

THE
YOGABĪJAM

OF GORAKṢANĀTHA

TRANSLATED INTO ENGLISH

BY
Śrī Maccidānanda Nātha

PUBLISHED AT
ACADEMIA.EDU

2023

योगबीजं

yogabijam

The Seed¹ of Yoga

1. This is five-fold:

1. The seed mantra of the breath 'haṃsa.'
2. The anāhata, the unstruck (seed) sound (nāda), perceived in nādānusandhāna.
3. Kuṇḍali (the crooked one) residing at the base of the spine, which (coiled up) like a seed, sprouts (uncoils) and grows up the Suṣumṇā to pierce and grow rigidly up above the skull.
4. The eruption of (the seed of) abhiṣeka, forcefully spurting out of the tip of the rigid liṅga of energy protruding above the skull impregnating the void, anointing the yogin.
5. The seed-star of light (the sparkling "thought-gem"), the "seed of yoga" perceived in meditation.

श्री देव्य उवाच |

śrī devy uvāca |

The shining goddess said:

नमस् ते आदिनाथाय विश्वनाथाय ते नमः ।

नमस् ते विश्वरूपाय विश्वातीताय ते नमः ॥ १ ॥

namas te ādināthāya viśvanāthāya te namaḥ |
namas te viśvarūpāya viśvātītāya te namaḥ || 1 ||

1. I bow down in reverence to you Ādinātha, I bow down in reverence to you Viśvanātha;^{1,2} and I bow down in reverence to you, the one with the form of the universe, and beyond it.

1. The liṅga of Viśvanātha (raised above the skull) at Kāśī is expressly inferred. "There is no other Liṅga equal to that of Viśvanātha and there is no city equal to Kāśī in all the three worlds." - Verse 31, Chapter 5 - Agastya's Departure, Section 1 – Pūrvārdha, The Skanda Purāṇa.

2. भ्रूमध्ये मस्तके मूर्द्धनि द्वादशान्ते तथा विधिः।
धारणं प्राणमरुतो धारणा परिकीर्तिता॥

bhrūmadhye mastake mūrddhni dvādaśānte tathā vidhiḥ |
dhāraṇaṃ prāṇamaruto dhāraṇā parikīrtitā ||

In the middle of the eyebrows (bhrūmadhye), on the head (mastake), at the crown (mūrddhni), at the end of twelve¹ (dvādaśānte), thus is the method.² The holding of the upward elemental power of the breath (prāṇa) is declared as concentration³ (dhāraṇā) (held aloft) by means of the breath (maruto).

- Viśvasāratāntram

1. At the end of twelve finger widths above the crown of the head.
2. The *lingāgatirmahāmudrā*.
3. Fixation of mind; i.e., the act of piercing above the skull (fix “to pierce” + -ation “action or process of”).

उत्पत्तिस्थितिसंहारकारिणे क्लेषहारिणे ।

नमस् ते देवदेवेश नमस् ते परमात्मने ॥ २ ॥

utpattisthitisaṃhārakāriṇe kleṣahāriṇe |
namas te devadeveśa namas te paramātmāne || 2 ||

2. To the one who causes creation, preservation, and destruction, the remover of (all) afflictions. I bow down in reverence to you, the god of gods, I bow down in reverence to you, the Supreme Soul.

योगमार्गकृते तुभ्यं महायोगेश्वराय ते ।

नमस् ते परिपूर्णाय जगदानन्दहेतवे ॥ ३ ॥

yogamārgakṛte tubhyaṃ mahāyogeśvarāya te |
namas te paripūrṇāya jagadānandahetave || 3 ||

3. To you, who has created the path of Yoga, the great lord of Yoga.
I bow down in reverence to you, the complete one, the cause of joy¹ in the world.²

1. Within the context of this verse, *आनन्द* (ānanda): pierces with the “Joyful” energy of “bliss” and “happiness.”
2. In the world of man. I.e., caused by Śakti (moving, expanding) within, about and (prominent) above the Human body.

सर्वे जीवाः सुखैर् दुःखैर् मायाजालेन वेष्टिताः ।

तेषां मुक्तिः कथं देव कृपया वद शङ्कर ॥ ४ ॥

sarve jīvāḥ sukhair duḥkhair māyājālena veṣṭitāḥ |
teṣāṃ muktiḥ katham deva kṛpayā vada śaṅkara || 4 ||

4. All living beings are enveloped by the net of Maya,¹ (which is) entwined with the cords of happiness and sorrow. O divine being, how is the liberation of those beings (made clear)? Out of compassion, please tell, O Śaṅkara.

1. Illusion.

नानामार्गास् त्वया देव कथितास् तु महेश्वर ।

अधुना मोक्षदं मार्गं ब्रूहि योगविदांवरम् ॥ ५ ॥

nānāmārgās tvayā deva kathitās tu maheśvara |
adhunā mokṣadam mārgam brūhi yogavidāṃvaram || 5 ||

5. Various paths have been described by you, O god, O great Maheśvara,¹
now tell us the path that grants liberation, O best among those knowledgeable in Yoga.

1. In the context of this verse, the title Maheśvara alludes to one of the sixty-eight places hosting a Svāyambhuva-liṅga. The Svāyambhuva-liṅga which rose up and came into existence by itself and has existed from time immemorial.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

सर्वसिद्धिकरो मार्गो मायाजालनिकृन्तकः ।
जन्ममृत्युजराव्याधिनाशकः सुखदो भवेत् ॥ ६ ॥

sarvasiddhikaro mārgo māyājālanikṛntakaḥ |
janmamṛtyujarāvyādhināśakaḥ sukhado bhavet || 6 ||

6. The path that grants all accomplishments, cutter of the net of Maya (illusion),
the destroyer of birth, death, old age, and disease, may it be the giver of happiness.

बद्धा येन विमुच्यन्ते नाथमार्गमतः परम् ।
तम् अहं कथयिष्यामि तव प्रीत्या सुरेश्वरि ॥ ७ ॥

baddhā yena vimucyante nāthamārgamataḥ param |
tam ahaṁ kathayiṣyāmi tava prītyā sureśvari || 7 ||

7. By which the bound¹ are released, there is no path greater than the path of the Nātha,
I will speak of that to you, for your pleasure, O queen of gods.

1. Bound by the coiled knot of the dormant energy of Kuṇḍalī.

नानामार्गैस् तु दुष्प्राप्यं कैवल्यं परमं पदम् ।
सिद्धमार्गेण लभ्येत नान्यथा शिवभाषितम् ॥ ८ ॥

nānāmārgais tu duṣprāpyaṁ kaivalyaṁ paramaṁ padam |
siddhamārgeṇa labhyeta nānyathā śivabhāṣitam || 8 ||

8. Liberation, the supreme state, is difficult to attain through (other) various paths,
it is attainable through the path of the Siddha,¹ not otherwise, as spoken by Śiva.

1. सिद्ध (siddha) - "accomplished, realised, perfected, completed, successful, ripened, (fully) cooked, shining, splendid (possessing or displaying splendour; shining; very bright), immortal."

अनेकशतसंख्याभिस् तर्कव्याकरणादिभिः ।
पतिताः शास्त्रजालेषु प्रज्ञया ते विमोहिताः ॥ ९ ॥

anekaśatasamkhyābhis tarkavyākaraṇādibhiḥ |
patitāḥ śāstrajāleṣu prajñayā te vimohitāḥ || 9 ||

9. Fallen (and entangled) into the nets of scriptures with hundreds of arguments, grammar, and others, they are deluded by wisdom.

अनिर्वाच्यपदं वक्तुं न शक्यते सुरैरपि ।
स्वात्मप्रकाशरूपं तत् किं शास्त्रेण प्रकाश्यते ॥ १० ॥

anirvācyapadaṃ vaktuṃ na śakyate surair api |
svātmaprakāśarūpaṃ tat kiṃ śāstreṇa prakāśyate || 10 ||

10. The indescribable state is not possible to be spoken of, even by the gods, how then can that form which is by nature self-illuminating, be revealed through scriptures?

निश्कलं निर्मलं शान्तं सर्वातीतं निरामयम् ।
तद् एतज् जीवरूपेण पुण्यपापफलैर् वृतम् ॥ ११ ॥

niśkalaṃ nirmalaṃ śāntaṃ sarvātītaṃ nirāmayam |
tad etaj jīvarūpeṇa puṇyapāpaphalair vṛtam || 11 ||

11. It is without parts¹, pure, peaceful, beyond everything, free from disease, that is enveloped in the form of a living being, with the fruits of virtue and sin.

¹. Whole, undivided (as one with the light).

देव्य् उवाच ।

devy uvāca |

The goddess said:

परमात्मपदं नित्यं तत् कथं जीवतां गतम् ।
तत्त्वातीतं महादेव प्रसादात् कथयस्व मे ॥ १२ ॥

paramātmapadaṃ nityaṃ tat kathaṃ jīvatāṃ gatam |
tattvātītaṃ mahādeva prasādāt kathayasva me || 12 ||

12. The state of the Supreme Soul is eternal, how is that attained by living beings?

Beyond reality¹, O great god, tell me out of your grace.

1. Beyond the division of material existence.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

सर्वभावपदातीतं ज्ञानरूपं निरञ्जनम् ।
वारिवत् स्फुरितं स्वस्मिंस् तत्राहङ्कृतिर् उत्थिता ॥ १३ ॥

sarvabhāvapadātītaṁ jñānarūpaṁ nirañjanam |
vārivat sphuritaṁ svasmiṁs tatrāhaṅkṛtir utthitā || 13 ||

13. Beyond all states of being, in the form of (direct) knowledge,¹ immaculate, like (calm) water, it manifests in oneself, there (where the) ego arises.

1. True knowledge is not learned, it is known by direct experience.

पञ्चात्मकम् अभूत् पिण्डं धातुबद्धं गुणात्मकम् ।
सुखदुःखैः सदा युक्तं जीवभावनयाकुलम् ॥ १४ ॥

pañcātmakam abhūt piṇḍaṁ dhātubaddhaṁ guṇātmakam |
sukhaduḥkhaiḥ sadā yuktaṁ jīvabhāvanayākulam || 14 ||

14. The body made of the five elements,¹ bound by the humours,² characterized by qualities, always associated with pleasure and pain, agitated by the notion of being a living (breathing) being.

1. The five great elements (pañca-mahā-bhūta) of Earth, Water, Fire, Air and Ether.

2. Five airs or humours, which are “the five aspects of vital breath,” Prāṇa, Apāna, Samāna, Vyāna and Udāna. See Śaṅkara Bhāṣya (Commentary), verse 3, Māṇḍūkya Upaniṣad.

तेन जीवाभिधा भोक्ता विशुद्धे परमात्मनि ।
कामः क्रोधो भयं चिन्ता लोभो मोहो मदो रुजाः ॥ १५ ॥

tena jīvābhidhā bhoktā viśuddhe paramātmāni |
kāmaḥ krodho bhayaṁ cintā lobho moho mado rujāḥ || 15 ||

15. Therefore, because of that reason, identified¹ as the individual self, the enjoyer,² being separate from the pure Supreme Self, from this,^{3,4} arises desire, anger, fear, anxiety, greed, delusion, pride, and disease.

1. Established in the identity of the ego.
2. The enjoyer of both pleasure and pain.
3. From this division (the individual self separated from the Supreme Self).
4. "5. The duality of the mind and its egoism is a verbal distinction without reality, for egoism is only a thought (chitta) and thought is only the mind (manas). 6. It is in vain to think of snow apart from its whiteness, so it is false to suppose the mind as distinct from egoism. 7. There is no difference between ego and mind. The destruction of one means the loss of the other, just as the removal of cloth is accompanied by the absence of its colour." - Chapter 74 (Qualities of One Who Abides in the Truth), Yoga Vāsiṣṭham of Vālmiki. English translation by Vihari Lala Mitra (1891).

जरा मृत्युश् च कार्पण्यं शोको निद्रा क्षुधा तृषा ।
द्वेषो लज्जा सुखं दुःखं विषादो हर्ष एव च ॥ १६ ॥

jarā mṛtyuś ca kārpaṇyaṃ śoko nidrā kṣudhā tṛṣā |
dveṣo lajjā sukhaṃ duḥkhaṃ viṣādo harṣa eva ca || 16 ||

16. Old age, death, miserliness, sorrow, sleep, hunger, thirst, hatred, shame, happiness, pain, despair, and also joy.

जाग्रत् स्वप्नः सुषुप्तिश् च शङ्का गर्वस् तथैव च ।
एभिर् दोषैर् विनिर्मुक्तः स जीवः शिव एव हि ॥ १७ ॥

jāgrat svapnaḥ suṣuptiś ca śaṅkā garvas tathaiva ca |
ebhir doṣair vinirmuktaḥ sa jīvaḥ śiva eva hi || 17 ||

17. Waking, dreaming, deep sleep, doubt, pride, likewise, freed from these faults, that living being is indeed Śiva.

तस्माद् दोषविनाशार्थम् उपायं कथयामि ते ।
ज्ञानं केचिद् वदन्त्य् अत्र केवलं तन् न सिद्धये ॥ १८ ॥

tasmād doṣavināśārtham upāyaṃ kathayāmi te |
jñānaṃ kecid vadanty atra kevalaṃ tan na siddhaye || 18 ||

18. Therefore, for the destruction of faults, I will tell you the means, some say knowledge alone here, but that alone does not lead to perfection.

योगहीनं कथं ज्ञानं मोक्षदं भवतीश्वरि ।
योगो ऽपि ज्ञानहीनस् तु न क्षमो मोक्षकर्मणि ॥ १९ ॥

yogahīnaṃ kathaṃ jñānaṃ mokṣadaṃ bhavatiśvari |
yogo 'pi jñānahīnas tu na kṣamo mokṣakarmaṇi || 19 ||

19. How can knowledge, without Yoga, be the giver of liberation, O goddess?

Yoga too, without knowledge, is not capable in the act of liberation.¹

1. There is no difference between knowledge and yoga, they are both one and the same, the illumination of gnosis (an immanent form of knowledge or transcendent insight) comes from direct experience from yoga.

देव्य उवाच ।

devy uvāca |

The goddess said:

अज्ञानाद् एव संसारो ज्ञानाद् एव विमुच्यते ।
योगेनैषां तु किं कार्यं मे प्रसन्नगिरा वद ॥ २० ॥

ajñānād eva saṃsāro jñānād eva vimucyate |
yogenaiṣāṃ tu kiṃ kāryaṃ me prasannagirā vada || 20 ||

20. From ignorance alone¹ comes transmigration², by (direct) knowledge³ alone one is liberated. What is the role of Yoga in this? Tell me with pleasing words.

- 1. From ignorance of (the light of) yoga.*
- 2. Death and rebirth of the soul (reincarnation).*
- 3. The illumination of yoga.*

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

सत्यम् एतत् त्वयोक्तं ते कथयामि सुरेश्वरि ।
ज्ञानस्वरूपम् एवादौ ज्ञेयं ज्ञानं च साधनम् ॥ २१ ॥

satyam etat tvayoktaṃ te kathayāmi sureśvari |
jñānasvarūpam evādaū jñeyaṃ jñānaṃ ca sādhanam || 21 ||

21. What you have said is true, I will tell you, O queen of gods; (yoga¹,) the (true) form of knowledge (is to be directly perceived) in the beginning, (by the practise of yoga, this) knowledge is to be known, and knowledge² (of yoga) is the means.

- 1. By union, the 'knower' directly perceives the dweller within the shining womb of all creation (hiranyagarbha).*
- 2. Knowledge of the right practise of yoga is the means.*

अज्ञानं कीदृशं चेति प्रविचार्य विवेकिना ।

ज्ञातं येन निजं रूपं कैवल्यं परमं शिवम् ॥ २२ ॥

ajñānaṃ kīḍṛśaṃ ceti pravicāryaṃ vivekinā |
jñātaṃ yena nijaṃ rūpaṃ kaivalyaṃ paramaṃ śivaṃ || 22 ||

22. What is ignorance, considering this, by the discerning,
by which one's own form is known, liberation, the supreme, auspicious (sign)?

असौ दोषैर् विमुक्तः किं कामक्रोधभयादिभिः ।
सर्वदोषैर् वृत्तो जीवः कथं ज्ञानेन मुच्यते ॥ २३ ॥

asau doṣair vimuktaḥ kiṃ kāmakrodhabhayādibhiḥ |
sarvadoṣair vṛtto jīvaḥ kathaṃ jñānena mucyate || 23 ||

23. Is he free from faults such as desire, anger, fear, etc.?
Surrounded by all faults, how is a living being liberated by knowledge?

देव्य् उवाच ।

devy uvāca |

The goddess said:

स्वात्मरूपं यदा ज्ञातं पूर्णं तद् व्यापकं तदा ।
कामक्रोधादिदोषाणां स्वरूपान् नास्ति भिन्नता ॥ २४ ॥

svātmārūpaṃ yadā jñātaṃ pūrṇaṃ tad vyāpakaṃ tadā |
kāmakrodhādidoṣāṇāṃ svarūpān nāsti bhinnatā || 24 ||

24. When the form of the self is known, it is complete, pervasive,¹ then,
there is no difference in the nature of faults like desire and anger.

1. In the vehicle of the light-body, able to pervade through the three worlds (physical, subtle and causal) completely.

पश्चात् तस्य विधिः कश्चिन् निषेधो ऽपि कथं भवेत् ।
विवेकी सर्वदा मुक्तः संसारभ्रमवर्जितः ॥ २५ ॥

paścāt tasya vidhiḥ kaścin niṣedho 'pi kathaṃ bhavet |
vivekī sarvadā muktaḥ saṃsārabhramavarjitaḥ || 25 ||

25. After that,¹ how can there be any prescription² or prohibition for him?
The discerning one is always liberated, free from the delusion³ of transmigration.⁴

1. After directly experiencing the undivided form of one's own true self, which is all pervasive (transcending all boundaries).
2. How can there be any prescribed law to impose any boundary or obstruction to the undivided all-pervading one?
3. भ्रम (bhrama) - delusion, the cycle of error constructed by the mind.
4. संसार (saṁsāra) - transmigration, the cycle of life and death.

ईश्वर उवाच ।

īśvara uvāca |

īśvara said:

परिपूर्णस्वरूपं तत् सत्यम् एतद् वरानने ।
सकलं निष्कलं चैव पूर्णत्वाच् च तद् एव हि ॥ २६ ॥

paripūrṇasvarūpaṁ tat satyam etad varānane |
sakalaṁ niṣkalaṁ caiva pūrṇatvāc ca tad eva hi || 26 ||

26. That is the form of the complete¹, this is true, O beautiful-faced one, both with parts² and without parts,³ because of its completeness, that indeed.

1. Undivided, as one with the light (all pervasive).
2. Existing in the physical word of division.
3. And also existing (undivided) within the supreme abode of mind-free absorption.

कलनास्फूर्तिरूपेणा संसारभ्रमतां गतम् ।
एतद् रूपं समायातं तत् कथं मोहसागरे ॥ २७ ॥

kalanāsphūrtirūpeṇā saṁsārabhramatāṁ gataṁ |
etad rūpaṁ samāyātaṁ tat kathaṁ mohasāgare || 27 ||

27. In the form of flickering creativity,¹ shining forth,² it³ has reached the whorl of worldly existence.⁴ Having arrived in this form, how then,⁵ in the ocean of delusion?

1. (The quality or state of mind) to create, to give existence to, to form out of nihility (which grows, and becomes bigger).
2. स्फूर्ति (sphūrti), from the root स्फुर् (sphur), "to burst forth, shine, manifest, or be clearly revealed."
3. It, the flickering, sparkling light of the "seed of yoga."
4. Has burst forth, extending into the physical world of the constantly revolving cycle of life and death.
5. कथं (kathaṁ) "how then, in what way, or manner" did it arrive? Which is spoken in amazement or surprise.

निष्कलं निर्मलं साक्षात् स्वरूपं गगनोपमम् ।
उत्पत्तिस्थितिसंहारस्फूर्तिज्ञानविवर्जितम् ॥ २८ ॥

niṣkalaṁ nirmalaṁ sākṣāt svarūpaṁ gaganopamam |
utpattisthitisamhārasphūrtijñānavivarjitam || 28 ||

28. Pure, without parts¹, directly perceiving the true nature of one's own form, like the sky², the sparkling light shining forth, devoid of creation, preservation, destruction, manifestation, (or) knowledge.

1. Undivided, as one with the light, within the supreme abode of mind-free absorption.

2. A clear, empty, state of consciousness which is free and all-encompassing like the sky.

निमज्जति वरारोहे त्यक्त्वा विद्यां पुनः पुनः ।
सुखदुःखादिमोहेषु यथा संसारिणां स्थितिः ॥ २९ ॥

nimajjati varārohe tyaktvā vidyāṃ punaḥ punaḥ |
sukhaduḥkhādimoheṣu yathā saṃsāriṇāṃ sthitiḥ || 29 ||

29. O beautiful woman, repeatedly, (by) abandoning (the) knowledge (of yoga), one plunges into the delusions of happiness, sorrow, etc., as is the state of transmigrants.

तथा ज्ञानी यदा तिष्ठेद् वासनावासितस् तदा ।
तयोर् नास्ति विशेषो ऽत्र समा संसारभावना ॥ ३० ॥

tathā jñānī yadā tiṣṭhed vāsanāvāsitas tadā |
tayor nāsti viśeṣo 'tra samā saṃsārabhāvanā || 30 ||

30. Likewise, when a wise person¹ stands influenced by latent tendencies², there is no difference here between them³, the same is the notion of transmigration.

1. Who knows the practise of yoga.

2. Abandoning yoga.

3. No difference between the wise and the ignorant.

ज्ञानं चेद् ईदृशं ज्ञातम् अज्ञानं कीदृशं पुनः ।
ज्ञाननिष्ठो विरक्तो ऽपि धर्मज्ञो विजितेन्द्रियः ॥ ३१ ॥

jñānaṃ ced īdṛśaṃ jñātam ajñānaṃ kīdṛśaṃ punaḥ |
jñānaniṣṭho virakto 'pi dharmajño vijitendriyaḥ || 31 ||

31. If knowledge is known in this manner¹, what then is ignorance?²
Established in (the direct) knowledge (of yoga), dispassionate, knowing dharma³, (and) having conquered the senses⁴.

1. Directly by yoga.

2. Ignorance of the illumination of gnosis directly experienced in yoga.

3. That "practise" in which one is firmly established which sustains the natural characteristic function which cannot be separated from its nature. I.e., dharma (धर्म) → dha (ध) + r (र) + ma (म): "That" which contains and channels the flowing movement of the fire² of existence into balanced manifestation³."

1. *prāṇa* (life-force energy).
2. Fiery, dynamic principle (*agni*), from *ṛta* (ऋत), the cosmic flow.
3. The substance that takes form as light.

4. See śabadi 173 of the *gorakḥbāṇī* (The Sayings of Gorakṣanātha):

दाबि न मारिबा खाली न राखिबा
जांनिबा अगनि का भेव |
बूढ़ी हीं थै गुरबानी होइगी
सति सति भाषंत श्री गोरख देव || १७३ ||

dābi na māribā khālī na rākhibā
jānnibā agni kā bhev |
būḍhī hīṁ thai gurbānī hoigī
sati sati bhāṣant śrī gorakh dev || 173 ||

173. Do not be deceived by that habitual state of being which causes death, be solitary', maintaining a state of emptiness,

Know the nature of the burning fire² that in time consumes all living beings.

Bending low in old age³, this indeed becomes the most profound of all teachings,

Truth upon truth⁴, speaks the shining lord Gorakṣanātha.

1. Firmly fixed in meditation (free of the senses), whole (as one with the light of samādhi).
2. Kālakarṣī.
3. This has a double meaning: Those without yoga in the body, who bend down in old age, and die are consumed by Kālakarṣī. Those consumed by the fire of yoga (who do not age) "bend low to kiss the foot of the guru." Because, those who are already dead, do not die again.
4. One truth eclipsed by the other, this metaphor is employed to describe the physical death and the yogic death, it also has a deeper meaning, i.e., the breaths (in eclipse) which are also said to be swallowed, because all breathing ceases (in the state of Kevala Kumbhaka) in samādhi.

विना योगेन देवो 'पि नो मोक्षं लभते प्रिये || ३२ ||

vinā yogena devo 'pi no mokṣaṁ labhate priye || 32 ||

32. Even a god, without Yoga, does not attain liberation, beloved.

देव्य् उवाच ।

devy uvāca |

The goddess said:

अन्यत् किञ्चित् परिज्ञेयं ज्ञानिनां नास्ति शङ्कर ।
विरक्तात्मकनिष्ठानां कथं मोक्षो भवेन् न तु ॥ ३३ ॥

anyat kiñcit pariññeyaṃ jñānināṃ nāsti śaṅkara |
viraktātmakaniṣṭhānāṃ kathaṃ mokṣo bhaven na tu || 33 ||

33. Is there anything else to be known by the wise, O Śaṅkara?
For those who are dispassionate¹ and committed², how can there not be liberation?

1. In the उन्मनी (unmanī) state.
2. Committed to the practise of yoga.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

अपक्वाः परिपक्वाश् च द्विविधाः देहिनः स्मृताः ।
अपक्वा योगहीनास् तु पक्वा योगेन देहिनः ॥ ३४ ॥

apakvāḥ paripakvāś ca dvividhāḥ dehinaḥ smṛtāḥ |
apakvā yogahīnās tu pakvā yogena dehinaḥ || 34 ||

34. The embodied are considered of two types: unripe and ripe,
the unripe are without Yoga, the ripe are those with Yoga in the body.

पक्वो योगाग्निना देही ह्यजडः शोकवर्जितः ।
जडस्तत्पार्थिवो ज्ञेयो ह्यपक्वो दुःखदो भवेत् ॥ ३५ ॥

pakvo yogāgninā dehī hy ajaḍaḥ śokavarjitaḥ |
jaḍas tat pārthivo jñeyo hy apakvo duḥkhado bhavet || 35 ||

35. The ripe one,¹ burned by the fire of Yoga,² becomes non-dull,³ and free from sorrow.
The dull, the earthly one,⁴ is known as unripe, becomes a giver of (the tears of) sorrow.

1. Watered by abhiṣeka, full grown in the light of samādhi, and ripe to be consumed by the mouth of death.
2. Like the ashes of a burnt corpse.
3. Luminescent in samādhi.
4. Bound to the physical plane.

ध्यानस्थोऽसौ तथाप्येवं इन्द्रियैर्विवशो भवेत् ।
अतिगाढं नियम्यापि तथाप्यन्यैः प्रबोध्यते ॥ ३६ ॥

dhyānastho 'sau tathāpy evaṁ indriyair vivaśo bhavet |
atigāḍhaṁ niyamyāpi tathāpy anyaiḥ prabodhyate || 36 ||

36. Even while established in meditation, he¹ becomes controlled by the senses, even when strongly restrained, he is still awakened² by others.

1. The unripe, earthly one.
2. Awakened back into the physical world.

शीतोष्णसुखदुःखाद्यैर्व्याधिभिर्मानवैस्तथा ।
अन्यैर्नानाविधैर्जीवैः शस्त्राग्निजलमारुतैः ॥ ३७ ॥

śītoṣṇasukhaduḥkhādyair vyādhibhir mānavais tathā |
anyair nānāvidhair jīvaiḥ śastrāgnijalamārutaiḥ || 37 ||

37. With cold, heat, happiness, sorrow, and also diseases caused by men, by (the actions of) various other beings,¹ (and also) by weapons, fire, water, wind (etc.).

1. Creatures.

सरीरं पीड्यते चास्य चित्तं संक्षुब्ध्यते ततः ।
प्राणापानविपत्तौ तु क्षोभमायाति मारुतः ॥ ३८ ॥

sarīraṁ pīḍyate cāsyā cittam saṁkṣubhyate tataḥ |
prāṇāpānavipattau tu kṣobham āyāti mārutaḥ || 38 ||

38. His body is tormented, and his mind is then agitated; in the disturbance of prāṇa and apāna, the breath¹ becomes turbulent.

1. Elemental power generated by the breath.

ततो दुःखशतैर्व्याप्तं चित्तं लुब्धं भवेन्नृणाम् ॥ ३९ ॥

tato duḥkhaśatair vyāptaṁ cittam lubdham bhaven nṛṇām || 39 ||

39. Filled with hundreds of sorrows, the mind of men becomes (preoccupied by) greed¹.

1. The grasping mind consumed by worldly desires becomes turbulent (and is unable to enter the no-mind state).

देहावसानसमये चित्ते यद् यद् विभावयेद् ।

तत् तद् एव भवेज् जीव इत्येवं जन्मकारणम् ॥ ४० ॥

dehāvasānasamaye citte yad yad vibhāvayed |
tat tad eva bhavej jīva ity evaṃ janmakāraṇam ॥ 40 ॥

40. At the time of the end of the body, whatever the mind imagines,
that itself becomes the being, thus is the cause of re-birth (into this world).¹

1. Because, that which is envisaged by the mind in the causal realm, manifests in the physical world.

देहान्ते किं भवेज् जन्म तन् न जानन्ति मानवाः ।
तस्मज्ज्ञानं न वैराग्यं जपः स्यात् केवलः श्रमः ॥ ४१ ॥

dehānte kiṃ bhavej janma tan na jānanti mānavāḥ |
tasmaj jñānaṃ na vairāgyaṃ japaḥ syāt kevalaḥ śramaḥ ॥ 41 ॥

41. What kind of re-birth will be at the end of the body, men do not know,
therefore, without (the) knowledge¹ and dispassion², chanting³ would be merely a wasted effort.

1. Direct knowledge by illumination in yoga (gnosis) within the shining womb of all creation (hiranyagarbha).

2. An undisturbed state of mind (indifferent and detached from the physical world in the unmanī state).

3. Chanting the mantra of the breath 'haṃsa.'

पिपीलिका यदा लग्ना देहे ध्यानाद् विमुच्यते ।
असौ किं वृश्चिकैर् दष्टो देहान्ते वा कथं सुखी ॥ ४२ ॥

pipīlikā yadā lagnā dehe dhyānād vimucyate |
asau kiṃ vṛścikair daṣṭo dehānte vā katham sukhī ॥ 42 ॥

42. When an ant clings to the body, he is released from meditation,
what then if stung by scorpions¹, at the death of the body, how can he be happy?

1. The sting in the tail of a scorpion has a double meaning:

There is no happiness in physical death (and reincarnation) caused by the scorpions' stings venom (the poison of time).

The yogic death, by Kuṇḍali (the crooked one) raising the scorpions' tail (to strike) by uncoiling and moving up the channel of the Suṣumṇā, the rigid lingam of energy protruding above the skull (the sting) expelling (its deadly venom) abhiṣeka (releasing the poison of time). The yogi having experienced yogic death (in the breathless state) becomes free from the cycle of death and rebirth, and in the truth of this knowledge (free of the poison of time), becomes happy.

Mūla (मूल) refers to the "root" of a tree, this being the 'cauda equina' located at the base of the spine. Mūla also represents Scorpius, the 19th Lunar Mansion, which is the sting at the end of Scorpio's tail.

तस्मान् मूढाः न जानन्ति मिथ्या तर्केण वेष्टिताः ॥ ४३ ॥

tasman mūḍhā na jānanti mithyā tarkaṇa veṣṭitāḥ || 43 ||

43. Fools¹ (who speak, but) do not know (the truth), (become) entangled in (the net of) false arguments.

1. In this context, a fool is one who is immature, which implies not full-grown (above the skull), and without wisdom.

अहङ्कृतिर् यदा यस्य नष्टा भवति तस्य वै ।
देहः स तु भवेन् नष्टो व्याधयस् तस्य किम् पुनः ॥ ४४ ॥

ahaṅkṛtir yadā yasya naṣṭā bhavati tasya vai |
dehaḥ sa tu bhaven naṣṭo vyādhayas tasya kiṃ punaḥ || 44 ||

44. When the ego of someone is destroyed, for him truly, the body becomes non-existent, what then of diseases for him?

जलाग्निशस्त्रघातादिबाधा कस्य भविष्यति ।
यथा यथा परिक्षीणा पुष्टा चाहङ्कृतिर्भवेत् ॥ ४५ ॥

jalāgniśastraghātādibādhā kasya bhaviṣyati |
yathā yathā parikṣīṇā puṣṭā cāhaṅkṛtir bhavet || 45 ||

45. For whom will there be troubles like those caused by water, fire, weapons, and such? As the actions of ego's pride are diminished, so¹ one is nourished and strengthened.

1. By yogic death (Samādhi).

अभ्यासेनास्य नश्यन्ति प्रवर्तन्ते शमादयः ।
कारणेन विना कार्यं न कदाचन विद्यते ॥ ४६ ॥

abhyāsenāsyā naśyanti pravartante śamādayaḥ |
kāraṇena vinā kāryaṃ na kadācana vidyate || 46 ||

46. By practise, it, (the ego) is destroyed, peace and others¹ begin, without a cause, an effect never exists.

1. Other signs (siddhis).

अहङ्कारं विना तद्वद् देहे दुःखं कथं भवेत् ॥ ४७ ॥

ahaṅkāraṃ vinā tadvad dehe duḥkhaṃ kathaṃ bhavet || 47 ||

47. In that way, without ego, how can there be sorrow in the body?

देव्युवाच ।

devy uvāca |

The goddess said:

योगिनः कथ्यमानास् तु किं ते व्यवहरन्ति न ।
तैः कथं व्यवहारस् तु क्रियते वद शङ्कर ॥ ४८ ॥

yoginaḥ kathyamānās tu kiṃ te vyavaharanti na |
taiḥ katham vyavahāras tu kriyate vada śaṅkara || 48 ||

48. The Yogis being spoken of, do they not interact (in worldly matters)?
How is interaction (in the physical world) carried out by them? Tell, O Śaṅkara.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

शरीरेण जिताः सर्वे शरीरं योगिभिर्जितम् ।
तत् कथं कुरुते तेषां सुखदुःखादिकं फलम् ॥ ४९ ॥

śarīreṇa jitāḥ sarve śarīraṃ yogibhir jitam |
tat katham kurute teṣāṃ sukhaduḥkhādikaṃ phalam || 49 ||

49. All are conquered by the body, (but) the body is conquered by Yogis;
how then¹ does it² produce the fruits of happiness, sorrow, etc., for them?

1. Interacting in the physical world.

2. Interaction.

इन्द्रियाणि मनो बुद्धिः कामक्रोधादिकं जितम् ।
तेनैव विजितं सर्वं नासौ केनापि बाध्यते ॥ ५० ॥

indriyāṇi mano buddhiḥ kāmakrodhādikaṃ jitam |
tenaiva vijitam sarvaṃ nāsau kenāpi bādhyate || 50 ||

50. The senses, mind, intellect, desire, anger, etc., are conquered,
by that very one¹, all is conquered, and he is not troubled by anyone².

1. By conquering the ego.

2. Because, freed from the net of illusion, the liberated yogin is as one with all.

महाभूतानि तत्त्वानि संहतानि क्रमेण च ।
सप्तधातुमयो देहो दग्धो योगाग्निना शनैः ॥ ५१ ॥

mahābhūtāni tattvāni saṁhrtāni krameṇa ca ।
saptadhātumayo deho dagdho yogāgninā śanaiḥ ॥ 51 ॥

51. The great elements and the principles are withdrawn in order,
the body made of seven constituents is slowly burned by the fire of Yoga.

देवैरपि न लभ्येत योगदेहो महाबलः ।
चेदबन्धविमुक्तोऽसौ नानाशक्तिधरः परः ॥ ५२ ॥

devair api na labhyeta yogadeho mahābalaḥ ।
chedabandhavidukto 'sau nānāśaktidharaḥ paraḥ ॥ 52 ॥

52. Even by the gods, the body of Yoga, of great strength, is not attainable,
liberated by cutting bonds that tie him, he is the supreme possessor of many powers¹.

1. Siddhis.

यथाकाशस्तथा देह आकाशादपि निर्मलः ।
सूक्ष्मात् सूक्ष्मतरो देहः स्थूलत् स्थूलो जडाज् जडः ॥ ५३ ॥

yathākāśas tathā deha ākāśād api nirmalaḥ ।
sūkṣmāt sūkṣmataro dehaḥ sthūlat sthūlo jadāj jadāḥ ॥ 53 ॥

53. Like the sky¹, so is the body, even purer than the sky,²
finer than the finest,³ grosser than the grossest,⁴ duller than the dullest.^{5,6}

1. Fundamental all-encompassing:

ākāśa (आकाश) → आ (ā) + का (kā) + श (śa)

Ākāśa (आकाश): To “fully pervade towards (and enter) the difficult to attain narrow passage through the (shining) water (which unfolds and opens), laying down (the physical body), to subdue and conquer (death's) shining light.” In relation to ākāśa, see the distinctive quality of the tenth sound, meghanāda (मेघनाद), listed in footnote 3 of verse 117.

2. One's lucid consciousness in the vehicle of the “light-body” is even purer than the sky.

3. Finer than the finest: This describes the soul's state when it transcends individuality, merging with the universal light within creation's essence (the causal state), hinting at a state of unity and purity beyond physical existence (undivided, within the shining womb of all creation – hiraṇyagarbha).

4. Grosser than the grossest: Here, the soul is partially connected to the physical body yet perceives the subtle, spiritual light. It exists in a dual state of awareness, both physical and spiritual (in the subtle state), indicating an intermediary stage of consciousness.

5. Duller than the dullest: This state portrays the soul as confined within the physical body, unable to perceive the spiritual light. It reflects a condition of ignorance or material bondage (in the physical state), where the soul's higher capacities are obscured and bound to the physical flesh.

6. The jīvanmukta, is able to abide in all states (physical, subtle and causal) freely at will.

इच्छारूपो हि योगीन्द्रः स्वतन्त्रस्त्वजरामरः ।
क्रीडति त्रिषु लोकेषु लीलया यत्र कुत्रचित् ॥ ५४ ॥

icchārūpo hi yogīndraḥ svatantras tv ajarāmarah |
krīḍati triṣu lokeṣu līlayā yatra kutracit || 54 ||

54. (In) the form of will itself, the lord of Yogis, free, ageless, immortal, he plays in the three worlds, wherever he wishes, as a pastime.¹

1. One's lucid consciousness, in the vehicle of the light-body, able to pervade across the three worlds, physical, subtle and causal, freely at will (even the threshold of death itself is no barrier to the Nātha).

अचिन्त्यशक्तिमान् योगी नानारूपाणि धारयेत् ।
संहरेच् च पुनस् तानि स्वेच्छया विजितेन्द्रियः ॥ ५५ ॥

acintyaśaktimān yogī nānārūpāṇi dhārayet |
saṁharec ca punas tāni svecchayā vijitendriyaḥ || 55 ||

55. The Yogi with inconceivable power, he holds various forms, and again, withdraws them at will, having conquered the senses.

मरणं तस्य किं देवि पृच्छसीन्दुसमानने ।
नासौ मरणम् आप्नोति पुनर्योगबलेन तु ॥ ५६ ॥

marañam tasya kiṁ devi pṛcchasīndusamānane |
nāsau marañam āpnoti punar yogabalena tu || 56 ||

56. What is death for him, O goddess, with a face like the (shining radiance of the) moon? By the power of Yoga, he does not attain death again.

पुरैव मृत एवासौ मृतस्य मरणं कुतः ।
मरणं यत्र सर्वेषां तत्रासौ सुखि जीवति ॥ ५७ ॥

puraiva mṛta evāsau mṛtasya marañam kutaḥ |
marañam yatra sarveṣāṁ tatrāsau sukhi jīvati || 57 ||

57. Already dead, indeed, how can there be death for the dead? Where there is death for all, there he lives happily.

यत्र जीवन्ति मूढास् तु तत्रासौ म्रियते सदा ।
कर्तव्यं नैव तस्यास्ति कृतेनासौ न लिप्यते ॥ ५८ ॥

yatra jīvanti mūḍhāś tu tatrāsau mriyate sadā |
kartavyaṃ naiva tasyāsti kṛtenāsau na lipyate || 58 ||

58. Where fools¹ live, there he always dies,
there is indeed nothing for him to do, by what is done he is not tainted.

1. In this context, a fool is one who is immature, which implies not full-grown (above the skull), and without wisdom.

जीवन्मुक्तः सदा स्वस्थः सर्वदोषविवर्जितः ॥ ५९ ॥

jīvanmuktaḥ sadā svasthaḥ sarvadoṣavivarjitaḥ || 59 ||

59. Always liberated while living, always well, devoid of all faults.

विरक्ता ज्ञानिनश् चान्ते देहेन विजिताः सदा ।
ते कथं योगिभिस् तुल्या मांसपिण्डाः कुदेहिनः ॥ ६० ॥

viraktā jñāninaś cānte dehena vijitāḥ sadā |
te kathaṃ yogibhis tulyā māṃsapinḍāḥ kudehinaḥ || 60 ||

60. Dispassionate and wise, they¹ have always conquered the body before the end (of life). How
then can they, those lumps of flesh with bad² bodies be equal to yogis?

1. Yogis.

2. Unhealthy and deteriorating.

देव्युवाच ।

devy uvāca |

The goddess said:

ज्ञानिनस् तु मृता ये वै तेषां भवति कीदृशी ।
गतिः कथय देवेश कारुण्यामृतवारिधे ॥ ६१ ॥

jñāninaś tu mṛtā ye vai teṣāṃ bhavati kīḍṛśī |
gatiḥ kathaya deveśa kāruṇyāmṛtavāridhe || 61 ||

61. Those wise ones who have died¹, what kind of state do they attain?
Tell me, O lord of gods, O ocean of the nectar of compassion.

1. By the practise of yoga.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

देहान्ते ज्ञानिभिः पुण्यात् पापाच् च फलम् आप्यते ।
यादृशं तु भवेत् तत्र भुक्त्वा ज्ञानी पुनर् भवेत् ॥ ६२ ॥

dehānte jñānibhiḥ puṇyāt pāpāc ca phalam āpyate |
yādṛśaṃ tu bhavet tatra bhuktvā jñānī punar bhavet || 62 ||

62. At the end of the body, the wise attain the fruits of virtue and sin,
whatever that may be, having experienced it¹, the wise one is reborn².

1. Yogic death; in the breathless state (Kevala Kumbhaka), the physical body is cast off as one's lucid consciousness crosses over the threshold of life-and-death.

2. Free of sin (re-born anew into the physical body from the shining womb of all creation).

पुण्यात् पुण्येन लभते सिद्धेन सह सङ्गतिम् ।
ततः सिद्धस्य कृपया योगी भवति नान्यथा । ६३ ।

puṇyāt puṇyena labhate siddhena saha saṅgatiṃ |
tataḥ siddhasya kṛpayā yogī bhavati nānyathā || 63 ||

63. From virtue¹, through virtue², one attains association with the perfected ones,
then, by the grace of the perfected, one becomes a Yogi, not otherwise.

1. The virtue of courage, valour, resoluteness and excellence in yogic practise.

2. The virtue of brahmacārya (a state of continence and chastity) which increases yogic virility (seminal essence) required to raise and rigidly straighten the serpent energy above the skull.

ततो नश्यति संसारो नान्यथा शिवभाषितम् ॥ ६४ ॥

tato naśyati saṃsāro nānyathā śivabhāṣitam || 64 ||

64. Then, the cycle of worldly existence (saṃsāra) is destroyed; there is no other way than what is spoken by Śiva.

महाविष्णुमहेशानां प्रलयेष्व् अपि योगिनाम् ।
नास्ति पातो लयस्थानां महातत्त्वे विवर्तिनाम् ॥ ६५ ॥

mahāviṣṇumaheśānāṃ pralayeṣv api yoginām |
nāsti pāto layasthānāṃ mahātattve vivartinām || 65 ||

65. For the great Viṣṇu and Maheśā, even in the times of dissolution (pralayas), for the yogis, there is no fall; for those abiding in the state of dissolution, within the great revolving principle (mahātattva)¹, there is no downfall.

1. Within the great torsion of the shining womb of all creation (the axle-hole of the rotating Kālacakra “wheel of time”).

वेदान्ततर्कोक्तिभिर् आगमैश् च नानाविधैः शास्त्रकदम्बकैः च |
ध्यानादिभिः सत्करणैर् न गम्यं चिन्तामणिं त्व् एकगुरुं विहाय || ६६ ||

vedāntatarkoktibhir āgamaś ca nānāvidhaiḥ śāstrakadambakaiś ca |
dhyānādibhiḥ satkaraṇair na gamyaṃ cintāmaṇiṃ tv ekaguruṃ vihāya || 66 ||

66. With the sayings of Vedānta and logic, with Āgamas, and various scriptures, with meditation and other good practises, the Cintāmaṇi¹ is not attainable, except by abandoning all but the one (true) guru.

1. The sparkling wish fulfilling thought-gem or germinating seed-star of light (the “seed of yoga”). A fabulous gem supposed to yield to its possessor all desires (the philosopher's stone). For further information, refer to the Skanda Purāṇa.

N.B.* To some, the cintāmaṇi is a wish-fulfilling jewel, to those without desire, it becomes an open doorway.

देव्युवाच |

devy uvāca |

The goddess said:

ज्ञानाद् एव हि मोक्षं तु वदन्ति ज्ञानिनः सदा |
न कथं सिध्यति ततो योगोऽसौ मोक्षदो भवेत् || ६७ ||

jñānād eva hi mokṣaṃ tu vadanti jñāninaḥ sadā |
na kathaṃ sidhyati tato yogo ‘sau mokṣado bhavet || 67 ||

67. The wise always say that liberation (mokṣa) indeed comes from (direct) knowledge (jñāna) alone; then how can it be perfected? Hence, this, yoga, becomes the giver of liberation.

ईश्वर उवाच |

īśvara uvāca |

Īśvara said:

ज्ञानेनैव हि मोक्षो हि वाक्यं तेषान्तु नान्यथा ।
सर्वे वदन्ति खड्गेन जयो भवति तर्हि कः ॥ ६८ ॥

jñānenaiva hi mokṣo hi vākyaṃ teṣāntu nānyathā |
sarve vadanti khaḍgena jayo bhavati tarhi kaḥ || 68 ||

68. Indeed, liberation (mokṣa) is only (obtained) through (direct) knowledge, this is their statement, and not otherwise; everyone says that victory is achieved through the sword,¹ then (if this is true) who indeed (would ever become victorious, the last one standing holding up the sword)?

1. This narrative of the hero holding aloft the sword is also a metaphor for the kundalini energy, which has been lifted up, withdrawn from its scabbard (the suṣumṇā), and raised rigidly up above the skull (līṅgāgatirmahāmudrā) in victory.

विना युद्धेन वीर्येण कथं जयम् अवाप्नुयात् ।
तथा योगेन रहितं ज्ञानं मोक्षाय नो भवेत् ॥ ६९ ॥

vinā yuddhena vīryeṇa kathaṃ jayam avāpnuyāt |
tathā yogena rahitaṃ jñānaṃ mokṣāya no bhavet || 69 ||

69. Without battle, without valour, how would one attain victory?
So, without¹ Yoga, knowledge (alone) does not lead to liberation.

1. Without the victory achieved by the practise of yoga.

ज्ञानेनैव विना योगो न सिध्यति कदाचन ।
तस्माद् अत्र वरारोहे तयोर् भेदो न विद्यते ॥ ७० ॥

jñānenaiva vinā yogo na sidhyati kadācana |
tasmād atra varārohe taylor bhedo na vidyate || 70 ||

70. Without (direct) knowledge, Yoga never succeeds,
therefore, O beautiful woman, there is no difference between them here.

जन्मान्तरैश् च बहुभिर् योगो ज्ञानेन लभ्यते ।
ज्ञानं तु जन्मनैकेन योगाद् एव प्रजायते ॥ ७१ ॥

janmāntaraiś ca bahubhir yogo jñānena labhyate |
jñānaṃ tu janmanaikena yogād eva prajāyate || 71 ||

71. Through many births, Yoga is attained by knowledge,

knowledge, however, is born in one birth from Yoga¹.

1. From union with the divine, the 'knower' is re-born from the shining womb of all creation (hiranyagarbha).

तस्माद् योगात् परतरो नास्ति मार्गस् तु मोक्षदः ॥ ७२ ॥

tasmād yogāt parataro nāsti mārgas tu mokṣadaḥ || 72 ||

72. Therefore, there is no path superior to Yoga for granting liberation.

देव्युवाच ।

devy uvāca |

The goddess said:

बहुभिर् जन्मभिर् ज्ञानाद् योगः सम्प्राप्यते कथम् ।
योगात् तु जन्मनैकेन कथं ज्ञानम् अवाप्यते ॥ ७३ ॥

bahubhir janmabhir jñānād yogaḥ samprāpyate katham |
yogāt tu janmanaikena katham jñānam avāpyate || 73 ||

73. How is Yoga obtained through many births from knowledge, and how is knowledge obtained in one birth from Yoga?

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

प्रविचार्य चिरं ज्ञानान् मुक्तोऽहम् इति मन्यते ।
किम् असौ मननाद् एव मुक्तो भवति तत् क्षणात् ॥ ७४ ॥

pravicārya ciraṃ jñānān mukto 'ham iti manyate |
kim asau mananād eva mukto bhavati tat kṣaṇāt || 74 ||

74. After long contemplation of knowledge, one thinks 'I am liberated,' does one become liberated just by that thought, at that very moment (just by thinking so)?

पुमञ् जन्मान्तरशतैर् योगाद् एव विमुच्यते ।
न तथा भवतो योगात् जन्ममृत्यू पुनः पुनः ॥ ७५ ॥

pumañ janmāntaraśatair yogād eva vimucyate |
na tathā bhavato yogāj janmamṛtyū punaḥ punaḥ || 75 ||

75. A person is liberated from hundreds of births through yoga alone; not so from your (contemplation of written knowledge of) yoga, (which leads to) repeated birth and death again and again.

प्राणापानसमायोगाच् चन्द्रसूर्यैकता भवेत् |
सप्तधातुमयं देहं अग्निना प्रदहेद् बुधः || ७६ ||

prāṇāpānasamāyogāc candrasūryaikatā bhavet |
saptadhātumayaṁ deham agninā pradahed budhaḥ || 76 ||

76. From the union of prāṇa and apāna, the unity of the moon and sun arises; the wise burn the body consisting of seven (fundamental) constituents (dhātus¹) with (the) fire (of yoga).

1. *Vijñāna dhātu* - the seven fundamental elements or realms that give rise to experience: cakṣus-dhātu, śrotra-dhātu, ghrāṇa-dhātu, jihvā-dhātu, kāya-dhātu, mano-dhātu, and dharmā-dhātu.

व्याधयस् तस्य नश्यन्ति चेदघातादिका व्यथाः |
तथा ऽसौ परमाकाशरूपो देह्य् अवतिष्ठते || ७७ ||

vyādhayas tasya naśyanti chedaghātādikā vyathāḥ |
tathā 'sau paramākāśarūpo dehy avatiṣṭhate || 77 ||

77. Diseases of that person are destroyed, including the pain of cuts and wounds, etc.; likewise, he remains (absorbed) within the form of the supreme ether (space),¹ established in the body.²

1. *ākāśa* (आकाश) → आ (*ā*) + का (*kā*) + श (*śa*)

Ākāśa (आकाश): To "fully pervade towards (and enter) the difficult to attain narrow passage through the (shining) water (which unfolds and opens), and laying down (the physical body), to subdue and conquer (death's) shining light."

2. *The vehicle of the light body.*

किं पुनर् बहूनोक्तेन मरणं नास्ति तस्य वै |
देहो ऽवदृश्यते लोके दग्धकर्पटवत् स्वयम् || ७८ ||

kiṁ punar bahunoktena maraṇaṁ nāsti tasya vai |
deho 'vadṛśyate loke dagdhakarpaṭavat svayam || 78 ||

78. What more is there to say? For him, there is indeed no death; his body is seen in the world like a burnt cloth (whose form has been consumed by fire), (likewise, consumed by the fire of yoga, he is seen) by (death) itself (as already dead).

चित्तं प्राणेन संनद्धं सर्वजीवेषु संस्थितम् ।
रज्जुर् यद्वत् परीबद्धा रज्ज्वा तद्वद् इदं मनः ॥ ७९ ॥

cittaṃ prāṇena saṃnaddhaṃ sarvajīveṣu saṃsthitam |
rajjur yadvat paribaddhā rajjvā tadvad idaṃ manaḥ || 79 ||

79. The mind bound with the breath, is established in all living beings,
just as a rope is bound (together) by (coiled) cords, so is this mind (bound by the breath').

1. The unknowing (who do not know how to practise prāṇāyāma) are bound by the breaths inability to raise and straighten the dormant procreative life-force energy (Kuṇḍalī Sakti) which remains coiled (and tethered) at the base of the spine. "Her sleep in the Mūlādhāra, is, therefore, for the bondage of the ignorant." – Chapter I, Śāṇḍilya Upaniṣad.

नाना विधैर् विचारैस् तु न साध्यं जायते मनः ।
तस्मात् तस्य जयोपायः प्राण एव हि नान्यथा ॥ ८० ॥

nānā vidhair vicārais tu na sādhyam jāyate manaḥ |
tasmāt tasya jayopāyaḥ prāṇa eva hi nānyathā || 80 ||

80. Control of the mind cannot be accomplished by various means of contemplation,
therefore, the way to conquer it is indeed through breath alone, not otherwise.¹

1. One cannot conquer the mind with the mind (which is like a dog chasing its own tail), the trans-mental unmanī state, can only be achieved by control of the breaths (energy).

तर्कैर् जल्पैः शास्त्रजालैर् युक्तिभिर् मन्त्रभेषजैः ।
न वशो जायते प्राणः सिद्धोपायं विना प्रिये ॥ ८१ ॥

tarkair jalpaiḥ śāstrajālair yuktibhir mantrabheṣajaiḥ |
na vaśo jāyate prāṇaḥ siddhopāyaṃ vinā priye || 81 ||

81. By arguments, idle talk, (entangled in the) nets of scriptures, logic, mantras, and medicines,
prāṇa does not come under control, without the method of the perfected, beloved.

उपायं तस्य विज्ञाय योगमार्गो प्रवर्तते ।
खण्डज्ञानेन तेनैव जायते क्लेशभाङ्ग नरः ॥ ८२ ॥

upāyaṃ tasya vijñāya yogamārgo pravartate |
khaṇḍajñānena tenaiva jāyate kleśabhāṅg naraḥ || 82 ||

82. Knowing the method of that, the path of Yoga proceeds.
By fragmentary knowledge, man becomes afflicted, (suffering from the misery of delusion).

ये ऽजित्वा पवनं मोहाद् योगम् इच्छन्ति योगिनः ।
ते ऽपक्वं कुम्भम् आरुय तर्तुम् इच्छन्ति सागरम् ॥ ८३ ॥

ye 'jitvā pavanaṃ mohād yogam icchanti yoginaḥ |
te 'pakvaṃ kumbham āruhya tartum icchanti sāgaram || 83 ||

83. Those who wish for Yoga without conquering the breath are deluded. They wish to cross the ocean (of existence) by boarding an unripe vessel.

यस्य प्राणो विलीनो ऽथ साधके सति जीविते ।
पिण्डो न पतितस् तस्य चित्तदोषैः प्रमुच्यते ॥ ८४ ॥

yasya prāṇo vilino 'tha sādhaḥ sati jīvite |
piṇḍo na patitaḥ tasya cittadoṣaiḥ pramucyate || 84 ||

84. The body of that practitioner, whose life breath is absorbed¹ and existing in life, does not fall or decay; he is freed from the faults or impurities of the mind.

1. Kevala Kumbhaka (when inhalation and exhalation are both completely suspended), the swallowing of the breath.

शुद्धे चेतसि तस्यैव स्वात्मज्ञानं प्रकाशते ।
तस्माज् ज्ञानं भवेद् योगाज् जन्मनैकेन पार्वति ॥ ८५ ॥

śuddhe cetasi tasyaiva svātmajñānaṃ prakāśate |
tasmā jñānaṃ bhaved yogāj janmanaikena pārvati || 85 ||

85. In him, with a pure mind, self-knowledge shines. Therefore, knowledge comes from Yoga in one birth, O Pārvati.

तस्माद् योगं तम् एवादौ साधको नित्यम् अभ्यसेत् ।
मुमुक्षुभिः प्राणजयः कर्तव्यो मोक्षहेतवे ॥ ८६ ॥

tasmād yogaṃ tam evādaḥ sādhaḥ nityam abhyaset |
mumukṣubhiḥ prāṇajayaḥ kartavyo mokṣahetave || 86 ||

86. Therefore, at the outset, the aspirant should always practise this Yoga. For those desirous of liberation, mastery of the (upward moving elemental power of the breath) (prāṇa) must be accomplished for the sake of liberation.

योगात् परतरं पुण्यं योगात् परतरं सुखम् ।
योगात् परतरं सूक्ष्मं योगमार्गात् परं न हि ॥ ८७ ॥

yogāt parataraṃ puṇyaṃ yogāt parataraṃ sukhāṃ |
yogāt parataraṃ sūkṣmaṃ yogamārgāt paraṃ na hi || 87 ||

87. There is no virtue greater than Yoga, no happiness greater than Yoga, nothing subtler than Yoga; and there is nothing beyond the path of Yoga.

देव्युवाच ।

devy uvāca |

The goddess said:

योगः क उच्यते देव योगाभ्यासोऽपि कीदृशः ।
योगेन वा भवेत् किञ्चित् तत् सर्वं वद शङ्कर ॥ ८८ ॥

yogaḥ ka ucyate deva yogābhyāso 'pi kīdṛśaḥ |
yogena vā bhavet kiñcit tat sarvaṃ vada śaṅkara || 88 ||

88. What is called Yoga, O god, and what is the practise of Yoga like? What-ever is achieved by Yoga, tell all, O Śaṅkara.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

योऽपानप्राणयोर् योगः स्वरजोरेतसोस् तथा ।
सूर्याचन्द्रमसोर् योगो जीवात्मपरमात्मनोः ॥ ८९ ॥

yo 'pānaprāṇayor yogaḥ svarajoretasos tathā |
sūryācandramasor yogo jīvātmaparamātmānoḥ || 89 ||

89. The union of apāna¹ and prāṇa^{2,3}, likewise the union of one's own generative essence with this vital force,⁴ the union of the sun and the moon,⁵ and of the individual soul (jīva) with the supreme soul (paramātmān).

1. Downward moving energy of the breath.

2. Upward moving energy of the breath.

3. The breaths in eclipse. Kevala Kumbhaka (when inhalation and exhalation are both completely suspended).

4. Elemental power of the breath.

5. Kuṇḍalī (कुण्डली) "the coiled one" is the Sun, and Kuṇḍalīnī (कुण्डलिनी) the "one not coiled" (i.e., straight), is the Sun's ray, which, when "stirred up," becomes detached and stretches out (up the suṣumnā) to the Moon (of the skull).

एवं तु द्वन्द्वजालस्य संयोगो योग उच्यते ।
अधुना संप्रवक्ष्यामि योगाभ्यासस्य लक्षणाम् ॥ ९० ॥

evaṃ tu dvandvajālasya saṃyogo yoga ucyate |
adhunā saṃpravakṣyāmi yogābhyāsasya lakṣaṇām || 90 ||

90. Thus, the union of these dualities is called Yoga. Now I will describe the characteristics of the practise of Yoga.

मरुज्जयो यस्य सिद्धः सेवयेत् तं गुरुं सदा ।
गुरुवक्त्रप्रसादेन कुर्यात् प्राणजयं बुधः ॥ ९१ ॥

marujjayo yasya siddhaḥ sevayet taṃ guruṃ sadā |
guruvaktraprasādena kuryāt prāṇajayaṃ budhaḥ || 91 ||

91. One should always serve such a guru, whose mastery over the vital breath is perfected, by the grace of the guru's speech, the wise should conquer the life force (energy).

वितस्तिप्रमितं दैर्घ्यं विस्तारे चतुरङ्गुलम् ।
मृदुलं धवलं प्रोक्तं वेष्टनाम्बरलक्षणम् ॥ ९२ ॥

vitastipramitaṃ dairghyaṃ vistāre caturaṅgulam |
mṛdulaṃ dhavalaṃ proktaṃ veṣṭanāmbaralakṣaṇam || 92 ||

92. The length (of the breath) is measured by the extended span of the hand¹ (vitasti), and the width is four fingers (and one thumb). It is said to be mild, gentle, and pure; this is the characteristic quality (of the extension of the breath, from the) lips (out into) the (surrounding) atmosphere.

¹ From the tip of the thumb to the tip of the little finger when the fingers are stretched out. The vitasti is equal to 12 aṅgulas. (the long span of vitasti, measured by the extended thumb and little finger, is considered equal to twelve fingers).

निरुध्य मारुतं गाढं शक्तिचालनयुक्तितः ।
अष्टधा कुण्डलीभूतां ऋजुं कर्तुं तु कुण्डलीम् ॥ ९३ ॥

nirudhya mārutaṃ gāḍhaṃ śakticālanayuktitaḥ |
aṣṭadhā kuṇḍalībhūtāṃ ṛjuṃ kartuṃ tu kuṇḍalīm || 93 ||

93. (By) firmly restraining the breath, with an effort that shakes the energy'; the Kundalini, which is coiled eightfold, is to be straightened and made erect.

¹ During breath retention, the air drawn in generates energy (the upward moving elemental power of the breath) which heats and lifts the kundalini up the central channel of the Suṣumṇā. Upon exhalation (with the downward moving elemental power of the breath), kundalini, falls back down the central channel of the Suṣumṇā. This oscillating elemental

energy of the breath (the upward moving and downward moving elemental power of the breath) “shakes” the kundalini up and down the central channel of the Suṣumṇā.

भानोर् आकुञ्चनं कुर्यात् कुण्डलीं चालयेत् ततः ।
मृत्युवक्त्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ९४ ॥

bhānor ākuñcanam kuryāt kuṇḍaliṃ cālayet tataḥ |
mr̥tyuvaktragatasyāpi tasya mr̥tyubhayaṃ kutaḥ || 94 ||

94. By squeezing (shut) the solar channel (of the right nostril, and breathing in through the left nostril)¹, one should stir up the coiled one (Kuṇḍalī²),³ Even for one who has entered the mouth of death, where is the fear of death for him?

1. Blocking the right nostril with the thumb of the right-hand, slowly inhale through the left nostril (filling the lungs completely), retain the breath to the extent of one's capability, then, blocking the left nostril with the forefinger of the right-hand, exhale through the right nostril gently (both inhalation and exhalation of the breath must be long and subtle).

2. Kuṇḍalī (कुण्डली) “the coiled one” is the Sun, and Kuṇḍalini (कुण्डलिनि) the “one not coiled” (i.e., straight), is the Sun's ray, which, when “stirred up,” becomes detached and stretches out (up the suṣumṇā) towards the Moon (skull).

3. § 94(a) only expresses half of the practise of nāḍī-śodhana (Cleansing the Nāḍīs), this verse seems to expound nāḍī-śodhana in an abbreviated form, which the reader (in a yogic environment) is expected to know or find out.

The practise of nāḍī-śodhana:

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥ ७ ॥

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet || 7 ||

The yogi seated in Padmāsana should fill (the breath) with the moon (left nostril), retaining (the breath) as much as one can, and then again release (the breath) with the sun (right nostril).²

1. After exhalation, pause the breath to the extent of one's capability, before inhaling again.
2. Eventually, over time and practise, one will experience the rise of energy up to the top of the skull during kumbhaka, and also, during the pause of breath at the end of exhalation, one will experience this rise of energy.

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।
विधिवत् कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥ ८ ॥

prāṇaṃ sūryeṇa cākṛṣya pūrayedudaraṃ śanaiḥ |
vidhivat kumbhakaṃ kṛtvā punaścandreṇa recayet || 8 ||

Having drawn the breath in with the sun (right nostril), the yogi should slowly fill the abdomen, (and) according to the method', perform breath retention, and then again, should release (the breath) by the moon (left nostril).

1. Retaining the breath to the extent of one's capability.

2. प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

prātarmadhyandine sāyamardharātre ca kumbhakān |
śanairāśītiparyantaṁ caturvāraṁ samabhyaset || 11 ||

11. One should gently practise the breath retentions up to eighty times¹, four times a day; in the morning², at midday, in the evening³, and at midnight.⁴

1. One should practise kumbhaka gently up to eighty times, at each of the four times of day.
2. At the time which straddles dawn, up to three ghaṭikā's (72 minutes).
3. At the time which straddles dusk, up to three ghaṭikā's (72 minutes).
4. At midnight, within the span of two muhūrta's (within a span of 96 minutes from midnight).

एतद् एव परं गुह्यं कथितं तव पार्वति ।
वज्रासनगतो नित्यं मासार्धं तु समभ्यसेत् ॥ ९५ ॥

etad eva paraṁ guhyaṁ kathitaṁ tava pārvati |
vajrāsanagato nityaṁ māsārdhaṁ tu samabhyaset || 95 ||

95. O Pārvati, this indeed is the supreme secret that has been told to you. One who is seated in Vajrāsana should constantly practise (this) for a month and a half¹.

1. In relation to the duration of this practise, § 2.10(d) of the haṭhayogapradīpikā states:

शुद्धा नाडि-घणा भवन्ति यमिनां मास-त्रयादूर्ध्वतः ॥ १० ॥

śuddhā nāḍi-ghaṇā bhavanti yamināṁ māsa-trayādūrdhvataḥ || 10 ||

10. For those who are disciplined, practicing self-control, the mass of energy channels in the body become cleansed after a month, or upwards to three months.

वायुना ज्वलितो वह्निः कुण्डलीम् अनिशं दहेत् ।
संतप्ता साग्निना नाडी शक्तिस् त्रैलोक्यमोहिनी ॥ ९६ ॥

vāyunā jvalito vahniḥ kuṇḍalīm anīśaṁ dahet |
saṁtaptā sāgninā nāḍī śaktis trailokyamohinī || 96 ||

96. The fire, kindled and ignited by the breath¹, perpetually burns the Kuṇḍalī. The channel, inflamed and heated by this fire, is the energy and power deluding the three worlds².

1. Elemental power generated by the breath.
2. Physical, Subtle and Causal.

प्रविशेद् वज्रदण्डे तु सुषुम्णावदनान्तरे ।
वयुना वह्निना सार्धं ब्रह्मग्रन्थिं भिनत्ति सा ॥ ९७ ॥

praviśed vajradaṇḍe tu suṣumṇāvadanāntare |
vayunā vahninā sārdhaṁ brahmagranthiṁ bhinatti sā || 97 ||

97. (The energy) should enter into the Vajra Daṇḍa (spinal column) through the opening of the Suṣumṇā (central energy channel). Together with the wind (of the breath), the fire (of spiritual energy) breaks through, piercing the Brahmagranthi (the psychic knot at the base of the spine).

विष्णुग्रन्थिं ततो भित्त्वा रुद्रग्रन्थौ च तिष्ठति ।
ततस् तु कुम्भकैर् गाढं पूरयित्वा पुनः पुनः ॥ ९८ ॥

viṣṇugranthiṁ tato bhittvā rudragranthau ca tiṣṭhati |
tatas tu kumbhakair gāḍhaṁ pūrayitvā punaḥ punaḥ || 98 ||

98. Having pierced through the Viṣṇugranthi and then the Rudragranthi, one remains focused on them, thereafter, one should repeatedly fill (the channels) deeply with Kumbhaka (breath retention) saturating (these channels) again and again.

तथा अभ्यसेत् सूर्यभेदं उज्जयिणीं चापि शीतलीम् ।
भस्त्रां च सहितं नाम स्यात् कुम्भकचतुष्टयम् ॥ ९९ ॥

tathā abhyaset sūryabhedam ujjāyīṁ cāpi śītalīm |
bhastrāṁ ca sahitaṁ nāma syāt kumbhakacatuṣṭayam || 99 ||

99. Likewise, one should practise Sūrya Bheda, Ujjāyī, and Śītalī, along with Bhastrikā. These are known as the four types of Kumbhaka.

बन्धत्रयेण संयुक्तः केवलः प्राप्तिकारकः ।
अथास्य लक्षणं सम्यक् कथयामि समासतः ॥ १०० ॥

bandhatrayeṇa saṁyuktaḥ kevalaḥ prāptikārakaḥ |
athāsyā lakṣaṇaṁ samyak kathayāmi samāsataḥ || 100 ||

100. Combined with the three bandhas (mūla, uḍḍīyana and jālandhara), Kevala Kumbhaka leads to attainment. Now, briefly in summary I will properly explain its characteristics.

एकाकिना समुपगम्य विविक्तदेशं प्राणादिरूपम् अमृतं परमार्थतत्त्वम् ।
स्वल्पाशिना धृतिमता परिभावनीयं संसाररोगहरम् औषधम् अद्वितीयम् ॥ १०१ ॥

ekākinā samupagamya viviktadeśaṁ prāṇādirūpam amṛtaṁ paramārthatattvam |

svalpāśinā dhṛtimatā paribhāvanīyaṃ saṃsārarogaharam auśadham advitīyam || 101 ||

101. Alone, by oneself, having approached a secluded place, the original form of Prāṇa (the source of the upward moving elemental power of the breath) is the immortal nectar, the supreme reality and ultimate truth. By one who eats little and is steadfast, this should be contemplated, the unparalleled medicine that cures the disease of worldly existence¹.

1. The cycle of birth and death.

सूर्यनाड्या समाकृष्य वायुम् अभ्यासयोगतः ।
विधिवत् कुम्भकं कृत्वा रेचयेच् शीतरश्मिना ॥ १०२ ॥

sūryanāḍyā samākṛṣya vāyum abhyāsayogataḥ |
vidhivat kumbhakaṃ kṛtvā recayec chītarāśminā || 102 ||

102. Drawing in the breath through the solar (right nostril) channel (sūryanāḍī) by the practise of yoga, and having properly performed Kumbhaka (breath retention), one should exhale, releasing air out through the cool ray (moon channel, of the left nostril).

उदरे वातदोषघ्नं कण्ठदोषं निहन्ति च ।
मुहुर् मुहुर् इदं कार्यं सूर्यभेदम् उदाहृतम् ॥ १०३ ॥

udare vātadoṣaghnaṃ kaṇṭhadoṣaṃ nihanti ca |
muhur muhur idaṃ kāryaṃ sūryabhedam udāhṛtam || 103 ||

103. This cures the wind disorder in the abdomen and also removes throat ailments. This Sūrya Bheda should be practised repeatedly as stated (above).

नाडीभ्यां वायुं आकृष्य कुण्डल्याः पार्श्वयोः सुधीः ।
धारयेद् उदरे योगी रेचयेद् इडया पुनः ॥ १०४ ॥

nāḍibhyāṃ vāyum ākṛṣya kuṇḍalyāḥ pārsvayoḥ sudhīḥ |
dhārayed udare yogī recayed iḍayā punaḥ || 104 ||

104. A wise yogi should draw the breath in through (both nostril) channels, having drawn and pulled (the air) in (simultaneously through both) sides (generating) the Kuṇḍalinī (energy), he should hold and retain it in the abdomen (for as long as he is able), and then exhale through the Iḍā (the left nasal channel).

कण्ठे कफादिदोषघ्नं शरीराग्निविवर्धनम् ।
शिरोजलोदराधातुगतरोगविनाशनम् ॥ १०५ ॥

kaṇṭhe kaphādidoṣaghnaṃ śarīrāgnivivardhanam |

śirojalodarādhātugatarogavināśanam || 105 ||

105. This increases the fire within the body and destroys phlegm-related disorders of the throat. It annihilates diseases related to the head, water in the abdomen and related tissues.

गच्छता तिष्ठता कार्यम् उज्जाय्याख्यं तु कुम्भकं ।
मुखेन वायुं सङ्गृह्य घ्राणरन्ध्रेण रेचयेत् ॥ १०६ ॥

gacchatā tiṣṭhatā kāryam ujjāyākhyam tu kumbhakam |
mukhena vāyum saṅgrhya ghrāṇarandhreṇa recayet || 106 ||

106. While moving or standing, the Kumbhaka known as Ujjāyī¹ should be performed. Having drawn the breath in through the mouth, (after holding the breath,) one should exhale (releasing the air) through (both) nostril openings.

1. Ujjāyī “to attain (or go to the state of) victory.” Within the framework of Sanskrit drama, the word “jāyī” also serves to convey śṛṅgāra rasa, the sentiment of “erotic (conjugal) love,” expressing the esoteric sense of this kumbhaka. The prefix उज्ज (ujja) “to lift or raise,” and its √ उज्ज् (ujj) “to remove, take out, extract,” implies raising the liṅgāgatirmahāmudrā.

शीतलीकरणं चेदं हन्ति पित्तं तथा ज्वरम् ॥ १०७ ॥

śītalīkaraṇam cedam hanti pittaṁ tathā jvaram || 107 ||

107. This practise of Śītalī¹ cools and destroys pitta (bile) as well as fever.

1. The practise of Śītalī Kumbhaka:

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भसाधनम् ।
शनैर्घ्राणरन्ध्राभ्यां रेचयेत्पवनं सुधीः ॥ ५७ ॥

jihvayā vāyumākṛṣya pūrvavatkuṁbhasāadhanam |
śanakaighrāṇaramdhrābhyāṁ recayetpavanam sudhīḥ || 57 ||

57. Having drawn (in) the air with the (folded) tongue,¹ as before², from this breath retention³, the wise one should release the air slowly, exhaling through the two apertures of the nose.⁴

1. Extend the tongue out from the mouth, curling the sides up and inwards, forming a tube.
2. As described before, in sītākārī kumbhaka.
3. Holding the breath to one's capacity.
4. Slowly exhaling out through both nostrils.

Haṭhayogapradīpikā of Svātmārāma.

स्तनयोर् अथ भस्त्रेव लोहकारस्य वेगतः ।
रेचयेत् पूरयेद् वायुं आश्रमं देहगं धिया ॥ १०८ ॥

stanayor atha bhastreva lohakārasya vegataḥ |
recayet pūrayed vāyūm āśramaṃ dehagaṃ dhiyā || 108 ||

108. Then, like bellows (of a blacksmiths forge) heating iron in rapid motion, one should exhale and inhale air, intelligently moving (the energy) through the body's pathways.

यदा श्रमो भवेद् देहे तदा सूर्येण पूरयेत् || १०९ ||

yadā śramo bhaved dehe tadā sūryeṇa pūrayet || 109 ||

109. When fatigue occurs in the body, then one should inhale and fill (the lungs) with air through the solar channel (right nostril).

कण्ठसंकोचनं कृत्वा पुनश् चन्द्रेण रेचयेत् |
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् || ११० ||

kaṇṭhasaṃkocanaṃ kṛtvā punaś candreṇa recayet |
vātapitttaśleṣmaharaṃ śarīrāgnivivardhanaṃ || 110 ||

110. After constricting the throat, one should again exhale through the moon channel (of the left nostril). It increases the fire within the body, and removes disorders of wind (vāta), bile (pitta), and phlegm (śleṣma).

कुण्डलीबोधकं वक्रभावघ्नं सुखदं शुभम् |
ब्रह्मनाडीमुखे संस्थं कफाद्यर्गलनाशनम् || १११ ||

kuṇḍalībodhakaṃ vakrabhāvaghnaṃ sukhadaṃ śubham |
brahmanāḍīmukhe saṃsthaṃ kaphādyargalanāśanaṃ || 111 ||

111. Awakening and arousing the Kuṇḍalī¹, whose form resides at the mouth of the Brahmanāḍī, destroys its twisted nature², which brings happiness³ and is auspicious⁴, which also destroys the flowing down of phlegm (kapha) and other impurities.

1. The 'coiled one.'

2. By straightening.

3. The feeling of happiness arising with each breath.

4. Which is an auspicious "sign" that the Kuṇḍalī is uncoiling and moving up the channel of the Suṣumṇā by the elemental power of the breath.

सम्यग् गात्रसमुद्भूतं ग्रन्थित्रयविभेदकम् |
विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्व इदम् || ११२ ||

samyag gātrasamudbhūtaṃ granthitrayavibhedakam |

viśeṣenaiva kartavyaṃ bhastrākhyam kumbhakaṃ tv idam || 112 ||

112. Properly arising¹, it breaks through the three knots, emerging from the body². Indeed, (now) the Kumbhaka, known as Bhastrikā, should especially be performed.

1. Up the Suṣumṇā.

2. Above the skull.

बन्धत्रयम् अथेदानीं प्रवक्ष्यामि यथार्थवत् ।
नित्यं कृतेन येना 'सौ वायोर् जयम् अवाप्नुयात् ॥ ११३ ॥

bandhatrayam athedānīm pravakṣyāmi yathārthavat |
nityaṃ kṛtena yenā 'sau vāyor jayam avāpnuyāt || 113 ||

113. Now, at this time I will now properly explain the three bandhas, by which one who regularly practises them can surely achieve victory by conquering the vāyu¹.

1. Elemental power of the breath.

चतुर्णाम् अपि भेदानां कुम्भके समुपस्थिते ।
बन्धत्रयम् इदं कार्यं वक्ष्यमाणं मया स्फुटम् ॥ ११४ ॥

caturṇām api bhedānām kumbhake samupasthite |
bandhatrayam idaṃ kāryaṃ vakṣyamāṇaṃ mayā sphuṭam || 114 ||

114. When Kumbhaka (breath retention) occurs in the four types (of Pranayama), this trio of bandhas should be performed, which I will clearly explain.

प्रथमो मूलबन्धस् तु द्वितीय उड्डियानकः ।
जालन्धरस् तृतीयस् तु लक्षणं कथयाम्य अहम् ॥ ११५ ॥

prathamo mūlabandhas tu dvitīya uḍḍiyānakḥ |
jālandharas tṛtīyas tu lakṣaṇaṃ kathayāmy aham || 115 ||

115. The first is Mūla Bandha, the second is Uḍḍiyāna Bandha, and the third is Jālandhara Bandha. I will explain their characteristics indeed.

गुदं पाष्ण्या तु संपीड्य वायुं आकुञ्चयेद् बलात् ।
वारं वारं तथा चोर्ध्वं समायाति समीरणः ॥ ११६ ॥

gudaṃ pārṣṇyā tu saṃpīḍya vāyū ākuñcayed balāt |
vāraṃ vāraṃ tathā cordhaṃ samāyāti samīraṇaḥ || 116 ||

116. Compressing the anus with the heel of the foot, and forcefully contracting the perineum. Thus, in this way, the (elemental power of the breath) (vāyū) ascends upwards time and time again.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ११७ ॥

prāṇāpānau nādabindū mūlabandhena caikatām |
gatvā yogasya saṁsiddhiṁ yacchato nātra saṁśayaḥ || 117 ||

117. By the practise of Mūla Bandha, Prāṇa and Apāna, along with Nāda^{1,2,3} and Bindu⁴, attain unity. (This practise) bestows perfection of yoga, in this, there is no doubt.

1. श्री आदिनाथेन सपादकोटिलयः प्रकारः कथिता जयन्ति ।
नादानुसंधानकमेव धान्यं मन्यामहे रतर्नसंलयानाम् ॥

śrī ādināthena sapādakoṭīlayaḥ prakāraḥ kathitā jayanti |
nādānusandhānakameva dhānyaṁ manyāmahe ratarnsaṁlayānām ||

- Vārāhī Tantra

By Śrī Ādi Nātha, the method of merging (the mind) into the highest pinnacle of dissolution is declared; (by which) they (who practise this¹) attain victory². We consider only the pursuit of the inner sound³ to be valuable^{4,5} for those fully absorbed in complete dissolution (of the mind).

1. Holding the sound (anāhata-nāda) within the mind.
2. Samādhi.
3. The mind completely absorbed in following the inner-sound.
4. "The mind is the sovereign over the senses, and indeed, the breath is the sovereign over the mind. The breath, in turn, is governed by absorption, and this absorption is fundamentally reliant on the inner sound" - Verse 29, Chapter IV (On Samādhi), Haṭha Yoga Pradīpikā.
5. "By Śrī Ādi Nātha, one-and-a-quarter crore methods of trance have been declared, all of which prevail. Among these, we regard the deep meditative investigation into the unstruck sound as the sole and foremost method of absorption" - Verse 66, Chapter IV (On Samādhi), Haṭha Yoga Pradīpikā.

2. अथ निष्पत्ति-अवस्था रुद्र-गरन्धिं यदा भित्त्वा शर्व-पीठ-गतः अनिलः ।
निष्पत्तौ वैणवः शब्दः कवणद-वीणा-कवणो भवेत् ॥ ७६ ॥

Atha niṣpatti-avasthā rudra-granthiṁ yadā bhittvā śarva-pīṭha-gataḥ anilaḥ |
Niṣpattau vaiṇavaḥ śabdaḥ kvaṇad-vīṇā-kvaṇo bhavet || 76 ||

Then, in the state of emergence¹, when the Rudra knot is pierced and the vāyu² has entered the seat of Śarva³, then in that state of emergence, a Vaiṇava⁴ sound, resembling the resonant sound of a ringing vīṇā⁵, is produced.

Verse 76, Chapter IV (On Samādhi), Haṭha Yoga Pradīpikā.

1. Or state of attainment.
2. Elemental power of the breath.
3. The third eye of Śivā, within the skull.
4. The high-pitched sound produced from a bamboo flute.
5. A lute or harp-style instrument with vibrating strings and resonating sound chamber (the Rudra Veena is implied).

3. The ten sounds of नादानुसन्धान (nādānusandhāna), as described in the haṃsopaniṣat, are listed in order as follows:

1. Cīṇiti (चिणिति): The first sound, described as the high-pitched buzzing sound similar to that of bees.
2. Cīṇicīṇīti (चिणिचिणीति): The second sound, indicating a further intensified buzzing sound of bees.
3. Ghaṇṭānāda (घण्टानाद): The third sound, resembling the ringing of a large bell (from high above).
4. Śaṅkhanāda (शङ्खनाद): The fourth sound, akin to the blowing of a conch.
5. Tantrīnāda (तन्त्रीनाद): The fifth sound, similar to the playing of a string instrument (the tantrī vīṇā).
6. Tālanāda (तालनाद): The sixth sound, reminiscent of (bronze) cymbals being struck together.
7. Veṇunāda (वेणुनाद): The seventh sound, comparable to the sound of a flute.
8. Bherīnāda (भेरीनाद): The eighth sound, resembling the sound of a drum.
9. Mrdaṅganāda (मृदङ्गनाद): The ninth sound, similar to the sound produced by the two-headed Mrdaṅga drum.
10. Meghanāda (मेघनाद): The tenth sound, akin to the loud rumbling sound of thunder (the “roar of clouds”).

N.B. One may also add the chirping sounds of चीरवाकी (cīravākī), the “sounds of a cricket,” which occurs approximately in-between sounds two and three of the haṃsopaniṣat; and also तन्त्रीघोष (tantrīghoṣa), which refers to the “sounds of a zither-stick,” which is the eka-tantrī vīṇā, a tube-zither vīṇā (closely related to the one-stringed alapini vīṇā), which corresponds to (being one and the same as) sound five of the haṃsopaniṣat; and दावनिर्घोष (dāvanirghoṣa), which refers to the “sounds of a forest-fire,” which occurs approximately between sounds nine and ten of the haṃsopaniṣat (see Jayaratha’s commentary Tantrālokaṭīkā on Abhinavagupta’s Tantrāloka). This carries the राव (rāva) “resonance” of nāda to twelve different distinctive sounds.

4. बिन्दु (bindu), the point of light perceived in meditation.

कुम्भकान्ते रेचकादौ कर्तव्यस् तूड्डियानकः ।
बद्धो येन सुषुम्णायां प्राणस् तूड्डियते यतः ॥ ११८ ॥

kumbhakānte recakādaḥ kartavyas tūḍḍiyanakaḥ |
baddho yena suṣumṇāyāṃ prāṇas tūḍḍiyate yataḥ || 118 ||

118. To the end of Kumbhaka and to the beginning of exhalation¹, Uḍḍiyana Bandha should be performed. By this practise, the prāṇa² is drawn up into the Suṣumṇā channel.

1. During the whole period of Kumbhaka (breath retention).
2. Upward moving elemental energy of the breath.

तस्माद् उड्डियाणाख्योऽयं योगिभिः समुदाहृतः ।
उड्डियानं तु सहजं गुरुणा कथितं सदा ॥ ११९ ॥

tasmād uḍḍiyanākhyo ‘yaṃ yogibhiḥ samudāhṛtaḥ |
uḍḍiyanam tu sahajaṃ guruṇā kathitaṃ sadā || 119 ||

119. Therefore, this is called the 'flying up' (Uḍḍiyana) Bandha by yogis. Indeed, (the term) 'flying up' (Uḍḍiyana) is always naturally (or innately) explained by the guru.

अभ्यसेत् सततं यस् तु वृद्धोऽपि तरुणायते ।
नाभेरुर्ध्वमधश् चापि प्राणं कुर्यात् प्रयत्नतः ॥ १२० ॥

abhyaset satataṃ yas tu vṛddho 'pi taruṇāyate |
nābher urdhvam adhaś cāpi prāṇaṃ kuryāt prayatnataḥ || 120 ||

120. He who constantly practises this, even when old, becomes youthful. With effort, one should diligently move the prāṇa (energy) upwards from the navel and also (back) downwards¹.

1. Constantly moving the prāṇa up and down the central energy channel of the spine.

षण्मासम् अभ्यसेन् मृत्युं जयत्य् एव न संशयः ।
पूरकान्ते ऽपि कर्तव्यो बन्धो जालन्धराभिधः ॥ १२१ ॥

ṣaṇmāsam abhyasen mṛtyuṃ jayaty eva na saṃśayaḥ |
pūrakānte 'pi kartavyo bandho jālandharābhidhaḥ || 121 ||

121. Indeed, without a doubt, one who practises this for six months conquers death. At the end of inhalation (pūraka), Jalandhara bandha should also be performed.

कण्ठसंकोचरूपो ऽसौ वायुर् मार्गनिरोधकः ।
कण्ठम् आकुञ्च्य हृदये स्थापयेद् दृढम् इच्छया ॥ १२२ ॥

kaṇṭhasaṃkocarūpo 'sau vāyur mārganirodhakaḥ |
kaṇṭham ākuñcya hṛdaye sthāpayed dṛḍham icchayā || 122 ||

122. This throat constriction technique blocks the (descending) path of the vital air. By contracting the throat, one should firmly place it¹ in the heart,² as desired (by will).

1. The udāna-wind, which rises up past the throat, and into the heart of the cerebral centre.

2. The heart of Śiva:

नाभिमध्ये स्थितो ब्रह्मा हृदि मध्ये तु माधवः ।
शिरसि शङ्करो ज्ञेया त्रिस्थानं मुक्तिदं स्मृतं ॥ ३४ ॥

nābhimadhye sthito brahmā hṛdi madhye tu mādhabaḥ |
śirasi śaṅkaro jñeyā trīsthānaṃ muktidaṃ smṛtaṃ || 34 ||

34. In the navel's centre is situated Brahmā, in the heart's centre is indeed Mādhava (Viṣṇu), and in the head is known to reside Śaṅkara (Śiva). These three places are considered to bestow liberation.

बन्धो जालन्धराख्यो ऽयं अमृतो व्ययकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचनेन च ॥ १२३ ॥

bandho jālandharākhyo 'yaṃ amṛto vyayakāraḥ |
adhaṣtāt kuñcanenāśu kaṇṭhasaṃkocanena ca || 123 ||

123. This is called the 'water-holding' (Jālandhara) 'damming up' (Bandha), the creator of immortality. By quickly contracting the throat, this constriction (prevents Prāṇa flowing back down) below.

मध्यमाभ्रमणेन स्यात् प्राणो ब्रह्मणाडिगः ॥ १२४ ॥

madhyamābhramaṇena syāt prāṇo brahmanāḍigaḥ || 124 ||

124. By the intermediate¹ rotation of the (breaths elemental power up and down the) middle (channel) (madhyamā), the Prāṇa² moves into (and up) the Brahmanāḍī (channel of Brahma).

1. By the intermediate action of both breaths (inhalation and exhalation).

2. Upward moving elemental energy of the breath.

वज्रासनस्थितो योगि चालयित्वा तु कुण्डलीम् ।
कुर्याद् अनन्तरं भस्त्रां कुण्डलीम् आशु बोधयेत् ॥ १२५ ॥

vajrāsanaṣṭhito yogi cālayitvā tu kuṇḍalīm |
kuryād anantaraṃ bhastrāṃ kuṇḍalīm āśu bodhayet || 125 ||

125. A yogi seated in Vajrāsana, having stirred up the Kuṇḍalinī, should then immediately perform Bhastrikā (the bellows-blower)¹ to quickly arouse the Kuṇḍalinī.

1. For the effects of Bhastrikā, see footnote 2 of verse 185 (goṭikā bandha).

भिद्यन्ते ग्रन्थयो वंशे तप्तलोहशलाकया ।
तथैव पृष्ठवंशे स्याद् ग्रन्थिभेदस् तु वायुना ॥ १२६ ॥

bhidante granthayo vaṃśe taptaloḥaśalākayā |
tathaiva pṛṣṭhavaṃśe syād granthibhedas tu vāyunā || 126 ||

126. (Just as the) nodes in (the channel of a) bamboo (stalk) are broken (through) by a heated iron rod. Indeed, in this same manner, by the prāṇa¹, the knots within the cavity of the spinal column are broken (through by the heated Prāṇa).

1. Upward elemental power of the breath.

पिपीलिका यथा लग्ना कण्डूस् तत्र प्रवर्तते ।
सुषुम्णायां तथा 'भ्यासात् सततं वायुना भवेत् ॥ १२७ ॥

pipilikā yathā lagnā kaṇḍūs tatra pravartate |
suṣumṇāyāṃ tathā 'bhyāsāt satataṃ vāyunā bhavet || 127 ||

127. As an ant clinging (to the skin) causes itching (when it crawls), In the same manner, from constant practise with the elemental power of the breath (Prāṇa) (moving up and down) within the Suṣumṇā brings about (the same tingling) sensation.

रुद्रग्रंथिं ततो भित्त्वा सैवायाति शिवात्मकम् ।
चन्द्रसूर्यौ समौ कृत्वा तयोर् योगः प्रवर्तते ॥ १२८ ॥

rudragranthiṃ tato bhittvā saivāyāti śivātmakam |
candrasūryau samau kṛtvā tayor yogaḥ pravartate || 128 ||

128. Having pierced the Rudragranthi, (one) attains the nature of Śivā. Balancing the moon and sun, their union commences.

गुणत्रयाद् अतीतः स्याद् ग्रन्थित्रयविभेदकः ।
शिवशक्तिसमायोगाज् जायते परमा स्थितिः ॥ १२९ ॥

guṇatrayād atītaḥ syād granthitrayavibhedakaḥ |
śivaśaktisamāyogāj jāyate paramā sthitiḥ || 129 ||

129. Transcending the three (binding forces) of material nature¹, breaker of the three knots; from the union of Śivā and Śakti, the supreme state is born.

1. Properties residing in a substance (the three Guṇa). See Chapter 3, Verses 27 to 30 and Chapter 14, Verses 5 to 27 of the Bhagavad-Gītā.

यथा करी करेणैव पानीयं प्रपिबेत् सदा ।
सुषुम्णावक्त्रनलिनं पवमानं ग्रसेत् तथा ॥ १३० ॥

yathā karī kareṇaiva pānīyaṃ prapibet sadā |
suṣumṇāvaktranalinam pavamānaṃ graset tathā || 130 ||

130. Just as an elephant imbibes water through its trunk, so thus, in that same manner, one should always draw in the Prāṇa¹ through the orifice of the Suṣumṇā (central channel), (which is like the stem of a) water lily.

1. Upward elemental power of the breath.

वज्रदण्डेन सम्भूता मणयश्चैकविंशतिः ।
सुषुम्णायां स्थिताः सर्वे सूत्रे मणिगणा इव ॥ १३१ ॥

vajradaṇḍena sambhūtā maṇayaś caikaviṁśatiḥ |
suṣuṃṇāyāṃ sthitāḥ sarve sūtre maṇigaṇā iva || 131 ||

131. Twenty-one gems¹ arise from the Vajra² Daṇḍa (spinal column),³ all situated in the Suṣuṃṇā, like beads strung on a thread.

1. The word 'gem', from the Latin 'gemma' "a swelling bud" (which arises and blooms); cognate with Proto-Indo-European 'gemb' "to bud, to sprout."
2. The word 'vajra' describes the elemental power of the breath in terms of 'lightning' energy which rapidly flows up the Vajra Daṇḍa, the 'thunderbolt staff' (of the spinal column).
3. In regard to the "twenty-one gems" which "arise from the Vajra Daṇḍa (spinal column)," this garland of twenty-one gems represents the twenty-one Prajāpatīs, which collectively form the Hiraṇyagarbha (shining womb of all creation).

Quote: "You are the destroyer of all, the creator of all; you are the very Hiraṇyagarbha; you are the progenitor of creation in the form of Dakṣa and the other Prajāpatīs; you are Indra (the king of the gods), you are Hayagrīva the steed-necked incarnation of Viṣṇu; you are the arrow (Viṣṇu himself, as he became such in the hands of Mahādeva at the burning of Tripura); you are the lord of the universe; you are the mouth of Viṣṇu; you are the four-faced Padmaja; you are the Brāhmaṇa (i.e., wise), you are Agni, Pavana, etc. (i.e., the presiding deity of every object in the universe)."

1. Shining womb of all creation.

Section XXIII, Astika Parva, Adi Parva, Mahābhārata. English translation by His Divine Grace, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

The twenty-one Prajāpatīs: 1. Brahmā, 2. Rudra, 3. Manu, 4. Dakṣa, 5. Bhṛgu, 6. Dharma, 7. Tapa, 8. Yama, 9. Marīci, 10. Aṅgiras, 11. Atri, 12. Pulastya, 13. Pulaha, 14. Kratu, 15. Vasiṣṭha, 16. Parameṣṭhi, 17. Sūrya, 18. Candra, 19. Kardama, 20. Krodha, and 21. Vikṛita.

N.B.* Wearing the garland of twenty-one Prajāpatīs is achieved by "placing the finger of One's intellect through the ring of truth," i.e., by One's lucid consciousness (in the vehicle of the light-body) passing over the threshold of life-and-death into the mouth of the Hiraṇyagarbha.

मोक्षमार्गे प्रसिद्धा सा सुषुम्णा विश्वधारिणी ।
यत्र वै निर्जितः कालश् चन्द्रसूर्यनिबन्धनात् ॥ १३२ ॥

mokṣamārge prasiddhā sā suṣuṃṇā viśvadhāriṇī |
yatra vai nirjitaḥ kālaś candrasūryanibandhanāt || 132 ||

132. The Suṣuṃṇā, known as the bearer of the universe, is famous as the path of liberation, where time is conquered due to the restraint of the moon and sun.

आपूर्य कुम्भितो वायुर् बाहिर् नो याति साधकैः ॥ १३३ ॥

āpūrya kumbhito vāyur bahir no yāti sādhakaiḥ || 133 ||

133. Having completely filled the breath (and held it) in Kumbhaka, (the air is) not (allowed to) exit externally by adepts.

पुनः पुनस् तद्वद् एतत् पश्चिमद्वारलक्षणम् ।
पूरितस् तु नवद्वारैर् ईषत् कुम्भकतां गतः ॥ १३४ ॥

punaḥ punas tadvad etat paścimadvāralakṣaṇam |
pūritas tu navadvāir īṣat kumbhakatāṃ gataḥ || 134 ||

134. Again and again, just like that (by sipping in repeated breaths')², the western gate marked³ by the (mystical circle of the Śāmbhava state appears). And by subtle (exertion)⁴, (the Prāṇa is prevented from escaping out) through the nine gates (of the body), and the state of Kumbhaka is attained.

1. By repeatedly sipping in smaller breaths in through both nostrils and binding them to the original breath retention.

2. This describes the practise of 'kumbhāntara-śṛṅkhalā' ("a linked sequence of inhaled breaths during a breath retention"). See verses 173-183 of the Kumbhaka-paddhatiḥ of Raghuvīra.

3. Visibly marked.

4. The subtle exertion of sipping in small amounts of air from time to time to keep the lungs full of air during kumbhaka.

प्रविशेत् सर्वगात्रेषु वायुः पश्चिममार्गतः ।
रेचके क्षीणतां याते पूरकं शोषयेत् सदा ॥ १३५ ॥

praviśet sarvagātreṣu vāyuḥ paścimamārgataḥ |
recake kṣīṇatāṃ yāte pūrakaṃ śoṣayet sadā || 135 ||

135. The (energy of the) breath should enter all the body parts from the western path¹. Having reached (the stage of) diminution (reduction or decay) in exhalation, one should always (sip in and) absorb (more air by) inhalation².

1. Through the Suṣumṇā (a yogin practicing this pranayama faces towards the East, with 'back towards the West').

2. To retain the maximum amount of air within the lungs during kumbhaka.

स एव नाथसंकेतः सिद्धसंकेतलक्षणः ॥ १३६ ॥

sa eva nāthasaṃketaḥ siddhasaṃketalakṣaṇaḥ || 136 ||

136. He alone is the master of the meeting place, characterized by these signs of perfection.

गुरुप्रसादान्मरुदेव साधितस्तेनैव चित्तं पवनेन साधितम् ।
स एव योगी स जितेन्द्रियः सुखी ।
मूढाः न जानन्ति कुतर्कवादिनः ॥ १३७ ॥

guruprasādān marud eva sādhitas tenaiva cittam pavanena sādhitam |
sa eva yogī sa jitendriyaḥ sukhī |
mūḍhā na jānanti kutar kavādinaḥ || 137 ||

137. By the grace of the guru, the breath is mastered; and by that alone, the mind is controlled. He, that yogi having conquered the senses is happy and blissful; those who argue (discussing opposing viewpoints), are fools¹ who do not understand (this truth).

1. In this context, a fool is one who is immature, which implies not full-grown (above the skull), and without wisdom.

चित्तं हि नष्टं यदि मारुते स्यात् तत्र प्रतीतो मरुतोऽपि नाशः |
न चेदिदं स्यान् न तु तस्य शास्त्रं नात्मप्रतीतिर् न गुरुर् न मोक्षः || १३८ ||

cittam hi naṣṭam yadi mārute syāt tatra pratīto maruto 'pi nāśaḥ |
na ced idaṁ syān na tu tasya śāstraṁ nātmapratītir na gurur na mokṣaḥ || 138 ||

138. Indeed, it is the mind that is destroyed by the breath; certainly, under those circumstances, elimination of even the breath (itself) may be experienced¹. If this were not so, then, there would be no scripture, no realisation of the self, no guru, and no liberation.

1. During Kevala Kumbhaka (when inhalation and exhalation are both completely suspended).

तुम्बिका रोधिता यद्वद् बलादाकर्षति ध्रुवम् |
ब्रह्मनाडी तथा धातून् सन्तताभ्यासयोगतः || १३९ ||

tumbikā rodhitā yadvad balād ākarṣati dhruvam |
brahmanāḍī tathā dhātūn santatābhyāsayogataḥ || 139 ||

139. Certainly, just as a gourd forcibly draws water (from the body of the plant, damming the water up) inside itself, so similarly, through continuous practise of yoga¹, one draws the dhātu (primary fluid²) (up) through the Brahmanāḍī (into the skull).³

1. In this description, 'Yoga,' also, importantly includes the practise of Jālandhara Bandha (refer back to verses 122 and 123).

2. The primary 'energy' generated by the breath which 'flows like water.'

3. This is the परिचय (paricaya) "accumulation" stage:

परचय जोगी उनमन खेला |
अहनिसि इच्छ्या करै देवता स्यूं मेला |
खिन खिन जोगी नांना रूप |
तब जांनिबा जोगी परचय सरूप || १३८ ||

paracaya jogī unamana khelā |
ahanisi īchyā karai devatā syū melā |
khina khina jogī nānā rūpa |

138. The Yogi in the accumulation stage, steadfast and determined (unmoved, firm and indifferent¹), wishing every day to unite with the divine; again, and again², assuming many forms, passes over to another place,³ crossing over, the Yogi is seen in his true, great form.

1. Indifferent (mindless) to the physical world.
2. Again, and again, suspending the breath (in Kumbhaka), perceiving the seed of yoga (when open, this pole-star of light is an eternal gateway).
3. Crossing over, from the physical through the subtle to the causal (हिरण्यगर्भ hiraṇyagarbha, the “Shining Womb of all creation”).

Śabadī 138 of the gorakhbāṇī (The Sayings of Gorakṣanātha).

अनेनाभ्यासयोगेन नित्यम् आसनबन्धतः ।

चित्तं विलीनतां एति बिन्दुर् नो यात्य् अधस् तथा ॥ १४० ॥

anenābhyāsayogena nityam āsanabandhataḥ ।

cittaṃ vilīnatām eti bindur no yāty adhas tathā || 140 ||

140. By this constant practise of yoga, (and also) from āsana and bandha, the mind dissolves, and the (subtle) bindu (sparkling germ¹ of light) approaches, which does not move (or) fall away from view, (remaining) exactly so.^{2,3}

1. The “seed-star of light,” sparkling “thought-gem” or sparkling “germ of light” perceived in meditation.

2. ध्रुवतारा (dhruvatārā) “the fixed, eternal pole star perceived in meditation.”

3. Chapter IV, verse 39, हठयोगप्रदीपिका (haṭhayogapradīpikā) ¹ One Who Makes a Lamp of Illumination in Front from The Union of The Sun and Moon:

तारे ज्योतिष्णि संयोज्य किञ्चिदुन्नमयेद्भ्रुवौ ।

पूर्व-योगं मनो युनजन्नुन्मनी-कारकः कण्ठगात ॥ ३९ ॥

tāre jyotiṣi saṃyojya kiñchidunnamayedbhruvau ।

pūrva-yogaṃ mano yuñjannunmanī-kāraḥ kṣaṇāt || 39 ||

Fixing the gaze on the light of a star, slightly raise the eyebrows. Focusing the mind in union (with the light) in front, leading to the unmanī² state instantly.

1. प्रदीपिका (pradīpikā) → प्र (pra) ‘forward’, ‘forth’, ‘in front’, ‘onward’, ‘before’, ‘away’ + दीप् (dīp) ‘a lamp, illumination, light’ + इक (-ika) ‘one who does or makes’ (a suffix which forms adjectives from nouns).

2. Absorbed in the light of the trans-mental fifth state.

रेचकं पूरकं कृत्वा वायुना स्थीयते चिरम् ।
नानानादाः प्रवर्तन्ते संस्रवेच् चन्द्रमण्डलम् ॥ १४१ ॥

recakaṃ pūraṃ kṛtvā vāyunā sthīyate ciraṃ |
nānānādāḥ pravartante saṃsravec candramaṇḍalam || 141 ||

141. Having performed (Kevala Kumbhaka, both) exhalation and inhalation (are suspended),¹ the breath stands still for a long time. Various sounds emerge, and (the light from within) the circle (of the rotating vortex)² of the brilliant shining one³ flows completely.

1. The union of the Sun and Moon (the two breaths).

2. See footnote 1 of verse 152. This is perceived by passing the finger of one's intellect through the ring of truth (in consummate union).

3. See footnote 6 of verse 147 ("Kālakarṣī").

नश्यन्ति क्षुत्पिपासाद्याः सर्वदोषास् तथा सदा ।
स्वरूपे सच्चिदानन्दे स्थितिम् आप्नोति केवलम् ॥ १४२ ॥

naśyanti kṣutpipāsādyāḥ sarvadoṣāś tathā sadā |
svarūpe saccidānande sthitim āpnoti kevalam || 142 ||

142. Hunger, thirst, and such disorders are thus always destroyed. One attains the state of being in one's own true nature of existence, dissolved in the pure light of consciousness of the all-encompassing transindividual power of awareness and bliss.

कथितं तु तव प्रीत्या एतद् अभ्यासलक्षणम् ।
मन्त्रो हठो लयो राजयोगान्तर्भूमिकाः क्रमात् ॥ १४३ ॥

kathitaṃ tu tava prītyā etad abhyāsalakṣaṇam |
mantra haṭho layo rājayogāntarbhūmikāḥ kramāt || 143 ||

143. In a state of joyful excitement, this definition of practise has indeed been described to you. Mantra, Haṭha, Laya and Raja Yoga are the stages in sequential order.

एक एव चतुर्थो अयम् महायोगोऽभिधीयते ॥ १४४ ॥

eka eva caturdho 'yam mahāyogo 'bhidhīyate || 144 ||

144. This pure, fourfold knowledge, this alone is called the great yoga.

श्री देव्य उवाच ।

śrī devy uvāca |

The shining goddess said:

कथयेदं महादेव योगतत्त्वं चतुर्विधम् ।
भूमिकां सिद्धसिद्धान्तां यथाभूतां क्रमान्मम ॥ १४५ ॥

kathayedam mahādeva yogatattvaṃ caturvidham |
bhūmikāṃ siddhasiddhāntāṃ yathābhūtāṃ kramān mama || 145 ||

145. O Great God, please explain this fourfold essence of yoga, the stages of accomplished doctrine as they truly are, in sequence to me.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara¹ said:

1. The word īśvara has a hidden meaning, to find it, one must break-up the Sanskrit compound to its syllables to reveal its true meaning: ईश्वर (īśvara) → ईश् (īś) + व (va) + र (ra) "Master of the air (breath) possessing the motion of amorous (love) play (which) gives bright (shining) splendour (of the great light)."

हकारेण बहिर् याति सकारेण विशेन् मरुत् ।
हंस हंसेति मन्त्रोऽयम् सर्वजीवा जपन्ति तम् ॥ १४६ ॥

hakāreṇa bahir yāti sakāreṇa viśeṇ marut |
haṃsa haṃseti manthro 'yam sarvajīvā japanti tam || 146 ||

146. Through 'ha' (ह), the breath goes out, and through 'sa' (स), it enters in (to the body). This mantra, 'haṃsa' (हंस), is chanted by all living beings.

गुरुवाक्यात् सुषुम्णायां विपरीतो भवेज्जपः ।
सोऽहं सोऽहमिति प्राप्तो मन्त्रयोगः स उच्यते ॥ १४७ ॥

guruvākyaāt suṣumṇāyāṃ viparīto bhavej japaḥ |
so 'haṃ so 'ham iti prāpto mantrayogaḥ sa ucyate || 147 ||

147. From the guru's instruction¹, (the energy of Kuṇḍalī (the coiled one²) becomes straight,) and in the reverse way, (moves up the spine) within the Suṣumṇā (central energy channel) by the repetitive chant of the (breaths) mantra (haṃsa). Thus, (by the energy of the breath) having reached (within, about and attained) union (above the skull³), liberation of the mind arises⁴, it is called mantra yoga; I am That⁵, I am That⁶.

1. There is more to this phrase than first meets the eye, the word guru describes the “Lion’s roar” which is experienced by the liberated yogin, i.e., गुरु (guru) → गृ (gur) + उ (u). गृ (gur) “to raise, to lift up,” from the √ गृह् (gr̥), गृह् (gr̥) see 1 “to call out, to invoke,” 2 “to emit or eject from the mouth,” 3 “to know, to make known, to teach” - Monier-Williams Sanskrit Dictionary.

उ (u) see 2 & 3 “a particle (a word that has a particular grammatical function but does not obviously belong to any particular part of speech) implying assent, calling, command,” 4 “call, hail, roar, bellow” & 5 “of Śivá, also of Bráhmaṇ” - Monier-Williams Sanskrit Dictionary.

2. The goddess Vakrā (वक्रा).

3. The true Śiva liṅga, worshipped by the yogin above the skull (in consummate union, expressing abhiṣeka).

4. Thus liberated by this method, one should create the moment when the voice is raised in sacrifice from her (the goddess Vakrā), as she cries out powerfully from him (the yogin).

5. This verse discusses the reversal of the ‘haṁsa’ mantra to ‘so ‘ham’, symbolising reversal and ascent of the spiritual energy of the mahānāga (महानाग) “great Serpent” ~ ‘Vakrā’ by mantra yoga.

6. Kālarāṣī. She is the Supreme Power that shines within the cavity of Brahmā.

प्रतीतिर्वायुयोगाच्च जायते पश्चिमे पथि ।

हकारेण तु सूर्योऽसौ दहकारेणन्दुरुच्यते ॥ १४८ ॥

pratītir vāyuyogāc ca jāyate paścime pathi |

hakāreṇa tu sūryo ‘sau ṭhakāreṇendur ucyate || 148 ||

148. The natural form¹ of the primary substance arises (as an offspring), born from the union of the breaths (energy) along the western path.² Indeed, through ‘ha’ (ह)³ this is the sun, and through ‘ṭha’ (ठ)⁴ this is called the moon.

1. Śiva liṅga (the rigid lingam of energy protruding above the skull).

2. The Suṣumṇā.

3. Exhalation (warm Solar breath).

4. Inhalation (cold Lunar breath).

सूर्याचन्द्रमसोरैक्यं हठ इत्यभिदीयते ।

हठेन ग्रस्यते जाड्यं सर्वदोषसमुद्भवम् ॥ १४९ ॥

sūryācandramasor aikyaṃ haṭha ity abhidīyate |

haṭhena grasyate jāḍyaṃ sarvadoṣasamudbhavam || 149 ||

149. An eruption¹ (resembling seed²) (above the skull)³, of the (energy generated by the union of the) sun and the moon; this unity, it is said, is called Haṭha. By (the practise of) Haṭha, (the breaths) in eclipse (are said to be) swallowed, all breathing ceases, all physical and mental activity (also ceases), (the) entire (body becomes) cold and rigid, (as if affected by the venomous bite of a serpent), in this union, the essence of the cognizance pleasure-giving potency (forcefully) moves up, out (above the skull) and away⁴.

1. Abhiṣeka.

2. Metaphysically, reminiscent of the ejaculation of semen (above the skull).

3. An “eruption” (resembling seed) (above the skull), this is why this is also called the ‘forceful yoga.’

4. Forcefully spurting out of the tip of the rigid lingam of energy protruding above the skull.

क्षेत्रज्ञपरमात्मानौ तयोरैक्यं यदा भवेत् ।
तदैक्ये साधिते देवि चित्तं याति विलीनताम् ॥ १५० ॥

kṣetrajñaparamātmānau tayor aikyaṃ yadā bhavet |
tadaikye sādHITE devi cittam yāti vilīnatām || 150 ||

150. When the unity of the consciousness of the transient, ever-changing physical body (kṣetrajña) and the consciousness of the first before all others (paramātmā) occurs, then, O Goddess, when that unity is accomplished, the consciousness (in the breathless state¹) stretches out from the physical body and is united together (with the paramātmā).

1. Kevala Kumbhaka (when inhalation and exhalation are both completely suspended).

पवनः स्थैर्यमायाति लययोगोदये सति ।
लयात्सम्प्राप्यते सौख्यं स्वात्मानन्दं परं पदम् ॥ १५१ ॥

pavanaḥ sthairyam āyāti layayogodaye sati |
layāt samprāpyate saukhyaṃ svātmānandaṃ paraṃ padam || 151 ||

151. When the energy of the breath stretching (up and) extending (above the skull) becomes firm and steady in union with she¹ who arises, (and abhiṣekā) is strewn from the end², absorption in the light (of samadhi occurs). Bliss of the self, (unequalled) happiness (and the) ultimate supreme state from dissolution is achieved.

1. The great serpent Vakra.

2. Of this lingam of energy.

अणिमादिपदे प्राप्ते राजते राजयोगतः ।
प्राणापानसमायोगे ज्ञेयं योगचतुष्टयम् ।
संक्षेपात् कथितं देवि नान्यथा शिवभाषितम् ॥ १५२ ॥

aṇimādipade prāpte rājate rājayogataḥ |
prāṇāpānasamāyoge jñeyaṃ yogacatuṣṭayam |
saṃkṣepāt kathitaṃ devi nānyathā śivabhāṣitam || 152 ||

152. In the state of aṇimā¹ and the like^{2,3,4}, having attained (it), one shines from the Rāja Yoga. In the union⁵ of prāṇa (the Moon) and apāna (the Sun), (this) should be known as the fourfold yoga⁶. O Goddess, (this) is described in brief, not otherwise, as spoken by Śiva.

1. The experience of becoming infinitesimally small, i.e., the liberation of one's lucid consciousness (in the vehicle of the light body) being impelled into, and passing through the (axle hole of the) Kālacakra "wheel of time," having a connection and linkage with the supreme soul (mokṣa bhava, also known as sukha bhava) within the cavity of Brahṁā, to perceive the

light of samādhi within the upside-down well, or a-mṛ'ta kuṇḍa, i.e., अमृत (a-mṛ'ta) "go through, cross over (to) not die"

+ कुण्ड (kuṇḍa) "(bowl shaped) well of water," the hiraṇya-garbhā "Shining Womb (of all creation)" or "well of souls."

2. Experiencing the rise of the serpent energy and energetic halo symbolised by the Nāga's spread hood.

3. Experiencing the Lion's roar of the goddess Vākṛā

4. Experiencing the rigid lingam of energy protruding above the skull, and abhiṣeka (forcefully spurting out).

5. Kevala Kumbhaka, the cessation of the breaths; the swallowing or eclipse of the breaths (the Moon and the Sun).

6. Sequence of "the fourfold yoga" - Mantra Yoga, Haṭha Yoga, Laya Yoga and Raja Yoga.

श्री देव्य उवाच ।

śrī devy uvāca ।

The shining goddess said:

कथय त्वं महादेव काकमर्कटयोर्मतम् ।

अन्यग्रन्थे त्वयोक्तं तु कथमेका द्वयोर्गतिः ॥ १५३ ॥

kathaya tvaṃ mahādeva kākamarkaṭayor matam ।

anyagranthe tvayoktaṃ tu katham ekā dvayor gatiḥ ॥ 153 ॥

153: Tell, O great god, make known the purpose of your (teaching of the) crow and monkey. But (on the contrary), how in another scripture spoken of by you, is the path of the two one?

ईश्वर उवाच ।

īśvara uvāca ।

Īśvara said:

सत्यमेतत्त्वयोक्तं ते कथयामि सुरेश्वरि ।

आदिनाथमहामार्ग एक एव हि नान्यथा ॥ १५४ ॥

satyam etat tvayoktaṃ te kathayāmi sureśvari ।

ādināthamahāmārga eka eva hi nānyathā ॥ 154 ॥

154. It is true, what you have said, I tell to you, O divine Queen, the great path of Ādinātha is indeed one and not otherwise.

द्विधेव सम्प्रतीयेत तज्जन्मान्तरभेदतः ॥ १५५ ॥

dvidheva sampratīyeta taj janmāntarabhedataḥ ॥ 155 ॥

155. That which is indeed perceived as two-fold, arises due to splitting (away from) the womb¹ in former births or incarnations.

1. From the primordial light of the 'shining womb of all creation,' i.e., being re-born back into the world (of division).

क्रमेण प्राप्यते प्राप्यमभ्यासादेव नान्यथा ॥ १५६ ॥

krameṇa prāpyate prāpyam abhyāsād eva nānyathā ॥ 156 ॥

156. That which can be obtained is indeed achieved gradually, step-by-step, by repeated practise and not otherwise.

एकेनैव शरीरेण योगाभ्यासाच्छनैः शनैः ।

चिरात्सम्प्राप्यते सिद्धिर्मर्कटक्रम एव सः ॥ १५७ ॥

ekenaiva śarīreṇa yogābhyāsāc chanaiḥ śanaiḥ ।

cirāt samprāpyate siddhir markṭakrama eva saḥ ॥ 157 ॥

157. By the same single body, through the gradual practise of yoga, perfection is achieved after a long time, that is indeed the regular pace of the monkey¹.

1. Hanumān, son of the wind (the breaths energy).

योगसिद्धिं विना देहः प्रमादाद्यदि नश्यति ।

पूर्ववासनया युक्तः शरीरं चान्यदाप्नुयात् ॥ १५८ ॥

yogasiddhiṃ vinā dehaḥ pramādād yadi naśyati ।

pūrvavāsanayā yuktaḥ śarīraṃ cānyad āpnuyāt ॥ 158 ॥

158. If the body perishes due to negligence, without achieving yoga perfection; endowed with (knowledge from) past (memory) impressions, one acquires another body.

ततः पुण्यवशात् सिद्धिर्गुरुणा सह सङ्गतिः ।

पश्चिमद्वारमार्गेण जायते त्वरितं फलम् ॥ १५९ ॥

tataḥ puṇyavaśāt siddhir guruṇā saha saṅgatiḥ ।

paścimadvāramārgēṇ jāyate tvaritaṃ phalam ॥ 159 ॥

159. Then, through the pure power of complete purification¹, comes the accomplishment and companionship with the guru; through the western path², quickly arises the (great) fruit³ (of mantra yoga⁴)”

1. Abhiṣeka and samādhi.

2. The Suṣūmṇā.

3. Fruit of knowledge, i.e., “Fruit of the tree of knowledge,” watered by abhiṣeka and grown in the light of samādhi. Refer back to verse 139.

4. By the repetitive chant of the breaths mantra (haṃsa).

पूर्वजन्मकृताभ्यासात् सत्वरं फलम् अश्नुते ।
एतदेव हि विज्ञेयं तत्काकमतमुच्यते ॥ १६० ॥

pūrvajanmakṛtābhyāsāt satvaram phalam aśnute |
etad eva hi vijñeyaṁ tat kākamatam ucyate || 160 ||

160. Due to repeated practise performed in former lives, one quickly obtains the fruit; this indeed should be understood, as that is called the way of the crow¹.

1. Jayanta, the one-eyed crow who flew through the three worlds, (physical, subtle and causal) chased by Rāma's divine arrow (brahmāstra), which is empowered and released by the repetition of mantra, i.e., by the repetitive chant of the breaths mantra (haṃsa).

तस्मात् काकमतान् नास्ति त्वअभ्यासाख्यमतः परम् ।
न कर्मणा विना देवि योगसिद्धिः प्रजायते ॥ १६१ ॥

tasmāt kākamatān nāsti tva abhyāsākhyamataḥ param |
na karmaṇā vinā devi yogasiddhiḥ prajāyate || 161 ||

161. Therefore, there is no way of the crow, however, beyond the doctrine named practise; without the work done in practise, O goddess, yoga perfection is not produced.

ज्ञानं वा स्वर्गभोगो वा पुण्यहीनैर् न लभ्यते ।
तस्मात् कार्यं तदेवं यद् यस्य यस्य हि साधनम् ॥ १६२ ॥

jñānaṁ vā svargabhogo vā puṇyahīnair na labhyate |
tasmāt kāryaṁ tad evaṁ yad yasya yasya hi sādhanam || 162 ||

162. Knowledge of the serpents expanded hood or of the abode of light is not obtained by those lacking merit¹. Therefore, one must do that which is indeed the means for each respective goal.

1. Merit in the "practise" of yoga.

तेनैव प्राप्यते सिद्धिर्नान्यथा शिवभाषितम् ।
नानाविधाः क्रमाः काष्ठाः सहजा वा लयादिकाः ।
न तु तन्मोक्षमार्गे स्यात् प्रसिद्धं पश्चिमं विना ॥ १६३ ॥

tenaiva prāpyate siddhir nānyathā śivabhāṣitam |
nānāvidhāḥ kramāḥ kāṣṭhāḥ sahajā vā layādikāḥ |
na tu tan mokṣamārge syāt prasiddhaṁ paścimaṁ vinā || 163 ||

163. By that alone¹ is perfection achieved, as declared by Śiva, not otherwise. There are various methods, stages², innate³ or through dissolution and others. But on the path of liberation, it is well known, without the last (stage)⁴, it^{5,6} is not so.

1. Practise.

2. Mantra, Haṭha, Laya and Raja Yoga.

3. Having grown, arisen or originated from within.

4. Raja Yoga.

5. Achievement of perfection.

6. The very fabric of space and time opens up; the yogi briefly sees a cloud fringed opening before him as his lucid consciousness (in the vehicle of the light body) is impelled (rushes or rapidly springs forward from the brow) into the (open twisting vortex of liquid light of the) shining womb of all creation, within the still, eternal, timeless centre, and the light of the dweller within.

अभ्यासस्य फलं देवि कथयाम्यधुना स्फुटम् ।
आदौ रोगाः प्रणश्यन्ति पश्चाज्जाड्यं शरीरजम् ॥ १६४ ॥

abhyāsasya phalaṃ devi kathayāmy adhunā sphuṭam |
ādaū rogāḥ praṇaśyanti paścāj jāḍyaṃ śarīrajam || 164 ||

164. O Goddess, now I will clearly explain the fruit of practise: in the beginning, diseases disappear, and then afterwards, (having) sprung from the body¹, dullness of intellect vanishes.

1. In samādhi.

ततः समरसो भूत्वा चन्द्रो वर्षत्यनारतम् ।
धातूँश् च संग्रसेद्वह्निः पवनेन समन्ततः ॥ १६५ ॥

tataḥ samaraso bhūtvā candro varṣaty anāratam |
dhātūṃś ca saṃgrased vahnīḥ pavanena samantataḥ || 165 ||

165. Thereafter, becoming of equal essence¹, the moon showers unceasingly. The fire² absorbs the elements, supported completely by the breath.

1. Within the abode of light.

2. The fire of Yoga.

नानानादाः प्रवर्तन्ते मार्दवं स्यात् कलेवरे ॥ १६६ ॥

nānānādāḥ pravartante mārdaṃ syāt kalevare || 166 ||

166. Various sounds emerge,¹ and (from this primary energy generated by the breath which flows like) water, rapturous intoxication occurs in the body.

1. See footnote 3, verse 117.

जित्वा पृथ्व्यादिकं जाड्यं खेचरः प्रसरेत् पुमान् ।
सर्वज्ञोऽसौ भवेत् कामरूपः पवनवेगवान् ॥ १६७ ॥

jitvā pṛthvyādikaṃ jāḍyaṃ khecaraḥ prasaret pumān |
sarvajña 'sau bhavet kāmārūpaḥ pavanavegavān || 167 ||

167. Having conquered the elements¹ such as Earth, dullness of mind (vanishes)², a person becomes sky-roaming. This one becomes all-knowing, capable of assuming any form he desires, endowed with the impetus³ of the breath.^{4,5}

1. The five great elements (pañca-mahā-bhūta) of Earth, Water, Fire, Air and Ether.

2. By this illumination in samādhi.

3. Principal motive force.

4. Vāyu "elemental power of the breath."

5. "17. The mind (cetas) which is the subject of thoughts contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements. 18. The quintessential mind next becomes like a spark of fire and remains like a dim star, a nebula in the emptiness of the yet unborn universe. 19. The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like a seed in the form of the cosmic egg by its internal force. 20. The same fiery spark figuratively called the cosmic egg (brahmāṇḍa) became like a snowball in water and conceived the great Brahmā within its hollow womb." - Chapter 64 (Uncaused Brahma Creates Rules of Causation for Forms), Yoga Vāsiṣṭham of Vālmiki. English translation by Vihari Lala Mitra (1891).

क्रीडति त्रिषु लोकेषु जायन्ते सिद्धयोऽखिलाः ।
कर्पूरे लीयमाने किं काठिन्यं तत्र विद्यते ॥ १६८ ॥

kṛīḍati triṣu lokeṣu jāyante siddhayaḥ 'khilāḥ |
karpūre liyamāne kiṃ kāṭhinyam tatra vidyate || 168 ||

168. He plays in the three worlds¹, all the entire siddhis (powers) are born. What hardness² remains found there when dissolving camphor^{3,4}?

1. Physical, astral, and causal.

2. Hard-heartedness (of the embodied ego).

3. In the heat of the fire of samādhi.

4. Camphor is a metaphor employed to describe the embodied ego (which melts away in the fire of yoga).

अहङ्कारलये तत्र देहे कटिन्ता कुतः ।
सर्वज्ञः सर्वकर्ता च स्वतन्त्रो विश्वरूपवान् ॥ १६९ ॥

ahaṅkāralaye tatra dehe kaṭhinatā kutaḥ |
sarvajñaḥ sarvakartā ca svatanthro viśvarūpavān || 169 ||

169. Where is hard-heartedness found? There, within the body, in the false¹ abode of ego. (When this is dissolved, one becomes) omniscient, the doer of everything, independent, and possessing the form of the universe.

1. Illusory aspect of the self.

जीवन्मुक्तो भवेद् योगी स्वेच्छया भुवने भ्रमेत् ॥ १७० ॥

jīvanmukto bhaved yogī svecchayā bhuvane bhramet ॥ 170 ॥

170. A yogī becomes one who is liberated while still alive (jīvanmukti) and wanders in this world at will.

श्री देव्य उवाच ।

śrī devy uvāca ।

The shining goddess said:

यत् किञ्चित् कलनाजालं न तन् मोक्षाय शङ्कर ।
सिद्धयः किं करिष्यन्ति निर्विकल्पे चिदात्मनि ॥ १७१ ॥

yat kiñcit kalanājālaṃ na tan mokṣāya śaṅkara ।
siddhayaḥ kiṃ kariṣyanti nirvikalpe cidātmani ॥ 171 ॥

Whatever array of skills there are, O Śaṅkara, that stir up sensation (belonging to the) skilful illusionary network (of sense objects) which exists, that is not for liberation. Blended together (in union¹), what will (these accomplishments for) such an adept (be able to) do in the undifferentiated (trance)² of pure consciousness in (his) own body?

1. In samādhi.

2. Recognising no such distinction of subject and object, or knower and known, in the state of samādhi without any consciousness of the senses of the body.

एवं मे संशयं नाथ छेत्तुमर्हसि पावन ॥ १७२ ॥

evaṃ me saṃśayaṃ nātha chettum arhasi pāvana ॥ 172 ॥

172. Thus, in this way¹ O Lord, you are worthy to remove my doubt², O Purifier.

1. Free of the body and illusionary senses.

2. As to the correct and relevant meaning.

ईश्वर उवाच ।

īśvara uvāca ।

The lord said:

सत्यमेतत्त्वयोक्तं ते वदामि शृणु सुन्दरि ।
द्विविधाः सिद्धयो लोके कल्पिताकल्पिताः शिवे ॥ १७३ ॥

satyam etat tvayoktaṃ te vadāmi śṛṇu sundari |
dvividhāḥ siddhayo loke kalpitākālpitāḥ śive || 173 ||

173. It is true, what you have said; I tell you, listen, O beautiful one, in the world, there are two kinds of perfections, imagined and unimagined, O Śiva.

रसौषधिक्रियाकालमन्त्रक्षेत्रादिसाधनात् ।
सिद्ध्यन्ति सिद्धयो यास्तु कल्पितास्ताः प्रकीर्तिताः ॥ १७४ ॥

rasauṣadhikriyākālamantrakṣetrādisāadhanāt |
siddhyanti siddhayo yās tu kalpitās tāḥ prakīrtitāḥ || 174 ||

174. From the means of (alchemical) elixirs, herbs, actions, time¹, mantras², sacred places, and so on, the accomplishments that are achieved through these, the imagined ones, are thus declared.

1. Time expressed in connection with an activity in three ways: past, present and future.
2. Other than the repetitive chant of the breaths mantra (haṃsa).

अनित्या अल्पवीर्यास् ताः सिद्धयः साधनोद्भवाः ।
साधनेन विनाप्येवं जायन्ते स्वत एव हि ॥ १७५ ॥

anityā alpavīryās tāḥ siddhayaḥ sādhanodbhavāḥ |
sāadhanena vināpyevaṃ jāyante svata eva hi || 175 ||

175. Accomplishments, arising from those methods, are impermanent and of little potency; even without such means¹, indeed, they² arise independently.

1. Means or agency for achieving an effect.
2. The accomplishments of Yoga (siddhis).

स्वात्मयोगैकनिष्ठे तु स्वातन्त्र्याद् ईश्वरस् ततः ।
प्रभूताः सिद्धयो यास् ताः कल्पनारहिताः स्मृताः ॥ १७६ ॥

svātmayogaikaniṣṭhe tu svātantryād īśvaras tataḥ |
prabhūtāḥ siddhayo yās tāḥ kalpanārahitāḥ smṛtāḥ || 176 ||

176. But in the one firmly established in union within one's own self, from that absolute power of freedom, (it is) from that, the supreme being (arises), (and are of) those great accomplishments', which are regarded as devoid of imagination.

1. *Siddhis.*

सिद्धा नित्या महावीर्या इच्छारूपाश् च योगजाः ।
चिरकालात् प्रजायन्ते वासनारहितेषु च ॥ १७७ ॥

siddhā nityā mahāvīryā icchārūpāś ca yogajāḥ |
cirakālāt prajāyante vāsanārahiteṣu ca || 177 ||

177. The accomplished (siddhis) are eternal, of great strength, wish-fulfilling in form, and born of yoga; they arise after a long time in those who are devoid of desires.

ताः शुभाः या महायोगात् परमात्मपदेऽव्यये ।
विना कार्यं सदा दीप्तं योगसिद्धस्य लक्षणम् ॥ १७८ ॥

tāḥ śubhā yā mahāyogāt paramātmapade 'vyaye |
vinā kāryaṁ sadā dīptaṁ yogasiddhasya lakṣaṇam || 178 ||

178. Those¹ which are auspicious², arising from great yoga, in the state of the supreme self; imperishable, is the characteristic of a yogi who has attained perfection, always shining without effort.

1. *Siddhis.*

2. *Signs.*

यथा काशीं समुद्श्य गच्छद्भिः पथिकैः पथि ।
नानातीर्थानि दृश्यन्ते तथा मोक्षे तु सिद्धयः ॥ १७९ ॥

yathā kāśīm samudṛśya gacchadbhiḥ pathikair pathi |
nānātīrthāni dṛśyante tathā mokṣe tu siddhayaḥ || 179 ||

179. Just like pilgrims walking along on the path having Kāshi¹ in view (ahead); (with) various (markers being) observed (along the) path; similarly, in that way, (to) attain (the goal of) liberation however, accomplishments² (are observed as markers along the path of yoga)³.

1. *Kāśī is derived from the root kāś "to shine."*

2. *Siddhis.*

3. *Which, just like the pilgrim viewing Kāshi ahead, implies the sparkling "thought-gem" or germinating seed-star of light seen by the yogi "in view ahead."*

स्वयमेव प्रजायन्ते लाभालाभविवर्जिते ।

योगमार्गे तथैवेदं सिद्धिजालं प्रवर्तते ॥ १८० ॥

svayam eva prajāyante lābhālābhavivarjite |
yogamārge tathāivedaṁ siddhijālaṁ pravartate || 180 ||

180. Indeed, they¹ arise by themselves in one who is free from considerations of gain and loss²; on the path of yoga, in the same way, this lattice³ of spiritual accomplishments exists (going) forward⁴.

1. Siddhis.

2. The emergence of 'siddhis' (spiritual accomplishments) in someone who has transcended the dualities of gain and loss.

3. A regular spacing or arrangement of points, often decorated with a motif (i.e., sign posts). The metaphor of a lattice, with its regular spacing and arrangement, implies a systematic, orderly progression of spiritual achievements on the yogic path.

4. To the siddhi ahead; i.e., the sparkling "thought-gem" or germinating seed-star of light seen by the yogi "in view ahead."

परीक्षकैः स्वर्णकारैर्हम सम्प्रोच्यते यथा ।

सिद्धिभिर्लक्षयेत् सिद्धं जीवन्मुक्तं तथैव च ॥ १८१ ॥

parīkṣakaiḥ svarṇakārair hema samprocyate yathā |
siddhibhir lakṣayet siddhaṁ jīvanmuktaṁ tathaiḥ ca || 181 ||

181. Just as gold¹ is tested and examined by a goldsmith, in the same way, a perfected one,² a person who is liberated while living, should be recognized by (their) accomplishments.³

1. Just as the 'purity' of gold is tested.

2. Gold is an imperishable precious metal which does not tarnish or corrode, retaining its lustrous shine permanently. Gold is used as a metaphor for a perfected one who has attained a spiritual body which is free from old age and death.

3. Siddhis.

अलौकिकगुणस् तस्य कदाचिद् दृश्यते ध्रुवम् ।

इत्येतत् कथितं देवि योगसिद्धस्य लक्षणम् ॥ १८२ ॥

alaukikaguṇas tasya kadācid dṛsyate dhruvam |
ity etat kathitaṁ devi yogasiddhasya lakṣaṇam || 182 ||

182. Non-worldly¹ qualities arising from him are certainly seen sometimes. O goddess, thus this has been stated as the characteristic of the one who has attained yoga perfection.

1. Supernatural.

सिद्धिभिः परिहीनं तु नरं बद्धं हि लक्षयेत् ।

अजरामरपिण्डो यो जीवन्मुक्तः स एव हि ॥ १८३ ॥

siddhibhiḥ parihīnaṁ tu naraṁ baddhaṁ hi lakṣayet |
ajarāmarapiṇḍo yo jīvanmuktaḥ sa eva hi || 183 ||

183. A person who is devoid of (spiritual) accomplishments should indeed be recognized as bound. He who has a body free from old age and death, is certainly a living liberated one (jīvanmukta).

ये श्वकुक्कुटकीटाद्या मृतिं सम्प्राप्नुवन्ति ते ।
तेषां किं पिण्डपातेन मुक्तिर् भवति सुन्दरि ॥ १८४ ॥

ye śvakukkuṭakīṭādyā mṛtiṃ samprāpnuvanti te |
teṣāṃ kiṃ piṇḍapātena muktir bhavati sundari || 184 ||

184. Why would liberation be (achieved) by the offering¹ of piṇḍa² for they who obtain death similar to dogs, roosters, insects, etc., O beautiful goddess?

1. Offering the piṇḍa into the sacrificial flame or offering the piṇḍa to be swallowed by the mouth of a Sannyāsī.
2. A “solid ball (of matter).”

न बहिः प्राण आयाति पिण्डस्य पतनं कुतः ।
पिण्डपातेन या मुक्तिः सा मुक्तिस् तु न कथ्यते ॥ १८५ ॥

na bahiḥ prāṇa āyāti piṇḍasya patanaṃ kutaḥ |
piṇḍapātena yā muktiḥ sā muktis tu na kathyate || 185 ||

185. If the life-force does not go outside; how then does the body¹ fall? The liberation that comes by the offering of piṇḍa, that liberation is not considered true liberation.²

1. Piṇḍa, the solid mass of the ‘body’ made up of the three principles of caitanya (“consciousness”).
2. “True liberation.” By the sacrificial offering of piṇḍa into the mouth and fire, the yogic practise of अश्वमेधयज्ञ (aśvamedhayajña) “horse sacrifice” is inferred. See Śabda 49 of the Gorakh Bānī (The Sayings of Gorakṣanātha):

चालत चंदवा षिसि षिसि पड़ै ।
chālat chaṁdvā ṣiṣi ṣiṣi paṛai |

§ 49(1). A strong stirring tremulous (up and down) motion, rising and falling in waves, surging, swelling, and overflowing with passionate desire which gives a footing to stand out above, establishing one ready to ride (firmly) mounted above (as if upon a horse)¹.

1. The rigid liṅga of energy protruding above the skull (liṅgāgatirmahāmudrā).

बैठा ब्रह्म अग्नि परजलै ।
baiṭhā brahm agni parjalai |

§ 49(2). Seated, moving (the procreative life-force energy¹) in a repeated up-and-down motion causes (one) to be brought near (to)

*the supreme fire² (when) the absolute highest point of the sap
springs out (of the top of the head) like a fountain³.*

1. Kuṇḍalinī.

2. Kālakarṣī, She, the Supreme Power that
shines within the cavity of Brahmā (the
hiraṇyagarbha).

3. अभिषेक (abhiṣeka).

आडै आसणि गोटिका बंध ।

āḍai āsaṇi goṭikā bandha |

§ 49(3). Remaining seated, in (this) union, (work hard to) pull and
draw (up the sublimated procreative life-force energy, churning it
up-and-down repeatedly) to lead (the) wild horse' (to) run (and rise
up).

1. Wild horse (the yogin) of goṭikā bandha
(breathing furiously in and out through
the nostrils).

जावत प्रथिमी तावत कंध ॥ ४९ ॥

jāvat prathimī tāvat kaṇḍha || 49 ||

§ 49(4). In this manner, drive this on faster, pressing (the energy)
upwards (and back downwards) quickly to excite and make (the
sublimated procreative seed) flow upwards (above the skull);
stretching, extending the (rigid) swelling (energy upwards)
sprouting above the head and spraying out (like water).

Śabda 49 of the Gorakh Bānī (saṃdhā-bhāṣā translation).

देहो ब्रह्मत्वम् आयाति जलतां सैन्धवं यथा ।

अनन्यतां यदा याति तदा मुक्तः स उच्यते ॥ १८६ ॥

deho brahmatvam āyāti jalatāṃ saindhavaṃ yathā |

ananyatāṃ yadā yāti tadā muktaḥ sa ucyate || 186 ||

186. The body attains the state of being Brahman, just as salt (attains) the state of being water¹.
When one attains non-difference, then he, that (person) is said to be liberated.

1. Dissolved in water, losing its individual identity.

चिन्मयानि शरीराणि इन्द्रियाणि तथैव च ।

अनन्यतां यदा याति तदा मुक्तः स उच्यते ॥ १८७ ॥

cinmayāni śarīrāṇi indriyāṇi tathaiva ca |

ananyatāṃ yadā yāti tadā muktaḥ sa ucyate || 187 ||

187. Bodies and senses that are of the nature of consciousness, when they attain non-difference, then that person is said to be liberated.

एतत् ते कथितं देवि तव प्रीत्या सुरेश्वरि ।
गोपनीयं प्रयत्नेन क्रूरे धूर्ते शठे खले ॥ १८८ ॥

etat te kathitaṃ devi tava prītyā sureśvari |
gopaniyaṃ prayatnena krūre dhūrtte śaṭhe khale || 188 ||

188. This has been told to you, O Goddess, O Queen of Gods, for your pleasure. With great care this should be kept secret and not revealed to the hard-hearted¹, the dishonest, the deceitful, or the wicked.

1. "Where is hard-heartedness found? There, within the body, in the false abode of ego." Refer back to verse 169.

दातव्यं शिवभक्तेषु नाथमार्गपरेषु च ।
योगबीजं महागुह्यं यन्मया प्रकटीकृतम् ॥ १८९ ॥

dātavyaṃ śivabhakteṣu nāthamārgapareṣu ca |
yogabījaṃ mahāguhyaṃ yan mayā prakṭīkṛtam || 189 ||

189. This should be given to the devotees of Śiva and to those dedicated to the path of the Nātha. The great secret, the seed of yoga, which has been revealed by me.

श्री देव्य उवाच ।

śrī devy uvāca |

The shining goddess said:

गतो मे संशयो नाथ कृपया तव शङ्कर ।
नमस् ते योगराजाय सर्वज्ञाय नमो नमः ॥ १९० ॥

gato me saṃśayo nātha kṛpayā tava śaṅkara |
namas te yogarājāya sarvajñāya namo namaḥ || 190 ||

190. My doubt has been removed, O Lord, by your grace, O Śaṅkara. To you who cry out¹, the king of Yoga, the all-knowing one, by paying repeated honour^{2,3}.

1. The Lions roar.

2. Paying repeated honour (by gesture or 'words').

3. "Honour," "She (the source) of (the flowing) river" (of light). The original true sense of the English word "honour" may be found by tracing the etymology back from the Old English "hōn" to Old Norse "hón" ("she") + the (Old Norse) genitive (pertaining to origin) suffix "ár," from á ("water, stream, river"). In the breathless state, the physical body is cast off and

one's lucid consciousness crosses over (the threshold of life-and-death) impelled through the doorway (which opens up) and entering into the shining womb of all creation (hiraṇya-garbhā) becoming as one with the light. One who is twice-born in the śāmbhava state (drinking in light through the eyes from the shining womb of all creation) pays true honour.

अजपा नाम गायत्री योगिनां मोक्षदायिनी ।

ajapā nāma gāyatrī yogināṃ mokṣadāyiniḥ ।

(Oh Viṣṇu), drinking in light through the eyes, there is no poison of time; coming into this state of joining with the light, protects, preserves, defends and rescues one from time. Attaining the light of the womb, one abides in an undying state. This state produces the effect of cutting off the effects of time; by which one may escape and move away from the measure of time's destruction of the world.

Verse 44.1 of the Gorakṣaśatakam (saṃdhā-bhāṣā translation).

इति श्रीमहेश्वरापरपर्यायभगवद्गोरक्षनाथोद्भावितयोगबीजं पूर्णम् ॥

iti śrīmaheśvarāparaparyāyabhagavad gorakṣanāthod bhāvitayogabījaṃ pūrṇam ॥

Thus¹, the great shining Īśvara, having nothing higher, lays down (his body, and in this way, goes to) the shining womb² (of all creation), and Gorakṣanātha having manifested and fixed his gaze upon the seed of yoga becomes complete.³

1. By these very words spoken.

2. गगन मंडल माई ऊंधा कूबा तहाँ अमृत का बासा ।
सगुरा होइ सु भरी भरी पीवै निगुरा जाइ पियासा ॥ २३ ॥

gagana maṇḍala māi ūndhā kūbā tahā āmrta kā bāsā ।
sagurā hoi su bhari bhari pīvai nigurā jāi pīyāsā ॥ 23 ॥

23. Within the great circle of the void, there is an upside-down well, there is the abode of the nectar of immortality. The one with a Guru pervades (across), united, drinks fully and becomes well, those without a guru (longing to drink) go thirsty.

Śābda 23, Gorakh Bānī (The Sayings of Gorakṣanātha).

3. Completely full of light (as one with the light).

Sanskrit from the critical recension of the Yogabīja compiled by Prof. Adrián Muñoz (2016).