The Gheranda Samhita

Translated into English by
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THE GHERANİDA SAMHITA

LESSON FIRST

ON THE TRAINING OF THE PHYSICAL BODY.

SALUTATION.

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

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

1. Once Chanda Kapali going to the cottage of Gheranda saluted him with reverence and devotion.

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

Translation:

1. Once Chanda Kapali going to the cottage of Gheranda saluted him with reverence and devotion.

2. O Master of Yoga! O best of the Yogins! O Lord! I wish now to learn the Physical Discipline (Yoga), which leads to the knowledge of truth (or Tattva-jñāna).
3. Well asked, indeed, O mighty armed, I shall tell thee, O child, what thou askest me. Attend to it with diligence.

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

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

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

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

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

THE SEVEN EXERCISES.

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

10—11. 1st.—The purification is acquired by the regular performance of six practices (to be mentioned shortly); 2nd—Asana or posture gives Driddhata or strength; 3rd—Mudra gives Sthirata or steadiness; 4th—Pratyahara gives Dhairyata or calmness; 5th—Pranayama gives lightness or Laghimat; 6th—Dhyana gives perception (Pratyakshatwa) of Self; and 7th—Samadhi gives isolation (Nirliptatata), which is verily the Freedom.

THE SIX PURIFICATORY PROCESSES.

12. (1) Dhauti; (2) Basti; (3) Neti; (4) Laukiki; (5) Trataka; (6) Kapalabhatti are the Shatkarmas or six practices, known as Sadhana.'

PART I.

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

(a) ANTAG-DHAUTI.

14. Antardhauti is again sub-divided into four parts:—Vatasara (wind purification), Varisara (water purification), Valnisara (fire purification), and Bahiskrita.
15. Contract the mouth like the beak of a crow and drink air slowly, and filling the stomach slowly with it, move it therein, and then slowly force it out through the lower passage.

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

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

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

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

20. Press in the naval knot or intestines towards the spine for one hundred times. This is Agnisāra or fire process. This gives success in the practice of Yoga, it cures all the diseases of the stomach (gastric juice) and increases the internal fire.
21. This form of Dhauti should be kept very secret, and it is hard to be attained even by the gods. By this Dhauti alone one certainly gets a luminous body.

ब्रह्म बहिष्कृतधातिः।
काफीसुद्रां साधयित्रा पूरवेदुर्वरं भस्त्र।
पार्येद्यैव कामसन्तु ज्ञानेद्यद्वेषस्तेन।
प्रष्ठामि परिदेही न प्रकाशया क्षयाजनं॥ २२॥
(a) BAHISKRTA-DHAUTI.

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

ब्रह्म प्रक्षालम्
भास्मणो जाते सिस्तखा शाक्तिनार्दी विक्रमाश्च।
करामयः कालवेगाः याध्वमकलिस्वेनम्।
शाक्तमकाय नादिक्षव्य उदरे देशवेलतुः।॥ २२॥

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

श्रुं प्रक्षालम् गृह्यं देवानामभि हर्षम्।
केवलं चैत्यायमेव देवध्वेहे भवेद्वीवम्॥ २४॥

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

ब्रह्म बहिष्कृतधातिमयम्।
यामाचाँ धारणां शक्तिः याध्वम्नास्यांसः।
बहिष्कृतं महादैवततात्त्विनं न जातेः॥ २५॥

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

ब्रह्म दुःत्थातिः।
दुःस्तुलं जित्यायम्। रघुवच्छ काष्ठगम्यया।
कपालस्य एवते दुःत्थातिः विधीयते॥ २६॥
(b)—DANTA-DHAUTI, OR TEETH PURIFICATION.

26. Danta-Dhauti is of five kinds: purification of the teeth, of the root of the tongue, of the two holes of the ear, and of the frontal-sinuses.
27. Rub the teeth with catechu-powder or with pure earth, so long as dental impurities are not removed.

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

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

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

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

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

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

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

ब्राह्मण भक्तिगुरु: ।
बुद्धार्म गुज्जिन दर्शन माइभयंत्रलघु: ।
वर्षभयंत्रसार्थक कर्मस्राय्य लिङ्गार्थेऽः ॥ ३४ ॥

KAPALA-RANDHRA-DHAUTI.

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

नात्रो शिस्तं याति विनावहारं प्रजापति ।
निष्ठ्रते मथा नारायणे च नन्दयाने च दिने दिने ॥ ३५ ॥

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

ब्राह्मण भक्ति: ।
इदौर्तिर्धिविधा कुर्यादुपखमनवास: ॥ ३६ ॥

(c) HRID-DHAUTI.

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

रम्भादृश विशिष्टेः वेच्छादृश्व नवेश: ।
हुमस्थैर्ज्जित्वा तु पुनः प्रत्याहरं च: ॥ ३७ ॥

(c) DANDA-DHAUTI.

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

कपपुष्पं तथा ह्रेण रेषेऽक्ष्या: ।
दुर्घातितिविधालेव हुर्दोगो नायस्येऽरुच: ॥ ३८ ॥

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

ब्राह्मण भक्ति: ।
भाजनाय निश्चितम् वाक्ष्यादिकं सुधी: ।
उच्चायां हस्तं कस्यं कल्याणं वमस्त्ययुम: ।
लिङ्गार्थायं यव्रेष्टं कर्पितं लिङ्गार्थेऽः ॥ ३९ ॥

(c) VAMANA-DHAUTI.

39. After meal, let the wise practitioner drink water full up to the throat, then looking for a short while upwards, let him vomit it out.
again. By daily practising this Yoga, disorders of phlegm and bile are cured.

चर वास्त्रोधातिः

जलुः जलुः वर्णाः शर्मं त्वमभासे सुम शोषणम्

पुन: प्रायोगिकतानां चैतिकम् कानू ॥ ४० ॥

(५) VASTRA-DHAUTI.

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

ग्निकान्त: गुलमशाश्नकारण्यथां विनयति

वर्तमान वल्कुण्डः सेवलक्ष्य स्वयं परिच्छेते ॥ ४१ ॥

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

चर मुलोचनम्

प्रणाल्लक्ष तालापाशमुद्र न शोषणम्

तस्मालेक्यानन्त मुलोचनमात्तर्तु ॥ ४२ ॥

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

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

पित्तमूलस्य दर्पणेन मध्याशुकरिलापि चा

यो देहयेद्वर्जनं राषिं च पुन: पुन: ॥ ४३ ॥

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

वीर्यवेलांकाठिन्यासमायं बिन्यायेत्

कार्येन कान्तिपुष्पोदेह बहुमण्डल रीतेन ॥ ४४ ॥

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

End of Dhautis.

PART II.

चर वास्त्रोधातिः

सत्यवाच्ये सुप्रसन्नवेव स्वाध्यविश्वा स्वरूपाः

सत्यवाच्ये सन्ते कुर्यान्युपश्चाति सदा धितेत ॥ ४५ ॥
LESSON FIRST.

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

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

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

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

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

End of Basti-Karma.

PART III.

50. Take a thin thread, measuring half a cubit, and insert it into the nostrils, and passing it through, pull it out by the mouth. This is called Neti-Kriyā.
51. By practising the Neti-Kriyā, one obtains Khechari Siddhi. It destroys the disorders of phlegm and produces clairvoyance or clear sight.

PART IV.

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

PART V.

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

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

PART VI.

55. The Kapālabhāti is of three kinds: Vāma-krama, Vyūt-krama, and Śīt-krama. They destroy disorders of phlegm.

56.
LESSON FIRST.

VĀMA-KRAMA.

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

पूर्वं देवक क्षत्वा वेगेन न तु बालयेत् ।
प्रयथम्वाल्येगेन कफोपयां निवारयेत् ॥ ५७ ॥

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

यथ व्युक्तकपालभालि: ।
नासन्यां बल्लुकुकुत्य पुनर्वकुकुत्य रेवरेत् ।
पायं पायं व्युत्केसु इलेश्चरायं निवारयेत् ॥ ५८ ॥

VYÜT-KRAMA.

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

यथ शीतकुककपालभालि: ।
शीतक्रय पील्य वथंत्र नासान्तुवशिरं रेवरेत् ।
प्रयथम्वाल्येगेन कामदेशस्वमी अवेत् ॥ ५९ ॥

SIT-KRAMA.

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

न आयोजे वाद्यं च चुरा नैव राजस्तो ।
अवेतन्वल्लुकुकुत्य कफोपयां निवारयेत् ॥ ६० ॥

इति ब्रह्मचर्येवहिताय वेन्द्रववस्वहिताय परामस्सापके सम प्रथयोपदेशः

यमाति: ।

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

End of the first lesson.
SECOND LESSON.

दितीयोपदेश: ||

नमः श्रीमानकामेनादेशम्

गर्भराशिदस्तिष्कलपितवर्ज्जनस्यम् || ११ ||

THE ASANAS OR POSTURES.

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

तेषां माये निविद्याय देवश्रीनाथं वार्तं इत्यं || २ ||

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

चर्चा रासनानी अंशी: ||

सिद्धं परं तथा मथं मुक्तं गजनं स्वहितीकम् || ३ ||

लिंगश्च गामुषं धीरं धुत्रासमेव च || ४ ||

सूर्यं गुरं तथा मात्यं गामुष्यं युक्तासमेव च || ५ ||

मगरं परिमार्शायां वल्क्तं साक्ष्टं तथा || ६ ||

वसामुं कुकुरं कृमं तथा वंचानकृमंकन्तराय || ७ ||

उत्तमं मधुं मयं करं चान्यं मुखकृत्वं गामनं || ८ ||

द्रातिष्ठायं मधुं स्यं तेषां विद्वत् || ९ ||

DIFFERENT KINDS OF POSTURES.

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

1. Siddham (perfect posture).
2. Padman (Lotus posture).
3. Bhadrman (Gentle posture).
4. Muktam (Free posture).
5. Vajram (Adamant posture).
7. Biham (Lion posture).
8. Gumukha (Cow-mouth posture).
9. Virah (Heroic posture).
10. Dhanuri (Bow posture).
11. Mitram (Corse posture).
12. Guptham (Hidden posture).
13. Matsyam (Fish posture).
15. Gocakesha.
17. Utkata (hazardous posture).
18. Sanukata (Dangerous posture).
19. Mayuram (Peacock posture).
20. Kukkutam (Cock posture).
22. Uttana Manduka.
23. Utiwana Kurmakam.
24. Vriksha (Tree posture).
25. Manduka (Frog posture).
26. Garuda (Eagle posture).
27. Vrishnam (Bull posture).
29. Makara (Dolphin posture).
30. Ushtram (Camel posture).
31. Bhujangam (Snake posture).
32. Yoga.
LESSON SECOND.

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

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

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

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

yat vajraśaņam

sabdatāya jñānaśrutaś ca gudpādāya padaśaņam

svādhyāya svābsādvyogānāṁ śīkṣādya kramām ॥ १२ ॥

6.—THE VAJRĀSAŅA OR THE ADAMANT POSTURE.

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

yat śvālscharaśaņam

jñānaśārā śrāvita śārgo ādātād e bhiṣmā ॥

āraṣṭaśād śvālscharaśaņāni śvālscharaśaņāni ॥ १३ ॥

6.—THE SWASTIKĀSAŅA.

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

yat śīrhaśaņam

gurūśā trṣṭaśāya ścchhaya śaśvēśa sperata ॥

śrītīti śārā śrīmatsŚri śāitra śc jātṛā pitā ॥ १४ ॥

vijjataśād jñānāśād nārāyaṇapitē ॥

śīrhaśaņam bhavete sajñānāśa śvālscharaśaņadān ॥ १५ ॥

7.—THE SIMHĀSAŅA.

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

yat gomukhāsaņam

prāṇa ca sāśmā śamsayā īśvarāpyai śārā ॥

śārikāya śvāsaśād gomukhāryai gomukhāśaņ ॥ १६ ॥

8.—THE GOMUKHĀSAŅA.

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

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

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

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

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

21. Make the Padmāsana-posture (as stated in verse 8) without the crossing of the arms; lie on the back, holding the head by the two elbows. This is the Matsyāsana (Fish-posture), the destroyer of diseases.
22—23. Keeping the abdominal region at ease like the back, bending the left leg, place it on the right thigh; then place on this the elbow of the right hand, and place the face on the palm of the right hand, and fix the gaze between the eye-brows. This is called the Matsyendrasana.

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

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

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

18.—THE SANKÂTÂSANA.

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

19.—THE MAYûRÂSANA.

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

20.—THE KURUTÂSANA.

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

21.—THE KûRMÂSANA.

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

22.—THE UTTÂNA KûRMÂSANA.

33. Assume the Cock-posture (as stated in verse 31), catch hold of the neck with the hands, and stand stretched like a tortoise. This is the Uttâna Kûrmâsana.
34. Carry the feet towards the back, the toes touching each other, and place the knees forwards. This is called the Frog-posture.

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

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

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

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

28.—THE ŚALABHĀSANA.

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

चरणं करकरासनम्।
शरीरं घुत्तं निघाते युज्यो च पदं त्र भक्ताधामेतिः।
शिरं घुत्त धूला कर्क्ष्यैः युज्यैः हस्तं करकरासने ततो॥ ४८॥

39.—THE MAKARĀSANA.

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

चरणं उज्यौरत्नम्।
शरीरं पदं युज्यैः निघाते धूला कर्क्ष्यैः करकरासनम्।
आकुस्मेतौमयंद्रस्तौऽगुण्डश्वरं पौर्णमिति वाक्यम्। ४९॥

30.—THE USHTRĀSANA.

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

चरणं सुज्यौरत्नम्।
शरीरं सुज्यौरत्नम् मन्त्रेति तत्र सुज्यौरत्नम्।
करकरासनं घरं धूला कर्क्ष्यैः सत्त्विक हि॥ ४२॥
शिरं सत्त्विकं निघाते घुत्तं सर्वरागासनम्।
आगतिः शुभं भैवी शुजगासनसाधनं॥ ४३॥

31.—THE BHUJANGĀSANA.

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

चरणं गाजासनम्।
उच्चाती चरणं भुज्यः संस्कायं जानुश्चिरपिम।
श्रवणं योजते संस्कायं उच्चातीं कर्क्ष्यैः॥ ४४॥
पूर्वन्तरयुज्यैः नासायिनववेदकेदि।
रूपगाहाः मंदनायोगिनीं रूपगाह्यो॥ ४५॥
इति भीविष्णुसिद्धान्तम्। धर्मणलं धर्मणलं श्रवणम्
प्रत्येकपद्ये नमं तद्रविष्णुदेवः॥ समासः।

32.—THE YOGĀSANA.

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

तृतीयोपदेशः

चन्द्र मुद्राक्रमः

चेरण्ड उवचः

महामुद्रां नामामुद्रां उबरायां जतनकर्मः

मूलवन्यं महावन्यं महाचेतसः चेचरी || १ ||

विपरीतकर्मिः अतिज्ञोऽकान्तिः शक्तिचालनः

तामायी माण्डकें मुद्रा शास्त्री पान्धवायर्थः || २ ||

प्रभवन्ति पादिनां काली मात्यू च मुखेकुंविनः

पयथविमंशिः मुद्रायो तिहरद्वानीह योगिनायः || ३ ||

ON MUDRAS.

Gheraṇḍa said:—१—३. There are twenty-five mudrās, the practice of which gives success to the Yogis. They are:—


चन्द्र मुद्रायों प्रकाशयमः

मुद्रायों पर्यं देवि कथयते तथ सत्सौः

वेन विशालमचिष्ठ स्वविशिष्ठः प्रजायते || ४ ||

गोपनीयं प्रकाशयं न देवेत यस्य कथयितुः

प्रीतिम् योगिनायच्यो बुद्धिम महत्तपिम् || ५ ||

THE ADVANTAGES OF PRACTISING MUDRAS.

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

चन्द्र महामुद्राक्रमः

पायुमुद्रां यामयुमकं लोधितहः हड्डयनः

यायपादेः प्रसायनं करे धुरपदालकः || ६ ||

णुपक्षकमेचनं हुलः धुरोपयनं नरीचक्षयेतः

महामुद्रात्माः मुद्रा ध्यतें चैव घरिषिः || ७ ||
LESSON THIRD.

1.—Mahanudrā

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

Its benefits.

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

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

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

Its benefits.

11. Of all Bandhanas, this is the best. The complete practice of this makes emancipation easy.
12. Contracting the throat, place the chin on the chest. This is called Jālandhara. By this Bandha the sixteen Ādhāras are closed. This and the Maha-mudrā destroy death.

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

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

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

6.—MAHĀBANDHA.

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

ग्रध महाबन्धस्य फलकथनम्।
महाबन्ध: परेता बन्धे जरामरणानाः।
प्रलादाद्वस्य विधा प्राधेयं सर्वविभिन्नम्।॥ २०॥

Its benefits.

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

ग्रध महावेषःकथनम्।
कृपयावलक्षणं नारीयों पुरुषं विना।
मूलकथमहाबन्धः महावेषं विना तथा॥ २१॥
महाकर्मण समासाय उद्युतकुसक्क चरेत्।
महावेषं समाक्षाते यथिनां सिद्धिदायकः॥ २२॥

7.—MAHĀVEDHA.

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

ग्रध महावेषःकथनम्।
महावेषः मूलकथनः महावेष समानितेऽः।
प्रत्येक कुलेष्वर्त स वेषि योगविचारः॥ २३॥
न सुषुमने भयं तस्य न जरा तस्य विधाते।
गायनी: प्रयनेन केशायं कृपियुध्वः॥ २४॥

Its benefits.

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

ग्रध चेतारिज्ञकथनम्।
तन्हो न च हृदियों रसायन चालित सदा।
वेद्येषुक्त्वनैतेन अंद्रायां च कर्पिते॥ २५॥
8.—KHECHARI MUDRĀ.

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

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

एवं निःयं सम्बयासाधितयां कृतेन्त संबेरः
यावक्ररः पुरुषसौभो राक्षकछिन्ते केचरी || २६ ||

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

रसनां तालुमये तु शामें शामें प्रवेशयेत् ।
कपालकुर्सवे जिह्वा प्रविष्ठा विपरीतगता ।
चुरूपमेवे गता हिंदुमु द्राजा नाव चेचरी || २७ ||

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

रघु चेचरी मुद्रायां फलकथामू ।
न व मुख्य धुधा रथ्या नावलस्यं प्रज्ञायते ।
न व रोगो जरा मुख्येंचेदेहः स जायते || २८ ||

Its benefits.

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

नापिना दुःखाते गाढं न दोषप्रदर्शित मात् ।
न वेदं हुद्यतष्ठपी दुस्म्येन भुजज्ञम् || २९ ||

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

हारणयष्ठ संहेतां समाधिज्ञाते ध्वामृ ।
कपालकश्च समानुम्ये रससा रससमायात् || ३० ||

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

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

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

36. By the constant practice of this Mudrā, decay and death are destroyed. He becomes an adept, and does not perish even at Pralaya.
37—42. Sitting in Siddhāsana, close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore fingers, and the lower lip with the little fingers. Draw in the Prāṇa-Vāyu by Kākti-mudrā, (as in verse 38) and join it with the Apāna-Vāyu; contemplating the six chakras in their order, let the wise one awaken the sleeping serpent-Goddess Kundalini, by repeating the mantra Huṅ (ॐ), and Hanṣa (हंस), and raising the Sakti (Force-kundali) with the jīva, place them at the thousand-petalled lotus. Being himself full of Sakti, being joined with the great Siva, let him think of the various pleasures and enjoyments. Let him contemplate on the union of Siva (spirit) and Sakti (Force or energy) in this world. Being himself all bliss, let him realise that he is the Brahma. This Yoni-mudrā is a great secret, difficult to be obtained even by the Devas. By once obtaining perfection in its practice, one enters verily into Samādhi.

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

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

"Ay yadā katho muhārātā yojāyate yatiśvārā samitaśāyān."

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

12.—ŚAKTI CHĀLĀNI.

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

"Yaśas cā mantrah samānānukrtaḥ ṣadātmanāḥ pūrvaḥ yāt."

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

"Jñāna jñatam bhārata yadhā kauśikāraḥ prabhavata."

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

"Naṁ cā saṁvṛttdv yadhā sambhāvat prabhavat."

52. Encircling the loins with a piece of cloth, seated in a secret room, not naked in an outer room, let him practise the Saktichālāna.
53. One cubit long, and four fingers (3 inches) wide, should be the encircling cloth, soft, white and of fine texture. Join this cloth with the Kāṭi-Sūtra (a string worn round the loins.)

54—55. Rub the body with ashes, sit in Siddhāsana-posture, drawing the Prāṇa-Vāyu with the nostrils, forcibly join it with the Āpāna. Contract the rectum slowly by the Āśvini Mudrā, so long as the Vāyu does not enter the Sushumṇā, and manifests its presence.

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

57. Without the Sāktichālana, the Yoni-Mudrā is not complete or perfected; first the Chālana should be practised, and then the Yoni-Mudrā should be learnt.

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

59. This mudrā should be kept carefully concealed. It destroys decay and death. Therefore the Yogi, desirous of perfection, should practise it.
60. The Yogi who practises this daily, acquires adeptship, attains Vigraha-siddhi and all his diseases are cured.

\[\begin{align*}
\text{ग्रह ताड़ागौंध्रक्रमः ।} \\
\text{उदरं पञ्चमिराने गुण्या गं ताड़गांकृति ।} \\
\text{ताड़ागौं सा परामृष्टा अपांवतुर्विनाविनी ॥ ६१ ॥} \\
\text{१८.—TADÂGI-MUDRÂ.}
\end{align*}\]

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

\[\begin{align*}
\text{ग्रह माणुकीमुद्रक्रमः ।} \\
\text{मुखे समुद्रतं हल्वा निहारमूलं प्रभासिते ।} \\
\text{हृदेभिसेदुरूतं नामाणुष्कों मुद्रितां विदुः ॥ ६२ ॥} \\
\text{१४.—MÂNDUKI-MUDRÂ.}
\end{align*}\]

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

\[\begin{align*}
\text{ग्रह माणुकीमुद्राया: फलक्रमम् ।} \\
\text{वेदित पहितं वैव जायते निवेदयक्रमम् ।} \\
\text{न केवले जायते पाको यो: कुवाक्षिलमाणुकर्मी, ॥ ६३ ॥} \\
\text{Its benefits.}
\end{align*}\]

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

\[\begin{align*}
\text{ग्रह शाम्भवीमुद्रक्रमम् ।} \\
\text{नेत्राणुं समालेख्य श्रामालाम निरिक्रियते ।} \\
\text{शा अभेवतःशामवी मुद्रा सर्वतन्मं गैधिता ॥ ६४ ॥} \\
\text{१५.—ŚÂMBHAVI-MUDRÂ.}
\end{align*}\]

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

\[\begin{align*}
\text{ग्रह शाम्भवीमुद्राया: फलक्रमम् ।} \\
\text{वेदाशालःपरायणे समालेखिका इव ।} \\
\text{इवं त्र शाम्भवी मुद्रा युता कुलकृपरिव ॥ ६५ ॥} \\
\text{Its benefits.}
\end{align*}\]

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

\[\begin{align*}
\text{श पव शालक्षणादश स च नारायणाः स्वयं ।} \\
\text{श च अभिष्रृष्टकारे ये मुद्रा वेदित शाम्भवीयम् ॥ ६६ ॥}
\end{align*}\]
66. He, who knows this Śambhavī, is like the Ādinātha, he is a Nārāyaṇa, he is Brahmā the Creator.

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

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

69. By this, with the human body one can visit and revisit Svarga-loka, he can go wherever he likes, as swiftly as mind, he acquires the faculty of walking in the sky. These five Dhāraṇās are:—Pārthivī (earthy), Āmbhasi (Watery), Vāyavī (aerial), Āgneyī (Fiery), and Ākāśī (Ethereal).

70. The Pārthivī-Tattva has the colour of orpiment (yellow), the letter (la) is its secret symbol or seed (śibṛ), its form is four-sided, and Brahmā, its presiding deity. Place this Tatva in the heart, and fix by Kumbhaki the Prāpa-Vāyus and the Chitta there for the period of five ghatikās (24 hours). This is called Adhodhāraṇā. By this, one conquers the Earth, and no earthly-elements can injure him: and it causes steadiness.

71. He who practices this dhāraṇā, becomes like the conqueror of Death; as an Adept he walks over this earth,
72. The Water-Tattva is white like the Kunda-flower or a conch or the moon, its form is circular like the moon, the letter व (va) is the seed of this ambrosial element, and Vishnu is its presiding deity. By Yoga, produce the water-tattva in the heart, and fix there the Prana with the Chitta (consciousness), for five ghatikas, practising Kumbhaka. This is Watery Dharaana; it is the destroyer of all sorrows. Water cannot injure him who practises this.

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

75. The Fire-Tattva is situated at the navel, its colour is red like the Indra-goop insect, its form is triangular, its seed is (ra, ०) its presiding deity is Rudra. It is resplendent like the sun, and the giver of success. Fix the Prana along with the Chitta in this Tattva for five ghatikas. This is called Fire-Dharaana, destroyer of the fear of dreadful death, and fire cannot injure him.
76. If the practitioner is thrown into burning fire, by virtue of this Mudrā he remains alive, without fear of death.

अय चारणीयारामुद्राकथणम्।
यज्ञाःपुज्युद्गममिदं धृष्टत्वभारि तत्त्वं सर्वं ये याच्यते।
प्रायं तत विलय पञ्चपतिकानुसारन्तं घर्येः।
शेष से गमन करति यदिनां स्यादायनी घर्यशा।॥ ५६ ॥

(d).—VĀYAVI.

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

चः चारणीयारामुद्रावः। फलकथणम्।
हर्ष हू परम गुद्दा जयुर्मुद्गमादिनी।
बायुना स्नियते नापि के गतेष्व प्रदायिनी।॥ ५८ ॥
शायथ यलिहिनय न हेया वस्य कस्यविद्।
दत्त से सिलिशालात् स्यादु सत्यं विभ क चएः ते॥ ५९ ॥

Its benefits.

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

चः चारणीयारामुद्राकथणम्।
यह्य स्त्रीली चारणीयारामुद्रावर्तमानं तत्त्वं ये स्त्रीली।
तत्त्वं देवस्थानानि सदत स्थीत त्रीं इसकरानितम्।
प्रायं तत विलय पञ्चपतिकानुसारन्तं घर्ये।
शेष मोहकवाटमेधनकी कुर्यामेचारणाम्॥ ८० ॥

(५९).—अकाशी DHĀRANA.

80. The Ether-Tattva has the colour of pure sea-water, ऋ (ha) is its seed, its presiding deity is Sadāśiva. Fix the Pṛṇa along with Chitta for five ghatikās in this Tattva. This is Ether-Dhāraṇā. It opens the gates of emancipation.

चः चारणीयारामुद्रावः। फलकथणम्।
चारणीयारामुद्रावः। हे वेदं तत येमाविद्।
म भृत्युजायते तस्य मलये नावसीदति॥ ८१ ॥
LESSON THIRD.

Its benefits.

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

श्रय श्रविनीमुद्राकथनम्।
चाकुलयेव गुद्धार्त मकाद्येत् पुनः। पुनः।
सा भवेदिवनी मुद्रा शक्तिमत्वाविकारिकी॥ ८२॥

21.—AŚVINI-MUDRĀ.

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

श्रविनीमुद्राय: फलकथनम्।
श्रविनी परमा मुद्रा युक्तरोगविनादिनी।
बलपुषिकरी वै श्रव श्रवालमर्य हरेऽ॥ ८२॥

Its benefits.

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

श्रय पातिवीमुद्राकथनम्।
कण्ठपुष्पेण त्स्नेव पात्र पातवेव इद्भन्तनम्।
सा पव पातिवी मुद्रा शक्ति प्रवायकारिकी॥ ८३॥

22.—PĀŚINI-MUDRĀ.

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

श्रय पातिवीमुद्राय: फलकथनम्।
पातिवी महती मुद्रा बलपुषिकरियायनी।
साधनौया प्रवायस साधनै सिद्धाकाशिषिस्॥ ८५॥

Its benefits.

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

श्रय काकीमुद्राकथनम्।
काकीमयुन्युद्यास्तेन पिन्यरायुः सर्वैः। चर्मः।
काकीमुद्रा महादेया सर्वरोगविनादिनी॥ ८६॥

23.—KĀKI-MUDRĀ.

86. Contract the lips, like the beak of a crow, and drink (draw in) the air slowly and slowly. This is Kāki (crow) mudrā, destroyer of all diseases.
87. The Kākti Mudrā is a great Mudrā, kept secret in all Tantras. By virtue of this, one becomes free from disease like a crow.

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

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

92. Extending the neck a little forward, let him drink (draw in) air through the œsophagus; this is called Serpent-mudrā, destroyer of decay and death.
93. This Serpent-mudrā quickly destroys all stomach diseases, especially indigestion, dyspepsia, &c.

This Mudrā is especially beneficial for stomach disorders as it quickly destroys all stomach diseases, including indigestion and dyspepsia.

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

O Chanda-Kapali! Thus have I recited this chapter on Mudrās, which is beloved of all adepts and destroys decay and death.

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

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

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

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

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

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

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

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

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

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

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

O Chanda! What more shall I tell thee? In short, there is nothing in this world like the Mudrās for giving quick success.
FOURTH LESSON.

चतुर्थांशदेशः ।

चेयबद्ध वाचः—

ब्राह्म: संग्रामसाति प्रत्याहारक्षुचमः ।

यद्य विषाञ्चाचेन कामादिरपुजनामः ॥ १ ॥

PRATYĀHĀRA, OR RESTRAINING THE MIND.

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

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

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

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

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

पञ्चमोपदेशः ।

चरणः चक्षाच—

चयातः सम्भवस्यामि ग्राम्यायामस्य यक्ष्मिम् ।
यत्य साधनामार्थेव देवतुल्यो मधेषार् इ।

प्राणायामः, OR RESTRAINT OF BREATH.

Gheranda said:—1. Now I shall tell thee the rules of Prāṇāyāma or regulation of breath. By its practice a man becomes like a god.

आदौ व्याप्त सत्या पूजामे नित्यपीतां तथापूर्वर ।
भक्तिसौर्सिदं तत् पद्मात्र ग्राम्यायाम च साधनेऽ॥ २ ॥

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

चथ व्यापीयं: ॥

दुर्देशे तथायथं राजसायाः जनालिके ।
त्यगार्मां न कुर्वितं इत्तदेत सिद्धांतं भवेत् ॥ ३ ॥

Place.

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

चक्ष्यायं दुर्देशे तथायथं रजस्वर्जितम ।
त्याकारणे प्रकाशाध्य तस्मात् बोधि विवेकज्ञेऽु ॥ ४ ॥

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

वर्षे धारितेर्व राज्ये द्वियं निवयन्ते ।
तचैव कुटिलं एकं प्राचीनं परिविनिततम ॥ ५ ॥

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

वायुप्रहस्तस्यां च मातृतमयम्यबर्तं च ।
नायुक्तं नातिनिर्मितं च कुटीं दीपविनितम ॥ ६ ॥

6. And in the centre of the enclosure, let him sink a well and dig a tank. Let the hut be neither very high nor very low: let it be free from insects.
7. It should be completely plastered over with cow-dung. In a hut thus built and situated in such a hidden place, let him practise Prāṇāyāma.

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

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

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

11. The six seasons are as follows:—

<table>
<thead>
<tr>
<th>Season</th>
<th>Months (Sanskrit)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasanta or Spring</td>
<td>Chaitra and Vaisākha</td>
<td>March, April</td>
</tr>
<tr>
<td>Grishma or Summer</td>
<td>Jēṣṭha and Āsādha</td>
<td>May, June</td>
</tr>
<tr>
<td>Varshā or Rainy</td>
<td>Srāvana and Bhādra</td>
<td>July, August</td>
</tr>
<tr>
<td>Sarat or Autumn</td>
<td>Āśvina and Kārtika</td>
<td>Sept., Oct.</td>
</tr>
<tr>
<td>Hemanta or Winter</td>
<td>Agrahāyaṇa and Pañcāha</td>
<td>Nov., Dec.</td>
</tr>
<tr>
<td>Śiśira or Cold</td>
<td>Māgha and Phālguna</td>
<td>January, Feb.</td>
</tr>
</tbody>
</table>

शतुमार्गः नवस्मात्मके च यथावित्तम्
माघाद्वाढात्रे व चतुर्दशस्मृ

SIX Seasons.
LESSON FIFTH.

१२—१४. Now I shall tell thee the experiencing of seasons. They are as follows:—

<table>
<thead>
<tr>
<th>Beginning from</th>
<th>End in</th>
<th>1st</th>
<th>Season</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māgha</td>
<td>Valśāka</td>
<td></td>
<td>Varshānubhava</td>
<td>January to April</td>
</tr>
<tr>
<td>Chaitra</td>
<td>Asādha</td>
<td></td>
<td>Grishmānubhava</td>
<td>March to June</td>
</tr>
<tr>
<td>Asāgha</td>
<td>Āśvina</td>
<td></td>
<td>Varshānubhava</td>
<td>June to September</td>
</tr>
<tr>
<td>Bhādra</td>
<td>Agrahāyaṇa</td>
<td></td>
<td>Saradānubhava</td>
<td>August to Nov.</td>
</tr>
<tr>
<td>Agrahāyaṇa</td>
<td>Phālīguna</td>
<td></td>
<td>Sisirānubhava</td>
<td>Nov. to Feb.</td>
</tr>
</tbody>
</table>

वचने वाप्र दारदि योगारम्म समाचरेऽऽ
तदा येणो भवेत् सिद्धोविनायासेन कथ्यते

१५.

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

चथ विताहारः।
मिताहारं विना यथौ योगारम्मं तु कार्येऽऽ
नानारेो संवेष्य कुपित्यतामेव स्वस्यति

3.—Moderation of diet.

१६.

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

शाल्येऽ यविल्य वा गंधुरसिपुर्कं तथा
मुद्रामार्मचन्द्रादि गुर्णं च तुचव्यजित्तम्

१७.

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

प्रदेशं पनसं मानं ककौल च गुर्णाशकाबः
श्रव्विकाः ककौल रामां इलव्विकां कण्तकर्णकम्
अंगरेश सालरम्म रामाशाण्ड च मूकाषम्
वार्त्तां मुखं चृद्यं गीवर्क्ष्यामार्येऽऽ

१८—१९. A Yogi may eat patola (a kind of cucumber, खर), jackfruit, mānakachu (Arum Colocasia), kakkola (a kind of berry), the jujube,
the bonduc nut (Bondocella guilandina), cucumber, plantain, fig; the unripe plantain, the small plantain, the plantain stem, and roots, brinjal, and medicinal roots and fruits (e.g., riddhi, &c.)

20. He may eat green, fresh vegetables वाल्लधारक, black vegetables काववशक, the leaves of patola, the Vāstūka-sāka, and hima-lochikā Sāka. These are the five sākas (vegetable leaves) praised as fit food for Yoga.

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

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

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

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

25. So also Kadamba (Nauclea cadamba), jambira (citron), bimba, lukuchā (a kind of bread fruit tree), onions, lotus, Kāmaranga, piyāśa (Buchanānā latifolia), hinga (assafoetida), śilmali, kemuka.
26—27. A beginner should avoid much travelling, company of women, and warming himself by fire. So also he should avoid fresh butter, ghee, thickened milk, sugar, and date-sugar, &c., as well as ripe plantain, cocoa-nut, pomegranate, dates, lavanti fruit, âmlaki (myrobalans), and everything containing acid juices.

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

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

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

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

32. Regulating his life in this way, let him practise Prânapâyâma. In the beginning before commencing it, he should take a little milk and ghee daily, and take his food twice daily, once at noon, and once in the evening.
33. He should sit on a seat of Kusa-grass, or an antelope skin, or tiger skin or a blanket, or on earth, calmly and quietly, facing east or north. Having purified the nādis, let him begin Prānāyāma.

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

35. The Vāyu does not (cannot) enter the nādis so long as they are full of impurities (e.g., faces, &c.). How then can Prānāyāma be accomplished? How can there be knowledge of Tattvas? Therefore, first the Nādis should be purified, and then Prānāyāma should be practised.

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

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

38. Sitting in the Padmāsana posture, and performing the adoration of the Guru, &c., as taught by the Teacher, let him perform purification of Nādis for success in Prānāyāma.
LESSON FIFTH.

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

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

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

45.—By these three Prāṇāyāmas the nādis are purified. Then sitting firmly in a posture, let him begin regular Prāṇāyāma.
KINDS OF KUMBHAKA.

46. The Kumbhakas or retentions of breath are of eight sorts; Sahita, Surya-bheda, Ujjayi, Sttali, Bhastrikā, Bhrāmari, Mārčhā and Kevala.

सहितो विनिघि: प्रेक्षः सगमंधनिगमेऽकः।
सगमी बोजनुष्णयं लिङ्गम। बोजनविजितम्: ॥ ४६ ॥

1—SAHITA.

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

प्राणायामं सगमं च प्रयोंसं करयामि ते:।
सुखासने चोष्टितम मांकुम्भे चायु देशकुम्भे।।
व्यायोऽविचं रजोग्रुं रक्तच्योमवधेत्तः॥ ४७ ॥

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

इद्या पूर्वेष्ठावः माण्डव बाज्ज्वे तुथी:।
पूर्वकाले कुम्भकाले कर्त्तव्येऽवत्तायणकः॥ ४८ ॥

49. Let the wise practitioner inhale by the left nostril, repeating ॐ sixtee times. Then before he begins retention (but at the end of inhalation), let him perform Uddiyanābandha.

सत्त्वमें हरिधात्ता उकारं कुम्भवेयक्षः।
ब्यतुष्ठत्ता च माण्डवा कुम्भकेव भारयेत् ॥ ५० ॥

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

तमोमें द्वारं ध्यायते माण्डवारे मुकुष्टवेयक्षः।
हरिरिंगमान्त्रया वेद रचयेत्वाविक दुनः ॥ ५१ ॥

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

पुनः पिल्लत्तापूर्वः कुम्भकेव धारयेत्।
इद्या रचयेत्त भारावः तद्द्वारे करमेष तु ॥ ५२ ॥

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

अग्निमविलोमे चारंगारं च साधीतः।
पूर्वकाले कुम्भकाले धृतमात्रापुत्ताहयम्।
कुलिङ्गानास्त्राहित्यं तर्जनीस्य च विना ॥ ५३ ॥
53. Let him practise, thus alternating the nostrils again and again. When inhalation is completed, close both nostrils, the right one by the thumb and the left one by the ring-finger and little-finger, never using the index and middle-fingers. The nostrils to be closed so long as Kumbhaka is.

प्राणायामे निगमस्तु विना बीजेन जायते ।
वामानुपरिन्यस्तवामपारिवर्त्तम प्रभेत्तु ।
एकादशशतपंक्ति पूर्कुलकर्षणम्॥ ५४॥

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

उष्मा विशस्तमात्र वेषकी मात्रा मध्यमा ।
वषमान ओपदीर मात्रा प्राणायामाङ्गिया स्वरूपः ॥ ५५॥

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

चषमाज्यायते घर्मै केरक्ष्म मध्यमात् ।
उष्मामात्र भूमित्यादगाविचिन्तित्व विदुःक्षणम्॥ ५६॥

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

प्राणायामानां क्षेत्रस्य प्राणायामानां रोगनाशनम् ।
प्राणायामान्तर्यांढे वेष्ठे प्राणायामान्तर्यांनेने ।
चतुर्दशं जाते विषये प्राणायामानी सुखी अवेतुः ॥ ५७॥

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

यथ सुर्येन्द्रकुमाकः
देवरघ द्वायः—
कामिन सहित कुमार्य सुर्येन्द्राकर्ष्णे शायः ।
पूर्येद्य शुरुवाण्डा च यथासागर बलिम्बस्यः ॥ ५८॥
Gheranda said:—58—59. I have told thee the Sahita Kumbhaka, now hear the Sûryabheda. Inspire with all your strength the external air through the sun-tube (right nostril): retain this air with the greatest care, performing the Jâlandhara Mudrâ. Let the Kumbhaka be kept up so long as the perspiration does not burst out from the tips of the nails and the roots of the hair.

60. The Vâyus are ten, namely Prâna, Apâna, Samâna, Udâna and Vyâna; Nâga, Kûrma, Krikara, Devadatta and Dhananjaya.

61—62. The Prâna moves always in the heart; the Apâna in the sphere of anus; the Samâna in the navel region; the Udâna in the throat; and the Vyâna pervades the whole body. These are the five principal Vâyus, known as Prânâdi. They belong to the Inner body. The Nâgâdi five Vâyus belong to the Outer body.

63—64. I now tell thee the seats of these five external Vâyus. The Nâga-Vâyu performs the function of eructation; the Kûrma opens the eye-lids; the Krikara causes sneezing; the Devadatta does yawning; the Dhananjaya pervades the whole gross body, and does not leave it even after death.
65. The Nāga-Vāyu gives rise to consciousness, the Kurma causes vision, the Krikara hunger and thirst, the Devadatta produces yawning and by Dhananjaya sound is produced; this does not leave the body ever.

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

68. The Sūrya-bheda Kumbhaka destroys decay and death, awakens the Kundalī sāktī, increases the bodily fire. O Chanda! thus have I taught thee the Sūryabhedana Kumbhaka.

N.B.—The description of this process, as given in Hatha-Yoga Pradīpikā, is somewhat different. Soon after Puraka (inspiration), one should perform Jālandhar and at the end of Kumbhaka, but before Rechaka perform the Uḍḍīyānabanda. Then quickly contract the anal orifice by Mūlabandha, contract the throat, pull in the stomach towards the back; by this process the air is forced into the Brahma-nādi (Sushumna). Raise the Apāna up, lower the Prāṇa, below the Kaptha; a Yogi becomes free from decay: the air should be drawn through the right nostril and expelled through the left.

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

70. Then having washed the mouth (i.e., expelled air through mouth) perform Jālandhara. Let him perform Kumbhaka with all his might and retain the air unhindered.
71—72. All works are accomplished by Ujjāyī Kumbhaka. He is never attacked by phlegm diseases, or nervous diseases, or indigestion, or dysentery, or consumption, or cough; or fever or [enlarged] spleen. Let a man perform Ujjāyī to destroy decay and death.

N.B.—See the Haṭha-Yoga Pradīpikā, Chap. II.—51, 53 for a different description of this.

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

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

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

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

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

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

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

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

7.—MûRCHHÂ.

83. Having performed Kumbhaka with comfort, let him withdraw the mind from all objects and fix it in the space between the two eyebrows. This causes fainting of the mind, and gives happiness. For, by thus joining the Manas with the Ātman, the bliss of Yoga is certainly obtained.
84. The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make षट्षार् (so 'ham "I am That") or हंस: (hamsa "The Great Swan"). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapa gayatri.

85. This Ajapa japa is performed in three places, i.e., in the Muladhara (the space between anus and membranum virile), in the Anahat lotus (heart) and in the Ajnya lotus (the space where the two nostrils join).

86—87. This body of Vayu is ninety-six digits length (i.e., six feet) as a standard. The ordinary length of the air-current when expired is twelve digits (nine inches); in singing, its length becomes sixteen digits (one foot); in eating, it is twenty digits (15 inches); in walking, it is twenty-four digits (18 inches); in sleep, it is thirty digits (27 1/2 inches); in coagulation, it is thirty-six digits (27 inches), and in taking physical exercise, it is more than that.

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

89. So long as breath remains in the body there is no death. When
the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

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

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

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

95—96. So long as success is not obtained in Kevalt, he should increase the length of Ajapâ japa every day, one to five times. He who knows Prânâyâma and Kevalt is the real Yogi. What can he not accomplish in this world who has acquired success in Kevali Kumbhaka?
84. The breath of every person in entering makes the sound of “sah,” and in coming out, that of “ham.” These two sounds make सोहम् (so’ham “I am That”) or हंस (hamsa “The Great Swan”). Throughout a day and a night there are twenty-one thousand and six hundred such respirations, (that is, 15 respirations per minute). Every living being (Jiva) performs this japa unconsciously, but constantly. This is called Ajapā gāyatri.

85. This Ajapā japa is performed in three places, i.e., in the Mālādhāra (the space between anus and membranum virile), in the Anāhat lotus (heart) and in the Ājñā lotus (the space where the two nostrils join).

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

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

89. So long as breath remains in the body there is no death. When
the full length of the wind is all confined in the body, nothing being allowed to go out, it is Kevala Kumbhaka.

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

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

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

षषोपदेशः

चतुष्यानम्

परारद उबाच—

स्थानम् ज्योतिस्तथा सूर्यम् ध्यानस्थि सविशेष बिद्वे
सूर्यम् मूलिमयं प्रथम ज्योतिस्तेजामयं तथा
सूर्यम् बिल्नुमयं ब्रह्म कुन्डलीपदेवता

DHYĀNA-YOGA.

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

चतुष्यानम्

स्थानम् ज्योतिस्तथा सूर्यम्
नीपत्स्थि प्रथम ज्योतिस्तेजामयं
तथा सूर्यम् बिल्नुमयं ब्रह्म कुन्डलीपदेवता

2—8. (Having closed the eyes), let him contemplate that there is a sea of nectar in his heart: that in the midst of that sea there is an island of precious stones, the very sand of which is pulverized diamonds and rubies. That on all sides of it, there are Kadamba trees, laden with sweet flowers; that, next to these trees, like a rampart, there is a row of flowering
trees, such as málati, malliká, játí, kesara, champaka, párjáta and padmas, and that the fragrance of these flowers is spread all round, in every quarter. In the middle of this garden, let the Yogi imagine that there stands a beautiful Kalpa tree, having four branches, representing the four Vedas, and that it is full of flowers and fruits. Insects are humming there and cuckoos singing. Beneath that tree, let him imagine a rich platform of precious gems, and on that a costly throne inlaid with jewels, and that on that throne sits his particular Deity, as taught to him by his Guru. Let him contemplate on the appropriate form, ornaments and vehicle of that Deity. The constant contemplation of such a form is Sthúla Dhyána.

PRÁKRITIVAMBHI

9—11. Let the Yogi imagine that in the pericarp of the great thousand-petalled Lotus (Brain) there is a smaller lotus having twelve petals. Its colour is white, highly luminous, having twelve bija letters, named ā, ut, ṣ, n, l, b, ṛ, ṭ, h, t, ṝ, k, (ha sa ksha ma la va ra yum ha sa kha phrem). In the pericarp of this smaller lotus there are three lines forming a triangle ṣ, ṭ, ṝ (a ka tha): having three angles called ā, ṭ, ṝ (ha la ksha): and in the middle of this triangle, there is the Prāṇava ओऽ I Om.

TATĀMETRAH PRĀKAŚIKAM

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

13—14. There let him contemplate his Guru Deva, having two arms and two eyes, and dressed in pure white, anointed with white sandal-paste,
wearing garlands of white flowers; to the left of whom stands Śakti of blood-red colour. By thus contemplating the Guru, the Šṭhūla Dhyāna is attained.

Gheranda—Uvac

कथितं स्थूलध्यायं तु तेजोध्यायं शृङ्खल ने ||
यज्ञासेन यात्सिद्धिरात्मकप्रत्यक्षमेव श || १५ ||

2.—Jyotir Dhyāna.

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

मुलाधारे कुण्डलीस्य भूखण्डकारकर्मिकी ||
श्रीप्रभुत्र तिथिः तथ यथात्यक्तिसः ||
च्यायेते ज्ञाम्यं अंश तेजोध्यायं परात्यर्थ || १६ ||

16. In the Mūlādhāra is kūṇḍalī, having the form of a serpent. The Jivātmā is there like the flame of a lamp. Contemplate on this flame as the Luminous Brahma. This is the Tejo Dhyāna or Jyotir Dhyāna.

Māyāsāmya ||
शुचेरमेवे भ्रमेत्रे यज्ञासेन प्राध्यातमकम् ||
च्यायेत् ज्ञात्सिद्धितत्तवें तेजोध्यायं तोऽवेच हि || १७ ||

Another Process.

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

Gheranda—Uvac

ग्रहं श्रूक्ष्यध्यायम् ||
स्नातक—यज्ञासेन

तेजोध्यायं श्रूक्ष्यध्यायं शृङ्खल ने ||
शुभामयशिवाय यस्य कुण्डलीं जात्मीं भवेत् || १८ ||

आर्थिक श्रृङ्खले मेधव्याहितिनिर्ता ||
विद्येत् राज्यां च स्वयंस्वाभाव हृदये || १९ ||

3.—Sūkṣma Dhyāna.

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

20. The Yogi, however, attains this success by performing Śāmbhavī Mudrā, i.e., by gazing fixedly at space without winking. (Then he will see his Sūkṣma Śāstra). This is called Sūkṣma Dhyāna, difficult to be attained even by the Devas, as it is a great mystery.

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

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

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

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

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

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

5—6. The Samadhi is four-fold, i.e., Dhyana-Samadhi, Nada-Samadhi, Rasananda Samadhi, and Laya-Samadhi: respectively accomplished by Sambhavi Mudra, Khechari Mudra, Bhrami Mudra and Yoni-Mudra. The Bhakti-Yoga Samadhi is fifth, and Raja-Yoga Samadhi, attained through Mano-Murchha Kumbhaka, is the sixth form of Samadhi.
7. Performing the Śāmbhavi Mudrā perceive the Ātmā. Having seen once the Brahma in a Bindu (point of light), fix the mind in that point.

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

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

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

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

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

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

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

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

भूचरां केशराधामी यावन्तो जीवविभ्यं।
चुंबुपुलिमलतायह्योहुँदाय वारिष्यधिते।
सर्वं श्रद्धा विश्वानायात् सर्वं पदार्थं चालयते। ॥ १९ ॥

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

आत्मा घटस्यैतन्यभावेत् दास्यं परम्।
घटाविभिभंते श्रात्वा चौतरसंविवासस्मि। ॥ २० ॥

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

यदं सिद्धं समाधिः स्थानं सर्वस्वः प्रज्ञाजितं।
स्वः नमे पुष्पदारादिभाष्येत् धनारिषु।
सर्वं हिंसते भूत्या समाधिः समासामालयात्। ॥ २१ ॥

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

तत्त्वं ब्याप्तं गैत्यं दियोकं विविषालयं च।
तेषां संस्कृतस्माय बलं जूठिकक्षवेः। ॥ २२ ॥

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

इति ते कठिनाइयं समाधिवृद्धः परम्।
यं श्रात्वा न पुनःसम्सारिष्ये सूर्यमण्डले। ॥ २३ ॥

23. O Chanda! thus have I told thee of Samādhi, difficult of attain-
ment. By knowing this, there is no rebirth in this Sphere.

इति श्रीगृहेन्द्रसेैतियाः चैवमेव यज्ञसङ्गवारे घटस्य सत्यं सत्यारे
समाधियोगो नाम सतमोपदेशः समासः।