

THE SIVA



SAMHITA

THE SIVA SAMHITA.

Do what thou wilt shall be the whole of the Law.

07 January 2000.

This e-text is based upon two separate editions of the *Siva Samhita*:

- * The 1914 edition translated by Rai Bahadur Srisa Chandra Vasu, published by Apurva Krishna Bose of the Indian press;
- * an unidentified edition with a missing title, indica, and some of the pages of the first chapter, but containing the verses from chapter IV that were not included in the Indian Press edition (i.e., verses 53 through 79 under the heading "Vajrondi Mudra").

The Sanskrit text is omitted due to the impossibility of representing it in ASCII. Where italic text is to be represented it is enclosed in <>. Where comment is needed it is enclosed in square brackets [].¹

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Love is the law, love under will.

Formatting and some correction by Frater T.S.

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¹ It appears that at least some of the text in round brackets is a translator's gloss. In formatting this document I have italicised technical Sanskrit terms and transferred MPM's comments to footnotes. I make no comment on MPM's claim of copyright over this document, though personally I am dubious about whether ASCII key entry gives the typist copyright over an electronic edition of a text – T.S.

CHAPTER I.

Existence one only.

1. The *jnana* (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 Jnana 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 *yoganadasana* (the exposition of Yoga). In it are discarded all those doctrines of disputants, which lead to false knowledge. It is for the spiritual disenfranchisement 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 (*vairagya*) 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 *mantrayoga*, others the frequenting of places of pilgrimage. Thus are the ways which people declare emancipation.
8. Being thus diversely engaged in this world, even those who still know what actions are good and what are 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 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 by 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*).
- 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 *Shastras* 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 *Shastras* and having pondered over them well, again and again, this *Yoga Sastra* 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 Sastra*, now being declared by us, is a very secret doctrine, only to be revealed to a high-souled pious devotee throughout the three worlds.

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Karmakanda.

20. There are two systems (as found in the Vedas). *Karmakanda* (ritualism) and *jnanakanda* (wisdom). *Jnanakanda* and *karmakanda* are again each subdivided into two parts.
21. The *karmakanda* 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 *kamya* (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.
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 embodied souls each in its turn.
31. Those who are not desirous of enjoying the fruits of their actions in this or the 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.

Jnanakanda.

32. The wise Yogi, having realized the truth of *karmakanda* (works), should renounce them; and having left both virtue and vice, he must engage in *jnanakanda* (knowledge).
33. The Vedic texts, – “The spirit ought to be seen,” – “About it one must hear”, &c., are the real saviors and givers of true knowledge. They must be studied with great care.
34. That Intelligence, which incites the functions into the paths of virtue or vice, am I. All this universe, moveable and immovable, is from me; all things are preserved by me; all are absorbed into me (at the time of *pralaya*; because there exists nothing but the spirit and I am that spirit – there exists 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 a pearl-shell like silver; similarly, all this universe is superimposed in the *Paramatma* (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.

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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 *Paramatma*, owing to the delusive pigment of habit and imagination.
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 *gunas* 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 *avidya*. 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 unmovable, has come out of Intelligence. Renouncing everything else, take shelter in it (Intelligence).
50. As space pervades a jar both inside 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 *satchitananda* (Being, Consciousness, 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 indestructable by word (will exist) without a second.

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

Yoga and Maya.

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 *Samadhi* (profound meditation.)
64. *Maya* (illusion) is the mother of the universe. Not from any other principle has the universe been created; when this *maya* is destroyed, the world certainly does not exist.
65. He, to whom this world is but the pleasure-ground of *maya*, 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 dealing; there is distinction 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 *maya* (illusion). The Yogi destroys this phenomenal universe by realizing that it is but the result of *adhyaropa* (superimposition) and by means of *aparada* (refutation of a wrong belief).

Definition of a Paramahansa.

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 indivisible intelligence, and pure Unit.

Emanation or Evolution.

69. The Lord willed to create his creatures; from His will came out *avidya* (Ignorance), the mother of this false universe.
70. There takes place the conjunction between the Pure Brahma and *avidya*, from which arises Brahma, from which comes out the *akasa*.
71. From the *akasa* emanated the air; from the air came the fire; from fire – water; and from water came the earth. This is the order of subtle emanation.
72. From ether, air; from the air and ether combined came fire; from the triple compound of ether, air and fire came water; from the combination of ether, air, fire and water was produced the (gross) earth.
73. 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 earth. There is no gainsaying this.
74. Akasa 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 Involution.

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 – *viksepa*, (the out-going energy) and *avarana* (the transforming energy) which are of great potentiality and power, and whose form is happiness. The great *maya*, when non-intelligent and material, has three attributes *sattva* (rhythm) *rajas* (energy) and *tamas* (inertia).

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80. The non-intelligent form of *maya* covered by the *avarana* force (concealment), manifests itself as the universe, owing to the nature of *viksepa* force.
81. When the *avidya* has an excess of *tamas*, then it manifests itself as Durga: the intelligence which presides over her is called Isvara. When the *avidya* has an excess of *sattva*, it manifests itself as the beautiful Lakshmi; the Intelligence which presides over her is called Vishnu.
82. When the *avidya* has an excess of *rajas*, 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 – *tattwas* (elements) and non-*tattwas* (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 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 realizes 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 *Annamiya 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 the 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 *Brahmanda* (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 *Siva* and the Matter which is *Sakti*, and, through their inherent interaction 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 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 *jivas* 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 *jiva* is absorbed in the *Parambrahma*.

CHAPTER II

(1) *The Microcosm.*

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

(2) *The Nerve Centers.*

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 *Brahmanda* (microcosm, literally the mundane egg), there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight Kalas (in the shape of a semi-circle).
7. This has its face downwards, and rains nectar day and night. The ambrosia further sub-divides itself into two subtle parts:
8. One of these, through the channel named *Ida*, 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 *Ida*.
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 *sushumna*) into the spinal cord, in order to create this moon.
10. At the bottom of the *Meru* there is the sun having twelve Kalas. In the right side path (*Pingala*) 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 *pingala* is another form of the sun, and is the giver of *nirvana*. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3) *The Nerves.*

13. In the body of man there are 3,500,000 *nadis*; of them the principal are fourteen;
- 14-15. *Sushumna*, *Ida*, *Pingala*, *Gandhari*, *Hastijihvika*, *Kuhu*, *Saraswati*, *Pusa*, *Sankhini*, *Payaswani*, *Varuni*, *Alumbusa*, *Vishwodari*, and *Yasaswani*. Among these *Ida*, *Pingala* and *Sushumna* 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 *nadis* (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 *chitra*; it is my beloved. In that there is the subtlest of all hollows called *Brahmarandhra*.
19. Brilliant with five colours, pure, moving in the middle of *sushumna*, this *chitra* is the vital part of body and centre of *sushumna*.
20. This has been called in the *Shastras* the Heavenly Way; this is the giver of the joy of immortality; by contemplating it, the great Yogi destroys all sins.

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(4) *The Pelvic Region.*

21. Two digits above the rectum and two digits below the *linga* (penis) is the *adhara* lotus, having a dimension of four digits.
22. In the pericarp of the *adhara* lotus there is the triangular, beautiful *yonis*, hidden and kept secret in all the Tantras.
23. In it is the supreme goddess *Kundalini* 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*.
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 *nadi* called *ida* is on the left side coiling round the *sushumna*, it goes to the right nostril.
26. The *nadi* called *pingala* is on the right side; coiling round the central vessel, it enters the left nostril.
27. The *nadi* which is between *Ida* and *Pingala* is certainly *Sushumna*. It has six stages, six forces,¹ six lotuses, known to the Yogis.
28. The first five stages² of *Sushumna* are known under various names; being necessary, they have been made known in this book.
29. The other *nadis*, rising from <Muladhara>, go to the various parts of the body, *e.g.* the tongue, penis, 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) *nadis*, 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.
31. These *nadis* 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 – digester of food – situated in the middle of the sphere of the sun having twelve Kalas. Know this as the fire of *Vaiswanara*; 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 *Viswanaric* 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 *Brahmanda* (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.

(6) *The Jivatma.*

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

¹ That is, the functions of the Cord, *viz.* Reflection, co-ordination, etc.

² The parts of which the Spinal Cord is composed are the Tantrik stages *viz.*:-Cervical, Dorsal, Lumbar, Sacral and Coccygeal.

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40. The desires, etc., which cause pleasure or pain, act according to the past *karma* of the *Jiva*.
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.
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 *maya*, all things have been evolved.
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 unreality 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, “Brahma 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 *nirvana* (divine beatitude); then only the carrying of the burden becomes fruitful – not otherwise.
50. Of whatever nature is the original desire (*vasana*), that clings to and accompanies the *Jiva* (through various incarnations); similar is the delusion which it suffers, according to its deeds and misdeeds.
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) *tattwas* (principles) cease to exist, then My *Tattva* becomes manifest.

CHAPTER III.

On Yoga Practice. The Vayus.

1. In the heart, there is a brilliant lotus with twelve petals adorned with brilliant sign. It has letters from k to th (*i.e.*, k, kh, g, gh, n, ch, chh, j, jh, ñ, t, th), the twelve beautiful letters.
2. The *Prana* lives there, adorned with various desires, accompanied by its past works, that have no beginning, and joined with egoism (*ahankara*.)
Note: The heart is in the center where there is the seed *yam*.
3. From the different modifications of the *Prana*, it receives various names; all of them cannot be stated here.
4. *Prana, apana, samana, udana, vyana, naga, kurma, Krikara, devadatta, and dhananjaya.*
5. These are the ten principal names, described by me in this *Shashtra*; they perform all functions, incited thereto by their own actions.
6. Again, out of these ten, the first five are the leading ones; even among these, the *prana* and *apana* are the highest agents, in my opinion.
7. The seat of the *Prana* is the heart; of the *apana*, the anus; of the *samana*, the region above the navel; of the *udana*, the throat; while the *vyana* moves all over the body.
8. The five remaining *vayus*, etc., perform the following functions in the body: – Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.
9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2) *The Guru.*

10. Now I will tell you, how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.
11. Only the knowledge imparted by a Guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.
12. He who devoted to any knowledge, while pleasing his Guru with every attention, readily obtains the fruit of that knowledge.
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.
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.
15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-feet.

(3) *The Adhikari.*

16. The person who has control over himself attains verily success through faith; none other can succeed. Therefore, with faith, the Yoga should be practiced with care and perseverance.
17. 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.
18. The first condition of success is the firm belief that it (*vidya*) 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.

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

(4) *The Place, etc.*

20. Let the Yogi go to a beautiful and pleasant place of retirement or a cell, assume the posture *padmasana*, and sitting on a seat (made of *kusa* grass) begin to practice 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 Ganesha on the right side, and again to the guardians of the worlds and goddess Ambika who are on the left side.

(5) *The Pranayama.*

22. Then let the wise practitioner close with his right thumb the *pingala* (right nostril), inspire air through the *ida* (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 practice twenty *kumbhakas* (stopping of the breath). He should practice this daily without neglect or idleness, and free from all duels (of love and hatred, and doubt and contention), etc.
25. These *kumbhakas* should be practiced four times – once (1) early in the morning at sunrise, (2) then at mid-day, (3) the third at sun-set, and (4) the fourth at mid-night.
26. When this has been practiced daily, for three months, with regularity, the *nadas* (the vessels) of the body will readily and surely be purified.
27. When thus the *nadas* of the truth-perceiving Yogi are purified, then his defects being all destroyed, he enters the first stage in the practice of Yoga called *arambha*.
28. Certain signs are perceived in the body of the Yogi whose *nadas* have been purified. I shall describe, in brief, all these various signs.
29. The body of the person practicing 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 *pranayama* – 1: *Arambha-avastha* (the state of beginning); 2: *Ghata-avastha* (the state of co-operation of Self and Higher Self); 3: *Parichaya-avastha* (knowledge); 4: *Nishpattiavastha* (the final consummation).
30. We have already described the beginning of *Arambha-avestha* of *pranayama*; 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 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 sun-rise) 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.*

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.

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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 *vairagya* (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.
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 *pingala*); when the air enters the moon, he should go to sleep (*i.e.*, when the breath flows through the left nostril or the *ida*).
37. The Yoga (*pranayama*) should not be practiced just after the meals, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.
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 practice *kumbhaka* daily at the stated times.
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.

40. In the first stage of *pranayama*, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its *dhatu* (humours).

The second and third stages.

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.

Vayusiddhi.

42. When the Yogi, though remaining in *padmasana*, can raise in the air and leave the ground, then know that he has gained *vayusiddhi* (success over air), which destroys the darkness of the world.
43. But so long (as he does not gain it), let him practice observing all the rules and restrictions laid down above. From the perfection of *pranayama*, follows decrease of sleep, excrements and urine.
44. The truth-perceiving Yogi becomes free from disease, and sorrow or affliction; he never gets (putrid) perspiration, saliva and intestinal worms.
45. When in the body of the practitioner, there is neither any increase of phlegm, wind, nor bile; then he may with impunity be regular in his diet and the rest.
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 *bhucharisiddhi*, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.
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.
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.
49. The wise practitioner surely destroys all his *karma*, whether acquired in its life or in the past, through the regulation of breath.
50. The great Yogi destroys by sixteen *pranayamas* the various virtues and vices accumulated in his past life.
51. This *pranayama* 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.

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52. The mighty Yogi having attained, through *pranayama*, 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.

53. Then gradually he should make himself able to practice for three *gharis* (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.

54. The Yogi acquires the following powers: *vakya siddhi* (prophecy), transporting himself everywhere at will (*kamachari*), clairvoyance (*duradristhi*), clairaudience (*durashruti*), subtle-sight (*shushma-drishti*), and the power of entering another's body (*parakaypravesana*), 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.

II. *The Ghata Avasta.*

55. When, by the practice of *pranayama*, the Yogi reaches the state of *ghata* (water-jar), then for him there is nothing in this circle of universe which he cannot accomplish.
56. The *ghata* is said to be that state in which the *prana* and the *apana vayus*, the *nada* and the *vindu*, the *jivatma* (the Human Spirit) and the *Paramatma* (the Universal Spirit) combine and co-operate.
57. When he gets the power of holding breath (*i.e.*, to be in trance) for three hours, then certainly the wonderful state of *pratyahar* is reached without fail.
58. 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.
59. 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*

60. After this, through exercise, the Yogi reaches the *Parichaya-avastha*. When the air leaving the sun and 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 *kayavyhva* (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 practice the five-fold *dharana* 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, *akas* cannot harm him.)

Note: He should perform 5 *kumbhakas* at each centre or *chakra*.

64. Let the wise Yogi practice *dharana* thus:-- five *ghatis* (2 1/2 hours) in the *adhara* lotus (*muladhara*); five *ghatis* in the seat of the *linga* (*svadhisthana*), five *ghatis* in the region above it, (in the navel, *manipur*), and the same in the heart (*anahata*); five *ghatis* in the throat (*visuddha*) and, lastly let him hold *dharana* for five *ghatis* in the space between the two eye-brows (*anjapur*). By this practice the elements cease to cause any harm to the great Yogi.
65. The wise Yogi, who thus continually practices concentration (*dharana*), never dies through hundreds of cycles of the great Brahma.

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IV. The Nishpatti.

66. After this, through gradual exercise, the Yogi reaches the *Nishpatti-avestha* (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 *jivan-mukta* (delivered in the present life,) tranquil Yogi has obtained, through practice, the consummation of *samadhi* (meditation), and when this state of consummated *samadhi* can be voluntarily evoked, then let the Yogi take hold of the *chetana* (conscious intelligence), together with the air, and with the force of (*kriya-sakti*) conquer the six wheels, and absorb it in the force called *jnana-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 *vayu-sadhana* 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 *prana vayu*, then there occurs complete dissolution of all Yogas (*i.e.*, he is no longer in need of Yoga).¹
70. When the skilful Yogi, knowing the laws of action of *prana* and *apana*, can drink the cold air through the concentration of the mouth, in the form of a crow-bill, then he becomes entitled to liberation.
71. The 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 Kundalini, 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-bill, both in the morning and in the evening twilight, contemplating that it goes to the mouth of the *kundalini*, 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.
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.
79. If the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease, death, and old age.
80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid of Prana.
81. Through this exercise and Yoga, he becomes like *Kamadeva*, without rival. He feels neither hunger, nor thirst, nor sleep, nor swoon.
82. Acting upon these methods the great Yogi becomes in the world perfectly independent; and freed from all obstacles, he can go everywhere.
83. By practicing thus, he is never reborn, nor is tainted by virtue and vice, but enjoys (for ages) with the gods.

The postures.

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below:-- 1, Siddhasana; 2, Padmasana; 3, Ugrasana; 4, Svastikasana.

¹ Or "freedom from all diseases". [Variant reading.]

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1. *Siddhasana.*

85. The Siddhasana 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.
86. He who wishes to attain quick consummation of Yoga, by exercise, should adopt the Siddhasana posture, and practice regulation of the breath.
87. Through his 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.

2. *The Padmasana.*

88. I now describe the Padmasana 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 practiced by everybody; only the wise attains success in it.
90. By performing and practicing this posture, undoubtedly the vital airs of the practitioner at once become completely equable, and flow harmoniously through the body.
91. Sitting in the Padmasana posture, and knowing the action of the *prana* and *apana*, 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 Ugrasana.*

92. Stretch out both the legs and keep them apart; firmly take hold of the head by the hands, and place them on the knees. This is called *ugrasana* (the stern-posture), it excites the motion of the air, destroys the dullness and uneasiness of the body, and is also called *paschima-uttana* (the posterior crossed posture.) That wise man who daily practices this noble posture can certainly induce the flow of the air up through the anus.
93. Those who practice this obtain all the *siddhis*; therefore, those, desirous of attaining power, should practice this diligently.
94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, *vayu-siddhi* is easily obtained, and it destroys a multitude of miseries.

4. *The Svastikasana.*

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikasana.
96. In this way, the wise Yogi should practice the regulation of the air. No disease can attack his body, and he obtains *vayu-siddhi*.
97. This is also called the *sukhasana*, the easy posture. This health-giving, good *svastikasana* should be kept secret by the Yogi.

CHAPTER IV.

Yoni-Mudra. The Sacred Drink of the Kaulas.

1. First with a strong inspiration fix the mind in the *adhar* 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 pheanicia*)-- brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (*Yoni*) is a small and subtle flame, whose form is intelligence. Then let him imagine that a union takes place there between himself and that flame (the *Siva* and *Sakti*).
3. (Then imagine that) – There go up through the *sushumna* vessel, 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 rosey (pink), full of splendor, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the *Kula* (*i.e.*, perineal space.)

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

4. Then let him go again to the *Kula* through the practice of *mantrayoga* (*i.e.*, *pranayama*). 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 practicing the great *Yoni-mudra*. From success in its practice, there is nothing which cannot be accomplished.
6. Even those mantras which are deformed (*chhinna*) or paralyzed (*Kilita*), scorched (*stambhita*) by fire, or whose flame has become attenuated, or 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-mudra* has been described, in order that the student may deserve (to be initiated into the mysteries of) and receive the mantras.
7. He who practices *Yoni-Mudra* is not polluted by sin, were he to murder a thousand *Brahmanas* 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 *mudra*.
9. Therefore, those who wish for emancipation should practice this daily. Through practice (*abhyasa*), success is obtained; through practice one gains liberation.
10. Perfect consciousness is gained through practice. Yoga is attained through practice; success in *Mudra* comes by practice; through practice is gained success in *pranayama*. Death can be cheated of its prey through practice, and man becomes the conqueror of death by practice.
11. Through *practice* one gets the power of *vach* (prophecy), and the power of going everywhere, through mere exertion of will. This *Yoni-mudra* 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.

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.
13. When the sleeping goddess *Kundalini* is awakened, through the grace of Guru, when all the lotuses and the bonds are readily pierced through and through.
14. Therefore, in order that the goddess, who is asleep in the mouth of the *Brahmarandhra* (the innermost hollow of *sushumna*) be awakened, the *mudras* should be practiced with the greatest care.

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15. Out of the many *mudras*, the following ten are the best: (1) *Mahamudra*, (2) *Mahabandha*, (3) *Mahavedha*, (4) *Khechhari*, (5) *Jalandhar*, (6) *Mulabandha*, (7) *Viparitkarana*, (8) *Uddana*, (9) *Vajrondi*, and (10) *Shaktichalana*.

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

(1) *Mahamudra*.

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 *Mahamudra*, held secret in all the *Tantras*. The steady-minded Yogi, having practiced it on the left side should then practice it on the right side; and in all cases must be firm in pranayama – the regulation of his breath.

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 desire and pleasure 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 *mudra* is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

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

(2) *Maha-Bandha*.

21. Then (after *Mahamudra*), having extended the (right) foot, place it on the (left) thigh; contract the perineum, and draw the *apana vayu* upwards and join it with the *samana vayu*; bend the *prana vayu* downwards, and then let the wise Yogi bind them in trinity in the navel (*i.e.* the *prana* and the *apana* should be joined with the *Samana* in the navel. I have told you how the Mahabandha, 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 practiced with great care, alternately with both feet.

22. Through this practice, the wind enters the middle channel of Sushumna, 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) *Maha-Vedha*.

23. O goddess of the three worlds! when the Yogi, while performing the Mahabandha, causes the union of the *prana* and *apana vayus* and filling in the viscera with air drives it slowly towards the nates, it is called Mahavedha.

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

25. He who practices this *Mahavedha* with great secrecy, obtains *vayu-siddhi* (success over the wind). It destroys decay and death.

26. The gods residing in the *chakras* tremble owing to the gentle influx and efflux of air in pranayama; the great goddess, Kunali Maha Maya, is also absorbed in the mount *Kailasa*.

27. The *Mahamudra* and *Mahabandha* become fruitless if they are not followed by *Mahavedha*; therefore, the Yogi should practice all these three successively with great care.

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

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

(4) *Khechhari*.

31. The wise Yogi, sitting in *vajrasana* 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 mudra, described by me at the request of my devotees, is the *Khecharimudra*.
32. O, my beloved! know this to be the source of all success, always practicing 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 *Khechhari*, he becomes pure. There is no doubt of it.
34. He who practices 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 practices this *Khecharimudra* calmly and without laziness counts as seconds the period of hundred Brahmas.
36. He who knows this *Khecharimudra* according to the instructions of his Guru, obtains the highest end, though immersed in great sins.
37. O, ye adored of gods! this *mudra*, dear as life, should not be given to everybody; it should be kept concealed with great care.

(5) *Jalandhara*.

38. Having contracted the muscles of the throat press the chin on the breast. This is said to be the Jalandhara-Mudra. 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 practice this *bandha*.
39. Through this *bandha*, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three worlds.
40. This *Jalandhara-bandha* is the giver of success to the practitioner; the Yogi desirous of success should practice it daily.

(6) *Mula-bandha*.

41. Pressing well the anus with the heel, forcibly draw upwards the *apana vayu* slowly by practice. This is described as the *Mula-bandha* – the destroyer of decay and death.
42. If, in the course of the practice of this *mudra*, the Yogi can unite the *apana* with the *prana vayu*, then it becomes of course the *Yoni-mudra*.
43. He who has accomplished *Yoni-mudra*, what can he not accomplish in this world. Sitting in the *padmasana* posture, free from idleness, the Yogi, leaving the ground, moves through the air, by the virtue of this *mudra*.
44. If the wise Yogi is desirous of crossing the ocean of the world, let him practice this *bandha* in secret, in a retired place.

(7) *Viparit-karana*.

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*.
46. The Yogi who practices it daily for three hours, conquers death, and is not destroyed even in the *pralaya*.

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47. He who drinks nectar becomes equal to *Siddhas*; he who practices this *bandha* becomes an adept among creatures.

(8) *Uddana-bandha*.

48. When the intestines above and below the navel are brought to the left side, it is called *Uddana-bandha* – the destroyer of all sins and sorrows. The left side viscera of the abdominal cavity should be brought above the navel. This *Uddana-bandha*, the lion of the elephant of death.
49. The Yogi, who practices it four times a day, purifies thereby his navel, through which the winds are purified.
50. By practicing 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 *vigrahasiddhi* is also obtained. All the diseases of the Yogi are certainly destroyed by it.
52. Having the method from the Guru, the wise Yogi should practice it with great care. This most inaccessible Mudra should be practiced in a retired and undisturbed place.

(9) *Vajron-di-mudra*.

53. Actuated by mercy for my devotees, I shall now explain the *Vajron-di-mudra*, the destroyer of the darkness of the world, the most secret among all secrets.
54. Even while following all his desires, and without conforming to the regulations of Yoga, a householder can become emancipated, if he practices the *Vajron-di-mudra*.
55. This *Vajroliyoga* practice gives emancipation even when one is immersed in sensuality; therefore it should be practiced by the Yogi with great care.
56. First let the talented practitioner introduce into his own body, according to the proper methods, the germ-cells from the female organ of generation, by suction up through the tube of the urethra; restraining his own semen, let him practice copulation. If by chance the semen begins to move, let him stop its emission by the practice of the *Yoni-mudra*. Let him place the semen on the left hand duct, and stop further intercourse. After a while, let him continue it again. In accordance with the instruction of his preceptors and by uttering the sound *hum*, let him forcibly draw up through the contraction of the *Apana Vayu* the germ-cells from the uterus.
57. The Yogi, worshipper of the lotus-feet of his Guru, should in order to obtain quick success in Yoga drink milk or nectar in this way.
58. Know semen to be moon-like, and the germ-cells the emblem of sun; let the Yogi make their union in his own body with great care.
59. I am the semen, Sakti is the germ fluid; when they both are combined, then the Yogi reaches the state of success, and his body becomes brilliant and divine.
60. Ejaculation of semen is death, preserving it within is life; therefore, let the Yogi preserve his semen with great care.
61. Verily, verily, men are born and die through semen; knowing this, let the Yogi always practice to preserve his semen.
62. When through great efforts success in the preservation of the semen is obtained, what then cannot be achieved in this world? Through the greatness of its preservation one becomes like me in glory.
63. The *vindu* (semen) causes the pleasure and pain of all creatures living in this world, who are infatuated, and are subject to death and decay. For the Yogi, this preservation of semen is the best of all Yogas, and it is the giver of happiness.
64. Though immersed in enjoyments, men get powers through its practice. Through the force of his practice, he becomes an adept in due season, in his present life.

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65. The Yogi certainly obtains through this practice all kinds of powers, at the same time enjoying all the innumerable enjoyments of the world.
66. This Yoga can be practiced along with much enjoyment; therefore the Yogi should practice it.
67. There are two modifications of the *Vajrondi*, called *Sahajoni* and *Amarani*. By all means let the Yogi preserve the semen.
68. If at the time of copulation the *vindu* is forcibly emitted, and there takes place an union of the sun and the moon, then let him absorb this mixture through the tube of the male organ [urethra]. This is *Amarani*.
69. The method by which the *vindu* on the point of emission can be withheld through *Yoni-mudra* is called *Sahajoni*. It is kept secret in all the Tantras.
70. Though ultimately the action of them (*Amarani* and *Sahajoni*) is the same, there are arisen differences owing to the difference of nomenclature. Let the Yogi practice them with the greatest care and perseverance.
71. Through love for my devotees, I have revealed this Yoga; it should be kept secret with the greatest care, and not be given to everybody.
72. It is the most secret of all secrets that ever were or shall be; therefore let the prudent Yogi keep it with the greatest secrecy possible.
73. When at the time of voiding urine the Yogi draws it up forcibly through the *Apana-Vayu*, and keeping it up, discharges it slowly and slowly; and practices this daily according to the instructions of his Guru, he obtains the *vindu-siddhi* (power over semen) that gives great powers.
74. He who practices this daily according to the instructions of his Guru does not lose his semen, were he to enjoy a hundred women at a time.
75. O Parvati! When *vindu-siddhi* is obtained, what else cannot be accomplished? Even the inaccessible glory of my godhead can be attained through it.

(10) *Shakti-chalan*.

76. Let the wise Yogi forcibly and firmly draw up the goddess Kundali sleeping in the *adhar* lotus, by means of the *apana vayu*. This is *Shakti-chalan mudra*, the giver of all powers.
77. He who practices this *Shakti-chalan* daily, gets increase of life and destruction of diseases.
78. Leaving sleep, the serpent (*i.e.* the *Kundalini*) herself goes up; therefore let the Yogi desirous of power practice this.
79. He who practices always this best *Shakti-chalan* according to the instructions of his Guru, obtains the *vighraha-siddhi*, which gives the powers of *anima, etc.*, and has no fear of death.
80. He who practices the *Shakti-chalan* properly for two seconds, and with care, is very near to success. This *mudra* should be practiced by the Yogi in the proper posture.
81. These are the ten *mudras* 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.

1. *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.
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).

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 *Shastras*; 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).

4. The following are the obstacles which dharma interposes: ablutions, worship of deities, 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, *Chandrayana*, and pilgrimages.

Jnana (Knowledge-obstacles).

5. Now I shall describe, O Parvati, the obstacles which arise from knowledge. Sitting in the *gomukh* posture and practicing *dhauti* (washing the intestines by *hathayoga*). Knowledge of the distribution of the *nadis* (the vessels of the human body), learning of *pratyahara* (subjugation of the senses), trying to awaken the *kundalini* force, by moving quickly the belly (a process of *hathayoga*), entering into the path of the *indriyas*, and knowledge of the action of the *nadis*; these are the obstacles. Now listen to the mistaken notions of diet, O Parvati.
6. That *samadhi* (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.
7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring the heaviness and lightness of the inspired 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 *Jnana* (knowledge).

Four Kinds of Yoga.

9. The Yoga is of four kinds: First *mantrayoga*, second *hathayoga*, third *layayoga*, fourth *rajayoga*, which discards duality.

Sadhaks (Aspirants).

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 Mantrayoga.

11. Men of small enterprise, oblivious, sickly and finding faults with the teachers; avaricious, sinful gourmands, 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; then the teachers should know fit for *mantrayoga*.

(Moderate) entitled to Layayoga.

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 *layayoga*.

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(Ardent) 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 *adhimatra*. They obtain success in the practice of Yoga within six years, and ought to be initiated in *hathayoga* 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 *Shastras*, 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, skillful, charitable, a help to all; competent, firm, talented, contented, forgiving, good-natured, religious, who keep their endeavors 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 *adhimatra*, 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 (pratikopasana).

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.
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.
17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.
18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory; and conquering the *vayu*, he goes everywhere.

How to invoke.

- 18b. 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.
19. He who always practices this and knows the *Paramatma*, becomes fully happy, through the grace of his shadow.
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.
21. By practicing it always, he begins at last to see it in his heart, and the persevering Yogi gets liberation.

Raj Yoga.

22. Let him close the ears with his thumbs, the eyes with index fingers, the nostrils 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.
23. When one sees, without obstruction, this light for even a moment, becoming free from sin, he reaches the highest end.
24. The Yogi, free from sin, and practicing this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul.
25. He who practices this in secrecy, is absorbed in the Brahman, though he had been engaged in sinful works.
26. This should be kept secret; it at once produces conviction; it gives *nirvana* to mankind. This is my most beloved Yoga. From practicing this gradually, the Yogi begins to hear the mystic sounds *nadas*.

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Anahad Sounds.

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then a harp; after this, by 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 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 *chidakas* (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.
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 Brahmans (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 *padmasana* posture, renouncing the society of men, let the Yogi press the two *vijnana nadis* (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 endeavor with all his might, in order to ensure success.
38. He who practices this always, obtains success within a short time; he gets also *vayu-siddha* in course of time.
39. The Yogi, who does it even once, verily destroys all sins; and undoubtedly in him the *vayus* enter the middle channel.
40. The Yogi who practices this with perseverance is worshipped even by the gods; he receives the psychic powers of *anima*, *laghima*, *etc.*, and can go everywhere, throughout the three worlds, at pleasure.
41. According to the strength of one's practice in commanding the *vayu*, he gets command over his body; the wise, remaining in the spirit, enjoys the world in the present body.
42. This Yoga is a great secret, and not to be given to everybody; it might be revealed to him only, in whom all qualifications of a Yogi are perceived.

Various kinds of Dharana.

43. Let the Yogi seat himself in the *padmasana*, 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.
44. Below the cavity of the throat, there is a beautiful *nadi* (vessel) called *kurma*; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (*chitta*).
45. When the Yogi constantly thinks that he has got a third eye – the eye of Shiva – in the middle of his forehead, he then perceives a fire brilliant like lightening. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

46. If the experienced Yogi thinks of this light day and night, he sees the Siddhas (adepts¹), and can certainly converse with them.
47. He who contemplates on *sunya* (void or vacuum or space), while walking or standing, dreaming or waking, becomes altogether ethereal, and is absorbed in the *chid-akasa*.
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 elements, and being void of all hopes and worldly connections, when the Yogi sitting in the *padmasana*, 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 (*Kailas*), 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 middle part goes to nourish this gross body composed of seven *dhatu*s (humours).
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 *nadis*, and being carried by them, they nourish the body from head to foot.
54. When the *vayu* moves through all the *nadis*, then, owing to this *vayu*, the fluids of the body get extraordinary force and energy.
55. The most important of these *nadis* are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the *prana* flows through them.

The six Chakras.

1. *Muladhar chakra*.

56. Two fingers above the rectum and two fingers below the *linga*, four fingers in width, is a space like a bulbous root.
57. Between this space is the <yon> having its face towards the back; that space is called the root; there dwells the goddess *Kundalini*. It surrounds all the <nadis>, 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 it 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 *lam*; 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.

¹ This unfortunate term is influenced by Theosophy, a more correct translation would be “those who have attained success” – MPM.

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62. It (*vija*) is endowed with 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 perinaem, and is called the *swayambhu-linga* (the self-born).
 63. All this is called the *adhar-padma* (the support lotus), and the four petals of it are designated by the letters (v), (d), (s.), (s).
 64. Near this *Swayambhu-linga* is a golden region called *kula* (family); its presiding adept is called *Dviranda*, 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 *Muladhar* obtains *Darduri-siddhi* (the frog-jumping 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 *Muladhar* lotus – the *Swayambhu-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 Siva 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 *vayu* 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.
2. *Swadhasthan Chakra. (Prostatic Plexus).*
75. The second *chakra* is situated at the base of the penis. It has six petals designated by the letters b, bh, m, y, r, l. Its stalk is called *Swadhasthan*, the colour of the lotus is blood-red, its presiding adept is called Bala, and its goddess, Rakini.
 76. He who daily contemplates on this *Swadhasthan* lotus, becomes an object of love and adoration to all beautiful goddesses.
 77. He fearlessly recites the various *Shastras* 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 *anima*, *laghima*, etc. The *vayu* moves equably throughout his body; the humours of his body are also increased; the ambrosia exuding from the ethereal lotus also increases in him.
 79. The third *chakra*, called *Manipur*, is situated near the navel; it is of golden colour, having ten petals designated by the letters d, dh, n, 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 *Lakini*.

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81. When the Yogi contemplates on the *Manipur* lotus, he gets the power called the *patal-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. Anahat Chakra.

83. In the heart, is the fourth *chakra*, the *Anahat*. It has twelve petals designated by the letters k, kh, g, gh, n, ch, chh, j, jh, ñ, t, th. Its colour is deep blood-red; it has the seed of *vayu*, *yam*, and is a very pleasant spot.
84. In this lotus is a flame called *vanlinga*; by contemplating on this, one gets objects of the seen and the unseen universe.
85. Its presiding adept is Pinaki, and the Kakini 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 goddess known as *Yoginis*; obtains the power known as *Khechari*, and conquers all who move in the air.
88. He who contemplates daily the hidden *Banalinga*, undoubtedly obtains the psychic powers called *Khechari* (moving in the air) and *Bhuchari* (going at will all over the world).
89. I cannot fully describe the importance of the meditation of this lotus; even the Gods Brahma, etc., keep the method of its contemplation secret.

5. Vishuddha Chakra.

90. This *chakra* situated in the throat, is the fifth, and is called the *Vishuddha* lotus. Its colour 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, a, i, i, u, u, ri, ri, lri, lri, e, ai, o, au, am, ah.). Its presiding adept is called *Chhagalanda*, and its presiding goddess is called *Sakini*.
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.
92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.
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.
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 *h* and *ksh*; its presiding adept is called *Shukla Mahakala* (the White Great Time); its presiding goddess is called *Hakini*.
97. Within that petal, there is the eternal *bija* (the syllable *tham*), 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.

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100. The two vessels called the *ida* and the *pingala* are the real *Varana* and *Asi*. The space between them is called *Varanasi* (Benares, the holy city of Siva). There it is said that the *Vishwanatha* (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.

7. The Thousand-Petalled Lotus.

102. The *sushumna* 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 *Ajña* lotus, whence it proceeds to the left nostril, and is called the Ganges.
103. The lotus which is situated in the *Brahmarandhra* is called *Sahasrara* (the thousand-petalled). In the space in its centre, dwells the moon. From the triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the *ida*. The elixir flows in a stream – a continuous stream. Going to the left nostril, it receives from the Yogis the name of the “Ganges.”
104. From the right-side portion of the *Ajña* lotus and going to the left nostril flows the *ida*. It is here called *Varana* (the northward-flowing Ganges).
105. Let the Yogi contemplate on the space between the two (*ida* and *pingala*) as *Varanasi* (Benares). The *pingala* also comes in the same way from the left side portion of the *Ajña* lotus, and goes to the right nostril, and has been called by us the *Asi*.
106. The lotus which is situated in the *Muladhar* 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 through the *pingala*.
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 *Ajña* lotus and going to the right nostril, this northward flowing *pingala* has been called of old the *Asi*.
110. The two-petalled *Ajña* lotus has been thus described where dwells the God *Maheshwara*. The Yogis described three more sacred stages above this. They are called *vindu*, *nada* and *sakti*, and are situated in the lotus of the forehead.
111. He who always contemplates on the hidden *Ajña* lotus, atonce 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, worships and prayers appear as worthless.
113. The *Yakshas*, *Rakshashas*, *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 *Ajña* lotus alone.
116. The wise one, who continually practices contemplation of this *Ajña* lotus, 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 *Paramatma*.
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.

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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 Brahma, *etc.*, have learnt only a portion of its grandeur from me.
120. Above this, at the base of the palate, is the thousand-petalled lotus, in that part where the hole of that *sushumna* is.
121. From the base or root of the palate, the *sushumna* extends downwards, till it reaches the *Muladhar* and the perineum: all vessels surround it, or are supported by it. These *nadis* 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 *Sahasrar* (the thousand-petalled); in its centre, there is a *yon*i (seat or force-centre) which has its face downwards.
123. In that is the root of the *sushumna*, together with its hole; this is called the *Brahmarandhra* (the hole of Brahma), extending up to the *Muladhar padma*.
124. In that hole of the *sushumna* there dwells as its inner force the *Kundalini*. In the *sushumna* there is also a constant current of force called *chitra*, 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.
127. Owing to this (*vayu*) man wanders in the circle of the universe; the Yogis, therefore, do not desire to keep up this circulation; all the *nadis* are bound by eight knots; only this *Kundalini* can pierce these knots and pass out of the *Brahmarandhra*, and show the way to salvation.
128. When the air is confined full in all the vessels, then the *Kundalini* leaves these knots and forces its way out of the *Brahmarandhra*.
129. Then the vital air continually flows in the *sushumna*. On the right and the left side of the *Muladhar*, are situated the *ida* and the *pingala*. The *Sushumna* passes through the middle of it.
130. The hollow of the *sushumna* in the sphere of the *adhar* is called the *Brahmarandhra*. The wise one who knows this is emancipated from the chain of *karma*.
131. All these three vessels meet certainly at the mouth of the *Brahmarandhra*; by bathing at this place one certainly obtains salvation.

The Sacred Triveni (Prayag).

132. Between the Ganges and the *Jamuna*, flows this *saraswati*: by bathing at their junction, the fortunate one obtains salvation.
133. We have said before that the *ida* is the Ganges and the *pingala* is the daughter of the sun (the *Jamuna*), in the middle the *sushumna* is the *saraswati*; the place where all three join is a most inaccessible one.
134. He who performs mental bathing at the junction of the White (*ida*) and the Black (*pingala*) becomes free from all sins, and reaches the eternal Brahma.
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.
136. He who daily performs the threefold duties (*i.e.*, the regular, occasional and optional ones) by mentally meditating on this place, receives the unfading reward.
137. He who once bathes at this sacred place enjoys heavenly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.
138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

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139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers): he who dies thinking on this, reaches salvation then and there.
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 *Brahmarandhra*, 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 *anima*, *laghima*, etc.
143. The man knowing this *Brahmarandhra*, 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 *Brahmarandhra* should be kept a great secret.

The Moon of Mystery.

145. I have said before that there is a force-centre (*yoni*) in the middle of the *Sahasrara*; 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 *Sahasrara*.
148. In the sinus of the forehead there is the nectar-containing moon, having sixteen digits (*kalas*, 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 *Bhuchari* 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 Kailas.

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 *Kailas* 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 *Kailas*, then that Yogi, devoid of disease 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 *Kula*, then the fullness of the *samadhi* 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 *kula*. Here the *kula kundalini* force is absorbed, after this the quadruple creation is absorbed in the *Paramatman*.

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The Raja 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.
159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi; then is known the Indivisible, holy, pure Gnosis.
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 practice with energy daily this *dhyana*, 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, practice this with great care by the path of the *Swadhistan*.
166. I cannot describe the grandeur of this contemplation. He who practices, knows. He becomes respected by me.
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 *anima* and *laghima*, etc.
168. Thus have I described the Raja Yoga, it is kept secret in all the Tantras; now I shall describe to you briefly the Rajadhiraj Yoga.

The Rajadhiraj Yoga.

169. Sitting in the *Svastikasana*, in a beautiful monastery, free from all men and animals, having paid respects to his Guru, let the Yogi practice this contemplation.
170. Knowing through the arguments of the Vedanta that the *Jiva* is independent and self-supported, let him make his mind also self-supported; and let him not contemplate anything else.
171. Undoubtedly, by this contemplation the highest success (*maha-siddhi*) is obtained, by making the mind functionless; he himself becomes perfectly Full.
172. He who practices this always, is the real passionless Yogi, he never uses the word “I”, but always finds himself full of *atman*.
173. What is bondage, what is emancipation? To him ever all is one; undoubtedly, he who practices this always, is the really emancipated.
174. He is the Yogi, he is the true devotee, he is worshipped in all worlds, who contemplates the *Jivatma* 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 super-imposition and negation, all is dissolved.
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.
176. He who meditates on this movable and immovable universe, that is really unmanifest, but abandons the supreme Brahma – directly manifest – is verily absorbed in this universe.
177. The Yogi, free from all attachment, consistently exerts himself in keeping up this practice that leads to Gnosis, so that there may not be again the upheaval of Ignorance.

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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.
179. Thus constantly practicing 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.
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.
181. The *hathayoga* cannot be obtained without the *rajayoga*, nor can the *rajayoga* be obtained without the *hathayoga*. Therefore, let the Yogi first learn the *hathayoga* from the instructions of the wise Guru.
182. He who, while living in this physical body, does not practice Yoga, is merely living for the sake of sensual enjoyments.
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.
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.
185. Let him practice this in secrecy, free from the company of men, in a retired place. For the sake of appearance, 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.
186. Even the house-holder (*grihastha*), by wisely following this method, may obtain success, there is no doubt of it.
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, attain s salvation. The householder practicing Yoga is not touched by sins, if to protect mankind he does any sin, he is not polluted by it.

The Mantra (Om, Aim, Klim, Strim).

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.
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.
190. In the four-petalled *Muladhar* lotus is the *bija* of speech, brilliant as lightening (*i.e.*, the syllable *aim*).
191. In the heart is the *bija* of love, beautiful as the *bandhuk* flower (*klim*). In the space between the two eye-brows (*i.e.*, in the *Ajña* lotus), is the *bija* of Sakti (*strim*), 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* (*i.e.*, *Om*, *aim*, *klim*, and *strim*) and try to attain success.
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*.
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.
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 *karari* (oleander).
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.

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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 – 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 Nagas come under his control; all obey his command constantly.
202. By repeating this fifteen *lacs* of times, the Siddhas, the Viddyadharas, 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 his 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 *lacs* of times, he becomes the lord of the Viddyadharas, the wise Yogi becomes *kamarupi* (*i.e.*, can assume what-ever form he desires). By repeating these thirty *lacs* of times he becomes equal to Brahma and Vishnu. He becomes a Rudra, by sixty *lac* repetitions, by eighty *lac* repetitions he becomes all-enjoyer, by repeating one tens of millions of times, the great Yogi is absorbed in the Pram 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 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 (*mahavidya*), 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 *hatha yoga* as a great secret. It becomes fruitful while kept secret, revealed it loses 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.
209. Let this science be recited to all holy men, who desire emancipation. By practice success is obtained, without it how can success follow?
210. Therefore, the Yogi should perform Yoga according to the rules of practice. He who is contented with what he gets, who restrains his senses, being a householder, who is not absorbed in the household duties, certainly attains emancipation by the practice of Yoga.
211. Even the lordly house-holders obtain success by *japa*, if they perform the duties of Yoga properly. Let, therefore, a householder also exert in Yoga (his wealth and condition of life are no obstacles in this).
212. Living in the house amidst wife and children, but being free from attachments to them, practicing Yoga in secrecy, a householder even finds marks of success (slowly crowning his efforts), and thus following this teaching of mine, he ever lives in blissful happiness.

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Key entry by M.P.Munro; January 2000.