

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 Svatomarama* 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

Verse 5 - 9 Reverend *Adinatha*, *Matsendra Natha*, *Shabara Natha*, *Ananda Bhairava Natha*, *Chaurangi Natha*, *Mina Natha*, *Goraksha Natha*, *Virupaksha Natha*, *Vileshaya Natha*, *Yogi Manthana Natha*, *Bhairava Natha*, *Siddha Natha*, *Buddha Natha*, *Kanthadi Natha*, *Korantaka Natha*, *Surananda Natha*, *Siddhapada Natha*, *Charpati Natha*, *Kaneri Natha*, *Pujyapada Natha*, *Nitya Natha*, *Niranjana Natha*, *Kapali Natha*, *Bindu Natha*, *Kaka chandishavara Natha*, *Allama Natha*, *Prabhudeva Natha*, *Dhoda Natha*, *Choli Natha*, *Tintini Natha*, *Bhanuki Natha*, *Naradeva Natha*, *Khanda Natha*, *Kapalika Natha*, etc. are great adepts. Having completed their *Sadhana* and overcome death, they roam the whole of creation.

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.

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 *Gomukhasana*.

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.'

Uttana Kurmasana

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*.

Dhanurasana

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.’

Matsyendrasana

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.

Pashchimotanasana

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.

Shavasana

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 Sit in *Padmasana* with the chin pressed on the chest and the two cupped palms joined. The *Sadhaka* meditating on the adored one should again and again attract the *Apana* upward and the *Prana* downward. By the power of *Shakti* he gets incomparable knowledge.

The Characteristics of a Liberated Yogi

Verse 49 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.

Sinhasana

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*.

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*.

Sadhana 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

banished. 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*, *Bhastrika*, *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.

Seed, Mudra, God, and the Independent State

Verse 54 There is only one seed in the form of *Aum* and one *Mudra*, which is *Khechari Mudra*. There is one God, independent of everything and one independent state of the *Chitta* called *Manomani*.

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.

Anal Lock

Verses 60 - 62 The anus should be firmly contracted while pressing the perineum with the heel to pull up the *Apana*. This lock making the normally down and out flowing *Apana* go upward is called *Mulabandha* by the knowers of *Yoga*. Having pressed the door of the anus the *Sadhaka* should pull up the *Apana* repeatedly and forcefully so that it rises. For the one desiring liberation completely awakening the *Kundalini* is the only way.

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 *Mulabandha*, 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.

The Immortal Seal and the Attainment of Divine Sight

Verses 96 – 97 Abandon the overly hot first secretion and the weak last flow. When the cool middle flow is used it is called *Amaroli* in the school of the *Kapalikas*. When the *Sadhaka* daily drinks the deathless draught through his nose and appropriately practices the *Vajroli Mudra* it is called *Amaroli*.

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 *Brahma*, 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), *Amanska* (un-*Chitta*), *Advaita* (non-dual), *Niralamba* (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 *Laya*. Though many *Sadhakas* call out, '*Laya, Laya,*' there are very few *Sadhakas* who really know the nature of *Laya*. *Laya* 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 Khechhari

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

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