The Gheranda Samhita

Translated into English by
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THE GHERANDA SAMHITA

LESSON FIRST

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

I bow to that Lord Primeval who taught in the beginning the science of the Training in Hardiness (Hatha Yoga)—a science that stands out as the first rung on the ladder that leads to the supreme heights of Royal Training (Raja Yoga).

Note.—The Training of the body is the first step to the training of the mind. A healthy mind can exist only in a healthy body. Hence the Hatha Yoga or training of the body is the first step to the training of the mind or Raja Yoga. Hatha may be translated as "hard" or the training of or in Hardiness. Raja in this connection may be translated as royal or softness, or training in royal graces or mental discipline.

1. Once Chandঃ Kapali going to the cottage of Gheranḍa saluted him with reverence and devotion.

2. O Master of Yoga! O best of the Yogins! O Lord! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñāna).
3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

नास्ति मायासमः पाशो नास्ति योगात्मक बलम्।
नास्तिज्ञानात्मः सत्यन्तरात्मः परेः रिपुः॥७॥

4. There are no fetters like those of Illusion (Māyā), no strength like that which comes from discipline (Yoga), there is no friend higher than knowledge (Jñāna), and no greater enemy than Egoism (Ahaṅkāra).

श्रयासत्काविवल्लि यथा शाख्यायनि क्षेषयेत।
तथा थेरिप समालध ताश्वानन्त्र लम्बा॥८॥

5. As by learning the alphabets one can, through practice, master all the sciences, so by thoroughly practising first the (physical) training, one acquires the Knowledge of the True.

स्वयादेव्यति कार्यार्यतेऽप्राणिनः घटः।
यज्ञालयस्ते कर्मम घटियमस्य यथा श्रमेत॥९॥

6. On account of good and bad deeds, the bodies of all animated beings are produced, and the bodies give rise to works (Karma which leads to rebirth) and thus the circle is continued like that of a Persian Wheel.

आर्थप्रेक्षे श्रमेते यज्ञालयन्त्रं गवा श्रावः।
तक्कम्भानाशाश्वीः सम्मते जयमक्कुम्भसि॥१॥

7. As the Persian Wheel in drawing water from a well goes up and down, moved by the bullocks (filling and exhausting the buckets again and again), so the soul passes through life and death moved by its Deeds.

श्रामस्कुम्भ इवामस्कुम्भ तेजस्मातः स्वाघे।
श्रेणानेन संदृश घटियमिः समाचारेत॥१॥

8. Like unto an unbaked earthen pot thrown in water, the body is soon decayed (in this world). Bake it hard in the fire of Training in order to strengthen and purify the body.

ग्रथ सतसाधनम्।
श्रेणानं दृढः वैच स्वेभ्यं कृत्यमव्य लाभम्।
प्रश्रमध्वन्तीतिक्षण घटह्य सतसाधनम्॥२॥

THE SEVEN EXERCISES.

9. The seven exercises which appertain to this Training of the body are the following:—Purificatory, strengthening, steadying, calming, and those leading to lightness, perception, and isolation.
LESSON FIRST.

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Āsana or posture gives Driddhata or strength; 3rd—Mudrā gives Sthiratā or steadiness; 4th—Pratyāhāra gives Dhairyatā or calmness; 5th—Prāṇyāma gives lightness or Laghimā; 6th—Dhyāna gives perception (Pratyakshatwa) of Self; and 7th—Samādhi gives isolation (Nirliptatā), which is verily the Freedom.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trāṭaka; (6) Kapālabhāṭi are the Shatkarmas or six practices, known as Śādhanā.'

PART I.

13. The Dhautis are of four kinds, and they clear away the impurities of the body. They are:—(a) Antardhauti (internal washing); (b) Dantadharti (cleaning the teeth); (c) Hriddhauti (cleaning the heart); (d) Mulashodhana (cleaning the rectum).

(a) ANTAR-DHAUTI.

14. Antardhauti is again sub-divided into four parts:—Vātasāra (wind purification), Varisāra (water purification), Vāhnisāra (fire purification), and Bahiskrita.
15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

16. The Vātásāra is a very secret process, it causes the purification of the body, it destroys all diseases and increases the gastric-fire.

17. Fill the mouth with water down to the throat, and then drink it slowly; and then move it through the stomach, forcing it downwards expelling it through the rectum.

18. This process should be kept very secret. It purifies the body. And by practising it with care, one gets a luminous or shining body.

19. The Vārisāra is the highest Dhautili. He who practises it with ease, purifies his filthy body and turns it into a shining one.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisāra or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.
21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

अथ वाहिष्कृतप्राहातः ।
काकीमुद्रा साधितवः पूर्वेदुजः मस्त ।
पार्येिर्द्रेभामन्तु भालेयेद्वेवलेिना ।
पवया चैतति। पत्तागाम्य न प्रकाश्या कदाचन ॥ २२ ॥

(a') BAHISKRITA-DHAUTI.

22. By Kākachāṇḍu or crow-bill Mudrā fill the stomach with air, hold it there for one hour and a half, and then force it down towards the intestines. This Dhauti must be kept a great secret, and must not be revealed to anybody.

अथ प्रशालनम् ।
भाभमस् जले सिब्या दाहिनार्दिः बिक्षेत ।
कराम्यां भालेयेशर्दाः याह्मलाधिस्थापनम् ।
तावथम्भाल्य सक्षीत्व उदारे वेश्येियुम् पुरि: ॥ २३ ॥

23. Then, standing in navel-deep water, draw out the Śaktināḍi (long intestines), wash the Nāḍi with hand, and so long as its filth is not all washed away, wash it with care, and then draw it in again into the abdomen.

हरे प्रशाले गायः देवानामभि तुदम्मम् ।
रेववलं चैतितमचे देवदेहे भवेद्वेवसुम् ॥ २४ ॥

24. This process should be kept secret. It is not easily to be attained even by the gods. Simply by this Dhauti one gets Deva-deha (Godlike body.)

अथ वाहिष्कृतप्राहातिमयः ।
पार्येिर्द्राश्च शक्ति याभस साधितवः ।
वाहिष्कृतं महाविलाशचेत्न न ज्ञाते ॥ २५ ॥

25. As long as a person has not the power of retaining the breath for an hour and a half (or retaining wind in the stomach for that period), so long he cannot achieve this grand Dhauti or purification, known as Bahiskritadhauti.

अथ दल्टप्रैतिः ।
दल्टमूलं भिल्लामूलं रक्षस्व शंकिरुमयेः ।
क्षातपर्यं पञ्चाते दल्टप्रैतिः विहीयते ॥ २६ ॥

(b).—DANTA-DHAUTI, OR TEETH PURIFICATION.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.
27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

28. This teeth-washing is a great Dhauti and an important process in the practice of Yoga for the Yogis. It should be done daily in the morning by the Yogis, in order to preserve the teeth. In purification this is approved of by the Yogis.

29. I shall now tell you the method of cleansing the tongue. The elongation of the tongue destroys old age, death and disease.

30. Join together the three fingers known as the index, the middle and the ring finger, put them into the throat, and rub well and clean the root of the tongue, and by washing it again throw out the phlegm.

31. Having thus washed it, rub it with butter, and milk it again and again; then by holding the tip of the tongue with an iron instrument pull it out slowly and slowly.

32. Do this daily with diligence before the rising and setting sun. By so doing the tongue becomes elongated.
LESSON FIRST.

(b) KARNA-DHAUTI, OR EAR-CLEANING.

33. Clean the two holes of the ears by the index and the ring fingers. By practising it daily, the mystical sounds are heard.

इन्हें कपालर्गधाति हो।

कुटूटनस्थितां मांद्रका तटद्विजातिर्गी

प्रयासाद्वेयाणि कपालपर्ण निवारणेऽक् || ३५ ||

KAPĀLA-RANDHRA-DHAUTI.

34. Rub with the thumb of the right hand the depression in the forehead near the bridge of the nose. By the practice of this Yoga, diseases arising from derangements of phlegmatic humours are cured.

नाशी निमेषितं पाठि विधारणं प्रज्ञायते।

लिपेने निमेषिता च दिघाते च दिये दिये || ३५ ||

35. The vessels become purified and clairvoyance is induced. This should be practised daily after awakening from sleep, after meals, and in the evening.

इदैिेति: ||

इदैिेति निरिच्छा कुप्राणद्विजातित्वाच || ३६ ||

(c) HRID-DHAUTI.

36. Hrid-Dhauti, or purification of heart (or rather throat) is of three kinds, viz., by Danda (a stick), Vamana (vomiting), and by Vastra (cloth)

रमवादेव प्रतिविधानं दानस्त्र च वेयः

हुमस्य चालकिता टु पुनः प्रत्यार्थिचन्हे || ३७ ||

(c) DANDA-DHAUTI.

37. Take either a plantain stalk or a stalk of turmeric (Haridra) or a stalk of cane, and thrust it slowly into the oesophagus and then draw it out slowly.

कपालेचं तथा क्रृष्टं देशयेव जोभिक्षेना।

दण्डकौटियाणां हुनो नाश्ये हुनुमा। || ३८ ||

38. By this process all the phlegm, bile and other impurities are expelled out of the mouth. By this Danda-Dhauti every kind of heart-disease is surely cured.

इन्हें कपालर्गधाति हो。

मां निमेषितां विधारणं प्रज्ञायते।

लिपेने निमेषिता च दिघाते च दिये दिये || ३९ ||

(c) VAMANA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out.
again. By daily practising this Yoga, disorders of phlegm and bile are cured.

40. Let him swallow slowly a thin cloth, four fingers wide, then let him draw it out again. This is called Vastra-Dhauti.

41. This cures Gulma or abdominal diseases, fever, enlarged spleen, leprosy, and other skin diseases and disorders of phlegm and bile, and day by day the practitioner gets health, strength, and cheerfulness.

42. The Apānavāyu does not flow freely so long as the rectum is not purified. Therefore with the greatest care let him practise this purification of the large intestines.

43. By the stalk of the root of Haridra (turmeric) or the middle finger, the rectum should be carefully cleansed with water over and over again.

44. This destroys constipation, indigestion, and dyspepsia, and increases the beauty and vigour of the body and enkindles the sphere of the fire (i.e., the gastric juice).

End of Dhautis.

PART II.

चयं बलित्वर्तमायाम् ।
ञालच्छ्व गृहसिद्धिविग्रहः स्थायिन्निवेदः ।
ञालच्छ्वति नन्दे कुयोष्ठत् चुक्क्व चतुष्फलि सदा ह्यते ॥ ४५ ॥
LESSON FIRST.

45. The Bastis are described of two kinds, *viz.* Jala Basti (or water Basti) and Sukshma Basti (or dry Basti). Water Basti is done in water and dry Basti always on land.

\[\text{ब्रह्म जलबस्तिः}\]
\[\text{नाभिमध्ये पायु न्यालवायुक्तकासनम्} \]
\[\text{आकृतिवर्ग प्रसारर्थ जलबस्ति समाचारेऽ} \]

\[\text{JALA-BASTI.}\]

46. Entering water up to the navel and assuming the posture called Utkatāsana, let him contract and dilate the sphincter-muscle of the anus. This is called Jala-Basti.

\[\text{प्रमेहस्व उद्वचयं कर्त्तव्ये निवार्येत्} \]
\[\text{महेस्तशद्वर्तेऽहानि साम्येऽस्मा मंद्वत्} \]

\[\text{47.} \]

47. This cures Prameha (urinary disorders), udāvarta (disorders of digestion) and Kruravāya (disorders of the wind). The body becomes free from all diseases and becomes as beautiful as that of the god Cupid.

\[\text{बस्तिं पवित्रमेल्याये घायलविभा शैलीयैः} \]
\[\text{घ्निनोग्रुद्या पायुमाकृत्वेऽ भ्रमरर्थेऽ} \]

\[\text{STHALA-BASTI.}\]

48. Assuming the posture called Paschinottana, let him move the intestines slowly downwards, then contract and dilate the sphincter-muscle of the anus with Āświni-Mudrā.

\[\text{वक्षयास्यपूर्वमेकङ्क्रिया न विनाशेऽ} \]
\[\text{विचार्येऽज्ञाज्ञातिमामवत्रं विनाशयेऽ} \]

\[\text{49.} \]

49. By this practice of Yoga, constipation never occurs, and it increases gastric fire and cures flatulence.

*End of Basti-Karma.*

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**PART III.**

\[\text{ग्रंथ नेतिकरित्येऽ} \]
\[\text{विन्तिकर्मान्तु सूक्ष्मस्तु नासानां भ्रमरर्थेऽ} \]
\[\text{पुष्पाशास्यपूर्वक्रिया श्रवयेऽ नेतिकरिक्यु} \]

\[\text{NETI.}\]

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyā.
51. By practising the Neti-Kriyā, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

PART IV.

52. With great force move the stomach and intestines from one side to the other. This is called Laukiki-Yoga. This destroys all diseases and increases the bodily fire.

PART V.

53. Gaze steadily without winking at any small object, until tears begin to flow. This is called Trātaka by the wise.

PART VI.

55. The Kapālabhāti is of three kinds: Vāma-krama, Vyūt-krama, and Śit-krama. They destroy disorders of phlegm.
VĀMA-KRAMA.

56. Draw the wind through the left nostril and expel it through the right, and draw it again through the right and expel it through the left.

पूर्वकः रेख्यं क्षुद्या वेगेन न तु वालयेत्।
परमशयास्वेयनं कपन्तों निवारयेत्॥ ५७॥

57. This inspiration and expiration must be done without any force. This practice destroys disorders of phlegm.

चर्ध व्युक्तमकपालामालः।
नालाम्यं अजगर्भं पुनर्वक्रेण रेखयेत्।
पायं पायं व्युक्तमेव इश्चेर्देवतां निवारयेत्॥ ५८॥

VYÜT-KRAMA

58. Draw the water through the two nostrils and expel it through the mouth slowly and slowly. This is called Vyūt-krama which destroys disorders of phlegm.

चर्ध शीतकमकपालामालः।
शीतक्षयं पीत्यं वक्रेण नालाम्यं एविन्नेयं रेखयेत्।
परमशयास्वेयनं कामवेयसमेव अवेत्॥ ५९॥

SIT-KRAMA.

59. Suck water through the mouth and expel it through the nostrils. By this practice of Yoga one becomes like the god Cupid.

न आयते वार्षिकं च ज्वरं नैव प्रज्ञायनं।
अवेत्त्वक्त्युक्तमकपालामालः कपन्तों निवारयेत्॥ ६०॥

इति शीतकमकपालामालः वर्षकमकपालामालः प्रज्ञायनेन नाम प्रधेयोपदेशः।

60. Old age never comes to him and decrepitude never disfigures him. The body becomes healthy, elastic, and disorders of phlegm are destroyed.

End of the first lesson.
SECOND LESSON.

द्वितीयोपदेशः |

प्रथ आसनानि |

प्रथेन उपाध्या—

आसनानि समस्तानि यातंत्रा दीव्यज्ञनः |

बन्धुविद्वारकाः शिष्ये जिथ्यानि च ॥ ४ ॥

THE ÅSANAS OR POSTURES.

Gheranda said:—1. There are eighty-four hundreds of thousands of Åsanas described by Shiva. The postures are as many in number as there are numbers of species of living creatures in this universe.

तेर्पं मर्ये चिरवास्यानि शेषाताम् हर्षं ितम् ॥

·तेर्पं मर्ये मर्येषुकोके ब्राह्मणदास्यं दुःखम् ॥ २ ॥

2. Among them eighty-four are the best; and among these eighty-four, thirty-two have been found useful for mankind in this world.

चतुः आसनानि सेवा: 

संद्रं पर्यं तथा भद्रं मुच्यं श्रवण स्थलितकम् ।

संहं गामुनं धीरं धुरासनेव च ॥ ३ ॥

वृंतं गुस्तं तथा मास्यं मास्येन्धरनेव च ।

गोरलं विधेयस्यार्थं दल्लेन् सचित्रं तथा ॥ ४ ॥

मयूरं कुकुटं कुस्म्यं तथा चोचालानुकमक्षम ।

उत्तममण्डुकं तुस्तं मण्डुकं गहरं ब्रम्हं ॥ ५ ॥

शष्मं मधयं श्रेष्ठं मञ्जुकुस्स्येद्यासनम् ।

ब्राह्मणदास्यानि मर्येषुकोके पदितिम् ॥ ६ ॥

DIFFERENT KINDS OF POSTURES.

3—6. The thirty-two Åsanas that give perfection in this mortal world are the following:—

1. Siddhām (perfect posture).
2. Padmām (Lotus posture).
3. Bhadrām (Gentle posture).
4. Muktām (Free posture).
5. Vajrām (Adamant posture).
6. Swāstikā (Prosperous posture).
7. Śīhumā (Lion posture).
8. Gomukha (Cow-mouth posture).
9. Vīra (Heroic posture).
10. Dhanus (Bow posture).
11. Mitām (Corpse posture).
12. Guptrām (Hidden posture).
13. Matsyām (Fish posture).
15. Goraksha.
17. Utkatām (hazardous posture).
18. Sankatām (Dangerous posture).
19. Mayurām (Peacock posture).
20. Kukktām (Gock posture).
22. Uttāna Manduka.
23. Utriṇa Kurmakam.
24. Vṛikṣa (Tree posture).
25. Manduka (Frog posture).
26. Garuda (Eagle posture).
27. Viraham (Bull posture).
29. Makara (Dolphin posture).
30. Uṣṭram (Camel posture).
31. Bhujangam (Snake posture).
32. Yoga.
LESSON SECOND.

7. The practitioner who has subdued his passions, having placed one heel at the anal aperture should keep the other heel on the root of the generative organ; afterwards he should affix his chin upon the chest, and being quiet and straight, gaze at the spot between the two eye-brows. This is called the Siddh-āsana and leads to emancipation.

8. Place the right foot on the left thigh and similarly the left one on the right thigh, also cross the hands behind the back and firmly catch hold of the great toes of feet so crossed. Place the chin on the chest and fix the gaze on the tip of the nose. This posture is called the Padmāsana (or Lotus posture). This posture destroys all diseases.

9—10. Place the heels crosswise under the testes attentively; cross the hands behind the back and take hold of the toes of the feet. Fix the gaze on the tip of the nose, having previously adopted the Mudrā called Jālandhara. This is the Bhadrāsana (or happy posture) which destroys all sorts of diseases.

8

9—10

12
4.—THE MUKTASANA.

11. Place the left heel at the root of the organ of generation and the right heel above that, keep the head and the neck straight with the body. This posture is called the Muktaśana. It gives Siddhi (perfection).

5.—THE VAJRASANA OR THE ADAMANT POSTURE.

12. Make the thighs tight like adamant and place the legs by the two sides of the anus. This is called the Vajrāsana. It gives psychic powers to the Yogi.

6.—THE SWASTIKASANA.

13. Drawing the legs and thighs together and placing the feet underneath them, keeping the body in its easy condition and sitting straight, constitute the posture called the Swastikāsana.

7.—THE SIMHASAÑA.

14—15. The two heels to be placed under the scrotum contrariwise (i.e., left heel on the right side and the right heel on the left side of it) and turned upwards, the knees to be placed on the ground, (and the hands placed on the knees), mouth to be kept open; practising the Jālandhara mudrā one should fix his gaze on the tip of the nose. This is the Simhāsana (Lion-posture), the destroyer of all diseases.

8.—THE GOMUKHASANA.

16. The two feet to be placed on the ground, and the heels to be placed contrariwise under the buttocks; the body to be kept steady and and the mouth raised, and sitting equably: this is called the Gomukha-sana: resembling the mouth of a cow.
LESSON SECOND.

17. One leg (the right foot) to be placed on the other (left) thigh, and the other foot to be turned backwards: This is called the Virásana (Hero-posture).

18. Spreading the legs on the ground, straight like a stick, and catching hold of (the toes of) the feet with the hands, and making the body bent like a bow, is called by the Yogis the Dhanurásana or Bow-posture.

19. Lying flat on the ground like a corpse is called the Mrítasana (the Corpse-posture). This posture destroys fatigue, and quiets the agitation of the mind.

20. Hide the two feet under the two knees, and place the ankles on the feet. This is known as the Guptásana (Hidden-posture).

21. Make the Padmásana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyásana (Fish-posture), the destroyer of diseases.
22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendra-posture.

15.—THE PACHIMOTTĀNA-ĀSANA.

24. Spread the two legs on the ground, stiff like a stick (the heels not touching), and place the forehead on the two knees, and catch with the hands the toes. This is called the Pauchimottāna-Āsana.

16.—THE GORAKSHAŚANA.

25—26. Between the knees and the thighs, the two feet turned upward and placed in a hidden way, the heels being carefully covered by the two hands outstretched; the throat being contracted, let one fix the gaze on the tip of the nose. This is called the Gorakshaśana. It gives success to the Yogis.

17.—THE UTKAṬĀSAŅA.

27. Let the toes touch the ground, and the heels be raised in the air; place the anus on the heels: this is known as the Utkaṭāsaṇa.
LESSON SECOND.

18.—THE SANKATASANA.

28. Placing the left foot and the leg on the ground, surround the left foot by the right leg; and place the two hands on the two knees. This is the Sankaṭasana.

29—30. Place the palms of the two hands on the ground, place the umbilical region on the two elbows, stand upon the hands, the legs being raised in the air, and crossed like Padmasana. This is called the Mayūrasana (Peacock-posture). The Peacock-posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture.

20.—THE KURUTASANA.

31. Sitting on the ground, cross the legs in the Padmāsana posture, thrust down the hands between the thighs and the knees, stand on the hands, supporting the body on the elbows. This is called the Cock-posture.

21.—THE KURMAŚANA.

32. Place the heels contrariwise under the scrotum, stiffen (or keep at ease) the head, neck and body. This is called the Tortoise-posture.

22.—THE UTTĀNA KURMĀSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttāna Kurmaśana.
34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

35. Assume the Frog-posture (as in verse 34), hold the head by the elbows, and stand up like a frog. This is called the Uttâna Manḍukâsana.

36. Stand straight on one leg (the left), bending the right leg, and placing the right foot on the root of the left thigh; standing thus like a tree on the ground, is called the Tree-posture.

37. Place the legs and the thighs on the ground pressing it, steady the body with the two knees, place the two hands on the knees: this is called the Garuḍâ-posture.

38. Place the anus on the right heel, on the left of it place the left leg crossing it opposite way, and touch the ground. This is called the Bull-posture.
LESSON SECOND.

28.—THE GÁLÁBHÁSANA.

39. Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms, raise the legs in the air one cubit high. This is called the Locust-posture.

30.—THE MAKÁRÁSANA.

40. Lie on the ground face downwards, the chest touching the earth, the two legs being stretched: catch the head with the two arms. This is Makarásana, the increaser of the bodily heat.

31.—THE USHTRÁSANA.

41. Lie on the ground face downwards, turn up the legs and place them towards the back, catch the legs with the hands, contract forcibly the mouth and the abdomen. This is called the Camel-posture.

32.—THE BHUJANGÁSANA.

42—43. Let the body, from the navel downwards to the toes, touch the ground, place the palms on the ground, raise the head (the upper portion of the body) like a serpent. This is called the Serpent-posture. This always increases the bodily heat, destroys all diseases, and by the practice of this posture the serpent-Goddess (the kundalini force) awakes.

33.—THE YOGÁSANA.

44—45. Turn the feet upwards, place them on the knees; then place the hands on the ground with the palms turned upwards; inspire, and fix the gaze on the tip of the nose. This is called the Yoga-posture, assumed by the Yogis when practising Yoga.
THIRD LESSON.

दूरीयोप्येसः।

चथ मुद्राकथनम्।

चेरण्ड उच्चाचः

महामुद्रा तन्महमुद्रा उड़हीरावे जलम्भरम्।
मूलवन्यः महावन्यः महावेचर्यः शेवरी।
विद्वीरकरी वनिद्राकृति शक्तिवालद्री।
ताहारी माण्डुकी मुद्रा शास्त्री फल्फलारथा।
आय्यरी दाने नायिनिया कारी मातहूः च मुजब्रुनी।
पञ्चविंशति मुद्राणि सिद्धान्ताधि याक्यात्।

ON MUDRĀS.

Gheranda said: — 1—3. There are twenty-five mudrās, the practice of which gives success to the Yogis. They are:—


चथ मुद्राणां फलकथनम्।

मुद्राणां पत्रलं देवि कृपितं तथ सबिधाः।
वेन विश्वतायां मण्डलमन्दिरः प्रजायते।
गापायों युक्तेन न देये यद्य कथवित्।
प्रतिद्र यातिनालाभु दुर्लभं महत्तमयं।

THE ADVANTAGES OF PRACTISING MUDRĀS.

4—5. Mahēśwara, when addressing his consort, has recited the advantages of Mudrās in these words: “O Devi! I have told you all the Mudrās; their knowledge leads to adeptship. It should be kept secret with great care, and should not be taught indiscriminately to every one. This gives happiness to the Yogis, and is not to be easily attained by the marats (gods of air) even.”

चथ महामुद्राकथनम्।

पावूमूलं वामगुलं सिंप्तं देवतन्तः।
शास्त्राद प्रकालों करे धृत्यासाहः।
कण्टकविंशति हंस्या भुवेश्वरन्त्ये निरीक्षयेत्।
महामुद्रासनाणि मुद्रा कथ्यते सेवं मूर्तिः।
LESSON THIRD.

1.—MAHĀMUDRĀ

6—7. Pressing carefully the anus by the left heel, stretch the right leg, and take hold of the great toe by the hand; contract the throat (not expelling the breath), and fix the gaze between the eye-brows. This is called Mahā-mudrā by the wise.

Its benefits.

8. The practice of Mahā-mudrā cures consumption, the obstruction of the bowels, the enlargement of the spleen, indigestion and fever—in fact it cures all diseases.

9. In whatever business a Yogi may be engaged, wherever he may be, let him always keep his tongue turned upwards (towards the soft palate), and restrain the breath. This is called Nabho-Mudrā; it destroys all the diseases of the Yogi.

10. Contract the bowels equally above and below the navel towards the back, so that the abdominal viscera may touch the back. He who practices this Uddiyāna (Flying up), without ceasing, conquers death. The Great Bird (Breath), by this process, is instantly forced up into the Sushumna, and flies (moves) constantly therein only.

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.
12. Contracting the throat, place the chin on the chest. This is called Jālandhara. By this Bandha the sixteen Ādhāras are closed. This and the Māhā-mudrā destroy death.

13. The Jālandhara is a success-giving and well-tried Bandha; he who practises it for six months, becomes an adept without doubt.

14.—15. Press with the heel of the left foot the region between the anus and the scrotum, and contract the rectum; carefully press the intestines near the navel on the spine; and put the right heel on the organ of generation or pubes. This is called Mūlabandha, destroyer of decay.

16—17. The person who desires to cross the ocean of Existence, let him go to a retired place, and practise in secrecy this Mudrā. By the practice of it, the Vāyu (Prāṇa) is controlled undoubtedly; let one silently practise this, without laziness and with care.
LESSON THIRD.

18—19. Close the anal orifice by the heel of the left foot, press that heel with the right foot carefully, move slowly and slowly the muscles of the rectum, and slowly contract the muscles of the yoni or perineum (space between anus and organ): restrain the breath by Jālandhara. This is called Mahābandha.

20. The Mahābandha is the Greatest Bandha; it destroys decay and death: by virtue of this Bandha a man accomplishes all his desires.

21—22. As the beauty, youth and charms of women are in vain without men, so are Mūlabandha and Mahābandha without Mahāvedha. Sit first in Mahābandha posture, then restrain breath by Uddāna Kum-bhaka. This is called Mahāvedha—the giver of success to the Yogī.

23—24. The Yogī who daily practises Mahābandha and Mūlaban-dha, accompanied with Mahāvedha, is the best of the Yogīs. For him there is no fear of death, and decay does not approach him: this Vedha should be kept carefully secret by the Yogīs.
8.—Khecari Mudrā.

25. Cut down the lower tendon of the tongue, (*frenulum linguae*) and move the tongue constantly: rub it with fresh butter, and draw it out (to lengthen it) with an iron instrument.

_N.B._—This is the preliminary to Khecari Mudrā. Its object is so to lengthen the tongue, that when drawn out it may touch with its tip the space between the eye-brows. This can be done by cutting away the lower tendon. It takes about three years to cut away the whole tendon. I saw my Guru doing it in this wise. On every Monday he used to cut the tendon one-twelfth of an inch deep and sprinkle salt over it, so that the cut portions might not join together. Then rubbing the tongue with butter he used to pull it out. Peculiar iron instruments are employed for this purpose; the painful process is repeated every week till the tongue can be stretched out to the requisite length.

एवं निःयं सम्यकारसाधनां कीर्षेतां अवेति ।
यावश्च च कुशोऽपेयो तद्वैषाड्धिते क्षेत्रीर्षी || २६ ||

26. By practising this always, the tongue becomes long, and when it reaches the space between the two eyebrows, then the Khecari is accomplished.

रसनानि तालुकायेगु शानि: शानि: प्रवेशयेति ।
कपालकुखे जिहा प्रविश पिपलितमा ।
छु वेमायः गता इदिमु द्रा मविते क्षेत्रीर् || २७ ||

27. Then (the tongue being lengthened) practise, turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close those holes with the tongue (thus stopping inspiration), and fix the gaze on the space between the two eyebrows. This is called Khecari.

चब्र क्षेत्री दुःखायां: फलकपयाम् ।
न च मृधान्यु दुःखा दुःखा वैवलस्य मधायते ।
न च रोगी जरा मृधादेशवेहः स जायते || २८ ||

*Its benefits.*

28. By this practice there is neither fainting, nor hunger, nor thirst, nor laziness. There comes neither disease, nor decay, nor death. The body becomes divine.

नाभिना दृश्येन गात्रं न दृष्यति मात्रत: ।
न धृत्स हृदयनिर्वा दृश्येभु भुज्जयम: || २९ ||

29. The body cannot be burned by fire, nor dried up by the air, nor wetted by water, nor bitten by snakes.

हावष्ठिष्ठ अधेंद्रायं समाधिभ्रमयते भुज्जयम् ।
कपालकुखफलस्योगो रसनां रसामु शान्तु || ३० ||

30. The body becomes beautiful; Samâdhi is verily attained, and the tongue touching the holes obtains various juices (it drinks nectar.)
LESSON THIRD.

31—32. Various juices being produced, day by day the man experiences new sensations; first, he experiences a saltish taste, then alkaline, then bitter, then astringent, then he feels the taste of butter, then of ghee, then of milk, then of curd, then of whey, then of honey, then of palm juice, and, lastly, arises the taste of nectar.

9.—VIPARITAKARANI.

33—35. The sun (the solar Nādi or plexus) dwells at the root of the navel, and the moon at the root of the palate; the process by which the sun is brought upward and the moon carried downward is called Viparitakarani. It is a secret Mudrā in all the Tantras. Place the head on the ground, with hands spread, raise the legs up, and thus remain steady. This is called Viparitakarani.

Its benefits.

36. By the constant practice of this Mudrā, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.
37—42. Sitting in Siddhásana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prāṇa-Vāyu by Kākti-mudrā, (as in verse 88) and join it with the Apāṇa-Vāyu; contemplating the six chakras in their order, let the wise one awaken the sleeping Goddess Kundalini, by repeating the mantra Huṇ ( hva), and Hānsa (hāsa), and raising the Sakti (Force-kundali) with the śāvī, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Śiva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Śiva (spirit) and Śakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrā is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samādhi.

Its benefits.

43—44. By the practice of this Mudrā, one is never polluted by the sins of killing a Brāhmaṇa, killing a foetus, drinking liquor, or polluting the bed of the Preceptor. All the mortal sins and the venal sins are completely destroyed by the practice of this Mudrā. Let him therefore practise it, if he wishes for emancipation.
LESSON THIRD.

11.—VAJRONI MUDRA.

45. Place the two palms on the ground, raise the legs in the air upward, the head not touching the earth. This awakens the Sakti, causes long life, and is called Vajroni by the sages.

46—48. This practice is the highest of Yogas; it causes emancipation, and this beneficial Yoga gives perfection to the Yogis. By virtue of this Yoga, the Bindu-Siddhi (retention of seed) is obtained, and when that Siddhi is obtained what else can he not attain in this world. Though immersed in manifold pleasures, if he practises this Mudra, he attains verily all perfections.

49. The great goddess Kundalini, the energy of Self, Atma-dakti (spiritual force), sleeps in the Muladhara (rectum); she has the form of a serpent having three coils and a half.

50. So long as she is asleep in the body, the Jiva is a mere animal, and true knowledge does not arise, though he may practise ten millions of Yoga.

51. As by a key a door is opened, so by awakening the Kundalini by Hatha Yoga, the door of Brahma is unlocked.

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichalana.
53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kaśi-Sūtra (a string worn round the loins.)

54—55. Rub the body with ashes, sit in Siddhāsana-posture, drawing the Prāṇa-Vāyu with the nostrils, forcibly join it with the Āpāna. Contract the rectum slowly by the Āsvini Mudrā, so long as the Vāyu does not enter the Sushumṇā, and manifests its presence.

56. By restraining the breath by Kumbhaka in this way, the Serpent Kundalini, feeling suffocated awakes and rises upwards to the Brahma-randhra.

57. Without the Saktichālana, the Yoni-Mudrā is not complete or perfected; first the Chālana should be practised, and then the Yoni-Mudrā should be learnt.

58. O Chaṇḍa-Kāpāli! thus have I taught thee the Saktichālana. Preserve it with care: and practise it daily.

59. This mudrā should be kept carefully concealed. It destroys decay and death. Therefore the Yogi, desirous of perfection, should practise it.
60. The Yogi who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

\[\text{राध माणुकिस्मुद्राक्षनम्} \]
\[\text{उदरं पदमिमालुः हठ्या व तदावस्त्रित} \]
\[\text{तालंगी सा परामुद्रा अर्थायुविनविशिष्टी} \]
\[11 \] ।

18.—TADĀGI-MUDRĀ.

61. Sitting in Paschimottāna-posture, make the stomach like a tank (hollow). This is Tadāgi (Tank) Mudrā, destroyer of decay and death.

\[\text{राध माणुकिस्मुद्राक्षनम्} \]
\[\text{वशे समुद्रं हठ्या निहामुलु प्रचालित} \]
\[\text{कलेवरस्वस्वतं तत्त्वपुकारे तृणिकृमं विदुः} \]
\[12 \] ।

14.—MĀNDUKI-MUDRĀ.

62. Closing the mouth, move the tip of the tongue towards the palate, and taste slowly the nectar (flowing from the Thousand-petalled Lotus.) This is Frog-mudrā.

\[\text{राध माणुकिस्मुद्रायाः फलक्षनम्} \]
\[\text{वशीस्व पतितं नैव जायते निवधानम्} \]
\[\text{न केवल जायते पासो यथः कुसूमिलामाणुक्षिम्} \]
\[13 \] ।

*Its benefits.*

63. Tho body never sickens or becomes old, and it retains perpetual youth; the hair of him who practises this never grows white.

\[\text{राध शान्तवीस्मुद्राक्षनम्} \]
\[\text{नैवार्यं न समांशेष्या ब्राह्मणाम निरीक्षायेत्} \]
\[\text{हा भद्रेच्छस्मी ठुंडा सर्वस्मेतः तृणिकृमिप्राप्ताः} \]
\[14 \] ।

15.—SĀMBHAVI-MUDRĀ.

64. Fixing the gaze between the two eye-brows, behold the Self-existent. This is Śāmbhavi, secret in all the Tantras.

\[\text{राध शाम्भवीमुद्रायाः फलक्षनम्} \]
\[\text{ब्याप्तानुवर्जयार्यं समास्थायविका द्वार} \]
\[\text{द्वारं तु शाम्भवी मुद्रा शुता कुलवधूरिव} \]
\[15 \] ।

*Its benefits.*

65. The Vedas, the scriptures, the Purāṇas are like public women, but this Śāmbhavi should be guarded as if it were a lady of a respectable family.

\[\text{रा पव आदिनादय स च नारायणः स्वयम्} \]
\[\text{रा च पव चुष्टंकारी वेद मुद्रा वेदि शाम्भवीम्} \]
\[16 \] ।
66. He, who knows this Sāmbhavī, is like the Ādinātha, he is a Nārāyaṇa, he is Brahmā the Creator.

67. Mahêśwara has said, "Truly, truly, and again truly, he who knows the Sāmbhavī, is Brahma. There is no doubt of this."

68. The Sāmbhavī has been explained; hear now the five Dhāraṇās. Learning these five Dhāraṇās, what cannot be accomplished in this world?

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhāraṇās are:—Pārthivi (earthy), Āmṛthi (Wetery), Vāyūti (aerial), Âgneyi (Fiery), and Âkāś (Ethereal).

70. The Pārthiv-Tattva has the colour of orpiment (yellow), the letter (la) is its secret symbol or seed (śīla), its form is four-sided, and Brahmā, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prāṇa-Vāyus and the Chitta there for the period of five ghatikās (24 hours). This is called Adhodhāraṇā. By this, one conquers the Earth, and no earthy-elements can injure him: and it causes steadiness.

71. He who practises this dhāraṇā, becomes like the conqueror of Death; as an Adept he walks over this earth.
LESSON THIRD.

72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter व (va) is the seed of this ambrosial element, and Vishṇu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prāṇa with the Chitta (consciousness), for five ghatikās, practising Kumbhaka. This is Watery Dhāraṇā; it is the destroyer of all sorrows. Water cannot injure him who practises this.

73.—74. The Âmbhāsi is a great mudrā; the Yogī who knows it, never meets death even in the deepest water. This should be kept carefully concealed. By revealing it success is lost, verily I tell you the truth.

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-gōp insect, its form is triangular, its seed is (ra, ṛ) its presiding deity is Rudra. It is refulgent like the sun, and the giver of success. Fix the Prāṇa along with the Chitta in this Tattva for five ghatikās. This is called Fire-Dhāraṇā, destroyer of the fear of dreadful death, and fire cannot injure him.

Its benefits.
Its benefits.

76. If the practitioner is thrown into burning fire, by virtue of this Mudrā he remains alive, without fear of death.

अथ बायावीरार्यामुद्राकाधयम् ।  
यज्ञायाम्युद्राकाधयम् धृताधमार्यां यथा ।  
तत्स्य सर्वं संकारसहितम् यथेव यथा देशता ।  
प्रायं तथ विलीय वच्चाघटैक्षितानि धारणे- 
देशा न नमन करोति विनो यद्राथ्यायी धारणा || ७२ ||

(d).—Vāyavī.

77. The Air-tattva is black as unguent for the eyes (collirium), the letter य (ya) is its seed, and Isvara its presiding deity. This Tattva is full of Satva quality. Fix the Prāṇa and the Chitta for five ghatikās in this Tattva. This is Vāyavī-Dhāraṇā. By this, the practitioner walks in the air.

चष च वायवीरार्यामुद्रायम् फलकথयम् । 
हर्ष यु परमं धुत्रम जायाकृत्यविनाशिनी । 
वायुत्ता स्विते नािपे गतेष व्रद्धायिनी || ७८ || 
शाय याज्ञिकीही न देशा यथा कस्यविनित । 
अथ च सिद्धानि व्यात्त सत्यं विषम व च एव हेतु ते || ७९ ||

Its benefits.

78—79. This great Mudrā destroys decay and death. Its practitioner is never killed by any aerial disturbances; by its virtue one walks in the air. This should not be taught to the wicked or to those devoid of faith. By so doing success is lost; Oh Chaṇḍa! this is verily the truth.

अथ बायावीरार्यामुद्राकाधयम् । 
हर्ष चिन्नी वायुवायारस्या वृंिम् परम् साधिता । 
तत्स्य देशा याज्ञिकिते सदिः मेय सकारायतनम् । 
प्रायं तथ विलीय वच्चाघटिक्षितानि धारणे- 
देशा मोहकवायार्यानिकी क्षुद्रावामायायम् || ८० ||

(e).—Ākāśī Dhāraṇā.

80. The Ether-Tattva has the colour of pure sea-water, ह (ha) is its seed, its presiding deity is Sadāśiva. Fix the Prāṇa along with Chitta for five ghatikās in this Tattva. This is Ether-Dhāraṇā. It opens the gates of emancipation.

अथ बायावीरार्यामुद्रायम् फलकथयम् । 
बायावीरार्यामुद्राय वेदं तथ यथा श्रवक्ताम् । 
न मृयुश्च तथम् प्रलये नादशोवरि || ८१ ||
LESSON THIRD.

Its benefits.

81. He who knows this Dhāraṇā is the real Yogi. Death does not approach him, nor does he perish at the Pralaya.

\begin{quote}
चाकुच्छये युद्धार्थः प्रकाष्यात्पुनः पुनः।
सा महेद्धिणी मुद्रा शाक्त्यमशाक्तारिकी।
\end{quote}

22.—AŚVINI-MUDRĀ.

82. Contract and dilate the anal aperture again and again, this is called Aśvini-mudrā. It awakens the Śakti (Kundalini).

\begin{quote}
बशिष्यतीमुद्राया फलकथनम्।
बशिष्यती परमा मुद्रा युहरोगविनायिनः।
बलपुष्पिकरी वैव व्रतकलमर्य हरेत्।
\end{quote}

83. This Aśvini is a great Mudrā; it destroys all diseases of the rectum; it gives strength and vigour, and prevents premature death.

\begin{quote}
पदिनीमुद्राया फलकथनम्।
कष्टपुष्पे स्मरेत् पादी पादरवस्ते हद्वन्धनम्।
सा पदि पदिनी मुद्रा शाक्त्यमशाक्तारिकी।
\end{quote}

23.—PĀŚINI-MUDRĀ.

84. Throw the two legs on the neck towards the back, holding them strongly together like a Pāśa (a noose). This is called Pāśini-mudrā; it awakens the Śakti (Kundalini).

\begin{quote}
पदिनीमुद्राया फलकथनम्।
पदिनी महती मुद्रा बलपुष्पिकरायिनः।
शाक्तिया स्वपनम् लाभेऽथ तिष्काकाभिः।
\end{quote}

85. This grand Mudrā gives strength and nourishment. It should be practised with care by those who desire success.

\begin{quote}
काकीमुद्राया फलकथनम्।
काकी भवन्तु विवेशायुर्य भवै। भवै।
काकीमुद्रा महेद्धिया स्वर्योगविनायिनः।
\end{quote}

24.—KĀKI-MUDRĀ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kāki (crow) mudrā, destroyer of all diseases.
87. The Kākti Mudrā is a great Mudrā, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

Its benefits.

88—89. Stand in neck-deep water, draw in the water through the nostrils, and throw it out by the mouth. Then draw in the water through [the mouth and expel it through] the nostrils. Let one repeat this again and again. This is called Elephant-mudrā, destroyer of decay and death.

Its benefits.

90—91. In a solitary place, free from human intrusion, one should practise with fixed attention this Elephant mudrā; by so doing, he becomes strong like Elephant. Wherever he may be, by this process the Yogi enjoys great pleasure; therefore this mudrā should be practised with great care.

92. Extending the neck a little forward, let him drink (draw in) air through the æosophagus; this is called Serpent-mudrā, destroyer of decay and death.
93. This Serpent-mudrā quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

94. O Chanda-Kapāli! thus have I recited to thee the chapter on Mudrās. This is beloved of all adepts, and destroys decay and death.

95. This should not be taught indiscriminately, nor to a wicked person, nor to one devoid of faith; this should be preserved secret with great care; it is difficult to be attained even by the Devas.

96. These Mudrās which give happiness and emancipation should be taught to a guileless, calm and peace-minded person, who is devoted to his Teacher and comes of good family.

97. These Mudrās destroy all diseases. They increase the gastric fire of him who practises them daily.

98. To him death never comes, nor decay, &c.; there is no fear to him from fire and water, nor from air.

99. Cough, asthma, enlargement of spleen, leprosy, being diseases of twenty sorts, are verily destroyed by the practice of these Mudrās.

100. O Chanda! What more shall I tell thee? In short, there is nothing in this world like the Mudrās for giving quick success.
FOURTH LESSON.

वर्मण्यस्यक्षेत्रः

चेतन वर्मणः

सन्तोष्यस्याम्योपायोपायवेत्रोपायम्।

वत्स्य स्वाधीनस्य असमात्मिकसुधाश्रयम्॥ १ ॥

प्रत्याहार, अर्थात् अनन्तरविनायकः

धर्मं प्रश्नोत्तरं प्रत्याहारतः।

सत्सागतां तिरस्कृयं सुमुखं वा मनसानकम्।

मनस्तत्तत्त्तत्त्त्तत्तत्त्तत्त्तत्त्तत्तत्तत्त्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तरणं नयेतु॥ २ ॥

गरुडः के त्रिकृतं त्रिधारणं वा गरुडः।

मनस्तत्तत्त्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तरणं नयेतु॥ ३ ॥

चेतन तिरस्करः च सुधाः।

वाच्यायतं दीर्घं वा प्रवचनं वा ब्रम्हात्।

मनस्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तत्तरणं नयेतु॥ ४ ॥

गरुडाङ्गी निखर्दिकलारणं ज्ञाते मनः।

तस्मात् प्रत्याहारं दीर्घं नयेतु॥ ५ ॥

वत्स्य च निद्रारोगेन अवश्यम्।

वत्स्यादिकृतं तिरस्कृतं नयेतु॥ ६ ॥

धिराङ्गी त्रिधारणं दीर्घं नयेतु॥ ७ ॥

garudah caritas padaranyo yonippad garudah shudra dharatam pratyahara lokanayakah pratyahara pujanam sthavarrmanah pratyahara-sayogah nam bhumyopadevah।

4. From sweet smells or bad smells, by whatever odour the mind may be distracted or attracted, let one withdraw the mind from that, and bring the thinking principle under the control of his Self.

महुरांस्य धृतारणस्य गतं यदा मनः।

तस्मात् प्रत्याहारं दीर्घं नयेतु॥ ७ ॥

धति प्रीवेष्टसंहितायां वर्षिकां च वर्षसंवर्त्तां ज्योगे पायामयमयोगा नाम चतुर्योपधेष।

5. From sweet or acid tastes, from bitter or astringent tastes, by whatever taste the mind may be attracted, let one withdraw it from that, and bring it within the control of his Self.
FIFTH LESSON.

पञ्चमोपदेशः ।
चेत्तप्रयुः—
चयातः संमच्ययायमि प्राणायामस्य पञ्चिनिपुः ।
यत्र साधनमाळे देशतुल्यं मनेत्रार्: ॥ १ ॥

PRÂÑÂYÂMA, OR RESTRAINT OF BREATH.

Gheranda said:—1. Now I shall tell thee the rules of Prâñâyâma or regulation of breath. By its practice a man becomes like a god.

चादृः खानं तथा कालं मिताहारं तथापरस्य ।
नात्स्थायुष्कं तत: पञ्चात् प्राणायामं च साध्येत् ॥ २ ॥

2. Four things are necessary in practising Prâñâyâma. First, a good place; second, a suitable time; third, moderate food; and, lastly, the purifications of the nâdis, (vessels of the body, i.e., alimentary canal, &c.)

चैथ स्थायनियोः ।
दूरदृशो तथापरस्य राजतिविनात्मा अनान्त्यं ।
येश्वारम्भं न कुर्वचं इत्यदृशे लिङ्गद्विङ्कसे ॥ ३ ॥

Place.

3. The practice of Yoga should not be attempted in a far off country (from home), nor in a forest, nor in a capital city, nor in the midst of a crowd. If one does so, he loses success.

पञ्चवासं दूरदृशो ग्रहणेऽरूपवासितम् ।
सङ्कारायणे प्रक्षाशा तत्सत्यं रोपि विव्यायेऽः ॥ ४ ॥

4. In a distant country, one loses faith (because of the Yoga not being known there); in a forest, one is without protection; and in the midst of a thick population, there is danger of exposure (for then the curious will trouble him). Therefore, let one avoid these three.

हुःदृशे धारिःक्से राजाः दुर्विक्से लग्यात्वे
लचेकुटियं चत्त्वा प्राचीरः परिवेशितम् ॥ ५ ॥

5. In a good country whose king is just, where food is easily and abundantly procurable, where there are no disturbances, let one erect there a small hut, around it let him raise walls.

आयुष्टु नातिनिश्चं कुटीरं कीटविजितम् ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low; let it be free from insects.
7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prāṇāyāma.

8. The practice of Yoga should not be commenced in these six seasons out of six:—hemanta (winter), śīśira (cold), grishma (hot), varshā (rainy). If one begins in these seasons, one will contract diseases.

9. The practice of Yoga should be commenced by a beginner in spring (vasanta); and autumn (sarāt). By so doing, he attains success; and verily he does not become liable to diseases.

10. The six seasons occur in their order in the twelve months beginning with Chaitra and ending with Phālguna: two months being occupied by each season. But each season is experienced for four months, beginning with Māgha and ending with Phālguna.

11. The six seasons are as follows:

<table>
<thead>
<tr>
<th>Season</th>
<th>Months (Sanskrit)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasanta or Spring</td>
<td>Chaitra and Vaiśākha</td>
<td>March, April</td>
</tr>
<tr>
<td>Grishma or Summer</td>
<td>Jeṣṭha and Asādha</td>
<td>May, June</td>
</tr>
<tr>
<td>Varshā or Rainy</td>
<td>Śrāvaṇa and Bhādra</td>
<td>July, August</td>
</tr>
<tr>
<td>Sarat or Autumn</td>
<td>Āśvina and Kārtika</td>
<td>Sept., Oct.</td>
</tr>
<tr>
<td>Hemanta or Winter</td>
<td>Agrahāyana and Pausha</td>
<td>Nov., Dec.</td>
</tr>
<tr>
<td>Śīśira or Cold</td>
<td>Māgha and Phālguna</td>
<td>January, February</td>
</tr>
</tbody>
</table>

Abhumaṃ prathamāyaṃ katuṇāṃ ā yathādibhitam
Māyāviṣṭaṁ bhāvanāteḥ vasantaḥkam bhūte: 11 12
### The experiencing of seasons.

12—14. Now I shall tell thee the experiencing of seasons. They are as follows:—

<table>
<thead>
<tr>
<th>Beginning from</th>
<th>End of</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māgha</td>
<td>Vaśākha</td>
<td>Varshānubhava</td>
</tr>
<tr>
<td>Chaitra</td>
<td>Asādha</td>
<td>Grishmānubhava</td>
</tr>
<tr>
<td>Āṣāiṇa</td>
<td></td>
<td>Varshānubhava</td>
</tr>
<tr>
<td>Bhādra</td>
<td>Agrahāyaṇa</td>
<td>Saradānubhava</td>
</tr>
<tr>
<td>Agrahāyaṇa</td>
<td>Phālguṇa</td>
<td>Siśirānubhava</td>
</tr>
</tbody>
</table>

15. The practice of Yoga should be commenced either in Vasanta (spring) or Sarat (autumn). For in these seasons success is attained without much trouble.

### 3. —Moderation of diet.

16. He who practises Yoga without moderation of diet, incurs various diseases, and obtains no success.

17. A Yogi should eat rice, barley (bread), or wheaten bread. He may eat Mudga beans मुद्ग (Phaseolus Mungo), Másha beans (Phaseolus Radiatus), gram, &c. These should be clean, white and free from chaff.

18—19. A Yogi may eat patola (a kind of cucumber, पत्तर), jackfruit, márakachū (Arum Colocasia), kakkola (a kind of berry), the jujube,
the bonduc nut (Bonducella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

20. He may eat green, fresh vegetables वालशाक, black vegetables (कावशाक), the leaves of patola, the Västūka-śaka, and hima-lochikā Śaka. These are the five śākās (vegetable leaves) praised as fit food for Yōga.

21. Pure, sweet and cooling food should be eaten to fill half the stomach: eating thus sweet juices with pleasure, and leaving the other half of the stomach empty is called moderation in diet.

22. Half the stomach should be filled with food, one quarter with water: and one quarter should be kept empty for practising prāpāyāma.

23. In the beginning of Yoga-practice one should discard bitter, acid, salt, pungent and roasted things, curd, whey, heavy vegetables, wine, palmnuts, and over-ripe jack-fruit.

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (feronia elephantum), kaṅṭa-bīlva and palāśa (Butea frondesca).

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kāmaranga, pīyāla (Buchenānia latifolia), hingga (assafoetida), Śilmali, kemuka.

Prohibited foods.
LESSON FIFTH.

26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, lāvāni fruit, āmlaki (myrobalans), and everything containing acid juices.

पलावासिति लक्ष्ये यथा जानकरो जम्बु जास्नालम्।
हरीतकी जल्वैरे यथा नागिनि मस्सछामार्च र २८॥

28. But cardamom, jaiphal, cloves, aphrodisiacs or stimulants, the rose-apple, haritaki, and palm dates, a Yogi may eat while practising Yoga.

लक्ष्यायसं दिनसं तथा धातुपूर्णमुष्म।
मनोरमासिति यथा तेमिये चामनमार्च र २९॥

29. Easily digestible, agreeable and cooling foods which nourish the humours of the body, a Yogi may eat according to his desire.

काञ्चिक तुरित युक्तिमुष्म उगु नित्य तथा।
अतिशीत यथाया भक्ष्य तेमिये विशेष र ३०॥

30. But a Yogi should avoid hard (not easily digestible), sinful food, or putrid food, or very hot, or very stale food, as well as very cooling or very much exciting food.

प्रायस्तनामयायासारे काव्येखरि यथाया।
पक्षात लिरासारे यथायास्र च न कार्ये र ३१॥

31. He should avoid early (morning before sunrise) baths, fasting, &c., or anything giving pain to the body; so also is prohibited to him eating only once a day, or not eating at all. But he may remain without food for 3 hours.

पत्र विशिष्यायाने प्रायस्तनायाम समाचारे।
उयरे प्रयोगे कुर्क्तिन शैवायाम लिखायाम नीच।
मध्याः चैत्र सायह भोजनन्यायामार्च र ३२॥

32. Regulating his life in this way, let him practise Prānāyāma. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.

इति मिताइर्।

अथ नादीयुक्तिः।
कुदालसने मुगाजीने व्यायाजिने च कम्पेल।
खाद्यसने समासायने प्रायस्तनायाम चाप्युदकमुखः।
नादीयुक्तिः समासाच व्यायायम समन्याये र ३३॥
4.—PURIFICAION OF NĀDIS.

33. He should sit on a seat of Kusa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nādis, let him begin Prānāyāma.

चण्डकापालिकाः

नादीशुद्धिः कथं कृत्यानाहासुदस्तु कीर्ति ॥

तत् सङ्ग्रहो नादोविद्याम् तद्वस्त्र द्वारान्त्ये ॥ ३४ ॥

Chaṇḍakāpālī said:—34. O ocean of mercy! How are nādis purified, what is the purification of nādis; I want to learn all this; recite this to me.

घरण्ड उवाच—

मलाकुलाहु नादीशु नाशते नैयमो गच्छति ॥

प्राणायामः कथं सिद्धेत्तस्त्वावने कथं मन्तवे ॥

तस्मादाहृत्त नादीशुद्धिः प्राणायामः ततोपयोत्त ॥ ३५ ॥

Gherande said:—35. The Vāyu does not (cannot) enter the nādis so long as they are full of impurities (e.g., faces, &c.). How then can Prānāyāma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nādis should be purified, and then Prānāyāma should be practised.

नादीशुद्धिः ध्रात्क ममनिन्मेतुतथा ॥

वोजेन सममु कृयायमेव धातकमेव ॥ ३६ ॥

36. The purification of nādis is of two sorts:—Samanu and Nirmanu. The Samanu is done by a mental process with Bija-mantra. The Nirmanu is performed by physical cleanings.

छेत्तस्य पृथ्वीक रत्नमेधारणे यथा ॥

सर्वाः समद्वच्छत चर्चाम नादीशुद्धिः यथा मलेत ॥ ३७ ॥

37. The physical cleanings or Dhaunis have already been taught. They consist of the six Sadhanas. Now, O Chanda, listen to the Samanu process of purifying the vessels.

उपविद्वासने योगी पशास्ने समाचरेत ॥

गृहोर्विद्वासातः कृयादस्ते महाभाष्टम ॥

नादीशुद्धिः प्रकृवैत्त प्राणायामविद्वासे ॥ ३८ ॥

38. Sitting in the Padmasana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nādis for success in Prānāyāma.

वायुशीत्रं ततो ध्यात्वं धूतवच्छे सत्तेष्मय ॥

वन्देन दूरवेद्यातु वीत्वा पाड़हरे: सुभी: ॥ ३९ ॥
LESSON FIFTH.

39—40. Contemplating on Vāyu-Bija (i.e., न, full of energy and of a smoke-colour, let him draw in breath by the left nostril, repeating the Bija sixteen times. This is Pūraka. Let him restrain the breath for a period of sixty-four repetitions of the Mantra. This is Kumbhaka. Then let him expel the air by the right nostril slowly during a period occupied by repeating the Mantra thirty-two times.

41—42. The root of the navel is the seat of Agni-Tattva. Raising the fire from that place, join the Prithivi-Tattva with it; then contemplate on this mixed light. Then repeating sixteen times the Agni-Bija (ि), let him draw in breath by the right nostril, and retain it for the period of sixty-four repetitions of the Mantras, and then expel it by the left nostril for a period of thirty-two repetitions of the Mantra.

43—44. Then fixing the gaze on the tip of the nose and contemplating the luminous reflection of the moon there, let him inhale through the left nostril, repeating the Bija ठ (ि) sixteen times; let him retain it by repeating the Bija (ि) sixty-four times; in the meanwhile imagine (or contemplate) that the nectar flowing from the moon at the tip of the nose runs through all the vessels of the body, and purifies them. Thus contemplating, let him expel the air by repeating thirty-two times the Prithivi Bija lam (ि).

45.—By these three Prāṇāyāmas the nādis are purified. Then sitting firmly in a posture, let him begin regular Prāṇāyāma.

सति: घुर्णे वेद्य उज्जायी शीतली तथा ।
मच्छ ग्लामरी मूर्छे केवली चािपूरसिका: ॥ ४६ ॥
KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Sūrya-bheda, Ujjāyī, Šītalā, Bhastrikā, Bhrāmari, Mūrčhā and Kevalī.

 cultivation; and: supreme; supreme; ॥ ॥

sahita; sunya-bheda, ujjayi, shitala, bhastrik, brahmari, murccha and kevala.

1—SAHITA.

47. The Sahita Kumbhaka is of two sorts:—Sagarbha and Nirgarbha. The Kumbhaka performed by the repetition of Bīja Mantra is Sagarbha; that done without such repetition is Nirgarbha.

pranaḥyam samayam ca prātikā kṣāyām āmi tati |

sukhāsane vājkavimśa prakṛtyā vāyavuḥ puñjapuḥ |

vṛtto vṛtiḥ rāgavāguḥ raktabīmabhaṅkam ॥ ॥

48. First I shall tell thee the Sagarbha Prāṇāyāma. Sitting in Sukhasana posture, facing east or north, let him contemplate on Brahma full of Rajas quality of a blood-red colour, in the form of the letter श.

idvaraya puṇyaḥ samayaḥ vāsaḥ śūndiḥ |

purakānte kuṃbakaḥ kṣetvastūrīhayānāḥ ॥ ॥

49. Let the wise practitioner inhale by the left nostril, repeating sixteen times. Then before he begins retention (but at the end of inhalation), let him perform Uddiyānabandha.

sattvam hāṁśhayāya ukāraṃ kṣāyakram ॥

sudraḥ pradāya ca mātasya kuṃbakaṇāt gharastuḥ ॥ ॥

50. Then let him retain breath by repeating sixty-four times, contemplating on Hari, of a black colour and of Satva quality.

tāmümayā hīdattvaḥ pārśvāṅya kṣāyakram ॥

śaktirjanamātraḥ caiva rākjāmitya pūnā ॥ ॥

51. Then let him exhale the breath through the right nostril by repeating man (म) thirty-two times, contemplating Śiva of a white colour and of Tamas quality.

pūnā mukhyapāyair kuṃbakaṇāt gharastuḥ ॥

idvaraya rājeyantā prakṛtyā tadhājena kṣāyāḥ tu ॥ ॥

52. Then again inhale through Pingalā (right nostril), retain by Kumbhaka, and exhale by Idā (left), in the method taught above, changing the nostrils alternately.

āpanāmāyāhāryaḥ ca sarvāyān ॥

purakānte kuṃbakaḥ śaktirjanāhāraḥ pūnā ॥

keśeśvarayāṃ bījaṃ ॥ ॥

52.
LESSON FIFTH.

53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

प्राणायामे निमंस्तु विना बीजेन जायते ।
वामजल्पूर्विन्यासारमणिततः प्रमेत् ।
हकाविदानपूर्या न्यूरुकुमकरावधिम ॥ ५४ ॥

54. The Nirgarbha (or simple or mantrless) Prāṇāyāma is performed without the repetition of Bija mantra; and the period of Pūraka (inhalation or inspiration), Kumbhaka (retention), and Rechaka (expiration), may be extended from one to hundred mātrās.

उस्मा विन्यासतिमात्रा वेदशी मण्डा मध्यमा ।
क्रममा ब्राह्मणार्था प्राणायामार्थ्या स्थूता: ॥ ५५ ॥

55. The best is twenty Mātrās: i.e., Pūraka 20 seconds, Kumbhaka 80, and Rechaka 40 seconds. The sixteen mātrās is middling, i.e., 16,64 and 32. The twelve mātrās is the lowest, i.e., 12,48,24. Thus the Prāṇāyāma is of three sorts.

क्रमात्माः लघुमिन्याहि विकर्षितिसिद्धकाम ॥ ५६ ॥

56. By practising the lowest Prāṇāyāma for sometime, the body begins to perspire copiously; by practising the middling, the body begins to quiver (especially, there is a feeling of quivering along the spinal cord.) By the highest Prāṇāyāma, one leaves the ground, i.e., there is levitation. These signs attend the success of these three sorts of Prāṇāyāma.

प्राणायामातु क्षेत्रस्व प्राणायामातु रोगनाशयन ।
प्राणायामार्थवेदेवोन्द्रकेन प्राणायामान्यनेत्यन् ।
हकाविदान जायते जिनो प्राणायामी सुखी सवेतु ॥ ५७ ॥

57. By Prāṇāyāma is attained the power of levitation (Khechari Sakti), by Prāṇāyāma diseases are cured, by Prāṇāyāma the Śakti (spiritual energy) is awakened, by Prāṇāyāma is obtained the calmness of mind and exaltation of mental powers (clairvoyance, &c.); by this, mind becomes full of bliss; verily the practitioner of Prāṇāyāma is happy.

चन्द्र सुर्यमेकदक्षिणः

चराणी उच्चाच—

कविंश सहितं कुम्म सुर्यमेदनकं शान् ।
पूर्वेष्टु सर्वनाश्व च स्वयंस्वर हृदकेत् ॥ ५८ ॥
Gheranda said:—58—59. I have told thee the Sahita Kumbhaka, now hear the Suryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jalandhara Mudra. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

Prāṇaya: समानवीतोत्ते तद्वै च।
Nāgas: कूर्मेण स्थायत्र दैवद्वी चन्द्रयः।। १० ||

THE VĀYUS.

60. The Vāyus are ten, namely Prāṇa, Apāna, Samāna, Udāna and Vyāna; Nāga, Kūrma, Krikara, Devadatta and Dhanañjaya.

हुर्तः प्राणो यथोलक्षमानो युद्धमथे।
समाने नासिदेरे तु उदाने: कुर्ममच्यागः।। २१ ||
व्याने वायु शरीरे तु प्राणान: पश्च वायुः।
प्राणादा: पश्च हिष्याता नागादा: पश्च वायुः।। २१ ||

Their Seats.

61—62. The Prāṇa moves always in the heart; the Apāna in the sphere of anus; the Samāna in the navel region; the Udāna in the throat; and the Vyāna pervades the whole body. These are the five principal Vāyus, known as Prāṇādi. They belong to the Inner body. The Nāgādi five Vāyus belong to the Outer body.

तेषापि च पद्धारानां स्थानो च वदायनः।
उदागारे नाग प्राणायात: कुर्मसूतस्वीचने स्तूत:।। २२ ||
कूर्मः कृत्यते हृश्ये देशद्वी विभूषयः।
न हन्तति यथे कापि सर्वप्र्यापि चन्द्रयः।। २२ ||

63—64. I now tell thee the seats of these five external Vāyus. The Nāga-Vāyu performs the function of eruction; the Kūrma opens the eye-lids; the Krikara causes sneezing; the Devadatta does yawning; the Dhanañjaya pervades the whole gross body, and does not leave it even after death.

नागो गुद्याति चैतन्यः कुर्ममेव निमेषवः।
कूर्मः कृकरक्ष्या उस्मय चन्द्रमात तु।
भवेश्वन्दुर्याय्यः कश्चिमासं न तिरस्त्रे।। ६५ ||
65. The Nāga-Vāyu gives rise to consciousness, the Kūrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

66—67. All these Vāyus, separated by the Sūrya-nādi, let him raise up from the root of the navel; then let him expire by the Ida-nādi, slowly and with unbroken, continuous force. Let him again draw the air through the right nostril, retaining it, as taught above, and exhale it again. Let him do this again and again. In this process, the air is always inspired through the Sūrya-nādi.

68. The Sūrya-bheda Kumbhaka destroys decay and death, awakens the Kuṇḍali sakti, increases the bodily fire. O Chanda! thus have I taught thee the Sūryabhedana Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradipika, is somewhat different. Soon after Pāraka (inspiration), one should perform Jālandhar and at the end of Kumbhaka, but before Rechaka perform the Uddiyānasāndha. Then quickly contract the anal orifice by Mālābandha, contract the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nādi (Sushumanā). Raise the Apana up, lower the Prāna, below the Kañcha; a Yogi becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

69. Close the mouth, draw in the external air by both the nostrils, and pull up the internal air from the lungs and throat; retain them in the mouth.

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jālandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.
71—72. All works are accomplished by Ujjayīt Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough; or fever or [enlarged] spleen. Let a man perform Ujjayīt to destroy decay and death.

N.B.—See the Hatha-Yoga Pradipikā, Chap. II.—51, 53 for a different description of this.

73. Draw in the air through the mouth (with the lips contracted and tongue thrown out), and fill the stomach slowly. Retain it there for a short time. Then exhale it through both the nostrils.

74. Let the Yogi always practise this Śitali Kumbhaka, giver of bliss; by so doing, he will be free from indigestion, phlegm and bilious disorders.

75. As the bellows of the ironsmith constantly dilate and contract, similarly let him slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows).

76—77. Having thus inspired and expired quickly twenty times, let him perform Kumbhaka; then let him expel it by the previous method. Let the wise one perform this Bhastrika (bellows-like) Kumbhaka thrice: he will never suffer any disease and will be always healthy.
78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogi practise Pūraka and Kumbhaka, closing the ears by the hands.

79—80. He will hear then various internal sounds in his right ear. The first sound will be like that of crickets, then that of a lute, then that of a thunder, then that of a drum, then that of a beetle, then that of bells, then those of gongs of bell-metal, trumpets, kettle-drums, mridanga, military drums, and dundubhi, &c.

81—82. Thus various sounds are cognised by daily practice of this Kumbhaka. Last of all is heard the Anāhata sound rising from the heart; of this sound there is a resonance, in that resonance there is a Light. In that Light the mind should be immersed. When the mind is absorbed, then it reaches the Highest seat of Vishnu (parama-pada). By success in this Bhrāmari Kumbhaka one gets success in Samādhi.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Ātmā, the bliss of Yoga is certainly obtained.
84. The breath of every person in entering makes the sound of “sah” and in coming out, that of “ham.” These two sounds make सह (so ‘ham “I am That”) or इंस (hamsa “The Great Swan”). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapā Gayatri.

85. This Ajapā japa is performed in three places, i.e., in the Mūladhāra (the space between anus and membranum virile), in the Anāhat lotus (heart) and in the Ajānāya lotus (the space where the two nostrils join).

86—87. This body of Vāyu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27½ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

89. So long as breath remains in the body there is no death. When
the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

90—91. All Jivas are constantly and unconsciously reciting this Ajapā Mantra, only for a fixed number of times every day. But a Yogi should recite this consciously and counting the numbers. By doubling the number of Ajapā (i.e., by 30 respirations per minute), the state of Manoumanī (fixedness of mind) is attained. There are no regular Rechaka and Pāraka in this process. It is only (Kevala) Kumbhaka.

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

93—94. This Kevalt should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

95—96. So long as success is not obtained in Kevalt, he should increase the length of Ajapā japa every day, one to five times. He who knows Prāṇāyāma and Kevalt is the real Yogi. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?
84. The breath of every person in entering makes the sound of "sah," and in coming out, that of "ham." These two sounds make सोहाम (so'ham "I am That") or हंस (hansa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapa gāyatri.

85. This Ajapa japa is performed in three places, i.e., in the Muladhāra (the space between anus and membranum virile), in the Anahat lotus (heart) and in the Ajñāya lotus (the space where the two nostrils join).

86—87. This body of Vāyu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27½ inches); in copulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

88. By decreasing the natural length of the expired current from nine inches to less and less, there takes place increase of life; and by increasing the current, there is decrease of life.

89. So long as breath remains in the body there is no death. When
the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावतीयं जपेनमन्त्रमजपासंवृत्तेकेवलम्।

नवावधि धूर्तं संवृत्तेकुम्भको नरहे || ९० ||

प्रति पच हि कर्तव्यं। कुम्भकीकुम्भको नरहे।

केवली चाणासपात्या हिरण्या च मनोमस्तो || ९१ ||

90—91. All Jīvas are constantly and unconsciously reciting this Ajapā Mantra, only for a fixed number of times every day. But a Yogi should recite this consciously and counting the numbers. By doubling the number of Ajapā (i.e., by 30 respirations per minute), the state of Manonmani (fixedness of mind) is attained. There are no regular Rechaka and Pāraka in this process. It is only (Kevala) Kumbhaka.

नासायण्यां हायुमाकुम्भके सेवलं कुम्भकं बरते।

पालाबिन्दृतं वदि चारवेदूतं प्रयमे हिते || ९२ ||

92. By inspiring air by both nostrils, let him perform Kevala Kumbhaka. On the first day, let him retain breath from one to sixty-four times.

केवली मद्यायं कुर्याद्व यामे यामे हिँते हिते।

प्रथवा एकाचा कुर्याद्व यथा तत: कथायिते || ९३ ||

प्रातम्यायिन्या मध्ये दशबिः दशविः हिते।

जितन्यमयथा कुर्याद्व सममाने हिँते हिते || ९४ ||

93—94. This Kevali should be performed eight times a day, once in every three hours; or one may do it five times a day, as I shall tell thee. First in the early morning, then at noon, then in the twilight, then at midnight, and then in the fourth quarter of the night. Or one may do it thrice a day, i.e., in the morning, noon and evening.

पत्थरां दिते हिँते हिते हिते तथा।

वज्रपरिवारणायं यथा तथा सिद्धि। प्रजायते || ९५ ||

प्रातम्यायिन्या मध्यासंवृत्तेः।

केवली कुम्भके हिते हिते हिते हिते हिते हिते हिते हिते हिते हिते हिते।

हस्ति भीमेनेन्द्रसिद्धायं चारवेदूतेन्द्रसिद्धायं पट्टेन्द्रसिद्धायं प्रातायमययोऽगानि

नाम पञ्चमेन्द्रायः।

95—96. So long as success is not obtained in Kevali, he should increase the length of Ajapā japa every day, one to five times. He who knows Prāṇāyāma and Kevali is the real Yogi. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?
Sixth Lesson.

स्थूलध्यानम् ।

ग्हरांका ग्हरांका ध्यायति सुषासाहागरुच्चमाम् ।
तस्माय रतनः तु सुरत्वालाक्षमाम् ॥ २ ॥
चतुःषीतिन्द्रश्च नोपततः वंदुपणसुंचतमाम् ।
नीपापवासतिसुझुलवाहितं परिश्रांक । ॥ ३ ॥
माल्यमहिलाज्ञातीकेशरायस्मक्षतां ।
पारिज्ञातः स्थलपरस्परामोक्षतिवेदं सुमुखः ॥ ४ ॥
तस्माय संस्मरणोगी चरणवृष्टि मनोहारम् ।
चतुःरथाचरणश्च नित्यपुष्पफलामिताम् ॥ ५ ॥
स्मरतां कोषिकास्त्रू प्रभासः प्रभासित ॥
ध्यायेन स्तिदारो हर्षा महामार्गितमण्डपम् ॥ ६ ॥
तस्माय तु स्मरणोगी परिषे दुमोहारम् ।
तत्रेष्टेवतां ध्यायतुपणः तुष्यमापितम् ॥ ७ ॥
तद्रं देहस्व द्वारं रथां भुस्मवाहिनम् ।
तद्रं ध्यायते नित्यं स्थूलध्यानमितदि विषुः ॥ ८ ॥

1—स्थूल ध्यान.

2—8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart; that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering
trees, such as mālatī, mallikā, jāti, kēsara, champaka, pārijāta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogi imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthūla Dhyāna.

**ANOTHER PROCESS.**

9—11. Let the Yogi imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named ः, ः, ◌, े, ऐ, ऐ, ॐ, ॐ, ॐ, ॐ, ॐ, ॐ, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle ः, ◌, ॐ (a ka tha): having three angles called ः, ॐ, ॐ (ha la kha): and in the middle of this triangle, there is the Praṇava ओङOm.

**12.** Then let him contemplate that in that there is a beautiful seat having Nāda and Bindu. On that seat there are two swans, and a pair of wooden sandals or shoes.

13—14. There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,
wearing garlands of white flowers; to the left of whom stands Sakti of blood-red colour. By thus contemplating the Guru, the Sthūla Dhyāna is attained.

ग्रहण ज्योतिश्चत्वानम् ।
घेरणकुष्ठिनम् ।
कथितं स्वैराचार्यानं तु तेजेचार्यानं शृङ्खला ।
यज्ञायोजनं यज्ञसिद्धार्थमपङ्क्तिरसुः ॥ १५ ॥

2.—JYOTIR DHYĀNA.

Gheranda said:—15. I have told thee the Sthūla Dhyāna; listen now to the contemplation of Light, by which the Yogi attains success and sees his Self.

तुलाधारे कुण्डलिनी भुजगकारकालिनि ।
आयातम तिहिसत तत्र प्रहीणकालिनि ।
ध्यायेर्ते ज्ञानम् भवे तेजेचार्यानं परत्वरम् ॥ १६ ॥

16. In the Mūlādāhāra is kundalini, having the form of a serpent. The Jivātmā is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyāna or Jyotir Dhyāna.

सुभोच्चमणे मेषुः च यस्य ज च ब्रह्मात्मस्मः ।
�्यायेत ज्ञातीयुक्तं तेजेचार्यानं तदेष ति ॥ १७ ॥

ANOTHER PROCESS.

17. In the middle of the two eye-brows, above the Manas, there is a Light consisting of Om. Let him contemplate on this flame. This is another method of contemplation of Light.

ग्रहण लघुच्चत्वानम् ।
घेरणकुष्ठिनम् ।
तेजाचार्यानं भूतं संवक्षणं स्थतमपङ्क्तिरसुः ।
शङ्कात्मायाधारुः यस्य कुष्ठिको जातिस्य भवेत् ॥ २८ ॥

3.—SŪKSHMA DHYĀNA.

Gheranda said:—18—19. O Chanḍa! thou hast heard the Tejo Dhyāna, listen now to the Sūkshma Dhyāna. When by a great good fortune, the kundalī is awakened, it joins with the Ātmā and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.
20. The Yogi, however, attains this success by performing Śambhav Mudrā, i.e., by gazing fixedly at space without winking. (Then he will see his Sūkshma Śāstra). This is called Sūkshma Dhyāna, difficult to be attained even by the Devas, as it is a great mystery.

21. The contemplation of Light is a hundred times superior to contemplation of Form; and a hundred thousand times superior to Tejo Dhyāna is the contemplation of the Sūkshma.

22. O Chaṇḍa! thus have I told thee the Dhyāna Yoga—a most precious knowledge; for, by it, there is direct perception of the Self. Hence Dhyāna is belauded.
SEVENTH LESSON.
समाधीयोगः
गर्भसमाधियोगः
ब्रह्मसमाधियोगः
समाधिपरोयोगः भुवमायेन सम्यकः
सुरेन्द्रसमाधियोगः प्रसन्ने गुरुभिकते॥ १ ॥

SAMĀDHĪ YOGA.

Gherãnda said:—1. The Samādhi is a great Yoga; it is acquired by great good fortune. It is obtained through the grace and kindness of the Guru, and by intense devotion to him.

विषयप्रति: स्वयुक्तितारमात्तितिरनेन: प्रेयोगः॥
विने दीने यस्य भंगः स यागी सुध्योमनायसमुपैत सदा॥ २ ॥

2. That Yogi quickly attains this most beautiful practice of Samādhi, who has confidence (or faith) in knowledge, faith in his own Guru, faith in his own Self; and whose mind (manas) awakens to intelligence from day to day.

घटातिः मनः इत्या भेष्य कुरुतते परासमरे।
समाधिः स्व विजीनयानुसंधः दुश्वासिः॥ ३ ॥

3. Separate the Manas from the body, and unite it with the Para-māma. This is known as Samādhi or Mukti from all states of consciousness.

प्राह भ्राम नार्यांविस्म भ्रेवावः न शोकभासः।
सहिष्ठान्युपेशां निषायुक्: स्वाभावान॥ ४ ॥

4. I am Brahma; I am nothing else, the Brahma is certainly I, I am not participator of sorrow, I am Existence, Intelligence and Bliss; always free, of one essence.

शाम्भाय शैव शास्त्रायां स्त्रायो शैवविद्या।
व्यान्त्र नादं रंसामयं लघूते शांतिमयो यत्॥ ५ ॥
पाश्चाय भक्तियोगन मनोमूर्त्ती व यत्विना।
पर्यावरं राजयोगः प्रत्येकमवर्द्धायेते॥ ६ ॥

5—6. The Samādhi is four-fold, i.e., Dhyāna-Samādhi, Nāda-Samādhi, Rasānanda Samādhi, and Laya-Samādhi: respectively accomplished by Sambhavī Mudrā, Khecharī Mudrā, Bhrāmari Mudrā and Yoni-Mudrā. The Bhakti-Yoga Samādhi is fifth, and Rāja-Yoga Samādhi, attained through Mano-Mūrchnā Kumbhaka, is the sixth form of Samādhi.
LESSON SEVENTH.

7. Performing the Śambhavī Mudrā perceive the Ātmā. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

8. Bring the Ātmā in Kha (Ether), bring the Kha (Ether or Space) in the Ātmā. Thus seeing the Ātmā full of Kha (Space or Brahma), nothing will obstruct him. Being full of perpetual bliss, the man enters Samādhi (Trance or Ecstasy).

9. Turn the tongue upwards, closing the wind-passage, by performing the Khechart Mudrā; by so doing, Samādhi (trance asphyxiation) will be induced; there is no necessity of performing anything else.

10—11. Let him perform the Bhṛmari Kumbhaka, drawing in the air slowly: expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samādhi and by this, knowledge of 'so' 'ham' (I am That) arises, and a great happiness takes place.
12—13. Perform the Yoni-Mudrā, and let him imagine that he is Sākti, and Paramātma is Purusha; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samādhi.

14—15. Let him contemplate within his heart his special Deity; let him be full of ecstasy by such contemplation, let him shed tears of happiness, and by so doing he will become entranced. This leads to Samādhi and Manon-mant.

16. Performing Manomūrchnā Kumbhaka, unite the Manas with the Ātma. By this Union is obtained Rāja-Yoga Samādhi.
LESSON SEVENTH.

भूचरा: केरराभामी यावन्तेऽजीवजन्तेऽ।
चुतुत्तममलावयूहीवाति वारि पवित्रतः।
सर्वं भ्रमिवजातीयात् सर्वं पदयति चालभि। ॥ १९ ॥

19. All those that walk on land or move in the air, all living and animate creation, trees, shrubs, roots, creepers and grass, &c., oceans and mountains—all, know ye, to be Brahma. See them all in Atmā.

अत्मा घटस्वचरावत्ममुः द्राम्यतं परम्।
घटाभिषिःतेऽ त्रात्वा बीतरागे विवासनम्। ॥ २० ॥

20. The Atmā confined in the body is Chaityana or Consciousness, it is without a second, the Eternal, the Highest; knowing it separate from body, let him be free from desires and passions.

परं सिद्धं समाधिः प्राता सत्यंकृत्यांविजितं।
स्वधेरे पुष्पारागिण्यामवेशु धनारितु।
सवं निम्मे मूर्त्याः समाधिः सत्यां यात्रा। ॥ २१ ॥

21. Thus is Samādhi obtained, free from all desires. Free from attachment to his own body, to son, wife, friends, kinsmen, or riches; being free from all, let him obtain fully the Samādhi.

तत्त्वं वा त्यामुतं गायत्री दिवोक्तं विविधलिं।
तेषां संस्काराद्य कथितं युक्ति वयनः। ॥ २२ ॥

22. Siva has revealed many Tattvas, such as Laya Amrita, &c.; of them, I have told thee an abstract, leading to emancipation.

इति ते कथितं संस्कारात्परं समाधियुक्तं।
यं ज्ञात्र अ चुयोज्ज्वले सूर्यमण्डले। ॥ २३ ॥

23. O Chaṇḍa! thus have I told thee of Samādhi, difficult of attainment. By knowing this, there is no rebirth in this Sphere.

इति भौतिष्ठस्वेतदिनात्यं चैवांवह ढरावथ घटस्वचरावत्ममुः द्राम्यतं पवित्रतं सर्वं भ्रमिक्षिण्यात् समाधियुक्तं। समासः।