Hatha Yoga Pradipika

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The First Teaching

Remembering Holy Shiva

Verse 1 For Sadhakas expecting to mount the highest Raja Yoga, the wisdom-filled Hatha Yoga, like a shining staircase is given by lord Adinatha. To this Adinatha reverence!

Verse 2 I, Svatmarama Yogi, having bowed to my Nathaguru am giving instruction in Hatha Yoga only for the attainment of Raja Yoga.

Verse 3 For those who, due to the darkness of countless doctrines, do not know Raja Yoga compassionate Yogi Svatmarama holds this burning lamp in the form of Hatha Pradipika.

Verse 4 The royal Yogi Matsyendra Natha, the great Yogi Goraksha Natha and others knew this excellent practice of Hatha Yoga. Through their grace Svatmarama Yogi has obtained this teaching.

Former Sadhana Teachers


The Two Aspects of Hatha Yoga- Hut (Matha) and Tortoise (Kamatha)

Verse 10 For people being burned by the three types of afflictions (spiritual afflictions, physical afflictions, and worldly afflictions) Hatha Yoga is the best place of refuge. And for Sadhakas engaged in any kind of Yoga it is a foundation like a tortoise.

Hatha Yoga Should Be Kept Secret

Verse 11 A Yogi who desires success must keep this Hatha Yoga very secret indeed for unrevealed learning becomes potent and disclosed learning becomes impotent.

Suitable Region and Residence

Verse 12 Construct a simple hut in a place that is free of people and disturbances. It should be in a well-ruled and righteous region where food is easily obtained. There to the measure of a bow’s length, where there are no rocks, fire or water, the Hatha Yogi should reside.

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Characteristics of a Yoga Residence

**Verse 13** Accomplished masters of *Hatha Yoga* have given this description of a Yoga residence. It should have a small door, no windows or leaks, neither too high or low, with an even floor, well smeared with cow-dung and free from insects. It should be adorned outside with a porch and a well. A wall should protect it.

**Instruction**

**Verse 14** Having taken residence in such a place the Sadhaka, free from concerns, must unceasingly practice Yoga according to the directions of his Guru.

**The Six Enemies**

**Verse 15** Through overeating, overexertion, talkativeness, stubborn persistence regarding disciplines, the company of people, and fickleness, Yoga is lost.

**The Six Friends**

**Verse 16** With enthusiasm, courage, perseverance, discrimination, unshakable faith, and abandonment of the company of people, Yoga is accomplished in the highest way.

**Asana (posture)**

**Verse 17** The first part of *Hatha* teaching is Asana so it is spoken of first of all. By means of its practice the practitioner receives steadiness, freedom from disease, and lightness of limbs.

**Remarks of Previous Sadhana Teachers**

**Verse 18** Vasishtha and other wise men and Matsyendra Natha and other Yogis have approved of certain Asanas. I too approving certain Asanas will describe them.

Swastikasana

**Verse 19** The Sadhaka should sit with the soles of both feet properly placed between the thighs and the calves. Yogis call this posture the Asana of the Swastika.

Gomukhasana

**Verse 20** Placing the ankle of the right foot under the left buttock and the ankle of the left foot under the right buttock makes an Asana resembling the shape of a cow’s face. It is called Gomukasana.

Virasana

**Verse 21** To firmly place the feet on opposite thighs is called the ‘virile posture.’

Kurmasana

**Verse 22** Turn the feet outward and press the anus with the two heels. To sit this way is called ‘tortoise posture’ by the Yogis.

Kukkutasana

**Verse 23** Sit in *Padmasana* and slip both hands in between the calves and the thighs to place them firmly on the ground. Then raise the body upward. This is called ‘cock posture.’
Verse 24 The Sadhaka should bind himself in cock posture. Then bringing both feet to the chest and grasping the neck with both hands he should remain sitting like an upturned tortoise. This is called Uttana Kurmasana.

Verse 25 Grasping the big toes of both feet with both hands and pulling one foot up to the ear like drawing a bow is called ‘bow posture.’

Verse 26 Place the right foot at the base of the left thigh and the left foot on the outside of the right hip. Twisting the body in the opposite direction is the Asana described by the royal Yogi Matsyendra Natha.

The Revealed Result of Matsyendrasana
Verse 27 Matsyendrasana lights the fire in the belly. Like a sharp-pointed weapon it massacres the aggregate of disease and makes steady the Sadhaka’s moon. By its practice the Kundalini Shakti is aroused.

Verse 28 Stretch out both feet like a staff and grasp the big toes with both hands. Place the forehead on the knees and stay in this position. This is called ‘back stretch posture.’

Verse 29 Accomplishing this foremost Pashchimotanasana makes the Prana a traveler on the middle path. It ignites the fire in the belly and having made the abdomen lean, renders the Sadhaka disease free.

Mayurasana
Verse 30 Taking support of the earth with both hands and placing the two elbows alongside the navel, raise up high from the earth like a stick. That Asana is called ‘peacock posture.’

Result of Mayurasana
Verse 31 Mayurasana rapidly destroys all diseases of the glands, abdomen, etc. and balances the humors of Vata and Pita. Stimulating the fire in the belly it completely digests all stale, dirty, and indiscriminate food. It digests even the Kalakuta poison.

Verse 32 To lie out straight on the earth like a corpse is ‘corpse pose.’ This Asana is the reliever of fatigue and the bringer of peace to the Chitta.

Verse 33 Beloved lord Shiva has described eighty-four Asanas, but taking only four I describe them.

The Four Highest Asanas
Verse 34 Of all the Asanas, Siddhasana, Padmasana, Sinhasana, and Bhadrasana, are the very highest. And of these one should be ever steady in the pleasure giving Siddhasana.

Verse 35 Firmly block the perineum with one heel and press the other heel against the Linga. Then press the chin against the chest and sit very steadily controlling the organs. Finally, one should look with a steady gaze toward the middle of the brow. The opener of the door of the path of liberation, this Asana is called ‘posture of the adepts.’
Verse 36 Placing one heel above the Linga and the other on top of that is Siddhasana according to others.

Verse 37 This Asana some Yogis call ‘Siddhasana,’ some ‘Vajrasana.’ Other Yogis call it ‘Muktasana,’ or ‘Guptasana.’

Praise of Siddhasana

Verses 38 - 43 Just as Siddha Yogis consider moderation in diet to be foremost among the Yamas and non-violence chief among the Niyamas, so they consider Siddhasana to be the chief among the Asanas. It is advisable that among the eighty-four Asanas, the Sadhaka seeking liberation practice Siddhasana because it cleanses the impurities of the 72,000 Nadis. If the Yogi meditating on Atman and eating moderately does repeated practice of Siddhasana for twelve years continuously he obtains Yogic powers. After Siddhasana what is the use of other Asanas? When with alertness the restrained Prana is transformed into Kevala Kumbhaka, then the Unmani stage is effortlessly generated of its own accord. When Siddhasana is accomplished Tribandha also is born in a natural way. There is no Asana like Siddhasana, no Kumbhaka like Kevala Kumbhaka, no Mudra like Khechari Mudra, and no Laya like Nada.

Padmasana

Verse 44 Place the right foot on the left thigh and the left foot on the right thigh. Hold the two big toes with the opposite hands crossed around the back. Lodge the chin on the chest and gaze unblinking at the tip of the nose. This destroyer of the diseases of the Samyami is called ‘lotus posture.’

Padmasana and Another Opinion

Verse 45 - 47 With special attention place both feet soles up on the thighs. Place both hands palms up between them and fix the attention on the tip of the nose. Press the two front teeth with the tongue and lodge the chin on the chest. Little by little attract the Prana upward. The Asana so formed is said to be the destroyer of all diseases. It is difficult to achieve and can only be learned from someone who has rare understanding.

Knowledge Generation and Padmasana

Verse 48 The Yogi sitting in Padmasana who makes the Vayu drawn into the Nadi completely steady in the brain is liberated. In this there is no doubt.

The Characteristics of a Liberated Yogi

Verses 50 - 52 Place both heels behind the scrotum on the sides of the perineum, left heel on the right side and right heel on the left side. Place the two hands on the two knees. Spread the fingers and open the mouth. Extend the tongue as far as possible and with one-pointed Chitta focus the gaze at the tip of the nose. This highest lion pose, most valued by Yogis, accomplishes Tribandha.
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**Bhadrasana**

**Verses 53 - 54** Place the two heels below the scrotum on the sides of the perineum, left heel on the left side and right heel on the right side. Then hold the two feet very firmly with both hands. This is *Bhadrasana*, destroyer of all diseases. Some *Siddha Yogis* call this *Gorakshasana*.

**Sadhanas of Hatha Yoga**

**Verses 55 – 57** Becoming free from fatigue by practicing *Asanas*, the chief of *Yogis* should repeatedly practice *Nadi* purification, *Kriyas*, *Pranayama* and *Mudras*. The practice of *Hatha Yoga* is in this order: *Asana*, *Kumbhaka*, *Mudra*, and *Nadanusandhana*.

**The Time Limit**

**Verse 58** A renunciate *Brahmachari* who takes measured food and who has *Yoga* as his last resort becomes a *Siddha* in one year. In this there is no doubt.

**Wholesome, Measured Food**

**Verse 59** Eating smooth (unctuous) sweet food taken to please *Shiva*, with one-fourth of the stomach left empty is *Mitahara* or *Yuktahara* (appropriate food).

**Unsuitable Food**

**Verses 60 - 61** *Yogis* consider the following foods to be unsuitable: bitter, sour, pungent, salty, hot, unripe vegetables, fermented barley grain, oil, sesame, mustard, intoxicating drink, fish, meat of goat and other animals, curdled milk, buttermilk, broad bean, *Jujube*, oil cakes, *Asafoetida*, garlic, etc. Food heated a second time, harsh, excessively salty or sour is to be abandoned. During the time of repeated practice the *Sadhaka* should not serve the fire, associate with women, go on journeys, etc.

**Suitable Food**

**Verses 62 - 63** Wheat, rice, barley, *Shashtika* (a kind of quick growing rice), milk, clarified butter, treacle molasses, fresh butter, sugar candy, honey, dry ginger and the five leafy vegetables, mung beans, and crystal clear water are suitable for *Yogindras*. The *Yogi* should take food which is nourishing, sweet, agreeable, combined with milk, etc., supporting the *Dhatus*, desired in the heart, and fit for *Yoga*.

**The Greatness of Repeated Practice**

**Verses 64 - 66** Even a young, old, decrepit, diseased, or weak *Sadhaka* obtains success if he does regular practice of the limbs of *Yoga*. A *Sadhaka* through practice receives success. How can an individual without practice have success in *Yoga*? By only study of the teachings success in *Yoga* is not attained. Nor is wearing the dress of a *Yogi* or hearing tales from *Yogic* teachings the cause of success in *Yoga*. The cause of success is only repeated practice of *Yogic* purifying actions. In this there is not the least doubt.

**The Span of Purifying Action Yoga**

**Verse 67** Repeated practice of various *Asanas*, *Kumbhakas*, *Mudras*, and other means beyond reason should be done until fruit in the form of *Raja Yoga* is attained.
The Second Teaching

Instruction On Pranayama

Verse 1 After Asana practice becomes steady the Yogi observing Yama and taking wholesome and measured quantities of food should correctly practice Pranayama according to his Guru.

The Prana and the Chitta

Verse 2 When the Prana in the body becomes unsteady or tremulous the Chitta also becomes unsteady and uncertain. When the Prana becomes steady or still the Chitta also becomes steady. Through the still Prana the Yogi attains steadiness. Therefore, one should restrain the Prana.

Verse 3 So long as the Prana stays in the body it is called life. Death consists in the passing out of the Prana. It is therefore necessary to restrain the Prana.

Verses 4 - 6 As long as the Nadis are full of impurities Prana is not able to flow through the middle channel. In that state of impure Nadis how can there exist the no-Chitta state? When all the Nadis and Chakras are completely cleaned the Yogi becomes able to hold Prana. With pure intellect one should daily perform the practice of Pranayama so that all the impurities that cover the Sushumna Nadi may be completely removed.

The Method of Pranayama

Verses 7 - 9 The Yogi seated in Padmasana should draw in the Prana through the moon Nadi and having retained it according to his capacity, should release it through the sun Nadi. Again, drawing in the Prana through the sun Nadi he should inhale to his capacity and hold the Prana in the abdomen. Having systematically and correctly performed Kumbhaka, he should release it through the moon Nadi. Through that particular Nadi which Prana is released draw in the Prana again. Retaining it with much effort he should slowly release the Prana using the other Nadi. He should not release forcefully or quickly.

The Intermediate Results of Pranayama

Verses 10 - 11 If one draws in the Prana through the moon Nadi one should release the restrained Prana through the sun Nadi. If the Prana was drawn in by means of the sun Nadi, after the holding, the Prana should be released by means of the moon Nadi. As a result of the regular practice of this process the mass of many Nadis becomes unified within three months. In the morning, at noon, and in the evening one should offer the practice of Kumbhaka gradually building up to eighty breaths.

The Pranayama of Lower, Middle, and Highest Level

Verse 12 In the lowest Pranayama sweating appears. In the intermediate Pranayama there is a shudder. In the highest Pranayama there is the attainment of supreme steadiness. Therefore, the Prana should be correctly restrained.

Verse 13 - 18 The drops of sweat born of the labor involved in the Pranayama should be rubbed into the body. This brings steadiness and lightness to the body. During the beginning of practice a diet of milk and purified butter is desirable but when regular and routine practice is established restrictions are not necessary. Just as lions, elephants and tigers are gradually brought under control, similarly Prana when well restrained and regulated is gradually mastered. Otherwise it harms the Sadhaka. Through appropriately regulated and correctly restrained practice of Pranayama all diseases and ailments are
Impoverished. Improper and ill-directed practice will generate diseases. The enraged Prana causes yawning, coughing, breathing difficulty and strain, headache, pain in the eyes and ears, and other ailments and diseases. So the Sadhaka should perform Rechaka, Puraka and Kumbhaka with correct method and process. Thus Siddhi is achieved.

Verse 19 - 20 When there is complete cleansing of the Nadis outward signs are observed. Among them the lightness and luster of the body are obvious. With the cleansing of the Nadis the Prana can be restrained as is desirable. Consequently, there is an increase in the abdominal fire, adequate expression of Nada and freedom from all diseases.

Verse 21 - 23 The Sadhaka with excess fat or mucus should first do the Shatkarmas. Others should not do them. Dauti, Basti, Neti, Trataka, Nauli, and Kapalabhati, are called the six practices. These six practices are secret and render the body pure. Because they lead to unique results, the highest Yogis generally respect them.

**Dauti Karma**

Verse 24 - 25 The Sadhaka, according to the directions of his Guru should slowly swallow a wet piece of cloth, which is four fingers wide. He should then pull out that piece of wet cloth. This is called Dauti Karma. As a result of this Dauti Karma, mucus, breathing difficulties, leprosy, and twenty kinds of disease, which are caused by Kapha are undoubtedly done away with.

**Basti Karma**

Verses 26 - 28 In a squatting position in water up to the navel with a tube inserted into the anus and contracting the rectum so that water will be sucked inside, the washing of the organ of excretion is called Basti Karma. A bamboo tube six fingers long is called a Basti. Four-finger length of it is inserted into the anus and two fingers of length should remain outside. Edema, stomach ailments, gas, excessive Pitta etc. become balanced by the well-practiced Basti Karma.

**Neti Karma**

Verse 29 - 30 Accomplished Yogis call it Neti in which the Sadhaka pulls out of the mouth a soft string of the circumference of one hand after having made it pass through the nostrils. This Neti cleanses and purifies the head and brain, bestows divine vision on the Sadhaka, and removes all diseases.

**Cleaning of the Eyes**

Verse 31 - 32 A well composed and completely attentive Sadhaka should, with steady gaze, fix his eyes on a target until tears are shed. Yoga teachers call this Trataka. This Trataka is the healer of eye diseases and the remover of drowsiness. It is as secret as a golden jewel box.

**Nauli Karma**

Verse 33 - 34 Bend the shoulders forward and rotate the abdominal muscles to the right and left quickly like a whirlpool. This practice is called Nauli Karma by the Siddhas. Of the six-actions the excellent Nauli Karma increases the fire in the belly and removes digestive disorders. It bestows bliss on the Sadhaka and removes all diseases.
Kapalabhati

Verse 35 - 36 The process of releasing and drawing in breath quickly like a bellows is well known as Kapalabhati. This Kriya is the remover of the ailments of Kapha. If one does Pranayama after the excess weight is lost through the six-actions he will achieve success without difficulty.

The Opposition to the Six-Actions

Verse 37. In the opinion of some teachers, Pranayama alone removes all impurities. They recognize no other means of purification.

Gajakarani

Verse 38 The Sadhaka vomits the contents of the stomach after drawing the Apana up to the throat. By the regular and routine practice of this technique the intestines are mastered. The teachers who are knowers of Hatha Yoga call it Gajakarani, ‘elephant instrument.’

Effects of Pranayama

Verse 39 - Brahma and other Devas were always engaged in Pranayama, and through it lost their fear of death. Therefore, one should practice Pranayama regularly.

Verse 40 So long as the breath is restrained in the body, so long as the Chitta is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear of death.

Verse 41 When the system of Nadis becomes clear of impurities by properly controlling the Prana, the Prana pierces the entrance of the Sushumna and enters it easily.

Verse 42 Steadiness of Chitta comes when the Prana moves freely in the middle. That is the Manomani condition, which is attained when the Chitta becomes calm.

Verse 43 Those who are expert in Yoga methods perform various Kumbhakas to accomplish Manomani. By the practice of different Kumbhakas wonderful success is attained.

Verse 44. Suryabhedana, Ujjayi, Sitkari, Shitali, Bhasrika, Bhramari, Murcha and Plavini are the eight Kumbhakas.

Yoga Yukti (The Device of Yoga)

Verses 45 - 47 One should practice the bond named Jalandhara after the completion of drawing in.

And having restrained the breath, do the bond named Uddiyana after the release. The Prana quickly reaches the Brahma Nadi due to the contraction of the throat during the throat lock and due to the contracting of the base the Prana goes up through the middle passage. Having thus directed the Apana upward one should bring the Prana down. By means of this special practice the Yogi becomes a youth of sixteen years.

Suryabhedana Kumbhaka

Verses 48 - 50 After being seated in a convenient and comfortable Asana, the Yogi should gradually draw in the Prana from outside. Inhaling through the right Nadi from the hair to the tips of the fingers he should restrain it. Then he should release out through the left Nadi. The excellent Suryabhedana Kumbhaka is the purifier of the head and the brain and is the remover of all ailments caused by Vata and worms. This should be repeatedly practiced.
**Ujjayi Kumbhaka**

**Verses 51 – 53** With the mouth closed gradually draw in the *Prana* through both nostrils from the throat making a rasping sound that reaches into the chest. Having restrained it as before release it out through the *Ida Nadi*. This restraint removes all ailment of *Kapha* in the throat, increases the fire in the belly, and removes impurities in the *Nadis* and does away with all complaints due to an imbalance of the humors. This *Kumbhaka* named *Ujjayi* should be practiced while walking, standing and going about.

**Sitkari Kumbhaka**

**Verses 54 - 56** Make the sound ‘sit’ while inhaling through the mouth and exhale only through the nose. By practicing this, the *Yogi* becomes a second *Kamadeva* who is adored in the *Yogini Chakra* and is the destroyer of creation. Afterwards he is not overpowered by hunger, thirst, sleep, or laziness. This increases the strength of the *Yogi*. By the practice of *Sitkari Kumbhaka* he becomes free from all physical ailments and obstacles.

**Shitali Kumbhaka**

**Verses 57 - 58** A wise *Sadhaka* should draw in the *Prana* through his tongue and restrain the breath as mentioned before. At the end of the *Kumbhaka* he should release the *Prana* through both nostrils. The *Kumbhaka* named *Shitali* destroys all diseases. It removes trouble with the belly, heat, thirst, and the effect of any kind of poisons.

**Bhastrika Kumbhaka**

**Verses 59 – 67** Both clean feet should be placed on the thighs. This posture is *Padmasana* and is the destroyer of all sins. The wise *Sadhaka* should hold his abdomen and head erect. Having closed the mouth he should strongly exhale so that the heart, throat and head are filled with sound. Then quickly draw in the air to fill the chest. Thus, the *Sadhaka* should repeatedly release out and draw in. Just as a blacksmith works a bellows quickly so the *Sadhaka* should work the *Prana* with good judgment. When fatigue appears in the body, inhale through the *Surya Nadi* in such a way that the abdomen becomes filled with air. Using the thumb, ring, and little fingers, he should firmly hold his nose. After having systematically held this *Kumbhaka* he should exhale through the *Ida Nadi*. This *Kumbhaka* named *Bhastrika* is the killer of the diseases of *Kapha*, *Vata*, and *Pitta*. It increases desirable heat inside the body and arouses *Kundalini* quickly. It is beneficial and brings comfort. It removes the mucus that blocks the mouth of the *Brahma Nadi*. It perfectly penetrates the three *Granthis* of the body and should be given special attention.

**Bhramari Kumbhaka**

**Verse 68.** The *Sadhaka* should perform *Bhramari Kumbhaka* by inhaling with such rapid speed of vibration that there is a sound like a male bumblebee. After *Kumbhaka* he should exhale making the sound of a female bumblebee. Through this practice the *Anandalila* is born in the *Chitta* of the *Yogi*.

**Murcha Kumbhaka**

**Verse 69.** The *Kumbhaka* named the ‘*Chitta* swoon’ is the giver of happiness. It is practiced at the end of drawing in with completely steady *Jalandhara bandha* and then by gradually releasing out.

**Plavini Kumbhaka**

**Verse 70.** The *Yogi* with his abdomen completely filled with air floats on the surface of deep water happily like a lotus leaf.
Techniques of Kumbhaka

Verse 71. Pranayama has been said to consist of three techniques: exhaling, inhaling and holding. There are two kinds of holding: interrupted and uninterrupted.

Verse 72. As long as Kevala Kumbhaka has not been accomplished the duration of the Sahita Kumbhaka should be practiced to extend it. The easy and comfortable suspension of the Prana without releasing out or drawing in is called Kevala Kumbhaka.

The Greatness of the Kevala Kumbhaka

Verses 73 - 76. After the Siddhi of Kevala Kumbhaka without Rechaka-Puraka, there is nothing out of reach of the Yogi. The Yogi who becomes able to practice Kevala Kumbhaka arouses Kundalini and by this awakening the Sushumna is cleansed and Hatha Yoga is attained. Raja Yoga without Hatha Yoga or Hatha Yoga without Raja Yoga cannot be accomplished. So the Sadhaka should appropriately practice both Yogas for the attaining of the Siddhi of Raja Yoga.

Verse 77. Having restrained the Prana through the Kevala Kumbhaka, the Yogi should let his Chitta roam free. Thus, the Yogi through the regular and routine practice of Hatha Yoga attains Raja Yoga.

The Signs of Having Finished Hatha Yoga

Verse 78. The lightness of the body, luster of the skin, clearness of Nada, brightness of the eye, absence of diseases, victory over Bindu, fire in the belly, purity of the Nadis, are all signs of Hatha Siddhi.
The Third Teaching

**Verse 1** Kundalini is the basis of all Yoga rituals as the lord of serpents is the upholder of the earth with its mountains, jungles and forests.

**The Function of Kundalini**

**Verse 2** When the sleeping Kundalini is completely awakened through the grace of the Guru, then the Chakras and Granthis are pierced.

**Maturation**

**Verse 3** When the Sushumna Nadi turns into a royal road, the Chitta is liberated and even time and death dissolve.

**Verse 4** Sushumna (bliss), Shunayapadavi (empty pathway), Brahma Raundra (god’s door), Mahapatha (great pathway), Shmashana (cremation ground), Shambhavi (goddess), Madhyamarga (middle pathway), are all synonymous terms.

**Verse 5** Therefore, the Sadhaka should practice Mudra with all his might to awaken the goddess sleeping at the entrance of the god door.

**The Main Mudras and Their Result**

**Verses 6 - 9** Maha Mudra, Mahabandha, Mahavedha, Khechari, Uddiyanabandha, Mulabandha, Jalandharabandha, Viparitakarani, Vajroli, and Shaktichalana. These ten Mudras are the destroyer of old age and death. As expounded by the first master they bestow the eight accomplishments. These ten Mudras favored by adepts are difficult to obtain even by the gods. They should be kept secret like a box of gems. They should not be spoken of to others just as sexual intercourse with a highborn woman.

**Maha Mudra**

**Verses 10 - 18.** Having pressed the perineum with the heel of the left foot and stretched out the right leg, one should firmly hold the toe. With the throat locked, one should restrain the Prana and should assume the position of a coiled serpent, which has been struck by a stick. Then, the curved and evasive Kundalini becomes suddenly, forcefully straight and the two channels die. After Kumbhaka one should breathe out slowly and softly. This is the Maha Mudra taught by the great adepts. Through its regular and routine practice the great afflictions (Kleshas) and death are removed. Supreme experts who know call it Maha Mudra. Having practiced the moon side well one should practice the sun side. End the practice when the number of repetitions is the same. For a person who regularly and routinely practices there is no food that is forbidden because even tasteless food can be digested. Even poison is digested as if ambrosia. Through the appropriate and routine practice of this Mudra the diseases of consumption, leprosy, ulcer, rheumatism, indigestion, are done away with. This Maha Mudra bestows great powers on the Yogi so it should be very scrupulously kept secret and should not be given to an unworthy person.

**Mahabandha**

**Verses 19 - 25.** With the heel of the left foot press the perineum. Then place the right foot on the left thigh. Firmly press the chin on the chest and inhaling, focus the Chitta on the middle Nadi. One should practice Kumbhaka to one’s capacity and then slowly exhale. One should practice the right side after having practiced the left side. Some Yogis believe that the throat lock should not be done since the
tongue locked against the front teeth is superior. This Mahabandha gives great powers by preventing 
the Prana from rising up and circulating through Nadis other than the middle Nadi. This Mahabandha 
is able to liberate one from the noose of death. It controls the confluence of the Ida, Pingala, and 
Sushumna Nadis. Just as the life of a beautiful woman is a failure in the absence of a man, 
Mahabandha is useless without Mahavedha.

Mahavedha

Verses 26 - 31. The fully concentrated Yogi seated in Mahabandha should inhale. With the throat 
Mudra he should restrain the breath. Placing both palms on the ground on the sides of the body he 
should slowly beat the buttocks against the ground. This causes the air to leave the other Nadis and 
flow in the middle Nadi. The moon Nadi, the sun Nadi and the fire Nadi having been joined together 
bestow the nectar of immortality. After holding until the presence of death is felt the Yogi should 
release the air. Supreme Sadhakas without fail practice Mahavedha which bestows the great powers 
that remove old age, trembling and decrepitude. These three Maha Mudra, Mahabandha Mudra, and 
Mahavedha Mudra, kept very secret are the remover of old age, death, the igniter of the fire of Yoga, 
the bestower of Siddhi and the enhancer of all the virtues and destroyer of all sins. They should be 
practiced eight times in every three-hour period of the day.

Khechari Mudra

Verse 32. When the tongue in reverse position enters the skull cavity the Khechari Mudra occurs.

Verse 33. As long as the tongue does not touch the middle of the eyebrows one should cut, move, and 
milk the tongue to lengthen it. Only then can the Khechari Mudra be accomplished.

Verse 34 - 36. With a sharp weapon resembling the leaf of the “Sehuda” tree, thin, smooth, and clean, 
one should slightly cut the tendon under the tongue. Rub the cut with powdered salt and Myrobalan. 
After seven days cut again to a hairs depth. Within six months the tendon at the base of the tongue will 
be cut through.

Verse 37 Let the tongue in a reverse position be taken to the place where the three paths come together. 
It is called the “Vyoma Chakra.” This is the Khechari Mudra.

The Glory of Khechari Mudra

Verse 38 - 40 The Yogi who steadies himself with the reversed tongue standing up straight, even for 
half a moment, becomes free from the effect of poison, disease, old age and death. Diseases will not 
attack the Yogi who knows the Khechari Mudra. He is freed from death, yawning, sleep, thirst, hunger 
and swoon. He does not suffer from disease. He is not bound by actions or subject to death.

Esoterism of the Name

Verse 41 The Chitta roams in the sky and the tongue also wanders there, so the adepts have named it 
Khechari (sky dancer).

Protection of the Bindu

Verse 42 - 43 The Yogi who by means of Khechari Mudra has pressed the upper part of the cavity with 
his tongue will not have his Virya drop down even if a desiring woman embraces him. When the falling 
Virya reaches the Yonimandala by means of the accomplished Yoni Mudra it is attracted up.
Moon Juice

Verses 44 - 45 The Yogi who drinks the moon juice with his standing tongue succeeds in conquering death within half a fortnight. In this there is no doubt. The body of this Yogi is constantly filled with Soma. Even poison from the bite of a serpent does not affect him. Just as fire sticks to the wood, and light does not abandon the oil fed wick, so the soul does not abandon the body that is full of Soma.

Eating Cow Meat and Drinking Deathless Wine

Verses 46 - 48 I consider that Yogi who always eats the meat of the cow and drinks the deathless wine as belonging to a high family. The rest of the Yogis are a disgrace to their families. The word ‘cow’ means tongue and its entry into the cavity is eating cow meat, which expiates the greatest of sins. The heat generated by the entry of the tongue into the realm of the tenth door collects the essence of the moon. This essence is the deathless wine.

Rasa Siddhi and Its Result

Verse 49 –51 If the tongue, which brings about the flow of nectars: salty, pungent, sour, milky, sweet, and creamy, constantly presses the upper part of the cavity all disease and old age are destroyed. He achieves immortality, the eight Siddhis and the ability to attract the female Siddha.

The Attainment of Knowledge and the Accomplishment of Mudra

Verse 52 – 53 The Khechari Mudra becomes steady in that unstained space where the five channels meet. That opening is the source of self-knowledge.

Abdominal Lock Seal

Verses 55 - 59 The Mudra through which bound Prana flies up the Sushumna is called ‘Uddiyanabandha’ by Yogis. That lock through which the Prana in the form of a large bird ceaselessly flies is Uddiyana. Pull back the abdomen and raise it above the navel. This practice is Uddiyanabandha, like a lion to kill the elephant of death. Even an old person who practices Uddiyanabandha as instructed by the Guru regains youth. Let the Sadhaka pull up the abdomen with all his might. With only six months of practice the Sadhaka conquers death. The abdominal lock is the highest among all Mudras. When Uddiyanabandha becomes steady liberation is naturally achieved.

The Result of the Anal Lock and Pacifying the Evolutionary Force

Verses 63 - 68 When the Prana unites with the Apana and Nada unites with Bindu through the practice of Mulabhandha, one attains perfection in Yoga Siddhi. There is no doubt about this. When Apana and Prana unite urine and excrement decrease. Even the old become young by the constant practice of Mulabandha. When the Apana, tending downward, is turned upward and reaches the circle of fire the
Apana becomes the long flame of the quivering fire of Yoga. When the Apana and the fire reach the Prana, hot by nature, the heat in the body is intensified. The sleeping Kundalini being heated awakes up. Like a she serpent darting out fangs with raised hood becomes straight when struck by a stick. Then, like a she serpent entering her hole, the Kundalini becomes mastered and enters the Brahmanadi. Yogis should always practice Mulabandha.

Water holder Seal
Verse 69 This is called the Jalandharabandha in which the chin is firmly placed against the heart with the neck contracted. It is the destroyer of old age and death.

Jalandhara Mudra and its Result
Verses 70 - 77 Jalandharabandha binds the network of Nadis and blocks the downward flow of water from above so it is called the water holder. It is the destroyer of throat misery. When Jalandharabandha, characterized by contraction of the throat, is completed the nectar does not fall into the fire and the Vata is not disturbed. By contracting the throat the two Nadis should be completely blocked. This is the middle Chakra, the binder of the sixteen basic centers. Contracting the anus by Mulabandha one should practice Uddiyana. Then blocking the Ida and Pingala let the Prana flow along the posterior path. By this process Prana merges into Brahmarandhra and death, old age, and disease do not occur. These three Bandhas are the highest and are practiced by great adepts. Yogis regard them to be the means to success in all Hatha Yoga rituals. Because the sun sucks up all the nectar flowing from the moon the body becomes old. The Bandhas are the divine means to escape the sun. This is known by the instruction of the Sadguru.

The Reverse Seal
Verses 78 - 81 The Yogi who assumes the posture with his navel up and palate down has his sun and moon reversed. This upside down technique is achieved by the correct instruction of the Sadguru. This upside down seal constantly practiced by the Sadhaka increases the fire in the belly and requires that he eat more. If he eats less the fire will begin to burn up his body. The Sadhaka should place his head down and his feet up for a short while on the first day. He should gradually increase the time daily. After six months wrinkles and gray hair disappear. The Yogi who offers this practice daily for three hours achieves victory over death.

Vajroli
Verse 82 The Yogi who knows Vajroli Mudra obtains success even if he does what he feels to be right not keeping the rules of Yogic scripture.

The Method of Vajroli Mudra
Verse 83 - 85 I consider these two things difficult to obtain: the first thing is milk and the second is control over Nadi. A Sadhaka or Sadhika should practice gradually directing the pelvic secretions upward by contracting the inner pelvic organs. Thus the Vajroli Mudra becomes accomplished.

Yoga Yukti: The Secret Treasure Map of Yoga
Verse 86 One should persistently direct the Prana to flow through the Linga.

Guarding the Bindu
Verse 87 The Sadhaka should practice drawing upward the Bindu before it flows into the pelvis. It should be saved from destruction by drawing it upward.
Guarding the Bindu

**Verses 88 - 90** The Sadhaka should in every way guard Bindu. The knower of Yoga attains victory over death. By the downfall of Bindu death occurs and by its protection life is gained. By the retention and protection of the Bindu a fragrance is produced in the body. As long as the Bindu is well retained in the body there is no fear of death. The Bindu of man depends on the Chitta and in turn life depends on Bindu. Therefore, with full effort Bindu and Chitta should be well guarded.

**Verse 91** The knower of Yoga, established in perfect practice, holds Bindu and Rajas by drawing them up through the generative organ.

**Vrajoli Mudra**

**Verses 92 - 95** Sahajoli and Amaroli are varieties of Vajroli. The Yogi, unmindful of any worldly behavior, after mixing the two juices should smear his limbs with pure ashes soaked in water. Compassionate Yogis have described Sahajoli Mudra as worthy of faith. It is auspicious and conducive to the good of all. Yoga even practiced for pleasure bestows liberation. Virtuous, patient, and pious knowers of the essence can accomplish this Yoga. A Sadhaka full of envy and enmity will not.

**Verse 98** The nectar which flows out from the moon through the practice of Amaroli Mudra being mixed with the sacred sacrificial ashes should be smeared on the upper limbs. This gives divine sight.

**Verse 99** If a woman practices Vajroli and saves her Rajas and Bindu by complete contraction she is a Yogini.

**Verse 100 - 101.** When Vajroli is perfected not a drop of Rajas is wasted and the Nada in the body becomes clear. The Bindu and Rajas in one’s own body unite through the practice of Vajroli bringing Siddhi.

**Verse 102** The true Yogini holds her Rajas by contracting and raising it. She becomes all knowing and fixed in Khechari.

**Verse 103** The fruit of Vajroli Mudra is perfection of the body. The practice brings Bukti and Mukti.

**Kundalini and Its Synonyms**

**Verse 104** All these words, Kutilangi, Kundalini, Bhujangi, Sakti, Isvari, Kundali and Arundhati refer to the same thing.

**The Evolutionary Force**

**Verses 105 - 107** Just as someone opens a door with a key; a Yogi through the Kundalini opens the door of liberation. The Kundalini sleeps covering the hole by which one can go to the seat of Brahма, which is free from suffering. Kundalini Shakti sleeps on the Kanda giving Moksha to Yogis and bondage to the ignorant. He who experiences this knows Yoga.
Knowledge of the Evolutionary Force

Verses 108 - 110 The Kundalini Sakti is said to be coiled like a female snake. He is indeed liberated who arouses and directs her. Between the Ganga and the Yamuna rivers sits a young widow ascetic. Seizing her forcibly is the path to the abode of god. The Ganga River is the Ida Nadi and the Yamuna River is the Pingala Nadi. Between the Ida and Pingala, lies the young widow Kundalini.

Verses 111 - 125 This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Shakti leaves her sleep and rises upwards. She should be caught and moved by Kumbhaka daily, morning and evening for one and one half hours, by inhaling through Pingala by the Paridhana method. The Kanda is above the anus, 9 inches long, and measures 3-4 inches in extent and is soft and white, and appears as if a folded cloth. Keeping the feet in Vajrasana hold them firmly with the hands. The Kanda will be near the ankle joint, where it should be pressed hard. The Yogi sitting in Vajrasana should move Kundalini and then perform Bhastrika. The Yogi should contract the sun in the navel, which will move the Kundalini. There is no fear for him even if he enters the mouth of death. By moving Kundalini for one and one half hours it is drawn up a little from the Sushumna. By the practice of Shaktichalana the Kundalini leaves the entrance of the Sushumna and the Prana enters at once. This comfortably sleeping Arundhati should always be moved by Shaktichalana. By doing so the Yogi is cured of all diseases. The Yogi who has moved the Shakti deserves success. He conquers death playfully. The Yogi observing Brahmacharya and always eating sparingly obtains success within 40 days of practice with the Kundalini. After moving the Kundalini plenty of Bhastrika should be performed. By such practice one loses the fear of the god of death. There is no other way but the practice of the Kundalini for removing the impurities of the 72,000 Nadis. This middle Nadi becomes straight by steady practice of Asanas, Pranayama and Mudras. Those whose sleep has decreased by practice and whose Chitta has become calm by Samadhi receive benefit from Shambhavi and other Mudras.

Mutual Support

Verse 126 The earth without a king, the night without the moon, and Raja Yoga without Mudra, do not have beauty of their own.

Special Information

Verse 127 All practices of moving the Vayu should be done correctly with concentrated Chitta. The Sadhaka should not involve his attention in other objects.

The Ten Mudras

Verse 128 Thus, Lord Adinatha has taught the ten Mudras. Each Mudra is the bestower of great accomplishment. Neither the Yogindra Matsendra Natha, nor the Yogiraj Gorakhsa Natha, nor any other Yogi created these ten Mudras. These ten Mudras are the divine gift of Yoga. They were handed down by the first master, beloved Shiva.

The Highest Teacher

Verse 129 He is indeed the honored true teacher who imparts instruction about these Mudras in accordance with the ancient tradition. He is a master and is god incarnate.

Inspired Student

Verse 130 The pupil, who is ever ready to carry out the instructions of the true teacher and who, with attentiveness, carries on the constant practice of Mudra, attains Anima and the other Siddhis and conquers death.
The Fourth Teaching

Verse 1 I surrender millions of times to the true teacher who is identified with the auspicious lord Shiva.

The Process of Samadhi

Verse 2 Let me describe the supreme process of Samadhi, which destroys death and brings bliss and the abode of god.

Synonyms of Samadhi

Verses 3 - 4 Raja Yoga, Samadhi, Unmani (no-Chitta), Manomani (transparent Chitta), Amartva (immortality), Laya (absorption), Sunyasunya (the void of voids), Paramapada (beyond measure place), Amanksa (un-Chitta), Adwaita (non-dual), Nirajama (unsupported), Niranjana (unstained), Jivanmukti (living liberation), Sahajavastha (natural state), Turya (the fourth stage), and others are synonymous.

Samadhi

Verses 5 - 7 Just as salt mixed in water is dissolved and becomes one with the water, the Chitta merged with the essence of the soul becomes one with it. When the Prana gradually weakens and wears out and the Chitta is dissolved, that union is called Samadhi. Similarly, the union of the individual soul with the supreme soul in which all thoughts, goals, and desires are merged is called Samadhi.

In Praise of Raja Yoga

Verses 8 - 9 Who is truly able to know the importance and greatness of Raja Yoga? Through the correct guidance, training, and discipline of the true teacher knowledge, stability, accomplishment and liberation are achieved. Without the grace and compassion of the true teacher nonattachment to the world, realization of God, and the natural state are very difficult to obtain.

The Natural State and Its Attainment

Verse 10 - 11 Through various Asanas, Kumbhakas, and Mudras, the great Shakti is aroused. Then Prana merges into the void. A Yogi whose Kundalini becomes completely awakened and who renounces all actions attains the Sahajavastha (natural state).

The Destruction of All Action

Verse 12 When the Prana passes through the Sushumna Nadi and the Chitta enters the void the Yogi dissolves the effects of all his actions.

To the Deathless Yogi I Surrender

Verse 13 I surrender to you, Oh immortal Yogi, who has the whole universe within your body and who has conquered time and death.

The Accomplishment of Amaroli, Vajroli and Sahajoli

Verse 14 The goals of Amaroli, Vajroli and Sahajoli, are accomplished when the Chitta is poised in equanimity and the Prana, having passed through the middle channel, becomes steady.
The Technique of Absorbing the Life Energy

Verse 15 - 16 How can it be possible to have transcendental knowledge when the Prana is living and the Chitta has not died? No one can obtain Moksha except one who can make the Prana and Chitta latent. Let the Sadhaka always be in a very pure state. Keep the Prana in the cavity of god after having learned the method of penetrating the Sushumna channel and directing the Prana to pass through the middle passage.

A Hidden Secret

Verse 17 The sun and the moon regulate time in the form of day and night. The Sushumna Nadi eats time. I have told you a most profound secret.

The Great Importance of the Sushumna

Verse 18 In this body there are 72,000 Nadis. Among them the Sushumna channel is the consort of Shiva and the rest are meaningless.

Realization of the Path

Verses 19 - 20 A Sadhaka should practice in such a way that he will know the Prana perfectly. Let him arouse the Kundalini with the fire of Yoga and thus enter the Sushumna channel unimpeded. When the Prana passes through the Sushumna channel, the state of no-Chitta is accomplished. After this other practices become useless for the Yogi.

Chitta and Prana

Verses 21 - 23 That which binds the Prana also binds the Chitta. That which binds the Chitta also binds the Prana. There are two causes for the activity of the Chitta: desire and the Prana. If one is destroyed the other is destroyed. When the Chitta is absorbed in union with the absolute the Prana also is absorbed. Where the Prana merges the Chitta also becomes merged.

Relationship Between Chitta and Prana

Verses 24 - 25 Like milk and water Chitta and Prana are closely linked and do similar functions. Where there is Prana there is the functioning of the Chitta. Where there is Chitta the Prana is active. The functioning of one is closely connected to the functioning of the other. The organs of action and sense function as long as the destruction of both has not occurred. The absorption of both leads to liberation.

The Rasa and the Chitta

Verses 26 - 27 Rasa, Virya and Chitta are unsteady by their very nature. When Virya is brought under full control the Chitta also is controlled. In this state is there anything in the world left unaccomplished? Bhagavan Adinatha says, “Oh Parvati. If Virya and Prana are fully restrained and made peaceful they dissipate all diseases. Becoming bound they bestow on the Sadhaka the power to fly in space.”

The Organs, Chitta, Prana and the Divine Attractant

Verses 28 - 29 When the Chitta becomes steady and stable the Prana also becomes steady and still. The steadiness of the Prana leads to the gain of energy and power and the body becomes unshakable. The master of the organs of action and sense is the Chitta and the master of the Chitta is the Prana. The master of the Prana is Laya and this Laya depends on the divine Nada.
The Attainment of the Bliss of God

Verse 30 The complete absorption of the Chitta is liberation. In the opinion of some it is not liberation. But when there is the complete absorption of the Chitta and Prana, only then is an inexplicable and indescribable bliss born.

Samadhi from Absorption

Verse 31 The absorption of the Chitta by a Yogi is supreme. His exhaling and inhaling have ended and his awareness of the objects of sense has been totally destroyed. The workings of his Chitta have stopped and he is above all change.

Definition of Absorption

Verses 32 - 33 When the eyesight is completely steady and there are no external elements and no organs of action or sense, and the ability which people have for both true and false learning melts into the invisible, that is Layā. Though many Sadhakas call out, ‘Laya, Layā,’ there are very few Sadhakas who really know the nature of Layā. Layā is that state where mentally based desires to seek pleasure are left behind and do not come again, and all objects of sense are forgotten. This state of Sadhana is called ‘Laya.’

The Greatness of Shambhavi Mudra

Verse 34 The four Vedas, the six Darshanas, and the eighteen Puranas; all these are like common prostitutes but the Shambhavi Mudra is to be kept secret and well guarded like a lady of a noble birth.

Shambhavi Mudra’s Nature

Verse 35 Fixing the mind on the subjective faculty and keeping the eyes open without blinking is Sambhavi Mudra. It is a secret preserved in the Vedas and in all true and holy teaching.

Yogi Steady In Sambhavi Mudra

Verse 36 – 37 When a Yogi has his Prana and Chitta absorbed into his own self and with his steady and firm gaze directed outward he sees nothing, he is in Sambhavi Mudra by the grace of the teacher. In that inner space the unique and extraordinary glory of Sambhu shines and smiles on him.

Sambhavi and Khechari

Verse 38 Between holy Sambhavi and Khechari Mudras there is both a difference in location and state. Even so the bliss they bring to the Chitta from absorption in Layā is the same.

No-Chitta Seal

Verse 39 Raise the eyebrows slightly and unite the image in the pupil of the eye with the divine light. If the Sadhaka then joins the Chitta with the divine light he instantly enters the state of no Chitta.

The Path Of Illusion

Verse 40 The net of the Agama has trapped some Sadhakas, and some are caught in the nets of the Vedas and the Puranas. Others are deluded by the intricate systems of logic. They do not know the path of true knowledge of the divine light.
One’s Own Real Nature

Verse 41 A Yogi with his half-closed eyes fixed on the tip of his nose and his Chitta well balanced and perfectly composed, gradually absorbs the moon and the sun. He attains that completely perfect supreme place, completely refulgent, illustrious, that is the primordial seed of all. What more can be said?

When To Worship The Linga

Verse 42 One should not worship the Linga during the daytime nor should it be worshipped during the night. Avoiding day and the night one should always worship the Linga.

The Stability Of Khechari Mudra

Verse 43 - 45 When the Prana from the left and right channels begins to flow through the middle channel the Khechari Mudra is steady. When the space between the Ida and Pingala channels grips the Prana that is the Khechari Mudra. Time and again I have stressed the truth of this. Being steadily established in the support-less space between the Hatha channels is Khechari Mudra.

The East and West Mouth Of the Sushumna

Verses 46 - 47 Khechari Mudra is very dear to Bhagavan Shiva if there is a flow of nectar. The west door of the unique and extraordinary Sushumna Nadi should be closed with the tongue. Its eastern mouth is also closed with the tongue. Thus Khechari Mudra is accomplished and its constant practice eventually leads to the generation of Unmani Mudra.

Chitta Absorption

Verses 48 – 50 The seat of Bhagavan Shivaji is between the eyebrows. The Chitta becomes completely absorbed there. That is the fourth state and is worth knowing. Time does not exist there. Khechari Mudra should be constantly practiced until Yoganidra is attained. A Sadhaka in Yogic sleep knows no death. A Yogi with support-less Chitta does not think anything whatsoever. He is undoubtedly like a pot that is filled with water both inside and out.

The Last Yogic Purifying Action

Verses 51 - 57 Just as the outer breathing stops and is absorbed; the Prana inside the body is also absorbed. Thus along with the Chitta the Prana remains steady in its own place. Through the constant practice of the Yogi day and night in this manner, the Prana becomes weakened and the Chitta absorbed. The whole body will become filled with nectar. Thus the one who has perfection will attain an excellent body and great strength and valor. Merging the mind in the Kundalini and the Kundalini in the mind and observing one’s self, one should meditate on the supreme state. Merging the individual self in the Universal Self and seeing the Self everywhere, one should not let anything enter his consciousness. There is no consciousness either subjective or objective in the Yogi’s mind as there is nothing inside or outside an empty pot. The Yogi is filled like a pot in the ocean. One should not worry about anything in the world nor should he imagine or think. Abandoning all worries he should imagine or think of nothing.

The Imagined Outer Delusion

Verse 58 This entire world is the creation of desire. It is designed by the Chitta. It is the result of purpose. “So, Oh Rama, having given up all thoughts that come from desire and resorting to Nirvikalpa Samadhi, attain perfect peace and tranquility.”
The Absorption of the Chitta

Verses 59 - 62 Just as camphor when melted dissolves in fire and just as salt dissolves in water the Chitta is absorbed in ultimate reality. Knowledge and that which is known are simultaneously dissolved into each other and there is no second. These visible forms, the inanimate and the animate, all appear to be so through the Chitta because when the Chitta becomes no-Chitta in Samadhi there is no duality. The Chitta dissolves by giving up that which can be known. When the Chitta is dissolved there is only the state of the absolute.

Yoga Is One, Ways to It Many

Verse 63 Thus, great and able teachers have mentioned various means and ways confirmed by their experiences of the paths to Samadhi.

Surrendering to the Sushumna Nadi and to the Kundalini Goddess

Verse 64 Let us surrender to the Sushumna Nadi, to the Kundalini Sakti, to the nectar flowing from the moon, and to that Unmani which is true knowledge.

Worship The Divine Sound

Verse 65 Now, the worship of Nada as mentioned by Goraksha Natha, whose essence can be understood and accomplished in an excellent way even by ordinary Sadhakas.

The Uniqueness of the Worship of Nada

Verse 66 Though Adinatha described twelve million, five hundred thousand ways that Laya can occur and they all bring success, we regard one as superior to all the others.

Hearing Method

Verses 67 - 68 A Yogi seated in Muktasana, absorbed in Shambavi Mudra, should with one-pointed attention listen to the inner sound. Close the ears, eyes, nostrils and the mouth with the fingers. Then the clear and pure divine sound is heard through the purified Sushumna Nadi.

The First State of Divine Sound

Verses 69 - 71 There are four states of Yoga that bring about the cessation of the activity of the Chitta; Arambha (beginning), Ghata (jar), Paricaya (familiar) and Nispatti (complete, final, Siddhi). When the Brahmagranthi is pierced and bliss is generated in the inner space a Yogi then hears in his body a spontaneous tinkling sound. This is the beginning state of Nada. A Yogi then attains a divine body radiant, divinely fragrant, and healthy.

The Divine Attractant and Its Jar State

Verses 72 - 73 In the second state when Prana unites with Apana and becomes steady in the Vishnu Granthi located in the throat, a Yogi becomes full of knowledge with his posture unshakeable. He resembles a god in appearance. Having pierced this Vishnu Granthi he hears the deep sound of drums and trumpets.

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**Nada and the Familiar State**

**Verses 74 - 77** In the third state a sound like a kettledrum is experienced. In that state the *Prana* enters the space between the eyebrows, the source of all *Siddhi*. Then having transcended his own joy a *Yogi* blessed with natural bliss becomes completely immune to misery, old age, diseases, the pangs of hunger and sleep, etc. When the *Prana* pierces the *Rudragranthi*, the *Yogi’s Chitta* becomes established in the supreme abode. This is called *Raja Yoga*. The *Yogi* in this state is like the creator and destroyer. He is like God.

**The Indivisible Happiness of the Worship of Nada**

**Verses 78 - 79** It does not matter whether there is liberation or not, surrendering to the divine energy brings unbroken happiness. This is *Raja Yoga*. *Sadhakas* ignorant of the knowledge of *Raja Yoga* only continue to do *Hatha Yoga*. I consider their efforts wasted.

**Easy Method for People of Limited Knowledge**

**Verse 80** The *Yogaraja Svatmaramaji* says, “The no-*Chitta* state can be attained through meditation on the middle of the eyebrows. This absorption born of *Nada* enables *Sadhakas* of limited knowledge to have an easy and quick way to attain *Raja Yoga*."

**Indescribable Bliss**

**Verses 81 - 82** Shri Guru Nathaji only knows the ever-expanding and unique bliss occurring in the hearts of *Yogis* through the constant practice of *Samadhi*, along with absorption in *Nada*. A *Tapasvi Muni* closes the ears with both hands and listens to the *Anahata Nada*. Let him keep his *Chitta* unshakable until complete steadiness and composure are attained.

**The Complete Defeat of Distraction**

**Verse 83** The sounds heard in practice drown all external sounds and within 15 days the *Yogi*, having overcome all distractions, attains happiness.

**Description of Subtle Nada**

**Verses 84 - 86** In the beginning stage of practice a *Sadhaka* hears gross *Nada*. After his practice develops and progresses he gradually hears subtle and more subtle *Nada*. In the beginning of practice loud sounds like the roar of waves, rumble of thunder, big drums and trumpets are heard. In the last stage subtle sounds that are latent in the body like the jingling of ornaments and the sound of a harp and reverberation like the humming of bees come within the range of hearing.

**The Constant Practice of Nada, Gross and Subtle**

**Verses 87 - 92** Those who know the science of *Nada* regard the subtle *Nada* as far superior to the gross *Nada*. Subtle *Nada* ensures more concentration of attention. Similarly, more subtle *Nada* is superior to subtle *Nada* because even more concentration of attention is attained. Gross, subtle, and more subtle *Nada* are produced by different intensities of the flow of *Prana*. When *Prana* is in full force the *Chitta* hears subtle or subtler *Nada*. When *Prana* is less intense the *Chitta* hears gross *Nada*.

**The Way to Siddhi**

**Verse 93** A *Yogi* who wants to achieve *Yoga* should give up all anxieties, worries and distractions and should whole-heartedly concentrate his efforts to unite with *Nada*.
Nada and Chitta

Verses 94 - 99 Nada is like a hunter that kills the deer in the form of Chitta. Nada is a strong lock to prevent the horse in the form of Chitta from going astray. So, a Yogi should with determination try to enhance the effect of Nada. Quicksilver in the form of Chitta is rendered steady and firm by burning it with sulfur. Then it can roam in space. The serpent in the form of Chitta, forgetting everything, gets charmed by listening to Nada and thus will never flee. Just as fire in wood gets extinguished, so the Chitta absorbed in Nada, gets dissolved in God along with the Nada. If a hunter in the form of a worshipper of Nada is skilled in hitting the target with an arrow, then it is quite easy for him to kill the deer in the form of Chitta when the attention is engrossed by the Nada such as a conch, harp, etc.

The Beyond-measure Abode of Vishnu

Verse 100 There is an essence worth knowing inside the sound produced by Anahata Nada. Within that essence dwells the Chitta. Chitta becomes united with and absorbed into that essence. Verily, that is the supreme abode of lord Vishnu.

Beyond-Measure God

Verse 101 - 102 As long as the all-pervading Nada is active, space is imagined to exist. That utter silence beyond all description is called the supreme essence. Whatever in the form of Nada is heard, that is Shakti. And that which is formless and which is the very end of essence is the supreme lord.

Above the Effect of Time, the Raja Yogi

Verses 103 - 104 All practices, techniques or processes of Hatha and Laya aim at the accomplishment of Raja Yoga. A Yogi on attaining Raja Yoga is above all effect of time.

Destruction of Evil and Virtue

Verse 105 Through uniting with the Nada all evils are destroyed and undoubtedly the Chitta and Prana are united with and are absorbed in the stainless universal spirit.

The Nature of No Knowledge Samadhi

Verses 106 - 113 A Yogi seated in the no-Chitta state never hears Nada of conch, drum, etc. In this state undoubtedly his body remains inactive, like a log. That Yogi being completely free from all worries, distractions or misery becomes like a dead body. He is a living liberated one. This is beyond doubt. The god of death cannot destroy a Yogi seated in perfect Samadhi. Nor can the bondage of Karma bind him. Not only that, he cannot be controlled by anyone. One who is in Samadhi is beyond the effect of sound, touch, form, taste, smell, his soul and the souls of others. He recognizes no difference between himself and others. That Yogi is a living liberated one whose Chitta is never in a state of sleep and is above all sense of either remembering or forgetting and is beyond rise and fall, etc. A Yogi in perfect Samadhi remains untouchable by weapons, cannot be trapped by any embodied entity, and cannot be subjected to magic or curses.

True Knowledge and False, Incoherent Talk

Verse 114 As long as the moving Prana having entered the middle path does not become steady in the cavity of god, the Bindu will not be steady under the firm restraint of the Prana and the Chitta also will not be concentrated in natural meditation. Until then any knowledge about Yoga is like boastful and incoherent talk.

The End