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The Gheranda Samhita

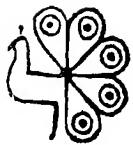
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THE GHERANDA SAMHITA

LESSON FIRST

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

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

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

घटस्थयोगकथनम् ।

पकदा घटस्थकापालिर्गत्वा घेरण्डकुहिरम् ।
प्रणाम्य विनयान्नकर्या घेरण्डं परिपृच्छति ॥ १ ॥

1. Once Chānda Kāpāli going to the cottage of Gheranda saluted him with reverence and devotion.

श्रीघटस्थयोगकापालिर्हवाच—
घटस्थयोगं योगेश तत्त्वानन्तर्स्य कारणम् ।
इदानीं श्रोतुमिच्छामि योगेश्वर वद प्रभो ॥ २ ॥

Chānda Kāpāli said :—

2. O Master of Yoga ! O best of the Yogins ! O Lord ! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñāna).

घेरण्ड उवाच—
सामु सामु महाबाहो यन्मान्त्वं परिपृच्छसि ।
कथयामि हि ते वत्स सावधानाध्वारय ॥ ३ ॥

GERANDA REPLIED.

3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

नास्ति मायासमः पाशो नास्ति योगात्परं अलभ् ।
नास्ति ज्ञानात्परो अन्तु नहं कुरात् परो रिषुः ॥ ४ ॥

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

अभ्यासात्कादिवर्णानि यथा शास्त्राणि वो धयेत् ।
तथा योगं समासाद्य तत्त्वशानन्दनं लभते ॥ ५ ॥

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

सुकृतैर्दुष्कृतैः कार्यैर्जायते प्राणिनां घटः ।
घटादुत्पद्यते कर्म घटियन्तं यथा भ्रमेत् ॥ ६ ॥

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

ऊर्ध्वाधो भ्रमते यद्यद्यन्तं गतो धशात् ।
तद्वक्तव्यमेवशास्त्रीयो भ्रमते जन्ममृत्युमिः ॥ ७ ॥

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

आमकुम्भं इवाभस्यो जीर्यमाणः सदा घटः ।
योगानलेन संदृष्टं घटशुलिं समाचरेत् ॥ ८ ॥

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

अथ सप्तसाधनम् ।
शोधनं हृदता दैव स्थैर्यं धैर्यज्ञच लाधवम् ।
प्रत्यक्षज्ञच निर्लिपिज्ञच घटस्य सप्तसाधनम् ॥ ९ ॥

THE SEVEN EXERCISES.

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

अथ सप्तसाधनलक्षणम् ।
 षट्कर्मणां शोधनज्व ग्रासनेन भवेद्दृढम् ।
 मुद्र्या स्थिरता वैव प्रत्याहारेण धीरता ॥ १० ॥
 प्राणायामालाघवज्च ध्यानतप्रत्यक्षमात्मनि ।
 समाधिना निर्लिप्सञ्च सुक्तिरेव न संशयः ॥ ११ ॥

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Asana or posture gives Driddhatâ or strength; 3rd—Mudrâ gives Sthiratâ or steadiness; 4th—Pratyâhâra gives Dhairyatâ or calmness; 5th—Prâgâyâma gives lightness or Laghimâ; 6th—Dhyâna gives perception (Pratyakshatwa) of Self; and 7th—Samâdhi gives isolation (Nirliptatâ), which is verily the Freedom.

अथ शोधनम् ।
 धैति वैस्तिस्तथा नेतिलौलिकी ब्राठकं तथा ।
 कपालभातिशैतानि षट्कर्माणि समाचरेत् ॥ १२ ॥

THE SIX PURIFICATORY PROCESSES.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trâṭaka; (6) Kapâlabhâti are the Shatkarmas or six practices, known as Śâdhana.

PART I.

अथ धैतिः ।
 अन्तधैतिर्दन्तधैतिर्दौतिमूलशोधनम् ।
 धैतिं चतुर्विंशां कृत्वा धटं कुर्वन्तु निर्मलम् ॥ १३ ॥

THE FOUR INTERNAL DHAUTIS.

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

अथ अन्तधैतिः ।
 वातसारं वारिसारं वह्निसारं बहिष्कृतम् ।
 धटस्य निर्मलार्थाय अन्तधैतिश्चतुर्विधा ॥ १४ ॥

(a) ANTAR-DHAUTI.

14. Antardhauti is again sub-divided into four parts:—Vâtasâra (wind purification), Vârisâra (water purification), Valñisâra (fire purification), and Bahiskrita.

अथ वातसारः ।
 काकचृष्टवदास्येन पिवेह्नायुः शनैः शनैः ।
 वालयेतुदर्तं पश्चात्तर्येना रेत्येष्टनैः ॥ १५ ॥

(a¹) VÂTASÂRA-DHAUTI.

15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

वातसारं परं गौप्यं देहनिर्मलकारणम् ।
 सर्वरोगक्षयकरं देहानलविवर्द्धकम् ॥ १६ ॥

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

अथ वारिसारः ।
 आकृष्टं पूर्येह्नाति वक्षेय च पिवेष्टनैः ।
 चालयेतुदरेष्ट वेदादाद्रेष्टयेदधाः ॥ १७ ॥

(a¹) VÂRISÂRA-DHAUTI.

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

वारिसारं परं गौप्यं देहनिर्मलकारणम् ।
 साधयेत्तत्प्रयत्नेन देवदेहं प्रपद्यते ॥ १८ ॥

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

वारिसारं परा धैति॑ साधयेदः प्रयत्नातः ।
 मलदेहं शोधयित्वा देवदेहं प्रपद्यते ॥ १९ ॥

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

अथ अग्निसारः ।
 नाभिप्रस्थिं मेरुष्टे शतवारण्यं कारयेत् ।
 अग्निसारमेवा धैतियैगिना योगस्तिद्विदा ॥ २० ॥

(a¹) AGNISÂRA OR FIRE PURIFICATION.

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisâra or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.

उदरामयजंत्यक्त्वा जटराग्निं विवर्द्धयेत् ।
 पषा धैतिः परा गौप्या देवानामपि तुर्लभा ।
 केवलं धैतिमात्रेण देवदेहो भवेद्ग्रन्थम् ॥ २१ ॥

21. This form of Dhauti should be kept very secret, and it is hardly to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

अथ बहिष्कृतधौतिः ।
 काकीमुद्रा साधयित्वा पूर्येतुदर्श मस्तु ।
 धारयेदर्द्धयामन्तु शालयेदर्द्धवर्तमेना ।
 एषा धौतिः परागोप्या न प्रकाशया कदाचन ॥ २२ ॥

(a') BAHISKRITA-DHAUTI.

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

अथ प्रश्नालनम् ।
 नाभिमन्तो जले खित्वा शक्तिनार्द्दी विसर्जयेत् ।
 कराभ्यां शालयेन्नार्द्दीं याधनमलयिसर्जनम् ।
 तापत्वक्षाल्य नाडिंच उदरे वेशयेत् पुनः ॥ २३ ॥

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

इदं प्रश्नालनं गोप्यं देवानामपि दुर्लभम् ।
 केषलं धौतिमात्रेण देवदेहो भवेत्पुरुषम् ॥ २४ ॥

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

अथ बहिष्कृतधौतिप्रयोगः ।
 यामार्धं धारणा शक्तिं यावत्साधयेन्नरः ।
 बहिष्कृतं महस्त्रौतिस्तावच्छेष न जायते ॥ २५ ॥

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

अथ दत्तधौतिः ।
 दत्तमूलं जिह्वामूलं रन्धनं कर्णयुग्मयोः ।
 कणालरन्धं एज्जैते दत्तधौतिं विधीयते ॥ २६ ॥

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

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.

अथ दन्तमूलधौतिः ।
 आदिरेण रसेनाथ मृतिकथा च शुद्धया ।
 मार्जयेद्वलमूलच्च यावत्किलिवषमाहरेत् ॥ २७ ॥

(b⁴) DANTA-MULA-DHAUTI.

27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

दन्तमूलं परा धौतिर्योगिनां योगसाधने ।
 नित्यं कुर्यात्प्रभाते च दन्तरक्षां च योगवित् ।
 दन्तमूलं धावनार्दकार्यं षु योगिनां मतम् ॥ २८ ॥

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

अथ जिह्वाशोधनम् ।
 अथातः संप्रवक्ष्यामि जिह्वाशोधनकारणम् ।
 जरामरणरोगादीशाशयेदीर्घलम्बिका ॥ २९ ॥

(b⁵) JIVHĀ SODHANA. OR TONGUE-DHAUTI.

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

अथ जिह्वामूलधौतिप्रयोगः ।
 तर्जनीमध्यमानामा अङ्गुलिश्चययोगतः ।
 वेशयेद्वगलमत्त्वे तु मार्जयेलम्बिकामुलम् ।
 शानैः शानैर्मार्जयित्वा कफदोषं निवारयेत् ॥ ३० ॥

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

मार्जयेन्नवनीतेन देहयेच पुनः पुनः ।
 तदग्रं लौहयन्त्रेण कर्षयित्वा शानैः शानैः ॥ ३१ ॥

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

नित्यं कुर्यात्प्रयत्ने न रवेददयकेऽस्तके ।
 पवं कृते च नित्यं सा लम्बिका दीर्घता वजेत् ॥ ३२ ॥

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

अथ कर्णधौतिप्रयोगः ।
 तर्जन्यनामिकायोगान्मार्जयेत् कर्णरंध्रयोः ।
 नित्यमध्यासयोगेन नादान्तरं प्रकाशयेत् ॥ ३३ ॥

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

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

अथ कणालरन्ध्रप्रयोगः ।

वृद्धाङ् गुष्ठेन दक्षेण मर्जयेद्वालरन्ध्रकम् ।
एवमध्यासयोगेन कफ्टद्रावं निवारयेत् ॥ ३४ ॥

KAPĀLA-RANDHRA-DHAUTI.

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

नाडी निर्मलता याति दिव्यदृष्टिः प्रजायते ।

निद्रान्ते भोजनान्ते च दिवान्ते च दिने दिने ॥ ३५ ॥

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

अथ हृदौतिः ।

हृदौतिं त्रिविधां कुर्यादपद्वमनवाससा ॥ ३६ ॥

(c) HRID-DHAUTI.

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

रम्भादण्डं हरिदण्डं वेष्टदण्डं तथैव च ।

हृन्मध्ये चालयित्वा तु पुनः प्रत्याहरेच्छन्ते ॥ ३७ ॥

(c¹) DANDA-DHAUTI.

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

कफोपेतं तथा क्षे दं रेचयेद्वृद्धवर्तमना ।

दण्डधौतिविधानेन हृदोगं नाशये दुधुकम् ॥ ३८ ॥

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

अथ वमनधौतिः ।

भोजनान्ते पित्रेद्वारि चाकण्ठपूरितं सुधीः ।

उच्चां हृष्टि क्षणं कृत्वा तज्जलं वमयेत्पुनः ।

नित्यमध्यासयोगेन कफपित्तं निवारयेत् ॥ ३९ ॥

(c²) VAMANA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out

again. By daily practising this Yoga, disorders of phlegm and bile are cured.

अथ वासोधौतिः ।
वस्तुरङ्गुलविलार्तं सूक्ष्मवस्तुं शानैप्रसेत् ।
पुनः प्रसाहरे देतत्प्रोद्यते धौतिकर्मकम् ॥ ४० ॥

(e) VASTRA-DHAUTI.

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

गुलमज्वरस्तीहाकृषुकफणितं विनश्यति ।
जारोद्यं चलपुष्टिक्ष भवेत्तस्य दिने दिने ॥ ४१ ॥

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

अथ मूलशोधनम् ।
सपानकरता तावद्यावम्भुलं न शोधयेत् ।
तस्मात्सर्वप्रश्यामेन मूलशोधनमासरेत् ॥ ४२ ॥

(j) MULA SODHANA, OR PURIFICATION OF THE RECTUM.

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

पित्तमूलस्य दण्डेन मध्यमाङ्गुलिनापि वा ।
यज्ञेन क्षालयेदगुडां वारिक्षा च पुनः पुनः ॥ ४३ ॥

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

वारयेत्काष्ठकाटिष्ठ्यशामजीर्णं निवारयेत् ।
कारयं काञ्चित्पुष्टिपोष्ट विहिमप्ल वीपनम् ॥ ४४ ॥

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

End of Dhautis.

PART II.

अथ वस्तिप्रकरणम् ।
जलवस्तिः शुक्रवस्तिर्बास्तिः स्यादूद्विविधा स्मृता ।
अश्वस्तिं जले कुर्याद्युप्कवस्तिं सदा किंतो ॥ ४५ ॥

BASTIS.

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

ग्रथ जलबस्तिःः-।

नाभिमप्तजले पायुं न्यत्वानुत्कटासनम् ।
आकुञ्जनं प्रसारङ्ग्य जलबस्तिं समाचरेत् ॥ ४६ ॥

JALA-BASTI.

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

प्रमेहृच्च उदावर्षं कृपायुः निवारयेत् ।

भवेत्स्वच्छन्ददेहभ्य कामदेवसमो भवेत् ॥ ४७ ॥

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

बस्तिं पश्येद्यतानेन धालयित्वा शैरेत्पः ।

अभ्यनीमुद्रया पायुमाकुञ्जयेत् प्रसारयेत् ॥ ४८ ॥

STHALA-BASTI.

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

एषमयासयोगेन कोष्ठेशो न विद्यते ।

विषद्युयेऽजटारामिमामवातं विनाशयेत् ॥ ४९ ॥

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

End of Basti-Karma.

PART III.

ग्रथ नेतियोगः ।

वितस्तिमानं सूक्ष्मसूत्रं नासानाले प्रवेशयेत् ।
मुखान्तिर्गंमयेत्पञ्चात् प्रोक्ष्यते नेतिर्कर्मकम् ॥ ५० ॥

NETI.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyā.

साधनश्रेतिकार्यस्य सेचरीसिद्धिमात्र्यात् ।
कफदोषा विनश्यन्ति दिव्यहृषिः प्रजायते ॥ ५१ ॥

51. By practising the Neti-Kriyâ, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

PART IV.

अथ लौकिकीयोगः ।
अमन्दवेगेन तुन्दं तु भ्रामयेदुभयाभ्यर्थ्येः ।
सर्वरोगशिहन्तीह देषानलविवर्ध्नम् ॥ ५२ ॥

LAUKIKI-YOGA.

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

PART V.

अथ त्राटकम् ।
निमेषोन्मेषकं त्वक्त्वा सूक्ष्मलक्ष्यं निरीक्षयेत् ।
यावदधुन् पतति त्राटकं प्रोच्यते तुष्टैः ॥ ५३ ॥

TRÂTAKA OR GAZING.

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

एवमभ्यासयोगेन शास्त्रवी जायते धूकम् ।
नेत्ररोगा विनश्यन्ति दिव्यहृषिः प्रजायते ॥ ५४ ॥

54. By practising this Yoga, Sambhavi Siddhis are obtained ; and certainly all diseases of the eye are destroyed and clairvoyance is induced.

PART VI.

अथ कपालभ्रतिः ।
वामकमेणाव्युक्तमेण शीलकमेण विशेषतः ।
भालभ्रतिं त्रिशा कुर्सात्कफदोषं निषारयेत् ॥ ५५ ॥

KAPÂLABHÂTI.

55. The Kapâlabhâti is of three kinds: Vâma-krama, Vyût-krama, and Sit-krama. They destroy disorders of phlegm.

अथ वामकमकपालभ्रतिः ।
ईद्या पूर्वेद्वायुं रेचयेतिपङ्कलापुनः ।
पिङ्गलया पूर्वित्वा पुनश्चन्द्रेण रेचयेत् ॥ ५६ ॥

VÂMA-KRAMA.

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

पूरकं रेचकं छत्वा वेरेन न तु चालयेत् ।
पश्चमभ्यासयोगेन कफ्तोषं निवारयेत् ॥ ५७ ॥

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

अथ श्वृकमकपालभातिः ।
नासाभ्यां जलगाकृत्य पुनर्वक्त्रेण रेचयेत् ।
पायं पायं श्वृकमेण इलेप्तमदोषं निवारयेत् ॥ ५८ ॥

VYÛT-KRAMA.

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

अथ शीत्कमकपालभातिः ।
शीत्कृत्य पीत्वा घक्त्रेण नासानलैर्धिरेचयेत् ।
पश्चमभ्यासयोगेन कामदेवसमो भवेत् ॥ ५९ ॥

SIT-KRAMA.

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

न जायते वाह्यकं च ज्वरा नैव प्रजायते ।
भवेत्स्वच्छन्ददेहश्च कफ्तोषं निवारयेत् ॥ ६० ॥
इति श्रीधरण्डसंहितात्मा घेरण्डसंहितादे षट्कर्मसाधार्ण नाम प्रथमोपदेशः
समाप्तः ।

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

End of the first lesson.

SECOND LESSON.

द्वितीयोपदेशः ।

अथ आसनानि ।

घेरण्ड उषाच—

आसनानि समस्तानि यावन्तो जीवजन्तव्यः ।
चतुररशीतिलक्षणाणि रिषेन कथिताने च ॥ १॥

THE ASANAS OR POSTURES.

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

तेषां मर्त्ये विशिष्टानि वोङ्गोनं शतं हृतम् ।

तेषां मर्त्ये मर्त्यलोके द्वात्रिंशदासनं शुभम् ॥ २ ॥

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

अथ आसनानि भेदाः ।

सिद्धं परं तथा भद्रं मुक्तं ध्यात्वा स्थितिकम् ।

सिंहस्त्रं गोमुखं धीरं धनुरासनमेव च ॥ ३ ॥

शृतं गुतं तथा प्रास्त्यं मर्त्येन्द्रासनमेव च ।

गोरक्षं पश्चिमोत्तानं उत्कटं सङ्कुटं तथा ॥ ४ ॥

मयूरं कुक्कुटं कूर्मं तथाचेत्तानकूर्मयकम् ।

उत्तानमण्डुकं वृक्षं मण्डुकं गरुडं वृषभम् ॥ ५ ॥

शालभं भकरं चाष्टु भुजकूचयेगासनम् ।

द्वात्रिंशदासनानितु मर्त्यलोकेहि सिद्धिदम् ॥ ६ ॥

DIFFERENT KINDS OF POSTURES.

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

1. Siddham (<i>perfect posture</i>).	17. Utkatam (<i>hazardous posture</i>).
2. Padmam (<i>Lotus posture</i>).	18. Sankatam (<i>Dangerous posture</i>).
3. Bhadram (<i>Gentle posture</i>).	19. Mayuram (<i>Peacock posture</i>).
4. Muktam (<i>Free posture</i>).	20. Kukkutam (<i>Cock posture</i>).
5. Vajram (<i>Adamant posture</i>).	21. Kûrma (<i>Tortoise posture</i>).
6. Swastika (<i>Prosperous posture</i>).	22. Uttana Manduka.
7. Siñham (<i>Lion posture</i>).	23. Uttana Kurmakam.
8. Gomukha (<i>Cow-mouth posture</i>).	24. Vriksha (<i>Tree posture</i>).
9. Vira (<i>Heroic posture</i>).	25. Manduka (<i>Frog posture</i>).
10. Dhanur (<i>Bow posture</i>).	26. Garuda (<i>Eagle posture</i>).
11. Mritam (<i>Corpse posture</i>).	27. Vrishabham (<i>Bull posture</i>).
12. Guptam (<i>Hidden posture</i>).	28. Kalabha (<i>Locust posture</i>).
13. Matsyam (<i>Fish posture</i>).	29. Makara (<i>Dolphin posture</i>).
14. Matsendra.	30. Ushtram (<i>Camel posture</i>).
15. Goraksha.	31. Bhujangam (<i>Snake posture</i>).
16. Paschimottana.	32. Yoga.

अथ आसनानी प्रयोगः
अग्र सिद्धासनम् ।
योनिस्थानकमङ्गिमूलघटितं संपीड्य गुल्फेनं
मेहोपर्यं संजिधाय चितुकं कृत्वा हृषि स्थापितम् ।
स्थाणुं संयमितेन्द्रियोऽचलहशा पश्यन् च वोरत्तर-
सेधंमोक्षविद्यायतैफलकरं सिद्धासनं प्रोक्षयते ॥ ७ ॥

1.—THE SIDDHĀSANA.

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

अथ पद्मासनम् ।
वामोरुपरि दक्षिणं हि सरणं संस्थाप्य धार्मं तथा
दक्षोरुपरि पश्चिमेन विधिना कृत्वा करात्मा हृषम् ।
अकुष्ठौ हृषये निधाय चितुकं नासाप्रमालोकये-
देतद्वयाधिविनाशनाशनकरं पद्मासनं प्रोक्षयते ॥ ८ ॥

2.—THE PADMĀSANA.

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

अथ भद्रासनम् ।
गुल्फौ च वृष्टयस्थाधो यत्करेण समाहितः ।
पादाकुष्ठौ करात्माऽच्च धृत्वा च पृष्ठदेशातः ॥ ९ ॥
जालन्धरं समासाद्य नासाप्रमथलोकयेत् ।
भद्रासनं भवेदैतत्सर्वव्याधिविनाशकम् ॥ १० ॥

3.—THE BHADRĀSANA.

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

अथ मुक्तासनम् ।
पायुमूले धारगुल्फं दक्षगुल्फं तथापरि ।
समकायशिरोग्रोषं मुक्तासनल्तु सिद्धिदम् ॥ ११ ॥

4.—THE MUKTÂSANA.

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

अथ दक्षासनम् ।

जड्याभ्यां वज्रवत्कृत्वा गुदपाश्वे पदावूमै ।

दक्षासनं भवेदेत्योगिनां सिद्धिदायकम् ॥ १२ ॥

5.—THE VAJRÂSANA OR THE ADAMANT POSTURE.

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

अथ स्वस्तिकासनम् ।

आनुवौरन्तरे कृत्वा योगी पादतले उभे ।

अद्भुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १३ ॥

6.—THE SWASTIKÂSANA.

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

अथ सिंहासनम् ।

गुरुकौ च वृथग्नस्याधे व्युत्कमेणार्थतां गतौ ।

चितिमूलै भूमिसंस्थौ कृत्वा च जानुगोपति ॥ १४ ॥

व्यक्तवक्त्रो जलंध्रज्ञ नासाप्रमवलोकयेत् ।

सिंहासनं भवेदेतत् सर्वव्याधिविनाशकम् ॥ १५ ॥

7.—THE SIMHÂSANA.

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

अथ गोमुखासनम् ।

पदौ च भूमै संस्थाप्य पृष्ठपाश्वे निवेशयेत् ।

स्थिरकायं समासाद्य गोमुखं गोमुखाकृति ॥ १६ ॥

8.—THE GOMUKHÂSANA.

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

अथ वीरासनम् ।
एकपादमयैकस्मिन्व्यसेदूर्ध्वस्थितम् ।
इतरस्मिन्स्थथा पश्चाद्वीरासनमितीरितम् ॥ १७ ॥

9.—THE VİRĀSANA.

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

अथ धनुरासनम् ।
प्रसार्य पादै भुवि दण्डरूपै करौ च पृष्ठे धृतपादयुग्मम् ।
कृत्वा धनुस्तुत्यपरिवर्चिताङ्कं निराद येणी धनुरासनं तत् ॥ १८ ॥

10.—THE DHANURĀSANA.

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

अथ मृतासनम् ।
उत्तानं शब्दवृभूमै शयानन्तु शयासनम् ।
शयासनं भ्रमहरं चित्तविश्वान्तिकारणम् ॥ १९ ॥

11.—THE MRITĀSANA.

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

अथ गुप्तासनम् ।
जानूर्वोरन्तरे पादै कृत्वा पादै च गोपयेत् ।
पादेपरि च संस्थाप्य गुदं गुप्तासनं विकुः ॥ २० ॥

12.—THE GUPTĀSANA.

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

अथ मत्स्यासनम् ।
मुकपदासनं कृत्वा उत्तानशयनज्वरेत् ।
कूर्परात्या शिरो वेष्ट्य मत्स्यासनन्तु रोगहा ॥ २१ ॥

13.—THE MATSYĀSANA.

21. Make the Padmāsana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyāsana (Fish-posture), the destroyer of diseases.

अथ मत्स्येन्द्रासनम् ।
उदरं पश्चिमाभासं कृत्वा तिष्ठति यज्ञतः ।
नद्राङ्कं धामपादं हि दक्षजानूपरि व्यसेत् ॥ २२ ॥

तत्र याम्यं कूर्परङ्गं याम्यकरं च वक्षकम् ।
भ्रुवोर्मस्ये गता हृष्टः पीठं मात्स्येन्द्रमुच्यते ॥ २३ ॥

14.—THE MATSYENDRĀSANA.

22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh ; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendra-posture.

अथ पश्चिमोत्तानासनम् ।
वसाय पादैर्भुवि दण्डरूपै संन्यस्तभालं चितियुग्ममस्ये ।
यन्नेन पादै च धृतै कराभ्यां योगीन्द्रीष्ठं पश्चिमोत्तानमाहुः ॥ २४ ॥

15.—THE PASCHIMOTTĀNA-ĀSANA.

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

अथ गोरक्षासनम् ।
आनुद्वैरन्तरे पादै उत्तानौ व्यक्तसंस्थितौ ।
गुल्फौ चाच्छाद्य हस्ताभ्यामुत्तानाभ्यां प्रयत्नतः ॥ २५ ॥
कण्ठसंकाच्चन्तं कृत्वा नासाप्रमधलाकयेत् ।
गोरक्षासनमित्याह योगिनां सिद्धिकारणम् ॥ २६ ॥

16.—THE GORAKSHĀSANA.

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

अथ स्तुक्षटासनम् ।
चक्रुष्टाभ्यामवष्टम्य धर्ता गुल्फौ च ल्ये गतौ ।
तत्रोपरि गुदं च्यस्य विहेयमुक्षटासनम् ॥ २७ ॥

17.—THE UTKATĀSANA.

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

अथ स्तुक्षटासनम् ।
वामश्रादं चितेर्मूलं सन्यस्य धरणीतले ।
पाददण्डेन याम्येन, वेष्टयेद्वामपादकम् ।
आनुद्वैर्न्द्रेन करयुग्ममेतस्तुक्षटमासनम् ॥ २८ ॥

18.—THE SANKATĀSANA.

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

अथ मयूरासनम् ।

धरामवृष्ट्य करयोस्तलाभ्या तत्कूर्पे स्थापितनाभिपाश्वम् ।

उच्चासने दण्डवदुत्थितः स्वे मायूरमेतत्प्रवदन्ति पीठम् ॥ २९ ॥

षष्ठु कदशनभुक्तं भस्म कुर्यादशेषं जनयतिज्ञठरास्मिं जारयेत्कालकृष्टम् ।

द्विरति सकल दोगानाशु गुल्मज्वरादी-न्भवति विगतदोषमासनं धीमयूरम् ॥ ३० ॥

19.—THE MAYŪRĀSANA.

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

अथ कुकुटासनम् ।

पश्चासनं समासाध्य जानूर्वैरत्तरे करै ।

कूर्पराभ्या समासीन उच्चस्थः कुकुटासनम् ॥ ३१ ॥

20.—THE KUKUTĀSANA.

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

अथ कूर्मासनम् ।

गुल्फौ च वृषणस्याधो व्यक्तेण समाहितौ ।

क्रञ्जुकायश्चिराप्रोद्धं कूर्मासनमितीरितम् ॥ ३२ ॥

21.—THE KŪRMĀSANA.

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

अथ उत्तानकूर्मकासनम् ।

कुकुटासनबन्धस्थं कराभ्या धृतकन्धरम् ।

पीठं कूर्मवदुत्तानमेतदुत्तानकूर्मकम् ॥ ३३ ॥

22.—THE UTTĀNA KŪRMĀSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttāna Kūrmāsana.

अथ मण्डूकासनम् ।
 पादतलै पृष्ठदेशे अहुष्टे द्वे च संस्पृशेत् ।
 जानुयुग्मं पुरस्कृत्य साधयेन्मण्डूकासनम् ॥ ३४ ॥

23.—THE MANJUKĀSANA.

34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

अथ उत्तानमण्डूकासनम् ।
 मण्डूकासनमध्यस्थं कृपीराभ्यां धृतं विरः ।
 एतत् सेकवतुत्तानमेतदुत्तानमण्डुकम् ॥ ३५ ॥

24.—THE UTTĀNA MANJUKĀSANA.

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

अथ वृक्षासनम् ।
 वामोरुमूलदेशे च याम्यं पादं निधाय तु ।
 तिष्ठेत् वृक्षवद्भूमै वृक्षासनमिदं विदुः ॥ ३६ ॥

25.—THE VRIKSHĀSANA.

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

अथ गरुडासनम् ।
 जङ्गोरुभ्या धरा पीडा स्थिरकाया द्विजानुना ।
 आनुपरि करयुग्मं गरुडासनमुच्यते ॥ ३७ ॥

26.—THE GARUDĀSANA.

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

अथ वृषासनम् ।
 याम्पगुल्के पायुमूलं वामभागे पदेतरम् ।
 विपरीतं स्थृशेद्भूमिं वृषासनमिदं भवेत् ॥ ३८ ॥

27.—THE VRISHĀSANA.

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

अथ शलभासनम् ।
 अध्यास्यः देते करयुग्मं वक्षेभूमिमवष्टम्य करयोत्तलाभ्याम् ।
 पादै च शून्ये च वितत्ति व्याप्तं वदत्ति पीडं शलम् मुनीद्वाः ॥ ३९ ॥

28.—THE SALABHĀSANA.

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

अथ मकरासनम् ।
अध्यास्यः शेते हृदयं निधाय भूमौ च पादौ च प्रसार्यमाणै ।
शिरश्च धृत्वा करदण्डयुग्मेदेहाप्निकारं मकरासनं तत् ॥ ४० ॥

29.—THE MAKARĀSANA.

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

अथ उष्ट्रासनम् ।
अध्यास्यः शेते पदयुग्मवस्तुं पृष्ठे निधायापि धृतं कराभ्याम् ।
आकुञ्जचयेत्सम्युदरास्यगाढः मौष्ठुच्च पीडं योगिनो वदन्ति ॥ ४१ ॥

30.—THE USHTRĀSANA.

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

अथ भुजङ्गासनम् ।
अकुञ्जनामिपर्यन्तमधोभूमौ विनिव्यसेत् ।
करतलाभ्यां धरां धृत्वा ऊर्वशीर्णः फणीव हि ॥ ४२ ॥
देवाप्निर्वर्द्धते नित्यं सर्वरोगविनाशनम् ।
जागर्ति भुजगी देवी भुजगासनसाधनात् ॥ ४३ ॥

31.—THE BHUJANGĀSANA.

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

अथ योगासनम् ।
उत्तानै चरणै कृत्वा संस्थाप्य जानुनोपरि ।
आसनोपरि संस्थाप्य उत्तानं करयुग्मकम् ॥ ४४ ॥
पूरकैर्वायुमाकृष्य नासाप्रमवलोकयेत् ।
योगासनं भवेदेतद्योगिनां योगसाधने ॥ ४५ ॥
इति श्रीधेरण्डसंहितायां धेरण्डचण्डसंवादे आसनप्रयोगो नाम
द्वितीयापदेशः समाप्तः ।

32.—THE YOGĀSANA.

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

THIRD LESSON.

तृतीयोपदेशः ।

अथ मुद्राकथनम् ।

धेरण्ड उवाच—

महामुद्रा नमेमुद्रा उड्डीयानं जलन्धरम् ।
मूलबन्धं महाबन्धं महावेधश्च खेचरी ॥ १ ॥
विपरीतकरी योनिवज्रोली शक्तिचालनी ।
ताढागी माण्डुकी मुद्रा शास्त्रवी पञ्चधारणा ॥ २ ॥
अश्वनी पाशिनो काकी मातङ्गी च भुजङ्गिनी ।
पञ्चविंशतिः मुद्राण्य सिद्धदानोऽयोगिनाम् ॥ ३ ॥

ON MUDRĀS.

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

(1) Mahā-mudrā, (2) Nabho-mudrā, (3) Uddiyāna, (4) Jālandhara, (5) Mūlabandha, (6) Mahābandha, (7) Mahāvedha, (8) Khecharī, (9) Viparīta-karī, (10) Yoni, (11) Vajronī, (12) Śaktichālāni, (13) Tadāgti, (14) Māndavī, (15) Śāmbhavī, (16) Panchadhārapās (five dhārapās), (21) Aśvinī, (22) Pāśinī, (23) Kākī, (24) Mātangi and (25) Bhujanginī.

अथ मुद्राणां फलकथनम् ।
मुद्राणां पटलं देवि कथितं तष्ठ सन्निधौ ।
यैन विश्वात्मात्रेण सर्वसिद्धिः प्रजायते ॥ ४ ॥
गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् ।
प्रीतिदं योगिनाऽवैव दुर्लभं महतामपि ॥ ५ ॥

THE ADVANTAGES OF PRACTISING MUDRĀS.

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

अथ महामुद्राकथनम् ।
पाण्यमूलं वामगुल्के संपीड़ि हृष्टयन्तः ।
याम्यपादं प्रसार्यथ करे धृतपदाहुलः ॥ ६ ॥
कण्ठसंकोचनं कृत्वा भ्रुवोमेत्य निरीक्षयेत् ।
महामुद्राभिधा मुद्रा कथ्यते चैव सूरियिः ॥ ७ ॥

1.—MAHĀMUDRĀ

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

अथ महामुद्राफलकथनम् ।
क्षयकासं गुदावस्तु मीहाजीर्णज्वरं तथा ।
नाशयेत्सर्वरागाभ्यं महामुद्रा च साधनात् ॥ ८ ॥

Its benefits.

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

अथ नभेमुद्राकथनम् ।
यत्र यत्र स्थिता योगी सर्वकार्येषु सर्वदा ।
ऊर्ध्वजिह्वः स्थिरो भूत्वा धारयेत् पवनं सदा ।
नभेमुद्रा भवेदेषा योगीनां रोगनाशिनी ॥ ९ ॥

2.—NABHO MUDRĀ.

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

अथ उड्डीयानबन्धः ।
उदरे पश्चिमं तांनं नाभेरस्तु कारयेत् ।
उड्डीयनं कुरुते यसादविश्वान्तं महाब्रह्मः ।
उड्डीयनं त्वं सौ अन्धो मृत्युमातङ्ककेसरी ॥ १० ॥

8.—UDDIYĀNA-BANDHA.

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

अथ उड्डीयानबन्धस्य फलकथनम् ।
समग्राद्वन्धनाद् दद्यते तदुड्डीयानं विशिष्यते ।
उड्डीयने समभ्यस्ते मुक्तिः स्वाभाविकी भवेत् ॥ ११ ॥

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.

अथ जालन्धरबन्धकथनम् ।
 कण्ठसंकोचनं कृत्वा चिनुकं हृदयेन्यसेत् ।
 जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ।
 जालन्धरमहामुद्रा मृत्योध्व ध्यकारिणी ॥ १२ ॥

4.—JĀLANDHARA.

12. Contracting the throat, place the chin on the chest. This is called Jālandhara. By this Bandha the sixteen Ādhāras are closed. This and the Maha-mudrā destroy death.

अथ जालन्धरबन्धस्य फलकथनम् ।
 सिद्धं जालन्धरं बन्धं योगिनां सिद्धिदायकम् ।
 षण्मासमध्येयसेद्यो हि स सिद्धो नाश संशयः ॥ १३ ॥

Its benefits.

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

अथ मूलबन्धकथनम् ।
 पाण्डि । वामपादस्य योनिमाकुरुष्वयेत्ततः ।
 नाभिग्रं थं मेषदण्डे संपीडा यक्षतः सुधीः ॥ १४ ॥
 मेढं दक्षि गुरुके तु हृदयन्धं समाचरेत् ।
 जराविनाशिणी मुद्रा मूलबन्धो निगद्यते ॥ १५ ॥

5.—MŪLABANDHA.

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

अथ मूलबन्धस्य फलकथनम् ।
 संसारसमुद्रं तर्तु ममिलषति यः पुमान् ।
 विरले सुगुमो भूत्वा मुद्रामेता समाध्यसेत् ॥ १६ ॥
 अथासाद्बन्धनस्यास्य मक्षतस्तिद्विर्भवेत् ध्रुष्यम् ।
 साधयेद् यक्षतो तर्हि मौनी तु विजितालक्षः ॥ १७ ॥

Its benefits.

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

अथ महाबन्धकथनम् ।
 वामपादस्य गुरुक्षेन पायुमूलं निरोधयेत् ।
 दक्षपादेन तद्गुरुकं संपीडर यक्षतः सुधीः ॥ १८ ॥

शानौ शूनैश्चालयेत् पार्श्विं योनिमाकुञ्चयेच्छ्वेः ।
आलन्धरे धारयेत् प्राणं महाबन्धो निगद्यते ॥ १९ ॥

6.—MAHĀBANDHA.

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

अथ महाबन्धस्य फलकथनम् ।
महाबन्धः परो बन्धो जराप्रणानाशनः ।
प्रसादादस्य बन्धस्या साधयेत् सर्ववाञ्छितम् ॥ २० ॥

Its benefits.

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

अथ महावेधकथनम् ।
कृपयैवनलाभण्यं नारीर्णा पुरुषं विना ।
मूलबन्धमहाबन्धो महावेधं विना तथा ॥ २१ ॥
महाबन्धं समासाद्य उडानकुम्भकं चरेत् ।
महावेधः समारुद्धातो योगिनां सिद्धिदायकः ॥ २२ ॥

7.—MAHĀVEDHA.

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

अथ महावेधस्य फलकथनम् ।
महाबन्धमूलबन्धो महावेध समन्वितै ।
प्रत्यहं कुरुते यस्तु स योगी योगविचामः ॥ २३ ॥
न मृत्युतो भयं तस्य न जरा तस्य विद्यते ।
गोपनीयः प्रयत्नेन वैधेयं योगिपुङ्कवैः ॥ २४ ॥

Its benefits.

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

अथ खेचरीमुद्राकथनम् ।
जिह्वाधो नार्दीं संछिक्षा रसनां चालयेत् सदा ।
द्वैहयेष्वनीतेन लौहयन्त्रेण कर्षयेत् ॥ २५ ॥

8.—KHECHARI MUDRĀ.

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

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

एवं नित्यं समग्र्यासाल्लयिका दीर्घता वजेत् ।

यावद्वच्छेद भुवोर्मध्ये तदागच्छति खेचरी ॥ २६ ॥

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

रसना तालुमध्ये तु शनैः शनैः प्रवेशयेत् ।

कपालकुहरे जिह्वा प्रविश्वा विपरीतगा ।

भुवोर्मध्ये गता हृष्टिरुद्रा भवति खेचरी ॥ २७ ॥

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

अथ खेचरी मुद्रायाः फलकथनम् ।

न च मूर्छा क्षुधा तृष्णा नैवालस्यं प्रजायते ।

न च रोगा जरा मृत्युदेवदेहः स जायते ॥ २८ ॥

Its benefits.

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

नाग्निना दहते गात्रं न शोषयति मारुतः ।

न दैहं क्लेदयन्त्यापो दंशयेन्न भुजङ्गमः ॥ २९ ॥

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

लावण्यज्ज्व भवेद्राशे समाधिर्जीयते ध्रुवम् ।

कपालवक्षसंयोगे रसना रसमासुयात् ॥ ३० ॥

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

नानारससमुद्रतमानन्दं च दिने दिने ।
 आदौ लवणक्षारङ्ग्व ततस्तिक्तक्षायकम् ॥ ३१ ॥
 नवनीतं धूतं क्षीरं दधि तकमधूनि च ।
 द्राक्षारसञ्च पीयूषं जायते रसनेदकम् ॥ ३२ ॥

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

अथ विपरीतकरणीमुद्राकथनम् ।
 नाभिमूलेवसेत् सूर्यस्तालुमूले च चन्द्रमाः ।
 अमृतं प्रसते सूर्यस्ततो मृत्युवशो नरः ॥ ३३ ॥
 ऊर्ध्वं च योजयेत् सूर्यञ्चलङ्घ्व अथ आनयेत् ।
 विपरीतकरी मुद्रासर्वतन्वेषु गोपिता ॥ ३४ ॥
 भूमौ शिरश्च संस्थाप्य करण्यामं समाहितः ।
 उर्ध्वपादः स्थिरो भूत्वा विपरीतकरी मता ॥ ३५ ॥

७.—VIPARITAKARANI.

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

अथविपरीतकरणीमुद्रायाः फलकथनम् ।
 मुद्रां च साधयेत्तियं जरां मृत्युञ्च नाशयेत् ।
 स सिद्धः सर्वलोकेषु प्रलयेऽपि न सीदति ॥ ३६ ॥

Its benefits.

36. By the constant practice of this Mudrâ, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.

अथ योनिमुद्राकथनम् ।
 सिद्धासनं समासाद्य कर्णीचक्षुर्नेतोमुखम् ।
 अङ्गुष्ठतर्जनीमध्यानामादिभिश्च साधयेत् ॥ ३७ ॥
 काकोभिः प्राणं संकृष्ट अपाने योजयेत्ततः ।
 पट्टचक्राणि क्रमादशात्वा हुं हंसमनुना सुधीः ॥ ३८ ॥
 वैतन्यमानयेद्वौ निद्रिता या भुजङ्गिनी ।
 जीवेन सहितां शक्तिं समुत्थाप्य कराम्बुजे ॥ ३९ ॥

शक्तिमयः स्वयं भूत्वा परं दिवेन सकृमम् ।
 नानासुखं विहारक्ष चिन्तयेत् परमं सुखम् ॥ ४० ॥
 शिवशक्तिसमायोगादेकान्तं भूयि भावयेत् ।
 आनन्दमानसो भूत्वा अहं ब्रह्मोति संभवेत् ॥ ४१ ॥
 योनिमुद्रा परा गोप्या देवानामपि दुर्लभा ।
 सकृतु लाभसंसिद्धिः समाधिशः स पद हि ॥ ४२ ॥

10.—YONIMUDRĀ.

37—42. Sitting in Siddhâsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prâna-Vâyu by Kâkî-mudrâ, (as in verse 86) and join it with the Apâna-Vâyu; contemplating the six chakras in their order, let the wise one awaken the sleeping serpent-Goddess Kundalini, by repeating the mantra Hun (ॐ), and Hañsa (हंसः), and raising the Sakti (Force-kundali) with the jîva, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Siva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Siva (spirit) and Sakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrâ is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samâdhi.

अथ योनिमुद्राफलकथनम् ।
 ब्रह्माहा भूयाहाचैव सुरापि गुरुत्वपगः ।
 पतैः पापैर्न लिप्येत् योनिमुद्रानिबन्धनात् ॥ ४३ ॥
 यानि पापानि घोराणि उपपापानि यानि च ।
 तानि सर्वाणि नश्यन्ति योनिमुद्रानिबन्धनात् ।
 तस्मादभ्यसनं कुर्याद्यदि मुक्तिं समिच्छति ॥ ४४ ॥

Its benefits.

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

अथ वज्रोणीमुद्राकथनम् ।
 भ्रामषष्टभ्य करयोस्तलाभ्यामूर्खं क्षिपेत्पादयुगं दिरः क्षे ।
 शक्तिप्रबोधाय चिरजीवनाय वज्रोणीमुद्रा मुनयो वदन्ति ॥ ४५ ॥

11.—VAJRONI MUDRĀ.

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

अथ वज्रोणीमुद्रायाः फलकथनम् ।
 अथ योगो योगधेष्ठो योगिनां मुक्तिकारणम् ।
 अर्थं हितप्रदैयोगो योगिनां सिद्धिदायकः ॥ ४६ ॥
 एतद्योगप्रसादैन बिन्दुसिद्धिर्भवेद् ध्रुवम् ।
 सिद्धे बिन्दौ महायज्ञे किं न सिद्धशतिभूतले ॥ ४७ ॥
 भागेन महता युक्तो यदि मुद्रा समाचरेत् ।
 तथापि सकला सिद्धिस्तस्य भवति निषिद्धतम् ॥ ४८ ॥

Its benefits.

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

अथ शक्तिचालनीमुद्राकथनम् ।
 मूलाधारे आत्मशक्तिः कुण्डली परदेष्टा ।
 शयिता भुजगाकारा सार्द्धत्रिवलयान्विता ॥ ४९ ॥

12.—SAKTI CHĀLANĀ.

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

यावत् सा निद्रिता द्वैते तावज्जीवः पश्येद्या ।
 शान्तं न जायते तावत् कोटियोर्णं समन्वयसेत् ॥ ५० ॥

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

उद्याटयेत् उद्याटव्यं यथा कुञ्चिकया हडात् ।
 कुण्डलिन्याः प्रबोधेन प्रश्नाद्वारं प्रसेदयेत् ॥ ५१ ॥

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

नाभिं संवेष्य वस्त्रे ण न च नग्नो बहिस्थितः ।
 गोपनीयगृहे स्थित्वा शक्तिचालनमन्वयसेत् ॥ ५२ ॥

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichālana.

वितस्तिप्रभितं दीर्घं विस्तारे चतुरहुलम् ।
मृदुलं धवलं सूक्ष्मं वेष्टनाम्बरलक्षणम् ।
एवमम्बरयुक्तज्ञ्च कटिसूत्रेण योजयेत् ॥ ५३ ॥

53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kāti-Sūtra (a string worn round the loins.)

भस्त्राना गावं संलिप्य सिद्धासनं समाचरेत् ।
नासाभ्यां प्राणमाकृप्य अपाने योजयेद् बलात् ॥ ५४ ॥
तावदाकुञ्चयेद्युह्यं शनैरादिवनीमुद्रया ।
यावद्वृच्छेत् सुषुप्तायां वायुः प्रकाशयेद्विष्टात् ॥ ५५ ॥

54—55. Rub the body with ashes, sit in Siddhásana-posture, drawing the Prâna-Vâyu with the nostrils, forcibly join it with the Apâna. Contract the rectum slowly by the Aśvini Mudrâ, so long as the Vâyu does not enter the Sushumnâ, and manifests its presence.

तदा वायुप्रबन्धेन कुम्भिका च भुजङ्गिनी ।
बद्ध्वासस्ततो भूत्वा ऊर्च्चमार्गं प्रपद्यते ॥ ५६ ॥

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

विना शक्तिचालनेन योनिमुद्रा न लिख्यति ।
आदौ चालनमम्बयस्य योनिमुद्रां समभ्यसेत् ॥ ५७ ॥

57. Without the Saktichâlana, the Yoni-Mudrâ is not complete or perfected ; first the Châlana should be practised, and then the Yoni-Mudrâ should be learnt.

इति ते कथितं चण्डकपाले शक्तिचालनम् ।
गोपनीयं प्रशङ्गेन दिने दिने समभ्यसेत् ॥ ५८ ॥

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

अथ शक्तिचालनीमुद्रायाः फलकथनम् ।
मुद्रयं परमा गोप्या जरामरणनाशनी ।
तस्मादभ्यसनं कार्यं योगिभिः सिद्धिकाङ्क्षिभिः ॥ ५९ ॥

Its benefits.

59. This mudrâ should be kept carefully concealed. It destroys decay and death. Therefore the Yogi, desirous of perfection, should practise it.

नित्यं योज्यसते योगी सिद्धिस्तस्य करे स्थिता ।
तस्य विग्रहसिद्धिः स्याद्वोगाणां संक्षयो भवेत् ॥ ६० ४

60. The Yogi who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

अथ तडागीमुद्राकथनम् ।

उदरं पश्चिमोत्तानं कृत्वा च तडागाकृति ।
तडागी सा परामुद्रा जरामृत्युविनाशिनी ॥ ६१ ॥

18.—TADĀGI-MUDRĀ.

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

अथ माण्डुकीमुद्राकथनम् ।

मुखं समुद्रितं कृत्वा जिह्वामूलं प्रचालयेत् ।
शरैप्रसेदमृतं तन्माण्डुको मुद्रिको विदुः ॥ ६२ ॥

14.—MÂNDUKI-MUDRÂ.

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

अथ माण्डुकीमुद्रायाः फलकथनम् ।

बलितं पलितं नैव जायते नित्ययौवनम् ।

न केऽन्नं जायते पाको यः कुर्यान्नियमाण्डुकीम् ॥ ६३ ॥

Its benefits.

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

अथ शाम्भवीमुद्राकथनम् ।

नैवाञ्जुनं समालोक्य आत्मारामं निरीक्षयेत् ।
सा भवेच्छाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ६४ ॥

15.—SÂMBHAVI-MUDRÂ.

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

अथ शाम्भवीमुद्रायाः फलकथनम् ।

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

इयं तु शाम्भवी मुद्रा शुसा कुलघृरिष ॥ ६५ ॥

Its benefits.

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

स एव आदिनाथश्च स च नारायणः स्वयम् ।
स च ब्रह्म सृष्टिकारी यो मुद्रा वेति शाम्भवीम् ॥ ६६ ॥

66. He, who knows this Sâmbhavi, is like the Âdinâtha, he is a Nârâyaña, he is Brahmâ the Creator.

सत्यं सत्यं पुनः सत्यं सत्यमुक्तं महेश्वर ।
शाम्भवीं यो विजानीयात् स च प्रक्ष न चान्यथा ॥ ६७ ॥

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

अथ पञ्चधारणामुद्राकथनम् ।
कथिता शाम्भवी मुद्रा शशुभ्यं पञ्चधारणाम् ।
धारणानि समाप्ताद्य किं न सिद्धते भूतले ॥ ६८ ॥

THE FIVE DHÂRAÑÀ-MUDRÀS.

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

अनेन नरदेहेन स्वर्गेषु गमनागमम् ।
मरोगतिर्भवेत्स्य देवरत्यं न चान्यथा ॥ ६९ ॥

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhârañâs are :—Pârthivi (earthy), Âmbhasi (Watery), Vâyavi (aerial), Âgneyi (Fiery), and Âkâsti (Ethereal).

अथ पार्थिवीधारणामुद्राकथनम् ।
यत्स्वंहरितालदेशरचितं भौमं लकारान्वितं
वेदाक्षं कमलासनेन सहितं कृत्वा हृदि स्थायिनम् ।
प्राणं तत्र विलीय पञ्चधारिकाधितन्वितं धारये-
देषास्तस्मकरी सदा क्षितिजयं कुर्यादधोधारणा ॥ ७० ॥

(a).—PÂRTHIVI.

70. The Prithivi-Tattva has the colour of orpiment (yellow), the letter (la) ल is its secret symbol or seed (वीज), its form is four-sided, and Brahmâ, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prâpa-Vâyus and the Chitta there for the period of five ghatikâs (2½ hours). This is called Adhodhârañâ. By this, one conquers the Earth, and no earthy-elements can injure him : and it causes steadiness.

अथ पार्थिवीधारणामुद्रायाः फलकथनम् ।
पार्थिवीधारणामुद्रायः करोति च नित्यशः ।
मृत्युञ्जयः स्वयं सोपि स सिद्धो विचरेद् भुवि ॥ ७१ ॥

Its benefits.

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

अथ आम्भसीधारणामुद्राकथनम् ।
 शङ्खेन्दुप्रतिमञ्च कुद्धधवलं तत्त्वं किलालं शुभं
 तत्पीयूषवकारबीजसहितं युक्तं सदा विज्ञुना ।
 प्राणं तत्र विलीय पञ्चधटिकाभित्तान्वितं धारयेदेषा
 दुःसहतापपापहरणी स्यादाम्भसी धारणा ॥ ७२ ॥

(b).—ÂMBHASI.

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

अथ आम्भसीमुद्रायाः फलकथनम् ।
 आम्भसों परमां मुद्रां यो जानाति स योगवित् ।
 अले च गभीरे धोरे मरणं तस्य नो भवेत् ॥ ७३ ॥
 इयं तु परमा मुद्रा गोपनीया प्रयत्नतः ।
 प्रकाशात् सिद्धिहानिः स्यात् सत्यं वर्चिम च तत्त्वतः ॥ ७४ ॥

Its benefits.

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

अथ आग्नेयीधारणामुद्राकथनम् ।
 यज्ञाभिस्थृतमिन्द्रगोपसहशं शीजं त्रिकोणान्वितं
 तत्त्वं तेजामयं प्रदीपसमरणं रुद्रेण यत् सिद्धिदम् ।
 प्राणं तत्र विलीय पञ्चधटिकाभित्तान्वितं धारये-
 देषा कालगभीरमेतिहरणी वैश्वानरी धारणा ॥ ७५ ॥

(c).—ÂGNEYI.

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

अथ आग्नेयीधारणामुद्रायाः फलकथनम् ।
 प्रदीपे ज्वलिते वहौ यदि पतति साधकः ।
 एतमुद्राप्रसादेन स जीवति न मृत्युभाक् ॥ ७६ ॥

Its benefits.

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

अथ धायवीधारणामुद्राकथनम् ।
यद्विश्वास्त्रुनपुञ्जसन्धिभमिदं धूम्राधभासं परं
तस्यं सर्वमयं यकारसहितं यत्रेभ्वरो देष्टता ।
प्रायं तत्र विलीय पञ्चघटिकाधित्तान्वितं धारये-
देषा से गमनं करोति यमिना स्याद्वायवी धारणा ॥ ७५ ॥

(d).—VÂYAVI.

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

अथ धायवीधारणामुद्रायाः फलकथनम् ।
इयं तु परमा मुद्रा जारामृत्युविनाशिनी ।
धायुना त्रियते नापि से गतेभ्व प्रदायिनी ॥ ७८ ॥
शादाय भक्तिहीनाय न देया यस्य कस्यचित् ।
दत्ते च सिद्धिहानिः स्यात् सत्यं वज्ज्व च चण्ड ते ॥ ७९ ॥

Its benefits.

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

अथ आकाशीधारणामुद्राकथनम् ।
यत् सिद्ध्यो वरशुद्धवारिसहशं व्योमं परं भासितं
तस्यं देवसदाशिवेन सहितं शीजं हकारान्वितम् ।
प्रायं तत्र विलीय पञ्चघटिकाधित्तान्वितं धारये-
देषा मोक्षकवाटमेदनकरी कुर्यान्मोक्षारणम् ॥ ८० ॥

(e).—ÂKÂSÌ DHÂRAÑA.

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

अथ आकाशीधारणामुद्रायाः फलकथनम् ।
आकाशीधारणा मुद्रां यो वेत्ति सत्यं योगवित् ।
न मृसुज्जयते तस्य प्रलये नाथसीद्धति ॥ ८१ ॥

Its benefits.

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

अथ अशिष्वनीमुद्राकथनम् ।

आकुञ्चयेद् युद्धारं प्रकाशयेत् पुनः पुनः ।
सा भवेदशिष्वनी मुद्रा शक्तिप्रबोधकारिणी ॥ ८२ ॥

21.—ASVINI-MUDRĀ.

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

अशिष्वनीमुद्रायाः फलकथनम् ।

अशिष्वनी एरमा मुद्रा युशरोगविनाशिणी ।
बलपुष्टिकरी वैव अकालमरणं हरेत् ॥ ८३ ॥

Its benefits.

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

अथ पाशिनीमुद्राकथनम् ।

कण्ठपृष्ठे क्षिपेत् पादौ पाशवद् हृदबन्धनम् ।
सा एव पाशिनी मुद्रा शक्ति प्रबोधकारिणी ॥ ८४ ॥

22.—PĀŚINI-MUDRĀ.

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

अथ पाशिनीमुद्रायाः फलकथनम् ।

पाशिनी महती मुद्रा बलपुष्टिविद्यायनी ।
साधनीया प्रयत्नेन साधकैः सिद्धिकारकसिभिः ॥ ८५ ॥

Its benefits.

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

अथ काकीमुद्राकथनम् ।

काकस्थ्युवदास्येन पिबेद्यायुं शनैः शनैः ।
काकीमुद्रा भवेदेषा सर्वरोगविनाशिणी ॥ ८६ ॥

23.—KĀKĪ-MUDRĀ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kākī (crow) mudrā, destroyer of all diseases.

अथ काकीमुद्रायाः फलकथनम् ।
काकीमुद्रा परा मुद्रा सर्वतन्त्रेषु गोपिता ।
अस्याः प्रसादमात्रेण न रोगी काकवद् भवेत् ॥ ८७ ॥

Its benefits.

87. The Kâkî Mudrâ is a great Mudrâ, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

अथ मातङ्गिनीमुद्राकथनम् ।
कण्ठमध्रे जले स्थित्वा नासाभ्यां जलमाहरेत् ।
मुखाभिर्गमयेत् पश्चात् पुनर्वक्त्रेण चाहरेत् ॥ ८८ ॥
नासाभ्यां रेचयेत् पश्चात् कुर्यादेवं पुनः पुनः ।
मातङ्गिनी परा मुद्रा जरामृत्युविनाशिनी ॥ ८९ ॥

24.—MÂTANGINI-MUDRÂ.

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

अथ मातङ्गिनीमुद्रायाः फलकथनम् ।
विरले निर्जने देशे स्थित्वा चैकाम्रमानसः ।
कुर्यान्मातङ्गिनीं मुद्रां मातङ्गं इव जायते ॥ ९० ॥
यत्र यत्र स्थितोयोगी सुखमत्यन्तमरुते ।
तस्मात् सर्वप्रयत्नेन साधयेन्मुद्रिका पराम् ॥ ९१ ॥

Its benefits.

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

अथ भुजङ्गिनीमुद्राकथनम् ।
वक्त्रं किञ्चित् सुप्रसार्य चानिलं गलया पिवेत् ।
स्य भवेद् भुजां मुद्रा जरामृत्युविनाशिनी ॥ ९२ ॥

25.—BHUJANGINI-MUDRA.

92. Extending the neck a little forward, let him drink (draw in) air through the æsophagus ; this is called Serpent-mudrâ, destroyer of decay and death.

अथ भुजङ्गिनीमुद्रायाः फलकथनम् ।
यावच्च उदरे रोगा अजीर्णादि विशेषतः ।
तत् सर्वं नाशयेदाशु यत्र मुद्रा भुजङ्गिनी ॥ ९३ ॥

Its benefits.

93. This Serpent-mudrā quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

अथ मुद्राणां फल कथनम् ।
इदं तु मुद्रापटलं कथितं चण्ड ते शुभम् ।
बलुभं सर्वस्त्रियानां जारामरणनाशम् ॥ ९४ ॥

THE BENEFITS OF MUDRĀS.

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

शाटाय भक्तिहीनाय न दैर्यं यस्य कस्यचित् ।
गोपनीयं प्रथलेन दुर्लभं मरुतामपि ॥ ९५ ॥

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

ऋजवे शान्तचिताय शुभकिप्ताय च ।
कुलीनाय प्रदातव्यं भोगमुक्तिप्रदायकम् ॥ ९६ ॥

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

मुद्राणां पटलं ह्य तत् सर्वशाधिविनाशनम् ।
नित्यमन्यासशीलस्य जठराग्निविकर्षनम् ॥ ९७ ॥

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

न तस्य जायते मृत्युनास्य जरादिकं तथा ।
नाग्निजलभयं तस्य वायोरपि कुतो भयम् ॥ ९८ ॥

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

कासः श्वासः प्रीषा कुष्ठं शुद्धे भरोगाश्च विशेषतः ।
मुद्राणां साधनाच्च विनश्यन्ति न संशयः ॥ ९९ ॥

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

षट्कुला किमिहोक्तेन सारं विद्धि च चण्ड ते ।
नास्ति मुद्रासमं किञ्चित् सिद्धिदं क्षितिभण्डले ॥ १०० ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थ-
योगप्रकरणे मुद्राप्रयोगो नाम तृतीयोपदेशः ।

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

FOURTH LESSON.

चतुर्थोपदेशः ।

घेरण्ड उचाच—

यथातः संप्रवस्थापि प्रत्याहारकमुच्चमम् ।
यस्य विज्ञानमाश्रेण कामादिरिपुनाशनम् ॥ १ ॥

PRATYÂHÂRA, OR RESTRAINING THE MIND.

GHERANDA SAID :—1. Now I shall tell thee, Pratyâhâra-Yoga the best. By its knowledge, all the passions like lust, &c., are destroyed.

यतो यतो निश्चरति मनभङ्गलमस्तिरम् ।
ततस्ततो नियम्येतदात्मन्येव वशं नयेत् ॥ २ ॥

2. Let one bring the Chitta (thinking principle) under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight.

पुरस्कारं तिरस्कारं सुधार्यं वा भयानकम् ।
मनस्तस्मान्धियम्यैतदात्मन्येव वशं नयेत् ॥ ३ ॥

3. Praise or censure ; good speech or bad speech ; let one withdraw his mind from all these and bring the Chitta under the control of the Self.

सुगन्धे वापि दुर्गन्धे द्वाषेषु जायते मनः ।
तस्मात् प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥ ४ ॥

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

मधुरामूर्कतिकादिरसं गतं यदा मनः ।
तस्मात् प्रत्याहरेदेतदात्मन्येव वशं नयेत् ॥ ५ ॥

इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्त्र-

योगे प्रत्याहारप्रयोगे नाम चतुर्थोपदेशः ।

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

FIFTH LESSON.

पञ्चमोपदेशः ।

घेरण्ड उचाच्च—

अथातः संग्रहस्यामि प्राणायामस्य यद्विधिम् ।
यस्य साधनमात्रेण देवतुल्यो भवेन्नारः ॥ १ ॥

PRĀÑĀYĀMA, OR RESTRAINT OF BREATH.

GHERANDA SAID:—1. Now I shall tell thee the rules of Prāñāyāma or regulation of breath. By its practice a man becomes like a god.

आदौ स्थानं तथा कालं मिताहारं तथापरम् ।

नाईशुद्धिं ततः पक्षात् प्राणायामं च साधयेत् ॥ २ ॥

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

अथ स्थाननिर्णयः ।

दूरदेशे तथारण्ये राजधान्यां जनान्मिके ।

योगारम्भं न कुर्वीत कृतश्चेत् सिद्धिहा भवेत् ॥ ३ ॥

Place.

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

अविभासं दूरदेशे अरण्ये रक्षिवर्जितम् ।

लोकारण्ये प्रकाशश्च तस्मात् श्रीत्वा विवर्जयेत् ॥ ४ ॥

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

सुदैरो धार्मिके राज्ये सुमिक्षे लिखपद्मवे

तत्रैकं कुटीरं कृत्वा प्राचीरैः परिवेष्टितम् ॥ ५ ॥

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

दापीकृपतांगं च प्राचीरमस्यवर्ति च ।

नात्युच्चं नातिनिम्नं च कुटीरं कीटवर्जितम् ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low : let it be free from insects.

सम्यग्गोमयलिङ्गं च कुटीरत्तत्रनिर्मितं ।
पवं स्थानेषु गुरुसेषु प्राणायामं समर्थसेत् ॥ ७ ॥

7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prāṇayāma.

अथ कालनिर्णयः ।
हेमन्ते शिशिरे श्रीम्बद्धे वर्षायां च ऋतौ तथा ।
योगारम्भं न कुर्वीत् कृते योगो हि रोगदः ॥ ८ ॥

Time.

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

वसन्ते शारदि प्रोक्तं योगारम्भं समाचरेत् ।
तथायोगी भवेत् सिद्धो रोगान्मुक्तो भवेद् ध्रुवम् ॥ ९ ॥

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

वैत्रादिफालगुनान्ते च माघादिफालगुनान्तिके ।
द्वौ द्वौ मासो ऋतुभागौ अनुभावश्चतु इचतुः ॥ १० ॥

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

वसन्तश्चैव वैशाखौ ज्येष्ठाषाढा च श्रीम्बद्धौ ।
वर्षा श्रावणमाद्राभ्यां शारदाभ्यनकार्तिकौ ।
मार्गपौष्ठौ च हेमन्तः शिशिरो माघफालगुनौ ॥ ११ ॥

SIX SEASONS.

11. The six seasons are as follows :—

Season.	Months (Sanskrit).	English.
Vasanta or Spring	Chaitra and Vaisākha	March, April.
Grishma or Summer	Jeshtha and Asādha	May, June.
Varṣhā or Rainy	Śrāvaṇa and Bhādra	July, August.
Sarāt or Autumn	Āśvina and Kārtika	Sept., Oct.
Hemanta or Winter	Agrahāyāṇa and Pausha	Nov., Dec.
Śiśira or Cold	Māgha and Phālguna	January, February.

अनुभावं प्रधस्यामि ऋतूनां च यथोदितम्
माघादिमाघवान्तेषु वसन्तानुभवं विदुः ॥ १२ ॥

ैत्रादि चाषाढातं च निदाघानुभवं विदुः ।
 चाषाढादि चादिवनान्तं प्रावृषानुभवं विदुः ॥ १३ ॥
 भाद्रादिमार्गशीर्षान्तं शरदैज्ञुभवं विदुः ।
 कार्त्तिकादिमाधमासान्तं हेमन्तानुभवं विदुः ।
 मार्गादिचतुरो मासाङ् शिशिरानुभवं विदुः ॥ १४ ॥

The experiencing of seasons.

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

<i>Beginning from.</i>	<i>Ends.</i>	<i>Month.</i>	<i>Season.</i>	<i>English.</i>
Mágha	...	Vaisákhá	Varshánubhava	January to April.
Chaitra	...	Asádha	Grishmánubhava	March to June.
Asádha	...	Ásvina	Varshánubhava	June to September.
Bhádra	...	Agraháyana	Saradánubhava	August to Nov.
Kártika	...	Mágha	Hemanátanubhava...	Oct. to Jan.
Agraháyana	...	Phálguna	Sisiránubhava	Nov. to Feb.

वसन्ते वाणि शरदि योगारम्भं समाचरेत् ।
 तदा योगो भवेत् सिद्धोविनायासेन कथ्यते ॥ १५ ॥

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

अथ मिताहारः ।
 मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।
 नानारोगो भवेत्स्य किञ्चिद्योगो न सिद्ध्यति ॥ १६ ॥

3.—*Moderation of diet.*

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

शाल्यज्ञं यवपिष्ठं वा गोधूमपिष्ठकं तथा ।
 मुद्रगंगाषच्छक्कादि शुक्रं च तुष्वर्जितम् ॥ १७ ॥

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

पटोलं पनसं मानं कक्कोलं च शुकाशकम् ।
 द्रादिकां कर्कटों रसमां डुम्भरीं कण्टकण्टकम् ॥ १८ ॥
 आमरम्भां भालरम्भां रसमादण्डं च मूलकम् ।
 वार्ताकां मूलकं ऋदिंयोगो भक्षणमाचरेत् ॥ १९ ॥

18—19. A Yogi may eat patola (a kind of cucumber, पत्तर), jack-fruit, mânakachu (Arum Colocasia), kakkola (a kind of berry), the jujube,

the bonduc nut (*Bonducella guilendra*), cucumber, plantain, fig ; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

बालशाकं कालशाकं तथा पटोलपत्रकम् ।

पञ्चशाकं प्रशंसीयाद्वास्तुकं हिलमोचिकाम् ॥ २० ॥

20. He may eat green, fresh vegetables बालशाक, black vegetables (कालशाक), the leaves of patola, the *Vastuka*-śāka, and hima-lochikā Śāka. These are the five Śākas (vegetable leaves) praised as fit food for Yogis.

शुद्धं सुमधुरं स्तिर्गंधं उदरार्धविवर्जितम् ।

भुज्यते सुरसं प्रीसा मिलाहारमिं विदुः ॥ २१ ॥

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

अभ्येन पूरयेदधैं तायेन तु तृतीयकम् ।

उदरस्य तुरीयांशं संरक्षेद्वयुचारणे ॥ २२ ॥

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

कट्टवद्मं लघणं तिकं भृष्टं च दधि तक्कम् ।

शाकोत्कटं तथा मध्यं तालं च पनसं तथा ॥ २३ ॥

Prohibited foods.

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

कुलत्थं मसूरं पाण्डुं कूर्माण्डं शाकदण्डकम् ।

तुम्बीकालकपित्यं च कण्टिलित्यं पलाशकम् ॥ २४ ॥

24. So also kulattha and masur beans, pandu fruit, pumpkins and vegetable stems, gourds, berries, katha-bel, (*feronia elephantum*), kaṇṭa-bilva and palāśa (*Butea frondosa*).

कदम्बं जट्टीरं विद्वं लकुचं लशुतं विषम् ।

कामरङ्गं पियालं च हिंगुशाल्मलीकेमुकम् ॥ २५ ॥

25. So also Kadamba (*Nauclea cadamba*), jambira (citron), bimba, lukucha (a kind of bread fruit tree), onions, lotus, Kāmaranga, piyāla (*Buchanania latifolia*), hinga (*assafœtida*), śālināli, kemuka.

योगारम्भे वर्जयेच्य पथस्त्रोवहिसेवनम् ।

नवनीतं धृतं क्षीरं गुडं शर्करादि चैक्षवम् ॥ २६ ॥

पक्वरम्भा नारिकेलं दाढिम्बमशिवासवम् ।

द्राक्षाहुलवनौ धात्रौ रसमाहुववर्जितम् ॥ २७ ॥

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

पलाजातिलबड्डं च पौरुषं जम्बु जाम्बलम् ।
हरीतर्को खर्जुरं च योगी भक्षणमाचरेत् ॥ २८ ॥

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

लघुपाकं प्रियं स्निग्धं तथा धातुप्रोत्पत्तम् ।
मनोऽभिलिष्टं योग्यं योगी भोजनमाचरेत् ॥ २९ ॥

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

काठिन्यं दुरितं पूतिमुष्णं पर्युषितं तथा ।
अतिशीतं चातिचेष्टाणं भश्यं योगी विवर्जयेत् ॥ ३० ॥

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

प्रातःस्नानोपवासादि कायङ्कुरेशविधिं तथा ।
एकाहारं निराहारं यामान्ते च न कारयेत् ॥ ३१ ॥

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

एवं विधिविधानेन प्राणायामं समाचरेत् ।
आरम्भे प्रथमे कुर्यात् क्षीराज्यं नित्यभोजनम् ।
मध्याह्ने चैव सायाह्ने भोजनद्वयमाचरेत् ॥ ३२ ॥

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

इति मिताहारः ।

अथ नाडीशुद्धिः ।
कुशासने मृगाजिने व्याघ्राजिने च कम्बले ।
स्थलासने समासीनः प्राङ्मुखो वायुदण्मुखः ।
नाडीशुद्धिः समासाद्य प्राणायाम सम्भव्यसेत् ॥ ३३ ॥

4.—PURIFICATION OF NÂDIS.

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

चण्डकापालिहवाच ।
नाडीशुद्धिं कथं कुर्यान्नाडीशुद्धिस्तु कीदर्शी ।
तत् सर्वं श्रोतुमिच्छामि तद्वदस्य दयानिधे ॥ ३४ ॥

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

धैरण्ड उवाच—
मलाकुलासु नाडीषु मारुतो नैव गच्छति ।
प्राणायामः कथं सिद्धेत्तत्त्वज्ञानं कथं भवेत् ।
तस्मादादौ नाडीशुद्धिं प्राणायामं ततोऽभ्यसेत् ॥ ३५ ॥

Gherânda said :—35. The Vâyu does not (cannot) enter the nâdis so long as they are full of impurities (e.g., faeces, &c.). How then can Prâṇâyâma be accomplished ? How can there be knowledge of Tattvas ? Therefore, first the Nâdis should be purified, and then Prâṇâyâma should be practised.

नाडीशुद्धिर्धा प्राक्ता समनुर्तिर्मनुक्तथा ।
बीजेन समनुँ कुर्यान्निर्मनुँ धौतकर्मणा ॥ ३६ ॥

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

धौतकर्म पुरा प्रोक्तं चट्कर्मसाधने यथा ।
शृणुष्व समनुँ चण्ड नाडीशुद्धिर्धा भवेत् ॥ ३७ ॥

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

उपविश्यासने योगी पश्चासनं समाचरेत् ।
शुर्वादित्यासनं कुर्याद् यथैव गुहभाषितम् ।
नाडीशुद्धिं प्रकुर्वीत प्राणायामविशुद्धये ॥ ३८ ॥

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

वायुबीजं ततो ध्यात्वा धूप्रवर्णं सतेजसम् ।
चन्द्रणं पूरयेद्वायुं बीजं षोडशकैः सुध्रीः ॥ ३९ ॥

चतुःषष्ठ्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिं शन्मात्रया वायुं सूर्यं नाड्या च रेचयेत् ॥ ४० ॥

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

नाभिमूलाद्विहिमुत्थाप्य ध्यायेत्तेजोऽवनोयुतम् ।
द्विहिमीजयोदशेन सर्प्यं नाड्या च पूरयेत् ॥ ४१ ॥
चतुःषष्ठ्या मात्रया च कुम्भकेनैव धारयेत् ।
द्वात्रिं शन्मात्रया वायुं शशिनाड्या च रेचयेत् ॥ ४२ ॥

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

नासाप्रे शशाध्युग्रिमन्दं ध्यात्वा ज्योत्स्नासप्रमितम् ।
ठं बौजंपोद्दरैनैव इड्या पूरयेन्मरुत् ॥ ४३ ॥
चतुःषष्ठ्या मात्रया च बीजेनैव धारयेत् ।
अमृतं प्रावितं ध्यात्वा नाडीधैतं विभाषयेत् ।
लक्षरेण द्वात्रिं दोन हृष्टं भाव्यं विरेचयेत् ॥ ४४ ॥

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

एवंविधां नाडीशुद्धिं कृत्वा नाडीं विशोधयेत् ।
हृष्टै भूत्वासनं कृत्वा प्राणायामं समाचरेत् ॥ ४५ ॥

45.—By these three Prâñayâmas the nâdis are purified. Then sitting firmly in a posture, let him begin regular Prâñayâma.

सहितः सूर्यं भेदश्च उज्जायी शीतली तथा ।
भस्त्रिका ज्ञामरी भूर्भु केवली चाष्टकुम्भिका: ॥ ४६ ॥

KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Sûryâ-bheda, Ujjâyi, Sitali, Bhastrikâ, Bhrâmarî, Mûrchhâ and Kevali.

सहितो द्विविधः प्रोक्तः सगर्भश्चनिगर्भकः ।
सगर्भो बीजमुच्चार्यं निगर्भो बीजवर्जितः ॥ ४७ ॥

1.—SARITA.

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

प्राणायामं सगर्भं च प्रथमं कथयामि ते ।
सुखासने चोक्षिद्य प्राङ्मुखो धात्युदङ्मुखः ।
स्थायेद्विधिं रजोगुणं रक्तघर्णमवर्णकम् ॥ ४८ ॥

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

इडया पूर्येद्वायुः मात्रया षोडशैः सुधीः ।
पूरकान्ते कुम्भकाद्ये कर्तव्यस्तद्वीयानकः ॥ ४९ ॥

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

सत्त्वमयं हरिंश्यात्वा उकारं कृष्णवर्णकम् ।
चतुःषष्ठ्या च मात्रया कुम्भकेनैव धारयेत् ॥ ५० ॥

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

तमोमयं शिवं ध्यात्वा मकारं शुक्रवर्णकम् ।
द्वात्रिंशत्प्रात्रया चैष रेचयेद्विधिना पुनः ॥ ५१ ॥

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

पुनः पिङ्गलयापूर्यं कुम्भकेनैव धारयेत् ।
इडया रेचयेत् पश्चाद् तद्वीजेन क्षमेण तु ॥ ५२ ॥

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

अनुलोमविलोमेन धारंवारं च साधयेत् ।
पूरकान्ते कुम्भकान्तं धूतनासापुटद्वयम् ।
कनिङ्गानासिकाङ्गैः तर्जनीमध्यमे विना ॥ ५३ ॥

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

प्राणायामो निर्गर्भस्तु विना बीजेन जायते ।
षामजानूपरिन्यस्तवामपाणितलं भ्रमेत् ।
एकादिशतपर्यन्तं पूरकुम्भकरेचनम् ॥ ५४ ॥

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

उत्तमा विंशतिर्मात्रा बोद्धरी मात्रा मध्यमा ।
अधिमा द्वादशी मात्रा प्राणायामास्थिधा स्थृताः ॥ ५५ ॥

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

अधिमात्रायते धर्मी मेरुकम्भ मध्यमात् ।
उत्तमात् भूमित्यागस्त्रिविधं स्तिद्विलक्षणम् ॥ ५६ ॥

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

प्राणायामात् लेचरत्वं प्राणायामाद् रोगनाशनम् ।
प्राणायामाद्वैष्वाधयेच्छकं प्राणायामान्मनोन्मनो ।
आनन्दो जायते चित्ते प्राणायामी सुखो भवेत् ॥ ५७ ॥

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

अथ सूर्यभेदकुम्भकः
धरण्डु उधाच—
कथितं सहितं कुम्भं सूर्यभेदनकं शाणु ।
पूरयेत् सूर्यनाडगा च यथाशक्ति बहिर्महद् ॥ ५८ ॥

धारयेद्वयुलेन कुम्भकेन जलन्धरैः ।
यावत् स्वेदं नस्केशाभ्यां तावत् कुर्वन्तु कुम्भकम् ॥ ५९ ॥

2.—SŪRYABHEDA KUMBHAKA.

Gheraṇḍa said :—58—59. I have told thee the Sahita Kumbhaka, now hear the Sūryabheda. Inspire with all your strength the external air through the sun-tube (right nostril) : retain this air with the greatest care, performing the Jālandhara Mudrā. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

प्राणोऽपानः समानश्चोदानव्यानौ तथैव च ।
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः ॥ ६० ॥

THE VĀYUS.

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

इदि प्राणो वहेश्चित्यमपानो गुदमण्डले ।
समानो नाभिदेशे तु उदानः कण्ठमण्डः ॥ ६१ ॥
व्यानो व्याव शरीरे तु प्रधानाः पञ्च वायवः ।
प्राणाद्याः पञ्च विष्याता नागाद्याः पञ्च वायवः ॥ ६२ ॥

Their Seats.

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

तैषामपि च पञ्चानां स्थानानि च वदाम्यहम् ।
उदगारे नाग आस्थातः कूर्मस्तूपीङ्गे स्मृतः ॥ ६३ ॥
कृकरः क्षुक्तुते होयो देवदत्तो विजूमणे ।
न जहाति सर्वे कापि सर्वव्यापी धनञ्जयः ॥ ६४ ॥

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

नागो गृद्धाति चैतन्यं कूर्मश्चैव लिङ्गेष्यम् ।
क्षुक्तुषं कृकरश्चैव जूङ्मणं चतुर्थेन तु ।
भवेद्दनञ्जयाच्छम्दं क्षणमात्रं न निःसरेत् ॥ ६५ ॥

65. The Nâga-Vâyu gives rise to consciousness, the Kûrma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced ; this does not leave the body ever.

सर्वे ते सूर्यसंभिन्ना नाभिमूलात् समुच्चरेत् ।
ईद्या रेचयेत् पश्चाद् वैर्येणास्त्वच्छ्वेगतः ॥ ६६ ॥
पुनः सूर्येण चाकृष्य कुम्भयित्वा यथाविधि ।
रेचयित्वा साधयेत्तु क्रमेण च पुनःपुनः ॥ ६७ ॥

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

कुम्भकः सूर्यभेदस्तु ज्वरामृत्युविनाशकः ।
बोधयेत् कुङ्डलोः शक्तिं देहानलं विवर्धयेत् ।
इति ते कथितं चण्ड सूर्यभेदनमृतमम् ॥ ६८ ॥

Its benefits.

68. The Sûrya-bheda Kumbhaka destroys decay and death, awakens the Kundâli sakti, increases the bodily fire. O Chânda ! thus have I taught thee the Sûrayabheda Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradîpikâ, is somewhat different. Soon after Pûraka (inspiration), one should perform Jâlandhar and at the end of Kumbhaka, but before Rechaka perform the Uddiyâñabandha. Then quickly contract the anal orifice by Mûlabandha, contract the throat, pull in the stomach towards the back ; by this process the air is forced into the Brahma-nâdi (Sushumna). Raise the Apâna up, lower the Prâna, below the Kânta ; a Yogi becomes free from decay : the air should be drawn through the right nostril and expelled through the left.

यथा उज्ज्वाली कुम्भकः
नासाभ्यां वायुमाकृष्य मुखमत्त्वे च धारयेत् ।
हृदयगलाभ्यां समाकृष्य वायुं वक्त्रे च धारयेत् ॥ ६९ ॥

8.—UJJÂYÎ.

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

मुखं प्रश्नाल्यं संवन्ध्य कुर्याज्ज्वालन्धरं ततः ।
आधाकि कुम्भकं छत्वा धारयेदविरोधतः ॥ ७० ॥

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jâlandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.

उज्जायीकुम्भकं कृत्वा सर्वकार्याणि साधयेत् ।
न भवेत् कफरोगश्च कूरवायुरजीर्णकम् ॥ ७१ ॥
आमवातः क्षयः कासो ज्वरमुहा न विद्यते ।
जरामृत्युविनाशाय ज्वाज्जायीं साधयेत्तरः ॥ ७२ ॥

71—72. All works are accomplished by Ujjayī Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough ; or fever or [enlarged] spleen. Let a man perform Ujjayī to destroy decay and death.

N.B.—See the *Hatha-Yoga Pradipikā*, Chap. II.—51, 58 for a different description of this.

अथ शीतलीकुम्भकः ।
जिह्वा वायुमाकृष्ट उदरे पूरयेच्छन्ते ।
क्षणं च कुम्भकं कृत्वा नासाभ्यां रेत्येत् पुनः ॥ ७३ ॥

4.—SITALI.

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

सर्वदा साधयेद्योगी शीतलीकुम्भकं शुभम् ।
अजीर्णं कफपित्तच्च नैव तस्य प्रजायते ॥ ७४ ॥

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

अथ भृशिकाकुम्भकः ।
भस्त्रैषं लोहकाराणां यथाक्रमेण संभ्रमेत् ।
तथा वायुं च नासाभ्यामुभाभ्यां चालयेच्छन्ते ॥ ७५ ॥

5.—BHASTRIKĀ (BELLOW).

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

एवं विंशतिवारं च कृत्वा कूर्याद्य कुम्भकम् ।
तदन्ते चालयेद्यायुं पूर्वोक्तं च यथाविधि ॥ ७६ ॥
विवारं साधयेदेवं भृशिकाकुम्भकं सुधीः ।
न च रोगो न च छ्वेश आरोग्यं च दिने दिने ॥ ७७ ॥

76—77. Having thus inspired and expired quickly twenty times, let him perform Kumbhaka ; then let him expel it by the previous method. Let the wise one perform this Bhastrikā (bellows-like) Kumbhaka thrice : he will never suffer any disease and will be always healthy.

अथ भ्रामरीकुम्भकः ।
 अर्धरात्रे गते योगी जन्तुना शब्दवर्जिते ।
 कर्णो पिधाय हस्ताभ्यां कुयोत् पूरककुम्भकम् ॥ ७८ ॥

6.—BHRĀMARI (OR BEETLE-DRONING KUMBHAKA).

78. At past midnight, in a place where there are no sounds of any animals, &c., to be heard, let the Yogi practise Pūraka and Kumbhaka, closing the ears by the hands.

शशुयाद्विष्णे कर्णे नादमन्तर्गतं शुभम् ।
 प्रथमं भिर्भूतीनादं च वंशीनादं ततः परम् ॥ ७९ ॥
 मेघभर्तरभ्रमरी घटाकांस्यं ततः परम् ।
 तुरीयेरीमृदङ्गादिनादानकदुन्दुभिः ॥ ८० ॥

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

एवं नानाविधो नादो जायते नित्यमध्यसात् ।
 अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनैः ॥ ८१ ॥
 ध्वनेरन्तर्गतं ज्योति ज्योतिरन्तर्गतं भनः ।
 तन्मनो विलयं याति तद्विष्ण्याः परमं पदम् ।
 एवं भ्रामरीसंसिद्धिः समाधिसिद्धिमाप्यात् ॥ ८२ ॥

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

अथ मृद्धाकुम्भकः ।
 सुखेन कुम्भकं कृत्वा भनन्थ भ्रुवोरस्तरम् ।
 संस्यज्य विषयान् सर्वान् मनोमृद्धा सुखप्रदा ।
 आत्मनि मनसो योगदानन्दो जायते ध्रुष्म ॥ ८३ ॥

7.—MŪRCHHĀ.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eye-brows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Ātmā, the bliss of Yoga is certainly obtained.

अथ केवलीकुम्भकः ।
 हंकारेण बहिर्योति सःकारेण विशेषं पुनः ।
 पट्टशताति दिवारात्रौ सहस्राण्येकविद्यतिः ।
 अजपां नाम गायत्रीं जीवो जपति सर्वदा ॥ ८४ ॥

8.—KEVALI.

84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make सोऽहम् (so'ham "I am That") or हंसः (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapâ gâyatri.

मूलाधारे यथा हंसस्तथा हि हृदि पङ्कजे ।
 तथा नासापुटद्वन्द्वे त्रिभिर्हंससमागमः ॥ ८५ ॥

85. This Ajapâ japa is performed in three places, i.e., in the Mâla-dhâra (the space between anus and membranum virile), in the Anâhat lotus (heart) and in the Ajñya lotus (the space where the two nostrils join).

वायावत्यकुलीमानं शरीरं कर्मणकम् ।
 देहादवहिर्गतो वायुः स्वमावादू द्वादशाकुलिः ॥ ८६ ॥
 गायने पोङ्गशाकुलो भोजने विंशतित्तथा ।
 अतुर्यिंशाकुलिः पन्थे निद्रायां त्रिंशाकुलिः ।
 मैयुने षट्प्रिंशाकुलं व्यायामे च ततोधिकम् ॥ ८७ ॥

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

स्वमावेष्य गतेन्द्र्ये नैव युः प्रवर्धते ।
 आयुः क्षयोऽधिके प्रोक्ते मात्रते चान्तरादूते ॥ ८८ ॥

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

तसात् प्राणे स्थिते देहे मरणं नैव जायते ।
 वायुना षट्सम्बन्धे भवेत् केवलकुम्भकम् ॥ ८९ ॥

89. So long as breath remains in the body there is no death. When

the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावज्जीवं जपेन्मन्त्रमजपासंस्थकेवलम् ।
अद्यावधि धृतं संस्थाविभ्रमं केवलीकृते ॥ ९० ॥
अत पष्ठ हि कर्तव्यः केवलीकुम्भको नरैः ।
केवली चाजपासंस्था द्विगुणा च मनोन्मनो ॥ ९१ ॥

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

नासाभ्यां वायुमाकृष्टं केवलं कुम्भकं खरेत् ।
एकादिकचतुः पष्ठैः धारयेत् प्रथमे दिने ॥ ९२ ॥

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

केवली मष्टव्या कुर्याद् यामे यामे दिने दिने ।
अथवा पञ्चधा कुर्याद् यथा तत् कथयामि ते ॥ ९३ ॥
प्रातर्मध्याह्नसायाह्ने मस्ये रात्रिचतुर्थके ।
त्रिसन्ध्यमथवा कुर्यात् सममाने दिने दिने ॥ ९४ ॥

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

एष्वस्वारं दिने वृद्धिर्वारैकं च दिने तथा ।
अजपापरिमाणं च यावत् सिस्तः प्रजायते ॥ ९५ ॥
प्राणायामं केषलौ च तदा वदति योगवित् ।
केषली कुम्भके सिद्धे किञ्च सिद्धशतिभूतले ॥ ९६ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादै घटस्थयोगप्रकरणे प्राणायामप्रयोगे
नाम पञ्चमोपदेशः ।

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

अथ केवलीकुरुमकः ।
 हंकारेण बहिर्योति सःकारेण विशेत् पुनः ।
 षट्शतानि विवारात्रौ सहस्राण्येकविशेतिः ।
 अजपां नाम गायत्रीं जीवो जपति सर्वदा ॥ ८४ ॥

8.—KEVALI.

84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make सोऽहम् (so'ham "I am That") or हंसः (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapâ gâyatrî.

मूलाधारे यथा हंसत्तथा हि हृदि पङ्कजे ।
 तथा नासापुटद्वन्धे त्रिभिर्हृसमागमः ॥ ८५ ॥

85. This Ajapâ japa is performed in three places, i.e., in the Mûladhâra (the space between anus and membranum virile), in the Anâhat lotus (heart) and in the Âjñya lotus (the space where the two nostrils join).

वायुवाय्यकुलीमानं शरीरं कर्मेष्टकम् ।
 देहादूषहिर्गते वायुः स्वभावाद् ह्रादशाकुलिः ॥ ८६ ॥
 गायने वोडशाकुल्यो भोजने विंशतिसत्तथा ।
 चतुर्विंशाकुलिः पन्थे लिङ्गायां विंशदशाकुलिः ।
 मैथुने षट्त्रिंशतुकं व्यायामे च ततोधिकम् ॥ ८७ ॥

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

स्वभावेष्य गतेन्द्र्यै एरमायुः प्रवर्धते ।
 आयुःक्षयोऽधिके प्रोक्तो मारुते चान्तराद्वते ॥ ८८ ॥

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

तसात् प्राणे स्थिते देहे मरणं नैव आयते ।
 वायुना षट्सम्बन्धे भवेत् केवलकुरुमकम् ॥ ८९ ॥

89. So long as breath remains in the body there is no death. When

the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

यावज्जीवं जपेन्मन्त्रमजपासंख्यकेवलम् ।
अथावधि धृतं संख्याविस्त्रयं केवलीकृते ॥ ९० ॥
अत एष हि कर्तव्यः केवलीकुम्भको नरैः ।
केवली चाजपासंख्या द्विगुणा च मनोन्मनो ॥ ९१ ॥

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

नासाभ्यां धायुमाकृष्टं केवलं कुम्भकं धरेत् ।
एकादिकचतुः पष्टि धारयेत् प्रथमे दिने ॥ ९२ ॥

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

केवली मष्टधारं कुर्याद् यामे यामे दिने दिने ।
अथवा पञ्चवारा कुर्याद् यथा तत् कथयामि ते ॥ ९३ ॥
प्रातर्मध्याह्नसायाहे मन्त्रे रात्रिचतुर्थके ।
त्रिसन्ध्यमध्यवा कुर्यात् सममाने दिने दिने ॥ ९४ ॥

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

पञ्चवारं दिने वृत्तिरौरेकं च दिने तथा ।
अजपापरिमाणं च यावत् सिद्धिः प्रजायते ॥ ९५ ॥
प्राणायामं केवलीं च तदा घटति योगविद् ।
केवली कुम्भके सिद्धे किञ्च सिद्धयतिष्ठतले ॥ ९६ ॥
इति श्रीघेरण्डसंहितायां घेरण्डसंहितायां घटस्थयोगप्रकारये प्राणायामप्रयोगे
नाम पञ्चमोपदेशः ।

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

SIXTH LESSON.

षष्ठोपदेशः ।

अथ ध्यानयोगः ।

घेरण्ड उवाच—

स्थूलं ज्येतिस्तथा सूक्ष्मं ध्यानस्य चिबिधं विदुः ।

स्थूलं मूर्तिमयं प्रोक्तं ज्येतिस्तेजोमयं तथा ।

सूक्ष्मं बिन्दुमयं ब्रह्म कुण्डलीपरदेवता ॥ १ ॥

DHYĀNA-YOGA.

GHERANDA SAID :—1. The Dhyāna or contemplation is of three sorts : gross, subtle and luminous. When a particular figure, such as one's Guru or Deity is contemplated, it is Sthūla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sūkshma or Subtle contemplation.

अथ स्थूलध्यानम् ।

स्वकायद्यै ध्यायेत् सुधासागरमुच्चमम् ।

तन्मध्ये रत्नद्वीपं तु सुरत्नवालुकामयम् ॥ २ ॥

चतुर्दिक्षु नीपत्रुं बहुपुण्यसमान्वितम् ।

नीपोपवनसंकुलैर्वैष्टितं परिस्ता इव ॥ ३ ॥

मालतीमल्लिकाजातीकेशरैश्चम्पकैस्तथा ।

पारिजातैः स्थलपंचान्धमोदितदिङ्गुमुखैः ॥ ४ ॥

तन्मध्ये संस्मरेद्योगी कल्पवृक्षं मनोहरम् ।

चतुःशाखाचतुर्षेदं नित्यपुण्यफलान्वितम् ॥ ५ ॥

झ्यमराः कोकिलास्त्रं गुण्डनित लिङदनित च ।

ध्यायेत्तज स्थिरो भूत्वा महामाणिक्यमण्डपम् ॥ ६ ॥

तन्मध्ये तु स्मरेद्योगी पर्यङ्कं सुमनोहरम् ।

तत्रेषु देवतां ध्यायेत्युद्युक्त्यानं गुरुमाणितम् ॥ ७ ॥

यस्य देवस्य यद्विषयं यथा भूषणवाहनम् ।

तद्रूपं ध्यायते नित्यं स्थूलध्यानमिदं विदुः ॥ ८ ॥

1.—STHŪLA DHYĀNA.

2—8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart : that in the midst of that sea there is an island of precious stones, the very sand of which is pulverised diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering

trees, such as mālati, mallikā, jāti, kesara, champaka, pārijāta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogi imagine that there stands a beautiful! Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthūla Dhyāna.

प्रकाशान्तरम् ।

सहस्रारे महाप्ते कर्णिकायां विचिन्तयेत् ।
 विलङ्घसहितं पश्य द्वादशैर्वलसंयुतम् ॥ ९ ॥
 शुक्लवर्णं महातेर्जा द्वादशैर्भीम्बमाषितम्
 हसक्षममलवरयुं हसक्षके यथाक्रमम् ॥ १० ॥
 तन्मध्ये कर्णिकायां तु ग्रकथादि रेखात्रयम् ।
 हुलक्षकोणसंयुक्तं प्रश्नवं तत्र वर्तते ॥ ११ ॥

ANOTHER PROCESS.

9—11. Let the Yogi imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named ह, स, च, म, ज, व, र, युं, ह, स, ल, फ्रैं, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle अ, क, च (a ka tha): having three angles called ह, च, च (ha la ksha): and in the middle of this triangle, there is the Pranava ओम् I Om.

नादविकुमयं शीठं ज्यायेत्तत्र मनोहरम् ।
 तत्रोपरि हस्युग्रं पादुका तत्र घर्तते ॥ १२ ॥

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

स्वायेत्तत्र गुरुं देवं दिमुञ्जं च तिलोचनम् ।
 इवेताम्बरधरं देवं शुक्लगच्छानुलेपनम् ॥ १३ ॥
 शुक्लपुष्पमयं माल्यं रक्तशक्तिसमन्वितम् ।
 पदंविघगुहच्छानात् स्थूलच्छानं प्रसिद्यति ॥ १४ ॥

13—14. There let him contemplate his Guru Deva, having two arms, and two eyes, and dressed in pure white, anointed with white sandal-paste,

wearing garlands of white flowers; to the left of whom stands Sakti of blood-red colour. By thus contemplating the Guru, the Sthûla Dhyâna is attained.

अथ ज्योतिस्थानम् ।

धेरण्ड—उदाच

कथितं स्थूलध्यानं तु तेजोध्यानं शृणुच्च मे ।

यद्यग्नेन योगसिद्धिरात्मप्रत्यक्षमेव च ॥ १५ ॥

2.—JYOTIR DHYÂNA.

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

मूलाधारे कुण्डलिनीं भुजगाकारस्तपिणीं ।

जीवात्मा तिष्ठति तत्र प्रदीपकलिकाश्चितः ।

स्यायेत्तेजोमयं ब्रह्म तेजोध्यानं परात्परम् ॥ १६ ॥

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

प्रकारात्मसरम् ।

भुवोर्मध्ये मनेत्तर्वे च यस्तेजः प्रग्वात्मकम् ।

स्यायेत् ज्वालाधतीयुक्तं तेजोध्यानं तदेव हि ॥ १७ ॥

ANOTHER PROCESS.

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

अथ सूक्ष्मध्यानम् ।

धेरण्ड उदाच—

तेजोध्यानं भुतंच्छ्वस्त्रमध्यानं शृणुच्च मे ।

बहुमान्यवशावू यस्य कुण्डली जाग्रती भवेत् ॥ १८ ॥

आत्मना सदयेगेन नेत्ररूपाद्विनिर्गता ।

विहरेद् राजमार्गं च व्यवहस्त्वाच् हृष्यते ॥ १९ ॥

3.—SŪKSHMA DHYÂNA.

Gheranda said :—18—19. O Chanda! thou hast heard the Tejo Dhyâna, listen now to the Sûkshma Dhyâna. When by a great good fortune, the kundalî is awakened, it joins with the Âtmâ and leaves the body through the portals of the two eyes; and enjoys itself by walking in the royal road (Astral Light). It cannot be seen on account of its subtleness and great changeability.

शाभ्वीमुद्रया यैर्गी ध्यानयोगेन सिद्ध्यति ।
सूक्ष्मध्यानमिदं गौप्यं देवानामपि दुर्लभम् ॥ २० ॥

20. The Yogi, however, attains this success by performing Sambhavi Mudrâ, *i.e.*, by gazing fixedly at space without winking. (Then he will see his Sûkshma Sarîra). This is called Sûkshma Dhyâna, difficult to be attained even by the Devas, as it is a great mystery.

सूक्ष्मध्यानाच्छततगुणं तेजोध्यानं प्रवक्षते ।
तेजोध्यानाद्वक्षगुणं सूक्ष्मध्यानं परात्परम् ॥ २१ ॥

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

इति ते कथितं चण्ड ध्यानयोगं सुदुर्लभम् ।
आत्मा साक्षाद् भवेद् यस्मात्तस्माद् द्वग्नं विशिष्यते ॥ २२ ॥
इति श्रीघेरण्डसंहितायां घेरण्डचण्डसंवादे घटस्थयोगे सप्तमसाधनं ध्यानयोगो
नाम वष्ट्रोपदेशः

22. O Chanda ! thus have I told thee the Dhyâna Yoga—a most precious knowledge ; for, by it, there is direct perception of the Self. Hence Dhyâna is belauded.

SEVENTH LESSON.

सततोपदेश ।
 अथ समाधियोगः ।
 वेरण्ड उदाच—
 समाधिभ परो योगो ब्रह्माभ्येन लभ्यते ।
 शुरोः कृपाप्रसादेन प्राप्यते गुणमत्कितः ॥ १ ॥

SAMĀDHİ YOGA.

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

विद्याप्रतीतिः स्वगुरुप्रतीतिरात्मप्रतीतिर्मनसः प्रयोगः ।
 दिने दिने यस्य भवेत् स योगी सुशोभनाभ्यासमूपैति सद्यः ॥ २ ॥

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

घटाद्विष्टं मनः कृत्या ऐक्यं कुर्यात् परात्मति ।
 समाधिं तं विजानीयान्मुक्तसंहो दशादिभिः ॥ ३ ॥

3. Separate the Manas from the body, and unite it with the Paramāma. This is known as Samādhī or Mukti from all states of consciousness.

अहं प्राप्त न चान्योऽस्मि प्राप्तैवाहं न शोकभाक् ।
 सचिदानन्दरूपोऽहं नित्यमुक्तः स्वभाववान् ॥ ४ ॥

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

शास्त्राभ्या वैष खेचर्यो शास्त्र्यो योनिमुद्रया ।
 ज्यानं नादं रसानन्दं लयसिद्धिश्वतुविधा ॥ ५ ॥
 पञ्चधा भक्तियोगेन मनोमूर्च्छा च षड्विधा ।
 षट्विधोऽयं राजयोगः प्रत्येकमवभारयेत् ॥ ६ ॥

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

अथ नादयोगसमाधिः ।
 शास्त्रार्थां मुद्रिकां कृत्वा आत्मप्रत्यक्षमानयेत् ।
 विन्दुब्रह्ममयं हृष्टा भनस्तत्र नियोजयेत् ॥ ७ ॥

1.—DHYĀNA-YOGA SAMĀDHİ.

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

आपस्त्ये कुरु आत्मानं आत्मस्त्ये च सं कुरु ।
 आत्मानं आमयं हृष्टा न किञ्चिदपि आधते ।
 सदानन्दमयो भूत्वा समाधिस्थो भवेत्तरः ॥ ८ ॥

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

अथ नादयोगसमाधिः ।
 साधनात् क्षेवरीमुद्रा रसनोर्चगता यदा ।
 तदा समाधिसिद्धिः स्याद्वित्वा साधारणकियम् ॥ ९ ॥

2.—NĀDA-YOGA SAMĀDHİ.

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

अथ रसनानन्दयोगसमाधिः ।
 अग्निलं मन्त्रवेगेन झामरीकुम्भकं चरेत् ।
 मन्त्रं मन्त्रं रेचयेद्वायुं भृङ्गनादं ततो भवेत् ॥ १० ॥
 आन्तःस्थं झामरीनादं ध्रुत्वा तत्र मनो नयेत् ।
 समाधिर्जायते तत्र आनन्दः सोऽस्मित्यतः ॥ ११ ॥

3.—RASĀNANDA YOGA SAMĀDHİ.

10—11. Let him perform the Bhrāmari Kumbhaka, drawing in the air slowly : expel the air slowly and slowly, with a buzzing sound like that of beetle. Let him carry the Manas and place it in the centre of this sound of humming beetle. By so doing, there will be Samādhi and by this, knowledge of 'so' 'ham' (I am That) arises, and a great happiness takes place.

अथ लयसिद्धियोगसमाधिः ।
 योनिमुद्रां समाप्ताद्य स्वयं शक्तिमयो भवेत् ।
 सुशङ्काररसेनैष विहरेत् परमात्मनि ॥ १२ ॥

आनन्दमयः संभूत्वा एक्यं ब्रह्माणि सम्बवेत् ।
अहं ब्रह्मेति चाद्वैतं समाधिस्तेन जायते ॥१३॥

4.—LAYA-SIDDHI YOGA SAMĀDHIS.

12—13. Perform the Yoni-Mudrā, and let him imagine that he is Śakti, and Paramātma is Purusha ; and that both have been united in one. By this he becomes full of bliss, and realises Aham Brahma, 'I am Brahma.' This conduces to Advaita Samādhi.

अथ भक्तियोगसमाधिः ।
स्वकीयहृदये ध्यायेदिष्टदेवस्वरूपकम् ।
चिन्तयेद् भक्तियोगेन परमाहादपूर्वकम् ॥ १४ ॥
आनन्दाश्रुपुलकेन दशाभावः प्रजायते ।
समाधिः सम्बवेचेन सम्बवेच्च मनोन्मनी ॥ १५ ॥

5.—BHAKTI YOGA SAMĀDHIS.

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

अथ राज्योगसमाधिः ।
मनोमूढ्डां समासाद्य मन आत्मनि योजयेत् ।
परात्मनः समायोगात् समाधिं समवाप्नयत् ॥ १६ ॥

6.—RĀJA-YOGA SAMĀDHIS.

16. Performing Manomūrchhā Kumbhaka, unite the Manas with the Ātmā. By this Union is obtained Rāja-Yoga Samādhi.

अथ समाधियोगसमाहात्मयम् ।
इति ते कथितश्चण्ड समाधिर्मुक्तिलक्षणम् ।
राज्योगसमाधिः स्यादेकात्मन्येव साधनम् ।
उन्मनी सहजावस्था सर्वे शैकात्मघात्काः ॥ १७ ॥

7.—PRAISE OF SAMĀDHIS.

17. O Chanda ! thus have I told thee about Samādhi which leads to emancipation. Rāja-Yoga Samādhi, Unmani, Sahajāvasthā are all synonyms, and mean the Union of Manas with Ātmā.

अले विष्णुः स्त्वा विष्णुर्विष्णुः पर्वतमस्तके ।
ज्वालामालाकुले विष्णुः सर्वे विष्णुप्रयं जगत् ॥ १८ ॥

18. Vishṇu is in water, Vishṇu is in earth, Vishṇu is on the peak of the mountain ; Vishṇu is in the midst of Volcanic fires and flames : the whole Universe is full of Vishṇu.

भूचराः स्नेचराद्धामी यावन्तो जीवजन्तवः ।
वृक्षगुल्मलतावह्नीतृणाद्या वारि पर्वताः ।
सर्वं ब्रह्म विजानीयात् सर्वं पदयति चात्मनि ॥ १९ ॥

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

आत्मा घटस्थैतन्मयमद्वेत् शाश्वत् परम् ।
घटाद्विभिन्नते शास्त्रा वीतरागं विवासनम् ॥ २० ॥

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

एवं यिथः समाधिः स्यात् सर्वसङ्कल्पवर्जितः ।
स्वदेहे पुनर्दारादिवान्धवेषु धनादिषु ।
सर्वेषु निर्ममो भूत्वा समाधिं समवाप्नुयात् ॥ २१ ॥

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

तत्त्वं लयामृतं गैत्यं दिवोक्तं विविधानि च ।
तेषां संक्षेपमादाय कथितं मुक्तिलक्षणम् ॥ २२ ॥

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

इति ते कथितश्चण्ड समाधिर्दुर्लभः परः ।
यं शास्त्रा न पुनर्जन्म जायते भूमिमण्डले ॥ २३ ॥

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

इति श्रीघेरण्डसंहितार्थं घेरण्डचण्डसंवादे घटस्थयोगसाधने योगस्य सप्तसारे समाधियोगो नाम सप्तमोपरेत्वा समाप्तः ।

