THE

SIVA SAMHITA

TRANSLATED BY

RAI BAHADUR SРИŚA CHANDRA VАSU

PUBLISHED BY

THE PĀṆINI OFFICE, BHUYANEŚWARI ĀŚĪRAMA, BAHADURGАНJ,

Allahabad

PRINTED BY APURVA KRISHNA BOSE AT THE INDIAN PRESS

1914
**TABLE OF CONTENTS.**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>1</td>
</tr>
<tr>
<td>II</td>
<td>16</td>
</tr>
<tr>
<td>III</td>
<td>24</td>
</tr>
<tr>
<td>IV</td>
<td>41</td>
</tr>
<tr>
<td>V</td>
<td>52</td>
</tr>
</tbody>
</table>
SIVA SAMHITA.

Chapter I.

Existence one only.

The Jñāna [Gnosis] alone is eternal; it is without beginning or end; there exists no other real substance. Diversities which we see in the world are results of sense-conditions; when the latter cease, then this Jñāna alone, and nothing else, remains.

2-3. I, Ishvara, the lover of my devotees, and Giver of spiritual emancipation to all creatures, thus declare the science of Yogamudrāsana (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenthrallment of persons whose minds are undistracted and fully turned towards Me.

Differences of opinion.

4. Some praise truth, others purification and asceticism; some praise forgiveness, others equality and sincerity.

5. Some praise alms-giving, others laud sacrifices made in honor of one's ancestors; some praise action (Karma), others think dispassion (Vairāgya) to be the best.
6. Some wise persons praise the performance of the duties of the householder; other authorities hold up fire-sacrifice &c., as the highest.

7. Some praise Mantra Yoga, others the frequenting of places of pilgrimage. Thus diverse are the ways which people declare for emancipation.

8. Being thus diversely engaged in this world, even those who still know what actions are good and what evil, though free from sin, become subject to bewilderment.

9. Persons who follow these doctrines, having committed good and bad actions, constantly wander in the worlds, in the cycle of births and deaths, bound by dire necessity.

10. Others, wiser among the many, and eagerly devoted to the investigation of the occult, declare that the souls are many and eternal, and omnipresent.

11. Others say,—“Only those things can be said to exist which are perceived through the senses and nothing besides them; where is heaven or hell?” Such is their firm belief.

12. Others believe the world to be a current of consciousness and no material entity; some call the void as the greatest. Others believe in two essences—Matter (Prakriti) and Spirit (Purusa).
CHAPTER I. 13-19.

13-14. Thus believing in widely different doctrines, with faces turned away from the supreme goal, they think, according to their understanding and education, that this universe is without God; others believe there is a God, basing their assertions on various irrefutable arguments, founded on texts, declaring difference between soul and God, and anxious to establish the existence of God.

15-16. These and many other sages with various different denominations, have been declared in the Śāstras as leaders of the human mind into delusion. It is not possible to describe fully the doctrines of these persons so fond of quarrel and contention; people thus wander in this universe, being driven away from the path of emancipation.

Yoga the only true method.

17. Having studied all the Śāstras and having pondered over them well, again and again, this Yoga Śāstra has been found to be the only true and firm doctrine.

18. Since by Yoga all this verily is known as a certainty, all exertion should be made to acquire it. What is the necessity then of any other doctrines?

19. This Yoga Śāstra, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.
Karma Kanda.

20. There are two systems (as found in the Vedas). Karma Kanda (ritualism) and Jnana Kanda (wisdom). Jnana Kanda and Karma Kanda are again each subdivided into two parts.

21. The Karma Kanda is twofold—consisting of injunctions and prohibitions.

22. Prohibited acts when done, will certainly bring forth sin; from performance of enjoined acts there certainly results merit.

23. The injunctions are threefold—nitya (regular), naimittika (occasional), and kamyana (optional). By the non-performance of nitya or daily rites there accrues sin; but by their performance no merit is gained. On the other hand, the occasional and optional duties, if done or left undone, produce merit or demerit.

24. Fruits of actions are twofold—heaven or hell. The heavens are of various kinds and so also hells are diverse.

25. The good actions are verily heaven, and sinful deeds are verily hell; the creation is the natural outcome of Karma and nothing else.

26. Creatures enjoy many pleasures in heaven; many intolerable pains are suffered in hell.

27. From sinful acts pain, from good acts happiness, results. For the sake of happiness, men constantly perform good actions.
CHAPTER I. 28-33.

28. When the sufferings for evil actions are gone through, then there take place re-births certainly; when the fruits of good actions have been exhausted, then also, verily, the result is the same.

29. Even in heaven there is experiencing of pain by seeing the higher enjoyment of others; verily, there is no doubt of it that this whole universe is full of sorrow.

30. The classifiers of Karma have divided it into two parts; good and bad actions; they are the veritable bondage of the embodied souls each in its turn.

31. Those who are not desirous of enjoying the fruits of their actions in this or next world, should renounce all actions which are done with an eye to their fruits, and having similarly discarded the attachment for the daily and the naimittika acts, should employ themselves in the practice of Yoga.

32. The wise Yogi, having realised the truth of Karma Kāṇḍa (works), should renounce them; and having left both virtue and vice, he must engage in Jñāna Kāṇḍa (knowledge).

33. The Vedic texts,—"The spirit ought to be seen,"—"About it one must hear," &c., are the real saviours and givers of true knowledge. They must be studied with great care.

\[ 
\text{\textbf{Jñāna Kāṇḍa.}} 
\]

\[ 
\text{\textbf{Karma Kāṇḍa.}} 
\]

\[ 
\text{\textbf{Vedic texts.}} 
\]
34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immoveable, is from me; all things are preserved by me; all are absorbed into me (at the time of pralaya); because there exists nothing but spirit and I am that spirit. Therefore nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same; similarly individuals, like cups, are innumerable, but the vivifying spirit, like the sun, is one.

36. As in a dream the one soul creates many objects by mere willing; but on awaking everything vanishes but the one soul; so is this universe.

37. As through illusion a rope appears like a snake, or pearl-shell like silver; similarly, all this universe is superimposed in the Paramātmā (the Universal Spirit).

38. As, when the knowledge of the rope is obtained, the erroneous notion of its being a snake does not remain; so, by the arising of the knowledge of self, vanishes this universe based on illusion.

39. As, when the knowledge of the mother-of-pearl is obtained, the erroneous notion of its being silver does not remain; so, through the knowledge of spirit, the world always appears a delusion.

40. As, when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the Paramātmā, owing to the delusive pigment of habit and imagination.
CHAPTER I. 41-47.

41. As through knowledge of rope the serpent appears a delusion; similarly, through spiritual knowledge, the world. As through jaundiced eyes white appears yellow; similarly, through the disease of ignorance, this world appears in the spirit;—an error very difficult to be removed.

42. As when the jaundice is removed the patient sees the colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.

43. As a rope can never become a snake, in the past, present or future; so the spirit which is beyond all guṇas and which is pure, never becomes the universe.

44. Some wise men, well-versed in Scriptures, receiving the knowledge of spirit, have declared that even Devas like Indra, etc., are non-eternal, subject to birth and death, and liable to destruction.

45. Like a bubble in the sea rising through the agitation of the wind, this transitory world arises from the Spirit.

46. The Unity exists always; the Diversity does not exist always; there comes a time when it ceases: two-fold, three-fold, and manifold distinctions arise only through illusion.

47. Whatever was, is or will be, either formed or formless, in short, all this universe is superimposed on the Supreme Spirit.
48. Suggested by the Lords of suggestion comes out Avidyā. It is born of untruth, and its very essence is unreal. How can this world with such antecedents (foundations) be true?

The Spirit.

49. All this universe, moveable or immovable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence.)

50. As space pervades a jar both in and out, similarly within and beyond this ever-changing universe, there exists one Universal Spirit.

51. As the space pervading the five false states of matter does not mix with them, so the Spirit does not mix with this ever-changing universe.

52. From Devas down to this material universe all are pervaded by one Spirit. There is one Suchchidānanda (Existence, Intelligence and Bliss) all-pervading and secondless.

53. Since it is not illuminated by another, therefore it is self-luminous; and for that self-luminosity, the very nature of Spirit is Light.

54. Since the Spirit in its nature is not limited by time, or space, it is therefore infinite, all-pervading and entirety itself.
55. Since the Spirit is unlike this world, which is composed of five states of matter, that are false and subject to destruction, therefore, it is eternal. It is never destroyed.

56. Save and beyond it, there is no other substance, therefore, it is one; without it everything else is false; therefore, it is True Existence.

57. Since in this world created by ignorance, the destruction of sorrow means the gaining of happiness; and, through Gnosis, immunity from all sorrow ensues; therefore, the Spirit is Bliss.

58. Since by Gnosis is destroyed the Ignorance, which is the cause of the universe; therefore, the Spirit is Gnosis; and this Gnosis is consequently eternal.

59. Since in time this manifold universe takes its origin, therefore, there is One who is verily the Self, unchanging through all times. Who is one, and unthinkable.

60. All these external substances will perish in the course of time; (but) that Spirit which is indescribable by word (will exist) without a second.

61. Neither ether, air, fire, water, earth, nor their combinations, nor the Devas, are perfect; the Spirit alone is so.

62. Having renounced all false desires and abandoned all false worldly chains, the Yogi sees certainly in his own spirit the Universal Spirit by the self.
63. Having seen the Spirit, that brings forth happiness, in his own spirit by the help of the self, he forgets this universe, and enjoys the ineffable bliss of Samādhi (profound meditation).

Māyā (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this Māyā is destroyed, the world certainly does not exist.

65. He, to whom this world is but the pleasure-ground of Māyā, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., nor in pleasures.

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent; such is always found in worldly dealings; there is distinctness also in substances, as they are good, bad or indifferent.

67. That one Spirit, through differentiation, verily becomes a son, a father, etc. The Sacred Scriptures have demonstrated the universe to be the freak of Māyā (illusion). The Yogi destroys this phenomenal universe by realising that it is but the result of Adhyāropa (superimposition) and by means of Aparādha (refutation of a wrong belief).

Definition of a Parama House.

68. When a person is free from the infinite distinctions and states of existence as caste, individuality etc., then he can say that he is indissoluble intelligence, and pure Unit.
CHAPTER I. 69-74.

Emanation or Evolution.

69. The Lord willed to create his creatures; from His will came out Avidyā (Ignorance), the mother of this false universe.


60. There arises place the conjunction between the Pure Brahma and Avidyā, from which comes Brahmacāla, from which comes out the Ākāsa.

61. From the Ākāsa emanated the air; from air came the fire; from fire—water; and from water came the earth. This is the order of subtle emanation.

62. From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; and from the combination of ether, air, fire and water was produced the (gross) earth.

63. The quality of ether is sound; of air motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

64. Ākāsa has one quality; air two, fire three, water four, and earth five qualities, viz.,—sound, touch, taste, form and smell. This has been declared by the wise.
75-76. Form is perceived through the eyes, smell through the nose, taste through the tongue, touch through the skin and sound through the ear. These are verily the organs of perception.

77. From Intelligence has come out all this universe, movable and immovable; whether or not its existence can be inferred, the "All Intelligence" One does exist.

Absorption or Incognition.

78. The earth becomes subtle and is dissolved in water; water is resolved into fire; fire similarly merges in air; air gets absorption in ether, and ether is resolved in Avidya (Ignorance), which merges into the Great Brahma.

79. There are two forces—vikşepa, (the out-going energy) and āravana (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great Mâyā, when non-intelligent and material, has three attributes sattva (rhythm) rajas (energy) and tamas (inertia).

80. The non-intelligent form of Mâyā covered by the āravana force (concealment), manifests itself as the universe, owing to the nature of vikşepa force.

81. When the avidyā has an excess of tamas, then it manifests itself as Durga; the intelligence which presides over her is called Īśvara.

81 (a). When the Avidyā has an excess of Sattva, it manifests itself as the beautiful Lakṣmī; the Intelligence which presides over her is called Vishnu.
CHAPTER I.  82-88.

82. When the avidya has an excess of rojas, it manifests itself as the wise Saraswati; the intelligence which presides over her is known as Brahma.

83. Gods like Siva, Brahma, Vishnu, etc., are all seen in the great Spirit; bodies and all material objects are the various products of avidya.

84. The wise have thus explained the creation of the world—tattvas (elements) and not-tattvas (non-elements) are thus produced—not otherwise.

85. All things are seen as finite, etc. (endowed with qualities, etc.), and there arise various distinctions merely through words and names; but there is no real difference.

86. Therefore, the things do not exist; the great and glorious One that manifests them, alone exists; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear real.

87. The One Entity, blissful, entire and all-pervading, alone exists, and nothing else; he who constantly realises this knowledge is freed from death and the sorrow of the world-wheel.

88. When, through the knowledge that all is illusory perception (aropa) and by intellectual refutation (apavada) of other doctrines, this universe is resolved into the one, then, there exists that One and nothing else; then this is clearly perceived by the mind.
Karma clothes the Jiva with body.

89. From the **Annamaya Kosa** (the physical vehicle) of the father, and in accordance with its past *karma*, the human soul is re-incarnated; therefore, the wise consider this beautiful body as a punishment, for the suffering of the effects of past Karma.

90. This temple of suffering and enjoyment (human body), made up of flesh, bones, nerves, marrow, blood, and intersected with blood vessels etc., is only for the sake of suffering of sorrow.

91. This body, the abode of Brahma, and composed of five elements and known as Brahmaṇḍa (the egg of Brahma or microcosm) has been made for the enjoyment of pleasure or suffering of pain.

92. From the self-combination of the Spirit which is Śiva and the Matter which is Śakti, and, through their inherent inter-action on each other, all creatures are born.

93. From the fivefold combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is confined in them, through Karma, is called the *Jiva*. All this world is derived from the five elements. The *Jiva* is the enjoyer of the fruits of action.

94. In conformity with the effects of the past *karma* of the *Jivas*, I regulate all their destinies. *Jiva* is immaterial, and is in all things; but it enters the material body to enjoy the fruits of *karma*.
95. Bound in the chain of matter by their *karma*, the Jicas receive various names. In this world, they come again and again to undergo the consequences of their *karma*.

96. When the fruits of *karma* have been enjoyed, the Jica is absorbed in the Parambrama.
Chapter II.

(1). The microcosm.

In this body, the mount Meru—i.e., the vertebral column—is surrounded by seven islands; there are rivers, seas, mountains, fields; and lords of the fields too.

2. There are in it seers and sages; all the stars and planets as well. There are sacred pilgrimages, shrines; and presiding dieties of the shrines.

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water and earth are also there.

(2). The Nerve Centres.

4. All the beings that exist in the three worlds are also to be found in the body; surrounding the Meru they are engaged in their respective functions.

5. (But ordinary men do not know it). He who knows all this is a Yogi; there is no doubt about it.

6. In this body, which is called Brahmāṇḍa (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalās (in the shape of a semi-circle).

7. This has its face downward, and rains nectar day and night. The ambrosia further sub-divides itself into two subtle parts:
CHAPTER II. 8-15.

8. One of these, through the channel named Iḍā, goes over the body to nourish it, like the waters of the heavenly Ganges—certainly this ambrosia nourishes the whole body through the channel of Iḍā.

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called Sushumṇā) into the spinal cord, in order to create this moon.

10. At the bottom of the Meru there is the sun having twelve Kalās. In the right side path (Pingalā) the lord of creatures carries (the fluid) through its rays upwards.

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

12. The right-side vessel, which is pingalā is another form of the sun, and is the giver of Nirvāṇa. The lord of creation and destruction (the sun) moves in this vessel through auspicious elliptical signs.

(3).—The Nepres.

13. In the body of man there are 3,50,000 nādiṣ; of them, the principal are fourteen;

14-15. Sushumṇā, Iḍā, Pingalā, Gândhāri, Hastijihvikā, Kūhu, Saraswati, Pusā, Sankhini, Payaswani, Vāruni, Alumbusā, Vishvodari, and Yaśaswani. Among these Iḍā, Pingalā and Sushumṇā are the chief.
16. Among these three, Sushumna alone is the highest and beloved of the Yogis. Other vessels are subordinate to it in the body.

17. All these principal mūdīs (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

18. The innermost of these three is Chitā; it is my beloved. In that there is the subtest of all hollows called Brahmarandhra.

19. Brilliant with five colours, pure, moving in the middle of Sushumna, this Chitā is the vital part of body and centre of Sushumna.

20. This has been called in the Śāstras the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogi destroys all sins.

(4).—The Pelvic Region.

21. Two digits above the rectum and two digits below the organ is the adhāra lotus, having a dimension of four digits.

22. In the pericarp of the adhāra lotus there is the triangular, beautiful yoni, hidden and kept secret in all the Tantras.

23. In it is the supreme goddess Kundalinī of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of Sushumna.
CHAPTER II. 24-30.

24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

25. The nādi called Īdā is on the left side coiling round the Sushumnā, it goes to the right nostril.

26. The nādi called Pingalā is on the right side; coiling round the central vessel, it enters the left nostril.

27. The nādi which is between Īdā and Pingalā is certainly Sushumnā. It has six stages, six forces,* six lotuses, known to the Yogis.

28. The first five stages† of Sushumnā are known under various names; being necessary, they have been made known in this book.

29. The other nādis, rising from Mūbhūdhār, go to the various parts of the body, e.g. the tongue, organ, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum and the anus. Having risen from their proper place, they stop at their respective destinations, as above described.

30. From all these (fourteen) nādis, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

* That is, the functions of the Cord, viz.:—Reflextion, co-ordination, etc.
† The parts of which the Spinal Cord is composed are the Tantrik stages viz.:—
Cervical, Dorsal, Lumbar, Sacral and Coccygeal.
31. These *nādis* are spread through the body cross-wise and length-wise; they are vehicles of sensation and keep watch over the movements of the air. *i.e.*, they regulate the motor functions also.

(5).—*The Abdominal Region.*

32. In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalās. Know this as the fire of Vaisvānara; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

33. This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

34. The wise Yogi, having kindled this Visvānāra fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher.

35. This body called the Brahmāṇḍa (microcosm) has many parts, but I have enumerated the most important of them in this book. (Surely) they ought to be known.

36. Various are their names, and innumerable are the places in this human body; all of them cannot be enumerated here.

(16).—*The Jivitma.*
CHAPTER II. 37-43.

37. In the body thus described, there dwelleth the Jiva, all-pervading, adorned with the garland of endless desires and chained (to the body) by karma.

नानाविविधगुणायेतः स्वव्यापरकारणः।
पूर्वोऽजितानि कर्माणि भुण्डक्क किविधायणि च॥ ३८॥

38. The Jiva possessed of many qualities and the agent of all events, enjoys the fruit of his various karmas amassed in the past life.

यथलतंहदर्यते तेषां सर्वं तत्कर्मसमस्थतम्।
सर्वं कर्मवृत्तारणं जन्तुभोगान्धूयनन्तकੁ॥ ३९॥

39. Whatever is seen among men (whether pleasure or pain) is born of karma. All creatures enjoy or suffer, according to the results of their actions.

ये ये कामावथे दृश्यः सुखदुःखयद्यायः।
ते ते सर्वं प्रभुतत्ते जीवरूपमृत्तर्तः॥ ४०॥

40. The desires, etc., which cause pleasure or pain, act according to the past karma of the Jiva.

पुण्येपरस्वस्ताचैतथे प्राणावधीशानि केवलम्।
बाहुः पुण्यम्य प्राणमृत्कस्वतं स्मरभेवतः॥ ४१॥

41. The Jiva that has accumulated an excess of good and virtuous actions receives a happy life; and in the world he gets pleasant and good things to enjoy, without any trouble.

ततः कर्मवृत्तालतुः सुखं च दुःखमेव च।
पापेत् चैतन्यं नैव तिन्नैव नित्यादतम्॥
न तद्मधुः सबेरत्सिद्धि तद्धि न दुःखित्वम्।
मयेवपविविधात्वं वस्तु द्रव्यतः॥ ४२॥

42. In proportion to the force of his karma, man suffers misery or enjoys pleasure. The Jiva that has accumulated an excess of evil never stays in peace—it is not separate from its karmas; except karma, there is nothing in this world. From the Intelligence veiled by Mâyâ, all things have been evolved.

यथाकालयः भेषायं जन्तुं विविधश्रवः।
यथा दैववशाध्यात्तं रज्जतारूपं स्वतं॥
तथा स्वकर्मदेयात्तं प्रभृत्यारूपं जगत्॥ ४३॥

43. As in their proper season, various creatures are born to enjoy the consequences of their karma; as through mistake a pearl-shell is taken for silver, so through the taint of one’s own karmas, a man mistakes Brahman for the material universe.
44. From desire all these delusions arise; they can be eradicated with great difficulty; when the salvation-giving knowledge of the un-reality of the world arises, then are desires destroyed.

45. Being engrossed in the manifested (objective) world, the delusion arises about that which is the manifestor—the subject. There is no other, (cause of this delusion). Verily, verily, I tell you the truth.

46. The illusion of the manifested (objective world) is destroyed when the Maker of the Manifest becomes manifest. This illusion does not cease so long as one thinks, “Brahm is not.”

47. By looking closely and deeply into the matter, this false knowledge vanishes. It cannot be removed otherwise; the delusion of silver remains.

48. As long as knowledge does not arise about the stainless Manifestor of the universe, so long all things appear separate and many.

49. When this body, obtained through karma, is made the means of obtaining Nirvāṇa (divine beatitude); then only the carrying of the burden of the body becomes fruitful,—not otherwise.

50. Of whatever nature is the original desire (vāsanā), that clings to and accompanies the Jiva (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.
CHAPTER II. 51-54.

51. If the practiser of Yoga wishes to cross the ocean of the world, he should perform all the duties of his ashrama, (the condition of life), renouncing all the fruits of his works.

52. Persons attached to sensual objects and desirous of sensual pleasures, descend from the road of Nirvana, through the delusion of much talk, and fall into sinful deeds.

53. When a person does not see anything else here, having seen the Self by the self; then there is no sin (for him if he) renounces all ritual works. This is my opinion.

54. All desires and the rest are dissolved through Gnosis only, and not otherwise. When all (minor) tattvas (principles), cease to exist, then My Tattva becomes manifest.
Chapter III.

On Yoga Practice. The Vāyus.

इति पद्म दिल्यं दियाहिक्षेन भूषितम्।
कारिदपालं रेयं दादशायिन्यवृषितम्॥ १॥

In the heart, there is a brilliant lotus with twelve petals adorned
with brilliant signs. It has the letters from k to th (i.e., k, kh, g, gh,
ṅ, ch, chh, j, jh, ṅ, ṭ, th.), the twelve beautiful letters.

प्राणा वसति ततं प्राणायिनाविभाजितः॥

अनाहिकसत्तक्षरं प्राणायिनाय परिश्रयते॥ २॥

2. The Prāna lives there, adorned with various desires, accom-
panied by its past works, that have no beginning, and joined with egoism
(ahankāra.)

Note.—The heart is in the centre where there is the seed.

प्राणस्य वृत्तिमेव नामाति विभिन्नति च।
यति तति साति सत्तक्षरं कथयति नैव श्रयते॥ ३॥

3. From the different modifications of the Prāna, it receives various
names; all of them cannot be stated here.

प्राणोपायादं समानसृद्धादाने यो एक एकम्॥
नामोऽपि वृत्तिः कृत्यं देशदसों धन्यवृत्ति च॥ ४॥

4. Prāna, apāna, samāna, udāna, vyāna, nāga, kurma, Krikara,
devadatta, and dhananjaya.

द्वारा नामाति मुख्याति मनोकाननो दशाकम्।
कृत्तितो तेजस कारणिः प्रविष्टाति स्वकर्मिः॥ ५॥

5. These are the ten principal names, described by me in this
Śāstra; they perform all the functions, incited thereto by their own
actions.

उत्तमपि वायुः पुष्च मुख्यः। स्वप्रेष्टपि युग सर्वथा भृतिः॥
तथापि अन्तरात्मे प्राणः प्राणायिनः मयेति || ६॥

6. Again, out of these ten, the first five are the leading ones; even
among these, the Prāna and Apāna are the highest agents, in my
opinion.

इदि प्राणा युढ्येण प्राणा नामाः नामाः सर्वानाः॥ ७॥

7. The seat of the Prāna is the heart; of the apāna, anus; of the
samāna, the region about the navel; of the udāna, the throat, while the
vyāna moves all over the body.
CHAPTER III. 8-15.

8. The five remaining \textit{vīyus}, the \textit{nāg}, etc., perform the following functions in the body:—Eruption, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.


\begin{verse}
अनेन विद्यिता ये वे व्याहार्यं वेदति विविधम् \\
सर्वःयापयितुः स सायति परमां गतिम् \textit{।} \textit{॥}
\end{verse}

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

\begin{verse}
(2).—The Guru.
\end{verse}

\begin{verse}
अध्युना कथवृत्त्वा किं त्वं येगस्य निःक्षे \\
यज्ञाचा नाचसीदुः स सायति येगासाधने \textit{॥} \textit{॥}
\end{verse}

10. Now I shall tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

\begin{verse}
भवेद्विनवीविद्या गुहवक्षसमुन्द्रवा \\
अर्थाऽपरं च येगास्य चतुर्विविधाय निःसु \\
अवलक्षेपाय च चतुर्विविधाय निःसु \textit{॥} \textit{॥}
\end{verse}

11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

\begin{verse}
गुरुं सत्त्वयं यत्तेन ये वे विद्यापुप्पासते \\
अवलक्षेपाय चतुर्विविधाय चतुर्विविधाय निःसु \textit{॥} \textit{॥}
\end{verse}

12. He who is devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.

\begin{verse}
गुरुः पिता गुहार्चार्य गुहार्चार्य न संशय: \\
कम्भन मनसा वाचा तमसास्त्र व गुहार्चार्यः \\
प्रसेवयेत् \textit{॥} \textit{॥}
\end{verse}

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all with their thought, word and deed.

\begin{verse}
गुहप्रसादतः सर्वं लभ्यते गुहार्चार्यम् \\
तस्मात् यो गुहार्चार्यमविचार्य न गुर्यं भवेत् \\
भवेत् \textit{॥} \textit{॥}
\end{verse}

14. By Guru's favour everything good relating to one's self is obtained. So the Guru ought to be daily served; else there can be nothing auspicious.

\begin{verse}
प्रदोषिणाम् कुते सुधुर्ग न घोषादित्य राहुहयम् \\
प्रदोषिणाम् नमस्कुम्भस्तु गुहार्चार्य: \textit{॥} \textit{॥}
\end{verse}

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.
(3)—The Adhikāri.

The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practised with care and perseverance.

16. Those who are addicted to sensual pleasures or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to false and vain controversies, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

17. The first condition of success is the firm belief that it (vidyā) must succeed and be fruitful; the second condition is having faith in it; the third is respect towards the Guru; the fourth is the spirit of universal equality; the fifth is the restraint of the organs of sense; the sixth is moderate eating, these are all. There is no seventh condition.

18. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith, according to the method taught by the teacher.

(4)—The Place, Etc.

Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture padmāsana, and sitting on a seat (made of kusa grass) begin to practise the regulation of breath.
21. The wise beginner should keep his body firm and inflexible, his hands joined as if in supplication, and salute the Gurus on the left side. He should also pay salutations to Ganesa on the right side, and again to the guardians of the worlds and goddess Ambikā, who are on the left side.

(5).—The Prāṇāyāma.

22. Then let the wise practitioner close with his right thumb the pingalā (the right nostril), inspire air through the ṭaṅgula (the left nostril); and keep the air confined—suspend his breathing—as long as he can; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits; then let him expel the air through the left nostril, not forcibly, but slowly and gently.

24. According to the above method of Yoga, let him practise twenty kumbhakas (stopping of the breath). He should practise this daily without neglect or idleness, and free from all duals (of love and hatred, and doubt and contention), etc.

25. These kumbhakas should be practised four times:—once (1) early in the morning at sun-rise, (2) then at mid-day, (3) the third at sun-set, and (4) the fourth at mid-night.

26. When this has been practised daily, for three months, with regularity, the nādiṣ (the vessels) of the body will readily and surely be purified.
27. When thus the nādis of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called ārambha.

28. Certain signs are perceived in the body of the Yogi whose nādis have been purified. I shall describe, in brief, all these various signs.

29. The body of the person practising the regulation of breath becomes harmoniously developed, emits sweet scent, and looks beautiful and lovely. In all kinds of Yoga, there are four stages of prāṇāyāma:—1, Ārāmabha-avasthā (the state of beginning); 2, Ghaṭa-avasthā (the state of co-operation of Self and Higher Self); 3, Parichaya-avasthā (knowledge); 4, Nishpattīavasthā (the final consummation).

30. We have already described the beginning or Ārāmabha-avasthā of prāṇāyāma; the rest will be described hereafter. They destroy all sin and sorrow.

31. The following qualities are surely always found in the bodies of every Yogi:—Strong appetite, good digestion, cheerfulness, handsome figure, great courage, mighty enthusiasm and full strength.

32. Now I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this sea of worldly sorrow.

(6).—The things to be renounced.

33. The Yogi should renounce the following:—1 acids, 2 astringents, 3 pungent substances, 4 salt, 5 mustard, and 6 bitter things; 7 much walking, 8 early bathing (before sunrise) and 9 things roasted in oil; 10 theft, 11 killing (of animals) 12 enmity towards any person, 13 pride, 14 duplicity, and 15 crookedness; 16 fasting, 17 untruth, 18 thoughts other than those of moksha, 19 cruelty towards animals; 20 companionship of women, 21 worship of (or handling or sitting near) fire, and 22 much talking, without regard to pleasantness or unpleasantness of speech, and lastly, 23 much eating.

(7).—The means.

उपायं च विवेकाय देशस्य सिद्धवे।
गौतमज्ञो साधकानां देव सिद्धेऽविषयवेलु। ३४

34. Now I will tell you the means by which success in Yoga is quickly obtained; it must be kept secret by the practitioner so that success may come with certainty.

चूल्यं वैयं च विप्रत्रं तामुलं चूल्यं चूल्यं चूल्यं।
कपूरं लिद्वस्य मिर्गं सुमाट सुरसम्राहकम।
सिद्धालेघरायं तित्तं वैरवयुग्यहेवेनम।
नामसुकौतेन विषये: सुनामदशर्यं परम।
घुटि: श्रम तप: शीत क्रांतिदुर्लेवेनम।
सिद्धालेघरायं तित्तं विप्रिकुलि समाचरं। ३५

35. The great Yogi should observe always the following observances:—He should use 1 clarified butter, 2 milk, 3 sweet food, and 4 betel without lime, 5 camphor; 6 kind words, 7 pleasant monastery or retired cell, having a small door; 8 hear discourses on truth, and 9 always discharge his household duties with vairāgya (without attachment) 10 sing the name of Vishnu; 11 and hear sweet music, 12 have patience, 13 constancy, 14 forgiveness, 15 austerities, 16 purifications, 17 modesty, 18 devotion, and 19 service of the Guru.

१ वैराग्यं सिद्धेऽविषयवेलु।
२ वैराग्यं सिद्धेऽविषयवेलु।
३ वैराग्यं सिद्धेऽविषयवेलु।
४ वैराग्यं सिद्धेऽविषयवेलु।
५ वैराग्यं सिद्धेऽविषयवेलु।
६ वैराग्यं सिद्धेऽविषयवेलु।
७ वैराग्यं सिद्धेऽविषयवेलु।
८ वैराग्यं सिद्धेऽविषयवेलु।
९ वैराग्यं सिद्धेऽविषयवेलु।
१० वैराग्यं सिद्धेऽविषयवेलु।
११ वैराग्यं सिद्धेऽविषयवेलु।
१२ वैराग्यं सिद्धेऽविषयवेलु।
१३ वैराग्यं सिद्धेऽविषयवेलु।
१४ वैराग्यं सिद्धेऽविषयवेलु।
१५ वैराग्यं सिद्धेऽविषयवेलु।
१६ वैराग्यं सिद्धेऽविषयवेलु।
१७ वैराग्यं सिद्धेऽविषयवेलु।
१८ वैराग्यं सिद्धेऽविषयवेलु।
१९ वैराग्यं सिद्धेऽविषयवेलु।

36. When the air enters the sun, it is the proper time for the Yogi to take his food (i.e., when the breath flows through the Pingalā); when
the air enters the moon, he should go to sleep (i.e., when the breath flows through the left nostril or the Iḍa).

तथा कुष्ठेष्य ज्वालिते नाम्यत: किर्यते युक्ते।
न्यासिना प्रथमं कुम्भकर्त्ताः देवायं ज्ञात: ॥ ३७ ॥

37. The Yoga (prāṇāyāma) should not be practised just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

तत्तामश्च शिरिः सुव्रत: न ताम्रसन्धनिष्ठयमप्रहः।
न्यासिना विभोक्त: तोऽर्थऽसस्त्रिवेकः ते।
न्यासिना तु कुम्भकर्त्ताः कुम्भकस्तिक्तिवाय: ॥ ३८ ॥

38. When one is well established in his practice, then he need not observe these restrictions. The practitioner should eat in small quantities at a time, though frequently; and should practise kumbhaka daily at the stated times.

ततो यथेष्टा शक्ति: स्वयं गोमिः चापुदारशः।
यथेष्टा पारायणव: कुम्भक: सत्यति धृत: हम्।
केवले कुम्भके सिद्धे कष्टं न स्वाधिष्ठितं येविनः ॥ ३९ ॥

39. When the Yogi can, of his will, regulate the air and stop the breath (whenever and how long) he likes, then certainly he gets success in kumbhaka, and from the success in kumbhaka only, what things cannot the Yogi command here?

The first stage.

स्वेदः संजायते देहि यादिन: प्रथमाधपे।
यथा संजायते स्वेदो महते कारयेतुस्थः।
न्यासिना विमर्शे दातुमये भवति येविनः ॥ ४० ॥

40. In the first stage of prāṇāyāma, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its dhātu (humors).

The second and third stages.

क्लीन्यं हि मबुलकयो द्रुतूरी: मध्यम: मत:।
ततो चिकित्सायात्यस्तवप्रायेत्चरसाधकः ॥ ४१ ॥

41. In the second stage, there takes place the trembling of the body; in the third, the jumping about like a frog; and when the practice becomes greater, the adept walks in the air.

Vāyuṣiddhi.

योगी पद्मासनध्योत्य जबुलस्वरुप: वरते।
वायुसंविच्छिद्वा हो यासंसर्वभावान्यन्तः ॥ ४२ ॥
42. When the Yogi, though remaining in Padmásana, can rise in the air and leave the ground, then know that he has gained Vāyu-siddhi (success over air), which destroys the darkness of the world.

तावज्ञालं प्रकृतित योगालिनियमलघुत्।
अल्पनिद्रा पुरीयं च न तोकृते मूतं च जायते॥ ४२ ॥

43. But so long (as he does not gain it), let him practise observing all the rules and restrictions laid down above. From the perfection of prāvāyāma, follows decrease of sleep, excrements and urine.

ऋरागिनयमदीनतः योगिनलतस्त्रादिचिनः।
स्वेदे वाहा रुमिधृत् सर्वेष्यैः न जायते॥ ४४ ॥

44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (puruṣ) perspiration, saliva and intestinal worms.

कपित्तानिः साधारण: कलेवरे।
तासनकते साधारण: महायथेवतिमा॥ ४५ ॥

45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be irregular in his diet and the rest.

ऋविलं बहुदा भुक्कवा यथान न वयते हि सः।
ऋघायसवशायोगी भूर्वं सिद्धिमानुस्वातः॥
यथा बदुरजुनान्त्य गतिः स्थायपरितिदानातृ॥ ४६ ॥

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice, the Yogi obtains Bhūruṣi-siddhi, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

सन्यं बहुवा विद्वा सर्वेः दुनिवारणा:।
तथापि साध्येवोगी प्रकृ: कर्त्तरत:॥ ४७ ॥

47. Verily, there are many hard and almost insurmountable obstacles in Yoga, yet the Yogi should go on with his practice at all hazards; even were his life to come to the throat.

तत् रहस्युपाविष्टः साधकः संवेशे प्रियः।
प्रणांवं प्रज्ञेयेवं विस्मातां नाहत्वे॥ ४८ ॥

48. Then let the practitioner, sitting in a retired place and restraining his senses, utter by inaudible repetition, the long pranava OM, in order to destroy all obstacles.

Note.—The A.U.M. all three should be distinctly uttered.
49. The wise practitioner surely destroys all his *karma*, whether acquired in this life or in the past, through the regulation of breath.

\[ \text{पूर्वांकितत्रं कर्माणि प्राणायामेन निधीतम्।} \\
\text{नाशयेत्साधते धीमानिहलोकाभ्यानि च इ। ५९ इ।} \]

50. The great Yogi destroys by sixteen *prāṇāyāmas* the various virtues and vices accumulated in his past life.

\[ \text{पापांकृतस्थयानाध्यायःश्वत्वायास्निना।} \\
\text{तत् पापविनिमुः कार्यानानि नाशयेत। ५१ इ।} \]

51. This *prāṇāyāma* destroys sin, as fire burns away a heap of cotton; it makes the Yogi free from sin; next it destroys the bonds of all his good actions.

\[ \text{प्राणायामेन योगिन्द्रो लक्ष्मीवर्ध्याण्वकानि वै।} \\
\text{पापपुन्येष्वर्ध्ये विजयं श्रेष्ठायोष्टमियात। ५२ इ।} \]

52. The mighty Yogi having attained, through *prāṇāyāma*, the eight sorts of psychic powers, and having crossed the ocean of virtue and vice, moves about freely through the three worlds.

*Increase of duration.*

\[ \text{तत्तत्त्वास्कमेव घटकारित्वम् सहेत्।} \\
\text{येन स्थात्त्वकविनित्यं श्येत्यि भ्रुवम्। ५३ इ।} \]

53. Then gradually he should make himself able to practise for three *gharīs* (one hour and a half at a time), he should be able to restrain breath for that period. Through this, the Yogi undoubtedly obtains all the longed-for powers.

*Siddhis or Perfections.*

\[ \text{वासिनिधं कामचारिव दूरस्थंत्येच च।} \\
\text{दूरस्थंति सुस्थंत्रं परक्यप्रग्रेशानं।} \\
\text{विमूल्यवेद्ये स्वर्गमद्यकर्यं तथा।} \\
\text{सवपूर्वत्तति सर्वं श्रेष्ठर्वं च योगिनाम्। ५४ इ।} \]

54. The Yogi acquires the following powers:—*vākyā siddhi* (prophesy), transporting himself everywhere at will (*Kāmačāri*), clairvoyance (*dūradrīṣṭī*), clairaudience (*dūrāsruṭī*), subtle-sight (*shukshma-drīṣti*), and the power of entering another's body (*parakāyapraśesana*), turning base metals to gold by rubbing them with his excrements and urine, and the power of becoming invisible, and lastly, moving in the air.
CHAPTER III.  55-60.

II — The Ghata Avastha.

यदा मन्त्रविद्यावर पवनाम्यासने परा |
तदा संसारवंचक्षस्यमालि यत्र सधारणे तु ॥ ५५ ॥

॥५५॥ When, by the practice of Prāṇāyāma, the Yogi reaches the state of ghata (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.

प्राणायामनात्वं प्राणायामस्य मालि गड़े उद्धये ॥ ५६ ॥

॥५६॥ The ghata is said to be that state in which the prāṇa and the apāna viyus, the nāda and the rīndu, the jīvātmā (the Human Spirit) and the Paramātmā (the Universal Spirit) combine and co-operate.

याममात्रं यदा स्वच्छं समस्या स्थायीतत्वं ॥
प्राणायामस्य स्थायीतः स्थवरतः ॥ ५७ ॥

॥५७॥ When he gets the power of holding breath (i.e., to be in trance) for three hours, then certainly the wonderful state of pratyāhāra is reached without fail.

यं यं जानाति योगिनद्वस्तं समाश्रयति भावेत ॥
तेरित्वा यथाध्यायं वायुस्ह्रवणं भवेत ॥ ५८ ॥

॥५८॥ Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

याममात्रं यदा पूर्णं मन्त्रविद्यायस्यागतं ॥
पक्षारं प्रकृतिप्रज्ञा तदा योगी च कुम्भकम् ॥
दृश्यागर्ज यदा वायुक्षरते योगिनो भवेत ॥
स्वस्मायवहनं स्वत: विधातात्वकं स्वरूपः ॥ ५९ ॥

॥५९॥ When, through great practice, the Yogi can perform one kumbhaka for full three hours, when for eight dandas (=3 hours) the breathing of the Yogi is suspended, then that wise one can balance himself on his thumb; but he appears to others as insane.

III — The Parichaya.

ततः परिच्यायस्य योगिनोऽध्यास्तं भवेत ॥
यदा वायुबल्येन्तः स्वकृति तिष्ठति निष्ठलम् ॥
वायुः परित्तोत्वायप्राप्त वसुधर्मव संग्रेषरेण ॥ ६० ॥

॥६०॥ After this, through exercise, the Yogi reaches the Parichaya avasthā. When the air leaving the sun and the moon (the right and the left nostrils), remains unmoved and steady in the ether of the tube sushumna, then it is in the parichaya state.
61. When he, by the practice of Yoga, acquires power of action (kriya shakti) and pierces through the six chakras, and reaches the sure condition of parichaya, then the Yogi, verily, sees the three-fold effects of karma.

62. Then, let the Yogi destroy the multitude of karmas by the pranava (om); let him accomplish kāyacūdā (a mystical process of arranging the various skandas of the body), in order to enjoy or suffer the consequences of all his actions in one life, without the necessity of re-birth.

63. At that time let the great Yogi practise the five-fold dhāranā forms of concentration on Vishnu, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, akha cannot harm him.)

Note.—He should perform 5 Kumbhakas at each centre or Chakra.

64. Let the wise Yogi practise dhāranā thus:—five ghatis (2½ hours) in the ādhāra lotus (Muladhāra); five ghatis in the seat of the linga (Svādhisthānā), five ghatis in the region above it, (in the navel, Manipur), and the same in the heart (Anāhata); five ghatis in the throat (Visuddha) and, lastly let him hold dhāranā for five ghatis in the space between the two eye-brows (Ajñāpūrṇa). By this practice the elements cease to cause any harm to the great Yogi.

65. The wise Yogi, who thus continually practises concentration (dhārāṇā), never dies through hundreds of cycles of the great Brahma.
CHAPTER III.  66-70.

IV.—The Nishpatti.

66. After this, through gradual exercise, the Yogi reaches the Nishpatti-avastha (the condition of consummation). The Yogi, having destroyed all the seeds of karma which existed from the beginning, drinks the waters of immortality.

67. When the jīva-mukta (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of samādhi (meditation), and when this state of consummated samādhi can be voluntarily evoked, then let the Yogi take hold of the chetanā (conscientious intelligence), together with the air, and with the force of (kriyā-sakti) conquer the six wheels, and absorb it in the force called jñāna-sakti.

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi); through this knowledge of vāyu-sidhanā vanish all sufferings and enjoyments in the circle of this universe.

69. When the skilful Yogi, by placing the tongue at the root of the palate, can drink the prāna vāyu, then there occurs complete dissolution of all Yogas (i.e., he is no longer in need of Yoga).

70. When the skilful Yogi, knowing the laws of the action of Prāna and Apāna, can drink the cold air through the contraction of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.

* Some texts read वेदान्त तथा instead of वेदान्तानि in which case, it will mean “freedom from all diseases,”
71. That wise Yogi, who daily drinks the ambrosial air, according to proper rules, destroys fatigue, burning (fever), decay and old age, and injuries.

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

73. When having firmly closed the glottis by the proper yogic method, and contemplating on the goddess Kuṇḍalini, he drinks (the moon fluid of immortality), he becomes a sage or poet within six months.

74. When he drinks the air through the crow-hill, both in the morning and the evening twilight, contemplating that it goes to the mouth of the Kuṇḍalini, consumption of the lungs (phthisis) is cured.

75. When the wise Yogi drinks the fluid day and night through the crow-beak, his diseases are destroyed: he acquires certainly the powers of clairaudience and clairvoyance.

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

77. One, who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.
CHAPTER III. 78-84.

संवयक्षरह्नायसायास्मे सतति द्रवम्।
विद्यमाद्युर्वाश्च स्त्रिभूतगण: खयम्॥ ७८ ॥

78. If he continues this exercise for a year, he becomes a Bhairava; he obtains the powers of anima &c., and conquers all elements and the elementals.

रसनामूत्वग्गः कुत्वा क्षणां यदि विद्या।
श्वेन सुध्रयते योगी व्याधिस्वरुपार्थमः॥ ७९ ॥

79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.

रसनां प्राणसंयुक्तां पीड़ामानां निविविक्तेऽः।
न तत्र्या जाप्ते अथवा सत्यं सत्यं मेधार्थमः॥ ८० ॥

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid or Prāna.

पवमयसङ्गेन कामाभ्रेष्ठं हितीयकः।
न शुचा न तुषा निधा नेव मूर्ती न प्रजायते॥ ८१ ॥

81. Through this exercise and Yoga, he becomes like a Kāmadeva, without a rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.

ननेत्र विधानेन योगिन्द्राञ्च विनिमण्डले।
भवेस्वस्वसंब्रह्मार्थी च सञ्जापविविष्ठेऽः॥ ८२ ॥

82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and freed from all obstacles, he can go everywhere.

न तत्र्या पुनराश्रुतिमोदते समुद्रपिप।
पुष्पपदेः लिघ्ये पतंज्लि विवेचन सः॥ ८३ ॥

83. By practising thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

चतुर्वियोगसानानि सति नामाविधानि च।
तेज्यध्वनेश्वराय मन्योकानि व्रीवायाहु॥
सिद्धानि ततः पदास्ताश्च्च च ग्रन्थिक्रमः॥ ८४ ॥

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:—I, Siddhāsana; 2, Padmāsana; 3, Ugrāsana; 4, Svastikāsana.
1.—Siddhásana.

The Siddhásana that gives success to the practitioner is as follows:—Pressing with care by the heel the yoni, the other heel the Yogi should place on the lingam; he should fix his gaze upwards on the space between the two eyebrows, should be steady, and restrain his senses. His body particularly must be straight and without any bend. The place should be a retired one, without any noise.

2.—The Padmásana.

He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhásana posture, and practise regulation of the breath.

Through this posture the Yogi, leaving the world, attains the highest end and throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

I describe now the Padmásana which wards off (or cures) all diseases:—Having crossed the legs, carefully place the feet on the opposite thighs (i.e., the left foot on the right thigh, and vice versa); cross both the hands and place them similarly on the thighs; fix the sight on the
tip of the nose; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly, in an unobstructed stream.

89. It cannot be practised by everybody; only the wise attains success in it.

90. By performing and practising this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.

91. Sitting in the Padmāsana posture, and knowing the action of the Prāṇa and Apāna, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily, I tell you the truth.

3.—The Ugrāsana.

92. Stretch out both the legs and keep them apart; firmly take hold of head by the hands, and place them on the knees. This is called Ugrāsana (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called Paschima-uttāna (the posterior crossed posture). That wise man who daily practises this noble posture can certainly induce the flow of the air per viam posteriori.

93. Those who practise this obtain all the siddhis; therefore, those, desirous of attaining powers, should practise this diligently.
94. This should be kept secret with the greatest care, and not be
given to anybody and everybody. Through it, viyu-siddhi is easily
obtained, and it destroys a multitude of miseries.

4.—The svastikāsana.

95. Place the soles of the feet completely under the thighs, keep
the body straight, and sit at ease. This is called the Svastikāsana.

96. In this way, the wise Yogi should practise the regulation of the
air. No disease can attack his body, and he obtains viyu siddhi.

97. This is also called the Sukhāsana, the easy posture. This
health-giving, good Svastikāsana should be kept secret by the Yogi.
CHAPTER IV.
Yoni-Mudrá. The Sacred Drink of the Kaulas.

First with a strong inspiration fix the mind in the ādhār lotus. Then engage in contracting the Yoni, which is situated in the perineal space.

2 There let him contemplate that the God of Love resides in that Brahma Yoni and that he is beautiful like Bandhuk flower (Pentapetes Phoenicoid) — brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (Yoni) is a very small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the Śiva and Śakti).

3. (Then imagine that)—There go up through the Sushumna vessel, the three bodies in their due order (i.e., the etheric, the astral and the mental bodies). There is emitted in every chakra the nectar, the characteristic of which is great bliss. Its colour is whitish rosy (pink), full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the Kulā (i.e., perineal space).

Note.—While these subtle bodies go up, they drink at every stage this nectar, called Kulāmrita.

4. Then let him go again to the Kulā through the practice of mudrā Yoga (i.e., prāṇāyāma.) This Yoni has been called by me in the Tantras as equal to life.
5. Again let him be absorbed in that Yoni, where dwells the fire of death—the nature of Shiva, &c. Thus has been described by me the method of practising the great Yoni-Mudrā. From success in its practice, there is nothing which cannot be accomplished.

6. Even those mantras which are deformed (chhinna) or paralyzed (Kilita), scorched (stamblitta) by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless without vitality; or which have been divided into hundreds of parts, even they become fertile through time and method. All these can give powers and emancipation when properly given to the disciple by the Guru, after having initiated him according to proper rites, and bathed him a thousand times. This Yoni-mudrā has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.

7. He who practises Yoni-Mudrā is not polluted by sin, were he to murder a thousand Brahmans or kill all the inhabitants of the three worlds:

8. Were he to kill his teacher or drink wine or commit theft, or violate the bed of his preceptor, he is not stained by these sins also, by virtue of this mudrā.
CHAPTER IV. 9-14.

तस्माद्धायसोन नित्यं कर्त्यं मोक्षकारित्वम् ॥
चन्द्रधार्मार्यं ते सिद्धरथ्यासामोक्षमात्रयात् ॥ ९ ॥

9. Therefore, those who wish for emancipation should *practise* this daily. Through *practise* (abhyāsa), success is obtained; through *practice* one gains liberation.

सचिवं रमेश्वरासोगध्यासाधवतः ॥
मुद्रार्थं सिद्धरथ्यासाधारस्याधिवर्गम् ॥
कालवचनमघ्यासात्तथा मुद्रयो भवेत् ॥ १० ॥

10. Perfect consciousness is gained through *practice*. Yoga is attained through *practice*; success in Mudrās comes by *practise*; through *practise* is gained success in prāṇāyāma. Death can be cheated of its prey through *practice*, and man becomes the conqueror of death by *practice*.

चाक्षस्द्वः कामवाचरितं महेश्वरासात्मयतः ॥
योगिनुद्वः परं गोथर्य न देया गयं कस्यचित्तः ॥
सज्ज्यथा नैव द्रातत्त्वं प्रयोगः कण्ठगतेऽरपिं ॥ ११ ॥

11. Through *practice* one gets the power of *vīch* (prophecy), and the power of going everywhere, through mere exertion of will. This Yoni-mudrā should be kept in great secrecy, and not be given to everybody. Even when threatened with death, it should not be revealed or given to others.

*The Awakening of Kundalini.*

चन्द्रधार्मार्यं कथयियामियोगितिनिधिकरं परम्पः ॥
गोपनीयं सुविद्यार्यं योंगं परमहथस्मम् ॥ १२ ॥

12. Now I shall tell you the best means of attaining success in Yoga. The practitioners should keep it secret. It is the most inaccessible Yoga.

सुता मुद्रासादेन यदा जागरिति कुण्डली ॥
तदा सम्बार्य प्रयाणि विच्छन्ते ग्रंथेऽपि च ॥ १३ ॥

13. When the sleeping goddess Kundalini is awakened, through the grace of Guru, then all the lotuses and the bonds are readily pierced through and through.

तस्माद्धात्मसम्बार्य ग्रंथाधृतियुपीतिवर्गम् ॥
प्रहस्तन्त्रायथ सुतां मुद्राद्वास्य समाचरेन ॥ १४ ॥

14. Therefore, in order that the goddess, who is asleep in the mouth of the Brahmaramadhra (the innermost hollow of Sushumnā) be awakened, the Mudrās should be practised with the greatest care.

16. My dearest, I shall now describe to you the Mahāmudrā, from whose knowledge the ancient sages Kapila and others obtained success in Yoga.

(1)—Mahā-Mudrā.

17. In accordance with the instructions of the Guru, press gently the perineum with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body), place the chin on the chest. Then concentrate the vibrations of the mind and inspire air and retain it by kumbhaka (so long as one can comfortably keep it). This is the Mahāmudrā, held secret in all the Tantras. The steady-minded Yogi, having practised it on the left side, should then practise it on the right side; and in all cases must be firm in prāṇāyāma—the regulation of his breath.
CHAPTER IV. 18-21.

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity; the life is increased and its decay is checked, and all sins are destroyed. All diseases are healed, and the gastric fire is increased. It gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things, through practice. There should be no hesitation in doing so.

19. O ye worshipped of the gods! know that this Mudrā is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

20. This Mudrā, described by me, is the giver of all desires to the practitioner; it should be practised in secrecy, and ought never to be given to everybody.

(2).—Māhā-Bandha.

21. Then (after Māhāmudrā), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the apāna vāyū upwards and join it with the samāna vāyū; bend the prāṇa vāyū downwards, and then let the wise Yogi bind them in trinity in the navel (i.e. the prāṇa and the apāna should be joined with the Samāna in the navel.)
I have told you now the Mahábandha, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are propelled towards the head. This should be practised with great care, alternately with both feet.

22. Through this practice, the wind enters the middle channel of the Sushumnā, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this Bandha the great Yogi accomplishes all his desires.

(3.) — Mahā-Vedha.

23. O goddess of the three worlds! when the Yogi, while performing the Mahábandha, causes the union of the prāna and apāna vāyus and filling in the viscera with air drives it slowly towards the nates, it is called Mahāvedha.

24. The best of the Yogis having, through the help of the vāyu, pierced with this perforator the knot which is in the path of Sushumnā, should then pierce the knot of Brahma.

25. He who practises this Mahāvedha with great secrecy, obtains vāyu-siddhi (success over the wind). It destroys decay and death.

26. The gods residing in the chakras tremble owing to the gentle influx and eflux of air in prānāyāma; the great goddess, Kuṇali Mahā Māyā, is also absorbed in the mount Kailāsa.
27. The Mahāmudra and Mahābandha become fruitless if they are not followed by Mahā-vedha; therefore, the Yogi should practise all these three successively with great care.

प्रत्यय्य प्रयत्नन चतुर्भरं करोति यः
प्रमाणायामवर्तं सृष्टि जयजमैव न सेधयः।

28. He who practises these three daily four times with great care, undoubtedly conquers death within six months.

प्रत्यय्यस्य महार्थस्य सिद्धो जानाति नेतरः।
यज्ञात्वा साधना: सच्च सिद्धं सर्व्यजाहितं वे॥ २९॥

29. Only the siddha knows the importance of these three and no one else; knowing these, the practitioner obtains all success.

गोपनिया प्रयत्नन साधकः सिद्धंस्मुभि:।
अत्यथा च न सिद्धं स्थानंद्राणश्च विश्वय:॥ ३०॥

30. This should be kept in great secrecy by the practitioner desirous of obtaining power; otherwise, it is certain that the coveted powers can never be obtained through the practice of Mudrās.

(४)—Khechari.

ग्रथ बेचरीमुद्रागधनम्।
भूवनस्तगितं हृदं विधाय सुधं मुधि:।
उपविद्यासने वज्रे नामोइम्रवर्षित:॥
हम्मेकेषि सङ्के गते रसनां विपकाताम्।
संयेजप्रयत्नन सुधाकुपे विचक्षण:।
मुद्रेः कुचरी मूल्य निकानामयुरेाढः॥ ३१॥

31. The wise Yogi, sitting in rajaśana posture, in a place free from all disturbance, should firmly fix his gaze on the spot in the middle of the two eyebrows, and reversing the tongue backwards, fix it in the hollow under the epi-glottis, placing it with great care on the mouth of the well of nectar, (i.e. closing up the air passage). This mudrā, described by me at the request of my devotees, is the Khechari-Mudrā.

सिद्धीं जननी होता मण्याप्रायिकताया।
निरंतर रक्तप्रायासातीयूर्ण प्रकां हिलातू॥
तेन वियम्हसिद्ध: स्याम्वदुमात्रूक्सेनरी॥ ३२॥

32. O, my beloved! know this to be the source of all success, always practising it let him drink the ambrosia daily. By this he obtains vigraha-siddhi (power over the microcosm), even as a lion over the elephant of death.
33. Whether pure or impure, in whatever condition one may be, if success be obtained in Khechari, he becomes pure. There is no doubt of it.

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of Deva-world is born into a noble family.

35. He who practises this Khechari-Mudrā calmly and without laziness counts as seconds the period of hundred Brahmās.

36. He knows this Khechari-Mudrā according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

37. O, ye adored of gods! this Mudrā, dear as life, should not be given to everybody; it should be kept concealed with great care.

(5.)—Jālandhara.

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jālandhara-Mudrā. Even gods reckon it as inestimable. The fire in the region of the navel (i.e., the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed, he should practise this Bandha.]
39. Through this Bandha, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

39. जालन्धरो वन्धे यस तिरान्य तिरान्यायः।
चयंसः क्षयसेन निःशंको योगिना तिरान्यसच्यात्॥ ४०॥

40. This Jālandhara-Bandha is the giver of success to the practitioner; the Yogi desirous of success should practise it daily.

(6.)—Mula-Bandha.

41. Pressing well the anus with the heel, forcibly draw upwards the *apāna viyu* slowly by practice. This is described as the Mula-Bandha—the destroyer of decay and death.

41. वायुनायाहैऽरूपं प्रकरणविकालितम्।
बलेनान्ते स्वतः योगियुद्ध प्रसिद्धरूपः॥ ४१॥

42. If, in the course of the practice of this Mudrā, the Yogi can unite the *apāna* with the *prāna viyu*, then it becomes of course the Yoni-Mudrā.

42. योगियां योगियुद्धः किं न सिद्धिः सूक्ष्मे।
बलस्वाभूष प्रसादेन गमने विजितानसः॥
प्रदाने शितां योगिणी भवस्वस्वरूपं वर्जते॥ ४२॥

43. He who has accomplished Yoni-Mudrā, what can he not accomplish in this world. Sitting in the *padmāsana* posture, free from idleness, the Yogi, leaving the ground, moves through the air, by virtue of this Mudrā.

43. सुपर्वये निःशंके देशाक्षयमेन समयसंत।
संसारसमग्रं ततुः यदीच्छेयोरिषी वर्जयः॥ ४३॥

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this Bandha in secret, in a retired place.

44. (7.) Viparit-karana.

44. भूतेः स्वति-रोद्वस्रे यो-नैवेद्य-रा-रूपः।
पिण्डरूपमित्रोपया सर्वतन्त्रेण गापिता॥ ४५॥

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is Viparit-karana, kept secret in all the Tantras.

45.
46. The Yogi who practises it daily for three hours, conquers death, and is not destroyed even in the Pralaya.

47. He who drinks nectar becomes equal to Siddhas; he who practises this Bandha becomes an adept among all creatures.

(8.)—Uddāna-bandha.

48. When the intestines above and below the navel are brought to the left side, it is called Uddāna-Bandha—the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This is Uddāna-Bandha, the lion of the elephant of death.

49. The Yogi, who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

50. By practising it for six months, the Yogi certainly conquers death; the gastric fire is kindled, and there takes place an increase of the fluids of the body.

51. Through this, consequently, the vigrahāsiddhi is also obtained. All the diseases of the Yogi are certainly destroyed by it.

52. Having learnt the method from the Guru, the wise Yogi should practise it with great care. This most inaccessible Mudrā should be practised in a retired and undisturbed place.
(10.)—Shakti-chālān.

53. Let the wise Yogi forcibly and firmly draw up the goddess Kundali sleeping in the ādār lotus, by means of the apāna vīyu. This is Shakti-Chālān Mudrā, the giver of all powers.

54. He who practises this Shakti-Chālān daily, gets increase of life and destruction of diseases.

55. Leaving sleep, the serpent (i.e. the Kundali) herself goes up; therefore let the Yogi desirous of power practise this.

56. He who practises always this best Shakti-Chālān according to the instructions of his guru, obtains the vīrya-siddhi, which gives the powers of animāl, etc., and has no fear of death.

57. He who practises the Shakti-Chālān properly for two seconds, and with care, is very near to success. This Mudrā should be practised by the Yogi in the proper posture.

58. These are the ten Mudrās whose equal there never was nor ever shall be: through the practice of any one of them, a person becomes a siddha and obtains success.
CHAPTER V.

Sthitam Paksham: Patah ||

Sri Devayac II Bhrj me vaseyamshana parmanadhichya pratiti ||

Yah vibheda: Samna kshetan vrdd me pravy shakur: II 1 II

Parvati.—O Lord, O beloved Shankar! Tell me, for the sake of those whose minds search after the supreme end, the obstacles and the hindrances to Yoga.

Ishvar ubhach II Bhrj devi pravasthami yath vibheda: Chita: Sada ||

Yuktam pratit naraashvam Ahyagam: parakshana: II 2 II

2. Siva.—Hear, O Goddess! I shall tell thee, all the obstacles that stand in the path of Yoga. For the attainment of emancipation, enjoyments (bhoga) are the greatest of all impediments.

Bhoga (enjoyment).

Yah me ghanapbhyagyacinshvatam ||

Narini shayriansa varseh yanmasya vidhvaatam ||

Tasmadmya pranave ratryah kshetvabhidhumayo: ||

Hm ratya: thaya taagra rahupavasuvamahenca: ||

Piyadiva: bapeshakriya duvat ganeh vishyapatham ||

Vardhini dhyana mudraakshag janagranishvaahnam ||

Dharaapavicaryo vibheda vibheda parakshamitam: ||

Agni ghanam: hym vibheda dharmapalimahijan: II 3 II

3. Women, beds, seats, dresses, and riches are obstacles to Yoga. Betels, dainty dishes, carriages, kingdoms, lordliness and powers; gold, silver, as well as copper, gems, aloe wood, and kine; learning the Vedas and the Sastras; dancing, singing and ornaments; harp, flute and drum; riding on elephants and horses; wives and children, worldly enjoyments; all these are so many impediments. These are the obstacles which arise from bhoga (enjoyment). Hear now the impediments which arise from ritualistic religion.

Dharma (ritualism of Religion.)

Yah chaurshypaagavichakshvanam ||

Sanam prashivihom andhaka meakshayi chita: ||

Vratavashyamakramyavyakthuvapah ||

Vrthya vyaham andhaka vyaktiyansha v cha ||
4. The following are the obstacles which dharma interposes:—ablutions, worship of dieties, observing the sacred days of the moon, fire sacrifice, hankering after moksha, vows and penances, fasts, religious observances, silence, the ascetic practices, contemplation and the object of contemplation, mantras, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves; sacrifices, vows of starvation, Chāndrāyana, and pilgrimages.

Jñāna (Knowledge-obstacles).

तथा ज्ञानाप्रबन्धकथाम्

यत् विद्वत् भवेवांक कथ्यामि वरानान्।

गौमुखं स्वासनं हत्वा पैतिप्रकाशानम् च तत्

नाजीवाच्यविनायानाम् प्रवाहितेनाधिनम्।

कुश्तिसंचालनं शिरं प्रवेशा हन्त्यायनना।

नाजीवाच्यविनायानं कथ्यामिन् भाजनं ध्यतां मम। ॥ ५ ॥

5. Now I shall describe, O Pārvati, the obstacles which arise from knowledge. Sitting in the Gomukha posture and practising Dhauti (washing the intestines by Hatha Yoga). Knowledge of the distribution of the nāḍīs (the vessels of the human body), learning of pratyāhāra (subjugation of senses), trying to awaken the Kuṇḍalini force, by moving quickly the belly (a process of Hatha Yoga), entering into the path of the indriyas, and knowledge of the action of the nāḍīs; these are the obstacles. Now listen to the mistaken notions of diet, O Pārvati.

नवनामात्वें द्वितिय युग्मकालात्यथेपु:।

पञ्चकालं समाधि: स्वाहि गम्भृतस्मिन् श्रुतं ॥ ६ ॥

6. That samādhi (trance) can be at once induced by drinking certain new chemical essences and by eating certain kinds of food, is a mistake. Now hear about the mistaken notion of the influence of company.

सकौंम गच्च साध्यानं संवेदनं भज इस्तेनात्।

प्रवेशालिंगामि वायोगु हत्वं विधानं केतेत। ॥ ७ ॥

7. “Keep the company of the virtuous, and avoid that of the vicious” (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).
8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jñāna (knowledge).

Four Kinds of Yoga.

8. Brahman is in the body or He is the maker of form, or He has a form, or He has no form, or He is everything—all these consoling doctrines are obstacles. Such notions are impediments in the shape of Jñāna (knowledge).

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

Sadhaks (Aspirants).

9. The Yoga is of four kinds:—First Mantra-Yoga, second Hatha-Yoga, third Laya-Yoga, fourth Raj-Yoga, which discards duality.

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

10. Know that aspirants are of four orders:—mild, moderate, ardent and the most ardent—the best who can cross the ocean of the world.

(Mild) entitled to Mantra-Yoga.

11. Men of small enterprise, oblivious, sickly and finding faults with their teachers; avaricious, sinful gourmards, and attached helplessly to their wives; fickle, timid, diseased, not independent, and cruel; those whose characters are bad and who are weak—know all the above to be mild sadhaks. With great efforts such men succeed in twelve years; them the teacher should know fit for the Mantra-Yoga.

(Moderate) entitled to Laya-Yoga.
12. Liberal-minded, merciful, desirous of virtue, sweet in their speech; who never go to extremes in any undertaking—these are the middling. These are to be initiated by the teacher in Laya-Yoga.

(Ardent) entitled to Hatha Yoga

(Adapted) entitled to Hatha Yoga

13. Steady-minded, knowing the Laya-Yoga, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be adhimātra. They obtain success in the practice of Yoga within six years, and ought to be initiated in Hatha-Yoga and its branches.

(The most ardent) entitled to all Yogas

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the sastras, and are persevering, free from the effects of blind emotions, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skilful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, who keep their endeavours secret, of sweet speech, peaceful, who have faith in scriptures and are worshippers
of God and Guru, who are averse to fritter away their time in society, and are free from any grievous malady, who are acquainted with the duties of the adhimātra, and are the practitioners of every kind of Yoga—undoubtedly, they obtain success in three years; they are entitled to be initiated in all kinds of Yoga, without any hesitation.

Invocation of the shadow (pratikopāsana).

अध प्रतिकोपासनम् ।
प्रतिकोपासना कायों हगाहुप्तश्च ।
पुनासी दर्शनादुरा नाथ कायो विचारणा ॥ १५ ॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen; undoubtedly, by its very sight, a man becomes pure.

गाढात्रे स्वरूपितविस्तरं तिरीर्यश्च विस्फारितकृत्वा प्रकाशम् ।
यदा नमः पदयति स्वरूपीकरं नमोऽक्रेण तत्कालमेव पदयति ॥ १६ ॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रयहं पदयते येष वै स्वरूपीकरं नमोऽक्रेण ।
भायुषृष्टिगत्वे स्वत: न सुतुः स्थानिकैः ॥ १७ ॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पदयति समुध्यं स्वरूपीकरं नमोऽक्रेण ।
तदाः अययवारमोति बायुः तिर्यस्य सम्भवेत ॥ १८ ॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the vāyu, he goes everywhere.

How to invoke.

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws; then, after sometime, let him look into the sky; if he sees a full grey shadow in the sky, it is auspicious.

य: करोति सहार्यमानं चासानं चन्द्र: पदयः ।
पूर्वानन्तरस्य स्वरूपिकरप्रसादतः ॥ १९ ॥

19. He who always practises this and knows the Paramātma, becomes fully happy, through the grace of his shadow.
CHAPTER V. 20-26.

20. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

नित्यायुद्धमात्रायां पद्यति ध्रुवम्।
तदा मुक्तिमयाप्रोत्ति ये गी नियमाय मात्राः ॥ २१ ॥

21. By practising it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Rāj Yoga.

प्रेमघडः श्रोत्वे दक्षिणाभ्यं ह्रन्दः ॥
नासार्तं च मधुर्यमात्रायां मुखं ढूंढः ॥
निर्मित्य मात्रं ये गी यदीव कुरुते भद्राम्।
तदा रक्षणामात्रां ज्योतिर्युप स पद्यति ॥ २२ ॥

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostril with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi, by having thus firmly confined the air, sees his soul in the shape of light.

तच्चेऽः हृत्यते येन श्रणामात्रं निराकुलम्।
सर्वपरिविन्यर्मं स याति परमं गतिम् ॥ २३ ॥

23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.

नित्यायुद्धमात्रायांगितकल्पम्।
सर्वदेहादि विस्तृत्य तदभिमं यस्यं गति। ॥ २४ ॥

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.

यः करोति सदाव्यायकं गुस्ताच्यालेकान्यम्।
स वै श्रेयविद्यन्त: स्यावपकर्मवद्यवद्यः। ॥ २५ ॥

25. He who practises this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.

गायत्रीः प्रवचनं सदः प्रत्यकाराः।
निर्वाणायको लेखे ये कथायन्त: मन वन्दम्।
नाद: संज्ञायते तस्य कमेत्यायायतस्य वै। ॥ २६ ॥

26. This should be kept secret; it at once produces conviction; it gives nirvāna to mankind. This is my most beloved Yoga. From practising this gradually, the Yogi begins to hear the mystic sounds (nādas).
Anhad Sounds.

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells; then sounds like roar of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O my beloved!

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

29. By this practice of Yoga he conquers all the three qualities (i.e., good, bad and indifferent); and being free from all states, he is absorbed in chidbhit (the ether of intelligence).

A Secret.

30. There is no posture like that of Siddhasana, no power like that of Kumbha, no Mudra like the Khechari, and no absorption like that of nada (the mystic sound).

31. Now I shall describe to thee, O dear, the foretaste of salvation, knowing which even the sinful aspirant may obtain salvation.

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.
CHAPTER V. 33-39.

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

34. Having pleased the Brâhmans (and priest), by giving them all kinds of good things, let the wise man receive this auspicious Yoga in my house (i.e., the temple of Shiva) with purity of heart.

35. Having renounced by the above methods all his previous bodies (the results of his past karma), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

36. Sitting in the padmâsana posture, renouncing the society of men, let the Yogi press the two vijñâna nādis (the vessels of consciousness, perhaps coronal arteries) with his two fingers.

37. By obtaining success in this, he becomes all happiness and unstained; therefore, let him endeavour with all his might, in order to ensure success.

38. He who practises this always, obtains success within a short time; he gets also vāyu-siddhi in course of time.

39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the vāyu enters the middle channel.
40. The Yogi who practises this with perseverance is worshipped even by gods; he receives the psychic powers of animā, laghimā etc., and can go everywhere, throughout the three worlds, at pleasure.

Yaṃ yadāḥ saṁyutām pārthaḥ tattvam ātmane mekṣitena
karmādhiś門 gocarchaṁ na deṣyān vasya karṣyavat

41. According to the strength of one’s practice in commanding the vāyu, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.

Pattaṁ gāṇamā nā deṣyān vasya karṣyavat
yāvante pramanca samayugam eva kṛṣṇeḥ ātmā

42. This Yoga is a great secret, and not to be given to everybody; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

Various kinds of Dhāraṇā.

Yāgī pādayāne nāṣṭante keśa keśānāṁ bhūtaḥ
dhārānām vyaya prasūnaṁ vistāraṁ

43. Let the Yogi seat himself in the Padmāsana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

Kṣeṣṭhānādaśaṁ ānena keśaṁ daśaṁ ādṛṣṭena
tasmin yāgī maṇe dṛṣṭe chitān gnānāya mandruṣṭu

44. Below the cavity of the throat, there is a beautiful nāḍi (vessel) called kurma; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

Dhīraṁ kṣaṇe drstāṁ bhvam drstāṁ chaitāyaśtu
na deva jñāte bhavānāṁ śvāhāya nāprumāṃ

45. When the Yogi constantly thinks that he has got a third ye—the eye of Shiva—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

Dhārānāṁ yādā vīlaṁ taṁ kṛṣṇaṁ vishvānām

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts), and can certainly converse with them.
CHAPTER V. 47-51.

47. He who contemplates on śunya (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether ethereal, and is absorbed in the chid ākāśa.

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

49. Having conquered all the elements, and being void of all hopes and worldly connections, when the Yogi sitting in the Padmāsana, fixes his gaze on the tip of the nose, his mind becomes dead and he obtains the spiritual power called Khechari.

50. The great Yogi beholds light, pure as holy mountain (Kailās), and through the force of his exercise in it, he becomes the lord and guardian of the light.

51. Stretching himself on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. (We have described before the effect of fixing one's attention on the space between the two eyebrows, so it need not be enumerated here).
52. Of the four kinds of food (i.e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the linga sharira or subtle body, (the seat of force). The second or the middle part goes to nourish this gross body composed of seven dhātus (humours).

तातिति विषमत्राः परे त्रि-मयं: सतते बहुः ॥
आदात्मानुग्रहं नाडः श्रेष्ठस्ताः सकला अभि ।
पेण्यात्मेऽव्याव्याप्तददिचलस्तक्रमु ॥ ५३ ॥

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the nāḍīs, and being carried by them, they nourish the body from head to foot.

नादीयारामः सर्वादिव्योऽयु: सत्वस्ते यहा ।
तन्मूलायाः वें वे समवेद्वम प्रतेतस्ते ॥ ५४ ॥

54. When the viyu moves through all the nāḍīs, then, owing to this viyu (oxygen?), the fluids of the body get extraordinary force and energy.

चतुर्दशानां तत्र हः व्यापारे मुखयमागतः ।
ता अनुग्रहशीलाक्ष भाष्यसौकर्णनागिकः ॥ ५५ ॥

55. The most important of these nāḍīs are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the priya (vitality) flows through them.

The six Chakras.

Muladhār Chakra.

गुदायंगुलतथोऽभ्यां मेंैकांगुलस्वच्छः ।
पवनस्वस्त तस्मं कन्दू समतास्तुरुङ्गुलम् ॥ ५६ ॥

56. Two fingers above the rectum and two fingers below the linga, four fingers in width, is a space like a bulbous root.

परश्मावस्माहीः योगिन्य देवान्तरात्मण ।
तत्र कन्दूः समस्तात् तत्वस्त तुषारकुटल्लाहः ॥
संवेद्य सकला नाढः सात्त्रृत्तकुटल्लाहितिः ।
मुखे निवेद्य सा पुष्पेण मुखयाविचरे षिता ॥ ५७ ॥

57. Between this space is the yoni having its face towards the back; that space is called the root; there dwells the goddess Kundalini. It surrounds all the nāḍīs, and has three coils and a half; and catching its tail in its own mouth, it rests in the hole of the Sushumna.
58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints; it is the goddess of speech, and is called the seed (vija).

59. Full of energy, and like burning gold, know this Kundalini to be the power (shakti) of Vishnu; it is the mother of the three qualities—sattwa (rhythm), rajas (energy) and tamas (inertia).

60. There, beautiful like the Bandhuk flower, is placed the seed of love (कृत्री); it is brilliant like burnished gold, and is described in Yoga as eternal.

61. The Sushumna also embraces it, and the beautiful seed is there; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moons. The goddess Tripura Bhairavi has these three (fire, sun, and moon) taken together, and collectively she is called the vija. It is also called the great energy.

62. It (vija) is endowed with the powers of action (motion) and sensation, and circulates throughout the body. It is subtle, and has a flame of fire; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinaeum, and is called the swayambhu-linga (the self-born).

63. All this is called the adhār-padma (the support lotus), and the four petals of it are designated by the letters य (Y), द (D), त (T), र (R).
64. Near this Swayambhu-linga is a golden region called Kula (family); its presiding adept is called Dvaranda, and its presiding goddess called Dakini. In the centre of that lotus is the Yoni where resides the Kundalini; the circulating bright energy above that, is called kama-vija (the seed of love). The wise man who always contemplates on this Muladhara obtains Darduri-siddhi (the frog-jump power); and by degrees he can altogether leave the ground (i.e., rise in the air).

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

66. He knows what has been, what is happening, and what is to be, together with their causes; he masters the unheard of sciences together with their mysteries.

67. On his tongue always dances the goddess of learning, he obtains mantra-siddhi (success in mantras), through constant repetition only.

68. This is the dictum of the Guru:—“It destroys old age, death, and troubles innumerable.” The practitioner of pranayama ought always to meditate upon it; by its very contemplation, the great Yogi is freed from all sins.
69. When the Yogi contemplates this *Muddhār lotus—the *Swayam-bhu-linga—then, undoubtedly, at that very moment, all his sins are destroyed.

70. Whatever the mind desires, he gets; by habitual exercise he sees him, who gives salvation, who is the best both in and out, and who is to be worshipped with great care. Better than Him, I know none.

71. He who, leaving the Śiva (God) who is inside, worships that which is outside (*viz., worships external forms), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

72. Let one thus meditate daily, without negligence, on his own *Swayambhu-linga; and have no doubts that from this will come all powers.

73. By habitual exercise, he gets success in six months; and undoubtedly his *vigra enters the middle channel (the *Sushumna).

74. He conquers the mind, and can restrain his breath and his semen; then he gets success in this as well as the other world, without doubt.


75. The second Chakra is situated at the base of the organ. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is
called Swádhisthān, the colour of the lotus is blood-red, its presiding adept is called Bálá, and its goddess, Rākini.

76. He who daily contemplates on this Swádhisthān lotus, becomes an object of love and adoration to all beautiful goddesses.

77. He fearlessly recites the various Śastras and sciences unknown to him before; becomes free from all diseases, and moves throughout the universe fearlessly.

78. Death is eaten by him, he is eaten by none; he obtains the highest psychic powers like animā, laghīmā, etc. The vāyu moves equably throughout his body; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.

3. Manipur Chakra.

79. The third Chakra, called Maṇipur, is situated near the navel; it is of golden color, having ten petals designated by the letters ķ, ḍh, ṅ, t, th, d, dh, n, p, ph.

80. Its presiding adept is called Rudra—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred Lākini.
81. When the Yogi contemplates on the Manipur lotus, he gets the power called the *pitil-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4. Anâhat Chakra.

83. In the heart is the fourth Chakra, the Anâhat. It has twelve petals designated by the letters k, kh, g, gh, t, ch, chh, j, jh, t, th. Its color is deep blood-red; it has the seed of vâyu, and is a very pleasant spot.

84. In this lotus is a flame called *vâlinga*; by contemplating on this, one gets objects of the seen and the unseen universe.

85. Its presiding adept is Piṇâki, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

86. He gets immeasurable knowledge, knows the past, present and future time; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

87. He sees the adepts, and the goddesses known as Yoganis; obtains the power known as *Khechari*, and conquers all who move in the air.
88. He who contemplates daily the hidden Bimalinga, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuchari (going at will all over the world).

एतत्र भवास्त्रयः महाभार्त्यः कपितुः कैष पशुतः
भ्रजाया स्वरवस्त्रूपायलं परन्विद्यम् || ८८ ||

89. I cannot fully describe the importance of the meditation of this lotus; even the gods Brahman etc, keep the method of its contemplation secret.

Vishuddha Chakra.

चश्च विशुद्धचक्रविवर्तम्
क्रियाशीलिकं पद्यं विशुद्धं नामविचारम्
सुधेमाहं स्थरोपेतः वेदद्वस्त्रसंगुणाम्
छालावृध्दोपति सत्त्रोप श्राक्षिनी चापिष्कृता || ९० ||

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (i.e., its sixteen petals are designated by the sixteen vowels—a, ā, i, u, ṣ, ri, ṛ, lṛ, bṛ, e, ai, o, au, am, ah. Its presiding adept is called Chhagalanda, and its presiding goddess is called Šakini.

89. ||

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise; by the meditation of this Vishuddha lotus, the Yogi at once understands the four Vedas with their mysteries.

रहस्यनें खिलेन योगी यद्य कौष्ठवो भवेत्
तदा समस्तं वेदोपक्यं कृत्यं नामस संदर्शं || ९१ ||

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

इह ख्याते स्तनं यस्य दैवाधातिलयं यद्य
तदा चाहे परित्यज्य स्माक्षरे रमतेः भ्रृणम् || ९२ ||

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.
CHAPTER V. 94-100.

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6. Ajña Chakra.

96. The two-petalled Chakra, called the Ajña, is situated between the two eye-brows, and has the letters Ś and kṣ; its presiding adept is called Shuklā Mahākāla (the White Great Time); its presiding goddess is called Nākini.

97. Within that petal, there is the eternal bija (the syllable Śhtha), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

98. This is the great light held secret in all the Tantras; by contemplating on this, one obtains the highest success, there is no doubt of it.

99. I am the giver of salvation, I am the third linga in the turiya (the state of ecstasy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

100. The two vessels called the Idā and the Pingalā are the real Varana and Asi. The space between them is called Vārīnasī (Benares, the holy city of Śiva). There it is said that the Vishwanātha (the Lord of the universe) dwells.
101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.


Sūrya Māneśa yata Aṣṭarādhva yateśā\n| tattvāya paratvāy tadāparamāntrīṣe\n| brāmanāsaṣṭuṃ yati gāṇaṁ pūrṇaṁ yat te\n| 102 |

102. The Sushumṇā goes along the spinal cord up to where the Brahmarandhra (the hole of Brahma) is situated. Thence by a certain flexure, it goes to the right side of the Ājñā lotus, whence it proceeds to the left nostril, and is called the Ganges.

Aṣṭarādhva hi yatraḥ sahaśāraṁ vṛṣṭes\n| tatra kanḍāhāya yālaṁśtasthaṁ chaṃḍrīṁ vṛṣṭes\n| śiśūkṣaṁ kāraṇatattvaṁ: suṣṭha kṣarita samantam\n| idāyašmṛtāṁ tatra sām śvita chaṃḍrā\n| vṛmṛtaṁ bhavita dhāraḥ dhāramśaṁ niraśtaṁ\n| brāmanāsaṣṭat kṣat gāṇaṁ yuṣkaṁ hi yeśāṁ\n| 103 |

103. The lotus which is situated in the Brahmarandhra is called Sahasrāra (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the Iḍā. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the “Ganges.”

Aṣṭaśāṭaśaṭaśaṭahaṃśaṣṭvā takṣaḥ\n| udṛṣṭaṁ hi tetrā pāraḥ samudraḥ\n| 104 |

104. From the right-side portion of the Ājñā lotus and going to the left nostril flows the Iḍā. It is here called Varana (the northward-flowing Ganges).

Tatām bhavaḥsyāṁ māyāḥ tu chaśāyaśāyaṁ chintayet\n| tadākāra piṅgalāpi tadākāmaṃkalantare\n| dūṣanāsaṣṭat yati prakāśāmarṣitāṁ vā\n| 105 |

105. Let the Yogi contemplate on the space between the two (Iḍā and Piṅgalā) as Vāraṇasī (Benares). The Piṅgalā also comes in the same way from the left side portion of the Ājñā lotus, and goes to the right nostril, and has been called by us the Asi.
CHAPTER V. 106-112.

106. The lotus which is situated in the Mulādhār has four petals. In the space between them, dwells the sun.

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the Pingalā.

108. The venom (sun-fluid of mortality) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

109. Rising from the left-side of the Ājñā lotus and going to the right nostril, this northward flowing Pingalā has been called of yore the Asi.

110. The two-petalled Ājñā-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called Viñā, Nādi and Śakti, and are situated in the lotus of the forehead.

111. He who always contemplates on the hidden Ājñā lotus, at once destroys all the karmas of his past life, without any opposition.

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worship and prayers appear as worthless.
113. The Yakshas, Rākshasas, Gandharvas, Apsaras, and Kinnaras, all serve at his feet. They become obedient to his command.

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation, that destroys all fears. All his sins, whose mind remains steady here even for a second,—are at once destroyed.

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Âjña lotus alone.

116. The wise one, who continually practices contemplation of this Âjñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramātma.

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmā, etc., have learnt only a portion of its grandeur from me.
CHAPTER V. 120-125.

The Thousand-Petalled Lotus.

120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that Sushumnā is.

121. From the base or root of the palate, the Sushumnā extends downwards, till it reaches the Mulādhār and the perineum: all vessels surround it, or are supported by it. These nīdis are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to Brahma (i.e. give salvation).

122. The lotus which is at the root of the palate is called the Sahasrār (the thousand-petalled); in its centre, there is a Yoni (seat or force-centre) which has its face downwards.

123. In that is the root of the Sushumnā, together with its hole; this is called the Brahmarandhra (the hole of Brahma), extending up to the Mulādhār padma.

124. In that hole of the Sushumnā there dwells as its inner force the Kuṇḍalini. In the Sushumnā there is also a constant current of force called chitrā, its actions or modifications should be called, in my opinion as Brahmarandhra, etc.

125. By simply remembering this, one obtains the knowledge of Brahman, all sins are destroyed, and one is never born again as man.
126. Let him thrust the moving thumb into its mouth: by this the air, which flows through the body, is stopped.

तेन संसारसङ्क्षिप्तम् प्रभवीयेव सर्वः ||
तद्विये प्रवसवते योगी न प्रारंभायेः ||
तत याविरेत नाहि विकटा चायुष्येन्नम् ||
इत्य कुंडलिनी शक्ति रत्नं लवणति नान्यथा || १२७ ||

127. Owing to this (वायु) man wanders in the circle of the universe; the Yogis, therefore, do not desire to keep up this circulation; all the नृद्धि are bound by eight knots; only this कुंडलिनी can pierce these knots and pass out of the ब्रह्मरांध्र, and show the way to salvation.

यदा पूर्णसु नाहों च विक्रियायिनिस्वतः ||
बधवलयो गो गुणां रत्नः बह्मरांध्र || १२८ ||

128. When the air is confined fully in all the vessels, then the कुंडलिनी leaves these knots and forces its way out of the ब्रह्मरांध्र.

सुषुम्नायां सत्यायां द्वह्यायासमिति ||
मूलप्रकृतिता वायुविमृद्धिस्वत: ||
इवापिंगलोपामेष्य सुषुम्न वायुमस्य: || १२९ ||

129. Then the vital air continually flows in the Sushumna. On the right and the left side of the Muladhara, are situated the इडा and the पिन्गला. The Sushumna passes through the middle of it.

क्रार्त्थः तथा सुषुम्नाध्यायांति ||
विद्यानिति स मुखः स्थाताक्ष्याहितचक्ष: || १३० ||

130. The hollow of the Sushumna in the sphere of the द्धार is called the ब्रह्मरांध्र. The wise one who knows this is emancipated from the chain of karma.

क्रार्त्थः भ्रमणे तासां संगमं स्यादसंस्थाय: ||
तास्मानं सात्त्वकान्तं सुभकः स्यादिविरोधत: || १३१ ||

131. All these three vessels meet certainly at the mouth of the ब्रह्मरांध्र; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayag).

गंगायमुनेयोमेष्य वढ़त्येय सहस्रस्वती: ||
तासां तु संगमे स्नात्वा धनये याति परं गतिम् || १३२ ||

132. Between the Ganges and the Jamuna, flows this Saraswati: by bathing at their junction, the fortunate one obtains salvation.
CHAPTER V. 133-139.

133. We have said before that the \textit{I\textashape d} is the Ganges and the \textit{Pingal\textashape a} is the daughter of the sun (the Jamuna), in the middle the Sushumn\textashape a is the Saraswati;—the place where all three join is a most inaccessible one.

वितासिते संगमे ये मनसा चन्दनामाचरत्
स्वर्गपारंतनीयों को याति ब्रह्म सनातनम् ॥ १३४ ॥

134. He who performs mental bathing at the junction of the White (I\textashape d) and the Black (Pingala) becomes free from all sins, and reaches the eternal Brahma.

तिर्थनं संगमे ये वै पितुकर्म समाचरत्
तारतिला मित्रस्वर्गम याति परमा गतिम् ॥ १३५ ॥

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (Triveni) procures salvation for his ancestors and himself reaches the highest end.

नित्यं नैतितिकं कामं प्रयहं यः समाचरत्
मनसा चितातिला तु सैणस्यं फलामायु यात् ॥ १३६ ॥

136. He who daily performs the threefold duties (i.e., the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

सहस्रः कुस्ते सनायं सहस्रं सैणस्यं मुनक्ति सः
दुष्यम् पायनायाचे येगी सुध्रमति: स्वयम् ॥ १३७ ॥

137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

अपविन्यः पवित्ती वा सवांवां गतेपि वा
स्नानाचरवर्गमेत्रेषां पूर्वा महति नामः ॥ १३८ ॥

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

सूँसुकालेन पुरात देहं त्रिइच्छया: लक्ष्यं यदा
विश्वत्व यस्यकारोपणात्तथा मेक्षमानुपात् ॥ १३९ ॥

139. At the time of death let him bathe himself in the water of this \textit{Triveni} (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.

नातापथतरं गुहं प्रिषु लेखेकु विचरते
गोस्यं तत्प्रयवेनेन न वाशयेयं कदाचन ॥ १४० ॥
140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

141. If the mind becomes steadily fixed even for half a second at the Brahmārandhra, one becomes free from sins and reaches the highest end.

142. The holy Yogi whose mind is absorbed in this, is absorbed in me after having enjoyed the powers called animā, laghimā etc.

143. The man knowing this Brahmārandhra, becomes my beloved in this world; conquering sins, he becomes entitled to salvation; by spreading knowledge, he saves thousands of people.

144. The Four-faced and gods can hardly obtain this knowledge. It is the most invaluable treasure of the Yogis; this mystery of the Brahmārandhra should be kept a great secret.

145. I have said before that there is a force-centre (yoni) in the middle of the Sahasrāra; below that is the moon; let the wise contemplate this.

146. By contemplating on this the Yogi becomes adorable in this world, and is respected by gods and adepts.

147. In the sinus of the forehead let him contemplate on the ocean of milk; from that place let him meditate on the moon, which is in the Sahasrāra.
CHAPTER V. 148-151.

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (kālta, i.e., full). Let him contemplate on this stainless one. By constant practice, he sees it in three days. By merely seeing it, the practitioner burns all his sins.

149. The future reveals itself to him, his mind becomes pure; and though he might have committed the five great sins, by a moment’s contemplation of this he destroys them.

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war; the Khechari and the Bhucharli powers are acquired by the seeing of the moon which is in the head. By mere contemplation on it all these results ensue, there is no doubt of it. By constant practice of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

Here ends the description of the Ajñapura Chakra.

The Mystic Mount Kailās.

151. Above this (i.e., the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation.
152. Its name is verily the Kailås mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called Kailås, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

155. When the mind of the Yogi is absorbed in the Great God called the Kulå, then the fullness of the Samådhi is attained, then the Yogi gets steadfastness.

156. By constant meditation one forgets the world, then in sooth the Yogi obtains wonderful power.

157. Let the Yogi continually drink the nectar which flows out of it; by this he gives law to death, and conquers the kulå. Here the kulå kundalini force is absorbed, after this the quadruple creation is absorbed in the Param Átman.

The Råja Yoga.
158. By this knowledge, the modifications of the mind are suspended, however active they may be: therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

ब्रह्माण्डाव्यं सूक्ष्मवात्सल्यं यथावित्वम्।
सर्वस्य यवं दिते दिते पुनः पुनः सर्वत्र शोकः।।

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; thon is known the Indivisible, holy, pure Gnosi.

160. Let him contemplate on his own reflection in the sky as beyond the Cosmic Egg: in the manner previously described. Through that let him think on the Great Void unceasingly.

161. The Great Void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of tens of millions of suns, and the coolness of tens of millions of moons. By contemplating continually on this, one obtains success.

162. Let him practise with energy daily this dhyāna, within a year he will obtain all success undoubtedly.

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi, and a good devotee, and is revered in all worlds.

164. All his stores of sins are at once verily destroyed.

165. By seeing it one never returns to the path of this mortal universe; let the Yogi, therefore, practise this with great care by the path of the Svādhisthān.
166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes respected by me.

ध्यानानि विज्ञानगति विशिष्टाक्षरसम्भवम्
कृत्यानि गुणानि संरक्षितं न रक्षयेत् ॥ १६७ ॥

167. By meditation one at once knows the wonderful effects of this Yoga (i.e., of the contemplation of the void); undoubtedly he attains the psychic powers, called अनिंद अं लोकितम्, etc.

राजयोग मयाक्षात् स्वर्गेषु गापित् ॥
राजाधिराजयोगाय कथायिति समाप्तः ॥ १६८ ॥

168. Thus have I described the Rāja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Rājadhirāj Yoga.

The Rājadhirāj Yoga.

स्वतत्कल्यासनेन कल्यां सुमन्दयते अनुवर्तिते
गुणं संयुक्तं यथो ध्यात्मेनसमायरत् ॥ १६९ ॥

169. Sitting in the Svastiṣṭikṣana, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

निरालम्बं मैत्रेयीव भात्वा वेदान्तारुक्तम्
निरालम्बं मनः कल्यां न निर्विभविन्तेनेशुर्यः ॥ १७० ॥

170. Knowing through the arguments of the Vedanta that the Jīva is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.

पत्त्वात्मानान्त्मतमसिद्धज्ञवेदेयं संशयः
कृत्व आदिहीः मनः कल्यां पूर्णतः स्वर्ग महत् ॥ १७१ ॥

171. Undoubtedly, by this contemplation the highest success (मलिन-सिद्धिः) is obtained, by making the mind functionless; he himself becomes perfectly Full.

साध्येतस्तत्तर दो देश्य विवदस्प्रुहः
गुहनाम संयोगतिः सवेदारमेव विद्यते ॥ १७२ ॥

172. He who practises this always, is the real passionless Yogi, he never uses the word "I," but always finds himself full of अत्मा.

केशाभां कल्यां भवेष पर्यं पत्त्वेतस्तत्र हि शः
पत्त्वात्मेऽतिः येष नियम स्मृतो नाथ संशयः ॥ १७३ ॥

173. What is bondage, what is emancipation? To him ever all is one; undoubtedly, he who practises this always, is the really emancipated.
174. He is the Yogi, he is the true devotee, he is worshipped in all the worlds, who contemplates the Jīvātmā and the Paramatma as related to each other as “I” and “Am,” who renounces “I” and “thou” and contemplates the indivisible; the Yogi free from all attachment takes shelter of that contemplation in which, through the knowledge of superimposition and negation, all is dissolved.

वर्त्तमानं विद्यानन्दं धृतं त्युक्तं त्र्यमाकुलं।
परास्थ च भीरोल्कं च हुलवा मुद्रा श्रमिन्तवेऽ१७५॥

175. Leaving that Brahma, who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the deluded wander about, vainly discussing the manifested and the unmanifested.

चराचरमिदं विद्वं परोशं यः कारोति च।
अपरांश्रं परं ब्रह्म स्वयं तत्संसवित्येत्।१७६॥

176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahman—directly manifest—is verily absorbed in this universe.

श्रमिन्तवेऽधानं यथा वेदप्यते सृष्टम्।
ब्रह्मांको कुरुणे येन ग्यात सत्त्वविविवेगम्।१७७॥

177. The Yogi, free from all attachment, constantly exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the up-heaval of Ignorance.

सर्वनिद्रयाणि संयम्य विषययो विक्षय।
विषयया: सृष्टी तिष्ठतंसंविविवेगं।।१७८॥

178. The wise one, by restraining all his senses from their objects, and being free from all company, remains in the midst of these objects, as if in deep sleep, i.e., does not perceive them.

पश्चात्मानके नियं स्वराज्यं प्रकाश्य।
श्रृवः तत्रित्यसत्यं निबिद्धवहे सुन्तंगागः।
तद्भवस्ववशानके वतेः हानं प्रवतेत्।१७९॥

179. Thus constantly practising the Self-luminous becomes manifest: here end all the teachings of the Guru, (they can help the student no further).
Henceforth he must help himself, they can no more increase his reason or power, henceforth by the mere force of his own practice he must gain the Gnosis.

\[ \text{यते बाचे निर्विन्ये अप्रायप मन्निसा सह} \]
\[ \text{साधनाद्वेत्ते ब्राह्म तत्त्वरति तद्भु वाम} \]

180. That Gnosis from which the speech and mind turn back baffled, is only to be obtained through practice; for then this pure Gnosis bursts forth of itself.

\[ \text{हरे विना राज्या वेणे राज्यां विना हड़े} \]
\[ \text{तस्मात्त्वात्तं येशार हडे साठु हसान्ते} \]

181. The Haṭha Yoga cannot be obtained without the Rāja Yoga, nor can the Rāja Yoga be attained without the Haṭha Yoga. Therefore, let the Yogi first learn the Haṭha Yoga from the instructions of the wise Guru.

\[ \text{खथे देये जीवते च येन्य न धियते भूमाम्} \]
\[ \text{हरे रत्ने रत्ने स जीवति न संस्कारः} \]

182. He who, while living in this physical body, does not practise Yoga, is living merely for the sake of sensual enjoyments.

\[ \text{स्रयस्ताक्षरमितृत्वं स स्वरम तवेनु} \]
\[ \text{ब्राह्म ताक्षे धीमान्त कर्तु पर्यतित्तु} \]

183. From the time he begins till the time he gains perfect mastery, let the Yogi eat moderately and abstemiously, otherwise, however clever, he cannot gain success.

\[ \text{चतुसारुसंहलापत्येव रुपितसंहन्ताः} \]
\[ \text{साधनाम तत्त्वरति तद्भु वाम} \]

184. The wise Yogi in an assembly should utter words of highest good, but should not talk much: he eats a little to keep up his physical frame; let him renounce the company of men, let him renounce the company of men, verily, let him renounce all company: otherwise he cannot attain mukti (salvation); verily, I tell you the truth.

\[ \text{गृह्यमित्र कथे अभिवत: संगे व्यक्ता तवद्वन्ते} \]
\[ \text{व्यवहारय रत्रत्वेन पाहो संगानुवाचात} \]
\[ \text{स्वे स्वे कर्मशं वर्ते तेन स्वेते कर्मकाम्यर्त} \]
\[ \text{निमित्तमार्ग रत्रत्वे न दैपित्तित काव्यन} \]
185. Let him practise this in secrecy, free from the company of men, in a retired place. For the sake of appearances, he should remain in society, but should not have his heart in it. He should not renounce the duties of his profession, caste or rank; but let him perform these merely, as an instrument of the Lord, without any thought of the event. By thus doing there is no sin.

पत्तक तिदिवमें युधिष्ठिर यद्यद्यानं यद्यद्यानं।
tadā śiddhāmāneśaḥ nātā kārya vichārasya. ॥ १८५ ॥

186. Even the house-holder (grihastha), by wisely following this method, may obtain success, there is no doubt of it.

पापः भनिशिष्टमें परिवत्तना हृदाल्प:।
पतिकामानुमयं स्वायत् युधिष्ठिरः।
न पापः प्रीतियेत युधिष्ठिरः।
कुर्क्ष यदा पपाबन्धत् ते लोकसंग्रामः। ॥ १८६ ॥

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra  चौं देह कृः खाँ
भद्रुता संप्रवश्यामि मनवतापन्मृतमः।
पेशिकाममप्पुसं पर्यायदेशाः। ॥ १८७ ॥

188. Now I shall tell you the best of practices, the japa of mantra: from this, one gains happiness in this as well in the world beyond this.

यश्नन्त्रे वरे नाते यज्ञसतिद्विवेष्ट्वः।
येगे साधनेनुसय सवायमेःसुभ्रष्टाः। ॥ १८८ ॥

189. By knowing this highest of the mantras, the Yogi certainly attains success (siddhi): this gives all power and pleasure to the one-pointed Yogi.

मूलायमेत्तल यत्स्व चतुर्विद्वस्मच्छतम।
तमस्ये वायसबं बीजं विसुर्णं तविन्द्रमः। ॥ १८९ ॥

190. In the four-petalled Muladhār lotus is the bija of speech, brilliant as lightning (i.e., the syllable ए इं.)

हृते कामशीर्षेन मन्त्रसुवर्णममः।
आदाशीवेन शाक्याश्च बदस्थतिसमग्रममः। ॥
वीजात्रमुन्दं गैर्य भूतिभिजीवलमः।
पत्मन्नत्रें येगी साधयेत्सिद्धांतः। ॥ १९० ॥
191. In the heart is the bija of love, beautiful as the bandhuk flower (क्षीर क्लिम.) In the space between the two eyebrows (i.e., in the Ājña lotus,) is the bija of Śakti (क्षीर स्त्रीम), brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi repeat these three mantras and try to attain success.

(N.B.—The mystical names of these bija mantras are not given in the text. The whole mantra is Oṃ, aṁ, klim, strem.

पतनभन्त्र सुराराजेश्वरे न दुस्म न विलम्बितम्।
वस्त्राराजसन्धानेन लिङ्गदीर्घमना जपेत्। १९२।

192. Let him learn this mantra from his Guru, let him repeat it neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the mantra.

तदुगतिचैवचिन्तामणि शाश्वोकविभिन्ना सुधीः।
देेंवस्तु पुरूष लक्ष्मण हुल्ला लक्ष्मणं जपेत्। १९३।

193. The wise Yogi, intently fixing his attention on this mantra, performing all the duties peculiar to his caste, should perform one hundred thousand homs (fire sacrifices,) and then repeat this mantra three hundred thousand times in the presence of the Goddess Tripura.

कर्तवीप्रेमदुस्तु श्रुद्धोराजसेवनम्।
कुण्डे गोविधाते भीमादुर्जपाते जुड्यास्लुधीः। १९४।

194. At the end of this sacred repetition (japa), let the wise Yogi again perform hom, in a triangular hollow, with sugar, milk, butter and the flower of karavi (oleander).

आशुराने कुते भीमादुर्ज्ञेवंते हुल्ला भवेत्।
लते ददाति कामाद्विधी हुल्ला विपुराज्याः। १९५।

195. By this performance of Homa-Japa-Homa, the Goddess Tripura Bhairavi, who has been propitiated by the above mantra, becomes pleased, and grants all the desires of the Yogi.

गुहं सन्तोष विधिवल्लभ्या मन्त्रवरोदमम्।
चन्द्रि विजितं उत्थि मन्त्रभाश्योपि सिद्धार्थ्यति। १९६।

196. Having satisfied the Guru and having received this highest of mantras, in the proper way, and performing its repetition in the way laid down, with mind concentrated, even the most heavy-burdened with past Karmas attains success.
197. The Yogi, who having controlled his senses, repeats this mantra one hundred thousand times, gains the power of attracting others.

198. By repeating it two lacs of times he can control all persons—and they come to him as freely, as women go to a pilgrimage. They give him all that they possess, and remain always under his control.

199. By repeating this mantra three lacs of times, all the deities presiding over the spheres as well as the spheres, are brought under his dominion.

200. By repeating this six lacs of times, he becomes the vehicle of power—yea, the protector of the world—surrounded by servants.

201. By repeating this twelve lacs of times, the lords of Yakshas, Rakshas and the Nāgas come under his control; all obey his command constantly.

202. By repeating this fifteen lacs of times, the Siddhas, the Vidyādhāra, the Gandharvas, the Apsaras come under the control of the Yogi. There is no doubt of it. He attains immediately the knowledge of all audition and thus all-knowinghood.

203. By repeating this eighteen lacs of times, he, in this body, can rise from the ground: he attains verily the luminous body; he goes all over
the universe, wherever he likes; he sees the pores of the earth, i.e., he sees the interspaces and the molecules of this solid earth.

204. By repeating this 28 laes of times, he becomes the lord of the Vidyādharas, the wise Yogi becomes kāma-rāpi (i.e., can assume whatever form he desires.) By repeating these thirty lacs of times he becomes equal to Brahmā and Vishnu. He becomes a Rudra, by sixty lae repetitions, by eighty lae repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Param Brahman. Such a practitioner is hardly to be found throughout the three worlds.

205. O Goddess! Shiva, the destroyer of Tripura, is the One first and the Highest cause. The wise attains Him, who is unchanging, undecaying, all peace, immeasurable and free from all ills—the Highest Goal.

206. O great Goddess! this science of Shiva is a great science (māṭhyavidyā), it had always been kept secret. Therefore, this science revealed by me, the wise should keep secret.

207. The Yogi, desirous of success, should keep the Hāṭha Yoga as a great secret. It becomes fruitful while kept secret, revealed it loses its power.

208. The wise one, who reads it daily from beginning to end, undoubtedly, gradually obtains success in Yoga. He attains emancipation who honours it daily.
CHAPTER V. 209—212.

209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow.

तस्मात्तक्षणाविवाहन करत्वा योगिपुरुष: ।
यथिष्ठाचायसभ्य: सन्त्युक्तान्तरसंपर्क: ।
गृहस्थायपनासत: स गुण्यो येगलाभनात: ॥ २१० ॥

210. Therefore, the Yogis should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a house-holder, who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

गृहानां भवेत्तिदीर्घवराणं जयन्वे ।
येगसिद्धियुक्तानां तस्मात्तत्संयते गृह्व: ॥ २११ ॥

211. Even the lordly house-holders obtain success by japa, if they perform the duties of Yoga properly. Let, therefore, a house-holder also exert in Yoga (his wealth and condition of life are no obstacles in this.)

गैहे शिवव्य पुन्दराविद्याय: ।
स्यं ल्युक्ता चान्तरे येगमार्गः ।
विन्दिन्धिवी पौश्य पत्थार्ध गृहः ।
कृत्येत्तैः समन्तं सार्थविवाच ॥ २१२ ॥

212. Living in the house amidst wife and children, but being free from attachments to them, practising Yoga in secrecy, a house-holder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

इति श्रीशिवसंहितायां हरगौरिसंवादे येगशाखः ।
पृंचम: पत्रः समास: ॥ ५ ॥ श्रुतम् ॥