

HATHA YOGA PRADĪPIKĀ
of
Swātmārāma

A Manual of Kriya Yoga

Shailendra Sharma

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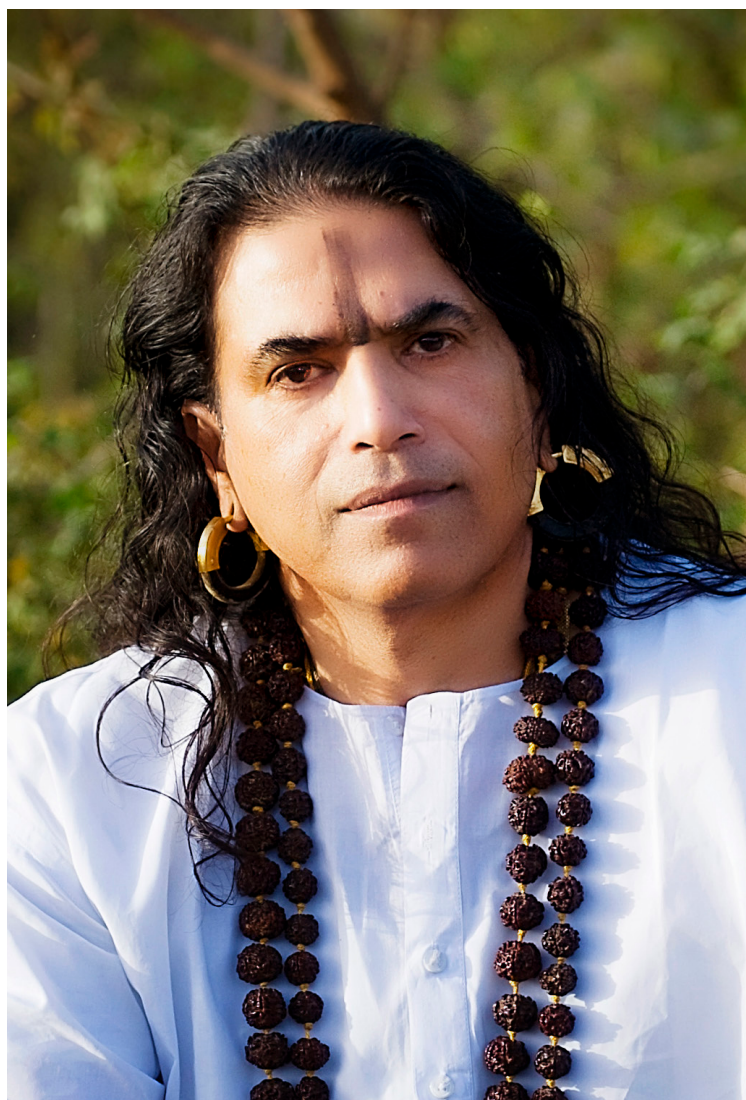
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Foreword

Hatha Yoga Pradipika is the most mysterious and complete book on yoga. This is a reference manual for very senior yogis; this book is not for beginners. It gives complete, in-depth and detailed description of Kriya Yoga.

Swatmarama, the author of this book, is a very mysterious figure in the history. No reference about him has ever been found. This is my belief that Babaji himself has written Hatha Yoga Pradipika with the pen name Swatmarama.

I thank my disciples for starting discussions on Hatha Yoga Pradipika and making this work possible.

Shailendra Sharma

To Babaji Shri Gurunath

अथ हठयोगप्रदीपिका ।

atha haṭhayōgapradīpikā

HAT̥HA YOGA PRADĪPIKĀ

प्रथमोपदेशः
parthamōpadēśaḥ

Chapter I ON ĀSANA

श्रीआदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या ।
विभ्राजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव ॥ १ ॥

*śrīādināthāya namo'stu tasmai yenopadiṣṭā haṭhayogavidyā |
vibhrājate pronnatarājayogamāroḍhumicchoradhirohiṇīva ॥ 1 ॥*

I salute Guru Adinath, who gave the knowledge of Hatha Yoga for the seekers who want to reach the highest state of yoga – Raja Yoga.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना ।
केवलं राजयोगाय हठविद्योपदिश्यते ॥ २ ॥

*praṇamya śrīgurūṁ nāthaṁ svātmārāmēṇa yōginā |
kēvalaṁ rājayōgāya haṭhavidyōpadiśyatē ॥ 2 ॥*

Prostrating first to his Shri Gurunath, yogi Swatmarama gives the knowledge of Hatha Yoga only for (the highest state of) Raja Yoga.

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम् ।
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३ ॥

*bhrāntyā bahumatadhvāntē rājayōgamajānatām |
haṭhapradīpikāṁ dhattē svātmārāmāḥ kṛpākaraḥ ॥ 3 ॥*

For those who are roaming in the darkness of ignorance, yogi Swatmarama, out of compassion, offers the light in the form of knowledge of Hatha Yoga.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।

स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥४॥

hathavidyāṁ hi matsyēndragōrakśādyā vijānatē |
svātmārāmō'thavā yōgī jānītē tatprasādataḥ ||4||

**Matsyendra and Goraksha knew the art of Hatha Yoga.
Yogi Swatmarama knows it by their grace.**

श्रीआदिनाथमत्स्येन्द्रशाबरानन्दभैरवाः ।

चौरङ्गीमीनगोरक्षविरूपाक्षबिलेशयाः ॥ ५॥

śrīādīnāthamatsyēndraśābarānandabhairavāḥ |
cauraṅgīmīnagōrakśavirūpākśabīlēśayāḥ ||5||

**Shri Adinath (Shiva), Matsyendra, Shaabara,
Anandbhairava, Chaurangi, Mina, Goraksha,
Virupaksha, Bileshaya,**

मन्थानोभैरवो योगी सिद्धिर्बुद्धश्च कन्थदिः ।

कोरण्टकः सुरानन्दः सिद्धपादश्च चर्पटिः ॥ ६॥

manthānōbhairavō yōgī siddhirbuddhaśca kanthadiḥ |
kōraṇṭakaḥ surānandaḥ siddhapādaśca carpaṭiḥ ||6||

**Manthana, Bhairava, Siddhi, Buddha, Kanthadi,
Korantaka, Surananda, Siddhapada, Charapati,**

कानेरी पूज्यपादश्च नित्यनाथो निरंजनः ।

कपाली बिन्दुनाथश्च काकचण्डीश्वराह्वयः ॥७॥

*kānērī pūjyapādaśca nityanāthō nirañjanah |
kapālī bindunāthaśca kākacaṇḍīśvarāhvayah ॥7॥*

**Kaneri, Pujiyapada, Nityanatha, Niranjana, Kapali,
Bindunatha, Kakchandisvara,**

अल्लामः प्रभुदेवश्च घोडा चोली च टिण्टिणिः ।

भानुकी नारदेवश्च खंडः कापालिकस्तथा ॥८॥

*allāmaḥ prabhudēvaśca ghōḍā cōlī ca ṭiṇṭiṇiḥ |
bhānukī nāradēvaśca khaṇḍaḥ kāpālikastathā ॥8॥*

**Allama, Prabhudeva, Ghodacholi, Tintini, Bhanuki,
Nardeva, Khanda, Kapalika.**

इत्यादयो महासिद्धा हठयोगप्रभावतः ।

खंडयित्वा कालदण्डं ब्रह्मांडे विचरन्ति ते ॥९॥

*ityādayō mahāsiddhā haṭhayōgaprabhāvataḥ |
khaṇḍayitvā kāladaṇḍam brahmāṇḍē vicaranti tē ॥9॥*

**These great siddhas overcame the sentence of time (death
or limitations of the body) by the effect of Hatha Yoga,
and they roam around the entire universe.**

अशेषतापतप्तानां समाश्रयमठो हठः ।
अशेषयोगयुक्तानामाधारकमठो हठः ॥ १० ॥

aśēṣatāpataptānāṃ samāśrayamaṭhō haṭhaḥ |
aśēṣayōgayuktānāmādhāarakamaṭhō haṭhaḥ || 10 ||

Hatha Yoga is a monastery for those troubled by the three tapas (sufferings). To all those engaged in the practice of yoga, Hatha Yoga is like the tortoise that supports the world.

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

haṭhavidyā param gōpyā yōginā siddhimicchatā |
bhavēdvīryavatī guptā nirvīryā tu prakāśitā || 11 ||

Hatha Yoga is the greatest secret of the yogis who wish to achieve perfection. It is fruitful only when concealed, ineffective when revealed.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।
धनुः प्रमाणपर्यन्तं शिलाग्निजलवर्जिते ।
एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना ॥ १२ ॥

surājyē dhārmikē dēśē subhikṣē nirupadravē |
dhanuḥ pramāṇaparyantaṁ śilāgnijalavarjitē |
ekāntē maṭhikāmadhyē sthātavyaṁ haṭhayōginā || 12 ||

To practice Hatha Yoga, one should live alone in a small house in a place free from any disturbances from rock, water, and fire. It should be the size of a bow's length, in a virtuous state, where alms can be obtained easily.

अल्पाद्वारमरन्ध्रगर्तविवरं नात्युच्चनीचायतं
सम्यग्गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम् ।
बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितं प्रोक्तं
योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

alpādvāramarandhragartavivaraṁ nātyuccanīcāyataṁ
samyaggōmayasāndraliptamamalaṁ niḥśeṣajantūjjhitam |
bāhyē maṇḍapavēdikūparuciraṁ prākārasamvēṣṭitaṁ prōktaṁ
yōgamaṭhasya lakṣaṇamidaṁ siddhairhaṭhābhyāsibhiḥ || 13 ||

This is how the siddhas describe the place for the practitioners of Hatha Yoga. The room should have a very small door, and should be without any windows, holes or cracks; it should be neither too high nor too low. It should be very clean, being smeared over with cow dung and should be free from all animals or insects. It should

have an open platform outside with a thatched roof and a well with a boundary wall. This place should appear as pleasant.

एवंविधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।
गुरुपदिष्टमार्गेण योगमेव समभ्यसेत् ॥ १४ ॥

ēvaṁvidhē mathē sthitvā sarvacintāvivarjitaḥ |
gurūpadiṣṭamārgēṇa yōgamēva samabhyasēt || 14 ||

In this way, living in a monastery, free from all worries, one should practice yoga exactly the way taught by the Guru.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ १५ ॥

atyāhāraḥ prayāsaśca prajalpō niyamāgrahaḥ |
janasaṅgaśca laulyaṁ ca ṣabhiryōgō vinaśyati || 15 ||

Over-eating, over-exertion, talking too much, overemphasis on adhering to religious discipline, keeping the company of common people, and unsteadiness are the six causes which destroy yoga.

उत्साहात्साहसाद्वैर्यात्तत्त्वज्ञानाश्च निश्चयात् ।

जनसङ्गपरित्यागात्षड्भिर्योगः प्रसिद्ध्यति ॥ १६॥

utsāhātsāhasāddhairyāttattvajñānāśca niścayāt |

janasaṅgaparityāgātṣaḍbhiryōgaḥ prasiddhyati || 16||

Enthusiasm, perseverance, discrimination, unshakable faith, courage, and avoidance of the company of common people are the six (causes) which bring success in yoga.

अथ आसनम् ।

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।

कुर्यात्तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ॥ १७ ॥

atha āsanam

hathasya prathamāṅgatvādāsanam pūrvammucyate |

kuryāttadāsanam sthairyamārōgyam cāṅgalāghavam || 17 ||

The first part of Hatha Yoga is said to be asanas. By doing asanas one attains steadiness of the body and the mind. The body becomes free from all diseases and absolute co-ordination of the limbs with the mind is achieved.

वसिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः ।

अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया ॥ १८ ॥

vasiṣṭhādyaiśca munibhirmatsyēndrādyaiśca yōgibhiḥ |

aṅgīkṛtānyāsanāni kathyante kānicinmayā || 18 ||

Now I am going to describe some of the asanas, which are accepted by munis like Vashishtha and yogis like Matsyendranath.

अथ स्वस्तिकासन ।

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले उभे ।

ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १९ ॥



atha svastikāsana

jānūrvōrantarē samyakkr̥tvā pādatalē ubhē |

ṛjukāyaḥ samāsīnaḥ svastikaṁ tatpracakṣatē || 19 ||

Placing both the soles of the feet on the inner side of the thighs, sit with a straight and balanced body. This is called Svastikasana.

अथ गोमुखासन ।

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।

दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृतिः ॥ २० ॥



atha gōmukhāsana

savyē dakṣiṇagulphaṁ tu prṣṭhapārśve niyōjayēt |

dakṣiṇē'pi tathā savyaṁ gōmukhaṁ gōmukhākṛtiḥ || 20 ||

Take your left ankle on the right side near the right buttock and right ankle on the left side near the left buttock, and make the shape of the cow's mouth. Hold the knee with both your hands. This is called Gomukhasana.

अथ वीरासन ।

एकं पादं तथैकस्मिन्विन्यसेद्वरुणि स्थिरम् ।
इतरस्मिंस्तथा चोरं वीरासनमितीरितम् ॥ २१ ॥



atha vīrāsana

ēkaṁ pādāṁ tathaikaśminvinśasēdūruṇi sthīram |
ītarasminstathā cōrūṁ vīrāsanaṁitīritam || 21 ||

Place one foot adjacent to the opposite thigh and the other foot under the same thigh. This is Virasana.

अथ कूर्मासन ।

गुदं निरुध्य गुल्फाभयां व्युत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योगविदो विदुः ॥ २२ ॥



atha kūrmasana

gudaṁ nirudhya gulphābhayāṁ vyutkramēṇa samāhitah |
kūrmasanam bhavēdetaditi yōgavidō viduḥ || 22 ||

Control the anal orifice firmly with the ankles placed in opposite directions. This is called Kurmasana.

अथ कुक्कुटासन ।

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ ।

निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनं ॥ २३ ॥



atha kukkuṭāsana

padmāsanam tu samsthāpya jānūrvōrantarē karau |

nivēśya bhūmau samsthāpya vyōmastham kukkuṭāsanam || 23 ||

Sitting in Padmasana, insert the hands between the thighs and the knees. Placing them firmly on the ground, raise the body in the air. This is Kukkutasana.

अथ उत्तानकूर्मासन ।

कुक्कुटासन बन्धस्थो दोर्भ्यां संबध्य कन्धराम् ।
भवेत्कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ २४ ॥



atha uttānakūrmāsana

kukkuṭāsana bandhasthō dōrbhyāṁ sambadhya kandharām |
bhavēdkūrmavaduttāna ētaduttānakūrmakam || 24 ||

Sitting in Kukuttasana, join both the hands at the shoulders and lie flat on the back like a turtle. This is Uttanakurmasana.

अथ धनुरासन ।

पादाङ्गुष्ठा तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षणं कुर्याद् धनुरासनमुच्यते ॥२५॥



atha dhanurāsana

pādāṅguṣṭhau tu paṇibhyāṃ grhītvā śravaṇāvadhi |
dhanurākaraṣaṇaṃ kuryād dhanurāsanamucyate || 25 ||

Holding the toes with the hands, pull them up to the ears as if drawing a bow. This is called Dhanurasana. Do it with both the legs.

अथ मत्स्येन्द्रासन ।

वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम् ।
प्रगृह्य तिष्ठेत् परिवर्तिताङ्गः श्रीमत्स्यनाथोदितमासनं स्यात् ॥ २६ ॥



atha matsyēndrāsana

vāmōrumūlārṇpitadakṣapādāṁ jānōrbahirvēṣṭitavāmapādām |
pragrhya tiṣṭhēt parivartitāṅgaḥ śrīmatysanāthōdītamāsanam syāt || 26||

मत्स्येन्द्रपीठं जठरप्रदीप्तिं प्रचण्डरुग्मण्डलखण्डनास्त्रम् ।
अभ्यासतः कुण्डलिनीप्रबोधं चन्द्रस्थिरत्वं च ददाति पुंसाम् ॥ २७ ॥

matsyēndrapīṭhaṁ jaṭharaṇpradīptim
pracaṇḍarugmaṇḍalakhaṇḍanāstram |
abhyāsataḥ kuṇḍalinīprabōdham
candrasthiratvam ca dadāti puṁsām || 27||

Put your right foot on the left thigh and then from near the knee do the twist and hold your foot. After doing this do it by changing the position. By this the fire inside increases and all the diseases perish. It increases the digestive fire to such an incredible extent that it gives the capacity to remove every disease and thus awakens the Kundalini and brings equilibrium in the bindu.

अथ पश्चिमोत्तानासन ।

प्रसार्य पादौ भुवि दण्डरूपौ दोर्भ्यां पदाग्रद्वितयं गृहीत्वा ।
जानूपरिन्यस्तललाटदेशो वसेदिदं पश्चिमतानमाहुः ॥२८॥



atha paschimōttānāsana

*prasārya pādau bhuvi daṇḍarūpau dōrbhyāṁ padāgradvitayaṁ grhītvā |
jānūparinyastalalāṭadeśo vasedidaṁ paścimatānamāhuḥ ||28||*

By stretching your legs in the front like a stick, hold your toes with both the hands and put your forehead on your knees. This is called Paschimottanasana.

इति पश्चिमतानमासनाग्रयं पवनं पश्चिमवाहिनं करोति ।

उदयं जठरानलस्य कुर्यादुदरे काश्यमरोगतां च पुंसाम् ॥ २९ ॥

*iti paścimatānamāsanāgryaṁ pavanaṁ paścimavāhinaṁ karōti |
udayaṁ jatharānalasya kuryādudarē
kāśyamarōgatāṁ ca pūṁsām ॥ 29 ॥*

The effect of this is that the vayu starts to flow in Sushumna and the digestive fire in your stomach becomes very powerful. It makes you slim and the belly disappears.

अथ मयूरासन ।

धरामवष्टभ्यः करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः ।

उच्चासनो दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति पीठम् ॥३०॥



atha mayūrāsana

*dharāmavaṣṭabhya karadvayēna tatākūrparasthāpitanābhipārśvāḥ |
uccāsanō daṇḍavadutthitāḥ khē māyūramētātpravadanti pīṭham ॥30॥*

Put your hands on the ground. Then put your elbows on both sides of your navel and lift your legs up in the air like a stick – like a peacock's tail. This is called Mayurasana.

☞ By mastering Mayurasana exact muscle control for doing Uddiyana Bandha will develop.

Commentaries of Shailendra Sharma are marked with this sign.

हरति सकलरोगानाशु गुल्मोदरादीनभिभवति च दोषानासनं श्रीमयूरम् ।
 बहु कदशनभुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ॥ ३१ ॥

*harati sakalarōgānāśu gulmōdarādīnabhibhavati ca
 dōṣānāsanam śrīmayūram |
 bahu kadaśanabhuktaṁ bhasma kuryādaśēṣam
 janayati jatharāgnim jārayētkālakūṭam ॥ 31 ॥*

It is the remover of all diseases, all disorders, and every imbalance in the body – vata, pitta, and kapha. And, it simply incinerates the food taken indiscriminately, ignites the digestive fire and even enables the destruction of Kalakuta (the deadliest poison).

अथ शवासन ।

उत्तानं शववद् भूमौ शयनं तच्छवासनम् ।

शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् ॥ ३२ ॥



atha śavāsana

uttānaṁ śavavad bhūmau śayanam tacchavāsanam |

śavāsanam śrāntiharam cittaśrāntikāraṇam || 32 ||

Lying flat on the ground like a dead body facing upwards is called Shavasana. It removes tiredness and enables the mind to relax.



This is the best asana for going into suspended animation.

चतुरशीत्यासनानि शिवेन कथितानि च ।

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥३३॥

caturaśītyāsanāni śivēna kathitāni ca |

tēbhyaścatuskamādāya sārabhūtaṁ bravīmyaham ||33||

Eighty-four asanas were taught by Shiva, and out of these, I will now tell you the four most important ones.

सिद्धं पद्मं तथा सिंहं भद्रं वेति चतुष्टयम् ।

श्रेष्ठं तत्रापि च सुखे तिष्ठेत्सिद्धासने सदा ॥३४॥

siddham padmaṁ tathā siṁhaṁ bhadraṁ vēti catuṣṭayam |

śrēṣṭhaṁ tatrāpi ca sukhē tiṣṭhētsiddhāsanē sadā ||34||

These are the four main asanas: Siddhasana, Padmasana, Simhasana, and Bhadrasana. Always sit comfortably in Siddhasana because it is the best.

अथ सिद्धासनम् ।

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेन्मण्ड्रे
पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद्भुवोरन्तरं
हेतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥३५॥



atha siddhāsanam

*yōnisthānakamaṅghrimūlaghaṭitam kṛtvā dṛḍhaṁ vinyasēnmēṇḍhrē
pādamaṭhaikamēva hṛdayē kṛtvā hanuṁ susthiram |
sthāṇuḥ saṇyamitēndriyō'caladr̥śā paśyēdbhruvōrantaram
hyētanmōkṣakapāṭabhēdajanakam siddhāsanam prōcyatē ॥35॥*

Press the perineum with the heel of one of the feet. Place the other foot on top of the genitals. Having done this,

put your chin over the heart. Remaining still and steady with the senses controlled, gaze steadily between the eyebrows. It breaks open the door to liberation. This is called Siddhasana.



मेण्द्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।
गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३६ ॥

*mēṇḍhrādupari vinyasya savyam gulphaṁ tathōpari |
gulphāntaram ca niksīpya siddhāsanamidam bhavēt || 36 ||*

According to others, placing the heel above the penis and the other heel on top of it is Siddhasana.

एतत्सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ।
मुक्तासनं वदन्त्येके प्राहुर्गुप्तासनं परे ॥ ३७ ॥

ētatsiddhāsanam prāhuranyē vajrāsanam viduḥ |
muktāsanam vadantyēkē prāhurguptāsanam parē ॥ 37 ॥

Some call this Siddhasana, some Vajrasana. Others call it Muktasana and it is also called Guptasana.

यमेष्विव मिताहारमहिंसां नियमेष्विव ।
मुख्यं सर्वासनेष्वेकंसिद्धाः सिद्धासनं विदुः ॥ ३८ ॥

yameṣviva mitāhāramahiṁsām niyamēṣviva |
mukhyaṁ sarvāsanēṣvēcāṁsiddhāḥ siddhāsanam viduḥ ॥ 38 ॥

As moderate diet is (foremost) among the yamas and non-violence among the niyamas, so is Siddhasana foremost among all the asanas, according to the words of the siddhas.

चतुरशीतिपीठेषु सिद्धमेव सदाभ्यसेत् ।
द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् ॥ ३९ ॥

caturaśītipīṭheṣu siddhamēva sadābhyasēt |
dvāsapṭatisahasrāṇām nāḍīnām malaśōdhanam ॥ 39 ॥

Of the 84 asanas, one should always practice Siddhasana. It purifies the 72 000 nadis.

आत्मध्यायी मिताहारी यावद्द्वादशवत्सरम् ।

सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥४०॥

atmadhyāyī mitāhārī yāvaddvādaśavatsaram |

sadā siddhāsanābhyāsādyōgī niṣpattimāpnuyāt ||40||

When the yogi, who contemplates upon his atma and eats a moderate diet, practices Siddhasana for twelve years, he attains perfection.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति ।

प्राणानिले सावधाने बद्धे केवलकुम्भके ।

उत्पद्यते निरायासात् स्वयमेवोन्मनी कला ॥४१॥

kimanyairbahubhiḥ pīṭhaiḥ siddhē siddhāsanē sati |

prāṇānilē sāvadhānē baddhē kēvalakumbhakē |

utpadyatē nirāyāsāt svayamēvōnmanī kalā ||41||

When Siddhasana is perfected, the flow of prana is stabilized, the breath stops spontaneously (Kevala Kumbhaka) and a mindless state (Unmani Avastha) is reached. Why do we need various other asanas?

तथैकस्मिन्नेव दृढे सिद्धे सिद्धासने सति ।

बन्धत्रयम् अनायासात्स्वयमेवोपजायते ॥४२॥

tathaikāsminnēva dṛḍhē siddhē siddhāsanē sati |

bandhatrayam anāyāsātsvayamēvōpajāyātē ||42||

By perfecting Siddhasana alone, the three bandhas occur by themselves.

नासनं सिद्धसदृशं न कुम्भः केवलोपमः ।

न खेचरीसमा मुद्रा न नादसदृशो लयः ॥४३॥

nāsanam siddhasadr̥śam na kumbhaḥ kēvalōpamaḥ |

na khēcarīsamā mudrā na nādasadr̥śō layaḥ ||43||

There is no asana like Siddhasana and no kumbhaka like Kevala. There is no mudra like Khechari and no laya (absolute harmony) like nada.

अथ पद्मासनम् ।

वामोरूपरिदक्षिणं च चरणं संस्थाप्य वामं तथा
दक्षोरूपरिपश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये
देतद्व्याधिविनाशकारि यमिनां पद्मासनं प्रोच्यते ॥४४॥



atha padmāsanam

*vāmorūpari dakṣiṇam cha charaṇam saṁsthāpya vāmam tathā
dakṣhorūparipaśchimena vidhinā dhṛtvā karābhyām dṛḍhama |
aṅguṣṭhau hṛdaye nidhāya chibukam nāsāgramālokaḥ
etadvyādhivināśakāri yaminām padmāsanam prochyate ॥44॥*

Place the right foot on the left thigh and the left foot on the right thigh, cross the hands behind the back and

firmly hold the toes. Press the chin against the chest and look at the front of the nose. This is called Padmasana, the destroyer of all diseases.

उत्तानौ चरणौ कृत्वा उरुसंस्थौ प्रयत्नतः ।
उरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥४५॥



uttānau caraṇau kṛtvā ūrusaṁsthau prayatnataḥ |
ūrumadhyē tathōttānau pāṇī kṛtvā tatō dṛśau ||45||

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

नासाग्रे विन्यसेद्राजदन्तमूले तु जिह्वया ।

उत्तमस्य चिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥४६॥

nāsāgrē vinyasēdrājadantamūlē tu jihvayā |

uttambhya cibukam vakśasyutthāpya pavanam śanaish ॥46॥

Gaze in front of the nose, keep the tongue pressed against the root of the upper teeth and chin firmly against the chest, and slowly raise the vayu upwards.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।

दुर्लभं येनकेनापि धीमता लभ्यते भुवि ॥४७॥

idaṁ padmāsanam prōktaṁ sarvavyādhivināśanam |

durlabham yēnakēnāpi dhīmatā labhyatē bhuvī ॥47॥

This is Padmasana that destroys all diseases. This posture cannot be attained by just anybody; only the wise attain it.

कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वा तु पद्मासनं
गाढं वक्षसि सन्निधाय चिबुकं ध्यायंश्च तच्चेतसि ।
वारं वारमपानमूर्ध्वमनिलं प्रोत्सारयन् पूरितं
न्यञ्जन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥४८॥

*krtvā sampuṭitau karau dṛḍhatarāṁ baddhvā tu padmāsanaṁ
gāḍhaṁ vakśasi sannidhāya cibukaṁ dhyāyaṁśca taccētasi |
vāraṁ vāramapānamūrdhwamanilāṁ prōtsārayana pūritāṁ
nyañcanprāṇamupaiti bōdhamatulaṁ śaktiprabhāvānnarah ॥48॥*

Sitting in Padmasana, keeping the palms one above the other, the chin on the chest, concentrate the mind (chitta) on Him (the self). Draw apana up and bring prana down, again, and again. This way one gets the highest knowledge by awakening the Shakti.

☞ “*Ha*” is prana and “*Tha*” means apana. The union of prana and apana is Hatha Yoga and this is the basic concept of Kriya Yoga as well. The yogic art known as Hatha Yoga in ancient times is now called Kriya Yoga. As taught by Babaji, the aim of Kriya Yoga is to offer apana into prana and prana into apana, thus neutralizing them both. Shri Krishna also mentions this technique in Srimad Bhagavad Gita in the 29th and 30th shloka of the fourth chapter.

पद्मासने स्थितो योगी नाडीद्वारेण पूरितम् ।
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः ॥४९॥

padmāsanē sthitō yōgī nāḍīdvārēṇa pūritam |
mārutam dhārayēdyastu sa muktō nātra saṁśayaḥ ||49||

The yogi, seated in Padmasana and inhaling through the entrances of the nadis and filling them with maruta (vital air), gains liberation; there is no doubt about it.

अथ सिंहासनं ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके ॥५०॥



atha simhāsanam

gulphau ca vṛṣaṇasyādhah sīvanyāḥ pārśvayōḥ kṣīpēt |
dakṣiṇē savyagulpham tu dakṣagulpham tu savyakē ||50||

Place the ankles below the scrotum, with the right ankle on the left side and the left ankle on the right side of the perineum.

हस्तौ तु जान्वोः संस्थाप्य स्वाङ्गुलीः सम्प्रासार्य च ।

व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ॥ ५१ ॥

hastau tu jānvōḥ saṁsthāpya svāṅgulīḥ samprasārya ca |
vyāttavaktrō nirīkṣēta nāsāgram susamāhitah ॥ 51 ॥

Then put your palms on the knees, with all your fingers spread out. Keep the mouth open and gaze in front of the nose with a concentrated mind.

सिंहासनं भवेदेतत्पूजितं योगिपुङ्गवैः ।

बन्धत्रितयसन्धानं कुरुते चासनोत्तमम् ॥ ५२ ॥

siṁhāsanam bhavēdētatpūjitaṁ yōgipuṅgavaiḥ |
bandhatritayasandhānam kurutē cāsanōttamam ॥ 52 ॥

This is Simhasana, held in great esteem by the greatest yogis. This most excellent asana facilitates the three bandhas.

अथ भद्रासन ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ॥ ५३ ॥



atha bhadrāsanam

gulphau ca vṛṣaṇasyādhāḥ sīvanyāḥ pāśvayōḥ kṣīpēt |
savyagulpham tathā savye dakṣagulpham tu dakṣiṇē || 53 ||

पार्श्वपादौ च पाणिभ्यां हृढं बद्ध्वा सुनिश्चलम् ।
भद्रासनं भवेदेतत्सर्वव्याधिविनाशनम् ।
गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥ ५४ ॥

pārśvapāḍau ca pāṇibhyaṁ dṛḍham baddhvā suniścalam |
bhadrāsanam bhavēdētatsarvavyādhivināśanam |
gōrakśāsanamityāhuridaṁ vai siddhayōgināḥ || 54 ||

Place the ankles below the genitals on the side of the perineum – left ankle on the left side and right ankle on the right side. Hold the feet, and sit on the heels remaining motionless. This is Bhadrasana, remover of every disease. The accomplished ones also call it Gorakshasana.

एवमासनबन्धेषु योगीन्द्रो विगतश्रमः ।
अभ्यसेन्नाडिकाशुद्धिं मुद्रादिपवनक्रियाम् ॥ ५५ ॥

ēvamāsanabandhēṣu yōgīndrō vigataśramah |
abhyasēnnāḍikāśuddhiṁ mudrādipavanakriyām || 55 ||

Thus, the yogi should practice the purification of nadis, mudras, pranayamas, and all these asanas until he feels no pain or fatigue.

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।
अथ नादानुसन्धानमभ्यासानुक्रमो हठे ॥ ५६ ॥

asanam kumbhakam citram mudrākhyam karaṇam tathā |
atha nādānusandhānamabhyāsānukramō haṭhē || 56 ||

Asanas, various kumbhakas, practices called mudras, and concentration on the inner sound (nada) comprise the sequence of Hatha Yoga.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।

अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ ५७ ॥

brahmacārī mitāhārī tyāgī yōgaparāyaṇaḥ |

abdādūrdhvaṁ bhavētsiddhō nātra kāryā vicāraṇā || 57 ||

The one, who is a brahmachari, takes moderate and pure food, is regular and intent on yoga and renounces (attachment to sensual experiences), becomes accomplished after a year.

सुस्निग्धमधुराहारश्चतुर्थाशविवर्जितः ।

भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ॥ ५८ ॥

susnigdhamadhurāhāraścaturthāṁśavivarjitah |

bhujyatē śivasamprītyai mitāhāraḥ sa ucyatē || 58 ||

Mitahara is eating agreeable and sweet food, leaving one fourth of the stomach empty, and eaten to please Shiva.

कट्वम्लतीक्ष्णलवणोष्णहारितशाकसौवीरतैलतिलसर्षपमद्यमत्स्यान् ।
आजादिमांसदधितक्रकुलत्थकोलपिण्याकहिङ्गुलशुनाद्यमपथ्यमाहुः ॥ ५९ ॥

*kaṭvamlatīkṣṇalavaṇōṣṇaharītaśā-
kasauvīratalīlāsarṣapamadyamatsyān |
ājādimāmsadadhitakrakulatthakōla-
piṇyākahiṅgulaśunādyamapathyamāhuḥ || 59 ||*

The foods which are prohibited (for the yogi) are those which are bitter, sour, pungent, salty, hot, green vegetables (other than those suggested), sour gruel, oil, sesame and mustard, alcohol, fish, meat, curds, buttermilk, horse gram, fruit of jujube, oil cakes, asafoetida, and garlic.

☞ Try to avoid green vegetables. The leafy green vegetables, like spinach and others are high in iron content which tend to constipate you, thus changing your breathing pattern within just 5-10 minutes. Try to avoid foods that fasten your breath. If breath does not remain slow and regular, success in yoga remains doubtful. Yogi Swatmarama has especially prescribed to avoid food that is high in iron content. If your system has more iron, it consumes more oxygen resulting in faster oxidation and quicker ageing.

भोजनमहितं विद्यात्पुनरस्योष्णीकृतं रूक्षम् ।
अतिलवणमम्लयुक्तं कदशनशाकोत्कटं वर्ज्यम् ॥ ६० ॥

bhōjanamahitam vidyātpunarasyōṣṇīkṛtaṁ rūkṣam |
atilavaṇamamlayuktaṁ kadaśanaśākōtkam varjyam ॥ 60 ॥

Unhealthy food should be avoided – food which is reheated after becoming cold, which is dry (devoid of natural oils), which is excessively salty or acidic, stale, or has too many (mixed) vegetables.

वह्निस्त्रीपथिसेवानामादौ वर्जनमाचरेत् । ॥ ६१ ॥
vahnistrīpathisevānāmādau varjanamācarēt ॥ 61 ॥

तथा हि गोरक्षवचनम्
वर्जयेद् दुर्जनप्रान्तं वह्निस्त्रीपथिसेवनम् ।
प्रातः स्नानोपवासादिकायक्लेशविधिं तथा ॥ ६२ ॥

tathā hi gōrakṣavacanam
varjayēddurjanaprāntaṁ vahnistrīpathisevanam |
prātaḥsnānōpavāsādikāyaklēśavidhiṁ tathā ॥ 62 ॥

Fire, women, and long pilgrimages should be avoided. Therefore, Gorakshanath has also said: “Bad company, mixing with women, bathing in the early morning, fasting, and tasks which produce pain in the body should be avoided.”

गोधूमशालियवषाष्टिकशोभनान्नं क्षीराज्यखण्डनवनीतसितामधूनि ।
शुण्ठीपटोलकफलादिकपञ्चशाकं मुद्गादिदिव्यमुदकं च यमीन्द्रपथ्यम् ॥ ६३ ॥

*gōdhūmaśāliyavaṣṭikaśōbhanānnam
kṣīrājyakhandaṇavanītasitāmadhūni |
śuṇṭhīpaṭōlakaphalādikapañcaśākaṁ
mudgādīdivyamudakaṁ ca yamīndrapathyam ॥ 63 ॥*

The most conducive foods for the yogi are: good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar candy (crystallised sugar), honey, dry ginger, snake gourd (species of cucumber), five vegetables, mung and such pulses, and pure water.

पुष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६४ ॥

*puṣṭam sumadhuram snigdham gavyam dhātuprapōṣaṇam |
manōbhilaṣitam yōgyam yōgī bhōjanamācarēt ॥ 64 ॥*

The yogi should take nourishing and sweet food mixed with ghee and milk. It should nourish the dhatus (basic body constituents) and should be pleasing and suitable.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ६५॥

yuva vṛddhō'tivṛddhō vā vyādhitō durbalō'pivā |
abhyāsātsiddhimāpnōti sarvayogēṣvatandritaḥ ॥ 65 ॥

Whether young, old, very old, sick or feeble, one can attain perfection in all the yogas by practice.

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।
न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ ६६॥

kriyāyuktasya siddhiḥ syādakriyasya katham bhavēt |
na śāstrapāṭhamātrēṇa yōgasiddhiḥ prajāyatē ॥ 66 ॥

Perfection comes from practical application; without practice how can one attain success? Just by reading the shastras, perfection in yoga can never be attained.

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।

क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥६७॥

*na vēṣadhāraṇaṁ siddhēḥ kāraṇaṁ na ca tatkathā |
kriyāiva kāraṇaṁ siddhēḥ satyamētanna saṁśayaḥ ॥ 67 ॥*

पीठानि कुम्भकाश्चित्रा दिव्यानि करणानि च ।

सर्वाण्यपि हठाभ्यासे राजयोगफलावधि ॥६८॥

*pīṭhāni kumbhakāścitrā divyāni karaṇāni ca |
sarvāṇyapi haṭhābhyāsē rājayōgaphalāvadhi ॥ 68 ॥*

Wearing the clothes (of a siddha) does not bring perfection, nor does talking about it. Only through practical application does one become a siddha. This is the truth without a doubt. Asanas, various types of kumbhakas, and other various illuminating means – all these should be practised in Hatha Yoga until the fruit of Raja Yoga is obtained.

इति हठयोग प्रदीपिकायां प्रथमोपदेशः ।

iti haṭhayōga pradīpikāyām prathamōpadēśaḥ |

End of Chapter I

द्वितीयोपदेशः
dvitīyōpadēśaḥ

Chapter II
ON PRĀNĀYĀMA

अथासने दृढे योगी वशी हितमिताशनः ।

गुरुपदिष्टमार्गेण प्राणायामान् समभ्यसेत् ॥ १ ॥

athāsanē drdhē yōgī vaśī hitamitāśanaḥ |

gurūpadiṣṭamārgēṇa prāṇāyāmān samabhyasēt || 1 ||

Thus, being established in asana, having control (of the body), taking a balanced diet, pranayama should be practiced according to the instructions of the Guru.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

calē vātē calaṁ cittam niścalē niścalaṁ bhavēt |

yōgī sthāṇutvamāpnōti tatō vāyum nirōdhayēt || 2 ||

When the vayu (air and prana) moves, the mind (mental force) moves. When the vayu is without movement, the mind is also without movement. By this (steadiness of vayu), the yogi attains steadiness and should thus retain the vayu.

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते ।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥ ३ ॥

yāvadvāyuh sthitō dēhē tāvajjīvanamucyatē |

maraṇam tasya niṣkrāntistatō vāyum nirōdhayēt || 3 ||

As long as the vayu remains inside the body, life continues. Death is when it leaves the body. Therefore, retain the vayu.

मलाकलासु नाडीषु मारुतो नैव मध्यगः ।

कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥४॥

malākālāsu nādīṣu mārutō naiva madhyagah |

katham syādunmanībhāvaḥ kāryasiddhiḥ katham bhavēt ||4||

The vital air does not pass through the middle channel because the nadis are full of impurities. So, how can the state of Unmani arise and how can perfection or siddhi come about?

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।

तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥५॥

śuddhimēti yadā sarvaṁ nāḍīcakram malākulam |

tadaiva jāyate yōgī prāṇasaṅgrahaṇē kṣamaḥ ||5||

When all the nadis and chakras which are full of impurities are purified, the yogi is able to retain the vayu.

☞ There are more than 72 000 nadis and their crossings are all over the body; all these are junctions. By controlling the vayu in Nadi Shodhan and other pranayamas, the nadis are purified and one is able to stop the vayu. Now, when the vayu enters the nadis, it can be retained. The body of a yogi becomes like a pot (*kumbhaka*). This is the best example as the pot does not inhale or exhale but the vayu remains in it without any effort. With a very good practice of pranayama the body of a yogi can become like a pot, when the vayu remains in the body without breathing or any effort.

प्राणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया ।

यथा सुषुम्नानाडीस्था मलाः शुद्धिं प्रयान्ति च ॥ ६ ॥

*prāṇāyāmaṁ tataḥ kuryānnityaṁ sāttvikayā dhiyā |
yathā suṣumnānādīsthā malāḥ śuddhīm prayānti ca || 6 ||*

Therefore pranayama should be done every day with a pure (*sāttvika*) state of mind, so that impurities are cleansed or driven out of Sushumna Nadi and purification is achieved.



Sattvika state of mind here means pure intention.

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥७॥



nadi shodhan

baddhapadmāsanō yōgī prāṇam candrēṇa pūrayēt |
dhārayitvā yathāśakti bhūyaḥ sūryēṇa rēcayēt ||7||

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥८॥

prāṇam sūryēṇa cākṛsya pūrayēdudaram śanaiḥ |
vidhivatkuumbhakam kṛtvā punaścandrēṇa rēcayēt ||8||

Sitting in Baddha Padmasana, the yogi should inhale through the left nostril, drink the vāyu and hold the

breath to full capacity, and then exhale through the right nostril. Then, inhaling through the right nostril, gradually drinking the vayu and retaining it, he should perform kumbhaka as before and then exhale completely through the left nostril.

☞ Sit in Baddha Padmasana and do Khechari. Put your chin down. Now close your right nostril from inside the nasal cavity with the tongue and inhale from the left nostril. Then close your left nostril from inside with your tongue and exhale from the right nostril. When you are doing Baddha Padmasana it sort of squeezes your Sushumna, especially near Anahata Chakra. Without Baddha Padmasana and Khechari, Nadi Shodhan is not possible. It also opens your lungs and your abdomen in a certain way to start a very special reaction of intestines. Opening the lungs enables you to use its full capacity while breathing, so you can fill up your lungs as well as abdomen with vayu and are able to do Nadi Shodhan.

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

yēna tyajēttēna pītvā dhārayēdatirōdhataḥ |
rēcayēcca tatō'nyēna śanairēva na vēgataḥ ||9||

Inhale and drink vayu with the same nostril through which the exhalation was done, and hold the breath to

maximum capacity, and exhale through the other nostril slowly but not forcibly.

☞ There is a difference between inhaling and drinking the vayu. Drinking means you inhale and swallow the air – only then it goes inside your stomach; otherwise it remains only in your lungs. Normally pure air never enters your intestines. There's only the reaction of digestive acid with the food, which leads to the development of different types of gases. By doing this pranayama, pure air goes inside your intestine and it starts to absorb the air and send it to the different muscles and different organs and nerves; it gets distributed everywhere – to every cell and every nadi. This is a technique of digesting the air. There is no need to exhale; the air remains inside and gets absorbed by the intestines. When the intestine is full of pure air which you inhale in a certain drinking way by Ida, a different effect takes place, and by Pingala, another effect takes place.

These explanations concern the chemical processes which take place during the breath retention. By simply swallowing the air it is not possible to digest it – air will go out from the stomach by belching or through intestine. But when the person is not breathing and is able to retain the air inside his body, all the processes of digestion – from salivation to absorption – improve. A longer kumbhaka creates a stronger process of air digestion.

We know that the human body is created by five elements

and we also observe that their distribution is not equal. Earth element is about 29%, Water element is about 71%, with a very small percentage of Vayu and Fire elements and just a trace of Akash element. With a very advanced practice of yoga, Vayu element begins to increase first, and with mudras – Fire element begins to increase. This especially happens with Moola Bandha. And by establishing oneself in nada (the un-struck cosmic sound), Akash element becomes proportional to the other four. In the body of a perfect yogi all five elements are present in equal proportion of 20% each. This is the sign of immortality.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद्दामया ।
सूर्यचन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १० ॥

*prāṇaṁ cēdiḍayā pibēnniyamitaṁ bhūyō'nyathā rēcayēt
pītvā piṅgalayā samīraṇamathō baddhvā tyajēdvāmayā |
sūryacandramasōranēna vidhinābhyāsaṁ sadā tanvatām
śuddhā nāḍigaṇā bhavanti yamināṁ māsatrayādūrdhvatāḥ || 10 ||*

When prana is inhaled through the left nostril, it should be exhaled through the right. When it is inhaled through the right nostril, it should be held inside and exhaled through the left. The yami who practice in this way, through the right and left nostril alternatively, purify all their nadis within three months.

☞ When you drink the air from the right nostril, you do not drink all the vayu – you drink some of it and some goes into the lungs which you exhale from the left nostril. And when you drink the air from the left nostril, it has a different memory and quality; it again goes into the stomach and creates a mix of Ida and Pingala air. All of this is done in Baddha Padmasana, with Khechari Mudra. If one does it sitting in Baddha Padmasana but without doing Khechari, the actual effect cannot be achieved.

प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

*prātarmadhyandinē sāyamardharātrē ca kumbhakān |
śanairāṣṭīparyantaṁ caturavāraṁ samabhyasēt || 11 ||*

Retention (*kumbhaka*) should be practiced perfectly four times a day – early morning, mid-day, evening, and mid-night, so that retention is gradually held up to eighty counts in one sitting. If one does kumbhaka four times in twenty-four hours, he does a total of 320 kumbhakas. This makes the body full of vayu.

कनीयसि भवेत्स्वेदं कम्पो भवति मध्यमे ।
उत्तमे स्थानमाप्नोति ततो वायु निबन्धयेत् ॥ १२ ॥

kanīyasi bhavētsvēda kampō bhavati madhyamē |
uttamē sthānamāpnōti tatō vāyū nibandhayēt || 12 ||

At first there is perspiration, in the middle stage trembling, in the highest stage complete steadiness. Therefore the breath should be withheld.

☞ When in Nadi Shodhan pranayama, vayu is taken to the roots of the hair, the sweat starts to come. And in the second stage, the body starts to tremble. And in the advanced stage, absolute steadiness is achieved and the holding of the breath becomes effortless.

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।
दृढता लघुता चैव तेन गात्रस्य जायते ॥ १३ ॥

jalēna śramajātēna gātramardanamācarēt |
ḍṛḍhatā laghutā caiva tēna gātrasya jāyate || 13 ||

Rub the body with the perspiration from the labor (of pranayama). The body derives firmness and steadiness from it.

☞ Every cell in the body becomes full of vayu. This increases the air element in the body. The perspiration which comes due to the efforts should be rubbed on the body. This makes it stronger and lighter.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।
ततोऽभ्यासे दृढीभूते न तादृङ्नियमग्रहः ॥ १४ ॥

abhyāsakālē prathamē śastam kṣīrājyabhōjanam |
tato'bhyaśē ḍṛḍhībhūtē na tāḍṛṅṇiyamagrahaḥ || 14 ||

In the beginning stages of the practice, food consisting of milk and ghee is recommended. Upon being established in the practice, such restrictions are not necessary.

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

yathā siṃhō gajo vyāghrō bhavēdvaśyaḥ śanaiḥ śanaiḥ |
tathaiva sēvitō vāyurnyathā hanti sādhakam || 15 ||

Just as lions, elephants, and tigers are tamed gradually, the prana is also controlled through practice. Otherwise the practitioner is destroyed.

☞ The practice to control prana should be done very slowly, steadily, regularly, and exactly according to the instructions.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६॥

prāṇāyāmēna yuktēna sarvarōgakśayō bhavēt |
ayuktābhyāsayōgēna sarvarōgasamudbhavḥ || 16 ||

By proper practice all diseases are eradicated. Through improper practice all diseases can arise.

हिक्काश्वासश्चासश्च शिरःकर्णाक्षिवेदनाः ।

भवन्ति विविधा रोगाः पवनस्य प्रकोपतः ॥ १७॥

hikkāśvāsaścakāsaśca śiraḥkarnākśivēdanāḥ |
bhavanti vividhāḥ rōgāḥ pavanasya prakōpataḥ || 17||

Hiccup, asthma, cough, headache, ear and eye pain, and various other diseases are due to the disturbances of the vital air.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ।

युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १८॥

yuktam yuktam tyajēdvāyum yuktam yuktam ca pūrayēt |
yuktam yuktam ca badhnīyādēvaṁ siddhimavāpnuyāt || 18||

The vayu should be skillfully inhaled, exhaled, and retained so that perfection or siddhi is attained.

 You should release the vayu with great skill, with great skill you should take it in and similarly with great skill you should keep it in (retain). With this, the bodily perfection or siddhi is achieved.

यदा तु नाडीशुद्धिः स्यात्तथा चिह्नानि बाह्यतः ।

कायस्य कृशता कान्तिस्तदा जायते निश्चितम् ॥ १९ ॥

yadā tu nādīśuddhiḥ syāttathā cinhāni bāhyataḥ |

kāyasya kṛśatā kāntistadā jāyatē niścitam ॥ 19 ॥

When the nadis are purified, there are external symptoms. Success is definite when the body becomes thin and glows or shines.

☞ The yogi's aura becomes very pure and bright white in color. It definitely reflects on the person; the glow becomes very visible and his body begins to shine.

यथेष्टधारणं वायोरनलस्य प्रदीपनम् ।

नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ २० ॥

yathēṣṭhāraṇam vāyōranalasya pradīpanam |

nādābhivyaktirārōgyam jāyatē nādīśōdhanāt ॥ 20 ॥

When one is able to hold the vayu according to one's will, the digestive power increases. With the nadis being purified, the inner sound or the nada awakens and one becomes free from diseases.

☞ Anahada Nada is the divine sound (the un-struck cosmic sound) – vibration of creation.

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

*mēdaślēṣmādhikāḥ pūrvam ṣaṭkarmāṇi samācarēt |
anyastu nācarēttāni dōṣāṇām samabhāvataḥ || 21 ||*

When fat and mucus is excessive, shatkarma – the six cleansing techniques should be practiced before (pranayama). Others, in whom the doshas like phlegm, wind, and bile are balanced, need not do them.

✎ Without learning shatkarmas thoroughly the inner muscular and nerve control does not develop and without that control Nadi Shodhan remains impossible. Learning and perfecting shatkarmas is extremely important for a yogi.

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।
कपालभातिश्चैतानि षट्कर्माणि प्रचक्षते ॥ २२ ॥

*dhautirbastistathā nētiṣtrāṭakam naulikam tathā |
kapālabhātiśchaitāni ṣaṭkarmāṇi pracakṣatē || 22 ||*

The six techniques of shatkarma are Dhauti, Basti, Neti, Trataka, Nauli, and Kapalabhati. These are known as shatkarmas or the six cleansing processes.

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ।
विचित्रगुणसन्धायि पूज्यते योगिपुङ्गवैः ॥ २३ ॥

karmaṣaṭkamidam gōpyam ghaṭaśōdhanakārakam |
vicitraguṇasandhāyi pūjyate yōgipuṅgavaiḥ || 23 ||

These shatkarmas, which effect purification of the body, should be kept secret. They have manifold, wondrous results and are held in high esteem by the great yogis.

अथ धौतिः ।

चतुरङ्गुलविस्तारं हस्तपञ्चदशायतम् ।
गुरुपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्यसेत् ।
पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत् ॥ २४ ॥



atha dhautīḥ

caturaṅgulavistāraṁ hastapañcadaśāyātam |
gurūpadiṣṭamārgēṇa siktam vastram śanaigrasēt |
punaḥ pratyāharēccaitaduditaṁ dhautikarma tat || 24 ||

A strip of cloth, four fingers in width and five hand spans in length is made wet and slowly swallowed and then taken out very slowly as instructed by the Guru. This is known as Dhauti.

☞ “*Hast*” means the length from the elbow to the tip of the fingers. The width of the cloth should be equal to the width of the four fingers of the yogi. The size of the cloth differs with every yogi’s individual hand size. Dhauti triggers that particular muscle control in the body of the yogi which makes the drinking of *vayu* possible.

कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।

धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः ॥ २५ ॥

kāsaśvāsapliḥkuṣṭhaṁ kapharōgāśca viṁśatiḥ |

dhautikarmaṣṭhāveṇa prayāntyēva na saṁśayaḥ || 25 ||

There is no doubt that cough, asthma, disease of the spleen, even leprosy, and twenty different kinds of diseases caused by excess mucus are destroyed through the effect of Dhauti Karma.

अथ बस्तिः ।

नाभिदघ्नजले पायौ न्यस्तनालोत्कटासनः ।

आधाराकुञ्चनं कुर्यात्क्षालनं बस्तिकर्म तत् ॥ २६॥



atha bastih

nābhidaghñajalē pāyau nyastanālōtkatāsanaḥ |

ādhārākuñcanam kuryātkśālanam bastikarma tat || 26||

Sitting in Utkatasana navel deep in water, insert a tube into the anus and contract the base. This cleansing with water is called Basti Karma.

👉 Get into the water, sit in Utkatasana, and do contraction and Uddiyana Bandha – and the water will go inside

even without inserting the tube. After sometime expel the water. Do this four to five times in a row and you are clean. This also enables you to develop a certain kind of inner control in your anal area and lower intestine, below the navel, which directly helps you to perform Nadi Shodhan perfectly. I have also seen some yogis living in jungles using chillam instead of the tube to practice Basti.

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।
बस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः ॥ २७ ॥

gulmaplīhōdaram cāpi vātapittakaphōdbhavāḥ |
bastikarmaprabhāvēṇa kṣīyante sakalāmayāḥ || 27 ||

Enlargement of the glands and all diseases arising from excess of wind, bile, and mucus are eliminated from the body through the practice of Basti.

धान्त्वद्रियान्तःकरणप्रसादं दधाच्च कान्तिं दहनप्रदीप्तम् ।
अशेषदोषोपचयं निहन्यादभ्यस्यमानं जलबस्तिकर्म ॥ २८ ॥

dhāntvadrīyāntaḥkaraṇaprasādam dadhācca kāntim dahanapradīptam |
aśēṣadōṣopacayaṁ nihanyādabhyasyamānam jalabastikarma || 28 ||

By the practice of Jala Basti the appetite increases, the body glows, excess doshas are destroyed, and dhatus (main constituents of the body), senses, and mind are purified.

अथ नेतिः ।

सूत्रं वितस्तिसुस्निग्धं नासानाले प्रवेशयेत् ।
मुखान्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥ २९ ॥

atha nētiḥ

sūtram vitastisusnigdham nāsānālē pravēśayēt |
mukhānnirgamayēccaiṣā nētiḥ siddhairnigadyatē || 29 ||

Insert a soft thread of the length of one hand span through the nose so that it comes out of the mouth. This is called Neti Karma by the siddhas.

☞ The size of the soft thread varies individually as the size of the hand changes the size of vitasti. Every yogi should measure the soft thread from the size of his own hand.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ।
जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ॥ ३० ॥

kapālaśōdhinī caiva divyadr̥ṣṭipradāyinī |
jatrūrdhvajātarōgaugham nētirāśu nihanti ca || 30 ||

It cleanses the cranium and gives clairvoyance. It also destroys all diseases which manifest above the throat.

अथ त्राटकम् ।

निरीक्षेत्रिश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसम्पातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥ ३१ ॥

atha trāṭakam

nirīkṣēnniścaladr̥śā sūkṣmalakṣyaṁ samāhitaḥ |

aśrusampātaparyantamācāryaistrāṭakam smṛtam || 31 ||

Looking intently with an unwavering gaze at a very small point with a very calm and concentrated mind until tears are shed is known as Trataka by the Gurus.

मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।

यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३२ ॥

mōcanam nētrarōgāṇāṁ tandrādīnām kapāṭakam |

yatnatastrāṭakam gōpyam yathā hāṭakapēṭakam || 32 ||

Trataka erases all eye diseases, fatigue and laziness, and also closes the doorway that creates these problems. It should be carefully kept secret like a box full of gold.

☞ This is a preparation for mastering Khechari Mudra and Shambhavi. When a yogi sits in Khechari and looks up between the eyebrows or in front of the nose, a very fine point of very bright light appears. The yogi should concentrate on that with an absolutely peaceful mind till tears begin to flow from his eyes. This is known as Trataka.

अथ नौलिः ।

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।

नतांसो भ्रामयेदेषा नौलीः सिद्धैः प्रशस्यते ॥३३॥



atha nauliḥ

amandāvartavēgēna tundaṁ savyāpasavyataḥ |

natāmsō bhrāmayēdēṣā nauliḥ siddhaiḥ praśasyatē ||33||

Lean forward, protrude the abdomen and rotate the abdomen muscles from right to left and left to right with force. This is called Nauli by the siddhas.

मन्दाग्निसन्दीपनपाचनादिसन्धापिकानन्दकरी सदैव ।

अशोषदोषामयशोषणी च हठक्रिया मौलिरियं च नौलिः ॥३४॥

*mandāgnisandīpanapācanādisandhāpikānandakarī sadaiva |
aśēṣadōṣamayaśōṣaṇī ca haṭhakriyā mauliriyam ca nauliḥ ॥34॥*

Nauli is foremost of the Hatha Yoga practices. It ignites the digestive fire, removes indigestion, sluggish digestion, and all other disorders or doshas, and brings about happiness.

☞ A very strong practice of Nauli everyday increases the fire element in the body.

अथ कपालभातिः ।

भस्त्रावल्लोहकारस्य रेचपूरौ ससम्भ्रमौ ।

कपालभातिर्विख्याता कफदोषविशेषणी ॥ ३५ ॥

atha kapālabhātih

bhastrāvallōhakārasya rēcapūrau sasambhramau |

kapālabhātīrvikhyātā kaphadōṣaviśōṣaṇī || 35 ||

Perform exhalation and inhalation like the bellows of a blacksmith. This is called Kapalabhati. It destroys all disorders related to mucus.

षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः ।

प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति ॥ ३६ ॥

ṣaṭkarmanirgatasthāulyakaphadōṣamalādikaḥ |

prāṇāyāmam tataḥ kuryādanāyāsēna siddhyati || 36 ||

By shatkarma one is freed from the excesses of doshas. Then pranayama is practiced and success is achieved without strain.

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।

आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥३७॥

prāṇāyāmairēva sarvē praśuṣyanti malā iti |

ācāryāṇāṃ tu kēṣāṇcidnyatkarma na sammatam ||37||

According to some acharyas, pranayama alone removes impurities and therefore they hold pranayama in esteem and not the other techniques.

☞ After all those asanas, you must learn all these shatkarmas. Practice them; they give you a different kind of inner muscle and nerve control which extraordinarily supports your pranayama practice. Without this, the refinement of the inner control is not possible.

अथ गजकरणी ।

उदरगतपदार्थमुद्वमन्ति पवनमपानमुदीर्य कण्ठनाले ।
क्रमपरिचयवश्यनाडिचक्रा गजकरणीति निगद्यते हठज्ञैः ॥ ३८ ॥

atha gajakaraṇī

*udaragatapadārthamudvamanti pavanamapānamūdirya kaṇṭhanālē |
kramapariṇayavaśyanāḍīcakrā gajakaraṇīti nigadyatē haṭhajñaiḥ || 38 ||*

Vomiting the contents in the stomach by moving the apana into the throat is called Gajakarani by those who have attained the knowledge of Hatha Yoga. Thus, being accustomed to this technique, control of the nadis and chakras is brought about.

ब्राह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।
अभूवन्नन्तकभ्यात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

*brahmādayō'pi tridaśāḥ pavanābhyāsatatparāḥ |
abhūvannantakabhyāttasmātpavanamabhyasēt || 39 ||*

Even Brahma and other gods devote themselves to practicing pranayama because it ends the fear of death. Thus it must be practiced.

यावद्बद्धो मरुद्देहे यावच्चित्तं निराकुलम् ।

यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥४०॥

yāvadbaddhō maruddēhē yāvaccittam nirākulam |

yāvaddr̥ṣṭirbhruvōrmadhyē tāvatkālabhayam kutah ||40||

As long as the vayu is restrained in the body, the mind is steady and the gaze is centered between the eyebrows, why should there be any fear of death?

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।

सुषुम्नावदनं भित्त्वा सुखाद्विशति मारुतः ॥४१॥

vidhivatprāṇasaṁyāmairnāḍīcakrē viśōdhitē |

suṣumṇāvadanam bhittvā sukhādvīśati mārutaḥ ||41||

By systematically controlling the prana (breath), the nadis and chakras are purified. Thus the prana bursts open the doorway to Sushumna and easily enters it.

☞ By mastering all shatkarmas and practicing them very regularly a great level of inner control is achieved and the yogi is able to move the vayu anywhere inside his body at will. He makes the vayu enter the median nerve and the state of Manonmani (consciousness beyond the conscious mind) is experienced.

अथ मनोन्मनी ।

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥४२॥

atha manōnmanī

mārutē madhyasañcārē manaḥsthairyaṁ prajāyate |

yō manaḥsusthirībhāvaḥ saivāvasthā manōnmanī ॥42॥

The breath (prana) moving in the middle passage makes the mind still. This steadiness of the mind in itself is called the state of Manonmani – devoid of thoughts.

तत्सिद्धये विधानज्ञाश्चित्रान्कुर्वन्ति कुम्भकान् ।

विचित्र कुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥४३॥

tatsiddhayē vidhānājñāścitrāṅkurvanti kumbhakān |

vicitra kumbhakābhyāsādvicitrām siddhimāpnuyāt ॥43॥

By practicing the various kumbhakas wondrous perfections are obtained. Those, who are the knowers, practice the various kumbhakas to accomplish the various siddhis.

☞ After mastering all the techniques of shatkarmas and asanas the yogi is ready to go through all the different pranayamas to befriend his breath (air element). It is necessary to master all of these eight pranayamas to achieve Nadi Shodhan and the state of Manonmani. Swatmarama has elaborated more on Manonmani in the fourth chapter.

अथ कुम्भक भेदाः ।

सूर्यभेदनमुज्जायी सीत्कारी शीतली तथा ।

भस्त्रिका भ्रामरी मूर्च्छा प्लाविनीत्यष्टकुम्भकाः ॥४४॥

atha kumbhaka bhēdāḥ

sūryabhēdanamujjāyī sītkārī śītalī tathā |

bhāstrikā bhrāmārī mūrccā plāvinītyaṣṭakumbhakāḥ ||44||

The eight kumbhakas are Suryabhedana, Ujjayi, Seetkari, Sheetli, Bhastrika, Bhramari, Moorchha, and Plavini.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।

कुम्भकान्ते रेचकादौ कर्तव्यस्तड्डीयानकः ॥४५॥

pūrakāntē tu kartavyō bandhō jālandharābhidhaḥ |

kumbhakāntē rēcakādaū kartavyastūddīyānakāḥ ||45||

At the end of inhalation, Jalandhara Bandha is done. At the end of kumbhaka and at the beginning of exhalation, Uddiyana Bandha is done.

अधस्तात्कुञ्चनेनाशु कण्ठसङ्कोचने कृते ।

मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः ॥४६॥

adhastātkuñcanēnāśu kaṇṭhasaṅkōcanē kṛtē |

madhyē paścimatānēna syātpṛāṇō brahmanāḍigaḥ ||46||

By contracting the perineum, contracting the throat, and drawing the abdomen up, the prana flows into the Brahma Nadi.

आपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् ।

योगी जराविमुक्तः षोडशाब्दवया भवेत् ॥४७॥

āpānamūrdhvamūtthāpya pṛāṇam kaṇṭhādhō nayēt |

yōgī jarāvimuktaḥ ṣoḍaśābdavayā bhavēt ||47||

Raising the apana upward and bringing the prana down from the throat, the yogi becomes free from old age and appears as if sixteen years old.

अथ सूर्यभेदनम् ।

आसने सुखदे योगी बद्ध्वा चैवासनं ततः ।
दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ॥४८॥



atha sūryabhēdanam

āsanē sukhadē yōgī baddhvā caivāsanam tataḥ |
dakṣanādyā samākṛsya bahiḥstham pavanam śanaiḥ ||48||

Sitting comfortably, the yogi should become fixed in his posture and slowly breathe the air in through the right nostril.

आकेशादानखाग्राच्च निरोधावधि कुम्भयेत् ।

ततः शनैः सव्यनाड्या रेचयेत्पवनं शनैः ॥४९॥

ākēśādānakhāgrācca nirōdhāvadhi kumbhayēt |

tataḥ śanaiḥ savyanāḍyā rēcayētpavanam śanaiḥ ||49||

Retention should then be held until the breath diffuses to the roots of the hair and the tips of the nails. He should then slowly exhale through the left nostril.

☞ When you are preparing for Nadi Shodhan and trying to take the vayu inside every nadi, you can feel it even in your nails and in the roots of the hair. Here special stress is given on feeling the vayu in the roots of the hair and the nails; this is very important. These two things are the only more or less immortal substances in the body. If you can take the vayu to this level, a very different reaction takes place inside the body.

कपालशोधनं वातदोषघ्नं कृमिदोषहृत् ।

पुनः पुनरिदं कार्यं सूर्यभेदनमुत्तमम् ॥५०॥

kapālaśōdhanam vātadoṣaghnam kṛmidōṣahṛt |

punaḥ punaridaṁ kāryam sūryabhēdanamuttamam ||50||

Suryabhedana is excellent for purifying the cranium and destroying imbalances of Vayu Dosha, it also eliminates all the microorganisms living on the body of the yogi.

☞ This refers not only to the worms in your intestine; they are already cleared with shatkarmas. Suryabhedana is done to remove all types of microorganisms which live in the roots of the hair and inside of the nails of the yogi. This is the reason why you need to feel the vayu there. All organisms living on you will perish with this. It should be practiced over and over again. Always inhale from the right side and exhale from the left side. Control the flow of air with Khechari because you are already in Baddha Padmasana. This increases the fire which actually burns all the microorganisms.

There is no proportion – just retain it till you feel the effect of the vayu in the roots of your hair and in the roots of your nails. This is the only criterion of the technique. And if your body has already become sensitive to the vayu by taking it everywhere, you will feel it quickly and accurately.

अथ उज्जायी ।

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥ ५१ ॥

atha ujjāyī

mukhaṁ saṁyamya nāḍībhyāmākṛṣya pavanaṁ śanaīḥ |

yathā lagati kaṇṭhāttu hṛdayāvadhi sasvānam || 51 ||

Close the mouth, inhale with control and concentration through Ida and Pingala, so that the breath is felt from the throat to the heart and produces a sonorous sound.

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया तथा ।

श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ ५२ ॥

pūrvavatkuṁbhayētpṛāṇaṁ rēcayēdīḍayā tathā |

ślēṣmadōṣaharaṁ kaṇṭhē dēhānalavivardhanam || 52 ||

Do kumbhaka (as in Suryabhedana) and exhale through Ida. This removes phlegm from the throat and stimulates the fire element inside the body of the yogi.

नाडीजलोदराधातुगतदोषविनाशनम् ।

गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥ ५३ ॥

nāḍījalōdarādhātugatatōṣavināśanam |

gacchatā tiṣṭhatā kāryamuḥjāyākhyam tu kumbhakam ||53||

This pranayama which is called Ujjayi can be done while moving, standing, sitting, or walking. It removes dropsy and disorders of the nadis and different dhatus.

✎ The exhalation should always be done from Ida. This is a refinement of Suryabhedana; it is now done with the sound. It should always be done with Khechari – closing your nose with your fingers is nowhere mentioned here. Always inhale from right to left. By doing this, the fire element increases in the body of the yogi. Ujjayi means lifting up. It is Suryabhedana with the sound and the same feeling in kumbhaka – the vayu is felt in the roots of the hair and in the roots of the nails.

अथ सीत्कारी ।

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

atha sītkārī

sītkām kuryāttathā vaktrē ghrāṇēnaiva vijṛmbhikām |
ēvamabhyāsayōgēna kāmādēvō dvitīyakah ||54||

Draw the breath from the mouth and the nose with a sound, without opening the mouth and exhale through the nose. By practicing this, one becomes the second Kamadeva (god of love).

☞ You have to draw the breath from the nose. “*Vaktra*” is generally taken as the mouth, but it literally means “from where you talk”. “*Vak*” means “talk” and talking is only possible because of the tongue – this is why the mouth is called “*vaktra*”. So when your tongue is inside your nasal passage in Khechari, it becomes like a bridge between your tongue and your nose. When your tongue is inside, “*vaktra*” and nose become one. And then you draw the breath in a very special way as taught by the Guru – you have to inhale feeling the *vayu* at the tip of your tongue inside. *Seetkari* means “to cool down the system”, this is the cooling down technique. It is important here because the last two *pranayamas* increase the fire element in the body.

योगिनी चक्रसंमान्यःसृष्टिसंहारकारकः ।

न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ ५५॥

yōginī cakrasaṁmānyaḥsṛṣṭisaṁhārakārakah |
na kśudhā na tṛṣā nidrā naivālasyaṁ prajāyate ॥ 55॥

He is adored by the circle of yoginis and becomes the controller of the creation and evolution (dissolution), being without hunger, thirst, sleep, and laziness.

भवेत्सत्त्वं च देहस्य सर्वोपद्रववर्जितः ।

अनेन विधिना सत्यं योगीन्द्रो भूमिमण्डले ॥ ५६॥

bhavētsattvaṁ ca dēhasya sarvōpadravavarjitah |
anēna vidhinā satyaṁ yōgīndrō bhūmimaṇḍalē ॥ 56॥

And the sattva in the body becomes free from all disturbances. Truly, by the aforementioned method one becomes the lord of the yogis on this earth.

अथ शीतली ।

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भसाधनम् ।
शनकैर्घ्राणरन्ध्राभ्यां रेचयेत्पवनं सुधीः ॥५७॥

atha śītalī

jihvayā vāyumākṛṣya pūrvavatkuumbhasāadhanam |
śanakairghrāṇarandhrābhyāṁ rēcayētpavanam sudhīḥ ||57||

The wise inhale the air through the tongue and practice kumbhaka as described before. Then exhale the air through the nostrils.

☞ This is the secret of cooling down the body. If you drop your temperature by 1 degree and you are able to keep it that way, it will add at least 20 healthy years to your life. So this cooling down is connected directly with increasing your life span. Sheetli means “which cools”. The way of inhalation and exhalation in Seetkari and Sheetli is slightly different. In Sheetli you have to draw air only with your tongue in Khechari Mudra. Keep your tongue exactly in the center of the two nostrils, inside the nasal passage, press slightly, and then draw the breath. You should feel coolness on your tongue. Then do kumbhaka the same way. Everybody exhales warm air, but if inhaled air inside your body becomes cool, you will start exhaling cool air. This is why Khechari Mudra is considered as so important – without Khechari no result of any subtle pranayama is possible.

गुल्मप्लीहादिकान् रोगान्ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतली नाम कुम्भिकेयं निहन्ति हि ॥५८॥

gulmaplīhādikān rōgāñjvaram pittaṁ kśudhām tṛṣām |
viṣāṇi śītalī nāma kumbhikēyaṁ nihanti hi ॥58॥

This kumbhaka is called Sheetli. It cures the enlarged stomach or spleen and other related diseases like fever, excess bile, hunger and thirst, and it counteracts poisons as well.

अथ भस्त्रिका ।

ऊर्वोरुपरि संस्थाप्य शुभे पादतले उभे ।
पद्मासनं भवेदेतत्सर्वपापप्रणाशनम् ॥ ५९ ॥



atha bhastrikā

urvōrupari saṁsthāpya śubhē pādatalē ubhē |
padmāsanam bhavēdētatsarvapaṇāśanam ॥ 59 ॥

Placing both the soles of the feet on top of your thighs is called Padmasana, which destroys all the sins.

सम्यक्पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।

मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥६०॥

samyakpadmāsanaṁ baddhvā samagrīvōdaraḥ sudhīḥ |

mukhaṁ saṁyamya yatnēna prāṇaṁ ghrāṇēna rēcayēt || 60 ||

Sitting properly in Baddha Padmasana, keeping neck and abdomen in alignment, exhale prana through the nose.

👉 Neck and abdomen should be in one line, and the head should be straight. It is not possible to perform Bhastrika Pranayama without Baddha Padmasana.

Here they mention the word “*mukham*” which means mouth. In the previous pranayama, they used the word “*vaktra*” which means “from where you talk”. “*Mukham*” and “*vaktra*” have different meanings here. When the tongue is in the mouth, it is called “*vaktra*”. And you are able to talk because of the tongue “*vak*” is inside the mouth. And if the tongue has been taken inside in Khechari, the mouth becomes “*mukham*” – the mouth through which you cannot talk because the tongue is inside the nasal cavity. By controlling the “*mukham*” in a special way, you have to exhale prana from your nose carefully and with special effort.

यथा लगति हृत्कण्ठे कपालावधि सस्वनम् ।
वेगेन पूरयेच्चापि हृत्पद्मावधि मारुतम् ॥ ६१ ॥

yathā lagati hṛtkanṭhē kapālāvadhi sasvanam |
vēgēna pūrayēccāpi hṛtpadmāvadhi mārutam || 61 ||

The air should be quickly inhaled up to the heart. Accordingly, the resounding sound is felt from the heart and throat up to the cranium.

पुनर्विरेचयेत्तद्वत्पूरयेच्च पुनः पुनः ।
यथैव लोहकारेण भस्त्रा वेगेन चाल्यते ॥ ६२ ॥

punarvirēcayēttadvatpūrayēcca punaḥ punaḥ |
yathaiva lōhakārēṇa bhastrā vēgēna cālyatē || 62 ||

In that way it (the breath) is inhaled and exhaled repeatedly, with the same motion as that of a pair of bellows being pumped.

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

tathaiva svaśarīrasthaṁ cālayētpavanam dhiyā |
yadā śramō bhavēddēhē tadā sūryēṇa pūrayēt || 63 ||

Thus, in this way, one keeps the breath moving with mindfulness (awareness) and with the steadiness of the body. When the body is tired, inhale through the right nostril.

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

yathōdaram bhavētpūrṇamanilēna tathā laghu |
dhārayēnnāsikāṁ madhyātarjanībhyāṁ vinā dṛḍham || 64 ||

Accordingly, when the abdomen becomes full of air, quickly hold the nostrils (and breath) firmly without using the index and middle fingers.

विधिवत्कुम्भकं कृत्वा रेचयेदिदयानिलम् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६५ ॥

vidhivatkuṁbhakam kṛtvā rēcayēdīdayānilam |
vātapittaślēṣmaharam śarīrāgnivivardhanam || 65 ||

Having performed (pranayama) and retention systematically, exhale through the left nostril. Thereby the imbalances of wind, bile, and mucus are annihilated and the fire element in the body increases.

कुण्डली बोधकं क्षिप्रं पवनं सुखदं हितम् ।
ब्राह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ ६६ ॥

*kuṇḍalī bōdhakam kṣipram pavanam sukhadam hitam |
brahmanādīmukhē samsthakaphādyargalanāśanam || 66 ||*

This (Bhastrika) quickly arouses Kundalini. It is pleasant and beneficial, and removes obstruction due to excess mucus accumulated at the entrance of Brahma Nadi.

सम्यग्गात्रसमुद्भूतग्रन्थित्रयविभेदकम् ।
विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ६७ ॥

*samyaggātrasamudbhūtagranthitrayavibhēdakam |
viśeṣēṇaiva kartavyam bhastrākhyam kumbhakam tvidam || 67 ||*

This kumbhaka called Bhastrika enables the three granthis (Brahma Granthi, Vishnu Granthi and Rudra Granthi) to be pierced. Thus it is the duty of the yogi to practice Bhastrika.

☞ Piercing of these three granthis is the main goal of Kriya Yoga. These are the steps from the beginning: first you should put your feet on your thighs and then lock yourself in Baddha Padmasana. Then you have to keep your neck and abdomen in one line. Controlling your mouth in a special way (as taught by the Guru) you should exhale from your nose. Exhalation should be felt from your heart to your throat (first from your heart, then throat, and then

inside your skull) with a sound. This also indicates that you are involving your whole bronchial track to produce this special sound, forcibly, but in one note. Then inhale fast, with force, and again exhale in the same way. Repeat it again and again, like a blacksmith moving his bellows. This way one keeps the breath moving with extreme awareness in the body which is steady. And then, when the body is tired by this (you have to maintain its level so that you really begin to feel tired), inhale through the right nostril. The air should fill up your stomach. Once it enters the intestine, you should hold it there. Then block the nostrils, without fingers, from inside your nasal cavity with your tongue in Khechari. When kumbhaka has been done to a certain level, release the air from your left nostril. This is called Bhastrika Pranayama. It is a prelude to Nadi Shodhan.

अथ भ्रामरी ।

वेगाद्धोषं पूरकं भृङ्गनादं भृङ्गीनादं रेचकं मन्दमन्दम् ।
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता काचिदानन्दलीला ॥ ६८ ॥

atha bhrāmārī

*vēgādhōṣaṁ pūrakam bhr̥ṅganādam
bhr̥ṅgīnādam rēcakam mandamandam |
yōgīndrāṇāmēvamabhyāsayōgāccittē jātā kācidānandalīlā || 68 ||*

Breathe in quickly, making a reverberating sound similar to that of a bumblebee, and exhale slowly while softly making the sound of the bumblebee. By this yoga practice one becomes the lord of the yogis and the mind is absorbed in bliss.

☞ It is like a humming sound and this sound is different from one in Ujjayi. Always do it with Khechari. It is said that inhalation and exhalation should be done with the same sound. This is the level where you have an absolute control over your respiratory track. Only then you are able to produce this sound. You have to inhale with force but exhale slowly. This sound is not produced by the larynx but is produced by the friction caused by the rubbing of your breath in a special way inside your respiratory track. This is the main thing here – producing the sound like that of a bumblebee. Your mind becomes absolutely blissful and you become the king of yogis as your subconscious mind also becomes conscious by this.

अथ मूर्च्छा ।

पूरकान्ते गाढतरं बद्ध्वा जालन्धरं शनैः ।
रेचयेन्मूर्च्छास्थेयं मनोमूर्च्छा सुखप्रदा ॥ ६९ ॥

atha mūrccchā

pūrakāntē gāḍhatarāṁ baddhvā jālandharāṁ śanaiḥ |
rēcayēnmūrccchāsthyēyaṁ manōmūrccchā sukhapradā || 69 ||

At the end of inhalation gradually become fixed in Jalandhara Bandha and then exhale slowly. This is called the fainting or swooning pranayama as it makes the mind inactive and (thus) confers pleasure.

☞ This will make your conscious mind unconscious and from this point your subconscious mind will start becoming conscious. Just keep your throat contracted very strongly.

अथ प्लाविनी ।

अन्तः प्रवर्तितोदारमारुतापूरितोदरः ।

पयस्यगाधेऽपि सुखात्प्लवते पद्मपत्रवत् ॥७०॥

atha plāvinī

antaḥ pravartitōdāramārutāpūritōdaraḥ |

payasygādhe'pi sukhātplavatē padmapatravat ||70||

The inner part of the abdomen being completely filled with air, one can float like a lotus leaf on water.

☞ When intestine is filled up with the air and it moves in every nadi, you are able to float on water without any bodily movement.

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥७१॥

prāṇāyāmastridhā prōktō rēcapūrakakumbhakaiḥ |

sahitaḥ kēvalaścēti kumbhakō dvividhō mataḥ ||71||

Pranayama is said to be of three types: exhalation (*rēcaka*), inhalation (*pūraka*), and retention (*kumbhaka*). Kumbhaka is again of two types: Sahita (with) and Kevala (alone).

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत् ।

रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् ॥७२॥

yāvatkēvalasiddhiḥ syātsahitaṁ tāvadabhyasēt |

rēcakam pūrakam muktvā sukham yadvāyudhāraṇam ॥72॥

Until Kevala Kumbhaka is perfected, Sahita Kumbhaka has to be practiced. When (you are) freed of inhalation and exhalation, then the breath or prana is retained easily.

☞ As the pot does not breathe but remains full of air, we have to develop our body by all these practices of pranayama to the level where the breath is retained in the body without any effort. Only then the real kumbhaka can take place.

प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ।

कुम्भके केवले सिद्धे रेचपूरकवर्जिते ॥७३॥

prāṇāyāmō'yamit்யuktaḥ sa vai kēvalakumbhakaḥ |

kumbhakē kēvalē siddhē rēcapūrakavarjitē ॥73॥

Perfection of isolated retention is freedom from inhalation and exhalation. This pranayama is called Kevala Kumbhaka.

न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यते ।
शक्तः केवलकुम्भेन यथेष्टं वायुधारणात् ॥७४॥

na tasya durlabham kiñcit triṣu lōkēṣu vidyatē |
śaktaḥ kēvalakumbhēna yathēṣṭam vāyudhāraṇāt ॥74॥

Nothing in the three planes of existence is unobtainable by him who has mastered Kevala Kumbhaka and can retain the breath as he wills.

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

rājayōgapadam cāpi labhatē nātra saṁśayaḥ |
kumbhakātkuṇḍalībōdhaḥ kuṇḍalībōdhatō bhavēt |
anargalā suṣumṇā ca haṭhasiddhiśca jāyātē ॥75॥

There is no doubt – the state of Raja Yoga is also attained through Kevala Kumbhaka. By retention, Kundalini is aroused and Sushumna becomes unobstructed, and by this, perfection of Hatha Yoga takes place.

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममानिषत्तेः समभ्यसेत् ॥७६॥

haṭhaṁ vinā rājayōgō rājayōgaṁ vinā haṭhaḥ |
na sidhyati tatō yugmamāniṣattēḥ samabhyasēt ||76||

There can be no perfection in Hatha Yoga without Raja Yoga or Raja Yoga without Hatha Yoga. Therefore, through the practice of both, perfection is achieved.

कुम्भकप्राणरोधान्ते कुर्याच्चित्तं निराश्रयम् ।
एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥७७॥

kumbhakapraṇarōdhāntē kuryācchittaṁ nirāśrayam |
ēvamabhyāsayōgēna rājayōgapadam vrajēt ||77||

By stopping the prāna through retention, the mind becomes free from all modifications. By practicing this yoga, one achieves the state of Raja Yoga – the supreme union.

वपुः कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।
अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥७८॥

*vapuḥ kṛśatvaṁ vadanē prasannatā
nādasphuṭatvaṁ nayanē sunirmalē |
arōgatā bindujayo'gnidīpanaṁ
nāḍīviśuddhirhathasiddhilakṣaṇam*||78||

Perfection in Hatha Yoga is achieved when slimness of the body, happiness and manifestation of nada (inner sound), very clear eyes, no diseases, control of the bindu, active fire element, and the purification of nadis are achieved.

इति हठयोग प्रदीपिकायां द्वितीयोपदेशः ।

iti hathayōga pradīpikāyāṁ dvitīyōpadēśaḥ |

End of Chapter II

तृतीयोपदेशः
tr̥tīyōpadēśaḥ

Chapter III
ON MUDRĀ

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।

सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली ॥ १॥

saśailavanadhātrīṇāṃ yathādhārō 'hināyakaḥ |

sarvēṣāṃ yōgatantrāṇāṃ tathādhārō hi kuṇḍalī || 1 ||

As the serpent (Sheshnag) upholds the Earth and its mountains and woods, so is Kundalini the support of all yoga practices.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।

तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ २॥

suptā guruprasādēna yadā jāgarti kuṇḍalī |

tadā sarvāṇi padmāni bhidhyantē granthayō'pi ca || 2 ||

Indeed, when by Guru's grace the sleeping Kundalini is awakened, all the lotuses (chakras) and knots (granthis) are pierced.

प्राणस्य शून्यपदवी तदा राजपथायते ।

तदा चित्तं निरालम्बं तदा कालस्य वंचनम् ॥३॥

prāṇasya śūnyapadavī tadā rājapathāyate |

tadā cittam nirālambam tadā kālasya vañcanam ||3||

Then indeed the Sushumna becomes the pathway of prana. Mind is then free of all connections and death is averted.

☞ The word “*śūnyapadavī*” is used here which is a synonym for Sushumna. “*Śūnyapadavī*” means “the state of void which is the way”. Most people concentrate or focus on an object. Ideally, mind should become steady without any object or without any focus. Then one goes beyond death by understanding the Time essentially.

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रं महापथः ।

श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥४॥

suṣumṇā śūnyapadavī brahmarandhram mahāpathaḥ |

śmaśānam śāmbhavī madhyamārgaścētyēkavācakāḥ ||4||

Sushumna, Shunypadavi, Brahmarandhra, Mahapatha, Smashan, Shambhavi, Madhyamarga are all said to be one and the same.

☞ Sushumna is also called Madhyamarga which means “the middle way”. Madhyamarga is the state between the conscious mind and the subconscious mind. And techni-

cally speaking, the ability to make the brain waves go flat while the body is still alive makes you enter the middle way. The mudras to achieve this state are now being described.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ ५॥

tasmātsarvaprayatnēna prabōdhayitumīśvarīm |
brahmadvāramukhē suptām mudrābhyaśaṁ samācarēt ||5||

Therefore the Ishvari (supreme creative force) sleeping at the entrance of Brahma's door should be constantly aroused with all the effort by performing the mudras thoroughly.

महामुद्रा महाबन्धो महावेधश्च खेचरी ।

उड्डीयानं मूलबन्धश्च बन्धो जालन्धराभिधः ॥ ६ ॥

mahāmudrā mahābandhō mahāvēdhaśca khēcarī |

uddīyānaṁ mūlabandhaśca bandhō jālandharābhīdhaḥ || 6 ||

**Mahamudra, Mahabandha, Mahavedha, Khechari,
Uddiyana, Moola Bandha, Jalandhara Bandha,**

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।

इदं हि मुद्रादशकं जरामरणनाशनम् ॥ ७ ॥

karaṇī viparītākhyā vajrōlī śakticālanam |

idaṁ hi mudrādaśakaṁ jarāmaraṇanāśanam || 7 ||

**Viparita Karani, Vajroli, and Shakti Chalini are the ten
mudras, the destroyers of death and old age.**

☞ It is stressed over and over again that there would be no old age and no death. In one of his poems Gorakhnath says: “If somebody is a yogi, he should remain young; if somebody is a doctor, he should never be sick; if somebody is an alchemist, he should never beg for money; and if somebody is a brave warrior, he should never have a wound in the back.”

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।
वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥८॥

ādināthōditam divyamaṣṭaiśvaryaṣṭadāyakam |
vallabham sarvasiddhānām durlabham marutāmapi ||8||

Adinath says they are the bestowers of the eight divine powers. They are held in high esteem by all the siddhas and are difficult for even gods to attain.

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

gōpanīyam prayatnēna yathā ratnakaraṇḍakam |
kasyacinnaiva vaktavyam kulastrīsuratam yathā ||9||

These should be kept secret just like a box of precious stones and should not be talked about with anyone, just as one does not tell others about his intimate relations with his wife.

अथ महामुद्रा ।

पादमूलेन वामेन योनिं सम्पीड्य दक्षिणम् ।
प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम् ॥ १० ॥



atha mahāmudrā

pādamūlēna vāmēna yōnīm sampīḍya dakṣiṇām |
prasāritam padam kṛtvā karābhyām dhārayēddṛḍham || 10 ||

Press the left heel into the perineum, straighten the right leg, and with the hands firmly take hold of the out-stretched foot.

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।

यथा दण्डहतः सर्पो दण्डाकारः प्रजायते ॥ ११ ॥

kaṇṭhē bandhaṁ samārōpya dhārayēdvāyumūrdhvataḥ |

yathā daṇḍahataḥ śarpō daṇḍākāraḥ prajāyātē || 11 ||

ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।

तदा सा मरणावस्था जायते द्विपुटाश्रया ॥ १२ ॥

ṛjvībhūtā tathā śaktiḥ kuṇḍalī sahasā bhavēt |

tadā sā maraṇāvasthā jāyātē dvipuṭāśrayā || 12 ||

By locking the throat and retaining the breath, the prana rises up. Just as a snake, when struck with a stick becomes straight, so does Kundalini Shakti become straight immediately. Then the two, Ida and Pingala, become lifeless as the Shakti enters Sushumna.

☞ The chin down in the center is Kantha Bandha. When the left hemisphere of the brain is active that is Pingala and when the right hemisphere of the brain is active that is Ida. Simply by observing which nostril you are breathing from, you can make out which part of your brain is active. The main aim of practicing all the mudras is to activate both sides of the brain equally at the same time. By activating them equally the consciousness of the yogi becomes aware of the middle path or the Void. There are two main symptoms of death – the first is the failure of the heart, and the second is the death of the brain when the brain waves go flat. In the description of Mahamudra it is mentioned that

a death-like stage follows. It means that at that particular time the brain waves go flat, which is one of the two main symptoms of death. But here, the heart of the yogi keeps working and the yogi experiences death without dying.



kantha bandha

ततः शनैः शनैरेव रेचयेन्नैव वेगतः ।

महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १३ ॥

tataḥ śanaiḥ śanairēva rēcayēnnaiva vēgataḥ |
mahāmudrām ca tēnaiva vadanti vibudhōttamāḥ || 13 ||

Then exhale very slowly and gradually, never quickly. This is described as Mahamudra by the greatest of the wise.

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

iyam khalu mahāmudrā mahāsiddhaiḥ pradarśitā |
mahāklēśādayō dōṣāḥ kṣīyantē maraṇādayaḥ |
mahāmudrām ca tēnaiva vadanti vibudhōttamāḥ || 14 ||

Mahamudra removes the worst afflictions (the five kleshas) including death. That is why it is called Mahamudra – the great mudra, by the ones with the highest knowledge.

☞ There are five kinds of afflicting and non-afflicting impressions which confine the unmanifested immense consciousness within physical limitations. These impressions are: intelligible form of body, destruction of body, being confined to body assuming oneself as either female or male, remaining dormant or ignorant about one's immensity, and on account of being confined to a body considering oneself as no more than a body. These are the five kleshas which are removed by a thorough practice of Mahamudra.

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

candrāṅgē tu samabhyasya sūryāṅgē punarabhyasēt |
yāvattulyā bhavētsankhyā tatō mudrām visarjayēt || 15 ||

After practicing on the left side, practice on the right side. When the number of rounds is even, discontinue and release the mudra.

☞ When you press your left heel to the perineum, it activates your Ida Nadi which means the right hemisphere of the brain. When you press your right heel to the perineum, it activates your Pingala Nadi which means the left hemisphere of your brain. Along with this, use your tongue in Khechari mudra to block different nostrils from inside your nasal cavity.

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

na hi pathyamapathyam vā rasāḥ sarvē'pi nīrasāḥ |
api bhuktaṁ viṣaṁ ghōraṁ pīyūṣamapi jīryati || 16 ||

For the one who practices Mahamudra, there is nothing wholesome or unwholesome. Anything can be consumed; even the deadliest of poisons are digested like nectar.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।

तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ १७॥

kṣayakuṣṭhagudāvartagulmājīrṇapurōgamāḥ |

tasya dōṣāḥ kṣayaṁ yānti mahāmudrām tu yō'bhyasēt || 17||

Stomach disorders, constipation, indigestion, leprosy and other diseases are removed by the practice of Mahamudra.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् ।

गोपनीया प्रयत्ने न देया यस्य कस्यचित् ॥ १८॥

kathitēyaṁ mahāmudrā mahāsiddhikarā nṛṇām |

gōpanīyā prayatnēna na dēyā yasya kasyacit || 18||

Thus Mahamudra has been described as the giver of great siddhis. It must be kept secret and must not be disclosed to anyone.

अथ महाबन्धः ।

पार्श्वं वामस्य पादस्य योनिस्थाने नियोजयेत् ।
वामोरुप्रि संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥



atha mahābandhaḥ

pārṣṇīm vāmasya pādasya yōnisthānē niyōjayēt |
vāmōrūpari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā || 19 ||

Press the heel of the left foot in the yoni (perineum) and place the right foot on the left thigh.

पूरयित्वा ततो वायुं हृदये चिबुकं दृढम् ।
निष्पीड्यं वायुमाकुञ्च मनोमध्ये नियोजयेत् ॥ २० ॥

pūrayitvā tatō vāyuraṁ hrdayē cibukam drdham |
niṣpīdyam vāyumaṁkuñcya manōmadhyē niyōjayēt || 20 ||

Thus breathing in, put the chin to the chest (Jalandhara Bandha), contract the perineum (Moola Bandha), and take the mind into the middle.

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

dhārayitvā yathāśakti rēcayēdanilaṁ śanaiḥ |
savyāṅgē tu samabhyasya dakṣāṅgē punarabhyasēt || 21 ||

Restrain your breath as long as you are comfortable and then exhale slowly. And once you complete the practice on the left side, practice again on the right side.

मतमत्र तु केषांचित्कण्ठबन्धं विवर्जयेत् ।

राजदन्तस्थजिह्वाया बन्धः शस्तो भवेदिति ॥ २२ ॥

matamatra tu kēṣāñcītkanṭhabandham vivarjayēt |

rājadantasthajihvāyā bandhaḥ śastō bhavēditi || 22 ||



Some are of the opinion that the throat lock (Kantha Bandha) is unnecessary. And it is sufficient to keep the tongue against the front teeth.

☞ Mahabandha is an important part of Mahamudra. After the first posture of Mahamudra, the yogi holds the breath inside and puts his forehead on his knee while retaining the breath inside. In this position Mahabandha takes place. Moola Bandha, Uddiyana Bandha, and Jalandhara Bandha take place at the same time. That is why it is called Mahabandha.

अयं तु सर्वनाडीनामूर्ध्व गतिनिरोधकः ।

अयं खलु महाबन्धो महासिद्धिप्रदायकः ॥ २३ ॥

ayam tu sarvanāḍīnāmūrdhvaṁ gatinirōdhakaḥ |
ayam khalu mahābandhō mahāsiddhipradāyakaḥ ॥ 23 ॥

It stops the movement of all the nadis in the head. This Mahabandha is the bestower of great siddhis.

कालपाशमहाबन्धविमोचनविचक्षणः ।

त्रिवेणीसङ्गमं धत्ते केदारं प्रापयेन्मनः ॥ २४ ॥

kālapāśamahābandhavimōcanavicakṣaṇaḥ |
trivēṇīsāṅgamam dhattē kēdāraṁ prāpayēnmanasḥ ॥ 24 ॥

Mahabandha frees one from the bonds of death, makes the three nadis unite in Ajna Chakra (*trivēṇī*), and enables the mind to reach the sacred seat of Shiva – the Kedar.

रूपलावण्यसम्पन्ना यथा स्त्री पुरुषं विना ।

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ॥ २५ ॥

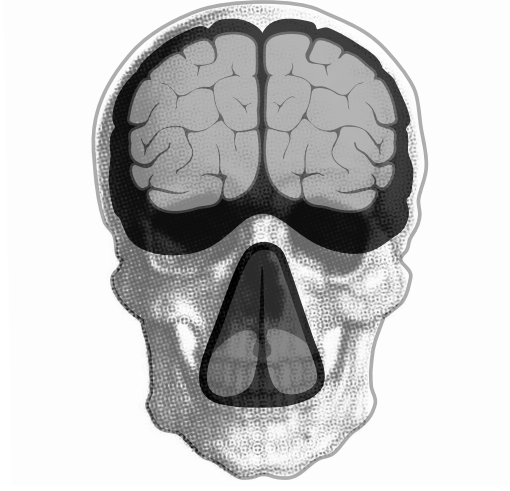
rūpalāvanyasampannā yathā strī puruṣam vinā |
mahāmudrāmahābandhau niṣphalau vēdhavarjitau ॥ 25 ॥

As a beautiful woman is nothing without a husband, so are Mahamudra and Mahabandha unfruitful without Mahavedha.

अथ महावेधः ।

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः ।

वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया ॥२६॥



atha mahāvēdhah

mahābandhasthitō yōgī kṛtvā pūrakamēkadhīḥ |

vāyūnām gatimāvṛtya nibhṛtaṁ kaṇṭhamudrayā ||26||

The yogi, in the position of Mahabandha, should inhale, make the mind steady, and stop the movement of prana by performing the throat lock (Kantha Bandha).

समहस्तयुगो भूमौ स्फिचौ संताडयेच्छनैः ।

पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः ॥२७॥

samahastayugō bhūmau sphicau santāḍayēcchanaiḥ |
puṭadvayamatikramya vāyuh sphurati madhyagah ॥27॥

Joining the hands together, strike the buttocks with the ground (*bhūmi*) very softly. Then the prana leaves the two nadis and enters into the middle.

☞ “*Samahastayugō*” means equally joining the hands, uniting them together; “*bhūmi*” generally means the ground, and in sanskrit it is also a synonym for the tongue; “*sphicau santāḍayēcchanaiḥ*” means “the hips should be struck very softly with tongue”. “*Sphicau*” means hips; but here hips actually refer to the front lobe of the brain which exactly resembles the shape of the hips.

Join the hands together with your tongue in Khechari. Strike the hip-like structure of the front part of your brain very softly. By doing this the vayu leaves the left and right hemispheres of the brain and goes into the middle and the yogi becomes conscious of the Void.

In Kriya Yoga this technique is called Nabhi Kriya. It has three variations. The practice of this technique is done from the second level of Nabhi Kriya.

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

sōmasūryāgnisambandhō jāyatē cāmṛtāya vai |
mṛtāvasthā samutpannā tatō vāyūṁ virēcayēt || 28 ||

Ida, Pingala, and Sushumna get united and verily immortality is attained. When a death-like state comes, then the breath should be exhaled.

☞ When you do Mahavedha over and over again, your brain waves go flat. It is the sign of death. Your brain waves become flat by this technique but the heart keeps on functioning. By these techniques namely Mahamudra, Mahabandha, and Mahavedha, the learned yogi experiences a death-like state without actually dying. This is the only way to make your conscious mind unconscious.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।
वलीपलितवेपन्नः सेव्यते साधकोत्तमैः ॥ २९ ॥

mahāvēdhō'yamabhyāsānmahāsiddhipradāyakaḥ |
valīpalitavēpagnah sēvyatē sādhakōttamaiḥ || 29 ||

This is Mahavedha and its practice gives great perfection. Wrinkles, grey hair, and the trembling of old age vanish by this. Thus the best of yogis devote themselves to it.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् ।
वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् ॥३०॥

ētatrayaṁ mahāguhyaṁ jarāmṛtyuvinaśanam |
vahnivṛddhikaraṁ caiva hyaṇimādiguṇapradam ||30||

These three are the greatest of the secrets (Mahamudra, Mahabandha, and Mahavedha), which destroy old age and death, increase the fire element, and give all the eight siddhis.

☞ Only a person who has learned from a Guru should attempt it.

अष्टधा क्रियते चैव यामे यामे दिने दिने ।
 पुण्यसंभारसन्धायि पापौघभिदुरं सदा ।
 सम्यक्शिक्षावतामेवं स्वल्पं प्रथमसाधनम् ॥ ३१ ॥

aṣṭadhā kriyatē caiva yāmē yāmē dinē dinē |
punyaśambhārasandhāyī pāpaughabhiduram sadā |
samyakśikṣāvatāmēvaṁ svalpaṁ prathamāsāadhanam || 31 ||

They should be done daily at every yama (three hour period). They bring out the virtues and destroy the sins. Those who have clear instructions from the Guru should practice them gradually.

☞ Mahavedha has an immediate impact on your mind. Because every time it is done, the brain waves go flat and brain death is experienced. It needs a very careful preparation of the body and the mind. That is the beauty of yoga – the brain waves go flat but the body still remains alive. Adinath is the greatest Guru and by His grace we have come to know about yoga. When the brain comes back to life again after you have released the breath, only theta waves remain highly active in your brain. This is the time when the yogi enters a supernatural state.

We have been reading about the importance of Khechari Mudra in all the mudras and pranayamas. Now Khechari Mudra is being described.

अथ खेचरी ।

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ३२ ॥



atha khēcarī

kapālakuharē jīhvā praviṣṭā viparītagā |
bhruvōrantargatā dṛṣṭirmudrā bhavati khēcarī || 32 ||

Turning the tongue backward into the cavity of the cranium and turning the eyes inwards between the eyebrows is Khechari Mudra.

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



chēdanacālanadōhaiḥ kalām kramēṇātha vardhayēttāvat |
sā yāvadbhrūmadhyam spr̥śati tadā khēcarīśiddhiḥ ||33||

The tongue should be exercised and milked and the underneath part cut away in small degrees. Indeed, Khechari is perfected when the tongue reaches between the eyebrows.

☞ In Kriya Yoga, two special techniques are taught to achieve Khechari Mudra. If a yogi fails to achieve Khechari

with these two, only then the cutting of the frenulum and the milking of the tongue is suggested under the guidance of the Guru.

सुहीपत्रनिभं शस्त्रं सुतीक्ष्णं सिग्धनिर्मलम् ।
समादाय ततस्तेन रोममात्रं समुच्छिनेत् ॥ ३४ ॥

snuhīpatranibham śastraṁ sutīkṣṇaṁ snigdhanirmalam |
samādāya tatastēna rōmamātraṁ samucchinēt || 34 ||

With a clean thin blade, gently cut away the membrane under the tongue. Cut it by a fine hair's breadth each time.

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

tataḥ saindhavapathyābhyāṁ cūrṇitābhyāṁ pragharṣayēt |
punaḥ saptadinē prāptē rōmamātraṁ samucchinēt || 35 ||

Then rub in the mixture of the powder of rock salt and turmeric. After seven days, again cut a hair's breadth.

एवं क्रमेण षण्मासं नित्यं युक्तः समाचरेत् ।
षण्मासाद्रसनामूलशिराबन्धः प्रणश्यति ॥ ३६॥

ēvaṁ kramēṇa ṣaṇmāsaṁ nityaṁ yuktaḥ samācarēt |
ṣaṇmāsādrasanāmūlaśirābandhaḥ praṇaśyati || 36 ||

One should continue doing this regularly for six months. Then the membrane at the root of the tongue will be completely severed.

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

kalāṁ parāṅmukhīm kṛtvā tripathē pariyojāyēt |
sā bhavētkhēcārī mudrā vyōmacakraṁ taducyātē || 37 ||

Turning the tongue back, the three channels of Ida, Pingala, and Sushumna are controlled. This is Khechari Mudra and it is called the center of the void.

☞ In Khechari Mudra the tongue goes in the center of Vyom Chakra (Indian books describe different empty spaces inside the body; the empty space behind the nose is called Vyom Chakra). Without Khechari Mudra it is impossible to experience it.

रसनामूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति ।
विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः ॥३८॥

rasanāmūrdhvagām kṛtvā kṣaṇārdhamapi tiṣṭhati |
viṣairvimucyate yōgī vyādhimṛtyujarādibhiḥ ॥38॥

The yogi, who remains with his tongue going upwards for even half a second, is freed from toxins, diseases, death and old age.

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

na rōgō maraṇam tandrā na nidrā na kṣudhā tṛṣā |
na ca mūrccchā bhavēttasya yō mudrām vētti khēcarīm ॥39॥

One who achieves Khechari Mudra is not troubled by disease, death, laziness, sleep, hunger, thirst, or unconsciousness.

☞ If your brain waves go flat without achieving Khechari Mudra, you will remain unconscious for a very long time. You may even go in a coma. It is very important for the yogi to achieve Khechari Mudra to remain safe from coma as well as from other different types of diseases.

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

pīḍyatē na sa rōgēṇa līpyatē na ca karmanā |
bādhyaṭē na sa kālēna yō mudrām vētti khēcarīm ||40||

One who knows Khechari Mudra is unafflicted by diseases, is unaffected by the laws of cause and effect (karma), and is free from the bonds of time.

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता ॥४१॥

cittam carati khē yasmājjihvā carati khē gatā |
tēnaiṣā khēcarī nāma mudrā siddhairnirūpitā ||41||

Mind moves into the Void (*khē*) because the tongue also moves into the void. Therefore, the perfected ones have named this mudra “khe-chari” – moving into the Void.

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः ।
न तस्य क्षरते बिन्दुः कामिन्याःश्लेषितस्य च ॥४२॥

khēcaryā mudritam yēna vivaram lambikōrdhvataḥ |
na tasya kṣaratē binduḥ kāmīnyāḥślēṣitasya ca ||42||

When the upper cavity of the palate is sealed by Khechari Mudra, the bindu cannot be lost, even if one embraces a beautiful woman.

☞ The meaning of this shloka should be considered carefully: it is directly related to Kundalini. Kundalini is also called the most beautiful woman by the yogis. So, it is an indication towards Kundalini and not women in general.

चलितोऽपि यदा बिन्दुः सम्प्राप्तो योनिमण्डलम् ।
 व्रजत्युर्ध्वं हृतः शक्त्या निबद्धो योनिमुद्रया ॥४३॥

calitō'pi yadā binduḥ samprāptō yōnimanḍalam |
vrajatyurdhvaṁ hṛtaḥ śaktyā nibaddhō yōnimudrayā ||43||

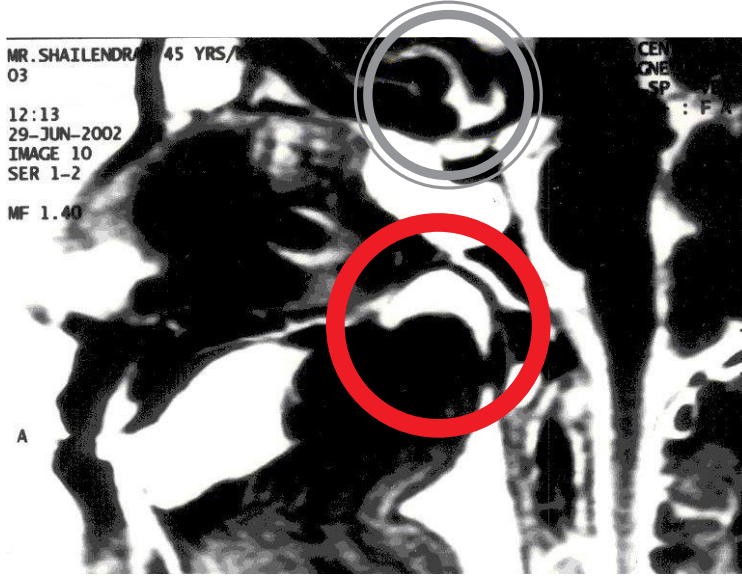
Even when there is a movement of the bindu and it enters the yonimandal (the place of origin), it is seized by closing the Shakti in Yoni Mudra.

☞ Bindu appears in the center of Kutastha (the golden ring) in Yoni Mudra. As long as the bindu remains steady, the mind remains steady. Khechari has a direct effect on it. Yoni Mudra will be described in detail in the fourth chapter.

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

ūrdhvajihvaḥ sthirō bhūtvā sōmapānam karōti yaḥ |
māsārdhēna na sandēhō mṛtyum jayati yōgavit ॥44॥

With the tongue directed upwards, the knower of yoga drinks the fluid of the moon. By this, one can conquer death within fifteen days.



Here, Shailendra Sharma demonstrates Khechari Mudra in his MRI (brain scan), which clearly shows the tongue and the upper palate forming the crescent moon with the empty space. It stimulates mysterious activities in the brain – secretion of unknown hormones which have a very extraordinary effect on the body

and the mind of the yogi, as indicated by yogi Swatmarama. You can also observe the formation of ॐ (OM) which is encircled by gray.

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ।

तक्षकेणापि दष्टस्य विषं तस्य न सर्पति ॥४५॥

nityam sōmakalāpūrṇam śarīraṁ yasya yōginah |

takśakēṇāpi daṣṭasya viṣam tasya na sarpati ||45||

The yogi's body is forever full of moon's nectar. He is not affected even if he gets bitten by a highly poisonous snake like Takshak.

👉 However, when you have achieved Khechari no snake will ever attack you.

इन्धनानि यथा वह्निस्तैलवर्ति च दीपकः ।

तथा सोमकलापूर्णं देही देहं न मुञ्चति ॥४६॥

indhanāni yathā vahnistailavarti ca dīpakah |

tathā sōmakalāpūrṇam dēhī dēham na muñcati ||46||

Just as fire stays connected to the fuel and lamplight to the oil, so does soul not abandon the body while it is full of moon's nectar.

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ।

कुलीनं तमहं मन्ये चेतरे कुलघातकाः ॥४७॥

gōmāṁsaṁ bhakṣayēnnityam pibēdamaravāruṇīm |

kulīnam tamahaṁ manye cētarē kulaghātakāḥ ||47||

The one, who eats the flesh of the cow and drinks immortal wine, only he belongs to a high lineage. Others are destroyers of their lineage.

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।
गोमांसभक्षणं तत्तु महापातकनाशनम् ॥४८॥

gōśabdēnōditā jihvā tatpravēśō hi tāluni |
gōmāṁsabhakśaṇam tatttu mahāpātakanāśanam ॥48॥

The word “gō” means the tongue (and also means the cow). Eating the flesh of the cow means to make it enter the upper palate. It (Khechhari) destroys the greatest of sins.

जिह्वाप्रवेशसम्भूतवह्निनोत्पादितः खलु ।
चन्द्रात्स्रवति यः सारः सा स्यादमरवारुणी ॥४९॥

jihvāpravēśasambhūtavahninōtpāditah khalu |
candrātsravati yaḥ sārāḥ sā syādamaravāruṇī ॥49॥

When the tongue enters the cavity, heat is indeed produced and the immortal nectar of the moon flows.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वारसस्यन्दिनी
सक्षारा कटुकाम्लदुग्धसहशी मध्वाज्यतुल्या तथा ।
व्याधीनां हरणं जरान्तकरणं शास्त्रागमोदीरणं
तस्य स्यादमरत्वमष्टगुणितं सिद्धाङ्गनाकर्षणम् ॥५०॥

*cumbantī yadi lambikāgramaniśaṁ jihvārasasyandinī
sakṣārā kaṭukāmladugdhasaḥśī madhvājyatyulyā tathā |
vyādhīnāṁ haraṇaṁ jarāntakaraṇaṁ śāstrāgamōdīraṇaṁ
tasya syādamaratvamaṣṭagunitaṁ siddhāṅganākārṣaṇam ॥50॥*

When the tongue constantly kisses the inside of the nasal passage, the nectar from the moon flows and it has a salty, pungent, and acidic taste. It is like a combination of milk, ghee, and honey. Fatal diseases, old age, and weapons are warded off. From that, immortality and the eight siddhis or perfections manifest.

☞ When you continue to do Mahavedha – continue to kiss yourself inside the nasal passage with the tongue in Khechari Mudra, it stimulates a very mysterious activity inside the brain and new hormones or a semi-liquid fluid starts to flow. This semi-liquid fluid is also called milk or nectar by the yogis. This removes all the diseases and slows down the ageing process greatly, and even if someone attacks you with a weapon, it cannot harm you. The possibility of immortality and the eight siddhis begins from here.

मूर्धः षोडशपत्रपद्मगलितं प्राणादवाप्तं हठादूर्ध्वस्यो
रसनां नियम्य विवरे शक्तिं परां चिन्तयन् ।
उत्कल्लोलकलाजलं च विमलं धारामयं यः
पिबेन्निर्व्याधिः स मृणालकोमलवपुर्योगी चिरं जीवति ॥५१॥

*mūrdhnaḥ ṣoḍaśapatrapadmagaḷitaṁ prāṇādavāptaṁ
haṭhādūrdhvāsyo rasanām niyamya vivarē śaktiṁ parām cintayan |
utkallōlakalājalam ca vimalam dhārāmayam yaḥ
pibēnnirvyādhīḥ sa mṛṇālakōmalavapuryōgī ciraṁ jīvati ||51||*

Fluid drips into the sixteen-petalled lotus (Vishuddha Chakra). When the tongue is inserted into the upper cavity, Paramshakti (Kundalini) is released and one becomes concentrated in it (the experience that ensues). The yogi who drinks the pure stream of nectar is freed from disease, has longevity, and has a body as soft as a beautiful lotus stem.

👉 How to drink this nectar is discussed in Amaroli and Vajroli.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धान्तरस्थं
तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।
चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां
तद्बद्धीयात्सुकरणमधो नान्यथा कायसिद्धिः ॥५२॥

*yatprālēyam prahitasuṣiram mērumūrdhāntarastham
tasmimstattvaṁ pravadati sudhīstanmukhaṁ nimnagānām |
candrātsārah srawati vapuṣastēna mṛtyurnarāṇām
tadbaddhnyātsukaraṇamdhō nānyathā kāyasiddhiḥ ||52||*

The nectar is secreted from the topmost part of the Meru (Sushumna), the fountain-head of the nadis. He, who has a pure intellect, can know the truth therein. The nectar, which is the essence of the body, flows out from the moon and hence death ensues. Therefore Khechari Mudra should be practiced; otherwise perfection of the body cannot be attained.

☞ When you simply hold the head straight – the nectar goes into your digestive fire and is destroyed. But when your head is tilted up in Mahavedha and the tongue is kissing the inside of the nasal passage, the flow comes under the tongue. Here, there are two very minor holes. It is through these holes that the nectar or the milk coming down from the brain gets assimilated in the body and goes directly to the heart and slows down the ageing process immensely.

Sublingual gland – a small salivary gland that produces mucin (the viscous component of saliva) in human beings is located on

either side of the mouth under the tongue. These two small holes have outgoing functions. And if we put the medicine under the tongue, these glands produces saliva with the great quantity of mucin, which dissolves the medicine very fast and after that it is absorbed by vena sublingualis (a tributary of the lingual vein) and goes directly to the heart.

सुषिरं ज्ञानजनकं पञ्चस्रोतःसमन्वितम् ।
तिष्ठते खेचरी मुद्रा तस्मिन्सून्ये निरञ्जने ॥ ५३ ॥

suṣīraṁ jñānajanakam pañcasrōtaḥsamanvitam |
tiṣṭhatē khēcārī mudrā tasmiṁśūnyē nirañjanē || 53 ||

Five nadis convene in this cavity and it is the source of knowledge. Khechari should be established in that Void, untainted (by ignorance).

☞ That's why Shiva has said that Khechari is dear to Him.
“*Nirañjanē*” means without carbon.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥५४॥

ēkaṁ sṛṣṭimayaṁ bījamēkā mudrā ca khēcarī |
ēkō dēvō nirālamba ēkāvasthā manōnmanī ॥54॥

There is only one seed of creation and only one mudra that is Khechari. There is only one God who is independent of everything, and only one state, Manonmani.



☞ Most of the people say that bindu is semen. But here bindu doesn't mean semen. Nada, bindu, and kala are the three parts of OM. Bindu is the original source of creation. This bindu is the seed of your being which is seen in Yoni Mudra and which has been described by yogi Swatmarama in the fourth chapter. Bindu appears only in Yoni

Mudra, inside the golden ring. You are able to perceive it only with Yoni Mudra and with all the combinations of different mudras. Bindu's different expressions are called kala, which yogi slowly begins to understand. As long as the mind is connected with the physical body, this experience is possible. Here body is as important as mind. Mind is bindu and body is kala and they are united with nada.

That is why Yoni Mudra is called Yoni Mudra, because it is from the yoni that everybody comes into being. What you see in Yoni Mudra is the cause of your being. It is the continuation – it is not one technique. All these mudras and pranayamas help you to create it. Khechari is the secret part of Mahavedha and all the pranayamas. Swatmarama is trying to explain it step-by-step, by breaking it into pieces; otherwise it is a continuous process.

अथ उड्डीयान बन्धः ।

बद्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः ।

तस्मादुड्डीयानाख्योऽयं योगिभिः समुदाहृतः ॥ ५५ ॥

atha uḍḍīyāna bandhaḥ

baddhō yēna suṣumnāyām prāṇastūḍḍīyatē yataḥ |

tasmāduḍḍīyanākhyō'yaṁ yōgibhiḥ samudāhṛtaḥ || 55 ||

Uddiyana Bandha is called so by the yogis because through its practice the prana (is concentrated at one point and) rises through Sushumna.

उड्डीनं कुरुते यस्मादविश्रान्तं महाखगः ।

उड्डीयानं तदेव स्यात्तत्र बन्धोऽभिधीयते ॥ ५६ ॥

uḍḍīnam kurutē yasmādaviśrāntaṁ mahākhaḡaḥ |

uḍḍīyānam tadēva syātatra bandhō'bhidhīyatē || 56 ||

It is called the rising or flying bandha, because through its practice, the great bird (prana) flies upwards with ease.

उदरे पश्चिमं तानं नाभेरूर्ध्वं च कारयेत् ।

उड्डीयानो ह्यसौ बन्धो मृत्युमातङ्गकेसरी ॥ ५७ ॥

udarē paścimaṁ tānaṁ nābhēurdhvaṁ ca kārayēt |

uḍḍīyānō hyasau bandhō mṛtyumātaṅgakēsarī || 57 ||

Pulling the abdomen back and making the navel rise is Uddiyana Bandha. Like the lion conquers the elephant, this conquers death.

☞ All these things should be done together. It is extremely difficult and highly technical with the breath retained inside. The abdomen should be pulled back and the navel should be made to rise forward. That is Uddiyana Bandha. This special abdomen muscle control becomes possible only after mastering Nauli. In Mahamudra and Mahabandha, Uddiyana Bandha plays a very important role. By the power of Uddiyana Bandha, the prana begins to move upwards in Sushumna.

उड्डीयानं तु सहजं गुरुणा कथितं सदा ।

अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते ॥ ५८ ॥

uḍḍīyānaṁ tu sahaṇaṁ guruṇā kathitaṁ sadā |

abhyasētsatataṁ yastu vṛddhō'pi taruṇāyatē || 58 ||

Uddiyana is easy when practiced as told by the Guru. Even an old person can become young when it is done regularly.

नाभेरूर्ध्वमधश्चापि तानं कुर्यात्प्रयत्नतः ।

षण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ॥ ५९ ॥

nābhēurdhvamadhaścāpi tānaṁ kuryātpṛayatnataḥ |
ṣaṇmāsamabhyasēnmṛtyuṁ jayatyēva na saṁśayaḥ ॥59॥

The region above and below the navel should be drawn backward with effort. There is no doubt that after six months of practice, death is conquered.

☞ The upper and the lower part of the abdomen go in, but you gain such control that the navel comes forward – that is what we need to achieve. Only after achieving this level of control Uddiyana Bandha is possible.

सर्वेषामेव बन्धानामुत्तमो ह्युड्डीयानकः ।

उड्डीयाने हृदे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ६० ॥

sarvēṣāmēva bandhānāmūttamō hyudḍīyānakah |
udḍīyānē hṛdhē bandhē muktiḥ svābhāvikī bhavēt ॥60॥

In all the bandhas Uddiyana is the best. When Uddiyana is achieved or mastered, mukti or liberation becomes natural.

अथ मूल बन्धः ।

पार्ष्णिभागेन सम्पीड्य योनिमाकुञ्चयेद्गुदम् ।
अपानमूर्ध्वमाकृष्य मूलबन्धोऽभिधीयते ॥ ६१ ॥

atha mūla bandhaḥ

pārṣṇibhāgēna sampīdya yōnimākuñcayēdgudam |
apānamūrdhvamākṛṣya mūlabandhō'bhidhīyatē ॥ 61 ॥

Pressing perineum with the heel and contracting the anal aperture, so that the apana vayu moves upward is called Moola Bandha.

अधोगतिमपानं वा उर्ध्वगं कुरुते बलात् ।
आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥ ६२ ॥

adhōgatimapānaṁ vā ūrdhvagaṁ kurutē balāt |
ākuñcanēna taṁ prāhur mūlabandhaṁ hi yōgināḥ ॥ 62 ॥

By contracting the perineum, the downward moving apana vayu is forced to go upward. This is called Moola Bandha by the yogis.

☞ This is the beginning of Mahamudra.

गुदं पाष्ण्या तु सम्पीड्य वायुमाकुञ्चयेद् बलात् ।
वारंवारं यथा चोर्ध्वं समायाति समीरणः ॥ ६३ ॥

gudaṁ pārṣṇyā tu sampīḍya vāyumaḥkuñcayēd balaāt |
vāraṁvāraṁ yathā cōrdhvaṁ samāyāti samīraṇaḥ ॥ 63 ॥

Press the heel firmly against the rectum and contract forcefully and repeatedly so that the vital energy rises.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ६४ ॥

prāṇāpānau nādabindū mūlabandhēna caikatām |
gatvā yōgasya saṁsiddhiṁ yacchatō nātra saṁśayaḥ ॥ 64 ॥

There is no doubt that by practicing Moola Bandha – prana, apana, nada, and bindu are united and total perfection is attained.

☞ It is Moola Bandha, the complete thing. Apana rises, nada is experienced, and they are united with bindu. First prana and apana unite and then they form the union with nada, which unites the mind with the body. And these three (prana, apana, and nada) form the union with bindu. By all these practices and all these ten mudras apana begins to move upward. All these pranayamas and all these mudras, which you have learned, bring about this effect. This is the description of Samadhi. After the union, you don't have to wait for anything else to happen.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ६५॥

apānaprāṇayōraikyaṁ kṣayo mūtrapurīṣayōḥ |

yuwā bhavati vṛddhō'pi satataṁ mūlabandhanāt || 65 ||

With a constant practice of Moola Bandha prana and apana unite, urination and excretion decrease, and even an old person becomes young.

अपान उर्ध्वगे जाते प्रयाते वह्निमण्डलम् ।

तदानलशिखा दीर्घा जायते वायुनाहता ॥ ६६॥

apāna ūrdhvagē jātē prayātē vahnimaṇḍalam |

tadānalaśikhā dīrghā jāyatē vāyunāhatā || 66 ||

Apana moves up, into the sphere of fire. Then the flame of the fire grows, being fanned by the apana vayu.

☞ This increases and balances the fire element in the body of the yogi.

ततो यातो वह्न्यपानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यन्तप्रदीप्तस्तु ज्वलनो देहजस्तथा ॥ ६७॥

tatō yātō vahnyāpānau prāṇamuṣṇasvarūpakam |
tēnātyantapradīptastu jvalanō dehajastathā || 67||

Then, when apana and fire meet with prana, which itself is hot, the heat in the body is intensified.

तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबुध्यते ।
दण्डाहता भुजंगीव निश्चस्य ऋजुतां व्रजेत् ॥ ६८॥

tēna kuṇḍalinī suptā santaptā samprabudhyatē |
dandāhatā bhujangīva niśvasya ṛjutām vrajēt || 68||

By this extreme heat the sleeping Kundalini is aroused. And it straightens itself up, just as a serpent beaten with a stick straightens up and hisses.

बिलं प्रविष्टेव ततो ब्राह्मणाड्यन्तरं व्रजेत् ।
तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा ॥ ६९॥

bilam praviṣṭēva tatō brahmanāḍyantaram vrajēt |
tasmānnityam mūlabandhaḥ kartavyō yōgibhiḥ sadā || 69||

Just as a snake enters its hole, Kundalini goes into Brahma Nadi. Therefore, the yogi must always perform Moola Bandha.

अथ जालन्धर बन्धः ।

कण्ठमाकुञ्च हृदये स्थापयेच्चिबुकं दृढम् ।

बन्धो जालन्धराख्योऽयं जरामृत्युविनाशकः ॥७०॥



atha jālandhara bandhaḥ

kaṇṭhamākuñcya hrdaye sthāpayēccibukam dṛdham |

bandhō jālandharākhyō'yaṁ jarāmṛtyuvināśakaḥ ||70||

Contracting the throat by pressing the chin to the heart firmly is the bandha called Jalandhara. It destroys old age and death.

बध्नाति हि सिराजालमधोगामि नभोजलम् ।

ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः ॥७१॥

badhnāti hi sirājālamadhōgāmi nabhōjalam |

tato jālandharō bandhaḥ kaṇṭhaduḥkhaughanāśanaḥ ||71||

It is Jalandhara Bandha which catches the flow of nectar in the throat. It destroys all throat ailments.

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।

न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति ॥७२॥

jālandharē kṛtē bandhē kaṇṭhasaṅkōcalakṣaṇē |

na pīyūṣaṁ patatyagnau na ca vāyuh prakupyati ||72||

When Jalandhara Bandha is done by contracting the throat, the nectar does not fall into the gastric fire and prana is not agitated.

☞ This is Jalandhara Bandha, in which you need to tie up the nerves which come down from the brain and go through the neck, as taught by the Guru. You have to press your chin firmly over the heart so that the liquid which is dropping from the brain or the moon is stopped, and instead of going into the stomach it is directed towards the heart. Again, Khechari Mudra is the most important ingredient for performing Jalandhara Bandha successfully.

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद् दृढम् ।
मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् ॥७३॥

kaṇṭhasaṅkōcanēnaiva dvē nāḍyau stambhayēd dṛḍham |
madhyacakrmiḍaṁ jñēyaṁ ṣoḍaśādhārabandhanam ||73||

By strongly contracting the throat, the two nadis are stopped, and the sixteen adharas are locked.

☞ Sixteen adharas are the sixteen nerve control points which control the whole nervous system of the body. Their main junction is the Vishuddhi Chakra in the throat – a chakra with sixteen petals. By this, the activity in the left and right hemispheres of the brain is stopped.

मूलस्थानं समाकुंच्य उड्डियानं तु कारयेत् ।
इडां च पिङ्गलां बद्ध्वा वाहयेत्पश्चिमे पथि ॥७४॥

mūlasthānaṁ samākuñcya uḍḍiyānaṁ tu kārayēt |
iḍāṁ ca piṅgalāṁ baddhvā vāhayētpaścimē pathi ||74||

By contracting the perineum, performing Uddiyana Bandha, and locking Ida and Pingala with Jalandhara Bandha, Sushumna becomes active.

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

anēnaiva vidhānēna prayāti pavanō layam |
tato na jāyate mṛtyurjarārōgādikam tathā ॥75॥

By this, prana and the breath become still; and death, old age, and sickness do not come.

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

bandhatrayamidam śrēṣṭham mahāsiddhaiśca sēvitam |
sarvēṣāṃ haṭhatantrāṇāṃ sādhanam yōginō viduḥ ॥76॥

These are the greatest of all the techniques of Hatha Yoga, respected by the greatest of the great siddhas, who knew that amongst all the Hatha Yoga techniques, these three bandhas are the best.

यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः ।

तत्सर्वं ग्रसते सूर्यस्तेन पिण्डो जरायुतः ॥७७॥

yatkiñcitsravatē candrādamṛtaṁ divyarūpiṇaḥ |

tatsarvaṁ grasatē sūryastēna piṇḍō jarāyutaḥ ||77||

That nectar which flows from the moon has the quality of endowing enlightenment, but it is completely consumed by the sun, bringing old age.

☞ To reverse the flow (nectar) from the moon, Viparita Karani Mudra is now described.

अथ विपरीत करणी मुद्रा ।

तत्रास्ति करणं दिव्यं सूर्यस्य मुखवंचनम् ।
गुरुपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥७८॥

atha viparītakaraṇī mudrā

tatrāsti karaṇam divyaṁ sūryasya mukhavañcanam |
gurūpadēśatō jñēyaṁ na tu śāstrārthakōṭibhiḥ ॥78॥

There is a wonderful method by which the nectar is averted from falling into the mouth of the sun. This is only obtained by Guru's instructions and not from reading millions of books.

उर्ध्वनाभेरधस्तालोरुर्ध्वं भानुरधः शशी ।
करणी विपरीताखा गुरुवाक्येन लभ्यते ॥७९॥

urdhvanābhērdhastālōrūrdhvaṁ bhānuradhaḥ śaśī |
karaṇī viparītākḥā guruvākyaṇa labhyatē ॥79॥

With the navel region forward and the palate below, the sun is above and the moon is below. It is called Viparita Karani, the reversing process. It is fruitful when it is instructed by the Guru.

☞ This is the description of the position of Mahabandha where Moola Bandha and Uddiyana Bandha are performed and the head touches the knee of the extended leg with Khechari and Jalandhara Bandha.

नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ।

आहारो बहुलस्तस्य सम्पाद्यः साधकस्य च ॥८०॥

nityamabhyāsayuktasya jātharāgnivivardhanī |

āhārō bahulastasya sampādyah sādhakasya ca || 80 ||

With regular practice the digestive fire increases. Therefore, the yogi should always have plenty of food.

अल्पाहारो यदि भवेदग्निर्दहति तत्क्षणात् ।

अधःशिराश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने ॥८१॥

alpāhārō yadi bhavēdagnirdahati tatksañāt |

adhahśirāśvōrdhwapādah kṣaṇam syātprathamē dinē || 81 ||

If one takes little food, the heat produced by the digestion will destroy the system. Therefore on the first day, one should stay with feet up and head down for a moment.

☞ In Sanskrit, “*śirā*” literally mean veins. The veins which go downwards are stopped with all the three bandhas, especially with Jalandhara Bandha along with Khechari, and the downward flow of energy is reversed so that it goes upwards by the force of Uddiyana Bandha. The yogi who has learned how to do it from his Guru should have plenty of food; otherwise, most of the flesh of his body will burn out. The fire element from Mooladhara goes twelve fingers up, to reach behind the navel (the word “*pād*” literally means the length of twelve fingers in Sanskrit). This dynamically increases the digestive fire and the fire element.

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

*kṣaṇācca kiñcidadhikamabhyasēcca dinē dinē |
 valitaṁ palitaṁ caiva ṣaṇmāsōrdhvaṁ na dṛśyatē |
 yāmamātraṁ tu yō nityambhyasētsa tu kālajit ॥82॥*

The practice should be done daily, gradually increasing the duration. After six months of practice, grey hair and wrinkles disappear. One, who practices it for three hours (*yām*) every day, conquers death.

☞ Viparita Karani changes the flow of prana and apana and replaces them with each other – it places prana in place of apana and apana in place of prana. By a successful practice of Viparita Karani, apana rises up in a particular path and enters the heart. The heart is said to be the place where prana lives. When apana replaces prana, only then, prana leaves the heart and goes down in a certain path towards Mooladhara. From there, it is ready to enter Sushumna. This is the main object of Viparita Karani – to interchange the place of prana and apana.

Looking at it from a different angle, so far all the mudras are being practiced to bring about a death-like state of the brain (flat brain waves). From Viparita Karani, an absolutely opposite process begins. The result of its successful practice is suspended animation, which means the symptoms of physical death will appear – cessation of the pulse, breath-

lessness and slowing down of the heart to a level where the blood will not pass through it. After these symptoms will appear, the subconscious mind will begin to be conscious and only then the yogi will be able to tackle Vajroli, Sahajoli and Amaroli.

अथ वज्रोली ।

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।

वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ ८३ ॥

atha vajrōlī

*svēcchayā vartamānō'pi yōgōktairniyamairvinā |
vajrōlīm yō vijānāti sa yōgī siddhibhājanam ॥ 83 ॥*

The yogi whose free will is established can remain without any formal yoga discipline. Only such a yogi can know Vajroli and receive perfection (siddhis).

✎ After a successful practice of all the pranayamas and mudras upto Viparita Karani, the yogi acquires the self-control required to do Vajroli Mudra successfully. When the yogi advances to this level, his mind becomes so powerful that he is able to control his body and complete nervous system along with his conscious mind. At this point the yogi is said to be established in free will. I salute those yogis who have achieved this level of perfection.

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

tatra vastudvayaṁ vakṣyē durlabhaṁ yasya kasyacit |
kṣīraṁ caikaṁ dvitīyaṁ tu nārī ca vaśavartinī || 84 ||

There are two things which are hard to obtain: one is milk and the second is a woman who is absolutely under your control.

☞ The mysterious substance, which appears after a successful practice of all the pranayamas and mudras and which comes down from the brain on the tip of the tongue in Khechari Mudra, is called milk. This milk is very rare and is extremely difficult to obtain. Here, by the word woman, Swatmarama means Kundalini Shakti, which is referred to as a woman by the yogis. It is almost impossible to bring her under control.

मेहनेन शनैः सम्यगूर्ध्वाकुंचनमभ्यसेत् ।
पुरुषोऽप्यथवा नारी वज्रोलीसिद्धिमाप्नुयात् ॥ ८५ ॥

mēhanēna śanaiḥ samyagūrdhvākūñcanamabhyasēt |
puruṣo'pyathavā nārī vajrōlīsiddhimāpnuyāt || 85 ||

By practicing a gradual upward contraction during urination, a man or a woman achieves perfection in Vajroli.

☞ “*Mēhan*” means urination. While urinating, one should try to stop the flow of urine and should try to draw it upwards, again and again. With this practice a very special control over certain muscles and nerves is achieved. This has a direct effect on Vajra Nadi which is near Swadhisthana Chakra inside Sushumna. Only by the practice of Vajroli, this Vajra Nadi can be activated and brought under control.

यत्नतः शस्तनालेन फूत्कारं वज्रकन्दरे ।
शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥ ८६ ॥

yatnataḥ śastanālēna phūtkāraṁ vajrakandarē |
śanaīḥ śanaīḥ prakurvīta vāyusañcārakāraṇāt || 86 ||

With special effort, draw the vayu into the urinary tube and take it to the place of Vajra Nadi. This causes the vayu to flow there (Vajra Nadi) slowly, very slowly.

☞ “*Vajrakandarē*” – “*kandarē*” means space or cave. With this practice, the yogi gains an extraordinary control which enables him to draw air through his urinary tube. If the vayu is taken through the urinary tube, it reaches the place of Vajra Nadi. And by this, slowly, Vajra Nadi leaves enough space for the Kundalini (woman) to pass through and reach Madhya Nadi, where the union of Shiva and Shakti takes place. This is a very sophisticated and dangerous practice. If something goes wrong or one doesn't

follow the instructions of the Guru exactly, an uncontrollable bout of vomiting may start and this may not stop before at least a thousand vomits. It may even be fatal.

नारीभगे पदद्बिन्दुमभ्यासेनोर्ध्वमाहरेत् ।
चलितं च निजं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८७॥

nārībhagē padadbīndumabhyāsēnōrdhvamāharēt |
calitaṁ ca nijam bīndumūrdhvamākṛṣya rakṣayēt || 87 ||

The bindu which is about to fall into the yoni should be made to move upward with practice. And if it falls, the bindu and the woman's fluid should be conserved by drawing it up.

☞ The bindu falls down into Mooladhara which is the place of the earth element. Earth has been described by the yogis as a woman (*nārī*) and also as the oldest and the most beautiful lady. When the bindu falls down into the woman i.e. the earth element, it brings about old age and death. By practicing all the mudras and Vajroli, the falling bindu is drawn upwards and established again between the eyebrows with the force of the awakened Kundalini.

एवं संरक्षयेद् बिन्दुं मृत्युं जयति योगवित् ।
मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥ ८८ ॥

ēvaṁ saṁrakṣayēd binduṁ mṛtyuṁ jayati yōgavit |
maraṇaṁ bindupāteṇa jīvanam bindudhāraṇāt ॥ 88 ॥

By saving the bindu death is conquered. Falling of the bindu is death. As long as the bindu is preserved or you carry the bindu, there is life.

सुगन्धो योगिनो देहे जायते बिन्दुधारणात् ।
यावद् बिन्दुः स्थिरो देहे तावत् कालभयं कुतः ॥ ८९ ॥

sugandhō yōginō dēhē jāyatē bindudhāraṇāt |
yāvad binduḥ sthīrō dēhē tāvat kālabhayaṁ kutaḥ ॥ 89 ॥

The yogi's body emits a pleasant smell by conserving the bindu. As long as the bindu is inside the body, as long as the bindu is carried by the body, where is the fear of death?

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

cittāyattam nṛṇāṁ śukraṁ śukrāyattam ca jīvitam |
tasmācchukraṁ manaścaiva rakṣaṇīyaṁ prayatnataḥ ॥ 90 ॥

A man's bindu is controlled by the mind and control of this bindu is life-giving. Therefore, the bindu and the mind should be controlled and conserved.

ऋतुमत्या रजोऽप्येवं निजं बिन्दुं च रक्षयेत् ।
मेढ्रेणाकर्षयेदूर्ध्वं सम्यगभ्यासयोगवित् ॥ ९१ ॥

ṛtumatyā rajo'pyēvaṁ nijam binduṁ ca rakṣayēt |
mēdhrēṇākaraṣayēdūrdhvaṁ samyagabhyāsayōgavit || 91 ||

The knower of yoga, perfect in the practice, conserves his bindu and the woman's rajas by drawing it up through the generative organ.

☞ When Kundalini rises up through Vajra Nadi, reaches between the eyebrows and forms the union with bindu, it is called the union of Shiva and Shakti. By this union Shakti ovulates, and together with bindu, gives birth to a super-conscious state. This causes the awakening of the subconscious mind. Without ovulation, Shakti does not accept bindu and the union is not possible.

I will say the rising or the awakening of Kundalini takes place only once in centuries or in thousands of years. When somebody's Kundalini awakens, he is remembered forever in history. It is the greatest of achievements in self-realization.

अथ सहजोलिः ।

सहजोलिश्वामरोलिर्वज्रोल्या भेद एकतः ।

जले सुभस्म निक्षिप्य दग्धगोमयसंभवम् ॥९२॥

atha sahajōliḥ

sahajōliścāmarōlirvajrōlyā bhēda ēkataḥ |

jalē subhasma niksīpya dagdhagōmayasambhavam ॥92॥

Sahajoli and Amaroli are two different aspects of Vajroli. Mix a good bhasma made of incinerated cow dung with water.

वज्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वाङ्गलेपनम् ।

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात् ॥९३॥

vajrōlīmāithunādūrdhvaṁ strīpumsōḥ svāṅgalēpanam |

āsīnayōḥ sukhēnaiiva muktavyāpārayōḥ kṣaṇāt ॥93॥

Then, after Vajroli has been done successfully and a successful union of Shiva and Shakti has taken place, a male or a female yogi should sit comfortably without any movement after putting bhasma all over the body.

☞ This is a preparation for Amaroli. The yogi goes into suspended animation and his or her body remains vulnerable to different insects. They can crawl inside the body through nose, ears, and the other openings of the body. It is a very ancient safety measure to cover the body with ashes.

This keeps away all the insects, even the snakes, and the yogi's body remains safe. Samadhi begins from this point.

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ।

अयं शुभकरो योगो भोगयुक्तोऽपि मुक्तिदः ॥ ९४ ॥

sahajōliriyam prōktā śraddhēyā yōgibhiḥ sadā |

ayam śubhakarō yōgō bhōgayuktō'pi muktidaḥ || 94 ||

This is called Sahajoli, and the yogis have complete faith in it. This is very beneficial and gives enlightenment. Through the combination of enjoyment and yoga, this gives liberation.

✎ After perfecting Vajroli, the real enjoyment for the yogi begins as he can now experience and enjoy fully awakened consciousness. His subconscious mind is now conscious; this is the main sign of an awakened Kundalini. That is why a yogi is referred to as the supreme enjoyer; he enjoys liberation from all his limitations as well.

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

ayaṁ yōgaḥ puṇyavatāṁ dhīrāṇāṁ tattvadarśinām |
nirmatsarāṇāṁ vai sidhyēna tu matsaraśālinām ॥95॥

This yoga is perfected only by very patient and virtuous persons, who have experienced the essence of all, and not by those who are jealous and homely.

☞ Only a great person who is strong enough to stand alone can become a successful yogi.

अथ अमरोली ।

पित्तोल्बणत्वात्प्रथमाम्बुधारां विहाय निःसारतयान्त्यधाराम् ।
निषेव्यते शीतलमध्यधारा कापालिके खण्डमतेऽमरोली ॥ ९६ ॥

atha amarōlī

*pittōlbanatvātprathamāmbudhārām vihāya niḥsāratayāntyadhārām |
niṣēvyatē śītalamadhyadhārā kāpālikē khaṇḍamatē'marōlī || 96 ||*

Amaroli is practiced by drinking the cool midstream, Shivamruta. Avoid the first drops; the first stream and the last stream should be avoided. Take the midstream – the water of Shiva, which comes from Shiva.

☞ Shivamruta is a very strong substance. The yogi should let those first few drops go into the digestive fire. By this the body would get acclimatised with this substance. Then the middle stream should be taken on the tip of the tongue and guided into the heart. The last few drops should also be allowed to go into the digestive fire. Only then the body of the yogi can assimilate this mysterious substance coming from the cranium, the abode of Shiva. By assimilating this mysterious substance, the yogi's body becomes strong enough to endure the force of the awakened Kundalini.

Many people have translated the word “Shivam” as urine. But Shiva lives in your Sahasrara. When your tongue is in Khechari and when you activate Vajra Nadi and your body is in a sort of suspended animation, but you are conscious

from inside – then a mysterious substance begins to come down from your brain onto the tongue. “Shivam” refers to that substance, not to urine. When you are in suspended animation, urination is not possible. As the stream comes from your skull, you could be called a Kapalik at this stage. Your tongue is inside; you are licking your own skull, your own cranium and assimilating the mysterious substance which is coming down from your brain. After this achievement the yogi can technically be called a Kapalik. One does not have to carry a kapal (skull) and drink urine from it to be called a Kapalik. Only a true yogi can be a true Kapalik.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।
वज्रोलीमभ्यसेत् सम्यक्सामरोलीति कथ्यते ॥ ९७ ॥

amarīm yaḥ pibēnnityaṁ nasyaṁ kurvandīnē dinē |
vajrōlīmabhyasēt samyaksāmarōlīti kathyatē || 97 ||

The one who drinks Amari (this is called amrita) which comes from Shiva, from the kapal, and takes it through the nasal passage and practices Vajroli is said to be practicing Amaroli.

☞ The mysterious substance which flows from the brain is called Amari, the giver of immortality.

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते ॥९८॥

abhyāsānniḥsṛtām cāndrī vibhūtyā saha miśrayēt |

dhārayēduttamāṅgēṣu divyadr̥ṣṭiḥ prajāyatē ||98||

By the power of practice and by perfecting this art everyday, the substance coming from the moon should be mixed with the awakened Kundalini (Vibhuti, super-natural power). Its placement between the best of the places (between the eyebrows) in the body of the yogi gives divine vision.

☞ The word “*vibhūti*” in Sanskrit, which many people have translated as ashes, also means supernatural power and great accomplishment. The real accomplishment is uniting this mysterious substance which comes down from the moon with the awakened Kundalini and forming the union between the two. After the yogi is successful in uniting them, they have to be held between the eyebrows; by this the yogi receives divine vision. This is the experience of an awakened subconscious mind. The body of the yogi who reaches this level of development already becomes extraordinary by assimilating this mysterious substance and only he is capable of holding Shiva and Shakti between the eyebrows. I feel fortunate that by the grace of Babaji I am able to discuss this great mysterious practice.

पुंसो बिन्दु समाकुञ्च सम्यग्भ्यासपाटवात् ।
यदि नारी रजो रक्षेद्वज्रोल्या सापि योगिनी ॥९९॥

*pumsō bindu samākuñcya samyagabhyāsapātavāt |
yadi nārī rajō rakṣēdvajrōlyā sāpi yōginī ॥99॥*

If a woman practices Vajroli and saves her essence along with the male bindu, which drops from Shiva, then through this practice she becomes a yogini.

☞ A woman represents Shakti. The woman's essence is more creative and nearer to divinity than a man's essence. Any woman who is able to awaken her Kundalini in yoga is like a Goddess, with extraordinary supernatural powers. After the woman is successful in awakening her Kundalini, the awakened Kundalini ovulates to receive the bindu of Shiva from the brain. If she is successful in forming the union between them and is also able to hold this union between the eyebrows, she is the greatest of yoginis.

तस्याः किञ्चिद्रजो नाशं न गच्छति न संशयः ।

तस्याः शरीरे नादश्च बिन्दुतामेव गच्छति ॥ १०० ॥

tasyāḥ kiñcidrajo nāśaṁ na gacchati na saṁśayaḥ |

tasyāḥ śarīre nādaśca bindutāmēva gacchati || 100 ||

Not even a little rajas is wasted through Vajroli. Nada and bindu in the body become one. There is no doubt about it.

☞ By a successful practice of Vajroli the awakened Kundalini remains awakened and there is no loss of its essence. Then, the experience of nada begins. The climax of an awakened Kundalini after the union is that she becomes the vibration of creation – nada. Bindu and nada unite and become one inside the body.

स बिन्दुस्तद्रजश्चैव एकीभूय स्वदेहगौ ।

वज्रोर्ल्यभ्यासयोगेन सर्वसिद्धिं प्रयच्छतः ॥ १०१ ॥

sa bindustadrajaścaiva ekībhūya svadēhagau |

vajrōrlyabhyāsayōgēna sarvasiddhiṁ prayacchataḥ || 101 ||

Bindu and rajas in one's own body unite by the practice of Vajroli, thus giving all the perfections or siddhis.

☞ Here “raj” is the ovulation of Kundalini. It is red in color, looks almost the same as bindu but is called raj. Bindu is in Sahasrara Chakra and raj remains in Mooladhara inside Kundalini. With a successful practice of Vajroli, Kundalini

awakens and this awakened Kundalini ovulates and the union of raj and bindu takes place. It is said that when one point unites with another, the result is a point again because both are formless. But with this union the sleeping subconscious mind wakes up and the natural state of yogi's mind becomes supernatural.

रक्षेदाकुञ्चनादूर्ध्वं या रजः सा हि योगिनी ।
अतीतानागतं वेत्ति खेचरी च भवेद्ध्रुवम् ॥ १०२ ॥

rakṣēdākuñcanādūrdhvaṃ yā rajah sā hi yōginī |
atītānāgataṃ vētti khēcarī ca bhavēddhruvam || 102 ||

Whoever saves the rajas by practicing Vajroli is the true yogini. She can know past, present, and future and becomes fixed in Khechari.



Sometimes Goddesses are also called Khechari.

देहसिद्धिं च लभते वज्रोत्यभ्यासयोगतः ।

अयं पुण्यकरो योगो भोगो भुक्तेऽपि मुक्तिदः ॥ १०३ ॥

dēhasiddhiṁ ca labhatē vajrōtyabhyāsayōgataḥ |

ayaṁ puṇyakarō yōgō bhōgō bhuktē'pi muktidaḥ || 103 ||

By practicing Vajroli, a perfection of the bodily functions is achieved. This great yoga, the giver of virtue, even brings liberation alongside bhoga (enjoyment).

☞ A person enjoying only 2% of his mind will never know what he is missing. But with 100% awakened consciousness, the yogi becomes a supreme enjoyer. He starts to enjoy the extraordinary play of consciousness. From here, he starts to enjoy nature and also begins to understand creation. By perfecting Vajroli Mudra, the yogi gains control over all the movements of Kundalini and is now ready to tackle Shakti Chalini, which is practiced only after Kundalini has been awakened.

अथ शक्तिचालनम् ।

कुटिलाङ्गी कुण्डलीनी भुजङ्गी शक्तिरीश्वरी ।
कुण्डल्यरुन्धती चैत शब्दाः पर्यायवाचकाः ॥ १०४ ॥

atha śakticālanam

kutīlāṅgī kuṇḍalīnī bhujāṅgī śaktirīśvarī |
kuṇḍalyarundhatī caitē śabdāḥ paryāyavācakāḥ || 104 ||

**Kutilingi, Kundalini, Bhujangi, Shakti, Ishvari, Kundali,
and Arundhati – all these words are synonymous.**

उद्घाटयेत्कपाटं तु यथा कुञ्चिकया हठात् ।
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ १०५ ॥

udghāṭayētkapāṭam tu yathā kuñcikayā haṭhāt |
kuṇḍalinyā tathā yōgī mōkśadvāraṁ vibhēdayēt || 105 ||

**Just as a door is opened with the help of a key, similarly
the yogi opens the door to liberation with Kundalini.**

✎ After successfully perfecting Vajroli, the yogi begins to know Kundalini, and after awakening Kundalini he gains control over its movements. Only then he is ready for Shakti Chalini. “Cālan” means to move. To move Shakti or Kundalini inside the subconscious mind is what remains after Kundalini has been awakened and the union of bindu and raj has taken place. For this Shakti Chalini is advised.

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम् ।
मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी ॥ १०६॥

*yēna mārgeṇa gantavyaṁ brahmasthānaṁ nirāmayam |
mukhēnācchādya tadvāraṁ prasuptā paramēśvarī || 106||*

The sleeping Parameshvari is resting with her mouth closing that door, through which is the path to the knot of Brahmasthana, the place beyond suffering.

☞ After the supreme effort of forming the union with the bindu, the Kundalini goes to sleep in the midbrain. Brahmasthana refers to the brain which is the seat of Brahma, the mind.

कन्दोर्ध्वे कुण्डली शक्तिः सुप्ता मोक्षाय योगिनाम् ।
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ १०७॥

*kandōrdhvē kuṇḍalī śaktiḥ suptā mōkśāya yōginām |
bandhanāya ca mūḍhānām yastām vētti sa yōgavit || 107||*

The Kundalini Shakti sleeps on the kanda. This Shakti is a means of liberation for the yogi and bondage for the ignorant. One who knows this is the knower of yoga.

☞ “*Kanda*” is the human brain (it means “root bulb” in Sanskrit), where after forming the union with the bindu, Kundalini goes to sleep again. Even after reaching this very high state, the yogi who fails to awaken the Kundalini for

the second time, misses liberation, the final result of yoga. Also in the fifteenth chapter of Srimad Bhagavad Gita it is said that root is upward and all the branches are downward. This is an exact description of human brain and nervous system.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।

सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥ १०८ ॥

kuṇḍalī kuṭilākārā śarpavatparikīrtitā |

sā śaktiścālītā yēna sa muktō nātra saṁśayaḥ || 108 ||

Kutilakara – she is not easy and she is not straight. This is without a doubt. Whoever makes this Shakti flow, obtains liberation. There is no doubt about it.

☞ Kundalini is like a serpent and is also called the great deceiver (*kuṭil*). After awakening from Mooladhara and reaching Sahasrara and after forming the union with the bindu she again goes back to sleep, resting in the midbrain. Here she can deceive the yogi by giving him the final sense of achievement. But from this point a very delicate and sophisticated practice named Shakti Chalini is needed to arouse it from its slumber again, for the final liberation.

गंगायमुनयोर्मध्ये बालरण्डां तपस्विनीम् ।
बलात्कारेण गृहीयात्तद्विष्णोः परमं पदम् ॥ १०९ ॥

gaṅgāyamunayōrmadhyē bālaraṇḍāṁ tapasvinīm |
balātkārēṇa grhīyāttadvīṣṇoḥ paramam padam || 109 ||

Between Ganga and Yamuna is a young widow Balaranda, practicing austerity. She should be seized forcibly; only then can one reach the supreme state of Vishnu.

☞ In Sanskrit, “*vīṣṇoḥ padam*” literally means “the void”. After reaching the Void the experience of nada begins, which the great yogi Swatmarama will describe in the fourth chapter.

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।
इडापिङ्गलयोर्मध्ये बालरण्डा च कुण्डली ॥ ११० ॥

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
iḍāpiṅgalayōrmadhyē bālaraṇḍā ca kuṇḍalī || 110 ||

Ida is Bhagavati Ganga and Pingala is Yamuna. Between Ida and Pingala, the Kundalini is the child-widow.

पुच्छे प्रगृह्य भुजङ्गीं सुप्तामुद्धोधयेच्च ताम् ।
निद्रां विहाय सा शक्तिरूर्ध्वमुत्तिष्ठते हठात् ॥ १११ ॥

pucche pragrhya bhujaṅgīm suptāmudbōdhayēcca tām |
nidrām vihāya sā śaktirūrdhvamuttiṣṭhatē haṭhāt ॥ 111 ॥

By seizing the tale of the serpent (Kundalini), she becomes very excited. Abandoning her sleep, the Shakti awakens and rises up.

अवस्थिता चैव फणावती सा प्रातश्च सायं प्रहरार्धमात्रम् ।
प्रपूर्य सूर्यात्परिधानयुक्त्या प्रगृह्य नित्यं परिचालनीया ॥ ११२ ॥

avasthitā caiva phaṇāvatī sā prātaśca sāyam praharārdhamātram |
prapūrya sūryātparidhānayuktyā pragrhya nityam paricālānīyā ॥ 112 ॥

Draw the apana up and cover the Kundalini with it, like an Indian woman covers herself up with her sari. And move the Shakti for an hour and a half every morning and evening.

उर्ध्वं वितस्तिमात्रं तु विस्तारं चतुरङ्गुलम् ।
मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् ॥ ११३ ॥



*urdhvaṃ vitastimātraṃ tu vistāraṃ caturaṅgulaṃ |
mṛdulaṃ dhavalaṃ prōktaṃ vēṣṭitāmbara-lakṣaṇam || 113 ||*

On the top it is one vitasti in length and is four fingers thick. It looks like a very soft and white cloth which is rolled together.

☞ The skull is always of this size for every individual and inside the skull the brain looks like a very soft white cloth rolled and put together. The Shakti sleeps on it to be awakened for the second time.

सति वज्रासने पादौ कराभ्यां धारयेद्दृढम् ।
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥ ११४ ॥

sati vajrāsane pādau karābhyāṁ dhārayēddṛḍham |
gulphadēśasamīpē ca kandaṁ tatra prapīḍayēt || 114 ||

Sitting in Vajrasana hold your feet with your hands very strongly, near the ankles. By doing this the kanda starts vibrating.

☞ Sitting in Siddhasana press your heel very strongly to the pelvic region with both your hands. This starts a certain reaction inside the brain.

वज्रासने स्थितो योगी चालयित्वा च कुण्डलीम् ।
कुर्यादनन्तरं भस्त्रा कुण्डलीमाशु बोधयेत् ॥ ११५ ॥

vajrāsane sthitō yōgī cālayitvā ca kuṇḍalīm |
kuryādanantaraṁ bhastrā kuṇḍalīmāśu bōdhayēt || 115 ||

Established in Vajrasana (Siddhasana), the yogi moves the Kundalini. After this he should do Bhastrika to awaken the Kundalini.

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत् ततः ।

मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ११६ ॥

bhānōrākuñcanam kuryātkuṇḍalīm cālayēt tataḥ |

mṛtyuvaktragatasyaṁpi tasya mṛtyubhayam kutah || 116 ||

Contracting the sun, Kundalini should be moved. Even for somebody falling in the mouth of death, there is no fear of death.

☞ Here “sun” means apana. When the yogi sits in Vajrasana and presses his heel strongly with both his hands into the pelvic region, the apana rises up and envelops the Kundalini which is sleeping in the midbrain. The yogi thus starts to move it. Once the yogi achieves this, he has no fear of death even if he is falling into the jaws of death. This means he stops fearing death by knowing its true nature; he may also become immortal and may never die. This statement could be interpreted in both ways.

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ ।

उर्ध्वमाकृष्यते किञ्चित्सुषुम्नायां समुद्रता ॥ ११७ ॥

muhūrtadvayaparyantaṁ nirbhayaṁ cālanādsau |

ūrdhvamākṛṣyatē kiñcitsuṣumnāyām samudgatā || 117 ||

By moving the Kundalini without fear for one and a half hour, it is drawn into Sushumna and rises up a little.

☞ Sushumna and void are synonymous.

तेन कुण्डलिनी तस्याः सुषुम्नाया मुखं ध्रुवम् ।
जहाति तस्मात्प्राणेऽयं सुषुम्नां व्रजति स्वतः ॥ ११८ ॥

tēna kuṇḍalinī tasyāḥ suṣumnāyā mukhaṁ dhruvam |
jahāti tasmātpṛāṇē'yaṁ suṣumnām vrajati svataḥ || 118 ||

This way it is easy for Kundalini to rise from the opening of Sushumna. Thus prana proceeds through Sushumna of its own effort.

☞ With the second awakening of Kundalini, the prana begins to flow into Sushumna along with Kundalini. The great experience of the Conscious Void begins from here.

तस्मात्संचालयेन्नित्यं सुखसुप्तामरुन्धतीम् ।
तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ ११९ ॥

tasmātsaṁcālayēnnityaṁ sukhasukṣptāmarundhatīm |
tasyāḥ saṁcālanēnaiva yōgī rōgaiḥ pramucyātē || 119 ||

This way the sleeping Kundalini should be regularly moved. By her regular movement, the yogi is freed from disease.

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

yēna sañcālītā śaktiḥ sa yōgī siddhibhājanam |
kimatra bahunōktēna kālaṁ jayati līlayā || 120 ||

The yogi who moves the Shakti regularly enjoys perfection or siddhi. He conquers the play of Time and Death. What more is there to say?

ब्रह्मचर्यरतस्यैव नित्यं हितमिताशिनः ।
मण्डलाद्दृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः ॥ १२१ ॥

brahmacaryaratasyaiva nityaṁ hitamitāśinaḥ |
maṇḍalāddrśyatē siddhiḥ kuṇḍalyabhyāsayōginaḥ || 121 ||

One, who enjoys being a brahmachari, always takes a moderate diet, and practices to arouse the Kundalini, achieves perfection in 40 days.

☞ “*Brahma*” is mind and “*brahmacārī*” means the one who explores the deep mysteries of his mind with his awakened consciousness. He is the real brahmachari. Such a brahmachari achieves perfection in 40 days.

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

kuṇḍalīm cālayitvā tu bhastrām kuryādvīṣṭaḥ |
ēvamabhyasyatō nityam yaminō yamabhīḥ kutaḥ || 122 ||

Bhastrika Pranayama with kumbhaka should be especially practiced to activate Kundalini. From where will the fear of death arise for the yogi who has absolute self-control and who practices this daily and very regularly?

द्वासप्ततिसहस्राणां नाडीनां मलशोधने ।
कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनादृते ॥ १२३ ॥

dvāsaptatisahasrāṇām nāḍīnām malaśōdhanē |
kutaḥ prakṣālanōpāyaḥ kuṇḍalyabhyasanādṛtē || 123 ||

What other methods are there to make the 72 000 nadis pure of all these impurities besides the practice of arousing the Kundalini?

इयं तु मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।

आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १२४ ॥

iyaṁ tu madhyamā nādī dṛḍhābhyāsēna yōginām |

āsana-prāṇa-saṁyāmamudrābhiḥ saralā bhavēt || 124 ||

This middle nadi, that is Sushumna, becomes established easily by the yogi's very regular practice of asana, pranayama, mudra, and absolute self-control.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना ।

रुद्राणी वा परा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ १२५ ॥

abhyāsē tu vinidrāṇāṁ manō dhṛtvā samādhinā |

rudrāṇī vā parā mudrā bhadraṁ siddhiṁ prayacchati || 125 ||

Those, who practice to awaken the mind and establish it in Samadhi, achieve Rudrani Mudra. This is the greatest of the achievements.

☞ When the subconscious mind is awakened, it is established in Samadhi. It is only after this that the knowledge of Rudrani or Shambhavi Mudra begins.

राजयोगं विना पृथ्वी राजयोगं विना निशा ।

राजयोगं विना मुद्रा विचित्रापि न शोभते ॥ १२६ ॥

rājayōgam vinā pṛthvī rājayōgam vinā niśā |

rājayōgam vinā mudrā vicitrāpi na śōbhatē || 126 ||

The Earth without Raja Yoga (*pṛthvī* is Earth), the night without Raja Yoga, even the various mudras without Raja Yoga are useless and not beautiful.

☞ If there are no human beings who have achieved this state of Raja Yoga, how could Mother Earth be happy? How could the night be happy if there are no yogis with awakened subconscious mind when all other minds are asleep? Without achieving Raja Yoga, all these mudras have no beauty.

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।

इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा ॥ १२७ ॥

mārutasya vidhiṁ sarvaṁ manōyuktam samabhyasēt |

itaratra na kartavyā manōvṛttirmanīṣiṇā || 127 ||

All the practices for vayu (*māruta*) should be done with a very concentrated mind, by joining your mind with vayu. The wise man should not let the mind get involved in emotional plays (*vṛtti*).

इति मुद्रा दश प्रोक्ता आदिनाथेन शम्भुना ।
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १२८ ॥

iti mudrā daśa prōktā ādināthēna śambhunā |
ēkaikā tāsu yaminām mahāsiddhipradāyini || 128 ||

These ten mudras have been told by Adinath Shambhu Himself. Each of them bestows perfection to the self-disciplined.

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

upadēśam hi mudrāṇām yō dattē sāmpradāyikam |
sa ēva śrīguruḥ svāmī sākṣādīśvara ēva saḥ || 129 ||

He, who teaches the mudras in the tradition of Guru and disciple, is the true Guru and is Shiva Himself.

तस्य वाक्यपरो भूत्वा मुद्राभ्यासे समाहितः ।

अणिमादिगुणैः सार्धं लभते कालवञ्चनम् ॥ १३० ॥

tasya vākya-paro bhūtvā mudrābhyāsē samāhitaḥ |

aṇimādiguṇaiḥ sārddham labhatē kālavañcanam || 130 ||

By following the Guru's words exactly and practicing the mudras, one obtains the qualities of eight siddhis, overcomes death, and knows Time.

इति हठयोग प्रदीपिकायां तृतीयोपदेशः ।

iti haṭhayōga pradīpikāyām tṛtīyōpadēśaḥ |

End of Chapter III

चतुर्थोपदेशः
caturthōpadēśaḥ

Chapter IV
ON SAMĀDHI

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।

निरञ्जनपदं याति नित्यं तत्र परायणः ॥ १ ॥

namaḥ śivāya guravē nādabindukalātmanē |
nirañjanapadam yaati nityam tatra parāyaṇaḥ || 1 ||

Salutations to Shiva, the Guru, who Himself is nada, bindu, and kala. One who is eternally devoted to Shiva attains the state beyond carbon (*nirañjan*).

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।

मृत्युघ्नं च सुखोपायं ब्रह्मानन्दकरं परम् ॥ २ ॥

athēdānīm pravakṣyāmi samādhikramamuttamam |
mṛtyughnam ca sukhōpāyam brahmānandakaram param || 2 ||

Now I will tell you the best process of Samadhi, which removes death and takes one to the greatest bliss of Brahma.

☞ In the third chapter, we discussed that Brahma and mind are the same, and the bliss of Brahma is an exploration of the mysterious depths of the mind with an awakened consciousness.

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।
अमरत्वं लयस्तत्त्वं शून्याशून्यं परं पदम् ॥३॥

rājayōgaḥ samādhiśca unmanī ca manōnmanī |
amaratvaṁ layastattvaṁ śūnyāśūnyaṁ paraṁ padam ||3||

**Raja Yoga, Samadhi, Unmani, Manonmani, Amaratva,
Laya, Sahaj Tattva, Shunyashunya, Parampadam.**

अमनस्कं तथाद्वैतं निरालम्बं निरंजनम् ।
जीवन्मुक्तिश्च सहजा तुर्या चेत्येकवाचकाः ॥४॥

amanaskaṁ tathādvaitaṁ nirālambaṁ nirañjanam |
jīvanmuktiśca saajā turyā cētyēkavācakāḥ ||4||

**Amanaska, Dwaitam, Niralamba, Niranjan, Jivanmukti,
Sahaj, and Turiya are all synonyms.**

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।
तथात्ममनसोरैक्यं समाधिरभिधीयते ॥५॥

salilē saindhavaṁ yadvatsāmyaṁ bhajati yōgataḥ |
tathātmamanasōraikyaṁ samādhirabhidhīyate ||5||

**As salt dissolves in water, similarly mind and atma unite
in Samadhi.**

☞ Awakened consciousness is the soul (atma). Awakened consciousness and the mind merge in Samadhi.

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

yadā saṅkṣīyatē prāṇō mānasam ca pralīyatē |
tadā samarasatvaṁ ca samādhirabhidhīyatē ||6||

When the movement of prana is completely ceased, the mind is reabsorbed, and then Samadhi is attained.

☞ When the body is in suspended animation, which means that all the physical movements of prana have ceased and prana has entered Sushumna and reached the kanda (brain) through the Vajra Nadi with an awakened consciousness, then Samadhi is experienced.

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः ।
प्रणष्टसर्वसङ्कल्पः समाधिः सोऽभिधीयते ॥७॥

tatsamam ca dvayōraikyaṁ jīvātmāparamātmānōḥ |
pranaṣṭasarvasaṅkalpaḥ samādhīḥ sō'bhidhīyatē ||7||

When the two natures of the individual soul and the Supreme Soul (*jīvātmā* and *paramātmā*) become one, all desires are destroyed and this is considered as Samadhi.

☞ The body is considered as earthly and has a soul (*jīvātmā*) inside. It makes sense that the Earth must also have a soul, which, from our level of development, can be considered as the Supreme Soul (*paramātmā*). When a yogi is in Samadhi, his soul and the greater soul of Earth form a union. Now the yogi becomes the knower of all. This is why the great yogi Swatmarama said earlier that Raja Yoga is the only way to make the Earth happy. The one, who is evolved enough to unite his awakened consciousness with the consciousness of Earth, knows everything. It is very easy to observe that all the sciences and subjects are, in a way, a study to understand Mother Earth's nature and to understand all the events taking place on her surface from multiple angles. However, a highly advanced yogi leaves all these subjects behind and merges his awakened consciousness with the supreme consciousness of Mother Earth herself.

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।

ज्ञानं मुक्तिः स्थितिः सिद्धिर्गुरुवाक्येन लभ्यते ॥ ८ ॥

rājayōgasya māhātmyam kō vā jānāti tattvataḥ |

jñānam muktiḥ sthitiḥ siddhirguruvākyaṇa labhyatē || 8 ||

**Who knows the magnitude and the essence of Raja Yoga?
Through the words of Guru, inner knowledge, liberation,
and perfections are achieved.**

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

durlabhō viṣayatyāgō durlabham tattvadarśanam |
durlabhā sahajāvasthā sadgurōḥ karuṇām vinā ॥9॥

Without the compassion of a true Guru – renunciation of all subjects (*viṣaya*), realization of the truth, and achievement of the natural state (*sahajāvasthā*) are impossible.

☞ After forming a union with the consciousness of Earth, the yogi with his awakened consciousness goes beyond all subjects and experiences, and the causes of all subjects.

विविधैरासनैः कुभैर्विचित्रैः करणैरपि ।
प्रबुद्धायां महाशक्तौ प्राणः शून्ये प्रलीयते ॥१०॥

vividhairāsanaiḥ kubhairvicitraiḥ karaṇairapi |
prabuddhāyām mahāśaktau prāṇaḥ śūnyē pralīyatē ॥10॥

When the great power, Mahashakti, is awakened by various asanas, pranayamas, and mudras, the prana merges into the Void.

☞ Mahashakti means the Conscious Void. After forming the union with the consciousness of Earth, the yogi starts becoming aware of the great Void, which is also conscious.

उत्पन्नशक्ति बोधस्य त्यक्तनिःशेषकर्मणः ।

योगिनः सहजावस्था स्वयमेव प्रजायते ॥ ११ ॥

utpannaśakti bōdhasya tyaktaniḥśēṣakarmanah |
yōginaḥ sahajāvasthā svayamēva prajāyatē || 11 ||

When awareness of Shakti begins, it ends all karmas, and the natural state of the yogi spontaneously arises.

सुषुम्नावाहिनि प्राणे शून्ये विशति मानसे ।

तदा सर्वाणि कर्माणि निर्मूलयति योगवित् ॥ १२ ॥

suṣumṇāvāhini prāṇē śūnyē viśati mānasē |
tadā sarvāṇi karmāṇi nirmūlayati yōgavit || 12 ||

When prana flows through Sushumna and the mind is in pure Void, all karmas of the knower of yoga are uprooted.

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया जितः ।

पतितं वदने यस्य जगदेतच्चराचरम् ॥ १३ ॥

amarāya namastubhyam sō'pi kālastvayā jitah |
patitam vadanē yasya jagadēttaccarācaram || 13 ||

O Immortal One, salutations to you! You have conquered death, into whose jaws the animate and the inanimate are devoured alike.

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।

तदामरोली वज्रोली सहजोली प्रजायते ॥ १४ ॥

cittē samatvamāpannē vāyau vrajati madhyamē |

tadāmarōlī vajrōlī sahajōlī prajāyātē || 14 ||

When the mind is in equilibrium and the vayu flows through the middle, then Amaroli, Vajroli, and Sahajoli are fulfilled.

☞ The preparations for the yogis have been described in the first three chapters. The great mystical experiences follow when all the conditions have been fulfilled.

ज्ञानं कुतो मनसि सम्भवतीह तावत् प्राणोऽपि जीवति मनो म्रियते न यावत् ।

प्राणो मनो द्वयमिदं विलयं नयेद्यो मोक्षं स गच्छति नरो न कथंचिदन्यः ॥ १५ ॥

jñānaṁ kutō manasi sambhavatīha tāvat

prāṇō'pi jīvati manō mriyātē na yāvat |

prāṇō manō dvayamidaṁ vilayaṁ nayēdyō

mōkṣaṁ sa gacchati narō na kathaṇcidanyaḥ || 15 ||

How can inner knowledge dawn in the mind as long as prana is alive and the mind is not dead? Liberation is attained by the one who can merge the two – mind and prana – together.

☞ Making the conscious mind unconscious means the death of the mind.

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

jñātvā suṣumṇāsadbhēdaṁ kṛtvā vāyūṁ ca madhyagam |
sthitvā sadaiva susthānē brahmarandhrē nirōdhayēt || 16||

After learning how to pierce the Sushumna, carry the vayu in the middle, restrain it, and always make it stay in the best of places, Brahmarandra.

सूर्यचन्द्रमसौ धत्तः कालं रात्रिन्दिवात्मकम् ।
भोक्त्री सुषुम्ना कालस्य गुह्यमेतदुदाहृतम् । १७॥

sūryacandramasau dhattaḥ kālaṁ rātrindivātmakam |
bhōktrī suṣumnā kālasya guhyamētaḍudāhṛtam || 17||

The sun and the moon, like Ida and Pingala, divide day and night. Sushumna is the consumer of time. This is the real secret.

☞ As long as Ida and Pingala are active, the effect of time will always be there. One grows old and eventually dies. A yogi, who can successfully open Sushumna or the middle path and is able to take the vayu and hold it in there, can overcome old age and may avoid death as well. As long as the vayu flows in Sushumna, time can have no effect on the yogi.

द्वासप्ततिसहस्राणि नाडीद्वाराणि पञ्जरे ।

सुषुम्ना शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ १८ ॥

dvāsapṭatisahasrāṇi nāḍīdvārāṇi pañjarē |

suṣumnā śāmbhavī śaktiḥ śēṣāstvēva nirarthakāḥ || 18 ||

There are 72 000 nadis throughout the cage of the body. Sushumna is Shambhavi Shakti, the rest are meaningless.

वायुः परिचितो यस्मादग्निना सह कुण्डलीम् ।

बोधयित्वा सुषुम्नायां प्रविशेदनिरोधतः ॥ १९ ॥

vāyuh paricitō yasmādaghninā saha kuṇḍalīm |

bōdhayitvā suṣumnāyām praviśēdanirōdhataḥ || 19 ||

Together with the controlled vayu, fire and Kundalini are aroused and made to enter and remain inside Sushumna.

सुषुम्नावाहिनि प्राणे सिद्ध्यत्येव मनोन्मनी ।

अन्यथा त्वितराभ्यासाः प्रयासायैव योगिनाम् ॥ २० ॥

suṣumnāvāhini prāṇē siddhyatyēva manōnmanī |

anyathā tuitarābhyāsāḥ prayāsāyaiva yōginām || 20 ||

When the prana flows in Sushumna, the state of Manonmani is achieved. Besides this, other forced practices are useless to the yogis.

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

pavanō badhyatē yēna manastēnaiva badhyatē |
manaśca badhyatē yēna pavanastēna badhyatē ॥21॥

Where vayu is controlled, mind is controlled, and where mind is controlled, vayu is also controlled.

☞ Mind or thought, and prana or vayu, merge together and become one in the yogi who has evolved to this level.

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

hētudvayaṁ tu cittasya vāsanā ca samīraṇaḥ |
tayōrvinaṣṭa ekasmintau dvāvapi vinaśyataḥ ॥22॥

There are two causes for the movement of the mind – desire and vayu. When one of these two is destroyed, the other is destroyed as well.

☞ There are two causes which limit the mind to only 2% of its full potential – desire and vayu. By controlling the vayu successfully, the conscious mind is made unconscious and the yogi goes beyond all desires. With controlled vayu, subconscious mind is awakened. The yogi, who has evolved to this level, realizes that by controlling the subconscious mind, vayu can also be controlled.

मनो यत्र विलीयेत पवनस्तत्र लीयते ।

पवनो लीयते यत्र मनस्तत्र विलीयते ॥२३॥

manō yatra vilīyēta pavanastatra līyatē |

pavanō līyatē yatra manastatra vilīyatē ||23||

Wherever mind merges, prana also merges there. And wherever prana merges, mind also merges there.

☞ With perfection in yoga, the yogi successfully merges vayu and mind together and makes them one.

दुग्धाम्बुवत्संमिलितावुभौ तौ तुल्यक्रियौ मानसमारुतौ हि ।

यतो मरुत्तत्र मनःप्रवृत्तिर्यतो मनस्तत्र मरुत्प्रवृत्तिः ॥२४॥

dugdhāmbuwatsammilitāvubhau tau tulyakriyau mānasamārutau hi |

yato maruttatra manahpravṛttiryatō manastatra marutpravṛttiḥ ||24||

Mind and prana are mixed up like milk and water. Both are proportional in their activities. When there is movement in vayu, there is movement in mind and when there is movement in mind, there is movement in vayu.

तत्रैकनाशादपरस्य नाश एकप्रवृत्तेरपरप्रवृत्तिः ।

अध्वस्तयोश्चेन्द्रियवर्गवृत्तिः प्रध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ २५ ॥

tatraikanāśādaparasya nāśa ēkapravṛttēraparapravṛtṭiḥ |
adhvastayōścēndriyavargavṛtṭiḥ
pradhvastayōrmōkśapadasya siddhiḥ || 25 ||

Therefore, if one is eliminated, stopped or annihilated, the other is also eliminated. If one remains active, the other also remains active. While they exist, all the senses are active. When they are controlled, the state of moksha (liberation) is attained.

रसस्य मनसश्चैव चंचलत्वं स्वभावतः ।

रसो बद्धो मनो बद्धं किं न सिद्ध्यति भूतले ॥ २६ ॥

rasasya manasaścaiva cañcalatvaṁ svabhāvataḥ |
rasō baddhō manō baddham kiṁ na siddhyati bhūtalē || 26 ||

Mercury and the mind are unsteady by nature. By stabilizing mercury and the mind, what is not achievable on this Earth?

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

mūrcchitō haratē vyādhīnmṛtō jīvayati svayam |
baddhaḥ khēcaratām dhattē rasō vāyuśca pārvati ||27||

Shiva says Himself: "O Parvati! When mercury and prana are made steady, they remove all diseases. They give life when they are made to die. When they are made solid, one experiences the Void".

☞ It is discussed in Ayurveda and Alchemy that if mercury is solidified, it gives supernatural results. Using solidified mercury in a certain way slows down ageing remarkably and may even stop it. The processing of mercury has always been of great interest among the yogis. Mercury is said to be the semen of Shiva and hence carries all the experiences and wisdom of Shiva. If somehow a yogi is able to process it, all the knowledge and wisdom of Shiva flows in the yogi.

Some of the siddhas mentioned by Swatmarama in the first chapter have compiled great works on how to process mercury and on its uses. For example, the work of Nityanath outlines many different methods of controlling and solidifying mercury and how to use it.

मनः स्थैर्यं स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।
बिन्दुस्थैर्यात्सदा सत्त्वं पिण्डस्थैर्यं प्रजायते ॥ २८ ॥

manah sthairyam sthirō vāyustatō binduḥ sthirō bhavēt |
bindusthairyātsadā sattvaṁ piṇḍasthairyam prajāyātē || 28 ||

When mind is still, prana is still and then bindu becomes still as well. When bindu is held still, there is always a pure state, which gives steadiness to the body.

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

indriyāṇāṁ manō nāthō manōnāthastu mārutaḥ |
mārutasya layō nāthaḥ sa layō nādamāśritaḥ || 29 ||

Mind is the ruler of the senses, prana is the ruler of the mind, merging is the lord of prana and laya (merging) is the basis of nada.

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।
मनःप्राणलये कश्चिदानन्दः सम्प्रवर्तते ॥ ३० ॥

sō'yamēvāstu mōkśākhyō māstu vāpi matāntarē |
manahprāṇalayē kaścidānandaḥ sampravartatē || 30 ||

This is called liberation, or moksha. Others might not call it so. Nevertheless, when prana and mind are merged together in laya, an indescribable ecstasy is induced.

प्रनष्टश्वासनिश्वासः प्रध्वस्तविषयग्रहः ।
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ ३१ ॥

pranaṣṭaśvāsanishvāsaḥ pradhvastaviṣayagrahaḥ |
niścēṣṭō nirvikāraśca layō jayati yōginām || 31 ||

When one stops inhalation and exhalation, enjoyments of the senses are annihilated. When there is no effort and a changeless state (of mind) occurs, the yogi attains laya, or absorption, and merges with nada.

उच्छिन्नसर्वसङ्कल्पो निःशेषशेषचेष्टितः ।

स्वावगम्यो लयः कोऽपि जायते वागगोचरः ॥ ३२ ॥

ucchinnaśarvasaṅkalpō niḥśēṣāśēṣacēṣṭitah |
svāvagamyo layaḥ kō'pi jāyate vāgagōcarah ॥ 32 ॥

When all the strong desires (*saṅkalpa*) exist no more, the body becomes motionless. This results in the mergence of laya, which is only known by the self and is beyond the scope of words.

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनी ।

सा शक्तिर्जीवभूतानां द्वे अलक्ष्ये लयं गते ॥ ३३ ॥

yatra drṣṭirlayaṣṭatra bhūtēndriyaśanātānī |
sā śaktirjīvabhūtānām dvē alakṣyē layam gatē ॥ 33 ॥

Where the sight is directed, there absorption occurs. That in which all the elements, senses, and Shakti exist externally, and that which is in all living things, both are dissolved in seeing without seeing.

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ।
अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥३४॥

layō laya iti prāhuḥ kīdrśaṁ layalakṣaṇam |
apunarvāsanōtthānāllayō viṣayavismṛtiḥ ||34||

They shout: "Laya, laya", but what is the characteristic of laya or absorption? Laya is non-recollection of the objects of senses, when the previous deep-rooted desires (and impressions) are non-recurrent.

☞ All senses are instruments of the conscious mind. When conscious mind is made unconscious, all experiences of senses stops. And when subconscious mind is made conscious, it becomes so powerful that the senses are no longer required.

अथ शाम्भवी ।

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ३५ ॥

atha śāmbhavī

vēdaśāstrapurāṇāni sāmānyaganikā iva |

ēkaiva śāmbhavī mudrā guptā kulavadhūriva ||35||

Vedas, Shastras, and Puranas are like common prostitutes, but the one Shambhavi is like a secret or highly respected woman of a great family.

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।

एषा सा शाम्भवी मुद्रा वेदशास्त्रेषु गोपिता ॥ ३६ ॥

antarlakṣyaṁ bahirdṛṣṭirnimēṣōnmēṣavarjitā |

ēṣā sā śāmbhavī mudrā vēdaśāstrēṣu gōpitā ||36||

When you focus inside while looking outside and eyes do not blink, that is Shambhavi Mudra, which is the secret of Vedas and other sacred books.

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते
 दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।
 मुद्रेयं खलु शाम्भवी भवति सा लब्धा प्रसादाद्गुरोः
 शून्याशून्यविलक्षणं स्फुरति तत्तत्त्वं पदं शाम्भवम् ॥ ३७ ॥

*antarlakṣyavilīnacittapavanō yōgī yadā vartatē
 drṣṭyā niścalatārayā bahiradhaḥ paśyannapaśyannpi |
 mudrēyaṁ khalu śāmbhavī bhavati sā labdhā prasādādgurōḥ
 śūnyāśūnyavilakṣaṇaṁ sphurati tattatvaṁ padam śāmbhavam ॥37॥*

When the yogi remains with the focus inside and with the mind and prana absorbed, he sees without seeing with the motionless pupils of the eyes. This is Shambhavi Mudra, achieved by the grace of the Guru. A fantastic state of Shunyashunya is experienced. This is the real state of Shiva.

☞ When the conscious mind has been made unconscious (*śūnya*) and the subconscious mind has been made conscious (*āśūnya*), then Shiva-like consciousness is experienced. The yogi experiences the feeling of being, focusing in the conscious subconscious.

श्रीशाम्भव्याश्च खेचर्या अवस्थाधामभेदतः ।

भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि ॥ ३८ ॥

śrīśāmbhavyāśca khēcaryā avasthādhāmabhēdataḥ |

bhavēccittalayānandaḥ śūnyē citsukharūpiṇi ॥ 38 ॥

Shambhavi and Khechari states, though there is a difference in their places of concentration and states, both bring about ecstasy, absorption in the Void, and experience of the pleasure of awakened consciousness (Chitta Sukha).

तारे ज्योतिषि संयोज्य किञ्चिदुन्नमयेद्भ्रुवौ ।

पूर्वयोगं मनो युञ्जन्नुन्मनीकारकः क्षणात् ॥ ३९ ॥

tārē jyōtiṣi saṁyōjya kiñcidunnamayēdbhruvau |

pūrvayōgaṁ manō yuñjannunmanīkāraḥ kṣaṇāt ॥ 39 ॥

With perfect concentration, fix the pupils on the light of Ishvara (Shiva) by raising the eyebrows up a little. The mind is then joined and Unmani occurs instantly.

☞ When the eyes continuously remain open and unblinking for 24 minutes, Kurma Vayu, which is responsible for blinking of the eyes, comes under absolute control of the yogi. The body goes into suspended animation and subconscious mind becomes conscious and the yogi begins to experience the light of Shiva, which always remains hidden in the core of the subconscious mind. This light is the

brilliance of all brilliance, the light of Time, and in this state the experience of Manonmani (mind beyond mind) begins. Manonmani simply means that conscious subconscious mind is beyond unconscious conscious mind.

केचिदागमजालेन केचिन्निगमसङ्कुलैः ।
केचित्कर्णेन मुह्यन्ति नैव जानन्ति तारकम् ॥४०॥

kēcīdāgamajālēna kēcinnigamasankulaiḥ |
kēcittarkēṇa muhyanti naiva jānanti tārakam ॥40॥

Some are confused by the Agamas, some are confused by the Nigamas and some by their own reasoning. They are all confused, not knowing how to be liberated.

अर्धोन्मीलितलोचनः स्थिरमना नासाग्रदत्तेक्षणः
चन्द्रार्कावपि लीनतामुपनयन्निस्पन्दभावेन यः ।
ज्योतीरूपमशेषबीजमखलिं देदीप्यमानं परं
तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥४१॥

ardhōnmīlitalōcanaḥ sthīramanā nāsāgradattēkṣaṇaḥ
candrārkaāvapi līnatāmupanayannisṇandabhāvēna yaḥ |
jyōtīrūpamaśēṣabījamakhilam dēdīpyamānam param
tattvam tatpadamēti vastu paramam vācyaṁ kimatrādhikam ॥41॥

With a steady mind, half-open eyes, fixed gaze in front of the nose, suspended moon and sun, no movement (physical or mental), one attains the form of light – Jyoti

– which is endless and complete, radiant, supreme, and is the seed of all. What more can be said?

दिवा न पूजयेल्लिङ्गं रात्रौ चैव न पूजयेत् ।
सर्वदा पूजयेल्लिङ्गं दिवारात्रिनिरोधतः ॥४२॥

divā na pūjayēllīṅgaṁ rātrau caiva na pūjayēt |
sarvadā pūjayēllīṅgaṁ divārātrinirōdhataḥ ॥42॥

Worship the lingam not in the day, not by the night. The lingam should always be worshiped by stopping day and night.

☞ The yogi should not worship Shiva in the day time, which means with the conscious mind. And he should not worship Shiva in the night time, which means with the subconscious mind. He should always worship Shiva in the state where his subconscious mind has been made conscious and he experiences the light of Shiva in the core of his conscious subconscious and when his conscious mind has been made unconscious.

अथ खेचरी ।

सव्यदक्षिणनाडीस्थो मध्ये चरति मारुतः ।

तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥४३॥

atha khēcarī

savyadakṣiṇanādīsthō madhyē carati mārutaḥ |

tiṣṭhatē khēcarī mudrā tasminsthānē na saṁśayaḥ ||43||

When prana in the right and left nadis moves into the middle nadi (Sushumna), that is the state of Khechari Mudra without any doubt.

इडापिङ्गलयोर्मध्ये शून्यं चैवानिलं ग्रसेत् ।

तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः ॥४४॥

idāpiṅgalayōrmadhyē śūnyam caivānilam grasēt |

tiṣṭhatē khēcarī mudrā tatra satyam punaḥ punaḥ ||44||

When the fire (of Shakti) is swallowed in the middle between Ida and Pingala, in that Shunya (of Sushumna), Khechari Mudra is established. That is the truth.

सूर्याचन्द्रमसोर्मध्ये निरालम्बान्तरे पुनः ।

संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥४५॥

sūryācandramasōrmadhyē nirālabhāntarē punaḥ |

saṁsthītā vyōmacakrē yā sā mudrā nāma khēcarī ||45||

Again, the mudra which is formed in the middle of the sun (Pingala) and the moon (Ida), in unsupported space, in Vyoma Chakra or in the center of the Void, is called Khechari.

सोमाद्यत्रोदिता धारा साक्षात्सा शिववल्लभा ।

पूरयेदतुलां दिव्यां सुषुम्ना पश्चिमे मुखे ॥४६॥

sōmādyatrōditā dhārā sākṣātsā śivavallabhā |

pūrayēdatulām divyām suṣumnām paścimē mukhē ||46||

The stream flowing from the moon is dearest to Shiva. The unique and divine Sushumna should be filled by this stream from its ultimate opening.

☞ The ultimate opening of Sushumna is experienced when the subconscious mind is becoming conscious and the light of Shiva is being experienced.

पुरस्ताच्चैव पूर्येत निश्चिता खेचरी भवेत् ।
अभ्यास्ता खेचरी मुद्राप्युन्मनी सम्प्रजायते ॥४७॥

purastāccaiva pūryēta niścītā khēcarī bhavēt |
abhyastā khēcarī mudrāpyunmanī samprajāyatē ||47||

When Sushumna is completely filled from the other side as well, then it is definitely Khechari. The practice of Khechari Mudra gives the true experience of Unmani.

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।
ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥४८॥

bhruvōrmadhyē śivasthānaṁ manastatra vilīyatē |
jñātavyaṁ tatpadam turyaṁ tatra kālō na vidyatē ||48||

In the middle of the eyebrows is the place of Shiva, where the mind merges. That state is known as Turiya or the fourth state. There time is not experienced.

अभ्यसेत् खेचरीं तावद्यात् स्याद्योगनिद्रितः ।
सम्प्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥४९॥

abhyasēt khēcarīm tāvadyāt syādyōganidritah |
samprāptayōganidrasya kālō nāsti kadācana ॥49॥

Khechari should be practiced until Yoga Nidra happens. For the one who has attained Yoga Nidra, time becomes non-existent.

☞ Yoga Nidra is a very high state of awakened consciousness which is achieved only by the great yogis.

निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।
सबाह्याभ्यन्तरं व्योम्नि घटवत्तिष्ठति ध्रुवम् ॥५०॥

nirālambam manaḥ kṛtvā na kiñcidapi cintayēt |
sabāhyābhyantaram vyōmni ghaṭavattiṣṭhati dhruvam ॥50॥

Niralamba means “that which remains steady without any support”. Having made the mind unsupported without even a thought, indeed, one becomes like a pot, filled inside and out with the Void.

☞ When the yogi begins to experience the Void and realizes that the Void is also conscious, his awakened consciousness no longer needs any support to be.

बाह्यवायुर्यथा लीनस्तथा मध्यो न संशयः ।
स्वस्थाने स्थिरतामेति पवनो मनसा सह ॥ ५१ ॥

bāhyavāyuryathā līnastathā madhyō na saṁśayaḥ |
svasthānē sthīratāmēti pavanō manasā saha || 51 ||

When the external vayu merges into the middle, without any doubt, prana and mind become still together in their own places.

एवमभ्यस्यतस्तस्य वायुमार्गे दिवानिशम् ।
अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते ॥ ५२ ॥

ēvamabhyasyatastasya vāyumārgē divāniśam |
abhyāsāj्jīryatē vāyurmanastatraiva līyatē || 52 ||

Verily by practicing day and night with vayu through the way of vayu, vayu, along with mind, becomes absorbed between day and night.

अमृतैः प्लावयेद्देहमापादतलमस्तकम् ।

सिद्ध्यत्येव महाकायो महाबलपराक्रमः ॥ ५३ ॥

amṛtaiḥ plāvayēddēhamāpādatalamastakam |
siddhyatyēva mahākāyō mahābalaaparākramah ||53||

The complete body, from the soles of the feet to the head, gets filled with the nectar. The one, who has perfected this, attains a superior body, superior strength, and immense valor – parakrama.

शक्तिमध्ये मनः कृत्वा शक्तिं मानसमध्यगाम् ।

मनसा मन आलोक्य धारयेत्परमं पदम् ॥ ५४ ॥

śaktimadhyē manaḥ kṛtvā śaktim mānasamadhyagām |
manasā mana ālōkya dhārayētparamaṁ padam ||54||

Putting your mind inside Shakti and Shakti inside your mind, look inside your mind with your mind. That is the supreme state.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।
सर्वं च खमयं कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ५५ ॥

khamadhyē kuru cātmānamātmamadhyē ca khaṁ kuru |
sarvaṁ ca khamayaṁ kṛtvā na kiñcidapi cintayēt || 55 ||

Feeling your being inside the Void and the Void inside your being and experiencing that everything is Void, think of nothing else.

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ।
अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे ॥ ५६ ॥

antaḥ śūnyō bahiḥ śūnyaḥ śūnyaḥ kumbha ivāmbarē |
antaḥ pūrṇō bahiḥ pūrṇaḥ pūrṇaḥ kumbha ivārṇavē || 56 ||

Inside is Void, outside is Void, like a pot in empty space (with void inside and outside of it). Inside is full, outside is full, like a pot in the ocean (with water inside and outside of it).

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् ।

सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् ॥ ५७ ॥

bāhyacintā na kartavyā tathaiivāntaracintanam |

sarvacintām parityajya na kiñcidapi cintayēt || 57 ||

**Without an external thought or even an internal thought,
leave aside all thoughts without even a single thought.**

सङ्कल्पमात्रकलनैव जगत्समग्रं सङ्कल्पमात्रकलनैव मनोविलासः ।

सङ्कल्पमात्रमतिमुत्सृज निर्विकल्पम् आश्रित्य निश्चयमवाप्नुहि रामशान्तिम् ॥ ५८ ॥

saṅkalpamātrakalanaiva jagatsamagraṁ

saṅkalpamātrakalanaiva manōvilāsaḥ |

saṅkalpamātramatimutsrja nirvikalpam

āśritya niścayamavāpnuhi rāmaśāntim || 58 ||

**The whole world is just a thought. The whole world comes
into being just by thought and the play of the mind is
created by thought. By going beyond the mind, which is
made up of constructed thoughts, peace will definitely be
attained, O Rama.**

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा ।
तथा सन्धीयमानं च मनस्तत्त्वे विलीयते ॥ ५९ ॥

karpūramanalē yadvatsaindhavaṃ salilē yathā |
tathā sandhīyamānaṃ ca manastattvē vilīyatē ॥ 59 ॥

As camphor dissolves in fire and salt in water, in Samadhi the mind dissolves into the substance of everything – tattva. The mind dissolves in its own essence.

ज्ञेयं सर्वं प्रतीतं च ज्ञानं च मन उच्यते ।
ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥ ६० ॥

jñēyaṃ sarvaṃ pratītaṃ ca jñānaṃ ca mana ucyatē |
jñānaṃ jñēyaṃ samaṃ naṣṭaṃ nānyaḥ panthā dvitīyakaḥ ॥ 60 ॥

Everything that can be known, that is already known, and the knowledge are collectively called the mind. When the knower and the known, both merge, there is no duality, no other way.

मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरम् ।
मनसो ह्युन्मनीभावादद्वैतं नैवोपलभ्यते ॥ ६१ ॥

manōdrśyamidaṁ sarvaṁ yatkiñcitsacarācaram |
manasō hyunmanībhāvāddvaitaṁ naivōpalabhyatē || 61 ||

Everything that is in this world, active or inactive, animated or unanimated, is an expression of the mind. When the mind attains Unmani, no duality remains because the self is experienced everywhere.

ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् ।
मनसो विलये जाते कैवल्यमवशिष्यते ॥ ६२ ॥

jñēyavastuparityāgādvilayaṁ yāti mānasam |
manasō vilayē jātē kaivalyamavaśiṣyatē || 62 ||

When all the known objects have been abandoned, the mind goes into absorption (or it is merged). When the mind is merged, there is Kaivalya.

☞ You are one and only, you are the whole creation, you are everywhere, because you become one with the consciousness of the Void.

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।

समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६३ ॥

ēvaṁ nānāvīdhōpāyāḥ samyaksvānubhavānvitāḥ |

samādhimārgāḥ kathitāḥ pūrvācāryairmahātmabhiḥ || 63 ||

There are many different methods, depending on the individual experience, which lead to Samadhi, as told by the great ones.

सुषुम्नायै कुण्डलिन्यै सुधायै चन्द्रजन्मने ।

मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने ॥ ६४ ॥

suṣumnāyai kuṇḍalīnyai sudhāyai candrajanmanē |

manōnmānyai namastubhyaṁ mahāśaktyai cidātmanē || 64 ||

Salutations to Sushumna, Kundalini and the nectar flowing from the moon. Salutations to Manonmani – the mindless state of mind, to the great Shakti, and to the atma.

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ६५॥

aśakyatattvabōdhānāṃ mūdhānāmapī saṁmatam |
prōktaṁ gōrakśanāthēna nādōpāsanaṁucyate || 65 ||

Now I will describe the concentration on nada as told by Gorakhnath, which is attainable even by the unlearned unable to understand that-ness, tattva.

श्रीआदिनाथेन सपादकोटिलयप्रकाराः कथिता जयन्ति ।
नादानुसन्धानकमेकमेव मन्यामहे मुख्यतमं लयानाम् ॥ ६६॥

śrīādīnāthēna sapādakōṭīlayaparakārāḥ kathitā jayanti |
nādānusandhānakamēkamēva
manyāmahē mukhyatamaṁ layānām || 66 ||

There are 12.5 million methods told by Shri Adinath to attain laya. But in my opinion, the one and only is Nada Anusandhana or the exploration of the divine sound.

मुक्तासने स्थितो योगी मुद्रां सन्धाय शाम्भवीम् ।
शृणुयाद् दक्षिणे कर्णे नादमन्तास्थमेकधीः ॥ ६७॥

muktāsanē sthitō yōgī mudrā sandhāya śāmbhavīm |
śṛṇuyād dakṣiṇē karṇē nādamantāsthamēkadhīḥ || 67 ||

The yogi, sitting in Muktasana (Siddhasana) and concentrated in Shambhavi, should listen closely to the nada heard within the right ear.

☞ After making the conscious mind unconscious and the subconscious mind conscious and after experiencing the light of Shiva in the core of the conscious subconscious mind, one should listen to the nada from the right ear.

श्रवणपुटनयनयुगलघ्राणमुखानां निरोधनं कार्यम् ।
शुद्धसुषुम्नासरणौ स्फुटममलः श्रूयते नादः ॥ ६८ ॥



yoni mudra

śravaṇaputaṇayanayugalaghraṇamukhānāṃ nirōdhanam kāryam |
śuddhasuṣumnāsaraṇau sphuṭamamalaḥ śrūyatē nādaḥ || 68 ||

Closing the ears, eyes, nose, and mouth, a clear distinct sound is heard in the purified Sushumna.

👉 In Kriya Yoga, this is called Yoni Mudra.

आरम्भश्च घटश्चैव तथा परिचयोऽपि च ।

निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ ६९ ॥

arambhaśca ghaṭaścaiva tathā paricayō'pi ca |
niṣṭattiḥ sarvayōgēṣu syādavasthācatuṣṭayam ॥ 69 ॥

In this yoga practice, there are four stages – Arambha (the beginning), Ghatam (when it is happening), Parichaya (knowing), and Nishpatti (becoming one with the experience).

अथ आरम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्भेदो ह्यानन्दः शून्यसम्भवः ।

विचित्रः कणको देहेऽनाहतः श्रूयते ध्वनिः ॥७०॥

atha ārambhāvasthā

*brahmagranthērbhavēdbhēdō hyānandah śūnyasambhavaḥ |
vicitraḥ kvaṇakō dēhē'nāhataḥ śrūyatē dhvaniḥ ||70||*

With the piercing of Brahma Granthi, the feeling of bliss arises from the Void, and wondrous, tinkling sounds and the un-struck sound are heard within the body.

✎ Piercing of the three knots – Brahma Granthi, Vishnu Granthi, and Rudra Granthi – is the main goal of Kriya Yoga. Now the great yogi Swatmarama begins to describe the process. It is only in Hatha Yoga Pradipika that we find a detailed step-by-step description of how to do it.

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।

सम्पूर्णहृदयः शून्य आरम्भे योगवान्भवेत् ॥७१॥

divyadehaśca tējasvī divyagandhastvarōgavān |

sampūrṇahrdayaḥ śūnya ārambhē yōgavānbhavēt ||71||

The body of the yogi, who experiences the beginning or Arambha in the void of the heart, becomes lustrous, brilliant with a divine fragrance, and free from all diseases.

☞ These are the physical symptoms which appear after a successful piercing of Brahma Granthi.

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।
दृढासनो भवेद् योगी ज्ञानी देवसमस्तदा ॥७२॥

atha ghaṭāvasthā

dvitīyāyām ghaṭīkṛtya vāyurbhavati madhyagah |
dṛḍhāsanō bhavēd yōgī jñānī dēvasamastadā ||72||

When the second state comes (Ghata Avastha), the vayu goes into the middle, and being fixed in his asana (Siddhasana), the wise yogi becomes akin to a divine being.

✎ After a successful piercing of Brahma Granthi, piercing of Vishnu Granthi takes place, or let's say, when the first step has been taken successfully, the second step follows naturally.

विष्णुग्रन्थेस्ततो भेदात् परमानन्दसूचकः ।
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥७३॥

viṣṇugranthēstatō bhēdāt paramānandasūcakah |
atiśūnyē vimardaśca bhērīśabdastadā bhavēt ||73||

When the Vishnu Granthi is pierced, the greatest bliss is experienced. Then from the pure Void, Atishunya, the sound of the kettledrum comes.

अथ परिचयावस्था ।

तृतीयायां तु विज्ञेयो विहायोमर्दलध्वनिः ।
महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥७४॥

atha paricayāvasthā

tr̥tīyāyām tu vijñēyō vihāyōmardaladhvaniḥ |
mahāśūnyam tadā yāti sarvasiddhisamāśrayam ॥74॥

In the third state, there is experience of the sound of the drum. Then, there is a great Void and one enters the place of total perfection or siddhi.

चित्तानन्दं तदा जित्वा सहजानन्दसम्भवः ।
दोषदुःखजराव्याधिक्षुधानिद्राविवर्जितः ॥७५॥

cittānandaṁ tadā jitvā sahajānandasambhavaḥ |
dōṣaduḥkhajarāvyādhikśudhānidrāvivarjitah ॥75॥

When the natural bliss of the mind is attained, spontaneous ecstasy arises. All the doshas (flaws), pain, old age, disease, hunger, sleep are overcome.

☞ Ghata Avastha and Parichya Avastha are the two main steps of the piercing of Vishnu Granthi. After successfully completing them, the yogi is ready for piercing of the Rudra Granthi or entering into Nishpatti Avastha.

अथ निष्पत्त्यवस्था ।

रुद्रग्रन्थिं यदा भित्त्वा शर्वपीठगतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः कृणद्वीणाक्वणो भवेत् ॥७६॥

atha niṣpattyavasthā

rūdragranthim yadā bhittvā śarvapīthagatō'nilaḥ |

niṣpattau vaiṇavaḥ śabdaḥ kṛṇadvīṇākvāṇō bhavēt ||76||

If Rudra Granthi is pierced, the fire moves to the place of Ishvara (Shiva). Then, in the stage of Nishpatti or consummation, the tinkling sound of the flute is experienced, resonating like a veena.

एकीभूतं तदा चित्तं राजयोगाभिधानकम् ।

सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥७७॥

ēkībhūtaṁ tadā cittam rājayōgābhidhānakam |

sr̥ṣṭisamhāarakartāsau yōgīśvarasamō bhavēt ||77||

This is called Raja Yoga – when there is one element in the mind, the yogi becomes Ishvara, being the creator and the destroyer at the same time.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखम् ।
लयोद्भवमिदं सौख्यं राजयोगादवाप्यते ॥७८॥

astu vā māstu vā muktiratraivākhaṇḍitaṁ sukham |
layōdbhavamidaṁ saukhyaṁ rājayōgādavāpyatē ॥78॥

Whether there is liberation or no liberation, there is extreme satisfaction. That bliss arising from the laya is Raja Yoga.

राजयोगमजानन्तः केवलं हठकर्मिणः ।
एतानभ्यासिनो मन्ये प्रयासफलवर्जितान् ॥७९॥

rājayōgamajānantaḥ kēvalaṁ hathakarmiṇaḥ |
ētānabhyāsinaḥ manyē prayāsaphalavarjitān ॥79॥

Only Hatha Karma (the process of Hatha Yoga) leads to the knowledge of Raja Yoga. Those who practice other methods receive no fruit from their efforts.

उन्मन्यवाप्तये शीघ्रं भ्रूध्यानं मम संमतम् ।
 राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम् ।
 सद्यः प्रत्ययसन्धायी जायते नादजो लयः ॥८०॥

unmanyavāptayē śīghraṁ bhrūdhyanam mama sammatam |
rājayōgapadam prāptuṁ sukhōpāyō'lpacētasām |
sadyaḥ pratyayasandhāyī jāyatē nādajō layaḥ || 80 ||

Yogi Swatmarama, who wrote this book, says: "In my opinion, concentration or dhyana between the eyebrows leads to Unmani (Samadhi) soon. This is the best method for attaining Raja Yoga even for those who are not so wise. The laya attained through the nada gives an immediate experience."

नादानुसन्धानसमाधिभाजां योगीश्वराणां हृदि वर्धमानम् ।
 आनन्दमेकं वचसामगम्य जानाति तं श्रीगुरुनाथ एकः ॥८१॥

nādānusandhānasamādhibhājāṁ yōgīśvarāṇāṁ hṛdi vardhamānam |
ānandamēkaṁ vacasāmgamyam jānāti taṁ śrīgurunātha ēkaḥ || 81 ||

There is an ever-increasing bliss in the heart of the great yogi who remains in Samadhi through the exploration of nada. The bliss, which is unequalled and beyond any description, is known only to Shri Gurunath.

कर्णौ पिधाय हस्ताभ्यां यः शृणोति ध्वनिं मुनिः ।
तत्र चित्तं स्थिरीकुर्याद्यावत् स्थिरपदं व्रजेत् ॥ ८२ ॥



karṇau pidhāya hastābhyām yaḥ śṛṇōti dhvaniṁ muniḥ |
tatra cittaṁ sthīrīkuryādyāvat sthīrapadaṁ vrajēt || 82 ||

Closing the ears with the hands, the muni should listen to the inner sound with the mind steady on it. Then the state of stillness is achieved.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ।
पक्षाद्विक्षेपमखलिं जित्वा योगी सुखी भवेत् ॥ ८३ ॥

ahyasamānō nādō'yaṁ bāhyamāvṛṇutē dhvanim |
pakṣādvikṣēpamakhilaṁ jitvā yōgī sukhī bhavēt || 83 ||

Through sustained listening of nada, the awareness of the external sound diminishes. Then the yogi overcomes the mental turbulence within 15 days and becomes peaceful and satisfied.

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।
ततोऽभ्यासे वर्धमाने श्रूयते सूक्ष्मसूक्ष्मकः ॥ ८४ ॥

śrūyatē prathamābhyāsē nādō nānāvidhō mahān |
tatō'bhyāsē vardhamānē śrūyatē sūkṣmasūkṣmakah || 84 ||

When the yogi first begins to hear sounds in his practice, there are different qualities of nada. However, with a prolonged practice, the subtlest of the subtle sounds becomes audible.

☞ This is a very intense and elaborate practice. A very advanced yogi should attempt this only when directed by his Guru. This is because the vibrations of the nada are sometimes so powerful that the nervous system of the unprepared body may be paralysed, without any hope of recovery.

आदौ जलधिजीमूतभेरीझर्झरसम्भवाः ।

मध्ये मर्दलशङ्खोत्था घण्टाकाहलजास्तथा ॥ ८५ ॥

ādau jaladhijīmūtabhērījharjharasambhavāḥ |

madhyē mardalaśaṅkhōtthā ghaṇṭākāhalajāstathā || 85 ||

The first experience is of the sound of the ocean, then there is the thunderclap of the clouds and the drums, then there comes another quality – jharjhara drum (harder Indian drum). In the middle stage, the sounds of shankh (the conch), gong, and the blowing of the horn are experienced.

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिःस्वनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यगाः ॥ ८६ ॥

antē tu kiṅkiṇīvaṁśavīṇābhramaraniḥsvanāḥ |

iti nānāvidhā nādāḥ śrūyantē dēhamadhyagāḥ || 86 ||

Now, reaching the end, there is the tinkling of the bells, flute, veena, and the humming of bees. Thus, various nada are produced and heard from the middle of the body.

महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ८७ ॥

mahati śrūyamāṇē'pi mēghabhēryādikē dhvanau |

tatra sūkṣmātsūkṣmataram nādamēva parāmṛśēt || 87 ||

When the sound of thunderclaps and kettledrums is heard, attention should be kept on even finer sounds.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।

रममाणमपि क्षिप्तं मनो नान्यत्र चालयेत् ॥ ८८ ॥

ghanamutsṛjya vā sūkṣmē sūkṣmamutsṛjya vā ghanē |

ramamāṇampi kṣiptam manō nānyatra cālayēt || 88 ||

Though attention may go from the gross to the subtle or from the subtle to the gross, the mind should not move to things other than the sound. Mind will not move to things other than the sound when it remains concentrated on the sound.

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।
तत्रैव सुस्थिरीभूय तेन सार्धं विलीयते ॥८९॥

yatra kutrāpi vā nādē lagati prathamam manah |
tatraiva susthirībhūya tēna sārdham vilīyatē ||89||

Whichever nada the mind hears in the beginning or attaches itself to, it becomes perfectly still in that, because the mind merges in that nada and becomes still with it and dissolves along with it.

मकरन्दं पिबन्भृङ्गो गन्धं नापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयान्नहि काङ्क्षते ॥९०॥

makarandam pibanbhrṅgō gandham nāpēkśatē yathā |
nādāsaktam tathā cittam viṣayānnahi kāṅkśatē ||90||

Just as a bee drinking honey is unconcerned about the flower's fragrance, so does the mind engaged in nada not crave for sensual objects.

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।

समर्थोऽयं नियमने निनादनिशिताकुशः ॥९१॥

manōmattagajēndrasya viṣayōdyānacārīṇaḥ |

samarthō'yaṁ niyamanē ninādanīṣitāṅkuśaḥ ||91||

By the sharp goading of the nada, the mind, which is like a furious elephant roaming in the garden of senses, is controlled by the nada.

बद्धं तु नादबन्धेन मनः संत्यक्तचापलम् ।

प्रयाति सुतरां स्थैर्यं छिन्नपक्षः खगो यथा ॥९२॥

baddhaṁ tu nādabandhēna manaḥ saṅtyaktacāpalam |

prayāti sutarāṁ sthairyam chinnapakśaḥ khagō yathā ||92||

When the mind ceases to be fickle and is bound by the nada, it become immobile, like a wingless bird.

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥९३॥

sarvacintāṁ parityajya sāvadhānēna cētasā |

nāda ēvānusandhēyō yōgasāmrajyamicchata ||93||

One, who desires a complete dominion over yoga, should thus explore the nada with a very aware mind and should abandon all other thoughts.

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।

अन्तरङ्गकुरङ्गस्य वधे व्याधायतेऽपि च ॥९४॥

nādō'ntaraṅgasāraṅgabandhanē vāgurāyatē |

antaraṅgakuraṅgasya vadhē vyādhāyatē'pi ca ||94||

Nada is like the net which snares the deer. Deer here means the mind, the deer inside. It is also like the hunter who slays the deer, the mind inside.

अन्तरङ्गस्य यमिनो वाजिनः परिघायते ।

नादोपास्तिरतो नित्यमवधार्या हि योगिना ॥९५॥

antaraṅgasya yaminō vājinaḥ parighāyatē |

nādōpāstiratō nityamavadhāryā hi yōginā ||95||

It is like a bolt, which locks a horse inside. For the one who is self-controlled, the nada is like a controlled horse (for the one who has mastered it). The yogi must therefore meditate very regularly upon the nada.

बद्धं विमुक्ताचाञ्चल्यं नादगन्धकजारणात् ।

मनःपारदमाप्नोति निरालम्बाख्यखेऽटनम् ॥९६॥

*baddham vimuktacāñcalyam nādagandhakajāraṇāt |
manahpāradamāpnōti nirālabākhyakhēṣṭanam ॥96॥*

Just as liquid mercury is bound by sulphur, so is mind bound by nada and free from restlessness. Then one moves into the Void, which is without any support.

नादश्रवणतः क्षिप्रमन्तरङ्गभुजङ्गमः ।

विस्मृतय सर्वमेकाग्रः कुत्रचिन्नहि धावति ॥९७॥

*nādaśravaṇataḥ kṣipramantarāṅgabhujaṅgamam |
vismṛtaya sarvamēkāgrah kutracinnahi dhāvati ॥97॥*

Listening to the nada, the mind, like a serpent, becomes captivated or enchanted and oblivious to all, not moving anywhere else.

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।

नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥९८॥

*kāṣṭhē pravartitō vahnīḥ kāṣṭhēna saha śāmyati |
nādē pravartitam cittam nādēna saha līyatē ॥98॥*

As the wood catches fire which extinguishes when the wood is burnt, so does the mind get caught by nada and is dissolved along with nada.

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।
प्रहरणमपि सुकरं स्याच्छरसन्धानप्रवीणश्चेत् ॥९९॥

ghaṇṭādinādasaktastabdhāntaḥkaraṇaharinasya |
praharaṇamapi sukaram syāccharasandhāṇaḥpravīṇaścēt ॥99॥

Just as a deer is dazed by the sound of the bells and is easily killed by the expert archer, so does the adept with nada silence the mind.

अनाहतस्य शब्दस्य ध्वनिर्य उपलभ्यते ।
ध्वनेरन्तर्गतं ज्ञेयं ज्ञेयस्यान्तर्गतं मनः ।
मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥१००॥

anāhataasya śabdasya dhvanirya upalabhyatē |
dhvanērāntargatam jñēyam jñēyasyāntargatam manaḥ |
manastatra layam yāti tadviṣṇōḥ paramam padam ॥100॥

One hears the un-struck sound (*anāhata śabda*). The quintessence of that sound is the (supreme) object (consciousness). The mind becomes one with that object of knowledge and dissolves therein. That is the supreme state of Vishnu (Void).

तावदाकाशसङ्कल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मेति गीयते ॥ १०१ ॥

tāvadākāśasaṅkalpō yāvacchabdaḥ pravartatē |

niḥśabdam tatparam brahma paramātmēti gīyatē || 101 ||

The conception, the idea, or the imagination of the Void exists as long as the sound is heard. The soundless, which is the supreme reality, which is beyond the sound, is called the Supreme Atma.

✎ After merging with the nada, the yogi realizes the source from where the nada is emanating . After realizing the consciousness of the Void through the nada and reaching the source, a new chapter begins. The yogi, after reaching the source of the nada, begins to be aware of the consciousness of the Time or the true nature of Shiva. This level of development is reached only by the grace of the Guru and only by the direct grace of Shiva. There is no other way.

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तत्त्वान्तो निराकारः स एव परमेश्वरः ॥ १०२ ॥

*yatkiñcinnādarūpeṇa śrūyate śaktirēva sā |
yastattvāntō nirākāraḥ sa ēva paramēśvaraḥ || 102 ||*

Whatever is heard in the form of the mystical nada is indeed Shakti. In what all the elements dissolve, that is the formless being, the Supreme Lord, Parameshvara.

☞ Shakti is Void and Shiva is Time. They are so merged together that it is impossible to draw a line between them – from where the Void ends and the Time begins. Only by becoming conscious of the Void by exploring the nada and reaching its source, the yogi becomes conscious of Time that is Shiva Himself.

इति नादानुसन्धानम् ।

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ १०३ ॥

iti nādānusandhānam

sarvā hāthalayōpāyā rājayōgasya siddhayē |

rājayōgasamārūḍhaḥ puruṣaḥ kālavañcakaḥ || 103 ||

All the teachings or all the processes of Hatha Yoga and Laya Yoga are stepping stones or means to attain Raja Yoga (Samadhi). One who attains Raja Yoga wins over death.

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।

उन्मनी कल्पलतिका सद्य एव प्रवर्तते ॥ १०४ ॥

tattvaṁ bījaṁ haṭhaḥ kṣētramaudāsīnyam jalam tribhiḥ |

unmanī kalpalatikā sadya ēva pravartatē || 104 ||

Tattva is the seed, Hatha is the soil, and total detachment (vairagya) is the water. With these three, Kalpa Vriksha (a mythical tree which fulfills all desires), of Unmani Avastha (Samadhi), immediately sprouts forth.

सदा नादानुसन्धानात्क्षीयन्ते पापसंचयाः ।
निरञ्जने विलीयेते निश्चितं चित्तमारुतौ ॥ १०५ ॥

sadā nādānusandhānātkṣīyantē pāpasañcayāḥ |
nirañjanē vilīyētē niścitaṁ cittamārutau || 105 ||

All accumulated sins are destroyed by constant awareness and concentration on nada. Definitely, mind and prana merge into the state which is beyond karma – Niranjan.

शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।
काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥ १०६ ॥

śaṅkhadundhubhinādaṁ ca na śṛṇōti kadācana |
kāṣṭhavajjāyatē dēha unmanyāvasthayā dhruvam || 106 ||

The body becomes like wood in Unmani Avastha. The yogi hears no external sounds, not even of a conch or dundhubi (drums).

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।

मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ १०७ ॥

sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ |

mṛtavattiṣṭhatē yōgī sa muktō nātra saṁśayaḥ || 107 ||

The yogi, who has gone beyond all states of consciousness, who is free of thought or imagination, who appears as if he is dead, is liberated without doubt.

खाद्यते न च कालेन बाध्यते न च कर्मणा ।

साध्यते न स केनापि योगी युक्तः समाधिना ॥ १०८ ॥

khādyatē na ca kālēna bādhyatē na ca karmaṇā |

sādhyatē na sa kēnāpi yōgī yuktaḥ samādhinā || 108 ||

In Samadhi, the yogi is not consumed by time, nor bound by karma and remains free from any other influence.

न गन्धं न रसं रूपं न च स्पर्शं न निःस्वनम् ।
नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १०९ ॥

*na gandham na rasam rūpaṁ na ca sparśam na niḥsvanam |
nātmānaṁ na paraṁ vētti yōgī yuktah samādhinā ॥ 109 ॥*

In Samadhi, the yogi is beyond smell, taste, form, touch, or sound (all the different senses). He cares neither for himself nor for others.

चित्तं न सुप्तं नोजाग्रत्स्मृतिविस्मृतिवर्जितम् ।
न चास्तमेति नोदेति यस्यासौ मुक्त एव सः ॥ ११० ॥

*cittaṁ na suptaṁ nōjāgratsmṛtivismṛtivarjitaṁ |
na cāstamēti nōdēti yasyāsau mukta ēva saḥ ॥ 110 ॥*

One, whose mind is neither sleeping nor awake, who is devoid of memory and forgetfulness, and who is neither oblivious nor active, is indeed liberated.

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

*na vijānāti śītōṣṇaṁ na duḥkhaṁ na sukhaṁ tathā |
na mānaṁ nōpamānaṁ ca yōgī yuktaḥ samādhinā || 111 ||*

In Samadhi, the yogi is beyond distinction of heat and cold, pain and pleasure, honor and dishonor.

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।
निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ ११२ ॥

*svasthō jāgradvasthāyāṁ suptavadyo'vatiṣṭhatē |
niḥśvāsōcchvāsahīnaśca niścitaṁ mukta ēva saḥ || 112 ||*

He appears asleep in the awakened state and is without breathing – neither exhaling nor inhaling. He is perfectly free, verily liberated.

अवध्यः सर्वशस्त्राणामशक्यः सर्वदेहिनाम् ।
अग्राह्यो मन्त्रयन्त्राणां योगी युक्तः समाधिना ॥ ११३ ॥

*avadhyaḥ sarvaśastrāṇāmaśakyaḥ sarvadehinām |
agrāhyō mantrayantrāṇām yōgī yuktaḥ samādhinā || 113 ||*

In Samadhi, the yogi is invulnerable to any weapon, is unassailable by any person, and unsubjectable to anybody's control by the use of mantras and yantras.

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे
यावद्विदुर्न भवति दृढः प्राणवातप्रबन्धात् ।
यावद्ध्याने सहजसदृशं जायते नैव तत्त्वं
तावज्ज्ञानं वदति तदिदं दम्भमिथ्याप्रलापः ॥ ११४ ॥

*yāvannaiva praviśati caranmārutō madhyamārgē
yāvadvidurna bhavati dṛḍhaḥ prāṇavātaprabandhāt |
yāvaddhyānē sahajasadr̥śam jāyatē naiva tattvaṁ
tāvajjñānaṁ vadati tadidaṁ dambhamithyāpralāpah ॥ 114 ॥*

**Unless prana flows in the middle path (Sushumna), unless bindu is made steady by restraining prana, unless the mind reflects reality by spontaneous meditation – dhya-
na, those who speak of their spiritual knowledge are only
boastful and telling false tales.**

इति हठयोग प्रदीपिकायां चतुर्थोपदेशः ।

iti haṭhayōga pradīpikāyām caturthōpadēśaḥ |

End of Chapter IV

Appendix

Letters of Devanagari script and their equivalent English letters with transcriptions as used in transliteration:

Vowels

Simple	अ <i>a</i> [ə]	आ <i>ā</i> [a:]
	इ <i>i</i> [i]	ई <i>ī</i> [i:]
	उ <i>u</i> [u]	ऊ <i>ū</i> [u:]
	ऋ <i>r̥</i> [r̥]	ॠ <i>r̄</i> [r:]
Mixed	ए <i>ē</i> [e:]	ऐ <i>ai</i> [əi]
	ओ <i>ō</i> [o:]	औ <i>au</i> [əu]

Consonants

Plosive				Nasal
क <i>ka</i> [k]	ख <i>kha</i> [k ^h]	ग <i>ga</i> [g]	घ <i>gha</i> [g ^h]	ङ <i>ṅa</i> [ŋ]
च <i>ca</i> [c]	छ <i>cha</i> [c ^h]	ज <i>ja</i> [d͡ʒ]	झ <i>jha</i> [d͡ʒ ^h]	ण <i>ṇa</i> [ɳ]
ट <i>ṭa</i> [t̪]	ठ <i>ṭha</i> [t̪ ^h]	ड <i>ḍa</i> [d̪]	ढ <i>ḍha</i> [d̪ ^h]	ञ <i>ña</i> [ɲ]
त <i>ta</i> [t̪]	थ <i>tha</i> [t̪ ^h]	द <i>da</i> [d̪]	ध <i>dha</i> [d̪ ^h]	न <i>na</i> [n]
प <i>pa</i> [p]	फ <i>pha</i> [p ^h]	ब <i>ba</i> [b]	भ <i>bha</i> [b ^h]	म <i>ma</i> [m]
य <i>ya</i> [j]	र <i>ra</i> [r]	ल <i>la</i> [l]	व <i>va</i> [v]	ः <i>ṁ</i> [~] ः <i>ḥ</i> [h̐]
ष <i>ṣa</i> [ʃ]	स <i>sa</i> [s]	ह <i>ha</i> [h]	क्ष <i>kṣa</i> [kʃ]	
श <i>śa</i> [ʃ]	त्र <i>tra</i> [tr]	ज्ञ <i>jña</i> [jɳ]	श्र <i>śra</i> [ʃr]	

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Other Publications

In the early 90s, over a period of 14 months, yogi Shailendra Sharma produced several extraordinary masterpieces of literature. The content of these books transcends the basic categories of New Age, Religion, Spirituality, and Philosophy. It is a collection of profound experiences manifested through an intense practice of yoga leading to unfathomable states of self-realization and original thought. For over 28 years, truth seekers from around the world have visited him to hear his practical wisdom and have received answers to some of life's biggest questions.

Yogesvari Srimadbhagvadgita: A Yogic Commentary

Srimadbhagvadgita, simply known as Gita, is one of the primary sources of spiritual knowledge in the Indian tradition. Many commentaries on Gita are available today, but there is not a single commentary written by a yogi. This inspired Shailendra Sharma to write such work, revealing the hidden secrets of life: Time itself speaks from the pages of Gita, being the Supreme God. The author has explained the knowledge that has come down via his lineage of Gurus as well as realized through his own ardent practice of yoga.

Yoga Darsan: A Yogic Commentary

Patanjali's Yoga Sutras, also known as Yoga Darsan, is a fundamental text of the yogic tradition, one of the six traditional schools of Indian philosophical thought. Four short chapters consisting of 196 sutras concentrate the quintessence of yogic wisdom. Despite the brevity, it is the most poetic and inspirational work among the sacred texts on yoga. Only a practicing yogi can fully comprehend the meaning of the text after the realization of the states described in the book – and Shailendra Sharma does it brilliantly. This book is an English translation of the original Hindi commentary of Yoga Sutras.

Siva Sutra: A Yogic Commentary

About 250 years ago, a Kashmiri Brahmin named Vasugupta was directed in a dream by Lord Shiva himself to find a huge rock in a cave on the Shankara Hill. He was told that he would receive the spiritual knowledge bestowed by Shiva himself. He was directed to absorb it and spread it in the society. The very next day 77 sutras carved on a rock were discovered. These sutras are short but multidimensional and are capacious aphorisms about the exact methods of realization. Shailendra Sharma gives commentaries on this sacred text, being guided by the vision found after long years of persistent yogic practice.

Some Flowers And Some Thorns

Collection of aphorisms and thoughts, an assortment of flowers and thorns from the garden of life - wisdom that only a yogi can impart.

The Wayfarer

Our spirit is a traveler. While braving the path of life, the author is sharing his observations and experiences with other wayfarers in the form of inspirational poems.

At The Right Hand of God: Selected Darshans

Collection of Shailendra Sharma's daily conversations with his disciples and visitors display a variety of topics arising from a wild array of questions posed to him in the last twenty years. Describing powerful Kriya Yoga techniques, explaining ways to discover your own immortal substance, redefining the very perception of God, Time, and Creation from a yogic point of view, this book is for the seekers of truth.

Books are available on
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For more information about the author visit
www.shailendrasharma.com