शिवसंहिता
SIVA SAMHITA
Srisa Chandra Vasu

Sanskrit text with English Translation & Notes
THE

SIVA SAMHITA

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SIVA SAMHITA.

Chapter I.

Existence one only.

The Jñāna [Gnosis] alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Jñāna alone, and nothing else, remains.

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of Yoganusāsana (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disinthralment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

4. Some praise truth, others purification and asceticism; some praise forgiveness, others equality and sincerity.

5. Some praise alms-giving, others land sacrifices made in honor of one's ancestors; some praise action (Karma), others think dispassion (Vairāgya) to be the best.
6. Some wise persons praise the performance of the duties of the householder; other authorities hold up fire-sacrifice &c., as the highest.

7. Some praise Mantra Yoga, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

11. Others say,—"Only those things can be said to exist which are perceived through the senses and nothing besides them; where is heaven or hell?" Such is their firm belief.

12. Others believe the world to be a current of consciousness and no material entity; some call the void as the greatest. Others believe in two essences—Matter (Prakriti) and Spirit (Puruṣa).
CHAPTER I. 13-19.

13-14. Thus believing in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God; others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts, declaring difference between soul and God, and anxious to establish the existence of God.

15-16. These and many other sages with various different denominations, have been declared in the Sāstras as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention; people thus wander in this universe, being driven away from the path of emancipation.

_Yoga the only true method._

17. Having studied all the Sāstras and having pondered over them well, again and again, this Yoga Śīstra has been found to be the only true and firm doctrine.

18. Since by Yoga all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines?

19. This Yoga Śīstra, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.
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Karma Kāṇḍa.

20. There are two systems (as found in the Vedas). *Karma Kāṇḍa* (ritualism) and *Jñāna Kāṇḍa* (wisdom). *Jñāna Kāṇḍa* and *Karma Kāṇḍa* are again each subdivided into two parts.

21. The *Karma Kāṇḍa* is twofold—consisting of injunctions and prohibitions.


22. Prohibited acts when done, will certainly bring forth sin; from performance of enjoined acts there certainly results merit.

23. The injunctions are threefold—*nitya* (regular), *naimittika* (occasional), and *kāmya* (optional). By the non-performance of *nitya* or daily rites there accrues sin; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

25. The good actions are verily heaven, and sinful deeds are verily hell; the creation is the natural outcome of *Karma* and nothing else.

26. Creatures enjoy many pleasures in heaven; many intolerable pains are suffered in hell.

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.
28. When the sufferings for evil actions are gone through, then there take place re-births certainly; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others; verily, there is no doubt of it that this whole universe is full of sorrow.

30. The classifiers of Karma have divided it into two parts; good and bad actions; they are the veritable bondage of the embodied souls each in its turn.

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the naimittika acts, should employ themselves in the practice of Yoga.

32. The wise Yogi, having realised the truth of Karma Kãyã, (works), should renounce them; and having left both virtue and vice, he must engage in Jñãna Kãyã (knowledge).

33. The Vedic texts,—"The spirit ought to be seen,"—"About it one must hear," &c., are the real savours and givers of true knowledge. They must be studied with great care.
34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me; all things are preserved by me; all are absorbed into me (at the time of pralaya); because there exists nothing but spirit and I am that spirit.—There exists nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

36. As in a dream the one soul creates many objects by mere willing; but on awaking everything vanishes but the one soul; so is this universe.

37. As through illusion a rope appears like a snake, or pearl-shell like silver; similarly, all this universe is superimposed in the Paramātmā (the Universal Spirit.)

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneous notion of its being silver does not remain; so, through the knowledge of spirit, the world always appears a delusion.

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the Paramātmā, owing to the delusive pigment of habit and imagination.
CHAPTER I. 41-47.

41. As through knowledge of rope the serpent appears a delusion; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow; similarly, through the disease of ignorance, this world appears in the spirit;—an error very difficult to be removed.

\[ \text{व्रष्पनायो यथा गु्हो गुहते रोगिणा स्वयम्।} \]
\[ \text{गुहहानवात्या गुहाननाशादात्मा तथा कृत:॥ ४२॥} \]

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

\[ \text{काष्ठवृक्षिन न यथा रज्जु सर्पेषो भवेदिति।} \]
\[ \text{तथात्मा न भवेदित्तं गुणात्तेति निरञ्जन:॥ ४३॥} \]

43. As a rope can never become a snake, in the past, present or future; so the spirit which is beyond all \textit{gumśis} and which is pure, never becomes the universe.

\[ \text{आगमासपितानित्वानास्मिनांवेदेवमहर्षियः।} \]
\[ \text{आस्मवेदेन केनापि शाक्यदेवंशितीतित्तम।॥ ४४॥} \]

44. Some wise men, well-versed in Scriptures, receiving the knowledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

\[ \text{यथा व्रष्पनात्मान्त्वात्मायाः केनुदुवृततः।} \]
\[ \text{तथास्तिं समुद्रपूतं संसारं समबंधम्॥ ४५॥} \]

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

\[ \text{वक्षेत्वा भासते नियम वस्तुकं न भासते।} \]
\[ \text{हिंदुधाराहिंद्रेण समवे पर्यवस्थित।॥ ४६॥} \]

46. The Unity exists always; the Diversity does not exist always; there comes a time when it ceases: two-fold, three-fold, and manifold distinctions arise only through illusion.

\[ \text{यद्मूलं वष भाष्यं वै मृत्तमूलं तश्चेत् च।} \]
\[ \text{स्वर्ये श्रुधियं विबृद्धं परमालगल।॥ ४७॥} \]

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.
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48. Suggested by the Lords of suggestion comes out Avidyā. It is born of untruth, and its very essence is unreal. How can this world, with such antecedents (foundations) be true?

The Spirit.

49. All this universe, moveable or immovable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence).

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

52. From Devas down to this material universe all are pervaded by one Spirit. There is one Suchchidānanda (Existence, Intelligence and Bliss) all-pervading and secondless.

53. Since it is not illuminated by another, therefore it is self-luminous; and for that self-luminosity, the very nature of Spirit is Light.

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.
55. Since the Spirit is unlike this world, which is composed of five states of matter, that are false and subject to destruction, therefore, it is eternal. It is never destroyed.

यस्मातद्वयो नातोह तस्मातेनकार्थत लवे दा ।
यस्मात्द्वयो मिथ्या स्थानं महेत खलु ॥ ५६ ॥

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

अविद्यामूतसंसारे दुःखनारो सुखं यतः ।
शानदृश्यतत्त्वं यस्मात्सदित्वं महेशुक्लम् ॥ ५७ ॥

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis/immunity from all sorrow ensues; therefore, the Spirit is Bliss.

यस्मात्यतमदानं भास्ये विष्णुवारामः ।
तस्मात्सदाः महेश्वरानं भास्यं तस्मात्स्तन्नामातम ॥ ५८ ॥

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

कालेत विविधं विभं यदा चैव भवेवविद् ॥
तदेवैविश्व स पवालं कल्याणपथविविधं ॥ ५९ ॥

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

वास्त्वानि सर्वंभृत्वानि विनाशं यात्व फालतः ।
यते वाचा नवचेत्य स्त्राचा दृश्विविविधं ॥ ६० ॥

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

न सं वाच्ये चाहि द्वादश न जलं प्रायः न च ।
नेत्रकामः नेत्रानं पूर्णकामा महेत खलु ॥ ६१ ॥

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

Yoga and Mayi.

तर्कादिवृत्तानि च चारण वैविद्वात्मैन्तिनं स्वभित्तपति ।
सध्वेदस्कप्यायात्ती तत्त्वमिथ्यावस्थम्यः ॥ ६२ ॥

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.
63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of Samādhi (profound meditation.)

Māyā (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this Māyā is destroyed, the world certainly does not exist.

65. He, to whom this world is but the pleasure-ground of Māyā, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinction also in substances, as they are good, bad or indifferent.

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The Sacred Scriptures have demonstrated the universe to be the freak of Māyā (illusion). The Yogi destroys this phenomenal universe by realising that it is but the result of Adhyātma (superimposition) and by means of Aparāda (refutation of a wrong belief).

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is indivisible intelligence, and pure Unit.
Emanation or Evolution.

The Lord willed to create his creatures; from His will came out Avidya (Ignorance), the mother of this false universe.

There is no place the conjunction between the Pure Brahma and Avidya, from which arises Brahma, from which comes out the Akasa.

From the Akasa emanated the air; from air came the fire; from fire—water; and from water came the earth. This is the order of subtle emanation.

From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; and from the combination of ether, air, fire and water was produced the (gross) earth.

The quality of ether is sound; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

Akasa has one quality; air two, fire three, water four, and earth five qualities, viz., sound, touch, taste, form and smell. This has been declared by the wise.
75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

\[ \text{चैत्यात्सवृक्षस्वरूपः जगदेतस्वताचरारुपः} \]
\[ \text{रसितः सेवकल्यानस्तिः स्वायात्तिः सेवितः सिद्धयमः} \]
\[ \text{॥ ७५ ॥} \]

77. From Intelligence has come out all this universe, movable and immovable; whether or not its existence can be inferred, the “All Intelligence” One does exist.

Absorption or Involution.

\[ \text{पूर्वी दीप्यं जाते मय्या जलं मगन्नं क्षीणिः स} \]
\[ \text{सिद्धं वायुं तथा वेदा व्याप्ति वातं तयं यथा} \]
\[ \text{विदिद्वारं महाकाशं लीलां चरमं पदे} \]
\[ \text{॥ ७६ ॥} \]

78. The earth becomes subtle and is dissolved in water; water is resolved into fire; fire similarly merges in air; air gets absorption in ether, and ether is resolved in Avidyā (Ignorance), which merges into the Great Brahma.

\[ \text{विशेषायेवा दक्षिण्यार्लस्तायुक्तस्वरूपिणी} \]
\[ \text{ज्ञेश्वरा महाभाया रज्जवस्तवमोगुणः} \]
\[ \text{॥ ७७ ॥} \]

79. There are two forces—vikṣeṣa, (the out-going energy) and āvarana (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great Māyā, when non-intelligent and material, has three attributes sattva (rhythm) rajas (energy) and tamas (inertia).

\[ \text{सा मायावरणायात्सवृक्षस्वरूपिणी} \]
\[ \text{द्रव्येज्ञानदारां तं विशेषस्वभावः} \]
\[ \text{॥ ७८ ॥} \]

80. The non-intelligent form of Māyā covered by the āvarana force (concealment), manifests itself as the universe, owing to the nature of vikṣeṣa force.

\[ \text{तमेऽ मुष्टिविवर्यं विवा तथा सृशमं मधेतु स्वयम्} \]
\[ \text{शृङ्खलास्तुपंहितं वैतत्त्वं तदसृशमं स्वयम्} \]
\[ \text{स्मानयात्मकयो विवा विवद्वित्तं स्यात्स्वरूपिणी} \]
\[ \text{वैतत्त्वं तदुपथेन्त्वं देविष्येत्वतं नायैः} \]
\[ \text{॥ ७९ ॥} \]

81. When the avidyā has an excess of tāmas, then it manifests itself as Durga; the intelligence which presides over her is called Īśvara.

81 (a). When the Avidyā has an excess of Sattva, it manifests itself as the beautiful Lakṣmī; the Intelligence which presides over her is called Vishnu.
CHAPTER I.  82-88.

रजस्याधिकाय विद्या हेत्या सा वै सरस्वती।
यदित्वन्त्रपरं भवति भ्रामात रुपवाहिकं॥ ८२॥

82. When the avidyā has an excess of rajas, it manifests itself as the wise Saraswati; the intelligence which presides over her is known as Brahmā.

इशायाः सकला देवा दृष्टिन्ते परमात्मनि।
शरीराविद्वेक्से सर्वं सा विद्या तत्तथा तथा॥ ८३॥

83. Gods like Śiva, Brahmā, Viṣṇu, etc., are all seen in the great Spirit; bodies and all material objects are the various products of avidyā.

परंश्रेण कल्यङ्कोऽन्तर्गत विभवासमवेत्॥
तैशाः नरदेव्य कल्याणे चोदिताः॥ ८४॥

84. The wise have thus explained the creation of the world—i.e., elements and not-tattvas (non-elements) are thus produced—not otherwise.

प्रमेयतवादिरुपेऽस्मि वस्तु प्रकाशयते।
विद्यावश्येद्याधिपते भेदं सवित्य नायत्या॥ ८५॥

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names; but there is no real difference.

तशैव वस्तुनास्येव मास्सी वर्तः परः॥
स्वायत्वम् देश्य वस्तुं वस्तु मात्यते॥ ८६॥

86. Therefore, the things do not exist; the great and glorious One that manifests them, alone exists; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

एकः सत्तापूर्वतानांशुप: पुरो व्यापि वर्तेत नास्ति किंचिदत।
पतञ्जानं योः करोत्येव नियमे मुखः स स्वाध्यायं सांसारिकम् भवत॥ ८७॥

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

विश्वारोपणवादाय यज सवं तद्यं गतां॥
स पश्चात वर्तेत नामान्तरब्रजेनावधायः॥ ८८॥

88. When, through the knowledge that all is illusory perception (āropa) and by intellectual refutation (aparāda) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else; then this is clearly perceived by the mind.
Karma clothes the Jiva with body.

89. From the Annamaya Kosa (the physical vehicle) of the father, and in accordance with its past karma, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past Karma.

90. This temple of suffering and enjoyment (human body), mad up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

91. This body, the abode of Brahma, and composed of five elements and known as Brahmândâ (the egg of Brahmâ or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

92. From the self-combination of the Spirit which is Śiva and the Matter which is Śakti, and, through their inherent inter-action on each other, all creatures are born.

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through Karma, is called the Jiva. All this world is derived from the five elements. The Jiva is the enjoyer of the fruits of action.

94. In conformity with the effects of the past karma of the Jivas, I regulate all their destinies. Jiva is immaterial, and is in all things; but it enters the material body to enjoy the fruits of karma.
95. Bound in the chain of matter by their karma, the Jivas receive various names. In this world, they come again and again to undergo the consequences of their karma.

96. When the fruits of karma have been enjoyed, the Jiva is absorbed in the Parambrahma.
Chapter II.

(1). The microcosm.

In this body, the mount Meru—i.e., the vertebral column—is surrounded by seven islands; there are rivers, seas, mountains, fields; and lords of the fields too.

2. There are in it seers and sages; all the stars and planets as well. There are sacred pilgrimages, shrines; and presiding dieties of the shrines.

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.

(2). The Nerve Centres.

4. All the beings that exist in the three worlds are also to be found in the body; surrounding the Meru they are engaged in their respective functions.

5. (But ordinary men do not know it). He who knows all this is a Yogi; there is no doubt about it.

6. In this body, which is called Brahmânda (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalâs (in the shape of a semi-circle).

7. This has its face downwards, and rains nectar day and night. The ambrosia further sub-divides itself into two subtle parts:
CHAPTER II. 8-15.

8. One of these, through the channel named Iḍā, goes over the body to nourish it, like the waters of the heavenly Ganges—certainly this ambrosia nourishes the whole body through the channel of Iḍā.

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called Sushumnā) into the spinal cord, in order to create this moon.

10. At the bottom of the Meru there is the sun having twelve Kalās. In the right side path (Pingalā) the lord of creatures carries (the fluid) through its rays upwards.

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

12. The right-side vessel, which is pingalā is another form of the sun, and is the giver of Nirvāṇa. The lord of creation and destruction (the sun) moves in this vessel through auspicious elliptical signs.

3).—The Nerves.

13. In the body of man there are 3,50,000 nāḍis; of them, the principal are fourteen;

14-15. Sushumnā, Iḍā, Pingalā, Gāndhāri, Hastijihvikā, Kūhū, Saraswati, Pusā, Sankhini, Payaswani, Vāruni, Alumbusā, Vishvodari, and Yaśaswani. Among these Iḍā, Pingalā and Sushumnā are the chief.
16. Among these three, Sushumna alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

17. All these principal mūlīs (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

18. The innermost of these three is Chitrā; it is my beloved. In that there is the subtlest of all hollows called Brahmarandhra.

19. Brilliant with five colours, pure, moving in the middle of Sushumna, this Chitrā is the vital part of body and centre of Stushumna.

20. This has been called in the Sāstras the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogi destroys all sins.

—The Pelvic Region.

21. Two digits above the rectum and two digits below the organ is the ādhihāra lotus, having a dimension of four digits.

22. In the pericarp of the ādhihāra lotus there is the triangular, beautiful yoni, hidden and kept secret in all the Tantras.

23. In it is the supreme goddess Kundalini of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumna.
24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

25. The nādi called Idā is on the left side coiling round the Sushumṇā, it goes to the right nostril.

26. The nādi called Pingalā is on the right side; coiling round the central vessel, it enters the left nostril.

27. The nādi which is between Idā and Pingalā is certainly Sushumṇā. It has six stages, six forces,* six lotuses, known to the Yogis.

28. The first five stages† of Sushumṇā are known under various names; being necessary, they have been made known in this book.

29. The other nādis, rising from Muktidhār, go to the various parts of the body, e.g. the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

30. From all these (fourteen) nādis, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

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* That is, the functions of the Cord, viz.:—Reflection, co-ordination, etc.
† The parts of which the Spinal Cord is composed are the Tantrik stages viz.:—Cervical, Dorsal, Lumbar, Sacral and Coccygeal.
31. These *nadiṣ* are spread through the body cross-wise and lengthwise; they are vehicles of sensation and keep watch over the movements of the air, i.e., they regulate the motor functions also.

(5).—*The Abdominal Region.*

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve *Kalās*. Know this as the fire of *Vaisvānara*; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

34. The wise Yogi, having kindled this *Vaisvānari* fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

35. This body called the *Brahmāṇḍa* (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

36. Various are their names, and innumerable are the places in this human body; all of them cannot be enumerated here.
37. In the body thus described, there dwelleth the Jiva, all-pervading, adorned with the garland of endless desires and chained (to the body) by karma.

नानाविचिन्त्यायंपैत्याग्न्यास्तथा: सवर्थव्यापरकारकः || 38 ||
पुर्वीकियति कर्माणि भुनक्ति विविधानि च || 38 ||

38. The Jiva possessed of many qualities and the agent of all events, enjoys the fruit of his various karmas amassed in the past life.

यथासंहृतते ते कर्म तत्कर्मसम्भवम् || 39 ||
सती कर्मोदसारे जनतुभोगायन्युनक्ति वै || 39 ||

39. Whatever is seen among men (whether pleasure or pain) is born of karma. All creatures enjoy or suffer, according to the results of their actions.

ये ते कामाद्वायु दृष्टाः सुखदुःख्यातायाः || 40 ||
ते ते सर्वं प्रभृतिस्ते जीवं कर्मोदसारे || 40 ||

40. The desires, etc., which cause pleasure or pain, act according to the past karma of the Jiva.

पुरुषोपपरतत्वाय प्राणान्यात्मिकेऽक्षेत्रम् || 41 ||
वाहिके पुरुषमयं प्राणे मैत्रेयवस्तु स्यायमभेदु || 41 ||

41. The Jiva that has accumulated an excess of good and virtuous actions receives a happy life; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मबलायुः सुखं च दुःखमेव च || 42 ||
पापेष्कैंत्वा 'देव तिष्ठति स्विष्ठतम् || 42 ||
न ताज्र्ङ्ङो मनेर्से ताज्र्ङ्ङो न तु किंचन || 42 ||
मायेष्ठितत्तपं त्यात्मवं वस्तु प्राप्ताते || 42 ||

42. In proportion to the force of his karma, man suffers misery or enjoys pleasure. The Jiva that has accumulated an excess of evil never stays in peace—it is not separate from its karmas; except karma, there is nothing in this world. From the Intelligence veiled by Maya, all things have been evolved.

यथाकालेषु भेयायज्ञान विविधात्रायं || 43 ||
यथा देयायज्ञाच्यं रजातिरायणं महतः || 43 ||
तथा स्वकर्मं देयात्मवरायते जनान || 43 ||

43. As in their proper season, various creatures are born to enjoy the consequences of their karma; as through mistake a pearl-shell is taken for silver, so through the taint of one’s own karmas, a man mistakes Brahman for the material universe.
44. From desire all these delusions arise; they can be eradicated with great difficulty; when the salvation-giving knowledge of the un-reality of the world arises, then are desires destroyed.

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, "Brahm is not."

47. By looking closely and deeply into the matter, this false knowledge vanishes. It cannot be removed otherwise; the delusion of silver remains.

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

49. When this body, obtained through karma, is made the means of obtaining Nirvāṇa (divine beatitude); then only the carrying of the burden of the body becomes fruitful,—not otherwise.

50. Of whatever nature is the original desire (vāsanā), that clings to and accompanies the Jīva (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.
51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his áshrama, (the condition of life), renouncing all the fruits of his works.

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvāṇa, through the delusion of much talk, and fall into sinful deeds.

53. When a person does not see anything else here, having seen the Self by the self; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) tattvas (principles), cease to exist, then My Tattva becomes manifest.
Chapter III.

On Yoga Practice. The Vāyus.

In the heart, there is a brilliant lotus with twelve petals adorned with brilliant signs. It has the letters from k to th (i.e., k, kh, g, gh, ni, ch, chh, j, jh, ni, t, th.), the twelve beautiful letters.

प्राणो वसन्त तनेच वासनाभिरवत्करः ।
अनादिकम्पसान्यथयः प्राणाधाधरस्यंगुः ॥ २ ॥

2. The Prāna lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (ahanākara.)

Note:—The heart is in the centre where there is the seed.

प्राणस्य दृश्यमेव नामानि विविधानि च ।
परस्ये तात्त्विक सवौंिश फलिन्यु नैव मर्यक्ये ॥ ३ ॥

3. From the different modifications of the Prāna, it receives various names; all of them cannot be stated here.

प्राणोपानम् समानाधोदाने व्यान्न पद्धमः ।
नामः कुमेश्व कुकौरो देवदाराचो धन्यस्यः ॥ ४ ॥


दश नामानि मुख्यानि मयेककालो शास्त्रः ।
कुर्विन्ति तेजः कार्योधि प्रेमितानि स्वकम्पसः ॥ ५ ॥

5. These are the ten principal names, described by me in this Sāstra; they perform all the functions, incited thereto by their own actions.

श्रावणी प्रायः पञ्च मुख्यः स्वरुप्णातो पुनः ।
तत्रापि अष्टुकालों आपान्नानि मयेत्तिता ॥ ६ ॥

6. Again, out of these ten, the first five are the leading ones; even among these, the Prāna and Apāna are the highest agents, in my opinion.

हे द्व प्राणो गुह्यापान नामानि नासाक्षाद्भो ।
उदानः कयंद्रेष्याय म्यानः सर्वार्थारः ॥ ७ ॥

7. The seat of the Prāna is the heart; of the apāna, anus; of the samāna, the region about the navel; of the udāna, the throat; while the vyāna moves all over the body.
8. The five remaining *vityus*, the *vīja*, etc., perform the following functions in the body:—Eruption, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—The Guru.

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.
16. The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

17. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

18. The first condition of success is the firm belief that it (vidyā) must succeed and be fruitful; the second condition is having faith in it; the third is respect towards the Guru; the fourth is the spirit of universal equality; the fifth is the restraint of the organs of sense; the sixth is moderate eating, these are all. There is no seventh condition.

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture padmāsana, and sitting on a seat (made of kusa grass) begin to practise the regulation of breath.
CHAPTER III. 21-26.

21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganesa on the right side, and again to the guardians of the worlds and goddess Ambikâ, who are on the left side.

(5).—The Prâhâyâma.

नतस्वाय दशस्वण लिप्ला पिंगलां सुचीः ।
इद्या पूर्यया यथाशस्या तु कुम्भेत् ॥

ततस्वकु द पिंगलायासेवनं न वेगतः ॥ २२ ॥

22. Then let the wise practitioner close with his right thumb the pingalâ (the right nostril), inspire air through the Iâ (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

पुनः पिंगलायासेवनं यथाशस्या तु कुम्भेत् ।
इद्या रूपयेयाः न वेगत: समेताःस्य: ॥ २३ ॥

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

इद्या योगविधानं कुर्यादिःशस्तिकुम्भकान।
सत्रेष्ठविलयु कः प्रत्यहं विगतालस: ॥ २४ ॥

24. According to the above method of Yoga, let him practise twenty kumbhakas (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

प्रातःकाले व मध्याहे सर्वार्हे चावराहे ।
कुर्यादिवं चतुर्वर्षमेत्यु कुम्भकान: ॥ २५ ॥

25. These kumbhakas should be practised four times:—once (1) early in the morning at sun-rise, (2) then at mid-day, (3) the third at sun-set, and (4) the fourth at mid-night.

इद्यं मासात्रं कुर्यादिनालस्या दिने दिने ।
ततो नाडिविशुध्दं: स्थायविद्यये निधिषुः ॥ २६ ॥

26. When this has been practised daily, for three months, with regularity, the nadiis (the vessels) of the body will readily and surely be purified.
27. When thus the nādīs of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called ārambhā.

28. Certain signs are perceived in the body of the Yogi whose nādīs have been purified. I shall describe, in brief, all these various signs.

29. The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of prāṇāyāma:—
1, Ārambhā-avasthā (the state of beginning); 2, Ghaṭa-avasthā (the state of co-operation of Self and Higher Self); 3, Parichaya-avasthā (knowledge); 4, Nishpattiavasthā (the final consummation).

30. We have already described the beginning or Ārambhā-avasthā of prāṇāyāma; the rest will be described hereafter. They destroy all sin and sorrow.

31. The following qualities are surely always found in the bodies of every Yogi:—Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

32. Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly sorrow.

(6).—The things to be renounced.

(6).—The things to be renounced.
CHAPTER III. 33-36.

33. The Yogi should renounce the following:—1 Acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—The means.

उपायं च प्रवृत्तार्थिनिमित्रमेवगते योगस्य सिद्धिः।
गोर्गुणोपायं साधनां येन सिद्धेऽवबधत ॥ ३४ ॥

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

घृतं श्रीरं च मिद्रान्तः तामूलं च चूर्णविहितम्।
कपूरं निमृत्युं मिद्रा सुमार्गाविहितम्॥
सिद्धान्तप्राव्यन्तिभवं वैरागयुहसेवनम्।
नामस्वार्तिनेन विख्यते सुनादशयवचं परम्।
गृहं समा तपः श्री श्रीमान्तियुहसेवनम्।
सिद्धेऽवन परं यागस्य निमानि समाचरीत ॥ ३५ ॥

35. The great Yogi should observe always the following observances:—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with vairâgya (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

व्रतिर्देहं शरावेशे च श्रीत्वम् यागमिवः सदा।
वायुं प्रविष्टं शरिरं परं लघुकान्तम् ॥ ३६ ॥

36. When the air enters the sun, it is the proper time for the Yogi to take his food (i.e., when the breath flows through the Pingalâ); when
the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the \( I\) or \( \text{Id} \)).

\[
\text{सद्य शुचेष्ठे शुद्धिते नाम्यास: क्रियते विधे: ।\\\text{अर्थ्यसकारे प्रथमं कुर्यास्निराराज्यास्मनम्} ॥ ३७ ॥
\]

37. The Yoga (prāṇāyāma) should not be practised just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

\[
\text{तत्तेज्यासे स्विरिभूते न तादृश्चित्यमयमहः: ।\\\text{पर्यासिना विभेदक्क्यते स्तोक स्तोकमनेकहः ॥\\पूर्वोकाझे कुर्यातु कुमकांतिवास्ये ॥ ३८ ॥}
\]

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently; and should practise kumbhaka daily at the stated times.

\[
\text{तत्तेज्येष्ठा शक्ति: स्थाधायोगिने वातुष्वरारे ।\\यथेष्टा फारणाग्राभाय: कुमक: सिव्यति धर वम ॥\\केवले कुमके सिंहे किं न स्थाभिः येगिनः: ॥ ३९ ॥}
\]

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in kumbhaka, and from the success in kumbhaka only, what things cannot the Yogi command here?

\[
\text{The first stage. ।\\स्वेदः संजायते वेद्ये येगिनः प्रथमम्याये ।\\यदा संजायते स्वेदस्ते मध्ये स्त्रायतेसु: ॥\\ञ्ज्ञाय वि:म्हे धातुनेयो भवति येगिनः: ॥ ४० ॥}
\]

40. In the first stage of prāṇāyāma, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its dhātu (humors).

\[
\text{The second and third stages. ।\\विकारे हि भवेक्यो दारुरी मध्ये मता ।\\तताभिषेकतः अख्यातार्गतेर्गचरसार्धशः: ॥ ४१ ॥}
\]

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

\[
\text{Vāyusiddhi. ।\\शेषी प्रामास्तयोक्षी सुभवस्य वर्तेते ।\\वायुसिद्धिलश्च हे या संसारव्यात्तानविनी: ॥ ४२ ॥}
\]
42. When the Yogi, though remaining in Padmasana, can rise in the air and leave the ground, then know that he has gained Vayu-siddhi (success over air), which destroys the darkness of the world.

43. But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of pravayama, follows decrease of sleep, excrements and urine.

44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and intestinal worms.

45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains Bhuchuri-siddhi, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

48. Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long pranava OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.
49. The wise practitioner surely destroys all his karma, whether acquired in this life or in the past, through the regulation of breath:

पूर्वाकृतितानि कर्माणि प्राणायामेन विधित्तम्।
नायायेत्तालं के दीमानिहेत्ताकर्त्तवानि च। || 49 ||

50. The great Yogi destroys by sixteen prānāyāmas the various virtues and vices accumulated in his past life.

पापतृल्ययानार्धो वन्दन्त्यानिग्रहा।
तत्र पापविनिमुक्तः पथातुपयानि नायायेत्। || 50 ||

51. This prānāyāma destroys sin, as fire burns away a heap of cotton; it makes the Yogi free from sin; next it destroys the bonds of all his good actions.

प्राणायामेन ये गुणाद्वारा स्वरूपायपूर्वकः।
पापपुन्येदृश्यान्तर्तिविसं। नेतायुक्तात्मायात्। || 52 ||

52. The mighty Yogi having attained, through prānāyāma, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

Increase of duration.

ततोत्त्वायसमेव भविष्यानितत्वं भवेत्।
येन स्वयत्तकल्याणं नैनिति भवे। || 53 ||

53. Then gradually he should make himself able to practise for three ḛarīs (one hour and a half at a time, he should be able to restrain breath for that period). Through this, the Yogi undoubtedly obtains all the longed-for powers.

Siddhis or Perfections.

वाक्शिपं कामचारित्वं हृदयवशंसकं च।
दृष्टि: सुखम्हम् परकायप्रवेशायम्।
विरूपापनेः स्वरूपमहत्करणं तथा।
भदप्रेतानि सर्वाणि श्रेष्ठतः च योगिनाम्। || 54 ||

54. The Yogi acquires the following powers:—vākya siddhi (prophecy), transporting himself everywhere at will (Kāmachāri), clairvoyance (duradrīśthi), clairaudience (durāshruti), subtle-sight (śukshma-drishti), and the power of entering another's body (parakāyapraśesana), turning base metals to gold by rubbing them with his excrements and urine, and the power of becoming invisible, and lastly, moving in the air.
CHAPTER III. 55-60.

II.—The Ghata Avastha.

When, by the practice of Prāṇāyāma, the Yogi reaches the state of ghata (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

56. The ghata is said to be that state in which the prīna and the apāna vāyuḥ, the nāḍa and the rīndu, the jīcātma (the Human Spirit) and the Paramātma (the Universal Spirit) combine and co-operate.

57. When he gets the power of holding breath (i.e., to be in trance) for three hours, then certainly the wonderful state of pratyāhār is reached without fail.

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

59. When, through great practice, the Yogi can perform one kumbhaka for full three hours, when for eight dandas (=3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

III.—The Parichaya.

60. After this, through exercise, the Yogi reaches the Parichaya avasthā. When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube sushumna, then it is in the parichaya state.
61. When he, by the practice of Yoga, acquires power of action (kriyādākṣī) and pierces through the six chakrās, and reaches the sure condition of parichaya, then the Yogi, verily, sees the three-fold effects of karma.

62. Then, let the Yogi destroy the multitude of karmas by the pranava (om); let him accomplish kāyavāyu (a mystical process of arranging the various sāndhas of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

63. At that time let the great Yogi practise the five-fold dhāranā forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, akās cannot harm him.)

Note.—He should perform 5 Kumbhakas at each centre or Chakra.

64. Let the wise Yogi practise dhāranī thus:—five ghatīs (2½ hours) in the ādhiḥāra lotus (Mulādhara); five ghatīs in the seat of the linga (Śvādhisthānā), five ghatīs in the region above it, (in the navel, Manipur), and the same in the heart (Anāhata); five ghatīs in the throat (Visuddha) and, lastly let him hold dhāranī for five ghatīs in the space between the two eye-brows (Ajunāpur). By this practice the elements cease to cause any harm to the great Yogi.

65. The wise Yogi, who thus continually practises concentration (dhāranā), never dies through hundreds of cycles of the great Brahmā.
CHAPTER III. 66-70.

IV.—The Nishpatti.

66. After this, through gradual exercise, the Yogi reaches the Nishpatti-avasthā (the condition of consummation). The Yogi, having destroyed all the seeds of karma which existed from the beginning, drinks the waters of immortality.

67. When the jīva-mukta (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of samādhi (meditation), and when this state of consummated samādhi can be voluntarily evoked, then let the Yogi take hold of the chetanā (conscious intelligence), together with the air, and with the force of (kriyā-sakti) conquer the six wheels, and absorb it in the force called jñāna-sakti.

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi); through this knowledge of vāyu-sādhanā vanish all sufferings and enjoyments in the circle of this universe.

69. When the skilful Yogi, by placing the tongue at the root of the palate, can drink the prāṇa vāyu, then there occurs complete dissolution of all Yogas (i.e., he is no longer in need of Yoga).

70. When the skilful Yogi, knowing the laws of the action of Prāṇa and Apāṇa, can drink the cold air through the contraction of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.

* Some texts read रेष्यानां instead of रेष्यानां in which case, it will mean "freedom from all diseases."
That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kūndalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

74. When he drinks the air through the crow-bill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kūndalini, consumption of the lungs (plithisis) is cured.

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed: he acquires certainly the powers of clairaudience and clairvoyance.

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

77. One, who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.
CHAPTER III. 78-84.

78. If he continues this exercise for a year, he becomes a Bhairava; he obtains the powers of anima &c., and conquers all elements and the elementals.

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prāṇa.

81. Through this exercise and Yoga, he becomes like a Kāmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and free from all obstacles, he can go everywhere.

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:—1, Siddhāsana; 2, Padmāsana; 3, Ugrāsana; 4, Svastikāsana.
1.—Siddhásana.

85. The Siddhásana that gives success to the practitioner is as follows:—Pressing with care by the heel the yoni, the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhásana posture, and practise regulation of the breath.

87. Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

2.—The Padmásana.

88. I describe now the Padmásana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (i.e., the left foot on the right thigh, and vice versa); cross both the hands and place them similarly on the thighs; fix the sight on the
tip of the nose; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

हुल्लम येन केनापि धीमता कम्यते परम् ॥ ८९ ॥

89. It cannot be practised by everybody; only the wise attains success in it.

चनुषाने क्रूरे प्राणः समस्थलति तत्त्वशानूः ||
भवेद्यासने सत्यसाधकस्य न संशयः ॥ ९० ॥

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

पद्यासने स्थिते वेगी प्राणपानानिन्धानतः ॥
पूर्वेष्यति विमुक्तः स्वास्तस्य सत्यं बदामयहम् ॥ ९१ ॥

91: Sitting in the Padmāsana posture, and knowing the action of the Prīna and Apīna, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—The Ugrāsana.

प्रसायं चरणादृत्तं परस्परसङ्कर्त्तम् ॥
स्वपालिप्यं टटं धृत्वा जानूपूर्वि बिरेत् स्वेतः ॥
आस्तनोपरि प्राणं सवेदनिलिङ्गयनम् ॥
देहावसानहरणं पद्धिमोचानानसंहकम् ॥
य पद्द्धासनं श्रेष्ठं प्रवहं साध्येत्सुभिः ॥
बायुः पद्धिममार्गं तस्य सङ्कर्ति धृतम् ॥ ९२ ॥

92. Stretch out both the legs and keep them apart; firmly take hold of head by the hands, and place them on the knees. This is called Ugrāsana (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called Paschima-uttāna (the posterior crossed posture.) That wise man who daily practises this noble posture can certainly induce the flow of the air per viam posteriori.

पद्ध्यासानानं बिन्सिद्धं प्रज्जयते ॥
तस्मायोगी प्रयत्ने साध्येत्सद्दामतमन् ॥ ९३ ॥

93. Those who practise this obtain all the siddhis; therefore, those desirous of attaining powers, should practise this diligently.
94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, vīyu-siddhi is easily obtained, and it destroys a multitude of miseries.

4.—The svastikāsana.

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikāsana.

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains vīyu siddhi.

97. This is also called the Sukhāsana, the easy posture. This health-giving, good Svastikāsana should be kept secret by the Yogi.
CHAPTER IV.

Yoni-Mudrā. The Sacred Drink of the Kaulas.

First with a strong inspiration fix the mind in the dāhār lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (Pentapetes Phoenicia)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Śiva and Śakti).

(Then imagine that)—There go up through the Sushumna vessel, the three bodies in their due order (i.e., the ethereal, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kulā (i.e., perineal space.)

Note.—While these subtle bodies go up, they drink at every stage this nectar, called Kulāmrita.

4. Then let him go again to the Kulā through the practice of mātrā Yoga (i.e., prānāyāma.) This Yoni has been called by me in the Tantras as equal to life.
5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrā. From success in its practice, there is nothing which cannot be accomplished.

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stambhita) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrā has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

7. He who practises Yoni-Mudrā is not polluted by sin, were he to murder a thousand Brāhmaṇas or kill all the inhabitants of the three worlds:

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrā.
CHAPTER IV. 9-14.

9. Therefore, those who wish for emancipation should *practise* this daily. Through *practice* (*abhьяsа*), success is obtained; through practice one gains liberation.

\[ \text{सर्विरुः कमलेत्यमयाद्योगमयात्रयते।} \\
\text{मुद्राणि सिद्धर्मयाद्यमयाद्युवाचनम्।} \\
\text{कालव्रत्नमययात्रा युत्युग्यो भवेत्।} \]

10. Perfect consciousness is gained through *practice*. Yoga is attained through *practice*; success in Mudrās comes by *practice*; through *practice* is gained success in prāṇāyāma. Death can be cheated of its prey through *practice*, and man becomes the conqueror of death by *practice*.

\[ \text{चक्षुखर्दः कामचारिन्यं मन्त्रद्यमयाययोगः।} \\
\text{चोलिमुद्रा परं गैया न देव्य गत्य कर्मविविष।} \\
\text{सर्वथा नैव दात्वया प्रयोः कण्ठगतेमिरिः।} \]

11. Through *practice* one gets the power of *vāich* (prophecy), and the power of going everywhere, through mere exertion of will. This Yoni-mudrā should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

*The Awakening of Kundalini.*

\[ \text{ब्रुचुना कथयिनयामि यागसिद्धिकर्तं परम्।} \\
\text{गोपनीयं मुनिज्ञानं यंगम परमंत्रमयम्।} \]

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

\[ \text{सुमा मुहर्मसादेव यदा जागार्ति कुण्डली।} \\
\text{तदा सर्वाधिश्वरं भवेत सिद्धि प्रभुयेपिः च।} \]

13. When the sleeping goddess Kundalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

\[ \text{तस्मात्स्वयंस्वदेव प्रवेषाधित्तुमीतिवर्षम्।} \\
\text{महाराज्युब्रु सुमा मुहर्मसां समाचरतेः।} \]

14. Therefore, in order that the goddess, who is asleep in the mouth of the Brahmarandhira (the innermost hollow of Sushumnā) be awakened, the Mudrās should be practised with the greatest care.

16. My dearest, I shall now describe to you the Mahāmudrā, from whose knowledge the ancient sages Kapila and others obtained success in Yoga.

(1.)—Mahā-Mudrā.

17. In accordance with the instructions of the Guru, press gently the perineum with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body), place the chin on the chest. Then concentrate the vibrations of the mind and inspire air and retain it by kumbhaka (so long as one can comfortably keep it). This is the Mahāmudrā, held secret in all the Tantras. The steady-minded Yogi, having practised it on the left side, should then practise it on the right side; and in all cases must be firm in prāṇāyāma—the regulation of his breath.
18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

19. O ye worshipped of the gods! know that this Mudrā is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

20. This Mudrā, described by me, is the giver of all desires to the practitioner; it should be practised in secrecy, and ought never to be given to everybody.

(2).—Mahā-Bandha.

21. Then (after Māhamudrā), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the apāna vāyū upwards and join it with the samāna vīyu; bend the prāna vāyū downwards, and then let the wise Yogi bind them in trinity in the navel (i.e. the prāna and the apāna should be joined with the Samāna in the navel.)
I have told you now the Mahābandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

22. Through this practice, the wind enters the middle channel of the Sushumnā, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this Bandha, the great Yogi accomplishes all his desires.

(3.)—Mahā-Vedha.

23. O goddess of the three worlds! when the Yogi, while performing the Mahābandha, causes the union of the prāṇa and apana vāyus and filling in the viscera with air drives it slowly towards the nates, it is called Mahāvedha.

24. The best of the Yogis having, through the help of the vāyu, pierced with this perforator the knot which is in the path of Sushumnā, should then Pierce the knot of Brahma.

25. He who practises this Mahāvedha with great secrecy, obtains vāyu-siddhi (success over the wind). It destroys decay and death.

26. The gods residing in the āchāras tremble owing to the gentle influx and eflux of air in prāṇāyāma; the great goddess, Kuṇalī Mahā Māyā, is also absorbed in the mount Kailāsa.
27. The Mahámudra and Mahábandha become fruitless if they are not followed by Mahá-vedha; therefore, the Yogi should practise all these three successively with great care.

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

29. Only the siddha knows the importance of these three and no one else; knowing these, the practitioner obtains all success.

30. This should be kept in great secrecy by the practitioner desirous of obtaining power; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrás.

(A)—Khechari.

31. The wise Yogi, sitting in vajrásana posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows, and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (i.e. closing up the air passage). This mudrā, described by me at the request of my devotees, is the Khechari-Mudrā.

32. O, my beloved! know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains viдраh-a-siddh (power over the microcosm), even as a lion over the elephant of death.
33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

क्षणां रुक्ते यस्य शुद्धा तु स शुद्धो नानां संशयः।
दिव्यमोगानमुत्कुला च सरकुले स प्रजायते॥ ३४॥

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

मुद्रेना केचरी यस्य स्वधिक्षो वहतन्त्र:।
होतर्मङ्गलनापि श्रावणे मन्यते हि स।॥ ३५॥

35. He who practises this Khechari-Mudrā calmly and without laziness counts as seconds the period of hundred Brahmas.

गुणदेशते मुद्रा ये येति केचरीमिमाम्।
नानापापपर्ते धीमान् स याति परमं गतिम्॥ ३६॥

36. He knows this Khechari-Mudrā according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

सा प्रभुवेत्ती मुद्रा वस्मकसिस्त्र दीयते।
प्रयास्याते प्रयत्नमुद्रेय सुर्पूजिते॥ ३७॥

37. O, ye adored of gods! this Mudrā, dear as life, should not be given to everybody; it should be kept concealed with great care.

(५.)—Jālandhara.

चुर्ण जालंधरचन्दन।
बलागलालिभज्ञातं हृदये चिबुकं न्यसेतु।
क्षयोजालंधर: भृगोऽद्विनामापि दुर्लभः।
नाभिक्ष्वविहेजंतुनां सहलकमलद्वितुतम्।
पियेरगृहःविलां तद्यथा कन्येदिविनम्॥ ३८॥

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jālandhara-Mudrā. Even gods reckon it as inestimable. The fire in the region of the navel (i.e., the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed], he should practise this Bandha.

कच्छेदननेन पीवृत्य स्वयं पिष्टि बुद्धिमात्र।
ब्रमरत्वमुच्छ समामयः मेधते सुवनमजय॥ ३९॥
39. Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

39. जात्यंगपवः यथ एव सिद्धान्त सिद्धद्रायकः।
भवयतां किंतु निल्यं योगिनं सिद्धिमिश्रितः॥ ४० ॥

40. This Jālandhara-Bandha is the giver of success to the practitioner; the Yogi desirous of success should practise it daily.

(6.)—Mula-Bandha.

41. Pressing well the anus with the heel, forcibly draw upwards the apāna vīyu slowly by practice. This is described as the Mula-Bandha—the destroyer of decay and death.

42. If, in the course of the practice of this Mudrā, the Yogi can unite the apāna with the prāṇa vīyu, then it becomes of course the Yoni-Mudrā.

43. He who has accomplished Yoni-Mudrā, what can he not accomplish in this world. Sitting in the padmāsana posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrā.

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

(7.) Viparit-karana.

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is Viparit-karana, kept secret in all the Tantras.
46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

47. He who drinks nectar becomes equal to Siddhas; he who practises this Bandha becomes an adept among all creatures.

(8.)—Uḍḍāna-bandha.

48. When the intestines above and below the navel are brought to the left side, it is called Uḍḍāna-Bandha—the destroyer of all sins and sorrows. The left side visceria of the abdominal cavity should be brought above the navel. This is Uḍḍāna-Bandha, the lion of the elephant of death.

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

50. By practising it for six months, the Yogi certainly conquers death; the gastric fire is kindled, and that takes place an increase of the fluids of the body.

51. Through this, consequently, the vigrohasiddhi is also obtained. All the diseases of the Yogi are certainly destroyed by it.

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inaccessible Mudrā should be practised in a retired and undisturbed place.
(10.)—Shakti-chálan.

53. Let the wise Yogi forcibly and firmly draw up the goddess Kuñḍali sleeping in the ádhaḥ lotus, by means of the upāna víyu. This is Shakti-Chálan Mudrā, the giver of all powers.

54. He who practises this Shakti-Chálan daily, gets increase of life and destruction of diseases.

55. Leaving sleep, the serpent (i.e. the Kuñḍali) herself goes up; therefore let the Yogi desirous of power practise this.

56. He who practises always this best Shakti-Chálan according to the instructions of his guru, obtains the víjráha-siddhi, which gives the powers of animal, etc., and has no fear of death.

57. He who practises the Shakti-Chálan properly for two seconds, and with care, is very near to success. This Mudrā should be practised by the Yogi in the proper posture.

58. These are the ten Mudrās whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.

[Vajroṇḍi Mudrā described in this chapter in the original is omitted here, as it is an obscene practice indulged in by low class Tantrists. Translator.]
CHAPTER V.

O Lord, O beloved Shankar! tell me, for the sake of those whose minds search after the supreme end, the obstacles and the hindrances to Yoga.

2. Siva.—Hear, O Goddess! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (bhoga) are the greatest of all impediments.

Bhoga (enjoyment).

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Beds, dainty dishes, carriages, kingdoms, lordliness and powers; gold, silver, as well as copper, gems, aloe wood, and kine; learning the Vedas and the Sutras; dancing, singing and ornaments; harp, flute and drum; riding on elephants and horses; wives and children, worldly enjoyments; all these are so many impediments. These are the obstacles which arise from bhoga (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)
CHAPTER V. 47.

4. The following are the obstacles which dharma interposes:—ablutions, worship of deities, observing the sacred days of the moon, first sacrifice, hankering after moksha, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, mantras, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves; sacrifices, vows of starvation, Chandrāyaṇa, and pilgrimages.

Jūina (Knowledge-obstacles).

5. Now I shall describe, O Pārvati, the obstacles which arise from knowledge. Sitting in the Gomukh posture and practising Dhauti (washing the intestines by Hātha Yoga). Knowledge of the distribution of the nādis (the vessels of the human body), learning of pratyāhāra (subjugation of senses), trying to awaken the Kuṇḍalini force, by moving quickly the belly (a process of Hātha Yoga), entering into the path of the indriyas, and knowledge of the action of the nādis; these are the obstacles. Now listen to the mistaken notions of diet, O Pārvati.

6. That samādhi (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).
8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jñāna (knowledge).

Four Kinds of Yoga.

Bhūtyā vializedhājanakhyam ।
mantra-yogā hātāchayā layayogastutiyak ।
chaturyāṃ rajayogā śyāsasahāmanavajjitaṃ ॥ 9 ॥

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sadhaks (Aspirants).

chaturyāṃ sāthakā hāṃ sthānamahāvibhādhyak ।
abhīmajamātmakam ākāśābhāsyāhāmanabhastham ॥ 10 ॥

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

brahmasādakārakram ।
mantratāte suśumndē vāpāsyā guṇṭhūṣak ।
leśmā pāpamātirācvā vahārāt vahītādhya ॥
chapal kātāra nāgī pāparasātanātanīcch ।
mānānāvāna mānāvānā śatḥāyā śtuṣāmanav ॥
dhārdābhende māṇeśvarāntāṃ śatyaṃ priyaṃ ॥
mānṣtābhādhyākārā śatṛṭāṃ grūṣṇā pravām ॥ 11 ॥

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmards, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sadhaks. With great efforts such men succeed in twelve years; then the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.

samudrī śākamūkāḥ puṇyākāśaḥ bhāvāntar ।
mançasāvēkārya sāmānyā śvāya śāntaḥ ॥
patnāvāchāvā śruṭābhānyate mūritāte laṃ ॥ 12 ॥
12. Liberal-minded, merciful, desirous of virtue, sweet in their
speech; who never go to extremes in any undertaking—these are the
middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to Hatha Yoga

13. Steady-minded, knowing the Laya-Yoga, independent, full
of energy, magnanimous, full of sympathy, forgiving, truthful, courage-
ous, full of faith, worshippers of the lotus-feet of their Gurus, engaged
always in the practice of Yoga,—know such men to be adhimātra. They
obtain success in the practice of Yoga within six years, and ought to be
initiated in Hatha-Yoga and its branches.

(The most ardent) entitled to all Yogas

14. Those who have the largest amount of energy, are enterprising,
engaging, heroic, who know the āsttras, and are persevering, free from the
effects of blind emotions, and, not easily confused, who are in the prime of
their youth, moderate in their diet, rulers of their senses, fearless, clean,
skilful, charitable, a help to all; competent, firm, talented, contented,
forgiving, good-natured, religious, who keep their endeavours secret, of
sweet speech, peaceful, who have faith in scriptures and are worshippers
of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the adhimātra, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopāsana).

अष्ट प्रतीकोपासनम्।
प्रतीकोपासना कार्यो हयाहादन्तमदा।
पुनःतीति दर्शनादत्व नाश कार्यो विचारणा॥१५॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen; undoubtedly, by its very sight, a man becomes pure.

गारातपे स्वयमित्रिविष्टेन्तबर्त निरोप्य विश्वार्थितेचन्दनरूपम्।
यदा नमः पदयति स्वयमित्रिके नभेजते तत्कथमेव पदयति॥१६॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रथमं पदयते या वै स्वयमित्रिके नभेजते।
यत्तिथुं सस्मवेश्वस्य न मुखः स्वयाकाशरूपः॥१७॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पदयति समर्पणं स्वयमित्रिके नभेजते।
तदा जयवाप्रोति वायुः निरंत्र लघुरूपः॥१८॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the vāyu, he goes everywhere.

How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws; then, after sometime, let him look into the sky; if he sees a full grey shadow in the sky, it is auspicious.

यः करोति सदान्यासां चालामां चन्दोरे परम्।
पृथ्यात्मतिकृपुयां स्वयमित्रिकम्पस्य॥१९॥

19. He who always practises this and knows the Paramātma, becomes fully happy, through the grace of his shadow.
20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Rāj Yoga.

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

26. This should be kept secret; it at once produces conviction; it gives nirvāṇa to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (nādas).
Andhad Sounds.

मत्तभस्तुपुरेुषिणात्मकाः प्रथमेऽवन्दः:।
प्रवहस्तमः पर्वतां संसारवधानातनम्॥
घटानादसमः पर्वतां ्वनिमािरवर्यामः।
वनेतातस्माने दृित्त्त्त्ददा तिष्ठति निर्मेयः॥
तदा संजायते तत्त्त्य दयस्य मम वचनेेः॥२७॥

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved!

तदा नादे यदा चितः रमते वेमने भूषाम।
विवर्द्धय रवल बाहः नादे नर शायम्यति॥२८॥

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

पत्तद्भाषेये ग्रत्वा सम्यमुःसनवहनः।
सर्वररमधरिगी विचारीते विचारते॥२९॥

29. By this practice of Yoga he conquers all the three qualities (i.e., good, bad and indifferent); and being free from all states, he is absorbed in chidikās (the ether of intelligence).

A Secret.

नासणं सिद्धस्त्रां न कुम्भस्त्रां सौमः।
न संचरीसमां मुद्रा न नादस्त्रां तयः॥३०॥

30. There is no posture like that of Siddhāsana, no power like that of Kumbha, no Mudrā like the Khechari, and no absorption like that of nāda (the mystic sound).

इदारों कथयित्वामि सुकस्यानुभवं प्रिये।
यज्ञावावा लम्भते मुक्किं पापयुक्तोपि साधकः॥३१॥

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

समीच्छिंच्छं सम्ज्ञतवा च व्ययमुत्समम।
यश्रीयायत्वबोधते भूवा गुण सत्त्त्त्त्युड्धमान॥३२॥

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.
33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

34. Having pleased the Brāhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (i.e., the temple of Shiva) with purity of heart.

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

36. Sitting in the padmāsana posture, renouncing the society of men, let the Yogi press the two rūjñāna vādīs (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

37. By obtaining success in this, he becomes all happiness and unstained; therefore, let him endeavour with all his might, in order to ensure success.

38. He who practises this always, obtains success within a short time; he gets also vāyu-siddhi in course of time.

39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the vāyus enter the middle channel.
40. The Yogi who practises this with perseverance is worshipped even by gods; he receives the psychic powers of animā, laghimā etc., and can go everywhere, throughout the three worlds, at pleasure.

41. According to the strength of one’s practice in commanding the vāyus, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.

42. This Yoga is a great secret, and not to be given to every body; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhārayā.

43. Let the Yogi seat himself in the Padmāsana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

44. Below the cavity of the throat, there is a beautiful nādi (vessel) called kūrma; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

45. When the Yogi constantly thinks that he has got a third ye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts), and can certainly converse with them.
CHAPTER V. 47-51.

47. He who contemplates on *śunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether etherial, and is absorbed in the ehid ākāśa.

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the Padmāsana, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called *Khechhari*.

50. The great Yogi beholds light, pure as holy mountain (Kailās), and through the force of his exercise in it, he becomes the lord and guardian of the light.

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one’s attention on the space between the two eyebrows, so it need not be enumerated here).
52. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the linga sharira or subtle body *(the seat of force).* The second or the middle part goes to nourish this gross body composed of seven dhātus *(humours).*

याति विष्णुत्रस्तेषु तत्तीयः सततेऽवहः ॥
आयुर्वेदार्थं नाडः प्रोक्तस्तः सकला श्रिपि ॥
पेषयति वपुच्छयुपापादतक्तस्तवम् ॥ ५३ ॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nādis, and being carried by them, they nourish the body from head to foot.

नाडेमिरामः सर्वभिवार्यः सतत्रते यदा ॥
तदद्वायरस्ते द्वे साम्भेन्द्र प्रवत्ते ॥ ५४ ॥

54. When the vāyu moves through all the nādis, then, owing to this vāyu *(oxygen?)*, the fluids of the body get extraordinary force and energy.

चतुर्दशानां तथेऽह व्यापरे मुख्यमागतः ॥
त च चनुमत्वहीनानाद्य ग्रामास्त्रार्नाषिकः ॥ ५५ ॥

55. The most important of these nādis are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the prāna *(vitality)* flows through them.

The six Chakras.

**Mulādhār Chakra.**

युद्धाण्युपालत्थोर्यः मेर्वांगुलतस्वचः ॥
पवलाचित समं कन्दं समताध्युरांगुलम् ॥ ५६ ॥

56. Two fingers above the rectum and two fingers below the linga, four fingers in width, is a space like a bulbous root.

पक्षामासः मुक्कः येनिन्द्रं दररुपारायां ॥
तत्र कन्दं समताध्युरां तस्मानस्त तस्कर्किः सदा ॥
स्वेदेश सकला नाथः सादेश्वक्तलाहायः ॥
मुखे नवेशेश सा पुर्णं स्रुप्पाविचयो फिटा ॥ ५७ ॥

57. Between this space is the yoni having its face towards the back; that space is called the root; there dwells the goddess Kundalini. It surrounds all the nādis, and has three coils and a half; and catching its tail in its own mouth, it rests in the hole of the Sushumna.
58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (*vīja*).

59. Full of energy, and like burning gold, know this Kundalini to be the power (*śakti*) of *Vishnu*; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

60. There, beautiful like the *Bandhūk* flower, is placed the seed of love (*kīrīt*); it is brilliant like burnished gold, and is described in *Yoga* as eternal.

61. The *Sushumna* also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess *Triparva* *Bhairavi* has these three (*fire, sun, and moon*) taken together, and collectively she is called the *vīja*. It is also called the great energy.

62. It (*vīja*) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinaeum, and is called the *swayambhū-linga* (the self-born).

63. All this is called the *ādhār-padma* (the support lotus), and the four petals of it are designated by the lettersighbors* (v) *ṣ (ṣ), *ḥ (ḥ), *ś (ś).*
64. Near this Swayambhu-linga is a golden region called Kula (family); its presiding adept is called Dwiranda, and its presiding goddess called Dākini. In the centre of that lotus is the Yoni where resides the Kundalini; the circulating bright energy above that, is called kāma-vīja (the seed of love). The wise man who always contemplates on this Mulādhāra obtains Dārduri-siddhi (the frog-jump power); and by degrees he can altogether leave the ground (i.e., rise in the air).

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

67. On his tongue always dances the goddess of learning, he obtains mantra-siddhi (success in mantras), through constant repetition only.

68. This is the dictum of the Guru:—“It destroys old age, death, and troubles innumerable.” The practitioner of prāṇāyāma ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.
69. When the Yogi contemplates this Mulādhār lotus—the Swayambhu-linga—then, undoubtedly, at that very moment, all his sins are destroyed.

य य य कामयते चित्रे तं तं फलमवायायुयातः।
नित्तरक्रृत्यायासां पदयति विमुक्तिदम।।
वहितःप्यन्ते योह्दृ पूजनायं प्रयत्नत।।
ततः अहेष्टमें हरे तथान्युरस्ति मद्य मम।॥ ७० ॥

70. Whatever the mind desires, he gets; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

आत्मसत्येदश्य धृत्य स्वयत्व वहीस्य च समवेत्त।।
हस्तस्य विनिददुःख्यैः समवे जीवितायथा।॥ ७१ ॥

71. He who, leaving the Śiva (God) who is inside, worships that which is outside (viz., worship external forms), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

आतमलिङ्गः ना कुञ्ज्यालस्य दिने दिने।।
तस्य स्वत्तकाल तित्तिनाच कार्या विचारणा।॥ ७२ ॥

72. Let one thus meditate daily, without negligence, on his own Swayambhu-linga; and have no doubts that from this will come all powers.

नित्तरक्रृत्यायासांपरियातः तित्तिनाच्युयातः।।
तस्य वायुमनोरस्बं गुणमायास्सेवना।। ७३ ॥

73. By habitual exercise, he gets success in six months; and undoubtedly his vāyu enters the middle channel (the Sushumnā).

मन्त्रयज्ञेन तमेते वायुत्तिविविचारणात्।।
पद्मार्कामकशीसिद्धमवभेदे पाने संस्य:।॥ ७४ ॥

74. He conquers the mind, and can restrain his breath and his semen; then he gets success in this as well as the other world, without doubt.

2. Svādhishthāna Chakra. (Prostatic Plexus).

स्यत्स्या लिङ्गस्थानसत्वतिक्षणम।।
ब्धियनुसंिराजसुवं लिङ्गमुद्ये यवशिऩ्म।।
बाबिलान्त म पद्वयं परिमोरवज्जवलम्ल।।
स्त्रायमानागं तुष पंकजं शोषकिञ्जम।।
शालायो यथ सत्तिते स्यमं तारस्ति रास्तोऽ॥ ७५ ॥

75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is
called Swâdhisthân, the colour of the lotus is blood-red, its presiding adept is called Bâlâ, and its goddess, Râkini.

76. He who daily contemplates on this Swâdhisthân lotus, becomes an object of love and adoration to all beautiful goddesses.

77. He fearlessly recites the various Śastras and sciences unknown to him before; becomes free from all diseases, and moves throughout the universe fearlessly.

78. Death is eaten by him, he is eaten by none; he obtains the highest psychic powers like animâ, laghîmâ, etc. The vâyu moves equably throughout his body; the humours of his body also are increased; the ambrosia exuding from the ethereal lotus also increases in him.

3. Manipur Chakra.

79. The third Chakra, called Manipur, is situated near the navel; it is of golden color, having ten petals designated by the letters d, dh, n, t, th, d, dh, n, p, ph.

80. Its presiding adept is called Rudra—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred Lâkini.
81. When the Yogi contemplates on the Manipur lotus, he gets the power called the *pitril-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

**82.** He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4. *Anâhat Chakra.*

**83.** In the heart is the fourth Chakra, the Anâhat. It has twelve petals designated by the letters k, kh, g, gh, ñ, ch, chh, j, jh, ñ, t, th. Its color is deep blood-red; it has the seed of vâyu, य, and is a very pleasant spot.

**84.** In this lotus is a flame called *vâlinga*; by contemplating on this, one gets objects of the seen and the unseen universe.

**85.** Its presiding adept is Pitâki, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

**86.** He gets immeasurable knowledge, knows the past, present and future time; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

**87.** He sees the adepts, and the goddesses known as Yoginis; obtains the power known as *Khechari*, and conquers all who move in the air.
88. He who contemplates daily the hidden Bânalinga, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuechari (going at will all over the world).

89. I cannot fully describe the importance of the meditation of this lotus; even the gods Brâhma etc, keep the method of its contemplation secret.

5. Vishuddha Chakra.

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (i.e., its sixteen petals are designated by the sixteen vowels—a, â, i, ī, u, ā, ri, ō, lri, lī, e, ai, o, au, am, ah. Its presiding adept is called Chha galânda, and its presiding goddess is called Šâkini.

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise; by the meditation of this Vishuddha lotus, the Yogi at once understands the four Vedas with their mysteries.

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.
94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. **Ajña Chakra.**

**Gṛhya Brāhmaṇa**

**Purva Brāhmaṇa**

96. The two-petalled Chakra, called the Ajña, is situated between the two eye-brows, and has the letters h, and kṣh; its presiding adept is called *Shuklā Mahākāla* (the White Great Time); its presiding godless is called *Hākini*.

97. Within that petal, there is the eternal bija (the syllable हृ तः), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

98. This is the great light held secret in all the *Tantras*; by contemplating on this, one obtains the highest success, there is no doubt of it.

99. I am the giver of salvation, I am the third *linga* in the *turiya* (the state of ecstacy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

100. The two vessels called the *Idā* and the *Pingalā* are the real *Vārana* and *Asi*. The space between them is called *Vārinarasi* (Benares, the holy city of Śiva). There it is said that the Vishwanātha (the Lord of the universe) dwells.
101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.


102. The Sushuṇṇa goes along the spinal cord up to where the Brahmarandhra (the hole of Brahman) is situated. Thence by a certain flexure, it goes to the right side of the Ājñā lotus, whence it proceeds to the left nostril, and is called the Ganges.

103. The lotus which is situated in the Brahmarandhra is called Sahasra (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the Iḍā. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the “Ganges.”

104. From the right-side portion of the Ājñā lotus and going to the left nostril flows the Iḍā. It is here called Varana (the northward-flowing Ganges).

105. Let the Yogi contemplate on the space between the two (Iḍā and Pingalā) as Vārāṇasi (Benares). The Pingalā also comes in the same way from the left side portion of the Ājñā lotus, and goes to the right nostril, and has been called by us the Āsi.
106. The lotus which is situated in the Mulâdhâr has four petals. In the space between them, dwells the sun.

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the Pingalâ.

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

109. Rising from the left-side of the Âjña lotus and going to the right nostril, this northward flowing Pingalâ has been called of yore the Asi.

110. The two-petalled Âjña-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called Vindâ, Nâda and Šakti, and are situated in the lotus of the forehead.

111. He who always contemplates on the hidden Âjña lotus, at once destroys all the karmas of his past life, without any opposition.

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.
113. The Yakshas, Rākshasas, Gandharvas, Apsaras, and Kinnaras, all serve at his feet. They become obedient to his command.

करेति रसन योगी प्रविष्टं विपरीतगामाम् ।
लाम्बकः गतेन घ्रण्य ध्यानं महापरम् ॥
व्रतान्त्य ध्याने मनो यथां क्षणां वत्तनेषवेचतम् ।
तत्प्रयोगिः पापाः संस्कृयं यान्ति तत्त्वान्तः ॥ ११४ ॥

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

यान्ति यान्ति हि प्रोक्तानि पंचपमे फलाणि वे ।
तान्ति संविषय सुत्तामेतज्ञानज्ञविन्द हि ॥ ११५ ॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Ajña lotus alone.

य: करेति सद्भयासमाध्य पदे विचारय सः ।
वासनाया महावर्य तिरस्कर्य प्रेमायेते ॥ ११६ ॥

116. The wise one, who continually practises contemplation of this Ajñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

प्राश्रयासमये ततः यः सरसतुधीः ।
व्यज्ञायः स धर्मक्षमः परमाल्य तीयस्ते ॥ ११७ ॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramātmā.

तिल्ल गच्छु स्वपन ज्ञातं या ध्यानं कुस्ते नरः ।
पापाभिविकुलो नहि मातृति किलये ॥ ११८ ॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

योगी ब्रम्हाविनिमुखः कः सीयमया प्रमया स्वयम् ।
हितायायामहायायं कांचितू नैव शक्यस्ते ॥
प्रासादिविवातां व किंचित्वान्यो विद्वृत्ते ते ॥ ११९ ॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmā, etc., have learnt only a portion of its grandeur from me.
CHAPTER V. 120-125.

The Thousand-Petalled Lotus.

अतं उच्चं तालुप्पले सहस्रारसरोक्षयूः ।
आत्मा यथा सुपुण्याया मूलं सत्विक्रमं विततम् ॥ १२० ॥

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that Sushumna is.

तालुप्पले सुपुण्या सा आत्माधीन्तो वितत्ते ।
मूला धारणयोग्यता: सर्वेनात्र: समाधिता: ॥
तत् औद्योगकृतत्वं ब्रह्मारम्भदेवता: ॥ १२१ ॥

121. From the base or root of the palate, the Sushumna extends downwards, till it reaches the Muladhara and the perineum: all vessels surround it, or are supported by it. These vādis are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to Brahma (i.e. give salvation).

तालुप्पले व यत्रं सहस्रा रुपाहितम् ।
तत्त्वं योगिन्यातिधृत्य परिवधाभिमुक्ति मंता ॥ १२२ ॥

122. The lotus which is at the root of the palate is called the Suhasnār (the thousand-petalled); in its centre, there is a Yoni (seat or force-centre) which has its face downwards.

तस्या मध्ये सुपुण्याया मूलं सत्विक्रमं विततम् ।
ब्रह्मारम्भं तत्स्नेतान्त्वामूलतान्तारपक्षम् ॥ १२३ ॥

123. In that is the root of the Sushumna, together with its hole; this is called the Brahmarandhrā (the hole of Brahma), extending up to the Muladhāra padma.

ततंत्स्नेत्रेऽत्तक्तं: सुपुण्या कुड़की सदा ।
सुपुण्याया सदा शक्तिः चित्रा स्वायत्तम वच्छिन्ने ॥
तस्या मम मम तत्कार्यो ब्रह्मारांप्रथितृ ॥ १२४ ॥

124. In that hole of the Sushumna there dwells as its inner force the Kuṇḍalini. In the Sushumna there is also a constant current of force called chitā, its actions or modifications should be called, in my opinion as Brahmarandhra, etc.

वस्त्र: सारं सारगचारेण ब्रह्माश्च ।
पापस्वर्धो भवति न भूय: पुरुषो भवेतु ॥ १२५ ॥

125. By simply remembering this, one obtains the knowledge of Brahma, all sins are destroyed, and one is never born again as man.

प्रेमितं वज्रप्रकाशं मुखे स्वत: स्वन्धी विवेचनेते ।
तेनात्र न वह्येव देहचारी समीरं ॥ १२६ ॥
126. Let him thrust the moving thumb into its mouth: by this the air, which flows through the body, is stopped.

तेन संसारः कृच्छत्रस्य प्रभात्वेय सर्वेदा ।
तदर्थे ये प्रवत्तते योगी न प्रवाहित्य ।
तत प्रवाहिता नाती विरुद्धा चाहुर्वेचनम् ।
इर्घं कुण्डलिनी शक्ती रथं त्यज्यति नात्यथा ॥ १२७ ॥

127. Owing to this (vīyu) man wanders in the circle of the universe; the Yogis, therefore, do not desire to keep up this circulation; all the ṛṇḍis are bound by eight knots; only this kundalini can pierce these knots and pass out of the Brahmaraṇḍhra, and show the way to salvation.

यदा पूर्णस्यामुर्जीश्च सत्तिकलितालालदा ।
बन्धयोगेन कुष्ठाय मुखं रथस्फाद्रू बहिमेवं ॥ १२८ ॥

128. When the air is confined fully in all the vessels, then the Kūṇḍalini leaves these knots and forces its way out of the Brahma-raṇḍhra.

सुमुखयोगं स्त्रायां बहुप्रवाहसमीरणः ।
मूलप्रसन्नता योनिर्वसंधिश्रवणोपत: ॥
इर्घांगलयोगेये सुपुष्म योनिमययः ॥ १२९ ॥

129. Then the vital air continually flows in the Sushumnā. On the right and the left side of the Mulādhār, are situated the Īḍā and the Pingalā. The Sushumnā passes through the middle of it.

रक्तर्धं तत्रैव सुपुष्मान्तः भारामण्डले ।
येन जानति स मुक्तं श्यालेमक्यप्रविशतः ॥ १३० ॥

130. The hollow of the Sushumnā in the sphere of the ādār is called the Brahmaraṇḍhra. The wise one who knows this is emancipated from the chain of karma.

ऋक्तर्धं प्रकुष्ठे तासा संगमः श्यादसंग्रहः ।
रक्तस्नाते स्नातकान्ती मुक्तं श्यालेविरोधः ॥ १३१ ॥

131. All these three vessels meet certainly at the mouth of the Brahmaraṇḍhra; by bathing at this place one certainly obtains salvation.

*The Sacred Triveni (Prayāg).*

गंगायसुनयेमर्ये वह्येय सरस्वती ।
तासा तु संगमे स्नात्वा धन्याय याति परं गतिः ॥ १३२ ॥

132. Between the Ganges and the Jamuna, flows this Saraswati: by bathing at their junction, the fortunate one obtains salvation.
CHAPTER V. 133-139.

133. We have said before that the \textit{I\=nya} is the Ganges and the \textit{Pingal\=a} is the daughter of the sun (the Jamuna), in the middle of the Sushumna is the Saraswati;—the place where all three join is a most inaccessible one.

134. He who performs mental bathing at the junction of the White (\textit{I\=nya}) and the Black (\textit{Pingala}) becomes free from all sins, and reaches the eternal Brahma.

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (\textit{Triveni}) procures salvation for his ancestors and himself reaches the highest end.

136. He who daily performs the threefold duties (i.e., the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

139. At the time of death let him bathe himself in the water of this \textit{Triveni} (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.
140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

चष्ट्वराणां मने दृष्ट्वा ऋषां यदि तिष्ठति |
सर्वः पपत्विष्ठितः स याति परमा गतिम् ॥ १४१ ॥

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

ब्रह्मेवेत्रन्तु मनं यस्य स योगी मयि कैयते |
ब्रह्मादिगुणानुवृत्ता स्वेच्छया पुरुषोत्तमः ॥ १४२ ॥

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called *animā, lajhimā* etc.

पत्त्रभयानवानः सच: संसारे सिन्हा हृदे मे भवेत: ॥
पापानन्द्वा मुक्तिमार्गिधिकारी, शान्तं दत्त्वं तारयक्ष्यद्युत्त वै ॥ १४३ ॥

143. The man knowing this *Brahmarandhra*, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

चतुष्क्रृतानद्वृत्तमयं योगिनः भविष्यते ॥
प्रत्येकेऽसुगौरवं तद् ब्रह्मरः मये षड्यमितम् ॥ १४४ ॥

144. The Four-faced and gods can hardly obtain this knowledge. It is the most invaluable treasure of the Yogis; this mystery of the *Brahmarandhra* should be kept a great secret.

*The Moon of Mystery.*

पुरा मन्योत्का या चलि: सहस्रारे सरसः ॥
तस्याचेव वरते चन्द्रसम्पर्कानं किते युगे: ॥ १४५ ॥

145. I have said before that there is a force-centre (*yoni*) in the middle of the *Sahasrāra*; below that is the moon; let the wise contemplate this.

यस्य समरसमावेश योगिनः ब्रह्मज्ञोत्तमातिमं 
पुष्पायं मयि किते देवानां सिद्धानां समसते मयेतु ॥ १४६ ॥

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

निरःकपालिकिवरे ध्यायेहं धश्येवद्यवेद्यादिभिः ॥
तत्र षुक्ता सहस्त्रेः पशे चन्द्रः विचित्रस्येतु ॥ १४७ ॥

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the *Sahasrāra*. 
148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (kañsa, i.e., full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment’s contemplation of this he destroys them.

150. All the heavenly bodies (planets, etc.) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the Khecari and the Bluelari powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailás.

151. Above this (i.e., the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation,
152. Its name is verily the Kailās mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called Kailās, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

155. When the mind of the Yogi is absorbed in the Great God called the Kulā, then the fullness of the Samādhi is attained, then the Yogi gets steadfastness.

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the kulā. Here the kulā kundalini force is absorbed, after this the quadruple creation is absorbed in the Param Ātman.

The Rāja Yoga.

यत्रात्यथा प्रायथ विचर्त्रृत्विदीये तिथयते ।
तासिनं परिष्रमं यथे निर्देशति नित्येवकम् ॥ १५८ ॥
158. By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

ते तद्वीरायाऻे संचित्य स्वप्नस्तृ यथावितम।
तमावेसय महाभूत्य वीर्यितविरोधते।॥ १६० ॥

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.

विश्ववित्य गणेश संचित्य स्वप्नस्तृ यथावितम।
तमावेसय महाभूत्य वीर्यितविरोधते।॥ १६० ॥

160. Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

वाहनमर्च्चहु तत्वेतिस्वरूपसममभम।
चन्द्रप्रतिप्रत्याशामर्च्च सिद्धिमधु यात्।॥ १६१ ॥

161. The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

पत्तवण्य सदा कुर्यानां धर्मं दिनेन दिनेन।
तत्स्य स्वात्स्यक्ष्मा सिद्धिवत्सरायात्र संवाय।॥ १६२ ॥

162. Let him practise with energy daily this dhyāna, within a year he will obtain all success undoubtedly.

क्षणार्थं निष्ठतं तत्र मनो यस्य महेद्रभूम।
स पव योगी सदृक्षः सवेतोलक्षेऽपुजित:।॥ १६३ ॥

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is revered in all worlds.

तत्स्य कल्याणसंघातस्तत्त्क्षणादेव नष्ठति।॥ १६४ ॥

164. All his stores of sins are at once verily destroyed.

वं दृष्टा न प्रवत्तं मुनिसंसारवर्मस्नि।
अथमेच यथमेच खंड्डमेच वर्मनाः॥ १६५ ॥

165. By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the Svādhishthān.

पत्तवण्य महास्तं यथा वचनुः न शक्यते।
य: साधयते जानाति सोभाक्षमिष सम्मत:॥ १६६ ॥
166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

\[ \text{व्याान्द्रेय विज्ञानान्ति विचित्रेश्वरसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धसम्बन्धс
\]

167. By meditation one at once knows the wonderful effects of this Yoga (i.e., of the contemplation of the void); undoubtedly he attains the psychic powers, called \text{animā} and \text{laghīmā}, etc.

\[ \text{राजश्रोणि मयास्थान: संयत्नेषु गोपिन:} \]
\[ \text{राजाधिराजस्येवः कथनायिणि समासत:} \]

168. Thus have I described the Rāja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Rājādhirāj Yoga.

\[ \text{The Rājādhirāj Yoga.} \]

169. Sitting in the \text{Śvastikāśrama}, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

\[ \text{निराङ्ग्यं महेश्वरं श्रात्वा वेदान्तसृजित:} \]
\[ \text{निराङ्ग्यं मनः क्षत्रा न किष्किष्वात्तिवेश्यती:} \]

170. Knowing through the arguments of the Vedanta that the Jīva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

\[ \text{पतञ्जलयानमहातिर्भुवंत्येव न संशय:} \]
\[ \text{उर्फिहि न मनः क्षत्रा पूर्णश्रेयं स्वं भवेत्} \]

171. Undoubtedly, by this contemplation the highest success (\text{mahaśiddhi}) is obtained, by making the mind functionless; he himself becomes perfectly Full.

\[ \text{साध्येतत्तनं यथा वेस्य गोपी विगतस्वह:} \]
\[ \text{श्रीनामं न कौशल्यं स्वयंदात्मः विधिते} \]

172. He who practises this always, is the real passionless Yogi, he never uses the word \text{"I,"} but always finds himself full of ātman.

\[ \text{क्रो बन्धं क्रमा यथा मेश्व एवं पद्येतस्त्राहि सं:।} \]
\[ \text{पतत्सरस्तिः यथा नित्यं स मुक्तो नात्र संशय:।} \]

173. What is bondage, what is emancipation? To him ever all is \text{one}; undoubtedly, he who practises this always, is the really emancipated.
CHAPTER V. 174-179.

174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jivātmā and the Pāramatmā as related to each other as “I” and “Am,” who renounces “I” and “thou” and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of superimposition and negation, all is dissolved.

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, i.e., does not perceive them.

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).
Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

यते वाचा निवरतेः स्रयो मन्यते सह ।
साधनादमलं ज्ञानं स्वरुपति तदमु बम ॥ १८० ॥

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice; for then this pure Gnosis bursts forth of itself.

हठ बिना राजयेगा राजयेगां बिना हठः ।
तस्मात्वत्वं तेषा स्त्रू हमाग्नेतः ॥ १८१ ॥

181. The Haṭha Yoga cannot be obtained without the Rāja Yoga, nor can the Rāja Yoga be attained without the Haṭha Yoga. Therefore, let the Yogi first learn the Haṭha Yoga from the instructions of the wise Guru.

संहः वेधः जीविताः च येगां न धियते भूतामः ।
भद्रदयार्थीपेस्मेगु स जीविताः न संहायः ॥ १८२ ॥

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

आयामसपातप्रवेत्तं मिताभं सर्वम् समेतं
ब्राह्मण साधने धीमानं कलं पार्यतीतह ॥ १८३ ॥

183. From the time he begins till the time he gains perfect mastery, let the Yogi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

वृत्तीवसायुसांतापोवदेतत् संसारिविद्धमानः ।
रौरतिष्ठ धिश्रायधं भवालालप्यवज्ञतः ।
स्वजयदेखज्ञते सङ्कृत सर्वथा व्यज्ञते भुदामः ।
अन्यथा न कमेमुवमितं सत्यं स्वमेवेविनम || १८४ ॥

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much: he eats a little to keep up his physical frame; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company: otherwise he cannot attain mukti (salvation); verily, I tell you the truth.

गुरुवै यथात्मास: संगं व्यक्तं तदन्त्रे ।
व्यवहाराय कर्तव्यो भाकं संगानुरुपागत: ।
यतेस्वे कर्मिनं वर्तं त्य सच्चे ते कर्मसम्बन्धः ।
लिमिष्मात्रं कर्षे न देशेति कदाचन ॥ १८५ ॥
185. Let him practise this in secrecy, free from the company of men in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

एवं निदिष्टं शुभिया गृहशौचैं यदाचरे दै।
तदा सिद्धिमार्गवाति नात्र कार्यं विचारणा ॥ १८६ ॥

186. Even the house-holder (grihastha), by wisely following this method, may obtain success, there is no doubt of it.

पापपुण्यविनिमुखः परिवर्तान्तालंकः।
या भवेत् विमुक्तः स्वादृ गृहे तितिन्द्रदा गृही।
न पापपुण्यविनिमुखः पेत यथायुक्तो वर्ता गृही।
कृत्येक्षे पदास पापान्तरार्थो बोकसंन्ये ॥ १८७ ॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra ग्रहस्त एवं क्रृत दौर
अनुना संग्रहस्यामि मन्त्रसारानामुत्तमम्।
देहिकामुद्देशयुक्तं येन स्यादविरोधता ॥ १८८ ॥

188. Now I shall tell you the best of practices, the japa of mantra: from this, one gains happiness in this as well in the world beyond this.

विद्यमन्त्रे वरं ब्राह्मणं गोपलसमीवेशतु।
येवेन साधकेन दृढम् समयस्येवसुप्राप्ता ॥ १८९ ॥

189. By knowing this highest of the mantras, the Yogi certainly attains success (siddhi): this gives all power and pleasure to the one-pointed Yogi.

मूलाचारवितः यथा चतुर्दशमान्यः।
तपस्ये बाध्यवं बीजं विद्युत्ततवं तद्विश्वमभम् ॥ १९० ॥

190. In the four-petalled Muladhāra lotus is the bija of speech, brilliant as lightning (i.e., the syllable वृ 'ain.)

ह्रदये कामविरुचं नैवृक्षस्यविगम्यम्।
आशाविवेद्य शक्तिगात्रं चतुर्दशिद्विगम्यम्।
बीजन्यगतिः गोप्यं शुल्कृमिकलंभद्यं।
पति।नसन्धियं गोपीं साधारल्लिङ्गायकं। ॥ १९१ ॥
191. In the heart is the bija of love, beautiful as the *bandhukh* flower (*kliṃ*) In the space between the two eyebrows (*i.e.*, in, the Ḍāṇa lotus, is the bija of *śakti* (*śrī* *strīm*), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three *mantras* and try to attain success.

(N. B.—The mystical names of these bija *mantras* are not given in the text. The whole mantra is *Om, aṃ, kliṃ, strīṃ.*

प्रत्यमन्त्रं गुरोऽस्वः न दूरः न चिलमितम्।
ब्रह्माक्षरसुखः रङ्गमितिरुध्रमना जयेत्॥ १९२॥

192. Let him learn this *mantra* from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the *mantra*.

तुगतिंदेविक्षिप्तं शाखोऽक्षितविखिनं सुगीः।
देवाध्वतु पुस्तं लक्षं हुत्वा लक्ष्यं जयेत्॥ १९३॥

193. The wise Yogi, intently fixing his attention on this *mantra*, performing all the duties peculiar to his caste, should perform one hundred thousand *homs* (fire sacrifices,) and then repeat this *mantra* three hundred thousand times in the presence of the Goddess Tripura.

कर्मीक्रसूतु गुड़कोशलसुभोमा।
कुन्दे भवयाते चैमान्युपास्ते जुन्द्यायतुः॥ १९४॥

194. At the end of this sacred repetition (*japa*), let the wise Yogi again perform *homa*, in a triangular hollow, with sugar, milk, butter and the flower of *karavi* (*oleander*).

ब्रह्मद्रान्ते कङ्के चैमान्युपेतं ज्वला भैरवः॥
ततो दशायति कामावे वैष्णवी विलुप्तस्य।॥ १९५॥

195. By this performance of Homa-Japa-Homa, the Goddess Tripura Bhairavi, who has been propitiated by the above *mantra*, becomes pleased, and grants all the desires of the Yogi.

गुहं सन्तोष्य विविवहित्या मन्थवर्तमातम्॥
चमन्विविन्दिना युक्तो भद्रामाययोर्प्रिय सिद्धवति॥ १९६॥

196. Having satisfied the Guru and having received this highest of *mantras*, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.
CHAPTER V. 197-203.

197. The Yogi, who having controlled his senses, repeats this mantra one hundred thousand times, gains the power of attracting others.

198. By repeating it two lacs of times he can control all persons—

199. By repeating this mantra three lacs of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

200. By repeating this six lacs of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

201. By repeating this twelve lacs of times, the lords of Yakshas, Rakshas and the Nāgas come under his control; all obey his command constantly.

202. By repeating this fifteen lacs of times, the Siddhas, the Vidyādharas, the Gandharvas, the Apsaras come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

203. By repeating this eighteen lacs of times, he, in this body, can rise from the ground: he attains verily the luminous body; he goes all over
the universe, wherever he likes; he sees the pores of the earth, i.e., he sees the interspaces and the molecules of this solid earth.

204. By repeating this 28 lacs of times, he becomes the lord of the Vidyādharas, the wise Yogi becomes kāma-rāpi (i.e., can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to Brahmā and Vishnu. He becomes a Rudra, by sixty lac repetitions, by eighty lac repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasurable and free from all ills—the highest Goal.

206. O great Goddess! this science of Shiva is a great science (māhāvidyā), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

207. The Yogi, desirous of success, should keep the Hātha Yoga as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in Yoga. He attains emancipation who honors it daily.
CHAPTER V.  209—212.

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

211. Even the lordly house-holders obtain success by *japa*, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.