

हठयोगप्रदीपिका

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Preface

This is a reproduction of the हठयोगप्रदीपिक (haṭhayogapradīpika) made with the intention of archiving. Therefore the text has been scrutinized carefully and also got checked by learned persons. Thus the text could be considered as a critical edition.

I am very thankful for the helps given to me by Sri.M.Parameswaran Nambudiri, Moorthiyedath Mana

I have started this work on 21.09.2009 only to practice योग and have a close view of हठयोगप्रदीपिक. I got the blessings of गुरुनाथन् to complet this book.

श्री आदिनाथाय नमोऽस्तु तस्मै
यथोपदिष्टा हठ योग विद्या
विभ्राजते प्रोन्नत राजयोगम्
आरोढुमिच्छोरधिरोहिणीव

Raman.K.R

Raman Kizhakkedath

December 23, 2009

Chapter 1

prathamopadeśam

1.1 guruparaṃparāvandanam

ॐ गंगणपतये नमः

ॐ श्री पतञ्जलये नमः

प्रथमोपदेशः- आसनानि

श्री आदिनाथाय नमोऽस्तु तस्मै
यथोपदिष्टा हठ योग विद्या
विभ्राजते प्रोन्नत राजयोग-
मारोढुमिच्छोरधिरोहिणीव । १ ।

Salutation to Adinatha (Siva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Raja Yoga. Here Swatmarama who is the Author belongs to Nath Sect, saluting Shiva with full of devotion. Shiva is considered as the First Guru of all Shastras and Arts. Here also Shiva is the first GURU of Hatha Yoga to the humanity. Here Hatha Yoga is like a ladder to climb to Raja Yoga state the Samadhi Avastha. The word Yoga derived from the 'Yuj'

dhatu means join or association. Association of Mind & Body or Atma & Paramaatma. So Raja Yoga is a state of oneness of our consciences with Supper Conscience. To attain this state Hatha Yoga is an easy way with the help of Asanas, Pranayama, Kriyas, Bandhas etc.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना
केवलं राजयोगाय हठविद्वोपदिश्यते । २ ।

Yogin Swatmarama, after saluting his Guru Srinatha explains Hatha Yoga for the attainment of Raja Yoga.

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम् ।

हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः । ३ ।

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Raja Yoga. Compassionate Swatmarama composes the Hatha YogaPradipika like a torch to dispel it.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।

स्वात्मारामोऽथवा योगी जानीते तत् प्रसादतः । ४ ।

Matsyendra, Goraksa, etc., knew Hatha Vidya, and by their favor Yogi Swatmarama also learnt it from them.

श्री आदिनाथ मत्स्येन्द्र शावरानन्द भैरवाः ।

चौरङ्गी मीन गोरक्ष विरूपाक्ष बिलेशयाः । ५ ।

The following Siddhas (masters) are said to have existed in former times: Sri Adinatha (Siva), Matsyendra, Natha, Sabar, Anand, Bhairava, Chaurangi, Mina Natha, Goraksanatha, Virupaksa, Bilesaya.

मन्थानो भैरवो योगी सिद्धिर्बुद्धिश्च कन्थडिः ।

कोरंटकः सुरानन्दः सिद्धपादश्च चर्पटिः । ६ ।

6. Manthana, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surananda, Siddhipada, Charapati.

कानेरी पूज्यपादश्च नित्यनाथो निरञ्जनः ।

कपाली बिन्दुनाथश्च काकचण्डीश्वराह्वयः । ७ ।

7. Kaneri, Pujiyapada, Nityanatha, Niranjana, Kapali, Vindunatha, Kaka Chandiswara.

अल्लामः प्रभुदेवश्च घोडा चोली च टिंतिणिः ।

भानुकी नारदेवश्च खण्डः कापालिकस्तथा । ८ ।

8. Allama, Prabhudeva, Ghoda, Choli, Tintini, Bhanuki, Nardeva, Khanda Kapalika, etc.

इत्यादयो महासिद्धा हठयोग प्रभावतः ।

खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते । ९ ।

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

अशेषतापतप्तानां समाश्रय मठो हठः ।

अशेषयोगयुक्तानामाधारं कमठो हठः । १० ।

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

हठविद्या परं गोप्या योगिनां सिद्धिमिच्छताम् ।

भवेद्दीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता । ११ ।

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

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।

धनुः प्रमाणपर्यन्तं शिलाग्निजलवर्जितम् ।

एकान्ते मठिकामद्धो स्थातव्यं हठयोगिना । १२ ।

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

अल्पद्वारमरन्ध्रगर्तविवरं नात्युच्च नीचायतम् ।

सम्यग्गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम् । १३ ।

13. 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 (chabootra), a well, and a compound. These characteristics of a room for Hatha Yogis have been described by adepts in the practice of Hatha.

बाह्यो मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितम् ।

प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ।

एवं विधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।

गुरूपदिष्टमार्गेण योगमेव समभ्यसेत् । १४ ।

14. Having seated in such a room(Matha) that it should have a Mandapa and a pond or well and free from all anxieties, he should practice Yoga, as instructed by his guru .

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।

जनसङ्गश्च लौल्यं च षड्विर्योगो विनश्यति । १५ ।

15. 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.

उत्साहात्साहसाद्द्वैर्यात्तत्त्वज्ञानश्च निश्चयात् ।

जनसङ्गपरित्यागात्षड्विर्योगः प्रसिद्ध्यति । १६ ।

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

1.2 atha yama–niyamāḥ

अहिंसा सत्यमास्तेयं ब्रह्मचर्यं क्षमा धृतिः ।

दयार्जवं मिताहारः शौचं चैव यमा दश । १७ ।

17. According to Patanjali Maharshi, The ten rules(Yama) of conduct are: ahimsa (noninjuring), truth, nonstealing, continence, forgiveness, endurance, compassion, meekness, sparing diet, and cleanliness.

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तवाक्यश्रवणं ह्रीमती च तपोहुतम् ।

नियमा दश सम्प्रोक्ता योगशास्त्रविशारदैः । १८ ।

18. 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 Yajna.

1.3 atha āsanam

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते

कुर्यात्तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ।

विशिष्टादौश्च मुनिभिर्मत्स्येन्द्रादौश्च योगिभिः ।

अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया । १९ ।

19. Being the first accessory of Hatha Yoga, asana is described first. It should be practiced for gaining steady posture, health and lightness of body. I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc.

1.3.1 atha svastikāsanam

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले उभे ।

ऋजूकायः समासीनः स्वस्तिकं तत्प्रचक्षते । २० ।

Sit crosslegged and bring the feet up between the thighs and calf muscles. Place the hand in Jyaana Mudra.

1.3.2 atha gomukhāsanamāsanam

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।

दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृतिः । २१ ।

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukhaasana, the stretch the left arm up in the air and bring it down behind the head and back. Stretch the right arm downward and bring it up the back. Clasp the two hand together. having the appearance of a cow.

1.3.3 atha vīrāsanam

एकं पादं तथैकस्मिन्विन्यसेदुरुणि स्थिरम् ।

इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् । २२ ।

Variations are :—

1. 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 Virasana.
2. Sit on the left heel, bend the right knee and the palm against the right cheek. The left hand should be placed on the left knee.

Close the eyes & concentrate on the breath and remain this pose upto 1 minute.

1.3.4 atha kūrmasāsanam

गुदं निरुध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योगविदो विदुः । २३ ।

1. First sit in Vajrasana with the knees together and the feet under the buttocks. Then place the feet in such a way that the heels press the anus and the toes point outwards. The weight is on heels & the side of the feet. In this way, the body must be balanced, straight and relaxed. If this is too strenuous on the feet, the heels may be kept further apart.

2. Sit on the ground and spread the legs out to the sides as much as possible. Exhaling, lean forward, bend the knees and slip the arms under the knees, taking the hands back behind the buttocks. Bring the forehead down to the ground. Breath normally in this position for 2 to 3 minutes.

1.3.5 atha kukkuṭāsānam

पद्मासनं तु संस्थाप्य जानूर्वीरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् । २४ ।

Taking the posture of Padmaasana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkutaasana.

1.3.6 atha uttānakukkuṭāsanam

कुक्कुटासनबन्धस्थो दोभ्यां सम्बध्य कन्धरम् ।
भवेद्कूर्मवदुत्तान एतदुत्तानकूर्मकम् । २५ ।

Having assumed the Kukkutaasana, 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 Uttana Kurmaasana, from its appearance like that of a tortoise.

1.3.7 atha dhanurāsanam

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षणं कुर्याधनुरासनमुच्यते । २६ ।

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

1.3.8 atha matsyāsanam

वामोरुमलार्पित दक्षपादं
जानोर्बहिर्वेष्टितवामपादम् ।
प्रगृह्यतिष्ठेत्परिवर्तिताङ्गः
श्रीमत्स्यनाथोदितमासनं स्यात् । २७ ।
मत्स्येन्द्रपीठं जठरप्रदीप्तं

प्रचण्डरुग्मण्डलखण्डनास्त्रम् । २८ ।
 अभ्यासतः कुण्डलिनीप्रबोधम्
 चन्द्रस्थिरत्वं च ददाति पुंसाम् । २९ ।

1. Place the right foot at the base of the right thigh, the left foot at the side of the right knee. Take hold of the left foot with the right hand, pass the left arm behind the waist (Caught hold of the calf part of the opposite leg) and remain with the body turned. Do with the opposite way also. This is the asana, as explained by Sri Matsyanatha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalini, stops the nectar shedding from the moon in people.

1.3.9 atha paścimatānāsanam

प्रसार्य पादौ भुवि दण्डरूपौ दोभ्यां पदाग्रद्वितयं गृहीत्वा ।
 जानूपरिन्यस्तललाटदेशे वसेदिदं पश्चिमतानमाहुः । ३० ।

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

इति पश्चिमतानमासनाग्र्यं
 पवनं पश्चिमवाहिनं करोति ।
 उदयं जठरानलस्य कुर्याद्
 उदरे काश्यमरोगतां च पुंसाम् । ३१ ।

31. This Paschima Tana 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.

1.3.10 atha mayūrāsanam

धरामवष्टभ्य करद्वयेन तत्कर्परस्थापित नाभिपार्श्वः ।
उच्चासनो दण्डवदुत्थितः खै मायूरमेतत्प्रवदन्ति पीठम् । ३२ ।

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

हरति सकलरोगानाशु गुल्मोदरादीन्
अभिभवति च दोषानासनं श्रीमयूरम् ।
बहुकदशनभुक्तं भस्म कुर्यादशेषं
जनयति जठराग्निं जारयेत्कालकूटम् । ३३ ।

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

1.3.11 atha śavāsanam

उत्तानं शववद्भूमौ श्यनं तच्छवासनम् ।

शवासनं श्रान्तिहरं चित्तविश्रान्ति कारकम् । ३४ ।

34. Laying down on the ground, like a corpse, is called Savaasana. It removes fatigue and gives rest to the mind.

चतुरशीत्यासनानि शिवेन कथितानि च ।

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् । ३५ ।

35. Siva taught 84 asanas. Of these the first four being essential ones, I am going to explain them here.

सिद्धं पद्मं तथा सिंहं भद्रं वेत्ति चतुष्टयम् ।

श्रेष्ठं तत्रापि च सुखे तिष्ठेत्सिद्धासने सदा । ३६ ।

36. These four are: The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddhaasana, being very comfortable, one should always practice it.

1.3.12 atha siddhāsanam

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेत्
मेढ्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद्भ्रुवोरन्तरम्
होतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते । ३७ ।

37. Press firmly the heel of the left foot against the perineum, and the right heel above the lingha. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily at the space between the eyebrows. This is called the Siddha asana, the opener of the door of salvation.

मेढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।

गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् । ३८ ।

38. This Siddhasana is performed also by placing the left heel on the Medhra (above the penis), and placing the right one next to it.

एतत्सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ।
मुक्तासनं वदन्त्येके प्राहुरगुप्तासनं परे । ३९ ।

39. Some call this Siddhasana, some Vajrasana. Others call it Mukta asana or Gupta asana.

यमेष्विव मितहारमहिंसा नियमेष्विव ।
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः । ४० ।

40. Just as sparing food is among Yamas, and Ahimsa among the Niyamas, so is Siddhasana called by adepts the chief of all the asanas.

चतुरशीति पीठेषु सिद्धमेव सदाभ्यसेत् ।
द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् । ४१ ।

41. Out of the 84 asanas Siddhasana should always be practiced, because it cleanses the impurities of 72,000 nadis.

आत्मध्यायी मितहारी यावद्द्वादश वत्सरम् ।
सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् । ४२ ।

42. By contemplating on oneself, by eating sparingly, and by practicing Siddhasana for 12 years, the Yogi obtains success.

किमन्यैर्बहभिः पीठैः सिद्धैः सिद्धासने सति ।
 प्राणानिले सावधाने बद्धे केवलकुम्भके ।
 उत्पद्यते निरायासात्स्वयमेवोन्मनी कला । ४३ ।

43. Other postures are of no use, when success has been achieved in Siddhasana, and Prana Vayu becomes calm and restrained by Kevala Kumbhaka.

तथैकास्मिन्नेव दृढे सिद्धे सिद्धासने सति ।
 बन्धत्रयमनायासात्स्वयमेवोपजायते । ४४ ।

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

नासनं सिद्धसदृशं न कुम्भः केवलोपमः ।
 न खेचरीसमा मुद्रा न नादसदृशो लयः । ४५ ।

45. There is no asana like the Siddhasana and no Kumbhaka like the Kevala. There is no mudra like the Khechari and no laya like the Nada (Anahata Nada).

1.3.13 atha patmāsanam

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा
 दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढं ।

अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेत्
एतद्वाधिविनाशकारि यमिनं पद्मासनं प्रोच्यते । ४६ ।

46. 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 Padmasana, the destroyer of the diseases of the Yamis.

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ । ४७ ।

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

नासाग्रे विन्यसेद्राजद् अन्तमूले तु जिह्वया ।
उत्तम्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः । ४८ ।

48. 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 apanavayu gently upwards.

इदं पद्मासनं प्रोक्तं सर्वव्याधि विनाशनं ।
दुर्लभं येन केनापि धीमता लभ्यते भुवि । ४९ ।

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

कृत्वा सम्पुटितौ करौ दृढतरं बद्धा तु पद्मासनम् ।
गाढं वक्षसि सन्निधाय चिबुकं ध्यायंश्च तच्चेतसि ।
वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन्पूरितं
न्यञ्जन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः । ५० ।

50. Having kept both hands together in the lap, performing the Padmasana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apanavayu up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana and apana in the navel, one gets the highest intelligence by awakening the sakti (kundalini) thus. N.B. When Apana Vayu is drawn gently up and after filling the lungs with the air from outside, the prana is forced down by and by so as to join both of them in the navel, they both enter then the Kundalini and, reaching the Brahma randra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.)

पद्मासने स्थितो योगी नाडीद्वारेण पूरितम् ।
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः । ५१ ।

51. The Yogi who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage.

1.3.14 atha siṃhāsanam

गुल्फौ च वृष्णस्याधः सीवन्त्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके । ५२ ।

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

हस्तौ तु जान्वोः संस्थाप्य स्वाङ्गुलीः सम्प्रसार्य च ।
व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः । ५३ ।

53. 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 योगिपुङ्गवैः ।
बन्धत्रितयसन्धानं कुरुते चासनात्तमम् । ५४ ।

54. This is Simhasana, held sacred by the best Yogis. This excellent asana effects the completion of the three Bandhas (the Mulabandha, Kantha or Jalandhar Bandha and Uddiyana Bandha).

1.3.15 atha bhadraśanam

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे । ५५ ।
पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलम् ।
भद्रासनं भवेदेतत्सर्वव्याधि विनाशनम् ।
गोरक्षासनमित्याहरिदं वै सिद्धयोगिनः । ५६ ।

55 and 56. 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, holding the feet firmly joined to one another with both the hands. This Bhadrasana is the destroyer of all diseases.

एवमासनबन्धेषु योगीन्द्रो विगतश्रमः ।
अभ्यसेन्नाडिकाशुद्धिं मुद्रादि पवनक्रियाम् । ५७ ।

57. The expert Yogis call this Goraksa asana. By sitting with this asana, the Yogi gets rid of fatigue.

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।
अथ नादानुसन्धानमभासानुक्रमो हठे । ५८ ।

58. The Nadis should be cleansed of their impurities by performing the mudras, etc., (which are the practices relating to the air) asanas, Kumbhakas and various curious mudras.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।
अब्दादूर्ध्वं भवेद्सिद्धो नात्र कार्या विचारणा । ५९ ।

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

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः ।
भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते । ६० ।

60. Abstemious feeding is that in which 3/4 of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva.

कट्वाम्लतीक्ष्णलवणोष्णहरीतशाक
सौवीरतैलतिलसर्षप मद्यमत्स्यान् ।
आजादि मांसदधितक्रकुलत्थकोल-
पिण्याक हिङ्गु लशुनाद्यमपथ्यमाहुः । ६१ ।

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

भोजनमहितं विद्यात्पुनरस्योष्णी कृतं रूक्षम् ।
अतिलवणमल्पयुक्तं कदशनशाकोत्कटं वर्ज्यम् । ६२ ।

62. 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.

वह्नी स्त्री पथिसेवानामादौ वर्जनमाचरेत् । ६३ ।

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

तथा हि गोरक्ष वचनम् :—
वर्जयेद्दुर्जनप्रान्तं वह्निस्त्रीपथिसेवनम् ।
प्रातः स्नानोपवासादि कायक्लेशविधिं तथा । ६४ ।

64. Wheat, rice, barley, shastik (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 practice Yoga.

godhuuma”saaliyava .sa.s.tika ”sobhanaanna.m

गोधूमशालियवषष्टिकशोभनान्नं
क्षीराज्यखण्डनवनीतसितामधुनि ।
शुण्ठी पटोलकफलादिकपञ्चशाकं
मुद्गादि दिव्यमुदकं च यमीन्द्रपथ्यम् । ६५ ।

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

पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् । ६६ ।

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

युवो वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः । ६७ ।

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

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।

न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते । ६८ ।

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

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।
 क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः । ६९ ।
 पीठानि कुम्भकाश्चित्रा दिव्यानि करणानि च ।
 सर्व्याण्यपि हठाभ्यासे राजयोगफलावधि । ७० ।

69. asanas, various Kumbhakas, and other divine means, all should be practiced in the practice of Hatha Yoga, till the fruit of Raja Yoga is obtained.

इति हठप्रदीपिकायां प्रथमोपदेशः

Chapter 2

atha dvitīyopadeśaḥ kriyāḥ prāṇāyāmāḥ

अथासने दृधे योगी वशी हितमिताशनः
गुरुपदिष्टमार्गेण प्राणायामान्समभ्यसेत् । १ ।

Pranayama

1. Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should practice pranayama, as instructed by his guru.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् । २ ।

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

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् । ३ ।

3. 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.

मलाकलासु नाडीषु मारुतो नैव मध्यगः ।
कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् । ४ ।

4. The breath does not pass through the middle channel (susumna), owing to the impurities of the nadis. How can then success be attained, and how can there be the unmani avastha.

शुद्धमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणे क्षमः । ५ ।

5. When the whole system of the nadis which is full of impurities, is cleaned, then the Yogi becomes able to control the Prana.

प्राणायामं ततः कुर्यान्नित्यं सात्विकया धिया ।
यथा सुषुम्णानाडीस्था मलाः शुद्धिं प्रयान्ति च । ६ ।

6. Therefore, Pranayama should be performed daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumna.

बद्धपद्मासने योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथा शक्तिं भूयः सूर्येण रेचयेत् । ७ ।

Methods of performing Pranayama.

7. Sitting in the Padmasana posture the Yogi should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly

through the surya (right nostril).

प्राणं सूर्येण चाकृष्य पूरयेद्दुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् । ८ ।

8. Then, drawing in the air through the surya slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).

येन त्यजेत्तेन पीत्वा धारयेदतिरोधतः ।
रेचयेच्च ततोऽन्येन शनैरेव न वेगतः । ९ ।

9. 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. The progressive ratios of puraka-aantarakumbhaka-rechaka-baahyakumbhaka is starting from 1:1:1:1 and the final stage is 1:4:2:3. The Number of pranayama is 80 per day. You can do it in 4 different times 20 each, or 40 time in 2 different times.

प्राणं पिबेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्दामया ।
सूर्याचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः । १० ।

10. 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 practicing in this way, through the right and the left

nostrils alternately, the whole of the collection of the nadis of the yamis (practisers) becomes clean, i.e., free from impurities, after 3 months and over.

प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् । ११ ।

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

कनीयसि भवेद्स्वेदकम्पो भवति मध्यमे ।
उत्तमे स्थानमाप्नोति ततो वायुं निबन्धयेत् । १२ ।

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

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।
दृढता लघुता चैव तेनगात्रस्य जायते । १३ ।

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

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।
ततोऽभ्यासे दृढीभूते न तादृङ्गियमग्रहः । १४ ।

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

यथा सिंहो गजो व्याघ्रो भवेदृश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकम् । १५ ।

15. 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 practitioner himself.

प्राणायामेन युक्तेन सर्वरोग क्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्गमः । १६ ।

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

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।
भवन्ति विविधाः रोगाः पवनस्य प्रकोपतः । १७ ।

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

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ।
युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् । १८ ।

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

it brings success. N.B.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,etc. 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 Pranayama being only a regular form of it, there should be no cause to fear.)

यदा तु नाडीशुद्धि स्यात्तथा चिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिस्तदा जायते निश्चितम् । १९ ।

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

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् । २० ।

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

मेदश्लेष्माधिकः पूर्वं षट्कर्माणि समाचरेत् ।
अन्यस्तु नाचरेत्तानि दोषाणां समभावतः । २१ ।

21. If there be excess of fat or phlegm in the body, the six

kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them.

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।
कपालभातिश्चैतानि षट्कर्माणि प्रचक्षते । २२ ।

22. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati Bahiskrita.

1. Dhauti :- Antara Dhauti :- (a) Vastra Dhauti
(b) Varisara(Shankhprakshaalanam) (c) Vahnisara(Agnisara Kriya)(d). Bahiskrita (rectal cleaning)

Danta Dhauti. Jihva. Karna. kapalrandhra .

2. Basti :— Jala or Sthala

3. Neti :- Sutra or Jala

4. Trataka :-

5. Nauli (Dakshina, Vama & madhyama)

6. Kapalabhati These are called the six actions.

कर्म षट्कमिदं गोप्यं घटशोधनकारकम् ।
विचित्रगुणसन्धायी पूज्यते योगिपुङ्गवैः । २३ ।

23. 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 Yogis.

2.1 atha dhauti

चतुराङ्गुलविस्तारं हस्तपञ्चदशायतम् ।

गुरुपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्गसेत् ।
पुनः प्रत्याहरेच्चैतद्दुदितं धौति कर्म तत् । २४ ।

The Dhauti.

24. A strip of cloth, about 3 inches wide and 15 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. N.B. 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 1 cubit, 2nd day 2 cubits, 3rd day 3 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.)

कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।
धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः । २५ ।

25. There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma.

2.2 atha vasti

नाभिदध्नजले पायौ न्यस्तनालोत्कटासनः ।
आधाराकुञ्चनं कुर्यात्क्षालनं बस्ति कर्म तत् । २६ ।

The Basti.

26. Squatting in navel deep water, and introducing a six inches

long, smooth piece of 1/2 an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called Basti Karma.

गुल्मप्लीहोदरं चापि वातपित्तकफोद्धवाः ।
बस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः । २७ ।

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

धान्त्विन्द्रियान्तः कारणप्रसादं
दधाच्च कान्तिं दहनप्रदीप्तम् ।
अशेषदोषोपचयं निहन्याद्
अभ्यस्यमानं जलबस्तिकर्म । २८ ।

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

2.3 atha neti

सूत्रं वितस्तिस्त्रिगुणं नासानाले प्रवेशयेत् ।
मुखान्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते । २९ ।

The Neti.

29. This practice of passing a length of thread through the nose

is called Sutra Neti. There is another form of Neti known as Jala Neti. and is done with water.

To practice Sutra Neti a specially prepared thread has to be used. It should be made of cotton, not synthetic, tightly wound together and wiped with melted beeswax. The width should be about 4 mm. and length 36 cm. However, it is more convenient to use a thin rubber catheter lubricated with ghees so that it slides easily through the nasal passage. It is also a good idea to practice jala neti before sutra neti to make sure the nostrils are clear.

Technique:—

Squat on the heels, tilt the head slightly back and insert the thread or catheter into the left nostril. The thread should not be forced through the nose but gently pushed so that it should pass down into the throat. When it reaches the back of the throat, put the first two fingers into the mouth and pull the thread out through the mouth leaving a few inches out of the nose. Slowly and gently pull the thread backward and forward 30 to 50 times. Take out slowly and perform the same way through right nose. Pranayama should be practiced after completing the practice.

Jala Neti :—

Take the Jala Neti pot and fill with water or milk. Insert the end into the left nostril. Tilt the head to the right side so that the water should flow freely through the nostril & flow out through the mouth. Same should be done through the right nostril. Do pranayama after this

कपालशोधिनी चैव दिव्यदृष्टि प्रदायिनी ।

जत्रूर्ध्वं जातरोगौघं नेतिराशु निहन्ति च । ३० ।

30. 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.

2.4 atha trāṭakam

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।
अश्रुसम्पातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् । ३१ ।

The Tratika.

31. Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. (After this do exercise with the eyes. ie; rottate clockwise, anti-clockwise left and right, up and down, rottate like the Number 8 which is lying, 10 times). This is called Tratika by acharyas.

मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् । ३२ ।

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

2.5 atha nauliḥ

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।
नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रशस्यते । ३३ ।

The Nauli. 33. Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right, just as in vomiting. This is called by adepts the Nauli Karma.

मन्दाग्निसन्दीपनपाचनादि
सन्धापिकानन्दकरी सदैव ।
अशेषदोषमयशोषिणी च
हठक्रिया मौलिरियं च नौलिः । ३४ ।

34. It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes all happiness. It dries up all the disorders. This is an excellent exercise in Hatha Yoga.

2.6 atha kapālabhātih

भस्त्रावल्लोहकारस्य रेचपुरौ ससम्भ्रमौ ।
कपालभातिर्विख्याता कफदोषविशोषणी । ३५ ।

The Kapala Bhati.

35. When inhalation and exhalation (50 times) 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 Kapala Bhati.

षट्कर्मनिर्गतस्थौल्यं कफदोषमलादिकः ।
प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति । ३६ ।

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

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।
आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् । ३७ ।

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

2.7 atha gajakaraṇī

उदरगतपदार्थमुद्धमन्ति
पवनमपानमुदीर्य कण्ठनाले ।
क्रमपरिचयवश्यनाडीचक्रा
गजकरणीति निगद्यते हठज्ञैः । ३८ ।

Gija Karani.

38. By carrying the Apana Vayu up to the throat, the food, etc., in the stomach are vomited, By degrees, the system of Nadis (Sankhini) becomes known. This is called in Hatha as Gaja

Karani.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।
अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् । ३९ ।

39. Brahma and other Devas were always engaged in the exercise of Pranayama, and, by means of it, got rid of the fear of death. Therefore, one should practice pranayama regularly.

यावद्बुद्धो मरुद्देशे यावच्चित्तं निराकुलम् ।
यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्कालमयं कुतः । ४० ।

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

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।
सुषुम्णावदनं भित्वा सुखाद्विशति मारुतः । ४१ ।

41. When the system of Nadis becomes clear of the impurities by properly controlling the prana, then the air, piercing the entrance of the Susumna, enters it easily.

2.8 atha manonmanī

मारुते मध्यसंचारे मनः स्थैर्यं प्रजायते ।
यो मनः सुस्थिरीभावः सैवावस्था मनोन्मनी । ४२ ।

Manomani.

42. Steadiness of mind comes when the air moves freely in the middle. That is the manonmani condition, which is attained when the mind becomes calm.

तत्सिद्धये विधानज्ञाश्चित्रान्कुर्वन्ति कुम्भकान् ।
विचित्रकुम्भकाम्यासाद्विचित्रं सिद्धिमाप्नुयात् । ४३ ।

43. 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.

2.9 atha kumbhakabhedāḥ

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।
भस्त्रिका भ्रामरी मूर्च्छा प्लाविनीत्यष्टकुम्भकाः । ४४ ।

Different kinds of Kumbhakas.

44. Kumbhakas are of eight kinds, viz., Surya Bhedan, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murchha, and Plavini.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।
कुम्भकान्ते रेचकादौ कर्तव्यस्तूडियानकः । ४५ ।

45. At the end of Puraka, Jalandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyana Bandhas should not be performed.

(N.B.Puraka is filling in of the air from the outside.)

अधस्तात्कुञ्चनेनाशु कण्ठसङ्कोचने कृते ।
मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः । ४६ ।

46. 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 the proper place and it should be carefully followed. By drawing up from below (Mula Bandha) and contracting the throat (Jalanddhara Bandha) and by pulling back the middle of the front portion of the body (i.e., belly), the Prana goes to the Brahma Nadi (Susumna). (N.B.The middle hole, through the vertebral column, through which the spinal cord passes, is called the Susumna Nadi of the Yogis. The two other sympathetic cords, one on each side of the spinal cord, are called the Ida and the Pingala Nadis. These will be described later on.)

आपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् ।
योगी जराविमुक्तः सन्षोडशाब्दवया भवेत् । ४७ ।

47. By pulling up the Apana Vayu and by forcing the Prana Vayu down the throat, the yogi, liberated from old age, becomes young, as it were 16 years old. (Note.The seat of the Prana is the heart; of the Apana anus; of the Samana the region about the navel; of Udana the throat; while the Vyana moves throughout the body.)

2.9.1 atha sūryabhedanam

आसने सुखदे योगी बद्धा चैवासनं ततः ।
दक्षनाद्रा समाकृष्य बहिःस्थं पवनं शनैः । ४८ ।

Surya Bhedana.

48. Taking any comfortable posture and performing the asana, the Yogi should draw in air slowly, through the right nostril.

आकेशादाननखाग्राच्च निरोधावधि कुम्भयेत् ।
ततः शनैः सव्यनाद्रा रेचयेत्पवनं शनैः । ४९ ।

49. Then it should be confined within, so that it fills from the nails to the tips of the hair, and let it out through the left nostril slowly. (Note. This is to be done alternately with both the nostrils, drawing in through one, expelling through the other, and vice versa.)

कपालशोधनं वातदोषघ्नं कृमिदोषहृत् ।
पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् । ५० ।

50. Sit in a comfortable meditative pose, preferably Sidhasana. Relax the body. Using nasika mudra, close left nostril. Inhale slowly and deeply throu the right nostril and close both nostrils. Do Jalandhara Bandha ie, lowering the head and press it to the chest & Moola Bandha (contracting anus) Hold the breath and hold as long as possible. Then release Moolabandha and Jalandhara Bandha, release the air through left nose. Do the same for some more rounds. This excellent Surya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vata, and

removes the worms, and, therefore, it should be performed again and again.

**** Note: - ****

1. I am going to describe the procedure of the practice of Yoga, in order that Yogis may succeed. A wise man should leave his bed in the Usa Kala (i.e., at the peep of dawn or 4 o'clock) in the morning.
2. 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).
3. In a clean spot, clean room and charming ground, he should spread a soft asana (cloth for sitting on). Having seated on it and remembering in his mind his guru and his god.
4. Having extolled the place and the time and taking up the vow thus: 'To day by the grace of God, I will perform Pranayamas with asanas for gaining samadhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nagas, to insure success in the asanas (postures).
5. Salutation to the Lord of the Nagas, 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 asanas and when fatigued, he should practice sava asana. Should there be no fatigue, he should not practice it.
6. Before Kumbhaka, he should perform Viparita Karni Mudra, in order that he may be able to perform Jalandhar bandha comfortably.
7. Sipping a little water, he should begin the exercise of Pranayama, after saluting Yogindras, as described in the Kurma Purana, in the words of Siva.
8. Such as "Saluting Yogindras and their disciples and guru Vinayaka, the Yogi should unite with me with composed mind.
9. While practicing, he should sit with Siddhasana, and

having performed bandhu and Kumbhaka, should begin with 10 Pranayamas the first day, and go on increasing 6 daily.

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

11 ; 12. This has been spoken of by wise men as Anuloma and Viloma. Having practiced Surya Bhedan, with Bandhas, the wise man should practice Ujjayi and then Sitkari Sitali, and Bhastrika, he may practice others or not.

13. He should practice mudras properly, as instructed by his guru. Then sitting with Padmasana, he should hear anahata nada attentively.

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

15. 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.

16. Yogis should always take wholesome food and never anything unwholesome. After dinner he should eat Ilachi or lavanga.

17. Some like camphor, and betel leaf. To the Yogis, practicing Pranayama, betel leaf without powders, i.e., lime, nuts and katha, is beneficial.

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

19. In the evening the exercise should begin after finishing Sandhya, as before, beginning the practice 3 ghatika or one hour before the sun sets.

20. Evening sandhya should always be performed after practice, and Hatha Yoga should be practiced at midnight.

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

2.9.2 atha ujjāyī

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।
यथा लगति कण्ठात्तु हृदयावधि स स्वनम् । ५१ ।

Ujjayi. 51. Closing the mouth, inhale with control and concentration through ida and pingala, so that the breath is felt from the throat to the heart and produces a sonorous sound..

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया तथा ।
श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् । ५२ ।

52. Do kumbhaka sa before and exhale through Ida. This removes phlegm from the throat and stimulates the (digestive) fire.

नाडीजलोदराधातु गतदोष विनाशनम् ।
गच्छता तिष्ठता कार्यमुञ्जाय्याख्यं तु कुम्भकम् । ५३ ।

53. It destroys the defects of the nadis, dropsy and disorders of Dhatu (humors). Ujjayi should be performed in all conditions of life, even while walking or sitting.

Ujjayi means 'victorious' ujjī is the root which means to conquer or acquire by conquest. In English ujjayi is known as the psychic breath because of its effect on the mind. Though it is described here as a specific practice, this pranayama occurs

spontaneously when concentration becomes deep and intense. The practice of Ujjayi is so simple that it can be done in any position and anywhere.

2.9.3 atha sītkārī

सीत्कां कुर्यात्तथा वक्त्रे घ्राणेनैव विजृम्भिकाम् ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः । ५४ ।

Sitkari.

54. Sitkari 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 practicing in this way 20 rounds, one becomes next to the God of love and beauty.

योगिनी चक्रसंमान्यः सृष्टिसंहारकारकः ।
न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते । ५५ ।

55. He is regarded adorable by the Circle of Yoginis(Sreechakra) and becomes the destroyer of the cycle of creation. He is not afflicted with hunger, thirst, sleep or lassitude.

भवेत्सत्त्वं च देहस्य सर्वोपद्रववर्जितः ।
अनेन विधिना सत्यं योगीन्द्रो भूमिमण्डले । ५६ ।

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

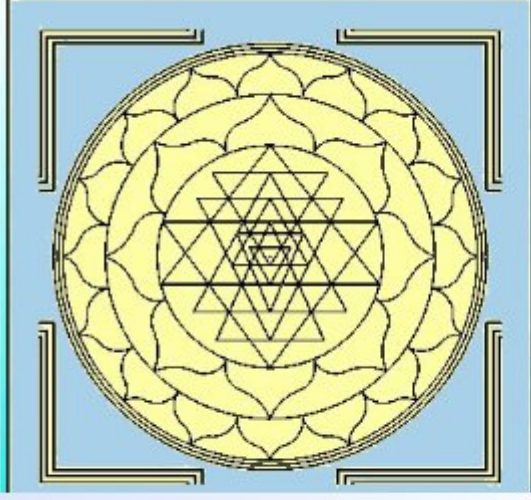


Figure 2.1: श्रीचक्रम्

2.9.4 atha śīṭali

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भसाधनम् ।
शनकैर्घ्राणरन्ध्राभ्यां रेचयेत्पवनं सुधीः । ५७ ।

Sitali.

57. As in the above (Sitkari), 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. Do this 9 rounds. After getting practiced you can do kumbhaka also. First

Stage : 1:1:1

Second Stage : 1:2:2

Last Stage : 1:4:2

गुल्मप्लीहादिकान् रोगान् ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतली नाम कुम्भिकेयं निहन्ति हि । ५८ ।

58. This Sitali Kumbhaka cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons.

2.9.5 atha bhastrikā

उर्वोरुपरि संस्थाप्य शुभे पादतले उभे ।
पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् । ५९ ।

The Bhastrika.

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

सम्यक्पद्मासनं बध्वा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् । ६० ।

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

यथा लगति हृत्कण्ठे कपालावधि सस्वनम् ।
वेगेन पूरयेद्यापि हृत्पद्मावधि मारुतम् । ६१ ।

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

पुनर्विरेचयेत्तद्वत्पूरयेच्च पुनः पुनः ।

यथैव लोहकारेण भस्त्रा वेगेन चाल्यते । ६२ ।

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

तथैव स्वशरीरस्थं चालयेत्पवनं धिया ।
यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् । ६३ ।

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

यथोदरं भवेत्पूर्णमनिलेन तथा लघु ।
धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढम् । ६४ ।

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

विधिवत्कुम्भकं कृत्वा रेचयेदिडयानिलम् ।
वातपित्तश्लेष्महरं शरीराग्निं विवर्धनम् । ६५ ।

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

कुण्डलीबोधकं क्षिप्रं पवनं सुखदं हितम् ।
ब्रह्मनाडीमुखे संस्थ कफाद्याऽर्गलनाशनम् । ६६ ।

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

सम्यग्गात्रसमुद्भूतग्रन्थित्रय विभेदकम् ।
विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् । ६७ ।

67. This Bhastrika 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.

2.9.6 atha bhrāmārī

वेगाद्दोषं पूरकं भृङ्गनादं
भृङ्गीनादं रेचकं मन्दमन्दम् ।
योगीन्द्राणामेवमभ्यासयोगा-
चित्ते जाता काचिदानन्दलीला । ६८ ।

The Bhramari.

68. 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 Yogindras.

2.9.7 atha mūrccā

पूरकान्ते गाढतरं बध्वा जालन्धरं शनैः ।

रेचयेन्मूर्च्छारख्येयं मनोमूर्च्छा सुखप्रदा । ६९ ।

The Murchha.

69. Closing the passages with Jalandhar Bandha firmly at the end of Puraka, and expelling the air slowly, is called Murchha, from its causing the mind to swoon and give comfort.

2.9.8 atha plāvini

अन्तः प्रवर्तितोदार मारुतापुरितोदरः ।
पयस्यगाधेऽपि सुखात्प्लवते पद्मपत्रवत् । ७० ।

The Plavini.

70. 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 a leaf of a lotus.

प्राणायामस्त्रिधा प्रोक्ता रेचपूरककुम्भकैः ।
सहितः केवलश्चेति कुम्भका द्विविधो मतः । ७१ ।

71. Considering Puraka (Filling), Rechaka (expelling) and Kumhaka (confining), Pranayama is of three kinds, but considering it accompanied by Puraka and Rechaka, and without these, it is of two kinds only, i.e., Sabita (with) and Kevala (alone).

तावत्केवलसिद्धि स्यात्सहितं तावदभ्यसेत् ।
रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् । ७२ ।

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

प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ।
कुम्भके केवले सिद्धे रेचपूरकवर्जिते । ७३ ।

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

न तस्य दुर्लभं किञ्चिन्निषु लोकेषु विद्यते ।
शक्तः केवलकुम्भेन यथेष्टं वायुधारणाय् । ७४ ।

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

राजयोगपदं चापि लभते नात्र संशयः ।
कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।
अनर्गला सुषुम्णा च हठसिद्धिश्च जायते । ७५ ।

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

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममानिष्यत्तेः समभ्यसेत् । ७६ ।

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

कुम्भकप्राणरोधान्ते कुर्याच्चित्तं निराश्रयम् ।
एवमभ्यासयोगेन राजयोगपदं व्रजेत् । ७७ ।

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

वपुः कृशत्वं वदने प्रसन्नता
नादस्फुटत्वं नयने सुनिर्मले ।
अरोगता बिन्दुजयोऽग्निदीपनम्
नाडीविशुद्धिर्हठसिद्धि लक्षणम् । ७८ ।

Indications of success in the practice of Hatha Yoga. 78. When the body becomes lean, the face glows with delight, Anahatanada manifests, and eyes are clear, the body is healthy, bindu under control, and appetite increases, then one should know that the Nadis are purified and success in Hatha Yoga is approaching

इति हठप्रदीपिकायां द्वितीयोपदेशः

Chapter 3

atha tṛtīyopadeśaḥ

सशैलवनधात्रीणां यथाधारोऽहि नायकः ।
सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली । १ ।

Mudras

1. 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 Kundalini. (The Vertebral column.)

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

2. When the sleeping Kundalini awakens by favor of a guru, then all the lotuses (in the six chakras or centers) and all the knots are pierced through.

प्राणस्य शून्यपदवी तदा राजपथायते ।
तदा चित्तं निरालंबं तदा कालस्य वञ्चनम् । ३ ।

3. Susumna (Sunya Padavi) becomes a main road for the

passage of Prana, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded.

सुषुम्णा शून्यपदवी ब्रह्मरन्ध्रः महापथः ।
शमशानं शाम्भवी मध्यमार्गश्चेत्येक वाचकाः । ४ ।

4. Susumna, Sunya, Padavi, Brahma Randhra, Maha Patha, Smasana, Sambhavi, Madhya Marga, are names of one and the same thing.

तस्मात्सर्वं प्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मद्वारमुखे सुप्तं मुद्राभ्यासं समाचरेत् । ५ ।

5. In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwara (the great door), mudras should be practiced well.

महामुद्रा महाबन्धो महावेधश्च खेचरी ।
उड्डीयानं मूलबन्धश्च बन्धो जालन्धराभिधः । ६ ।

The Mudras 6. Maha Mudra, Maha Bandha, Maha Vedha, Khechhari, Uddiyana Bandha, Mula Bandha, Jalandhara Bandha.

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।
इदं हि मुद्रादशकं जरामरणनाशनम् । ७ ।

7. Viparita Karani, Vijroli, and Sakti Chalana. These are the ten Mudras which annihilate old age and death.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।
वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि । ८ ।

8. They have been explained by Adi Natha (Siva) 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 Aiswarikis are: Anima (becoming small, like an atom), Mahima (becoming great, like akas, by drawing in atoms of prakriti), Garima (light things, like cotton becoming very heavy like mountains). Prapti (coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth). Prakamya (nonresistance to the desires, as entering the earth like water). Isata (mastery over matter and objects made of it). Vasitwa (controlling the animate and inanimate objects).

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् ।
कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा । ९ ।

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

3.1 atha mahāmudrā

पादमूलेन वामेन योनिं सम्पीड्य दक्षिणाम् ।
प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम् । १० ।

The Maha Mudra 10. Pressing the Yoni (perineum) with the

heel of the left foot, and stretching forth the right foot, its toes should be grasped by the thumb and first finger.

कण्ठे बन्ध समारोप्य धारयेद्वायुमूर्ध्वतः ।
 यथा दण्डहतः सर्पो दण्डाकारः प्रजायते । ११ ।
 ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।
 तदा सा मरणावस्था जायते द्विपुटाश्रया । १२ ।

11, 12.

By stopping the throat (by Jalandhara Bandha) the air is drawn in from outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, sakti (susumna) becomes straight at once. Then the Kundalini becoming as it were dead, and, leaving both the Ida and the Pingala, enters the susumna (the middle passage).

ततः शनैः शनैरेव रेचयेन्नैव वेगतः ।
 महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः । १३ ।

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

इयं खलु महामुद्रा महासिद्धैः प्रदर्शिता ।
 महाक्लेशादयो दोषाः क्षीयन्ते मरणादयः ।
 महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः । १४ ।

14. great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Maha Mudra

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् ।
यावत्तुल्या भवेत्सङ्ख्या ततो मुद्रां विसर्जयेत् । १५ ।

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

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।
अपि भुक्तं विषं घोरं पीयूषमपि जीर्यते । १६ ।

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

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।
तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् । १७ ।

17 Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion, all these irregularities are removed by the practice of this Maha Mudra.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् ।
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् । १८ ।

18 This Maha Mudra 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.

3.2 atha mahābandhaḥ

पार्ष्णिं वामस्य पादस्य योनिस्थाने नियोजयेत् ।
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा । १९ ।

The Maha Bandha 19. Pressing the left heel to the perineum and place the right foot on the left thigh.

पूरयित्वा ततो वायुं हृदये चुबुकं दृढम् ।
निष्पीड्यं वायुमाकुञ्च्य मनोमध्ये नियोजयेत् । २० ।

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

धारयित्वा यथाशक्ति रेचयेदनिलं शनैः ।
सव्याङ्गे तु समभ्यस्य दक्षाङ्गे पुनरभ्यसेत् । २१ ।

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

मतमत्र तु केषांचित्कंठबंधं विवर्जयेत्
राजदन्तस्थजिह्वाया बन्धः शस्तो भवेदिति २२ ।

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

अयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः
अयं तु खलु महाबन्धो महासिद्धिप्रदायकः २३ ।

23. This stops the upward motion of all the nadis. Verily this Muha Bandha is the giver of great Siddhis.

कालपाशमहाबन्ध विमोचनविचक्षणः
त्रिवेणीसङ्गमं धत्ते केदारं प्रापयेन्मनः २४ ।

24. This Maha Bandha is the most skillful means for cutting away the snares of death. It brings about the conjunction of the Triveni (Ida, Pingala and Susumna) and carries the mind to Kedar (the space between the eyebrows, which is the seat of Siva).

रूपलावण्यसम्पन्ना यथा स्त्रीपुरुषं विना
महामुद्रा महाबन्धौ निष्फलौ वेधवर्जितौ । २५ ।

25. As beauty and loveliness, do not avail a woman without a husband, so the Maha Mudra and the MahaBandha are useless without the Maha Vedha.

3.3 atha mahāvedhaḥ

महाबन्धस्थितो योगी पूरकमेकधीः
वायूनां गमितावृत्य निभृतं कण्ठमुद्रया । २६ ।

The Maha Vedha

26. Sitting with Maha Bandha, the Yogi should fill the air and keep his mind collected. The movements of the Vayus (Prana and Apana) should be stopped by closing the throat.

समहस्तयुगो भूमौ स्फिचौ सनाडयेच्छनैः
पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः । २७ ।

27. 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 (Ida and Pingala), starts into the middle one.

सोमसूर्याग्निसम्बन्धो जायते चामृताय वै
मृतावस्था समुत्पन्ना ततो वायुं विरेचयेत् । २८ ।

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

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः
वलीपलितवेपथुः सेव्यते साधकोत्तमैः । २९ ।

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

एतन्नयं महागुह्यं जरामृत्युविनाशनम्
वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् । ३० ।

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

अष्टधा क्रियते चैव यामे यामे दिने दिने
पुण्यसंभारसन्धाय पापौघभिद्रुं सदा
सम्यक्शिक्षावतामेव स्वल्पं प्रथम साधनम् । ३१ ।

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

3.4 atha khecarī

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी । ३२ ।

Kechari Mudra

32. The Kechari Mudra is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle

छेदनचालनदोहैः कलां क्रमेणाथ वर्धयेत्तावत्
सा यावद्भ्रूमध्यं स्पृशति तदा खेचरीसिद्धिः । ३३ ।

33. To accomplish this, the tongue is lengthened by cutting the fraenum linguae, moving, and pulling it. When it can

touch the space between the eyebrows, then the Kechari can be accomplished.

सुहीपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम्
समादाय ततस्तेन रोममात्रं समुच्छिनेत् । ३४ ।

34. Taking a sharp, smooth and clean instrument, of the shape of a cactus leaf, the frenulum of the tongue should be cut a little (as much as a hairs thickness), at a time.

ततः सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत्
पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिनेत् । ३५ ।

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

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत्
षण्मासाद्रसनामूलशिराबन्धः प्रणश्यति । ३६ ।

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

कलां पराङ्मुखीं कृत्वा त्रिपथे परियोजयेत्
सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते । ३७ ।

37. Turning the tongue upwards, it is fixed on three ways (esophagus, windpipe and palate). Thus it makes the Khachari Mudra, and is called the Vyoma Chakra.

रसनामूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति
विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः । ३८ ।

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

न रोगो मरणं तन्द्रा न निद्रा न क्षुधा तृषा
न च मूर्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् । ३९ ।

39. He who knows the Kechari Mudra is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.

पीड्यते न स रोगेण लिप्यते न च कर्मणा
बध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम् । ४० ।

40. He who knows the Kechari Mudra, is not troubled by diseases, is not stained with karmas, and is not snared by time.

चित्तं चरति खे यस्माञ्जिह्वा चरति खे गता
तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता । ४१ ।

41. The Siddhas have devised this Kechari Mudra from the fact that the mind and the tongue reach akasa by its practice.

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः
न तस्य क्षरते बिन्दुः कामिन्याः श्लेषितस्य च । ४२ ।

42. If the hole behind the palate be stopped with Kechari by

turning the tongue upwards, then bindu cannot leave its place even if a women were embraced.

चलितोऽप्यदा बिन्दुः सम्प्राप्तो येन मण्डलम्
ब्रजत्यूर्ध्वं हतः शक्त्या निबद्धो योनि मुद्रया । ४३ ।

43. If the Yogi drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days.

ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपानं करोति यः
मासार्धेन न सन्देहो मृत्युं जयति योगवित् । ४४ ।

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

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः
तक्षकेणापि दष्टस्य विषं तस्य न सर्पति । ४५ ।

45. 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 Sivas' head in pictures, and from which a sort of juice exudes. It is the restraining of this exudation which makes one immortal.)

इन्धनानि यथा वह्निस्तैलवर्ति च दीपकः
तथा सोमकलापूर्णं देहि देहं न मुञ्चति । ४६ ।

46. 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. Translation: Fortunate are the parents and blessed is the country and the family where a Yogi is born. Anything given to such a Yogi, 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. Yogi). A Yogi far exceeds a thousand householders, a hundred vanapraasthas, and a thousand Brahmacharis. Who can know the reality of the Raja Yoga? That country is very sacred where resides a man who knows it. By seeing and honoring him, generations of ignorant men get moksa, what to speak of those who are actually engaged in it. He knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind! Those who engage in the great yoga, once or thrice daily, are to be known as masters of great wealth (mabeshwaras) or Lords.)

कलीनं तमहं मन्ये चेतरे कलघातका
 गौशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि
 गोमांसभक्षणं तत्तु महापातकनाशनम् । ४७ ।

47. The word (r sana[?]) means tongue; eating it is thrusting it in the gullet which destroys great sins.

जिह्वाप्रवेशसम्भूत वह्निनोत्पादितः खलु
 चन्द्रात्स्रवति यः सारः सा स्यादमरवारुणी । ४८ ।

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

thrusting the tongue.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वारसस्यन्दिनी
स क्षाराकटुकाल्मद्गुग्धसदृशी माध्वाज्यतुल्या तथा । ४९ ।

49. 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 can attract fairies.

व्याधीनां हरणं जरान्तकरणं शस्त्रागमोदीरणम्
मूर्ध्नः षोडशपत्रपद्मगलितं प्राणादवाप्तं हठाद्
उद्धर्हास्यो रसनं नियम्य विवरे शक्तिं परां चिन्तयन्
उत्कल्लोलकलाजलं च विमलं धारामयं यः पिबेन्
निर्व्याधिः स मृणालकोमलवायुर्योगी चिरं जीवति । ५१ ।

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 Prana by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kundalini), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogi lives a very long life. On the top of the Meru (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not overpowered by Raja and Tamas gunas, but in whom Satwa guna is predominant, say there is the (universal spirit) atma in it. It is the source of the downgoing Ida, Pingala and Susumna Nadis, 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 Mudra) is a very good instrument for this purpose.

There is no other means of achieving this end.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धान्तरस्थम्
 तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम्
 चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणाम्
 तद्दुग्धीयात्सुकरणमधो नान्यथा कायसिद्धिः । ५२ ।
 सुषिरं ज्ञानजनकं पञ्चस्रोतः समन्वितम्
 तिष्ठते खेचरीमुद्रा तस्मिन्शून्ये निरञ्जने । ५३ ।

This hole is the generator of knowledge and is the source of the five streams (Ida, Pingala, etc.). In that colorless vacuum, Khechari Mudra should be established.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी
 एकोदेवो निरालम्ब एकावस्था मनोन्मनी । ५४ ।

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

3.5 atha uddīyāna bandhaḥ

बद्धे येन सुषुम्णायां प्राणस्तूड्डीयते यतः
 तस्माद्दुड्डीयनाख्योऽयं योगिभिः समुदाहृतः । ५५ ।

The Uddiyana Bandha

Uddiyana is so called by the Yogis, because by its practice the Prana (vayu), flies (flows) in the Susumna.

उड्डीयानं कुरुते यस्मादविश्रान्तं महाखगः
उड्डीयानं तदेव स्यात्तव बन्धोऽभिधीयते । ५६ ।

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

उदरे पश्चिमं तानं नामेरूर्ध्वं च कारयेत्
उड्डीयानो ह्यसौ बन्धो मृत्युमातङ्गकेसरी । ५७ ।

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

उड्डीयानं तु सहजं गुरुणा कथितं सदा
अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते । ५८ ।

Uddiyana is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again. The portions above and below the navel, should be drawn backwards towards the spine. By practicing this for six months one can undoubtedly conquer death.

नामेरूर्ध्वमधश्चापि तानं कुर्यात्प्रयत्नतः
षण्मासमभ्यसेन्मृत्युंजयत्येव न संशयः । ५९ ।
सर्वेषामेव बन्धानां उत्तमो ह्युड्डीयानकः
उड्डीयानो दृढे बन्धे मुक्तिः स्वाभाविकी भवेत् । ६० ।

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

3.6 atha mūla bandhaḥ

पार्श्विभागेन सम्पीड्य योनिमाकुञ्चयेद्गुदम्
अपानमूर्ध्वमाकृष्य मूलबन्धोऽभिधीयते । ६१ ।

The Mula Bandha

61. Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apana thus, Mula Bandha is made.

अधोगतिमपानं वा ऊर्ध्वगं कुरुते बलात्
आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः । ६२ ।

The Apana, naturally inclining downward, is made to go up by force. This Mula Bandha is spoken of by Yogis as done by contracting the anus.

गुदं पाष्ण्यां तु सम्पीड्य वायुमाकुञ्चयेद्बलात्
वारं वारं यथा चोर्ध्वं समायाति समीरणः । ६३ ।

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

प्राणापानौ नादबिन्दु मूलबन्धेन चैकताम्
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः । ६४ ।

64. Prana, Apana, Nada and Bindu uniting into one in this way, give success in Yoga, undoubtedly.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् । ६५ ।

65. By the purification of Prana, and Apana, urine and excrements decrease. Even an old man becomes young by constantly practicing Mula Bandha.

अपान ऊर्ध्वगे जाते प्रयाते वह्निमण्डलम्
तदानलशिखा दीर्घं जायते वायुनाहता । ६६ ।

66. Going up the Apana enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened. (Note In the center of the body is the seat of fire, like heated gold. In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire. It is gastric fire.)

ततो यातो वह्नयऽपानौ प्राणमृष्णस्वरूपकम्
तेनात्यन्तप्रदीप्तस्तु ज्वलनो देहजस्तथा । ६७ ।

67. These, fire and Apana, go to the naturally hot Prana, which, becoming inflamed thereby, causes burning sensation in the body.

तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबुध्यते
दण्डाहता भुजङ्गीव निश्वस्य ऋजुतां व्रजेत् । ६८ ।

68. The Kundalini, 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.

तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा । ६९ ।

69. It enters the Brahma Nadi, just like a serpent enters its hole. Therefore, the Yogi should always practice this Mula Bandha.

3.7 atha jālandhara bandhaḥ

कण्ठमाकुञ्च्य हृदये स्थापयेच्चिबुकं दृढम्
बन्धो जालन्धराख्योऽयं जरामृत्युविनाशकः । ७० ।

The Jalandhara Bandha

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

बध्नाति हि सिराजालमधोगामि नभो जलम्
ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः । ७१ ।

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

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे

न पीयूषं पतत्यग्नौ न च वायुः प्रकृष्यति । ७२ ।

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

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद्दृढम्
मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् । ७३ ।

73. The two Nadis should be stopped firmly by contracting the throat. This is called the middle circuit or center (Madhya Chakra), and it stops the 16 adharas (i.e., vital parts). (Note. The sixteen vital parts mentioned by renowned Yogis are the (1) thumbs, (2) ankles, (3) knees, (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-randra.)

मूलस्थानं समाकुञ्च्य उड्डीयानं तु कारयेत्
इडां च पिङ्गलां बद्ध्वा वाहयेत्पश्चिमे पथि । ७४ ।

74. By drawing up the mulasthana (anus), Uddiyana Bandha should be performed. The flow of the air should be directed to the Susumna, by closing the Ida and the Pingala.

अनेनैव विधानेन प्रयाति पवनो लयम्
ततो न जायते मृत्युर्जरारोगादिकं तथा । ७५ ।

The Prana becomes calm and latent by this means, and thus

there is no death, old age, disease, etc.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैश्च सेवितम्
सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः । ७६ ।

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

यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डो जरायुतः । ७७ ।

77. The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Surya; and, owing to this, the body becomes old.

तत्रास्ति करणं दिव्यं सूर्यस्य मुखवञ्चनम्
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः । ७८ ।

78. To remedy this, the opening of the Surya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions.

3.8 atha viparītakaraṇi mudrā

ऊर्ध्वनाभेरधस्तालोरूर्ध्वं भानुरधः शशी
करणी विपरीताख्या गुरुवाक्येन लभ्यते । ७९ ।

The Viparita Karani

79. Above the navel and below the palate respectively, are the Surya and the Chandra. The exercise, called the Viparita Karani, is learnt from the guru's instructions.

नित्यमभ्यासयुक्तस्य जठराग्निविवर्धिनी
 आहारो बहुलस्तस्य सम्पाद्यः साधकस्य च । ८० ।
 अल्पाहारो यदि भवेदग्निर्दहति तत्क्षणात्
 अधः शिराश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने । ८१ ।

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

क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने
 वलितं पलितं चैव षण्मासोध्वं न दृश्यते
 याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् । ८२ ।

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily. After six months, the wrinkles and grey hair are not seen. He who practices it daily, even for two hours, conquers death.

3.9 atha vajrolī

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना
 वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम् । ८३ ।

The Vajroli.

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

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित्
क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी । ८४ ।

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

मेहनेन शनैः सम्यगूर्ध्वकुञ्चनमभ्यसेत्
पुरुषोऽथवा नारी वज्रोलीं सिद्धिमाप्नुयात् । ८५ ।

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

यत्नतः शस्तनालेन फुल्कारं वज्रकन्दरे
शनैः शनैः प्रकुर्वीत वायुसंसारकारणात् । ८६ ।

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

नारीभगे पदद्विन्दुमभ्यासेनोर्ध्वमाहरेत्
चलितं च निजं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् । ८७ ।

87. By practice, the discharged bindu is drawn out. One can

draw back and preserve one's own discharged bindu.

एवं संरक्षयेद्विन्दुं जयति योगवित्
मरणं विन्दुपातेन जीवनं विन्दुधारणात् । ८८ ।

88. The Yogi 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 तावत्कालभयं कुतः । ८९ ।

89. By preserving bindu, the body of the Yogi 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 मनश्चैव रक्षणीयं प्रयत्नतः । ९० ।
ऋतुमत्या रजोऽप्येवं निजं विन्दुं च रक्षयेत्
मेद्रेणाकर्षयेद्दूर्ध्वं सम्यगाभ्यासयोगवित् । ९१ ।

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

3.10 atha sahajoliḥ

सहजोलिशामरोलिर्वज्रोल्या भेद एकतः
जलेसुभस्म निक्षिप्य दग्धगोमयसम्भवम् । ९२ ।

The Sahajoli

90. Sahajoli and Amaroli are only the different kinds of Vajroli. Ashes from burnt up cow dung should be mixed with water.

वज्रोली मैथुनादूर्ध्वं स्त्रीपुंसोः स्वाङ्गलेपनम्
आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात् । ९३ ।

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

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा
अयं शुभकरो योगो भोगयुक्तोऽपि मुक्तिदः । ९४ ।

94. This is called Sahajoli, and should be relied on by Yogis. It does good and gives moksa.

अयं योगः पुण्यवतां धीराणां तत्त्वदर्शिनाम्
निर्मत्सराणां वै सिध्येन्न तु मत्सरशालिनाम् । ९५ ।

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

3.11 atha amaroli

पित्तोल्बणत्वात्प्रथमाम्बुधारां
 विहाय निःसारतयान्त्यधाराम्
 निषेव्यशीतलमध्यधारा
 कापालिके खण्डमतेऽमरोली । ९६ ।

The Amaroli

96. In the doctrine of the sect of the Kapalikas, the Amaroli is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने
 वज्रोलीमभ्यसेत्सम्यक्सामरोलीति कथ्यते । ९७ ।

97. He who drinks Amari, snuff it daily, and practices Vajroli, is called practicing Amaroli.

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत्
 धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते । ९८ ।

98. 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.

पुंसो बिन्दुं समाकृञ्चया सम्यगभ्यास पाटवात्
 यदि नारी रजो रक्षेद्दृज्जोल्या सापि योगिनी । ९९ ।
 तस्याः किञ्चिद्राजो नाशं न गच्छति न संशयः । १०० ।
 स बिन्दुस्तद्रजश्चैव एकीभूय स्वदेहगौ

वज्रोल्या अभ्यासयोगेन सर्व सिद्धिं प्रयच्छतः । १०१ ।
 रक्षेदाकुञ्चनादूर्ध्वं या रजः सा हि योगिनी
 अतीतानागतं वेत्ति खेचरी च भवेद्भ्रुवम् । १०२ ।
 देहसिद्धिं च लभते वज्रोत्य अभ्यासयोगतः
 अयं पुण्यकरो योगो भोगे भुक्तेऽपि मुक्तिदः । १०३ ।

3.12 atha śakticālanam

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी
 कुण्डल्यरुन्धती चैते शब्दाः पर्यायवाचकाः । १०४ ।

The Sakti chalana

104. Kutilanga (crookedbodied), Kundalini, Bhujangi (a sheserpent) Sakti, Ishwari, Kuundali, Arunddhati, all these words are synonymous.

उद्घाटयेत्कपाटं तु यथा कुञ्चिकया हठात्
 कुण्डलिन्या तथा योगी मौक्षद्वारं विभेदयेत् । १०५ ।

105. As a door is opened with a key, so the Yogi opens the door of mukti by opening Kundalini by means of Hatha Yoga.

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम्
 मुखेनाद्याद्य तद्वारं प्रसुप्ता परमेश्वरी । १०६ ।

106. The Parameswari (Kundalini) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is

free from pains.

कन्दोर्ध्वं कुण्डलीशक्तिः सुप्ता मोक्षाय योगिनाम्
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् । १०७ ।

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

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता
सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः । १०८ ।

108. Kundali is of a bent shape, and has been described to be like a serpent. He who has moved that Sakti is no doubt Mukta (released from bondage).

गङ्गायामुनयोर्मध्ये बालरुण्डं तपस्विनीम्
बलात्कारेण गृह्णीयात्तद्विष्णोः परमं पदम् । १०९ ।

109. Youngster Tapaswini (a sheascetic), laying between the Ganges and the Yamuni, (Ida and Pingala) should be caught hold of by force, to get the highest position.

इडा भगवती गङ्गा पिङ्गला यमुना नदी
इडापिङ्गलयोर्मध्ये बालरुण्डा च कुण्डली । ११० ।

110. Ida is called the goddess Ganges, Pingala goddess Yamuna. In the middle of the Ida and the Pingala is the infant widow, Kundali.

पुच्छेप्रगृह्य भुजङ्गीं सुप्तामुद्धोधयेच्च ताम्
निद्रां विहाय सा शक्तिरूर्ध्वमुत्तिष्ठते हठात् । १११ ।

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

अवस्थिता चैव फणावती सा
प्रातश्च सायं प्रहरार्धमात्रम्
प्रपूर्य सूर्यात्परिधान युक्त्या
प्रगृह्य नित्यं परिचालनीया । ११२ ।

112. This sheserpent is situated in Muladhar. She should be caught and moved daily, morning and evening, for 1/2 a prahar (1 1/2 hours), by filling with air through Pingala by the Paridhana method.

ऊर्ध्वं वितस्तिमात्रं तु विस्तारं चतुरङ्गुलं
मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् । ११३ ।

113. The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth.

सति वज्रासनं पादौ कराभ्यां धारयेदृढम्
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् । ११४ ।

114. Keeping the feet in Vajraasana (Padmaasana), hold them firmly with the hands. The position of the bulb then will be near

the ankle joint, where it should be pressed.

वज्रासने स्थितो योगी चालयित्वा च कुण्डलीम्
कुर्यादनन्तरं भस्त्रां कुण्डलीमाशु बोधयेत् । ११५ ।

115. The Yogi, sitting with Vajraasana and having moved Kundali, should perform Bhastrika to awaken the Kundali soon.

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्ततः
मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कृतः । ११६ ।

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

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ
ऊर्ध्वमाकृष्यते किञ्चित्सुषुम्णाभ्यां समुद्गता । ११७ ।

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

तेनकुण्डलिनी तस्याः सुषुम्णाया मुखं ध्रुवम्
जहाति तस्मात्प्राणोऽयं सुषुम्णां व्रजति स्वतः । ११८ ।

118. By this Kundalini leaves the entrance of the Susumna at once, and the Prana enters it of itself.

तस्मात्संचालयेन्नित्यं सुखसुप्तामरुन्धतीम्

तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते । ११९ ।

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

येन संचालिता शक्तिः स योगी सिद्धिभाजनम्
किमत्र बहूनोक्तेन कालं जयति लीलया । १२० ।

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

ब्रह्मचर्यरतस्यैव नित्यं हितमिताशिनः
मण्डलाद्दृश्यते सिद्धिः कुण्डल्य अभ्यासयोगिनः । १२१ ।

121. The Yogi observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice with Kundali.

कुण्डलीं चालयित्वा तु भस्त्रां कुर्याद्विशेषतः
एवमभ्यस्यतो नित्यं यमिनो यमभीः कुतः । १२२ ।

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

द्वासप्तति सहस्राणां नाडीनां मलशोधने
कुतः प्रक्षालनोपायः कुण्डल्य अभ्यसनादृते । १२३ ।

123. There is no other way, but the practice of the Kundali, for washing away the impurities of 72,000 Nadis.

इयं तु मध्यमा नाडी दृढाभ्यासेन योगिनाम्
आसनप्राणसंयाममुद्राभिः सरला भवेत् । १२४ ।

124. This middle Nadi becomes straight by steady practice of postures; Pranayama and Mudras of Yogis.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना
रुद्राणी वा परा मुद्रा भद्रां सिद्धिं प्रयच्छति । १२५ ।

125. Those whose sleep has decreased by practice and mind has become calm by samadhi, get beneficial accomplishments by Sambhavi and other Mudras.

राजयोगं विना पृथ्वी राजयोगं विना निशा
राजयोगं विना मुद्रा विचित्रापि न शोभते । १२६ ।

126. Without Raja Yoga, this earth, the night, and the Mudras, be they howsoever wonderful, do not appear beautiful. (Note. Raja Yoga=asana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prana, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.)

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत्
इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा । १२७ ।

127. All the practices relating to air should be performed with

concentrated mind. A wise man should not allow his mind to wander away.

इति मुद्रा दशप्रोक्ता आदिनाथेन शम्भुना
एकैका तासु यमिनां महासिद्धिप्रदायिनी । १२८ ।

128. These are the Mudras, as explained by Adinatha (Siva). Every one of them is the giver of great accomplishments to the practiser.

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

129. He is really the guru and not to be considered as Isvara in human form who teaches the Mudras as handed down from guru to guru.

तस्य वाक्यपरो भूत्वा मुद्राभ्यासे समाहितः
अणिमादिगुणैः सार्धं लभते कालवञ्चनम् । १३० ।

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

****इति हठप्रदीपिकायां तृतीयोपदेशः****

Chapter 4

atha caturthopadeśah

नमः शिवायगुरवे नादबिन्दुकलात्मने
निरञ्जनपदं याति नित्यं तत्र परायणः । १ ।

Samadhi

1. Salutation to the Guru, the dispenser of happiness to all, appearing as Nada, Vindu and Kali. One who is devoted to him, obtains the highest bliss.

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम्
मृत्युघ्नं च सुखोपायं ब्रह्मानन्दकरं परम् । २ ।

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

राजयोगः समाधिश्च उन्मनी च मनोन्मयी
अमरत्वं लयत्वत्वं शून्यशून्यं परं पदम् । ३ ।

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम्
जीवन्मुक्तश्च सहजा तुर्या चेत्येकवाचकाः । ४ ।

3 & 4. Raja Yoga, Samadhi, Unmani, Manonmani, Amaratwa, Laya, Tatwa, Sunya, Asunya, Parama Pada, Amanasska, Adwaitama, Niralamba, Niranjana, Jiwana Mukti, Sahaja, Turya, are all synonymous.

सलिले सैन्धवं यद्वृत्साम्यं भजति योगतः

तथात्म मनसोरैक्यं समाधिरभिधीयते । ५ ।

5. As salt being dissolved in water becomes one with it, so when Atma and mind become one, it is called Samadhi.

यदा संक्षीयते प्राणो मानसं च प्रलीयते
तदा समरसत्वं च समाधिरभिधीयते । ६ ।

6. When the Prana becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samadhi.

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः
प्रनष्टसर्वसङ्कल्पः समाधिः सोऽभिधीयते । ७ ।

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

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः
ज्ञानं मुक्तिः स्थितः सिद्धिर्गुरुवाक्येन लभ्यते । ८ ।

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

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम्
दुर्लभा सहजावस्था सद्गुरोः करुणां विना । ९ ।

9. 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 Samadhi, without the favor of a true guru.

विविधैरासनैः कुम्भैर्विचित्रैः करणैरपि
प्रबुद्धायां महाशक्तौ प्राणः शून्ये प्रलीयते । १० ।

10. By means of various postures and different Kumbhakas, when the great power (Kundali) awakens, then the Prana becomes absorbed in Sunya (Samadhi).

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः
योगिनः सहजावस्था स्वयमेव प्रजायते । ११ ।

11. The Yogi whose sakti has awakened, and who has renounced all actions, attains to the condition of Samadhi, without any

effort.

सुषुम्णावाहिनि प्राणे शून्ये विशतिमानसे
तदा सर्वाणि कर्माणि निर्मूलयति योगवित् । १२ ।

12. When the Prana flows in the Susumna, and the mind has entered sunya, then the Yogi is free from the effects of Karmas.

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया जितः
पतितं वदने यस्य जगदेतच्चराचरम् । १३ ।

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

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे
तदामरोली वज्रोली सहजोली प्रजायते । १४ ।

14. Amaroli, Vajroli and Saholi are accomplished when the mind becomes calm and Prana has entered the middle channel.

ज्ञानं कुतो मनसि सम्भवतीह तावत्
प्राणोऽपि जीवति मनो म्रियते न यावत्
प्राणो मनो द्वयमिदं विलयं नयेद्गो
मोक्षं स गच्छति नरो न कथंचिदन्यः । १५ ।

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

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम्
स्थित्वा सदैव सुस्थाने ब्रह्मरन्ध्रे निरोधयेत् । १६ ।

16. Always living in a good locality and having known the secret of the Susumna, which has a middle course, and making the Vayu move in it, (the Yogi) should restrain the Vayu in the Brahma randhra.

सूर्यचन्द्रमसौ धत्तः कालं रात्रिन्दिवात्मकम्
भौत्री सुषुम्ना कालस्य गुह्यमेतद्गुदाहतम् । १७ ।

17. Time, in the form of night and day, is made by the sun and

the moon. That the Susumna devours this time (death) even, is a great secret.

द्वासप्तति सहस्राणि नाडीद्वाराणि पञ्जरे
सुषुम्णा शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः । १८ ।

18. In this body there are 72,000 openings of Nadis; of these, the Susumna, which has the Sambhavi Sakti in it, is the only important one, the rest are useless.

वायुः परिचितो यस्मादग्निना सह कुण्डलीम्
बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः । १९ ।

19. The Vayu should be made to enter the Susumna without restraint by him who has practices the control of breathing and has awakened the Kundali by the (gastric) fire.

सुषुम्णा वाहिनी प्राणे सिद्धतत्येव मनोन्मनी
अन्यथा त्वितराभ्यासाः प्रयासायैव योगिनाम् । २० ।

20. The Prana, flowing through the Susumna, brings about the condition of manonmani; other practices are simply futile for the Yogi.

पवनो बध्यते येन मनस्तेनैव बध्यते
मनश्च बध्यते येन पवनस्तेन बध्यते । २१ ।

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

हेतुद्वयं तु चित्तस्य वासना च समीरणः
तयोर्विनष्ट एकस्मिन्तौ द्वावपि विनश्यतः । २२ ।

22. There are two causes of the activities of the mind; (1) Vsana (desires) and (2) the respiration (the Prana). Of these, the destruction of the one is the destruction of both.

मनो यत्र विलीयेत यत्र मनस्तत्र विलीयते
पवनो लीयते यत्र मनस्तत्र विलीयते । २३ ।

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

दुग्धाम्बुवत्संमिलितावुभौ तौ
तुल्यक्रियौ मानसमारुतौ हि
यतो मरुत्तत्र मनःप्रवृत्ति-
र्यतो मनस्तत्र मरुत्प्रवृत्तिः । २४ ।

24. 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 Prana begins its activities where there is the mind.

तत्रैकनाशादपरस्य नाश
एकप्रवृत्तेरपरप्रवृत्तिः
अध्वस्तयोश्चेन्द्रियवर्गवृत्ति
प्रध्वस्तयोर्मोक्षपदस्य सिद्धिः । २५ ।

25. 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 Idriyas (the senses) remain engaged in their proper functions, and when they become latent then there is moksa.

रसस्य मनसश्चैव चञ्चलत्वं स्वभावतः
रसो बद्धो मनो बद्धं किं न सिध्यति भूतले । २६ ।

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

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

27. O Parvati! 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.

मनःस्थैर्यं स्थिरोवायुस्ततो बिन्दुः स्थिरो भवेत्
बिन्दुस्थैर्यात्सदा सत्त्वं पिण्डस्थैर्यं प्रजायते । २८ ।

28. The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of

this latter makes the satwa established in the body.

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः
मारुतस्य लयो नाथः स लयो नादमाश्रितः । २९ ।

29. 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 nada.

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे
मनः प्राणलये कश्चिदानन्दः सम्प्रवर्तते । ३० ।

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

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः
निश्चेष्टोनिर्विकारश्च लयो जयति योगिनाम् । ३१ ।

31. 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.

उच्छिन्नसर्वसङ्कल्पो निःशेषाशेष चेष्टितः
स्वावगम्यो लयः कोऽपि जायते वाग् अगोचरः । ३२ ।

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

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनी
सा शक्तिर्जीवभूतानां द्वे अलक्ष्ये लयं गते । ३३ ।

33. They often speak of Laya; but what is meant by it? Laya is simply the forgetting of the objects of senses when the V sanas (desires) do not rise into existence again.

लयो लय इति प्राहुः कीदृशं लयलक्षणम्
अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः । ३४ ।

वेदशास्त्रपुराणानि सामान्यगणिका इव
एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव । ३५ ।

4.1 atha śāmbhavī mudrā

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता
एषा सा शाम्भवीमुद्रा वेदशास्त्रेषु गोपिता । ३६ ।

36. The Sambhavi Mudra

The Vedas and the Sastras are like ordinary public women. Sambhavi Mudra is the one, which is secluded like a respectable lady.

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि
मुद्रेयं खलु शाम्भवी भवति सा लब्धा प्रसादाद्गुरोः

शून्याशून्यविलक्षणं स्फुरति तत्तत्त्वं पदं शाम्भवम् । ३७ ।

37. Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called Sambhavi Mudra, hidden in the Vedas and the Sastras.

श्रीशाम्भव्याश्च खेचर्या अवस्थाधाम भेदतः
भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणी । ३८ ।

38. When the Yogi remains inwardly attentive to the Brahman, keeping the mind and the Prana absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sambhavi Mudra, which is learnt by the favor of a guru. Whatever, wonderful, Sunya or Asunya is perceived, is to be regarded as the manifestation of that great Sambhu (Siva).

तारे ज्योतिषि संयोज्य किञ्चिद्ब्रह्ममयेद्भ्रुवौ

पूर्वयोगं मनोयुञ्जन्नुन्मनी कारकः क्षणात् । ३९ ।

The two states, the Sambhavi and the Khechari, 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 ChitasukhaRupaatmana which is void.

केचिदागमजालेन केचिन्निगमसङ्कुलैः

केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् । ४० ।

अर्धोन्मीलितलोचनः स्थिरमना नासाग्रदत्तेक्षण-

श्चन्द्रार्कवपि लीनतामुपनयन्निस्पन्दभावेन यः

ज्योतीरूपमशेषबीजमखिलं देदीप्यमानं परं

तत्त्वं तत्पदमेतिवस्तुपरमं वाच्यं किमत्राधिकम् । ४१ ।

41. The Unmani

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 Sambhavi Mudras, that is, inwardly thinking of Brahma, but apparently looking outside). This will create the Unmani avastha at once.

दिवा न पूजयेल्लिङ्गं रात्रौ चैव न पूजयेत्

सर्वदा पूजयेल्लिङ्गं दिवारान्नि निरोधतः । ४२ ।

42. Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudra, which enables one to cross the ocean of existence. With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Ida and the Pingala 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? One should not meditate on the Linga (i.e., Atman) in the day (i.e., while Surya or Pingala is working) or at night (when Ida is working), but should always contemplate after restraining both.

4.2 atha khecarī

सव्यदक्षिणनाडीस्थो मध्ये चरति मारुतः
तिष्ठते खेचरीमुद्रा तस्मिन्स्थाने न संशयः । ४३ ।

The Khechari

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

इडापिङ्गलयोर्मध्ये शून्यं चैवानिलं ग्रसेत्
तिष्ठते खेचरीमुद्रा तत्र सत्यं पुनः पुनः । ४४ ।

44. If the Prana can be drawn into the Sunya (Susumna), which is between the Ida and the Pingala, and made motionless there, then the Khechari Mudra can truly become steady there. That Mudra is called Khechari which is performed in the supportless space between the Surya and the Chandra (the Ida and the Pingala) and called the Vyoma Chakra.

सूर्याचन्द्रमसोर्मध्ये निरालम्बान्तरे पुनः
संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी । ४५ ।

45. The Khechari which causes the stream to flow from the Chandra (Soma) is the beloved of Siva. The incomparable divine Susumna should be closed by the tongue drawn back. It can be closed from the front also (by stopping the movements of the Prana), and then surely it becomes the Khechari. By practice, this Khechari leads to

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा
पूरयेदतुलां दिव्यां सुषुम्णां पश्चिमे मुखे । ४६ ।

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

पुरस्ताच्चैव पूर्यत निश्चिता खेचरी भवेत्
अभ्यस्ता खेचरी मुद्राप्युन्मनी सम्प्रजायते । ४७ ।

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते
 ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते । ४८ ।
 अभ्यसेत्खेचरीं तावद्वावत्स्यादोगनिद्रितः
 सम्प्राप्तयोगनिद्रस्य कालो नास्ति कदाचन । ४९ ।
 निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत्
 स बाह्याभ्यन्तरं व्योम्नि घटवत्तिष्ठति ध्रुवम् । ५० ।
 बाह्यवायुर्यथा लीनस्तथा मध्यो न संशयः
 स्वस्थाने स्थिरतामेति पवनो मनसा सह । ५१ ।
 एवमभ्यस्यतस्तस्य वायुमार्गं दिवानिशम्
 अभ्यासाञ्जीर्यते वायुर्मनस्तत्रैव लीयते । ५२ ।
 अमृतैः प्लावयेद्देहमापादतलमस्तकम्
 सिद्धयत्येव महाकायो महाबलपराक्रमः । ५३ ।
 शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम्
 मनसा मन आलोक्य धारयेत्परमं पदम् । ५४ ।
 खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु
 सर्वं च खमयं कृत्वा न किञ्चिदपि चिन्तयेत् । ५५ ।
 अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे
 अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे । ५६ ।
 बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम्
 सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् । ५७ ।
 सङ्कल्पमात्रकलनैव जगत्समग्रं
 सङ्कल्पमात्रकलनैव मनोविलासः
 सङ्कल्पमात्रमतिमुत्सृजनिर्विकल्पम्
 आश्रित्यनिश्चयमवाप्नुहि रामशान्तिम् । ५८ ।

58. The Khechari should be practiced till there is Yoganidra (Samadhi). One who has induced Yoganidra, cannot fall a victim to death. 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). As with air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (i.e., in Brahma randhra). By thus practicing, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahakaya, i.e., great strength and energy.

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा
 तथा सन्धीयमानं च मनस्तत्त्वे विलीयते । ५९ ।
 ज्ञानं सर्वं प्रतीतं च ज्ञानं न मन उच्यते
 ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः । ६० ।
 मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरम्
 मनसो ह्युन्मनीभावाद्द्वैतं नैवोलभ्यते । ६१ ।

61. Placing the mind into the Kundalini, and getting the later into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. Keep the atma inside the Kha (Brahma) and place Brahma inside your atma. Having made everything pervaded with Kha (Brahma), think of nothing else. One should become void in and void out, and void like a pot in the space. Full in and full outside, like a jar in the ocean. He should be neither of his inside nor of his outside world; and, leaving all thoughts, he should think of nothing. 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 Rama! obtain peace. As camphor disappears in fire, and rock salt in water, so the mind united with the atma loses its identity. When the knowable, and the knowledge, are both destroyed equally, then there is no second way (i.e., Duality is destroyed). All this movable and immovable world is mind. When the mind has attained to the unmani avastha, there is no dwaita (from the absence of the working of the mind).

ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम्
 मनसो विलये जाते कैवल्यमवशिष्यते । ६२ ।
 एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः
 समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः । ६३ ।
 सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रजन्मने
 मनोन्मन्यै नमस्तुभ्यं महा शक्त्यै चिदात्मने । ६४ ।
 अशक्यतत्वबोधानां मूढानामपि संमतम्
 प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते । ६५ ।
 श्री आदिनाथेन स पादकोटि-
 लयप्रकाराः कथिता जयन्ति
 नादानुसन्धानकमेकमेव
 मान्यामहे मुख्यतमं लयानाम् । ६६ ।
 मुक्तासने स्थितो योगी मुद्रां सन्धाय शाम्भवीम्
 शृणुयाद्दक्षिणे कर्णे नादमन्तास्थमेकधीः । ६७ ।
 श्रवणपुटनयनयुगल
 घ्राणमुखानां निरोधनं कार्यम्
 शुद्धसुषुम्णासरणौ
 स्फुटममलः श्रूयते नादः । ६८ ।
 आरम्भश्च घटश्चैव तथा परिचयोऽपि च
 निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् । ६९ ।

69. Mind disappears by removing the knowable, and, on its disappearance, atma only remains behind. The highsouled Acharyas (Teachers) of yore gained experience in the various methods of Samadhi themselves, and then they preached them to others. Salutations to Thee, O Susumna, to Thee O Kundalini, to Thee O Sudha, born of Chandra, to Thee O Manonmani! to Thee O great power, energy and the intelligent spirit. I will describe now the practice of anahata nada, as propounded by Goraksa Natha, for the benefit of those who are unable to understand the principles of knowledge a method, which is liked by the ignorant

also. Adinatha propounded 1 1/4 crore methods of trance, and they are all extant. Of these, the hearing of the anahata nada is the only one, the chief, in my opinion. Sitting with Mukta asana and with the Sambhavi Mudra, the Yogi should hear the sound inside his right ear, with collected mind. The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Susumna which has been cleansed of all its impurities. In all the Yogas, there are four states: (1) arambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consummate).

4.3 atha ārambhāvasthā

ब्रह्मग्रन्थेर्भवेद्भेदो ह्यानन्दः शून्यसम्भवः
विचित्रः कृणको देहेऽनाहतः श्रूयते ध्वनिः । ७० ।

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान्
सम्पूर्णहृदयः शून्य आरम्भे योगवान्भवेत् । ७१ ।

Arambha Avastha

71. When the Brahma granthi (in the heart) is pierced through by Pranayama, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body. In the arambha, a Yogi's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void.

4.4 atha ghaṭāvasthā

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः
 दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा । ७२ ।
 विष्णुग्रन्थेस्ततो भेदात्परमानन्दसूचकः
 अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् । ७३ ।

The Ghata Avastha

73. In the second stage, the airs are united into one and begun moving in the middle channel. The Yogi's posture becomes firm, and he becomes wise like a god. By this means the Visnu knot (in the throat) is pierced which is indicated by highest pleasure experienced, and then the Bheri sound (like the beating of a kettle drum) is evolved in the vacuum in the throat.

4.5 atha paricayāvasthā

तृतीयायां तु विज्ञेयो विहायो मर्दलध्वनिः
 महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् । ७४ ।
 चित्तानन्दं तदा जित्वा सहजानन्दसम्भवः
 दोषदुःखजराव्याधिक्लुधानिद्रा विवर्जितः । ७५ ।

The Parichaya Avastha

75. In the third stage, the sound of a drum is known to arise in the Sunya between the eyebrows, and then the Vayu goes to the Mahasunya, which is the home of all the siddhis. Conquering, then, the pleasures of the mind, ecstasy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep. 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. The union of the mind and the sound is called the RajaYoga. The (real) Yogi becomes the creator and destroyer of the universe, like God. 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 RajaYoga and practice 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 Unmani state. For people of small intellect, it is a very easy method for obtaining perfection in the RajaYoga. The Laya produced by nada, at once gives experience (of spiritual powers). The happiness which increases in the hearts of Yogiswaras, who have gained success in Samadhi by means of attention to the nada, is beyond description, and is known to Sri Guru Natha 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. By practicing with this nada, all other external sounds are stopped. The Yogi becomes happy by overcoming all distractions within 15 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.

4.6 atha niṣpatyavasthā

रुद्रग्रन्थिं यदा मित्वा शर्वपीठगतोऽनिलः
निष्पत्तौ वैणवः शब्दः कृणाद्वीणाकृणो भवेत् । ७६ ।
एकीभूतं तदा चित्तं राजयोगाभिधानकम्
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् । ७७ ।

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखम्
 लयोद्भवमिदं सौख्यं राजयोगादवाप्यते । ७८ ।
 राजयोगमजानन्तः केवलं हठकर्मिणः
 एतानभ्यासिनो मन्ये प्रयासफलवर्जितान् । ७९ ।
 उन्मन्यवाप्यते शीघ्रं भ्रूध्यानं मम संमतम्
 राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम्
 सद्यः प्रत्ययसन्धायी जायते नादजो लयः । ८० ।

80. 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, . In the last stage, the sounds resemble those from tinklets, flute, Vina, bee, . These various kinds of sounds are heard as being produced in the body. Though hearing loud sounds like those of thunder, kettle drums, one should practice with the subtle sounds also. Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practicing, the distracted mind does not wander elsewhere. Wherever the mind attaches itself first, it becomes steady there; and when it becomes absorbed in it. Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nada, does not desire the objects of enjoyment. The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anahata nada. The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. Those desirous of the kingdom of Yoga, should take up the practice of hearing the anahata nada, with mind collected and free from all cares. Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it. Nada is the bolt of the stable door for the horse (the minds of the Yogis). A Yogi should determine to practice constantly in the hearing of the nada sounds.

नादानुसन्धानसमाधिभाजां
 योगीश्वराणां हृदि वर्धमानम्
 आनन्दमेकं वचसामगम्यं
 जानाति तं श्रीगुरुनाथ एकः । ८१ ।
 कर्णो पिधायहस्ताभ्यां यः शृणोति ध्वनिं मुनिः
 तत्र चित्तं स्थिरीमुर्याद्यवस्थिरपदं व्रजेत् । ८२ ।
 अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम्
 पक्षाद्विक्षेपमखिलं जित्वा योगी सुखीभवेत् । ८३ ।
 श्रूयते प्रथमाभ्यासे नादो नानाविधोमहान्
 ततोऽभ्यासे वर्धमाने श्रूयते सूक्ष्मसूक्ष्मकः । ८४ ।
 आदौ जलधिजीमूतभेरी झर्झरसम्भवाः
 मध्ये मर्दलशङ्खोत्था घण्टाकाहलजास्तथा । ८५ ।
 अन्ते तु किङ्किणीवंशवीणाभ्रमरनिःस्वनाः
 इति नानाविधा नादाः श्रूयन्ते देहमध्यगाः । ८६ ।
 महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ
 तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् । ८७ ।

87. Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nada, and then it roams like it in the supportless akasa or Brahma. The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, it does not run away anywhere. The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nada, becomes latent along with it. The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is very easy for an expert archer to kill it.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने
 रममाणमपि क्षिप्तं मनो नान्यत्र चालयेत् । ८८ ।
 यत्र कुत्रापि वा नादे लगति प्रथमं मनः

तत्रैव सुस्थिरीभूय तेन सार्धं विलीयते । ८९ ।
 मकरन्दं पिबन्मृङ्गीगन्धं नापेक्षते यथा
 नादासक्तं तथा चित्तं विषयान्नहि काङ्क्षते । ९० ।
 मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः
 समर्थोऽयं नियमेन निनादनिशिताङ्कुशः । ९१ ।
 बद्धं तु नादबन्धेन मनः सन्त्यक्तचापलम्
 प्रयाति सुतरां स्थैर्यं छिन्नपक्षः खगो यथा । ९२ ।
 सर्वचिन्तां परित्यज्य सावधानेन चेतसा
 नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता । ९३ ।
 नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते
 अन्तरङ्गकुरङ्गस्य वधे व्याधायतेऽपि च । ९४ ।
 अन्तरङ्गस्य यमिनो वाजिनः परिघायते
 नादोपास्तिरतो नित्यमवधार्या हि योगिना । ९५ ।
 बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात्
 मनः पारदमाप्नोति निरालम्बाख्य खेऽटनम् । ९६ ।
 नादश्रवणतः क्षिप्रमन्तरङ्गभुजङ्गमम्
 विस्मृतय सर्वमेकाग्रः कुत्रचिन्नहि धावति । ९७ ।
 काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति
 नादे प्रवर्तितं चित्तं नादेन सह लीयते । ९८ ।
 घण्टादिनादसक्तस्तब्धान्तः करणहरिणस्य
 प्रहरणमपि सुकरं स्याच्छरसन्धानप्रवीणश्चेत् । ९९ ।
 अनाहतस्य शब्दस्य ध्वनिर्य उपलभ्यते
 ध्वनेरन्तर्गतं ज्ञेयं ज्ञेयस्यान्तर्गतं मनः
 मनस्तत्रलयं याति तद्विष्णोः परमं पदम् । १०० ।
 तावदाकाशसङ्कल्पो यावच्छब्दः गीयते
 निःशब्दं तत्परं ब्रह्म परमातेति गीयते । १०१ ।
 यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा
 यस्तत्वान्तो निराकारः स एव परमेश्वरः । १०२ ।

इति नादानुसन्धानम्

सर्वेहठलयोपाया राजयोगस्य सिद्धये
 राजयोग समारूढः पुरुषः कालवञ्चकः । १०३ ।
 तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः
 उन्मनीकल्पलतिका सद्य एव प्रवर्तते । १०४ ।
 सदा नादानुसन्धानात्क्षीयते पापसंचयाः
 निरञ्जने विलीयेते निश्चितं चित्तमारुतौ । १०५ ।
 शङ्खदुन्दुभिनादं च न शृणोति कदाचन
 काष्ठवञ्जायते देह उन्मन्यावस्थया ध्रुवम् । १०६ ।
 सर्वावस्था विनिर्मुक्तः सर्वचिन्ताविवर्जितः
 मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः । १०७ ।
 खाद्यते न च कालेन बाध्यते न च कर्मणा
 साध्यते न स केनापि योगी युक्तः समाधिना । १०८ ।
 न गन्धं न रसं रूपं न च स्पर्शं न निःस्वनम्
 नात्मानं न परं वेत्ति योगी युक्तः समाधिना । १०९ ।
 चित्तं न सुप्तं नोजाग्रत्स्मृतिविस्मृतिवर्जितम्
 न चास्तमेति नोदेति यस्यासौ मुक्त एव सः । ११० ।
 न विजानाति शीतोष्णं न दुःखं न सुखं तथा
 न मानं नोपमानं च योगी युक्तः समाधिना । १११ ।
 स्वस्थो जाग्रदवस्थायां सुप्तवद्वोऽवतिष्ठते
 निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः । ११२ ।
 अवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम्
 अग्राह्यो मन्त्रयन्त्राणां योगी युक्तः समाधिना । ११३ ।
 यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे
 यावद्विन्दुर्न भवति दृढः प्राणवातप्रबन्धात्
 यावद्ध्रियाने सहजसदृशं जायते नैव तत्त्वं
 तावज्ज्ञानं वदति तदिदं दम्भमिथ्याप्रलापः । ११४ ।

114. The knowable interpenetrates the anahata sound when it

is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the allpervading, almighty Lord. So long as the sounds continue, there is the idea of akasa. When they disappear, then it is called Para Brahma, Paramatmana. Whatever is heard in the form of nada, is the sakti (power). That which is formless, the final state of the Tatwas, is the Parameswara. All the methods of Hatha are meant for gaining success in RajaYoga; for, the man, who is well-established in the RajaYoga, overcomes death. Tatwa is the seed, Hatha the field; and Indifference (Vairagya) the water. By the action of these three, the creeper Unmani thrives very rapidly. All the accumulations of sins are destroyed by practicing always with the nada; and the mind and the airs do certainly become latent in the colorless (Paramatmana). Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmani avastha, his body becomes like a piece of wood. There is no doubt, such a Yogi becomes free from all states, from all cares, and remains like one dead. He is not devoured by death, is not bound by his actions. The Yogi who is engaged in Samadhi is overpowered by none. The Yogi, engaged in Samadhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated. He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogi is absorbed in Samadhi. He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free. The Yogi, engaged in Samadhi, cannot be killed by any instrument, and is beyond the controlling powers of beings. He is beyond the reach of incantations and charms. As long as the Prana does not enter and flow in the middle channel and the vindu does not become firm by the control of the movements of the Prana; 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.

इति हठयोगप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः

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