

TRIYOGA UPANISHAD



**Yoga Kundalini, Yoga Darshana
and Yogatattva**

Swami Vishnuswaroop



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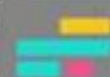
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Triyoga Upanishad

(Yoga Kuṇḍalinī, Yoga Darśana and Yogatattva)

(English Translation Accompanied by Sanskrit
Text in Roman Transliteration)

Translated into English by
Swami Vishnuswaroop

Triyoga Upanishad

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Dedication

Tasmai Shri Gurave Namah!

This book is dedicated to my Guru Swami Satyananda Saraswati,
The Founder of Bihar School of Yoga, Munger, India.

Book One

Yoga Kuṇḍalinī Upaniṣad

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Book One

Yoga Kundalini Upanishad

Belonging to Krishna Yajurveda

Vedantic View on Kundalini Yoga

(English Translation Accompanied by Sanskrit
Text in Roman Transliteration)

Translated into English by
Swami Vishnuswaroop

Preamble

This *Upaniṣad* concerning *Kuṇḍalinī Yoga* belongs to *Kṛiṣṇa Yajurveda*. There are three chapters in it. In the first chapter, the two causes of *Citta Vṛtti*, the three methods of controlling *Prāna* – moderation in diet, *Āsana* and *Śakti Cālīni Mudrā* are described. Then *Sarasvati Cālana*, types of *Prānāyāma* – *Sūryabhedi*, *Ujjāyi*, *Shītali*, *Bhastrikā*, etc., three *Bandhas* – *Moola Bandha*, *Uddiyāna Bandha* and *Jālandhara Bandha*, obstacles in yoga and protection from them, awakening of *Kuṇḍalinī* through yoga practice, penetration of three *Granthis* – *Brahmagranthi*, *Viṣṇugranthi* and *Rudragranthi*, *Kuṇḍalinī* entering *Sahasrāra Cakra* (thousand petalled lotus), dissolution of *Prāna*, etc. into *Śiva*, realization of Self everywhere during *Samādhi* and subjects like *Samādhi Yoga*, etc. are described in detail.

The second chapter begins with the lucid explanation of *Khecari Mudrā*. The features of *Khecari*, its results, perfection of *Khecari* by *Mantra Japa*, sequence of *Khecari* practice, etc., are described elaborately.

In the beginning of the third chapter the *Khecari Melana Mantra* for *Khecari Siddhi* is described specifically. The vision of a *Sādhaka* during his *Sāadhanā* is described by giving examples of new moon, first lunar date and full moon. Then attaining perfection for the union with macrocosm through *Prānāyāma*, impossibility of Self-realization without practice, knowledge of the *Brahman* through the discourse of a *Sadguru*, manifestation of *Brahma* in the form of *Vāk*, *Vṛtti* and *Viśva*, etc., the nature of *Parabrahma* and at the end, means to attain *Brahma* – *Dhyāna*, *Jīvanmukti* and *Videhamukti*, etc., topics are explained.

Thus, the major subjects of *Yoga* are presented in this *Upaniṣad*, which makes it unique and complete.

It is hoped that this book will be helpful to all who are interested to understand the vedantic view on *Kuṇḍalinī Yoga*.

Publisher

Śānti Pātha

*om sahanāvavatu / saha nau bhunaktu /
saha viryaṃ karavāvahai /
tejasvināvadhitamastu mā vidviṣāvahai //*
om Śāntiḥ om Śāntiḥ om Śāntiḥ //

OM! May He protect both of us (the teacher and disciple) together. May He nourish both of us together. May both of us get strength and power together. May our knowledge (shared between us) be lustrous. May there not be animosity between us.

OM! May the three types of miseries be peaceful.

Chapter One

Vāsanā and Prāna Activate the Mind

*hetudvayaṃ hi cittasya vāsanā ca samīraṇa /
tayorvinaṣṭa ekasminstaddvāvapi vinaśyataḥ // 1 //*

There are certainly two causes (of the unsteady state) of *citta* (the mind). They are *vāsanā* (deep rooted desires/cravings) and *samira* or *prāna* (the life force). If one of them is destroyed, then both of them are annihilated. – 1.

Three Ways to Control Prāna

*tayorādaṃ samīrasya jayaṃ kuryānnaraḥ sadā /
mitāhāraścāsanam ca śakticālastṛtīyakaḥ // 2 //*

Of these two, first of all, a person should gain victory over *samira* or *prāna*. There are three ways to achieve it. They are *mitāhāra* (moderation in diet), practice of *āsana* and the third one, *śakticālinī mudrā*. -2.

Mitāhāra and Āsana

*eteṣāṃ lakṣaṇaṃ vakṣye śṛṇu gautama sādaram /
susnigdhamadthurāhāraścaturthāṃśavivarjitaḥ // 3 //*
*bhujyate śivasamprītyai mitāhāraḥ sa ucyate
āsanam dvividham proktaṃ padmaṃ vajrāsanaṃ tathā // 4 //*

O *Gautama*! I shall explain the characteristic of these. Listen to it with due respect (attentively). One should take sweet and nutritious food (fill half of his stomach with food and one quarter of it with water) and leave one fourth of his stomach empty. This way of eating with due regard for *Śiva* (welfare) is called *mitāhāra* (moderation in diet). Two types of *āsana* (mainly for gaining victory over *prāna*) are described. They are *padmāsana* and *vajrāsana*. -3-4.

Padmāsana and Vajrāsana

*ūrvorupari ceddhatte ubhe pādātale yathā /
padmāsanaṃ bhavedetatsarvapāpapaṇāśanam // 5 //*

Placing each foot on the opposite thigh with its sole facing upward is the *padmāsana* which is the destroyer of all sins. -5.

vāmāṅghrimūlakadādho hyanyaṃ tadupari kṣipet /

samagrīvaśiraḥ kāyo vajrāsanamitīritam // 6 //

Placing one heel below the *mūlakanda* (perineum or the root of the genital organ) and the other over it and sitting with the neck, head and body upright is called the *vajrāsana*. -6.

Śakticālana

*kuṇḍalyeva bhavecchaktistām tu sancālayedbudhaḥ /
svasthānādābhruvormadhyam śakticālanamucyate // 7 //*

It is said that the main *Śakti* is *kuṇḍalinī*. A wise yogi should take it up from *svasthāna* (its place i.e. *mūlādhāra*) to *bhrumadhya* (the middle of the eyebrows). This is called *śakticālana*. -7.

Two Means of Awakening Kuṇḍalinī

*tatsādhane dvayam mukhyam sarasvatyāstu cālanaṁ /
prāṇarodhamathābhyāsādrjvī kuṇḍalinī bhavet // 8 //*

There are chiefly two means of awakening *kuṇḍalinī*. They are *sarasvati cālana* and *prāṇarodha* (the restraint of *prāṇa*). Through the practice of the restraint of *prāṇa*, the coiled *kuṇḍalinī* becomes straight. -8.

Sarasvati Cālana

*tayorādhau sarasvatyāścālanaṁ kathayāmi te /
arundhatyeva kathitā purāvidbhiḥ sarasvatī // 9 //*

First of all, I shall explain you *sarasvati cālana*. *Sarasvati* was also called *arundhati* by the wise of the yore. -9.

*yasyāḥ sancālanenaiva svayam calati kuṇḍalī /
idāyām vahati prāṇe baddhvā padmāsanaṁ dṛdham // 10 //*

When *prāṇa* is flowing through *idā* (left nostril), one should assume *padmāsana* firmly and should practice *sarasvati cālana* properly. Through this practice the *kuṇḍalinī* is awakened itself. -10.

Note: *Sarasvati cālana* is the arousal/stimulation of *sarasvati nādi*.

*dvādaśāṅguladairghyam ca ambaram caturaṅgulam /
vistīrya tena tannāḍīm veṣṭayitvā tataḥ sudhīḥ // 11 //*

Then the wise yogi should wrap the *nādi* (at the place of *kanda*) with a piece of cloth which is twelve-inch long and four-inch wide. -11.

*aṅguṣṭhatarjanībhyām tu hastābhyām dhārayeddṛdham /
svaśaktyā cālayedvāme dakṣiṇena punaḥ punaḥ // 12 //*

And then he should hold firmly both nostrils with the forefingers and thumbs should first exhale and inhale again and again through right nostril and then through the left according to his capacity. -12.

*muhūrtadvayaparyantaṁ nirbhayāccālayetsudhīḥ /
ūrvamākarṣayetkiñcitsuṣumnām kuṇḍalīgatām // 13 //*

In this way, it should be stimulated fearlessly for a period of two *muhurtas* (= 4 *ghati* = 96 minutes). Also, the *suṣumnā nādi* located at the place of *kuṇḍalinī* should be drawn up slightly. -13.

*tena kuṇḍalinī tasyāḥ suṣumnāyā mukhaṁ vrajet /
jahāti tasmātprāṇo 'yaṁ suṣumnāṁ vrajati svataḥ // 14 //*

As a result, *kuṇḍalinī* goes into the mouth of *suṣumnā*. Hence, having left its place, *prāna* also enters itself into the *suṣumnā*. – 14.

*tunde tu tāṇaṁ kuryācca kaṇṭhasaṅkocane kṛte /
sarasvatyāścālanena vakṣasaścordhvago marut // 15 //*

Through the activation of *sarasvati* by drawing the abdomen upward and compressing the neck, *prāna* goes up above the chest area. -15.

*suryeṇa recayedvāyūṁ sarasvatyāstu cālana /
kaṇṭhasaṅkocanaṁ kṛtvā vakṣasaścordhvago marut // 16 //*

The *vāyu* should be exhaled through *sūrya nādi* (right nostril) while contracting the neck during *sarasvati cālana*. Thus, *prāna* goes up above the chest area. -16.

*tasmātsaṅcālayennityaṁ śabdagarbhāṁ sarasvatīm /
yasyāḥ saṅcālanenaiva yogī rogaiḥ pramucyate // 17 //*

Therefore, *Śabdagarbhā* (one which is the source/origin of words) *Sarasvati* should be activated regularly or one should practice *sarasvati cālana*. The yogi, who activates it, gets rid of all types of diseases. – 17.

*gulmaṁ jalodaraḥ plīhā ye cānye tundamadhyagāḥ /
sarve tu śakticālena rogā nasyanti niścayam // 18 //*

Gulma (a disease of the spleen), *jalodara* (dropsy), *plihā* (another disease of the spleen) and all other diseases of the abdomen are certainly destroyed through the practice of *sarashvati cālana*. – 18.

Prāṇarodha (Control of Prāna)

*prāṇarodhamathedānim pravakṣyāmi samāsataḥ /
prāṇaśca dehago vāyurāyāmaḥ kumbhakaḥ smṛtaḥ // 19 //*

I shall now concisely describe you about *prāṇarodha* (control of *prāna*). The *vāyu* which moves within the body is called *prāna* and when it is made stable (through *pranāyāma*) is said *kumbhaka*. -19.

Two Kinds of Kumbhaka

*sa eva dvividhaḥ proktaḥ sahitaḥ kevalastathā /
yāvatkevalasiddhiḥ syāttāvatsahitamabyaset // 20 //*

It is said that this (*kumbhaka*) is of two kinds. They are *sahita* and *kevala*. One should practice *sahita kumbhaka* until he attains perfection in *kevala kumbhaka*. -20.

Sahita Kumbhaka and Its Kinds

sūryojjāyī śītalī ca bhastrī caiva caturthikā /

bhedaireva samam kumbho yaḥ syātsahitakumbhakaḥ // 21 //

Sūryabhedana, ujjāyī, śītalī and bhastrīkā are four kinds of *kumbhaka*. They are called *sahita kumbhaka*. -21.

pavitre nirjane deśe śarkarādivivarjite /

dhanuḥ pramāṇaparyante śītāgnijalavarjite // 22 //

pavitre nātyuccanīce hyāsane sukhade sukhe /

baddhapadmāsanaṁ kṛtvā sarasvatyāstu cālanaṁ // 23 //

In a place which is free from pebbles, stones, etc., and which is free from cold, fire and water to the extent of a bow's length and which is pure and secluded, there having seated in the *baddha padmāsana* comfortably on a pleasant seat neither too high nor too low, *sarasvati cālana* should be practiced. -22-23.

dakṣanādyā samākṛsya bahiṣṭhaṁ pavanaṁ śanaiḥ /

yatheṣṭhaṁ pūrayedvāyūṁ recayedidaḥ tataḥ // 24 //

Through the right nostril one should slowly inhale the *pavana* (air) from outside and fill inside sufficiently (according to his capacity), and then he should exhale it through the left nostril. -24.

Sūryabhedana

kapālaśodhane vāpi recayetpavanaṁ śanaiḥ /

catuṣkaṁ vātadoṣaṁ tu kṛmidoṣaṁ nihanti ca // 25 //

punaḥ punaridaṁ kāryaṁ sūryabhedamudāhṛtam /

He should also exhale the air slowly in the *kapālaśodhana kriyā* (the act of purifying the skull). This practice destroys the four kinds of *vātadoṣa* (problems caused by the imbalance of *vāta* - air) and also *kṛmidoṣa* (infestation of intestinal worms). This practice should be done constantly and it is called *sūryabhedana*. -25.

Ujjāyī Prāṇāyāma

mukhaṁ samyamyā nāḍībhyāmākṛsya pavanaṁ śanaiḥ // 26 //

yathā lagati kaṇṭhāttu hṛdayāvadhi sasvanam /

pūrvavat kumbhayetprāṇaṁ recayedidaḥ tataḥ // 27 //

śīrṣoditānalaharaṁ galaśleṣmaharaṁ param /

sarvarogaharaṁ puṇyaṁ dehānalavivardhanam // 28 //

nāḍījalodaraṁ dhātugatadoṣavināśanam /

gacchatastiṣṭhataḥ kāryamujjāyākhyam tu kumbhakam // 29 //

Closing the mouth one should inhale the air slowly through both nostrils while making the sound during the inhalation and fill the space from the

heart to the throat. Then after retaining it as before, he should exhale it through the left nostril. This practice removes the heat of the head and the mucus of the throat. It destroys all diseases, provides physical wellbeing, and increases the digestive/gastric fire. It also eliminates the disorders of the *nādis*, *jalodara* (dropsy) and *dhātus* (bodily humors – phlegm, wind and bile). This *kumbhaka* called *ujjāyi* should be practiced any time even while one is walking or sitting. -26-29.

Śītali Kumbhaka

jihvayā vāyumākṛṣya pūrvavat kumbhakādanu /
śanaistu ghrāṇarandhrābhyāṃ recayedanilaṃ sudhīḥ // 30 //
gulmaplīhādikāndoṣāṅśayaṃ pittaṃ jvaraṃ tṛṣāṃ /
viśāṇī śītali nāma kumbhako 'yaṃ nihanti ca // 31 //

The wise yogi, after drawing in the breath through the tongue and retaining it inside as before, should exhale it slowly through the nostrils. This is called *śītali kumbhaka*. It destroys diseases like dropsy, spleen disorder, bile, fever, thirst and poison. -30-31

Bhastrikā Prāṇāyāma

tataḥ padmāsanaṃ baddhvā samagrīvodaraḥ sudhīḥ /
mukhaṃ samyamyā yatnena prāṇaṃ ghrāṇena recayet // 32 //
yathā lagati kaṇṭhāttu kapāle sasvanaṃ tataḥ /
vegena pūrayet kiñcitdhṛtpadmāvadhi mārutam // 33 //
punarvirecayet tadvat purayecca punaḥ punaḥ /
yathaiva lohakārāṇāṃ bhastrā vegena cālyate // 34 //

For the practice of *bhastrikā prāṇāyāma*, the wise yogi first of all should perform *padmāsana* keeping his body and neck erect and should close the mouth and exhale the *prāṇa* through the nostrils carefully. Then he should inhale rapidly and fill up to the heart so that the force and the sound of the breath are felt from the throat to the head. Then he should exhale and inhale rapidly in the same manner and repeat it just like the bellows of a smith which is constantly filled with the air and then made empty.

tathaiva svaśāīrasthaṃ cālayetpavanaṃ sanaiḥ
yathā śramo bhavetddehe tathā sūryeṇa pūrayet // 35 //
yathodaraṃ bhavetpūrṇaṃ pavanena tathā laghu /
dhārayannāsikāmadhyaṃ tarjanibhyāṃ vināḍṛdham // 36 //
kumbhakaṃ pūrvavat kṛtvā recayedidañnilaṃ /
kaṇṭhotthitānalaharaṃ śarīrāgnivivardhanaṃ // 37 //
kuṇḍalībodhakaṃ puṇyam pāpaghnaṃ śubhadaṃ sukhaṃ
brahmanāḍīmukhāntasthakaphādyargalanāśanaṃ // 38 //

guṇatrayasamudbhutagranthitrayavibhedakam /

viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tvidam // 39 //

In this way, he should activate the air within his body slowly and carefully. Once he feels physically tired, then he should inhale through the right nostril until his abdomen is filled by the air, then he should firmly grab his nostrils with all his fingers excluding his forefinger and perform *kumbhaka*, and then he should exhale through the left nostril. Through this practice the inflammation of the throat is removed and the digestive/gastric fire (within the body) is increased. This *prāṇāyāma* awakens the *Kuṇḍalinī Śakti*, gives happiness and welfare, and destroys sins. It also destroys the bolt made of the phlegm located at mouth of *brahmanādi* (i.e. the gate of *suṣumnā*) which closes it and penetrates the three *granthis* (the knots) produced from the three *guṇas* (the three constituents of nature – *sattva*, *rajas* and *tamas*). Therefore, this *prāṇāyāma* called *bhastrikā* should be practiced particularly. -32-39.

Three Types of Bandhas

caturṇāmapi bhedānām kumbhake samupasthite /

bandhatramidaṃ kāyam yogibhirvītakalmaṣaiḥ // 40 //

The sinless yogi should perform three types of *bandhas* during the practice of the four types of *kumbhaka prāṇāyāma* (mentioned above). -40.

prathamo mūlabandhastu dvitīyoḍḍīyaṇābhidhaḥ /

jālandharastrīyastu teṣāṃ lakṣaṇamucyate // 41 //

The first is called *mūlabandha*. The second is called *uddiyāna bandha* and the third is *jālandhara bandha*. Now their characteristics or methods of practice are described. – 41

Mūlabandha

adhogatimapānaṃ vai ūrdvagaṃ kurute balāt /

ākuñcanena taṃ prāhurmūlabandho 'yamucyate // 42 //

Apāna vāyu (one of the fifth divisions of *prāna*) which normally flows downward (at the lower part of the body) is made to move upward forcibly by contracting the anus (perineum) area. This process is called *mūlabandha*. -42.

apāne cordhvage yāte samprāpte vanhimaṇḍale /

tato 'nalaśikhā dīrghā vartate vāyunā hatā // 43 //

tato yātau vanhyapānau prāṇamuṣṇasvarūpakam /

tenātyantapradīptenajvalano dehajastathā // 44 //

tena kuṇḍalinī suptā santaptā samprabudhyate /

daṇḍāhatabhujaṅgīva niḥsvasya ṛjutām vrajet // 45 //

When *apāna vāyu* moves upward and reaches the sphere of *agni* (fire), then the flame of *agni* blazes higher being struck by it (i.e. *apāna vāyu*). Then the *prāna* in the heated form intermingles with *agni* and *apāna*. Through the effect of this highly flaming *agni* (fire), all the bodily disorders are burnt down. And then the sleeping *kuṇḍalinī* heated (by the fire) is awakened just like a serpent beaten with stick becomes erect making a hissing sound. -43-45.

*bilapraveśato yatra brahmanāḍyantaram vrajet /
tasmānnyam mūlabandhaḥ kartavyo yogibhiḥ sadā // 46 //*

At that time, the *kuṇḍalinī* enters within the *brahmanāḍi* (i.e. *suṣumnā*) similar to moving into a hole. Therefore, it is the duty of the yogis that they should always practice *mūlabandha*. -46.

Uddiyāna Bandha

*kumbhakānte recakādaḥ kartavyastūddiyāṇakaḥ /
bandho yena suṣumnāyām prāṇastūddīyate yataḥ // 47 //*
*tasmāduddīyāṇākhyo 'yam yogibhiḥ samudāhṛtaḥ /
sati vajrāsane pādaḥ karābhyām dhārayeddr̥ḍham // 48 //*
*gulphadeśasamīpe ca kandaḥ tatra prapīdayet /
paścimaḥ tānamudare dhārayeddhṛdaye gale // 49 //*
*śanaiḥ śanairyaḍā prāṇastundāsandhim nigacchati /
tundadoṣaḥ vinirdhūya kartavyaḥ satataḥ śanaiḥ // 50 //*

At the end of the *kumbhaka* and before doing the *rechaka* (exhalation), the *uddiyāna bandha* should be practiced. Because of this *bandha* the *prāna* flies up (*uddiyate*) and goes upward into the *suṣumnā nāḍi*. Therefore, it is called *uddiyāna* by the yogis. For this practice, having seated in the *vajrāsana*, one should hold the hands firmly on the feet and should press the *kanda* located near the two ankles. Then he should pull the abdomen upward and hold it there towards the heart and the neck (area). In this way, *prāna* enters slowly the junctions of the abdomen. It removes all the disorders of the abdomen. Therefore, it should be practiced regularly. -47-50.

Jālandhara Bandha

*pūrakānte tu kartavyobandho jālandharābhidhaḥ /
kaṇṭhasaṅkocarūpo 'sau vāyumārganīrodhakaḥ // 51 //*

The *bandha* called *jālandhara* should be practiced at the end of *puraka* (inhalation). The contraction of the neck is the form of this *jālandhara bandha* which closes the passage of *vāyu* (air). -51.

Mūlabandha

*adhasatkuñcanenāśu kañṭhasaṅkocane kṛte /
madye paścimatāṇena syātprāṇobrahmanaḍigaḥ // 52 //*

Having contracted the anus area at the lower region (by *mūlabandha*), *jālandhara bandha* should be performed. Meanwhile, *prāna* should be drawn up through *uddiyāna bandha*. In this way, *prāna* moves into *brahmanādi* (i.e. the *suṣumnā*). -52

*pūrvoktena kramaṇaiva samyagāsanamāsthitaḥ /
cālanaṃ tu sarasvatyāḥ kṛtvā prāṇaṃ nirodhayet // 53 //*

According to the aforesaid method and sequence, being properly seated in an *āsana* one should control *prāna* through the practice of *sarasvati cālana*. -53.

*prathame divase kāryaṃ kumbhakānāṃ catuṣṭayam /
pratyeḥkaṃ daśasaṅkhyākaṃ dvitīye pañcabhistathā // 54 //*
*viṃśatyalaṃ tṛtīye 'nhi pañcavṛddhyā dinedine /
kartavyaḥ kumbhako nityaṃ bandhatrayasamanvitaḥ // 55 //*

On the first day, the four types of *kumbhaka* should be done ten times; on the second day, it should be done fifteen times; on the third day, the sequence of *prānāyāma* should be practiced twenty times. In this way five times should be increased daily. *Kumbhaka* should be performed with the three *bandhas* everyday. -54-55.

Obstacles in Yoga

*divā suptirniśayāṃ tu jāgarādatimaithunāt /
vahuṣaṅkramaṇaṃ nityaṃ rodhānmūtrapurīṣyo // 56 //*
*viṣamāsanadoṣāśca prayāsaprāṇacintanāt /
śīghramutpaddhyate rogaḥ stambhayedyaḥ samyamī // 57 //*

Sleeping during the day, waking up (being vigilant) during the night, excessive indulgence in sexual intercourse, moving too much, constant stopping of urination and defecation, improper practice of *āsanas*, use of too much force in *prānāyāma* practice and mental worry/tension generate diseases quickly. A *samyamī* (restraint) or *sādhaka* should stop them. -56-57.

*yogābhyāśena me roga utpanna iti kathyate /
tato 'bhyāsaṃ tyajedevaṃ prathamā vighnamucyate // 58 //*
*dvitīyaṃ samśayākhyāṃ ca tṛtīyaṃ ca pramattatā /
ālasyākhyāmcaturthaṃ ca nidrārūpaṃ tu pañcamam // 59 //*
*śaṣṭhaṃ tu viratirbhrāntiḥ saptamaṃ parikīrtitam /
viṣayaṃ cāṣṭamaṃ caiva anākhyāṃ navamaṃ smṛtam // 60 //*

*alabdhiryogatattvasya daśamaṃ procyate budhaiḥ /
ityetadvighnadaśakaṃ vicāreṇa tyajedbudhaḥ // 61 //*

If a yogi says, “I have got diseases through my yoga practice” and gives up his practice, then this is known to be the first obstacle to yoga. The second obstacle is his doubt about the practice and the third is negligence. The fourth is laziness and the fifth is excessive sleeping. The sixth obstacle is indifference (not loving and respecting the practice) and the seventh is delusion. The eighth obstacle is attachment to sensual objects and the ninth is *anākhya* (a state of being fameless or nameless). And the tenth is the lack of attainment of *yogatattva* (the highest state of truth or essence of yoga). In this way, these are ten obstacles as told by the wise men. A wise yogi should deliberately think about these and renounce them. -58-61.

Awakening of the Kuṇḍalinī

*prāṇābhyāsastataḥ kāryo nityaṃ satvasthayā dhiyā /
suṣumnā līyate cittaṃ tathā vāyuh pradhāvati // 62 //*

Therefore, a yogi should practice *prāṇāyāma* regularly with his pure thought (intellect) established on truth. Through this (type of) contemplation, the *citta* is absorbed in *suṣumnā* and consequently, *prāna* flows into it. -62.

*śuṣke male tu yogī ca syādgatiścalitā tataḥ /
adhogatimapānaṃ vai ūdhvagaṃ kurute balāt // 63 //*

When *prāna* starts flowing actively after the purification of *mala* (impurities), only then the downward flowing *apāna vāyu* should be moved upward forcibly. -63.

*ākuñcanena taṃ prāhurmulabandho 'yamucyate /
apānaścordhvago bhūtvā vanhinā saha gacchati // 64 //*

For the process of making *prāna* to flow upward by the contraction of the anus is called *mūlabandha*. Through this technique, after having made *apāna* move upward, it is combined with the *agni* and goes further up. -64.

*prāṇasthānaṃ tato vanhiḥ prāṇāpānau ca satvaram /
militvā kuṇḍalīm yāti prasuptā kuṇḍalākṛtiḥ // 65 //*

*tenāgninā ca santaptvā pavanenaiva cālītā /
prasārya svaśarīraṃ tu suṣumnā vadanāntare // 66 //*

When that *agni* reaches at the place of *prāna*, *prāna* and *apāna* combine together and meet with *kuṇḍalinī* which is asleep in a coiled up shape. At that time, heated by *agni* and activated/moved by *vāyu*, *kuṇḍalinī* extends/straightens her body into the mouth of *suṣumnā*. -65-66.

Kuṇḍalinī Penetration Three Granthis

*brahmagranthim tato bhitvā rajoguṇasamudbhavam /
suṣumnāvadane śīghraṃ vidyullekheva samsphureṭ // 67 //*
*viṣṇugranthim prayātyuccaiḥ satvaram hṛdi samsthitā /
ūrdhvaṃ gacchatiyaccānte rudragranthim tadudbhavam // 68 //*

Then this *kuṇḍalinī* penetrates the *brahmagranti* created from *rajoguṇa* and at once like the flashes of lighting moves upward to the mouth of *suṣumnā* – enters it. It moves upward and instantly penetrates through *viṣṇugranthi* located at the *anāhata cakra*. Then it goes further up and reaches *rudragranthi* at last and its origin (*ajñā cakra*). -67-68.

*bhruvormadhyam tu sambhidya yāti śītāmsūmaṇḍalam /
anāhatākhyāṃ yaccakram dalaiḥ ṣoḍaśabhīryutam // 69 //*

Having pierced the middle of the eyebrows, it reaches the sphere of the moon where there is a *cakra* called *anāhata* with sixteen petals.

*tatra śītāmsūsāñjātāṃ dravaṃ śoṣayati svayam /
calite prāṇavegena raktaṃ pittaṃ ravergrahāt // 70 //*

This (*Kuṇḍalinī Śakti*) there dries up the liquid produced from the moon. It is moved/activated by the speed of *prāṇa*. Joining with the sun it grasps the blood and the bile there. -70.

*yātenducakram yatrāste śuddhaśleṣmadravātmakam /
tatra siktam grasatyuṣṇam katham śītasvabhāvakam // 71 //*

Going to the disc of the moon, it dries up the pure phlegm remaining in the form of liquid there and heats it up. In this way, coolness by nature does not exist there. -71.

*tathaiva rabhasā śuklaṃ candrarūpaṃ hi tapyate
ūrdhvaṃ pravahati kṣubdhā tadaivam bhramatetarām // 72 //*

In just the same way, the white form of moon is heated quickly. And then being agitated, it keeps flowing/going upward. -72.

Enjoyment of Blissful State

*tasyasvādavaśāccittam vahiṣṭham viṣayeṣu yat /
tadeva paramam bhuktvā svasthaḥ svātmarato yuvā // 73 //*

So far *citta* which was running after the worldly sensual objects externally because of their tastes, now having experienced that supreme state establishes itself in its true state (nature) and enjoys a blissful state in his own *Ātmā*. -73.

*prakṛtyaṣṭakarūpaṃ ca sthānam gacchati kuṇḍalī /
kroḍīkṛtya śivam yāti kroḍīkṛtya vilīyate // 74 //*

In this way, this *Kuṇḍalinī Śakti* by going through the eight forms of *Prakṛiti* (i.e. the five elements, mind, intellect and ego) unites with *Śiva* and dissolves in Him. -74.

ityadhordhvarajaḥ śuklaṃ śive tadanu mārutaḥ /
prāṇāpānau samau yāti sadā jātau tathaiva ca // 75 //

In this manner, the *raja* (ovarian fluid) located at the lower region and the *sukla* (seminal fluid) located at the upper region unites with *Śiva* due to the force of *maruta* (*vāyu*). *Prāna* and *apāna* (now in equanimous state) dissolve together in *Śiva*. It is said that they are always created evenly. -75

bhūte' lpe cāpyanalpe vā vācake tvativardhate /
dhāvayatyakhilā vātā agnimūṣāhiranyavat // 76 //

As the heat of the fire spreads everywhere in the melting gold, similarly that divine power presents everywhere and pervades the whole body whether it is small or big, known or unknown after being heated (from *Kuṇḍalinī Śakti*).

The Body Changes into Divine Body

ādhibhautikadehaṃ tu adhidaivikavigrahe /
deho' tibimalaṃ yāti cātivāhikatāmiyāt // 77 //
jāḍyabhāvavinirmuktamamalaṃ cinmayātmakam /
tasyātivāhikaṃ mukhyaṃ sarveṣāṃ tu madātmakam // 78 //

This body made of *ādhibhautika* (five elements) changes into the form of *adhidaivika* (divine body) due to the power of (*Kuṇḍalinī Śakti*) and the body being highly purified becomes similar to *ativāhika* (subtle body). Then this body being free from inertness becomes pure and divine. The subtle body (in the physical body) functions chiefly for everything in ecstatic state. -77-78.

Freedom from Death and Birth

jayābhavavinirmuktiḥ kālarūpasya vibhramaḥ /
iti taṃ svarūpā hi matī rajjubhujāṅgavat // 79 //
mṛṣaivodeti sakalaṃ mṛṣvaiva pravilīyate /
raupyabuddhiḥ śūktikāyāṃ strīpumsorbhramato yathā // 80 //

When one realizes his true Self, then he is freed from the rounds of deaths and births and the trap or delusion of death/time. Everything that appears is unreal. Everything that is dissolved is unreal. Just like the misconception of a snake in a rope, of silver in the mother-of-pearl and the false idea of a man in a woman, when one's true nature is realized, one acquires the knowledge of the perishable nature of his body. -79-80.

Union with the Ātman

*piṇḍabrahmāṇḍoraikyam liṅgasūtrātmanorapi /
svāpāvyākṛtayoraikyam svaprakāśacidātmanoh // 81 //*

In this way, when *piṇḍa* (the microcosm) and *brahmāṇḍa* (the macrocosm), *Liṅga* (the subtle Self) and *Sūtrātmā* (the conscious energy which operates in the macrocosmos) are united; *svāpa* (dream/wakeful state, the cause of the world) is dissolved into *avyākṛta* (undivided one), then one realizes the unity of his own self with *Svaprakāśa* (self-luminous) *Cidātmāna* (Super-conscious *Ātman*). -81.

*śaktiḥ kuṇḍalinī nāma bisatantunibhā śubhā /
mūlakandaṃ phaṇāgreṇa dr̥ṣṭvā kamalakandavat // 82 //
mukhena pucchaṃ saṅgrhya brahmarandhrasamanvitā /
padmāsanagataḥ svastho gudamākuñcyā sādhaḥ // 83 //
vāyumūrdhvagataṃ kurvankumbhakāviṣṭamānasaḥ /
vāyväghātavaśādagniḥ svadhiṣṭhānagato jvalan // 84 //*

Kuṇḍalinī which is called *Śakti* is like the stalk of a lotus and auspicious. She is looking at *mūlakanda* from the front of her hood which is like the root of the lotus. Inserting its tail into the mouth, it remains asleep at the passage of the *brahmarandhra* (i.e. closing the door of *suṣumnā nādi*). For its awakening, a *sādhaka* having seated in *padmāsana* should contract his anus to move the *vāyu* upward with his mind engaged in *kumbhaka*, then the *agni* located at *svādhiṣṭhāna* is flamed due to the blow of *vāyu*. -82-84.

Union of Śakti with Śiva

*jvalanāghātapavanāghātairunnidrito 'hirāt /
brahmagranthim tato bhittvā viṣṇugranthim bhinattyataḥ // 85 //
rudragranthim ca bhittyaiva kamalāni bhinatti ṣat /
sahasrakamale śaktiḥ śivena saha modate // 86 //
saivāvasthā parā jñeyā saivanirvṛtikāriṇī // 87 //*

The sleeping *kuṇḍalinī* having awakened through this practice by the blow of *vāyu* and *agni* penetrates *brahmagranthi*, *viṣṇugranthi* and *rudragranthi*. Then after penetrating the six *cakras*, it reaches *sahasrāra kamala* (thousand petalled lotus) where the *Śakti* uniting with *Śiva* enjoys a blissful state. It is known as the highest state, the giver of the final freedom from the cycle of death and birth. -85-87.

Thus here ends the First Chapter of *Yoga Kuṇḍalinī Upaniṣad*.

Chapter Two

Description of Khecari Vidyā

athāhaṃ sampravakṣyāmi vidyāṃ khecarisañjñikāṃ /

yathā vijñānavānasyā loke 'sminnajaro 'mara // 1 //

I shall now describe a *vidyā* (knowledge) called *khecari*, one who knows it becomes free from old age and death in this world. -1.

mṛtyuvyādhijarāgrasto dṛṣtvā vidhyāmimāṃ mune /

buddhim dṛḍhatarāṃ kṛtvā khecarīm tu samabhyaset // 2 //

O Sage! One, who is affected by death, disease and old age, after knowing this *vidyā*, should make his intellect firm and practice *khecari* properly. -2.

Khecari Destroys Old Age and Death

jarāmṛtyugadaghno yaḥ khecarīm vetti bhūtale /

granthataścārthataścaiva tadabhyāsaprayogataḥ // 3 //

taṃ mune sarvabhāvena gurum matvā samāśrayet /

durlabhā khecari vidyā tadabhyāso 'pi durlabhaḥ // 4 //

He who knows *khecari* in this world, the destroyer of old age and death, by understanding its meaning from *granthas* (scriptural texts) and has knowledge through practical application, should be regarded a guru with all respect and dedicated to him for learning this *vidyā*. The knowledge of *khecari* is rare and also rare its practice. -3-4.

Khecari Vidyā and Melana Sādhana

abhyāsaṃ melanaṃ caiva yugapannaiva sidhyati /

abhyāsamātraniratā na vindante ha melanam // 5 //

The practice of *khecari vidyā* and *melana* (*sādhana*) are perfected simultaneously. Perfection in *melana* cannot be attained engrossing in practice alone. -5.

Note: this *melana mantra* is mentioned in Chapter Three, Verse – 1.

abhyāsaṃ labhate brahmañjanmajanmāntare kvacit /

melanaṃ tattva janmanāṃ śatānte 'pi na labhyate // 6 //

O *Brahman*! Someone receives practice hardly in one of his births, but *melana* cannot be obtained even at the end of hundred births. – 6.

*abhyāsaṃ bahujanmānte kṛtvā tadbhāvasādhitam /
melanaṃ labhate kiṃcidyogī janmāntare kvacit // 7 //*

Having gone through the practice in so many births with feeling and devotion, a yogi obtains Melana in one of his births. -7.

*yadā tu melanaṃ yogī labhate guruvaktrataḥ /
tadā tatsiddhimāpnoti yaduktā śāstrasantatau // 8 //*

When a yogi receives *melana mantra* through the mouth of his guru and practices according to the scriptural tradition, then he obtains the *siddhis* mentioned there. -8.

*granthataścārthataścaiva melam labhate yadā /
tadā śivavamāpnoti nirmuktaḥ sarvasamsṛte // 9 //*

When one receives *melana mantra* by knowing it properly according to the guideline and notion of the scripture, then being free from all worldly cycles (of deaths and births) achieves the state of *Śiva*. -9.

Śāstra Indispensable for Knowledge

*śāstraṃ vināpi samboddhum guruvo 'pi na śakrūyuh /
tasmātsudurlabhataṃ labhyaṃ śāstramidaṃ mune // 10 //*

Even gurus cannot impart knowledge without *śāstra* (scripture). O sage! Therefore, availability of *śāstra* is indispensable because this *śāstra* is very important. -10.

*yāvanna labhyate śāstraṃ tāvadgāṃ paryātedyatih /
yadā samlabhyate śāstraṃ tadā siddhiḥ kare sthitā // 11 //*

A *yati* (restraint or renouncer) should travel on earth and looks for the *śāstra* everywhere until he finds it. When the true knowledge from the *śāstra* is obtained, then all *siddhis* (supernatural powers) are at his hand. -11.

Guru Embodiment of God

*na śāstreṇa vinā siddhirdṛṣṭā caiva jagattraye /
tasmānmelanadātāraṃ śāstradātāramacyutam // 12 //*
*tadabhyāsapradātāraṃ śivaṃ matvā samāśrayet /
labdhvā śāstramidaṃ mahyamanyeṣāṃ na prakāśayet // 13 //*

It is seen that no *siddhis* can be attained without the knowledge of the *śāstra* in all the three worlds. Therefore, the guru who imparts the knowledge of scripture and gives the practice of *melana* (yoga) is the embodiment of God. One should regard him as *Śiva* who gives this *sādhana* (practice) and take shelter under his patronage. After receiving this knowledge, it should not be revealed to others (who do not deserve it). -12-13.

*tasmātsarvaprayatnena gopaniyaṃ vijānatā /
yatrāste ca gururbrahmandivyayogapradāyakaḥ // 14 //
tatra gatvā ca tanoktavidyāṃ saṅgrihya khecarim /
tanoktaḥ samyagabhyāsaṃ kuryādādāvatandritaḥ // 15 //*

Therefore, this *vidyā* should be kept secret with all efforts by those who know it. Wherever a profound guru in the form of *Brahma* is found for giving this divine yoga, one should go to him and receive *khecari vidyā* from him and practice it attentively according to his instructions. -14-15.

Khecari Siddhi

*anayā vidyayā yogī khecarisiddhibhāgbhavat /
khecaryā khecarīm yuñjaṅkhecarībījapūrayā // 16 //*

A yogi gains *khecari siddhi* or power to fly in the sky through this *vidyā*. Therefore, practice of *khecari* should be done in combination with *khecari bīja* (mantra). -16.

*khecarādhipatirbhūtvā khecareṣu sadā vaset /
khecarāvasathaṃ vanhimambumaṇḍalabhūṣitam // 17 //*

Such a yogi becomes the lord of Gods in the sky and he always dwells with them there. In the *bīja mantra* of *khecari* letter ‘*ha*’ is the form of *khecara*, letter ‘*ī*’ is the form of *avasatha* (*dhāranā* i.e. the power of retention), letter ‘*ra*’ is the form of *agni* and *bindu* (the superscript dot in the *Devanagarī* Script) is the form of water.

Khecari Bīja Mantra

*ākhyātāṃ khecarībījaṃ tena yogaḥ prasidhyati /
somāmśanavakaṃ varṇaṃ pratilomena coddharet // 18 //
tasmāt tryamśakamākhyātamakṣaraṃ candrarūpakam /
tasmādapyastaṃ varṇaṃ vilomena paraṃ mune // 19 //
tathā tatparamaṃ viddhi tadādirapi pañcamī /
indośca bahubhinne ca kūṭo ’yaṃ parikīrtitaḥ // 20 //*

Khecari Yoga is perfected through the *bīja mantra* described above. From *somāmśa candra bīja* ‘*sa*’ while counting reverse the ninth letter is ‘*bha*’. Again there is *candra bīja* the letter ‘*sa*’. While counting reverse from it, the eighth letter is ‘*ma*’. While counting reverse from it the fifth letter is ‘*pa*’ and again there is *candra bīja* ‘*sa*’ and the last conjoint letter ‘*kṣa*’ which is highly praised. -18-20.

Note: In this way, the *khecari mantra* – *hrīm, bham, sam, mam, pam, sam, kṣam*, is formed.

Result of Khacari Mantra Practice

gurūpadeśalabhyaṃ ca sarvayogaprasiddhidam /

yattasya dehaḥ māyā niruddhakaraṇāśrayā // 21 //
svapne'pi na labhettasya nityaṁ dvādaśajapyataḥ /
ya imāṁ pañca lakṣāṇi japedapi suyantrita // 22 //
tasya śrīkhecarīsiddhiḥ svayameva pravardhate /
naśyanti sarvaviḥnāni prasīdanti ca devatāḥ // 23 //

This *mantra* should be received from a guru as per his instruction which bestows perfections (*siddhis*) in all types of yoga. One who recites this *mantra* twelve times daily, the *māyā* (illusion) born in his body will not affect him even in his sleep and *karaṇas* (the sensual instruments i. e. the senses and their respective organs) sheltering there are checked. One who recites this *mantra* five hundred thousand times as per the strictly prescribed method, his *khecari* will be perfected itself. All obstacles of his life will be destroyed and *devatās* (the divine beings) will be happy with him. -21-23.

valīpalitanāśaścabhaviṣyati na saṁśayaḥ /
evaṁ labdhvā mahāvidyāmbhyāsaṁ kārayettataḥ // 24 //

Valīpalita (i.e. wrinkle and grey hair of the body) will be eliminated. There should be no doubt about it. Having received this *mahāvidyā* (the great knowledge), one should do its practice. -24.

Need of Continued Practice for Siddhi

anyathā kliśyate brahmanṇa siddhiḥ khecarīpathe /
yadabhyāsavidyau vidyāṁ na labhedyah sudhāmayīm // 25 //
tataḥ samalakādau ca labdhvā vidyāṁ sadā jayet /
nānyathā rahito brahmanṇa kiṁcitsiddhibhāgbhavet // 26 //

O *Brahmana*! If not doing so, one will suffer and there will be no *siddhi* (perfection) in the path of *khecari*. Even if this (*siddhi*) *sudhāmayī* (full of nectar) could not be achieved after having gone through the right practice, one should not give up the practice (given by his *guru*). He should recite it always by combining all the techniques of the *vidyā* he got in the initiation. Otherwise, without appropriate guru and his instructions no *siddhis* will be attained. -25-26.

yadidaṁ labhyate śāstraṁ yadā vidyāṁ samāśrayet /
tatastadoditāṁ siddhimāśu tāṁ labhate muniḥ // 27 //

If this *śāstra* is acquired, then one should take refuge to this *vidyā* (i.e. practice it). In this way, a *muni* (*sādhaka*) will receive *siddhi* quickly by practicing properly as instructed. -27.

Preparation of the Tongue for Khecari

tālumūlaṁ samutkr̥ṣya saptavāsaramātmavit /

svagurūktaparakāreṇa malaṃ sarvaṃ viśodhayet // 28 //

First of all, a *sādhaka* (*ātmavit*) should pull out his tongue and clean the impurities of the root of the palate for seven days according to the instruction of his guru. -28.

*snuhipatranibhaṃ śastraṃ sutīkṣṇaṃ snigdhanirmalam /
samādāya tatastena romamātraṃ samucchinet // 29 //*

He should take a sharp cutting tool similar to the leaf of the *snuhi* (euphorbia) plant. It should be lubricated and purified. Then he should cut his *jihvā mūla* (the frenulum at the root of the tongue) *romamātra* (equal to the width of a hair). -29.

*hitvā saindhavapathyābhyāṃ cūrṇitābhyāṃ prakarṣayet /
punaḥ saptadine prāpte romamātraṃ samucchinet // 30 //*

The powder of *saindhava* (rock-salt) and *pathyā* (a black myrobalan) should be applied to the area of cut. On the seventh day, he should cut it *romamātra* (equal to the width of a hair) again. -30.

*evaṃ krameṇa śāṇmāsaṃ nityodyuktaḥ samācaret /
śāṇmāsādrasanāmūlaṃ sirābandhaṃ praṇaśyati // 31 //*

In this way, he should continue doing it for six months as mentioned earlier. In six months, *sirābandha* (the frenulum at the root of the tongue) is destroyed. -31.

Elongation of the Tongue for Khecari

*atha vāgīśvarīdhāma śīro vastreṇa veṣṭayet /
śanairutkarṣayeddyogī kālavelāvidhānavit // 32 //*
*punaḥ śāṇmāsamātrṇa nityaṃ saṅgharṣaṇānmune /
bhrūmadhyāvadhi cāpyeti tiryakkarṇabilāvadhi // 33 //*
*adhaśca cubukaṃ mūlaṃ prayāti kramacāritā /
punaḥ samvatsarāṇāṃ tu tṛtīyādeva līlayā // 34 //*
*keśāntamūrdhvaṃ kramati tiryakṣākhāvadhirmune /
adhastātkaṇṭhakūpāntaṃ punarvarṣatrayeṇa tu // 35 //*
*brahmarandhraṃ samāvṛtya tiṣṭhedeṇa na samśayaḥ /
tiryak cūlitalaṃ yāti adhaḥ kaṇṭhabilāvadhiḥ // 36 //*

Then the yogi, who knows the method and right time of action, should wrap the tip of the tongue with a cloth and elongate the tongue out slowly. Again, by elongating it for six months regularly it reaches the middle of the eyebrows and crosswise up to the ear-holes. While it comes out, it goes to the root of the chin below. If this practice is continued regularly for three years, then it starts arriving at the hairs of the head in a playful way. In this

way, crosswise the tongue reaches the shoulders and downwards to the pit of the throat through constant practice. If practice continued ahead for another three years, then it reaches to the neck at the back and the lowest part of the throat below. Similarly, the tongue covers the *brahmarandhra* (literally, way to *Brahma*, the hole on top of the head) and indeed stays there. There is no doubt about it. -32-36.

Ṣaḍaṅga Nyāsa

śanaiḥ śanairmastakācca mahāvajrakapāṭabhit /
pūrvam bījāyutā vidyā hyākhyātā yā'tidurlabhā // 37 //
tasyāḥ ṣaḍaṅgaṁ kurvīta tayā ṣaṭsvavarabhinnayā /
kuryādevaṁ karanyāsaṁ sarvasiddhyādihetave // 38 //

By practicing steadily in this way, the tongue penetrates the *mahāvajrakapāṭa* (literally, the great unbreakable door, i.e. *brahmarandhra*) in the head. The practice of *khecari vidyā* with all the *bīja* letters (mentioned earlier) is very difficult/rare. *Ṣaḍaṅga nyāsa* should be performed with all the *mantras* described before by proper pronunciation and intonation for six bodily parts. In this way, *karanyāsa* should be done as well for achieving all the *siddhis*. -37-38.

Note: *Ṣaḍaṅganyāsa* – In the beginning of a worship or *Sādhana* it is an important ritual in which these six bodily parts – heart, head, top-knot, two arms and eyes are touched with specific mantras. *Karanyāsa* – Similarly, as mentioned above it is an important ritual in which the thumb and four fingers are touched with specific mantras.

Gradual and Steady Practice Needed

śanairdevaṁ prakartavyamabhyāsaṁ yugapanna hi /
yugapadvartate yasya śarīraṁ vilayaṁ vrajet // 39 //
tasmātcchanaiḥ śanaiḥ kāryamabhyāsaṁ munipuṅgava /
yadā ca bāhyamārgeṇa jihvā brahmabilaṁ vrajet // 40 //
tadā brahmārgalaṁ brahmandurbhedyāṁ tridaśairapi /
aṅgulyagreṇa saṅgrṣya jihvāmātramniveśayet // 41 //

This practice should be done slowly and carefully in sequence (not all rapidly). One who does speedy practices all at once (without proper sequence) his body will be deteriorated. Therefore, a great yogi should practice it gradually. If the tongue enters the *brahmarandhra* through the outer (gross) technique, then holding the tongue with the tip of the fingers should be placed inside the hole. The bolt of *Brahma* located there is impenetrable even by the thirty-three *devatās*. -39-41.

Practice of Japa and Mathana

*evam varṣatryaṃ kṛtvā brahmadvāraṃ praviśyati /
brahmadvāre praviṣṭe tu samyañmathanamācaret // 42 //*

After practicing it for three years in this way, the tongue will enter *brahmadvāra* (the hole of *Brahma*). After the tongue has entered the *brahmadvāra*, one should properly do *mathana* (churning) with the tongue inside the hole. -42.

*mathanena vinā kecitsādhayanti vipascitaḥ /
khecarīmantrasiddhasya siddhyate mathanaṃ vinā // 43 //*

There may be hardly some qualified *sādhaka* who can achieve *khecari siddhi* without *mathana*. But one who has perfected *khechari mantra* can attain *siddhi* without it. -43.

*japaṃ ca mathanaṃ caiva kṛtvā śīgraṃ phalaṃ labhet /
svarṇajām raupyajām vāpi lauhajām vā śalākikām // 44 //*
*niyojya nāsikārandhraṃ dugdhasiktena tantunā /
prāṇānnirudhya hṛdaye sukhamāsanamātmanaḥ // 45 //*
*śanaiḥ sumathanaṃ kuryādbhrūmadhyenyastacakṣuṣī /
śāṇmāsaṃ mathanāvasthā bhāvenaiva prajāyate // 46 //*

By practicing *Japa* and *Mathana*, one obtains benefits quickly. For doing *Mathana*, a thread dipped in milk should be attached to (one side of) a wire made of gold, silver or iron and inserted into the nostrils. One should sit in a comfortable *Āsana* and restrain his *Prāṇa* in his heart with his eyes gazed between his eyebrows and perform *Mathana* with the wire slowly. In this way, the effect of *Mathana* practice will be perceptible after doing it for six months. -44-46.

Mathana Practice Gives Perfection

*yathā suṣuptirbālānāṃ yathā bhāvastathā bhavet /
na sadā mathanaṃ śastaṃ māse māse samācaret // 47 //*
*sadā rasanayā yogī mārgaṃ na parisāṅkramet /
evam dvādaśavarṣānte samsiddhirbhavati dhruvā // 48 //*

The state of the *sādhaka* will be similar to a sleeping child at that time. Regular practice of *mathana* is not beneficial/praised. So, one should practice it once a month. A yogi should not insert and rotate his tongue in the *brahmarandhra* repeatedly. In this way, performing this practice until the end of twelve years, the *siddhi* (perfection) is certainly achieved. -47-48.

Vision of the Universe in the body

*śarīre sakalaṃ viśvaṃ paśyatyātmavibhedaḥ /
brahmāṇḍo 'yaṃ mahāmārgo rājadantordhvakuṇḍalī // 49 //*

The yogi sees the whole universe within his body which is not different from the self. This *mahāmārga* (the great path) is the state of *brahmāṇḍa* (the macrocosm) when the *kuṇḍalinī* goes higher through *rājadanta* (i.e. *brahmarandhra*). -49.

Thus here ends the Second Chapter of *Yoga Kuṇḍalinī Upaniṣad*.

Chapter Three

The Melana Mantra

melanamanta: hrīm bham sam mam pam sam kṣam /

padmaja uvāca /

amāvāsyā ca pratipatpaurṇamāṣī ca śaṅkara /

asyāḥ kā varṇyate sañjñā etadākhyāhi tattvataḥ // 1 //

The *melana mantra* of *khecari* is: ‘*hrim bham sam pam pham sam kṣam*’.

The *Brahmā* said: O *Śaṅkara*! Please tell us in essence that what is the purport of the *amāvāsyā* (new moon day), *pratipadā* (the first day of the lunar fortnight), and the *paūrṇamāṣī* (the full moon day) for a *sādhaka*. -1.

View of Sādhaka in Different Stages

pratipaddinato 'kāle amāvāsyā tathaiva ca /

paurṇamāṣyāṃ sthīrīkuryātsa ca panthā hi nānyathā // 2 //

The state and view of a *sādhaka* in the first stage of Self-inquiry is similar to new moon day (without any light), in the second stage it is like the first day of lunar fortnight (with little light) and in the third stage it is like full moon day (full of light). It (the third stage which is full of light) should be made steady and there are no other ways out. -2.

Ultimate Shelter in Nirañjana

kāmena viṣayākāṅkṣī viṣayātkāmamohitaḥ /

dvāveva santyajennityaṃ nirañjanamupāśrayet // 3 //

A person wishes to have sensual objects (of enjoyment) because of his desire when he is infatuated with the objects of his passion. Therefore, one should always give up both (the objects and their passions) and take shelter in *Nirañjana* (the Ultimate Being). -3.

aparaṃ santyajetsarvaṃ yadīcchedātmano hitam /

śaktimadhye manaḥ kṛtvā manaḥ śakteśca madhyagam // 4 //

One should renounce all worldly objects if he wishes for his own welfare and focus his mind in the middle of *śakti*. It should remain stable there. -4.

Mind the Cause of Creation

*manasā mana ālokya tattyajetparam padam /
mana eva hi binduśca utpatisthitikaraṇam // 5 //*

One should see the mind (for checking its activity) by the mind and abandon it (the mind with its activity) to attain *parama pada* (the supreme state). Mind alone is certainly *bindu* (the creator) and also the main cause of creation and preservation. -5.

Mind the Cause of Bondage

*manasotpadyate binduryathā kṣīraṃ ghr̥tātmakam /
na ca bandhanamadhyasthaṃ tadvai kāraṇamānasam // 6 //*

The *bindu* is produced from the mind just like the butter is produced from milk. There is no bondage while remaining in the middle (i.e. the *suṣumnā*). Whatever bondage is there, the mind is the cause of it. -6.

*candrārkaadyamā śaktiryatrasthā tatra bandhanam /
jñātvā suṣumnāṃ tadbhedam kṛtvā vāyum ca madhyagam // 7 //*

The *śakti* which remains in the sun and the moon (*idā* and *pingalā*) is the cause of bondage. By knowing this, after having penetrated the three *granthis*, the *prāna* should be flowed in the middle (the *suṣumnā*). -7.

Restraint of the Vāyu

*sthitvāsau baidavasthāne ghr̥ṇarandhre nirodhayet /
vāyum bindum samākhyātaṃ sattvaṃ prakṛtimeva ca // 8 //*

One should stop *prāna* at the place of *bindu* and control the *vāyu* (air) through the nostrils. It is said that the *prānavāyu* is the extension of *bindu*, *sattva* and *prakṛti*. -8.

Location of Cakras

*ṣaṭ cakrāṇi pariññātvā praviśetsukhamaṇḍalam /
mūlādhāraṃ svādhīsthānaṃ maṇipūraṃ tr̥tīyakam // 9 //*
*anāhataṃ viśuddhiṃ ca ājñācakraṃ ca ṣaṣṭhakam /
ādhāraṃ gudamityuktaṃ svādhīsthānaṃ tu laiṅgikam // 10 //*
*maṇipūraṃ nābhideśaṃ hriidayasthamanāhataṃ /
viśuddhiḥ kaṇṭhamūle ca ājñācakraṃ ca mastakam // 11 //*

Having known the six *cakras* (having penetrated them) one should enter *sukhamaṇḍala* (the sphere of happiness – i.e. *sahasrāra cakra*). *Mūlādhāra*, *svādhīsthāna*, *manipura*, *anāhata*, *viśuddhi* and *ajñā* are the six *cakras*. *Mūlādhāra* is located near in the anus, *svādhīsthāna* is near the genital organ, *manipura* is in the navel, *anāhata* is in the heart, *viśuddhi* is at the root of the neck and *ajñā* is located in the head. -9-11.

*ṣaṭ cakrāṇi pariññātvā praviśetsukhamaṇḍale /
praviśedvāyumākṛṣya tathavordhvaṃ niyojayet // 12 //*

Having known the six *cakras*, one should enter the *sukhamanḍala* (*sahasrāra cakra*) by drawing up the *prāna* and should direct it (*prāna*) upward. -12.

Importance of Practice and a Guru

evaṃ samabhyasetvāyum sa brahmāṇḍamayo bhavet /
vāyum bindum tathā cakram cittam caiva samabhyaset // 13 //
samādhimekena samamamṛtaṃ yānti yoginaḥ /
yathāgnirdārumadhyastho nottiṣṭhenmathanaṃ vinā // 14 //
vinā cābhyāsayogena jñānadīpastathā na hi /
ghaṭamadhyagato dīpo bāhye naiva prakāśate // 15 //
bhinne tasminghate caiva dīpajvālā ca bhāsate /
svakāyaṃ ghaṭamityuktaṃ tathā dīpo hi tatpadam // 16 //
gurvākhyasamābhinne brahmajñānaṃ sphuṭībhavet /
karnadhāraṃ guruṃ prāpya kṛtvā sūkṣmaṃ taranti ca // 17 //

One who does the practices of *prāna* properly in this way, it becomes full of *brahmāṇḍa* (i.e. it is united with the macrocosm). By doing proper practice of *vāyu*, *bindu*, *cakra* and *citta* yogis attain the immortal state through *samadhi* alone. Just like the fire in wood does not blaze without churning, so the light of knowledge does not appear without the practice of yoga. The lamp kept in a vessel does not give light outside. The flame of the lamp is seen when the vessel is pierced or broken. In the same way, one's body is called the vessel and the light within is that supreme state. The light of *brahmajñāna* bursts out when it (the body) is pierced through the instructions of a guru. After obtaining a *karnadhāra* guru (a guru who helps like a boatman) and doing practices (as instructed by him), one crosses the subtle ocean of life. -13-17.

Para, Paśyanti, Madhyamā and Vaikhari

abhyāsavāsanāśaktyā taranti bhavasāgaram /
parāyāmaṅkurībhūya paśyantyāṃ dvidalīkṛtā // 18 //
madyamāyāṃ mukulitā vaikharyāṃ vikaṣīkṛtā /
pūrvam yathoditā yā vāgvilomenāstagā bhavet // 19 //

By the energy gained through the constant practice one crosses the ocean of existence. The speech in the body sprouts in the form of *para*, it becomes of two petals (leaves) in the form of *paśyanti*, it blossoms in *madhyamā* and is fully developed in the form of *vaikhari*. The way the speech is manifested as described earlier, it is dissolved in the same reverse order. -18-19.

Viśva, Taijasa and Prajñā

*tasyā vācaḥ paro devaḥ kūṭastho vākprabodhakaḥ /
so 'hamasmīti niścītya yaḥ sadā vartate pumān // 20 //
śabdairuccāvacairnicaibhāṣito 'pi na lipyate /
viśvaśca taijasaścaiva prājñāśceti ca te trayāḥ // 21 //
virāḍḍhirāṇyagarvaśca īśvaraśceti te tryāḥ /
brahmāṇḍaṁ caiva piṇḍāṇḍaṁ lokā bhūrādaya kramāt // 22 //
svasvopādhilayādeva līyante pratyagātmani /
aṇḍaṁ jñānāgninā taptaṁ līyate kāraṇaiḥ saha // 23 //*

The Supreme Lord situated within is the giver of the knowledge of that *vāk* (speech). “I am that Lord” – one who definitely thinks so and behaves accordingly, he is not affected by good or bad words spoken to him. *Viśva*, *taijasa* and *prajñā* are called the three types of *cetas* (consciousness) in *piṇḍa*. *Virāt*, *hirāṇyagarva* and *īśvara* are called the three types of *brahmāṇḍa*. *Bhuḥ*, *bhuvaḥ* and *svaḥ* are called the three types of *loka* respectively. All of them return to their original source in order after their particular *upādhis* (attributes) are destroyed and they are dissolved into the self. Being heated by the fire of knowledge the *piṇḍa* (also called *aṇḍa*) returns to its original source (*Paramātmā*) and is dissolved into it (together with its cause). -20-23.

Union with Paramātmā

*paramātmāni līnaṁ tatparaṁ brahmaiva jāyate /
tataḥ stimitagambhīraṁ na tejo na tamastatam // 24 //*

When one is united with *Paramātmā*, he becomes similar to *Brahma*. Then he attains a profound peaceful state where there is neither light nor darkness. -24.

Experience of the Truth

*anākhyamanabhivyaktaṁ satkiñcidavaśiṣyate /
dyātvā madhyasthamātmānaṁ kalaśāntaradīpavat // 25 //
aṅguṣṭhamātramātmānamadhūmajyotirūpakam /
prakāśayantamantahsthaṁ dhyāyetkūṭasthamavyayam // 26 //*

There remains a nameless single imperceptible truth element alone. Concentrating on the *Ātmā* abiding in the middle like a lamp in a vessel which is in the form of light without smoke, one should contemplate that Self having the size of a thumb which is radiant, eternal, non-decaying and changeless situated within. -25-26.

Body Subject to Māyā

*vijñānātmā tathā dehe jāgratsvapnasuṣuptitaḥ /
māyaya mohitaḥ paścādbahujanmāntare punaḥ // 27 //*

*satkarmaparipākāttu svavikāraṃ cikīrṣati /
ko 'haṃ kathamayam doṣaḥ samsārākhyā upāgataḥ // 28 //*

Once the *Vijñānātmā* (Cognitive Self) acquires the body, it is subject to *māyā* and gets into the waking, dreaming and deep sleep states and remains under the spell of *māyā*. Again, after many births when the results of one's pure *karma* arise, the human being desires to know his faults and thinks, "Who am I" and "How did this faulty existence called *Samsāra* (the cycle of births) come to me?"

*jāgratsvapne vyavaharantsuṣuptau kva gatirmama /
iti cintāparo bhūtvā svabhāsā ca viśeṣataḥ // 29 //*

"I perform as an actor in the waking and dreaming states. But what type of condition do I have in the deep sleep state?" In this way, he goes on thinking anxiously about his nature in particular. -29.

*ajñānāttu cidābhāso bahistāpena tāpitaḥ /
dagdham bhavatyeva tadā tūlapiṇḍamivāgninā // 30 //*

Just like a heap of cotton is burnt down by fire, thus the *cidābhāsa* (illuminated wisdom) destroys the ignorance heated by the worldly sufferings. -30.

The Self Shines by the Knowledge

*daharasthaḥ pratyagātmā naṣṭe jñāne tataḥ param /
vitato vyāpya vijñānam dehatyeva kṣaṇena tu // 31 //*
*manomayajñānamayāntsamyagdagdhvā krameṇa tu /
ghaṭasthadīpavacchaśvadantareva prakāśate // 32 //*

When the worldly knowledge is destroyed, then the Supreme Pure Self (*Pratyagātmā*) is illuminated. The widely spread *vijñāna* (worldly knowledge) is immediately destroyed by it. In this way, when *manomaya* and *jñānamaya* (sheaths) are destroyed completely in sequence, then the Self situated within shines itself like a lamp in a vessel. -31-32.

Meditation Makes One Jīvanmukta

*dhyāyannāste muniścaivamāsupterāmṛtestu yaḥ /
jīvanmuktaḥ sa vijñeyāḥ sa dhanyaḥ kṛtakṛtyavān // 33 //*

The *muni* who meditates on *Ātmā* regularly in this way and continues his meditation upon it with a steady mind till he faces death, he becomes a *jīvanmukta* (one who is liberated while living). He is wise, he is blessed and he has attained his goal of life. -33.

A Jīvanamukta Attains Videhamukti

*jīvanmuktapadaṃ tyaktvā svadehe kālasātkṛte /
viśatyadehamuktatvaṃ pavano 'spandatāmiva // 34 //*

When the last movement of his life (death) comes, a *Jīvanamukta* (one who is liberated while living) after giving up his body attains the state of *Videhamukti* (liberation from the body) just like the air enters the open sky without being vibrated.

Ultimately He Alone Remains

*aśabdamasparśamarūpamavyayam /
tathā'rasaṃ nityamagandhavacca yat /
anādyanantaṃ mahataḥ paraṃ dhruvam /
tadeva śiṣyatyamalaṃ nirāmayam // ityupaniṣat // 35 //*

Finally, That alone remains which is without sound, touch, form, taste and smell, which is eternal, changeless, permanent, supreme, greatest (of all), without beginning and end, faultless and pure. This is the *Upaniṣad*. – 35.

Śānti Pātha

*om sahanāvavatu / saha nau bhunaktu /
saha viryaṃ karavāvahai /
tejasvināvadhitamastu mā vidviṣāvahai //
om Śāntiḥ om Śāntiḥ om Śāntiḥ //*

OM! May He protect both of us (the teacher and disciple) together. May He nourish both of us together. May both of us get strength and power together. May our knowledge (shared between us) be lustrous. May there not be animosity between us.

OM! May the three types of miseries be peaceful.

iti yogakuṇḍalyupaniṣatsamāptā //

Thus ends the *Yoga Kuṇḍalinī Upaniṣad* belonging to *Kṛiṣṇa Yajurveda*.

Book Two

Yoga Darshana Upanishad

Belonging to Sāmaveda

Vedantic View on Yoga Philosophy

(English Translation Accompanied by Sanskrit
Text in Roman Transliteration)

Translated into English by
Swami Vishnuswaroop

Preamble

Originally, this *Upaniṣad* is called *Jābāladarśana Upaniṣad*, but it is also known as *Yoga Darśana Upaniṣad*. It belongs to *Sāmaveda*. It primarily deals with *Aṣṭāṅga Yoga* philosophy. The main theme of *Aṣṭāṅga Yoga* is described in it in the form of dialogue between Lord *Dattātreyā* and Sage *Sāṅkṛti*.

There are mainly ten *khaṇḍas* (parts) in it. In the first part the philosophy of the eight limbs of yoga and the ten *yamas* are described. In the second part the ten *niyams* are explained. Nine types of asanas are described in the third part. There is a long explanation of introduction to *nāḍīs*, the pilgrimage to the Self and the glory of the knowledge of Self-realization in the fourth part. Methods of the purification of the nadis and the self-purification are described in the fifth part. *Prāṇāyāma*, its methods of practice, results and applications are described in the sixth part. *Pratyāhāra*, its types and results are described in the seventh part. *Dhāraṇā* and *dhyāna* are described in the eighth and ninth parts. The state of *samādhi* and its results are described in the last tenth part.

Thus, the major subjects of yoga with its *vedantic* view are presented in this *Upaniṣad*, which makes it unique and complete.

It is hoped that this book will be helpful for all who are interested to understand the *vedantic* philosophy of *Aṣṭāṅga Yoga*.

Publisher

Śānti Pāṭha

*om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi /
sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma
nirākuryāṃ mā mā brahma nirākarot
anirākaraṇaṃ astvanirākaraṇaṃ me'stu /
tadātmani nirate ya upaniṣatsu dharmāḥ
te mayi santu te mayi santu //
om śāntiḥ śāntiḥ śāntiḥ //*

Om! May my limbs, speech, vital air, eyes, ears, strength, and all the senses be fully developed. All that is revealed by the *Upaniṣads* is *Brahman*. May I never deny it. May *Brahman* never disown me. Let there be no repudiation (from *Brahman*); Let there be no infidelity from my side. May all the *dharmas* extolled by the *Upaniṣads* shine in me Who am intent on knowing the Self. May they shine in me! Om! Peace! Peace! Peace!

Prathamah Khaṇḍa

First Part

Mahāyogī Lord Dattātreyā

*dattātreyo mahāyogī bhagavānbhūtabhāvanah /
caturbhujo mahāviṣṇuryogasāmrājyadīkṣitaḥ // 1 //
tasya śiṣyo munikarah sāṅkṛtirnāma bhaktimān /
prapacchagurumekānte prāñjalirvinayānvitaḥ // 2 //
bhagavanbrūhi me yogaṁ sāṣṭāṅgaṁ saprapaṇcakaṁ /
yena vijñātamātreṇa jīvanmukto bhavāmyaham // 3 //*

The four-armed *Mahāviṣṇu*, the guardian of all the beings incarnated in the form of *Mahāyogī Dattātreyā*. Lord *Dattātreyā* is blessed as the lord of yogic empire. His dedicated disciple, the great *muni* (sage) is famous by the name of *Sāṅkṛti*. One day *Sāṅkṛti* reverently asked, Lord *Dattātreyā*, his guru joining his hands together while he was alone. “O Lord! Please explain me about the yoga with eight limbs in detail. By knowing it, may I become a *jīvanmukta* (liberated from life). -1-3.

Aṣṭāṅga Yoga Philosophy and Ten Yamas

*sāṅkṛte śṛṇu vakṣyāmi yogaṁ sāṣṭāṅgadarśanam /
yamaśca niyamścaiva tathaivāsanameva ca // 4 //
pānāyāmastathā brahmanpratyāhārastataḥ param /
dhāraṇā ca tathā dyānaṁ samādhiścāṣṭamaṁ mune // 5 //
ahimsā satyamasteyaṁ brahmacaryaṁ dayārjavam /
kṣamā dhṛtirmītāhārah śaucaṁ caiva yamā daśa // 6 //*

Lord *Dattātreyā* said, “O *Sāṅkṛti*! I shall explain you the yoga philosophy with its eight limbs. Listen to it. O *Brahman*! *yama* and *niyama*, *asana* *prānāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* are the eight limbs of yoga. *Ahimsā* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (celibacy), *dayā* (kindness), *ārjava* (humility), *kṣamā* (forgiveness), *dhṛti* (endurance), *mitāhāra* (moderation in diet) and *śauca* (purity) are ten *yamas* (the rules of conduct). -4-6.

Ahimsā (Non-violence)

*vedoktena prakāreṇa vinā satyaṃ tapodhana /
kāyena manasā vācā himsā himsā na cānyathā // 7 //
ātmā sarvagato 'cchedyo na grāhya iti yā matiḥ /
sā cāhimsā varā proktā mune vedāntavedibhiḥ // 8 //*

O *Tapodhana* (one whose wealth is penance, a devout)! Truly, it is violence to hurt anyone or any being by body, mind and word and not otherwise except those injunctions specified in *Veda*. The strong belief that the *Ātmā* is omnipresent, it cannot be destroyed by any weapons, and cannot be grasped by any hands or senses is the best form of *ahimsā* spoken by the well-versed *munis* (sages) in *Vedānta*. -7-8.

Satya (Truthfulness)

*cakṣurādīndriyairdṛṣṭaṃ śrutam ghrātaṃ munīśvara /
tasyaivoktirbhavetsatyaṃ vipra tannānyathā bhavet // 9 //
sarvaṃ satyaṃ paraṃ brahma na cānyaditi yā matiḥ /
tacca satyaṃ varam proktaṃ vedāntajñānapāragaiḥ // 10 //*

O *Munīśvara* (Lord of the *Munis*)! Expressing as it is whatever is seen, heard, smelt or understood by the words or gestures is certainly 'truth'. O *Vipra* (*Brahman*)! It is not otherwise. "Everything in the form of truth is ultimate *Brahman* and not anything else" – the firm belief of this (statement) is said to be the best 'truth' by those who are the authorities in the knowledge of *Vedānta*. -9-10.

Asteya (Non-stealing)

*anyadīye tṛṇe ratne kāñcane mauktike 'pi ca /
manasā vinivṛttirya tadasteyaṃ vidurbudhāḥ // 11 //
ātmanyānātmabhāvena vyavahāravivarjitam /
yattadasteyamityuktamātmavidbhirmahāmune // 12 //*

Not desiring to have anything at all from grass, etc., to gem, jewelry, gold and pearl as well that belong to others is known as the abstinence of the mind. The wise men call it '*asteya*' or non-stealing. All the worldly dealings in this world should be known as *anātman* (without the essence of the Self). The great sages who know the Self say that the mental state that separates the world from the Self is '*asteya*' or non-stealing. -11-12.

Brahmacarya (Celibacy)

*kāyena vācā manasā striṇāṃ parivivarjanam /
ṛtau bhāryā tadā svasya brahmacaryaṃ taducyate // 13 //
brahmabhāve mañścāraṃ brahmacaryaṃ parantapa // 14 //*

Total abstinence from sexual intercourse with women by means of body, words and mind and also having relationship with one's wife after the

menstruation period alone is called ‘*brahmacarya*’ (celibacy). Moreover, focusing the mind completely on the contemplation of the Ultimate *Brahman* is the supreme celibacy.

Dayā (Kindness)

*svātmavatsarvabhūteṣu kāyena manasā girā /
anujñā yā dayā saiva proktā vedāntavedibhiḥ // 15 //*

Regarding all living beings as oneself through mind, words and body is called ‘*dayā*’ (kindness) by the knowers of the *Vedas*. -13-15.

Ārjava (Humility)

*putre mitre kalatre ca ripau svātmani santatam /
ekarūpaṃ mune yattadārjavam procyate mayā // 16 //*

O *Muni* (sage)! Maintaining a uniform behavior towards one’s son, friend, wife, enemy as well as oneself in continuity (all situations) is called ‘*ārjava*’ (humility) by me. -16.

Kṣamā (Forgiveness)

*kāyena manasā vācā śatrubhiḥ paripīḍite /
buddhikṣobhanivṛttirya kṣamā sā munipuṅgava // 17 //*

O *Munipuṅgava* (foremost sage)! Total detachment from the mental agitation even when hurt by the enemy through the mind, words and body is called ‘*kṣamā*’ (forgiveness). -17.

Dhṛti (Endurance)

*vedādeva vinirmokṣaḥ sansārasya na cānyathā /
iti vijñānaniṣpattirdhṛtiḥ proktā hi vaidikaiḥ /
ahamātmā na cānyo ’smītyevamapracutyā matiḥ // 18 //*

The complete liberation from the world is attained through the knowledge of the *Veda* alone and not by any other means. Arising of such a firm determination of knowledge is called ‘*dhṛti*’ (endurance) by those who know the *Veda*. Again, ‘I am the Self,’ there is nothing separate from the Self. Thus, such an unwavering faith forever is called foremost ‘*dhṛti*’ (endurance). -18.

Mitāhāra (Moderation in Diet)

*alpamṛṣṭāśanābhyāṃ ca caturthāṃśāvaśeṣakam /
tasmādyogānugūṇyena bhojanam mitabhojanam // 19 //*

Taking pure food in a small quantity filling the half (two parts) of the stomach by food, third part by water/liquid and leaving the fourth part empty for the movement of the air is the quality of food for the yogic path. This is called ‘*mitāhāra*’ (moderation in diet). -19.

Śauca (Cleaning)

svadehamalanirmokṣomṛjjalābhyāṃ mahāmune /

*yatacchucaṃ bhavedvāhyaṃ mānasaṃ mananaṃ viduḥ /
ahaṃ śuddha iti jñānaṃ śaucaṃāhurmanīṣiṇaḥ // 20 //*

O *Mahāmuni* (great sage)! Cleaning one's bodily impurities by the use of clay and water is called *vāhya śauca* (external cleaning). Contemplation of pure thoughts, ideas or the Supreme *Brahman* by the mind is called '*mānasa śauca*' (mental cleansing). Beside this, when one declares 'I am the pure Self,' this supreme knowledge is called '*śauca*' by the wise men. -20.

Nature of the Body and Ātmā (the Self)

*atyantamalino deho dehī cātyantanirmalaḥ /
ubhyorantaraṃ jñātvā kasya śaucaṃ vidhīyate // 21 //*

This *deha* (body) is completely impure and the *dehī* (indweller - *Ātmā*) is absolutely pure. Thus, knowing the difference between the two, which one should be purified? -21.

Internal Purity by the Knowledge

*jñānaśaucaṃ parityajya bāhye yo ramate naraḥ /
sa mūḍhaḥ kāñcanaṃ tyaktvā loṣṭaṃ grhṇhāti suvrata // 22 //*
*jñānāmṛtena tṛptasya kṛtakṛtyasya yogīnaḥ /
na cāsti kiñcitkartavyamasti cenna sa tattvavit // 23 //*

O *Suvrata* (righteous one)! A man who gives up the internal purity by knowledge and goes on enjoying the external purity (of the body, etc.), he is like a fool who grabs a lump of clay giving up gold. A yogi who is satisfied with the nectar of knowledge and has accomplished his object, there does not remain any duties for him to be done. Should there remain any such duties, then certainly he does not know the Truth. -22-23.

Importance of Self-realization

lokatraye 'pi kartavyaṃ kiñcinnāstyātmavedinām // 24 //
*tasmātsarvaprayatnena mune 'himsādi sādhanaiḥ /
ātmānamakṣaraṃ brahma viddhi jñānāntu vedanāt // 25 //*

There remain no duties at all in all the three worlds for those who have realized the *Ātmā* (*Brahman*). Therefore, O *Muni* (sage)! Having gained the experiential knowledge through the practice of non-violence, etc., by means of all endeavors, know the *Ātmā* as the form of Eternal *Brahman*. -24-25.

Dvitiyaḥ Khaṇḍa

Second Part

Ten Niyams

*tapaḥ santoṣamāstikyaṃ dānamīśvarapujanam /
siddhāntaśravaṇaṃ caiva hrīrmatiśca japo vratam // 1 //*
ete ca niyamāḥ proktāstānvakṣāmi kramātcchruṇu // 2 //

Penance, contentment, belief (in god and the supremacy of *Veda*), donation, worship of *Īśvara*, hearing discourse on established Truth, humility, *japa*, devout faith and religious vow are known as *niyams*. I shall describe them in the order given. Listen to them. -1-2.

Tapa (Penance)

*vedoktena prakāreṇa kṛcchracāndrāyaṇādibhiḥ /
śarīraśoṣaṇaṃ yattattapam ityucyate budhaiḥ // 3 //*

Exhausting the body by *kṛcchra* (a religious penance) and *cāndrāyaṇā* (the moon-penance), etc., in the way recommended by the *Veda* is called *tapa* by the wise. -3.

*ko vā mokṣaḥ katham tena samsāraṃ pratipannavān /
ityālokanamarthajñāstapaḥ śamsanti paṇḍitāḥ // 4 //*

“What is *mokṣa* (liberation)?” “How (is it accomplished)?” and “why one got into the bondage of the world?” The constant inquiry into these questions is called *tapa* by the teacher of the knowledge. -4.

Santoṣa (Contentment)

*yadṛcchālābhato nityaṃ prītiryā jāyate nṛṇām /
tatsantoṣaṃ viduḥ prājñāḥ parijñānaikatatparāḥ // 5 //*
*brahmādilokaparyantādviraktyā yallabhetpriyam /
sarvatra vigatasnehaḥ santoṣaṃ paramaṃ viduḥ /*

Attainment of constant happiness with whatever is acquired by the grace of divine will in daily life is regarded as *santoṣa* (contentment) by the wise devoted to attain knowledge. Likewise, remaining detached everywhere the happiness that is derived constantly detaching oneself even

from the worlds of *Brahmā* and other divine beings is called foremost *santoṣa* by the great wise men. -5.

Āstikya (Faith)

śraute smārte ca viśvāso yattadāstikyamucyate // 6 //

A firm faith in the doctrines of *śrutis* and *smṛtis* (collection of all authoritative spiritual knowledge and wisdom gained through hearing and remembering i.e. *Vedas*, *Upaniṣads*, etc.) is called *āstikya*. -5-6.

Dāna (Donation)

nyāyārjitadhanam śrānte śraddhayā vaidike jane /

anyadvā yatpradīyante taddānam procyate mayā // 7 //

Giving wealth in donation earned through righteous means with due respect to needy ones or those who are well versed in the *Veda* is *dāna* (donation). The only wealth given in *dāna* is called wealth by me. -7.

Īśvarapūjana (Worship of Īśvara)

rāgādyapetaṃ hṛdayaṃ vāgaduṣṭānṛtādinā /

himsādirahitaṃ karma yattadīśvarapūjanam // 8 //

A heart free from *rāga* (attachments, cravings), a speech free from cruel and false words and a karma without violence is the worship of *Īśvara*. -8.

Siddhānta Śravaṇa (Hearing of the Established Truth)

satyaṃ jñānāmanantaṃ ca parānandaṃ param dhruvam /

pratyagityavagantavyaṃ vedāntaśravaṇaṃ budhāḥ // 9 //

The real truth, knowledge is infinite, supreme and eternal. Immovable in the form of supreme bliss, the innermost is the Self. Constantly, hearing this established truth explained in the *Vedas* and *Upaniṣads* and accordingly, having faith in it is *siddhānta śravaṇa*. -9.

Mati (Humility)

vedalaukikamārgeṣu kutsitaṃ karma yadbhavet /

tasminbhavati yā lajjā hrīḥ saiveti prakīrtitā /

vaidikeṣu ca sarveṣu śraddhā ya sā matirbhavet // 10 //

Whatever acts are called to be mean (shameful) on the *Vedic* and worldly paths, the feeling of shyness while doing such acts is known to be humility. Having firm and complete faith in the teachings of *Vedas* is called *mati*. -10.

Japa (Mantra Repetition)

guruṇā copadiṣṭo 'pi tatra sambandhavarjitaḥ /

vedoktenaiva mārgeṇa mantrābyāso japaḥ smṛtaḥ // 11 //

Not following anything which is contrary to the *vedic* path even it is permitted by the gurus and constant repetitions of the mantras according to the specified methods by the *Vedas* is *japa*. -11.

Types of Japa

kalpasūtre tathā vede dharmasāstre purāṇake /

itihāse ca vṛttirya sa japah procyate mayā // 12 //

japastu dvividhaḥ prokto vāciko mānasastathā // 13 //

Constant focus of the mental thoughts on *Veda*, *Kalpasūtra*, *Dharmasāstra*, *Purāṇa*, and *Itihāsa* is *japa* in my opinion. *Japa* is said to be of two types, first is *vācika* (verbal) and second is *mānasa* (mental). -12-13.

vācikapāmsuruccaiśca dvividhaḥ parikīrtitaḥ /

mānaso mananadhyānabhedāddvaividyamāsritaḥ // 14 //

The verbal *japa* is of two kinds, first is *uccai svara* (uttered aloud) and second is *upāṁśu* (murmured). Similarly, *mānasa* (mental) *japa* is of two types, first is *manana* (reflecting) and second is *dhyāna* (meditation). -14.

Efficiency of Japa

uccairjapādupāṁśuśca sahaśraguṇamucyate /

mānasaśca tathopāṁśoḥ sahasraguṇamucyate // 15 //

uccairjapaśca sarveṣāṃ yathoktaphalado bhavet /

nīcaiḥ śrotreṇa cenmantraḥ śrutaścenniṣphalaṃ bhavet // 16 //

Upāṁśu (murmured) *japa* is thousand times more effective than *uccai svara* (uttered aloud) *japa*. Similarly, *mānasa* (mental) *japa* is thousand times better/efficient than *upāṁśu* (murmured) *japa*. Loud *japa* gives its good fruits to all. If the mantra is heard by the ears of the mean class of people, it becomes fruitless. -15-16.

Tṛtīyaḥ Khaṇḍa

Third Part

The Nine Āsanas

*svastikaṃ gomukhaṃ padmaṃ vīrasimhāsane tathā /
bhadraṃ muktāsaṇaṃ caiva mayūrāsanaṃ eva ca // 1 //*
sukhāsanaṃ samākyaṃ ca navamaṃ munipuṅgava /

O Munipuṅgava (the highest of the sages)! *Svastikāsaṇa*, *gomukhāsaṇa*, *padmāsaṇa*, *vīrāsaṇa*, *simhāsaṇa*, *bhadraśaṇa*, *muktāsaṇa*, *mayūrāsaṇa*, and *sukhāsaṇa* are the nine āsanas. -1.

Svastikāsaṇa

jājūrvorantare kṛtvā samyak pādātale ubhe // 2 //
samagrīvaśīraḥkāyaḥ svastikaṃ nityamabhyaset /

Place the soles of the feet properly between the knees and the thighs keeping the neck, head and body upright. This is called *svastikāsaṇa*. A yogi should practice it daily. -2.

Gomukhāsaṇa

savyae dakṣiṇagulphaṃ tu prṣṭhapārsve niyojayet // 3 //
dakṣiṇe'pi tathā sayam gomukhaṃ tatpracakṣate /

Place the right ankle next to the left buttock and the left ankle next to the right buttock. This is called *gomukhāsaṇa*. -3.

Padmāsaṇa

aṅguṣṭhāvadhi gr̥nhīyāddhastābhyāṃ vyutkrameṇa tu // 4 //
ūrvorupari vipendra kṛtvā pādātāladvayam /
padmāsaṇaṃ bhavetprājña sarvarogabhayaṇpaham // 5 //

Place the soles of the feet crosswise on the thighs (right sole on the left thigh and the left on the right thigh). O *Vipendra* (head of the priests)! Cross the hands behind the back and firmly take hold of the toes. This is called *padmāsaṇa*, O *Prājña* (educated one)! It is the destroyer of the fear of all diseases. -4-5.

Vīrāsaṇa

dakṣiṇetarapādaṃ tu dakṣiṇoruṇi vinyaset /

ṛjukāyaḥ samāsīno vīrāsanaṁ mudāhṛtam // 6 //

Place the left foot over the right thigh and be seated in the āsana uniformly with the body erect. This is called *vīrāsana*. -6.

Simhāsana

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet /

dakṣiṇaṁ savyagulphena dakṣiṇena tathetarat // 6-1 //

hastau jānau samāsthāpya svāṅgulīśca prasārya ca /

vyaktavaktro nirīkṣeta nāsāgraṁ susamāhita // 6-2 //

simhāsanaṁ bhavedetat pūjitaṁ yogibhiḥ sadā // 6-3 //

Place the ankles below the scrotum on the sides of the perineum, with the left ankle on the right side and right ankle on the left side (of the perineum). Place the palms on the knees with the fingers extended apart and keep the mouth open. With a concentrated mind, fix the gaze at the tip of the nose. This is *simhāsana* always appreciated by the yogis. -6.1-3.

Bhadrāsana

gulphau to vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet /

pārśvapādau ca pāṇibhyāṁ dr̥dhaṁ baddhvā suniścalam /

bhadrāsanaṁ bhavedetadviśarogavināsanam // 7 //

Place the ankles below the (area of) genitals on the sides of the perineum, the left ankle on the left side and the right ankle on the right side. Bind the feet firmly with the hands on each side and remain quite motionless. This is *bhadrāsana* which destroys poison and all diseases. -7.

Muktāsana

nipīḍya sīvanīm sūkṣmaṁ dakṣiṇetaragulphataḥ /

vāmam yāmyena gulphena muktāsanamidam bhavet // 8 //

Pressing the subtle line of the perineum with the left ankle, press the left ankle with the right ankle. This is *muktāsana*.

medhādupari nikṣipyā sabyaṁ gulphaṁ tathopari /

gulphāntaram ca saṅkṣipyā muktāsanamidam mune // 9 //

O *Muni* (sage)! Place the right heel over the genitals and then place the left heel on top of the right heel. This position is also *muktāsana*. -9.

Mayūrāsana

kūrparāgre munīśreṣṭha nikṣipennābhipārśvayoḥ /

bhūmyāṁ paṇitaladvandaṁ nikṣipyāikāgramānasaḥ // 10 //

samunnataśīrahpādo daṇḍavatvyomni samsthitah /

mayūrāsana metatsyātsarvapāpaprāṇāsanam // 11 //

O *Munīśreṣṭha* (best of sages)! Placing both palms on the ground, fix the frontal parts of the elbows on both sides of the navel with a

concentrated mind. Then raise the head and the legs high up in the space like a stick. This is *mayūrāsana* which destroys all kinds of sins. -10-11.

Sukhāsana

*yena kena prakāreṇa sukhaṁ dhairyam ca jāyate /
tatsukhamāsanamityuktamaśaktastatsamāśrayet // 12 //*

When both comfort and steadiness are created and maintained by sitting in any ways, it is called *sukhāsana*. A weak *sādhaka* (one who does spiritual practice) take refuse to *sukhāsana*. -12.

*āsanam vijitam yena jitaṁ tena jagattrayam /
anena vidhinā yuktah prāṇāyāmam sadā kuru // 13 //*

One who gained victory over these āsanas, he can conquer all three worlds. By following these rules, always practice *prāṇāyāma*. -13.

Caturthaḥ Khaṇḍa

Fourth Part

Measurement of the Body

*śarīraṃ tāvadeva syātṣṇṇavatyaṅgulātmakam /
dehamadye śikhisthānaṃ taptajāmbūdaprabham // 1 //
trikoṇaṃ manuḥjanāṃ tu styamuktaṃ hi sāṅkr̥te /
gudāttu dvayaṅgulādūrdhvaṃ medhrāttu dvayaṅgulādadhaḥ // 2 //
dehamadhyam muniproktamanuḥjanīhi sāṅkr̥te /
kandasthānaṃ muniśreṣṭha mūlādhārāṇṇavāṅgulam // 3 //*

O *Sāṅkr̥ti*! This human body by the measurement of one's hand is of ninety-six *aṅgulas* (thumb's width). There is a seat of fire in the middle of the body. Its color is similar to melted gold. It has a triangular shape. I have told you the truth. Two *aṅgulas* above the anus and two *aṅgulas* below the genitals should be considered the center of the human body. This is *mūlādhāra* (region), but O *Muniśreṣṭha* (principal among sages)! The seat of *kanda* (bulbous root) is nine *aṅgulas* above it. -1-3.

*caturaṅgulamāyāmaṣṭāraṃ munipuṅgava /
kukkuṭāṇḍasamākāraṃ bhūṣitaṃ tu tvagādibhiḥ // 4 //*

The length and width of that *kanda* (bulbous root) is four *aṅgulas* and its shape is similar to the egg of a hen. It is decorated with skin, etc. from the top. -4.

*tanmadye nābhirityuktaṃ yogajñairmunipuṅgava /
kandamadyasthitā nāḍī suṣumneti prakīrtitā // 5 //*

O *Munipuṅgava*! In the middle of that *kanda* there is the navel center. The *nāḍī* located in the middle of the *kanda* is called *suṣumnā*. It is said so by the well-versed in yoga. -5.

The Description of the Nāḍīs

*tiṣṭhanti paritastasyā nāḍayo hi munipuṅgava /
dvisaptatisahaśrāṇi tāsāṃ mukhyāścaturdaśa // 6 //
suṣumnā piṅgalā tadvadiḍā caiva sarasvatī /*

pūṣā ca varuṇā caiva hastijihvā yaśasvinī // 7 //
alambusā kuhūścaiva visvodarī payasvinī /
śaṅkhinī caiva gāndhārā iti mukhyāścaturdaśa // 8 //

Around it (the *kanda*) there are seventy-two thousand *nāḍīs* are located. Of them, *suṣumnā*, *piṅgalā*, *idā*, *sarasvatī*, *pūṣā*, *varuṇā*, *hastijihvā*, *yaśasvinī*, *alambusā*, *kuhū*, *visvodarī*, *payasvinī*, *śaṅkhinī* and *gāndhārī* are the fourteen chief *nāḍīs*. -6-8.

tāsāṃ mukhyatamāstisrastisrṣvekottamottamā /
brahmanādīti sā proktā mune vedāntavedibhiḥ // 9 //

Of these fourteen, the first three are main *nāḍīs*. Of these three, the first is the best one. It is called *brahmanādī* by the knowers of the *Vedānta*. -9.

prṣṭhamadhyasthitenānsthā vīṇādaṇḍena subrata /
saha mastakaparyantaṃ suṣumnā supraṭiṣṭhitā // 10 //

O *Subrata*! The *vīṇā daṇḍa* (spinal column) is made of bones where the *suṣumnā nāḍī* is situated. The *suṣumnā nāḍī* passes through it up to the head. -10.

Location of Kuṇḍalinī

nābhikandādadhaḥ sthānaṃ kuṇḍalyā dvayaṅgulaṃ mune /
aṣṭaprakṛtirūpā sā kuṇḍalī munisattama // 11 //
yathāvadvāyuceṣṭāṃ ca jalānnādīni nityaśaḥ /
paritaḥ kandapārśveṣu nirudyaiva sadā sthitā // 12 //
svamukhena samāveṣṭya brahmarandhramukhaṃ mune /

O *Muni*! Two *aṅgulas* below the *nābhi kanda* (the bulbous root at the navel) *Kuṇḍalinī* is located. She is called the form of *prakṛti* with its eight components (earth, water, fire, air, ether, *manas* (mind), *buddhi* (intellect) and *ahaṅkāra* (ego). O Sage! She keeps regulating the functions of vital air, food and drinks, etc. around her and always remains encircling the sides of *nābhi kanda* (the bulbous root at the navel). O *Muni*! She keeps closing the entrance of *brahmarandhra* (the passage of *Brahma*) with her own mouth. -11-12.

Location of Nāḍīs

suṣumnāyā idā savye dakṣiṇe piṅgalā sthitā // 13 //
sarasvatī kuhūścaiva suṣumnāpārsvayoḥ sthite /
gāndhārā hastijihvā ca idāyāḥ prṣṭhapūrvayoḥ // 14 //
pūṣā yaśasvinī caiva piṅgalā prṣṭhapūrvayoḥ /
kuhośca hastijihvāyā madhye viśvodarī sthitā // 15 //
yaśasvinīyāḥ kuhormadhye varuṇā supraṭiṣṭhitā /
pūṣāyāsca sarasvatyā madhye proktā yaśasvinī // 16 //

Idā is located on the left side and *piṅgalā* is located on the right side of *suṣumnā*. *Sarasvatī* and *kuhū* are located on both sides of *suṣumnā*. *Gāndhārī* and *hastijihvā* are located at the rear and front of *idā* respectively. Similarly, *pūṣā* and *yaśasvinī* are located at the rear and front of *piṅgalā*. *Viśvodarī* is located in the middle of *kuhū* and *hastijihvā*. *Varuṇā* is located in the middle of *yaśasvinī* and *kuhū*. It is said that *yaśasvinī nāḍī* is located between *pūṣa* and *sarasvatī*. -13-16.

gāndhārāyāḥ sarasvatyā madhye proktā ca śaṅkhinī /
alambusā sthitā pāyuparyantaṁ kandaṁadyagā // 17 //
pūrvavhāge suṣumnāyā rākāyāḥ samsthitā kuhūḥ /
adhascordhvaṁ sthitā nāḍī yāmyanāsāntamiṣyate // 18 //
idā tu savyanāsāntaṁ samsthitā munipuṅgava /
yaśasvinī ca vāmasya pādāṅguṣṭhāntamiṣyate // 19 //
pūṣā vāmāshiparyantā piṅgalāyāstu prṣṭhataḥ /
payasvinī ca yāmyasya karṇāntaṁ procayate budhaiḥ // 20 //

Śaṅkhinī is located between *gāndhārī* and *sarasvatī*. *Alambusā* from the middle of the *nābhi kanda* (the bulbous root at the navel) extends up to the anus. In front of *suṣumnā* which resembles *rākā* (a full moon day) is located *kuhū nāḍī*. This *nāḍī* is located toward both directions, above and below. It is said that it extends up to the right nostril. *Idā nāḍī* extends up to the left nostril. *Yaśasvinī nāḍī* extends up to the big toe of the left foot. *Pūṣā* from the rear of *piṅgalā* goes up to the left eye. *Payasvinī* is said to be extended up to the right ear by the wise men. -17-20.

sarasvatī tathā cordhvagatā jihvā tathā mune /
hastijihvā tathā savyapādāṅguṣṭhāntamiṣyate // 21 //
śaṅkhinī nāma yā nāḍī savyakarṇāntamiṣyate /
gāndhārā savyanetrāntā proktā vedāntavedivih // 22 //
viśvodarābhidhā nāḍī kandaṁmadhye vyavasthitā /

O Sage! *Sarasvatī nāḍī* goes upward extending up to the tongue. Thus, *hastijihvā nāḍī* extends up to the big toe of the right foot. The *nāḍī* called *śaṅkhinī* extends up to the left ear. The experts in *Veda* say that *gāndhārī nāḍī* extends up to the right eye. The *nāḍī* known as *viśvodarā* is located in the middle of *kanda*. -21-22.

Types of Prāṇa Vāyus

prāṇo 'pānastathā vyānaḥ samānodāna eva ca // 23 //
nāgaḥ kūrmaśca kṛkaro devadatto dhanañjayah /
ete nāḍīṣu sarvāsu caranti daśa vāyavaḥ // 24 //

*teṣu prāṇādayaḥ pañca mukhyāḥ pañcasu subrata /
prāṇasañjñastathāpānaḥ pūjyaḥ prāṇastayormune // 25 //*

Prāṇa, apāna, vyāna, samāna, udāna, nāga, kūrma, kṛkara, devadatta and *dhanañjaya* are known as ten *prāṇa vāyus* (vital airs) which flow through all the *nāḍīs*. Of these, the first five are the main ones. O *Muni*! Of these five, *prāṇa* and *apāna* are highly praised. – 23-25.

Location of Prāṇa Vāyus

*āsyānāsikayormadhye nābhimadhye tathā hr̥di /
prāṇasañjñō 'nilo nityaṃ vartate munisattama // 26 //
apāno vartate nityaṃ gudamadyorujānuṣu /
udare sakale kaṭyāṃ nābhau jaṅge ca suvrata // 27 //
vyānaḥ śrotākṣimadhye ca kakudbhyāṃ gulphayorapi /
prāṇasthāne gale caiva vartate munipuṅgava // 28 //
udānasañjñō vijñeyaḥ pādayorhastayorapi /
samānaḥ sarvadeheṣu vyāpya tiṣṭhatyasamśayaḥ // 29 //
nāgādivāyavaḥ pañca tvagasthyādiṣu samsthitāḥ /*

The vital air called *prāṇa* is always present between the nose and the mouth, in the middle of navel and in the heart. O *Suvrata*! *Apāna* is always present in the middle of anus, genitals, in the thighs and knees, in the entire abdomen, the hip, navel and shanks. O foremost sage! *Vyāna* is present in the middle of eyes and ears, both shoulders, ankles; in the seat of *prāṇa* and throat. Know that the vital air known as *udāna* is present in the legs and hands. *Samāna* certainly remains pervading the whole body without any doubt. The five vital airs *nāgā*, etc., abide in the skin and bones. -26-29.

Functions of Prāṇa Vāyus

*nihśvāsocchvāsakāsāśca prāṇakarma hi saṅkṛte // 30 //
apānākhyasya vāyostu viṇmutrādivisarjanaṃ /
samānaḥ sarvasāmīpyam karoti munipuṅgava // 31 //*

O *Saṅkṛti*! Inhalation, exhalation and coughing are the functions of *prāṇa*. Evacuation of feces and urine are the functions of *vāyu* known as *apāna*. O foremost sage! *Samāna vāyu* does bring everything to immediacy or it maintains the equilibrium state of the whole body. 30-31.

*udāna ūrdvagamaṇaṃ karotyeva na samśayaḥ /
vyāno vivādakṛtprokto mune vedāntavedibhiḥ // 32 //
udgārādiguṇaḥ prokto nāgākhyasya mahāmune /
dhanañjayasya śobhādi karma proktaṃ hi sāṅkṛte // 33 //
nimīlanādi kūrmasya kṣudhā tu kṛkarasya ca /
devadattasya vipendra tandrīkarma prakīrtitam // 34 //*

There is no doubt that *udāna vāyu* certainly moves upward. It is *vyāna* that acts for the expression of the sounds/syllables according to the knowers of *vedānta*. O great sage! The functions like belching, vomiting, etc., are done by the *vāyu* known as *nāga*. The function of beauty in the whole body is carried out by *dhanañjaya*. The functions of opening and closing of the eyes are done by *kūrma*. The hunger and thirst are the functions of *kṛkara*. It is said that sleep and laziness are the functions of *devadatta*. -32-34.

The Deities of the Nāḍīs

suṣumnāyāḥ śivo deva idāyā devatā hariḥ /
piṅgalāyā viranñciḥ syātsarasvatyā virāṇmune // 35 //
pūṣādhidevatā prokto varuṇā vāyudevata /
hastijihvābhīdhāyāstu varuṇo devatā bhavet // 36 //

The deity of *suṣumnā nāḍī* is *Śiva*. The deity of *idā nāḍī* is *Hari* and of *piṅgalā* is *Brahmā*. The deity of *sarasvatī nāḍī* is *Virāṭ*. O sage! The deity of *pūṣā nāḍī* is the sun called by the name *Pūṣā*. The deity of *varuṇā nāḍī* is *Vāyu*. The deity of *hastijihvā nāḍī* is *Varuṇa*. -35-36.

yaśasvinyā muniśreṣṭha bhagavānbhāskarastathā /
alambusāyā ambvātmā varuṇaḥ parikīrtitaḥ // 37 //
kuhoḥ kṣuddevatā proktā gāndhārī candradevatā /
saṅkhinyāścandramāstadvatpayasvinyāḥ prajāpatiḥ // 38 //
viśvodarābhīdhāyāstu bhagavānpāvakaḥ patiḥ /

O Foremost Sage! *Bhagavāna Bhāskara* (the sun) is the deity of *yaśasvinī*. The lord of water *Varuṇa* is said to be the deity of *alambusā*. *Kṣudhā Devī* (the goddess of hunger and thirst) is the deity of *kuhū nāḍī*. *Candra* (the moon) is the deity of *gāndhārī*. Similarly, *Candra* (the moon) is also called the deity of *saṅkhinī*. *Prajāpati* is the deity of *payasvinī*. *Bhagavāna Pāvaka* (*Agnideva*, the lord of fire) is the deity of *viśvodarā*. -37-38.

Idā And Piṅgalā - Passage of the Moon and the Sun

idāyāṃ candramā nityaṃ caratyeva mahāmune // 39 //
piṅgalāyāṃ ravistadvanmune vedavidāṃ vara /

O Great Sage, among the well versed in the *Veda*! The moon always moves through the *idā* and the sun through the *piṅgalā*. -39.

Summer Solstice, Winter Solstice and New Moon

piṅgalāyāmidāyāṃ tu vāyoḥ saṅkramaṇaṃ tu yat // 40 //
taduttarāyaṇaṃ proktaṃ mune vedāntavedibhiḥ /
idāyāṃ piṅgalāyāṃ tu prāṇāsaṅkramaṇaṃ mune // 41 //
dakṣiṇāyanamityuktaṃ piṅgalāyāmiti śrutih /

iḍāpiṅgalayoḥ sandhiṃ yadā prāṇaḥ samāgataḥ // 42 //
amāvāśyā tadā proktā dehe dehabhṛtām vara /

When the *prāṇa* moves from *iḍā* to *piṅgalā*, this is called *uttarāyana* (the northward course of the sun or summer solstice) by those experts in *Vedānta*. Similarly, when the *prāṇa* moves from *piṅgalā* to *iḍā*, this is called *dakṣiṇāyana* (the southward course of the sun or winter solstice) according to *śruti* (the sacred text, the *Veda*). O great sage, the best among the embodied ones! When the *prāṇa* moves between *iḍā* and *piṅgalā*, at that time it is called *amāvāśyā* (the night of new moon when the sun and the moon dwell together) in this body. -39-42.

The First and Final Equinox

mūlādhāraṃ yadā prāṇaḥ praviṣṭaḥ paṇḍitottama // 43 //
tadādyam viṣuvam protam tāpasaistāpasottama /
prāṇasañjño muniśreṣṭha mūrdhānam prāviśadyadā // 44 //
tadantyaṃ viṣuvam proktam tāpasaistattvacintakaiḥ /

O Best of the *Paṇḍitas* (wise men)! When the *prāṇa* moves into *mūlādhāra*, then it is said to be first equinox by the foremost ascetics of penance. O Excellent *Muni*! When the vital air called *prāṇa* enters *mūrdhā* (cranium, *sahasrāra cakra*), then it is called the state of final equinox by the great ascetics and thinkers of the *tattva* (truth). -43-44.

Lunar Eclipse and Solar Eclipse

niḥśvāsocchvāsanam sarvaṃ māsānām saṅkramo bhavet // 45 //
iḍāyāḥ kuṇḍalīsthānam yadā prāṇaḥ samāgataḥ /
somagrahaṇamityuktaṃ tadā tattvavidām vara // 46 //
yadā piṅgalayā prāṇaḥ kuṇḍalīsthānamāgataḥ /
tadā tadā bhavetsūryagrahaṇam munipuṅgava // 47 //

All incoming and outgoing breaths are regarded as monthly transitions of zodiacal signs. When the *prāṇa* reaches the abode of *kuṇḍalinī* through the *iḍā nāḍī*, then that time is said to be lunar eclipse, O Foremost well versed in the Truth! Similarly, when the *prāṇa* reaches the abode of *kuṇḍalinī* through the *piṅgalā nāḍī*, then O *Muni*! It is the time of solar eclipse. -43-47.

Location of the Holy Places in the Body

śrīparvatam śiraḥsthāne kedāram to lalāṭake /
vārāṇasīm mahāprājña bhruvorgrāṇasya madyame // 48 //

There is *Śrīparvata* (name of a holy mountain) at the crown of the head in this body. The holy place *Kedāra* is located at the forehead. O great wise one! *Vārāṇasī* is located between the eyebrow center and the nose. -48.

*kuruṣhetraṃ kucasthāne prayāgaṃ hr̥tsaroruhe /
cidambaraṃ tu hr̥nmadye ādhāre kamalālayam // 49 //*

Kuruṣhetra is located in the region of the two breasts. The holy place *Prayāga* is located at the lotus formed heart. *Cidambara* is located in the middle of the heart. The holy place *Kamalālaya* is established in the *mūlādhāra*. -49.

*ātmātīrthaṃ samutsr̥jya bahistīrthāni yo vrajet /
karastham sa mahāratnaṃ tyaktvā kācaṃ vimārgate // 50 //*

One who travels the holy places (of pilgrimage) (located) outside giving up the holy places (situated) within, he goes after the cheap bits of glass throwing away the precious gems in his hands. -50.

Resort to the Self, Excellent Pilgrimage

*bhāvatīrthaṃ paraṃ tīrthaṃ pramāṇam sarvakarmasu /
anyathāliṅgyate kāntā anyathāliṅgyate sutā // 51 //*
*tīrthāni toyapūrṇāni devānkāṣṭhādinirmitān /
yogino na prapūjyante svātmapratyayakāraṇāt // 52 //*

Resort to the Self within is the excellent pilgrimage of all. Thought and emotion are relative to every rule of actions. A wife and a daughter are both embraced, but the feelings are totally different in both situations. The yogis because of the confirmed faith in their own *Ātmā* (the Self) do not take resort to the holy places full of waters and do not worship the idols of gods made of wood, metals, etc. -51-52.

Importance of Ātmātīrtha

*bahistīrthātparaṃ tīrthamantastīrthaṃ mahāmune /
ātmātīrthaṃ mahātīrthamanyattīrthaṃ nirarthakam // 53 //*

O Great Sage! The internal place of pilgrimage is extremely superior to the external one. *Ātmātīrtha* (the pilgrimage to the Self) is the highest pilgrimage. In comparison to the internal pilgrimages, all other pilgrimages (outside) are worthless. – 53.

Purity by Meditative Baths

*cittamantargataṃ duṣṭaṃ tīrthasnānairna śudhyati /
śataśo 'pi jalairdhautam surābhāṇḍamivāśuci // 54 //*
*viṣuvāyanakāleṣu grahaṇe cāntare sadā /
vārānasyādike sthāne snātvā śuddhobhavennarah // 55 //*

Taking ablutions in the waters of the holy places outside cannot purify the contaminated mind situated within (the body). This is because a pot filled with liquor cannot be purified completely even if it is washed a hundred times with holy water from outside. A man always can become

pure by taking meditative baths at the union of the equinoxes, at the solstices, at the time of the solar and the lunar eclipses and at the holy place of *Vārāṇasī* between the nostrils and the eyebrow center. -54-55.

Excellent Pilgrimage

*jñānayogaparāṇām tu pādaprakṣālitam jalam /
bhāvaśuddhyarthamajñānām tattīrtham munipuṅgava // 56 //*

O Foremost Sage! For the purification of the contaminated mind of the ignorant, surrendering to the pure water flown from the washed feet of the enlightened ones who have acquired the Truth through the *Jñānayoga* is the excellent pilgrimage. -56.

The Self Exists as Śiva in the Body

*tīrthe dāne jape yajñe kṣāthe pāśāṇake sadā /
śivam pasyati mūḍhātmā śive dehe pratiṣṭhite // 57 //*

The sovereignty of the Self exists in this body in the form of *Śiva*. The ignorant fool not knowing *Śiva* within always looks for *Śiva* in the sacred place of water, donation, *japa*, sacrifice, idols of wood and stone. -57.

External Worship Worthless

*antaḥstham māṃ parityajya bahiṣṭham yastu sevate /
hastastham piṇḍamutsrjya lihetkūrparamātmānaḥ // 58 //*

Having abandoned me ever situated within, one who serves (worships) my external idols, he throws away the food in his hands and goes on licking his own elbows (for food). -58.

*śivamātmani paśyanti pratimāsu na yoginaḥ /
ajñānām bhavanārthāya pratimā parikalpitāḥ // 59 //*

The yogis see Lord *Śiva* in their Self, but not in the idols made of wood and stones. For awakening the faith on *Śiva* within the hearts of the ignorant, the idols/statues/images were imagined and created. -59.

Realistic View on the Body and the Self

*apūrvamaparam brahmasvātmānam satyamadvayam /
prajñānaghanamānandaṃ yaḥ pasyati sa pasyati // 60 //*
*nāḍīpuñjam sadā'sāraṃ narabhāvaṃ mahāmune /
samutsrjyātmanā'tmānamahamityeva dhāraya // 61 //*

Neither there is pre-cause (of existence) prior to or different from Him, nor there is supreme cause (of action) without Him. One Who is the *Brahman*, the truth, non-dual, the profound wisdom and bliss. The yogi who sees such blissful *Brahman* within his own Self, in fact, sees the reality. O Great Sage! This human body is the aggregate of the *nāḍīs* which is always without essence. Giving up your self-ownership toward this body, establish

a firm belief in your mind that “I am myself the form of *Paramātmā* (the Supreme Self).” -60-61.

Oneness of Ātmā and Paramātmā

aśarīraṃ śarīreṣu mahāntaṃ vibhumīśvaram /

ānandamakṣaram sākṣānmatvā dhīro na śocati // 62 //

vibhedajanake jñāne naṣṭe jñānabalānmune /

ātmano brahmaṇo bhedamasantaṃ kiṃ karisyati // 63 //

He is different from the body even though He is always remaining in it. He is the greatest of all. He is omnipresent. He is the Almighty God of all. Having known directly that blissful eternal truth, a wise man of endurance does not grieve (in any situations). O Excellent *Muni*! When the ignorance that creates the difference between one’s Self and the *Brahman* is destroyed by the power of the knowledge (wisdom), then why one will make the false differentiation between the *Ātmā* (one’s Self) and *Brahmana* which does not exist? -62-63.

Pañcamah Khaṇḍa

Fifth Part

Purification of the Nāḍīs

*samyakkathaya me brahmanāḍīsuddhiṃ samāsataḥ /
yathā śuddhyā sadā dhyāyañjīvanmukto bhavāmyaham // 1 //*

Sāṅkṛti asked Lord *Dattātreya* again: - O *Brahman*! Please explain me briefly the process of the purification of *nāḍīs* through which being purified, may I become a *jīvanmukta* always meditating on *Paramātmā*. -1.

*sāṅkṛte śṛṇu vakṣyāmi nāḍīsuddhiṃ samāsataḥ /
vidhyuktakarmasamyuktaḥ kāmasaṅkalpavarjitaḥ // 2 //*

Lord *Dattātreya* then said: - O *Sāṅkṛti*! I briefly explain you the process of the purification of *nāḍīs*. One should involve in all actions as part of one's duty in accordance with the rules prescribed in the scriptures. One should give up the desire and the intention of getting the fruits of actions. -2.

*yamādyasṭāṅgasamyuktaḥ śāntaḥ satyaparāyaṇaḥ /
svātmānyavasthitaḥ samyagjñānibhiḥśca suśikṣitaḥ // 3 //*

One should remain peaceful and take resort to the truth following the eight limbs of yoga beginning with *yama*. He should constantly go on meditating on the Self and be properly educated by the authorities of the knowledge of the *Brahman*. -3.

Requirements Needed for the Practice

*parvatāgre nadītīre bilvamūle vane 'thavā /
manorame śucau deśe maṭhaṃ kṛtvā samāhitaḥ // 4 //*
*ārabhya cāsanaṃ paścātprāṇmukhodaṇmukho 'pi vā /
samagrīvaśiraḥ kāyaḥ samvṛtāsyāḥ suniścalaḥ // 5 //*
*nāsāgre śaśabhṛdbimbe bindumadhye turīyakam /
sravantamamṛtam paśyenetrābhyām susamāhitaḥ // 6 //*

He should build a *maṭha* (a shelter or hermitage) in a holy and beautiful place or at the top of mountain, riverbank, under a *bilva* tree or in a solitary

forest and dwell there with a concentrated mind. Then he should sit properly in an āsana either facing the east or the north keeping the neck, head and the body straight, the mouth closed and remain stable. He should imagine the disc of the moon at the tip of the nose. There in the middle of the *bindu* being fully concentrated, he should perceive directly with his eyes the *Turiyaka* (the *Paramātmā* which is realized in the fourth state) the source of nectar flowing down. -4-6.

Prāṇāyāma Practice with Bija Mantras

iḍayā prāṇamākṛṣya pūrayitvodare sthitam /
tato'gniṃ dehamadhyasthaṃ dhyāyañjvālāvalīyutam // 7 //
bindunādasamāyuktamagnibījaṃ vicintayet /
pascādvirecayetsamyakprāṇaṃ piṅgalayā budhaḥ // 8 //
punaḥ piṅgalayāpūrya vanhibījāmanusmaret /
punarvirecayeddhīmāniḍayaiva śanaiḥ śanaiḥ // 9 //
tricaturvāsaram vātha tricaturvārameva ca /
ṣaṭkṛtvā vicarennityaṃ rahasyevaṃ trisandhiṣu // 10 //

After this, he should inhale *prāṇa vāyu* through *iḍā* (the left nostril) and concentrate on the fire element which is located in the middle of the body. He should imagine that the flames of the fire are rising being connected with that vital air. Then he should contemplate *angi bīja (raṃ)* combined with the *bindu* and *nāda* of *prāṇava* and the wise man should exhale the *prāṇa vāyu* properly and slowly through *piṅgalā* (the right nostril). Again inhaling through *piṅgalā* he should contemplate the *angi bīja (raṃ)*. And then the wise man should exhale *prāṇa vāyu* slowly and slowly through *iḍā* (the left nostril). In this way, this process of practice should be continued in isolation three to four days or in the morning, midday and evening three to four or six times everyday. -7-10.

Signs of Purification of the Nāḍīs

nāḍīśuddhimavāpnoti prṥthakcinhopalakṣitaḥ /
śarīralaghutā dīptirvanherjāṭharavartinaḥ // 11 //
nādābhivyaktirityetaccinham tatsiddhisūcakam /
yāvadetāni sampāśyettāvadevaṃ samācāret // 12 //

The purification of *nāḍīs* is attained through this process. The separate signs of purification are also seen. The body becomes light, digestive fire is activated and the sounds of *nāda* are manifested. These symptoms indicate the attainment of the *siddhis* (perfections). One should continue his practice until these symptoms are seen. -11-12.

Giving Up All Siddhis

*athavaitatparityajya svātmāśuddhiṃ samācaret /
ātmā śuddhaḥ sadā nityaḥ sukhārūpaḥ svayamprabhaḥ // 13 //
ajñānānmalino bhāti jñācchuddho vibhātyayam /
ajñānamalapaṅkaṃ yaḥ kṣālayejñānatoyataḥ /
sa eva sradā śuddho nānyaḥ karmarato hi saḥ // 14 //*

Or one should give up all these (*siddhis*) and involve solely in the practice of purification of his *Ātmā*. The *Ātmā* is always pure, eternal, the form of bliss and self-luminous. It becomes tainted (impure) due to the ignorance. It shines forth in its perfect purity through the knowledge (of the truth). One who washes away the mud and impurity in the form of ignorance with the water of true knowledge he is always highly pure. While neglecting the true knowledge, one who is attached to the worldly karmas is not pure. -13-14.

Saṣṭhaḥ Khaṇḍa

Sixth Part

Description of Prāṇāyāma

*prāṇāyāmakramam vakṣe saṅkṛte śṛṇu sādaram /
prāṇāyāma iti prokto recapūrakakumbhakaiḥ // 1 //
varṇatrayātmakāḥ proktā recapūrakakumbhakāḥ /
sa eva praṇavaḥ proktaḥ prāṇāyāmastu tanmayaḥ // 2 //*

Lord Dattātreyā said: - O Sāṅkṛti! Now I explain you the course of *prāṇāyāma*. Listen to it with due respect. Practice of *pūra*, *kumbhaka* and *recaka* is called *prāṇāyāma*. It is said that these three components of *prāṇāyāma* represent the three letters of *praṇava* ‘a’, ‘u’ and ‘m’ respectively. The combination of these three letters is called *praṇava* (*aum*). Due to this reason *prāṇāyāma* is the form of *praṇava*. -1-2.

*iḍā vāyumākr̥ṣya pūratvodare sthitam /
śanaiḥ ṣoḍaśabhirmātrairakāram tatra samsmaret // 3 //
pūritam dhārayetpaścāccatuḥṣaṣṭyā tu mātrayā /
ukāramūrtimatrāpi samsmaranpraṇavam japet // 4 //
yāvadvā śakyate tāvadśārayejjapatatparaḥ /
pūritam recayetpaścānmakāreṇānilam budhaḥ // 5 //
śanaiḥ piṅgalayā tatra dvātrimśanmātrayā punaḥ /
prāṇāyāmo bhvedevam tataścaivam samabhyaset // 6 //*

Inhaling the *prāṇa* *vāyu* through *iḍā* filling up the abdomen, continue it for the duration of *ṣoḍaśa mātrās* (sixteen meters) and slowly meditate on the letter ‘a’. Hold the inhaled air inside for some time. At that time meditate on *praṇava* in the form of ‘u’ and repeat it mentally for the duration of sixty-four *mātrās* according to the capacity. Then again the wise *sādhaka* should exhale slowly through the *piṅgalā* meditating on the *praṇava* in the form of ‘m’ for the duration of thirty-two *mātrās*. This is the *prāṇāyāma* (*pūra*, *kumbhaka* and *recaka*). Thus, it should be practiced regularly. -3-6.

*punaḥ piṅgalayāpūrya mātraiḥ ṣoḍaśabhistathā /
akāramūrtimatrāpi smaredekāgramānasah // 7 //
dhārayetpūritam vidvānpraṇavam sañjapanvaśī /
ukāramūrtim sa dhyāyamścātuḥṣaṣṭyā tu mātrayā // 8 //*

Again, inhaling through *piṅgalā* for the duration of sixteen *mātrās*, contemplate the *praṇava* in the form of ‘a’ with a concentrated mind. The wise *sādhakas*, after completely filling the abdomen, should subdue the mind and senses, hold the air inside and continue repeat the *praṇava* in the form of ‘u’ for the duration of sixty-four *mātrās*. -7-8.

*makāram tu smaranmaścādrecayedidāyā’nilam /
evameva punaḥ kuryādidāyāpūrya buddhimān // 9 //
evam samabhyasennityam prāṇāyāmam munīśvara /
evamabhyāsato nityam ṣaṣmāsād jñānavānbhavet // 10 //*

He should then exhale the air slowly through *iḍā* meditating on the letter ‘m’ (for the duration of thirty-two *mātrās*). In this manner, the wise *sādhaka* should practice it repeatedly. O Lord of the *Munis*! Thus, practicing everyday regularly one will become knowledgeable in six months. -9-10.

Description of Pūraka, Kumbhaka and Recaka

*vatsarādbrahmavidvānsyāttasyānnityam samabyaset /
yogabhyāsarato nityam svadharmanirataśca yaḥ // 11 //
prāṇasamyamanenaiva jñānānmukto bhaviṣyati /
bāhyādārapūraṇam vāyorudare pūrako hi saḥ // 12 //
sampūrṇakumbhavadvāyordhāraṇam kumbhako bhavet /
bahirvirecanaṁ vāyorudarādrecaḥ smṛtaḥ // 13 //*

While continuously practicing for one year as per the prescribed method, the *sādhaka* gains the knowledge of *Brahman*. Hence, one should practice it daily. One who is always engaged in the practice of yoga while fulfilling his prescribed duties, he is liberated (from the ocean of world) by the light of knowledge he gets through the restraint of *prāṇa*. The process of the drawing in the *prāṇa vāyu* from outside and filling the abdomen is called *pūraka*. Holding the *prāṇa vāyu* completely inside like a clay vessel full of water is called *kumbhaka*. Expelling the *prāṇa vāyu* from the abdomen is called *recaka*. -11-13.

Achievement of Prāṇāyāma

*prasvedajanako yastu prāṇāyāmeṣu so’dhamah /
kampanam madhyamam vidyādutthānam cottamamviduḥ // 14 //
pūrvam pūrvam prakurvīta yāvadutthānasambhavaḥ /*

sambhavatyuttame prāññyaḥ prāñyāme sukhī bhavet // 15 //

The practice of *prāñyāma* which produces perspiration from the body is regarded as the lowest type of all the *prāñyāmas*. The *prāñyāma* which produces trembling in the body is the medium type of *prāñyāma*. The *prāñyāma* that produces levitation (rising off the ground) is of the highest grade. As long as one does not gain the experience of levitation, one should go on practicing aforesaid *prāñyāmas* following the prescribed method. When the highest type of *prāñyāma* is accomplished, the wise *sādhaka* becomes happy. -14-15.

prāñyāmena cittam tu śuddham bhavati subvrata /

citte suddhe śuciḥ sāksātpatyagjyotiḥ vyavasthitaḥ // 16 //

prāñascittena samyuktaḥ paramātmāni tiṣṭhati /

prāñyāmaparasyāsyā puruṣasya mahātmanaḥ // 17 //

dehaścottiṣṭhate tena kiñcijñnānādvimuktatā /

recakaṁ pūrakaṁ muktvā kumbhakaṁ nityamabhyaset // 18 //

O Virtuous One! The mind is purified by *prāñyāma* and in that pure mind the inner luminous Self becomes evident. The *prāṇa* of the great soul who is always devoted to the practice of *prāñyāma* being united with the mind establishes in the Self. His body rises up slowly and attains liberation by the knowledge gained through this *prāñyāma*. One should practice *kumbhaka* daily giving up *recaka* and *pūraka*. -16-18.

sarvāpāvinirmuktaḥ samyagjñānamavāpnuyāt /

manojavatvamāpnoti palitādi ca naśyati // 19 //

prāñyāmaikaniṣṭhasya na kiñcidapi durlabham /

tasmātsarvaprayatnena prāñyāmānsamabhyaset // 20 //

In this way, he becomes free from all sins and gains the highest knowledge. He gains the swiftness of, and victory over, the mind. Grey hairs and others alike are destroyed. Nothing is unattainable for the one who is devoted to (to the practice) of *prāñyāma*. Therefore, with all due efforts, one should practice *prāñyāma*. 19-20.

vinīyogānpravakṣyāmi prāñyāmasya suvrata /

sandhyayorbrāhyakāle 'pi madhyānhe vā 'thavāsadā // 21 //

bāhyaṁ prāṇaṁ samākṛṣya pūrayitvodareṇa ca /

nāsāgre nābhimadhye ca pādānguṣṭhe ca dhārayet // 22 //

O Austere One! Now I describe you *vinīyoga* (the special use) of *prāñyāma*. In both twilights or at dawn or at noon drawing in the air from

outside and filling the abdomen, hold it at the tip of the nose, in the middle of the navel and at the big toes of the feet. -21-22.

Curative Value of Prāṇāyāma

*sarvarogavinirmukto jīvetvarṣaśataṃ naraḥ /
nāsāgradhāraṇādvāpi jito bhavati suvrata // 23 //*
*sarvaroganivṛtṭiḥ syānnābhimadhye tu dhāraṇāt /
śarīralaghutā vipra pādāṅguṣṭhanirodhanāt // 24 //*

A person who does so gets rid of all diseases and lives a hundred years. O *Suvrata*! One gains victory over *prāṇa* holding it at the tip of the nose. Holding *prāṇa* in the middle of the navel one is released from all diseases. O *Vipra* (priest)! Lightness of the body is gained holding it at the toes of the feet. -23-24.

*jihvayā vāyumākṛṣya yaḥ pibetsatataṃ naraḥ /
śramadāhavinirmukto yogī nīrogatāmiyāt // 25 //*
*jihvayā vāyumākṛṣya jihvāmūle nirodhayet /
pibedamṛtamavyagram sakalaṃ sukhamāpnuyāt // 26 //*

One who always drinks air inhaling through the tongue gets rid of tiredness and heat and becomes healthy. Inhaling the air through the tongue and holding it at the root of the tongue, one who drinks the nectar of the immortality gains all kinds of happiness. -25-26.

*iḍayā vāyumākṛṣya bhruvormadhye nirodhayet /
yaḥ pibedamṛtaṃ śuddhaṃ vyādhibhirmucyate hi saḥ // 27 //*

After inhaling it through *iḍā* (left nostril), one who holds the air in the middle of the eyebrow center and drinks the pure nectar, he is certainly released from all diseases. -27.

*iḍayā vedatattvajñastathā piṅgalayaiva ca /
nābhau nirodhayetena vyādhibhirmucyate naraḥ // 28 //*

O Well versed in the *Veda Tattva*! Inhaling the air through both *iḍā* and *piṅgalā* (right nostrils) one who holds it in the middle of the navel center, by this also he gets released from all diseases. -28.

*māsamātraṃ trisandhyāyāṃ jihvayāropya mārutam /
amṛtaṃ ca pibennābhau mandaṃ mandaṃ nirodhayet // 29 //*
*vātajāḥ pittajāḥ doṣā naśyantyeva na saṃśayaḥ /
nāsābhyāṃ vāyumākṛṣya netradvande nirodhayet // 30 //*
*netrarogā vinasyanti tathā śrotranirodhanāt /
tathā vāyuṃ samāropya dhārayecchirasi sthitam // 31 //*
śirorogā vinasyanti satyamuktaṃ hi saṅkrte /

After inhaling the air through the tongue, one who drinks the nectar slowly and slowly holding the air in the navel in the morning, at noon and in the evening for one month, all his afflictions that arise from the imbalances of *vāta* (air) and *pitta* (bile) are certainly destroyed. After inhaling the air through both nostrils, one who holds it in both eyes, all diseases of the eyes are destroyed and it also happens so holding the air in the ears. Similarly, after inhaling the air one who holds it in the head, all diseases of the head are destroyed. O *San̥kṛte*! I have certainly told you the truth. -29-31.

svastikāsanamāsthāya samāhitamanāstathā // 32 //
apānamūrdvamutthāpya praṇavena śanaiḥ śanaiḥ /
hastābhyāṃ dhārayetsamyakkarṇādikaraṇāni ca // 33 //
aṅguṣṭhābhyāṃ mune śrotre tarjanibhyāṃ tu cakṣuṣī /
nāsāpūtāvadhānābhyāṃ pracchādya karaṇāni vai // 34 //
ānandāvirbhavo yāvattavanmūrdhani dhāraṇāt /
prāṇaḥ prayātyanenaiva brahmarandhraṃ mahāmune // 35 //

Having seated in *svastikāsana* with the concentrated mind, raise the *apāna vāyu* upward repeating the *praṇava* slowly and slowly. Hold the ears and other senses properly with the hands. O Sage! Close both ears with the two thumbs, the two eyes with index fingers, and the two nostrils with the other two fingers. Continue hold that *apāna vāyu* (raised upward) in the head till the nectar of bliss is manifested. O Great Sage! By this practice also, the *prāṇa vāyu* enters *brahma randhra* (the passage to *Brahma*). -32-35.

Knowledge of the Self from Yoga

brahmarandhraṃ gate vāyau nādaścotpadyate'nagha /
śaṅkhadvaninibhaścādaḥ madhyameghadhvaniryathā // 36 //
śiromadhyagate vāyau giripasaravaṇaṃ yathā /
paścātprīto mahāprajña sākṣādātmonmukho bhavet // 37 //
punastajjñānaniṣpattirयोगātsamsāranīhrutiḥ /

O Sinless One! When the *prāṇa vāyu* enters the *brahma randhra*, at first a *nāda* (mystical sound) similar to a deep sound made from a conch shell is heard. In the middle the sound similar to a thunderstorm is heard. When the *vāyu* reaches in the middle of the head, the sound similar to the falling of a mountain waterfall is heard. O Great Sage! After this, the yogi experiences supreme bliss and he directly faces toward the Self. Then he acquires the

complete knowledge of the Self from yoga and he is totally released from the bondage of the world. -36-37.

dakṣiṇottaragulphena sīvanīm pīdayetsthiram // 38 //

savyetarena gulphena pīdayedbuddhimānnarah /

jānvoradhaḥ sthitām sandhiṃ smṛtvā devaṃ triyambakam // 39 //

The wise man should press the perineum steadily with the right ankle and press on the right ankle with the left one and he should contemplate the *Triyambaka* (the three-eyed one, *Śiva*) on the joints below the knees. -38-39.

vināyakam ca samsmṛtya tathā vāgīśvarīm punaḥ /

liṅganālātsamākṛṣya vāyumapyagrato mune // 40 //

praṇavena niyuktena binduyuktena buddhimān /

mūlādhārasya vipendra madhye taṃ tu nirodhayet // 41 //

nirydhya vāyunā dīpto vanhirūhati kuṇḍalīm /

punaḥ suṣumnayā vāyurvanhinā sa gacchati // 42 //

Along with this (the practice above) he should concentrate on *Vināyaka* and again *Vāgīśvarī* (the goddess of speech). Then having drawn the air through the tip of the passage of the penis repeating the *praṇava*, he should restrain it in the middle of the *mūlādhāra*. The fire being ignited there, due to the restraint of the air, mounts on the *kuṇḍalinī*. After this, the fire together with the air goes upward through the passage of the *suṣumnā*. -40-42.

Victory over the Anila (Prāṇa)

evamabhyāsatastasya jito vāyurbhavetbhr̥ṣam /

prasvedaḥ prathamah paścātkampanaṃ munipuṅgava // 43 //

utthānaṃ ca śarīrasya cinhametatajjite'nile /

evamabhyāsatastasya mūlarogo vinasyati // 44 //

One gains victory over the *vāyu* powerfully through the practice in this way. O Foremost Sage! First perspiration from the body, then the trembling in the body and after this, rising of the body in the space are the signs of the victory over the *anila* (the air). One who does the practice in this way, all his major diseases are destroyed. -43-44.

bhagandaram ca naṣṭaṃ syātsarvarogaśca sāṅkṛte /

pātakāni vinaśyanti kṣudrāṇi ca mahānti ca // 45 //

naṣṭe pāpe viśuddhaṃ syāccittadarpaṇamadbhutam /

punarbrahmādibhogebyo vairāgyam jāyate hṛdi // 46 //

O *Sāṅkṛti*! Thus, piles and all other diseases are eliminated (by the *prāṇāyāma* described above). Both small and great sins are destroyed. The mind becomes extremely pure like a clean mirror after the elimination of the sins. Furthermore, there arises detachment in the heart from all the happiness and enjoyments of the *Brahmā* and others *devatās* (divine beings) in all the divine worlds. -45-46.

Gaining Means of Kaivalya (Liberation)

viraktasya tu samsārājjñānaṃ kaivalyasāadhanam /
tena pāsāpahāniḥ syājññatvā devaṃ sadāśivam // 47 //
jñānāmṛtaraso yena sakṛdāsvādito bhavet /
sa sarvakāryamutsṛjya tannaiva paridhāvati // 48 //

In this way, one who becomes detached from the ocean of the world, he gains the means of knowledge for *kaivalya* (liberation). Due to the truth of the ever-compassionate *Sadāśiva* known through that knowledge, all types of bondages are entirely eradicated. He who has ever tasted the juice of the nectar of knowledge once, he immediately runs toward it giving up all the karmas. -47-48.

Destruction of Rāga and Dveṣa

jñānasvarūpamevāhurjagadetadvicakṣaṇāḥ /
arthasvarūpamajñānātpaśyantyaṇye kudṛṣṭayaḥ // 49 //
ātmāsvarūpavijñānādajñānasya parikṣayaḥ /
kṣīṇe 'jñāne mahāprājña rāgādīnāṃ parikṣayaḥ // 50 //

The wise men say that this whole world is the form of knowledge. Those who are ignorant, and others who have the wrong vision see this world in the form of meaningful object. When the right knowledge of *ātmāsvarūpa* (the nature or form of *ātmā*) is acquired, the ignorance is totally eradicated. O Great Sage! When the ignorance is eradicated, the *rāga* (attachment), *dveṣa* (aversion), etc., are fully eradicated. -50-51.

Freedom from the Worldly Existence

rāgādyasambhave prājña puṇyapāpavimardanam /
tayornāśe śarīreṇa na punaḥ samprayujyate // 51 //

When the *rāga* (attachment), *dveṣa* (aversion), etc., become non-existent, both virtue and vice are eliminated. When the virtue and vice are eradicated, the wise man does not have to assume the form of the body again. -51.

Saptamaḥ Khaṇḍa

Seventh Part

Description of Pratyāhāra

*athātaḥ sampravakṣayāmi pratyāhāraṁ mahāmune /
indriyāṇāṁ vicarataṁ viṣayeṣu svabhāvataḥ // 1 //
balādāharaṇaṁ teṣāṁ pratyāhāraḥ sa ucyate /
yatpasyati tu tatsarvaṁ brahma pasyansamāhitaḥ // 2 //
pratyāhāro bhveddeṣa brahmavidbhiḥ puroditaḥ /
yadyacchuddhāmaśuddhaṁ vā karotyāmaraṇāntikam // 3 //
tatsarvaṁ brahmaṇe kuryātpatyāhāraḥ sa ucayate /
athavā nityakarmāṇi brahmārādhanabuddhitaḥ // 4 //
kāmyāni ca tathā kuryātpatyāhāraḥ sa ucyate /*

O great sage! Now I describe *pratyāhāra*. The senses that naturally run after their objects, withdrawing them forcibly (from their objects) is called *pratyāhāra*. Whatever one sees, seeing verily in all the *Brahman* alone with a concentrated mind is *pratyāhāra*. This is told by the knowers of the *Brahman* in days of yore. Whatever one does either pure or impure till the time of his death, it should be dedicated to *Brahman*, this is also called *pratyāhāra* or one should perform daily and other prescribed rituals and rites as his duties for the service and prayers of the *Brahman*. Worshipping of the lord through all one's desired actions is also called *pratyāhāra*.

Pratyāhāra by the Retention of Breath

*athavā vāyumākṛṣya sthānātsthānaṁ nirodhayet // 5 /
dantamūlāttathā kaṇṭhe kaṇṭhādurasī mārutam /
urodeśātsamākṛṣya nābhideśe nirodhayet // 6 //
nābhideśātsamākṛṣya kuṇḍalyāṁ tu nirodhayet /
kuṇḍalīdeśato vidvānmūlādhāre norodhayet // 7 //
athāpānātkaṭidvandve tathorau ca sumadyame /
tasmājjānudvaye jaṅghe pādāṅguṣṭhae nirodhayet // 8 //
pratyāhāro 'yamuktastu pratyāhārasmaraiḥ purā /*

Or after drawing in the *vāyu*, it should be established in one place and then to another. The *vāyu* should be withdrawn from the root of the teeth and established in the throat, from the throat to the chest (heart) and from the chest (heart) to the region of the navel. Withdrawing from the navel region, it should be established at the *kuṇḍalinī*. Withdrawing from the *kuṇḍalinī*, the wise man should establish it at *mūlādhāra*. Then taking it away from the area of *apāna vāyu*, it should be established at the both parts of the hips and from there in the middle of the thighs. And then it should be established at the knees, at the shanks, and the big toes of the feet. The experts in *pratyāhāra* from the days of the yore have named the above-mentioned practice *pratyāhāra*. -5-8

Result of Pratyāhāra

evamabhyāsayuktasya puruṣasya mahātmanah // 9 //
sarvapāpāni naśyanti bhavarogaśca suvrata /

In this way, O *Subrata*! The *Mahātmana* (great souled one) who is devoted to this practice, all his sins and diseases of the worldly cycles are destroyed. -9

nāsābhyāṃ vāyumākṛṣya niścalaḥ svastikāsanah // 10 //
pūrayedanilaṃ vidvānāpādataalamastakam /
paścatpādadvaye tadvānāmūlādhāre tathaiva ca // 11 //
nābhikandhe ca hr̥ṇmadhye kaṇṭhamūle ca tāluke /
bhruvormadhye lalāṭe ca tathā mūrdhani dhārayet // 12 //

Being stable with a calm mind in *svastikāsana* and drawing in the air through both nostrils, the wise one should fill in the air from the sole of the feet to the top of the head and then establish the *vāyu* at the feet, in the *mūlādhāra*, at the navel center, in the middle of the heart, at the root of the throat, at the palate, between the eyebrows, in the forehead and head. -10-12.

Pratyāhāra According to Vedānta

dehe svātmamatiṃ vidvānsamākṛṣya samāhitaḥ /
ātmanā 'tmani nirdvandve nirvikalpe nirodhayet // 13 //
pratyāhāraḥ samākhyātaḥ sākṣādvēdāntavedibhiḥ /
evamabhyasatastasya na kiñcidapi durlabham // 14 //

The wise yogi with an attentive mind should separate the thought of the Self (I-ness) from the body and establish himself in the non-dual and changeless inner *Ātman*. This is called, in fact, the real *pratyāhāra* by those who evidently acquired the knowledge of *Vedānta*. In this way, one who practices *pratyāhāra* there is nothing unattainable for him. -13-14.

Aṣṭamaḥ Khaṇḍa

Eighth Part

The Five Dhāraṇās

*athātaḥ sampravakṣyāmi dhāraṇāḥ pañca suvrata /
dehamadhyagate vyomni bāhyā'kāśaṁ tu dhārayet // 1 //*
*prāṇe bāhyānilaṁ tadvajjalane cagnimaudare /
toyaṁ toyāmsake bhūmiṁ bhūmibhāge mahāmune // 2 //*
*hayarāvalakārākhyam mantramuccārayetkramāt /
dhāraṇaiṣā parā proktā sarvapapaviśodhinī // 3 //*

O *Suvrata*! Now I explain you the five *dhāraṇās*. The outer ether should be concentrated in the ether element situated in the middle of the body. Similarly, the outer air element in the *prāṇa*, the outer fire element in the gastric fire, the outer water element in the water portion of the body and the earth element in the earthly part of the body. O Great Sage! These *bīja* mantras *haṁ yaṁ raṁ vaṁ, laṁ* should be pronounced in the given order (during the concentration of each element). This *dhāraṇā* is highly spoken. It purifies one from all sins. -1-3.

Location of Elements on Bodily Parts

*jāvantam prthivī hyamśo hyapāṁ pāyvantamucyate /
hrdayāmsastathāñyamśo bhrūmadhyānto'nilāmsakah // 4 //*
ākāśāmsastathā prājña mūrdhāmsaḥ parikīrtitaḥ /

The part up to end of the knees (from the sole of the foot) belongs to the earth element. The part from the knees to the end of the anus belongs to the water element. The part from the anus to the heart region belongs to the fire element. The part from the heart region to the eyebrow center belongs to the air element. The area of the head is said to be the part of ether element. -4.

Devatās of the Elements

brahmāṇam prthivībhāge viṣṇuṁ toyāmsake tathā // 5 //
*agnyamśe ca maheśānamīśvaram cānilāmsake /
ākāśāmsē mahāprajña dhārayettu sadāśivam // 6 //*

One should think of *Brahmā* in the part of the earth element, *Viṣṇu* in the part of the water element, *Maheśvara* in the part of the fire element, *Īśvara* in the part of the air element and *Sadāśiva* in the part of the ether element. -5-6.

Dhāraṇā on the Real Ātman

athavā tava vakṣyāmi dhāraṇām munipuṅgava /
puruṣe sarvaśāstāraṁ bodhānandamayam śivam // 7 //
dhārayetbuddhimānnityam sarvapāpaviśuddhaye /
brahmādikāryarūpāṇi sve sve samhṛtya kāraṇe // 8 //
sarvakāraṇamavyaktamanirūpyamacetanam /
sākṣādātmani sampūrṇe dhārayetpraṇave manaḥ /
indriyāṇi samāhṛtya manasātmani yojayet // 9 //

O Foremost Sage! I explain you one more *dhāraṇā*. The wise one should always meditate on the indwelling guide, the ruler of all, and the fully awakened and blissful *Śiva* daily for the purification of all the sins. Dissolving the form of actions and their effects of *Brahmā* and the rest to their respective causes, one should concentrate his mind on *sarvakāraṇa* (the prime cause of all), *avyakta* (the indescribable), *nirūpya* (the supreme being), *sampūrṇa* (complete in itself) and *sākṣādātma* (the real *Ātman*) in the form of *praṇava*. Also, withdrawing all the senses from their respective objects by the mind, he should engage with *Ātmā* (the Self).

Navamah Khaṇḍa

Ninth Part

Meditation on Yogīśvara (with Attributes)

athātaḥ sampravakṣyāmi dhyānaṁ samsāranāśanam /
ṛtaṁ satyaṁ paraṁ brahma sarvasamsārabheṣajam // 1 //
ūrdhvaretaṁ virūpākṣaṁ viśvarūpaṁ maheśvaram /
so 'hamityādareṇaiva dhyāyedyogīśvareśvaram // 2 //

Now I describe you *dhyāna* which destroys the bondages of the world. One should meditate on the *Yogīśvara* (Lord of the yogis) who is the Truth, the Existence, the Supreme *Brahman*, the remedy of all the worldly diseases, *ūrdhvareta* (one whose semen has moved upward), *virūpākṣa* (one who has unparalleled eyes), *viśvarūpa* (one who has omnipresent form) with due respect thinking that *so 'ham* (I am He). -1-2.

Meditation on Īśāna (without Attributes)

athavā satyamīśānaṁ jñānamānandamadvayam /
atyarthamamalaṁ nityamādimadyāntavarjitam // 3 //
tathā 'sthūlamanākāśamasamsprśyamacākṣuṣam /
na rasaṁ na ca gandhākhyamaprameyamanūpamam // 4 //
ātmānaṁ saccidānandamanantaṁ brahma subrata /
ahamasmītyabhidhyāyeddhyeyātītaṁ vimuktaye // 5 //

Or one should contemplate on *Īśāna* (the Ruler) Who is the Truth, the wisdom, the bliss and non-dual, divinely pure, the eternal, without beginning, middle and end, beyond the gross and ethereal level, the intangible, the imperceptible, neither taste nor so called smell, the immeasurable, the incomparable, *Saccidānanda* (the Existence, Consciousness and Bliss), endless and the Infinite *Brahman* in the form of his own *Ātmā*. O *Subrata*! He should determine by his mind that 'I am that Supreme Self'. This mediation done in this way gives liberation. -3-5.

Result of Meditation

evamabyāsayuktasya puruṣasya mahātmanah /
kramātvedāntavijñānaṁ vijāyeta na saṁśayaḥ // 6 //

The *Mahātmana* (great souled one) who is engaged in this type of mediation, he gradually acquires the knowledge of *Vedāntavijñāna* (the Science of *Vedānta*). -6.

Daśamaḥ Khaṇḍa

Tenth Part

The Right Samādhi

*athātaḥ sampravakṣyāmi samādhiṃ bhavanāśanam /
samādhiḥ samvidutpattiḥ parajīvaikatām prati // 1 //*

Now I describe *samādhi* in detail which destroys the bondages of the world. *Samādhi* is the direct manifestation of the knowledge of oneness between the *Paramātmā* and *Jivātmā*. -1.

*nityaḥ sarvagato hyātmā kūṭastho doṣavarjitaḥ /
ekaḥ sambhidyate bhrāntyā māyayā na svarūpataḥ // 2 //*

The *Ātmā* is truly eternal, all-pervading, unchangeable and free from all faults. Due to the delusion of *māyā* (the Illusion) *Eka* (the One Being, *Ātman*) is seen diverse. It is not so in its true form. -2.

Result of Samādhi

*tasmādadvaitamevāsti na prapañco na samsṛtiḥ /
yathākāśo ghatākāśo maṭhākāśa itīritaḥ // 3 //*
*tathā bhrantairdvidhā prokto hyātmā jīveśvarātmanā /
nāhaṃ deho na ca prāṇo nendriyāṇi mano nahi // 4 //*
*sadā sākṣisvarūpatvācchiva evāsmi kevalaḥ /
iti dhīryā munisreṣṭha sā samādhirihocyate // 5 //*

Therefore, there exists only non-dual Truth. There is no visible world; there is no round of deaths and births. Just like *ākāśa* (the ether) is called *ghatākāśa* (the ether of pot) and *maṭhākāśa* (the ether of *maṭha*/shelter), in the same way, the ignorant people regard *Paramātmā* in these two forms – the *jīva* and the *Īśvara*. “Neither I am the body, nor the vital air, nor the senses, nor the mind; existing ever in the form of witness, I am really *Śiva* alone”. O Foremost Sage! Such decisive conviction of the mind is called *samādhi* here. -3-5.

*so 'haṃ brahma na samsārī na matto 'nyaḥ kadācana /
yathā phenataraṅgādi samudrādutthitaṃ punaḥ // 6 //*

*samudre līyate tadvajjaganmayyanulīyate /
tasmānmanah prthannāsti jaganmāyā ca nāsti hi // 7 //*

“I am that *Brahman*, not that embodied Self (in the bondage of the worldly existence). Hence, there exists nothing separate from me ever. Just like the bubbles and waves rise from the ocean and are dissolved into it again. Similarly, this world is appeared from me and is dissolved in me. So, the mind (the fundamental cause of the world) is not separate from me. Also, this world and *māyā* (the illusion) do not exist separate from me.” -6-7.

*yasyaivam paramātmā 'yam pratyagbhūtaḥ prakāśitaḥ /
sa tu yāti ca puṁbhāvaṁ svayaṁ sākṣātparāmṛtam // 8 //*

In this way, he who experiences the direct manifestation of the *Paramātmā* in the form of his own *Ātmā*, he himself becomes the form of *Puruṣa* (Supreme Being) and directly gains *parāmṛta* (the supreme state of immortality). -8.

*yadā manasi caitanyaṁ bhāti sarvatragaṁ sadā /
yogino 'vyavadhānena tadā sampadyate svayaṁ // 9 //*
*yadā sarvāṇi bhūtāni svātmanyeva hi paśyati /
sarvabhūteṣu cātmānaṁ brahma sampadyate tadā // 10 //*

When a yogi experiences a clear perception of the omnipresent, all pervasive consciousness in the form of *Ātman*, then he himself is established in the form of the *Paramātmā*. When he sees all beings in his own *Ātman* and sees his *Ātman* in all beings, then he obviously becomes the *Brahman*. -9-10.

Attainment of the Highest Bliss

*yadā sarvāṇi bhūtāni samādhistho na paśyati /
ekībhūtaḥ pareṇā 'sau tadā bhavatikevalaḥ // 11 //*
*yadā paśyati cātmānaṁ kevalaṁ paramārthataḥ /
māyāmātraṁ jagatkṛtsnaṁ tadā bhavati nirvṛtiḥ // 12 //*

When a yogi established in *samādhi* after achieving the oneness with the *Paramātmā* does not see any beings different from him, then he is established in the form of the *Paramātmā* alone. When he sees his own *Ātmā* in the form of *paramārtha* (the highest truth) alone and he considers the whole world is only the play of *māyā* (the illusion), then he attains the highest bliss. -11-12.

*evamuktvā sa bhagavāndattātreyo mahāmuniḥ /
sāṅkṛtiḥ svasvarūpeṇa sukhamāste tinirbhayaḥ // 13 //*

Thus, Lord *Dattātreya* having spoken those verses (above), went in silence and *Sāṅkṛti*, the Lord of the *Munis* having listened them heartily, established in his own true from and remained happily beyond all fears. -13.

Śānti Pātha

*om āpyāyantu mamāṅgāni vāk prāṇaścakṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi /
sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma
nirākuryāṃ mā mā brahma nirākarot
anirākaraṇaṃ astvanirākaraṇaṃ me'stu /
tadātmani nirate ya upaniṣatsu dharmāḥ
te mayi santu te mayi santu //
om śāntiḥ / śāntiḥ / śāntiḥ //*

Om! May my limbs, speech, vital air, eyes, ears, strength, and all the senses be fully developed. All that is revealed by the *Upaniṣads* is *Brahman*. May I never deny it. May Brahman never disown me. Let there be no repudiation (from *Brahman*); Let there be no infidelity from my side. May all the *dharma*s extolled by the *Upaniṣads* shine in me Who am intent on knowing the Self. May they shine in me! Om! Peace! Peace! Peace!

itijābāladarśanopaniṣatsamāptā //

Thus ends the *Jābāla Darśana Upaniṣad* belonging to *Sāmaveda*.

Book Three

Yogatattva Upanishad

Treatise on Nādā Yoga Sādhana

(English Translation Accompanied by Sanskrit
Text in Roman Transliteration)

Translated into English by
Swami Vishnuswaroop

Introduction

The *Yogatattva Upaniṣad* belongs to *Kriṣṇa Yajurveda*. The various subject matters of yoga are elaborately described in it. In the beginning Lord *Viṣṇu* imparts the knowledge of the mysterious truth of yoga to Brahma. It is said that yoga is a means to attain the highest state or self-realization. *Mantra Yoga*, *Laya Yoga*, *Haṭha Yoga* and *Rāja Yoga* and their four states – *ārambha*, *ghaṭa*, *paricaya* and *niśpatti* are described. Further the moderation in diet and daily routine for a yogi are stated. The description of preliminary signs of *yoga siddhis* (perfection in yoga) and instructions for keeping oneself away from these powers are detailed.

Yoga *Sāadhanā* when followed and practiced with full devotion and a concentrated mind certainly bestows success to a yogi and he is equipped with all the *siddhis* (*aṇimā*, *garimā* and *mahimā*, etc.). He becomes the authority of the divine powers. Finally, after realizing the essence of the Self like an unwavering lamp within himself, he is liberated from the worldly cycles of death and birth.

Thus, the major subjects of yoga with its with its ultimate goal are presented in this *Upaniṣad*, which makes it unique and complete.

A key to transliteration is given at the end of the text. It is hoped that this book will be helpful for all who are interested to understand the *vedantic* view on the truth of yoga.

Publisher

Yogatattva Upanishad

Śānti Pāṭha

om sahanāvavatu.

saha nau bhunaktu.

saha viryam karavāvahai.

tejasvināvadhitamastu mā vidviśāvahai.

om śāntiḥ om śāntiḥ om śāntiḥ!

Om. May He protect both of us together. May He nourish both of us together. May both of us get strength and power together. May our knowledge (given and received between us) be powerful. May there be no animosity between us. Om. May there be peace, peace and peace again in all three worlds and May the three types of pains/miseries be peaceful.

Description of Yogatattva

yogatattvaṃ pravakṣyāmi yogināṃ hitakāmyayā /

yacchrutvā ca paṭhitvā ca sarvapāpaiḥ pramuchyate //1//

Now I am going to describe *yogatattva* (truth of yoga) for the benefit and fulfillment of the desire of yogis. All sins are destroyed by hearing and studying about it. – 1.

Mahāyogī Viṣṇu

viṣṇurnāma mahāyogī mahābhūto mahātapāḥ /

tattvamārge yathā dīpo drśyate puruṣottamaḥ //2//

Puruṣottama (the Supreme Personality) called *Viṣṇu* is *Mahāyogī* (the Supreme Yogi), *Mahābhūta* (the Supreme Being and *Mahātapas* (the Supreme Ascetic)). He is luminous like a lamp on the path of the truth. – 2.

tamārādhya jagannāthaṃ praṇipatya pitāmahaḥ /

papraccha yogatattvaṃ me brūhi cāṣṭāṅgasamyutam //3//

Pitāmaha (the Grandfather) *Brahmā* having duly worshipped and saluted *Jagannātha* (the Lord of the universe, *Viṣṇu*) asked Him, “O Lord! Please explain me *yogatattva* (the truth of yoga) with its eight limbs. -3.

Net of Māyā

tamuvāca hr̥ṣīkeśo vakṣyāmi śruṇu tattvataḥ /

sarve jīvāḥ sukhairdhuḥkhairmāyājālena veṣṭitāḥ //4//

Having heard this *Hṛṣīkeśa* (Lord *Viṣṇu*) replied, “I explain the truth (of yoga) in essence. Listen it carefully. All souls are entrapped in the net of happiness and sorrow of *Māyā* (illusion). -4.

*teṣāṃ muktikaram mārgaṃ māyājālanikṛntanam /
janmamṛtyujarā vyādhināśanam mṛtyutāarakam //5//*

It is the path which gives liberation by destroying the net of *Māyā*. It is the destroyer of birth and death, old age and disease. It is the conqueror of death. -5.

Kaivalya Pada

*nānāmārgaistu duṣprāpaṃ kaivalyaṃ paramaṃ padam /
patitāḥ śāstrajāleṣu prajñayā tena mohitā //6//*

It is difficult to attain *kaivalya pada* (the Supreme State) following various paths. The wise men fall into net of various *śāstras* (scriptures) and their minds are deluded by the knowledge (of those *śāstras*). -6.

*anirvācyam padam vaktum na śakyam taiḥ surairapi /
svātmaprakāśarūpaṃ tatkiṃ śāstreṇa prakāśyate //7//*

That Indefinable State cannot be described even by the gods. One which is in the form of self-shining *Ātma*, how can It be clarified by the *śāstras*? -7.

*niṣkalaṃ nirmalaṃ śāntaṃ sarvātītaṃ nirāmayam /
tadeva jīvarūpeṇa puṇyapāpaphalairvṛtam //8//*

He is undivided, without taints, tranquil, beyond all and free from diseases. It is in the form of *Jīva* becomes complete by the results of (its) virtue and sin. -8.

Paramātmā Beyond All

*paramātmāpadam nityaṃ tatkathaṃ jīvatāṃ gatam /
sarvabhāvapadātītaṃ jñānarūpaṃ nirañjanam //9//*

When the seat of *Paramātmā* is eternal, above and beyond all the state of all existence in the form of wisdom and free from any stains, how does it become *Jīva*? -9.

Creation of Piṇḍa

*vārivatsphuritaṃ tasminstatrāhaṃkṛtirutthitā /
pañcātmakamabhūtpiṇḍam dhātubaddam guṇātmakam //10//*

In His Spirit there arose a bubble like in water and there appeared *ahaṃkāra* (ego). From it there appeared a *piṇḍa* (body) made of *pañcabhūta* (the five elements) bound together with *dhātus* and *guṇas*. -10.

*sukhaduḥkhaiḥ samāyuktaṃ jīvabhāvanayā kuru /
tena jīvābhīdhā proktā viśuddhaiḥ paramātmāni //11//*

The *Pure Paramātmān* associating with happiness and misery thought to take the form of *jīva*. Due to this reason, it was called *jīva*. -11.

*kāmakrodhabhayam cāpi mohalobhamado rajah /
janma mrtyuśca kārpaṇyam śokastandrā kśudhā tṛṣā //12//
tṛṣṇā lajjā bhayam duḥkham viśādo harśa eva ca /
ebhirdoṣairvinirmuktaḥ sa jīvaḥ kevalo mataḥ //13//*

The *jīva* is regarded to be *kevala* (pure) when it is freed from these faults of passion, anger, fear, delusion, greed, pride, lust, birth, death, avarice, grief, torpor, hunger, thirst, craving, shame, terror, pain, grief and cheer. -12-13.

Importance of Knowledge and Yoga

*tasmāddoṣavināśārthamupāyam kathayāmi te /
yogahīnam katham jñānam mokśadam bhavati dhruvam //14//
yogohi jñānahīnastu na kśamo mokśakarmani /
tasmājjñānam ca yogaṁ ca mumukśudṛdhamabhyaset //15//*

Therefore, I shall describe you the measures to destroy those faults (mentioned above). How the knowledge without yoga can certainly give liberation? Yoga without knowledge also cannot attain liberation. Hence, one who wishes for attaining liberation should firmly practice both the knowledge and yoga. -14-15.

The World After Ajñāna

*ajñānādeva saṁsāro jñānādeva vimucyate /
jñānasvarūpamevādau jñānam jñeyaiikasāadhanam //16//*

The worldly existence certainly appears from *ajñāna* (ignorance). One is certainly liberated from it through *jñāna* (knowledge) alone. In the beginning knowledge alone exists. So, the knowledge alone is the means to achieve *jñeya* (what ought to be known). -16.

Nature of Saccidānanda

*jñātaṁ yena nijam rūpaṁ kaivalyaṁ paramaṁ padam /
niṣkalaṁ nirmalaṁ sākṣātsaccidānandarūpakaṁ //17//
utpattisthitisamhārasphūrtijñānavivarjitam /
etajjñānamiti proktamatha yogaṁ bravāmi te //18//*

By which one knows his true form and the highest state which is pure in the form *Saccidānanda* (Truth, Existence and Bliss), free from fault, creation, existence, destruction and appearance is the real *jñāna*. Now I describe you about yoga. -17-18.

Types of Yoga

yogo hi bahudhā brahmanbhidyate vyavahārataḥ /

mantrayogo layaścaiva haṭho'sau rājayogataḥ //19//

O *Brahman*! Various types of yoga has been described according to its usage, e.g. *Mantra Yoga*, *Laya Yoga*, *Haṭha Yoga*, *Rāja Yoga*, etc. -19.

Stages of Yoga

*ārambhaśca ghataścaiva tathā paricayaḥ smṛtaḥ /
niṣpattiścetyavasthā ca sarvatra parikīrtitā //20//*

Four stages of yoga has been described everywhere. These stages are *ārambha*, *ghata*, *paricaya* and *niṣpatti*. -20.

Characteristics of Stages

*eteṣāṃ lakṣaṇaṃ brahmanvavakṣye śṛṇu samāsataḥ /
mātrkādiyutaṃ mantraṃ dvādaśābdaṃ tu yo japet //21//
krameṇa labhate jñānanaṃimādiguṇānviṭaṃ /
alpabuddhirimaṃ yogaṃ sevate sādhaḥkādhamaḥ //22//*

Listen, O *Brahman*! I shall describe you the characteristics of these (stages) briefly. One who practices a *mantra* along with its *mātrkā* (proper intonations of the sounds) for twelve years; he then gradually obtains the wisdom of *aṇimā siddhi*, etc. But this type of yoga is practiced by those people who have low level of intellect and they are low class *sādhakas*. -21-22.

*layayogaścittalayaḥ kotiśaḥ parikīrtitaḥ /
gacchantiṣṭhansvapanaḥbhuñjandhyāyenniṣkalamīśvaram //23//*

The absorption of *chitta* (the mind) is *Laya Yoga*. It has been described having millions types. One should constantly contemplate the undivided *Īśvara* while walking, sitting, sleeping and eating. -23.

*sa eva layayogaḥ syāddhaṭhayogamataḥ śṛṇu /
yamaśca niyamaścaiva āsanaṃ prāṇasamyamaḥ //24//
pratyāhāro dhāraṇā ca dhyānaṃ bhrūmadhyame harim /
samādhiḥ samatāvasthā sāṣṭāṅgo yoga ucyate //25//*

It is *Laya Yoga* that has been described above. Now listen about *Haṭha Yoga*. *Yama* (forbearance), *niyama* (religious observance), *āsana* (posture), *prāṇasamyama* (control of breath), *pratyāhāra* (withdrawal of the senses), *dhāraṇā* (concentration), *dhyāna* (meditation) on *Hari* in the middle of the eyebrows and *samādhi* (superconscious state) or *samatāvasthā* (the equilibrium state of mind) are called the *Aṣṭāṅga Yoga*. -24-25.

Various Mudrās

*mahāmudrā mahābandho mahāvedhaśca khecari /
jālandharoḍḍiyāṇaśca mūlabandhastathaiva ca //26//
dīrghapraṇavasandhānaṃ siddhāntaśravaṇaṃ param /*

vajroli cāmarolī ca sahajolī tridhā matā //27//

Mahāmudrā, mahābandha, mahāvedha and khecari, jālandhara bandha, uḍḍiyāṇa bandha, mūlabandha, dīrgha praṇava sandhāna (constant repetition of long *AUM* without interruption), hearing of the ultimate reality and the three *vajroli, amarolī* and *sahajolī* are called *mudrās*. -26-27.

Yama, Niyama and Āsana

eteṣāṃ lakṣaṇaṃ brahmanpratyekaṃ śruṇu tattvataḥ /

ladhvāhāro yameṣveko mukhyo bhavati netaraḥ //28//

ahiṃsā niyameṣvekā mukhyā vai caturānana /

siddhaṃ padmaṃ tathā śiṃhaṃ bhadraṃ ceti catuṣṭayam //29//

O *Brahman!* Now hear the characteristics of each of them in essence. Of *yamas*, eating or taking little food is main thing and *ahiṃsā* (non-violence) is prime in *niyama*. *Siddha, padma, śiṃha* and *bhadra* are the main four postures. -28-29.

Obstacles in Yoga Practice

prathamābhyāsakāle tu vighnāḥ syuścaturānana /

ālasyaṃ katthanaṃ dhūrtagoṣṭhī mantrādisādhanaṃ //30//

O *Caturānana* (Four-faced One) first of all in the preliminary stage of practice these obstacles arise, e.g. laziness, self-praise, meeting with cunning people, practice of mantras, etc. -31.

dhātustrilaulyakādīni mṛgaṭṛṣṇāmayāni vai /

jñātvā sudhīstyajetsarvān vighnānpuṇyaprabhāvataḥ //31//

A wise practitioner should consider metals (coin, gold, silver etc. wealth), woman, restlessness, etc. in the form of mirage and obstacles and abandon them by the power of his virtuous deeds. -31.

All About a Maṭha

praṇāyāmaṃ tataḥ kuryātpadmāsanagataḥ svayam /

śuśobhanaṃ maṭhaṃ kuryātsūkṣmadvāraṃ tu nirvraṇam //32//

Then performing *padmāsana*, he should practice *praṇāyāma*. He should build a beautiful *maṭha* (hut, cottage, cell) with a small door and without any holes. -32.

suṣṭhu liptaṃ gomayena sudhayā vā prayatnataḥ /

maṭkuṇairmaśakairlūtairvarjitaṃ ca prayatnataḥ //33//

Then it should be smeared well with cow-dung and cleaned properly. With due care, it should be made free from bugs, mosquitoes, spiders, etc. -33.

dine dine ca saṃmṛṣṭaṃ saṃmārjanyā viśeṣataḥ /

yāsitam ca sugandhena dhūpitam guggulādibhiḥ //34//

It should be specially cleaned well every day. It should be scented with good incense and smoked with *guggula* (fragrant gum). -34.

*nātyucchritam nātīnicam cailājinakuśottaram /
tatropaviśya medhāvī padmāsanāmanvitaḥ //35//*

Sitting on a seat neither too high nor too low which is made of either cloth (cotton), deerskin or *kuśa* (the sacred grass), the wise practitioner should perform the *padmāsana*. -35.

Practice of Prāṇāyāma

*ṛjukāyaḥ prañjaliśca praṇamedīṣṭadevatām /
tato dakṣiṇahastasya aṅguṣṭhenaiva piṅgalām //36//
nirudhya pūrayedvāyumiḍayā tu śanaiḥ śanaiḥ /
yathāśaktyavirodhena tataḥ kuryācca kumbhakam //37//*

Keeping his body straight and joining the hands together, he should salute his *iṣṭa devatā* (favorite deity). Then closing *piṅgalā* (the right nostril) with his right thumb, he should slowly inhale through *idā* (the left nostril) and perform *kumbhaka* (retention of breath) according to his capacity.

*punastyajetpiṅgalayā śanairēva na vegataḥ /
punaḥ piṅgalāpūrya pūraedudaram śanaiḥ //38//
dhārayitvā yothāśakti recayedīḍayā śanaiḥ /
yathā tyajettayāpūrya dhārayedavirodhata //39//*

Then he should exhale slowly, not fast through the right nostril. Then he should slowly fill his stomach through the right nostril and retain the breath inside according to his capacity and then exhale it slowly through the left nostril. Whichever nostril is used for exhalation, the air should be inhaled through the same nostril; it should be retained (inside) according to one's capacity and exhaled through the opposite nostril. In this way, one should go on practicing it in a sequential order without break. -38-39.

About the Mātrā (Time Measure)

*jānu pradakṣiṇīkrtya na drutaṁ na vilambitam /
aṅguḷisphoṭanam kuryātsā mātrā parigīyate //40//*

Neither very speedily nor very slowly, one should complete circle of the knee with the palm of the hand and snap the fingers (usually the thumb and middle finger) once. The time (length for doing so) is called a *mātrā*. -40.

*īḍayā vāyumāropya śanaiḥ ṣoḍaśamātrayā /
kumbhayetpūritam paścāccatuḥṣaṣṭyā tu mātrayā //41//
recayetpiṅgalānāḍyā dvātriṁśanmātrayā punaḥ /*

punaḥ piṅgalayāpūrya purvavatsusamāhitaḥ //42//

One should inhale the air through the left nostril for sixteen *mātrās* and then retain it (inside) for sixty-four *mātrās* and exhale the air through the right nostril for thirty-two *mātrās*. Again he should inhale through the right nostril and continue the practice as before. -41-42.

Time of Prāṇāyāma Practice

*prātarmadhyam̐dine sāyamardharātre ca kumbhakān /
śanairāśītīparyantaṁ caturvāraṁ samabyaset //43//*

One should practice the *kumbhakas* (retention of breath) in the morning, at noon, in the evening and midnight four times a day, slowly and slowly extending the numbers of *kumbhakas* up to eighty. -43.

Purification of Nāḍīs

*evam māsatrayaḥbyāsānnāḍīśuddhistato bhavet /
yadā tu nāḍīśuddhiḥ syāttadā cinhāni bāhyataḥ //44//*

In this way, by the practice of three months the *nāḍīs* are purified. When the *nāḍīs* have been purified, then external signs are seen (on the physical level). -44.

Result of Nāḍī Purification

*jāyante yogino dehe tāni vaksyāmyaśeṣataḥ /
śarīralaghutā dīptirjāṭharāgnivivardhanam //45//
kṛśatvaṁ ca śarīrasya tadā jāyate niścitam /
yogavighnakarāhāraṁ varjayediyogavittamaḥ //46//*

I shall describe all the external signs which are: lightness of the body, shiny tone (of the body), strengthening of digestive fire and slimness of the body. The excellent yogi should give up those foods that are harmful to yoga practice. -46.

Prohibition of Foods

*lavaṇaṁ sarṣapaṁ cāmlamuṣṇaṁ rūkṣaṁ ca tīkṣṇakaṁ /
śākajātaṁ rāmaṭhādi vanhistripathasevanam //47//
prātaḥ snānopavāsādikāyakleśāṁśca varjayet /
abhyāsakāle prathamam̐ śastaṁ kṣīrājyabhojanam //48//*

Salt, oil (mustard) sour, hot, pungent, or green vegetables; spices like asafoetida, etc., sitting near fire, (association with) women, walking, early morning bath, fasting, etc. should be given up. In the preliminary stage of practice, food made of the mixture of milk and ghee is excellent. -47-48.

Yogic Food

*godhūmamudgaśālyannaṁ yogavrddhikaraṁ viduḥ /
tataḥ paraṁ yatheṣṭaṁ tu śaktaḥ syādvāyudhārane //49//*

Foods that are made of wheat, lentil and rice are said to promote the practice of yoga. By practicing in this way, the yogi gains the ability for holding the breath as long as according to his will. -49.

Kevala Kumbhaka

*yatheṣṭadhāraṇādvāyoḥ sidhyetkevalakumbhakaḥ /
kevale kumbhake siddhe recapūravivarjite //50//*

After gaining the ability to retain the breath as long as comfortable, perfection in 'kevala kumbhaka' (spontaneous retention of breath) is achieved. Then inhalation and exhalation should be given up. -50.

Result of Kevala Kumbhaka

*na tasya durlabhaṁ kiñcittriṣu lokeṣu vidyate /
prasvedo jāyate pūrvaṁ mardanaṁ tena kārayet //51//*

After having done it (mentioned above), there is nothing unachievable for him in all the three worlds. When there is sweating during the practice, it should be rubbed on the body. -51.

*tato 'pi dhāraṇādvāyoḥ krameṇaiva śanaiḥ śanaiḥ /
kampō bhavati dehasya āsanasthasya dehinaḥ //52//*

When the ability of retaining the breath increases slowly and slowly, in its interval, the body of the yogi seated in his āsana starts to tremble. -52.

*tato 'dhikatarābhyāsāddārdurī svena jāyate /
yathā ca darduro bhāva utplutyotplutya gacchati //53//
padmāsanasthito yogī tathā gacchati bhūtale /
tato 'dhikatarābhyāsādbhūmityāgaśca jāyate //54//*

Then practicing furthermore, the attempts made by a yogi are similar to a frog. Like the frog jumps off and comes back to the ground, so is the condition of the yogi sitting in *padmāsana*. When the practice is increased further, he starts to rise above the ground. -53-54.

Levitation of the Yogi

*padmāsanastha evāsau bhūmimutsṛjyavartate /
atimānuṣaceṣṭādi tathā sāmārthyamudbhavet //55//*

The yogi seated in *padmāsana*, due to his advanced practice remains rising in the air. In this way, he gains the power to perform superhuman acts. -55.

No Demo of Powers

*na darśayecca sāmārthyam darśanaṁ vīryavattaram /
svalpaṁ vā bahudhā duḥkham yogī na vyathate tadā //56//*

A yogi should not demonstrate his power and ability to others. Seeing in himself (his power and ability), he should promote his enthusiasm. Then he

is not troubled by any minor or major pain. -57.

Decrease of Bodily Discharge

*alpamūtrapurīṣaśca svalpanidraśca jāyate /
kīlavo dūṣikā lālā svedadurgandhatānete // 57//
etāni sarvathā tasya na jāyante tataḥ param /
tato 'dhikatarābhyāsādbalamutpadhyate bahu //58//*

The yogi's urine, defecation and sleep are decreased. He does not have eye and nasal discharge, saliva, sweat and bad smell in his mouth. By continuing his practice further, he attains great power. -57-58.

Bhūcara Siddhi

*yena bhūcarasiddhiḥ syādbhūcaraṇām jaye kśamaḥ /
vyāghro vā śarabho vāpi gajo gavaya eva vā //59//
siṃho vā yoginā tena mṛyante hastatāḍitāḥ /
kandarpasya yathā rūpaṃ tathā syādapi yoginaḥ //60//*

By this (power) the yogi achieves *bhūcara siddhi*, which bestows him victory over all the creatures in this earth. Tiger, *śarabha* (a kind of deer), elephant, wild bull or lion are killed by the blow of his hand. The appearance of the yogi becomes beautiful similar to *kandarpa* (the god of love). -59-60.

*tadrūpavaśagā nāryaḥ kāṅkśante tasya saṅgamam /
yadi saṅgaṃ karotyēsa tasya bindukśayo bhavet //61//*

Being infatuated by the beautiful appearance of the yogi, women desire to enjoy his association with them. If he fulfills their desire, his semen will be destroyed. -61.

Preservation of Bindu

*varjayitvā striyāḥ saṅgaṃ kuryādabhyāsamādarāt /
yogino 'ṅge sugandhaśca jāyate bindudhāraṇāt //62//*

Therefore, giving up the association of women, he should go in doing his practice with reverence. By the preservation of *bindu* (semen), the body of the yogi emits fragrance. -62.

Practice of Praṇava

*tato rahasyupāviṣṭaḥ praṇavaṃ plutamātrayā /
japetpūrvārjitānāṃ tu pāpānāṃ nāśahetave //63//*

Then staying in a secret place, he should go on repeating *praṇava* (*AUM* or *OM*) with *plutamātrā* (the three *mātrās* in which the intonation is prolonged) in order to destroy all his sins of the past lives. -63.

Ārambha Avasthā

sarvavighnaharo mantraḥ praṇavaḥ sarvadoṣahā /

evamabhyāsayogena siddhirārambhasaṁbhavā //64//

The mantra *praṇava* is the destroyer of all obstacles and impurities. By this yogic practice he can achieve the perfection of *ārambha* (first or beginning) *avasthā* (stage). -64.

Ghaṭa Avasthā

tato bhavedghaṭāvasthā pavanabhyāsatatparā /

prāṇo 'pāno mano buddhirjīvātmaparamātmānoḥ //65//

anyonyasyāvirodhena ekatā ghaṭate yadā /

ghaṭāvastheti sā proktā taccinhāni bravīmyaham //66//

After this *ghaṭa avasthā* is attained by intently practicing the retention of breath. By the practice through which when the perfect union is established without any contradiction between *prāṇa* and *apāna*, *mana* and *buddhi*, *jīvātmā* and *paramātmā* is called *ghaṭa avasthā*. I am going to describe its signs. -65-66.

Signs of Ghaṭa Avasthā

pūrva yaḥ kathito 'bhyāsaścaturthāṁśaṁ parigrahet /

divā vā yadi vā sāyaṁ yāmamātraṁ samabhyaset //67//

ekavāraṁ pratidinam kuryātkevalakumbhakam /

indriyāñindriyārthebhyo yatpratyāharaṇaṁ sphuṭam //68//

yogī kumbhakamāsthāya pratyāhāraḥ sa ucyate /

yadyatpaśyati cakṣurbhyāṁ tattadātmēti bhāvayet //69//

Whatever time period for his practice was mentioned before, now he should only practice one-fourth of the specified time. Whether it is during the day or during the night, he should practice only for a *yāma* (three hours). He should practice *kevala kumbhaka* only once a day. *Pratyāhāra* occurs when the senses are withdrawn from their respective sense-organs/objects. When a yogi is established in *kumbhaka*, it is called *pratyāhāra*. At that time whatever the yogi sees through his eyes, he should regard it as *Ātman*. -67-69.

Regarding Everything As Ātman

yadyacchrṇoti karṇābhyāṁ tattadātmēti bhāvayet /

labhate nāsayā yadhyattattadātmēti bhāvayet //70//

Whatever he hears with his ears, he should regard it as *Ātman*. Whatever he smells through his noses, with his skin, he should regard it as *Ātman*. -70.

jihvayā yadrasaṁ hyatti tattadādmēti bhāvayet /

tvacā yadyatsprśedyogī tattadātmēti bhāvayet //71//

Whatever he tastes with his tongue, he should regard it as *Ātman*.
Whatever the yogi touches with his skin, he should regard it as *Ātman*. -71.

*evam jñānendriyāṇāṃ tu tattadātmani dhārayet /
yāmamātram pratidinam yogī yatnādatandritaḥ //72//*

In this way, whatever objects of senses are there, the yogi should hold them in his Inner Self and he should practice it every day with due effort for one *yama* (three hours). -72.

Achievement of Various Siddhis

*yathā vā cittasāmarthyam jāyate yogino dhruvam /
dūraśrutirdūradrṣṭiḥ kṣaṇāddūrāgamastathā //73//
vāksiddhiḥ kāmārūpatvamadrśyakaraṇī tathā /
malamūtrapralepena lohādeḥ svarṇatā bhavet //74//
khe gatistasya jāyeta santatābhyāsayogataḥ /
sadā buddhimatā bhāvyam yoginā yogasiddhaye //75//*

Thus, when the mental power of the yogi is certainly increased through practice, then various *siddhis* (supernatural powers) are gained by the yogi like clairaudience, clairvoyance, ability to go anywhere in a moment, perfection of speech, ability to take any form as desired, ability to become invisible and transformation of iron into gold by smearing his excretion (on iron), ability to travel through space. The wise yogi should always contemplate on *yoga siddhi* (perfection of yoga i.e. union with *Paramātmān*). -73-75.

Concealment of Siddhis

*ete vighnā mahāsiddherna rametteṣu buddhimān /
na darśayetsvasāmarthyam yasya kasyāpi yogirāt //76//*

The wise yogi should not be delighted with all these great powers. The sovereign yogi should never disclose and demonstrate his powers to anyone. -76.

*yathā mūḍho yathā mūrkhō yathā badhira eva vā /
tathā varteta lokasya svasāmarthyasya guptaye //77//*

Therefore, the yogi should remain as an ignorant, foolish or deaf person among the people in general. He should conceal his abilities and be in secret. -77.

*śiṣyāśca svasvakāryeṣu prārthayanti na saṃśayaḥ /
tattaṭkarmakaravyagraḥ svābhyāse 'vismṛto bhavet //78//*

The disciples of the yogi certainly request him for his involvement in their desired karmas (activities). But the yogi should never be away/forget his own practice being engrossed in others' activities. -78.

Devotion to Yogic Practice

*sarvavyāpāramutsrjya yoganiṣṭho bhavedyatiḥ /
avismṛtya gurorvākyamabhyasettadaharniṣam //79//*

He should give up all other activities and devote himself to the practice of yoga. Without forgetting the words of his Guru, he should constantly practice day and night. -79.

Ghaṭa Avasthā

*evam bhavedghaṭāvasthā santatābhyāsayogataḥ /
anabhyāsavataścaiva vṛthāgoṣṭhyā na siddhyati //80//*

In this way, he attains *ghaṭāvasthā* through his continuous involvement in his yogic practice. Perfection is attained through constant practice, not by mere gossip. -80

Paricaya Avasthā

*tasmātsarvaprayatnena yogameva sadābhyaset /
tataḥ paricayāvasthā jāyate 'bhyāsayogataḥ //81//
vāyuh paricito yatnādaghninā saha kuṇḍalīm /
bhāvayitvā suṣumnāyām praviśedanirodhataḥ //82//*

Therefore, the yogi should always go on practicing with all efforts. Then, there occurs an auspicious beginning of *paricaya avasthā* by the practice of yoga. For (achieving) this stage, visualizing the *kuṇḍalinī* along with the *agni* (fire) fired by the *vāyu* should be made to enter the *suṣumnā* through the practice without any disturbance. -81-82.

Mind to Mahā Patha

*vāyunā saha cittam ca praviśecca mahāpatham /
yasya cittam svapavanam suṣumnām praviśediha //83//
bhūmirāpo 'nalo vāyurākāśaśceti pañcakaḥ /
yeṣu pañcasu devānām dhāraṇā pañcadhocyate //84//*

Then *chitta* (the mind) along with the *vāyu* should be directed to *mahā patha* (the great path i.e. *suṣumnā*). Here (if) one's mind along with the *vāyu* entered *suṣumnā* (the middle psychic pathway), then he should contemplate on five deities in the form of the five elements – *bhūmi* (earth), *āpa* (water) *anala* (fire), *vāyu* (air) and *ākāśa* (ether). These five *dhāraṇās* are called *pañca dhāraṇā* (concentration on the five elements). -83-84.

Practice of Pañca Dhāraṇā

*pādādi jānuparyantaṁ pṛthivīsthānamucyate /
pṛthivi caturastraṁ ca pītavarṇam lavarṇakam //85//
pārthive vāyumāropya lakāreṇa samanvitam /
dhyāyaścaturbhujākāraṁ caturvaktraṁ hiraṇmayam //86//*

It is said that the area of *pr̥thivī tattva* is from the feet to the knees. It has four-sided shape, is of yellow color and its *varṇa* (alphabet) 'la'. Placing the *vāyu* upon the earth element in combination with the 'lakāra' (the alphabet 'la'), one should contemplate there on golden colored *brahmā* having four arms and four mouths. -85-86.

Dhāraṇā on Pr̥thivī Tattva

*dhārayetpaṇca ghaṭikāḥ pr̥thivījayamāpnuyāt /
pr̥thivīyogato mṛtyurna bhavedasya yoginaḥ //87//*

In this way, by concentrating there for *pañca ghaṭikā* (two hours) he gains victory over the earth element. Such a yogi does not face his death due to his contact with the earth (i.e. he cannot be stroked and killed by the earth). -87.

Dhāraṇā on Āpas Tattva

*ājānoḥ pāyuparyantamapām sthānaṁ prakīrtitam /
āpo 'rdhacandraṁ śuklaṁ ca vaṁbījaṁ parikīrtitam //88//
vāruṇe vāyumāropya vakāreṇa samanvitam /
smarannārāyaṇaṁ devaṁ caturbāhuṁ kirīṭinam //89//
śuddhaspahṭikasāṅkāśaṁ pītavāsasamacyutam /
dhārayetpaṇca ghaṭikāḥ sarvapāpaiḥ pramucyate //90//*

It is said that the area of *āpas tattva* is from the knees to the anus. It has a crescent shape, is of white color and 'vaṁ' is its *bīja*. Placing the *vāyu* upon the earth element in combination with the *bīja* 'vaṁ', one should contemplate there on the God *Nārāyaṇa* who has four arms, is wearing a crown, is pure like crystal in his orange clothes and is non-decaying. By practicing this *dhāraṇā* there for *pañca ghaṭikā* (two hours), he is freed from all sins. -88-90.

Dhāraṇā on Agni Tattva

*tato jalādbhayaṁ nāsti jale mṛtyurna vidyate /
āpāyorhṛdayāntaṁ ca vanhisthānaṁ prakīrtitam //91//*

Then there is no fear from water for him and he does not face his death due to water. It is said that *vanhi sthāna* (the place of fire) is from *āpas tattva* (the area of anus) to *hṛdaya* (the heart). -91.

*vanhistrikoṇaṁ raktaṁ ca rephākśarasamudbhavam /
vanhau cānilamāropya rephākśarasamujjvalam //92//*

Agni is of triangular shape. Its color is red and it is originated with *repha akśara* (the alphabet 'ra'). Placing the *vāyu* upon the fire element the radiant alphabet 'ra' should be combined there.

Contemplation on Triyakśa

*triyakṣaṃ varadaṃ rudraṃ taruṇāditya sannibham /
bhasmodhūlitasarvāṅgaṃ suprasannamanusmaran //93//*

One should always contemplate with a very happy mind on *Rudra*, the three-eyed one, who fulfills all wishes, who has the color of the rising sun and who has smeared ashes all over his body. -93.

Result of Triyakṣa Dhāraṇā

*dhārayetpañca ghaṭikā vanhināsau na dāhyate /
na dahyate śarīraṃ ca praviṣṭasyāgnimaṇḍale //94//*

By practicing this *dhāraṇā* there for *pañca ghaṭikā* (two hours), he is not burnt by the fire. Besides, his body does not burn even by chance fallen in *āgni maṇḍala* (the sphere of the burning fire). -94.

Dhāraṇā Vāyu Tattva

*āhrdayādbhruvormadyaṃ vāyusthānaṃ prakīrtitam /
vāyuhṣaṭkoṇakaṃ kṛṣṇaṃ yakārākṣarabhāsuram //95//*

It is said that the area of *vāyu sthāna* (the place of air) is from the heart to the middle of the eyebrows. It is of hexagonal shape, has black color and is radiant with *yakāra akṣara* (the alphabet 'ya'). -95.

Dhāraṇā on the Īśvara

*mārutam marutāṃ sthāne yakārākṣarabhāsuram /
dhārayettatra sarvajñamīśvaraṃ viśvatomukham //96//*

Placing the *vāyu* upon its own place (the area of *vāyu tattva*) in combination with the radiant *yakāra akṣara* (the alphabet 'ya'), one should contemplate there on the *Īśvara*, the Omniscient and *Viśvatomukha* (one who is facing everywhere). -96.

Result of the Īśvara Dhāraṇā

*dhārayetpañca ghaṭikā vāyuvadvyomago bhavet /
maraṇaṃ na tu vāyośca bhayaṃ bhavati yoginaḥ //97//*

By practicing this *dhāraṇā* there (on *Viśvatomukha*) for *pañca ghaṭikā* (two hours), he can go to the space like the air. The yogi does not die and have any fear from the air. -97.

Dhāraṇā on Ākāśa Tattva

*āmbhrūmadhyāttu mūrdhāntamākāśasthānamuccyate /
vyoma vṛttaṃ ca dhūmraṃ ca hakārākṣarabhāsuram //98//*

It is said that the area of *ākāśa sthāna* (the place of ether) is from the middle of the eyebrows to the top of the head. Its shape is circular like *vyoma vṛtta* (circle of space/sky). It has a smoky color and is radiant with *hakāra akṣara* (the alphabet 'ha'). -98.

Dhāraṇā on Sadāśiva

ākāśe vāyumāropya hakāropari śaṅkaram /

bindurūpaṃ mahādevaṃ vyomakāraṃ sadāśivam //99//

Placing the *vāyu* upon the *ākāśa tattva* (one should concentrate on) *Śaṅkara* above the *hakāra* (the alphabet ‘ha’) who is *Mahādeva* in the form of *bindu*. He is *Sadāśiva* (one who is always kind) in the form of *vyoma* (space/sky). -99.

Nature of Lord Śiva

*śuddhasphaṭikasāṅkāśaṃ dhṛtabālendumaulinam /
pañcavaktrayutaṃ saumyaṃ daśabāhuṃ trilocanam //100//*

The Lord *Śiva* is completely untainted like the pure bright crystal. He is wearing the crescent moon on his head, has five faces, has a pleasant appearance, and has ten hands and three eyes. -100.

Lord Śiva the Cause of All Causes

*sarvāyudhairdhṛtākāraṃ sarvabhūṣaṇabhuṣitam /
umārdhadehaṃ varadaṃ sarvakāraṇakāraṇam //101//*

The Lord *Śiva* is equipped with all types of arms and decorated with all types of ornaments. Half of his body belongs to *Umā* (goddess *Pārvati*). He is the fulfiller all wishes and is the ultimate source of all causes. -101.

Dhāraṇā on Ākāśa Tattva

*ākāśadhāraṇāttasya khecaratvaṃ bhaveddhruvam /
yatra kutra sthito vāpi sukhamatyantamaśnute //102//*

By contemplating on Lord *Śiva* in the area of *ākāśa tattva*, certainly the power of going to space/sky is achieved. Through the practice of this *dhāraṇā*, a *sādhaka* may stay anywhere, but he enjoys absolute happiness. -102.

*evaṃ ca dhāraṇāḥ pañca kuryādyogī vicakṣaṇaḥ /
tato dr̥ḍhaśarīraḥ syānmṛtyustasya na vidyate //103//*

Thus, the expert yogi should practice these five types of *dhāraṇā*. The body of the yogi becomes very strong due to it and death does not exist for him. -103.

*brahmaṇaḥ pralayaṇāpi na sīdati mahāmatih /
samabhyasettathā dhyānaṃ ghaṭikāṣaṣṭimeva ca /
vāyuṃ nirudhya cākāśe devatāmiṣṭadāmiti //104//*

The highly intellect yogi does not die even during the dissolution of the universe by the divine power. He should contemplate on his favorable god who bestows perfection in the area of *ākāśa* for a period of six *ghaṭikās* (2 hours – 24 Minutes) By Stopping The Breath. -104.

Saguṇa and Nirguṇa Dhyāna

saguṇaṃ dhyānametatsyādānimādiguṇapradam /

nirguṇadhyānayuktasya samādhiśca tato bhavet //105//

Siddhis like *aṇimādi* (*aṇimā*, etc.) are achieved through the practice of *sagūṇa dhyāna* (meditation on gods with attributes or qualities). *Samādhi* is attained through the practice of *nirguṇa dhyāna* (meditation on god devoid of the attributes or qualities). -105

Achievement of Samādhi

dinadvādaśakenaiva samādhiṃ samavāpnuyāt /

vāyūṃ nirudhya medhāvī jīvanmukto bhavatyayam //106//

The exalted yogi attains perfection in *samādhi* in twelve days only. Having retained the *vāyu* (and perfecting the *samādhi*), he accomplishes liberation in his life. -106.

Unity of Jīvātma and Paramātman

samādhiḥ samatāvasthā jīvātmaparamātmanoḥ /

yadi svadehamutsraṣṭumicchā cedutsrjetsvayam //107//

There is an equal state of *Jīvātma* (Individual Self) and *Paramātman* (Supreme Self) in *Samādhi*. If he wishes to abandon his body, he can do it so of his own accord. -107.

Result of Samādhi

parabrahmaṇi līyate na tasyoṭkrāntirīṣyate /

atha no cetsamutsraṣṭum svasarīraṃ priyaṃ yadi //108//

sarvalokeṣu viharannaṇimādiguṇānvitaḥ /

kadācitsvecchayā devo bhūtvā sarge mahīyate //109//

In this way, the yogi dissolves him into *Parabrahman* and he does not have to be borne again. But if his body is dear to him, he can live in his body and he can go to all the worlds with all *aṇimādi siddhis* (the eight supernatural powers, *aṇimā*, etc.). If he desired, he can become a *devatā* (divine being) at any time and dwell in the heaven. -108-109.

The Yogi's Form As His Wish

manuṣyo vāpi yakśyo vā svecchayāpi kṣaṇādbhavet /

simho vyāghro gajo vāśvaḥ svecchayā bahutāmiyat //110//

The yogi can take the form of a human being or a *yakśya* (a supernatural being) at his will. He can also take the form of many animals like a lion, a tiger, an elephant or a horse as per his will. -110.

His Action As His Wish

yatheṣṭameva varteta yadvā yogī maheśvaraḥ /

abhyāsabedato bhedaḥ phalaṃ tu samameva hi //111//

The yogi achieving the position of *Maheśvara*, he can act or behave according to his wishes. The difference is only of the practice; both are

certainly equal in view of the result.

Practice of Mahā Bandha

pārṣṇim vāmasya pādasya yonisthāne niyojayet /

prasāryaṃ dakṣiṇaṃ pādaṃ hastābhyāṃ dhārayetdr̥ḍham //112//

One should press the perineum with his left heel and extend the right leg (in the front) and hold it (or its toes) firmly with both hands. -112.

cibukaṃ hr̥di vinyasya pūrayedvāyunā punaḥ /

kumbhakena yathāśakti dhārayitvā tu rechayet //113//

He should place his head on the chest and inhale the air slowly and retain it (inside) as long as possible and then exhale it slowly. -113.

vāmāṅgena samabyasya dakṣāṅgena tato 'bhyaset /

prasāritastu yaḥ pādastamūrūpari nāmayet //114//

After practicing properly with the left foot, it should be practiced with the right or the perineum should be pressed with leg that was extended before. The leg that was pressing the perineum should be extended and its toes should be grabbed firmly.

ayameva mahābandha ubhayatraivamabhyaset /

mahābandhasthito yogī kṛtvā pūrakamekadhīḥ //115//

vāyunā gatimāvṛtya nibhṛtaṃ kaṇṭhamudrayā /

puṭadvayaṃ samākramya vāyuh sphurati satvaram //116//

This is *mahā bandha*. It should be practiced on both sides. The yogi practicing *mahā bandha* with the concentrated mind should inhale the air and reverse the course of the *vāyu* with *kaṇṭha* (throat) *mudrā*. By contracting the both nostrils the *vāyu* is filled up speedily. -115-116.

Practice of Mahāveda

ayameva mahāvedhaḥ siddhairabhyasyate 'niśam /

antaḥ kapālahukhare jihvāṃ vyāvṛtya dhārayet //117//

bhrūmadhyadr̥ṣṭirapyeṣā mudrā bhavati khecarī /

kaṇṭhamākuñcyā hr̥daye sthāpayeddr̥ḍhayā dhiyā //118//

bandho jālandharākyo 'yaṃ mṛtyumātāṅakesarī /

bandho yena suṣumnāyāṃ prāṇastūddīyate yataḥ //119//

udyanākhyo hi bandho 'yaṃ yogībhiḥ samudāhṛtaḥ /

This is called *mahāvedha*. *Siddha* yogis always practice it. Inserting the tongue in the cavity of the throat and gazing in the middle of the eyebrows is *khecarī mudrā*. Contracting the neck and placing the head firmly on the chest, this is called the *jālandhara Bandha* which is equal to a lion over the elephant of death. The *Bandha* by which *prāṇa* is raised up through *suṣumnā* is called *udḍīyāna bandha* by the yogis. -118-120 (a).

Practice of Yoni Bandha

*pārṣṇibhāgena sampīḍya yonimākuñcayeddr̥ḍham //120//
apānamūrdhvamutthāpya yonibandho 'yamucyate /
prāṇapānau nādabindū mūlabandhena caikatām //121//
gatvā yogasya saṃsiddhiṃ yacchato nātra saṃśayaḥ /
karaṇī viparītākhyā sarvavyādhivināśinī //122//*

Pressing the perineum properly by the heel, it should be contracted firmly and then *apāna* should be raised up. This is called to be *yonī bandha*. *Prāṇa*, *apāna*, *nāda* and *bindū* are united through the practice of *mūla bandha*. It bestows perfection in yoga without any doubt. Now *viparīta karaṇī mudrā* is described. It is called the destroyer of multifarious diseases. -120 (b) -122.

Practice of Viparīta Karaṇī Mudrā

*nityamabhyāsayuktasya jāṭharāgnivivardhanī /
āhāro bahulastasya sampādyah sādhakasya ca //123//*

The digestive fire is increased through the regular practice of *viparīta karaṇī mudra*. Therefore, the *sādhaka* can digest more amount of food. -123.

*alpāhāro yadi bhavedagnirdehaṃ haretkṣaṇāt /
adhāḥ śiraścordhvapādaḥ kṣaṇaṃ syātprathame dine //124//*

If the *sādhaka* takes little food, his digestive fire will destroy his body soon. He should raise up his feet keeping the head down for a short time for the first day of his practice. -124.

Result of Viparīta Karaṇī Mudrā

*kṣaṇācca kiñcidadhikamabhyasettu dinedine /
valī ca palitaṃ caiva ṣaṇmāsārdhānna dṛśyate //125//*

Then he should go on increasing the duration of his practice little by little every day. Wrinkles and greying hair (on the body) will not be seen within three to six months. -125.

*yāmamātraṃ tu yo nityamabhyaset tu kālajit /
vajrolīmabhyasedyastu sa yogī siddhibhājanam //126//
labhyate yadi tasyaiva yogasiddhiḥ kare sthitā /
atītānāgataṃ vetti khecarī ca bhaveddhruvam //127//*

He who practices it only for three hours every day, he conquers time. The yogi who practices *vajrolī mudrā* regularly, he is entitled to accomplish *siddhis*. If once he attains *yoga siddhis*, they are ever present at his hands. He knows the past and the future and he certainly can travel in the air. -126-127.

Amarolī Sādhana

*amarīm yaḥ pibennityaṃ nasyaṃ kurvandine dine /
vajrolīmabhyasennityamamarolīti kathyate //128//*

He who drinks his *amarī* (urine) and draws it in through the nostrils daily and practices *vajrolī* regularly, then it is called a *sādhaka* of *amarolī*. -128.

Perfection in Rāja Yoga

*tato bhavedrājayogo nāntarā bhavati dhruvam /
yadā tu rājayogena niṣpanna yogibhiḥ kriyāḥ //129//*

Then he is able to accomplish *Rāja Yoga* and certainly there is no doubt about it. When perfection is achieved in *Rāja Yoga*, the yogi does not need any *kriyās* (of *Haṭha Yoga*). -129.

Achievement of Viveka and Vairāgya

*tadā vivekavairāgyaṃ jāyate yogino dhruvam /
viṣṇurnāma mahāyogī mahābhūto mahātapāḥ //130//*

Then the yogi certainly acquires *viveka* (discrimination) and *vairāgya* (detachment). The God named *Viṣṇu* is indeed *Mahāyogī* (the Great Yogi), *Mahābhūta* (the Great Being) and *Mahātapas* (the Great Ascetic). -130.

Puruṣottama As A Lamp Within

*tattvamārge yathā dīpo drśyate puruṣottamaḥ /
yaḥ stanāḥ pūrvapītastam niṣpīḍya mudamasnute //131//*

Puruṣottama (the Great Personality, i.e. Lord *Viṣṇu*) is seen as a lamp who walk on *tattva mārge* (the path of truth). (This life, having gone through many other lives in the past, comes to human life). The breasts which one suckled (in his earlier life), now enjoys (and experiences) the pleasure by pressing (and playing with) them (in the next stage of life). -131.

Enjoyment of Sensual Pleasure

*yasmājjāto bhagātpūrvam tasminneva bhage raman /
yā mātā sā punarbhārya yā bhāryā mātareva hi //132//*

The *Jiva* enjoys the pleasure of the same vagina again and again through which he was borne before. One, who was his mother in one birth, will become his wife in next birth (life) and now who is his wife will surely be his mother (in next life). -132.

Cycles of Births with Varied Relations

*yaḥ pitā sa punaḥ putro yaḥ putraḥ sa punaḥ pitā /
evaṃ samsārakreṇa kūpacakre ghaṭā iva //133//
bhramanto yonijanmāni śrutvā lokānsamaśnute /*

One who is father will be borne as a son again and one who is son will be born as a father again. In this way, the worldly cycle of death and birth is similar to a bucket of the water-wheel in which the living beings go on wandering constantly through the cycles of deaths and births in varied species and enjoy their worlds. -133-134 (a).

Existence of Three (Vedas, Guṇas, Et Cetera)

*trayo lokāstrayo vedāstistrah sandhyāstrayaḥ svarāhāḥ //134//
trayo 'gnayaśca triguṇāḥ sthitāḥ sarve trayākṣare /
trayāṇāmākṣarāṇām ca yo 'dhite 'pyardhamakṣaram //135//*

There are the three worlds, three *Vedas*, three *sandhyās* (morning, noon and evening), three *svaras* (sounds), three *agnis* and *guṇas* (*sat*, *raj* and *tam*) and they all exist in *trayākṣara* (the three alphabets – *A*, *U* and *M*). Therefore, a yogi should study the three alphabets and *ardha akṣara* (the half alphabet) as well. -134 (b)-135.

Everything Strung on AUM

*tena sarvamidam protam tatsatyam tatparam padam /
puṣpamadhye yathā gandhaḥ payomadhye yathā ghṛtam //136//
tilamadhye yathā tailam pāṣāṇeṣviva kāñcanam /
hr̥di sthāne sthitam padmam tasya vaktramadhomukham //137//
ūrdhvanālamadhibindustasya madhye sthitam manah /
akāre recitam padmamukāreṇaiva bhidyate //138//
makāre labhate nādamardhamātrā tu niścalā /
śuddhasphaṭikasankāśam niṣkalam pāpanāśanam //139//*

Everything in this world is strung/inlaid on it. That is the Truth. That is the Supreme Seat. Just like the fragrance in flower, the ghee in milk, the oil in sesame seed and the gold in stones, so everything is pervaded by It. The heart lotus situated in the heart faces downward and its stem is upward. The *bindu* is below it and *mana* (the mind) is situated in the middle of it. Expelled by the breath with the alphabet 'A', the heart lotus is penetrated with the alphabet 'U' and *nāda* is attained with the alphabet 'M'. The *ardhamātrā* (half alphabet) is *niścala* (immovable or silence), like pure crystal, without any parts and destroys all sins. -136-139.

Yoga Means Attaining Liberation

*labhate yogayuktātmā puruṣastatparam padam /
kūrmah svapāṇipādādīśiraścātmani dhārayet //140//
evam dvāreṣu sarveṣu vāyupūritarecitaḥ /
niśiddham tu navadvāre ūrdhvaṁ prāñniḥśvasastathā //141//*

In this way, the yogi absorbed in yoga attains *parama pada* (the supreme seat, state of liberation). Just like a tortoise pulls in its hands, legs and head (and establishes them within itself), so the inhaled and exhaled *vāyu* through all doors, when the nine gates of the body are closed, starts moving upwards. -140-141.

Ātman Alone Exists by Yoga Sādhana

*ghaṭamadhye yathā dīpo nivātam kumbhakaṃ viduḥ /
niṣiddhairnavadvārainnirjane nirupadrave //
niścitaṃ tvātmamātreṇāvaśiṣṭaṃ yogasevayetyupaniśat //142//*

Just like a lamp kept in the middle of a vessel (has a stable flame), so is the *kumbhaka*, know it. In this yoga *sādhana* when the nine gates (of the body) are blocked, certainly the pure *ātman* alone remains (in the chamber of the heart) in silence without any disturbances. Thus, here ends the *Yogatattva Upaniśat*. -142.

Śānti Pāṭha

om sahanāvavatu.

saha nau bhunaktu.

saha viryam karavāvahai.

tejasvināvadhītāmastu mā vidviśāvahai.

om śāntiḥ om śāntiḥ om śāntiḥ!

Om. May He protect both of us together. May He nourish both of us together. May both of us get strength and power together. May our knowledge (given and received between us) be powerful. May there be no animosity between us. Om. May there be peace, peace and peace again in all three worlds and May the three types of pains/miseries be peaceful.

Key to Transliteration

Vowels

a ā i ī u ū ṛ ṝ
lṛ lṝ e ai o au aṃ aḥ

Consonants

Gutturals: *ka kha ga gha ṇa*

Palatals: *ca cha ja jha ña*

Cerebrals: *ṭa ṭha ḍa ḍha ṇa*

Dentals: *ta tha da dha na*

Labials: *pa pha ba bha ma*

Semivowels: *ya ra la va*

Sibilants: *śa ṣa sa ha*

Compound Letters: *kṣa tra jña*

Aspirate: *ha*, Anusvara - *ṃ*, Visarga : *ḥ*

Unpronounced *a* - ' , *ā* - ''

Also by Swami Vishnuswaroop

Yoga Kundalini Upanishad (in English)
Minor Yoga Upanishads (in English)
Hatha Yoga Pradipika (in English)
Yogatattva Upanishad (in English)
Gheranda Samhita (in English)
Goraksha Samhita (in English)
Shiva Samhita (in English)
Shiva Samhita (in Nepali)
Surya Namskara (in Nepali)
Durga Stotram (in Nepali)
Vagalamukhi Stotram (in Nepali)
Amogha Śivakavacham (in Nepali)



About the Author

Swami Vishnuswaroop (Thakur Krishna Uprety), B. A. (Major in English & Economics), received his Diploma in Yogic Studies (First Class) from Bihar Yoga Bharati, Munger, Bihar, India. He was formally trained under the direct guidance and supervision of Swami Niranjanananda Saraswati in the Guru Kula tradition of the Bihar School of Yoga. He was initiated into the lineage of Swami Satyananda Saraswati, the founder of Bihar School of Yoga and the direct disciple of Swami Sivananda Saraswati of Rishikesh. His guru gave him his spiritual name 'Vishnuswaroop' while he was initiated into the sannyasa tradition.

Swami Vishnuswaroop is a Life Member of World Yoga Council, International Yoga Federation. Divine Yoga Institute has published his nine books on classical yoga, meditation and tantra. He is one of the few yoga practitioners registered with Nepal Health Professional Council established by The Government of Nepal. He has been teaching on the theory and practice of traditional yoga and the yogic way of life to Nepalese and foreign nationals for more than twenty-five years.

Swami Vishnuswaroop has designed a comprehensive yoga program called 'Yoga Passport' in order to give a broader theoretical and practical knowledge of yoga which includes various aspects of yogic practice. Many health professionals, yoga practitioners and people from various backgrounds of more than forty-seven countries from various parts of the world have gone through his yoga courses and programs. He currently works as the President of Divine Yoga Institute, Kathmandu, Nepal and travels abroad to provide yogic teaching and training.





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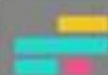
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Divine Yoga Institute, which follows Satyananda Yoga tradition, offers a wide variety of group and individual courses in Yogic art and science. Classes at the Institute contribute to the development of a healthy body, a healthy mind, and healthy thought. Institute teachers help students achieve balanced, harmonious and integrated development of all the aspects of their personalities.

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