्द्रादीन् नमस्कृत्य कौमचं शिववाक्षतः: ||७||
कृम्पुराणे शिववाक्ष्ठम्
नमस्कृत्याथ योगीन्द्रानू सदिश्वांश्व विनायकम्
गुरु चैवाथ मां योगी युज्ञीथ सुसमाहितः: ||८||
वद्धावासे सिद्धपीठं कुमभकाबन्धपूर्वकम्
प्रथमे दशा कर्तव्या पश्चवृह्या दिने दिने: ||९||
कार्या अशीतिपर्यं कुमभकं सुसमाहितेन:।
योगीन्द्र: प्रथमे कुर्याद्भयासं चन्द्रसूर्योऽ: ||१०||
अनुजोमविलोमाय्यं एतं प्राहुर्मनीषिण:।
सूर्यभेदमन्नम्यस्त वन्धपूर्वकमेकंधः: ||११||
उज्जाश्चमन् ततः कुर्योति सीतकारी शीतली ततः ।
भक्तिकां च सम्भवस्य कुर्योदन्त्यां च वा परान् ॥ 12॥
मुद्रा: समभसेदू बुद्धा गुरुवक्रात्य यथाकमम् ।
ततः पद्यासनम् बुद्धा कुर्योनन्त्रादानुचितनम् ॥ 13॥
अभ्यासं सकरं कुर्योदीश्यरर्यार्पणमार्दः ।
अभ्यासादुतिथिः: स्रीन कुर्योदुष्णे च वारिणा ॥ 14॥
स्रीता समाप्येष्टिः कर्म संक्षेपतः: सुधीः ।
मध्याहेश्वरिः तथाभ्यस्ति कर्म विश्रम्य भोजनम् ॥ 15॥
क्रियेत योगिनाः पथ्यं अपथ्यं न कुदाचन ।
एवं वापि ठव्वं वा भोजनान्ते च भक्षयेत् ॥ 16॥
केचिद्व कपूरमित्वं तमं शौभं शोभनं तथा ।
चूर्णिन रहितं शस्त्रं पवनाभ्यासाव्योगिनाः ॥ 17॥
भोजनान्तरं कुर्योद्यामोक्षेश्राव्यावलोकनम् ।
पुराणस्रव्यं वापि नमस्कीर्तनं विभोः ॥ 18॥
साधव सन्यायिं कृत्वा योगं पूर्ववद्ध्यसेत् ।
यद्य भिज्जिस्तिका शेषो दिवसोंभ्यासाचारेऽये ॥ 19॥
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 Viparîta Karnî mudrā, in order that he may be able to perform Jâlandhar bandha comfortably.

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

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

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

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

This has been spoken of by wise men as Anuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas,
the wise rust) should practise Ujjâyî and then Sîtkârî Śîtalî, and Bhashtrikâ, 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 शनेन्: ।
यथा लगति कण्ठातु हृदयावधि सस्वनम् ॥५१ ॥

Atha ujjâyî

Mukham samyamya nādībhyāmākrshya pavanam śanaih
Yathā laghati kanthāttu hṛdayāvadhī 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.
It should be restrained, as before, and then let out through Iḍā (the left nostril). This removes ślesmā (phlegm) in the throat and increases the appetite.

It destroys the defects of the nāḍīs, dropsy and disorders of Dhātu (humours). Ujjāyī should be performed in all conditions of life, even while walking or sitting.
Atha sītkārī

Sītkām kuryāttathā vaktre ghrānenaiva vijrmbhikām
Evamabhyāsayoghena kāmadevo dvīṭīyakah

Sītkârī 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 srshīsamhārakārakah
Na kshudhā Na trshā nidrā naivālasīyam praśāyate

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

Śītalī अथ शीतली

जिह्या वायुमाकृष्ण पूर्ववत्कुम्भसाधनम्।
शानकेश्वरश्राभ्यां रेचयेतपवनं सुधीः॥५७॥

Atha śītalī

Jihvayā vāyumākrshya pūrvavatkumbhasādhanam
Śanakairgrānaranandhrābhyāṁ rechayetpavanam sudhīḥ

As in the above (Sîtkāri), 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.

गुल्मप्लीहाश्चदकान् योगान्ज्वयोः
शचन्तैऽद्यहश्चन्त
॥५८॥

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

**The Bhasṭrikā अथ भस्त्रिका**

ऊर्वोरुपरि संस्थाप्य शुभे पादतरे उभे ।
पद्मासनं भवेदेतत्सर्वपापप्रणाशाः \nअ ।

*Ata bhasṭrikā*

Ūrvorupari samsthāpya śubhe pādatale ubhe
Padmāsanam bhavedetatsarvapāpaprapānasāsanam

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

मुखं संयम्य यलेन प्राणं घ्राणेन रेच्येत। ।

*Samyakpadmāsanam baddhvā samaghrīvodorah sudhīh*  
*Mukham samyamya yatnena prānam ghrānena rechayet*
Binding the PadmaÂsana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose.

यथा लगति हृत्कण्ठे कपालावधि सस्वनम्।
वेगेन पूर्येच्छापि हृत्यद्वावधि मारुतम्॥ ६१॥

\[ Yathā laghati hṛtkanthe kapālavadhi sasvanam \]
\[ Veghena pūrayechchāpi hṛtpadmāvadhi mārutam \]

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.

पुनविर्चयेतच्चत्त्वपूर्येच्छ पुनः पुनः।
यथैव लोहकारण भस्म वेगेन चाल्यते�॥ ६२॥

\[ Punarvirechayettadvatpūrayechcha punah punah \]
\[ Yathaiva lohakārena bhastrā veghena chālyate \]

It should be 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 Bhastrâkîyam 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**

वेगादोषं पूर्कं भृजनांदे भृजीनांदे रेंचरं मन्त्रमन्त्र ।
योगीन्द्राणमेवमभ्यासयोगात् चित्ते जाता काचिदानन्दलीला ॥ ६८ ॥

**Atha bhrāmarī**

Veghādghosham pūrakam bhrngghhanādam
Bhrngghīnādam rechakam mandamandam
Yogīndrānamevamabhyāsayoghāch
Chitte jātā kāchidānandalīlā

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

**The mûrchhā अथ मूर्छा**

पूरकान्ते गाढतरं बद्धा जातन्धरं शानं ।
रेंचयेन्मूर्छस्वयं मनोमूर्छसुरस्पदा ॥ ६९ ॥
Atha mūrchchā

Pūrakānte ghādhataram baddhvā jālandharam śanaih
Rechayenmūrchchākhyeyam manomūrchchā sukhapradā
closing the passages with Jâlandhar Bandha firmly at
the end of Pûraka, and expelling the air slowly, is called
mûrchhâ, from its causing the mind to swoon and giving
comfort.

The Plâvinī अथ प्लाविनी

अन्तः प्रवर्तितोदारमार्हतापूर्तितोदरः
पयस्यगघेसपिसुखात्पलवते पद्मपत्रवत् ॥ ७० ॥

Atha plāvinī

Antah pravartitodāramārthāpūritodarah
Payasyaghādheapi sukhātplavate padmapatravat

When the belly is filled with air and the inside of the
body is filled to its utmost with air, the body floats on
the deepest water, like the leaf of a lotus.
Prānāyāmastridhā prokto rechapūrakakumbhakaih
Sahitah kevalaścheti kumbhako dvividho matah

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

यावत्केवलसिद्धः स्यात्सहितं तावद्यसेत् ।
रेचकं पूरकं मुत्त्वा सुखं यद्यायुधारणम् ॥७२॥

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.

प्राणायामोयामित्युक्तः स वै केवलकुम्भकः ।
कुम्भकं केवलं सिद्धं रेचपूरकवर्जितं ॥७३॥

Prānāyāmoayamityuktah sa vai kevalakumbhakah
Kumbhake kevale siddhe rechapūrakavargjite
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 किंचित्तिषु लोकेषु विच्यते ।
शक्तः केवलकुम्भेन यथेष्ठं वायुधारणात् ॥७४॥

Na tasya durlabham kimchitrishu lokeshu vidyate
Śaktah kevalakumbhena yatheshtam vāyudhāranāt

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

राजयोगपदं चापि लभते नात्र संशयः ।
कुम्भकात्कुण्डलीबोधं कुण्डलीबोधतो भवेत् ।
अनर्गला सुषुम्ना च अहसिद्धिष्ठ जायते ॥७५॥

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

He obtains the position of Râja Yoga undoubtedly. Kundalinî awakens by Kumbhaka, and by its awakening, Susumnâ becomes free from impurities.
Hatha vinā rājyogho rājyogam vinā hathah
Na sidhyati tato yughmānānishpatteh samabhyaset

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

Kumbhakaprānarodhānte kuryāchchittam nirāśrayam
Evamabhyāsayoghena rājyogapadṛ ṣvajet

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) Rāja 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 Nâdis are purified and success in Hatha Yoga is approaching.

End of Chapter II

Iti hathapradîpikāyām dvitīyopadeśah
CHAPTER III - On mudrās

३ तृतीयोपदेशः Trīyopadeśah

सशैलवनधात्रीणां यथाधारोहिनायकः ।
सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली॥ १ ॥

Saśailavanadhātrīnām yathādhāroahināyahakah
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 ग्रन्थयोधिपि च ॥ २ ॥

Suptā ghuruprasādēna yadā jāgharti kundalī
Tadā sarvāṇi padmāṇi bhidyante ghranthayoapi 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 śūnyapadavi 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.

Sushumnā śūnyapadavi brahmarandhrah mahāpathah
Śmaśānam śāmbhavī madhyamārghaḥṣchetyekavāchakāh

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

Tasmātsarvaprayatnena prabodhayitumīśvarīṁ
Brahmadvāramukhe suptāṁ 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 महावेद्यश्च खेचरी ।
उद्दियानं मूलबन्धस्च बन्धो जालन्धराभिभ: ॥ ६ ॥

Mahâmudrâ mahâbandho mahâvedhyaścha khecharî
Uddîyânam mûlabandhaścha bandho jâlandharâbhidhah

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

करणी विपरीतार्या वज्रोऽथि शक्तिचालनम् ।
ईद्धि मुद्रादशकं जरामरणनाशनम् ॥ ७ ॥

Karanî viparîtākhyā vajroli śaktichâlanam
Idam hi mudrâdaśakam jarāmarananaśanam

Viparîta Karanî, Vajroli, and Śakti Châlana. These are the ten mudrâs which annihilate old age and death.
They have been explained by Ādi Nâtha (Śiva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the marutas.

Note: The eight Āiśwaryas are:

- **Animâ** becoming small like an atom.
- **Mahimâ** becoming great, like ākâs, 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
Ghopanīyam prayatnena yathā ratnakarandakam
Kasyachinnaiva vaktavyam kulastrīsuratam yathā

These mudrās 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 mahā mudrā अथ महामुद्राः

पादमूलेन वामेन योनिं सम्पीड्य दक्षिणां ।
प्रसारितं पदं कूल्चा कराभ्यां धारयेद्धृढम् ॥ १० ॥

Atha mahāmudrā

Pādamūlena vāmena yonim sampīdya dakshinām
Prasāritam padam kṛtvā karābhyām dhārayedddrdham

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.

कणठे बन्धं समारोप्य धारयेद्वायुमूद्वर्तः ।
यथा दण्डहतः सर्पं दण्डाकारं प्रजावते ॥ 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 mahā mudrâ. This mahâ mudrâ has been propounded by great masters.
Iyam khalu mahāmudrā mahāsiddhais pradarśitā
Mahākleśādayo dosḥāh kṣīyante 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 punarabhyaset
Yāvattulyā bhavetsangkhyā tato mudrām visarjyet

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.
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.

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

 Kathiteyam mahâmudrâ mahâsiddhikarâ nrnâm Ghopaniyā prayatnena na deyâ yasya kasyachit
This mahâ mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone.

**The mahâ Bandha अथ महाबन्धः:**

पार्श्वी वामस्य पादस्य योनिस्थाने नियोजयेत् ।
वामोरूपिर संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥

**Atha mahābandhah**

_Pārshnim vāmasya pādasya yonisthāne niyojayet_
_Vāmorūpari samsthāpya dakshinam charanam tathā_

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

पूर्यित्वा ततो वायुं हृदये चुबुकं दृढम् ।
निष्पीड्य योनिमाकुञ्छ्य मनोमध्ये नियोजयेत् ॥ २० ॥

_Pūrayitvā tato vāyum hrdaye chubukam drdham_
_Nishpīdya yonimākuñchya manomadhye niyojayet_

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should he fixed on
the middle of the eyebrows or in the susumnâ (the spine).

DHĀRAYITVĀ YATHĀŚAKTI RECHAYEDANILAM ŚANAÏH
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.

MATAMATRA TU KESHĀMCHITKANTHABANDHAM VIVARJAYET
RĀJADANTASTHAJHVĀYĀ BANDHĀḤ 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).

अवयं तु सर्वनाडीनामूर्च्यं गतिनिरोधकः
अवयं खल्दु महावन्यो महासिद्धः दक्षा।
Ayam tu sarvanādīnāmūrdhvam ghatinirodhakah
Ayam khalu mahābandho mahāsiddhipradāyakah

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

Kālapāśamahābandhavimochanavichakshanah
Trivenīsangghamam dhatte kedāram prāpayenmanah

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

Rūpalāvanyasampannā yathā strī purusham vinā
Mahāmudrāmahābandhau nishphalau vedhavarjitaṁ

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

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः।
वायूनां गतिमावृत्य निन्मृतं कण्ठमुद्रया ॥ २६ ॥

Atha mahāvedhah

Mahābandhasthito yogī krtvā pūrakamekadadhīh
Vāyūnām ghatimāvṛtya nibhrtaṁ kanthamudrayā
g

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

समहस्तयुगो भूमौ स्फिच्छो संताडयेच्छनैः।
पुटद्वयमतिकम्य वायुः स्फुरति मध्यगः ॥ २७ ॥

Samahastayugho bhūmau sphichau sanādayechchanaih
Putadvayamatikramya vāyuh sphurati madhyagahah

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.

अष्टधा कियते चैव यामे यामे दिने दिने ।
पुण्यसंभारसन्याय पापोधभितुरं सदा ।
सम्यक्षिष्कावतामेवं स्वत्वं प्रथमसाधनम् ॥ ३१ ॥

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

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

कपालकुह्रे जिहा प्रविष्टा विपरीततगा ।
भ्रुवोरन्तर्गता दृष्टिसंतुद्धा भवति खेचरी ॥ ३२ ॥
Atha khecharī

Kapālakuhare 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 sprātī tadā khecharīsiddhī
t

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.

Snuhīpatranibham śastraṃ sutīkṣhnam snighdhanirmalam  
Samādāya tatstena romātram samuchchinet
Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time.

ततः सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत्।
पुनः सतदिने प्राते रोममायं समुचिन्नेत्॥ ३५॥

*Tatah saindhavapathyābhyaṁ chūrṇitābhyaṁ pragrharshayet Punah saptadine prāpte romamātraṁ 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 क्रमेन षण्मांसं नित्यं युक्तं समाचरेत्।
षण्मासाद्रसनामूलशिराबन्धः प्रणश्यति॥ ३६॥

*Evam kramena shanmāsam nityam yuktah samāchareta Shanmāśādrasanāmūlaśirābandhah 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.

कल्लों पराङ्ग्यवीं कृत्वा ग्रिपथे परियोजयेत्।
सा भवेत्वेचरी मुद्रा व्योमचक्रं तदुच्चये॥ ३७॥
Kalām parāngmukhīṃ kṛtvā tripathe pariyojayet
Saḥ bhavetkhecharī mudrā vyomachakram tadojuhyaṃ
tuṃ the tongue upwards, it is fixed on the three
ways (œsophagus, windpipe and palate.) Thus it makes
the Khechari mudrā, and is called the Vyoma Chakra.

Rasanāmūrdhvaghāṃ kṛtvā kshanārdhamapi tishthati
Vishairvimuchyate yogī vyādhimṛtyujārabhūṃ

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

Na rogho maraṇaṁ tandrā na nīḍrā na kṣudhā trśā
Na cha mūrchchā bhavettasya yo mudrāṃ vetti khecharīṃ

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

111
He, who Knows the Khechari mudrā, is not troubled by diseases, is not stained with karmas, and is not snared by time.

The Siddhas have devised this Khechari mudrā from the fact that the mind and the tongue reach ākāśa by its practice.
If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu (seminal fluid) cannot leave its place even if a woman were embraced.

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 Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 5 days.
If the Yogî, 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 Šivas’ head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.
Gomāmsam bhakshayennityam pibedamaravārunīm
Kulīnam tamaham manye chetare kulaghātakāh

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

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

Translation: Fortunate are the parents and blessed is the country and the family where a Yogī is born. Anything given to such a Yogī, 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., Yogī.) – Brahma Vaivarta Purana.
A Yogî far exceeds a thousand householders, a hundred vânaprastralhas, and a thousand Brahmacharîs.

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

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
ये युज्ञते महायोगं विज्ञेयस्ते महेश्वर: ॥ इति कूम्पुराने ॥
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
Gomāmsabhakshanam tattu mahāpātakanāśanam

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

जिह्वाप्रवेशसम्भूतवहिनोत्पादितः खलु ।
चन्द्रात्स्रवश्चत्म् सायस्यादभयवारुणी ॥ ४९॥

Jihvāpraveśasambhūtavahhinotpāditah khalu
Chandrātsravati yah sārah sā syādamaravārunī

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue.
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  
Śaktim parāṁ 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 Prāna, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kundalinī), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogī lives a very long life.

Yatprāleyam prahitasushiram merumūrdhāntarastham  
Tasmimstattvam pravadati sudhīstamukham nimnagānām  
Chandrātsārah sravati vapushastena mṛtyurnarānām  
Tadbadhnīyātsukaranamadho nānyathā kāyaśiddhiḥ

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

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 उद्दियानबन्धः

वद्धो येन सुषुम्नायां प्राणस्तूढीयते यत् ।
तस्मादुद्दियनाख्योऽयोगिभि समुदाहृतः ॥ ५५ ॥

Atha uddīyānabandhah

Baddho yena sushumnāyām prānastūḍīyate yatah
Tasmāduddīyanākhyoayam yogihbhih samudāhṛtah

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

उद्दीनं कुरुते यस्मादविश्रान्तं महाखगः ।
उद्दीयानं तदेव स्यात्तत्र बन्धोःभिधीयते ॥ ५६ ॥

Uddīnam kurute yasmādaviśrāntam mahākhaghah
Uddīyānam tadeva syāttatra bandhoabhidhīyate

उद्रे पश्चिमं तानं नामेरूपं च कारयेत् ।
Udare paśchimam tānam nābherūrdhvam cha kārayet
Uddīyāno hyasau bandho mṛtyumātangghakesarī

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

Uddīyānam tu sahajam ghurunā kathitam sadā
Abhyasesatatam yastu vrddhoapi tarunāyate

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

Nābherūrdhvamadhaschāpi tānam kuryātprayatnatah
Shanmāsamabhyasenmṛtyum 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.

Sarveshāmeva bandhānāṁ uttamo hyuddiyānakah
Uddiyāne dṛḍhe bandhe muktih svābhāvikī bhavet ॥ ६० ॥

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

The mûla Bandha अथ मूलबन्धः:

पार्शिणभागेन सम्पीड्य योनिमाकुक्ष्येदुदम् ॥
अपानमूर्ध्यमूक्ष्य मूलबन्धोधिधीयते ॥ ६१ ॥

Atha mūlabandhah
Pārshnibhāghena sampīdya yonimākuñchayedghudam
Apānamūrdhvamākrshya mūlabandhoabhidhīyate

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

अधोगतिमपां वा उर्ध्वं कुरूते बलात् ॥
Adhogatimapānam vā ūrdhvagam kurute balāt
Ākuñchanena tam prāhurmūlabandham hi yoginah

The Apāna, naturally inclining downward, is made to go up by force. This mûla 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.

Prānāpānau nādabindū mūlabandhena chaikatām
Gatvā yogasya samsiddhim yachchato nātra samśayah

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

Tato yāto vahnyapānau prānamushnasvarūpakam
Tenātyantapradīptastu jvalano dehajastathā

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

Tena kundalinī suptā santaptā samprabudhyate
Dandāhatā bhujangghīva niśvasya rjutām vraJet
The Kundalinî, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick.

विन द्रविण ततो ब्रह्मनाड्यंतरं वजेत।
तस्मान्नित्यं मूलवन्धः कर्तव्यो योगिभिः सदा ॥ ६९॥

Bilam pravisheva tato brahmanâdyam taram vrajet
Tasmānnityam mūlabandhah kartavyo yoghibhih sadā

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

The Jâlandhara Bandha अथ जलन्धरवन्धः:

कण्ठमाकुच्च्य हृदये स्थापयेचिबुकं दृढम्।
बन्यो जालन्धरावव्योऽयं जरामृत्युविनाशकः॥ ७०॥

Atha jalandharabandhah

Kanthamākuñchya hrdaye sthāpayechchibukam drdham
Bandho jālandharākhyoayamjarāmrtyuvināśakah
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 कणठदुःखोघानाशः॥७१॥

Badhnāti hi sirājālamadhoghāmi nabhojalam
Tato jālandharo bandhah kanthaduhkhaughanāśanah

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

जालन्धरे कृते बन्धे कणठसंकोचलक्षणेः।
न पीयूषं पतत्यग्नो न च वायुः प्रकुप्यति॥७२॥

Jālandhare krte bandhe kanthasamkochalakshane
Na pīyūsham patatyaghnau na cha vāyuh prakupyati

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed.
The two Nādīs 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.
Mūlasthānam samākuñchya uddiyānam tu kārayet
Idām cha pingghalām baddhvā vāhayetpaśchime pathi

By drawing up the mūlasthāna (anus,) Uddiyâna Bandha
should be performed. The flow of the air should be
directed to the Susumnā, by closing the Idā, and the
Pingalā.

Anenaive viṣanēnē prañayāti pavanō ṛdayam ।
Tato nē jayate mṛtyurjarāroga đikērnd tathā ॥ ७५ ॥

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

Bandhatrayamidam śreshtham mahāsiddhaiścha sevitam
Sarveshām hathatantrānām sādhanam yoghino viduh
These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Hatha Yoga, they are known to the Yogīs as the chief ones.

Yatkimchitsravate chandrādamrtaṃ divyarūpinah
tatśarvam ghrasate sūryastena pindo jarāyutah

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

The Viparītā Karanī अथ विपरीतकरणी मुद्रā
tatāśrśi karṇam divyam sūryastu mūkvardhanaṃ
guruṃdeśaḥto jñeyam na tu śāsthrārthakottibhiḥ

Atha viparītakaranī mudrā
**THE HATHA YOGA PRADIPIKA**

*Tatrāsti karanam divyam sūryasya mukhavañchanam Ghurūpadeśato jñeyam na tu śāstrārthakotibhih*

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

ऊध्वतनाबेयधस्तारोरूध्वं

बानुयध्

शशी

कयणी

श्चवऩयीताखा

गुरुवाक्येन

रभ्यते

॥७९॥

*Ūrdhvanābheradhostālorūrdhvam bhānuradhah ūasaśi Karanī viparītākhā ghuruvākyena labhyate*

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

नित्यमभ्यासयुक्तस्य

जठराशिविवर्धनी ।

आहारो बहुलस्तस्य

सम्पाद्यः

साधकस्य

च

॥८०॥

*Nityamabhyāsasyayuktasya jatharāghnivivardhanī
Āhāro bahulastasya sampādyah sañdhakasya cha*

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily.
Alpāhāro yadi bhavedaghnirdahati tatkshanāt
Adhahśirāśchordhvapādah kshanam syātprathame dine

Kshanāchcha kimchidadhikamabhyaṣeṣchcha dine dine
Valitam palitam chaiva shanmāsordhvam na drṣyate
Yāmamātram tu yo nityamabhyaṣetsa tu kālajit

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

The Vajroli अथ वज्रोली

śveçchya vartmanoṣpi yogokcchānirnirvivina
vajroliṁ yo vijñānātī s yogi siddhībhajnam

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

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 Vajrolī.
Yatnatah śastānālena phūtkāram vajrakandare
Śanaih śanaih prakurvīta vāyusamchārakāranāt

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

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

सुगन्धो योगिनो देहे जायते विन्दुधारणात् ।
यावद्विन्दुः स्थिरो देहे तावत्कालभर्यं कुतः ॥ ८९ ॥

Sughandho yoghino dehe jāyate bindudhāranāt
Yāvad/binduh sthiro dehe tāvatkālabhayam kutah

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

चित्तायत्तं नृणां शुक्रं शुक्रायत्तं च जीवितम् ।
तस्माच्छुक्रं मनःश्रवं रक्षणीयं प्रयत्नतः ॥ ९० ॥

Chittāyattam nrnām šukram šukrāyattam cha jīvitam
Tasmāchchukram manāśchaiva rakshanīyam prayatnatah

ऋतुमत्या रजोपयेवं निजं विन्दुं च रक्षयेत् ।
मेत्रेणाकर्षयेन्द्र्यं सम्यगभ्यासयोगवितः ॥ ९१ ॥

Rtumatyā rajoapyevam nijam bindum cha rakshayet
Medhrenākarshayedūrdhvam samyagabhhyāsasyogavit
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 सहजोलि:

सहजोलिष्ठामरोलिर्वच्छल्या भेद एकतः
जले सुभस्म निक्षिप्य द्रुधगोमयसम्भवम् ॥ 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.

वज्रोरीमेधुनादूध्वं सत्रीपुंसोऽस्वाच्छलेपनम् ॥
आसीनयोऽसुखेन मुक्तव्यापरयोऽक्षणात् ॥ ९३ ॥

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

This is called Sahajolî, and should be relied on by Yogîs. 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 Amarolî अथ अमरोली
Atha amarolī
Pittolbanatvātpraṭhamāmbudhārām
Vihāya nihsāratayāntyadhārām
Nishevyate śītalamadhyadhārā
Kāpālike khandamateamarolī
In the doctrine of the sect of the Kapâlikas, the Amarolî is the drinking of the mid stream; leaving the st, as it is a mixture of too much bile and the last, which is useless.

Amarīm yah pibennityam nasyam kurvandine dine
Vajrolīmabhyasetsamyak sāmarolīti kathyate
He who drinks Amarî, snuffs it daily, and practices Vajrolî, is called practising Amarolî.

Abhyāsān̄niḥsṛtām chāndrīṁ vibhūtyā saha miśrayet
Dhārayeduttamāṅggheshu divyadṛṣṭhī pra jacketye
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.

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.

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.
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

कुटिलांग्घी कुण्डलिनी भुजग्घी शक्तिरिश्वरी।
कुण्डल्युन्धती चैते शब्दः: पर्यायवाचकः॥१०४॥

*Atha śaktichālanam*

*Kutilāngghī kundalinī bhujangghī śaktirīśvarī*  
*Kundalyarundhatī chaite śabdhāh paryāyavāchakāh*

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

उद्घाटयेत्कपार्ट तु यथा कुंचिकया हठात्।
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत्॥१०५॥

*Udghātayetkapātam tu yathā kumchikayā hathāt*  
*Kundalinyā tathā yogī mokshadvāram vibhedayet*
As a door is opened with a key, so the Yogî opens the door of mukti by opening Kundalinî by means of Hatha Yoga.

"Yena mārgheṇa ghatantvyaḥ brahmasthānaṁ nirāmayam. Mukhenāchchādyā tadvāraṁ prasuptā parameśvarī" ॥ १०६॥

The Paramēśvarī (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" ॥ १०७॥

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 kūṭitākaraṁ sārṇavatparikārītaṁ. Sā ākāruitāḥ śaṇe sā mukto naṭrāṃ sārṇaḥ" ॥ १०८॥
Kundalī kutilākārā sarpavatparikīrtitā
Sā śaktiśchālitā yena sa mukto nātra samśayah

Kundalī 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).

गङ्गायमुनयोर्मद्येय बालरण्डा तपस्विनीम् ।
वलत्कशायण गृहीयायत्तिभिन्मोऽफरस्तं पद्मम् ॥ १०९ ॥

Ghangghāyamunayormadhye bālarandām tapasvinīm
Balātkārena ghrniyāttadvishnoh paramam padam

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

इडा भगवती गङ्गा पिझला यमुना नदी ।
इडापिझलयोर्मद्येय बालरण्डा च कुण्डली ॥ ११० ॥

Idā bhaghavatī ghangghā pingghalā yamunā nadī
Idāpingghhalayormadhye bālarandā cha kundalī

Idā is called goddess Ganges, Pingalâ goddess Yamunā. In the middle of the Idā and the Pingalâ is the infant widow, Kundalî.
Puchche praghrhya bhujangghim
suptāmudbodhayechcha tām
Nidrām vihāya sā śaktirūrdhvamuttishtate hathāt

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

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

This she-serpent is situated in mūlādhār. 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.
The Yogî, sitting with Vajraâsana and having moved Kundalî, should perform Bhastrikâ to awaken the Kundalî soon.

Bhânorâkuñchanam kuryâtkundalîm châlayettatah

Mrtyuvaktraghatasyāpi tasya mrtyubhayam kutah

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

Muhûrtadvayaparyantam nirbhayam châlanâdasau

Ūrdhvamâkrshyate kimchitsushmanâyām samudghataḥ

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

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.

Kundalīṁ chālayitvā tu bhastrāṁ kuryādviśeshatāh
Evamabhyasyato ityam 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.

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

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

Those whose sleep has decreased by practice and mind has become calm by samâdhi, get beneficial accomplishments by Sâmbhavî and other mudrâs.
Rājayogam vinā prthvī rājayogam vinā niśā
erājayogam 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 = âsana. Earth = steadiness, calmness. Night = Kumbhaka; cessations of the activity of the Prâna, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.

Mārutasya vīdhiṁ sarvam manoyuktam samabhyaṁset
Itaratra na kartavyā manovṛttirmanīśhinā
devīsvaragānām

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

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

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

Upadeśam hi mudrānām yo datte sāmpradāyikam
Sa eva śrīghuruh svāmī sākshādiśvara eva saḥ

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 भूतवा मुद्राभ्यासे समाहितः ।
आणिमादिगुणौः सायं सभते कालवञ्चनम् ॥ १३० ॥

Tasya vākyaparō bhūtvā mudrābhyāse samāhitah
Animādighunaih sārdham labhate kālavañchanam

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

End of chapter III, on the Exposition of the mudrâs

इति हठयोगप्रदीपिकायां तृतीयोपदेशः:
Iti hathapradīpikāyāṁ tṛīyopadeśah

152
CHAPTER IV - On Samâdhi

चतुर्थोपदेशः: chaturthopadeśah

नमः: शिवाय गुरवे नादविन्दुकलङ्गात्मने।

निरञ्जनपदं यति नित्यं तत्र परायणः॥१॥

Namah śivāya ghurave nādabindukalātmane
Nirañjanapadam yāti nityam tatra parāyanah

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

अथेदानं प्रवक्ष्याश्चभभास्त्रभभुत्तभभ्म॥

मृत्युघ्नं च सुखोपायं ब्रह्मानन्दकरं परम्॥२॥

Athedānīṃ pravakshyāmi samādhiśkramamuttamam
Mrtyughnam cha sukhopāyaṃ 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
Jīvanmukiścha sahajā turyā chetyekavāchakāh

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

Salile saindiham yadvatsāmyam bhajati yogatah
Tathātmamanasoraikyam samādhirabhidhīyate

As salt being dissolved in water becomes one with it, so when Ātmâ and mind become one, it is called Samâdhi.
Yadā samkṣīyate prāno mānasam cha pralīyate
Tadā samarasatvam cha samādhirabhidhīyate

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

Tatsamam cha dvayoraiṅkaṁ jīvātmaparamātmanoḥ
Pranashtasarvasangkalpah samādhiḥ soabhidhīyate

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

Rājayogasya māhātmyaṁ ko vā jānāti tatvataḥ
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.

\[ दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम्। \]
\[ दुर्लभा सहजावस्था सदगुयोऽ करुणां विना॥९॥ \]

_Durlabho vishayatyāgho durlabham tattvadarśanam_  
_Durlabhā sahajāvasthā sadghuroh karunām vinā_

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

\[ विविधेरासने: कुंभेविचित्रे: करणेपि। \]
\[ प्रबुद्धायं महाशक्तो प्राण: शून्ये प्रलीयते॥१०॥ \]

_Vividhairāsanaih kumbhairvichitraiḥ karanaiprapi_  
_Prabuddhāyām mahāsaktau 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.

When falling in yiśya, the Yogi attains the state of Jagadetachcharāchara.

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

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

Chitte samatvamâpanne vâyau vrajati madhyame
Tadâmarolî vajrolî sahajolî prajâyate

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

Jñânam kuto manasi sambhavatîha tâvat
Prânoapi jîvati mano mriyate na yâvat
Prâno mano dvayamidam vilayam nayedyo
Moksham sa ghachchati naro na kathamchidanyah
How can it be 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.

\[\text{Jñātvā sushumnāsadbhedam kṛtvā vāyum cha madhyaghām} \]
\[\text{Sthitvā sadaiva susthāne brahmarandhre nirodhayet} \]

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.

\[\text{Sūryachandramasau dhattah kālam rāтриdivātmakam} \]
\[\text{Bhoktrī sushumnā kālasya ghuhyametadudāhṛtam} \]

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.
Dvāsaptatisahasrāni nādīdvārāni pañjare
Sushumnā śāmbhavī śaktih śeshāstveva nirarthakāh

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

Vāyuḥ parichito yasmādaghninā saha kundalīṁ
Bodhayitvā sushumnāyām praviśedanirodhatah

The Vāyu should be made to enter the Susumnā without restraint by him who has practised the control of breathing and has awakened the Kundali by the (gastric) fire.
The Prâna, flowing through the Susumnâ, brings about the condition of manonmanî; other practices are simply futile for the Yogî.

पवनो बध्यते येन मनस्तनैव बध्यते ।
मनश्च बध्यते येन पवनस्तने बध्यते ॥ २१ ॥

Pavano badhyate yena manastenaiva badhyate 
Manása cha badhyate yena pavanastena badhyate

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

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।
तयोर्विनश्य एकस्मिन्तो द्वावपि विनश्यतः ॥ २२ ॥

Hetudvayam tu chittasya vāsanā cha samīranah 
Tayorvinashta ekasmintau dvāvapi vinaśyataḥ

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.
Mano yatra vilīyeta pavanastatra līyate
Pavano līyate yatra manastatra vilīyate

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

Dughdhāmbuvatsammilitāvubhau tau
Tulyakriyau mānasamārutau hi
Yato maruttatra manahpravrūttīr
Yato manastatra maruptavrūttīh

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.

तत्रेकनाशादपरस्य नाश एकप्रवृत्तेयप्रवृत्ति: ।
अध्वस्तमोिेश्चन्द्रमवगतवृश्चत्त्
प्रध्वस्तमोभॊऺऩदस्य
श्चसश्चद्ध्

॥ २५॥
Tatraiikanāśādaparasya nāśa
Ekapravrtteraparapravrttih
Adhvasayōśchendriyavarghavṛttih
Pradhvastayormokshapadasya siddhih

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

रसस्य मनसश्चैव चच्चलत्वं सवभावतः ।
रसो बद्धः मनो बद्धं किन न सिद्धति भूततः ॥ २६ ॥

Rasasya manasaśchaiva chañchalatvatm svabhāvatāh
Raso baddho mano baddham kim na siddhyati bhūtale

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

मूर्च्छितो हरते व्याधीन्मृतो जीवयति स्वयम् ।
बद्धः खचरता धत्ते रसो वायुश्च पार्वति ॥ २७ ॥

Mūrchchito harate vyādhinmrto jīvayati svayam
Baddhah khecharatāṁ dhatte raso vāyuścha pārvati

163
O Pârvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained.

मनः स्थिरं स्थिरो वायुस्ततो विन्दुः स्थिरो भवेत् ।
बिन्दुस्थिरैयैत्सदा सत्त्वं पिण्डस्थिरैं प्रजायते ॥ २८ ॥

Manah sthairyam sthīro vāyustato binduh sthīro bhavet
Bindusthairyātsadā sattvam pindasthairyam praṣāyate

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

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।
मारुतस्य लघो नाथः स लघो नादमाश्रितः ॥ २९ ॥

Indriyānām mano nātho manonāthastu mārutah
Mārutasya layo nāthah sa layo nādamāśritah

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nâda.
Soayamevāstu mokṣhākhyo māstu vāpi matāntare
Manahprānalaye kāśchidānandah sampravartate

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

Pranashtaśvāsaniśvāsah pradhvastavishayaghrahaḥ
Niścheshto 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 nihśeshāśeshacheshitah
Svāvaghamyo layah koapi jāyate vāghaghocharah
When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by selfexperience alone.

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 Śâmbhavî mudrâ

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
एकैव शाम्भवी मुद्रा गुणा कुलवधूरिव ॥ ३५ ॥

Vedaśāstrapurānāni sāmānyaghanikā iva
Ekaiva śāmbhavī mudrā ghuptā kulavadhūriva

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

अथ शाम्भवी

अन्तर्लक्ष्यं बहिर्दृष्टिनिर्मेयोन्मेषवर्जिता ।
एषा सा शाम्भवी मुद्रा वेदशास्त्रेषु गोपिता ॥ ३६ ॥

Atha śâmbhavī

Antarlakshyam bahirdrshtirnimeshonmeshonmeshavarjita
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 Śâmbhavî 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 Sâmbhavî mudrâ, which is learnt by the favour of a guru. Whatever, wonderful, Sûnya or Asûnya is perceived, is to be regarded as the manifestation of that great Šambhû (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 ChitasukhaRupaât which is void.

The Unmanî

Tāre jyotishi samyojya kimchidunnamayedbhruvau
Pūrvayogam mano yuñjannunmanīkārakah kshanāt

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

The Târaka

Kēchidūgamajalēṇā kēchidānīgamaṇdūṭḥaḥ
Kēchitvikāṇa muñjamitā viṇ jānānti tārakam

169
Kechidāgamajālena kechinighamasangkulaih
Kechittarkena muhyanti naiva jānanti tārakam

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

अधॊन्मीश्चरतरोचन् श्चस्थयभना नासाग्रदत्तेऺण्
चन्द्राकातविश्चरीनताभुऩनमश्चन्नष्पन्दबावेन
म्

ज्योतीरूऩभशेषफीजभश्चखरॊ
देदीप्यभानॊ
ऩयॊ
तत्त्वॊ
तत्पदभेश्चत
वस्तु
ऩयभॊ
वाच्यॊ
श्चकभत्राश्चधकभ ्
॥ ४१ ॥

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., Âtman) in the day (i.e., while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both.

The Khecharî अथ खेचरी

Savyadakshinanâdîsthō mahyē charati maṇḍūtā
Tishthate khecharî mudrā tasminsthāne na samśayah

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharî mudrá, can be accomplished there. There is no doubt of this.
Idāpingghalayormadhye śūnyam chaivānilam ghraset
Tishthate khecharī mudrā tatra satyam punah punah

If the Prāna can be drawn into the Sûnya (Susumnâ),
which is between the Idā and the Pingalâ, and male
motionless there, then the Khecharī mudrā can truly
become steady there.

Sūryāchandramasormadhye nirālambāntare punah
Samsthitā vyomachakre yā sā mudrā nāma khecharī

That mudrā is called Khecharî which is performed in the
supportless space between the Sûrya and the Chandra
(the Idā 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.

पुरस्ताचैव पूर्यत निश्चिता खेचरी भवेत ।
अभ्यस्ता खेचरी मुद्राप्युन्मनि सम्प्रजायते ॥४७॥

*Purastāchchaiva pūryeta niśchitā khecharī bhavet*  
*Abhyastā khecharī mudrāpyunmanī samprajāyate*

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

भृवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।
ज्ञातव्यं तत्परं तुर्यं तत्र कालो न विद्यते ॥४८॥

*Bhruvormadhye śivasthānam manastatram 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.
Abhyasetkhecharīṃ 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 kimchidapi chintayet
Sabāhyābhyantaram vyomni ghatavattishtathi 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).

एवभभ्यस्यतस्तस्य वायुमार्गेः दिवानिषाम्।
अभ्यासाज्जीयते वायुमनस्तृत्रैव लीयते॥५२॥

Evamabhyasyatastasya vāyumārghe divāniśam
Abhyāsājīryate vāyurmanastatraiva līyate

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

अभृतैः प्रवयदेहामपाद्तलमस्तकम्।
सिद्धत्वेव महाकायो महाबलपराक्रमः॥५३॥

Amrtaih plāvayeddehamāpādatalamastakam
Siddhyatyeva mahākāyo mahābalaparākramah

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

शक्तिमध्ये मनः कृत्वा शक्ति मानसमध्यगामः।
मनसा मन आलोक्य धारयेत्परम युद्धम्॥५४॥

Śaktimadhye manah kṛtvā śaktim mānasamadhyagāhām
Manasā mana ālokya dhārayetparamam padam

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

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु।
सर्वं च खमयं कृत्वा न किंचिदिपि चिन्तयेत।॥५५॥

Khamadhye kuru chātmānamātmaṁadhye cha kham kuru
Sarvam cha khamayam kṛtvā na kimcidapi chintayet

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

अन्तः शून्यो बहि: शून्यः शून्यः कुम्भ इवाम्बे।
अन्तः पूर्णो बहि: पूर्णः पूर्णः कुम्भ इवाण्वे॥५६॥
Antah śūnyo bahih śūnyah śūnyah kumbha ivāmbare
Antah pūrno bahih pūrnah pūrnah kumbha ivārnave

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

बाह्यचिन्ता न कर्त्त्या तथैवान्तरचिन्तनम् ।
सर्वचिन्तां परित्यज्य न किंचिदंपि चिन्तयेत् ॥ ५७॥

Bāhyachintā na kartavyā tathaivāntarachintanam
Sarvachintām parityajya na kimchidapi chintayet

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

संकल्पमात्रकलनेव जगत्समाग्रमः
संकल्पमात्रकलनेव मनोविलासः ।
संकल्पमात्रमतिमुत्सृज निर्विकल्पम्
आश्रित्य नित्यपवापुरहि राम शान्तिम् ॥ ५८॥

Sangkalpamātrakalanaiva jaghatsamaghram
Sangkalpamātrakalanaiva manovilāsaḥ
Sangkalpamātramativimsrja 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.

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

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed).
Manodrśyamidam sarvam yatkimchitsacharācharam
Manaso hyunmanībhāvāddvaitam naivolabhyate

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

Jñeyavastuparityāghādvilayam yāti mānasam
Manaso vilaye jāte kaivalyamavaśishyate

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

Evam nānāvidhopāyāh samyaksvānubhavānviṭāh
Samādhimārghāh kathitāh pūrvāčaryārnahātmabhih

The highsouled Âchāryas (Teachers) of yore gained
experience in the various methods of Samâdhi
themselves, and then they preached them to others.
सुषुम्नायै कुण्डलिन्यै सुधायै चन्द्रजन्मने ।
मनोमन्यै नमस्तुभ्यं महाशक्तै चिदात्मने ॥ ६४॥

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

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६५॥

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

श्रीआदिनाथेन सपादकोटि लघुप्रकारां: कथिता जयति ।
नादानुसन्धानकर्मेकमेव मन्यमहे मुरव्यतं लघुनामाम् ॥ ६६॥
Śrīādināthena sapādakoti
Layaprakārāh kathitā jayanti
Nādānusandhānakamekameva
Manyāmahe mukhyatamam layānām

Âdinātha propounded ¼ crore methods of trance, and they are all extant. Of these, the hearing of the anâhata nāda is the Only one, the chief, in my opinion.

Muktāsane sthito yogī mudrām sandhāya śāmbhavīm
Śrnuyāddakshine karne nādamantasthamekadhīh

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

Śravanaputanayanayughala
Ghrānamukhānām nirodhān ānārthyam
Śuddhasushumnāsaranau
Sphutamamalah śrūyate nādah

181
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.

आरम्भ घटश्च तथा परिचयोपिच ।

निष्पत्ति: सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ ६९ ॥

Ārambhaścha ghataśchaiva tathā parichayoapi cha
Nishpattih sarvayogiheshu syādvasthāchatushtayam

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

Ārambha Avasthâ अथ आरम्भावस्था

ब्रह्मग्रन्थेभवेदवेदो ह्यानन्दः शून्यसम्भवः ।

विचित्रः कणको देहेणाहतः श्रूयते ध्वनिः ॥ ७० ॥

Atha ārambhāvasthā

Brahmagrantherbhavedbhedo

Hyānandah śūnyasambhavah

Vichitrah kvanako deheṇāhataḥ śrūyate dhvaniḥ
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.

Divyadehaścha tejasvī divyaghandhastvaroghavān
Sampūrnahrdayah śūnya āraṃbhe yogavānḥbhavet

In the āraṃbha, 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

Dvitiyāyāṃ ghatīkṛtā vāyurbhavati madhyaghah
Drdhāsano bhavedyogī jñānī devasamastadā
In the second stage, the airs are united into one and begin moving in the middle channel. The Yogî's posture becomes firm, and he becomes wise like a god.

विष्णुग्रन्थेस्ततो भेदात्परमानन्दसूचकः ।
अतिशून्ये विमर्दश्च भेरीशाब्दस्तदा भवेत् ॥७३॥

Vishnughranthestato bhedātparamānanandasūchakah
Atiśūnye vimardaścha bherīśabdastadā bhavet

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

The Parichaya Avasthā अथ परिचयावस्था

तृतीयायां तु विज्जेयो विहायो मर्दलध्वनिः ।
महाशून्यं तदा याति सर्वसिद्धिमाध्ययम् ॥७४॥

Atha parichayāvasthā

Trīyāyāṁ 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.

Chittānandam tadā jitvā sahajānandasambhavah
Doshaduhkhajarāvyādhikshudhānidrāvivarjitah

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

The Nishthavastha अथ निष्पत्यवस्था

Atha nishpattyavasthā
Rudraghranthim yadā bhittvā śarvapīthaghatoanilah
Nishpattau vainahav śabdah kvanadvînākvanbhavet
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 चित्त राजयोगाभिधानकम् ।
सृष्टिसंहारकर्ताः सो योगीश्वरसमो भवेत् ॥७७॥

Ekībhūtam tadā chittam rājayogabhīdhānakaṁ
Sṛṣṭisamḥārakartāṁ yoṁīśvarasāṁo 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 मुक्तिरत्रेवाखण्डितं सुखम् ।
लयोद्भवमिदं सौर्वं 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.
Those who are ignorant of the RâjaYoga and practise only the HathaYoga, will, in my opinion, waste their energy fruitlessly.

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the Unmanî state. For people of small intellect, it is a very easy method for obtaining perfection in the RajaYoga. The Laya produced by 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
Pakshādviksheapakahilam jītvā yogī sukhī bhavet

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

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

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.

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**THE HATHA YOGA PRADIPIKA**

अन्ते तु किंद्रियावंशवीणाभ्रमरनिः स्वना।

इति नानाविया नादः श्रूयन्ते देहमघ्यः ॥ ८६ ॥

_An te tu kingkiṁivamśavīnābhramaranihsvaṁā_

_Iti nānāvīdhā nādāḥ śrūyaṁte dehamadhyāghāḥ_

_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._

Mahati śrūyamāneāpi meghabheryādike dhvanau

_Tatra sūkṣmātśūkṣmatatam nādameva parāmrṣet_

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

_Ghanamutsrjya vā sūkṣme sūkṣmamutsrjya vā ghane_

_Ramamānamapi kshipaṁ mano nānyatra chaṁlayet _

190
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 प्रथम मनः।
तत्रैव सुस्थिरीभूय तेन सार्थं विलीयते ॥ ८९॥

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

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

मकरन्दं पिबन्मृज्जि गन्धं नापेक्षते यथा।
नादासक्तं तथा चित्तं विषयात्रहिः काहुते ॥ ९०॥

Makarandam pibanbhrngghī ghandham nāpekshate yathā
Nādāsaktam tathā chittam vishayānnahe kāṅgkshate

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.

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः।
समर्थीद्वयं नियमने निनादनिशितांशुः ॥ 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 nāda.

बद्धं तु नादवन्धेन मनः सन्त्यक्तचापलम् ।
प्रयति सुतरां स्थर्यं छिन्नपक्षं खगो यथा ॥ ९२ ॥

Baddham tu nādabandhena manah santyaktachāpalam
Prayāti sutarāṁ sthairyam chinnapakshah khagho yathā

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

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।
नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ९३ ॥

Sarvachintāṁ parityajya sāvadhānena chetasā
Nāda evānusandheyo yogasāmrājyaṁichchatā

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

192
Nāどantarangghasāranggghabandhane 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.

अन्तर्ज्ञस्य यमिनो वाजिन: परिघायते ।

नादोपास्तिरतो नित्यमवधायां हि योगिना ॥ ९५॥

Antarangghasya yamino vājinah parighāyate
Nādopāstirato nityamavadhāryā hi yoghinā

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

बद्दॊ विमुक्तचांच्चल्यं नादगन्ध्यकजारणात् ।

मनःपारदमापोति निरालम्बायक्षेत्रयम ॥ ९६ ॥

Baddham vimuktachāñchalyam nādaghandhakajāranāt
Manahpāradamāpnoti nirālambākhyakheatanam
Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nāda, and then it roams like it in tine supportless ākāśa or Brahma.

नादश्रवणत: क्षिप्रमन्तरङ्गभुजज्ञमम् ।
विस्मृत्य सर्वेकायः कुत्रचिन्नहि धावति ॥ ९७॥

Nādaśravanatah kshipramantarangghabhujangghhamam
Vismrtaya sarvamekāghrah kutrachinnahi dhāvati

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

काष्ठे प्रवर्ततो वहि: काष्ठे नह शाम्यति ।
नादे प्रवर्ततं चित्तं नादेन सह लीयते ॥ ९८॥

Kāshtē pravartito vahih kāshthena saha sāmyati
Nāde pravartitam chittam nādena saha liyate

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

घण्टादिनादसकसत्वथान्तः करणहरिरिणस्य ।
प्रहरणमपि सुकरं स्याच्छरसन्धानप्रवीणश्चेत् ॥ ९९॥
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.

The Hatha Yoga Pradipika

Ghantādinādasaktastabdḥāntahkaranaḥharinasya Praharanamapi sukaram syāchcharasandhānapraśānśchet

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

Tāvadākāśasangkalpo yāvachchabdah pravartate Nihśabdham tatparam brahma paramāteti ghīyate
So long as the sounds continue, there is the idea of ākāśa. When they disappear, then it is called Para Brahma, Paramātmana.

यत्किंचिन्द्रादृश्येण शूर्यते शक्तिरेव सा।
यस्तत्त्वान्तो निराकारः स एव परमेश्वरः॥ १०२॥

yatkimchinnādarūpena śrūyate śaktireva sā
yastattvānto nirākāraḥ sa eva parameśvarah

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

इति नादानुसन्धानम्
सर्वं हठलयोपाया राजयोगस्य सिद्धे।
राजयोगसमारूढः पुरुषः कालवशकः॥ १०३॥

iti nādānusandhānam
sarve hathalayopāyā rājayogasya siddhayē
rājayogasamārūḍhah purushah kālavañchakah

All the methods of Hatha are meant for gaining success in the RajaYoga; for, the man, who is well established in the RajaYoga, overcomes death.
Tattvam bijam 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 kṣīyante pāpāsaṃchayāh
Nirañjane vilīyete niśchitam chittamārutau

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 (Paramātmana).

Śangkhadundhubhinādam cha na śrnoti kadāchana
Kāṣṭhavajjāyate deha unmanyāvasthayā dhruvam
Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmanî avasthâ, his body becomes like a piece of wood.

सवावस्थाविनिमुक्तः सवर्चिताविवर्जितः ।
मृतवलिष्टे योगी स मुक्तो नात्र संश्यः ॥ १०७॥

Sarvāvasthāvinirmuktah sarvachintāvivarjitaḥ
Mṛtavattishthate 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 वाध्यते न च कर्मणा ।
साध्यते न स केनापि योगी युक्तः समाधिनाः ॥ 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 सपद्वं न नि:स्वनम् ।
नात्मानं न परं वेत्ति योगी युक्तः समाधिनाः ॥ १०९॥
Na ghandham na rasam rūpam
Na cha sparśam na nihsvanam
Nātmānam na param vetti yogī yuktah samādhinā

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

चित्तं न सुंसं नोजाग्रत्मृतिविस्मृतिवर्जितम् ।
न चास्तमेति नोदेति यस्यासौ मुक्त एव सः ॥ ११० ॥

Chittam na suptam nojāghratsmrtivismrtivarjitam
Na chāstameti nodeti yasyāsau mukta eva sah

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

न विज्ञानाति शीतोष्णं न दुःखं न सुखं तथा ।
न मानं नोपमानं च योगी युक्तः समाधिना ॥ १११ ॥

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

He is not affected by heat or cold, pain or pleasure, respect or disrespect. Such a Yogī is absorbed in Samādhi.
Svastho jāghradavasthāyām suptavadyoavatishthate
Nihśvāsochvāsahīnaścha 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 sarvadehinām
Aghrāhyo mantrayantrānām yogī yuktah samādhinā
The Yogī, engaged in Samâdhi, cannot be killed by any
instrument, and is beyond the controlling power of
beings. He is beyond the reach of incantations and
charms.

यावद्वेब प्रविष्टति मारतो मध्यमार्गे
यावद्विद्वर्तेऽभवति धृतः प्राणवातप्रववर्त्तात् ।
यावद्वद्दाने सहजसदृशो जायते नैव तत्त्वं
Yaavannaiva pravishati maaruto madhyamaarge
Yāvadvidurna bhavati dṛdhah prānavātakaprabandhāt
Yāvaddhīne sahajasadrśam jāyate naiva tattvam
Tāvajjñānam vadati taddiṣṭam dambhamithyāpralāpaḥ

As long as the Prāna does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prāna; 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 hathayogapradipikāyāṁ samādhilakshanam nāma Chaturthopadeśah