

THE HATHA YOGA PRADIPIKA

Chapter I.

On âsanas.

1. Salutation to Âdinâtha (Siva) who expounded the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the high pinnacled Râja Yoga.
2. Yogin Swâtmârâma, after saluting his Gurû Srinâtha explains Hatha Yoga for the attainment of Râja Yoga.
3. Owing to the darkness arising from the multiplicity of opinions people are unable to know the Râja Yoga. Compassionate Swâtmârâma composes the Hatha Yoga Pradipikâ like a torch to dispel it.
4. Matsyendra, Goraksa, etc., knew Hatha Vidyâ, and by their favor Yogi Swâtmârâma also learnt it from them.
5. The following Siddhas (masters) are said to have existed in former times:--

Sri Adinâtha (Siva), Matsyendra, Nâtha, Sâbar, Anand, Bhairava, Chaurangi, Mina Nâtha, Goraksanâtha, Virupâksa, Bilesaya.
6. Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati.
7. Kâneri, Pujoyapâda, Nityanâtha, Niranjana, Kapâli, Vindunâtha, Kâka Chandiswara.
8. Allâma, Prabhudeva, Ghodâ, Choli, Tintini, Bhânuki, Nardevâ, Khanda Kâpâlîka, etc.
9. These Mahâsiddhas (great masters), breaking the sceptre of death, are roaming in the universe.
10. Like a house protecting one from the heat of the sun, Hatha Yoga protects its practisers from the burning heat of the three Tâpas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga.
11. A yogi desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing.
12. The Yogi should practice Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a

country where justice is properly administered, where good people live, and food can be obtained easily and plentifully.

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

14. Having seated in such a room and free from all anxieties, he should practice Yoga, as instructed by his *gurû* .

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

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

17. The ten rules of conduct are: ahimsâ (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet, and cleanliness.

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.

âsanas.

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

20. I am going to describe certain âsanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc.

Swastika-âsana.

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

Gomukha-âsana.

22. Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-âsana, having the appearance of a cow.

Virâsana.

23. 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 Virâsana.

Kurmâsana.

24. Placing the right ankle on the left side of the anus, and the left ankle on the right side of it, makes what the Yogis call Kurma-âsana.

Kukkuta âsana.

25. Taking the posture of Padmâ-âsana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuta-âsana.

Utâana Kurma-âsana.

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

Dhanura âsana.

27. 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 âsana.

Matsya-âsana.

28-29. Having placed with the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the âsana, as explained by Sri Matsyânatha. 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.

Paschima Tâna.

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 Tâna.

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

Mayura-âsana.

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 Mayura-âsana.

33. This âsana 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.

Sava-âsana.

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

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

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

The Siddhâsana.

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 âsana, the opener of the door of salvation.

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

39. Some call this Siddhâsana, some Vajrâsana. Others call it Mukta âsana or Gupta âsana.

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

41. Out of the 84 âsanas Siddhâsana should always be practiced, because it cleanses the impurities of 72,000 nâdis.

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

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

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

45. There is no âsana like the Siddhâsana and no Kumbhaka like the Kevala. There is no mudrâ like the Khechari and no *laya* like the Nada (Anahâta Nâda).

Padmâsana.

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 Padmâsana, the destroyer of the diseases of the Yamis.

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

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 apâna-vâyû gently upwards.

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

50. Having kept both hands together in the lap, performing the Padmâsana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apâna-vâyû up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana and apâna in the navel, one gets the highest intelligence by awakening the sakti (kundalini) thus.

N.B.-- When Apâna Vâyû 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.)

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

The Simhâsana.

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.

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.

54. This is Simhâsana, held sacred by the best Yogis. This excellent âsana effects the completion of the three Bandhas (the Mulabandha, Kantha or Jâlandhar Bandha and Uddiyâna Bandha).

The Bhandrâsana.

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 Bhadrâsana is the destroyer of all diseases.

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

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

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

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.

Foods injurious to a Yogi.

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

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.

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

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

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.

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

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.

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.

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

End of the first chapter, on the method of forming the âsanas.

Chapter II.

On Pranayama.

1. Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should practice pranayama, as instructed by his guru.
2. Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogi gets steadiness of mind.
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.
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.
5. When the whole system of the nadis which is full of impurities, is cleaned, then the Yogi becomes able to control the Prana.
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.

Methods of performing Pranayama.

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

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.

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.

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.

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.

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.

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

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

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, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Pranayama being only a regular form of it, there should be no cause to fear.)

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.

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.

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.

22. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala Bhati. These are called the six actions.

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.

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.)

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.

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.

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.

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.

The Neti.

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

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.

The Trataka.

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

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

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.

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.

The Kapala Bhati.

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

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.

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.

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.

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.

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.

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.

Manomani.

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

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.

Different kinds of Kumbhakas.

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

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.)

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 (Jalandhara 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.)

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.)

Surya Bhedana.

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

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*.)

50. 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*.--Translation:

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 âsana (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 âsanas for gaining samadhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nagas, to insure success in the âsanas (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 âsanas and when fatigued, he should practice sava âsana. 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 Siddhâsana, 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 Padmâsana, 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.)

Ujjayi.

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

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

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.

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, one becomes next to the God of love and beauty.

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

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

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.

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

The Bhastrika.

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

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

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.
62. It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked.
63. In the same way, the air of the body should be moved intelligently, filling it through Suyra when fatigue is experienced.
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.
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).
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.
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.

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.

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.

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.

71. Considering Puraka (Filling), Rechaka (expelling) and Kumbhaka (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).

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.

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

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.

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

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.

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.

Indications of success in the practice of Hatha Yoga.

78. When the body becomes lean, the face glows with delight, Anahata-nada 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.

End of Chapter II.

Chapter III.

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

The Mudras.

6. Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana Bandha, Mula Bandha, Jalandhara Bandha.
7. Viparita Karani, Vijroli, and Sakti Chalana. These are the ten Mudras which annihilate old age and death.
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 (non-resistance 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).

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.

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.

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).

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.

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

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.

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.

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

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.

The Maha Bandha.

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

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).

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.
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).
23. This stops the upward motion of all the nadis. Verily this Maha Bandha is the giver of great Siddhis.
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).
25. As beauty and loveliness, do not avail a woman without a husband, so the Maha Mudra and the Maha-Bandha are useless without the Maha Vedha.

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.
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.
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.
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.
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.
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.

The Khechari.

32. The Khechari Mudra is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle
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 Khechari can be accomplished.
34. Taking a sharp, smooth and clean instrument, of the shape of a cactus leaf, the fraenum of the tongue should be cut a little (as much as a hairs thickness), at a time.
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.
36. One should go on doing thus, regularly for six months. At the end of six months, the fraenum of the tongue will be completely cut.
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.
38. The Yogi who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc.
39. He who knows the Khechari Mudra is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning.
40. He who knows the Khechari Mudra, is not troubled by diseases, is not stained with karmas, and is not snared by time.
41. The Siddhas have devised this Khechari Mudra from the fact that the mind and the tongue reach akasa by its practice.
42. If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu cannot leave its place even if a women were embraced.
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.
44. If the Yogi, whose body is full of Somarasa, were bitten by Takshaka (snake), its poison cannot permeate his body.
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 thousand-petalled 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.)

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.)

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

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.

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.

50. He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled 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.

51. On the top of the Meru (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not over-powered 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 down-going 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.

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

53. 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.

The Uddiyana Bandha.

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

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

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

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

58. 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.

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

The Mula Bandha.

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

61. 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.

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

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

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

65. 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.)

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

67. 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.

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

The Jalandhara Bandha.

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

70. 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.

71. 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.

72. 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 Brahmaandra.)

73. 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.

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

75. 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.

76. 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.

77. 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.

The Viparita Karani.

78. 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.

79. 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.

80. 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.

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

The Vajroli.

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

83. 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.

84. 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.

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

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

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

88. 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.

89. 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.

The Sahajoli.

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

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

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

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

The Amaroli.

94. 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.

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

96. 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.

The Sakti chalana.

97. Kutilanga (crooked-bodied), Kundalini, Bhujangi (a she-serpent) Sakti, Ishwari, Kuundali, Arunddhati, -- all these words are synonymous.
98. As a door is opened with a key, so the Yogi opens the door of mukti by opening Kundalini by means of Hatha Yoga.
99. 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.
100. 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.
101. 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).
102. Youngster Tapaswini (a she-ascetic), laying between the Ganges and the Yamuni, (Ida and Pingala) should be caught hold of by force, to get the highest position.
103. Ida is called the goddess Ganges, Pingala goddess Yamuna. In the middle of the Ida and the Pingala is the infant widow, Kundali.
104. This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Sakti leaves her sleep, and starts upwards.
105. This she-serpent 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.
106. 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.
107. Keeping the feet in Vajra-âsana (Padma-âsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed.
108. The Yogi, sitting with Vajra-âsana and having moved Kundali, should perform Bhastrika to awaken the Kundali soon.
109. 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.
110. By moving this, for two muhurtas, it is drawn up a little by entering the Susumna (spinal column).

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

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

113. 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.

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

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

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

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

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

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

(*Note.*--Raja Yoga=âsana. 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.)

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

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

122. 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.

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

End of chapter III, on the Exposition of the Mudras.

Chapter IV.

On 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.

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.

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.

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

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

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

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.

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*.

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

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

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

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.

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

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.

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.

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.

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.

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.

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

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.

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

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

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.

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.

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

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.

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.

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.

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.

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.

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 self-experience alone.

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

The Sambhavi Mudra.

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

35. 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.

36. 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).

37. The two states, the Sambhavi and the Khechhari, 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 Chita-sukha-Rupa-atmana which is void.

The Unmani.

38. 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.

The Taraka.

39. 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.

40. 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?

41. 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.

The Khechari.

42. 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.

43. 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.

44. 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.

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.

46. 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 Unmani.

47. 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.

48. The Khechari should be practiced till there is Yoga-nidra (Samadhi). One who has induced Yoga-nidra, cannot fall a victim to death.

49. 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).

50. 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).

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

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

End of the Khechari.

53. 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.

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

55. 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.

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

57. 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.

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

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

60. 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).
61. Mind disappears by removing the knowable, and, on its disappearance, atma only remains behind.
62. The high-souled Acharyas (Teachers) of yore gained experience in the various methods of Samadhi themselves, and then they preached them to others.
63. 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.
64. 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.
65. 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.
66. Sitting with Mukta âsana and with the Sambhavi Mudra, the Yogi should hear the sound inside his right ear, with collected mind.
67. 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.
68. 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).

Arambha Avastha.

69. 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.
70. In the arambha, a Yogi's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void.

The Ghata Avastha.

71. 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.

72. 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.

The Parichaya Avastha.

73. 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.

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

75. 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.

76. The union of the mind and the sound is called the Raja-Yoga. The (real) Yogi becomes the creator and destroyer of the universe, like God.

77. Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption (in Brama), is obtained by means of Raja-Yoga.

78. Those who are ignorant of the Raja-Yoga and practice only the Hatha-Yoga, will, in my opinion, waste their energy fruitlessly.

79. 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 Raja-Yoga. The Laya produced by nada, at once gives experience (of spiritual powers).

80. 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.

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

82. By practicing with this nada, all other external sounds are stopped. The Yogi becomes happy by overcoming all distractions within 15 days.

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

84. 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, &c.
85. In the last stage, the sounds resemble those from tinklets, flute, Vina, bee, &c. These various kinds of sounds are heard as being produced in the body.
86. Though hearing loud sounds like those of thunder, kettle drums, &c., one should practice with the subtle sounds also.
87. 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.
88. Wherever the mind attaches itself first, it becomes steady there; and when it becomes absorbed in it.
89. 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.
90. 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.
91. The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once.
92. 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.
93. Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it.
94. 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.
95. 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.
96. The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, it does not run away anywhere.
97. 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.
98. 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.

99. 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 all-pervading, almighty Lord.

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

101. 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.

102. All the methods of Hatha are meant for gaining success in Raja-Yoga; for, the man, who is well-established in the Raja-Yoga, overcomes death.

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

104. 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).

105. 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.

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

107. He is not devoured by death, is not bound by his actions. The Yogi who is engaged in Samadhi is overpowered by none.

108. The Yogi, engaged in Samadhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self.

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

110. He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogi is absorbed in Samadhi.

111. He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free.

112. 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.

113. 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.

End of Hatha Yoga Pradipika.