

THE YOGA UPANISADS

TRANSLATED INTO ENGLISH

BY

T. R. SRINIVASA AYYANGAR

EDITED BY

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TRANSLATED INTO ENGLISH
(ON THE BASIS OF THE COMMENTARY OF
SRI UPANIṢADBRAHMYOGIN)

BY
T. R. SRINIVASA AYYANGAR

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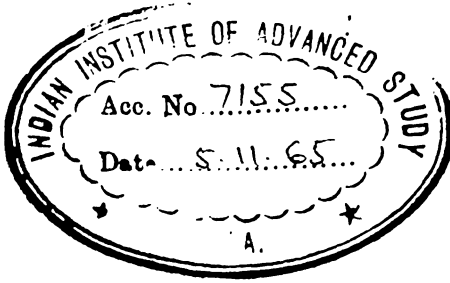
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PREFACE

THE Sanātana Dharma, comprising the religious tradition and conduct in life of the Indo-Āryans, is based on the four Vedas, R̥k, Yajus, Sāma and Atharva, the treasure-mines of knowledge, handed down to posterity from time immemorial by the ancient Ṛṣis. The Yajurveda is made up of two parts, S'ukla and Kṛṣṇa. To these Vedas are ascribed several branches (*S'ākhās*) and their number is as follows: Ṛgveda—21; Yajurveda—109; Sāmaveda—1,000; Atharvaveda—50. These *S'ākhās* are said to contain one Upaniṣad each. The aggregate number of the Upaniṣads thus comes to 1,180 of which only 108 are extant at the present day. In this Volume, we deal with those Upaniṣads which have a bearing on Yoga and give a rendering of them in English, arranging them in the alphabetical order.

The Translation closely follows the commentary of S'rī Upaniṣad-brahmayogin who is the only one so far known to have achieved the unique distinction of having written a commentary on all the one hundred and eight Upaniṣads. He has presented, in an extremely lucid manner, S'rī S'aṅkarācārya's commentary on the *ten* major Upaniṣads, which he seems to have closely followed. The advantage of following the interpretation of obscure passages by a single writer,

right through the entire field covered by the *one hundred and eight* Upaniṣads cannot be overestimated. While an attempt has been made to give a *verbatim et literatim* rendering of the Upaniṣads, which is indeed no easy task, certain portions, which do not bear on the words of the text but which are helpful in rendering the meaning clear, are added in the light of the Commentary. The introductory notes to the Upaniṣads are enclosed within rectangular brackets.

According to ancient orthodox usage, certain Mantras, known as *S'anti-mantras*, are recited both at the commencement and the conclusion of the chanting of the Upaniṣads, such Mantras varying in accordance with the Veda to which the Upaniṣad belongs. The *Muktikopaniṣad* (Chapter I) states as follows in regard to this topic :

ऐतरेयकौषीतकीनाद्विन्द्वात्मप्रबोधनिर्वाणमुद्गलाक्षमालिकात्रिपुरासौभाग्य-
ब्रह्मचानामृगवेदगतानां दशसंख्याकानामुपनिषदां वाङ्मे मनसीति शान्तिः ॥ १ ॥

ईशावास्यबृहदारण्यकजाबालहंसपरमहंससुबालमान्त्रिकनिरालम्बत्रिशि-
खीब्राह्मणमण्डलब्राह्मणाद्वयतारकपैङ्गलभिक्षुतुरीयातीताध्यात्मतारसारयाज्ञवल्क्य-
शाव्यायनीमुक्तिकानां शुक्लयजुर्वेदगतानामेकोनविंशतिसंख्याकानामुपनिषदां पूर्ण-
मद इति शान्तिः ॥ २ ॥

कठवल्लीतैत्तिरीयकब्रह्मकैवल्यश्वेताश्वतरगर्भनारायणामृतविन्दूमृतनादका-
लाग्निरुद्रक्षुरिकासर्वसारशुकरहस्यतेजोविन्दुध्यानविन्दुब्रह्मविद्यायोगतत्त्वदक्षिणा-
मूर्तिस्कन्दशारीरकयोगशिखैकाक्षराक्षयवधूतकठरुद्रहृदययोगकुण्डलिनीपञ्चब्रह्मप्रा-
णाग्निहोत्रवराहकलिसंतरणसरस्वतीरहस्यानां कृष्णयजुर्वेदगतानां द्वात्रिंशत्संख्या-
कानामुपनिषदां सहनाववत्विति शान्तिः ॥ ३ ॥

केन च्छान्दोग्यारुणिमैत्रायणिमैत्रेयीवज्रसूचिकायोगचूडामणिवासुदेव-
महत्संन्यासान्यक्तकुण्डिकासावित्रीरुद्राक्षजाबालदर्शनजाबालीनां सामवेदगतानां
षोडशसंख्याकानामुपनिषदामाप्यायन्त्विति शान्तिः ॥ ४ ॥

प्रश्नमुण्डकमाण्डूक्याथर्वशिरोऽथर्वशिखाबृहज्जाबालनृसिंहतापिनीनारदपरि-
ब्राजकसीताशरभमहानारायणरामरहस्यरामतापिनीशाण्डिल्यपरमहंसपरिब्राजका-
न्नपूर्णासूर्यात्मपाशुपतपरब्रह्मत्रिपुरातापिनीदेवीभावनाब्रह्मजाबालगणपतिमहावा-
क्यगोपालतापिनीकृष्णहयग्रीवदत्तात्रेयगारुडानामथर्ववेदगतानामेकत्रिंशत्संख्या-
कानामुपनिषदां भद्रं कर्णेभिरिति शान्तिः ॥ ५ ॥

Translation

Aitareya, Kauṣītakī, Nādabindu, Ātmaprabodha, Nirvāṇa, Mudgala, Akṣamālikā, Tripurā, Saubhāgya and Bahvṛca—for these *ten* Upaniṣads belonging to the R̥gveda, “Vāñ me manasi etc.” is the S’ānti as shown below : (1).

वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः ।
अनेनाधीतेन । अहोरात्रान्संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्रक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! may my speech rest on (accord with) my mind. May my mind rest on (accord with) my speech. O Self-manifested Brahman, be thou revealed to me. Do ye (mind and speech) be efficient to lead me to the Veda. May not my Vedic Lore (the Veda learnt from my preceptor) forsake me. By that Vedic study I unite day and night. I shall speak the real (*Rta*).

I shall speak the truth (*Satya*). May That protect me. May That protect him that taught me. Protect me. Protect him that taught me. Om ! Peace, Peace, Peace.

Īsāvāsya, Bṛhadāraṇyaka, Jābāla, Haṁsa, Paramahansa, Subāla, Māntrika, Nirālamba, Tris'ikhībrāhmaṇa, Maṇḍalabrāhmaṇa, Advayatāraka, Paiṅgala, Bhikṣu, Turiyātīta, Adhyātma, Tārasāra, Yājñavalkya, S'ātyāyanī and Muktika—for these *nineteen* Upaniṣads belonging to the S'ukla Yajurveda, "Pūrṇamadaḥ etc." is the S'ānti as shown below : (2).

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! whole is that, whole is this. From the whole, the whole cometh. Taking the whole from the whole, the whole itself remains. Om ! Peace, Peace, Peace.

Kaṭhavallī, Taittiriyaka, Brahma, Kaivalya, S'vetāsvatara, Garbha, Nārāyaṇa, Amṛtabindu, Amṛtanāda, Kālāgnirudra, Kṣurikā, Sarvasāra, S'ukarahasya, Tejobindu, Dhyānabindu, Brahmavidyā, Yogatattva, Dakṣiṇāmūrti, Skanda, S'ārīraka, Yogas'ikhā, Ekākṣara, Akṣi, Avadhūta, Kaṭha, Rudrahṛdaya, Yogakuṇḍalinī, Pañcabrahma, Prāṇāgnihotra, Varāha, Kalisantarāṇa, Sarasvatirahasya—for these *thirty-two* Upaniṣads belonging to the Kṛṣṇa Yajurveda, "Saha nāvavatu etc." is the S'ānti as shown below : (3).

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि-
नावधीतमस्तु मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

Om! may He protect us both (pupil and teacher). May He sustain us both. May we work together to acquire strength (of wisdom). May our study lead to illumination. May there be no lack of love between us (May mutual love prevail). Om! Peace, Peace, Peace.

Kena, Chāndogya, Āruṇi, Maitrāyaṇi, Maitreyī, Vajrasūcikā, Yogacūḍāmaṇi, Vāsudeva, Mahat, Saṁnyāsa, Avyakta, Kuṇḍikā, Sāvitrī, Rudrākṣajābāla, Darśana and Jābāli—for these *sixteen* Upaniṣads belonging to the Sāmaveda, “Āpyāyantu etc.” is the S’ānti as shown below : (4).

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि
च सर्वाणि । सर्वं ब्रह्मोपनिषदम् । माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म
निराकरोत् । अनिराकरणमस्वनिराकरणं मे अस्तु । तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः
शान्तिः ॥

Om! may my limbs grow strong, speech, prāṇa, eye, ear and also my strength and all the senses. All is the Brahman of the Upaniṣads. May I never deny Brahman. May Brahman never deny me. May there be non-denial. May non-denial be mine. May the Dharmas propounded in the Upaniṣads be in me who am devoted to the Ātman. Let them be in me. Om! Peace, Peace, Peace.

Pras’na, Muṇḍaka, Māṇḍūkya, Atharvas’iras, Atharvas’ikhā, Brhājābāla, Nṛsimhatāpinī, Nāradaparivrāja, Sitā, Śarabha, Mahānārāyaṇa, Rāmarahasya,

Rāmatāpīnī, S'āṇḍilya, Paramahamsaparivrājaka, Annapūrṇā, Sūrya, Ātma, Pās'upata, Parabrahma, Tripurātāpīnī, Devī, Bhāvanā, Brahma, Gaṇapati, Mahāvākya, Gopālatapīnī, Kṛṣṇa, Hayagrīva, Dattātreyā and Garuḍa for these *thirty-one* Upaniṣads, belonging to the Atharvaveda, "Bhadraṁ karṇebhiḥ etc." is the S'ānti as shown below : (5).

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो
 वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।
 स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! whatever is auspicious may we hear with our ears, O Devas. Whatever is auspicious may we, who are efficient in sacrifice, see with our eyes. With strong limbs and bodies may we, who propitiate you, live the Deva-ordained span of life. Welfare to us may Indra of waxing glory grant. Welfare to us may the omniscient Pūṣan grant. Welfare to us may Tārksya of unhampered flight grant. Welfare to us may Bṛhaspati grant. Om ! Peace, Peace, Peace.

G. SRINIVASA MURTI

NOTE : The numbering of the sections in the translation agrees with the Adyar Library Edition of the Text with the commentary of Upaniṣad-Brahmayogin.

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phenomenal world, (fully or partially evolved), who is self-effulgent, immaculate, sentient, eternal, non-attached, and superlatively peaceful, causes himself to shine as without a counterpart. In support of this there are scriptural texts (such as, "See even in this, the absolute Existence. Other than this there is Nought," "There is nothing whatever apart from the Brahman," "Anything other than this is transient," "The Brahman alone is, non-existence there is verily nought," "Verily the conclusion arrived at by the various systems of philosophy relating to the Ātman is only the denial of all things. There is neither ignorance prevailing in this world, nor Illusion. Peaceful is the Brahman and unexhausted." And so on)—Thus the Upaniṣad.

ADVAYA-TĀRAKOPANIṢAD¹

[This Upaniṣad, which is the Fifty-third among the 108 Upaniṣads and forms part of the Śukla-yajurveda, fixes its goal in the Brahman and the Brahman only and seeks to expound the essentials of Rājā-yoga.]

ELIGIBILITY FOR TĀRAKA-YOGA

Then and for Puruṣārthasiddhi, we presently expound, for the sake of the Yati (ascetic), who has controlled his senses and is full of the six qualities² of Sama and others, the Advaya-tārakopaniṣad, (the Upaniṣad with which to attain the Brahman by crossing over Saṃsāra by Tāraka-yoga). (1)

THE MEANS AND THE END OF YOGA

Always conceiving "I am of the form of Cit (Consciousness)," with his eyes well-shut, or with his

¹ This Upaniṣad contains prose and verse mixed. The translation of verses is printed slightly removed from the margin.

² The six qualities are : 1. Sama, quietude ; self-control as to the mind. 2. Dama, subjugation ; self-control in action. 3. Uparati, cessation ; tolerance. 4. Titikṣā, endurance ; cheerfulness. 5. Samādhāna, intentness ; one-pointedness. 6. Śraddhā, faith ; confidence.

eyes slightly open, seeing through introspection the transcendent Brahman, above the middle of the eye-brows, as having the form of the effulgence of Sat, Cit and Ānanda (Being, Consciousness and Bliss), he becomes of that Tāraka form. (2)

THE FORM OF TĀRAKA

Because it enables one to cross the great fear of undergoing the cycle of prenatal existence, birth, dotage and death, it is styled as Tāraka ; having realized that the two (entities), Jiva and Īśvara, are but the results of Illusion, and given up all demonstrable things as "not this, not this," what remains, that, is the non-dual Brahman. (3)

HOW TO BE ATTAINED

For its attainment resort should be had to the three kinds of Lakṣya (Perception). (4)

DESCRIPTION OF INTERNAL PERCEPTION

There exists, in the middle of the body, Suṣumṇā, the Nāḍī of the Brahman, of the form of the Sun and the effulgence of the Moon. That, taking its rise from Mūlādhāra (literally, Root-support), goes in the direction of Brahma-randhra (the opening of that name at the top of the head). Midway between the two is the celebrated Kuṇḍalīnī, with a radiance, such as of myriads of lightning-flashes and a delicate form, such as of the

fine thread of the lotus-stalk. Having seen it through the Mind alone, man is released from all bondage, through the destruction of all sin. Should he incessantly see, on account of the effulgence of Tāraka-yoga, a radiance in the specific facial region in front of the forehead, he becomes a Siddha (the accomplished one). A sound resembling 'Phoo' is generated in his two ear-holes stopped with the tips of his fore-fingers. When his Mind is attuned to that stage, seeing a blue radiant space mid-way between his eyes, he attains, through Introspection, Bliss of an exquisite quality. Even so does he in his heart. Thus should the seeker-after liberation practise Internal Perception. (5)

DESCRIPTION OF EXTERNAL PERCEPTION

Then the description of External Perception follows: he who sees ethereal space of a blue colour slightly bordering on the colour of indigo, then apparently shining like a wave of blood-red colour, but really orange, in front of his nose, at a distance of four, six, eight, ten and twelve digit-lengths, becomes a Yogin (Adept). There are radiant beams foremost in the range of vision of a person, who casts his eyes in the direction of the ethereal sky. By seeing such beams he becomes a Yogin. He sees radiant beams sparkling like molten gold, either at the end of his side-glances or on Earth. Such a sight gets fixed. By him who sees to a distance of twelve digit-lengths over his crest, is attained Amṛtatva (Immortality). Wherever

he may be, should the radiance of the ethereal sky be seen over his crest, such he becomes a Yogin. (6)

DESCRIPTION OF INTERMEDIATE PERCEPTION

Then, the description of Intermediate Perception : He sees like the vast disc of the Sun at daybreak resplendent with variegated and other colours, like a huge conflagration of Fire and like the mid-ethereal regions devoid of these. He stands with a form identical with theirs. By seeing them over and over again, there ensues *Ākāśa* devoid of qualities ; there ensues transcendent *Ākāśa* resembling palpable darkness brought into relief by the splendour of the radiant *Tāraka* form ; there ensues the great *Ākāśa* shining like the fire of the deluge ; there ensues the *Tattvākāśa* (*Ākāśa* of Verity) effulgent with transcendent lustre excelling all ; and there ensues the *Suryākāśa* dazzling with the splendour of a hundred thousand Suns. Thus the five *Ākāśas*, external and internal, become visible to the Introspection of a *Tāraka*-yogin. He who sees it, released from fruits, becomes like such *Ākāśa*. Hence the Perception of *Tāraka* alone becomes the bestower of the fruit of non-mindedness. (7)

TWO-FOLD TĀRAKA

That *Tāraka* is of two kinds : the first half, *Tāraka* and the second half, the non-minded variety. Here is the *Śloka* answering to that purpose :

Know then that Yoga is two-fold, in the relationship of priority and posteriority ; the former should be known as Tāraka and the latter, Amanaska (non-minded variety). (8)

THE ACHIEVEMENT OF TĀRAKA-YOGA

On the pupils, in the interior of the eyes, there is the reflection of the Moon and the Sun. The seeing, by the pupils of the eye, of the solar and the lunar discs, consists in the seeing of them by the Yogin, after concluding that, as in the Macrocosm (Brahmaṇḍa), there exists a corresponding pair of the solar and lunar discs in the Ākāśa of the middle of the head of the Yogin in the Microcosm (Piṇḍaṇḍa). Here also he should contemplate with a mind looking upon the two as essentially one, as without such a mind, there is no scope for the play of the senses. Hence, Tāraka should be construed as possible only with Internal Perception. (9)

THE TWO TO BE DISTINGUISHED AS CORPOREAL AND INCORPOREAL

That Tāraka is two-fold : Mūrti-tāraka (corporeal) and Amūrti-tāraka (incorporeal). That which culminates with the senses is corporeal ; that which transcends the eyebrows is incorporeal. In all cases, in making out the inner import, the practice along with the Mind is desirable. With the Tārakas could be

found what exists above them, the Brahman alone of the Sat-Cit-Ānanda form, which is the result of Introspection with the help of the Mind. Hence it is manifest that the Brahman is of spotless white lustre. That Brahman becomes knowable by means of Introspection with the eye aided by the Mind. So also is the Amūrti-tāraka (incorporeal). It is only by seeing with the aid of the Mind, that Dahara and the other kindred forms of Ākāśa become knowable. Perception of form being dependent on the Mind and the eye, externally as well as inwardly, it is only by the conjunction of the Ātman, the Mind and the eyes, that the perception of form is achieved. Hence Internal Perception in conjunction with the Mind is essential for the manifestation of Tāraka. (10)

THE REAL FORM OF TĀRAKA-YOGA

By casting the eyes intently on the crevice between the two eyebrows, what manifests through that, that radiance standing above is the Tāraka-yoga. After bringing about a thorough union of the Tāraka conjoint with the Mind along with it, with cautious effort, he should lift his eyebrows slightly aloft. This is the former variety of Tāraka-yoga. The latter, which is incorporeal is said to be Amanaska (non-minded). There is a great beam of radiance above the root of the palate. That is worthy of being meditated upon by Yogins. Thence flows supernatural power, such as Apimā (attenuation) and the like. (11)

MUDRĀ PERTAINING TO ŚAMBHU

In the case of both internal and external Perceptions, when both the eyes are devoid of the power of shutting and opening, there occurs what is known as the Mudrā pertaining to Śambhu. The place of residence of sages who have assumed that Mudrā is rendered holy. By their look all the worlds are sanctified. Whoever is afforded the opportunity of worshipping such great Yogins, also becomes liberated.

(12)

FORMS OF INTERNAL PERCEPTION

The lustre radiated by Internal Perception is of its own form. Under the instruction imparted by the great preceptor, Internal Perception assumes the form of the radiance emanating from the thousand-petalled lotus, or the lustre of Cit (Consciousness) hidden in the cavern of Buddhi (Intelligence), or the Turiya-Caitanya (the fourth Consciousness) abiding in the Śoḍaśānta.¹ Seeing those forms depends on the grace of the good preceptor.

(13)

THE DESCRIPTION OF ĀCĀRYA

He is the Ācārya, who is well-versed in the Vedas, who is a true devotee of Viṣṇu, who is devoid of spite,

¹ Śoḍaśānta, wherein the Turiya-Caitanya is said to abide, is evidently a spot sixteen digit-lengths over the crest.

who knows Yoga, who cherishes Yoga, who always has his being in Yoga and is pure; who is full of devotion to his preceptor, who especially knows the Puruṣa; he who is possessed of these qualities is known as Guru. (14, 15)

The syllable 'Gu' indicates darkness, the syllable 'Ru' means its dispeller. Because of the quality of dispelling darkness, the Guru is so termed. (16)

The Guru alone is the transcendent Brahman; the Guru alone is the supreme goal; the Guru alone is the transcendent wisdom and the Guru alone is the last resort. (17)

The Guru alone is the ultimate limit; the Guru alone is the highest wealth. For the reason that he teaches THAT, therefore is the Guru greater than all else. (18)

FRUIT BORNE BY A STUDY OF THIS UPANIŞAD

He who causes this to be read even once, he becomes released from the cycle of births and deaths. At that very moment perishes all sin, committed through all previous births. He attains all the desires of his heart. To him there is the achievement of all the ends and aims of human existence. He who knows this—
Thus the Upaniṣad (19)

AMṚTA-NĀDOPANIṢAD¹

[This Upaniṣad, which is the Twenty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, demonstrates that the pure-minded attain the end and aim of existence, by adopting the expedients of Śravaṇa—study, Manana—reflection, etc., while those with an impure mind attain their enfranchisement from worldly existence by having recourse to the meditation of the Brahman and the practice of Ṣaḍ-aṅga-yoga (Yoga of six stages).]

EXPEDIENTS SUCH AS STUDY

The wise man, having studied the Śāstras, meditated again and again on their import and realized the transcendent Brahman, should then give up the lower wisdom, as he would give up a lighted torch after the object to be seen is seen. (1)

WORSHIP OF THE PRANĀVA

Mounting on the chariot of 'Om,' then making Viṣṇu the charioteer, one seeking a place in the Brahma-loka, by being devoted to the worship of Rudra,

¹ This Upaniṣad is in the form of verses.

should drive in the chariot as long as the way is on the track of the chariot and halting at the end of the track, he proceeds onward, giving up the chariot. (2, 3)

Then abandoning the stages of Mātra and liṅga (syllables and signs), devoid of vowels (Svaras), and consonants (Vyañjana), he reaches the subtle stage (of the Brahman) by means of the letter ' M ' devoid of vowel (Asvara). (4)

DESCRIPTION OF PRATYĀHĀRA

That is known as Pratyāhāra wherein one deals with the five objects of the senses, such as sound and the like, as also the very unsteady mind, as the reins of his Ātman. (5)

THE SIX-FOLD YOGA

That is known as the six-fold (Ṣaḍaṅga) Yoga, which has six components, Pratyāhāra, Dhyāna, Prāṇāyāma, Dhāraṇā, Tarka and Samādhi. (6)

THE FRUITS OF PRĀṆĀYĀMA, ETC.

Even as the impurities of the mountain-ores are burnt away by the blower, so also, the results of misdeeds committed by the organs of sense are consumed by the holding of the breath (vital airs). (7)

One should burn misdeeds by Prāṇāyāmas (controlling the breath) and sin by Dhāraṇās (holding the breath). Having brought about the destruction of sin, one should think only of Rucira (Kumbhaka). (8)

THE THREE-FOLD PRĀṆĀYĀMA

Holding breath (Rucira or Kumbhaka), Expiration (Recaka) and Inspiration, these three are termed as Prāṇāyāmas, the acts of Recaka, Pūraka and Kumbhaka (Expiration, Inspiration and holding of breath). (9)

DESCRIPTION OF PRĀṆĀYĀMA

That is called Prāṇāyāma, where one with elongated breath, thrice recites the Gāyatrī with the Vyāhṛtis and with the Praṇava (prefixed), along with the Sīras¹ (thereafter). (10)

DESCRIPTION OF RECAKA

Sending up gently the breath (outward), emptying the space (in the region of the heart) of the Nir-ātmaka (air not forming part of one's own body) and keeping to a state of Śūnya (void), such is the description of Recaka. (11)

DESCRIPTION OF PŪRAKA

Even as a man sucks in water through the stalk of a lotus, even so should breath be drawn in by Iḍā, Piṅgala or Sītala : such is the description of Pūraka. (12)

¹ The Sīras here denotes 'Paro-rajase śīvadom,' the crest of the Gāyatrī.

DESCRIPTION OF KUMBHAKA

Neither should one breathe out nor breathe in, nor by any means shake his limbs; he should keep up this state; such is the description of Kumbhaka.

(13)

To see forms like a blind man, to hear sound like a deaf man, and to look upon thy body as on a piece of wood—such is the description of a Prasānta (Yogin with his senses tranquillized).

(14)

DESCRIPTION OF DHĀRAṆĀ

When a wise man, regarding his mind as full of Saṃkalpa (desires), merges it into his Ātman (own Self) and is absorbed in the contemplation of the Supreme Self, that is known as Dhāraṇā.

(15)

DESCRIPTION OF TARKA

Inference in conformity with the Scripture is called Tarka.

DESCRIPTION OF SAMĪDHI

When one, having attained IT (the Supreme Self), looks upon himself as the same (as THAT), that state is known as Samīdhi.

(16)

**THE EXPEDIENT TO BE EMPLOYED FOR
THE ACHIEVEMENT OF SAMĀDHI**

Seated on the ground pleasing and free from faults, on a seat made of Darbha-grass, having provided against all evil influences mentally, reciting as Japa the Ratha and Maṇḍala (the syllables of Om and the Vyāhrtis), assuming rightly the Yoga posture of Padmaka, the Svastika or the Bhadra, facing towards the north, closing the nasal chamber with one finger of the hand, he should, by drawing in the breath, maintain the Agni (in the triangle of the plexus of Mūlādhāra) and think only of the sound (Om). (17-19)

Om is the Brahman in one syllable. This, *vis.*, the meditation of Om, one should not be discontinued. With this divine Mantra (Om) one should meditate many times for ridding one's own impurities. (20)

Then should the wise man who knows the efficacy of the mantras meditate as explained previously, first through the gross state, traversing the gross and subtle states, beginning from the naval upward. (21)

The man of great intellect, giving up seeing up or down or horizontally, with a firm foot-hold and without tremor, should constantly practise Yoga. (22)

The duration of Dhāraṇā is eight or seven Mātrās without tremor, while Yoga is reckoned as of twelve Mātrās in point of time. (23)

That is the Akṣara (Om), which does not decay under any circumstance; which has neither soft consonant, nor consonant, nor vowel, nor palatal,

nor guttural, nor labial, nor nasal, nor the semi-vowels, nor the sibilants. (24)

THE CONSTANT PRACTICE OF YOGA

Along that Yoga on which the Yogin sees his path to the Highest to lie, along the same path do the vital airs follow. Hence should he ever practise it with a view to traverse it as his path. (25)

THE SEVEN DOORS LEADING TO THE ATTAINMENT OF THE ĀTMAN

The enlightened know the seven doors leading to attainment of Ātman, viz., the door of the heart (leading to Virīḥj), the door of Vāyu (leading to Sūtra), the door of the head (leading to Bīja) and the door of Mokṣa (leading to the non-differentiated Brahman), Bila (leading to Turya-virīḥj), Suṣira (leading to Turya-sūtra) and Maṇḍala (leading to Turya-bīja). (26)

THE GIVING UP OF FEAR, ETC.

The Yogin should always avoid fear, anger, sloth, too much sleep, too much vigil, too much food and too much fasting. (27)

THE FRUIT OF THE PRACTICE OF YOGA

Should he carry on gradually and well the directions given above in his daily practice, undoubtedly

shall Wisdom dawn on him, of its own accord, in the course of three months. In the course of four months he sees the Devas; in the course of five months he sees the Virāj, etc. in their order; in the sixth month he attains the Kaivalya of his desire. There is no doubt about this. (28, 29)

THE THING TO BE MEDITATED ON THROUGH YOGA

What is Earthy (Pārthiva) is of five Mētrās. What is of Water (Vāruṇa) is of four Mētrās; what is Fiery (Āgneya) is of three Mētrās; what is of Air (Vāyavya) is of two Mētrās; while what is of Ākāśa is of one Mētrā; what is of no Mētrā (Amētra-Brahma) should also be meditated upon by the Yogin. (30)

THE MANNER OF MEDITATION

Having made the connection with the mind, one should meditate on the Ātman, through his own Ātman. Prāṇa is Thirty and a half digit-lengths in its range in the Ākāśic space of the heart, where it is merged with Vāk and other Prāṇa-s. This, which is within the range of the external (Bāhya) Prāṇa, is known as the Ādhyātmika Prāṇa. (31, 32)

THE LIMIT OF BREATHING

The breaths as reckoned for a day and night are from eighty and a hundred and thirteen thousands to one lakh. (33)

THE SEATS OF THE PRĀṆA, ETC.

The first Prāṇa dwells in the region of the heart ; Apāna again in the region of the anus ; Samāna, in the region of the navel ; Udāna in the region of the throat ; Vyāna always stands pervading all parts of the body. (34)

THEIR DIFFERENT COLOURS

Then the colours of the five Prāṇas in order : Prāṇa-vāyu is reputed to be of the colour of a blood-red gem ; Apāna, which is in the middle of the body, is of the colour of the Indra-kopa insect ; Samāna, midway between the former two, is of a milk-white colour and shining ; Udāna is pale-white and Vyāna is lustrous like the flame of fire. (35-37)

THE FINAL FRUIT

Whichever Yogin, having broken through the regions of the heart, etc., leads the Prāṇas to reach the head (region of Sabasrāra), such person, where-soever he may die, is not born again, he is not born again—Thus the Upaniṣad. (38)

AMṚTA-BINDŪPANIṢAD

[This Upaniṣad, which is the Twentieth among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, expatiates on the mind as the cause of bondage as well as liberation of man and shows how, by the knowledge of the Brahman only, the final goal is attainable.]

THE MIND ALONE, THE CAUSE OF BONDAGE AND LIBERATION

The Mind has indeed been described as two-fold, the pure and the impure; the impure (variety), as affected with desire and the pure, as devoid of desire. The mind alone is the cause of the bondage and liberation of human beings; when attached to the objects of desire it is characterized as leading to bondage; when not influenced by the objects of desire, as leading to liberation. (1, 2)

MENTAL CONTROL, THE EXPEDIENT FOR LIBERATION

By the seeker after liberation, the Mind should be constantly freed from the influence of the objects of

desire, for the reason that the liberation of the Mind when freed from the influence of the objects of desire, is sought. The moment when the Mind, freed from the influence of the objects of desire and entirely controlled in the heart, reaches the state of non-existence of its own self, that moment it reaches its transcendent state. So long only should it be checked, as long as it becomes powerless in the heart; this is Wisdom as well as Meditation; the rest is logomachy pure and simple. (3-5)

THE ATTAINMENT OF BRAHMANHOOD BY THE KNOWLEDGE OF THE BRAHMAN

This should not at all be pondered over as beyond one's self; nor should it be not pondered over as one's self; nor pondered over as qualified; but should be pondered over as itself; when one views it free from all attachment to any particular view, then indeed will one become the Brahman. (6)

ATTAINMENT OF THE NON-QUALIFIED BRAHMAN THROUGH PONDERING OVER THE QUALIFIED BRAHMAN

One should combine the Yoga (relating to the qualified Brahman, at first) with the *asvara* of the mystic syllable (Om); should experience the Yoga relating to the transcendent non-qualified Brahman beyond the syllable (Om), by the experience of Yoga without the syllable (*Asvara*); *Asvara* which is a form of existence should not

be reckoned as non-existence. That alone is the Brahman which is divisionless, non-differentiated and untinged. One surely attains the Brahman, simultaneously with his realizing "I am that Brahman." On realizing which (Brahman) non-differentiated, infinite, having neither cause, nor example, immeasurably extensive and without beginning, the wise man (Yogin) simultaneously stands liberated. There is no dissolution, nor creation, neither one bound, nor the novice, neither the seeker after freedom from ignorance and its concomitants, nor the liberated one. This is the ultimate Truth. (7-10)

THE ONENESS OF THE ĀTMAN

The Ātman should be considered as only one, during the waking, dreaming and sleeping states. To one who has transcended the three states (and reached the Turiya state) there is no rebirth. The Bhūtātman, severally found in being after being, is after all only one, seen singly and in many ways, even as the reflection of the Moon in water. (11, 12)

FREEDOM FROM BIRTH AND DEATH, OF THE ĀTMAN

Even as the Ākāśa, occupied by a pot, is not in reality carried from place to place, when the pot is carried and the pot may disintegrate, while the Ākāśa thereof does not, so also is the Jīva (Ātman) resembling the Ākāśa. ∴ Like the pot it assumes various forms.

and is capable of varying again and again. On the destruction (of the pot) one will not know it as the destruction of the Ākṣara but would comprehend it as the ever expansive Ākṣara. (13, 14)

REALIZATION OF THE ABSOLUTE BRAHMAN

One who is surrounded by the illusory world of name and form, does not at all reach the very sacred Ātman, as one surrounded by darkness would not. When once the darkness is dispelled and he is disillusioned, the wiseman sees only the oneness of the Brahman. (15)

THE ATTAINMENT OF THE TRANSCENDENT BRAHMAN BY MEDITATING ON THE ŚABDA-BRAHMAN

The ŚabdĪkṣara (the mystic syllable, 'Om') is to be construed as the transcendental Brahman; when that Om has decayed, there underlies it Akṣara, (what knows no decay); if the knower of the Ātman should desire the Peace of the Ātman, he should meditate on that Akṣara. The two Vidyās that ought to be known are the Śabda-Brahman and that Brahman which transcends it. He who is well-versed in the Śabda-Brahman, attains the transcendent Brahman. The wise man, having studied the works bearing on the knowledge of the Brahman, e.g., the Sādhana-catustaya, etc., intent on the sound acquisition of the knowledge of the Brahman, should abandon the books.

in their entirety, even as a seeker after grain would abandon the husk. (16-18)

ONENESS OF THE ĀTMAN INHERING IN ALL BEINGS

One-coloured-ness (whiteness—) is the quality of milk, of cows of various colours; the wise man looks upon the knowledge of the Brahman as on milk; and on the people with various garbs as on the cows. Vijñāna (knowledge) abides hidden in being after being, even as butter does in milk. Hence should churning be constantly made in the mind by every being with the churning-stick of the mind. (19, 20)

MEDITATION, THE CAUSE OF REALIZING THE ĀTMAN

By making a proper use of the eye of knowledge, should one extract, as he would the sacrificial fire (by churning Śami wood), the transcendental Brahman, that Brahman, part-less, motionless and tranquil, considered as "I (one's own Self)." That which, though dwelling in all beings, is the dwelling of all beings, with a view to bless all beings, that Vāsu-deva I am, that Vāsu-deva I am—Thus the Upaniṣad. (21, 22)

KṢURIKOPANIṢAD

[This Upaniṣad, which is the Thirty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajur-veda, deals with Yoga as the instrument wherewith the obstructions to the knowledge of the Brahman are cut asunder.]

YOGĀDHIKĀRA

I shall presently relate the Kṣurikā (knife) of Dhāraṇā (absorption), for the proper attainment of Yoga, (by cutting asunder one's ignorance, the knot of the heart, etc.); on attaining which there will be no rebirth for one, who has accomplished Yoga and which has been recognized as the true import of the Veda, as told by Svayaṃ-bhū. (1)

ĀSANA (POSTURE) AND PRĀṆĀYĀMA (CONTROL OF BREATH)

Having taken up his abode in a (secluded and) silent spot and there assumed a suitable posture, withdrawing his organs of sense, even as a tortoise does its limbs, controlling the Mind in his heart, (rendering it free from the effects of the breathing exercise, sensual desires, etc.), one should fill his entire

body, by degrees, with the Yoga of twelve Mātrās (in point of length and time) and the Prāṇava (Om) of four Mātrās with Forty-eight Mātrās of Vāyu in all, after blocking up all the doors (exits) of the body; slightly lifting his chest, face, hip and neck, as also his heart; he should hold therein the vital airs passing through the nostrils, having thereby become possessed of lengthened Prāṇa and then gradually breathe out the air rising up. (2-5)

PRATYĀHĀRA

Having brought his sense-organs under control, and made his Mind and Prāṇa firm and strong (in the heart), with his thumb (aided by the little finger and the ring-finger), he should perform (Dhāraṇā of the toes), the two ankles and the two shanks, by fixing the three (viz., the eyes, the mind and the vital airs respectively thereon and withdrawing them thence). In the two knees, similarly in the two thighs and the two made up of the anus and the male-organ (Mūlā-dhāra and Svādhiṣṭhāna) the fixing and withdrawal of the three mentioned above, should be made. Then in that which holds the anus, etc., viz., the navel region (Maṇi-pūra), he should fix the three mentioned above till mastery is reached. There is the Nāḍī, Suṣūmā by name, surrounded by ten Nāḍīs Iḍā, Piṅgalā and others, which are red, yellow, black, copper-coloured, brown and so on, very subtle and fine. The fixing of the three above, till attainment of mastery should be made on the white Suṣūmā Nāḍī. There,

even as the spider moves along with its web, should one make the three mentioned above move along with the *Suṣuṃṣā*. Thence he should withdraw them to be fixed on the great support of the heart shining like a blood-red lotus, known as *Dahara-puṣṭartka* (*Anāhata*) in *Vedānta* Scriptures. Having broken through that lotus, the triad reaches the throat (*Viśuddhi*). Thence the triad should be fixed on the region in the middle of the brows, *Ājñā* and then on the *Sahasrāra* in the head, by similar processes. (6-10)

DHĀRAṆĀ, DHYĀYANA AND SAMĀDHI

He should meditate on that form identical with that of the *Marman* (vital region), which is in the big toe of the foot, transcending the Mind, latent, very keen and discerned only with a clear intellect. By constantly resorting to such Yoga with keen *Dhāraṇā* of the Mind of the form "there is nothing beyond the Brahman," he should cut asunder his ignorance, the knot of the heart, etc. The Yoga for the cutting of the *Marman* of the shank is known as *Indra-vajra* (*Indra's bolt*). By resorting to such Yoga, intensified by meditation, he should cut that *Marman* by *Dhāraṇā*s. Projecting the eyes, the Mind and the *Prāṇas* in the middle of the thighs, freeing that *Marman*, *Prāṇa* and the four-fold *Sthūla* and others, by resorting to Yoga, he should, without compunction, cut the obstacle to Yoga. Then should the *Yogin* purify the group of *Nāḍīs*, situated in the interior of the throat, the one hundred and one *Nāḍīs* and the

transcendent and fixed Suṣumpā amidst them. The Suṣumpā is latent in the transcendent Brahman, is not possessed of the properties of Rajas (and Tamas) and is of the form of the Brahman. Iḍā stands to the left and Piṅgalā to the right (of Suṣumpā). Between the two is that superb spot, on knowing which, one becomes the knower of the Veda (the Brahman). There are Seventy-two thousand (other) Nāḍīs; the projecting of the eyes, the mind and the vital airs on every one of them is to be cut off by Dhyāna-yoga. Only one (the Kaivalya in) the Suṣumpā is not cut off. With the knife of the brightness of fire, having a sharp edge rendered clean by the practice of Yoga, should the stout-hearted Yogin cut off, even in this birth, one hundred (out of the hundred and one) Nāḍīs, (with the firm conviction that there is nothing transcending the Brahman). The moment the Yogin sees (the eyes, the Mind and the Prāṇas projected on the one remaining Nāḍī) as firm as (the fragrance) of the Jāti flower, (he becomes liberated without form). In this manner the projecting of the eye, the Mind and the Prāṇa through the other Nāḍīs should be considered as possessed of good and bad qualities. People who have realized (the thorough identity of the Brahman with the Suṣumpā) reach (the Brahman), rid of rebirth. (11-20)

THE PRACTICE OF THE YOGA AND THE PERSON ELIGIBLE THEREFOR

With his Citta (Mind) conquered by the penance (of the practice of Yoga), remaining in a silent and

secluded spot, without attachment and without desire, (he) will gradually become an adept in Aṣṭāṅga-Yoga (and attain Nir-vikalpa-samādhi). (21)

THE FRUIT OF SAMĀDHI

Even as the Swan, breaking asunder the lotus-stalks (of the MĒnasa-saras), would, without hesitation, rise sky-ward, even so, with his bonds cut asunder (by the knife of Yogic practice), the Yogin will always cross the (stream) of births and deaths. Even as, at the hour of extinction, the lamp, having burnt (itself) out, would meet with its dissolution, even so, the Yogin, having burnt his Karmas in their entirety, will meet with his final rest. The knower of Yoga (adept), having cut the thread (of his knowledge) with the knife of the syllable (Om), sharpened by the practice of the control of breath and whetted on the stone of stern discipline, does not bind it again. Thus the Upaniṣad. (22-24)

TEJO-BINDŪPANIṢAD

CHAPTER I

[This Upaniṣad, which is the Thirty-seventh of the 108 Upaniṣads and forms part of the Kṛṣṣa-yajurveda, deals with the realization of Videha-mukti, the state of existence of the form of absolute, all-pervading Bliss and Consciousness and the illusoriness of qualified, material existence, which is not of the Ātman.]

I shall presently relate about the profound meditation of the Tejo-bindu (point of Radiance), which is firmly seated in the heart of the Viśvātman (the Virāj, illumining the myriads of transformations of His mind), which embraces within its vastness, the illusion, that is minute, which has a bearing on Sāmbha (the inmost Bliss), which is sedate, which lies beyond the gross and subtle states (including the Turiya),—meditation on that, which is unattainable even by painful effort, hard to propitiate and difficult to reflect upon by the ignorant and which is emancipated, imperishable and unattainable,—for the benefit of sages and wise men desirous of acquiring the knowledge of the Brahman. (1, 2)

EXPEDIENTS TO BE EMPLOYED FOR THE ATTAINMENT
OF THE UNDIFFERENTIATED BRAHMAN

O seeker! Be thou one, who is temperate in food, who has quelled anger (generated by the non-attainment of the objects of desire), has given up all attachment (to worldly ties), has subjugated passions kindled by the senses, has overcome the pairs of opposites, (such as heat and cold, etc.), has curbed his egoism, has no worldly desire to gratify, nor any grasping tendency (save for mere self-preservation). Those, who, by their actions, do not proceed in the direction of the subtle, which lies beyond the reach of the ignorant, and whose mind is not directed towards what lies within the reach of the ignorant; see three different forms in the face of the waking state. That, which embraces these three stages, is known as the Haṃsa (Parameśvara). Meditate on that Haṃsa (as 'He I am'), giving up sloth and depending upon no support (other than thine own Self). If thou doest so, thou shalt know that transcendent height of mystery (the Brahman). That part of the form of pure consciousness is the subtle one. The same is the supreme seat of Viṣṇu (the Omnipresent). (3-5)

LOOKING UPON THE TRANSCENDENT ENTITY ITSELF
AS SUBJECT TO RELATIVE ATTRIBUTES

That worthy seat, which has the three faces (Viśva, Taijasa and Prāñña), the three qualities (Virāḍ,

Hiraṇya-garbha and Antar-yāmin), the three Dhātus (Brahman, Viṣṇu and Rudra) and has yet (really) no form ; which is motionless, distinctionless, dimensionless and propless ; which is subject to no conditions (such as of time, space, etc.),—that worthy seat, which lies beyond the range of speech and the mind, but is yet within the range of the Ātman as Turiya ; which exists of its own accord and is capable of being grasped, because of its existence ; which has no organs constituting it ; which is unswerving from its position and yet is beyond the witness of the Jīva, which has various kinds of delight ; which is difficult to reflect upon, is emancipated and is imperishable and worthy of being meditated upon as such ; which transcends description ; which is permanent, constant and unswerving ; that is of the Brahman. That pertains inwardly to the Ātman (Virāj). That is also of the form of Viṣṇu, the final goal, not capable of being conceived and is of the essence of Consciousness. That is the transcendent Ākāśa, that confirmed existence and as such voidless, devoid of other existence and stretches beyond the void ; that which is enthroned in the heart, which is neither contemplation, nor the one who contemplates, nor that which is contemplated upon, but is yet contemplated upon as alone remaining ; that, other than which there is not all, but, should there be such other, it is the void and hence, not anything beyond ; which is not beyond what is beyond ; which is inconceivable ; which is unknowable ; which is not the truth, nor what is beyond that, they wise

ones know. What was grasped by the sages, the gods did not; nor did they (the gods) know what lies beyond. In It there is neither greed, nor delusion, nor fear, nor pride, nor desire, nor anger, nor sin, nor the opposites cold and heat, nor hunger, nor thirst, nor determination, nor hesitation; neither the caste-pride of the Brāhmaṇa, nor the gathering together of the knot of bondage, nor of liberation; neither fear, nor pleasure, nor pain; so also, nor repute, nor disrepute. What is removed completely away from these states, is the Brahman and what lies beyond that, is the Brahman. (6-14)

THE FIFTEEN-FOLD YOGA, AS AID TO THE KNOWLEDGE OF THE TRANSCENDENT BRAHMAN

Yama (Self-control), Niyama (Right Observance), Tyāga (Renunciation), Mauna (Quiescence), Deśa (Right Place), Kāla (Proper Duration), Āsana (Correct Posture), Mūla-bandha (Fundamental Check), Deha-sāmya (Equilibrium of the Body), Dṛk-sthiti (Stability of Introspection), Prāṇa-samyama (Control of Breath), Pratyāhāra (Withholding of Breath), Dhāraṇā (Suspension of Breath), Ātma-dhyāna (Meditation on the Ātman) and Samādhi (Concentration on the Brahman), these, in order, are the Aṅgas or Stages of Yoga. (15, 16)

DESCRIPTION OF THE FIFTEEN AṅGAS

The bringing under control of the manifold senses of perception and action, in and through the

knowledge that all is the Brahman, this is said to be Yama and should be practised by the Yogin often and often. (17)

Niyama is the continuous application of Consciousness in its entirety to intrinsic categories and the rejection by it of extrinsic categories. Exquisite pleasure is attained by the wise man, through Niyama. (18)

Tyāga is the renouncing of the form of the phenomenal world, as the result of the introspection of the ever-existing essence of consciousness, the Ātman, and should, indeed, be highly adored by the great, as it is capable of giving them instantaneous liberation (from bondage). (19)

Whence speech returns foiled along with the mind, that quiescence, which is worthy of being attained by Yogins, will always be attained by inanimate entities like Vāk and other Karapas. Whence speech returns foiled by whom will it be possible to express That? If the world is to be told of it, even that world is devoid of suitable articulate sounds for conveying the idea. In either case, there is quiescence, as all nomenclature is based on the inherent qualities of the things to be named. Quiescence of the kind in relation to word of mouth is for simple folk and is inapplicable to those that descant on the Brahman. (20-22)

That Des'a in which there is no person either at the beginning, or at the end, or in the middle, by which this phenomenal world is always embraced; that is known as secluded. (23)

By the word *Kāla* is pointed out the convention of reckoning, obtaining among all beings commencing from Brahman downwards, with the twinkling of the eye as the unit, of what is the peerless immeasurable plenum of Bliss. (24)

That which is the non-dual prop of the universe and wherein all beings have their origin, is meant for final attainment (*Siddhi*). Wherein the accomplished, ones have reached their final attainment (the Brahman) that is known as the *Siddhāsana*. (25, 26)

That which is the root of all the worlds, at the root of which is the restraining of the mind, is *Mūla-bandha*, which should always be practised; this is worthy of adoption by *Rāja-Yogins*. (27)

There should be such perfect equilibrium among the gross, subtle and causal bodies, as would enable their dissolution in the well-poised Brahman; one should know this. If not, there will, by no means, be equilibrium, as mere erectness, such as is met with among dried trees, is no equilibrium at all. (28)

Filling his Vision with Wisdom, the *Yogin* should look upon the world as filled with Brahman. That is the highly exalted Vision and not the seeing through the tip of the nose. Where the seer, the seeing and that which is seen, have their cessation, Vision in the direction of that Brahman alone should be made and not the seeing through the tip of the nose.

(29, 30)

By reason of the fact that all aspects of existence, such as the mind, etc., have to be looked upon

as only the Brahman, the suppression of all vital function is known as Prāṇāyāma. Avoidance of contact with the phenomenal world is termed Recaka. That revolving in the mind of the attitude, "I am only the Brahman," is known as the Pūraka air-control. Then, the steadiness of such attitude is the steady breath-control of Kumbhaka. This is, however, meant for the awakened, while, in the case of the ignorant, it will merely result in causing nose-ache. (31-33)

That pleasant experience of the mind, when it finds the Ātman (the Brahman) in the objects of desire, should be known as Pratyāhāra and practised by the Yogin often and often. (34)

The state of abstraction attained by the mind, when it sees the Brahman whithersoever it might traverse, is known as the Supreme Dhāraṇā. (35)

By the term Dhyāna is known that state, which rests on no support, but the real devotion to the attitude, "I am only the Brahman" and which yields exquisite pleasure. (36)

The complete forbearance, once again, of all functioning by that never-alterable condition of the mind, which is of the form of the Brahman, is known as Samādhi. (37)

BECOMING THE BRAHMAN BY THE PRACTICE OF YOGA

The seeker should practise aright this inartificially Blissful fifteen-fold Yoga, until there will be the manifestation in his own Self of the inmost .

Brahman, of its own accord, all at once, through Introspection. (38)

Then the accomplished Siddha, freed from the means employed, becomes the king of Yogins. That radiant form of the Brahman will be beyond the range of his mind and speech. (39)

MITIGATION OF THE OBSTACLES TO SAMĀDHI

When Samādhī is being practised, obstacles forcibly make their appearance. The want of application, apathy, the longing for enjoyment, inertness, stupor, perplexity, false dignity (not brooking delay), sweating profusely and absent-mindedness; the manifold obstacles, such as these, should be avoided by those conversant with the Science of the Brahman. The state of existence is what results from the recurrence of volition. The state of non-existence is what results from the recurrence of vacant-mindedness. The state of fulness is what results from the recurrence of the ideation of the Brahman. Through that ideation, one should practise fulness. (40-42)

THE ATTAINMENT OF PURE BRAHMANHOOD THROUGH SAMĀDHI

Those who live, having given up this hallowed and supreme functioning of the Ātman, known as the Brahman, live in vain, as so many animals in human form. (43)

Those that know well that functioning and, having known it, further improve upon it, they are indeed good and true men who have discharged their duties aright and are worthy of being adored in the three worlds. Those, whose functioning is even improved upon and again further ripened, verily they attain the highly valued Brahmanhood and not others who indulge in mere verbal disquisitions. Those, well posted in the lore about the Brahman, but bereft of the right kind of functioning; though possessed of benevolent passions, on account of their ignorance, will surely come and go into and out of worldly existence, again and again. Without functioning with knowledge, they cannot stand in the Brahman, even for half a minute, as Brahman and other Devas, Sanaka and other Sages, and Śuka and other Knowers of the Brahman stand.

(44-47)

He, who looks upon the cause the practice of Yoga as bringing about the effect of the ideation of unlimited existence, which is no other than the Brahman, merely attains the cause (practice,) without the effect, (viz., the ideation of the Brahman). On enquiry, in the absence of the effect (as the ideation of the Brahman has no cause at all), the necessity for the cause ceases to exist.

(48)

That entity, which lies beyond the range of description, will turn out to be pure. The right knowledge of functioning rises in the pure-minded only after that functioning.

(49)

That entity, which is conceived through intense Yoga, proves to be a certainty. Having caused the phenomenal to merge into the Noumenal (Brahman), the wise man should conceive of it in the aspect of the Brahman and should ever stand in Bliss, with an intellect filled with the essence of consciousness. (50, 51)

CHAPTER II

THE INDIVISIBLE ONENESS IN ESSENCE OF ALL

Thereupon, Kumāra asked of Śiva, " Pray, relate to me about the Indivisible One Essence, of the form of utter Consciousness." That Paramas'iva replied unto him as follows :

The Indivisible One Essence is that which is seen. The Indivisible One Essence is the world. The Indivisible One Essence is existence. The Indivisible One Essence is the Ātman. The Indivisible One Essence is Mantra. The Indivisible One Essence is action. The Indivisible One Essence is knowledge. The Indivisible One Essence is Water. The Indivisible One Essence is the Earth. The Indivisible One Essence is the Ether. The Indivisible One Essence is Science. The Indivisible One Essence is the triple Veda. The Indivisible One Essence is the Brahman. The Indivisible One Essence is the austere vow. The Indivisible One Essence is the Jivātman. The Indivisible One

Essence is that which has no origin. The Indivisible One Essence is Brahman. The Indivisible One Essence is Hari. The Indivisible One Essence is Rudra. The Indivisible One Essence am I. The Indivisible One Essence is the Ātman. The Indivisible One Essence is the preceptor. The Indivisible One Essence is Introspection. The Indivisible One Essence is the Mahas (radiance). The Indivisible One Essence is the body. The Indivisible One Essence is the mind. The Indivisible One Essence is the Citta (the thinking mind). The Indivisible One Essence is comfort. The Indivisible One Essence is learning. The Indivisible One Essence is the imperishable. The Indivisible One Essence is the eternal. The Indivisible One Essence is the transcendent. The Indivisible One Essence is the little. The Indivisible One Essence is what is preferable. O ṢaḍĀnana! Other than the Indivisible One Essence, there is nothing else, nothing else. Out of the Indivisible One Essence, there is nothing. Out of the Indivisible One Essence there is nothing at all. Out of the Indivisible One Essence there is little. Out of the Indivisible One Essence am I. The Indivisible One Essence is gross, subtle and vast in form. The Indivisible One Essence is what ought to be known. The Indivisible One Essence art thou. The Indivisible One Essence is a mystery. The Indivisible One Essence is the prime one. The Indivisible One Essence is the knower. The Indivisible One Essence is permanence. The Indivisible One Essence is the mother. The Indivisible One Essence is the father. The

Indivisible One Essence is the brother. The Indivisible One Essence is the husband. The Indivisible One Essence is Sūtra. The Indivisible One Essence is Virāj. The Indivisible One Essence is the body. The Indivisible One Essence is the head. The Indivisible One Essence is what is within. The Indivisible One Essence is what is without. The Indivisible One Essence is fulness. The Indivisible One Essence is nectar. The Indivisible One Essence is the clan. The Indivisible One Essence is the home. The Indivisible One Essence is what is to be kept secret. The Indivisible One Essence is the Moon. The Indivisible One Essence is the stellar region. The Indivisible One Essence is the Sun. The Indivisible One Essence is the corn-field. The Indivisible One Essence is patience. The Indivisible One Essence is the tranquil one. The Indivisible One Essence is good quality. The Indivisible One Essence is the witness. The Indivisible One Essence is the friend. The Indivisible One Essence is the relation. The Indivisible One Essence is the comrade. The Indivisible One Essence is the king. The Indivisible One Essence is the city. The Indivisible One Essence is the kingdom. The Indivisible One Essence is the subject. The Indivisible One Essence is the syllable, "Om." The Indivisible One Essence is the Japa (repeated reciting of Praṇava). The Indivisible One Essence is meditation. The Indivisible One Essence is the seat. The Indivisible One Essence is what is worthy of being understood. The Indivisible One Essence is what is great. The

Indivisible One Essence is Radiance. The Indivisible One Essence is wealth. The Indivisible One Essence is what is worthy of being enjoyed. The Indivisible One Essence is the oblation. The Indivisible One Essence is the offering to the Fire. The Indivisible One Essence is victory. The Indivisible One Essence is Heaven. The Indivisible One Essence is the Ātman. (1-23)

CONCEIVING ALL THINGS AS THE STATE OF UTTER CONSCIOUSNESS

One should conceive the Indivisible One Essence as utter consciousness, only utter consciousness, as utter consciousness of the Indivisible One Essence, as Essence. All utter consciousness devoid of birth, is utter consciousness. All this near is utter consciousness. That Yonder is, indeed, utter consciousness. Being the Ātman, they know, as utter consciousness and Indivisible One Essence. All the world is utter consciousness. "Thy-hood" and "my-hood" is utter consciousness. Ether, the Earth, Water, Air, Fire, Brahman, Hari, Siva, what is little and what is not-little, all these are indeed only utter consciousness. Whatever is only utter consciousness, all that is the Indivisible One Essence. The past, the present and the future, all is verily utter consciousness. Matter and Time are utter consciousness. Knowledge and the object of knowledge are utter consciousness. The knower is of the form of utter consciousness.

Everything is utter consciousness. Conversation is utter consciousness. Whatever is, is utter consciousness. What exists and what does not exist are utter consciousness. From the beginning to the end, is always utter consciousness. The beginning and the end are utter consciousness. The preceptor and the pupil and such like, are utter consciousness. The seeing and the object seen, if they are utter consciousness are always of consciousness. The all-wonderful is utter consciousness. The gross body is only utter consciousness. The subtle body, as well as the causal body, does not exist apart from utter consciousness. I and thou, are utter consciousness. The corporeal, the incorporeal and such-like are of consciousness. Religious merit and sin are utter consciousness. The Jiva is embodied consciousness. Apart from utter consciousness, there is no desire. Apart from utter consciousness, there is no knowing. Apart from utter consciousness, there is no Mantra and the like. Apart from utter consciousness, there is no deity. Apart from utter consciousness, there are no Dikpālas, as the guardians of the cardinal points. Apart from utter consciousness, there is no jurisprudence. Transcending utter consciousness is the Brahman. There is indeed nothing apart from utter consciousness. Apart from utter consciousness, there is no illusion. Apart from utter consciousness, there is no adoration. Apart from utter consciousness, there is nothing to be reflected upon. Apart from utter consciousness, there is no truth. Apart from utter consciousness, there is

no treasure or such-like. Apart from utter consciousness, there is no wealth. Apart from utter consciousness, there is no quiescence. Apart from utter consciousness, there is no non-quiescence. Apart from utter consciousness, there is no detachment. All is only utter consciousness, whatever and to whatever extent it may be, is utter consciousness. Whatever is seen and to whatever extent, is utter consciousness. Whatever is situated at a distance and howsoever distant it may be, all is utter consciousness. What ever and to whatever extent the elements and such-like, whatever and to whatever extent, things cognized, whatever and to whatever extent, the Vedāntas (the ends of all knowledge), all is verily utter consciousness. From utter consciousness there is no going away; from utter consciousness there is no liberation. Apart from utter consciousness, there is nothing cognizable. All is only utter consciousness. Apart from utter consciousness there is no Brahman, the Indivisible One Essence. Thou art the Indivisible One Essence, according to the Śāstra, in me, in thee, in the all-powerful. (24-41)

FRUIT OF VIDYĀ OR THE KNOWLEDGE OF THE BRAHMAN

He who knows thus: "I am identical in form with the Brahman," by the dawning of such knowledge even once, there will be liberation. In the event of thorough knowledge, one will, of himself, become a thoroughly confirmed adept or Knower of the Brahman.

CHAPTER III

REALIZING THE STATE OF THE ĀTMAN AS THAT
OF THE EVER-EXISTING, CONSCIOUS AND
BLISSFUL BRAHMANHOOD

Kumāra asked his father thus: "Pray relate to me about the realization of the Ātman." He, the venerable Paramesvara, replied unto him as follows:

I am of the form of the transcendent Brahman. I am exquisite Bliss. I am of the form of absolute knowledge. I am the absolute transcendent being. I am of the form of the absolute tranquillized being. I am absolutely of consciousness. I am of the form of the absolute eternal being. I am the absolute everlasting being. I am of the form of absolute goodness. Having renounced the "I", I am the "I". I am of the form of what is devoid of all. I am of the Ether of consciousness. I am of the form of the absolute Turya. I am what is absolutely beyond the Turya. I am always of the form of consciousness. I am made of consciousness and Bliss. I am of the form of external aspect. I am always pure in form. I am of the form of absolute knowledge. I am absolute love. I am of the form of changelessness. I am void of desire and without distemper. I am always of the form of detachment. I am unalterable and imperishable. I am always of the form of the One Essence. I am always the embodiment of utter consciousness. I am of the form of unlimitedness. I am of the form of

boundless Bliss. I am of the form of existence and transcendent Bliss. I am of the form of consciousness and transcendent Bliss. I am of the form of what lies in the core of the core. I am beyond the reach of speech and mind. I am of the form of the Bliss of the Ātman and am always true Bliss. I am of the form of the Ātman, that revels in himself. I am the Ātman, that is Sadāśiva (ever-auspicious). I am of the form of the luminosity of the Ātman. I am the essence of the radiance of the Ātman. I have neither the beginning, nor the middle nor the end. I am resembling the Ether. I am that imperishable, ever pure, absolutely conscious and blissful existence. I am the ever wakeful, pure, one Existence, Consciousness and Bliss. I am of the form of the residuum, that ever remains. I am always what transcends all. I am of the form, that transcends all forms and the embodiment of transcendent Ether. I am of the form of the totality of Bliss. I am always devoid of speech. I am of the form of the prop of all. I am always palpable consciousness. I am devoid of body and feeling. I am always devoid of anxiety. I am devoid of mental functions. I am the one essence of the Ātman of absolute consciousness. I am devoid of all objects of perception. I alone am of the form of Introspection. I am always full in form. I am ever thoroughly satisfied. Everything is "I am the Brahman only." I am only consciousness. Only I, only I, am the all-pervading form. Only I am the great Ātman. Only I am what is beyond the transcendent. I alone appear

like everything else. I alone am the embodied one. I alone resemble the pupil (seeker). I am the support of the three worlds. I transcend the three durations. I am served by the Vedas. I have been demonstrated by the Śāstra. I am firmly planted in the Citta (mind). Nothing, nor the Earth has been relinquished by me. Be sure that whatsoever is beyond me is nothing. I am the Brahman. I am the accomplished one. I am always absolutely pure. I am rid of qualities. I am the absolute Ātman. I am always devoid of outward aspect. I am absolutely the utter Brahman. I have neither dotage nor death. I manifest myself only of my own accord. Of my own accord I am ever the Ātman. Of my own accord I am firmly planted in the Ātman. Of my own accord I am the transcendent final resort. Of my own accord I feed on myself. Of my own accord I revel in myself. Of my own accord I am self-luminous. Of my own accord I am Mahas (radiance) myself. I shall revel in my Ātman myself. I shall look upon only myself. I have a comfortable seat on my own self. I have my own Self as the residuum. I shall take my stand of my own accord, on my own consciousness. I shall revel in the delightful kingdom of my own self. Taking my seat on the throne of my self, I shall conceive of nothing but my own self. I am the Brahman alone, of the form of consciousness alone. I am the non-dual Existence, Consciousness and Bliss. I am palpable Bliss alone. I am the absolute Brahman. I am always void of all. I am the blissful all-Ātman. I am

of the form of eternal Bliss. I am always the Ether of the Ātman. I alone am of the form of the Sun of Consciousness, in the Ethereal sky of the heart. I am satisfied in the Ātman, by the Ātman. I have no form and am imperishable. I am liberated from being counted as "one." I am of the form of one eternally liberated. I am subtler than Ether. I have neither beginning nor end. I am of the form of all brightness. I am possessed of delights far and near. I am of the form of absolute existence. I am of the form of pure Liberation. I am of the form of true Bliss. I am palpable Knowledge and Bliss. I am of the form of absolute Wisdom. I am possessed of the qualities of Existence, Consciousness and Bliss. All this is utter Brahman. There is no other thing apart from the Brahman. I am that ever-blissful That alone. I am the eternal Brahman alone. What is known as "thou" and what is known as "that," there is nothing else apart from me. I am of the form of the mind and consciousness. I am the transcendent Śiva. I am of the form of extreme emotion. I am the delightful Ātman. There is always no scope for my being a witness in the absence of any subtle object to testify to. Owing to my being absolutely utter Brahman, I am the eternal Ātman. I and I alone am the Ādiśeṣa (the prime residuum). I and I alone am the Śeṣa (the final residuum). I am released from name and form. I am Bliss incarnate. I am of the form of one devoid of the senses. I am of the form of all emotions. I am devoid of bondage and liberation. I am peripatate

Bliss incarnate. I am of the form of the prime consciousness. I am the Indivisible One Essence. I am beyond the range of speech and mind. I am everywhere the enjoyer of pleasure. I am everywhere of the form of fulness. I am possessed of the totality of Bliss. I am everywhere of the form of satiety. I am the essence of exquisite nectar. That which exists is only one, without a second. I am the Brahman alone. There is no doubt about it. I am of the form of all-void; accessible through all scriptural precepts. I am the liberated. I am of the form of Mokṣa (Release). I am of the form of the pleasure of disembodiment. I am the absolute true Wisdom. I am the Blissful Absolute Existence. I am of the form of what transcends the Turya state. I am non-determinate in form. I am always of the form of the origin-less one. I have neither passion, nor impurity. I am pure. I am wise. I am eternal. I am powerful. I am of the form of the import of the Prapava. I am devoid of taint. (1-43)

REALIZING THE NOT POSSESSING OF ALL
THE DIVERSE FORMS IN THE ĀTMAN

I am of the form of consciousness. I am neither I, nor am I He. I am not of any form. I am of the form of the functionless. I am impartible. I am unmanifest. I am neither the mind, nor the senses, nor the intellect, nor the lingering doubt. Nor am I the triad beginning with the body. I am neither of the form of Jāgrat or wakefulness, nor of Svapna or dream.

I am not of the form of *Suṣupthi* or sleep. I am not of the form of the three kinds of miseries (*Adhyātman* or caused by the *Ātman*, *Adhidaivam* or the *Devas*, and *Adhibhūtam* or the *Bhūtas*). Nor am I subject to the three kinds of desire (for wealth, son and wife). There is no study for me, nor reflection, as I am firmly planted in the *Ātman* of consciousness. There is nothing cognate with me, nor is there anywhere anything of a different class. To me there is nothing in my own mind, nor is there the threefold distinction (of space, time and substance) anywhere for me. (43-47)

THE REALIZATION OF THE NON-EXISTENCE OF ALL THINGS OTHER THAN THE *ĀTMAN*

The form of the mind is false. The form of the intellect is false. Egoism is false. As such, I am eternal, perpetual, and originless. Know that the triad of bodies is false. The triad of duration is always false. Know that the triad of *Guṇas* is false. I am the pure, true *Ātman*. Know that all scripture is false. All the *Veda* is always false. Know that all *Sāstra* is false. I, the *Ātman* of consciousness, am true. Know that the triad of *Mūrtis* is false. All beings are always false. Know that all truth is false. I am *Sadāśiva*, the all-pervading of all existing things. Know the preceptor and pupil to be false, also the *Mantra* of the preceptor to be false. Whatever is seen, know that to be false. Do not know me, the *Ātman*, as of that kind. What is conceivable, know that to be false. What does

not swerve from the path of rectitude is always false. What is wholesome, know that to be false. Do not so know me the Ātman. Know all living creatures to be false; all enjoyments to be false. What is seen and what is heard, know those to be false; the warp and the woof, as of falsehood. Know that right and wrong action is false; what is lost and what is obtained, as of falsehood. Know that grief and delight are false; all and not all, to be of falsehood. Know that fulness and want are false. Good and bad conduct is of falsehood. Know that gain and loss are false. Victory and defeat are of falsehood. Know all sound to be false, all contact to be false always. Know all form to be false; all taste to be false always. Know all smell to be false; all cognition to be false always. All is always falsehood alone; every result of human existence, is falsehood alone. All the Gūṇas are only falsehood. I alone am the absolute Truth. (48-59)

THE PRACTICE OF THE ĀTMA-MANTRA: AHAṀ BRAHMA ("I AM THE BRAHMAN")

One should always see the Mantra of one's own Ātman. One should always practise the Mantra of one's own Ātman: This Mantra, *vis.*, "I am the Brahman," destroys the sin of what is seen. This Mantra, *vis.*, "I am the Brahman," destroys every other Mantra. This Mantra, *vis.*, "I am the Brahman," destroys the sin of the body. This Mantra, *vis.*, "I am the Brahman," destroys the sin of incarnation.

This Mantra, *vis.*, "I am the Brahman," destroys the bond of death. This Mantra, *vis.*, "I am the Brahman," destroys the misery of the knowledge of duality. This mantra, *vis.*, "I am the Brahman," destroys the differentiating intellect. The Mantra, *vis.*, "I am the Brahman," destroys the misery of cares. This Mantra, *vis.*, "I am the Brahman," destroys the disease of the intellect. This Mantra, *vis.*, "I am the Brahman," destroys the bond of the mind. This Mantra, *vis.*, "I am the Brahman," destroys all diseases. This Mantra, *vis.*, "I am the Brahman," destroys all grief. This Mantra, *vis.*, "I am the Brahman," destroys, in a trice, lust and such like. This Mantra, *vis.*, "I am the Brahman," destroys the recurrence of anger. This Mantra, *vis.*, "I am the Brahman," destroys the recurrence of mental processes. This Mantra, *vis.*, "I am the Brahman," destroys volitions and such like. This Mantra, *vis.*, "I am the Brahman," destroys crores of Doṣas or faults. This Mantra, *vis.*, "I am the Brahman," destroys abject dependence on all. This Mantra, *vis.*, "I am the Brahman," destroys the knowledge of the Ātman. This Mantra, *vis.*, "I am the Brahman," bestows the conquest of Ātma-loka. This Mantra, *vis.*, "I am the Brahman," bestows delight of a kind which cannot be thought of. This Mantra, *vis.*, "I am the Brahman," bestows un-inertness. This Mantra, *vis.*, "I am the Brahman," is the destroyer of the Asuras of AnĀtmans. This thunder-bolt, *vis.*, "I am the Brahman," will cleave through the mountains called AnĀtmans. This discus, *vis.*, "I

am the Brahman," will kill the Asura of Anātmanhood. This Mantra, *vis.*, "I am the Brahman," will surely liberate all those. This Mantra, *vis.*, "I am the Brahman," bestows the Bliss of knowledge. This seven crores of Mahā-Mantras bestow on one a hundred crores of rebirths. So, giving up all Mantras, one should practise this Mantra alone. On doing so, he would forthwith attain release from bondage; there is not even an atom of doubt about this.

CHAPTER IV

JIVANMUKTI—THE ATTAINMENT OF THE STATE OF THE BRAHMAN

Kumāra asked Parameśvara thus: "Pray relate to me about the condition of a Jivanmukta and a Videhamukta." He, the Supreme Śiva, replied as follows:

He is known as a Jivanmukta, who stands alone in the Ātman realizing, "I am the Ātman of consciousness; I am the transcendent Ātman; I am non-qualified; I am beyond the transcendent Ātman." He is known as a Jivanmukta, who inwardly realizes, "I stand superior to the three Dehas (bodies); I am pure consciousness; I am the Brahman." He is

known as the Jīvanmukta, for whom there is no body and such like, and there is the conviction that there is the Brahman; who is full of exquisite Bliss on realizing, "I am of the form of palpable Bliss; I am palpable exquisite Bliss;" for whom there is no ego; who remains planted in consciousness alone; whose interior is absolute consciousness; who is of the one form of absolute consciousness: who is everywhere of the form of fulness; has everywhere consciousness alone as the residuum; who revels in Bliss; who is unmanifest, full and possessed of the Ātman of consciousness; whose Ātman is of the form of pure consciousness; who is devoid of all contact; who enjoys perpetual Bliss; whose mind is clear; who is devoid of care about everything else; who is devoid of the least existence; such a one is known as a Jīvanmukta. (1-7)

"Not mine is the mind; not mine the intellect; not egoism; nor the senses; not mine the body at any time; not mine the vital airs anywhere; not mine Illusion; not mine lust; not mine anger; I am the transcendent Brahman; not mine is whatever of this world; not mine is whatever and wherever of the world; not mine is blemish; not mine is any symbol; not mine the eye; not mine is the mind; not mine the ear; not mine the nose; not mine the tongue; not mine the hand; not mine the waking; not mine the dream; not mine even an atom of the Kāraṇa (causal body); not mine the Turiya"—He who realizes this is the Jīvanmukta. (7-11)

" Not mine even a little of all this ; not mine
 wheresoever, all that is yonder ; not mine is duration ;
 not mine the space ; not mine the substance ; not mine
 the intellect ; not mine the ablation ; not mine the
 twilight-austerities ; not mine Destiny ; not mine the firm
 ground ; not mine the sacred water ; not mine service ;
 not mine Wisdom ; not mine the high status ; not mine
 bondage ; not mine incarnation ; not mine the precept ;
 not mine the Sun ; not mine religious merit ; not mine
 sin ; not mine action ; not mine the auspicious ; not
 mine the Jiva, known as my own Ātman ; not mine a
 little of the three worlds ; not mine liberation ; not
 mine dualism ; not mine the Veda ; not mine the Rule
 of Conduct ; not mine nearness ; not mine distance ;
 not mine the awakening ; not mine secrecy ; not mine
 the preceptor ; not mine the pupil ; not mine what is
 wanting ; not mine what is more ; not mine Brahman ;
 not mine Viṣṇu ; not mine Rudra ; not mine the Moon ;
 not mine the Earth ; not mine the Water ; not mine
 the Air ; not mine the Ether ; not mine the Fire ; not
 mine high pedigree ; not mine the high ideal ; not mine
 is existence ; not mine the meditator ; not mine the
 meditated upon ; not mine meditation ; not mine
 Manu (the Mantra) ; not mine the cold ; not mine the
 heart ; not mine the thirst ; not mine the hunger ; not
 mine the friend ; not mine the enemy ; not mine the
 infatuation ; not mine the victory ; not mine the prior ;
 not mine the posterior ; not mine what is aloft ; not
 mine the cardinal points ; not mine the little that is to
 be expressed in words ; not mine even the atom of

what has to be studied ; not mine the little that has to be reflected upon ; not mine even an atom of what has to be meditated upon ; not mine the little that has yet to be enjoyed ; not mine even an atom of what has to be remembered ; not mine the enjoyment ; not mine the passion ; not mine the concentration ; not mine the final dissolution ; not mine the stupidity ; not mine the tranquillity ; not mine the bondage ; not mine the affection ; not mine the joy, nor the height of joy ; not mine the corpulence ; not mine the slimness ; not mine the length ; not mine the shortness ; not mine the growth ; not mine the wasting ; things that have been wrongly attributed to me and their denial are not one and are not many ; not mine blindness ; not mine dullness ; not mine an atom of quick understanding ; not mine the flesh ; not mine the blood ; not mine the fat ; not mine the lymph ; not mine the marrow, nor mine the bone, nor mine the integument, nor the seven primary fluids of the body ; not mine whiteness ; not mine the crimson ; not mine the blue ; not mine the severalty ; not mine the heat ; not mine the avarice ; not mine the essential or the accessory, anywhere ; not mine the confusion ; not mine the firmness ; not mine the secret ; not mine the pedigree ; not mine what ought to be discarded ; not mine what ought to be grasped ; not mine the ludicrous ; not mine the refinement ; not mine the vow ; not mine the languor ; not mine the desiccated ; not mine sound health ; not mine the knower ; not mine the knowledge ; not mine what has to be known ; not mine my own Ātman ; not mine

what appertains to thee ; not mine what appertains to me ; not mine thou ; not mine also I ; not mine dotage ; not mine childhood ; not mine even an atom of adolescence ; I am the Brahman ; I am the Brahman ; that I am the Brahman is my conviction ; Consciousness am I ; Consciousness am I."—Who realizes thus is known as the Jīvanmukta. (11-30)

"I am only the Brahman ; I am only consciousness ; I am only the transcendent Brahman ; there is no doubt about it." He who realizes thus of his own accord, he is the pure Haṁsa (Ātman) ; he is firmly planted in the Ātman of his own accord ; of his own accord he shall see the Ātman ; in the kingdom of his own Ātman, he shall live comfortably. He who thus enjoys the Bliss of his own Ātman, of his own accord, is known as the Jīvanmukta. The unique warrior, who stands foremost of his own accord, one who is the reputed Lord of his own Ātman, who will sleep taking the form of his own Ātman, of his own accord ; he is known as the Jīvanmukta. (31-32)

VIDEHAMUKTI: TAKING ONE'S STAND ON THE ABSOLUTE BRAHMAN, WHICH IS THE ABSOLUTE ĀTMAN, WITH NOTHING CORRESPONDING TO IT

One who has become the Brahman ; who has tranquillized his own Ātman ; who is full of the Bliss of the Brahman ; who is happy ; who is crystal-like in form ; who is profoundly silent ; he alone is the Videhamukta. (33)

" I am one whose Ātman is all ; who, alike everywhere, is the Ātman ; whose Ātman is pure ; whose " I " has been fully roused ; who is excepted by the one Brahman ; whose Ātman is the one Brahman ; one who sees all in his own Ātman ; who is only his own Ātman ; I am the Ātman that has no origin ; whose Ātman is immortal, who am myself the Ātman, who knows no decay ; whose Ātman is seen through introspection ; whose Ātman is lovely ; I am possessed of the characteristics of the silent Ātman ; the Ātman of Bliss ; the loving Ātman ; the Ātman of liberation ; devoid of bondage ; I am the Brahman alone ; I am consciousness alone ; whatever of this is not conceived ;"—he who stands thus in utter consciousness, alone is the Videhamukta. (34-37)

Having abandoned the conviction, *vis.*, that I am the Brahman, with his own interior filled with Bliss, he alone is the Videhamukta. He stands having given up the conviction that all is and all is not, that " I am the Brahman and am not the Brahman," himself being only Existence, Consciousness and Bliss. This person does not touch the Ātman whatever, wherever and whenever ; remaining only silent, silently, in silence, does not touch whatever is the truth ; who is the transcendent Brahman ; who has surpassed the Guṇas ; who is the all-Ātman ; the prime cause of the worlds. Difference in time, difference in substance, difference of place, difference in one's own self, whatever difference, he has not ; there is no such difference whatever, for him as of " I ", " thou ", " it ", " this ", " He ", " what

is yonder"; who is the Ātman of Time, yet has no time; is the Ātman that is void; is the Ātman that is subtle in form; is the Ātman of the Universe; has no universe; is the Ātman of the Devas, is the Ātman devoid of the Devas; is the Ātman capable of measurement; is devoid of measurement; is the Ātman devoid of sluggishness everywhere; is the inner Ātman of all; is the Ātman devoid of all volition; (who realizes) "I am always consciousness alone; I am the absolute, transcendent Ātman, who is embodied Knowledge alone; is existence alone; is Ātman in form. There is no fear of the other world. Where is the Jīva, the Īvara, Speech, the Veda, the Śāstra, where am I?" He is known as the Videhamukta who is devoid of the conviction, "This is only consciousness; I am consciousness also." (38-47)

He, who is thoroughly accomplished in consciousness alone, who plays with his own Ātman, has a comfortable posture, has Ātman of a boundless form, is devoid of attenuation, prodigiousness and such like; is in the Turya of the Turya state; is exquisitely blissful, he alone in the Videhamukta. He who is devoid of name and form; who is exquisite Knowledge and Bliss; who is the Ātman of happiness; who is the Ātman of the form of Turtyātita; who is devoid of weal and woe; who is the Ātman of Yoga; who is the Ātman, who has attained Yoga; who is devoid of bondage and liberation; whose Ātman is devoid of the Guṇas and the absence of the Guṇas; who is devoid of space, time and the like; whose Ātman is devoid of

the thing to be witnessed and the witness thereof ; who is something and yet nothing ; whose is not the manifold manifestation ; nor even the aspect of the Brahman here ; who is self-luminous in his own form ; who is attached, of this own accord, to his own form ; who is the Bliss that transcends vocal expression ; who, by himself, transcends speech and mind ; whose existence transcends the transcendent ; he alone is the Videhamukta. (47-53)

He, who is beyond the functioning of the mind ; who manifests himself through the functioning of the mind ; whose Ātman is devoid of all functioning ; is alone the Jivanmukta. At the time of attaining the state he is devoid of remembrance of the body, so as to cognize that he is a Videhin. Should there be slight remembrance, he is endowed with everything. He whose outward Ātman is not seen by others ; who is palpably the exquisite blissful consciousness ; whose outward Ātman is not seen by others ; who is the goal of all the Vedāntas ; who swallows the sweet essence of the nectar of the Brahman ; whose elixir of life is the nectar of the Brahman ; who is fond of the essence of the nectar of the Brahman ; who is of himself the essence of the nectar of the Brahman ; who is immersed in the essence of the nectar of the Brahman ; whose Sivārcana is the Bliss of the Brahman ; who is satiated in the essence of the nectar of the Brahman ; who experiences the Bliss of the Brahman ; whose Bliss in Siva is the Bliss of the Brahman ; who shines as the essence of the Bliss

of the Brahman; whose radiance is superb, as of the Bliss of the Brahman; who enjoys the Bliss of the Brahman uninterruptedly; who subsists on the food of the essence of the Bliss of the Brahman; who is a member of the family of the Bliss of the Brahman; who is perched on the essence of the Bliss of the Brahman; who is palpably the one consciousness of the Bliss of the Brahman; who is the flood of the essence of the Bliss of the Brahman; who is nourished with the Bliss of the Brahman; who is associated with people enjoying the Bliss of the Brahman; who is firmly planted in the Ātman of the Bliss of the Brahman. He who realizes, "all this is of the form of the Ātman; there is nothing else whatever, save the Ātman; all is the Ātman; I am the Ātman, the transcendent Ātman, possessed of the transcendent Ātman, the Ātman that is ever in the form of Bliss,"—he alone is the Videha-mukta. (53-62)

One who is full in form, the great Ātman, the satiated Ātman, the perpetual Ātman; the Ātman of the form of what penetrates the interior of all; the spotless Ātman; the Ātman-less one; the Ātman which has a changeless form; the pure Ātman; the tranquil of form; the Ātman of the form of the tranquillized and the non-tranquillized; devoid of the state of manifold Ātman-hood; who is rid of the totality of cares brought on by the differentiation of the Jivātman and the Paramātman; the Ātman of the form of the liberated and the non-liberated; who is devoid of the state of being liberated and non-liberated; who is the Ātman-

of the form of bondage and liberation ; who is devoid of bondage and liberation ; who is of the form of dualism and non-dualism ; who is devoid of dualism and non-dualism ; who is of the form of the all and the not-all ; who is devoid of the all and the not-all ; who is of the form of joy and exquisite joy ; who is devoid utterly of joy and such like ; who is devoid of all volition ; he is alone the Videhamukta. (63-68)

He is the partless Ātman ; the flawless Ātman ; the Ātman of Wisdom ; the Ātman of the Supreme Puruṣa ; the Ātman devoid of Bliss and such like ; the Ātman that is immortal ; is of the immortal Ātman ; the Ātman of the form of the triad of durations ; who is devoid of the triad of durations ; the Ātman of vast expanse ; the Ātman immeasurable ; the Ātman of measure ; who is devoid of measure ; the Ātman who is ever manifest ; who is determined by his perpetual manifestation ; the Ātman that is characterized by the abandonment of every other thing ; that is self-luminous, bereft of every other thing ; the Ātman that could be known by learning, ignorance and such like ; that is devoid of learning, ignorance and such like ; the Ātman that is devoid of perpetuity and transience ; that is devoid of " here " and " in that place " ; the Ātman devoid of the six qualities of tranquillity and such like ; that is devoid of seeking after liberation and such life ; the Ātman that is devoid of the gross body ; that is devoid of the subtle body ; the Ātman that is devoid of the causal body and such like ; that is devoid of the Turiya and such like bodies ; the Ātman that is

devoid of the sheath of Anna (food) ; that is devoid of the sheath of Prāṇa (vital air) ; the Ātman that is devoid of the Manas (the mental sheath) ; that is devoid of the Vijñāna (Wisdom sheath) ; the Ātman that is devoid of the Ānanda (Bliss sheath) ; that is devoid of the five sheaths ; the Ātman of indeterminate form ; that is devoid of distinctive form ; the Ātman not affected by the object seen ; that is in no way affected by the sound heard ; the Ātman that is always void of concentration ; that is devoid of beginning, middle and end ; the Ātman that is devoid of the Prajñānavākya (Wisdom is the Brahman) ; that is devoid of the realization " I am the Brahman " ; the Ātman that has no such realization as " Thou art That " ; that cannot conceive " This Ātman is the Brahman " ; the Ātman that is devoid of what is to be expressed by " Om " ; that is devoid of what is to be expressed by the word " All " ; the Ātman that is devoid of the triad of conditions (waking, dreaming and sleeping) ; the Ātman that never decays ; the Ātman of consciousness ; the Ātman that is devoid of what ought to be known by the Ātman ; that has for its Ātman " the little whatever of this ; " the Ātman that is devoid of light and non-light ; he alone is the Videhamukta. (68-79)

RULE FOR THE CONCENTRATION ON ONE'S OWN ĀTMAN

Cast thine eyes on the Ātman alone. Instruct thine own Ātman. Enjoy thine own Ātman thyself.

Take they stand on thyself, O Ṣaḍānana! Thyself satisfied in thine own Ātman, direct thy Ātman thyself. Please the Ātman alone. Become a Videhamukta.— Thus the Upaniṣad. (80, 81)

CHAPTER V

THE NATURE OF ONE'S OWN ĀTMAN

The Muni named Nidāgha asked the worshipful Sage Ṛbhū, thus: "Pray tell me the distinction between the Ātman and the AnĀtman." He, the worshipful Sage Ṛbhū, replied as follows:

The furthest limit of all speech is the Brahman; the furthest limit of all thought is the preceptor. He who is the cause of effects in general and who is devoid of causes and effects; who is volition of any kind; who is made entirely of Nāda (a nasal sound represented by a semi-circle), is auspicious; who is absolute consciousness, bereft of everything else; who is full of all Bliss and is transcendent; who is possessed of the brightness of all luminosity; who is full of the Bliss of Nāda; who is released from all experience; who is without contemplation of anything; who is beyond the reach of the Nāda and the Kalā, this is the Ātman, the I, the imperishable. He who is bereft of the difference and

non-difference arising out of the distinction between the Ātman and the Anātman; who is without the tranquillized, the non-tranquillized and other states; who is of the form of the internal radiance of the Nēda; who is far away from the import of the Mahāvākyas; who is still farther away from the realization, "I am the Brahman"; who is not implied by the word "That"; who is not connoted by the word "Thou"; who is not externalized by the import of the Vākya "That though art"; who is devoid of decay and non-decay; he is alone the internal radiance of the Nēda. He, who is neither the Indivisible One Essence, nor the experience, "I am Bliss;" whose characteristics transcend all, is alone the internal radiance of the Nēda. He, who is devoid of the word "Ātman," who is bereft of the import of the word "Ātman", who is devoid of Existence, Consciousness and Bliss; such a one alone is the Sanātana (eternal) Ātman. He is incapable of being demonstrated, who is illicitly approachable by means of the Veda-vākyas (Scriptural texts); of whom there is nothing by way of external manifestation; nor of inward being, in point of quality or extent; who has neither sex, nor manifestation; the Ātman is the Brahman alone; there is no doubt about it; for whom there is no body nor Jīva, made up of the elements or their composites; there is no name, form or such other thing; there is nothing worthy of enjoyment; nor is the enjoyer of the enjoyment; for whom there is neither the state of existence nor non-existence; neither decay nor non-decay;

neither Guṇa nor the absence of Guṇa. He is the Ātman, no doubt, for whom there is no sentiment or expression ; study or reflection ; distinction between the preceptor and the pupil and such like ; the worlds of the Devas and Asuras ; where there is not even an atom of upright or wicked conduct ; purity or impurity ; where there is no proper or improper time ; no conviction or doubt ; where there is no Mantra or the absence of it ; no learning or ignorance ; no seer, seeing or the thing seen ; not even a slight division of an atom ; it is impossible to demonstrate the Brahman. (1-15)

THE FALSEHOOD OF ALL ANĀTMAN

There is not any topic of discourse known as AnĀtman ; nor any function of the mind known as AnĀtman ; nor any universe known as AnĀtman. Have the conviction therefore, that there is no such thing as AnĀtman. Have the conviction that there is no AnĀtman, by reason of the absence of all volition, by reason of being devoid of any effect ; and everything being the Brahman alone absolutely ; on account of the absence of the three bodies, the nonexistence of the three durations, on account of the absence of the characteristics of the three Jivas and the absence of the three kinds of miseries (Ātmic, Daivic, and Bhautic), the non-existence of the three worlds ; and the Vedic injunction " All is the Ātman." There is nothing that could be conceived in the absence of the mind ; there

is no dotage in the absence of the body ; there is no goal to be reached in the absence of the feet ; there is no work in the absence of the hands ; there is no death in the absence of birth ; there is no happiness and such like in the absence of the intellect ; there is neither upright conduct, nor cleanliness, nor truth, nor fear ; there is no utterance of the sacred mystic symbol, no pupil and preceptor or such like ; there is no Second in the absence of Unity and there is no Unity in the absence of the Second. (15-21)

Should there be truthfulness, there is no possibility for any falsehood. Should there be falsehood, there will be no scope for truthfulness. Should you know what is auspicious as inauspicious, the auspicious will be caused to flow out of the inauspicious. Should you know fear to be the absence of fear, from the absence of fear will befall fear. If bondage should be liberation, where will be liberation in the absence of bondage? If death should be incarnation, there can be no death with cessation of incarnation. If "I" should become "thou", then, if "thou" art not, "I" will cease to be. If "this" should only be "that," in the absence of "that," "this" also is not. If "there is not" becomes "there is," then, if "there is not" is, there is no "there is." If cause should however be effect, in the absence of the effect, there is no cause. If dualism is ever non-dualism, then in the absence of the dual state, there is no non-dual one. If seeing is ever the object seen, in the absence of the object seen, there is no seeing. If the internal should

ever be the external, verily in the absence of the internal, there is no external. If fullness should ever become a little, then follows the non-full state. For this reason, this fullness is nowhere, neither "thou," nor "I," nor "these," nor "this"; then there is no example of what exists; there is no example of what is originless; there will be no mind for the remembrance of the realization, "I am the transcendent Brahman." Have the conviction that "this world is the utter Brahman; "thou" and "I" are the utter Brahman; I am the absolute utter Brahman; there is no Anātman." (22-31)

This phenomenal world does not verily exist, was not created and does not stand anywhere. It is the mind, they say, that is the phenomenal world. If the phenomenal world does not exist; does not at any time exist; there is no phenomenal world; there is no mind and the like; nor egoism; nor the Jiva; the work of illusion and such like does not exist. Illusion there is not; fear there is not; the worker there is not; work there is not; neither study nor reflection; the two-fold Samādbi there is not; the measurer and the measure and such like is not; Ignorance also is not; indiscrimi- nation is not, at any time; neither the four requisites (learner, subject, object and the interrelation of the subject and the object and such like); nor the triad of relationships (intimate, conjoint, and inherent); there is not the Ganges, nor the Gayā, nor the Setu, nor what is of the elements, nor anything else; neither the earth, nor water, nor fire, nor air, nor ether, anywhere;

neither the gods, nor the guardians of the cardinal points, nor the Vedas, nor the preceptor; neither far off, nor near; nor between the two, nor the middle, nor situated anywhere; neither non-dual, nor dual; nor truth, nor non-truth is this; bondage, release and such like there is not; neither existence, nor non-existence, nor happiness and such like; caste there is not; goal there is not; class by birth there is not; nor worldly custom; the creed that "All is the Brahman," there is not; even what is the Brahman, there is not; what is consciousness, there is not; nor is the talk of consciousness and "I": "I am the Brahman," there is not at all; nor "I am the ever pure" anywhere; there is not whatever is uttered by speech, what is conceived by the mind wherever, what is determined by the Intellect, nor what is known by the Citta mind. The Yogin, the Yoga and the like, there is not; all always is not always. Day and night and the like there is not; ablution, meditation and the like is not. Delusion and clear vision, there is not. Be thou convinced that there is no Anātman. (31-42)

The Veda, the Śāstra, the Purāṇa, the effect, the cause, the Iṣvara, the Loka, the elements, the people, and unity, all this is falsehood, without doubt. Bondage, Liberation, happiness, misery, meditation, the mind, the gods and the demons, the accessory, the chief, the transcendent and all else, is falsehood without doubt. Whatever is uttered by speech, what is created by volitions, whatever is conceived by the mind, all is falsehood without doubt. Whatever is

determined by the intellect ; whatever is thoroughly cognized by the mind anywhere ; whatever is propagated by the Śāstras ; whatever is seen by the eyes alone ; whatever is heard by the ears and every other happening ; the eye, the ear and the body is falsehood—that is the sure conclusion. Whatever is declared to be only " This," turns out to be what is " yonder ; " " thou ", " I ", " that ", " this ", " He ", and " I ", turn out to be only other entities. So also, whatever is considered as possible in the world, all the confusion among volitions, the various errors in attributing properties, all that has to be kept hidden, all the diverse enjoyments, all separation of faults, prove to be other entities ; hence, conclude there is no Anātman. (42-50)

" What is mine " and " what is thine," " my " and " thy ", " on my behalf ", " on thy behalf ", " by me " and such like, all that will prove futile. " Viṣṇu is the protector ", and the like ; " Brahman is the cause of the creation " ; " Rudra is the cause of destruction " ; and such like, be convinced, that all this is falsehood. Ablution, silent prayer, penance, offering oblation, the study of the Veda, the worship of the tutelary deity, Mantra, the mystic formula, association with people of moral excellence, the manifestation of merit and demerit, the existence of the inner sense, the occurrence of Ignorance, the myriads upon myriads of Brahmāṇḍas, be convinced that all this is falsehood. All the sayings and the utterances of the spiritual guides have been declarations of somebody or other. Whatever

aspect the world puts on, and whatever is seen in the world ; whatever is in the world ; be convinced that all that is falsehood. What is said by some mystic symbol or other ; what is prescribed by one or other ; what is enumerated by some one or other ; what is rejoiced in by some one or other ; what is given by some one or other ; what is done by some one or other ; wherever there is benevolent action ; wherever there is vice ; whatever you do, verily conclude that all that is falsehood. (50-58)

THE PARAMĀTMĀHOOD OF THE "I" ENTITY

Thou alone art the transcendent Ātman. Thou alone art the highest preceptor. Thou alone art of the form of Ākāśa. Thou art always devoid of Witness. Thou alone art all-existence ; Thou art the Brahman, no doubt. Thou art without duration. Thou art the duration. Thou art always the Brahman, palpable consciousness. Thou art, in all places, of the form of thyself. Thou art in possession of palpable consciousness. Thou art the truthful. Thou art the accomplished. Thou art the eternal. Thou art the liberated. Thou art the liberation. Thou art immortal on account of joy. Thou art the Deva. Thou art the tranquillized. Thou art the non-ailing. Thou art the Brahman. Thou art the full. Thou art the transcendent, of the transcendent. Thou art the even. Thou art the good. Thou art the everlasting. Thou art demonstrated by the Scriptural Texts, such as "Satyam etc."

Thou art devoid of all limbs. Thou art always firmly established. Thou art extolled by Brahman, Indra, Rudra and other gods. Thou art devoid of the delusion of the manifested world. Thou art also reflected in all beings. Thou art free from volition everywhere. Thou art extolled by the import of all the Upaniṣads. Thou art everywhere with the posture of joy and happiness. Thou art devoid of movement and the like, anywhere. Thou art everywhere devoid of introspection and the like. Thou art always meditated upon by Viṣṇu and the other gods. Thou art of the form of the aspect of consciousness. Thou art absolute consciousness without control. Thou art firmly planted in the Ātman alone. Thou art devoid of all conditions. Thou art not qualified by any Guṇa. Thou art Bliss. Thou art transcendent. Thou, being one alone, hast no second. Thou art of the form of palpable consciousness and Bliss. Thou art of the form of complete fullness. Thou art existence. Thou art thou. Thou art the knower. Thou art He. Thou knowest. Thou seest. Thou art of the form of Existence, Consciousness and Bliss. Thou art the Lord Vāsudeva. Thou art immortal. Thou art the Supreme Ruler. Thou art fickle and firm. Thou art all and void of all. Thou art devoid of tranquillity and the cessation of tranquillity. Thou art luminous with the radiance of absolute existence. Thou art existence in general. Thou art eternally of the form of accomplishment. Thou art devoid of all accomplishment. Thou art void of only a little. Thou art void of only an atom. Thou art devoid

of the state of being. Thou art without non-being and the like. Thou art devoid of what is defined and its definition. Thou art changeless. Thou art non-ailing. Thou art the core of all Nāda. Thou art devoid of parts and the ultimate limit. Thou art devoid of Brahman, Viṣṇu and Īśa. Thou seest thine own form. Thou hast thine own as the residuum. Thou immersest in the ocean of thy Bliss. Thou art thyself in the kingdom of thine Ātman. Thou art without thine own state. Thou art of the form of thy fullness remaining. Thou seest not apart from thyself. Thou dost not move from thine own form. Thou bloomest forth with thine own form. Thou art nothing other than thine own form. Thou art I alone ; of that be convinced.

(58-74)

THE NON-EXISTENCE OF ANTITHETICAL FORMS IN THE CASE OF THE PHENOMENAL WORLD OF AVIDYĀ (NĒSCIENCE) AND ITS RESULTS

Whatever there is of this world of phenomena ; whatever there is in the world ; what is of the form of the seen ; what is of the form of the seer ; all is like the horn of the hare which is non-existent. The earth, water, fire, air, ether, the mind, the intellect, the ego, radiance, the world, the system of worlds, decay, birth, truth, religious merit, sin, victory and others ; passion, desire, anger, greed, meditation, the thing meditated upon, the transcendent quality, the preceptor, the pupil, the precept and the like, the beginning, the end, peace,

auspiciousness, the past, the present, the future, the thing defined, definition, non-dualism, tranquillity, enquiry, joy, what is of the form of the enjoyer, what is enjoyed and the like, the eight-fold Yoga of Self-control and others ; what is of the nature of going and coming, the parts of anything known as beginning, middle and end ; what is acceptable and what is worthy of being abandoned ; Viṣṇu, Śiva, the senses, the mind, the triad of states also ; the Twenty-four Tattvas¹ (basic principles), the four Sādhanaś,² the cognate, the extraneous ; the worlds, Bhūr and others in their order ; all the Vargaś, Āśramaś and Ācāraś, the mastery of the Mantraś and the Tantraś ; what is of the form of knowledge, ignorance and the like, all the Vedaś, the non-sentient and the sentient, the division of bondage and liberation, what is of the form of knowledge and superior wisdom ; what is of the form of waking and non-waking ; talk of Dualism and non-dualism ; the final conclusions of all the systems of Vedānta ; the determination of the import of all the Śāstraś ; the existence of many entities of the Jīva, the determining of the one Jīva and the like ; whatever one contemplates by the mind, whatever is wished for, wherever ; whatever is reasoned by the intellect ; whatever is heard from the preceptor ; whatever is expounded by speech ;

¹ The Avyakta (the indistinct), Buddhi (the Intellect), Ahambhāva (individuality), the five Tanmātraś (subtle elements), the five Mahābhūtaś (gross elements), the eleven organs of sense including the mind.

² The four Sādhanaś (qualifications) are : 1. Discrimination 2. Desirelessness 3. Good Conduct and 4. Love.

whatever is the discourse of the Ācārya ; whatever may be perceived from the voice and by the senses ; whatever is investigated upon separately ; whatever has been adjudicated upon fairly by great men who are versed in the Vedas ; whatever there is in the Purāṇas ; incidents such as, Śiva destroys the worlds, Viṣṇu, sustains the three worlds, Brahman creates the worlds ; whatever is described in the Vedas ; the significance of all the Upaniṣads, all is like the horn of a hare which is non-existent. (75-89)

THE MIND ALONE, ACTUATED BY VOLITION AND THE LIKE, IS THE CAUSE OF ALL TROUBLE

The fixed idea, that I am the body, is known as the inner sense. The fixed idea, that I am the body, is said to be the great wordly illusion. The fixed idea, that I am the body, is said to be its bondage. The fixed idea, that I am the body, is said to be its misery. The knowledge, that I am the body, is alone known as hell. The fixed idea, that I am the body, is said to be the entire universe. The fixed idea, that I am the body, is what denotes the knot of the heart. The knowledge, that I am the body, is only what is known as Ignorance. The knowledge, that I am the body, is only what does not exist. The thought, that I am the body, that is what is termed as Illusion. The knowledge, that I am the body, that alone is called duality. The fixed idea, that I am the body, that alone is the real Jīva (the individual soul). The knowledge, that I

am the body, is what is known as the limited one. The fixed idea, that I am the body, is what is patently a great sin. The thought, that I am the body, is undoubtedly heinous greed. Even a little of volition denotes the triad of miseries. Desire, anger and bondage is all misery. The world is sin, assuming various forms at various times. Whatever of this cluster of all volitions, know, O Saumya or handsome one ! that to be of the mind. (89-97)

The mind alone is the whole universe. The mind alone is the great foe. The mind alone is worldly existence. The mind alone is the three worlds. The mind alone is the great misery. The mind alone is dotage and other miseries. The mind alone is duration of time. The mind alone is impurity. The mind alone is desire. The mind alone is the Jiva. The mind alone is Citta (thought). The mind alone is individuality. The mind alone is the great bondage. The mind alone is the inner sense. The mind alone is the Earth. The mind alone is Water. The mind alone is Fire. The mind alone is the vast Atmosphere. The mind alone is Ether. The mind alone is sound, touch, form, taste and smell. These five sheaths are the products of the mind. The waking, dreaming, sleeping and other conditions are, it is said, the products of the mind. The guardians of the cardinal points, the Vasus, the Rudras and the Ādityas, are products of the mind. What is seen, the non-sentient, the cluster of pairs of opposites and ignorance are said to be the products of the mind.

Whatever is an idea of the mind, be convinced, that does not exist. The universe, there is not. The preceptor, the pupil and the like, there is not. (98-105)

CHAPTER VI

THE STATE OF SAT OR EXISTENCE, CIT OR CONSCIOUSNESS AND ĀNANDA OR BLISS

Says Ṛbbu: Know that everything is of existence and consciousness; that everything is of existence and consciousness and is diffused; what is of existence, consciousness and bliss is non-dual; what is of existence, consciousness and bliss is imperishable; what is of existence, consciousness and bliss alone is what is unique existence, consciousness and bliss; I am of the form of existence, consciousness and bliss; the Kham or the Ether is existence, consciousness and bliss; thou art existence, consciousness and bliss; I am existence, consciousness and bliss. (1-3)

THE BRAHMANHOOD OF ALL

The multitudinous functions of the mind, the intellect, individuality and thought, are naught. There is no "thou", nor "I", "other". All is absolute

Brahman. There is no scriptural text ; nor the word, nor the Veda ; nor the letter, nor non-sentience anywhere ; nor middle, nor beginning, nor end, nor truth, nor fetter ; nor misery, nor happiness ; nor feeling, nor illusion, nor the prime source ; neither the body, nor the mouth, nor smell, nor the tongue, nor the palates, nor the teeth and lips, nor forehead ; nor inspiration, nor expiration ; nor sweat, nor bone, nor flesh, nor blood, nor urine ; nor distance, nor nearness ; nor limb, nor belly, nor crest, nor the movement of the hands and feet ; nor the Śāstra, nor the mandate, nor the knower, knowing and the thing to be known ; nor waking, dreaming and sleeping, nor the Turyāṭita state are for me, whatever. All is existence, consciousness and what is diffused. There is no such thing, as arising out of the gods, evil spirits and the five elements ; nor out of illusion ; nor the Viśva, nor the Taijasa, nor the Prāñña ; nor the Virāj, nor the Sūtra, nor the Iśvara ; nor the act of going and coming ; nor what is lost, nor what is purpose ; nor what is worthy of avoidance, acceptance or condemnation : nor what is pure or foul ; nor corpulence, nor thinness ; nor fatigue ; nor time, nor place ; nor talk, nor all ; nor fear, nor duplicity ; nor trees, nor grasses, nor mountains ; nor meditation, nor the attainment of absolute concentration ; nor the Brāhmaṇa, Kṣatriya and Vaiśya classification ; nor bird, nor animal, nor other organism ; nor greed, nor infatuation, nor haughtiness, nor grudge, nor lust, nor anger and the like, nor women, nor Śūdras, nor

cats; nor eatables, nor other fare and the like, whatever; nor the mature, nor the immature; nor beliefs in the existence of the other world; nor trade, nor opportunity; neither worldliness, nor the world, nor occupation, nor dull-wittedness; neither the eater, the act of eating and the food; nor the measurer, the measuring and the thing to be measured; nor foe, nor friend, nor son and the like; nor mother, nor father, nor sister; nor birth, nor death, nor growth, nor the delusion—"I am the body"; neither void, nor non-void; nor the inner sense running its course; nor the night, nor daytime, nor darkness; nor Brahman, nor Viṣṇu, nor Śiva; nor the week, fortnight, month and the like, nor the year; nor fickleness nor the Brahma-loka, Vaikuṇṭha, Kailāsa or any other seat; nor the celestial abode, nor Devendra, the king of the gods; nor Agni-loka, nor Agni; nor Yama, nor Yama-loka; nor the worlds, nor the guardians of the worlds; nor the three Lokas of Bhūr, Bhavar and Svar, nor the infernal abyss, nor the terrestrial world; nor ignorance, nor learning; nor Illusion, nor non-sentient nature; nor permanence, nor transience, nor destruction; nor walking, nor running; nor what is worthy of meditation, nor ablution for me; nor incantation, nor silent prayer anywhere, nor the substance, nor what is adorable, nor the bathing, nor the worship, nor the flower, nor the fruit, nor the leaf, nor the sandal paste, flower and the like, nor incense, nor glorification, nor salutation, nor the circumambulation to the slightest extent; nor prayer, nor seclusion; nor

oblation, nor worship of the fire, nor fire-offering, nor pious acts, nor unparliamentary language, nor the language of courtesy, nor the Gāyatrī, nor the twilight-worship, nor mental worship; nor misdemeanour, nor rapacity, nor wickedness, nor the outcast, nor the low-born bastard, nor what is unbearable, nor wicked conversation, nor the hunter, nor dissimulation; nor partiality, nor kindness, nor jewels, nor the thief, nor vain display, nor the gallant, nor the impecunious, nor the opulent; nor single, nor the double, nor the treble, nor the quadruple; nor greatness, nor smallness; nor fullness, nor fragment, nor *Kāṣṭhī*; nor vow, nor penance; nor pedigree, nor lineage; nor the rules of the sacrifice, nor overlordship, nor penury, nor woman, nor damsel, nor old matron, nor virgin, nor widowhood; neither origin; nor birth, nor inward fascination, nor the monism of the Great Texts, nor the mystic powers of attenuation and the like. As all is of Consciousness alone, the multitude of sins does not exist always. As all is of the form of existence Sat-Cit-Ānanda or Existence, Consciousness and Bliss alone exists. (3-30)

All is the Brahman alone; nothing else is; that am I; that am I; that alone am I; that alone am I. The eternal Brahman alone am I. The Brahman alone am I, and not one of worldly existence. The Brahman alone am I and not for me the mind. The Brahman alone am I and not for me the intellect. The Brahman alone am I and not the senses. The Brahman alone am I, the body am I not. The

Brahman alone am I, not what is within the range of the Brahman. The Brahman alone am I, the Jiva am I not. The Brahman alone am I, not the product of differentiation. The Brahman alone am I, non-sentient am I not. I am the Brahman, not for me is death. I am the Brahman alone, not the vital air. I am the Brahman, the transcendent of the transcendent. This is the Brahman; the transcendent is the Brahman; the truth is the Brahman; he is verily the supreme Lord. Time is the Brahman. Art is the Brahman. Happiness is the Brahman. Self-luminous is That. The one is the Brahman. The Dvaya or the two-fold is the Brahman. Moha or fascination is the Brahman. Tranquillity and the like is the Brahman. The fault is the Brahman. The merit is the Brahman. Self-control, tranquillity, the supreme, the mighty, the world is the Brahman. The preceptor is the Brahman. The pupil is the Brahman. The ever auspicious is the Brahman. The anterior is the Brahman. The posterior is the Brahman. The pure is the Brahman. The auspicious and the inauspicious is the Brahman. The Jiva alone is always the Brahman. Sat-Cit-Ānanda or Existence, Consciousness and Bliss am I. All is said to be of the Brahman. All the world is of the Brahman. The Self is, no doubt, the Brahman. There is nothing else apart from the Self. All is only the Ātman, the pure Ātman. All is absolute consciousness and non-dual. The Ātman is of the form of what is eternal and pure. There is nothing else apart from the Ātman. (31-40)

**THE NON-RELATIVE ĀTMANHOOD
OF THE BRAHMAN**

This world which manifests its form to an infinitely small extent, is infinitely small. The body is infinitely small. The non-truth is infinitely small. What is inconceivable is infinitely small. What is conceivable is likewise infinitely small. The Brahman alone is all-absolute consciousness. The Brahman alone is the three worlds. It is Bliss, exquisite Bliss. There is nothing whatever, other than that. The mystic symbol "Om" is pure consciousness. The Brahman alone is all by itself. The whole world is I alone. The highest seat is I alone. I alone have surpassed qualities. I alone am the transcendent, being beyond the transcendent. I alone am the transcendent Brahman. I alone am the preceptor of the preceptor. I alone am the prop of all. I alone am the happiness beyond happiness. There is no world other than that of the Ātman. There is no happiness beyond that of the Ātman. There is no other course than that of the Ātman. All the world is that of the Ātman. There is nowhere anything other than the Ātman. There is not even a straw other than the Ātman. There is not even a husk other than the Ātman. All the world is of the Ātman. (40-47)

All this is the Brahman alone. The Brahman alone is not non-existent. All the Vedas are the Brahman alone. The Brahman alone is absolutely of itself. All religious vows are the Brahman alone. The essence of everything and happiness are the Brahman alone.

The Cidākāśa or Ether of Consciousness is the Brahman alone. What is Existence, Consciousness and Bliss, the secondless is the Brahman alone. There is no other thing than the Brahman. There is no other world than the Brahman. There is no "I," other than the Brahman. There is no fruit other than the Brahman. There is not even a straw, other than the Brahman. There is no seat, other than the Brahman. There is no preceptor, other than the Brahman. There is no thing of the form of non-existence, other than the Brahman. There is no "I-hood", nor "thou-hood," nor "this-hood", anywhere other than the Brahman. Know thyself, as of the form of the Brahman. There is nothing whatever, apart from thyself. (47-52)

Whatever is seen in the world, whatever is spoken of by the people, whatever is enjoyed wherever, all that is, is only non-existent. Difference in the doer, difference in the act done, difference in qualities, difference in tastes and the like, difference in sex, all this is non-existence only, but is always happiness. Difference of time, difference of space, difference of substance, victory and defeat, and whatever difference there is, all that, is only non-existent absolutely. The inner faculties are non-existent. The organs of sense are non-existent. The vital airs, Prāṇa and others, are non-existent. All these together are of the nature of non-existence. What is known as the five-fold sheath is false. The five deities presiding over creation, sustenance, destruction, concealment and favour are false. The six kinds of change, being, birth, growth,

ripening, decline and dissolution are false. The group of six enemies desire, anger, greed, fascination, pride and jealousy is non-existent. The six seasons are false. The six kinds of taste are false. I am the only Existence, Consciousness and Bliss. This world has not come into being. I am the transcendent and true Ātman alone; not those other views pertaining to worldly existence. I am of the form of Truth and Bliss; the embodiment of palpable Consciousness and Bliss. I alone am the transcendent Bliss. I alone am the transcendent being beyond the transcendent. All this is of the aspect of knowledge. I am the non-dual knowledge and Bliss. I am of the form of the all-radiant. I am of the form of all that does not exist. "I alone shine always"—how can the being of such form be non-existent? The transcendent Brahman, of the form of "thou," has the form of the Bliss of consciousness. I am only the Ātman, of the aspect of consciousness, that is the Ether of consciousness, the absolute consciousness, the transcendent happiness. I am not non-existent. The ever immobile I am. I am the supreme preceptor. I am only Existence, Consciousness and Bliss. This world has not come into being. Time is non-existent. The world is non-existent. The illusory, unreal universe is non-existent. I alone am the actual Hari. I alone am the Sadāśiva the ever auspicious. I am of the nature of pure consciousness. I experience pure existence. I am the non-dual Bliss alone. I am the one essence of palpable consciousness. All is the Brahman alone

always. All is the Brahman alone absolutely. All is the Brahman alone always. All consciousness is the Brahman alone. I am of the form of the all-penetrating One. I have the characteristic of the Witness of all. I am the transcendent Ātman, the transcendent radiance, the highest abode and the supreme goal. I am the essence of all the systems of Vedānta. I am the conclusion arrived at by all the Śāstras. I am of the form of the Bliss of Yoga, the great dawning of the foremost Bliss. I am the all-knowing radiance, the embodiment of the foremost wisdom. I am the radiance of the Turya-turya, though devoid of the Turya-turya and the like. I am the undecaying consciousness. I am the truth, the Vāsudeva, devoid of dotage and death. I am the Brahman, the Ether of consciousness, the perpetual Brahman, devoid of impurity, the pure, the cognized, the always-liberated, the nameless and the formless. I am of the form of Existence, Consciousness and Bliss. This world has not come into being. There is no world of truth and untruth, that could be grasped by the imagination and the like. The Brahman is ever full of Bliss, always the Ātman by itself, endless, undecaying, tranquillized, of only one form and non-ailing. (52-72)

THE NON-EXISTENCE OF THE PHENOMENAL WORLD OUTSIDE THE ĀTMAN

Should there be any other existence apart from me, it is false, even as a mirage over a desert. Should one exist, it is tantamount to the fear engendered by

the words of a sterile woman's son. Should the king of elephants be killed by the horn of a hare, that world exists. Should one be quenched of his thirst by drinking water from a mirage, let such world exist. Should one perish by the onset of human horns, such a world exists. Should the city of the Gandharva castle in the air be a reality, that world always exists. Should the blue of the sky be real, that world will truly exist. Should the silver of the pearl-oyster be a true ornament, that world exists. Should man be bitten by a rope-serpent, worldly existence let there be. Should the flame of a conflagration be extinguished by an arrow made of gold, there is the world. Should rice boiled with milk be obtainable in the forest of the Vindhya, that world is borne into existence. Should food be readily cooked with the fuel of plantain trunks, then will that world be. Should food be at once cooked by damsels in pictures, then will that world be. Should darkness be dispelled by lamps painted in pictures, then let that world be. Should a mortal, dead a month since, return to life again, that world will be. Should butter-milk turn into milk anywhere, that world will be eternal. Should the milk drawn from the udder of a cow go back to its original place again, that world is. Should earthy dust be raised in the mid-ocean, then, by all means, let that world be. Should an elephant be bound by the hair of a tortoise, let the world be at its zenith. Should Mount Meru be moved from its position with the thread of a lotus-stalk, that world

will be. Should the ocean be tied up with the series of its billows, let that world always be. Should fire blaze forth downward, let that world always be. Should the flaming fire be cold to the touch, then that world will persist. Should lotuses thrive in a cess-pool of fire, then, let the world be. Should there be a mountain of emerald, that world is. Should the Meru move and take its stand on a lotus-seed, let that world be. Should a young wasp become a border-mountain, let it be, like the Meru in motion. Should a lion be killed by a mosquito, let the world verily exist always for thee. Should the triple world occupy the space of a pin-hole cavern, that world will be. Should the momentary grass-flame burn for ever, will that world exist. Should the thing seen in a dream persist even after waking, you may grant the existence of the world. Should the torrent of a river, by some means, remain stagnant, will that world be. Should fire prove wholesome fare for a hungry man, that moment, there will be opportunity for the world. Should the testing of gems be mastered by men born blind, that world exists always. Should the son of a eunuch take delight in intercourse with a woman, that world will be. Should a chariot be fabricated, out of the horns of bares, then the world is. Should a just-born virgin be fit for intercourse, then, that world will exist. Should a sterile woman come to know of the pleasure brought on by pregnancy, this world is. Should a crow have the gait of the swan, let that world become a fixture. Should a great donkey

engage a lion in fight, then the world has a standing of its own. Should a great donkey attain the gait of an elephant, then let that world be. Should the full-moon become the Sun, then, let the non-sentient world manifest itself. Should Rāhu be seen apart from the Sun and the Moon, the world is seen. Should fried grains give rise to a vigorous growth, let that world be existent. Should the penurious enjoy the opulence of the rich, then exists the world. Should the lion be vanquished by the valour of dogs, then exists the world. Should the heart of the wise men be divined aright by fools, then is a pretext for the world to exist. Should the ocean be licked outright by a dog, then there is scope for the mind to exist. Should the clear sky fall over the heads of men, also should the sky fall over the earth, or should the flower of the sky (which is non-existent) smell fragrant, there is the world. Should a forest grow on the clear sky and begin to toss, then, exists the world. Should there be no reflected image in a mere mirror, then is the world. (73-98)

In the womb of the unborn, there is not the world. In the womb of the Ātman, there is not the world. By all means, there is not a speck of difference. There is no dualism and non-dualism. This difference is the work of Māyā or Illusion, should the cognition of the Brahman arise. The conviction, "I am the Brahman," will arise, only if the thought, "I am the body," becomes painful. In the event of the knot of the heart remaining, the Brahman is the discus for cutting it asunder. Should doubt arise, the Brahman will arrive

at the final decision. Should there be the thief in the form of the Anātman, the guard for the gem of the Ātman is the absolute Brahman, which is of eternal Bliss and is even its own Self. (99-102)

RULE FOR THE ATTAINMENT OF THE CONCEPTION,
"I AM THE BRAHMAN"

By these fine illustrations the Brahman alone is established. The Brahman alone is the abode of all. As for the world, renounce it altogether. Having firmly resolved "I am the Brahman," give up egoism. Everything will fade away, as the flower in the hands of a sleeper. There is neither the body nor actions. Everything is absolutely the Brahman. What has been, there is not. What is to be done, there is not. The four-fold stage of life (childhood, boyhood, manhood and old-age), there is not. All knowledge with the three Lakṣaṇas or distinctive features (exclusive, inclusive, and both exclusive and inclusive) is the absolute Brahman. Giving up all kinds of functioning, conceive in this manner: "I am the Brahman; I am the Brahman, there is no doubt; I am the Brahman of the nature of Consciousness; I am only Existence, Consciousness and Bliss." So resolving, renounce even that. (103-107)

RULE ABOUT SAMPRADĪYA OR TRADITIONAL USAGE
IN ACCORD WITH THE ŚĀSTRĀ

This great Śāstra, expounded by Śaṅkara, should not be given to any one, who has no faith in the Veda,

who is ungrateful, whose conduct is wicked and and is tainted. It should be given to that high-souled person, whose Antaḥkaraṇa or internal organs have been purified by devotion to the Guru, after a thorough test for a month, a half-year, nay, a full year. Giving up the study of all Upaniṣads, keeping himself aloof, should one study the Tejobindūpaniṣad eagerly, always with pleasure. By studying it even once, of his own accord, one becomes the Brahman alone. Of his own accord, one becomes the Brahman alone—Thus the Upaniṣad.

TRISIKHIBRĀHMAṆOPANIṢAD

[This Upaniṣad, which forms part of the Śukla-yajurveda and is the Forty-fourth of the 108 Upaniṣads, deals entirely with the attainment of the non-relative Brahman and expounds, as aids thereto, the Yoga and its eight Aṅgas.]

THE BRĀHMAṆA

QUESTIONS RELATING TO THE ĀTMAN, THE BRAHMAN AND THE LIKE

The Brāhmaṇa with three tufts once went to the Ādityaloka (the Solar World). Approaching him (the Son) he said: "O Lord! What is the body? What is life? What is the Prime Cause? What is the Ātman?" (1)

EVERYTHING IS OF ŚIVA

He said in reply: Know that all this is only Śiva. But, the eternal, the pure, the emotionless, the Lord, the non-dual Bliss, Śiva, the absolute One, having created all this in his own splendour, appears,

like a molten mass of iron, the one Being, as though divided. Should it be asked, "What is it that causes that appearance?" the reply is: "The Brahman, tinged with Illusion and indicated by the term, Existence". (2)

THE COMING INTO BEING OF THE WHOLE WORLD OUT OF THE BRAHMAN

Out of the Brahman there came into being the Avyakta (the Indistinct). Out of the Avyakta, the Mahat (the Vast). Out of the Mahat, the Ahankāra (Self-consciousness). Out of the Ahankāra, the five Tanmātras (the subtle Elements). Out of the five Tanmātras, the five Mahābhūtas (the gross Elements). Out of the five gross Elements, the whole world.

THE DIVISION OF THE ONE PIṆḌA OR WORLD-ENTITY INTO THE MANY

If the question arises, "What is meant by 'All' in 'all the world'?"—the answer is "On account of the division of what is evolved out of the Elements." If the question arises, "When the mass is one, how can there be the division of what is evolved out of the Elements?"—the answer is, "On account of the forms of difference, due to the inter-relationship of cause and effect, existing among the Elements, there are divisions such as, those due to the difference between the variant and its first principle; between the significant word and what is predicated of it; in the

spheres to which they belong ; as also in the range of their functionings ; and in their presiding deities and their sheaths. (4)

THE VARIANTS OF ĀKĀṢĀ OR ETHER AND OTHER ELEMENTS

Then the Ākāśa is the first principle : Antaḥkaraṇa (the inner senses), Manas (the mind that wills), Buddhi (the Intellect that ratiocinates), Citta (the mind that inquires) and Ahaṃkāra (the Self-conscious mind) are the variants. The Vāyu or Air is the first principle : Samāna (vital air essential to digestion), Udāna (vital air rising up at the throat), Vyāna (vital air diffused throughout the body) ; Apāna (vital air moving downwards and having its exit at the anus) and Prāṇa (vital air having its seat in the region of the heart) are the variants. The Vahni or Fire is the first principle : the ears, the integument, the eyes, the tongue and the nose are the variants. Ap or Water is the first principle : sound, touch, form, taste and smell are the variants. The Pṛthivī or Earth is the first principle : speech, the two hands, the two feet, the anus and the genitals are the variants. (5)

THEIR DIVERSE RANGES OF FUNCTIONING

Knowledge, Volition, Decision, Application and Self-assertion are the functions of the Antaḥkaraṇa or inner senses, which are the variants of Ākāśa. Assimilation, Lifting, Seizing, Digesting and Breathing are the functions of Prāṇa and other variants of Vāyu.

Perceptions of Sound, Touch, Form, Taste and Smell are the functions of the Jñānendriyas or Knowledge-senses, which are the variants of Agni or Fire and are dependant on Ap or Water. Speech, Seizing, Locomotion, Evacuation and Pleasure are the functions of the Karmendriyas or motor senses which are the variants of the Prithivi or Earth. Within the ranges of functioning of the Jñānendriyas and Karmendriyas are included the ranges of functioning of the vital airs and the Tanmātras. In Manas and Buddhi are included Citta and Abaṅkāra. (6)

THE FUNCTIONS OF THE SUBTILE ELEMENTS

Interval, Tremour, Vision, Pressing into a mass, and Retention are the very subtle functions of the Tanmātras of the Elements, in conjunction with the Jiva. (7)

DIVISION INTO ĀDHYĀTMIC AND THE LIKE

Thus there are twelve divisions in relation to the body, in relation to the Elements and in relation to the presiding deities under each of the three heads. Here, the Moon, the Four-faced One, guardians of Dik, the cardinal points, Vāta, Arka, Varuṇa, the Aśvins, Agni, Indra, Upendra, Prajāpati and Yama are the vital airs, that have entered the twelve Nēḍīs in the form of the presiding deities of the Senses and those are the Aṅgas (divisions). He, who identifies himself with the Antaḥkaraṇa the knowledge of all these divisions, as Upādhi is the knower (the Jiva). (8)

WHAT IS EXPOUNDED BY THE FUNCTIONING OF THE KNOWER

Then the Pañcikaraṇa of Ether, Air, Fire, Water, and Food (i.e., causing each of them to contain all the five Elements). Jñātvā (the condition of the knower) in conjunction with Samāna, through the ear, possessed of the quality of sound and dependant on speech, stands in Ether, stands as Ether. The Mind, in conjunction with Vyāna, through the integument, possessed of the quality of touch and dependant on the hands, stands in the Air, stands as the Air. Buddhi, in conjunction with Udāna, through the eyes, possessed of the quality of form and dependant on the feet, stands in Agni, stands as Agni. Citta, in conjunction with Apāna, through the tongue, possessed of the quality of taste and dependant on the genitals, stands in Water, stands as Water. Abhikāra, in conjunction with Prāṇa, through the nose, possessed of the quality of smell and dependant on the anus, stands on the Earth, stands as the Earth. He who knows thus becomes Antaryāmi. (9)

THE MANTRA

THE CREATION, FROM THE BRAHMAN ENDING WITH PAÑCIKARAṆA

In the Brahman, which exists apart from every other things, there are sixteen parts, viz., life, faith,

ether, air, light, water, earth, organs (sensory and motor), the mind, food, vigour, austerity, Mantras, action, the worlds and name. Placing Antaḥkaraṇa (Ether), Vyāna (Air), Akṣi (Fire), Rasa (Water), and Pāyu (the Earth) in the order of Ether, etc., dividing these first principles into two halves, in the same order, and subdividing each of the second halves into four parts and placing each of these subdivided parts along with each part of the other four Elements, in such a manner that, what was once the subdivided part of Ether occurs in each of the Earth and other three Elements and so on, the first halves alone are to be understood as essential ones; those who know, understand the parts of the subdivided halves as subordinate ones. Thus came into being the part. Similarly, for the same reason, the subordinate subdivision came into being from the part. For that very reason, in their order of importance the essential parts and the subordinate subdivided ones are interdependent as the warp and the woof.

THE CREATION OF THE WORLD CONSISTING OF THE ANIMATE AND THE INANIMATE

The world is evolved out of the five Elements. It includes animate beings. Thence herbs and food; thence Piṇḍas (bodies) of four kinds (generated out of an egg, out of sweat, seeds and the womb) and the primary fluids of the body (viz., Rasa or first product of food, blood, flesh, fat, bone, marrow and

semen). Some say that by the mingling together of the fluids, e.g., the sperm and the ovum Piṇḍas are produced from the Elements. In this medley of Elements, the Piṇḍa made of Anna is situated in the region of the navel. In the middle of this is the heart, resembling a lotus-bud with a stalk, as also are the organs of sense in the interior of the organism, which are representatives of Devas predominantly Sātvic and capable of action, self-assertion and sentience. The seed of this is the Piṇḍa of Tamas in the form of delusion, motionless and without self-consciousness, dependant on Manas seated in the throat. This world is mixed up with such mind spotted with ignorance. The inmost Ātman of the form of exclusive Bliss stands in the head, the transcendent seat and shines in the form of the world, endowed with endless power. (4-9)

THE FOUR STATES OF CONSCIOUSNESS

The waking state is present everywhere. The dreaming state is present in the waking one. The sleeping and the Turīya states are nowhere present in any other state, while the entity of Śiva with its four-fold forms is closely fastened to all these conditions. Even as, in a big fruit, all its sweet contents derive their origin from the whole fruit, so also is the case with Annamaya and other sheaths situated in the interior. Even as the sheath is, so is the Jīva which abides therein. Even as the Jīva is, so also is Śiva. When subject to change it is Jīva; when subject to no change it is Śiva. The transformations of the Jīva are

the bases for its sheaths and it is they that originate the states. Even as foam is produced in a vessel containing a liquid, only by churning, so also, it is only from churning the mind that various doubts arise. (10-14)

THE NORTHERN AND SOUTHERN AYANAS OR COURSES OF THE SUN

The doer (the Jīva) is bound by his Karma. By renouncing it he attains peace. At the advent of the southern Ayana or course, turned in the direction of the manifested world of existence, even Sadāśīva will become a Jīva, due to the misconceptions flowing from Self-consciousness. He also gets deluded by contact with the indiscriminate-natured one. By dint of the impression left on his mind by his past deeds, reaching various wombs he lies; and wanders away from emancipation, as fish between either banks of a river. Then, only when the proper times for it, by right discernment resulting from the knowledge of the Ātman, turning towards the north, gradually proceeding from stage to stage and concentrating his vital airs on his crest, he stands firm practising Yoga. (15-19)

GNOSIS, WHICH BRINGS ABOUT IMMEDIATE MUKTI OR LIBERATION

From the practice of Yoga is brought gnosis; from gnosis is Yoga further developed. That Yogin, who is ever intent on Yoga and gnosis alike, does not perish. He should see Śiva, as taking his stand on

the several changing phenomena of his experience, but should not see any such change in Śiva. Having no other object in view, he should, by the practice of the several stages constituting Yoga, contemplate on what is revealed by Yoga. (19-21)

YOGA, THE MEANS TO BE ADOPTED FOR THE ACQUISITION OF JĀṆANA OR GNOSIS

Should Yoga and Jāṇana (Concentration and Knowledge) be absent in one, for him gnosis becomes impossible. Hence should the Yogin restrain his mind and vital airs and cut off, with the sharp-edged knife of the practice of Yoga, his ignorance, which obstructs the attainment of the Brahman. By adopting the eight means of Yama and others is produced that functioning of the vital air leading to the crest of Yoga-sikha. (21-23)

KARMA-YOGA AND JĀṆANA-YOGA

Yoga is understood to be of two kinds: Jāṇana-yoga and Karma-yoga. O best among Brāhmaṇas! Now hear what Kriyā-yoga, which is of a two-fold character, is. The confinement of the tranquil mind (Citta) to a particular range, O best of Dvijas, is that Saṃyoga. The confining of the mind at all times to observances alone enjoined by the Scriptures, with the resolve that such observances alone ought to be followed, is what is said to be Karma-yoga. That

should be known as Jñāna-yoga, which brings about all accomplishments and is auspicious, wherein there is the confinement, at all times, of the mind to the supreme end of existence *viz.*, Mokṣa. He, whose mind, notwithstanding the two-fold character of Yoga described above, remains subject to no change, reaches straight on, the supreme end of existence of the character of Liberation. (23-28)

AṢṬĀṄGA-YOGA, THE EXPEDIENT TO BE EMPLOYED FOR THE ACQUISITION OF THE KNOWLEDGE OF THE NON-QUALIFIED BRAHMAN

Vairāgya or Detachment in relation to the body and the organs of sense, is known by wise men as Yama. Attachment towards the ultimate Truth continuously is known as Niyama. The state of passivity to all things is the best Posture. The faith in the falsehood of all this world is the samyama or control of the Prāṇās or vital airs. O best among men, the facing inward of the Citta (mind) is Pratyāhāra. The niṣcala or steady state of the Citta, they know, as the holding of Dhāraṇā. The reflection "That I am absolute consciousness alone," is known as Dhyāna. The perfect obliteration of the memory of Dhyāna is known as Samādhi. (28-32)

THE TENFOLD YAMAS AND NIYAMAS

Non-violence, truth, abstinence from stealing, celibacy, compassion, rectitude, forbearance, fortitude,

temperance in food, and cleanliness are the ten Yamas. Penance, contentment, belief in the existence of the Supreme Being, munificence, the adoration of Hari or the all-pervading Viṣṇu, the study of the Vedānta systems of Philosophy, modesty, determination, silent prayer, and austerity : these are the Niyamas. (32, 33)

THE ĀSANAS ACCORDING TO THE HAṬHA- YOGA METHOD

O Dvija, The Āsanas (Postures), Svastika, etc., the constituents of that Yoga are described hereunder : The Svastika posture is said to be that of the doubling up of the soles of the feet over the right and left shanks each to each. One should place the right ankle over the left flank of the gluteal region and similarly the left ankle over the right flank of the gluteal region so as to resemble the forepart of the cow's face : this is the Gomukha posture. Should one stand motionless, after mounting one leg on to the thigh of the other, this is known as the sin-destroying Virāsana posture. After having pressed the anus with his ankles folded crosswise and got composure in the posture assumed, what is attained by one is Yogāsana : thus know it the adepts in Yoga. When the two soles of the feet are placed on the two thighs each on each, this becomes the Padmāsana, the panacea for all ills and the antidote for all poisons. Having well established the Padmāsana posture, should one hold the two big toes with his two hands stretched crosswise, it becomes the

Baddhapadmāsana (the bound-lotus posture). Having well established the Padmāsana, he, who is firmly grounded on the earth with his body suspended in mid-air, his two hands inserted in the interspace between the knees and the thighs, assumes the Kukkuṭāsana (cock-posture). Remaining bound up in the Kukkuṭa-posture and firmly pressing the neck with the two shoulders, should one stretch his body in a supine posture, with his face upward like a tortoise, this is the Uttānakārmaka posture. Grasping the big toes with the hands and drawing them up to the ear, even as a bow is drawn, is said to be the Dhanurāsana (drawn-bow-posture). Pressing the stant or genital suture in the reverse order with the ankles, and outstretching the hands placed on the knees, is the posture of the form of the lion (Simharūpakāsana). Placing the ankles below the scrotum and on either side of the stant and remaining attached to the ground with both hands is Bhadrāsana. Pressing the two sides of the stant or genital suture with the ankles, is the posture known as Mukthāsana. Resting well on the ground with the palms of the hands, causing the elbows to support firmly the sides of the navel and keeping the head and the legs erect, like a peacock, the Mayūrāsana (the peacock-posture) is assumed. Placing the right foot at the root of the left thigh, with the two hands embracing the knees and the left hand grasping the left big toe, is the Matsyapīṭhaka posture. Pressing the genital parts with the left foot, placing the right foot over the Medhra or penis and sitting with the body

erect, this is said to be the Siddhāsana. Stretching the leg on the ground, touching the big toes with the fore-arms and placing the face on the knees, is said to be the Paścimatāna posture. That, wherein comfort and steadiness are attained somehow or other, is known as the Sukhāsana. He, who is not strong enough for the other postures, should adopt this. By whom posture is mastered, the three worlds are conquered by him. (34-52)

RULE RELATING TO PRĀṆAYĀMA OR THE CONTROL
OF BREATH AFTER GOING THROUGH THE PRELI-
MINARY PURIFICATION OF THE NĀḌĪS

Having, at first, gained perfect control by means of the Yamas, Niyamas and postures and effected the purification of the Nāḍīs, one should practise control of breath (Prāṇāyāma). The height of the human body is ninety-six digit-lengths, when measured by one's own fingers. The vital breath is longer than the body by twelve digit-lengths. By having recourse to Yoga, he who normalizes or shortens the air in the body with the fire generated in the body is considered to be the knower of the Brahman. (53-55)

THE REAL FORM OF AGNIMAṆḌALA OR
THE REGION OF FIRE

In the middle of the body is the seat of śikhi or fire, lustrous like molten gold; triangular in shape in the case of bipeds like human beings, quadrangular in case of quadrupeds, circular in the case of birds, hexagonal in the case of snakes and such-like crawling

creatures, octagonal in the case of Svedajīs or insects and bright like a lamp therein. (56, 57)

THE POSITION OF THE NĀBHI OR NAVAL

In the case of human beings, the middle of the body is nine digit-lengths from the anus, with a height of four digit-lengths and a lateral width of four digit-lengths, wherein is the region of Kāṣṭha or the umbilical knot, which is oval-shaped. In the case of the lower orders of creation, birds and quadrupeds, it is known as the middle of the tuṣṭha or belly. The middle of that Kāṣṭha or knot is known as the navel. (58, 59)

THE JIVA MOVING IN THE NĀṢṬĀKRA

Therein a twelve-spoked Cakra (plexus). In those spokes are Viṣṇu and other gods. I, (viz., the Īśvara), taking my stand there, cause the Cakra to whirl with my own power of Māyā, O best of Dvijaa. The Jiva whirls among the spokes, one after the other. Even as the spider remaining in the middle of its cage of cob-webs, the Jiva moves perched on the Prāṇa or vital air. Without the vital air, the Jiva does not exist. (60-62)

THE POSITION OF THE KUṆḌALINĪ AND ITS FUNCTION

Above it, (Nāṣṭīcakra), is the place of the KuṆḍalini, in a line horizontal with and thence above the navel. It is composed of eight different constituents and is a spiral of eight coils; ever having its place around and by the side of the Kāṣṭha or the

knot of the navel, always regulating properly the perfusion of the vital airs (Prāṇa and Apāna) and the onward passage of water, food and the like, completely investing, with its orifice, the orifice leading to the Brahmaṛandhra and gleaming in the Hṛdayākāśa or ether of the heart, in the form of a serpent intensely effulgent, when roused by the vital Marut or air mingled with Agni or fire at the time of Yoga. (62-65)

THE REAL FORM OF THE NĀḌIKĀṆḌA IN THE MIDDLE OF THE BODY

Two digit-lengths above the seat of Apāna and two digit-lengths below the genitals is the middle of the body in the case of men, the middle of the heart in the case of quadrupeds and the middle of the Tunda or belly in the case others, surrounded by several NĀḌīs. In the middle of the body with the four-times twenty-thousand NĀḌīs, there is the firmly established Suṣuṃṣā-nāḍī resting in a well-placed state in the middle of the umbilical knot, resembling the final fibre of the lotus-stalk, straight, proceeding upwards up to the Brahmaṛandhra and with a tube as bright as a streak of lightning, a Nāḍī with Viṣṇu as its presiding deity, leading to Brahmāloka, and at the same time the path leading to dissolution. Iḍā and Piṅgalā stand to its right and left. Taking its origin from the knot of the navel, Iḍā has its terminus at the left nostril. Taking its origin from the same knot, Piṅgalā terminates at the right nostril. Two other Nāḍīs, Gāṇḍhārī and Hāstijihvā, also are there, at

the front and rear of the Suṣumnā, proceeding towards the left and the right eyes. The Pūṣā and Yaśasvint Nāḍīs, taking their origin only from the same knot, reach the left and right ears. The Alambusā, going downwards, reaches the root of the anus. The Subhā-nāḍī stretches up to the tip of the genitals. From the knot, proceeding downwards and stretching as far as the big toes is the Kauṣīkī. The Nāḍīs that originate from the knot are thus said to be of ten different ways. Originating from the same source there are various other Nāḍīs and Nāḍīkās, big and small. The big and small Nāḍīs are seventy-two thousand in number. Those branching out of the big ones, each having its own several course, cannot at all be counted, even as are the big and small Nāḍīs spreading out in the leaf of the Aśvattha (sacred fig tree). (66-76)

THE VITAL AIRS CIRCULATING IN THE NĀḌĪS

The ten Vital airs, Prāṇa and others which circulate in the ten Nāḍīs are: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kīkara, Devadatta, and Dhananjaya. Of these, the five beginning from Prāṇa are important and of these again, the first two. The Prāṇa alone may be considered the most important, as it bears the Jīvātman. The middle of the mouth and the nose, the heart, the navel region, the big-toes of the feet, these are, O best of Brāhmaṇas, the abodes of the Prāṇa. The Apāna circulates, O Brāhmaṇa, in the anus, the genitals, the thighs and the knees.

The Samāna has its habitat in the entire body, pervading it all. The Udāna is located in all joints and the legs and hands. The Vyāna is in the two ears, the thighs, the hip and the ankles, the shoulders and the throat. The Nāga and other Vital airs, the remaining five, are placed in the skin, bones, etc. The water, food and other liquids in the Tuṣṭha or abdomen are assimilated by Prāṇa that has reached the middle of the belly and separate them into the several constituents of the body. These and other actions does the Prāṇa do remaining separately. The Apāna air does the evacuation of urine and others. The actions of the Prāṇa and Apāna and such like are done by the Vyāna. By the upward-coursing Udāna air anything remaining in the body is raised upward. The Samāna always does the work of nourishing the body and the like. The Nāga does the work of belching and the like. The Kūrma has as its work the closing of the eyes and the like. Kṛkara has the work of the twinkling of the eyelids. The Datta attends to the work of sleep. The swelling and the like of the dead body may be cited as the work of Dhanarjaya. (77-87)

KNOWLEDGE OF THE NĀḌĪS ANTECEDENT TO THE PURIFICATION OF THE NĀḌĪS

O best of Brāhmaṇas, Having thus known the differences among the various Nāḍīs and vital airs, also the position of the vital airs and their various functions, fortified with the above-mentioned knowledge

should one make an endeavour at the purification of the Nāḍīs. (88, 89)

THE PLACE FOR THE PRACTICE OF YOGA AND THE RULE RELATING TO IT

Having reached a secluded spot which is full of things that would be useful for the practice of the several stages of Yoga, after giving up all attachments, there, on a wooden seat twice as broad as it is high and covered with Darbha, Kuśa, skin of the black antelope and the like, assuming at pleasure any of the postures, such as the Svastika, in the proper manner, one should take his seat. (89-91)

MERE KUMBHAKA WITH THE CINMUDRĀ

Assuming the posture at first, O Brahman, keeping his body erect, his mind alert, with his eyes fixed on the tip of the nose, one row of teeth not touching the other row of teeth, the tongue fixed on to the palate, his mind at ease, showing no distemper, with his head slightly inclined, with his hands bound in the characteristic Yoga-posture of Cinmudrā, the Yogin should practise Prāṇāyāma according to the prescribed rules. (92-94)

PRĀṆĀYĀMA

Expiration of impure air from the body, then Inspiration of pure air, then purifying the air with

the Kumbhaka, similarly Expiration once again completely, the exhaustion of air, by repeating the above four processes, is said to be Prāṇāyāma. (94, 95)

PRĀṆĀYĀMA FOR PURIFYING THE NĀḌIS

He should press the nasal chamber with his right hand only and should then gradually expel the Piṅgalā breath. Filling the air through the Idā of sixteen measures, he should hold the filled-in air by Kumbhaka of sixty-four measures and expel the Piṅgalā breath well to the extent of thirty-two measures. In this manner should the breathing operation be repeated again and again, in the inverse and direct order. He should, by the holding of breath, make the body resemble a filled-up pot; by such filling, all the Nāḍis are filled with the Vital air. Should this be done, the ten kinds of air are set in motion, O Brāhmaṇa, and the lotus of the heart blooms and becomes full-blown. There, he shall see the transcendent Ātman, the flawless Vāsudeva. He should gradually practise, up to eighty Kumbhakas at a time, four times, early in the morning, at mid-day in the evening and at midnight. One, who does so for a day, is rid of all sins. After a period of three years is over, the man becomes ever intent on Prāṇāyāma. The Yogin, who has conquered his Vital air and vanquished his senses, becomes an accomplished adept. He will become temperate in food, with a little sleep,

lustrous and strong and will attain longevity, having overcome unnatural death. (95-104)

THE FRUIT OF PRĀṆĀYĀMA

He, in whom there is profuse perspiration generated during Prāṇāyāma, is of inferior type. He, in whom there is tremor of the body during Prāṇāyāma, is of the middle type. He, whose body rises up, is known as of superior type. In one of the inferior type, there will be destruction of ailment and sin; while, in the case of one of the middle type, there will be the destruction of sin, ailment and incurable disease; and in the case of one of the superior type, he will become one, passing small urine, evacuating small faecal matter, having a light body, subsisting on moderate food, having ever-alert sense-organs, commanding a quick intellect, possessed of a clear vision penetrating the three durations (the past, the present and the future), and verily the master of his own self. He who, having given up Recaka and Pūraka, performs Kumbhaka alone, during all the three Sandhyās, will find there is nothing at all beyond his reach. (104-108)

DESTRUCTION OF DISEASE THROUGH CONTROL OF BREATH

The Yogin should project and hold his Vital airs along with his mind in the knot of the navel, the tip of the nose and the big-toe of the foot, with great effort,

during the morning and evening twilights or always. Should he do so, the Yogin would live freed from the clutches of all disease and rid of fatigue. By such Dhāraṇā as is described above in the knots of navel, the diseases of the kuṅṣi or abdomen will be cured. By Dhāraṇā in the tip of the nose, longevity and lightness of the body will be attained. For him who, for three months, drinks the air, after drawing it with his tongue, whenever the Muhūrta presided over by Brahman arrives, there will be great accomplishment in the power of speech. For him who practises thus for six months, there will be the destruction of great maladies. By the holding of the vital air in whichever limb that is afflicted with disease, that limb is cured of the affliction, by Dhāraṇā alone of the vital air. (109-113)

CONQUEST OF THE MIND BY THE ṢAṆMUKHIMUDRĀ

Only by holding the mind can the air be held. The means to be adopted for firmly establishing the mind, O finest of Brāhmaṇas, is here narrated. By curtailing the antecedent causes from the functioning of the sense-organs and tranquilizing the mind, then drawing upwards the Apāna, the Yogin should hold it over the Udara or abdomen. Having bound the ears and the other organs with his hands, according to the circumstances of the case, by him who brings his mind under his own control by adopting the prescribed methods, the Prāṇa will, in virtue of the control over the

mind, become firmly established under his control, by all means. (114-117)

THE COURSE TAKEN BY THE PRĀṆA

The Prāṇa courses through the two nostrils by turns. There are three Nāḍīs (Iḍā, Piṅgalā and Suṣuṃṇā). Of these, the course, through the Suṣuṃṇā-nāḍī of the Prāṇa is possible only in the case of Yogins. In the case of other living beings, this Prāṇa courses always through the Yāmya (right nostril) of the Śāḍkhint nasal orifice, for as much duration as it does through the Saumya (left) nostril. (117-119)

THE ATTAINMENT OF YOGA THROUGH KNOWLEDGE OF THE COURSE OF PRĀṆA

In this manner, the man who controls the vital air after causing the mind to function along with the vital air flowing in a well-regulated manner, for a day and night, a fortnight, a month, a half year and so on, should turn inwards with a well-controlled mind, and know the variations in duration, revealed by the cessation of throbbing of his own limbs, such as the big-toes and others, as also the vibrations in the duration of his life-time; knowing the time of his own death through portents, the best among the knowers of Yoga should endeavour to attain aloneness (Kaivalya). In whom the throbbing at the toes of the foot and the thumbs of the hand ceases, for him there will be

loss of life in the course of over a year. Similarly in whom there will be cessation of throbbing in the wrist and the ankle, his life will last only for a period of six months. In whom there is cessation of throbbing in the elbow, his stay in the world is of three months. In the case of cessation of throbbing at the armpits and the lateral part of the genitals, the duration of life will be a month ; one half of it, in case the Sattva is seen. If the cessation should overtake the region of the Jaṭhara or the belly, life will be of ten days' duration ; for one half of the period will the life be of one, who sees a radiance such as of the fire-fly. Should the tip of the tongue be not seen, life will be of three days' duration. At the sight of a flame, death will surely occur in two days. After seeing such portents as the above, which shorten his life, he should apply himself to the attainment of final beatitude, resort to silent prayer and meditation and attain the form of the transcendent Ātman by meditating upon it with his mind. (119-129)

THE WITHDRAWAL OF THE PRĀṆA FROM THE SEATS OF MARMAN

Should there be the holding of the vital air in the eighteen different seats of Marman, the withdrawal of it from one seat to another, is what is known as Pratyāhāra. The big toes of the feet, the ankles, the middle of the shanks, the middle of the thighs, as also their root, the anus, the heart, the genitals, the middle

of the body, the navel, the throat, the elbows, the root of the palate, the root of the nose, the regions of the eyes, the middle of the eyebrows, the forehead with its root and its upper part, the root of the knees, the root of the two hands, these, O Dviija, are the reputed seats of Marman. (122-133)

THE MANNER OF DHĀRAṆĀ

The steady abstraction of the mind assisted by Yama and other Yogāṅgas, in the five elements and in the body made of the five elements, is Dhāraṇā which is the cause of the crossing of the ocean of worldly existence. (133-134)

THE HOLDING OF THE FIVE ELEMENTS IN THE LIMBS OF THE BODY

From the knee down to the sole of the foot is the seat of the Earth. The Earth-goddess, yellow, quadrangular in shape, and with the bolt of Indra as her emblem, should be reflected upon for five Ghaṭikās (two hours), after having filled the concerned seat with vital air. From the knee up to the hip is said to be the seat of Water. Water of the shape of the crescent, white and with silver as her emblem, should be reflected upon, for ten Nāḍikās (four hours), having filled the concerned seat with vital air. From the middle of the body down to the hip is said to be the seat of Fire. There should be reflected upon, a red flaming fire, for fifteen Ghaṭikās (six hours), after holding the vital air in Kumbhaka, so it is said. From

the navel upward to the nose is the seat of the Air. The strong elemental Air, of the colour of smoke and the shape of a sacrificial altar, should be reflected upon there, for twenty Ghaṭikās (eight hours), holding the vital air in Kumbhaka therein. From the nose up to the cavern of the Brahman is the seat of Ether. There is the Ether of the colour and brightness of well-pounded collyrium. One should hold the vital air in Kumbhaka in the seat of Ether with great effort.

(135-142)

**THE MEDITATION OF ANIRUDDHA AND OTHERS IN
THE SEATS OF PṚTHIVĪ AND OTHERS AND THE
FRUIT THEREOF**

In that part of the body belonging to the Earth, the Yogin should endeavour to meditate upon Aniruddha, who is Hari with four arms and wearing a crown. The Yogin, with his intellect pointed upwards, should fill in vital air and always meditate on Nārāyaṇa, in the part belonging to water; on Pradyumna, in the part belonging to Agni; on Saṃkarṣaṇa, in the part belonging to Air, and the Paramātmān, Vāsudeva, in the part belonging to Ether. There is no doubt that, for him who applies himself thus, there will be the attainment thereof in no time. (142-145)

**MEDITATION ON THE PARAMĀTMĀN AND
THE FRUIT THEREOF**

Having assumed the Yogic posture beforehand, and clasped the hands in the region of the heart, in the

Hṛdayāñjali posture, with his eyes fixed on the tip of the nose, his tongue pressed on the palate, his one row of teeth not touching the other, with his body erect and his mind well-subjugated, with his pure intellect, he should restrain the group of organs of sense and action. Conceiving of Vāsudeva, the supreme, the transcendent Ātman, the meditation of him whose form has pervaded the form of one's own self, has the power of bestowing the accomplishment of aloneness (Kaivalya). He who conceives of Vāsudeva, with Kumbhaka (holding the breath) for one Yāma (three hours), sins accumulated through seven previous births of that Yogin meet with destruction.

(145-149)

CONSCIOUSNESS OF VĀSUDEVA TRANSCENDING THE TURIYA

The Yogin should comprehend the functioning of the waking state, commencing from the knot of the navel till the heart is reached, the functioning of the dreaming state remaining in the throat, the functioning of sleep in the palate, and the fourth (Turtya) well-fixed in the middle of the brow; he should see what is beyond the Turtya, the transcendent Brahman, in the Brahmarandhra, commencing from the Vritti of Jāgrat till the interior of the cavern of the Brahman is reached. There will this Ātman, the Turiya, be. At the end of the Turtya is said to be Viṣṇu.

(149-152)

DHYĀNA OR MEDITATION ON THE SAGUṆA OR QUALIFIED BRAHMAN

All functioning of the mind of that meditating Yogin perishes,—of the Yogin who is engaged only in meditation, in the extremely clear Ether, on the Viṣṇu, resplendent with the radiance of myriads of Suns, ever exalted, seated on the lotus of the heart, or should meditate on the Viṣvarūpi Deva of the form of the Universe, who is all diverse shapes blended into one, who has several faces, who has various shoulders, who is adorned with various weapons, who is of various colours, mild, yet fierce with weapons uplifted, with several eyes scattered over his frame, and resplendent with a radiance such as of myriads of Suns. (152-156)

MEDITATION ON THE NIRGUṆA OR NON- DIFFERENTIATED BRAHMAN

The Mukti or liberation of that Yogin is on the palm of his hand,—of him who meditates on the imperishable lustre of consciousness seat in the middle of the lotus of the heart, of the shape of a cluster of Kadamba flowers, lying beyond the Turya, beyond the transcendent, the endless, full of Bliss, full of consciousness, the resplendent, the beatific, resembling a lamp in a windless spot and dazzling like an inartificial or natural gem. (156-158)

EVEN THE KNOWLEDGE OF THE QUALIFIED BRAHMAN IS PRODUCTIVE OF LIBERATION

To the Yogin who, on seeing, in the lotus of the heart, a larger, or else even a small portion whatever,

of the form of the Viśvarūpa Deva, of the form of the Universe, meditates on it, He shines before his very eyes. Fruit, such as *Aṇimā* or atom-like and other mystic powers, is easily brought about for him. "I alone am the transcendent Brahman", "I am the Brahman"—should this attitude be firmly established with reference to the Jivātman as also the Paramātman and to both, that should be known as Samādhi, which is devoid of all functioning. The Brahman is attained and the Yogin will no more go back to the state of worldly existence. After having well purified the underlying truths, the Yogin, with a mind devoid of greed, will get calm of his own accord, like fire with exhausted fuel. In the absence of anything to grasp, the Jiva, which is the Prāṇa (life) of the mind, endowed with certain knowledge, will get dissolved in the transcendent pure existence, as a lump of salt in water and will see the Universe, which is an aggregate of illusions and magic snares, as in a dream. The Yogin who treats it as in sleep, firm in the knowledge of the existence of the Ātman, on attaining the state of Nirvāṇa (*i.e.*, the remaining as the Brahman alone, which is peerless and which is firmly established, on the realization that there is no universe beyond one's own Ātman, which again is no other than the Brahman simultaneously attains Kaivalya or Aloneness.—Thus the Upaniṣad.

THE DARŚANOPANIṢAD

[This Upaniṣad which forms part of the Sāmaveda and is the ninetieth of the 108 Upaniṣads, deals with the detailed exposition of the eight-fold Yoga, along with the acquisition of the knowledge of the Supreme Brahman and ends with the description of the non-relative absolute Brahman.]

SECTION I

AṢṬĀNGA-YOGA, THE MEANS FOR THE ATTAINMENT OF JĪVANMUKTI

Dattātreya, the great Yogin, Bhagavān, the high-souled intent on the welfare of all beings, the four-armed Mahāviṣṇu holds sway over the dominion of Yoga, as its crowned king. His devoted disciple, the great Sage, Sāṃkṛti by name, once asked his Guru, when he was alone, as follows, with hands folded in salutation and attended with great modesty: "O Lord! Pray relate unto me that Yoga, with the eight Aṅgas stages and with full explanation, by deriving the knowledge whereof I shall become a Jīvanmukta." The Guru responded as follows: "Listen, O Sāṃkṛti! I shall

relate presently the system of knowledge known as Yoga, with the eight sub divisions." (1-4)

THE ENUNCIATION OF THE EIGHT SUBDIVISIONS

Yama and Niyama, so also Āsana, also Prāṇāyāma, O Brahman, thereafter Pratyāhāra and Dhāraṇā, also Dhyāna and Samādhi, the eighth, O sage ! (4, 5)

YAMA OF TEN KINDS

Non-violence, Truthfulness, Abstinence from stealth, Celibacy Compassion, Rectitude, Forbearance, Firmness, Temperance in food and Cleanliness : these are the ten Yamas. (6)

AHIMSĀ (NON-VIOLENCE)

O sage, that art rich in penance ! Verily, the non-indulgence in violence by body, mind or word of mouth, in accord with Vedic injunctions is Non-violence : not otherwise. O sage ! the firm belief that the Ātman pervades all, is impartible, and cannot be grasped, is said to be the best form of Non-violence by those well-versed in the Vedānta. (7, 8)

SATYA (TRUTHFULNESS)

O great sage ! Whatever is seen, heard or smelt, by the eye and the other Indriyas, what is expressed

by that alone is true, O Brahman! that will not be otherwise. "All that exists whatever is the supreme Brahman and not anything else": the firm belief to this effect is said to be the best form of Truth, by those who have reached the other shore of the ocean of the knowledge of the Vedānta. (9, 10)

ASTEYA (ABSTINENCE FROM STEALTH)

The wise men know that the total abstinence of the mind equally from straw, gem, gold and even the pearl belonging to others to be Abstinence from stealth. Abstinence from dealing with the Ātman as being the Anātman, is said to be Abstinence from stealth, O great sage! by those who know the Ātman. (11, 12)

BRAHMACARYA (CELIBACY)

The complete abstinence from contact with women, by means of the body, word of mouth and the mind, as also with one's own wife, save immediately after the menstrual period, that is known as Celibacy. The staunch application of the mind to the state of becoming the Brahman, O sage of severe penance! is Celibacy. (13, 14)

DAYĀ (COMPASSION)

That behaviour towards all beings, as towards one's own self, by body mind and word of mouth,

that alone is known as Compassion, by knowers of the Vedānta. (14, 15)

ĀRJAVA (RECTITUDE)

Uniformity in behaviour towards one's son, friend, wife, enemy as well as one's own self, under all circumstances, O sage, is termed Rectitude by me. (15, 16)

KṢAMĀ (FORBEARANCE)

Abstinence from losing temper, when provoked by enemies, by body, mind and speech, that, O foremost among sages I is Forbearance. (16, 17)

DHṚTI (FIRMNESS)

The dawning of Wisdom to the effect, that complete liberation from the woes of worldly existence is possible only through the Veda (the perfect system of knowledge) and not otherwise, is said to be Firmness by the believers in the Veda as also the unswerving belief to the effect "I am the Ātman and am nothing else." (17, 18)

MITĀHĀRA (TEMPERANCE IN FOOD)

Leaving off a fourth from the food served, which is moderate and pure, eating, so as to conduce to the attainment of Yoga, is Temperance in food. (19)

S'AUCAŚ (CLEANLINESS)

O great Sage, cleansing (getting rid of) one's own bodily impurities by means of clay and water, that, they know, is Cleanliness of the exterior; while contemplation on the Supreme Being is mental Cleanliness. Wise men say that Cleanliness constitutes the knowledge dawning on one, when he realizes: "I am pure." The body is extremely impure, the embodied (Ātman) is extremely pure. Knowing the difference between the two, of which should purity be prescribed? That man, who, giving up the purity by internal awareness, revels in external purity, that fool, O right-vowed sage! grasps a clod of earth, leaving off gold. (20-23)

RULE RELATING TO THE BRAHMAN,
THAT IS THE ĀTMAN

For the Yogin who is satiated with the nectar of knowledge and has discharged his duties aright, there remains nothing whatever to be done. Should there be any such, he is verily no knower of the Truth. For those who have realized the Ātman (the Brahman), there remains nothing whatever, in even the three worlds, yet to be done. Hence, O Sage, by all endeavour, having recourse to nonviolence and other means, know by the knowledge that is thus acquired, that the Ātman is no other than the imperishable Brahman. (23-25)

SECTION II

THE TEN NIYAMAS

Penance, Content, Belief in the existence of the supreme Truth, Munificence, Worship of Is'vara, Study of the established Truth, Modesty, Faith, Prayer and Austere vow : these are known as the Niyamas. I shall presently describe them in order ; listen. (1, 2)

TAPAS (PENANCE)

Emaciating the body by Kṛcchra (religious penance, known as Prājāpatya) and Cāndrāyana (expiatory penance, regulated by the course of the Moon) and the like, in the manner prescribed by the Veda, is said to be Tapas by the wise. " What is release from bondage ? " " How ? " " Wherefore does one attain the wheel of births and deaths ? "—Enquiries such as these, men of learning, knowing the inner significance things, know as Tapas. (2-4)

SANTOṢA (CONTENTMENT)

The pleasure derived by people in their every-day life by the accidental acquisition of any gain, is know by wise men bent on the acquisition of thorough knowledge as Contentment. That agreeable thing, which one devoid of all attachment gets out of detachment,

till the moment he realizes the Brahman, that, they know as Supreme Contentment. (4-6)

ĀSTIKYA (BELIEF IN THE EXISTENCE OF THE SUPREME)

Faith in the Sruti and the Smṛti is Belief in the existence of the Supreme. (6)

DĀNA (MUNIFICENCE)

The giving away of wealth earned by righteous means, in all sincerity, to a needy Vaidika (follower of the Veda) or whatever else is bestowed ; that is described as Munificence by me. (7)

ĪṢVARA PŪJANA (WORSHIP OF ĪṢVARA)

A heart free from passions, speech not rendered bad by falsehood and the like, action devoid of violence ; that is the worship of Īṣvara. (8)

SIDDHĀNTA ŚRAVAṆA (STUDY OF THE ESTABLISHED TRUTH)

The real existence, Knowledge which is endless, the transcendent Bliss, the supreme certainty touching what is exclusively innermost : this should be understood by wise men, as the Study of the established Truth expounded in the Upaniṣads. (9)

HRI (MODESTY)

Whatever act is mean, according to the precepts of the Veda and in the eyes of the world, the shyness felt in doing such act, that alone is said to be Modesty. (10)

MATI (FAITH)

Confirmed belief in all things enjoined by the Veda is what is known as Faith. One should be devoid of all connection with anything counter to that, even though instructed by the Guru in that direction. (11)

JAPA (PRAYER)

Practice of the Mantra according to the method laid down by the Veda is known as silent prayer. That is known as Silent prayer by me, viz., the adoption of the state laid down therefor in the Veda, Kalpa sūtras, Dharmasāstras, Purāṇas and Itihāsas. Prayer is said to be of two kinds, that by word of mouth and the mental one. Prayer by word of mouth is again of two kinds, uttered low and uttered aloud. Mental prayer is two-fold, assuming the forms of ruminating (Manana) and meditation (Dhyāna). Prayer uttered low is a thousand times more efficacious than prayer uttered loud. Loud prayer would bestow fruits on all, as prescribed in the Scripture. If the Mantra is heard

by the ears of the low classes, it becomes devoid of efficacy in bearing fruit. (12-16)

SECTION III

THE NINE POSTURES

Svastika, Gomukha, Padma, Vira, Simhāsana, Bhadra, Muktesana, Mayūrāsana and Sukhāsana, so named, the ninth, O foremost among sages! these are the nine Āsanas (Postures). (1, 2)

SVASTIKA

Placing the two soles of the feet well between the knees and the thighs crosswise, keeping the head, the neck and the body erect in a straight line, the Yogin should always practise the Svastika posture. (2, 3)

GOMUKHA

Placing the right ankle by the side of the left buttock and the left ankle by the side of the right buttock, is known as the Gomukha posture. (3, 4)

PADMA

After placing the two soles of the feet over the two thighs, crosswise, the right over the left and vice

versa), O chief among the Brāhmanas, one should hold the tips of the big toes with his two hands in the reverse order (the right with the left and *vice versa*). This will form the Padmāsana, O wise one, a posture which will remove all fear from any disease. (4, 5)

VIRĀSANA

One should place the left foot over the right thigh, with his body erect and his posture even : this is said to be Virāsana. (6)

SIPHĀSANA

One should place the two ankles below the scrotum, by the sides of the frenum of the prepuce, to the right side the left ankle, and to the other side the right ankle ; placing the two hands over the knees and spreading out one's own fingers, with his mind well under control, showing his face distinctly, he should cast his glances on the tip of the nose. This will be the Siphāsana posture adored always by the Yogins.¹ (6-1—6-3)

BHADRĀSANA

One should place the two ankles below the scrotum and by the sides of the frenum of the prepuce and firmly bind with his hands the sides of the feet, so

¹ The above description of Siphāsana is not to be found in MSS. of the Darśanopaniṣad and has been extracted from other Grantha.

as to be motionless. This will be Bhadrāsana which will destroy all poison and disease. (7, 8)

MUKTĀSANA

Pressing the right side of the frenum of the prepuce with the left ankle and the left side of the frenum with the right ankle, this becomes the Mukṭāsana; placing the left ankle over the genitals and the right ankle over that, this, O sage, is the Mukṭāsana. (8-10)

MAYŪRĀSANA

O best of sages, One should place the tip of the elbows by the sides of the navel, and placing on the ground his two palms, with an one-pointed mind and with his head and legs lifted upwards, floating in space like a stick, this is the Mayūrāsana which destroys all sins. (10-12)

SUKHĀSANA

In whichever manner comfort and courage are produced, that is known as Sukhāsana: a weak man should adopt such posture. (12, 13)

THE FRUIT OF MASTERY OF POSTURE

By whom posture is mastered, by him the three worlds are conquered. After following this Rule, always practise Prāṇāyāma. (13)

SECTION IV

DIMENSION OF THE BODY

The body will be only ninety-six digit-lengths in height. In the middle of the body is the seat of fire, shining like molten gold. In the case of men, O Sāṃkṛti, truth has been told, that it is triangular in shape and is situated two digit-lengths above the anus and two digit-lengths below the genitals. Know the middle of the body of men, O Sāṃkṛti ! The seat of the Kanda or Nābhi-knot, O foremost among sages, is nine digit-lengths from the Mūlādhāra and stretches over an expanse of four digit-lengths in diameter, O best of sages, It is of the shape of a hen's egg and is decked with a sheath and the like. In the middle of it is what is termed the Nābhi by adepts in Yoga, O foremost among sages ! (1-5)

THE ENUMERATION OF THE NĀḌIS

The Nāḍī situated in the middle of the Kanda or Nābhi-knot is known as the Suṣūptā. There stand around it, O foremost among sages ! Seventy-two Thousand Nāḍīs. The chief among them are fourteen in number. Suṣūptā, Piṅgalā, likewise Iḍā and Sarasvatī also ; Pūrā, Varuṇā and Hastijihvā ; Yaśasvinī, Alambusā and also Kuhu ; Viśvodarā, Payasvinī and also Sāṅkhinī ; and Gāṛḍhārā : thus there are the fourteen chief ones. Of these, three are more important than the rest and of the three, one is the most

important. That is known as the Brahmanāḍī by those well-versed in Vedānta-lore. O thou of austere vow, the Suṣūmṇā is firmly attached to the vertebral column, made up of bones and known as Vīṣṭāḍaḍa, up to the skull. (5-10)

THE POSITION AND FORM OF THE KUṆḌALĪ

Two digit-lengths below the Kanda or Nābhi-knot, O Sage, is the seat of the KuṆḍalī. She, the KuṆḍalī, is of the form of eight Prakritis (Prithivī, Ap, Tejas, Vāyu, Ākāśa, Manas, Buddhi and Ahaṅkāra), O best among sages! She stands always regulating, as is her allotted function in the economy of the human body the work of the vital air of the region and the passage of food and drink around and by the sides of the Nābhi-knot and encircling with her own mouth, O sage! the mouth of the Brambarandhra. (11-13)

THE POSITION OF THE NĀḌĪS

To the left of the Suṣūmṇā stands the Idā and to the right stands the Piṅgalā. The Sarasvatī and the Kuṅḍ stand by the sides of the Suṣūmṇā. The Gāṁdhārā and the Hastijihvā stand at the rear and front of the Idā, and the Pūṣā and the Yaśasvinī stand at the rear and front of the Piṅgalā. Between the Kuṅḍ and the Hastijihvā stands the Viśvodara; between the Yaśasvinī and the Kuṅḍ is situated the Varuṇā; between the Pūṣā and the Sarasvatī is said

to be the Yaśasvini; between the Gāṃdhārā and the Sarasvatī is said to be the Śāṅkhinī. The Alambusā stands stretching up to the anus and reaching the middle of the Nābhi-kanda. To the front of the Full-moon-like Suṣumpṣā is situated the Kubū. The Nāḍī Piṅgalā that is situated below and above, stretches as far as the end of the right nostril, while the Idā is situated stretching as far as the end of the left nostril, O foremost of sages! The Yaśasvini stretches as far as the tip of the big-toe of the left foot. The Pūṣā stretches as far as the left eye, having its course behind the Piṅgalā. The Payasvini is said, by wise men, to stretch as far as the right ear. So also the Sarasvatī has its course upward, as far as the tip of the tongue, O sage! Similarly the Hastijihvā stretches as far as the tip of the big-toe of the right foot. The Nāḍī named Śāṅkhinī stretches as far as the end of the right ear. The Gāṃdhārā has its end in the right eye, as stated by those well-versed in Vedānta-lore. The Nāḍī known as Viśvodarā is situated in the middle of the Nābhi-kanda.

(13-23)

THE FLOW OF THE VĀYU OR VITAL AIRS THROUGH THE NĀḌĪS

Prāṇa, Apāna, likewise Vyāna, Samāna and also Udāna; Nāga and Kūrma, Kṛkara, Devadatta and Dhanarjaya: these ten vital airs flow through all the Nāḍīs. Of these, the five beginning from Prāṇa are the chief ones; of the five, that which is named Prāṇa

as well as Apāna, O thou of the austere vow ! is worthy of worship and of the two, O sage ! Prāṇa is more worthy. In the middle of neck and the nose, in the middle of the Nābhi and the heart, the vital air known as Prāṇa, O best of sages ! is always present. Apāna is present always in the middle of the anus, in the thighs, and knees, in the entire belly, the hip, the Nābhi and the shanks, O thou of austere vow ! O best of sages ! Vyāna is present in the middle of the ears and eyes, at the junction of the shoulders with the neck, in the two wrists and Prāṇasthāna in the throat. The vital air called Udāna should be known as present in the legs and hands. Samāna stands pervading all parts of the body without doubt. The five vital airs beginning from Nāga are in the skin, bones and the like. (23-30)

THE FUNCTIONS OF THE VITAL AIRS

O Sāṃskṛti ! Inspiration, expiration and coughing are the work of the Prāṇa. Evacuation of faeces and urine is the work of the vital air known as Apāna. Samāna brings everything to proximity, O foremost of sages ! Udāna does the work of going up, there is no doubt about it. Vyāna, O sage ! is said by those well-versed in Vedānta to cause Vināda (particular sounds). The function of the vital air known as Nāga is said to be belching and the like, O great sage ! The Śobha or filling and the like is said to be the work of Dhanaṃ-jaya, O Sāṃskṛti ! Shutting the eyelids and the like is of Kārma and hunger is of Kṛkara. Bringing on sleep,

O chief among the Brāhmapas ! is said to be the work of Devadatta. (30-34)

THE DEITIES PRESIDING OVER THE NĀḌIS

Siva is the deity of Suṣuṃpā; Hari is the deity of Iḍā; Brahman of Piṅgalā; Virāj is of Sarasvatī, O sage! of Pūṣā is Pūṣan the deity; of Varuṇā Nāḍī is Vāyu the deity; of the vital air known as Hastijihvā, Varuṇa is the deity; similarly O best of sages! of Yaśasvint the Sun is the lord; of Alambusā, Varuṇa, the lord of waters is said to be the deity; of Kūhū, the Lord hunger deity; Gāṃdhārī has the Moon as the deity. In the same manner the Moon is the deity of Saṅkhint; Prajāpati is of Payasvint; of the vital air of the name of Viśvodarā, the lord Pāvaka is the deity. (35-39)

THE MOVEMENT OF THE SUN AND THE MOON IN THE NĀḌIS

The Moon moves verily in the Iḍā always, O great sage, Similarly the Sun moves in the Piṅgalā, O sage, the best among the knowers of the Veda ! (39, 40)

THE ANNUAL COURSE OF THE PRĀṆA-SUN THROUGH THE NĀḌIS

The passage of the vital air from the Piṅgalā into the Iḍā is what is known as the northerly course

(Uttarāyana), O sage! by those versed in the Vedānta; the passage of the vital air from the Iḍā into the Piṅgalā, O sage! is known as the southerly course (the Dakṣiṇāyana) in the Piṅgalā; so says the Śruti. When the vital air Prāṇa reaches the junction between the Iḍā and the Piṅgalā, O thou, best among the embodied mortals! then there is said to be Amāvāsya (junction of the Sun and the Moon) in the body. When the Prāṇa enters the Mūlādhāra, O best among the enlightened! then there is said to be the first equinox by the devout performers of penance, O best among the devout performers of penance! When the vital air called Prāṇa enters the head, that is said to be the last equinox by the devout performers of penance, who are intent on investigating the truth. All inspiration and expiration is the passage of the Prāṇa-Sun through the Zodiacal signs of the months. When the Prāṇa air reaches through the Iḍā, the seat of Kuṇḍali then there is said to be the lunar eclipse, O best among the knowers of the Truth! When the Prāṇa air reaches the Kuṇḍali through the Piṅgalā, then there occurs the solar eclipse, O best among sages! (40-47)

THE PRAISEWORTHINESS OF THE INTERNAL TIRTHAS (PLACES OF PILGRIMAGE)

There is Śrīparvata at the Head; Kedāra in the forehead; O wise one! Benares at the junction of the brows and the nose; Kurukṣetra in the region of the breasts; the Prayāga (the confluence of the Ganges,

the Jamna and the Sarasvati) in the lotus of the heart ; Cidambaram in the middle of the heart ; Kamalālaya in the Mūḷadhāra. Having abandoned one's own internal Tirthas, if one resorts to the external Tirthas (places of pilgrimage known for their sacred waters), he goes after pieces of glass abandoning the precious gems in his hands. The Bhāva Tirtha or the pilgrimage-resort of mental operations is the supreme resort and is the proper sanction for all actions. With one Bhāva a wife may be caressed ; with quite a different Bhāva a daughter may be caressed. The Yogins, in virtue of the confirmed faith in their own Ātman, do not resort to Tirthas filled with water, nor gods made of wood and the like ; O great sage ! the internal Tirtha is the Tirtha by far superior to external Tirtha ; the Tirtha of the Ātman is the greatest Tirtha ; every other Tirtha carries no significance. The internal Tirtha of the Citta (mind), if contaminated, cannot be purified by ablutions and remains impure, even as the liquor-pot, washed hundreds of times with water, is impure. A man becomes pure by bathing at holy places like Vārāṇasī, at the solstices and the equinoxes, during eclipses and always at the intervening periods. The water flowing from the washed feet of great men intent on the acquisition of the right knowledge of the Brahman and the attainment of real Yoga, O foremost of the sages, that is the Tirtha for the purification of the mind of the ignorant.

VISION OF ŚIVA IN THE ĀTMAN

While there is Śiva firmly established in the body, the fool looks always for Śiva in the Tīrtha, gift, japa, sacrifice, wood and stone images. He who serves what is without, giving up me who stand in his interior, is like one who will lick his own elbow, throwing off the bolus of food in his hands. The Yogins look for Śiva within themselves and not in images. Images have been created for helping ignorant people to conceive of the Supreme Being. (57-59)

BECOMING THE BRAHMAN BY THE VISION
OF THE BRAHMAN

He alone sees, who sees that the beginningless and the endless Brahman, the real, the non-dual, weighty Wisdom and Bliss in his own Ātman. O great sage, giving up, of your own accord, this always useless cluster of Nāḍīs, the human state, by all means, realize with the aid of your mind, "I am the Ātman". The man of fortitude does not experience grief, seeing directly the incorporeal, the greatest, the supreme, the Almighty, the blissful and the undecaying Entity (the Brahman) in all bodies. When, by the strength of one's wisdom, the ignorance which produces the difference (between the Ātman, *i.e.*, one's own self, and the Brahman) is lost altogether, O sage, what will the really non-existent difference between the Ātman and the Brahman do? (60-63)

SECTION V

PURIFICATION OF THE NĀḌIS

Pray, relate to me briefly, O Brahman ! the mode of purification of the NĀḌis, by which purification I may become a Jīvanmukta, meditating constantly. (1)

Listen, O Sāṃkṛti ! I shall presently relate briefly the mode of purification of the NĀḌis. With action and conduct properly regulated in accordance with the rules prescribed in the Scripture, devoid of desire and volition, endowed with the eight Aṅgas of Yoga, such as Yama and the like, tranquillized, having the truth alone as the final resort, well-confirmed in one's own Self, properly instructed by knowers of the Brahman, resorting to a Maṭha (resting place) either on the summit of a mountain, or the banks of a river, under a Bilva-tree or a forest, in a pleasant and clean place, assuming a posture thereafter, either facing the east or the north, with his neck, head and body kept erect and his mouth closed, utterly motionless, he should commence the practice of Yoga and see, at the tip of the nose, the disc of the Moon in the middle of the Bindu, the Turiyaka, trickling down nectar, with his eyes. (2-6)

Drawing the Prāṇa vital air through the Iḍḍā, augmenting the vital air standing in the belly, then meditating upon the fire flaming all round in the middle of the body, he should conceive of the seed of fire (Raśm) with Bindu and Nāda ; then should the wise

man expel the Prāṇa well through the Piṅgalā. Again, filling up through the Piṅgalā, he should call to memory the seed of fire. Again should the man of intellect gradually expel the air through the Iḍā alone. For three or four days, or for three or four times every day, practising thus, in seclusion, six times during each of the three Sandhis (junctions of periods) constantly should he perform. (7-10)

SYMPTOMS OF THE PROPER PURIFICATION OF THE NĀḌIS

On the following being distinctly seen, he attains the purification of the Nāḍis: Lightness of the body, glowing of the fire situated in the belly and the clear manifestation of the Nāda; these symptoms indicate the successful accomplishment thereof. He should continue in this effort, till he distinctly sees these symptoms. (11, 12)

PURIFICATION OF ONE'S OWN ĀTMAN

Then, after giving this up, he should betake himself to the purification of his own Ātman. The Ātman, that is always pure and eternal, that is of the form of happiness, and is self-luminous, shows itself as impure on account of the impact of Ignorance and the same reveals itself in all purity with the impact of true knowledge. He who washes away with the water of true knowledge the mud of the impurity of

Ignorance, he alone is ever pure and not any other, as the latter revels in Karma. (13, 14)

SECTION VI

DESCRIPTION OF PRĀṆĀYĀMA

I shall presently describe the method of Prāṇāyāma, O Sāṃkṛti! Listen to it reverently. Prāṇāyāma is said to be made up of Recaka, Pūraka and Kumbhaka. (1)

Recaka, Pūraka and Kumbhaka are said to be of the form of the triad of Varṇas (letters). Of such form is said to be the Praṇava. The Prāṇāyāma is made up of that Praṇava). (2)

Drawing the vital air through the Iḍḍī and filling up the air standing in the abdomen with it, slowly should one remember Akāra or the letter "A" there, for the duration of sixteen Mātrās. The filled up air should be held thereafter for the duration of sixty-four Mātrās. Here also should he remember the form of Ukāra or the letter "U" and mutter the Praṇava mentally. Intent on prayer he should hold the air as long as it is possible for him to do so. Thereafter the wise man should expel the filled-in air with the remembrance of Makāra or the letter "M" through the Piṅgalā, for a duration of thirty-two Mātrās therein, slowly again. This will be only Prāṇāyāma. Thus should he practise thereafter also. (3-6)

Again, filling up through the *Piṅgalā*, similarly, for a duration of sixteen *Mātrās*, should he here also remember the form of the letter "A," with the one-pointed mind. The knowing one should hold the filled-in air reciting as *Japa*, the *Praṇava*, with full control over himself, meditating on the form of the letter "U" for a duration of sixty-four *Mātrās*; he should then expel the air through the *Iḍḍā*, remembering the letter "M". The knowing one should repeat again in this manner, filling-in through the *Iḍḍā* and in this manner practise *Prāṇāyāma* daily, O mighty sage! (7-10)

By daily practising in this manner for six months he will become a man of knowledge; from a year's practice, he will gain knowledge of the *Brahman*; hence should he daily practise it. He who takes delight in the practice of *Yoga* always and is intent on the discharge of his duties, becomes released from bondage by the control of the breath alone and from knowledge gained therefrom. (10-12)

DESCRIPTION OF *PŪRAKA* AND OTHERS

That is known as *Pūraka*, wherein there is the filling up, in the abdomen, of the air from outside the body; the holding of the air, as in a filled-up pot, is *Kumbhaka*; the expulsion freely of the air is known as *Recaka*. (12, 13)

THE *SIDDHIS* ACCOMPLISHED FROM *PRĀṆĀYĀMA*

That which produces profuse perspiration is the lowest type among *Prāṇāyāmas*; what produces tremor

is of the middle type and what produces buoyancy upward is of the highest type. It should be practised with increasing vigour from one stage to the next higher, till upward buoyancy is attained. When the higher type of Prāṇāyāma is attained, the practitioner becomes an adept and derives happiness. (14, 15)

O thou of the austere vow ! The mind is purified by Prāṇāyāma and when the mind becomes pure, the pure inward lustre becomes defined before one's own eyes. The Prāna, in conjunction with the Citta (mind), stand firmly established in the transcendent Ātman. The body of this high-souled person, who is intent on the Prāṇāyāma, will rise up. From the slight knowledge derived therefrom comes release from bondage. Giving up Recaka and Pūraka, one should daily practise Kumbhaka. He will thereupon be rid of all sins and attain the highest knowledge. He will attain the fleetness of the mind ; and grey hairs and the like will perish. For one, who stands by Prāṇāyāma alone as his chief prop, there is nothing which is unattainable. Hence, by all endeavour, one should practise Prāṇāyāmas thoroughly. (16-20)

VARIETIES OF PRĀṆĀYĀMA HAVING CURATIVE VIRTUES

O thou of austere vow ! I shall presently describe the uses of Prāṇāyāma : Drawing in the outside Prāṇa air and filling up with that in the abdomen, in the morning and evening twilights, in the hour before the dawn (Brāhma), at noon or at all times and holding it at the tip of the nose, in the middle of Nībbi and at

the big toes of the feet, the man will live for a hundred years, rid of all diseases. By one holding it at the tip of the nose, O thou of austere vow I will the Prāṇa air be brought under complete control ; by holding it in the middle of the navel there will be avoidance of all diseases ; by confining it to the big toes of the feet, O Brahman I there will be lightness of the body. He who always drinks air by inhaling it through the tongue, that Yogin will attain immunity from disease, rid of fatigue and thirst ; he who should confine the air at the root of the tongue, after inhaling it by means of the tongue, will coolly drink the nectar of immortality and enjoy all happiness ; he who, after inhaling the air through the Iḍā, confines it at the middle of the eyebrows, will drink pure nectar and will surely be released from all diseases ; O thou, the knower of the truth of the Veda I he who confines the air inhaled, through the Iḍā as well as the Piṅgalā, in the navel, that man is released from all diseases. If, during the three Sandhyās (twilights) for one full month, one should, after inhaling the air by means of the tongue, and drinking that nectar little by little, confine it in the navel, for him all ailments arising from a preponderance of Vāta (wind) and Pitta (bile) will undoubtedly perish. Should he confine the air in the pair of eyes, after inhaling it through the nostrils, all eye-diseases vanish ; so also, by confinement of air in the two ears all ear-diseases) ; similarly after inhaling the air, should he hold it in the head, all diseases of the head vanish. The truth has been told, O Śāmkṛti I

CONQUEST OF VĀYU (THE AIR) BY PRACTICE OF
THE ŚAṆMUKHĪMUDRĀ (POSTURE)

Having assumed the Svastika posture and brought the mind well under control, forcing upwards the Apāna little by little, all the while reciting the Praṇava, the Yogin should hold the ear and other Karapas (senses) with his hands, O sage ! closing the senses of the two ears with his thumbs, the two eyes with the fore-fingers, and the two nostrils with the other fingers, and retain the forced up Apāna in the head, till the manifestation of Bliss; by this act also, O great sage ! Prāṇa (air) enters the Brahma-randhra. (32-35)

O sinless one ! When air enters the Brahma-randhra, Nāda (sound) is also produced there, resembling at first the sound of a conch-blast and like the thunder-clasp in the middle; and, when the air has reached the middle of the head, like the roaring of a mountain-cataract. Thereafter, O great wise one ! the Ātman, mightily pleased, will actually appear in front of thee. Then there will be the ripeness of the knowledge of the Ātman from Yoga and the disowning by the Yogin of worldly existence. (36-38)

The man of intellect should press the stationary frenum of the prepuce with the right and left ankles; he should press with the right and left ankles the joints under the knees, having recalled to mind the three-eyed Siva and also remembered Viṣṇyaka and then again the goddess of speech (Sarasvati). Having drawn up air with the stalk of the Penis, through its tip, along

with the reciting of the Praṇava with the Bindu (dot), the man of intellect should, O Brahman! confine it in the middle of the Mūladhāra. On such confinement, the fire kindled by the air will be borne aloft to the Kuṇḍali. Again, air through the Suṣūmṇā effects a junction with the fire. By one who practises in this manner, will the vital air be conquered in no time.

(34-43)

SYMPTOMS OF THE CONQUEST OF VITAL AIR

Profuse perspiration first, then tremor, O foremost among sages! and and buoyancy upward of the body, these are the symptoms, when the vital air is conquered.

(43, 44)

ATTAINMENT OF GNOSIS, THROUGH THE DESTRUCTION OF DISEASES AND SIN AND THE CULTIVATION OF DETACHMENT, AS A RESULT OF THE CONQUEST OF VITAL AIRS

For him who practises thus, the disease known as Piles will vanish and anal fistula will disappear, and all diseases, O Sāṃkṛti, sins, both small and great, perish. With the disappearance of sin, that most wonderful mirror of Citta (the thinking mind) will become perfectly clear. Further by the enjoyment of the Brahman and the like, detachment springs in the heart. For a man of detachment, knowledge gained from

worldly experience proves to be an aid to the attainment of alone-ness. Thence will flow the riddance from bondage, after knowing the ever-auspicious God. (44-47)

He, by whom the elixir of the nectar of knowledge has been swallowed even once, will, at that very place and time, run away, giving up all action. (48)

Those who are in the know of things, say that the world is only of the form of knowledge. But others with a distorted vision, view it, out of ignorance, as of the form of wealth. (49)

By the knowledge of the form of the Ātman, there is the annihilation of all ignorance. When ignorance dies out, O extremely wise one, there is the annihilation of passions and the like. (50)

In the absence of passions and the like, O wise one! there is the extinction of virtue and vice. On their disappearance, dependance on the body altogether vanishes. (51)

SECTION VII

DESCRIPTION OF PRATYĀHĀRA AND ITS DIVERSE FORMS

Thereafter I shall presently describe Pratyāhāra, O great sage. The forcible bringing back of the senses, which, in virtue of their very nature, roam about among the objects of sensual pleasure, is what is known as Pratyāhāra. (1, 2)

Whatever one sees, seeing in all the Brahman, with perfect control of the mind, this is Pratyāhāra, spoken of by the knowers of the Brahman from days of yore. Whatever one does, whether pure or impure, till the moment of his death, all that, he should do unto the Brahman. That is Pratyāhāra. Or, one should perform his daily ceremonial observances and other rites intended for the accomplishment of his duties, with the mental attitude that they are for the propitiation of the Brahman. That is known as Pratyāhāra. Or after drawing in the air, he should confine it in place after place; from the root of the teeth thence at the throat should he confine the air; from the throat thence at the chest; drawing it in from the chest he should confine it at the navel region; drawing it in from the navel region he should confine it at the Kuṇḍali; the knowing man should, from the region of the Kuṇḍali, confine it at the Mūlādhāra; then out of the Apāna (vital air) he should confine at the two hips; thence similarly at the middle of the thighs; thence at the two knees, at the shanks and the big toes of the feet should he confine it; this has been said to be Pratyāhāra by knowers of Pratyāhāra of yore. (2-9)

FRUIT OF PRATYĀHĀRA

O thou of austere vow, all the sins as well as the disease of worldly existence, of that high-souled person who has practice of this kind, perish altogether. (9, 10)

PRATYĀHĀRA CHARACTERIZED BY THE RETENTION
OF BREATH

Motionless and in the Svastikā posture, drawing in the breath through the nostrils, the knowing Yogin should fill in the air from the sole of the feet to the crest. Then, in the pair of feet likewise, in the Mūlādhāra similarly, in the Kanda or knot of the navel, in the middle of the heart, at the root of the throat, at the palate, between the eyebrows, in the forehead and in the head should he retain it. (10-12)

PRATYĀHĀRA WITH THE SANCTION OF THE VEDĀNTA

Having mentally abstracted the idea of the Ātman in the body, with his mind well under control, the knowing Yogin should confine his Ātman in the non-dual, indeterminate Ātman (the Brahman). This is known as the actual Pratyāhāra by those well-versed in the Vedānta. To one who practises thus, nothing is unattainable. (13, 14)

SECTION VIII

DHĀRAṆĀ IN PAÑCABHŪTAS OR THE
FIVE ELEMENTS

Thereafter I shall presently detail to thee, O thou of austere vow! the five kinds of Dhāraṇā. In the

ethereal space in the middle of the body, outside Ether should be retained. Similarly outside Air in the vital air or Prāṇa, and Fire in the fire of the abdomen; Water in the variants of water belonging to the body and Earth in the earthy portion, O great sage! (1, 2)

One should pronounce the Mantra known as Ha-Ya-Rṣ-Va-La in its order. This kind of Dhāraṇā is said to be supreme and expiatory of all sins. (3)

Up to the knees from the sole of the foot is said to be the portion of the body belonging to Pṛthvī (Earth); up to the end of the anus thence, is said to be the portion of Water; up to the heart is said to be the portion of Fire likewise; up to the middle of the brows is the portion of Air; similarly up to the head is said to be, O wise one, the portion of Ether. (4, 5)

One should retain Brahman in the Earthy portion, Viṣṇu similarly in the portion of Water, Mahesāna in the portion of Fire, Išvara in the portion of Air, and Sadāśiva in the portion of Ether, O great knower of the Truth! (5, 6)

DHĀRAṆĀ IN THE ĀTMAN

Or else, I shall tell you of another kind of Dhāraṇā, O foremost among sages! The man of intellect should always retain, for the purification of all sins, Śiva, the great Ruler, who is full of wisdom and Bliss, in the Puruṣa, the highest first principle, the Paramātmān. Merging in the respective causes and effects of the form of the Brahman and the like, one's mind

should retain, the Avaykta (the unmanifest), the indefinable, the non-sentient entity, the prime cause of all, in the Prapava, which becomes actually, full in the Ātman and withdrawing the senses along with the mind one should unite with Ātman. (7-9)

SECTION IX

MEDITATION ON THE SAVIṢEṢA OR THE QUALIFIED BRAHMAN

Thereafter I shall presently describe unto thee Dhyāna (meditation) which destroys Saṁsāra or worldly existence: One should, with due respect, O master Yogin, meditate on the Īvara, the Truth, the Real, the transcendent Brahman, the panacea for all the ills of worldly existence, the eternal celibate (literally having Retas turned upwards) who has multiform eyes and an all-pervading form, on the great Īvara with the conception, "He am I." (1, 2)

MEDITATION ON THE NIRVIṢEṢA OR THE UNQUALIFIED BRAHMAN

Or else, O thou of austere vow, one should meditate upon the Truth, Īāna, the non-dual Wisdom and Bliss, the exquisitely pure, the eternal, that has neither

the beginning, nor the middle, nor the end; the not-gross, the non-ethereal, the intangible, the imperceptible, that is neither taste, nor what is called smell, the immeasurable, the peerless, the Ātman, that is Existence, Consciousness and Bliss, the endless, as "The Brahman I am," for the attainment of Videhamukti (disembodied Liberation). (3-5)

THE FRUIT OF MEDITATION

For that high-souled person who carries on practice of this kind, there will be the knowledge of the Vedānta, produced gradually, there is no doubt about it. (6)

SECTION X

THE REAL FORM OF SAMĀDHI

Thereafter, I shall describe to thee Samādhī, which destroys worldly existence. Samādhī is the birth of consciousness relating to the oneness of the Jivātman and the Paramātman. The Ātman is verily the eternal, the all-embracing, the perpetually identical, supreme Brahman, devoid of flaws. The one Being is divided out of delusion, on account of Illusion, and not in its real form. Hence there is only non-dualism; there is no phenomenal world; there is no cycle of births and

deaths. Even as infinite Ether is said to be the Ether of the pot, the Ether of the Maṭha (the ascetic's resting place), even so the Ātman is said to be of the form of the Jīva and the Īśvara by deluded people. "I am not the body, nor the vital air, nor the senses, nor the mind ; being always of the form of the witness, I am only Śiva alone,"—such knowledge it is, O foremost of sages, that is known as Samādhī in this world. (1-5)

THE BRAHMAN ALONE, THE RESIDUUM

"I am such Brahman, not one of worldly existence. There is no one else besides me. Even as the foam, the waves and the like, that, taking their rise from the ocean, get dissolved in the ocean again, so also the world is dissolved in me. Therefore there is no separate entity as the mind, nor as the illusion of the world." He, to whom this inmost ParamĀtman is directly manifested, actually reaches of his own accord the Supreme state of Immortality, the state of being the Puruṣa. When consciousness, which pervades everywhere, shines always in the mind, the attainment of the Brahman, of its own accord, will be accomplished by the Yogin, nothing intervening. When one sees in his own Ātman all beings and in all beings his own Ātman, then he becomes the Brahman. When one does not see all the beings, remaining as he does in Samādhī, such a person, having become one with the transcendent (Brahman), then becomes the Brahman alone. When one looks upon his Ātman in the light of the

transcendent Brahman alone, then all the world is Illusion alone and there is attained final Bliss. (6-12)

SUMMING UP

The great sage, the Lord Dattātreya, having said thus, Śāṅkṛti remained at ease in the form of his own Ātman and without any fear at all. (13)

Thus ends the Upaniṣad

DHYĀNABINDŪPANIṢAD

[This Upaniṣad, which is a part of the Kṛṣṇa-yajurveda and forms the thirty-ninth of the 108 Upaniṣads, deals with the exposition of the Absolute Brahman and the import of the Praṇava, the Ajapī Hamsavidyā and the six-fold Yoga as the means of attaining it.]

THE GREATNESS OF DHYĀNA (MEDITATION) OF THE BRAHMAN

Should sin accumulated through thousands of previous births assume a mountain-like form, extending over an area of several leagues, it can be cloven through and shattered to pieces only by Dhyāna-yoga, concentration aided by meditation on the Brahman. No other means of breaking through it is there at any time whatever. (1)

The Praṇava, "AUM^{*}" is the superb seed-letter, with the Bindu (dot) and the Nāda (nasal sound indicated by the Ardhamātrā, the semi-circle). What is above that, (viz., the soundless Brahman), stands enduring for ever. What is endowed with sound is the Praṇava, typical of all sound-phenomena; when

the chief ingredient (the differentiating substratum) is lost, soundless residuum is the highest seat (the Brahman). That sound arising from the heart, "Om̐kāra" of the Prapava is eternal (as borne testimony to by the Scriptural text, "Eternal indeed is the Om̐kāra"); what transcends that sound, the Yogin who discovers that transcendent One, stands clear of all doubt. (2, 3)

THE SUBTLETY AND THE ALL-PERVADING NATURE OF THE BRAHMAN

Taking the division into one-hundred-thousand parts as the standard of division, one part obtained by such division of the awn of a grain of wild paddy, denotes the subtle Jīva-caitanya. By further division of that part into one-hundred-thousand parts, one part as obtained denotes the subtler Īśvara-caitanya. By further division of the Īśvara part, by adopting one half of the standard of subdivision, (i.e., by dividing such part into fifty thousand parts), one part so obtained denotes the still subtler Śākṣi-caitanya. By the loss of the Śākṣin part in the further attempt at subdivision, what is obtained is the traceless, unmanifested Brahman. (4)

As fragrance amidst the flower, as ghee amidst the milk, as oil amidst the sesamum seed, as gold amidst quartz, so are all beings in the Ātman, as beads in the string of a rosary. The knower of the Brahman is he who takes his stand in the Brahman, with a firm mind undeterred by delusion. (5, 6)

Even as by the oil in the sesamum seeds, and the fragrance abiding in the flower, so by the Ātman is the stand taken in the body, external and internal, both inclusive, of the Puruṣa, (the Brahman, the Prime-cause of all). (7)

The tree of Ignorance, one may know, as having branches. The shadow of Illusion cast by it has no branches. The Ātman stands pervading everywhere, alike in existence of either kind, with parts and without parts. (8)

THE FORM OF THE PRAṆAVA

The monosyllable "Om," which is the Brahman, should always be meditated upon by those who desire release from bondage. In "A," the first part of the Praṇava, the Earth, Fire, the Ṛgveda, the world Bhūr, and Pitāmaha (Brahman) have found their repose. In "U," the second part of the Praṇava, the intermediate region, Yajurveda, the Air, the world Bhuvar, Viṣṇu and Janārdana have found their repose. In "M," the third part of the Praṇava, the celestial region, the Sun, the Sāmaveda, the world Svar and Maheṣvara find their repose. "A" is of yellow colour and un-rhythmic in quality, "U" is rhythmic in quality and of white colour, and "M" is of black colour and inert quality. He who does not know the Praṇava of eight Aṅgas (A, U, M, Bindu, Nēda, Kalā, Kalātta and Tatpara), having four feet (Viśva, Taijasa, Prājña and

Turya in Vyāpti; Virāj, Sūtra, Bija and Turya in Samaṣṭi; Oṭṭ, Anujāṭṭ, Anujāṭṭ and Ekarasa, common to both); three seats (Jāgrat, Svapna and Suṣupti—states; Sthūla, Sūkṣma and Kāraṇa—bodies; Sattva, Rajas and Tamas—Gunas; Kriyā-śakti, Icchā-śakti and Jñāna-śakti—powers; Past, Present and Future—durations); and five deities (Brahman, Viṣṇu, Rudra, Īṣvara and Sadāśiva)—he who does not know all the above cannot be a Brāhmaṇa. (9-14)

RULE FOR MEDITATION ON THE PRAṆAVA

Praṇava is the bow, the Ātman (Manas) is the arrow and the Brahman is the target. If aim be taken with due care, as is the case with the arrow (the Ātman *vis.*, the Manas), will become merged in the target of the Brahman and become one with it. When that which is far and near is but seen, all actions recede. All the gods take their origin from the Omkāra. All the vowels take their origin from the Omkāra. All the three worlds, with everything, animate and inanimate therein, take their origin from the Omkāra. The short one burns away all sin. The long one bestows prosperity. The imperishable Praṇava with the Ardhamātrā (half a short syllable) bestows release from bondage. The fine end of the Praṇava cannot be expressed, as of an unbroken stream of oil or the long (continuous) chiming of a bell. He who knows Him is the real knower of the Veda *i.s.*, becomes a Jivanmukta. (14-18)

PRAṆAVA-DHYĀNA WITH PRĀṆĀYĀMA

One should meditate on the Īśvara of Omkāra, stationed in the middle of the pericarp of the lotus of the heart, who has the appearance resembling that of the steady flame of a lamp, who is of the size of the thumb, and motionless. Drawing in the vital air through Iḍā, filling up that of the belly therewith, one should meditate on the Omkāra stationed in the middle of the body and surrounded by a halo of lustre. Brahman is said to be the Pūraka, Viṣṇu is said to be the Kumbhaka and Rudra is said to be the Recaka: these are the deities of Prāṇāyāma. (19-21)

PRAṆAVA-DHYĀNA BY A DIFFERENT METHOD

Making the Ātman (the Antaḥkarana) the nether Araṇi (wood used for churning fire) and the Omkāra, the upper Araṇi and practising the churning of meditation, in this manner should one look upon himself as the lamp hidden under a pot. One should apply himself to the best of his strength to the resonance of the sound of Omkāra, till his breath is restrained and the Nāda is dissolved. Those who see in the Omkāra depending upon the in-going and out-coming breath, for its utterance, the one entity characterized as the Haṃsa, devoid of going and the like, radiant with the lustre of myriads of Suns and stationed in the inmost hearts of all persons,—they are rendered free from the quality of Rajas and attain the *summum bonum* of existence. (22-24)

MEDITATION ON THE QUALIFIED BRAHMAN

That mind, which is the doer of the act of creating, sustaining and dissolving the three worlds, that mind attains dissolution. That is the supreme seat of Viṣṇu. The lotus of the heart has eight petals and is endowed with thirty-two filaments. In the middle of it is the Sun and in the middle of the Sun is the Moon; in the middle of the Moon is Fire; in the middle of the Fire is lustre; in the middle of the lustre is the seat surrounded with various gems. One should meditate dutifully upon the Mahāviṣṇu, who is in the middle of that seat, the god Vāsudeva, who is devoid of impurity, who wears the Śrīvatsa (mark) and the Kaushtubha jewel on his breast, who is ornamented with pearl-necklaces, who is clear as the clearest crystal, and resplendant like myriads of moons; or meditate in the following manner. (25-29)

MEDITATION ON THE TRIMŪRTI OR THE TRINITY

One addicted to the worship of the qualified god-head should conceive of Mahāviṣṇu, who is of the colour of the flax flower, who is firmly established in the region of the navel and who has four arms, along with the Pūraka; of Brahman, who is the Kamalāsana (seated on the lotus) in the region of the heart, who is of the colour of the reddish gem, having four faces, the Pitāmaha, along with the Kumbhaka; of the three-eyed Rudra, seated in the forehead, resembling

the clearest crystal, who has really no parts and who destroys sins, along with the Recaka. (30-32)

MEDITATION IN THE HEART AND ITS FRUIT

There is the lotus of the heart, with the flower down below and the stalk up above, facing downward like the plantain flower, replete with all the Veda, auspicious, enduring for a century, rich with a hundred petals, and graceful like the full-blown lotus flower. There should he conceive of the regions of the Sun, the Moon and Fire, one over the other. By causing the lotus shining with the lustre of the Sun, the Moon and Fire to burst open upwards with the Praṇava, one should conceive of the Sun, the Moon and Fire therein. By taking hold of the seed of the lotus (the letter "A", and conceiving of the changeless Ātman of that form, there then moves Viṣṇu signified by the letter, possessed of the three states (waking, dreaming and sleeping), the three paths (Dhūma, Arcis and Agati), the three Brahmans (Viśva Virāj and Oṭṛ), the three letters (A, U and M), the three Mātrā-varieties (Hrasva, Dirgha and Pluta) and the half-Mātrā. He who knows him is the real knower of the Veda (*i.e.*, becomes the Jivan-mukta. The fine end of the Praṇava cannot be expressed, as of an unbroken stream of oil or the long (continuous) chiming of a bell. He who knows Him is the real knower of the Veda *i.e.*, becomes a Jivan mukta. (33-37)

THE MERGING OF PRĀṆA IN THE RESTING PLACE OF THE BRAHMAN

Even as a man sucks in water through a lotus-stalk, even so the Yogin, standing in the right path of Yoga, should draw in the vital air. Having turned the lotus in the form of a bud into an Ardhamātrā (hemispherical in shape), he should draw in the air through the stalk alone and make it rest in the middle of the eyebrows. He should know that at the middle of the eyebrows, in the forehead and at the root of the two nostrils is the seat of immortality. That is the great resting place of the Brahman. (38-40)

THE SIX-FOLD YOGA

Posture, control of breath, Pratyāhāra or withdrawal, Dhāraṇa, steadiness, meditation and concentration: these six are the stages of Yoga. (41)

THE FOUR POSTURES

There are as many postures as there are classes of living beings. The great Īśvara knows the distinctive differences among these. The four chief postures are: Siddha, Bhadra, Siṃha and Padma. (42, 43)

THE SEAT OF THE YONI

The Mūlādhāra (Root-support) is the first Cakra, the Svādhiṣṭhāna is the second; between the two

is the seat of the Yoni (genitals), styled Kāmarūpa. In the seat of the anus, known as Mūlādhāra, is a lotus which has four petals. In the middle of it is said to be the Yoni, known as Kāma, adored by the accomplished Yogins. The Liṅga (sex-mark) is situated in the middle of the Yoni, opening inwards and luminous like a gem in the crest. He who knows that is the right knower of the Yoga. (43-46)

THE REAL FORM OF THE FOUR CAKRAS MŪLĀDHĀRA AND OTHERS

The Mūlādhāra which is of the appearance of molten gold, which throbs like a streak of lightning, and has four petals, is established at a spot with the Fire above and the root of the genitals below. The Prāṇa (vital air) will be there with its own sound. The Svādhiṣṭhāna is dependent on that. Then the Cakra Svādhiṣṭhāna, with six petals, is at the root of the genitals and is stated as the genital-organ itself. The Cakra of the region of the navel, wherein the body is filled with air, even as a gem is strung with a thread, is said to be the Maṇipūra (with ten petals). Beyond that is the twelve-petalled Anāhata Cakra in the region of the heart; thereafter the six-petalled Viśuddhi-cakra at the throat, thence the two-petalled Ājñā Cakra in the middle of the eyebrows, thence the Lunar and Solar region, and at the top of all, the thousand-petalled Cakra in the Brahmaṇḍa. In the great Cakra of the twelve spokes viz., the Anāhata, the Jīva whirls

round and round, placed by his religious merit and sin, as long as he does not discover the Truth. (46-50)

THE NĀḌĪ-CAKRA

There is a Kanda or knot resembling the egg of a bird, above the root of the genitals and below the navel. Thence originate seventy-two thousand NĀḌĪs. Of these thousands of NĀḌĪs, seventy-two are spoken of in the Scriptures. Of these again, ten are said to be the chief ones, adapted to the passage of vital air through them : Iḍḍī, Piṅgalī, Suṣuṃṣā the third, Gāṃdhārī, Hastijihvā, Pūṣṭī, Yaśasvinī, Alambasā, Kūḥ and Śaṅkhinī thought to be the tenth of them. In this manner should always be known the Cakra made up of the NĀḌĪs of the Yogins. Iḍḍī, Piṅgalī and Suṣuṃṣā; these three NĀḌĪs, are said to be always carrying the vital air and having the Moon, the Sun and Fire respectively as their deities. Iḍḍī, the NĀḌĪ standing to the left, Piṅgalī standing to the right, and Suṣuṃṣā standing in the middle, these three are thought of as the paths of the vital air. (50-56)

THE TEN VITAL AIRS, PRAṆA AND OTHERS

Prāṇa, Apāna, Samāna, Udāna and Vyāna; and so also, Nāga, Kūrma, Kṛkara, Devadatta and Dhananjaya are the ten vital airs. The five beginning from Prāṇa are the reputed ones; the five beginning

from Nāga are other vital airs. These exist in thousands of Nāḍīs in the form of the Jīva. (56-58)

THE DEPENDENCE OF THE JĪVA ON THE PRĀṆA
AND THE APĀNA

The Jīva, which is dependent on the Prāṇa and the Apāna, runs downwards and upwards by right and left path and is not seen because of movement. Even as a ball thrown by the fore-arm moves reflected, even so the Jīva propelled by the Prāṇa and the Apāna would not rest. (58-60)

THE WORKING IN UNISON OF THE PRĀṆA AND THE
APĀNA DURING YOGA

The Prāṇa (vital air) drags the Apāna and the Apāna drags the Prāṇa, even as a bird bound by a string and the string act and react on each other. He who knows this is the real knower of Yoga. (60, 61)

AJAPĪHAṂSAVIDYĀ

The vital air goes out with the sound of "Ha" and again enters with the sound of "Sa." The Jīva always recites as japa this Mantra, viz., "Haṃsa", Haṃsa". Twenty-one thousand six hundred times in the course of a day and night does the Jīva silently recite as japa the Mantra always. This Gāyatrī known

as Ajapā bestows liberation always on Yogins. By the very resolve taken for doing this, a man is rid of his sins. The like of this lore, the like of this prayer, the like of this virtuous act there has not been and there never shall be. (61-65)

BY AWAKENING THE KUṆḌALINI IS ACCOMPLISHED
THE BREAKING OPEN OF THE DOORS OF
LIBERATION

Closing with her face the gateway that forms the path whereby the safe and sound seat of the Brahman has to be reached, the great Goddess sleeps. When roused from her sleep by the conjunction of fire, with the mind and the vital air, even as a needle carrying a thread, she goes upwards carrying her body with her. The Yogin should burst open the door leading to liberation by means of the Kuṅḍalini, even as a person would forcibly burst open a door with the help of a master-key. Having folded both hands in the attitude of prayer, having assumed more firmly than usual the Padma posture, pressing firm his chin over his chest, profoundly meditating upon that real form with a full mind, pushing up by turns the filled-in Apāna (vital air) and giving out his Prāṇa vital air, the practitioner of Yoga, by virtue of his Yogic power, finally attains that unequalled awakening in the knowledge, "The Brahman am I", "I alone am the Brahman".

(65-69)

THE AWAKENING OF THE KUṆḌALINĪ BY BRAHMACARYA (CELIBACY) AND OTHER OBSERVANCES

That Yogin is the liberated one, who, after assuming the Padma-posture, fills in vital air in the apertures of the Nāḍīs and retains it by Kumbhaka ; there is no doubt about it. (70)

After massaging the limbs of the body with the perspiration produced by exertion, renouncing what is pungent, sour and saltish, delighting in drinking milk, living in comfort, practising Brahmacharya (celibacy), being temperate in food, having Yoga as his final resort, the Yogin will become an accomplished adept after the lapse of a year ; no doubt need there be in the matter. The Yogin, who has developed the power of the Kuṅḍalinī above the kanda or knot of the navel, is fit for the accomplishment of Yoga. (70-73)

THE THREE KINDS OF BANDHAS

By the diminution of urine and faeces is attained the union of the Prāṇa and the Apāna vital airs. By performing Mūlabandha always, even an old man becomes young. By pressing the genitals with the heels, the Yogin should contract the anus, by drawing the Apāna upwards: this is known as Mūlabandha. By what means a great bird soars up without rest, that alone is the Uḍḍiyāna and a Bandha is prescribed therefor. One should assume the Pāścimatāna (constricting the abdomen) posture in the abdomen above

the navel. This will be the Uḍḍiyāna-bandha, the lion which will quell the elephant of death, and which binds the disease-generating phlegm which is the water of Akāśa having its origin at the thousand-petalled lotus of the head, flowing downwards. Then the Jālandharabandha, which destroys the flood of ailments in the throat, when the Jālandharabandha, which is characterized by the constriction of the throat, is made. (73-78)

PRACTICE OF THE KHECARĪMUDRĀ

Neither does the nectar flow into the fire, nor does the vital air leap forwards, when the tongue enters the cavern of the cranium, moving contrariwise backward. The eye-glance penetrating between the eyebrows is the posture Khecariṃudrā. He who has mastered the Khecariṃudrā, for him there is no disease, nor death, nor sleep, nor hunger, nor thirst, nor fainting; he who has the Khecariṃudrā is neither troubled with disease, nor defiled by Karma, nor bound by durations. As, during this Mudra, the mind moves in Akāśa, the tongue has moved into Akāśa, this Mudrā which is adored by the adepts, is known by the name of Khecari. (79-83)

THE ACCOMPLISHMENT OF VAJROLĪ BY THE PRACTICE OF KHECARĪ

For him whose tongue enters the Aperture upwards beyond the uvula, whose Bindu or semen does not

waste away, even when he is in the embrace of a beautiful woman, as long as the semen remains firmly held in the body, so long, where is the fear of death for him? As long as the Khecārmudrā is firmly adhered to, so long the semen does not flow out. Even if it should flow and reach the region of the genitals, it goes upwards, being forcibly held up by the power of the Yonimudrā sanctified by the Vajroll.

BECOMING A JIVANMUKTA BY KNOWLEDGE OF THE
UNION OF THE TWO KINDS OF BINDU

The self-same Bindu is of two varieties: the white and the reddish. The white they call Sukla (semen); the name of the reddish variety is Mahārajas; the Rajas which resembles the coral tree in colour stands in the seat of the genitals. The semen abides in the seat of the Moon midway between the Ājñācakra and the thousand-petalled lotus. The union of the two (the Siva and the Śakti) is very rarely attained. The semen is Siva, the Rajas is the Śakti; the semen is the Moon and the Rajas is the Sun; it is only by the union of the two (the Siva and the Śakti) that this exquisite body is attained. When the Rajas, induced by the vital air moved by the Śakti, towards Ether, becomes one with the Sun, the body will become divine. The semen is united with the Moon and the Rajas with the Sun. He who knows the harmonious mingling of the two is the real knower of Yoga. (86-91)

THE PRACTICE OF THE MAHĀMUDRĀ

The cleansing with the Prāṇsyaṃa of all the impurities in the Nāḍīs, the bringing about of the union between the Moon and the Sun, the complete drying up of the Rasas (Vāta, Pitta, etc..) is known as the Mahāmudrā. With the chin laid on the chest, pressing the abyss of the genitals with the left foot, holding with the two hands the outstretched right leg, filling with breath the pair of bellies and holding it up, one should slowly expel it. This indeed is said to be the sin-destroying Mahāmudrā for men. [Thus far, the Prāṇsyaṃa has been dwelt upon. The withdrawal of the "I"-ness from the body and other non-Ātmic things into the innermost: Ātman would be the Pratyāhāra. The conviction that the innermost Ātman is itself the Brahman is Dhāraṇā. "I am the Brahman," "The Brahman alone am I"—the firm faith to this effect is the Dhyāna. The dissolution of the triad of ideas relating to contemplation, the contemplator and what is contemplated upon is the Nirvikalpasamādhi. These six would constitute the Yoga of six Aṅgas.]

(91-93)

THE DIRECT REALISATION OF THE ĀTMAN IN THE HEART

Now then, I shall presently expound the way of discovering the Ātman. In the seat of the heart there is the eight-petalled lotus. In the middle of it, making a

circle, there is the form of the Jivātman, in the form of radiance of the size of a speck. Therein is established all. That knows all; that does all; all is the performance of This; "I am the doer; I am the enjoyer; the experiencer of pleasure; the experiencer of pain; the one-eyed; the lame; the deaf; the dumb; the lean; the corpulent,"—in this manner it exists giving expression to its dependence on itself. (93—1). When, in the Eastern petal, it (viz., I) reposes, the Eastern petal is of a white colour; then, with devotion moving in front, there is the inclination on its part towards Dharma (right conduct). (90—2). When in the South-eastern petal, it reposes, the South-eastern petal is of a blood-red colour; then there is proneness on its part to slumber and sloth. (93—3). When, in the Southern petal, it reposes, the Southern petal is of a black colour; then there is leaning on its part towards spite and anger. (93—4). When, in the South-western petal, it reposes, the South-western petal is of a blue colour; then there is the tendency on its part towards sinful action and violence. (93—5). When, in the Western petal, it reposes, the Western petal is of the colour of crystal; then there is the inducement on its part towards play and amusement. (93—6). When, in the North-western petal, it reposes, the North-western petal is of the colour of emerald; then there is the inclination on its part towards going, moving and detachment. (93—7). When, in the Northern petal, it reposes, the Northern petal is of a yellow colour; then there is proneness on its part towards the enjoyment of pleasure

and sex-attraction. (93—8). When, in the North-eastern petal, it reposes, the North-eastern petal is of the colour of *lapis lazuli*; then there is the tendency on its part towards munificence, compassion and the like. (93—9). When, there is leaning towards the joints (of the petals) on its part, then there is the rousing of *Vāta* (vital air), *Pitta* (bile), *Śleṣma* (phlegm) and the great maladies. (90—10). When it stands at the centre, then it knows all, sings, dances, reads and creates Bliss. (90—11). When ocular strain results, it makes the first circle around it for the alleviation of the strain and immerses itself in the middle of the circle. The first circle is of the colour of the *Bandhūka* flower. Then is the state of sleep. In the middle of the state of sleep there occurs the state of dreaming. In the middle of the state of dreaming, it indulges in fancies, such as occupying itself with studying reflecting, inference and what results flow from their application, and experiences fatigue on that account. (93—12). For assuaging such fatigue, it makes a second circle and immerses itself in the middle of the circle. The second circle is of the colour of the *Indragopa* insect. Then follows the state of slumber and in the slumber is produced the thought entirely relating to *Parameśvara*. It actually assumes the form of ever-wakefulness. Then follows the attainment of oneness with the form of *Parameśvara*. (93—13). Making a third circle it immerses itself in the middle. The third circle is of the colour of the ruby. Then comes on the fourth (the *Turīya*)

state. In the Turiya state, there arises the idea exclusively relating to the Paramātmān (the Brahman); then it becomes of the form of eternal consciousness. Little by little should it take rest, making the mind firmly implanted in the Ātman; with the dawning of wisdom resulting out of fortitude, it should not think of anything else. (93—14). Then, effecting the unification of the Prāṇa and the Apāna in its introspection, it invests the entire universe with the form of the Ātman. When this Turiyāṅgīta state comes on, then it actually becomes of the form of Bliss to all; it reaches beyond the dualistic state; and lasts as long as the body endures. Thereafter is the attainment of oneness with the form of the Paramātmān. Thus, in this manner, there is liberation. This alone is the expedient to be adopted for seeing the Ātman. (93—15)

By the vital air reaching the great door (the Sūṣūmṅgārandhra) after having recourse to the junction of the four roads (the Jālandharabandha), after passing upwards from the triangle of the Mūlādhāra wherein it stood, is seen the Acyuta (the Paramātmān, the never-swerving Brahman) in other words, it is only by the entry of the inward vision, the vital air, the fire, the mind and the Kuṣṍālinī into the Sūṣūmṅgāndhī in the Mūlādhāra can the Paramātmān be seen. (94)

SEEING THE PARAMĀTMĀN BY THE APPLICATION OF THE NĀDA

The five colours of the elements beginning from Pṛthivī should be meditated upon above the seat of

the Triangle mentioned previously. Also the five vital airs, Prāṇa and others, their seed, colour and seat. The letter "Ya", of the colour of a blue cloud, and with the heart as its seat, should be known as the seed of Prāṇa; the letter "Ra", which is of the colour of the Sun, and is Apāna with the anus as its seat, should be known as the seed of fire; the letter "La" which is Vyāna with the entire body as its seat and of the colour of the Bandhūka flower, should be known as of the form of Earth; the letter "Va", which is Udāna and of the colour of the conch, should be known as the seed of the Jiva; the letter "Ha" which is of the form of Ether, and of the colour of crystal which is Samāna and has its seat in the heart, the navel, the nose, the throat, the bigtoes of the foot and the like, is present in the courses of the Seventy-two thousand Nāḍīs, and is well placed in the twentyeight crores of the hair follicles. The Samāna and Prāṇa are one; he, the Jiva is one only. With a firm control over the mind and resolute, the Yogin should perform Prāṇāyāma composed of the three operations beginning with Recaka. Having by degrees withdrawn all functionings into the cavern of the lotus of the heart and bound Prāṇa and Apāna therein, he should move the vital air upwards with the Praṇava, in the direction of the Ājñā and Maṇipūra plexuses alone, contracting the throat and contracting the genitals likewise. Then will be seen the auspicious Suṣūptānāḍī resembling the fibre of the lotus-stalk, taking its origin from the Mūlādhāra and ending in the Kaivalyanāḍī. There is the Nāḍa

(sound) having no distinct form, produced out of the middle of the *Vṛṣādaṇḍa* (vertebral column) attached to the *Suṣuṃṣā*, resembling the middle resonance out of the sound of the conch and the like. When this sound reaches the orifice of Ether in the cavern of the heart it assumes the form of the note of the peacock. In the middle of the orifice of the cranium, in the middle of the four openings, that illustrious *Paramātmān* shines, even as the Sun in the sky, and abides in the crevices of the *Brahman* as supreme energy, between the two *Koḍaṇḍas* (eyebrows). The mind, that has found its final rest there, will see its own *Ātman*, the *Puruṣa*, the twenty-one gems born out of the *Vrajaḍaṇḍa* and in their radiance the *Nāda* (sound), the seed of the *Turyātura* of the *Māheśvara* state. He who knows thus, that *Puruṣa* simultaneously with such knowledge attains the state of aloneness—Thus the *Upaniṣad*. (94-106)

THE NĀDABINDŪPANIṢAD

[This Upaniṣad, which is the thirty-eighth among the 108 Upaniṣads and forms part of the Ṛgveda, deals with the attainment of Videha-mukti, as a result of the annihilation of the three kinds of Karma, by those that are equipped with the expedient of Nāda, through the exposition of the real nature of the Absolute Brahman, after dealing with the means of attaining the Brahman in its qualified aspect, by those that are possessed of the knowledge of the qualified Brahman indicated by the Praṇava in its Vairāja aspect.]

THE REAL FORM OF THE VAIRĀJA-PRAṆAVA

The letter "A" is the right wing of that king of birds, the Vairāja-praṇava. The letter "U" is considered to be the other wing. The letter "M" is its tail, they say. The Arčhamātrā is its head. Its legs and the like are the Guṇas (Sattva, Rajas and Tamas). Its body is said to be the Truth. Dharma (right conduct) is its right eye, and Adharma (unrighteous conduct) is said to be the other eye. In its feet is the Bhūrloka and in its knees the Bhuvārloka. In

its hip-region is the Suvarloka and in its navel region the Maharloka. The Janoloka is in the region of its heart and the Tapoloka in its throat. The Satyaloka is established in the middle of its brows and forehead.

(1-4)

THE FRUIT OF THE VAIRĀJAVIDYĀ

In this Vairāja-praṇava is indeed revealed the Oṃkāra Mantra containing the "A" with the thousand limbs, according to the Vedic Text which says: "The letter "A" is composed of a thousand limbs". The Adept in Haṃsa-yoga (concentration in the conception, "I am that Virāj"), who has mastered this Vairāja-vidyā, is not at all affected by the hundreds of myriads of sins due to his Karma.

(5, 6)

THE REAL FORM OF THE PRAṆAVA COMPOSED OF FOUR CHIEF MĀTRĀS

The first Mātrā known as Akāra relates to Agni (the Virāj). The second (the symbol "U") relates to the Air (the Sūtrātman). The next Mātrā ("M", the Bijātman) shines like the disc of the Sun. The last, viz., the Ardhamātrā, wise men know it to be of the form of Varuṇa (the Turya). This is known as the Oṃkāra, wherein these four Mātrās have verily been established for all the three durations (the past, the present and the future). Know ye all ignorant men! these Mātrās by Dhāraṇās.

(6-8)

THE DETAILS OF THE TWELVE DIFFERENT MĀTRĀS
OF THE PRAṆAVA TAKEN INDIVIDUALLY AND
COLLECTIVELY

The first Mātrā is known as the Ghoṣiṅī, the next as the Vidyut; the third is the Pataṅgini, the fourth the Vāyuvegini; the fifth is the Nāmādheyā and the sixth is called the Aindrī; the seventh is known as the Vaiṣṇavi and the eighth as the Śāṅkari; the ninth is named the Mahati and the tenth is said to be the Dhṛti; the eleventh will be the Nārī and the twelfth the Brāhmī. (9-11)

BENEFITS DERIVED BY VOTARIES ON THEIR DYING
DURING PARTICULAR MĀTRĀS

Should the devotee part with his life in the first Mātrā, he will be born as the king of the Bhāratavarṣa, and Emperor. He who dies during the second will become a high-souled Yakṣa; during the third will be reborn as a Vidyādhara, and during the fourth as a Gandharva. Should one part with his life during the fifth Mātrā, born as a Deva he will be held in esteem in the Soma-loka (lunar world). During the sixth is attained oneness with Indra and during the seventh there is the attainment of the seat of Viṣṇu; during the eighth that of Rudra, the lord of the Paśus; during the ninth the Mahaloka, and during the tenth the Janoloka; during the eleventh the Tapoloka and during the twelfth eternal Brahmanhood. (12-16)

THE REAL FORM OF THE UNQUALIFIED BRAHMAN
AND THE FRUIT OF KNOWING IT

Then, he who is accomplished in Yoga should always have recourse to what is superior to the qualified Mahāvairājaprapāva, the pure, the all-pervading, the unalloyed, the auspicious, the ever-rising, the transcendent Brahman, whence all the heavenly bodies take their origin, who is beyond the senses, who is beyond the Guṇas, the fearless, the auspicious, the tranquillized, in such a manner that the mind may find repose therein. That person accomplished in Yoga entirely composed of it, should give up gradually ignorance and misconception, the work of Avidyā inherent in the human order, and become consciousness alone. Firmly implanted in the Yoga and devoid of all attachment, then this Yogin, with his internal impurities cleansed and his bond sundered, becomes the lord of Kamalā of Videha-mukti and by means of being the Brahman alone attains the highest Bliss. (17-20)

INQUIRY INTO THE EXISTENCE OR NON-EXISTENCE
OF THE PREVIOUS KARMA OF A JĀṆINI

O man of great intellect, having with the grace of thy Guru understood the Ātman, spend the remainder of thy time. Having experienced the result of every action already begun, it is not proper for thee to get vexed over it. When the knowledge of the Ātman has

just begun, the result of actions already begun does not quit thee. After the dawning of the knowledge of the Truth, there is no such thing at all as the result of actions begun, on account of the non-existence of the body and the like which are unreal, even as there is no dream for one after being awakened. As for what is stated to be the result of action begun during previous incarnations, be convinced that becomes non-existent at any time, on account of the non-existence of incarnations for men; for, even as the body, in a dream only hypothetically exists, even so this body. Where is birth for something hypothetical? In the absence of birth, how can there be existence? When one sees Ignorance to be the prime cause of the phenomenal world, as earth is the prime cause in the case of the pot made of it, in accordance with all the systems of Vedānta, when that ignorance ceases to exist, where is the existence of the universe? The fool of deluded understanding sees the unreal world as real not knowing the nature of real existence, even as one, out of delusion, leaving off the rope, sees in it the serpent. When the piece of rope is distinguished, the form of the serpent disappears; when the real cause is likewise known, the phenomenal world becomes void. As the body is also part of the phenomenal world, where then is the persistence of past actions? It is only for the sake of the enlightenment of the ignorant, that reference is made to the result of past actions. Hence, when, at the approach of the proper time, past actions recede into the oblivion, then the Nāda (sound)

of the union of the Brahman and the Praṇava, the full effulgence, the blissful, the Ātman will shine of his own accord, even as the Sun would, when clouds disperse. (21-30)

APPLICATION OF THE MIND TO THE NĀDA,
THE MEANS OF ATTAINING THE KNOWLEDGE
OF THE TURIYA-TURIYA

Assuming the Siddhāsana posture, maintaining the Vaiṣṇavi Mudrā (keeping the eyes wide open without twinkling and all the while introspecting, the Yogin should always listen to the sound in the interior of his right ear. This sound, when constantly practised, will drown every sound from outside. After overcoming from one side by means of what is inside all whatever of the opposite side (what exists outside), it reaches the seat of the Turya (fourth state). In the practice for the first time, there will be heard many a great sound of various kinds. By persisting in the practice in the same manner further and further, the sound will be heard subtler and subtler. At first, it will be like what is produced by the ocean, the cloud, the kettle-drum and the water-fall. In the middle *i.e.*, a little later it will be like the sound produced by the tabor, the big bell and the military drum ; and finally like the sound of the tinkling bell, the bamboo-flute, the harp and the bee. In this manner will various kinds of sounds be heard, growing subtler and subtler. Even when loud

sounds, such as of the kettle-drum and the like, are heard therein, the Yogin should take into consideration only the subtle, and the subtler ones. He should not shift elsewhere his mind, which is diverting itself in the subtle, leaving off the loud, or in the loud, leaving off the subtle, or fully engrossed in any of them. In whichever sound the mind halts at first, there and there alone getting confirmed, it seeks repose therein. The mind, lost in that sound forgetting everything outside, becomes one with it, like water and milk and forthwith merges with the Cidākāśa or the Ether of consciousness. The Yogin with mental control, by constant practice, becomes indifferent to everything else and is attracted by such Nāda alone as would transport him beyond his mind. Leaving of all thoughts and devoid of all action, he should meditate upon Nāda alone. This mind will then merge completely in the Nāda. (31-41)

THE POWER OF SOUND TO CONTROL THE MIND

Even as the bee drinks the honey and does not like the sweet scents, the mind, always captivated by Nāda or sweet sound, has no relish for any other functioning; bound by the rope of a little sweet sound, it gives up its fickle nature in a trice. The mind, the snake abiding in the hole of the interior of the body, caught by the snake-charmer of sweet sound, completely forgetting the world, does not run anywise, becoming one-pointed. For the infatuated lord of elephants of the mind, roaming about the pleasure garden

of the objects of desire, this sharp goad of sweet sound commands the ability to bring under control. Sound plays the part of the net, which ensnares the deer in the interior of the body *vis.*, the mind. It likewise plays the part of the dyke in stemming the tide in the interior of the body *vis.*, the mind. (42-46)

THE REAL FORM OF THAT NĀDA WHICH IS THE FINAL END

The Nāda (the Pratyagātman) of the Praṇava, wherein is manifest the Brahman, is self-luminous. The mind finds its repose therein. That is the supreme seat of Viṣṇu (Videha-mukti). As long as the sound persists, so long does the conception of Ākāśa or Ether persist. The transcendent Ātman devoid of sound is termed the Paramātman. As long as there is the sound, so long does the mind persist. When the sound ceases, the mind is out of element. The Praṇava is endowed with sound; when its principal letter vanishes, there comes on the quiescent state, the transcendent state of the Brahman. From constant application to the Nāda (sound) of the Praṇava, the impression left by the past will be obliterated. Then the mind and the vital air will merge in the detached Ātman; there is no doubt. The myriads of thousands of means to the attainment of the all-witness the Nāda (the sound), the myriads of hundreds of devices adopted for the attainment of the Īśvara, the Bindu of the Praṇava, all of them find their last resting place in

the Nāda of the Prapava, wherein is manifest the Brahman which is no other than the innermost Ātman. (46-51)

THE ATTAINMENT OF VIDEHA-MUKTI BY THE YOGINS
WHO ARE ESTABLISHED ON THE NĀDA

Released from all states and devoid of all cares, the Yogin will remain like a dead man. He is liberated; there is no doubt about it. He does not anymore hear the sound of the conch and the large kettle-drum. He will surely know his embodied state as a piece of wood, he having transcended the state of his mind. He has cognisance of neither cold nor heat, nor pain nor pleasure, nor honour nor dishonour and giving up by means of concentration, the mind of the Yogin would not have recourse to the three states of waking, dreaming and sleeping. Released from waking and sleeping he would reach his own real state. He who has profound vision without the things to be seen, whose vital air is motionless without effort, whose mind is constant, without anything to rest on, he is of the form of the Nāda known as Brahmatīrāntara i.e., the Turya-turya and becomes a Videha-mukta.—Thus the Upaniṣad.

THE PĀSUPATABRAHMOPANIṢAD

[This Upaniṣad, which is the seventy-seventh among the 108 Upaniṣads and forms part of the Atharvaveda, specially deals with the real forms of Haṃsa and Sūtrātman and has as its ultimate aim the attainment of the non-relative Absolute Brahman.]

THE PŪRVA-KĀṆḌA

SEVEN QUERIES RELATING TO THE SUPREME RULER OF THE WORLD

THEN, Brahman, the Svayambhū (who originated from himself) came to be filled with the desire, " Let me bring forth progeny." Thence came into being Kāmeṣvara (the Rudra) and Vaiṣṛavaṇa. Vaiṣṛavaṇa, the son of Brahman, the Vālakhilya asks the Svayambhū thus: " What is the Vidyā (lore) of the worlds? What is the deity? Who is the Deva (God) of this—the Jāgrat (waking) and Tūrtya (fourth) states? Under whose control are these? Of what lengths are the durations of Time? Under whose orders do the Sun, the Moon, the planetary bodies and the like shine? Whose greatness takes the form of the expanse of the Sky? This I want to hear. None other knows it. Pray, relate thou, O Brahman!" (1, 2)

ANSWERS TO THE SEVEN QUERIES

The Svayambhū says: "The Vidyā of all the worlds is the Alphabet, the basis of all articulate speech. The word composed of two or three letters, the two-lettered one viz., "O" made up of "A" and "U", the three-lettered one, (when "M" is added), the Omkāra of four measures, is the deity which is my very life. I alone am the monarch of the three worlds. All the Yugas (cycles of time) also are under my control, as also all durations, evolved out of human conception, such as Day, Night and the like. The radiance of the Sun, the brightness of the Moon, the stars, and the planets, are forms of mine. The expanse of the sky is of the form of my three illusory powers, (Jñāna, Icchā, Kriyā or Durgā, Lakṣmī, Sarasvatī) which characterize my greatness. Apart from me there is nothing else. Rudra has the Māyā of Tamas or Inertia. Viṣṇu has the Māyā of Satva or Rhythm and Brahman has the Māyā of Rājas or Mobility. Indra and others are of the guṇas of Inertia and Mobility. As no one other than Viṣṇu possesses the guṇa of Satva there is none like Viṣṇu who is either Aghora (pacific) or common to all devotees. (3-10)

DEFINITION OF THE PERFORMER AND OTHERS

OFFICIATING IN THE SACRIFICE OF THE CREATION

Rudra is the Pasu-kartā of all sacrifices. Viṣṇu is the God of the principal offering of the sacrifice

and the Adhvarya its protector, avoiding excesses and defects. Indra is the Hotṛ conductor of the rituals). The deity Paṣupati is the Yajñabhoj. Know Brahman as the silent witness. Know Brahman as the Mahesvara (the witness of all). (11)

THE SACRIFICE OF APPLICATION OF THE MIND TO THE NĀDA

The mental attitude, " I am He, He am I, I am He," the constant application of the mind to the sound of the word Haṃsa, is the mental sacrifice. The Jiva by constant resort to such application of the mind and the requisite inspiration and expiration of vital air becomes transformed into it (Haṃsa). (12)

THE EXPOSITION OF THE PARAMĀTMAN BEING OF THE STATE OF THE HAṂSA

The real form of the Paramātmān is of the Haṃsa (that which kills the delusion foreign to the Ātmān, with the knowledge of the truth of the Ātmān). The Haṃsa moves inward and outward, related as it is to the Prāṇa and Apāna or pervading all things by moving into and out of them, in accordance with the Upaniṣadic text: " The Nārāyaṇa takes his stand, pervading all, inside and outside ". The Haṃsa is of the form of the Suparṇa, who, having gone into the interior of the body, finds little space for him in the interior and

has, therefore, to kill the serpents of the six foes, lust, anger, greed, delusion, infatuation and hatred, as well as the objects of desire, of the form of sound, touch, form, taste and smell, strongly entrenched there. (13)

SIMILARITY BETWEEN THE YAJÑASŪTRA AND THE BRAHMASŪTRA

The Yajñasūtra (sacrificial thread) is distinct, being made up of ninety-six units of thread of four digit-lengths. The Brahmasūtra is the thread of the ninety-six Tattvas (first principles). The Yajñasūtra is indicated by three threads twisted into one. The Brahmasūtra is indicated by the three threads of consciousness, of the Turya, Turya-turya and Avikalpa twisted into the one skein of consciousness. The Yajñasūtra contains nine threads made of three coils of three threads each. The Brahmasūtra contains the nine great truths (Turya, Viśva, Virāj, Oṭṭ, etc.,) in the three coils (of Turya-prājña, Bījñujña and Eka-*rasa*) of three each, made of the three-fold fires (Dakṣiṇa, Gārhapatya and Āhavanīya) of the trinity, (Brahman, Viṣṇu and Mahesvara), with three Kalās each, fastened by the knot of consciousness, with the non-dual Brahman as the knot, even as the sacrificial thread has the knot of the Brahman. The common feature of the sacrifices of the two kinds, external and internal, is the quality of fiery radiance, external with the Yajñasūtra in the case of the external sacrifice, and internal with the Brahmasūtra in the case of the internal

sacrifice (Brahmayajña). The Haṃsa is of the form of the Brahmasūtra which is the index of the internal sacrifice. (14, 15)

THE BRĀHMAṆA ALONE QUALIFIED TO PERFORM BRAHMAYAJÑA

External sacrifices bear on the Brāhmaṇa wearing the thread which forms the index of the Upavita one invested with the thread of sacrifice. He, who has the qualifications indicated in the Vedāṅgas, wears the sacrificial thread. It is only he, that is qualified for the Brahmasūtra also. The Brahmayajña taking one's stand on the Brahman, which is related to the Brāhmaṇa wearing the Yajñasūtra, becomes of that form *i.e.*, of the Brahman. (16)

THE BRAHMASŪTRATVA OF PRAṆAVA HAṂSA

The parts of the sacrifice are the Mētrās. Of the mental (internal) sacrifice, the sacrificial thread is the Haṃsa. The Praṇava is the Brahmasūtra which is out and out the Brahmayajña as well. The Haṃsa that is inherent in the Praṇava is the Brahmasūtra. That alone is full of Brahmayajña *i.e.*, the knowledge of the unqualified Brahman. That alone is the right means to be employed for liberation. (17)

MENTAL SACRIFICE OF THE FORM OF THE UNION WITH THE BRAHMAN

That act of bringing about the union of the direct and the transcendent Ātmans by the realization " That thou art ", " I am the Brahman ", is the mental sacrifice. The act of bringing about the union is the index of the mental sacrifice. (18)

THE APPLICATION OF THE MIND TO THE HAṂSA AND PRAṆAVA WITHOUT DIFFERENTIATION IS THE INTERNAL SACRIFICE

The sacrificial thread is the Praṇava. One who betakes himself to the observance of the Brahmajñā is the Brāhmaṇa. Those that engage themselves in dwelling on the Brahman are the gods. Internal sacrifices are observances meant for indicating the Haṁsa. There is no difference between the Haṁsa and the Praṇava. There are three ways of approach for soliciting the Haṁsa, Śravaṇa, Manana and Nididhyāna. The three durations (past, present and future) are the three letters A, U, M. The maintenance of the three fires (Viśva, Virāj and Oṣṭi) is the internal sacrifice. The application of the mind to the Haṁsa implied by the Praṇava, whose characteristics, appearance and constituent parts and colours are of the three fires, is the internal sacrifice. Like the form of consciousness made of Viśva, Virāj, Oṣṭi, etc., the form of the Turiya is made of that alone.

The Haṃsa (the Paramātman) is of the form of the radiance of the internal Sun. The internal sacrifice is the expedient for the attainment of the Brahman. Hence those in quest of it meditate on the Brahman manifested within, only through the Praṇava and the knowledge that there exists only the Brahman which it reveals. (19-22)

THE NINETY-SIX HAṂSA THREADS

The sage Vāikhilya, the son of Brahman again asked Brahman thus: "Thou knowest all things O Lord. How many are the Haṃsa-threads in number and what is the extent?" The Lord replied: "The number of forms of the beams of the Sun (of consciousness shining) in the heart, is ninety-six. The expirations issuing through the nostrils, out of the Cit-sūtras of the heart, supported by the Praṇava, are six digit-lengths and ten and eighty *i.e.*, ninety-six kinds corresponding to the ninety-six first principles. (23, 24)

HAṂSĀTMAVIDYĀ ALONE, THE LIBERATION

The Paramātma, that is the Haṃsa, moves between the left arm and the right hip over the entire region of that portion of the body externally as well as internally, even as the sacrificial thread; this esoteric secret of the Brahman is not known anywhere else. Those that know the Haṃsa to be none other than

the Paramātmān, they reap the fruit of immortality. Know that the Haṃsa does not manifest itself always. Liberation is not within the reach of any but the person, who has developed the faculty of meditating on the Praṇava-haṃsa and the Haṃsa within as identical. (25, 26)

THE SUPERIORITY OF THE INTERNAL OVER THE EXTERNAL SACRIFICE

Those who look upon the nine threads selected after close investigation as the Ātman, even they attain the Brahman of their quest. The form of the internal Āditya (Sun) of consciousness is not known to men. Knowing that the Sun of the phenomenal world shines, those men and the gods, with prayers addressed to the Sun of consciousness are in quest to the import underlying the Supreme Truth. Vājapeya (the sacrifice of the knowledge of the unqualified Brahman, which is attained by such knowledge consuming the essence of everything else) is the killer of the sacrificial animal, the false knowledge of the Ātman as the body. Indra, Parameśvara the deity, is the conductor of the sacrifice. Ahimsā or Non-violence is the Dharmayāga leading to liberation. The Parama-haṃsa is the conductor. Paśupati, the Paramātmān, is alone the deity. The treatises dealing with the Brahman constitute the Brahman. Brāhmaṇas well equipped with the knowledge of the Veda and Vedānta take part in the sacrifice.

(27-30)

THE ASVAMEDHA OF THE FORM OF JĀNAYAJÑA

The Asvamedha, the sacrifice, wherein the phenomenal world is to be sacrificed, whose performance cannot be said to take place to-morrow or the day after—as the goal to be attained is simultaneous with the knowledge thereof) is reputed to be the great-sacrifice. Those that have won the favour of the king of that sacrifice, the unqualified Ātman, take part in the Brahmacharya (of the attainment of the Brahman). Know that the path to liberation in the case of all lies in the path to the Brahmajyā prescribed above. (31)

THE RADIANCE OF THE TĀRAKAHŪSA

The son of Brahman thereupon said, " The Harṣa, the seer, has manifested himself ". The Svayambhū then dissappeared from view. Along with Vaiśravaṇa Rudra also understood from the mouth of Svayambhū thus, viz., " The final resort of the Brahmopaniṣads, the Praṇava which is the Tāraka, the radiance of Harṣa, the Paśupati am I ". (32)

THE UTTARA-KĀṆḌA

THE ATTAINMENT OF THE BRAHMAN THROUGH
AKHAṆḌA VEṬṬI (CONCEPTION OF THE
PARTLESS FORM)

The Brahman of the form of the Harṣa, indicated by the cluster of letters viz., the Omkāra, is the Īśvara

that prompts men to betake to and avoid actions respectively leading to their welfare and misery. The knowledge that arises leading to the conviction that the Īvara is no other than the Paramātman is what leads to one's becoming the Brahman himself. This is the mode of procedure for the attainment of the Brahman relating to the Ātman. Of what avail is the mere talk of it? (1, 2)

THE MANIFESTATION OF THE WORLD IN THE BRAHMAN IS OUTCOME OF MĀYĀ

The light of the knowledge of the Brahman is known as the twilight at the meeting of the inner and outer consciousness. The time of the enlightened Jīvanmuktas is thus spent. When what is known as the Haṃsa attains its own (inner) god, (the self-luminous consciousness, the Brahman) known as the Ātman, how can there be any progeny such as Viśva, Virāḥ, etc., arising out of the Ātma-tattva the truth of the Ātman? The Haṃsa that is known as the internal Praṇavanāda described as of eight Mātrās in the Nārada-parivrājakopaniṣad) is the internal Haṃsa who induces knowledge (in what is internal and external conglomerated together). Internal consciousness is the concealed stalk of the lotus of knowledge not capable of being sufficiently well seen. The form that is distinctly seen and is of the character of Śiva conjoint with the Śakti comes to be revealed as "I am the Bliss of the character of consciousness", by the keen and subtle intellect of those gifted with a subtle vision.

The Nāda, the Bindu, and the Kalā, these three are the outcome of the acts of the waking world, as also the three bodies (gross, subtle and causal), the three Śikhas (Viśva, Taijasa and Prāñña), the external forms, five in number (the five elements and all their variants) and all these mentioned and not mentioned above. The Haṃsa which once assumed the form of the internal consciousness concealed in all beings, manifests itself outwardly as the Brahman, as borne testimony to by the Śruti, "the Satya or existence, the Jñāna or knowledge, Ananta or the endless is the Brahman". (2-5)

RULE REGARDING MEDITATION ON THE HAṂSĀRKAPRAṆAVA

The Haṃsārkapraṇavadhyāna should be known as the meditation of the state of the Brahman being indicated by the Brahman alone, as laid down in the scriptural text ("It is only the Ātman that one realizes in the attitude, 'I am the Brahman'.") He who resorts to the meditation of this kind is said to be immersed in the ocean of Jñāna or Gnosis *i.e.*, the Brahman. The seeker after liberation, merely by the realization of this, *vis.*, "I am the Brahman", reaches the other shore of the ocean of Gnosis (final beatitude). (6, 7)

THE ROUSING INTO ACTIVITY OF THE ORGANS OF SENSE IS THE WORK OF ĪṢVARA, THE SUPREME CONSCIOUSNESS

The Śiva, the Lord of the Paśus, is the witness of all things always, of his own accord. Directed by

him in the proper manner, the mind of all proceeds towards its functions; the Prāṇa (vital air) moves in its wonted course; the organ of speech functions; the eye sees forms; the ear hears all sounds. All the other organs of sense, directed by him alone, proceed, each in the direction of discharging its functions, without intermission. This direction of his is not out of his natural inclination, but is due to Illusion. The Paśupati, the Paraśa, of his own accord, enters the ear placed at his disposal and the Śiva gives the ear the capacity to hear. The Paramēvara entering the mind reposed in him, gives it the capacity to function as mind in a regulated manner, standing in its very existence. Yet He alone is other than what is known, as also what is unknown. The Īvara, assuming the form of every other created organ of sense and motor action, gives in a regulated manner each of them its capacity to function as such. (7-14)

**WHATEVER IS OTHER THAN THE ĀTMAN IS THE
OUTCOME OF MĀYĀ**

The eye, speech, the mind and the other organs of sense and action do not resort therefrom to the Paramātmān, of the self-luminous state. The Brahman is of its own accord beyond the range of all action and shines inwardly, without either logical reasoning or other testimony. He who knows thus is the real knower. (14-16)

THE NON-OCCURRENCE IN REALITY OF THE MĀYĀ IN THE ĀTMAN

The innermost Ātman is the transcendent radiance, while what is known as Māyā (Illusion) is intense Darkness. While so, how can there be the occurrence of Māyā in the innermost Ātman? Hence, by means of both logical reasoning and other testimony, as well as out of one's own experience in the Paramātman, which is palpable consciousness and is well established by its self-radiance alone, there is not Māyā. This existence and non-existence of the Māyā therein is only due to the misconception prevailing in the mind of the people and not to anything else. From the point of view of truth, it does not at all exist. Only Truth exists. The popular misconception is due to the improper spreading of the light of knowledge. Light alone exists always and hence is non-dual alone. Even the mention of the non-dual state is due to the improper spreading of the light of knowledge. Light alone exists always. Hence Silence alone is the proper attitude to be assumed regarding this controversy.

(16-21)

THE ATTAINMENT OF THE PARAMĀTMAN BY THE KNOWER OF THE ĀTMAN

To whom this great import is revealed of its own accord, he is not the Jīva, nor the Brahman, nor is he anything else. To him there are no Varnas (the

different castes), nor the Āśramas (stages of life *i.e.*, of a bachelor, householder, Vānaprastha and ascetic), nor is the Dharma (right mode of conduct) and Adharma (wrong mode) to him; neither Niṣedha or prohibition nor Vidhi or prescription. As long as all that characterizes the Brahman reveals itself of its own accord, so long not even the semblance of differences, such as misery and the like, can make its appearance. The knower of the Paramātman, even though he looks upon the world as made up of forms, such as Jīva and the like, does not see it, but sees only the form of consciousness, the substance of the Brahman alone. Even the topic of the Dharma and the Dharmin (he who holds to such conduct) will be broken asunder, should there be the slightest difference. Difference and non-difference and the distinction between the two, there is not for the Brahman. Beyond the self, there is its own self always. The Brahman alone actually exists, in substance and also in non-substance. So also, what can the wise man, who knows the Brahman, take out of it and what renounce? That which is of the same type as the mind upon which it depends, which transcends the range of speech and the mind, that which cannot be seen, nor grasped, which has no lineage and has no form, which is beyond the range of the eye and the ear, which outlies all significance, which has neither hands nor feet, which is eternal, all-powerful, which has permeated all, which is the subtlest of the subtle and imperishable, such is the Brahman alone, the immortal, with the supreme

Bliss of the Brahman afore it and behind it also, the supreme Bliss of the Brahman to its right and the supreme Bliss of the Brahman to its left. When one sees all of himself, always in his own Ātman without fear, then he is liberated and non-liberated. Liberation is only for one who is bound. (21-31)

TRUTH AND OTHER MEANS OF ATTAINING THE PARĀ VIDYĀ

The Para Vidya has to be attained in this manner, by means of truthfulness, austere penance, and by adopting right ways of conduct, such as Brahmacharya (following the path leading to the Brahman) and the like, and following in the wake of what is laid down in the Upaniṣad. It is only those that have caused their blemishes to wear away and not others who are invested by Illusion, that can see in their own bodies, the self-luminous form of the Highest Truth. (32, 33)

THERE IS RESORT TO NOTHING ELSE FOR THE KNOWER OF THE ĀTMAN

For that Yogin, who has grown to his full stature and for whom there is the full knowledge of this real form of the Highest Truth, there is nothing to resort to anywhere. Even as the one full ethereal sky does not go anywhere, so also the exalted knower of the Supreme Ātman, the Brahman, does not at all move whithersoever. (34, 35)

**TO THE KNOWER OF THE BRAHMAN THERE
IS NOTHING LIKE PROHIBITED FOOD**

By the avoidance of the prohibited food, the heart becomes pure. On taking pure food, the clearness of the thinking mind is attained of its own accord. The mind becoming clear, knowledge comes in its wake in the usual course. The knots of the navel, the heart, etc. distinctly give way. The prohibition regarding food applies only to the case of that mortal, who is devoid of the knowledge of the Brahman. Not so in the case of one who knows full well the Brahman, as in his case everything is of the form of the Ātman. "I am the food always. I am the eater of the food,"—this indeed is the knowledge of the Brahman. The knower of the Brahman swallows everything with the knowledge that he is the Brahman. He who always looks upon the Brahman, Kṣātra and the like as his daily fare and upon death as the drink to wash it down with, that enlightened one is always of the same type. For, by the specific knowledge of the form of the Brahman, the world becomes indeed worthy of being taken as food. The world shines in the character of the Ātman, when it becomes worthy of being taken as food. The Brahman is eternal in the character of the Ātman. Hence everything becomes fit to be taken as food. While the world has an apparent form, it becomes fit to be taken as food. The lustre of one's own Ātman, should it resemble anything or be capable of being measured, surely becomes eaten up. The Ātman eats up its form

of its own accord. There is nothing apart from the Ātman fit to be eaten up. Should there be any of the form of existence, it is only the Brahman that has the characteristic of existence. (36-43)

THE SEEING BY THE JĀNIN OR MAN OF GNOSIS
OF THE STATE OF THE ĀTMAN OF ALL

The quality of being is Sattā or existence. Existence is the Brahman and nothing else. There is no existence apart from that. There is no such existence as Māyā in reality. Māyā is the creature in the Ātman itself of the Yogins, ever betaking to meditation on the Ātman and shines in the form of a witness, when affected by the knowledge of the Brahman. He who is endowed with the specific knowledge of the Brahman, though seeing all the world of his perception always, does not see it at all, as in any way apart from his own Ātman.—Thus the Upaniṣad. (44-46)

THE BRAHMAVIDYOPANIṢAD

[This Upaniṣad, which is the fortieth among the 108 Upaniṣads and is part of the Kṛṣṇayajurveda, deals with the Praṇavaharsavidyā and the realization of the Brahman, through the knowledge of the same.]

THE INDICATION OF THE BRAHMAN BY THE PRAṆAVA, WHICH CONTAINS THE SECRET SIGNIFICANCE OF THE BRAHMAVIDYĀ

Then (after the acquisition, by one, of the requisite attainments for initiation into the secrets of Brahma-vidyā is related the Brahmavidyōpaniṣad (for his benefit):

By the grace of Brahman and that of Viṣṇu of marvellous power of achieving the impossible deeds, they say that the steady (innermost) Fire, (by reducing to ashes the prodigious cotton-wool mountain of the phenomenal world of Ignorance and its concomitants), the esoteric Truth underlying Brahmavidyā, is the Brahman. "Om", the monosyllable, is the Brahman. This is what has been said by the expounders of the Vedānta. I shall presently

relate what is its body, its seat and its three durations. Therein are said to be the three Devas, the three worlds, the three Vedas, the three fires, the three Mātrās (syllables) and the half Mātrā (half-syllable) of that three-lettered Siva. (1-3)

THE AMPLIFICATION OF THE FOUR MĀTRĀS OF THE PRAṆAVA

The body of the "A" of the Praṇava has been explained by the expounders of the Vedānta as the Ṛgveda, the Gārhapatya Fire, the Earth and God Brahmā. The "U" of the Praṇava has been said to be the Yajurveda, Antarikṣa (the region of mid-Ether), likewise the Dakṣiṇa Fire and the Lord God Viṣṇu. The "M" of the Praṇava has been said to be the Sāmaveda, and likewise the upper Ethereal region and the Āhavantya Fire and the Supreme God Īvara. The "A" has its seat in the middle of the forehead, in the middle of the region of the Sun. The "U" resembles the Moon in its brightness and is well placed in the middle of it (the region of the Moon in the middle of the forehead). The "M" is like the Fire in appearance, is smokeless and resembles lightning. The three Mātrās (syllables) are similarly to be understood as of the form of the Moon, the Sun and the Fire. Even as the flame of a lamp stands over it, so also should the Ardhamātrā (the half-syllable) be understood as standing over the Praṇava. (4-9)

BREAKING THROUGH THE NĀḌĪS AND THE SUN BY BRINGING SUṢUMNĀ TO BEAR ON THEM

That transcendent (Suṣumṇā) flame is seen to be as subtle as the fibre of the lotus-stalk. That transcendent Nāḍī, resembling the Sun and bursting through the Sun and similarly bursting asunder the seventytwo thousand Nāḍīs, pervading all, stands in the head, as if she is the giver of the boons to all beings. (10, 11)

ATTAINMENT OF LIBERATION BY THE LAYA OR DISSOLUTION OF THE SOUND OF THE PRAṆAVA

Even as the sound of a bell cast of Bell-metal (purified sixteen times by being tempered in the juice of the Kanaka plant) finally dissolves itself for attaining peaceful silence, similarly should the Oṃkāra of sixteen Mātrās be turned into account by the Yogin aiming at the attainment of the all, for his final repose. Wherein the sound of the Oṃkāra of sixteen Mātrās attains its final dissolution, thereafter is the Brahman sung. That Yogin, who dissolves his inner sense (mind) along with the sound of the Praṇava of sixteen Mātrās makes for that immortal state of becoming one with the Brahman, by giving up the delusion of existence apart from the Ātman. (12, 13)

EXPOSITION OF THE REAL FORM OF THE JIVA

That which is called the Jiva is of three kinds: the Vital air, radiance and so also the Ether. That Jiva

is known as Prāṇa (vital air) which is made of a hundredth part of the awn of a grain of wild paddy. They see the Jīva in the inner-most Ātman partaking of the nature of Fire, taking his stand in the region of the navel, the pure Truth unalloyed, effulgent, like the Sun, with its rays, the all-pervading transcendent existence, the Brahman. (14, 15)

EXPOSITION OF THE CAUSE OF BONDAGE AND LIBERATION

The Jīva is always reciting as Japa the letters "Sa" and "Ha" (in the form of "So'ham", i.e., "He am I;" with the elision of the sibilants "S" and "Ha", it assumes the form of the Praṇava). This form of the Japa which emanates out of the region of the navel and which by constantly going outwards and back again inwards is uncontaminated by connection with worldly concerns, one should know this, for that very reason, as the impartible Brahman. Even as the ghee though different from milk is identical with it at its source, even so, the Jīva becomes one with its prime source, the Paramātman, through the five-fold Prāṇāyāmas (viz., Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi) and taking its stand in the seat of the heart, with the four-fold aspects (of Viśva, Taijasa, Prājñā and Turiya) engages itself in the investigation of bondage, liberation and their effects. When the sphere of the Suṣūptā, shining at the top of the Mūlādhāra and the triangular Svādhiṣṭhāna Cakras in the

physical body is not pierced through by the Kṣīradaṇḍa (milky-white shaft) of the subtle power of the Suṣūmṅā then, in this body, without rest, the great bird (Haṃsa) takes its residence at once, taking hold of the ignorance of the Ātman, and abides, moving restlessly therein, as long as the knowledge of the Ātman is attained. With the outgoing of breath from the body, the Jīva attains the state of cessation of diverse aspects (consequent on cessation of functioning of his internal organs) and is released from the bondage of worldly existence (having attained the final end of all existence), on meditating upon the divisionless Brahman standing in the Ākāśa of the heart. He is sung as the Haṃsa, who knows the Haṃsa seated in his heart, with the sound of the Anāhata Ākāśa, the self-luminous consciousness and Bliss. (16-21)

THE ATTAINMENT OF THE PARAMES'VARA POSSIBLE ONLY THROUGH HAṂSAVIDYĀ

After giving up Recaka and Pūraka, the Yogin with a sharp intellect, taking his stand on the Kumbhaka and having attained equilibrium in the region of the navel, should bring under control the Prāṇa and Apāna vital airs. Eagerly drinking the savoury nectar stationed in the head, in a state of mental abstraction and bathing the great god shining like a lamp in the middle of the navel, with that nectar alone, he who recites Japa of "Haṃsa", "Haṃsa", for him there is no

dotage, death, nor disease in this world. Every day should he practise thus for the attainment of mystic powers, such as *Apimā* or attenuation. The man who delights in constant practice of this kind attains the state of *Īśvara* (wielding marvellous Yogic powers). Many have, by resorting to various paths, attained the state of perpetual existence. In a world, where the *Haṃsavidyā* has ceased to exist, there is no means to be adopted for the state of perpetual existence.

(21-26)

RULE FOR DEVOTION TO THE GURU OF HAṂSAVIDYĀ

He, who bestows the great lore, known as the sacred and superb *Haṃsavidyā*, one should always betake to service under him, with superior wisdom. Whatever, in this world, whether productive of happiness or misery or otherwise, is the mandate of the Guru, that the disciple should carry out with pleasure, without any scruple whatsoever. Having acquired proficiency in this *Haṃsavidyā* by constant attendance on the Guru, and attained the direct knowledge, of his own accord, that the *Ātman* is no other than the non-fickle Brahman, that person (the disciple) should renounce, as he would the dust of his feet, all relationship with the body, his kith and kin and the like, along with the *Varnas* (castes) and *Āśramas* (stages in life), the *Vedas*, the *Śāstras* and all other things. A person should ever develop devotion to the Guru, for attaining

great excellence. The Guru alone is Hari incarnate ;
so says the Śruti. (26-31)

THE ATTAINABILITY OF THE PARAMĀTMAN SOLELY THROUGH THE VEDAS AND THE GURU

What is related by the Veda, that is the supreme end of existence. There is no doubt about it. Therefrom flow all things. Should there be divergence from the Veda, that will not afford sanction. Anything without sanction will contribute towards utter ruin. That which stands in the body has parts. That which is rid of the body is the indivisible one (Brahman). While this (Brahman) is attainable only through sound precept why then should it be said to be located in every direction? Whoever says in whispers, " Haṃsa ", " Haṃsa ", that Haṃsa is Brahman, Viṣṇu and Śiva. One should obtain from the mouth of the preceptor the path leading to the Haṃsa that is directly cognized and faces in all directions. The Haṃsa stands in this body of the Puruṣa (Īṣvara), even as the oil is in the oil-seed and fragrance is in the flower. He stands pervading the exterior and the interior. (32-35)

DISCRIMINATING BETWEEN THE FINITE AND THE INFINITE FORMS OF THE ĀTMAN

Even as a torch-bearer in quest of treasure should, on finding the treasure, give up the torch, one

should, on coming to realize, through knowledge, the quest of all knowledge (the Brahman), give up knowledge thereafter. One should know the finite as resembling a flower, while its fragrance is infinite. One should know that a tree has finite branches, but its shadow is infinite. The finite existence and the infinite existence (the Jīva and the Paramātmān) prevail everywhere. The expedient is the finite (Jīva), while the end sought is the infinite (Brahman). In the finite (Jīva) is the finite existence, while in the infinite (Brahman) is the infinite existence. The one-measured (A), the two-measured (AU), and the three-measured (AUM), on account of their difference are finite. The half-measure should be known as the infinite, the transcendent Brahman, far above the five Ātmāns with their five seats in the hear, etc.; what is above that, transcends what is transcendent. There is nothing beyond the transcendent. The finite Ātmān is described as of five different ways with five deities. The seat of the heart is of Brahman; in the throat takes his abode Viṣṇu; Rudra stands in the middle of the palate; Mahesvara stands on the forehead; one should find the Sadāśiva (that never swerves) at the tip of the nose; at the end of which is the supreme seat. There is nothing beyond the transcendent as that itself transcends all. This is the conclusion arrived at by the Śāstras. That seat one should know as the Dehātīta (what transcends the body), wherein is seated the innermost Ātmān which is twelve digit-lengths from the tip of the nose. At the end of that, one should

know that (the all-transcendent ParamĀtman). Seated there, the almighty (Brahman) pervades everywhere. (36-43)

**THE YOGA, HAVING TO BE KEPT A PROFOUND
SECRET FROM THE UNQUALIFIED, COULD BE
BESTOWED ONLY ON THOSE BEST
QUALIFIED FOR IT**

With the mind directed elsewhere, and the eyes let fall on something else, even should it be so, the Yoga of Yogins has an uninterrupted course. This fruit of Yoga is worthy of being kept a profound secret and is conducive of doing great good. There is nothing else beyond this, there is nothing else which is conducive of as much good as the Yoga. Having attained the nectar of pure knowledge, wherewith the transcendent, imperishable existence (the Brahman) could be determined, the profoundest of profound secrets, worthy of being scrupulously hidden from view, worthy of being grasped with great effort, from the mouth of the great preceptor, one should not bestow it on any account, either on an undeserving son or on an undeserving pupil. This science should be bestowed on a devoted pupil, who looks upon his Guru as God-incarnate, and is ever intent on devotion to the Guru. One should not bestow it on others. Should he do so, the bestower of it reaches hell and shall, at no time thereafter, succeed in its accomplishment. (44-48)

**EVEN FOR ONE POSSESSED OF THE MERE
KNOWLEDGE OF THAT SCIENCE THERE IS NOT THE
POSSIBILITY OF BEING TOUCHED WITH VICE AND
VIRTUE**

He who has acquired the knowledge of this science, whether he is a householder or a celibate, or a dweller in a forest, or a mendicant, wherever he may be, having knowledge of the transcendent imperishable existence always, whether functioning or attached to the functions of worldly existence, attains happiness, even when about to enter another body. That man, in whatever of the several states he may be, by the mere knowledge of this science, is not touched, either with the merit earned by the performance of Horse-sacrifices and the like observances or the sin attached to the slaughter of a Brāhmaṇa and other sinful acts.

(49-51)

THE THREE KINDS OF PRECEPTORS

The supreme Guru is known as the prompter, the awakener, and the bestower of liberation. The preceptor should be known as of the above three kinds in this world. The prompter would show the pupil the path by pointing out that he should resort to the practice of meditation of the form, "I am the Brahman". The awakener will point to the Supreme self by awakening in the pupil the strong belief indicated by "That thou art, Thou art that", while the bestower

of liberation is the transcendent Brahman, the *Īśvara*—which imparts to him the truth, "All is of my form. Thou wilt attain me. There is not even a speck beyond me"—on knowing which, one attains immortality. (51-53)

THE PERFORMANCE OF SACRIFICE IN THE
IMMEDIATE PRESENCE OF THE SUPREME BEING,
BY APPLYING ONE'S SELF TO THE PRANAVA-HAṂSA

Listen, O Gautama, to a brief account of the sacrifice to be performed in the immediate presence of the Supreme Being, in the body itself, by performing which the performer reaches the eternal and undecaying state. In this body should he see the Bindu and the Brahman which has no parts, of his own accord. The knower of the pathway always sees the two courses (northern and southern, i.e., the junction of the *Idā* with the *Piṅgalā* and *vicē versā*) and the equinoxes (the entry of the *Prāṇa* in the *Mūrdhan* or crest of the head and the *Mūlādhāra*). Having previously performed the *Recaka*, *Pūra* and *Kumbhaka*, for one *Yāma* (three hours) everyday, O son, and having recited as *Japa* (the *Omkāra* and the *Haṁsa-mantra*) along with the application of his mind to their full import he should, in the proper order, reverently worship the Brahman, commencing with prostration and assuming the *Cinmudrā* (and thus being lost in communion with it, and uttering the words "He am I.") This eclipse of the Sun, O child, is thought of as the direct sacrifice. (53-57)

THE ATTAINMENT OF BECOMING ONE WITH THE
BRAHMAN THROUGH THE KNOWLEDGE OBTAINED
FROM HANSA-YOGA

It has been said that from knowledge is attained the oneness of the inner and the outer Ātmans, even as water becomes one with water. By the travails in the persistent practice of the course of Yoga, these good results flow and the Yogin becomes a Jivanmukta. For the reason that by the practice of Yoga the Yogin becomes divorced from all suffering and pain, he should always practise Yogic meditation and acquire wisdom and, simultaneously with the dawning of wisdom, become merged with the Brahman. He who utters the Hanṣa-mantra, "Hanṣa am I, I am that Hanṣa", always attains the knowledge and therefrom, simultaneously assumes the real form of the Hanṣa, the transcendent Brahman. (57-59)

THE PLACE FOR ACQUIRING HANSA

The Hanṣa, the unswerving Brahman has his abode in the heart, in the middle of the body of all living beings. The Hanṣa alone is the supreme Truth. The Hanṣa alone is the true existence. The Hanṣa alone is the supreme Vedic Text. The Hanṣa alone has the sanction of the Vedas. The Hanṣa alone is the absolute Rudra. The Hanṣa alone transcends the transcendent. The Hanṣa alone is the Mahesvara that takes his stand amidst all the gods. The Hanṣa

alone is the fifty-one eternal verities commencing from the Pṛthivī (Earth) and ending with Śiva, He alone the fifty-one letters commencing from " A " and ending with the Kūṭa (Kṣa), that are the constituents of the Alphabet. (60-63)

THE PRACTICE OF SAMĀDHI PRECEDED BY THE MEMORIZING OF THE HAṂSA-MANTRA

Nowhere do people recognize a Mantra made up of sounds which have no counterparts in the Alphabet. One should seek protection at the hands of that peerless Haṁsa radiance, Dakṣiṇāmūrti, well placed in the midst of the gods and facing the South and assume the Jñānamudrā posture. He should ever be engaged in concentration, ever memorizing the Haṁsa-mantra reflecting on that clear crystal-like form, the divine form that is peerless, that has its seat in the middle region of the body, the transcendent Haṁsa of the form of the Jñānamudrā. (63-66)

EXPOSITION OF THE POSTURE ASSUMED BY THE HAṂSA

The five vital airs, Prāṇa, Apāna, Samāna, Udāna and Vyāna, in conjunction with the five inner senses of motor-action, are enthused by the strength of Kriyāśakti (power of doing deeds); the five vital airs Nāga, Kūrma, Kṛkara, Devadatta and Dhananjaya, in conjunction with the inner senses of perception,

are enthused by the strength of Jñānaśakti the power of knowledge); the Haṁsa alone stands in the form of the fire in the Mūlādhāra, midway between the two Śaktis; the Haṁsa, by whom is assumed the Khecarīmudrā posture, at the tip of the nose and the two eyes, having taken the form of the Sun takes his stand at the cakra of the navel, the tip of the nose and the two eyes. (66-69)

THE MODE OF PRACTISING THE HAṂSA-YOGA

They say that the Vaiśvānara fire stands in "A" (Mūlādhāra), in "U", the heart, and "M", the middle of the eyebrows: one should kindle it with the power of the Prāṇa (vital air); the Granthi or knot of Brahman is situated in "A", the knot of Viṣṇu in "U" and the knot of Rudra in "M": these three one should burst asunder with the air of the knowledge of that Haṁsa generated by "A", "U" and "M". In "A" stands Brahman, in "U" stands Viṣṇu and in "M" stands Rudra: thence, the end of the Prāṇava is what transcends all, viz., the supreme being (the unqualified Brahman). When, by the Yogin assuming the Siddhāsana posture, after constricting the throat with the Jālandharamudrā, the root of the Kuṇḍalīnī-nāḍī, (as well as the vital air, introspection and the like) is arrested with the help of the Kuṇḍalīnī-śakti, this Yogin's tongue, as also the sixteen-limbed Prāṇava moving upwards into the Ghaṭikā recess is pressed very much, and with an attenuated form enters the

cavern of the Brahman. Then the Trikoṭa (the junction of the three Nāḍīs in the middle of the brow) leading to the threefold directions of Golākha (the primordial Ākāśa or Ether), Nikhara (the Cidākāśa) and Triśaṅkha (the Brahman devoid of the three kinds of pleasure and pain generated by desire, non-desire and other desire than for itself) and the adamantine Oṃkāra enter the orifice between the two eyebrows with the duct leading upwards. Through this, forcing the Kuṇḍalini and the vital airs, bursting through the Maṇḍala or region of the Moon, performing the Vajra-kumbhakaś (of Sūryojjāyī, Sitalī and others) he should bind the nine orifices with a pure mind, mounted on vital air, with enthusiasm and at the same time with an equi-poised mind. In the seat of the Brahman there will become manifest Nāda (sound). The Candrakalā, known as Śaṅkhiṇī, will shower nectar. Then the knower of the Brahman should discover the lamp of knowledge (the innermost radiance of the Brahman) which lifts up the six centres of energy (opening downwards) having become one with it. One should always worship God, the Lord of all, inherent in all living beings, after seeing with his own eyes, Him who is of the form of knowledge, the non-ailing, that is manifest with a divine form, himself pervading all and devoid of all taint, and should utter the Haṃsa-vākya, "I am the Haṃsa, the Haṃsa alone am I". The Haṃsa, abiding in the body of all living beings, is the Grantha of knot of the Prāṇa and Apāna (vital airs) and is styled the Ajapā. The Haṃsa, which always rises and

falls 21,600 times a day, is known as " So'ham (i.e., I am the Haṃsa). The ascetic should always meditate on the Adholiṅga (the Vairājatattva) in the first part (Mūlādhāracakra of the Suṣuṃpānāḍī); on the flame of Fire (in the Anāhata, the innermost Ātmaliṅga) at the end of the Suṣuṃpānāḍī; and on the Jyotirliṅga in the middle of the brows, with the realization " I am He ". (69-80)

THE REAL FORM OF THE ĀTMAN TO BE CON-
TEMPLATED UPON BY THE HAṂSA-YOGIN

The unswerving am I ; the unthinkable am I ; the non-conjecturable am I ; the originless am I ; the invulnerable am I ; the non-embodied am I ; the limbless am I ; the fearless am I ; the soundless am I ; the formless am I ; the intangible am I ; the secondless am I ; the tasteless am I ; the flavourless am I ; the beginningless and the immortal am I ; the imperishable am I ; the sexless am I ; the dotageless am I ; the partless am I ; the lifeless am I ; the non-mute am I ; the incomprehensible am I ; the unartificial am I ; inherent in the inmost am I ; the ungraspable am I ; the non-demonstratable am I ; the non-descript am I ; the clanless am I ; the bodyless am I ; the eyeless am I ; the speechless am I ; the invisible am I ; the casteless am I ; the indivisible am I ; the marvellous am I ; the unheard of am I ; the unseen am I ; the quest am I ; the immortal am I ; the airless am I ; the Etherless am I ; the radianceless am I ; the non-transgressor am I ; the tenetless am I ; the unborn am I ; the subtle am I ; the

changeless am I ; the motionless am I ; the inertia-less am I ; the rhythmless am I ; the unqualified am I ; the illusionless of the character of experience am I ; the propless am I ; the non-functioning am I ; the non-dual am I ; the Pūrṇa or full with Akāra or Viṣṇu am I ; the non-affected am I ; the immediate am I ; the earless am I ; the lengthless am I ; the indistinct am I ; the non-ailing am I ; the palpable non-dual Bliss and Wisdom am I ; the unalterable am I ; the desireless am I ; the impurity-less ; the non-doer am I ; the peerless am I ; I am devoid of the consequences of ignorance ; I am beyond the range of speech and the mind ; I am not mean ; I have no sorrow ; doubt have I not ; nor have I (the flame of) anger ; I have neither beginning nor the middle nor the end ; I am like Ether ; I am of the form of the Ātma-caitanya (Self-consciousness) ; I am the palpable Bliss and Consciousness ; I am of the form of the nectar of Bliss ; I take my stand in the Ātman ; I am the interyal ; I long for the Ātman ; I am the transcendent Ātman from the Ether ; I am the Iśvara ; I am Iśāna ; I am the adorable ; I am the highest Puruṣa ; I am the exalted ; I am the all-witness ; I am higher than any other entity ; I am the absolute ; I am the farsighted ; I am the controller of all action ; I am the lord of the senses ; I have the Brahma-randhra as my abode ; I am the saviour ; I am the eye of eyes ; I am Consciousness and Bliss ; I am the Supreme Will ; I am palpable Consciousness ; I am full of Consciousness ; I am full of radiance ; I am ancient ; I am the luminary of luminaries ; I am the

witness of inertia ; I am the Turya-turya ; I am beyond darkness ; I am divine ; I am the God ; I am incapable of being seen ; I am the revealed Veda ; I am the Pole-star ; I am eternal ; I am the faultless ; I am inactive ; I am without impurity ; I am flawless ; I am conceptionless ; I am undescrivable ; I am immobile ; I am the changeless ; I am the ever-hallowed ; I am devoid of qualities ; I am devoid of desire ; I am devoid of sense-organs ; I am the controller ; I am devoid of wants ; I am devoid of parts ; I am the Puruṣa, the ParamĀtman ; I am the ancient, the Supreme Being ; I am the transcendent and the non-transcendent ; I am the enlightened ; I am the tranquillizer of the phenomenal world ; I am the excellent nectar ; I am the complete overlord ; I am the time-honoured ; I am the full Bliss and the one awakening ; I am the innermost one essence ; I am the well-known ; I am the quite tranquillized ; I am the resplendent great Lord ; I am that which should be thought of as but one without a second and as differentiating the dual and the non-dual ; the awakened I am ; the protector of all beings I am ; the lord in the form of radiance am I ; I the great god, Mahādeva ; I am the great knowable, the Mahesvara ; I am the liberated ; the all-powerful am I ; the adorable and the all-pervading am I ; fire am I, the Vāsudeva, with eyes glancing from the entire Universe ; the greater than the Universe am I ; the bright Viṣṇu, the creator of the Universe am I ; the pure I am ; the white, the tranquillizer am I ; the eternal am I ; I am the Śiva ; I dwell in the inmost hearts of all beings as the Ātman ;

the ever-existing am I; I am what shines always and always take my stand in my own greatness; I am the self-luminous in the interior of all and the lord of all; I am the presiding resident over all beings; I am the all-pervading Svarāj (king holding sway over the Ātman); I am the all-witness, the Ātman of all; the dweller in the Guhā or the heart—caves of all beings; I am the manifestation of all the senses and their guṇas (qualities), and yet devoid of all the senses; I have my seat beyond the three states (waking, dreaming and sleeping); I bestow my favour on all. I am the Ātman, full of Sat or Existence, Cit or Consciousness and Ānanda or Bliss; I am the receptacle of the Prema or Love of all; I am Existence, Consciousness, and Bliss alone; I am the palpable Consciousness that is self-luminous; I am of the form of satva, inhering in all, as the Ātman with accomplished existence alone; I am existence alone, which is the basis of all; I am the breaker of the bonds of all; I am the swallower of everything; I am the all-seeing; I am the enjoyer of everything. He who knows the truth or reality thus is indeed said to be the Puruṣa—thus the Upaniṣad.

(81-111)

THE MAṄḌALABRĀHMAṄOPANIṢAD

[This Upaniṣad, which is the forty-eighth among the 108 Upaniṣads and forms part of the Śukla Yajurveda, after dealing with the subtle Aṣṭāṅga-yoga, treats of the essentials of Rāja-yoga, by explaining its constituents—the three kinds of Introspection, the fivefold Ākāśa, the two-fold Tīraka, etc.]

BRĀHMAṆA I

SECTION I

THE DESIRE TO KNOW THE TRUTH OF THE ĀTMAN

The great sage Yājñavalkya, went to Ādityaloka (the solar world). Making salutation to the resplendent Sun, he said, "O Lord Āditya, Pray relate unto me all about the truth of the Ātman." (1)

THE ANNOUNCEMENT REGARDING THE SUBTLE YOGA OF THE EIGHT AṄGAS

Whereupon the Lord Sūrya Nārāyaṇa replied as follows: The means to attain it is the Yoga attended

with the eight Aṅgas, beginning with Yama, and replete with the knowledge "All is the Brahman; there is no other existence apart from the Brahman", which is presently described. (2)

THE FOUR-FOLD YAMAS

The four-fold Yamas are as follows: the conquest of cold and heat, as well as the craving for food and sleep resulting from the giving up of the misconception, that what relates to the body relates to the Ātman; tranquillity, under all circumstances, with the dawning of the knowledge, that there is nothing unattainable by the Ātman; non-swaying of the mind, from the high ideal set before it; control of the senses and their functioning on objects of desire. (3)

THE NINE-FOLD NIYAMAS

Devotion to the Guru (who dispels the darkness of the pupil's ignorance with the torch of his superior knowledge); attachment to the path of knowledge leading to the truth (of the Brahman); enjoyment of the real substance (of the Brahman), which is easily accessible in the form of extreme Bliss, through the grace of the Veda and the preceptor; supreme satisfaction at such enjoyment of the real substance; complete detachment from even such satisfaction; abiding at a silent, secluded and solitary spot, (by effectively controlling the mind in a desolate place, by

controlling the mind at a place whether inhabited or desolate, with effort, and by controlling the mind at such a place without any effort); mental inactivity with the firm conviction, that there is no mind apart from the Brahman; non-desire towards the fruit of one's actions; detachment resulting from revulsion from everything other than the Ātman, these are the nine Niyamas. (4)

DETAILED ENUNCIATION OF THE SIX AṄGAS, ĀSANA AND OTHERS

Wherein one can transport his mind to the supreme Ātman comfortably, wherein one can abide for a long time without discomfort, that is the right posture to be assumed; what is constituted by Pūraka (inspiration), Kumbhaka (stabilization of breath) and Recaka (expiration), of sixteen, sixty-four and thirty-two Mātrā-lengths in duration respectively, is Prāṇāyāma. The withholding of the mind from the objects wherein the senses indulge in functioning, is pratyāhāra. Firmly implanting the Citta (mind) by inhibiting it from the objects of desire encompassing it, finally in the Supreme Consciousness is Dhāraṇā. Contemplating on the Supreme Consciousness abiding in all, (even as the Ākāśa concentrated in the pots and pans, which becomes one with the expanse of Ether, when the pots and pans are broken) is Dhyāna. The state of absorption brought on by one's being lost in Dhyāna is Nirvikalpa Samādhi. (5-10)

THE FRUIT OF THE KNOWLEDGE OF THE SUBTLE
EIGHT ĀNGAS OF YOGA

Thus have the subtle divisions been described.
He who knows thus, he is the attainer of liberation. (11)

SECTION II

GETTING RID OF THE FIVE INHERENT DEFECTS
OF THE BODY

There are five defects inherent in the body. Lust, anger, in so breathing out the inhaled vital air as to interfere with proper control of breath, fear and sleep. They are to be rooted out by means of cessation of all volition impregnated with desire, cultivation of forbearance, temperance in food leading to the proper control of breath, the obliteration of the dual notion which is the cause of fear, and being ever devoted to the finding out of the truth relating to the supreme end of existence, with a view to root out the sleep of ignorance respectively. (1, 2)

LOOKING AT THE TĪRAKA AND THE
FRUIT BORNE BY IT

After adopting the subtle course (hereinafter described) for crossing the ocean of worldly existence, (which is but the cycle of birth, death and reincarnation again and again), with sleep and fear as the crawling snakes abiding therein, violence and the like qualities

as its series of billows, greed of gold as its eddy, and the wife as the submerged fen, and after overcoming Satva or Rhythm and other qualities, should one have a look at the Tāraka boat ready for his use. Such a handy (Tāraka) boat is the Brahman, seen at the tip of the nose and the middle of the eye-brows in the form of a flare of radiance of the Sat-Cit-Ānanda or the Supreme Existence, Consciousness and Bliss. (3, 4)

THE ATTAINMENT OF THE TĀRAKA, THROUGH SEEING BY MEANS OF THE THREE KINDS OF INTROSPECTION

The expedient to be employed for its attainment is the seeing, by making use of the three kinds of Introspection (internal Introspection, external Introspection and intermediate Introspection). (5)

SEEING THROUGH INTERNAL INTROSPECTION

From the Mūlādhāra onward, till the Brahma-randhra is reached, (right through the course of the Vīṭādaṇḍa, the vertebral column), there is the Sūṣūmṇāḍī resplendent like the Sun. In the core of it is the Kuṇḍalīnī, resplendent like myriads of lightning-streaks and as fine as the fibre of the lotus-stalk. When the mind is transfixed, there is the dispelling of the darkness of one's own ignorance. From seeing it (Ākāśa in the midst of Kuṇḍalīnī) is attained expiation from all sins. In the two ear-holes stopped by the two

fore-fingers, there arises a phoo-like sound. When the mind is concentrated on that, the practitioner sees in the middle of his eyes a blue radiance. So also does he in the heart. (6, 7)

SEEING THROUGH EXTERNAL INTROSPECTION

As regards external Introspection : When the practitioner sees at the tip of the nose ethereal space of four, six, eight, ten and twelve digit-lengths in succession, first of a blue colour, then of a dark blue colour resembling *Syāma*, then of a wavy blood-red colour, then of a throbbing bright yellow colour and lastly of the colour of orange, such a one becomes a Yogin. When the person looks at ethereal space with moving eyes, there are streaks of radiance to be seen at the rim of his eyes. His glance then attains steadiness. Over the crest of his head he sees radiance measuring twelve digit-lengths ; then he attains immortality. (8-10)

SEEING THROUGH INTERMEDIATE INTROSPECTION

As regards intermediate Introspection : He sees not far off and in front of him, Ethereal space with a halo of variegated and other colours, the radiance of the Sun, the cool beams of the Moon, the dazzling brightness of the flaming fire, and mid-ethereal space without such halo. He becomes possessed of such aspects, assuming such aspects. By constant practice, he sees and becomes the changeless, unevolved

primordial Ākāśa with no quality. He becomes the transcendent Ākāśa resembling profound darkness, throbbing with the aspect of a star. He becomes the great expanse of Ākāśa shining like the diluvian conflagration. He becomes the Ākāśa of Truth, the brilliant, all-supreme, transcendent and peerless one. He becomes the Ākāśa of the Sun, resplendent like the effulgence of a crore of Suns. Thus, by constant practice, he who knows thus becomes entirely made of that five-fold Ākāśa. (11-14)

SECTION III

YOGA OF TWO KINDS, BEING DIVIDED INTO
TĀRAKA AND AMANASKA

That Yoga which is the result of the practice of the five-fold Ākāśa aforesaid, know that to be of two kinds, on account of its being classified as the Pūrva or the earlier and the Uttara or the later. One should know the Pūrva as Tāraka and the Uttara as Amanaska (mindless). Tāraka is of two kinds: Mūrti-tāraka and Amūrti-tāraka. That which is within the range of the senses, (dependent on the body, commencing from the cakra of the Mūlādhāra up to the Ājñācakra from the anus to the middle of the eye-brows) is of the Mūrti-tāraka variety. That which is beyond the middle of the eye-brows (from the Ājñācakra to the Thousand-petalled Cakra) is of the Āmūrti-tāraka variety. (1)

RULE AS TO THE APPLICATION OF THE MIND TO YOGA

One should practise both of them, conjointly applying the mind to each of them. Introspection, (and not mere ordinary vision) along with the application of the mind, will be conducive to the Tāraka being revealed. (2)

THE PŪVA TĀRAKA

The manifestation of light in the cavern between the two eye brows, this is the Pūrva Tāraka. (3)

THE UTTARA TĀRAKA

The Uttara Taraka is the mindless variety. In the upper part of the root of the palate, there is a great effulgence of radiance. By the sight of that is the attainment of mystic powers, such as Apimā or attenuation and the like. (4)

THE END OF THE SECOND TĀRAKA IS ŚĀMBHAVĪMUDRĀ

With internal Introspection and with the eyes opening out, but devoid of the acts of opening and closing of the eyelids, this Śāmbhavi-mudrā is assumed. This Mahāvidyā (Great lore) is, of all the Tantras, what is worthy of being kept a profound secret. With the knowledge (proficiency) of this is attained freedom

from the state of worldly existence. By the Yogin becoming a votary of this, its worship bestows the fruit of liberation. (5)

DEFINITION OF INTERNAL INTROSPECTION

That, which is beyond the range of the internal and external senses of ordinary mortals, capable of being comprehended only by great sages, and which is of the form of liquid radiance, is the ultimate quest of internal Introspection. (6)

SECTION IV

THE CONTROVERSY REGARDING THE ULTIMATE OBJECT OF INTERNAL INTROSPECTION AMONG ADHERENTS OF DIVERSE FAITHS

The ultimate object of internal Introspection is the liquid radiance in the thousand-petalled centre of energy at the Brahmarandhra: So say the Yogins. The ultimate object of internal Introspection is the form of the Puruṣa, ravishingly beautiful all over his limbs, in the cavern which is the seat of the Intellect, say others (the Vaiṣṇavas). The ultimate object of internal Introspection is the exquisitely tranquil blue-necked Śiva with five faces, the help-mate of Umā, abiding in the middle of the halo of radiance in the head, say some others (the Śaivas). The ultimate object of internal Introspection is the Puruṣa of the

size of the thumb, say yet others (the votaries of Daharavidyā). (1)

**RULE RELATING TO THE SEEING OF THE ĀTMAN
WHICH IS CLOSELY INTERWOVEN WITH THE
ULTIMATE OBJECTS OF INTERNAL INTRO-
SPECTION SPOKEN OF BY THE FOLLOWERS
OF DIVERSE FAITHS**

All the diverse varieties spoken of above are only the Ātman. He who sees his ultimate object of internal Introspection from the point of view of the Ātman, pure and simple, he alone is firmly planted in the Brahman. (2)

**THE ATTAINMENT OF BRAHMANHOOD OF ONE
WHO IS FIRMLY PLANTED IN THE ĀTMAN**

The Jiva, the twenty-fifth Tatva or eternal verity, after giving up the twenty-four eternal verities of his own creation (*viz.*, the five inner senses of perception, the five inner senses of motor action, the five vital airs, the five gross Elements, the mind of volition, thought, reasoning and self-consciousness), after being convinced by the realization, "I am the transcendent Ātman, the twenty-sixth eternal verity," becomes a Jivanmukta (liberated while yet living). Thus by the vision of internal introspection, having become the ultimate object of his own internal Introspection, while remaining

in the state of being a Jivanmukta, he becomes the indivisible Maṅḍala of transcendent Ākṣṛa (the Brahman simultaneously with such realization). (3, 4)

BRĀHMAṆA II

SECTION I

THE JYOTIRĀTMAN, THE RADIANT ĀTMAN, WHICH IS
THE BASIC SUPPORT OF ALL, IS THE OBJECT OF
INTERNAL INTROSPECTION

Now Yājñavalkya asked the Puruṣa of the Solar Maṅḍala thus: "O Lord, the object of internal Introspection has been described in various in various ways. That has not been known by me. Pray tell me what it is." The Lord answered thus: "The prime cause of the five elements, the Ātman of the form of a cluster of radiant streaks of lightning, has four seats shining likewise, (the three Guṇas, Satva or rhythm, Rajas or mobility and Tamas or inertia and the Prakṛti, wherein the three are in an equipoised state; or the three states of waking, dreaming and sleeping and the Turya (fourth), wherein the three are well-poised; or the gross, subtle and causal and the Turya sheath, wherein the three are well-poised). Right in the middle of that radiant Ātman there is revealed the Turya-turya) outshining Truth eclipsing the radiance surrounding it. That is the profound mystery that is also unmanifest. (1, 2)

THE FRUIT OF THE KNOWLEDGE OF THE JYOTIRĀTMAN

That should be known as the other shore reached by one embarked on the boat of knowledge, after crossing the ocean of ignorance. That is the object of the quest through external and internal Introspection. In the middle of it the world reposes. That is what lies beyond the range of Nāda, Bindu and Kalā, the indivisible expanse (the one essence of consciousness). That is of the form of the qualified and the unqualified Ātman. He who knows that stands liberated. (3, 4)

ITS ATTAINMENT THROUGH THE ŚĀMBHAVI

By the Yogin who has assumed the Siddhāsana posture and the Śaṅmakhi-mudrā, the region of Fire is seen at first. Thereafter the Solar region. In the middle thereof the region of the ambrosial Moon. In the middle thereof, again, the region of the unbroken radiance of the Brahman. That shines with a white splendour like a streak of lightning. That alone is the characteristic of the Śāmbhavi which brings on the state of trans-mindedness. (5)

RULE RELATING TO THE FULL-MOON VISION

In having a view of it, there are three kinds of looks, known as Amā, Pratipad and Pūrṇimā (new-moon,

first phase and full-moon). Looking at it with closed eyes is the Amī-look; with half-open eyes is the Pratipad and with fully open eyes is Pūrṇimā. Of these, the practice of Pūrṇimā should be made. The object of such vision is the tip of the nose. Then is seen profound darkness at the root of the palate. By constant practice of it is seen radiance of the form of an indivisible expansive region. That alone becomes the Brahman of Sat or Existence, Cit or Consciousness and Ānanda or Bliss. (6, 7)

SĀMBHAVĪ, THE END OF THE PŪRṆIMĀ VISION

When the mind seeks repose in inborn Bliss in this manner, then occurs the Sāmbhavī: That alone they call the Khecarī. (8)

THE ACCOMPLISHMENT OF THE SĀMBHAVĪ MUDRĀ AND ITS INDICATIONS

By practising it is attained firmness of the Manas or mind. Thence the firmness of the Buddhi or Intellect. Its indications are as follows: First is seen what looks like a star; then what looks like a well-cut sparkling diamond and a bright mirror. Thereafter what looks like the disc of the full-moon. Thence what looks like the circular radiance of gems. Then what looks like the splendour of the noon-day Sun. Then is seen a ring of flaming fire, as the next in order. (9, 10)

SECTION II

EXPERIENCING THE INNER LIGHT WHICH IS THE
REAL FORM OF THE PRAṆAVA AND ITS INDICATIONS

When by one who is concentrating his mind on the Praṇava and its import are seen the following indications *vis.*, the brightness of crystal, the colour of smoke, the Bindu (the true nature of the mind), the Nāda (the true nature of the Intellect), the Kalā (the true nature of the Mahat), the radiance of the star, the fire-fly, the lamp, the eye, gold, the nine precious gems and the like, then is experienced the internal radiance. That alone is the real form of the Praṇava. (1)

THE ATTAINMENT OF THE PRAṆAVA THROUGH
THE ŚAṆMUKHIMUDRĀ

Having accomplished the union of the Prāṇa and Apāna vital airs, and firmly held the Kumbhaka (by the Haṭhayoga method), the yogin should, with the firm resolve to have external Introspection at the tip of the nose, make the Śaṇmukhīmudrā with the two forefingers and hear the sound of the Praṇava and others, whereupon his mind would find final repose therein in the Brahman, at the termination of the Nāda. (2)

THE KNOWER OF THE PRAṆAVA NOT
TAINTED BY KARMA

For the Yogin whose mind rests in the Brahman there is no taint of action of the form of religious

rite of any kind. Indeed action of the form of ritual of any kind has to be performed at sunrise and sunset. As, for a knower of the Ātman, there is no rising and setting of the Sun of Consciousness, there is absence of action in the form of rituals of all kinds. (3)

ACCOMPLISHMENT OF NON-MINDEDNESS THROUGH THE UNMANI STATE

With the dissolution of the perception of sound and the conception of duration, due to having reached a state which is neither waking, nor dreaming, nor sleeping and, as such not affected by day and night, when the Yogin is entirely absorbed in the Unmani state, in consequence of the acquisition of perfect knowledge of all things but the Brahman, there is the union with the Brahman. Through the state of the replete knowledge of the Truth (Unmani state), there comes on the state of (Amanaskatā) non-mindedness (which is defined by the Śruti as "that state of the Ātman, wherein there is no taint brought about by imperfect knowledge," in other words, the state of the Brahman).

(4)

PROCEDURE LAID DOWN FOR WORSHIPPING THE AMANASKA STATE

Complete absence of cares is the method to be adopted for its Dhyāna or meditation. The repudiation of all action of the form of rituals and others is the method to be adopted for the Āvāhana or invocation of the Brahman. Confirmed knowledge brought about by conviction is the Āsana or seat to be offered. The state

of the replete knowledge of the Truth is the Pādyā or water to be offered for the washing of the feet. Perpetual non-mindedness is the Arghya or holy water to be offered at worship. The functioning of the mind in that radiant immeasurable expanse of nectar of the Brahman is the Snāna or ablution to be offered. The ideation of the presence of the Brahman everywhere is the gandha or sandal paste to be offered. The Brahman that is the remaining in the form of knowledge is Akṣatā or the rice dyed with turmeric to be showered on it. The attainment of consciousness is the Puṣpa or flower-offering. The form of the fire of consciousness is the Dhūpa or incense to be burnt. The form of the Sun of Consciousness is the Dīpa or lamp-light offering. The accumulation, into one ocean, of all the nectar flowing from the rays of the full-moon shining in the region between the thousand-petalled lotus and the middle of the eyebrows is Naivedya or the food-offering. Motionlessness is the pradakṣiṇa or circumambulation. The "He am I" attitude is the Namaskāra or salutation. Silence is the stuti or hymn of praise. Universal satisfaction is the method to be adopted for Visarjana or sending off the deity invoked for the worship. He who knows thus becomes the Brahman alone. (5)

SECTION III

THE ATTAINMENT OF KAIVALYA (ALONENESS) BY THE CONTEMPLATION OF THE BRAHMAN

When once the knower of the Brahman escapes out of the clutches of the Tripuṣṭi (the triad of differences

relating to the contemplator, contemplation and the thing contemplated upon, i.e., when the knowledge resulting from contemplation of the non-relative character of the Brahman ceases to be conditioned by the triad, he becomes the radiance of the Kaivalya state, that is motionless and full, and devoid of the very conception of existence and non-existence, resembling the quiet ocean with its waves at rest, and the steady flame of a lamp in a windless spot. (1)

THE REAL FORM OF THE KNOWER OF THE BRAHMAN

By the partial knowledge of the Brahman acquired during the waking state ending with sleep, one becomes the knower of the Brahman, while by the complete knowledge of the Brahman acquired through all the states, he becomes the Brahman alone. (2)

DIFFERENCE BETWEEN SUṢUPTI AND SAMĀDHI

Even though there is agreement between Suṣupti (sleep) and Samādhī (concentration), in that there is the dissolution of the mind in both, still there is vast difference between the two, in that the former seeks repose in Tamas or darkness and in its not being the means for the attainment of liberation. In Samādhī, the dissolution of the phenomenal world, with its Vikāra of Tamas or darkness attenuated, takes place in the consciousness, which is the Witness and is of the

character of the functioning, in the indivisible expanse of the Brahman, of the mind transformed into concentration, as the phenomenal world is but the creature of the mind. (3, 4)

THE KNOWER OF THE BRAHMAN BECOMING THE BRAHMAN

Then, owing to the absence of difference, even though occasionally drawn outward from oneness with the Supreme Consciousness, still owing to the perception of the false phenomena by his mind, the knower of the Brahman, seeking his supreme goal, the experiencing of the Bliss of existence, which manifests itself in a flash as it were, becomes that Bliss (the Brahman alone). (5)

THE ATTAINMENT OF LIBERATION THROUGH MEDITATION OF THE BRAHMAN, PRECEDED BY THE GIVING UP OF ALL VOLITION

For the reason that for him, who has obliterated all volition, liberation is on the palm of his hand, by giving up his own ideas of existence and non-existence, and meditating upon the Paramātmān (manifested in the form of the realization, "I am the Brahman"), one gets liberated. By completely renouncing again and again, in all the states (waking, dreaming, sleeping, Turya and Turyātīta), the pairs of aspects of knowledge and what has to be known, contemplation and

what has to be contemplated upon, what is the primary aim and what the secondary, what is visible and what is non-visible, the reasoning for and the reasoning against, and the like, he becomes a Jīvanmukta. He who knows thus is a Jīvanmukta. (6, 7)

SECTION IV

THE FIVE STATES, JĀGRAT AND OTHERS

Waking, Dreaming, Sleeping, Turya (the fourth) and Turyāṣṭīta (what lies beyond the fourth) are the five states which are the means of Bandha or bondage as well as Mokṣa or liberation. (1)

DESIRE, THE BASIS OF PRAVṚṬṬI OR PROCLIVITY
TO WORLDLY ACTIVITIES

The Jīva occupied with the waking state, prone to be attached to the path of worldly life, eagerly desires in the following manner: "Let there be no hell and the like, the fruits of sin for me," "Let there be heaven, the fruit of deeds of religious merit for me." Thus desiring, the ignorant man of the world is caught in the trap of worldly-mindedness. (2)

DESIRE LEADING TO NIVṚṬṬI OR TURNING AWAY
FROM WORLDLY ACTIVITIES

While so, the same Jīva, disgusted with such a life, turns back from such a course and takes to the

path of Nivṛṭti in the direction of facing liberation with the resolve, "I have had enough (number) of births, the fruits of my own actions. Sufficient unto the day is the bondage resulting from the cycle of births and deaths," out of the spirit of detachment coming upon him. (3)

MODE OF CROSSING THE OCEAN OF SAMSĀRA OR WORLDLY AFFAIRS

The self-same Jiva, seeking shelter under a Guru, for the purpose of being liberated from the bonds of samsara, giving up lust and other sinful passions, which tend to tie him to the world, discharging the duties prescribed by the Guru, equipped with the four Sādhanaś (means of attaining Salvation), and reaching the form of the Lord, remaining as absolute existence in the middle of the lotus of the heart and capable of being seen only through internal Introspection, getting once again the remembrance of the Bliss of the Brahman described in the Upaniṣads and formerly experienced by him in the Suṣṭi state, and in consequence of realizing, "I am one only and have no second. On account of the recurrence of ignorance for some time and in consequence of forgetting the mental impression formed during my waking state, I am the Taijasa Ātman at present; with the receding into the background of those two (Viśva and Taijasa, of the waking and dreaming states), I am the Prāñña, one alone; beyond me who have attained a difference of state

from Jāgrat to Svapna and thence to Suṣupti, owing to the difference of abode from Sthūla to Sūkṣma and thence to Kāraṇa there is nothing else beside me; with my power of discernment (viz., I have no other origin but the Brahman dawning on me), I am the pure non-dual Brahman,"—in this manner having obliterated the impression of difference, by constantly meditating on the Bhānu (Sun) Maṇḍala manifesting itself within the body and by force of such meditation having assumed the aspect of the same, which is also the aspect of the transcendent Brahman and having taken to the path of liberation, known as perfect Wisdom, he becomes ripe for liberation and fully discharges his duty.

DEMONSTRATING THAT THE MIND IS THE CAUSE OF BONDAGE AND LIBERATION

The mind, the root of all volition and the like, is the cause of bondage. The mind, rid of all that, conduces to liberation. The Yogin with such a mind (rid of all desires, etc., becomes a Jñānin) by depriving the mind of the impressions of phenomena, born of the eye and other senses disposed towards the external world of phenomena and looking upon the entire Universe as relating to the Ātman, giving up his egoism, ever attuning his mind to the attitude, "The Brahman am I," treating all this about him as "That is Ātman," fully discharges his duty, the moment that he realizes so. (5, 6)

SECTION V

**BECOMING A KNOWER OF THE BRAHMAN OF A
HIGHER ORDER BY THE PRACTICE OF NIRVIKALPA-
SAMĀDHI**

After becoming the all-full Turtyātīta Brahman, the Yogin, who is the Brahman alone, becomes the Brahman. Knowers of the Brahman glorify him as the Brahman. He who becomes the fit receptacle for the praise of all the world, who becomes capable of travelling through all the world, having dropped his Bindu (making the dissolution of the mind) in the Ether of the Supreme Consciousness and by experiencing for ever and ever the state of indivisible Bliss resulting from the *Yoganidrā* (Yogic slumber) brought on by the pure non-dualistic sentience inherent in non-mindedness, known as *Nirvikalpasamādhī*, becomes a knower of the Brahman of a higher order, known as a *Jivanmukta*. (1, 2)

**THE ATTAINMENT OF THE STATE OF THE BRAHMAN
OF THE FORM OF CEASELESS BLISS**

The Yogins immersed in that ocean of Bliss become that Brahman, which has been characterized as the waveless expanse of the ocean of Bliss. Compared with that, Indra and others are blissful only to a limited extent. He who has attained Bliss of this kind

(of the limitless variety) becomes the Paramayogin, (known as the Brahmavittama, the knower of the Brahman of the highest order). Thus the Upaniṣad. (3, 4)

BRĀHMAṆA III

SECTION I

THE AMANASKAM OR NON-MINDEDNESS ASSOCIATED WITH THE SĪMBHAVI MUDRĀ

The great sage, Yājñavalkya, asked the Puruṣa of the Ādityamaṇḍala thus: "Venerable Sire, though the description of non-mindedness has been given by thee, it has been forgotten by me. Pray give us the description of it once more." Quoth the Maṇḍala-puruṣa: "Be it so. This non-mindedness is a profound secret by the knowledge of which, one may be said to have fully discharged his duties that ever associated with the SĪmbhavi Mudrā. (1, 2)

ATTAINMENT OF NON-MINDEDNESS ON SEEING THE INDICATIONS OF THE PARAMĀTMAN

Looking upon the experiences creating knowledge of the Paramātman, as he would on the Paramātman

himself, thereafter, seeing in his own Ātman the transcendent Brahman, the Lord of all, the immeasurable, the originless, the auspicious, the transcendent Ether, which does not depend on anything, the peerless, the common goal of Brahman, Viṣṇu, Rudra and others and the prime-cause of all, and having thus acquired a sure knowledge of the pastime of roaming in the cavern of the Intellect, having got beyond the ken of pairs of correlatives such as, existence and non-existence, having well understood the state wherein the mind reaches the Unmani state (wherein there is no volition) and thereafter, through the obliteration of all the senses, the Yogin attains the transcendent Brahman, which is motionless like the flame of a lamp in a windless spot, and is of the form of the confluence of the river of the mind with the ocean of the Bliss of the Brahman and the happiness of non-mindedness. (3)

THEN, THE TURNING AWAY FROM WORLDLY ACTIVITIES

Then, like a dried up tree, having lost the proneness to relative knowledge, in consequence of the cessation of stupor and sleep, in the absence of inspiration and expiration, with an ever-motionless frame, having embraced perfect tranquillity, the Yogin, who has become the Brahman, is lost in the Nirvikalpa-samādhi of a long duration when his mind finally rests in the ParamĀtman. (4)

THE DESTRUCTION OF THE MIND THROUGH THE
DISSOLUTION OF THE INNER SENSES, BY HAVING
RECOURSE TO THE TĀRAKA PATH

That alone is non-mindedness, wherein, like the milk in the udder of the cow, after the milk has flowed out of it (after milking or being sucked by the calf) in its entirety, when all the groups of senses have been destroyed, the destruction of the mind takes place. Thereafter, when the mind reposes with form, but is not annihilated, the Yogin, ever pure, realizing thus: "I am the Brahman", and adopting the Tārakayoga path in accord with the precept (of the Mahavākya), "That thou art," in the realization, "I am that Thou (the Brahman)," "Thou (the Brahman) am I", is filled with the indivisible expanse of Bliss and becomes one who has fully discharged his duty. (6)

SECTION II

BY THE ATTAINMENT OF THE UNMANI STATE, THE
YOGIN HIMSELF BECOMING THE BRAHMAN

With his mind immersed in the full depth of transcendent Ākāśa, having attained the Unmani state (Nirvikalpasamādhi of long duration), having renounced all the groups of his senses and reaped the fruit of Kaivalya ripened by the aggregate of merit accumulated through various previous incarnations, with all his sufferings and sins driven away by the indivisible

expanse of Bliss, and realizing "I am the Brahman," the Yogin becomes one who has discharged his duty. "Thou art I, there is no difference between us both, due to the fullness of (me) the Paramātman," so saying and embracing his disciple (Yājñavalkya) warmly, the Maṇḍalapurusa led his disciple into the perfect knowledge of the form "I am the Brahman". (1-2)

BRAHMAṆA IV

THE KNOWLEDGE OF THE FIVE-FOLD VYOMA OR ĀKĀśA AND ITS FRUIT

Thereupon Yājñavalkya asked the Maṇḍalapurusa thus: "Pray relate unto me in detail about the true characteristics of the five-fold Ākāśa." He replied as follows: "There are five kinds of Ether known as Ākāśa, Parākāśa, Mahākāśa, Sūryākāśa, and Paramākāśa. *Ākāśa* is both externally and internally full of darkness (productive of stupor). *Parākāśa* is both in the exterior and the interior, like the Fire of the Deluge (productive of delusion eclipsing the stupor). That existence which, both in the exterior and the interior, resembles Radiance beyond measure (productive of pleasure eclipsing stupor and delusion) is *Mahākāśa*. That, which both inwardly and outwardly resembles the Sun and is productive of perpetual happiness eclipsing stupor, etc., is *Sūryākāśa*. That radiance

which transcends description, which pervades everywhere and is of the nature of Bliss *par excellence*, (productive of Tripādbhūti, eclipsing every other experience) is *Paramākāśa*. Thus, through internal introspection the Yogin becomes whatever he sees.

(1-4)

SUMMARY OF ALL THE REQUISITE EQUIPMENTS FOR RĀJAYOGA

The nine Cakras (Mūlādhāra of four petals, Svādhiṣṭhāna of six petals, Maṇipūraka of ten petals, Anāhata of twelve petals, Viśuddhi of sixteen petals, Ājñā of two petals, Tālū, Ākāśa and Bhrūcakra) the six Ādhāras (the six regions wherein they have their supports), the three kinds of Introspection (External, Internal and Intermediate), the five kinds of Ethers (above referred to), he who does not know these well, is merely a Yogin in name; (mere book-knowledge without a thorough knowledge of their real nature will not count). (5)

BRĀHMAṆA V

RULE RELATING TO THE PRACTICE OF THE MIND FINALLY RESTING IN AND BEING LOST IN THE PARAMĀTMAN

The mind with functioning leads to bondage and the non-functioning mind leads to liberation. Hence

anything is within the range of the Citta (the thinking mind). The same Citta, when not depending on anything (through purity acquired from the practice of Yoga) and when it has ripened into the Unmani state of the mind in Nirvikalpasamādhi, becomes fit for Laya or dissolution. That dissolution should be well practised in me (the Paramātman in the form of the Maṇḍalapuruṣa), who am full. I alone am the cause of the dissolution of the mind. (1-3)

Of the sound produced in the Anāhata of the heart, there is the reverberation of that sound; there is radiance penetrating the interior of that reverberation. There is the mind penetrating the interior of that radiance: which mind is the doer of the deed of creating, sustaining and destroying the three worlds. Wherein that mind meets with dissolution, that is the Supreme state of Viṣṇu (the Brahman). (4, 5)

**BY THE PRACTICE OF AMANASKA (NIRVIKALPA-
SAMĀDHI) IS OBTAINED BRAHMĀVASTHĀNASIDDHI
(ACCOMPLISHMENT OF THE STATE OF ABIDING
IN BRAHMAN)**

By the dissolution of the mind in the Paramātman, on account of difference being extinguished, there is the accomplishment of the pure non-dual state. This alone is the highest truth, which I was asked by thee to explain. The knower of that (highest truth) will conduct himself through the world like a child, a mad man and an evil spirit, behaving like a dull-witted

man. Thus by the practice of Amanaska (Nirvikalpa-samādhi) alone, by such knower, ever contented, passing very little urine and faeces, taking small amount of food, yet endowed with a strong physique, with no stupor and sleep, with his eyes and vital airs in a motionless state, is attained the accomplishment of the knowledge of the form of Bliss arising from the sight of the Brahman. (8-8)

THE GREATNESS OF THE SIDDHA OR THE ACCOMPLISHED YOGIN IN THE AMANASKA STATE

Thus, this accomplished Yogin ever intent on the drinking of the nectar of the Brahman, resulting out of the practice of Nirvikalpa-samādhi for a long time, becomes a Paramahansa, known as Avadhūta. By having a look at him all the world is sanctified. Even an ignorant man intent on the service of that Avadhūta becomes liberated. That Avadhūta causes one hundred and one generations of his family to cross the ocean of worldly existence. The entire class consisting of his mother, father, wife, and progeny becomes liberated.—Thus the Upaniṣad. (9)

THE MAHĀVĀKYOPANIṢAD

[This Upaniṣad, which is the ninety-second among the 108 Upaniṣads and forms part of the Atharva-veda, deals with the impossibility of the phenomenal world that is apart from the Ātman and with the realization of the Brahman alone, through such knowledge.]

THOSE ELIGIBLE FOR BEING IMPARTED INSTRUCTION REGARDING THE DIRECT EXPERIENCE OF THE BLISS OF THE ĀTMAN

Then quoth the Lord Brahman, " We shall presently expound the highest Upaniṣad not easily attainable, even by the most accomplished Seeker. This is the profoundest secret of profound secrets and should by no means be imparted to the common person uninitiated into Yogic practices ; but only to one who is of Sātvic rhythmic temperament, with propensities turning inward and earnest in receiving instruction from his Guru and seeking his grace. (1, 2)

THE REAL FORM AND FUNCTIONS OF VIDYĀ AND AVIDYĀ

Then (after equipping himself in the prescribed manner) the seeker, withdrawing himself from the Vidyā-cakṣus (conception of the non-existence of the phenomenal world apart from the Brahman) leading

to liberation from bondage, and also from the Avidyā-cakṣus (conception of the existence of the phenomenal world apart from the Brahman) leading to bondage (through attachment thereto) and acquiring the Supreme knowledge (that the Brahman is all and has no counterpart), simultaneously with such knowledge becomes a Videhamukta. The root-cause of the conception of the non-existent phenomenal world as really existing is the Tamodṛk (vision obscured by darkness, which screens off the real existence, the Brahman). The entire phenomenal world, which apparently exists as long as the obscured vision persists and perishes, in course of time, with the dawning of the true knowledge of the Brahman, from the Brahman (obscured by misconception) down to the sthāvāra or non-movable kingdom comprising the endless, indivisible Brahmāṇḍa prodigious Universe of the macrocosm, is Darkness. What is related to the observance of rituals prescribed in all the Vedas, having as its objective the fulfilment of Kāma or desires, is the world. (3, 4)

THE MANIFESTATION OF THE PARAMĪTMAN THROUGH THE PRACTICE OF THE HĀMSAVIDYĀ

That Ātman is not this Darkness. The Vidyā the (the knowledge, indeed, of the absolute Truth the Brahman, which alone exists without a counterpart), the Cidāditya (the Sun of absolute consciousness) that manifests itself both inside and outside the phenomenal world of crass ignorance, the region of the absolute radiance of consciousness, that alone should be grasped:

(by the Tivratarā seeker) and not the other, which exists merely in the form of qualified knowledge and which, though leading to the same goal, bears fruit after considerable delay. . "That Sun, the goal of the Gāyatrī, is the Brahman—the Haṃsa (the Sun) connected with the Ajapāgāyatrī, (that has permeated the body through the Nāḍīs and through every act of inspiration and expiration, naturally and without effort, reciting the Ajapā-mantra, "Haṃ " "saḥ,") that I am": That (knowledge of the oneness of the Paramātmān) is capable of being acquired, by the Prāṇa and Apāna (vital airs) flowing inward and outward from opposite directions in this manner, i.e., by uttering the Haṃsamantra. The seeker, having acquired that (knowledge of the Ātman through the three stages of Jñāna, Vijñāna and Samyagjñāna) after persistent application for a long period, when the Ātman is intensely meditated upon in its three-fold aspects (of Viśva, Virāḍ and Oṃ, individually, collectively and by both the methods conjointly), the Paramātmān manifests himself as a result of the annihilation of false-existence, non-sentience and misery as Sat or Existence, Cit or Consciousness and Ānanda or Bliss. (5, 6)

THE REAL FORM OF THE STATE KNOWN AS THE KNOWLEDGE OF THE TATTVA OR THE TRUTH

The state known as the knowledge of the Truth intensely resplendent with the radiance of myriads upon myriads of Suns taking their rise simultaneously is like the waveless deep (ocean), incapable of being

absorbed on account of its very fulness. This is not Samādhi. Nor is this the successful accomplishment of Yoga. Nor is this the final dissolution of the mind. That is the oneness of the inmost Brahman. What is of the colour and form of the Cidāditya on the other side of darkness (the entire phenomenal world), which the seeker on recognition salutes and at once becomes, after deeply thinking over all forms and names and arriving at the conviction that they are false; the significance of which the Lord Brahman explained long long ago and also Śakra (the king of the gods), whose fame as a great knower (of the Brahman) has reached the four cardinal points; he who knows the Paramātman as of this nature, that very moment attains immortality (at-one-ness, with the Paramātman). There is no other path for the attainment of the path of liberation. In this manner the gods also, by means of the Yajña (knowledge, that there is nothing else besides the Brahman) have worshipped the Yajña (Viṣṇu, that is the Brahman). Those Dharmas (lines of conduct) of the gods who have become Jīvanmuktas on account of such knowledge have stood always foremost. That heaven wherein the Devas remain Śādhyaḥ (Jīvanmuktas) from days of yore, the illustrious knowers of the Brahman, on attaining that heaven, shine forth therefrom. (7-10)

MEDITATION ON THE RADIANT PRAṆAVAHANSA

That transcendent radiance (the Cidarka, the Sun of Consciousness), am I. The radiance of the Arka

(the Sun), the Siva, am I. The brilliant white Radiance am I. This all radiance am I. Om ! (In this manner the Gods and the Jivanmuktas alike, meditate on the internal Ātman, as differentiated from the transcendent Ātman and the Paramātman which has no counterpart, and is the import of the Omkāra) (11)

THE FRUIT OF THE VIDYĀ OF THE RADIANCE OF THE HAṂSA

This Vidyā, the Śiras of the Atharvaveda, he who studies ; by studying it early in the morning, he destroys the sin committed at night ; by studying it at sun-down he destroys the sin committed during day time. The sinner studying it both at day-break and sunset is rid of his sins. He who studies it at mid-day, facing the Sun, is released from the five great sins, as well as the smaller sins. He gains the merit flowing from the study of all the Vedas. He attains oneness with Śrī Mahāviṣṇu. Thus the Upaniṣad. (12)

THE YOGAKUṆḌALYUPANIṢAD

[This Upaniṣad, which is the eighty-sixth among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, incidentally deals with an exposition of the Haṭha- and Lambikī-yogas and concludes with an account of the Nirviṣṭa or the non-qualified Brahman, the quest of all seekers.]

CHAPTER I

THE THREE EXPEDIENTS TO BE RESORTED TO FOR THE CONQUEST OF THE VITAL AIR

The two causes that operate on the mind and bear on its activity or inactivity are the forces of revived memories (previous experiences) and the vital air breathed in and breathed out, without proper regulation and control. When either of the two ceases to operate, both of them alike become inoperative. Of the two, a man should first of all conquer for ever, the vital air. The means to be employed for attaining this are temperance in food, assuming the proper Āsana or posture and the rousing of the power as the third step. (1, 2)

TEMPERANCE IN FOOD

Listen earnestly, O Gautma, to the description of these, which I shall presently deal with. Partaking of nourishing and sweet food, with a fourth part remaining and that too for affording satisfaction to Śiva ; that is known as Temperance in food. (3, 4)

THE PADMA AND VAJRĀSANA POSTURES

Postures are said to be of two kinds: the Padmāsana and the Vajrāsana. When one places the soles of his feet over the two thighs crosswise, the right sole over the left thigh and the left sole over the right thigh, this becomes the Padma posture, which destroys all sin. One should place the left heel under the kanda of the navel and the other heel over it, with his neck, head and body in a line. This is known as the Vajrāsana posture. (4-5)

THE ROUSING OF THE POWER AND THE TWO
WAYS OF PRACTISING IT

The Kuṇḍali alone would constitute the power. The knowing man should rouse it well, from its own seat (in the region of the navel) on to the middle of the eyebrows. This is said to be the rousing of the power. In the practice of it are two things important: the rousing of the Sarasvatī (Nāḍī) and the holding up of the vital air. Then, by such practice, the Kuṇḍalīni would acquire its rectitude. (7, 8)

THE ROUSING OF THE SARASVATI

Of the two, I shall presently relate unto thee about the rousing of the Sarasvatī, even as it was related unto Arundhatī by knowers of Yoga of yore. By the rousing of it (the Sarasvatī-nāḍī), the Kuṁḍalinī itself does by no means move; when the vital air courses through the Iḍā and the Padmāsana posture has been firmly assumed, the man of clear intellect should elongate atmosphere of four digit-lengths to twelve digit-lengths, surrounding the Suṣuṃpā Nāḍī with such elongated vital air and then should hold it fast with (the aid of) both of the thumbs and forefingers of his hands placed over the ear-holes, the nostrils and the mouth and, his own effort, pass the vital air from the right into the left Nāḍī again and again, for a couple of Muhūrtas (of one and a half hour's duration each) without any fear. Then should the man of clear intellect slightly draw upwards the Suṣuṃpā having its abode in the Kuṁḍalī. By such act the Kuṁḍalinī would reach the mouth of her Suṣuṃpā Nāḍī. Then, this vital air would quit it and of its own accord reach the Suṣuṃpā. Then should he make the Tāṅga Bandha in the belly and when the constriction of the throat is effected, by the rousing of the Sarasvatī, the vital air of the chest would be forced to take an upward course. With the rousing of the Sarasvatī he should expel the vital air through the Solar Nāḍī (Pingalā) and by the constriction of the throat, the vital air of the chest would be forced to take an upward course. Hence should

the Yogin always rouse the Sarasvatī pregnant with sound and by such rousing alone the Yogin will be rid of diseases. Gulma (Abdominal affections), Ascites disease of spleen and other such diseases affecting the middle of the belly, all these perish of a certainty by the rousing of the Sarasvatī. (9-18)

THE VARIETIES OF PRĀṆĀYĀMA

Then I shall presently relate briefly about the control of the vital air. Prāṇa is air coursing through the body and Āyāma is said to be Kumbhaka (holding under control). The same is said to be of two kinds: the combined (Prāṇāyāma) and that which is practised alone by itself. One should practise the combined Prāṇāyāma till he attains success in the practice of Kumbhaka alone by itself. The Kumbhaka which is practised along with Sūryā, Ujjāyī, Sītālī and Bhāstrī as the fourth, that is the combined Kumbhaka. (19-21)

THE SŪRYĀ KUMBHAKA

In a hallowed and secluded spot devoid of pebbles and the like, which is within the ambit of a bow in extent, devoid of chillness, fire and water, sacred, on a seat neither high nor low, which gives comfort and is easy to take, assuming the Baddhapadmāsana posture, and with the rousing of the Sarasvatī, slowly drawing in the external air through the right Nāḍī, one should fill in the air as much as could be desired and then

expel it through the Idā or drive up the air slowly for purifying the Kapāla or Cranium. This destroys the four kinds of disorders arising out of Vāta and also from krimis or worms. This should be practised again and again and is known as the Sūryā variety. (22-26)

THE UJJĀYI KUMBHAKA

With the mouth well under control, slowly drawing the air through the two Nāḍīs (Idā and Piṅgala) in such a way that it may occupy the space from the throat up to the heart, making a sound, one should hold the vital air as before and then expel it through the Idā. This meritorious and excellent practice removes the heat produced in the head, and the phlegm of the neck and further, drives away all diseases and raises the warmth of the body and destroys the dropsy of the Nāḍīs and the doṣas (faults) affecting the Dhātus. This should be performed by one while moving and standing and is known as the Kumbhaka called Ujjāyī. (26-29)

THE SĪTALI KUMBHAKA

The man of clear intellect should, after performing Kumbhaka as before, draw in the air through the tongue and should slowly expel it through the two nostrils. Gulma (abdominal affections), diseases of the spleen and the like disorders, consumption, biliary disorders, fever, thirst and poisons, are destroyed by this Kumbhaka known as Sītali. (30, 31)

THE BHASTRĀ KUMBHAKA

The man of clear intellect, after assuming the Padmāsana posture, and keeping his neck and belly in a line, controlling well the mouth with effort, should expel the vital air through the nose, in such a way that it occupies with a sound the cranium from the throat. He should fill in a little air up to the lotus of the heart. He should again expel it as before and fill it in, again and again. Even as the pair of bellows of blacksmiths is blown in quick succession, in the same manner should he cause the air in the body to move slowly. Until fatigue is experienced by the body, he should expel the air through the solar Nāḍī. Until the abdomen becomes filled with the air, lightly holding the middle of the nose with the two forefingers, but not tightly, performing Kumbhaka as before, he should expel the air through the Iḍī. This, which takes away the heat produced in the throat, raises the Agni of the body, wakes up the Kuṇḍali, is endowed with good qualities and kills sin, is auspicious and health-giving, destroys the phlegm and other obstruction in the interior of the mouth of the Brahmanāḍī, breaks through the three kinds of tumors brought about by the operation of the three Gūpas, should be specially performed. This is known as the Kumbhaka called the Bhastrā. (32-39)

RULE RELATING TO THE THREE KINDS OF BANDHAS

When Kumbhaka of the four varieties has been well mastered, these three Bandhas should be practised

by the Yogins devoid of impurities. The first is the Mūlabandha. The second is named Uḍḍiyāṇa. The third is the Jālandhara. Their description is detailed here under. (40, 41)

THE MŪLABANDHA

When one makes the Apāna with the downward course move upwards by force, by constriction (of the sphincter-muscle of the rectum as they call it) this is known as Mūlabandha. When the Apāna coursing upwards reaches the region of Vahni or fire, then the flame of fire, caused by the vital air to move up, increases in its length. When the fire and the Apāna reach the heated Prāṇa (vital air), then by that (Prāṇa) in an overheated condition is a flame generated in the body. By that flame the sleeping Kuṁḍalini, being very much heated, is roused and like a snake belaboured with a stick, becomes erect with hissing and by way of entering its hole, reaches the interior of the Brahma-nāḍī. Hence should always be practised the Mūlabandha by the Yogins. (42-46)

THE UḌḌIYĀṆABANDHA

After the Kumbhaka and before expelling the vital air, the Uḍḍiyāṇaka has to be performed, by which Bandha the Prāṇa (vital air) rises up into the Suṣūmṇā Nāḍī and for that reason this has been called by Yogins by the name of Uḍḍiyāṇa. While in the

Vajrāsana posture, one should firmly hold with the two hands the two feet and press the kanda or knot near the region of the ankles against them. Then he should resort to the Paścimatāna in the abdomen the heart and the neck, whereby the Prāṇa (vital air) would slowly and steadily reach the junction of the abdomen. This should always be performed slowly, after shaking off all disorders of the belly. (47-50)

THE JĀLANDHARABANDHA

The Bandha, known as the Jālandhara, should be performed at the end of the Pūraka (after inhalation). This is of the form of constricting the throat, causing obstruction to the passage of the vital air. When constriction of the throat is made by suddenly contracting the nether part of it and with the Paścimatāna of the middle, the vital air will enter the Brahmanāḍī. Having assumed the proper posture well, in the manner described above and roused the Sarasvatī, he should control the Prāṇa-air. (51-53)

RULE REGARDING THE NUMBER OF TIMES OF KUMBHAKA PRACTICE

On the first day should be practised the four kinds of Kumbhakas, at the rate of ten of each several kind. On the second day in the same way, but with the number increased by five. On the third day, twenty (of each kind) will do. Thence, everyday, by

increasing the number by five (progressively) per day, the Kumbhaka should be performed everyday along with the three Bandhas. (54, 55)

THE OBSTACLES TO THE PRACTICE OF YOGA AND OVERCOMING THEM

Sleeping during day-time results from keeping awake or excessive sexual intercourse at night ; several evil concomitants arise from constant obstruction to the passing of urine and faeces ; disorders incidental to irregular postures spring out of the practitioner's anxious thought being devoted to the breathing of air with effort. When the practitioner with due restraint holds his breath and disease is very soon produced and when he complains in this manner : " Disease has been generated in me because of the practice of Yoga ", thenceforward he should refrain from such practice. Thus is said to be the first obstacle. The second is what is known as doubt as to its efficacy. The third is the state of confusion. The fourth is called sloth. The fifth is of the form of sleep. The sixth is cessation. The seventh is said to be delusion. Concern with worldly affairs is the eighth. What could not be adequately described is the ninth ; while the tenth is by wise men said to be the non-aptitude for the understanding of the truth of Yoga. The intelligent practitioner should avoid the aforesaid ten obstacles by means of close investigation.

(56-61)

THE ROUSING OF THE KUṆḌALINĪ BY THE PRACTICE OF YOGA

Then should the practice of regulating the breath be constantly performed by the man of intellect, with abiding faith in the truth. In the *Suṣumpā* the mind takes its repose. The vital air does not leap forward. When the accumulated impurity (clogging the *Suṣumpā-nāḍī*) is completely withered and the passage of vital air through the *Suṣumpā* is effected, by performing *Kevala-kumbhaka* therein, then, the *Yogin* forcibly causes the *Apāna* air with the downward course to move upwards by constriction, as they say; this is what is termed the *Mūlabandha*. The *Apāna* having taken an upward course goes along with fire to the seat of the *Prāṇa* (vital air). Then the fire, mixing up the *Prāṇa* and *Apāna*, soon reaches the *Kuṇḍalini*. The sleeping *Kuṇḍalini* with the coiled form, being well heated by that fire and roused by the flow of air, stretches its body in the interior of the mouth of the *Suṣumpā*. (62-66)

THE KUṆḌALINĪ, REACHING THE THOUSAND-SPOKED LOTUS BY BURSTING THROUGH THE THREE GRANTHIS OR KNOTS

Then breaking through the knot of *Brahman* generated out of *Rajoguṇa*, the *Kuṇḍalini* will at once flash like a streak of lightning in the mouth of the *Suṣumpā*. Then it soon reaches the knot of *Viṣṇu* higher up, taking its stand in the heart; thence it goes

further higher up, where there is the Rudra-granthi and breaking through the middle of the eyebrows, where the knot has its origin in the Ājñā-cakra, it reaches the region of the cool-rayed Moon, where the Cakra with the sixteen petals, known as Anāhata, is; there the vital air causes the moisture, produced by the cool-rayed Moon to dry up of its own accord; then moved aloft by the force of the Prāṇa (vital air) the Sun dries up the blood and the bile. When the Prāṇa reaches the Cakra of the Moon, where there is pure phlegm in the form of a fluid sprinkled, how can this fluid of a cold character become hot? So also the white form of the Moon is heated violently at once. The agitated Kuṇḍalini moves upwards and the shower of nectar flows more copiously. As a result of swallowing this, with the Citta of the Yogin kept away from all sensual pleasures, the young practitioner, exclusively absorbed in the Ātman and partaking of the sacrificial offering called nectar, will take his stand in his own self. (67-73)

THE DISSOLUTION OF PRĀṆA AND OTHERS AND THE SPREADING OUTWARDS OF DISSOLVED ONES

The Kuṇḍalini then goes to the seat of the Sahasrāra giving up the eight forms of the Prakṛti (Earth, Water, Fire, Air, Ether, the Manas, the Buddhi and the Ahaṃkāra) and after clasping the eye, the mind, the Prāṇa and others in her embrace goes to Siva and clasping Siva as well dissolves herself in the Sahasrāra. So also the very next moment, the

Rajas, (solar and born of Prakṛti, the Jiva-tattva) and the Sūkta (lunar, of the Īvara), these two dissolve themselves in Śiva (seated in the Bindu of the Saahasrāra). The very next moment thereafter the breath also dissolves itself; the Prāṇa and the Apāna born together (of the same quality as and in the presence of Śiva in the Saahasrāra, i.e., non-differentiated) do likewise, having reached an equipoised condition (no longer going up or down). Then (with the Prāṇa spread outwards) in the form of attenuated elements or (in the mere remembrance of it) the mind reduced to the form of faint impressions and speech remaining only in the form of recollection, the Yogin thrives. All vital airs then spread themselves outright in his body, even as gold in a crucible placed on fire. (74-76)

EXPERIENCING EVERYTHING AS CONSCIOUSNESS ALONE DURING SAMĀDHI

By causing the Ādhibhautic body made of the elements to be absorbed in a subtle state in the Ādhidaivic form of the supreme deity (the Paramātmān), the body of the Yogin, giving up its impure corporeal state, will attain the very subtle state of the pure Brahman (supporting the Prapañca, from all sides around). That which is released from the state of nonsentience, which is devoid of impurities, which is of the character of absolute consciousness, which is of the character of the attribute "I" of all beings, the Brahman, the subtlest form of That alone is the Truth underlying all things.

The release from the notion that the Brahman is qualified, the delusion about the existence or non-existence of anything apart from the Brahman (which should be annihilated) and experiences such as these that remain, these the Yogin should know as the Brahman and simultaneously with the dawning of such knowledge of the form of the Ātman, is liberation attained by him. When such is not the case, only all kinds of absurd and impossible notions arise, such as the rope-serpent and absurd notions brought about by delusion, such as the notion which men and women have of silver in the shell of the pearl-oyster, only to perish. The Yogin should realize the oneness (of the Viśvātman and others up to the Turiya) of the Piṇḍāṇḍa or the microcosm, with the (Virāḍātman and others up to the Turiya of the) Brahmāṇḍa or macrocosm, also of the Liṅga with the Sūtrātman, of Sleep with the unmanifested state, of the Ātman manifested in one's self with the Ātman of consciousness. (77-81)

SAMĀDHI-YOGĀ

The auspicious power, Kuṇḍalini by name, which resembles the fine fibre of the lotus-stalk, having bitten the knot-like Mūlādhāra with the tip of its hood, as if it were the root of the lotus and taken hold of its tail with its mouth, reaches the Brahmarandhāra. The practitioner, after assuming the Padmāsana posture, remaining at ease, constricting the anus, sending upwards (through the Suṣūmṇā path) the vital air, should

have his mind absorbed in the Kumbhaka. In virtue of the action of the vital air, the fire, reaching the Svādhiṣṭhāna bursts into a blaze. The king of serpents, the Kuṇḍalīnī, roused by the onslaught of the fire and the rushing of the air, then breaking through the granthi or knot of Brahman, thereafter breaks through the granthi of Viṣṇu. Having broken through the granthi of Rudra also, he breaks through the six lotuses. Then, in the thousand-petalled lotus the Kuṇḍalīnī Śakti delights in the company of Śiva. This state (of having pierced through the phenomenal world of differences and reached the form of the Brahmavidyā) alone should be known as the transcendent state of Videha-mukti and this alone is the cause of the manifestation of Supreme Bliss.—Thus. (82-87)

CHAPTER II

THE KHECARĪ VIDYĀ

Then I shall presently relate about the Vidyā styled as the Khecarī. He who has duly mastered this is devoid of dotage and death in this world. He who is afflicted with mortality, disease and dotage, O Sage, should, after coming to know of this Vidyā and applying his intellect more firmly, practise well the Khecarī (traversing the ethereal regions). He who has gained a knowledge of the Khecarī from books, from the exposition of the meaning of the same and from having recourse to its practice, becomes the destroyer of dotage,

death and disease on the face of this Earth. Him should one approach for shelter, looking upon him as his Guru from all points of view. The Khecarī-vidyā is difficult of attainment. Its practice can be had only with great difficulty. Its practice and performance do not simultaneously bring success (to the practitioner). Those that are intent on practice alone do not discover the right mode of performance. One attains right practice, O Brahman, sometime in the course of several births, but right performance may not be attained even at the end of a hundred births. The Yogin, after making practice of the right sort at the end of several births, gets, sometime in some other birth, the (right mode of) performance, rendered possibly by such previous practice. When the Yogin gets the secret of performance from the mouth of his Guru, then alone does he attain success therein, as described in the series of books relating to the Vidyā. When he attains success in performance, both out of theoretical knowledge gleaned from books and its application in actual practice, then he attains the state of Śiva, liberated from all attachment to worldly affairs. Even Gurus are powerless to impart instruction without reference to the Śāstra bearing on the subject. Hence, O Muni, this Śāstra is much more difficult of access. So long as he does not get the Śāstra, the mendicant has to wander over the face of the Earth till then. When, however, the Śāstra is got, then stands success in his hand. Success has nowhere been met with in the three worlds without the Śāstra. Hence, one should think of Śiva,

the bestower of successful performance, the bestower of the Śāstra, the unswerving, the bestower of the right sort of practice, and then seek refuge under him. Having got this Śāstra from me, one should not reveal it to others. Hence, with all effort should it be guarded as a secret, by him who knows it. Resorting to that place where the Guru, the bestower of the divine Yoga is, O Brahman, there, understanding with a subtle intellect the Khecari Vidyā as taught by him, one should, under his instructions, commence his practice, in right earnest without giving way to sloth. The Yogin will attain successful accomplishment of the Khecari out of this lore. Resorting to the Khecari Yoga, along with the Khecari Mudrā, filled with the Khecari Bija (" Hṛīṃ, etc.,") having become the lord of the Khecaras (the Sun), after disembodiment, the Yogin will always, dwell in the worlds floating in the expanse of Ether. (1-17)

THE FORMATION OF THE KING OF MANTRAS, THE KHECARI MANTRA

By joining together the Khecara (Hakāra which goes by that name), the Āvasatha (Ikāra representing the power of retention) and Vahni (Rakāra, signified by fire) and bedecking it with the Ambu-maṇḍala (the nasal half-syllable "Ṃ", known as Bindu, signified by the word " Drop of water"), what is known as the Khecari Bija, viz., " Hṛīṃ " is obtained. The Yoga, known as Lambikā,

(hanging in middle space) performed with that, will be successfully accomplished. Then should he extract the ninth letter from *Somāṅśa* (the Candrabīja "Sa") counting backwards from it, *vis.*, the letter "Bha"; thence the ninth letter counting forwards, the letter of the form of the Moon, *vis.*, "Sa"; thence the eighth letter counting backwards, *vis.*, "Ma," as the next letter, O Muni, similarly the fifth letter taken in that manner (backwards) from such letter (*vis.*, "Ma") as the next letter (*vis.*, "Pa"), then the letter indicated by the Moon, *vis.*, "Sa", (all these marked with the *Anusvāra*); and lastly the *Kūṣa* (made up of "K and ṣa" and the *Anusvāra*). Thus gathered together, the seven syllables), *Hṛīṃ, Bhaṃ, Saṃ, Maṃ, Paṃ, Saṃ* and *Kṣaṃ*, constitute the *Khecari Mantra*. (17-20)

BY UTTERING AS JAPA THE MANTRA, THE KHECARI
YOGA IS SUCCESSFULLY ACCOMPLISHED

This is attained only out of the Guru's precept and bestows all the accomplishments attainable through Yoga. The Yogin, the *Māyā* born out of whose body takes shelter in his curbed internal organs of sense, would not attain it even in his dream. He who utters as Japa this, with the proper amulet, 500,000 times a day for twelve days continuously, for him there will result, of its own accord, the successful accomplishment of the *Khecari Yoga*. All obstacles vanish; his tutelary deities bestow their grace; wrinkles and grey hairs meet with destruction without doubt. Having

obtained this great Vidyā, he should then practise it with fervour. Otherwise, O Brāhmaṇa, it wears away and is of no avail to the Yogin. When, in the course of the practice in the path of the Khecari, one does not gain this Vidyā, which is filled with nectar, then in the course of its performance he should attain the Vidyā and should ever utter it as Japa. Adopting any other course, O Brāhmaṇa, he shall not attain even a little success. When this Śāstra is attained, then should he seek shelter in the Vidyā. Then the Muni will soon attain the success arising out of the Vidyā.

(21-27)

THE METHOD TO BE ADOPTED FOR THE PRACTICE OF THE KHECARI

Having well drawn up the tongue from the root of the palate, the knower of the Ātman should, for seven days, cleanse all impurities in the manner described by his Guru. Having brought a sharp-edged, well-oiled and clean instrument resembling the leaf of the milk-hedge plant, he should then scrape off the frenum of the tongue, to the extent of the breadth of a hair (with the instrument). Leaving off every other kind of work, he should treat with the application of the yellow myrobalan and rock-salt well-pulverized together. When seven days have elapsed, he should once again scrape it off, only to the extent of the breadth of a hair. In this manner, by degrees he should practise for six months, applying himself to it always with due care.

In the course of six months the fold of skin (froenum) at the base of the tongue will vanish. The Yogin should then bandage the tip of the tongue with a piece of cloth and then should he draw it up gradually, after knowing the proper season, time and manner of action. In the course of the next six months, O Muni, by thus daily pulling it up, it will reach the middle of the eye-brows and obliquely up to the crevice of the ear. Being moved by stages, it will reach downwards as far as the root of the chin. In the course of the next three years it will, quite in a playful mood reach up to the fringe of the hair over the crest of head, and obliquely up to the root of the tuft and downwards up to the well of the throat. In the course of the next three years, it will undoubtedly reach the Brahma-randhra and stand surrounding it completely. Obliquely it will reach the outer surface of the crest, and stretch downwards up to the crevice of the throat and gradually will burst open the Mahā-vajra door of the cranium. When the Khecari Vidyā described above, along with the concerned Bija (syllables), becomes difficult of attainment, then should he observe the six Aṅganyāsas of the Vidyā, by uttering as Japa the six syllables of the Mantra with their distinct intonations. In the same manner should he perform the Karanyāsas for the purpose of attaining all accomplishments and the like. In this manner should the practice be made step by step and not all at once. Whosoever practises all at once, his body shall meet with dissolution. Hence, O chief among the Munis, the practice should

be by stages, whereby the tongue could reach the Brahmabila or crevice by the external path. Then pressing with the tip of the finger the Brahmārgala or bolt the Antarjihvā opening, unbreakable even by the gods, the Yogin should thrust his tongue alone. By doing in this manner for three years one opens the Brahma-dvāra or Brahma-door. After entering the Brahma-dvāra one should commence the practice of churning well. Certain adepts practise it even without churning. In the case of the Yogin who has successfully attained the fruits of the Kbecari Mantra, there is success even without the churning. Having performed the uttering of prayer as Japa and the churning, very soon he will get the fruit. Having placed a probe made of gold, silver or steel along with a thread soaked in milk in the nostril, holding the vital airs in the heart and assuming a posture comfortable to himself and with his eyes firmly fixed in the direction of the middle of the eyebrows, he should gradually make the churning properly. In the course of six months churning will be accomplished by the mere thought of it, even as sleep in the case of children, the mere thought being enough to bring it about. Practising churning always continuously does no good and should be resorted to once a month. The Yogin cannot traverse the path with his tongue always. By practising in this manner for twelve years will success be surely achieved. The Yogin will himself see, in his body the microcosm, the entire universe the macrocosm distinctly by stages, and the forms of the Virāḥ, Sūtra, Bija and Turyātmans.

Wherein (*i.e.*, in the Sahasrāra) the upward ascending Kuṅḍalini, with the shining teeth (*i.e.*, the tongue of the Yogin) traverses, that is the great path resembling the macrocosm.—Thus. (28-49)

CHAPTER III

THE MELANA MANTRA

(*Hriṃ, Bhaṃ, Saṃ, Maṃ, Paṃ, Saṃ, Kṣaṃ*)

DIFFERENCE IN SEEING DUE TO DIFFERENCE IN
THE PHASES OF THE LUNAR FORTNIGHT, SUCH AS
AMĀVĀSYĀ, PRATIPAD AND PŪRNIMĀ

Brahman said :

Pray relate unto me, O Saṃkara, about what is symbolically described as Amāvāsyā (complete shutting), Pratipad (partial shutting) and Paurṇamāsī (keeping wide open the eyes). When during practice there is difficulty felt in exercising the eye, during such times the Pratipad (using the eye half-shut) or the Amāvāsyā (keeping it completely shut) should be resorted to. One should get confirmed and stabilized in the Paurṇamāsī (using the eye wide open.) That is the way and none other. (1, 2)

RULE REGARDING THE PŪRNIMĀ VISION

Going in quest of sensual pleasures, due to desire and passion and getting deluded in the gratification of desire and passion, due to attachment towards sensual pleasures, these two should the Yogin always entirely avoid and seek shelter in the non-unctuous Ātman. Should he desire what conduces to his own welfare, he should give up every other thing. Having projected his mind (endowed with Pūrnimā vision) into the Kuṇḍalini Śakti, then again concentrating his mind in the middle of the Śakti, looking at it through his mind with his mind, (i.e., by conceiving in the mind intent upon directly perceiving the form of its prime cause, the Brahman, by assuming the attitude, "I am the Brahman,") and giving up taht also ; this is the transcendent state (of Kaivalya, aloneness). The mind alone is the Bindu (the Īṣvara) and the cause of the creation and sustenance of the phenomenal world. The Bindu is generated from the mind. Even as what is of the character of the ghee is milk so also what is of the character of the Bindu is the mind. Though the mind is, of its own making, subject to bondage, the Bindu (the Īṣvara-tattva which is swayed by the mind) is not subject to any bondage, as the mind after all partakes of the nature of false existence ; nor does it (Bindu) resemble its cause, the mind, as when the mind is gone, the Bindu inheres in the non-differentiated Brahman, as Īṣvara. There is bondage in the form of the mind, where there is the Kuṇḍalini Śakti, midway

between the Moon (of the Brahmaṇḍa) and the Sun of the Mūlādhāra. Having known this (that the Kuṅḍalīnī is the cause of the bondage of the mind) and broken through the three knots of the Suṣuṃpā Nāḍī and projected the vital air, the eye and the mind through the middle of the Suṣuṃpā Nāḍī, he should make the vital air rest firmly in the Bāindavasthāna (the middle of the eyebrows etc., with the mental conception, "I am the Īśvara,") and control the breath (by performing Kevala-kumbhaka) in the Prāṇarandhra, (the crevice of the vital air). Then having known well the vital air, the reputed Bindu, the absolute existence, the Prakṛti (primordial matter) and the six Cakras, he should enter the region of Bliss (the Yogānanda). The Mūlādhāra, the Svādhiṣṭhāna, the Maṇipūra, which is the third, the Anāhata, the Viśuddhi and the Ājñā, which is the sixth, are the six Cakras. The Mūlādhāra is said to be the region above the anus; the Svādhiṣṭhāna to be of the region of the genitals; the Maṇipūra of the region of the navel; the Anāhata seated in the heart; the Viśuddhi at the root of the throat and Ājñācakra in the frontal region. (3-11)

BY THE PRACTICE OF THE CONTROL OF
THE VITAL BREATH IS ATTAINED THE VIRĀṬ FORM

Having well known the six Cakras, he should enter the Maṇḍala or region of Bliss. He should enter by drawing in the vital air—through that Suṣuṃpā Nāḍī alone—and keep it coursing upwards. By training

the vital air thus the Yogin will pervade the entire macrocosm by taking the form of the Virāj. He should thus train the vital air, the Bindu, the Cakra and the Citta (mind). (12, 13)

**WITHOUT THE PRACTICE OF YOGA, THERE
WILL BE NO MANIFESTATION OF ONE'S
OWN ĀTMAN**

By the one (non-differentiated Nirvikalpa-yoga) Yogins attain the equipoised state of Samādhi, which leads to the immortal (nectar-like Brahman). Even as fire, which inheres in the log of wood Samī, will not rise up without churning, so also without the practice of Yoga, the light of knowledge cannot be lit. The light placed inside a pot does not at all shine outside the pot but when the pot is broken, the flame of the light makes itself manifest. One's own body is said to occupy the place of the pot, even as the Ātman, the place of the lamp. (14-16)

**THE KNOWLEDGE OF THE BRAHMAN TO BE
DERIVED FROM THE GURU'S PRECEPT**

Simultaneously with the Guru's precepts, when ignorance vanishes, the knowledge of the Brahman will dawn clearly on the mind. Having attained the Guru as his helmsman and made a boat of his subtle teachings, by dint of the impressions left on their minds

during their tutelage, wise men cross the ocean of worldly existence. (17, 18)

**THE BEARING OF THE BRAHMAN ON THE
PROPER FUNCTIONING OF THE SENSE-ORGAN
OF SPEECH**

Having sprouted up in the Parā of the Mūlā-dhāra, turned into two leaves in the Paryantī (of the Anāhata), budded in the Madhyamā (of the Viśuddhi), the function of speech has blossomed in the Vaikhari (of the throat). Speech which had its origin in the above-said manner, will, when the order is reversed, reach the vanishing stage. Of that organ of speech, the supreme lord is the eternal and immutable Paramātmān, who rouses the power of speech. That person who always rests in the conviction "I am He", is in no way affected, even though spoken to in articulate sounds, high, lower or low. (18-21)

**THE BEARING OF THE BRAHMAN ON THE UNIVERSE
AND OTHER PHENOMENA**

The triad consisting of Viśva, Taijasa and Prāñña, the triad consisting of Virāṭ, Hiranyagarbha and Īśvara, the macrocosm as well as the microcosm, the worlds Bhūr and others in their proper order, meet with their dissolution in the inmost Ātman, simultaneously with the dissolution of their respective prime causes. The Brahmāṇḍa or macrocosm and the Piṇḍāṇḍa or microcosm, the twain perish along with their causes, when

burnt with the fire of knowledge. What is dissolved in the ParamĀtman becomes the Parabrahman alone. (21-24)

THE BRAHMAN HAS NO COUNTERPART

Thereafter (after the dawning of the right knowledge, that all but the Brahman is nought) there remains a certain Sat or existence, which is tranquil and sublime, which is neither radiance nor darkness outspread, which is indescribable and indistinct (which is "the absolute Brahman and certainly not non-existence," says the Śruti). (24, 25)

DHYĀNA OR MEDITATION WHICH IS EMPLOYED AS THE MEANS OF ATTAINING THE BRAHMAN

Having at first meditated upon the Ātman inherent in the middle (of the Sahasrāra in the Dvādaśānta), as on a lamp placed inside a pot, one should meditate upon the Ātman of the measure of a thumb, manifesting itself in the form of smokeless radiance, that takes its stand in the interior of the body as the imperishable (Supreme Ātman) and that is the eternal and immutable Kūṣastha. The Vijñānātman in the body (though it is the ParamĀtman) is deluded by Māya (Illusion) due to the waking, dreaming and sleeping states, and afterwards, desires to get transformed again into its real self (the ParamĀtman), owing to the influence of meritorious observances during several previous incarnations being brought to bear on

it. "Who am I?" "How has this draw-back, known as worldly existence, been brought about?" "Whither is the destination during sleep for me, who am functioning in the waking and dreaming states of existence?"—completely absorbed in thoughts of this kind, out of his own inner light and mainly out of ignorance transformed apparently into consciousness, tormented by external misery, the Yogin becomes consumed even as a ball of cotton-wool is consumed by fire. When knowledge is lost, then the inmost Ātman that has its seat in the internal Ether, known as Dahara, pervading by spreading on all sides, verily burns up the Vijñāna in a moment. Having in order burnt up completely all that is of the mind and of knowledge, it (the Paramātman) shines always only in the interior, like the lamp allowed to burn in a pot, in the form of the Ātman of a Videhamukta. (25-32)

JIVANMUKTI OR LIBERATION WHILE YET LIVING AND VIDEHAMUKTI OR LIBERATION AFTER DISSOLUTION OF BODY

Whichever saintly Yogin continues to meditate thus, till he attains his sleep, till he attains his death, should be known as a Jivanmukta; he is blessed and has discharged his duty. Giving up his Jivanmukta-state when his body meets with dissolution in course of time he enters upon the state of Videhamukti (and remains as the Brahman alone, the moment wisdom dawns on him with the lapse of the mis-conception,

that the body and the like are the Ātman and things pertaining thereto), even as wind attains the state of motionlessness. Then there remains that alone, wherein all sound is nought (stands dissolved), touch is nought, form is nought, decay is nought, so also taste is nought, which is eternal, wherein smell is nought, which has neither beginning nor end, which transcends the most vast, which is constant, which is devoid of impurities and ailments. Thus the Upaniṣad. (33-35)

THE YOGACŪḌĀMĀNYUPANIṢAD

[This Upaniṣad, which is the forty-sixth among the 108 Upaniṣads and forms part of the Sāmaveda, after expounding the six-fold expedients to Yoga, deals with the Brahman that has no counterpart.]

THE SIXFOLD STAGES OF YOGA

I shall presently relate about the Yogacūḍāmaṇi, which bestows success in the accomplishment of Kai-valya (aloneness), which is a profound secret and which is resorted to by the most advanced knowers of Yoga with the avowed object of promoting the welfare of the Yogins. Posture, complete control of breath withdrawal of breath, the holding of breath, meditation and or absorption through Samādhi, these six form the stages of Yoga. The Siddhāsana is said to be one posture and the second is the Kamalāsana. (1-3)

KNOWLEDGE OF THE TRUTH ABOUT THE BODY, ESSENTIAL FOR THE SUCCESSFUL ACCOMPLISHMENT OF YOGA

The six Cakras (centres of energy), sixteen Ādhāras or supports, the three Lakṣyas or views aimed

at the five Pañcakas (groups of five) of Ākāśa or ethers, he who does not know these in his own body, how can there be success for him ? (3, 4)

THE CAKRAS, MŪLĀDHĀRA AND OTHERS

The (Mūla) Ādhāra will be of four petals ; the Svādhiṣṭhāna of six petals. In the navel is the ten-petalled lotus, the heart is of twelve petals. What is known as the Viśuddhi, is of sixteen petals ; similarly in the middle of the eye-brows is (the one of) two petals. In the great path of the Brahmarandhra is the one whose petals are a thousand in number. (4-6)

SIGHT OF THE GREAT RADIANCE AT THE SEAT OF THE GENITALS

The first Cakra is the (Mūla) Ādhāra ; the second is the Svādhiṣṭhāna. Between the two is the seat of the genitals, known as Kāmarūpa. What is known as Kāma in the seat of the anus, is the four-petalled lotus. In the middle of it is said to be the Yoni (the Kuṇḍalini), called Kāma and worshipped by adepts. In the middle of it stands the Great Liṅga, facing backwards. He who knows the gem-like image in the navel is the right knower of Yoga. Shining like molten gold and throbbing like a streak of lightning, is the Trikoṇa, which is placed in front of fire and below the genitals. Should there be seen in it synchronizing with Samādhi, a great Radiance, endless and effulging outwards in the direction of the universe, there will be no more necessity for the outgoing and incoming of vital air

through the *Idā* and other *Nāḍīs*, in the practice of the great Yoga. (6-11)

DESCRIPTION OF THE SVĀDHIṢṬHĀNA AND OTHER CAKRAS

By the word 'Sva' is indicated *Prāṇa* (vital force); *Svādhiṣṭhāna* is the abode of that vital force. It is only from the *Prāṇanāḍī* that abides in the *Svādhiṣṭhāna*, that the *Meḍhra* (genitals) is so called. That knot, which is pierced through by the *Suṣumpā* here, even as a gem is by a thread, that *Cakra* in the region of the navel is known as the *Maṇipūraka*. Till the *Jīva* discovers in the great *Cakra* of the *Dvādasāra*, devoid of all religious merit and sin, the highest Truth, till then, he will be thus deluded (swirling in worldly existence with his seat in the heart). (11-14)

THE GREAT CAKRA OF NĀḌĪS

Above the genitals and below the navel, there is the *Kanda-yoni* (the place of origin of the *Kanda*) resembling the egg of a bird. There take their origin seventy-two thousand *Nāḍīs*. Of the thousands of *Nāḍīs*, seventy-two are specifically mentioned as important and as carrying vital air. Of these again, ten are noteworthy: the *Idā*, the *Pīṅgalā*, the *Suṣumpā* as the third, the *Gāṇḍhārī*, the *Hastijihvā*, the *Pūṣā*, the *Yasasvinī*, the *Alambusā*, the *Kuhū* and the *Sāṅkīntī* as the tenth. This great *Cakra* of *Nāḍīs* should always be known by the Yogins. (14-18)

THE PLACES OF THE NĀḌIS

The Iḍī stands on the left side; the Piṅgalā stands on the right; the Suṣumpā stands in the middle place; the Gāṃdhārī in the left eye; the Hastijihvā in the right eye; the Pūṣā in the right ear; the Yasasvinī in the left ear; the Alambusā in the mouth; the Kubhā in the region of the genitals; and the Sankhī in the anus. In this manner of Nāḍīs stand in order, each one occupying an opening. (18-21)

THE VITAL AIRS THAT MOVE IN THE NĀḌIS AND THEIR FUNCTIONS

The Iḍī, Piṅgalā and Suṣumpā are placed in the pathway of the Prāṇa (vital air); they always convey the Prāṇa (vital air) and have as their presiding deities Soma, Sūrya, and Agni. The vital airs are the Prāṇa, the Apāna, the Samāna, the Vyāna, the Udāna, the Nāga, the Kūrma, the Kṛkara, the Devadatta and the Dhanañjaya. The Prāṇa stands forever in the heart; the Apāna in the region of the anus; the Samāna in the region of the navel; the Udāna in the middle of the throat; the Vyāna in the entire body; these five are the principal vital airs. In belching the concerned vital air is called the Nāga; the Kūrma is in the opening of the eyelids; the Kṛkara should be known as the vital air that causes sneezing; the Devadatta is concerned in yawning; the Dhanañjaya pervading the entire frame, does not leave it even when it is dead. These vital principles circulate through all the Nāḍīs. (21-26)

THE PULSATING OF THE NĀḌIS WITH THE
PRĀṆA (VITAL AIR) OR OTHERWISE IS AN INDEX
OF THE PULSATING OF THE JIVA OR OTHERWISE

Even as a ball, thrown by the forearm, moves onwards, so also the Jiva, thrown conjointly by the Prāṇa and Apāna, does not rest. The Jiva is at the control of the Prāṇa and Apāna (vital airs) and runs downwards and upwards and is not seen to prevail in the right and left paths, on account of frequent motion. Even as a thief, bound with a cord, is again caught, even though he flees away, even so the Jiva, bound to a state by the three Guṇas, is dragged by the Prāṇa and Apāna. The Jiva subject to the control of the Prāṇa and Apāna, moves down and up. The Apāna drags the Prāṇa and the Prāṇa in its turn drags the Apāna. These two are placed up above and down below. He who knows this is the knower of the Yoga. (27-31)

THE MEDITATION ON THE AJAPĀ GĪYATRĪ

The Jiva goes out with the letter 'Ha' and enters again with the letter 'Sa'. The Jiva utters as Japa always this Mantra (formula) as "Haṃsa, Haṃsa". In the course of a day and night twenty-one thousand six hundred times, to the tune of this number, the Jiva utters as Japa always. The Gīyatrī known as Ajapā, bestows liberation always on the Yogins. By the mere resolve to utter this one stands released from all sin.

The like of this Vidyā, the like of this Japa, the like of this knowledge, there has not been, nor shall be. This Gāyatrī, which has had its origin in the Kuṇḍalini, sustains one's Prāṇa. The Prāṇa-vidyā is the great lore. He who knows that is the knower of the Veda.

(31-36)

BREAKING OPEN THE DOORS OF LIBERATION THROUGH THE KUṆḌALINĪ

The Kuṇḍalini Śakti (vital force), in the upper part of the knot of the navel, is in the form of eight coils; and remains always covering with its face the Suṣuṃṇā Nāḍī, the orifice leading to Brahmadvāra or the door of the Brahman through which orifice is to be reached the perfectly safe door leading to the Brahman. The great Goddess (the Kuṇḍalini) sleeps with her face closing that door. Waking by the conjoint action of fire and the mind along with the vital air, she, gathering her body, moves upwards like a needle through the Suṣuṃṇā. With the Kuṇḍalini, the Yogin should burst open the door leading to Liberation (through attainment of the Brahman), even as the door of the the house is burst open with a key. Encasing the palms of both hands together (in a line with the heart, in the attitude of prayer), then assuming more firmly (than hithertofore) the Padmāsana posture, pressing the chin right against the chest as a preliminary to meditation, (inducing the Jālandharabandha, by constricting the throat and also with the aid of the Mūla-bandha, constricting the anus), filling up the Apāna

vital air, the Yogin should force it up stage by stage, (till at last it becomes one with the Prāṇa, vital air); thereafter by means of Kumbhaka) and in virtue of the power inherent in the Kuṇḍalini, giving up the functioning of Prāṇa (in the Kuṇḍalini), and applying himself to the meditation (of the Brahman, by assuming the attitude, "I am the Brahman, unaffected by contact with the gross, subtle and causal bodies") and thereby fully awakened to an unequalled extent (simultaneously with such awakening), the Yogin attains the Prāṇa (the Paramātmān). Then massaging the limbs with the perspiration produced on account of his exertion, the Yogin should take to diet, wherein milk predominates, giving up astringent, acid and salted dishes, and should be a celibate, temperate in food and intent on the achievement of Yoga as his final resort. In the course of a little over a year, he will become an accomplished adept. There is no need for enquiry regarding this. He who partakes of oily and sweet food, leaving off a fourth of the requisite quantity and eats for the satisfaction of Śiva, is known as one who is temperate in food. The Kuṇḍalini Śakti is of the form of eight coils above the knot of the navel; she is always for enmeshing fools therewith (if below the knot) and bestowing liberation on Yogins (when she reaches above the navel, through the Sūṣūptā path). (36-44)

THE THREE BANDHAS

The Nabhomudrā (Khecari) is the great Mudrā. That Yogin who knows the Oḍyāṇa, Jālandhara and

Mūlabandha is the receptacle of Liberation. That is known as the Mūlabandha wherein, having pressed the genitals with the kick of the heel and firmly contracted the same, the Yogin should draw the Apāna vital air upwards. Even an old man always becomes a young man by means of the Mūlabandha, on account of the union of the Prāṇa and Apāna vital airs and the diminution of urine and faeces. Whereby the great bird soars high without effort, that alone is the Oḍyāṇa, the lion of the elephant of death. Behind the belly and below the navel, the Bandha is known as the (Pascima) Tāna, while it is known as the Oḍyāṇa in the belly, where a Bandha is prescribed. Whereby one binds the water of Nabhas or ethereal region having its origin in the head and flowing downwards, for that reason it is known as the Jālandharabandha, which destroys the numerous ailments of the throat. When the Jālandharabandha which destroys the numerous ailments of the throat, is effected, neither does the nectar flow into the fire, nor does the vital air leap forwards. (45-51)

THE KHECARI MUDRĀ

That forms the Khecari Mudrā, wherein the tongue moves backwards in a manner which is the reverse of the natural one, and the sight has penetrated between the eyebrows. He who knows the Khecari Mudrā is immune from disease, death, sleep, hunger, thirst and the fainting fit. He is not afflicted with disease of any kind, nor is he affected by the observance

(or the non-observance) of rituals, nor tormented in any other manner, he who knows the Khecarī Mudrā. For the reason that the thinking mind functions in ether, and the tongue moves in ether, for that reason the Khecarī Mudrā is adored by all accomplished Yogins. Yogins who have assumed the Khecarī Mudrā consider all bodies (constituting the fourteen worlds) from head to foot (as the body of the Mahā-virāḍātman), for the reason that all bodies wherein the (fourteen) Nāḍīs are established take their origin from Bindu (the lāvāṇa). He, by whom the orifice above the Uvula has been planted with the Khecarī Mudrā, his Bindu (seminal fluid) does not waste away, even though he is in the warm embrace of the most beautiful woman. As long as the semen is conserved within the body, so long where is the fear of death? As long as the Khecarī Mudrā is assumed, so long the seminal fluid does not flow out. (52-58)

DESCRIPTION OF A YOGIN ENDOWED WITH VAJROLI AND OTHER POWERS

Even though the seminal fluid should flash (at the sight of a woman out of the vesicle) and be at the point of entering the vaginal cavity, it would, when restrained forcibly with the power of the Yonimudrā (constriction of the genitals), take an upward course. The semen is of two kinds: the pale white and the red. They call the pale white variety Sukla and the red one Mahārajas. Rajas, which is of the colour of a lamp of

vermilion, remains in the solar region (above the middle of the eyebrows to the left), while Sukla remains in the lunar region above the middle of the eyebrows to the right. The mingling of the two cannot be easily attained by any one other than Yogins—the Bindu (Sukla) is Brahman, while the Rajas is the Śakti (creative energy). The Bindu is the Moon and the Rajas is the Sun. It is only by the union of the two that the highest state is attained. When Rajas, induced by the power of the Kuṣḍalini, along with the vital air, effects a union with the Bindu, then by all means the Yogin will assume the divinè frame. The Sukla combined with the Moon and the Rajas combined with the Sun, he who knows the harmonious blending of these two together, is the knower of the Yoga. (59-64)

THE MAHĀMUDRĀ

The purification of the network of Nāḍīs causing the Sun and the Moon to move and the drying up of the malignant humours of the body : this is known as the Mahāmudrā. Resting the chin on the chest, pressing the genitals for a fairly long period with the left foot, holding with both hands the right leg stretched out, filling both the bellies with breath, holding it there, the Yogin should gradually expel it : this destroyer of the ailments of human beings is known as the Mahāmudrā. Practising it well first with the lunar Nāḍī, one should practise it again with the solar Nāḍī. When the number of practices becomes equal, then should he give

up the Mudrā. For him there is no proper or improper diet prescribed. All insipid food becomes sapient for him. Intemperate food, nay, the most virulent poison, taken by him is digested as nectar (with no untoward consequences). In the case of one who practises the Mahāmudrā, symptoms antecedent to consumption, leprosy, obstruction of the bowels of the Anus, Gulma (Gastro-intestinal disorder), and indigestion vanish. This Mahāmudrā is said to bring about great accomplishments to human beings. It should be preserved as a secret with much effort and should not be indiscriminately bestowed on any person. (65-70)

THE PRAṆAVA JAPA

Assuming the Padmāsana posture aright, holding the body and head erect in a line, one should recite silently as Japa the imperishable Oṃkāra, in a secluded spot, with his eyes resting well on the tip of the nose. (71)

THE BRAHMAN OF THE FORM OF THE IMPORT OF THE PRAṆAVA

Aum, the eternal, the pure, the awakened, the indeterminate, the flawless, the indescribable, that which has neither origin nor dissolution, the one, the Turīya, that which ever remains one, through the revolutions of the past, the present, and the future, the always indivisible, the transcendent Brahman is implied by the Praṇava. From that was born (as it were) the Parīśakti of the essence of the character of Pure

radiant light. From the Ātman (the cause of the Avyakta-and the Mahat-Tattvas) was begotten Ākāśa or Ether. From Ether, Vāyu or Air. From Air, Agni or Fire. From Fire, Āpaḥ or the Waters. From the Waters, Pṛthvi or the Earth. Of these five elements, Sadāśiva, Īśvara, Rudra, Viṣṇu and Brahman are the five lords. Of those, Brahman, Viṣṇu and Rudra have as their functions, creation, sustenance and dissolution. Brahman is characterized by Rajas or Mobility, Viṣṇu by Satva or Rhythm and Rudra by Tamas or Inertia. Thus, these three are possessed of Guṇas. Brahman became the foremost among the Devas. Dhātṛ in creation, Viṣṇu in sustenance, Rudra in destruction and Indra in enjoyment became the first-born. Of these, from Brahman, the fourteen worlds, the gods, the brute-kind and men (their denizens) and inanimate objects (their food and objects of enjoyment) take their origin. Of these, the body of men and the lower orders is a combination of the five elements. That (Jīva dwelling in the body) made up of the gross elements (evolved from Pañcīkaraṇa) consisting of the organs of perception and motor action, including their cognitional functions, the five vital airs, Prāṇa and others, Manas (the seat of cognition), Buddhi (the seat of the intellect), Citta (the seat of thought) and the Ahankāra (the seat of self-consciousness), is said to be the Sthūla-prakṛti (of a gross nature) delighting in the waking state Viśva. The Taijasa existing in the subtle body during the dreaming state, with the organs of perception and motor action, including their cognitional

functions, the five vital airs, Prāṇa and others, Manas and Buddhi, that is known only as Liṅga (the indestructible subtle original of the gross body made up of elements in a subtle state). That which is possessed of the three Guṇas is the causal one (wherein the Prāṇa delights during sleep). Thus there are three kinds of bodies for all beings. There are four states of existence known as Jāgrat (waking), Svapna (dreaming), Suṣupti (sleeping) and Turiya (the fourth). The Puroḥas (entities) that are the controllers of these states are four in number thus: Viśva, Taijasa, Prāṇa and Ātman. The Viśva enjoys the gross body; the Taijasa enjoys complete detachment; similarly the Prāṇa delights in Bliss; as for the one beyond that, he is the All-witness. The Prapava (the Turiya) should remain as the All-witness in all kinds of Jivas (that have attained the Viśva and other forms, enjoying, in their gross and other bodies, the waking and other states) always in their interior, unconcerned with their enjoyment, while the Abhirāma (the Turiya that shines all around) should stand likewise aside in all the three states (waking, dreaming and sleeping, of all the Jivas) with his face turned down. (72, 73)

THE MEANING OF THE SEVERAL LIMBS OF THE PRAṆAVA

Akāra, Ukāra and Makāra; and thus the three Varṇas, the three Vedas, the three worlds, the three Guṇas, the three letters. In this manner there shines the Prapava. The Akāra or 'A' is in the waking state

and in the eye of all beings. The Ukāra or 'U' is in the throat in the dreaming state and the Makāra or 'M' is in the heart, in the state of sleep. The 'A' is the Virāj, the Visva and the Sthūla. The 'U' is the Hiranyagarbha, the Taijasa and the Sūkṣma. The 'M' is the Kāraṇa, the Avyākṛta and the Prāṇī. The 'A' is said to be Rājasic (mobile), red in colour, Brahman, and sentient. The 'U' is said to be Sātvic (of rhythm), white in colour, and Viṣṇu. The 'M' is likewise said to be Tāmasic (of inertia), black in colour and Rudra. From the Praṇava is generated Brahman, from the Praṇava is generated Hari, from the Praṇava is generated Rudra, the Praṇava verily becomes the Para (the transcendent Ātman). In 'A' is dissolved Brahman, in 'U' is dissolved Hari, in 'M' is dissolved Rudra,—the Praṇava alone is manifest. (74-78)

THE BRAHMAN RADIANT AT THE TOP OF THE TURIYOKĀRA

The Praṇava will tend upwards in the case of the enlightened, while in the case of the ignorant it will tend downwards. Thus will the Praṇava stand. He who knows that is the knower of the Veda. In the case of the enlightened, it will go upwards in the form of the Anāhata (the Brahman unbroken in the interior and manifest in the Anāhata-ether of the heart). Like an unbroken stream of oil and the long chiming of a bell is the resonance of the Praṇava. The topmost part of it is known as the Brahman. That topmost

part is full of radiance and is indescribable, even with the sharpest intellect. That the high-souled ones saw of yore, he who knows that, is the knower of the Veda. (79-81)

THE FOURTH HANSA, THE IMPORT OF THE PRAṆAYA

In the waking state, between the two eyes is manifest the Hansa alone (the Paramātman, unbroken in the interior). The 'Sa' (the Khecari Bija) is known as the Khecari, (that which moves in the Avyākṛta-ether of the heart of all beings, reversing its subtle form turned outwards) and hence has been conclusively taken to indicate the Tvam-padārtha (the "Thou-substance," the innermost consciousness). The "Ha" will be the Paramesa (the Paramātman, and hence will indicate conclusively this state, the Supreme Consciousness). When the 'Sa,' the Jiva (giving up its own state), meditates (on the Paramātman with the mental attitude, "I am He, the Paramātman" and comes to know of the same), it would surely become the 'Ha', which signifies the Paramātman and thus the Paramātman alone, in accordance with the Śruti, "He who knows the Brahman, becomes the Brahman alone". The Jiva is subjugated and held under bondage of the organs of sense (of his body), while the Ātman is not so bound, as, in the case of the former, there is scope for the springing up of the false conceptions of 'I' and 'mine,' with reference to the body, while in the case of the latter it is not so. The Jiva will be affected

by the sense of 'mine,' while the absolute (Ātman) will stand affected by the absence of the 'mine' sense. (82-84)

THE JAPA OF THE PRAṆAVA MAKING THE ABSOLUTE ĀTMAN MANIFEST

Bhūr, Bhuvar, Svar, these worlds have as their presiding deities, Soma, Sūrya and Agni. Among whose syllables these stand, that 'Aum' is the transcendent radiance. Wherein (the three Śaktis) Icchā (desire), Kriyā (action) and so also Jñāna (knowledge) inhere, whose syllables take their stand in a threefold manner, as pertaining to Brahmā, Rudra and Viṣṇu. State 'Aum' is the transcendent radiance. One should utter that daily by word of mouth, should practise that with his body, should utter that mentally every day,—that 'Aum' is the transcendent radiance. Whether in a cleanly or unclean state, he who utters the Praṇava always, he is not smeared with sin, even as the lotus-leaf is not with water. (85-88)

THE NECESSITY FOR THE CONTROL OF VITAL AIR EVEN IN THE VOTARY OF THE PRAṆAVA

When the vital air moves, the Bindu also moves; when the former is motionless, the latter also is motionless. For the reason that the Yogin attains the state of a log of wood, therefore should he control

the vital air. As long as the vital air remains in the body, so long as the Jīva does not leave it. The exit of the Jīva is death. Hence should the Yogin control the vital air. So long as the vital air is held (bound) in the body, the Jīva does not leave it till then. As long as the eye is fixed on the middle of the eyebrows, why should there be fear of death? With the slightest fear of death, even Brahman would be intent on the control of breath. For that reason the Yogins and the Sages should control the vital airs. (89-92)

THE ACCOMPLISHMENT OF PRĀṆĀYĀMA FROM THE PURIFICATION OF THE NĀḌĪS

The Haṃsa (the Prāṇa) travels outwards for a distance of twenty-six digit-lengths by the right and left path, through the pathways of the Iḍḍā and Piṅgalā Nāḍīs. Hence is prescribed the control of breath. When the system of Nāḍīs, which is filled with impurities is purified, then alone will the Yogin become fit to control the vital air, by means of Kevala-kumbhaka. (93, 94)

DESCRIPTION OF PRĀṆĀYĀMA

Having assumed the Padmāsana posture, he should fill the vital air through the lunar Nāḍī, should hold it as long as he could and again expel it through the solar Nāḍī. Meditating upon the disc of the Moon, resembling the ocean of nectar and as white as cow's milk, during Prāṇāyāma the Yogin would

derive comfort. Meditating on the disc of the Sun, adorable as the Radiance of existence, seated in the heart throbbing and radiant during Prāṇāyāma, the Yogin would derive comfort. (95-97)

THE PURIFICATION OF THE NĀḌĪS

Through the Iḍī should the Yogin draw in the vital air as prescribed and again expel it through the other NĀḍī. Then through the Piṅgalā drawing in the vital air and holding it, he should expel it through the left NĀḍī. The system of NĀḍīs of the Yogin full of the power of control, who meditates on the two Bindus (discs) of the Sun and the Moon, as prescribed in the rule, gets purified in the course of a little over two months. The holding of the vital breath as long as it is desired, the kindling of the fire, the distinct manifestation of the NĪda and sound health are produced by the purification of the NĀḍīs. (98, 99)

THE PRĀṆĀYĀMA WITH THE PRELIMINARY REGULATION OF MĀTRĪS

As long as the Prāṇa (vital air) remains in the body, the Yogin should regulate the Apāna (vital air). Mātrī (the unit of measurement of the breath) is the time occupied by a single breath (inspiration and expiration in the normal manner) occupying the Gagana or Ākāśa upwards and downwards. The Recaka, the Pūraka

and the Kumbhaka are of the character of Prāṇava. According to this computation, the Prāṇāyāma is made up of twelve Mātrās. The Sun and the Moon (coursing through their respective Nāḍīs) for a period of twelve Mātrās in duration, throughout the day and night, without rest, should always be clearly understood by the Yogins, (as only with such clear knowledge could the alternation of the Pūraka and the Recaka with the Kumbhaka, as well as the even flow of vital air through the Nāḍīs, be regulated by him). Then should he perform the Pūraka for a duration of twelve Mātrās. The Kumbhaka would be of the duration of sixteen Mātrās, the Recaka of ten Mātrās and the Orkāra as well (of ten Mātrās). That is known as Prāṇāyāma. In the practice of the inferior type the Prāṇāyāma is twelve Mātrās in duration. In one of the middle type it is considered to be twice as many. In one of the superior type it is said to be thrice as many. In this manner is the determination of the Prāṇāyāma. In one of the inferior type there is profuse perspiration generated; in one of the middle type there is tremor experienced; in one of the superior type the Yogin attains the right position. Therefore should one control the vital air. The Yogin, assuming the Padmāsana posture, and saluting his Guru and Śiva, should practise Prāṇāyāma all alone, with his eyes fixed on the tip of the nose. Having attained control over the nine orifices, having held in bondage the breath moving along with the Kuṇḍalinī power and the Apāna vital air and led it through the six centres of energy,

the Mūlādhāra and others in order, as long as the Yogin stands intent on the meditation of the Ātman, firmly fixing the Turyātman in the thousand-petalled lotus of the crest of head, in accordance with this rule, there is no need for the company of the great being persevered by him. In this manner Prāṇāyāma becomes the fire which feeds on the fuel of sin and is declared as the bridge across the ocean of wordly existence by Yogins always. (100-108)

THE FRUIT OF EACH OF THE SUBDIVISIONS OF YOGA SEVERALLY AND THEIR RELATIVE IMPORTANCE

The Yogin kills disease by means of posture, sin by Prāṇāyāma, and gives up mental transformations by withdrawing the mind (Pratyāhāra). By Dhāraṇā (firmly fixing the mind) he attains mental fortitude and in Samādhi (absorption) acquires marvellous consciousness and with the renunciation of observances, auspicious and inauspicious, attains liberation. With twice six Prāṇāyāmas there is said to be Pratyāhāra. With twice six Pratyāhāras is generated auspicious Dhāraṇā. Twelve Dhāraṇās are said to constitute Dhyāna by those well-versed in Yoga. Made up of twelve Dhyānas alone is what is known as Samādhi. In Samādhi there is exquisite radiance, endless and pervading on all sides. When that is seen the Yogin discharges all his duties and as such there is no further worry relating to the performance of observances for him. (109-113)

BY THE PRACTICE OF THE ŚAṆMUKHĪ MUDRĀ IS
NĀDA DISTINCTLY MANIFEST

Having assumed the Siddhāsana posture with his genitals between the pair of heels, regulating the orifices of the ears, eyes and nostrils with his fingers, filling the vital air through his mouth and holding it in the chest, along with the Apāna led thither by frequent effort and with the three kinds of Bandhas, one should fix the mind by Dhāraṇā in the Turya, Turyātīta or Sahasrāra of the crest. By so doing the Yogin with his mind intent on that Supreme Tattva attains equality with that Supreme Tattva (the Turyātīta). When the vital air has reached the Avyākṛta Gagana or Ākāśa of the heart, a great sound is produced, as of bells and other musical instruments. That is known as the accomplishment of the Nāda. (114, 115)

THE PRACTICE OF PRĀṆĀYĀMA IS THE DISPELLER
OF ALL DISEASES

For him who is possessed of Prāṇāyāma, there will be the destruction of all diseases. For those devoid of Prāṇāyāma, there will be the generation of all diseases. Hiccup, Bronchitis, Asthma, diseases of the head, ears and eyes and various kinds of other diseases are generated out of the ill-regulation of the vital air. Even as the lion, the elephant and the tiger get tamed by slow stages, even so is the vital air that is well regulated. Otherwise it kills the practitioner. One

should send out the vital air, according to exigencies ; should fill it in, according to exigencies ; should hold it bound, according to exigencies ; and by so doing one will finally achieve success. (116-119)

IN THE PRACTICE OF PRĀṆĀYĀMA THE WITHDRAWAL OF THE ORGANS OF SENSE IS NECESSARY

When the eye and other organs of sense are roaming at large in the gratification of sensual pleasures pertaining to each, their withdrawal thence is what is known as Pratyāhāra. Even as the Sun withdraws his lustre at the commencement of the third quarter of the day, the Yogin should withdraw all mental transformations, remaining detached in the third of the stages (Infancy, adolescence and youth, or the gross, subtle and causal bodies, or Inertia, Mobility and Rhythm, or celibate, householder and anchorite in religious life—the yogi with the full knowledge derived by the denial of everything but the Brahman, the non-differentiated One essence, and simultaneously therewith becomes the Brahman alone). Thus the Upaniṣad. (120, 121)

THE YOGATATTVOPANIṢAD

[This Upaniṣad, which is the forty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, after setting forth the four kinds of Mantra-, Laya-, Haṭha-, and Rājā-yoga, together with the eight subdivisions, Yama and others, deals with the supreme state of resting in the Brahman alone.]

THE DESIRE TO KNOW THE EIGHT-FOLD YOGA

With the desire to do good to the Yogins, I shall presently relate the truth bearing on Yoga, having heard and learnt which, one becomes released from all sins. The Great Yogin, the great Devotee and the great Sage of the name of Viṣṇu, the most exalted Puruṣa, stands manifest as a beacon-light in the path of the Truth. The Pitṛmaha (the Creator), having worshipped that Lord of the world and approached him with devotion, asked him thus : " Pray relate unto me the Truth concerning the Yoga of eight stages." (1-3)

THE TRUTH CONCERNING THE YOGA, DIFFICULT OF ATTAINMENT

Hṛṣīkeśa, then said unto him thus : " I shall presently relate it in its real form ; listen." All the

Jivas are ensnared in a Māyic snare by worldly pleasures and torments. The way of releasing them is the cutting off of the Māyic snare by the acquisition of the knowledge of the Brahman which destroys incarnation, death, dotage and disease, which is the ferry-boat leading to liberation, which is difficult, indeed, be reached by diverse paths, which is Kaivalya, the Supreme state, for attaining which there is no other path, as the Śruti says. Those that are lured by their proficiency in the Śāstras and by their ignorance as well, fall into the traps of the Śāstras. Neither by them, nor even by the celestial beings can that indescribable state of the Brahman be adequately described. That form, which becomes manifested by the light of Ātman alone, how can that be manifested by the Śāstras? That, whereby all things, from the Sun down to the pot, are manifested, wherefrom the Vedas and the Śāstras derive their significance and purpose, that Brahman can never be manifested by the Śāstras, that being capable of self-manifestation alone and beyond the range of expression by sentence or word or their import. (4-7)

WHAT IS APPARENTLY THE STATE OF THE JIVA IS ONLY THE PARAMĀTMAN

That which is digitless, which is devoid of impurities, which is tranquil, which transcends all which is non-ailing, that invested with the form of the Jiva is surrounded by the fruits of religious merit and

sin. That, which is of the state of the Paramātman and which is eternal, how did it come to attain the state of the Jīva? The Paramātman which transcends beyond all forms and states of existence, which is of the form of knowledge in its essence, which is devoid of attachment, therein at first is its manifestation like water moved by gentle breeze. Therein was manifested Abhākāra or Self-consciousness that may be described as the Mūla-prakṛti of the character of equipoised Satva or Rhythm, Rajas or Mobility and Tamas or Inertia. Thence originated the five subtle elements and the five gross elements evolved by the process of quintuplication, whence comes into being the Pinda or egg of fivefold character, bound together by the seven humours integument, blood, flesh, fat, bone, marrow and śukla (semen), conditioned by the three Guṇas (Rhythm, Mobility and Inertia). When this is attended with pleasure and pain assume that as of the state of the Jīva. By attributing the character of matter to the exquisitely pure Paramātman, the name of Jīva is ascribed to the exquisitely pure non-differentiated Paramātman, transcending all forms of existence. (8-11)

**THE JĪVA, DIVESTED OF THE CHARACTER OF
MATERIAL EXISTENCE, ATTAINS THE STATE
OF THE PARAMĀTMAN**

Lust, anger, fear, delusion, greed, infatuation, passion, birth, death, niggardliness, sorrow, sloth, hunger, thirst, covetousness, shame, trepidation, misery,

depression, joy, that Jīva who is rid of the above defects is known as the Paramātmān alone. (12, 13)

THE PRACTICE SIMULTANEOUS FOR ACQUIRING JĪĀNA (KNOWLEDGE) AND YOGA

Hence I relate to you about the expedient to be employed for the destruction of the defects. How can knowledge become, of certainty, the bestower of Liberation, when unaccompanied by Yoga? Likewise Yoga devoid of knowledge is incompetent to bring about Liberation. Hence should the seeker after Liberation surely resort to the practice of the methods of acquiring knowledge and Yoga also at the same time.

(14, 15)

THE REAL FORM OF JĪĀNA

From Ignorance alone arises worldly existence. From JĪĀna or true knowledge alone is one liberated therefrom. The JĪĀna (Nirviṣeṣa), in the first place, of what constitutes knowledge, alone forms the chief means of getting at what ought to be known. That by means of which is known the real form of the Brahman, which is Kaivalya (all alone), which is the highest state, which has no digits, which is devoid of impurities, which is of the actual form of Existence, Consciousness and Bliss, which is devoid of the knowledge of the manifestation of origin, sustenance and dissolution, that alone has been described as the non-differentiated

knowledge which does not stand in need of the means of the Yoga for attaining its own fruit. I shall presently relate unto thee the Yoga which is essential for attaining that which is aimed at by Savireṣa Jñāna qualified knowledge, *viz.*, undifferentiated knowledge in the absolute. (16-18)

YOGA OF FOUR KINDS, MANTRA-YOGA AND OTHERS

Yoga, although one, is differentiated, according to practice and usage, O Brahman, as of various kinds: the chief of them are: Mantra-yoga, Laya- what is known as Haṭha- and Rājajyoga. (19)

ĀRAMBHA AND OTHER STAGES OF YOGA

Ārambha, Ghaṭa, so also what is known as Paricaya and Niṣpatti: thus is Avasthā (stage) everywhere enumerated. (20)

DESCRIPTION OF MANTRA-YOGA

I shall presently relate the description, in an abbreviated form, of these. O Brahman, Listen to them. He who utters as japa the Mantras made up of the MĪṬṬKĀS (letters of the Alphabet) for twelve years, shall attain gradually knowledge associated with the special powers of Agimī or attenuation and the like. The practitioner of an inferior type endowed

with small intelligence, will have recourse to Yoga of this variety. (21, 22)

DESCRIPTION OF LAYA-YOGA

Laya-yoga is the dissolution of the mind described in myriads of ways. While walking, standing, sleeping and eating, the practitioner should meditate on the digitless Īvara. That alone is the Laya-yoga. Henceforward listen to Haṭha-yoga. (23, 24)

THE DIVISIONS OF HAṬHA-YOGA

Yama, Niyama, Āsana, Prāṇasamnyama, Pratyāhāra, Dhāraṇā, Dhyāna of Hari in the middle of the eyebrows, and Samādhī (the equipoised condition): Thus is Yoga said to be of eight divisions. Mahāmudrā, Mahābandha, Mahāvedha, and Khecari; Jālamdhara, Uḍḍiyāna and similarly Mūlabandha; Dirghapraṇava-samdhāna, also Siddhāntaśravaṇa; Vajiroli, Amaroli and Sahajoli, considered as three aspects; these constitute the twelve subdivisions of Haṭha-yoga. (24-27)

THE IMPORTANT PARTS OF YAMA, NIYAMA AND ĀSANA

Hear the fundamentals, O Brahman, of the description of these severally. Of the ten Yamas, light food is important and not the others. Among the ten Niyamas, O four-faced one, non-violence is important. Of the innumerable postures, eighty are considered important of which again the Siddha, the Padma,

the Siṃha and the Bhadra, these four are considered important. (28, 29)

OVERCOMING THE OBSTACLES TO THE PRACTICE OF YOGA

During the practice of Yoga at first, O four-faced one, there will be obstacles such as laziness, bragging, bad company, practising necromancy, dabbling with minerals, and longing for women and others, which are of the character of a mirage. The wise practitioner, knowing all these to be obstacles in his path, should avoid them by virtue of the operation of religious merit previously accumulated by him. (30, 31)

THE RIGHT SORT OF MAṬHA AND ĀSANA, FIT FOR PRĀṆĀYĀMA

Having himself assumed the Padmāsana posture, after resorting to a monastery (Maṭha) with a small entrance and devoid of apertures, either well cleansed with cowdung-water or lime-washed with due effort, rendered free from bugs, mosquitoes and lice with precaution, specially swept every day with a broom, emitting sweet smell and perfumed with a smoke of frankincense, neither too elevated nor too low-lying and covered with cloth, deer-skin or grass, seated there, assuming the posture of Padmāsana should the wise practitioner commence the practice of breath-control. (32-35)

THE MODE OF COMMENCEMENT OF PRĀṆĀYĀMA

What body erect and palms closed in the attitude of prayer, he should salute his tutelary deity. Then, with the thumb of the right hand obstructing the Piṅgalā (Nāḍī), he should fill in the vital air little by little, through the Iḍā (Nāḍī). Then should he perform Kumbhaka without intermission, as far as it lies in his power. Again should he expel the vital air gradually and by no means with force. Again, drawing in through the Piṅgalā, he should fill his belly gradually. Holding the vital air as far as it lies in his power, he should expel it through the Iḍā, gradually. Then, filling in through that Nāḍī wherewith he expelled the vital air, he should hold the vital air without detriment. (36-39)

PRĀṆĀYĀMA WITH DUE ANTECEDENT MEASUREMENT IN MĀTRĀS

The time taken by one when he snaps the fingers after circling, neither too quickly nor too slowly, the knee therewith, that is known as Mātrā (unit of measuring time). Filling in gradually the vital air through the Iḍā, for a duration of sixteen Mātrās, one should thereafter hold in the infilled air for a duration of sixty-four Mātrās. He should, thereafter, expel it through the Piṅgalā Nāḍī, for a duration of thirty-two Mātrās. Once again filling in air through the Piṅgalā, he should do as before, with due control. He should gradually

practise four times every day, up to eighty Kumblakās, at daybreak, noon, sun-down and at midnight. (40-43)

PURIFICATION OF THE NĀḌĪS, THE BENEFIT DERIVED DURING THE INTERVAL AND ITS SYMPTOMS

By practising thus for three months, the purification of the Nāḍīs will result therefrom. When the purification of the Nāḍīs is attained, then will external symptoms arise in the body of the Yogin. I shall relate them in their entirety: Lightness of the body, lustre, the rousing of the Jāṭhārāgni (increase of digestive power) and slimness of the body, these will surely result then. (44-46)

OBSERVANCE REGARDING DIET AND THE LIKE DURING THE PRACTICE OF YOGA

The practitioner who is best versed in Yoga should abstain from food which would prove harmful to Yoga, such as salt, mustard, acid, hot, astringent and pungent dishes, all vegetables, asafoetida and the like, proximity to fire, sexual intercourse and travel. He should also desist from early morning baths, fasting and all kinds of bodily exertion. At first, during practice, a diet rich in milk and ghee is appropriate. Cooked wheat, green gram and rice, they know, as conducive to the development of Yoga. (46-49)

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By practising thus for three months, the purification of the Nāḍīs will result therefrom. When the purification of the Nāḍīs is attained, then will external symptoms arise in the body of the Yogin. I shall relate them in their entirety: Lightness of the body, lustre, the rousing of the Jāḥṅrāgni (increase of digestive power) and slimness of the body, these will surely result then. (44-46)

OBSERVANCE REGARDING DIET AND THE LIKE DURING THE PRACTICE OF YOGA

The practitioner who is best versed in Yoga should abstain from food which would prove harmful to Yoga, such as salt, mustard, acid, hot, astringent and pungent dishes, all vegetables, asafoetida and the like, proximity to fire, sexual intercourse and travel. He should also desist from early morning baths, fasting and all kinds of bodily exertion. At first, during practice, a diet rich in milk and ghee is appropriate. Cooked wheat, green gram and rice, they know, as conducive to the development of Yoga. (46-49)

**THE SUCCESSFUL ATTAINMENT OF KEVALA
(MERE) KUMBHAKA**

Thereafter he will acquire power to hold the breath as long as desired. By holding the breath as long as desired, the Kevala Kumbhaka is successfully accomplished. When the Kevala Kumbhaka devoid of the Recaka and the Pūraka is attained, there is nothing in all the three worlds difficult of attainment for that practitioner. (49-51)

PRASVEDA AND OTHER SIDDHIS

At first there will be profuse perspiration wherewith one should massage the body. Even after that, as a result of the gradual holding of breath, there will arise the tremour of the body in the usual course, in the Yogin who has assumed his posture. With further increase of practice thereafter, a hollow is of itself caused. When there is this state of hollowness, the Yogin moves by leaps and bounds. The Yogin sitting in the Padmāsana posture, will move on the surface of the earth in the same posture. With further increase of practice thereafter, there will be the giving up of the movement on the surface of the earth. He will, even while in the Padmāsana posture, leave off the surface of the earth and move. In the same manner will skill to perform superhuman feats and the like arise in him. He will not make a display of his

skill or show out his robust frame bespeaking increased vigour. Then the Yogin will not suffer, even though afflicted with misery of a trivial nature or of various kinds. He will then become one passing a small quantity of urine and fæces and sleeping for a short period. Rheumatic affections of the joints, rheum of the eyes, spittle, sweat and bad smell in the mouth, these do not arise by any means in him thereafter. With further increase of practice thereafter, there arises prodigious strength in him, wherewith he attains the Siddhi known as BhūcĪra (wandering over the earth at large, without restraint) and becomes fit enough to conquer all creatures on the face of the earth, whether it be a tiger or a Sarahha, or an elephant or a wild bull or a lion; all these meet with their death when receiving a blow with the Yogin's hands. The Yogin's form will then become similar to Manmatha's in point of beauty. Attracted by his beautiful form, women seek intercourse with him. Should he have intercourse, there will be wastage of semen for him. Avoiding intercourse with women, he should earnestly betake himself to the practice of Yoga. On account of the retention of semen there will be generated an agreeable smell in the body of the Yogin. (51-62)

PRANAVAJAPA, THE PRELIMINARY STEP FOR THE DESTRUCTION OF OBSTACLES TO YOGA

Then, sitting in a secluded spot all alone, he should utter as Japa the Pranava with his voice raised to the

Plata or the highest pitch of three Mātrās, for the purpose of destroying sins accumulated previously. The Praṇava-mantra removes all obstacles and destroys all defects. By practice of this kind is taken the first step to final achievement of Yoga. (63, 64)

GHĀṬA : THE STAGE OF EFFORT

Then comes the stage known as Ghāṭa wherein effort has to be put forth for the regulation of breath. That is known as the Ghāṭa stage wherein the Yogin brings about the union of Prāṇa, Apāna, Manas and Buddhi, and of the Jivātman and the Paramātmān, without detriment to their mutual relationship. I shall relate the symptoms thereof : He should take to the practice prescribed already, only to a fourth of its extent. Once, either during the day or at twilight, should he practise as above and once every day should he perform Kevala Kumbhaka. (65-67)

DESCRIPTION OF PRATYĀHĀRA

The withdrawal of the organs of perception and action from the objects of pleasure is Pratyāhāra of the plain variety ; but, for the yogin, the withdrawal through the performance of Kumbhaka is what is called Pratyāhāra. (68)

THE FORM OF DHĀRAṆĀ

Whatever the Yogin sees with his eyes, he should conceive of all that as the Ātman. Whatever one

bears with his ears, he should conceive of all that as the Ātman. Whatever he smells with his nose, he should conceive of all that as the Ātman. Whatever taste he feels with his tongue, he should conceive of all that as the Ātman. Whatever he touches with his skin he should conceive of all that as the Ātman. In this manner he should hold in the Ātman (the innermost Brahman) whatever results from the functioning of his organs of perception. (69-72)

**THE SIDDHIS (YOGIC POWERS) ATTAINABLE
THROUGH DHĀRAṆĀ AND THE RULE RELATING
TO THEIR BEING PRESERVED AS SECRETS**

The Yogin should perform Dhāraṇā as indicated above for a space of a Yāma (three hours) every day with effort and without laziness, or somehow or other, when, there would arise marvellous sagacity surely, in the Yogin's Citta (mind). Clairaudience, clairvoyance, transportation across vast distances in a short time, yogic vocal powers, yogic power of transforming one's self into any form desired, yogic method of making oneself invisible and the power of transmuted iron and other baser metals into gold by smearing with the Yogin's urine and excreta these will be acquired by the Yogin. By intermittent practice for a sufficient time, in him will be generated the power of moving through Ākāśa or ethereal space. By the Yogin with his intellect intent on the successful accomplishment of Yoga, these yogic powers should be considered as

obstacles to the attainment of the Great Siddhi of Yoga. The man of intelligence should not revel in them. The Yogirāja (the king of Yogins) should not demonstrate his sagacity to any one whatever. He should acquit himself with the world in the same manner as an ignorant man or a fool or a deaf man for keeping his powers as a secret. Disciples intent on carrying out their own purposes, make all sorts of requests, without doubt. The Yogin distracted by attempting to comply with them all, will become oblivious to his own practice of Yoga. The ascetic, giving up all concern with worldly things, should be intent on achieving his aim of Yoga. Without forgetting his Guru's precept, he should practise that, night and day. In this manner, out of the incessant practice of Yoga, will the Ghaṭa stage be attained. In the absence of practice, it is not achieved by mere vain squabble. Hence should the Yogin with all effort practise Yoga alone. (72-81)

THE PARICAYA STAGE

Then will the stage of familiarity be reached by frequent practice. The vital air, intimately associated with the Agni of the Svādhiṣṭhāna by means of the Yogin's effort, assuming the power of the Kuṇḍalinī, will then enter, along with the fire, the Suṣuṃṣā Nāḍī without any obstruction. Along with the vital air, the Citta (mind of the Yogin) will also enter the Great Path through the Suṣuṃṣā door. When the Citta (mind) of the Yogin enters the Suṣuṃṣā along

with the vital air, at this stage is attained what is known as the Paricayāvasthā. (81-83)

DHĀRAṆĀS OF THE FIVE BRAHMANĀS IN THE REGIONS OF THE FIVE ELEMENTS

The Earth, Water, Fire, Air and Ether: these form the five-fold group of elements. Dhāraṇā of the gods (Brahmā, Viṣṇu, Rudra, Īvara and Sadāśiva) in the five is said to be of a fivefold character. From the foot on to the knee is said to be the region of Pṛthivī (the earth). Pṛthivī is quadrilateral, is of yellow colour, and of the character of the syllable 'Lam.' Having forced in the vital air in the region of Pṛthivī, along with the Lakṣāra or the syllable 'Lam,' meditating on the four-faced Brahmā with the four arms and of the colour of gold, the Yogin should hold the vital air for five Ghaṭikās. By doing so he will attain the conquest of Pṛthivī. From the Pṛthivī-yoga there will be no death for the Yogin. From the knee on to the anus is said to be the region of Water. Water is crescentic and is of white colour; the syllable 'Vam' is said to be its seed. Forcing the vital air along with Vukṣāra or the syllable 'Vam' through the region of Water, calling to mind the god Nārāyaṇa, with four arms, wearing the crown of the bright white colour of crystal, the Acyuta with the silk-robe, the Yogin should hold the vital air for five Ghaṭikās. On doing so he is rid of all sins. Thenceforward there is no fear for him from water and he will not find a watery grave. From the anus on to the heart is said

to be the region of Fire. Fire is triangular, is of red colour, and takes its origin from RephĀkṣara or the syllable 'Raṃ'. Forcing the vital air radiant with the syllable 'Raṃ' into the region of Fire, calling to mind god Rudra, with the three eyes, the bestower of boons, shining like the young orb of the Sun, with his body entirely besmeared with ashes, and full of grace, the Yogin should hold the vital air for five Ghaṭikās. On doing so he is not scorched by fire. Even if he should enter a pit full of fire, his body will not be affected. From the heart on to the middle of the eyebrows is said to be the region of Air. Air is Ṣaṭkoṇa (figure with six corner-angles formed by placing two isosceles triangles, one above the other, with their bases parallel to each other and their apexes pointing one upwards and the other downwards), is of a black colour and manifested in the Yakāra or syllable 'Yaṃ'. Forcing the vital air through the aerial region along with the radiant syllable 'Yaṃ', the Yogin should meditate on the all-knowing Īvara, facing all directions, as having his stand there and hold the vital air for five Ghaṭikās. On doing so he will move through ethereal space like Air. For the Yogin, there will be neither death nor fear from the aerial element. From the middle of the eyebrows on to the end of the crest of head is said to be the region of Ākāra or Ether. Ether is of the circle shape and is smoky and is manifest bright as Hakāra the syllable 'Haṃ'. Forcing the vital air into the region of Ether along with the syllable 'Haṃ', the Yogin should meditate on the great God Saṃkara of

the form of the Bindu, of the form of Ether, the Sadā-
 śiva of the colour of clear crystal and holding the
 crescent on his head, with five faces, with a pleasing
 feature, with ten arms and five sets of three eyes,
 equipped with all weapons and decked with all jewels,
 with one half of his body shared by Umā, bestowing
 boons, and the prime cause of all causes. By holding
 the vital air in Ether there will surely accrue for the
 Yogin the power of moving through ethereal space.
 Wherever he might remain, he derives immense Bliss.
 Thus should the accomplished Yogin perform the five
 Dhāraṇās. Thence will he acquire a strong frame.
 There is no death for him. The Yogin of mighty
 intellect is in no way harmed, even should Brahmā
 meet with dissolution. (84-104)

SAGUṆA DHYĀNA OR MEDITATION OF THE QUALIFIED KIND

In the manner prescribed above the Yogin should
 practise meditation for sixty Ghaṭikās, restraining the
 vital air in Ether, on the deity which would grant his
 desires. This is known as Saguṇa Dhyāna or medita-
 tion of the qualified kind which has the power of
 bestowing Yogic powers, such as Apimā or attenuation
 and the like. (104, 105).

ACCOMPLISHMENT OF SAMĀDHI OUT OF NIRGUṆA DHYĀNA OR MEDITATION OF THE UNQUALIFIED KIND

Thereafter Samādhī will be attained by the Yogin
 who resorts to meditation of the unqualified kind.

In the course of twelve days will he surely attain Samādhi. This man of intellect, by restraining the vital air, becomes a Jivānmukta. Samādhi is samatā or the equipoised state of the Jivātman and the Paramātman. (105-107)

**THE RENUNCIATION AND NON-RENUNCIATION
OF THE BODY AT PLEASURE BY ONE WHO HAS
SUCCESSFULLY ACCOMPLISHED THE SIDDHA YOGA**

Should there be desire on the part of the accomplished Yogin to give up his own body, he will himself renounce it. He will seek repose in the Para-Brahman, but does not desire its (his body's) annihilation. Again, should there be no inclination on his part to give up his own body, he will roam about the worlds with the yogic powers of attenuation and the like and whenever, out of his own desire, he becomes a celestial being, he will be highly esteemed in the celestial world and will turn himself into a man or a Yakṣa (demi-god), out of his own choice, in a moment or will attain, out of his own choice, the various states, such as of a lion, a tiger, an elephant, or a horse, or else, according to his own choice, will attain the state of Mahēśvara. In all these is difference arising out of the varying nature of the practice. The fruit is however the same: Kaivalya, aloneness, in the case of one who does notanker after the intermediate psychic powers and nothing but the transient powers is attained in the case of others. (107-111)

DESCRIPTION OF MAHĀBANDHA

The Yogin should place the back part of the left foot on the genital region and stretching out the right foot, should hold it firmly with both hands. Placing the chin on the heart, again he should infill with air and holding it with Kumbhaka, as far as it lies in his power, should expel it. Having practised first with the left side of the body, he should then practise with the right side. Whichever foot is stretched out, he should mount it on the thigh of the other leg. This is the Mahābandha and one should practise it both ways in this manner. [Mahā-mudrā has been described elsewhere: See (66) of Yogacūḍāmaṇy-upaniṣad] (112-115)

DESCRIPTION OF MAHĀVEDHA

When the Yogin with the one-pointed intellect, remaining in the Mahābandha posture, has made the Pūraka (inhaled vital air), and obstructed the onflow of vital airs firmly by means of the Kaṅṭha-mudrā (i.e., the Jālandhara-bandha), the (Prāṇa) vital air, completely filling the two vessels (Idā and Piṅgalā Nāḍīs) flows quickly into the Suśumṇā Nāḍī and throbs there. This is the Mahāvedha, which is incessantly practised by the Siddhas (accomplished ones). (115-117)

THE REAL FORM OF THE KHECARI

Withdrawing the tongue backwards, he Yogin should hold it in the interior of the cavity of the

cranium, also with his eyes turned towards the middle of the eyebrows. This Mudrā becomes the Khecarī. (177-118)

THE REAL FORM OF THE THREE BANDHAS AND THEIR FRUITS

Shortening the throat, the Yogin should place it in the heart region with a firm intellect. This is known as the Jālandhara-bandha, the lion of the elephant of death. That Bandha, whereby the Prāṇa (vital air) will leap upwards (Uddīyate) into the Suṣumṇā Nāḍī and for that reason known as the Uddiyāṇa Bandha, this is well-known to the Yogins. Pressing with the heels, the Yogin should constrict the genitals firmly, forcing upwards the Apāna vital air. This is known as the Yonibandha. The Prāṇa and the Apāna, are the Nāda and the Bindu respectively and attaining oneness through the Mūlabandha, they impart success to the accomplishment of Yoga. There is no doubt about this. (118-122)

DESCRIPTION OF VIPARĪTAKARĀṆĪ AND ITS RESULTS

The Karāṇī known as Viparīta, which destroys all mental and bodily ailments, develops the Jāṭharāgni of one who practises daily. Many kinds of food will have to be procured by the practitioner of that Karāṇī. Should the kinds of food fall short, fire will eat up the body in a minute. With his head down and his feet up, he should remain for a minute on the first day.

Thence he should practise by adding slightly to the minute day by day. Wrinkles and grey hairs will not be seen in the course of six fortnights. He who practises it for one Yāma per day will conquer death. (122-126)

THE REAL FORM OF VAJROLI

That Yogin who practises Vajroli proves to be the receptacle of all Yogic powers. Should he attain that, Yoga-siddhi is on the palm of his hand. He will know what has transpired and what is yet to take place. Khecarī will also surely be in his reach. [Vajroli consists in plunging the glans penis in a bronze cup of cow's milk, drawing up the milk and dropping it and repeatedly practising it: then dropping the semen in the genital organ of the female and drawing it up with the Sōṣita discharged by her.] (126, 127)

THE REAL FORM OF AMAROLI

He who drinks urine (leaving off the first and the last flow and reserving a fourth of the remainder) and uses the remaining fourth as a nasal douche everyday and practises Vajroli everyday: this is described as Amaroli. [What is attained by one accomplished in Amaroli without the drink and the douche is Sabajoli.] (128)

THE COMPLETION OF RĀJA YOGA

After that (*vis.*, the practice of the twenty stages of Haṭha Yoga) will be attained Rāja Yoga and not

surely without that. When all actions are completed along with the Rāja Yoga, then will surely be generated in the Yogin Vairāgya or detachment out of Viveka or discrimination. The great Yogin, the great person and the great Sage of the name of Viṣṇu, the most exalted Paraṁśa stands manifest as a beacon-light in the path of the Truth. (129-131)

EXPOSITION OF THE CAUSE OF DETACHMENT

The same breast which was originally sucked, by pressing well what is akin to it one derives pleasure later. Out of which genitals one was born, in the genitals of the same kind the same one revels. Who was mother becomes wife in her turn (in another incarnation) and who was wife becomes mother verily (in another existence). Who is father becomes the son again and who is son becomes the father again. In this manner, revolving in the cycle of births and deaths, even as the pot in the pully of the well, people attain series of births from several genitals and deaths. While matters stand thus, having heard from the scriptural texts and from the mouth of the preceptor that there is nothing other than the Brahman the Yogin attains the superior worlds. (131, 134)

WORSHIP OF THE PRAṆAVA IN THE LOTUS OF THE HEART

The worlds are three in number (Bhūr, Bhuvar and Svar). The Vedas are three in number (R̥k,

Yajus and Sāman). Sandhyās occur thrice. The letters are three in number (A, U, M). Fires are three in number (Dakṣiṇa, Gārbhapatya and Āhavanīya). Guṇas are three in number Satva or Rhythm, Rajas or Mobility and Tamas or Inertia). All these rest on the three letters (as Viśva, Virāj and Oṭṭ in their Vyaṣṭi; as Taijasa, Sūtra and Anujñātṛ in their Samaṣṭi, as Prājña, Bija and Anujñāika rasa in Vyaṣṭi and Samaṣṭi). He who knows the secret of these three letters as well as the Ardhamātrā letter (the Turya-caitanya) and learns from the mouth of his Guru, that it is no other than the Brahman, by that Yogin in the Turya-state is pervaded the entire world of phenomena in the belief "all this is I alone". That is the Truth. That alone is the transcendent existence, which is the substratum. Even as fragrance exists in the middle of the flower, even as ghee exists in the middle of milk, even as oil exists in sesamum and gold among pieces of quartz, so does the Turya-caitanya stands interwoven with all things. There stands a lotus in the region of the heart with its face turned downwards and its stalk higher up. In the nether portion of it is the Bindu in the form of Ākāśa or Ether. In the middle of it stands the Manas or mind (symbolical of the Liṅga-śarīra, wherein the inmost consciousness manifests itself). With Akāra (of the form of Viśva, Virāj and Oṭṭ-caitanya manifesting directly) the lotus (with its face upward) moves up. Only with Ukāra (of the form of Taijasa, Sūtra and Anujñātṛ manifesting itself directly) the lotus blooms. With Makāra (manifesting

itself directly as Prāñña, Bija and Anujñāika-rasa) the Yogin attains the Nāda (the Īvara-tattva, as well as the sound of the Prapava) and the half-syllable (of the form of the double Turya and Avikalpa) stands motionless. The Puruṣa accomplished in Yoga will then attain that transcendend state of the Brahman resembling the clearest crystal, which is digitless and destroys all sin. (134-140)

THE CESSATION OF THE FUNCTIONING OF ALL ORGANS IS THE EXPEDIENT FOR ATTAINING THE ĀTMAN

The tortoise holds within itself its hands, legs and also the head after ceasing all functioning with them and remains like a piece of stone. So also, with the orifices of the body (the nine ones communicating with the outside world and others of the Nādi-system within), filled with the vital air at first and later emptied, the Yogin should remain in his body without functioning. When the nine orifices stand restrained from functioning, there will be flow of air upward through the orifice of the *Suṣuṃṣā* opening inwards from the *Mūlādhāra*. The Yogin should then perform *Kevala-kumbhaka* even as the flame of a lamp placed within a pot. The cessation of movement of air, they know as *Kumbhaka*. With the nine orifices restrained from functioning, in a secluded spot, free from all disturbance, the Yogin (assuming the *Siddhāsana* or other postures, by practising the *Nirvikalpa-yoga* and

breaking through the Kaivalya NIḌI) will attain the conviction (through the knowledge of the Truth) that while every other thing has left no trace, by the Ātman alone is something left and thus attain Videhamukti.— Thus the Upaniṣad. (140-142)

ॐ नमो भगवते वासुदेवाय ।

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 ॐ नमो भगवते वासुदेवाय ।

THE YOGASIKHOPANIṢAD

[This Upaniṣad, which is the sixty-third among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, deals with all that relates to Jñānayoga along with the means to be employed for its acquisition.]

CHAPTER I

SEEKING THE PATH TO LIBERATION

All Jivas are ensnared by a Māyic net, through happiness and misery. Tell me, my Lord Śaṅkara, in the plenitude of thy grace, how salvation is attained by them. Pray describe the path which brings forth all-round success, cuts asunder the Māyic snare, destroys birth, death, dotage and disease and bestows happiness. (1, 2)

THE PATH TO LIBERATION DIFFICULT OF ACCESS

So enquired Hiranyagarbha. Quoth he, the Lord Maheshvara : The exalted state of Kaivalya or Aloneness is difficult to be attained even by recourse to various paths, O Lotus-born, It is attained by the established

path (of the knowledge of the non-differentiated or nir-viṣeṣa Brahman alone) and by no other means. Says the Śruti, "No other path exists for its attainment".

(3, 4)

THE BRAHMAN NOT ATTAINABLE BY MERE PROFICIENCY IN ŚĀSTRA-LORE

Those that are caught within the snares of Śāstra-lore fall, being deluded by the little knowledge gleaned therefrom. That Brahman with a form which manifests itself of its own accord apart from the word-content and import of the Śāstras, which derive their significance therefrom, how can that be made manifest by the Śāstra (mere book-knowledge)? That which is devoid of any of the sixteen digits commencing from Prāṇa and ending with Nāman), which is flawless, which is absolute quiescence, which is beyond all and which is non-ailing, that (absolute Brahman) alone, in the form of the Jīva is invested with the fruits of religious merit and sin. How can that eternal state of the Paramātmān, which transcends all Tattvas, attain the state of the Jīva? O Mahādeva, the great Lord (who can do, undo and otherwise do all things), pray tell me out of thy grace.

THE JĪVAHOOD OF THE BRAHMAN

That which remains all-alone as the Paramātmān, transcending all states of existence, in the form of knowledge and unattached, throbs of itself apparently,

as if it were Air in etherial space and therein arises self-consciousness (on account of which it attains the state of being the all-witness). Thus it assumes the five-fold character of the Tripād Bhūti (three-quartered existence), which later manifests itself as the Nitya Bhūti (eternal existence) which, on attaining full individuality, becomes the Līlā Bhūti (sportive existence) which, on coming to display diverse misconceptions in relation to the microcosmic existence, becomes the Moha Bhūti (deluded existence) which again assuming diverse material forms, becomes the Jaḍa Bhūti (inert existence). Know then the Paramātman as the mass of primordial matter bound by the seven Dhātus (humours, integument, blood, flesh, fat, bone marrow and semen) and displaying the three qualities (of rhythm, mobility and inertia), assuming the character of the Jīva. It is for this reason that the name of Jīva is attributed to the exquisitely pure Paramātman. (7-9)

SIVATVA OF THE JĪVA DEVOID OF THE DEFECTS OF LUST AND THE LIKE

Lust, anger, fear, delusion, avarice, passion, birth, death, niggardliness, sorrow, sloth, hunger, thirst, greed, shyness, trepidation, misery, depression and joy, these are the defects. That Jīva devoid of these defects is said to be Siva, (as these defects are the inherent cause of the Tripād Bhūti being turned into the Moha Bhūti and the Jīva, when absolved from the Moha

Bhūti resumes the state of the Tripād Bhūti, which is of Siva). (10, 11)

ABSOLUTION FROM DEFECTS THROUGH JĪĀNA AND YOGA

Hence I relate unto thee the expedient to be employed for the purpose of absolution from defects. Some say that it is JĪĀna or knowledge that serves this purpose. But mere knowledge by itself does not conduce to success. How can knowledge devoid of Yoga bestow liberation, O Sir, in relation to this (Jīva)? Nor can Yoga devoid of knowledge be deemed fit to lead to liberation. [For, say the scriptural texts: "See even in this the existence alone of the Brahman. Every other thing is non-existent." "There is nothing whatever beyond the Brahman," "The Brahman alone exists. Non-existence is nought." There is no dispute relating to the fact that simultaneously with the attainment of the knowledge of the absolute Brahman resulting from the denial of the existence of the phenomenal world apart from the Paramātmān, there is attained the state of aloneness devoid of the body. This may be described as the existence of the three-footed Brahman alone as the residuum, as the conception of the Jīva and others is, as the result of the ignorance of the Paramātmān, limited in its nature and inures only till the dawning of Gnosis, which in most cases, is not attained till the last incarnation in this world. Without such Gnosis there

persists only relative knowledge conditioned by attributes. Further, such relative knowledge, conditioned by attributes and depending on the control exercised over mental functioning is, without recourse to the prescribed method of practice, incapable of producing the desired result of the attainment of the Brahman. Similarly as Yoga of the variety which merely lands the practitioner at the various stages which apparently lead to the acquisition of special psychic powers, if incapable of producing the chief fruit of Yoga, *vis.*, Kaivalya, it is neither knowledge nor Yoga of the kind referred to above, and hence severally incapable of bestowing the ultimate fruit of Kaivalya]. Therefore the seeker should resort to a happy blending of Jñāna or Gnosis and Yoga and practice them firmly. (12-14)

THE REAL FORM OF JÑĀNA OR GNOSIS AND ITS FRUITS

By the seeker after liberation should at first be known the real form of Gnosis, which alone is the sole means to attain knowledge of the Brahman. By him should also be investigated of what nature ignorance is. The man of Gnosis by whom is known the real form of the Brahman, which is Kaivalya or aloneness and which is the exquisite state, becomes one who has discharged his duties, when he is released from all defects. How can the Jīva get liberation through knowledge of the spurious kind, when it is surrounded by all defects such

as lust, anger, fear and the like? Even as the real form of the Ātman is all-comprehensive, so also Gnosis, which has the Ātman as its objective, is full. Lust, anger and other defects have no existence separate from Svartūpa or one's real form. The man of Gnosis being thus blessed, where is the prescribed rule of conduct for him and how can the question of prohibition arise in his case? He who knows to discriminate aright, being rid of the delusion arising from worldly existence, becomes ever liberated. By such discrimination, the knower of the Brahman attains that real existence, O Lotus-born, which is Paripūṛṇa or completely full in form, and becomes the Brahman which is divisible and at the same time indivisible, on account of this Pūrṇatva or fullness. (14-19)

THERE IS LITTLE DIFFERENCE BETWEEN THE
MAN OF SPURIOUS KNOWLEDGE AND
THE IGNORANT MAN

Due to the influence of the Kali age, the indivisible, the flawless (Brahman) which is openly manifest as the all, which resembles Gagana or Ākāśa in its all-pervasive character, by virtue of assuming the form of pulsatile throbbing, has attained the swirling character of worldly existence. He, who has somehow or other, without the requisite training attained this form which is devoid of origin, existence and dissolution as well as flashing and also Gnosis, has in a way discharged

his duties. How then does he, O mighty armed, immerse himself in the ocean of delusion, giving up his lore again and again? Even as the mainstay of those attached to worldly existence is in the delusions caused by worldly pleasure and pain, even so when the man of Gnosis takes his stand in such delusions, being encompassed by the impressions left by worldly desires, then there is no difference between the two, the common feature being worldly-mindedness. Should Gnosis be known to be of this description, then of what description would be ignorance? (20-24)

TO THE MAN OF JĪĀNA OF THE SPURIOUS VARIETY
THERE IS NO ACCOMPLISHMENT OF LIBERATION
WITHOUT THE AID OF YOGA

The man who has somehow or other, by his own efforts, achieved JĪĀna but is devoid of detachment, or the man who has knowledge derived from books of Dharma (right conduct), but has not by his own efforts conquered his senses, does not attain liberation without the aid of Yoga (for purifying the impurities of his mental functions) while yet in his embodied state, O Brahman, corporeal beings are known to be of two kinds: the Apakva or unripe ones and the Paripakva or ripe ones (the real men of Gnosis ripened by Yoga). The unripe ones are those that are without the mellowing influence of Yoga. The ripe corporeal beings are those that are mellowed by

Yoga. The entire body of the ripe one, purified by the fire of Yoga, becomes sentient and devoid of sorrow, while the body, which is non-sentient and unripe, should be known as of earth and becomes the bestower of misery. Says the Śruti, " Even as the pot is made of earth alone, even so the human body is made of " Cit " (sentience). (24-27)

ENDLESSNESS OF MISERY OF MEN OF JĪĀNA OF THE SPURIOUS VARIETY

Such a one, even when engaged in meditation is disturbed by the organs of his senses being incapable of controlling them, he not having realized that apart from the Brahman they exist not. Even after controlling them with all his might, he finds himself subjected to other impediments. His body is afflicted with cold and heat, ease and torment, and such like pairs of opposites, as well as various types of mental anguish ; also from other sources, such as various kinds of creatures, weapons, fire, water, and winds. As a result thereof his mind is powerfully agitated. When, in this manner there is danger to Prāṇa, the respiratory Air gets ruffled, Thence the minds of men (other than men of Gnosis of the genuine variety) subjected to hundreds of torments, would be agitated. Whatever the Jīva would conceive in its mind at the time of the cessation of bodily existence, that alone would it become. This alone is the cause of coming into corporeal being. Men do not know which incarnation is in store for

them after death. Hence Jñāna (of the spurious variety) and detachment (arising therefrom) contribute merely to the weariness of the Jīva. The man of such Jñāna is disturbed out of his meditation, the moment that an ant begins to crawl on his body. Could such a one become verily an enjoyer of happiness, should he be stung by a scorpion or even terminate his bodily existence? How could that be? Hence those are fools who with an array of false arguments around them do not really know the Brahman, as they hug hard the delusion that, apart from the Brahman, there is their own body, meditation, obstacles to be avoided and so on. (27-34)

THE DEVELOPMENT OF AHAṆBRĀVA OR EGOISM IS BY ITSELF AT THE ROOT OF ALL RUIN

When one's egoism is lost, even his body is verily lost. Is there further need to say that his diseases are likewise lost? To whom would affliction be caused by water, fire, wound inflicted by weapon and the like? According as egoism in one waxes or wanes, on account of such false attachment to the body leading to the conception, "I am the body" his mental attitude, "I am the Brahman," and other real conceptions perish, and diseases and other torments set on him. There is no effect produced wheresoever without a cause. So also, how can there be affliction in the body without individuality? (34-37)

**TO A YOGA-SIDDHA THERE ENSUES THE
POWER OF ISVARA AS WELL AS JIVANMUKTI OR
LIBERATION WHILE YET LIVING**

By the body have been vanquished all ignorant people and by the Yogins (who look upon themselves as the Brahman) has been vanquished the body. Hence how can fruits such as pleasure and pain and the like affect them (the Yogins)? By whom are conquered with the sword of knowledge the Indriyas or senses, the mind, the intellect and the emotions such as lust, anger and the like, by him alone is conquered all. Such a one is not tormented by any whatever. The five great elements and the tatvas are one after another overpowered by him. The body made up of the seven humours is slowly consumed by the fire of Yoga. The Yogin's body endowed with prodigious strength cannot be seen even by the gods, being released from all changes and bonds, possessed of powers various and transcendent (thus partaking of the character of *Īvara*). Even as Ether is, so becomes the Yogin's body, nay even clearer than Ether, manifesting itself in a form subtler than the subtle, gross but yet not gross and non-sentient but yet sentient. The king of Yogins, verily capable of assuming any form of his choice, dependent on none but his own self and devoid of dotage and death, plays where-soever he likes in a sportive mood, in the three worlds. Possessed of incomprehensible power, the Yogin assumes various forms and withdraws from them again

at pleasure, he having attained mastery over his senses. In virtue of the strength of his Yoga, this Yogin does not die (a Yogin having no mortal coil to shuffle, for says the Śruti " A sage is not born nor does he die.") He is veritably dead because of his perfect Jñāna (which brings on the conviction that apart from the Brahman there is no body and the like). Whence can there be death to one already dead? Wherein all others have (their) death, there this (Yogin) is fully alive. Wherein fools are fully alive, there this (Yogin) is veritably dead. There remains nothing yet to be done by him. He is in no way affected by his previous Karma ; he, having become a Jīvanmukta, is always pure as crystal, being devoid of all faults. (38-47)

IMPOSTURE BY MEN OF JñĀNA OF THE SPURIOUS VARIETY

There are other so-called men of Jñāna who, being full of passion, are always conquered by their body. Those masses of flesh with their bodies perversely directed, how can they stand comparison with Yogins who have no more incarnation to their credit. The fruit of their religious merit and sin is reached by these so-called men of Jñāna after their demise. This so-called man of Jñāna is of such nature and will be born again after undergoing the respective fruits of his meritorious and sinful actions. [The man of Jñāna of the genuine variety, on the other hand, does not incarnate again,

as, in his case, the fruit of the preponderance or subsidence of the meritorious or sinful nature of his actions does not hold good, for, as the scriptural texts say "The knower of the Brahman becomes the Brahman alone," "He who knows the seedless (Brahman) thus becomes himself seedless," "He who knows Him (the ParamĀtman) thus, becomes immortal herein; there is no other path leading to final emancipation"; such a one attains Videha-kaivalya, simultaneously with his Jñāna.] (48, 49)

THE EMANCIPATION OF SUCH MEN ATTAINABLE ONLY THROUGH ASSOCIATION WITH SIDDHAS (JIVANMUKTAS)

Such a so-called man of Jñāna attains association with a Siddha (Jivanmukta) later on, only through religious merit earned. Hence he becomes a Yogin, only through the grace of the Siddha and not otherwise. Thereafter perishes the cycle of births and deaths and not otherwise—this is the utterance of Siva. (50, 51)

THE MUTUAL RELATIONSHIP OF JĀNA AND YOGA AS EFFECT AND CAUSE

The so-called Jñāna deprived of Yoga, O Brahman, does not lead to liberation, nor shall Yoga accomplish its purpose without the aid of such Jñāna. (51, 52)

YOGA ALONE, THE HIGHWAY TO LIBERATION

Yoga is attained by the so-called Jñāna only in the course several other incarnations, while Jñāna of the genuine type is attained in the course of a single incarnation only, through Yoga. Hence there is no other royal road bestowing Liberation (through Jñāna of the right type) beside Yoga, as it generates pure Jñāna after shearing off the spurious character of so-called Jñāna. After long investigation through Jñāna (be it of the so-called variety, in the absence of Yoga) one assumes the mental attitude, "I am liberated." Is it possible that such a one could get released that very moment, merely by a random mental attitude? Only later on, it may be after the lapse of hundreds of other incarnations, through Yoga alone is he liberated. From Yoga there will not be such births and deaths again and again as in the case of men of so-called Jñāna. By the conjunction of the Prāṇa and the Apāna (vital airs), there is attained the union of the Moon and the Sun. The Yogin should exhilarate his body made up of the seven humours with the fire of Yoga. All diseases of his perish. What need be said of cuts and gashes and the like? Such a one will assume the state of one with a body of the form of transcendent Ether. Of what use is dilating further on this? Verily there is no death unto him. Resembling burnt camphor, himself will appear in the world, as if possessed of a corporeal frame.

KNOWLEDGE OF THE ĀTMAN DAWNS ONLY IN A MIND PURIFIED BY YOGA

The Citta or mind in all Jīvas stands bound up with the Prāṇa vital air. Even as a bird tied by means of a cord, even so is this mind. The mind is not capable of being restrained by investigations of various kinds. Hence, the only expedient to be employed for its conquest is the Prāṇa alone and nothing else. Barring the established expedient of Yoga, *vis.*, breath-control, O Brahman, the Prāṇa (vital air) is not amenable to control either by arguments, prattlings, the Śāstra groups, stratagems, mystic formulas or medicaments. He who, with a little knowledge, has recourse to the path of Yoga, without knowing the established expedient of breath-control, will suddenly find himself beset with difficulties. He, who, without controlling breath, desires foolishly to attain the Yoga of Yogins, verily attempts to cross the ocean, embarked on a pot unmatured or unbaked in a kiln. He whose vital air vanishes internally, when the practitioner is yet alive, his corporeal frame does not drop and his mind is tormented with afflictions. (59-64)

THE PRACTICE OF YOGA IS THE FIRST DUTY

Should his mind, however, be pure, knowledge of his own Ātman manifests itself therein. Hence, O Brahman, Jñāna results from Yoga in a single incarnation. Therefore should the practitioner always practice

that Yoga alone at first. By seekers after liberation, conquest of the Prāṇa (vital air) should be made for the sake of liberation. There is no religious merit higher than Yoga, no prosperity greater than Yoga, no subtlety transcending Yoga, in fact there is nothing beyond Yoga. What the union of the Prāṇa and Apāna (vital airs) is, similarly of the Rajas or red and Retas or white vital fluids, the conjunction of the Sun and the Moon, and of the Jivātman and the Paramātman, in this manner, the conjunction (between the two constituting a pair) of the several pairs, is known as Yoga. (65-69)

THE IMPARTING OF YOGASĪKHĀ

Then I shall presently describe the Yogasīkhā which is by far superior to all forms of Jñāna. When the Mantra is contemplated upon, then there is generated bodily tremor. Assuming the Padma posture or any other posture deemed suitable by the practitioner, fixing the eyes on the tip of the nose, keeping under control the hands and feet, withdrawing the mind from everywhere, one should contemplate upon the Omkāra instead. The wise man, having made Parameśvara take his seat in his heart, should ever be engaged in meditation. He should not look upon his body constituted in this manner, having the single pillar (the spinal column supporting the entire edifice of the body), provided with the nine orifices (the three pairs of eyes, ears and nostrils, the mouth, the urinary passage and

the rectum) and with the three props (of Prārabdha, Āgāmin and Ārjita Karmas, the body persisting as long as these are not spent up) and presided over by the five deities (Brahmā, Viṣṇu, Rudra, Iṣvara and Sadāśiva), as the Ātman or Ātmic in any manner whatsoever. He should then conceive in his heart, to the accompaniment of favourable control of breath the form of the solar disc surrounded by rays and flames and kindle the fire in the middle of it, as he would the wick of a lamp. (Therein Parameśvara should be conceived as of the form of the flame of the lamp). Of what dimension is the flame of the lamp (of the Mūlādhāra-cakra, viz., as fine as the awn of a grain of wild paddy), of that dimension Parameśvara in the form of the flame of a lamp should be conceived. (69-74)

**BY THE PRACTICE OF YOGA THERE IS THE DIRECT
REALISATION OF PARAMAPADA, THE
HIGHEST STATE**

By the grace of Paramaśiva Yogins (who are Samnyāsins), by the strength of their practice of Yoga, pierce through the disc of the Sun (to reach the highest state); (for, says the Sruti, "Those pure souls cross the doorway of the Sun to reach the Parabrahman.") Others, who are mere Yogins have recourse to the second method of breaking through the door of the Suṣumpā Nāḍī, which is bright all round and specially meant for the purpose, by rousing the Kuṇḍalini and

drinking the nectar produced by the Sun, Moon and Fire contained in the Sahasrāra-cakra of the cranial cavity, thereafter see that highest state (of the Paramātman with the mental attitude, "He am I," and through Jñāna acquired therefrom, either become the qualified or the non-differentiated Brahman. (75-76)

ATTAINMENT OF PUṆYALOKA BY ONE WHO CANNOT CONFORM TO THE PRESCRIBED FORM OF MEDITATION TO THE FULL EXTENT

Then, should a person in the act of meditation, out of laziness and erroneously, contemplate on that (Brahman as different from his own self) and thus meditate three times (every day), that person attains the meritorious state (such as of Brahman, Indra and the like). This merit having been found out, is briefly described by me. (76, 77)

THE RECOGNITION OF HIS OWN ĀTMAN BY THE ACCOMPLISHED YOGIN

Then shall the accomplished Yogin recognize Paramēvara manifest in all its glory as his own Ātman. As for the sinner, when his (accumulated) sin is atoned through thousands of other incarnations (by the grace of Īvara, propitiated through the offering of the fruits of daily observances and the like), then shall he see, through (the strength of) his Yoga the great uprooting of attachment to the ways of the world. (78, 79)

**SITTING AT THE FEET OF A GURU WHO HAS
CONQUERED HIS PRĀṆA, FOR THE PRACTICE
OF YOGA**

Now shall I explain the true nature of the practice of Yoga. The seeker should always serve that Guru by whom has been successfully accomplished the conquest of Prāṇa. The wise practitioner should achieve the conquest of the Prāṇa (vital air), out of his Guru's gracious oral instructions. (79, 80)

**ROUSING INTO ACTIVITY OF THE SARASVATĪ
NĀḌĪ**

Measuring twelve digit-lengths in point of length and four digit-lengths wide, soft and white: the description of the piece of cloth wherewith to tie round the Sarasvatī Nāḍī is said to be as already stated. [Having tied round the top of the Nāḍī with a piece of cloth of the above description, waking up betimes in the Brāhmamuhūrta, the Yogin should, without any fear, rouse the Nāḍī into activity for the space of a Mubūrta.] (81)

**PIERCING THROUGH THE THREE GRANTHIS (KNOTS)
BY ROUSING THE KUṢḌALĪ**

After rousing the Sarasvatī Nāḍī, controlling the breath firmly in such a way as to conduce to the rousing of the power of the Kuṣḍalī, the Yogin should strengthen the Kuṣḍalī, which is of the form of eight

coils, make constriction of the anus and thus rouse the Kuṇḍali. Even though he should be in the jaws of death, where is the fear of death for him? This is indeed a profound secret communicated unto thee by me. Assuming the Vajrāsana posture every day, the Yogin should practise the upward constriction. The fire, rendered ablaze by the vital air (rising by such constriction), will continuously heat the Kuṇḍali. That power capable of deluding the three worlds, being heated alive by the fire, will enter the Candradanḍa (shaft of the Moon) in the interior of the orifice of the Saṣumpā Nādi. That power, along with the introspecting mind, the Prāṇa vital air and the fire, pierces through the knot of Brahman (which forms as it were the door leading from the Mūlādhāra); then piercing through the knot of Viṣṇu (forming the door of the Anāhata) it stands in the knot of Rudra (the door of the Ājñā). Then after firmly filling the vital air, by means of Kumbhakas over and over again, the Yogin should pierce through the knot of Rudra. (82-87)

RULE RELATING TO THE PRACTICE OF THE FOUR KINDS OF KUMBHAKAS

One should practise the Kumbhakas known as Sūryabhedā, Ujjāyī, Sītālā and Bhastī. These together constitute the four-fold Kumbhaka. Together with the three Bandhas, that causes the attainment of the Kevalā (Kumbhaka). (86-89)

DESCRIPTION OF THE SŪRYA BHEDA KUMBHAKA

I shall presently give a good and concise description of this. All alone, should a secluded spot be reached by the practitioner temperate in food and of a resolute frame of mind and the form of the Prāṇa and the like and the imperishable truth of the highest import should be meditated upon. This is verily the peerless medicine which would effectively cure the disease of worldly-mindedness. By the practising Yogi should be drawn in the vital air through the Solar Nāḍī. After performing Kumbhaka as prescribed in the rule, he should expel it through the lunar Nāḍī. This, which kills many a disease of the belly and extirpates the malignant influence due to intestinal worms, should often and often be performed and is known as Sūryabheda (breaking through the Solar Nāḍī). (89-92)

DESCRIPTION OF UJJĀYI KUMBHAKA

Drawing in the air through the two Nāḍīs the intelligent practitioner should direct it along the two sides of the Kuṇḍali, hold it in the belly and thereafter expel it through the Iḍā. This kills the malignant influence of phlegm and the like in the throat, raises the temperature of the body, removes the rheum out of the Nāḍīs, and rectifies the defects inherent in the humours (of the body). This Kumbhaka known as Ujjāyī should be performed (by the practitioner) while moving and standing. (93-95)

DESCRIPTION OF THE SĪTALI KUMBHAKA

Drawing in air through the mouth, he should expel it through the nostrils. This is performing the Sītali Kumbhaka and destroys bile, hunger and thirst. (95, 96)

DESCRIPTION OF THE BHASTRIKĀ KUMBHAKA

The practitioner should intelligently expel with speed the air in the body, out of the two breasts and fill it in likewise, till he is overcome with fatigue, as with a blacksmith's pair of bellows. When fatigue comes on in the body, then should he fill in through the solar Nāḍī and after constricting the throat, should expel it again through the lunar Nāḍī. This Kumbhaka removes abnormalities of Vāyu, bile and phlegm, raises the temperature of the body, rouses the Kuṇḍali, removes defects in the mouth, bestows auspiciousness, is wholesome, removes impediments, such as phlegm remaining in the interior of the opening of the Brahma nāḍī and is capable of bursting through the three granthīs or knots as the result of effectively practising the Bandhas. This Kumbhaka is known as the Bhastrā and should be specially practised. (96-100)

RULE RELATING TO THE THREE BANDHAS

I shall now relate, in the prescribed order, the three Bandhas, by performing which, this practitioner

will attain the conquest of vital air. When Kumbhaka of the four varieties has been successfully accomplished, this three-fold Bandha should be performed. That is to be related by me presently. The first is Mūlabandha ; the second is what is known as Uḍḍiyāna ; the third is Jālandhara. Their description I relate hereunder. (101-103)

THE MŪLABANDHA

Pressing the anus with the heel, the practitioner should forcibly draw up the vital air in such a way that the air would move upwards stage by stage. The Prāṇa and Apāna (vital airs), as also the Nāda and the Bindu, becoming one by means of the Mūlabandha, bestow the successful accomplishment of Yoga. Herein there is no doubt. (104, 105)

THE UḌḌIYĀNABANDHA

The Uḍḍiyāna-bandha should be performed at the close of the Kumbhaka and before the Recaka (expulsion of vital air). For the reason that by such Bandha the Prāṇa (vital air) would do Uḍḍiyāna or spring upwards in the Suṣūmṇā, this is said to be what is called Uḍḍiyāna by Yogins. Uḍḍiyāna is always communicated by the Guru in the natural course. The practitioner should practise it without sloth, whereupon even an old man would turn young. He should, with effort, make constriction above and below the navel. Should he

practise it for six months, he will verily conquer death; there is no doubt about it. (106-109)

THE JĀLANDHARABANDHA

The Bandha known as Jālandhara should be performed at the close of the Pūraka (in-filling the vital air). This is of the form of constricting the throat with a view to obstruct the passage of vital air. After constricting the throat, he should establish the vital air firmly in the bosom. This is known as the Jālandhara-bandha, which causes the full flow of nectar. Should the constriction of the throat be made with the immediate contraction of the nether part, by performing Paścimatāna in the middle, the Prāṇa (vital air) will reach the Brahma-nāḍī. (109-112)

ATTAINMENT OF THE NIRVIKALPA STATE BY BREAKING THROUGH THE THREE KNOTS BY MEANS OF THE KUṢḌALI POWER

Remaining in the Vajrāsana posture, the Yogin, after causing movement of the Kuṣḍali, should thereafter perform the Bhastrī Kumbhaka and quickly rouse the Kuṣḍali. Even as the joints of a bamboo are pierced through by means of a red-hot iron rod, even so there will be the bursting through the knots of the vertebral column by means of the vital air along with the Kuṣḍali. Should an ant crawl over the body there is an itching sensation produced there. By constant practice with

the vital air along with the Kuṇḍali will be generated a similar sensation in the Suṣuṃṣā. Thereafter, piercing through the Rudra-granthi, the Kuṇḍali then attains the character of Śiva (the Tūrtiya in the Brahma-randhra). Their conjunction (i.e., of the Kuṇḍali and Śiva) takes place after making the Moon and the Sun attain their equipoised state. The three Guṇas (Satva, Rajas and Tamas) will be transcended on account of the three knots having been pierced through. From the conjunction of Śiva (the Tūrtiya) and the Śakti (the Kuṇḍali) there is generated the transcendent state (natural Nirvikalpaka state). (112-117)

THE SUṢUMNĀ FORMING THE PATH TO LIBERATION AND THE FINAL RESORT OF ALL TIME

Even as an elephant will always drink water with its trunk, so also the Suṣuṃṣā-nāḍī will grasp the vital air through the Vajradanḍa of the vertebral column. There are twenty-one bright nodules attached to the vertebral column, all located along the Suṣuṃṣā, resembling a number of gems strung together of and the size of grains of linseed and dispelling the darkness of the Suṣuṃṣā-path from the Mūlādhāra to the Brahma-randhra, constituting as it were the joints of the Suṣuṃṣā bamboo, and within the actual range of experience of Yogins. The Suṣuṃṣā, which is of the form of the universe, (depending as it does on the Brahman, the prop of the entire universe) stands established in the path of Liberation. Even as Kāla or all duration of time is

determined with reference to the position of the Sun and the Moon, (which bear on the Suṣumpṣā and all divisions of time from the minutest twinkling of the eye to the longest Kalpas (Aeons) find their repose therein). In the practitioner, the vital air once in-filled through the Suṣumpṣā and held through Kumbhaka there, does not at all go out. Should it go out by some mistake, in the same manner should it be restored to its original position in the Suṣumpṣā, again and again, till it is confirmed in its position. This is the characteristic quality of the paścima dvāra or the backdoor of the Suṣumpṣā. That vital air in filled through that door and slightly held in Kumbhaka will enter through the paścima path all the parts of the body. When it is expelled (through the Suṣumpṣā owing to the influence of time and destiny) it causes wasting; when it is in-filled again it nourishes the body. (117-122)

THE ACQUISITION OF THE KNOWLEDGE OF THE BRAHMAN THROUGH SUṢUMṢĀ YOGA

He, (whose knowledge of the Ātman has as its basis the refutation of erroneously attributing the quality of the Ātman to the mind and the sum-total of the results of its functioning), who, by means of his Suṣumpṣā-yoga, makes his mind along with the body dissolve in the very Brahman wherefrom it had its origin, he alone, devoid of the slightest touch of individuality and feeling blissful, is liberated from the delusion of conceiving himself to be other than the Ātman. Those fools, who do not know the real basis

of the knowledge of the Ātman (in the aforesaid manner), fall into the embodied state. Should the clearly manifest chitta or mind get dissolved, in that cessation even of the flow of vital air becomes established. If not, for him there is no Śāstra, no distinct knowledge of the Ātman, nor Guru, nor liberation (as, with his deluded vision, he becomes incapable of being liberated, in the absence of the dawning of the real knowledge of the Ātman, either from a clear comprehension of the Veda or through the grace of the Guru). Even as a jackal forcibly sucks up blood of its own accord, even so the Brahmanāḍī (the Suṣuṃṣā) does the Dhātus by constant practice; (thence arises the knowledge of the Brahman and simultaneously with it liberation from the delusion caused by things other than the Brahman). From constant practice of the Suṣuṃṣā Yoga is achieved the aforesaid end. Through practice of such Yoga and out of the daily assumption of posture and practice of Bandha, the citta attains dissolution and the Bindu does not flow downwards. (123-126)

**THE SUCCESSFUL ATTAINMENT IN DUE COURSE
OF THE FORM OF THE BRAHMAN BY THE
PRACTICE OF YOGA**

After giving up the Recaka and the Pūraka (expelling and in-filling of the vital air), one should take his firm stand by holding the breath. Various kinds of sounds are produced. The lunar region would stream

out nectar, on swallowing which there would arise the awakening, "There is nothing apart from the Brahman", as a result of which, thenceforward will perish all such things as hunger and thirst. Then will the Yogin have his main stay in the form of the Brahman alone, which is Existence, Consciousness and Bliss. This description of the practice of Yoga has been verily related unto you out of affection. (127-129)

MAHĀYOGA OF THE CHARACTER OF THE FOURFOLD YOGA OF MANTRA AND THE LIKE

Mantra-, Laya-, Haṭha- and Rājā- yoga at the end, are the steps in order. This Mahāyoga is only one, but is called by four different names. (129, 130)

MANTRA-YOGA

Going out with *Hakṛa* or the sound of "Ha" and entering again with the *Sakṛa* the sound of "Sa", this Mantra, *vis.*, "Harṣa Harṣa" is uttered by all the *Jivas* involuntarily. In the case of Yogins, on account of the precept of the *Guru* and during *Sugamṣā* (-yoga), the *Japa* will become reversed. That which becomes thus: *vis.*, "So' ham, So' ham", is known as the Mantra-yoga. (130-132)

HAṬHA-YOGA

Out of the conjunction of faith and Mantra, there takes place in the *Pāścima* path the union of the Moon and the Sun. By "Ha" is meant the Sun and by

"Sa", the Moon. The union of the Sun and the Moon is known as Haṭha. (132, 133)

LAYA-YOGA

By Haṭha (-yoga) is removed the dullness resulting from all ailments (irregularities). The conscious principle in the corporeal body and the transcendent Ātman, when there is union between the two, when their union is brought about, O Brahman, the mind gets dissolved and the vital air attains firmness, when Laya-yoga takes its rise. From dissolution is attained comfort, the Bliss of one's own Ātman, the exquisite state. (134-136)

RĀJA-YOGA

There abides in the great spot in the middle of the genitals of all creatures, Rajas (female vital fluid) resembling the Japā and Bandhūka flowers in colour, well protected and representing the Devī (feminine) principle. By the conjunction of the Rajas with the Retas (male vital fluid *i.e.*, of Śakti with Śiva) there is what is known as Rāja-yoga. From Rāja-yoga the Yogin shines out after attaining the psychic powers of Apimā or attenuation and the like. (136-138)

THE COMMON FEATURE OF THE VARIOUS KINDS OF YOGA AND THE ATTAINMENT OF LIBERATION BY MEANS OF YOGA

The mingling together of Prāṇa and Apāna should be known as the common feature of the four-fold

Yoga. This is what is related in brief, O Brahman, the word of Śiva is not otherwise. Whatever is attainable will be attained only by gradual practice and not otherwise. By practising Yoga even with a single body little by little, liberation is attained at long last. The method of the monkey is that alone. (138-140)

THE MANNER IN WHICH SUCCESS IS ACHIEVED IN A
SUBSEQUENT INCARNATION BY THE PRACTITIONER
WHO DIES BEFORE SUCCESSFUL ACCOMPLISHMENT
OF YOGA

Should the body of the practitioner perish out of negligence, even before the attainment of the fruit of Yoga, endowed with the impressions left by his experiences during the previous birth, he will attain another body. Then due to the influence of religious merit (accumulated during previous births) and by contact with his Guru, he will achieve success. The fruit will be quickly produced by having recourse to the Paścima Dvāra or the posterior door-way (the Suṣūptā path) and from the practice made during the previous birth the practitioner will reap the fruit at once. (141-143)

ONLY BY YOGIC PRACTICE THERE IS LIBERATION

This much should verily be known, what is known as the Kākamata (the doctrine that Maheśvara has complete control over Māyā). There is no other practice

that may be known as Abhyāsa-yoga (practice preliminary to Yoga) beyond the Kākamata. Only through that, liberation is attained (even by the ignorant man and the man of spurious knowledge, as there is scope for the attainment of the knowledge of the non-differentiated Brahman through eradicating the impurities of their minds by having recourse to it) and not otherwise. This is the word of Śiva. (143, 144)

**BENEFITS ACCRUING TO THE YOGIN, SUCH AS
OVERLORDSHIP OVER ALL, JIVANMUKTI OR LIBERA-
TION WHILE YET LIVING AND THE LIKE**

There is no final resort to be had by the Yogin beside the Paścima or posterior Suṣūptā path to liberation, reputed as attainable unartificially, the method of Haṭha-yoga, along with the dissolution of the Jivātman and the like, (as borne out by the Vedic texts, " Having gone aloft by means of that (Suṣūptā) the Yogin reaches the state of immortality " " The Suṣūptā rests on the transcendent Brahman flawless and of the form of the Brahman " and others). Diseases perish even at the commencement of the practice, the dullness born of the body perishes next, then becoming equipoised (by conjunction with Prāṇa, Agni, Sūrya, Śakti and Śiva) the Moon showers nectar incessantly. Thereafter the fire in the Muḷdhāra, along with the vital air, grasps the Dhātus of the body (contributing to the increase of vital energy and virility). Various kinds of Nāda or sounds arise

and the body attains the soft bloom of youth. This person having overcome frigidity due to showers and the like, (for the Śruti says, " Having become the atmosphere he becomes a cloud "), will, with his radiance) traverse the etherial regions (assuming the form of the Sun). This person will become the knower of all things, capable of assuming any form at his choice, and attaining the fleetness of wind, will roam at pleasure through the three worlds. Should he desire, various psychic powers will be generated in him. When camphor is being consumed by fire where will the hardness be in it? Even so, when individuality is destroyed by the fire of Yoga where will be scope for inflexibility in the body? (The body will become either soft or ethereal in consequence). The king of Yogins will be able to do anything, relying entirely upon himself, and assuming endless forms. The great Yogin becomes a Jivanmukta, there is no doubt about it. (145-151)

RULE RELATING TO THE SAFE-GUARDING OF ARTIFICIAL AND NON-ARTIFICIAL PSYCHIC POWERS

Psychic powers are of two kinds in this world; artificial and non-artificial. Those psychic powers that prevail by having recourse to means, such as the various ways of employing mercury and medicinal herbs, the practice of mystic spells and the like, they are known as artificial. Such powers, as arise out of the employment of the above means, are transient

and endowed with little efficacy. Those powers which, without the employment of such means, are generated of their own accord, in those that are solely intent on the Yoga relating to their own Ātman, out of their own resources, are verily acceptable to Īsvara. Those psychic powers which arise in this manner are known as devoid of artifice. Powers that are attained of their own accord, which are lasting for ever, highly efficacious, in accord with one's desire, and resulting from one's own Yoga, are produced after a long time, in those that are devoid of impressions of previous births. Those powers should be safeguarded by him who takes his stand in the imperishable state of the ParamĀtman, through his Mahāyoga. The array of psychic powers should be kept as profound secrets always when there is no need for their use. This is character procedure to be adopted by one who has accomplished his Yoga successfully. (151-156)

THE INDEX OF A YOGA-SIDDHA AND A JIVANMUKTA

Even as various places of pilgrimage are seen on the way by travellers bound for Kāśī and Siddhis attainable by various paths are brought about of their own accord, so also, in the path of Yoga, devoid of any considerations of gain or no gain, is met with the assemblage of Siddhis. Even as gold is determined by the assaying goldsmiths, one should determine an accomplished Yogin by the psychic powers acquired by him and also a Jivanmukta likewise by his knowledge

of the Brahman. Surely the quality which is not of this world (*i.e.*, extraordinary) will sometimes be seen in him. One should look upon a person devoid of psychic powers as bound to this world. (157-160)

ATTAINMENT OF VIDEHA-MUKTI BY THE JĪRĀNIN EVEN WHEN HIS BODY REMAINS

This Yogin with the knowledge of the Brahman, whose corporeal frame is devoid of dotage and death, is alone a Jivanmukta. Beasts, birds, worms and the like verily meet with their death. By their letting fall their coil, O Padmaja, is liberation attained by them? The vital air of the Yogin does not come out. Whence then the fall of his body? The liberation which is attainable by the fall of the body, is not that liberation obstructed? When the body of the Yogin has attained the state of the Brahman, when it has reached the not dissimilar state, even as a piece of salt dissolved in water, he is then said to be a liberated one. No doubt the limbs of the body and the organs of sense are inconsistent with the attainment of liberation. Verily the Brahman has attained the state of the body, even as water has attained that of a bubble. (161-165)

DESCRIPTION OF THE MICROCOSM AS A SIVĀLAYA

The body is a city with ten gates, provided with the highways of the ten Nāḍīs, perfused by the ten kinds of vital air, surrounded on all sides by the ten

organs of perception and motor action, provided with the six inner chambers of the centres of energy (Cakras) and a great forest fit for the practice of the six kinds of Yoga, *vis.*, Mantra, Laya, Haṭha, Rāja, Bhāvanā and Sāhaja, with their characteristic methods of practice, provided with four Piṭhas scattered about it, lighted by the four Vedas, wherein the Mahāliṅga of the inmost consciousness manifests itself through the various functions of the Bindu and the Nāda (*i.e.*, the Manas and the Buddhi). The body is said to be a temple of Śiva bestowing special powers on all mortals. (165-168)

DESCRIPTION IN DETAIL OF THE SIX CENTRES MŪLĀDHĀRA AND OTHERS AND THE FOUR PIṬHAS

The Mūlādhāra, which is triangular in shape, is situated in the interspace between the anus and the genitals. That is said to be the seat of Śiva in the form of the Jīva, wherein is established the exquisite power known as the Kuṇḍalinī; wherefrom the vital air has its origin; whence arises the fire; whence the Bindu takes its origin; whence is generated the Nāda; whence is produced the Hamsa; whence is produced the Manas or introspecting mind. This is verily the Piṭha known as Kāmarūpa, which bestows the fruits of desire. At the root of the genitals and with six corners is situated the Cakra known as Svādhiṣṭhāna. In the region of the navel is situated the ten-petalled Maṇipūra Cakra. In the heart-region is the great Cakra Anāhata with twelve petals. This is the Piṭha

known as Pūrpagiri, O Brahman. In the well of the throat is situated what is known as Visuddhi, the sixteen-petalled plexus, wherein is established the Piṭha known as Jālapdhara, O Lord of the Gods. The superior plexus known as Ājñā is situated with two petals in the middle of the eyebrows. Over this is established the great Piṭha known as Uḍḍiyāna. The earth, to begin with, is four-spoked and Brahman is its presiding deity. Water is of the aspect of the half-moon and Viṣṇu is its presiding deity. Fire is the triangular Maṇḍala and Rudra is its presiding deity. The image of Vāyu is six-spoked and Iśvara is its presiding deity. The region of Ether is circular and its deity is Sadāśiva. The region of the Manas or mind in the middle of the eyebrows they know to be of the form of Nāda. ["The Jyotirlinga which is no other than the inmost Brahman, is what manifests itself in the mind. For says the Sruti, "The Yati should always meditate unceasingly on the Jyotirlinga in the middle of the eyebrows." He who knows thus the inmost Ātman as the fundamental principle of the microcosm, that sage verily knows the Brahman as the basic principle of the macrocosm, owing to the oneness of the substratum left inside and outside, by denying the reality of the phenomenal world individually in its microcosmic aspect and collectively in its macrocosmic aspect and thus becomes one who has discharged his duties].

(168-178)

CHAPTER II

THE ADHIKĀRI FOR YOGAJNĀNA

Once again do I wish, O Saṃkara, to hear about the great characteristic of the knowledge of Yoga, by the knowledge of which alone one would attain equality with the Sun in point of radiance. Hear, O Brahman, what should be kept a secret with great effort. He, who dutifully renders service for twelve years with no want of attention, to that self-controlled seeker after the knowledge of the Brahman, should the Guru, who imparts instruction regarding the real nature of such knowledge, bestow the Vidyā, either out of pride of his learning, or coveting wealth, or as a result of error of judgment, whatever has been learnt from such Guru by the disciple, or heard or carried out by him, will be lost, being vitiated by the incompetence of the bestower of the Vidyā. He, who understands the correct import of the Mūlamantra (the fundamental formula), as expounded by (a competent) Guru, achieves his end successfully. (1-4)

THE GREATNESS OF THE MŪLAMANTRA KNOWN
AS THE PRAṆAVA

That Mantra, made up of Siva and the Śakti, taking its rise from the Mūlādhāra is fit to be the Praṇava or the Nāda. He who having understood its real nature is capable of expounding or hearing that

Mantra, is rare indeed. This (Mantra) is said to be the Piṭha (the basic one, the Brahman, the import of the Mantra being the basis of all), the Nāda-liṅga, that symbol which does not bestow the knowledge of anything but the Ātman on those resorting to it) that shares my characteristics (as there is no difference between the name and what is named by it). By the mere knowledge of it, a person will become a Jivan-mukta; and powers, such as Apimā or attenuation and the like, will be attained therefrom in no time. (5, 6)

EXPLANATION AS TO WHY IT IS OF THE QUALITY OF A MŪLAMANTRA

On account of its being used for manana to meditate upon the Brahman, its helping the flow of vital force and its serving the purpose of awakening my form in the mind of the practitioner, it is called a Mantra, O Brahman, or because of its being based on me. Being the root of all Mantras (in accordance with the Vedic texts, "Even as through the trunk the leaves receive the sap, so also all speech is vitalized by the Omkāra," "All this is Omkāra,") and on account of its originating from the Mūlādihāra, and being the symbol of the form of the basic entity (the Brahman), it is known as the Mūla-mantra. . . . (7-9)

EXPLANATION AS TO WHY IT IS OF THE NATURE OF BEING THE NĀDA-LIṄGA

On account of its subtle and causal nature, on account of its state of repose and mobility and its

being symbolical of the transcendent Īvara, it is known as the Liṅga (symbol). (9, 10)

EXPLANATION AS TO WHY IT IS OF THE NATURE OF A THREAD (SŪTRATVA)

On account of its presence in all beings, at all times, and its sūcatva or indicating the form of the Brahman, it is called the Sūtra. (10, 11)

THE PRAṆAVA BEING OF THE NATURE OF THE PIṬHA AND THE BINDU

As the Praṇava is of the nature of the Prakṛti, as borne out by the Śruti, "Knowers of the Brahman say, out of being the Praṇava arises being the Prakṛti," and as the Praṇava is the Mahāṃśyā, (the great Illusion), Mahālakṣmī, (the great goddess of wealth), Mahādevī, (the great goddess), Sarasvatī, (the goddess of learning and the power originating from the Mūlā-dhāra which is Avyakta is that by means of which (Praṇava-prakṛti) the Universe (of names and forms) is sustained, it is said to exist in the form of the Bindu (the mind) manifested in its subtle form and in the form of the (four) Piṭhas, (Kāma-rūpa etc., in a gross state). (11, 12)

EXPEDIENT TO BE ADOPTED FOR THE ATTAINMENT OF THE PRAṆAVA-BRAHMAN

O Brahman, that Praṇava which is pronounced by the functioning of the Prāṇa (and Apāṇa) having

thoroughly broken (to tiny pieces) the Bindu-pīṭha (of that Praṇava, which is distinct and indistinct in its character), in accordance with the precept of the Guru, by assuming the Śaṅmukhī Mudrā (and having attained the knowledge of the absolute Brahman), when the Yogin approaches the Nāda-liṅga, (which does not, at all times, give any scope for the differentiation of symbols manifested in the Bindu-pīṭha, commencing from the Jāgraj-jāgrat up to the Avikalpānujñāika-rasa), there at once flashes the Turya-turya Brahman, in the form of the non-relative Ātman alone. (13, 14)

**THE BRAHMAN BEING OF THE FORM OF THE
STRĪLA OR GROSS, THE SOKṢMA OR SUBTLE AND
BĪJA OR THE SEED IS OF A THREE-FOLD CHARACTER**

The body of the Brahman is of three kinds : gross subtle and transcendent. The gross form, composed of the five great elements, is known as the Vairāja ; the subtle, as Hiranya-garbha ; and that characterized by the three seeds (Akāra, Ukāra and Makāra) as Nāda. (14, 15)

**THE KNOWABILITY OF THE BUDDHA TATTVA
ABSOLUTE TRUTH ONLY THROUGH THE
PRACTICE OF THE ĀTMA-MANTRA**

By the practice (through Sravapa, Manana, Nididhyāsana), at all times, of the Ātma-mantra,

(the Prapava and the Mahāvākya groups), there manifests itself the highest truth, the transcendent Brahman, the exquisite truth, of the character of Existence, Sentience and Bliss, the immeasurable, the non-demonstrable, which transcends the range of speech and thought, the pure, the subtle, the aspectless, the changeless, the detached, the endless, the non-divisible, the peerless and the non-ailing Brahman. "The one Brahman should be meditated upon from the time of awakening from sleep till one gets sleep"—says the Śruti.)

SIGNS OF MANIFESTATION OF THE PARATATTVA

Listen to me (when I relate) the signs of its manifestation, which are the doors leading to the acquisition of psychic powers. By the Yogin who has achieved it, are always seen, in a subtle form, the flame of a lamp, the moon, the firefly, lightning, stars and bright objects. Whenever there is the desire, powers such as Apimā or attenuation and the like, originates in him in no time. (18-20)

THE GREATNESS OF THE INVESTIGATION OF THE NĀDA

There is no Mantra higher than the Nāda: there is no god higher than one's own Ātman; there is no worship higher than investigation of the Nāda, there is no happiness higher than satisfaction. By one who

desires to acquire psychic powers, the import of the Ātma-mantra should be kept as a profound secret.
(20, 21)

**THE KNOWLEDGE OF THE PARATATTVA OBTAINABLE
ONLY THROUGH DEVOTION TO THE
GURU AND BHAGAVĀN**

My devotee, having understood this, becomes blessed and happy. To him who has supreme faith in Īṣvara and, even as in Īṣvara, so also in his Guru, these meanings, which are explained here, will become manifest to that great soul.
(22)

CHAPTER III

**THE FOUR FORMS, PARĀ, PAŚYANTĪ ETC., OF THE
NADA BRAHMAN**

After realizing the communion with which (Brahman), that Cit (consciousness) has been explained by the Yogins, to their disciples, by saying that there is nothing beyond the Cit, as testified to by the Śruti, "One should conceive thus: that, the Cit is here, this is Cit alone, made up of Cit alone, the state of being Cit is Cit, I and all these worlds are Cit", that which is the prime cause (as well as the final resting

place) of all psychic powers by the realization of which even an ignorant man is liberated from the bondage of birth (due to the delusion caused by everything other than the Ātman, as borne out by the text of the Smṛti, "When what is apart from one's own Ātman, arising out of one's own ignorance, gets dissolved out of one's knowledge of the Ātman, released from its (false) counterpart, there remains only the Ātman, that Brahman is of a two-fold character, described as the Parama Akṣara (the highest imperishable Brahman, when viewed from the point of view of the knower of the Brahman) and as the Śabda Brahman (of the form of the Nēda), the means to be employed for the attainment of the Parama Akṣara (for, says the Śruti, "Immersed deeply in the Śabda Brahman, one attains the Para Brahman"). There is the Parā power (of the same character as Cit) inherent in the Mūlādhāra of the indistinct form, known as Bindu and having Nēda as its support. From that alone arises Nēda, even as the sprout out of the subtle seed. That, by means of which the Yogins see the universe, they know it as Paśyantī (also known as Anāhata). (Says the Śruti, "Sprouting out of the Parā, it (the Nēda) is turned into two petals in the Paśyantī. Budding in the Madhyamā, it blooms in the Vaikharī"). In the heart (wherein is the Anāhata) is placed this sound, which resembles that of a thunder-cloud. It is known as Madhyamā, O Lord of the gods, situated there. That alone is again known as Vaikharī, when, in conjunction with the Prāṇa vital air, it goes by the

name of Svāra (when it takes the form of articulate expression). (1-5)

ENUNCIATION OF THE FORM OF THE VAIKHARĪ

One should utter the syllables commencing from Akāra and ending with "Kṣakāra," by moving the palate and other seats (of speech), by making them assume the form of the sprouts and branches of trees. From the syllables are evolved words and from words is the formation of sentences. The Mantras, Vedas and Śāstras in their entirety; the Purāṇas, the Kāvya and the diverse languages, as well as the seven notes of the musical scale, Gāthas and everything produced out of Nāda are of the character of sentences. This is the goddess, Sarasvatī, abiding in the hearts of all beings and prompted, by stages, by the Vāyu along with fire, assumes in this manner, the form of words of two or three syllables and sentences. (5-9)

BY THE INTUITIVE PERCEPTION OF VAIKHARĪ IS ATTAINED REMARKABLE POWER OF SPEECH

That Yogin, who sees in himself this power of Vaikhari, attains by the grace of the Goddess of Learning remarkable power of speech and shall, of his own accord, become the author of Vedas, Śāstras and Purāṇas (as borne out by the Śruti, "Four are the stages marked out by speech. Those Brāhmaṇas who know them become sages. Three of them, placed in

the cave, do not show themselves out. The fourth, *vis.*, speech, men speak"). (10, 11)

THE REAL FORM OF THE PARAMĀKṢARA

Wherein, O Austere One, the Bindu, the Nāda, the Moon, the Sun, Fire and Air and all the senses (of perception and motor action) attain their dissolution, wherein the vital airs get dissolved and the mind takes its final rest, after attaining which, no other gain is considered as of a higher measure beyond that, taking his stand on which the seeker is not moved even by a great calamity, wherein the mind, restrained in the service of Yoga, finds repose, wherein the seeker seeing his Ātman, with his Ātman, rejoices in the Ātman, that which is intense happiness, capable of being grasped by the Buddhi, but beyond the range of the senses, this, which lies beyond whatever is perishable and imperishable, is known as the peerless Akṣara (the Paramākṣara). All beings are perishable. The Sūtrātman is known as the Imperishable. The transcendent Brahman, which is indeterminate and unattached is imperishable. That has no description, nor aim; is non-conjecturable and peerless; has neither this side, nor the side beyond; is indivisible, incomprehensible and extremely flawless; is the prop of all beings; has no support; is non-ailing; has no sanction; is non-demonstrable, immeasurable and beyond the range of perception; is non-gross, non-atomic and non-diminitive; is lengthless, originless and wasteless; is soundless, intangible and formless; that has neither eyes, nor ears, nor name; is all-knowing, all-reaching, tranquil and standing in the hearts of all; is

capable of being well comprehended, by following the import of the instructions of the Guru; and not capable of being comprehended even with difficulty, by those not endowed with a sound mind; is digitless, quality-less, tranquil, changeless, and independent (of everything else) is smearless; does not stand in need of protection, is immovable, unchangeable and perpetually the same; and is unaffected and constant. (11-21)

THE ATTAINMENT OF THE PARABRAHMAN THROUGH THE DEVOTION TO AND THE MEDITATION ON THE SĀDABRAHMAN

That luminary of luminaries, which is established beyond darkness, which is free from existence and non-existence, which is within the range of imagination alone, that supreme truth can be attained by means of devotion coupled with the mind absorbed within. Herein, O Brahman, imagination or *Bhāvanā* alone is the cause, even as *Bhāvanā* is the cause for men to become embodied again. When a man contemplates over a particular subject, his mind would take delight in pondering over that subject. The mind of one who contemplates on me (either in the qualified or the unqualified aspect) gets dissolved in me alone, in this world: From contemplation on me there occurs omniscience, supreme lordship, omnipotence and endless power. (He becomes the qualified or the unqualified Brahman, as the case may be, as borne out by the *Sruti*, "In whichever aspect he approaches Him (the *Paramātman*), he becomes even so.")—Thus. (22-25)

CHAPTER IV

FALSITY OF JIVATVA

Owing to the one form assumed by the Supreme Consciousness, no difference is attached to it wherever. Even as in a rope, there is the false conception of a snake, so also should the false nature of the Jīva be understood. Just as, in the absence of knowledge about the real nature of a rope, the rope verily puts on the aspect of a snake in a twice, even so, it is the supreme consciousness alone, which puts on the actual aspect of the phenomenal world, (so long as ignorance of its real nature persists. The moment real knowledge of the Ātman dawns, the phenomenal world becomes consciousness alone). (1, 2)

THE BRAHMATVA OF THE ENTIRE PHENOMENAL
WORLD

The immediate cause of the phenomenal world is no other than the Brahman. Hence, this phenomenal world in its entirety is the Brahman alone and nothing else. What is pervaded and what pervades, is all false as, according to the scripture, all is the Ātman. Should the highest truth be understood thus, where is the room for any difference of opinion? For the reason that all beings take their origin from the Parmān, which is the Brahman, think that all these become the Brahman alone. Deem that the Brahman

alone is the mainstay of all Nāma or names, Rūpa or diverse forms and actions, in their entirety. Even as the quality of being gold permanently inures in articles made of it, so will the Brahmanhood be, of what is generated out of the Brahman. (3-7)

SEEING THINGS AS APART FROM THE BRAHMAN, THE CAUSE OF RUIN

Whichever foolish soul takes his stand of making the slightest difference between the Jivātman and the Paramātman, even talking with him will bring about fearful consequences. Dualism would result from such ignorance and he sees that (dualism) in other things also. At the dawning of wisdom, he then sees all as being of the character of the Ātman and not an atom of anything else therein. (8, 9)

FALSITY OF THE PHENOMENAL WORLD

Even though this world has been experienced by us and is fit for carrying out our daily functions, it is of the form of non-existence, even as a dream disturbed at the next minute. There is no waking state in a dream, nor a dream in the waking state. Neither of them is there in a state of repose, nor is repose in either of them. All the three, the products of the three Guṇas (Sattva, Rajas and Tamas) are only false. He who sees this, transcends the Guṇas, is eternal, and is

of the character of Consciousness. Even as the illusion of pot in earth, and the illusive appearance of being silver in the pearl-oyster, even so the state of being the Jiva in the Brahman vanishes when reality is looked at. Even as the name of pot would bear significance in earth, the name of ear-ornament in gold, the idea of silver in the pearl-oyster, even so the significance of the appellation Jiva in the Parmātman. Even as there appears blue colour in etherial space, of water (of the mirage) in a desert, of a person in a trunk of wood, even so the phenomenal world appears in the Ātman of Consciousness. Even as a Vetāla reduces itself to vacuity, the city of the Gandharvas (castle in the air to unreality), the illusive presence of two Moons in the firmament, even so does the basis of the phenomenal world in Truth. Even as it is water alone, that is verily suggested by the waves, large and small, even as with the name of the Ghaṭa or pot is suggested the earth, and with the name of Paṭa or piece of cloth is suggested the threads composing it, even so with the name of the world (of phenomena), Supreme Consciousness manifests itself. All is absolutely the Brahman alone. (10-18)

THE EXTREME IMPROBABILITY OF THE PHENOMENAL WORLD APART FROM THE BRAHMAN

Even as there is no son of a sterile woman, no water in a desert mirage, even as there is no Nabho-vṛkṣa or sky-tree, even so the real existence of the world there is not. When the pot is grasped forcibly,

the earth of which it is made manifests itself; even so, when the phenomenal world is really seen, the effulgent Brahman alone manifests itself. (18-20)

ATTRIBUTION OF THE BODY AND THE LIKE TO THE ĀTMAN THROUGH IGNORANCE

I, the Ātman, am always pure though appearing always to be impure. Even as the rope has always a two-fold aspect to the knowing man and the man of ignorance, even as the pot is made of earth, even so the body also is of consciousness. The distinction between the Ātman and the Anātman is only made wrongly by wise men. Even as the rope is determined by the fool to be of the character of a snake and a pearl-oyster to be of the character of silver, even so the state of the Ātman is considered to be of the character of the body. Even as earth is considered to be of the character of the pot, a mirage to be of the character of water, pieces of wood as of the character of a house, and made of iron to be of the character of a sword, even so, one sees in virtue of the influence of Ajñāna or ignorance, the embodied state in the Ātman.—Thus. (20-24)

सर्वज्ञोऽहं सर्वभूतानां तन्मात्रोऽहं सर्वभूतानां ॥२०॥

Śarvajñaḥ ahaṁ sarvabhūtānaṁ
tanmātrao'haṁ sarvabhūtānaṁ ॥ 20 ॥

CHAPTER V

THE BODY POSSESSED OF THE CHARACTERISTICS
OF A TEMPLE OF VIṢṢU

Once again, I shall relate unto you about Yoga, the profound secret, which is of the form of the Brahman. Listen (to the discourse), O Brahman, with an attentive mind in the regular order. The body is a city with ten gateways, provided with the ten highways of the Nāḍīs, perfused by the ten winds, covered by the ten senses (of perception and action), with the six inner chambers of the Cakras, with the great forest fit for the practice of the six kinds of Yoga (Mantra, Laya, Haṭha, Rāja, Bhāvanā and Sahaja, with different methods of practice) with the four Pīṭhas scattered about it, provided with the lamps of the four Vedas, the abode of the Bindu, the Nāda, the great Liṅga, Viṣṣu and Lakṣmī, the body is said to be a temple of Viṣṣu, bestowing Siddhis or powers on mortals. (1-4)

DETAILED DESCRIPTION OF THE SIX CAKRAS
AND THE FOUR PĪṬHAS

The Mūlādhāra, which is triangular in shape, is situated in the interspace between the anus and the genitals. That is said to be the seat of Śiva in the form of Jīva; wherein is established the great power, known as the Kuṣṍalīnī; wherefrom the vital air has its origin; whence arises the fire; whence the Bindu takes its origin; whence is generated the Nāda; whence

is produced the Haṃsa; whence is produced the Manas or introspecting mind. This is verily the Pīṭha known as Kāmarūpa, which bestows the fruits of desire. At the root of the genitals, with six spokes is situated the Cakra known as Svādhiṣṭhāna. In the region of the navel is situated the ten-petalled Maṇipūra Cakra. In the heart region is the great Cakra Anāhata with twelve petals. This is the Pīṭha known as Pūrṇagiri, O Brahman. In the well of the throat is situated, what is known as Viśuddhi, the sixteen-petalled Cakra, wherein is established the Pīṭha, known as Jālandhara, O Lord of the gods. The superior Cakra, known as Ājñā, is situated with two petals in the middle of the eyebrows. Over this is established the great Pīṭha, known as Uḍḍiyāna. Earth, to begin with, is four-spoked and Brahman is its presiding deity. Water is of the aspect of the half-moon and Viṣṇu is its presiding deity. Fire is the triangular Maṇḍala and Rudra is its presiding deity. The form of Vāyu is six-spoked and Saṃkarṣa is its presiding deity. The Maṇḍala of Ether is circular and its deity is Śrī Nārāyaṇa. The Maṇḍala of the mind in the middle of the eyebrows, they know, to be of the form of the Nāḍa. This, the seat of S'ambhu, O Brahman, has already been described unto you. (5-16)

THE REAL FORM OF THE NĀḌI-CAKRA

Henceforward I shall relate about the determination of the Cakra of the Nāḍis. Standing in the

triangle of the Mūlādhāra is the Suṣūmṇā of twelve digit-lengths. She, having the appearance of a bamboo half-split at the root, is known as the Brahma-nāḍī. The Iḍā and the Piṅgalā, which are situated on either side of her, interwoven with the Vilambinī, reach the interior of the Nāḍikā. Vital air of the form of gold flows through the Iḍā in the left. Assuming the character of the Sun, it flows by the right side through the Piṅgalā. The Nāḍī known as the Vilambinī is distinctly placed in the navel. There have originated the Nāḍīs, which ramify transversely upwards and downwards. That is known as the Cakra of the navel and is placed like the egg of a hen. Therefrom proceed the Gāṇḍhārī and the Hastijihvā to the two eyes; the Pūṣā and the Alambusā reach the two ears; therefrom the great Nāḍī, named Sūrā, reaches the middle of the eyebrows; that Nāḍī, which is the Viśvodarī, eats food of four kinds; that Nāḍī, which is the Sarasvatī, spreads to the tip of the tongue; that Nāḍī, which is called the Rākā, having drunk water in a minute, produces sneezing and fills the nose with phlegm; that Nāḍī, which originates from the hollow of the throat, known as the Sākḥinī, goes with face downward and bringing the essence of food, always fills it in the crest of head. There are three Nāḍīs going below the navel with faces downward; the Kuḥū Nāḍī evacuates faeces; the Vāruṇī lets flow the urine; the Nāḍī of the frenum of the penis, known as the Citrā, is the cause of the discharge of semen. Thus is known the Nāḍī-cakra. Hence listen to the form of the Bindu. (16-27)

THE BODY OF THE BRAHMAN, OF THE THREE- FOLD CHARACTER OF BINDU, AGNI AND SOMA

The body of the Brahman is of three kinds : the gross, the subtle and the transcendent. The gross one is the Bindu of the character of semen. The subtle one is of the form of the five fires. The transcendent one is said to be of the character of the Moon. The eternal witness is the eternal Acyuta. (28-29)

MENTAL CONCEPTION OF THE FIVE FIRES AND THE FRUIT THEREOF

That Kālāgni, which is established in the nether part of the Pītāla (nether) regions, that Mūlāgni (basic fire), wherefrom the Nīda takes its origin, is in the body. The Baḍabāgni in the body finds its place in the middle of the bones. The fire of wood and stone verily has its place in the middle of the bones. The fire taking its origin from wood and stone is of the earth and has its seat in Grahapī or that part of the alimentary canal from which vital-warmth is diffused. The fire that has its seat in Antarikṣa or mid-etherial regions is of lightning and of the character of one's Antarātman. The fire that has its place in the etherial region and is of the form of the Sun, abides in the region of the navel. This Sun showers poison downwards and streams nectar in the upward direction. The Moon standing at the root of the palate, showers nectar in the downward direction. The Bindu, which resembles clear crystal, has its abode

in the middle of the eyebrows. That is known as the subtle form of the radiant Mahāviṣṇu. With that intelligent Yogin, who conceives of these five fires by means on his intellect, whatever is eaten and drunk by him, partakes of the nature of a sacrificial offering alone. There is no doubt about it. (29-35)

ROUSING THE KUṆḌALINĪ

With dreams conducive to his health and food well-digested and temperate, the Yogin, having at first purified his body and assuming a comfortable posture, should purify the path of the Prāṇava or vital air, by means of Pūraka or in-filling, Recaka or expulsion and Kumbhaka or holding of his breath. Having with effort constricted the anus, he should worship the main power by rousing the Kuṇḍalinī. (36, 37)

PRACTICE OF THE KHECARĪ MADURĀ AND ITS FRUIT

He should perform the Bandha, known as Uḍḍiyāna, in the navel and in the middle of the organ of sex. By doing so, he moves making Uḍḍāyana or ascending upwards. In virtue of that power, it is the seat of Uḍḍiyāna. He should constrict the throat a little. This is Jālandhara Bandha. He should, with firm mind and self-possessed, perform the Bandha known as the Kṣecarī Madurī. The tongue moving in the reverse direction enters the opening in the cranium. The eyes turn inwards into the interior of the eyebrows. This forms the Kṣecarī Madurī. When by the Yogin the crevice above the

uvula is closed up with the Khecarī, the nectar does not fall over the fire, nor does the vital air leap forwards. Neither hunger, nor thirst, nor sleep, nor sloth is produced. He who knows the Khecarī Mudrā, for him there will be no death. (38-42)

ATTAINMENT OF KAIVALYA SIDDHI BY THE CONTEMPLATION OF NĀRĀYAṆA IN THE SAHASRĀRA

Then, in the etherial space at the front and rear, (viz., the Sahasrāra or the Ājñā) in the Dvādasānta region of the character of Acyuta, the seat of Uḍḍiyāna, which is non-dual, propless and unattached, the Yogin should meditate upon Nārāyaṇa, having his seat in the middle of the lotus, reaching the middle of the disc of the Moon, and always streaming forth nectar. Then will break away the knot of the heart, all doubts vanish, the previous Karma of the Yogin will become spent up, when the Brahman, that is this shore as well as the other of the ocean of existence, is seen. (43-45)

EXPEDIENTS FOR THE ATTAINMENT OF THE RELATIVE SIDDHIS BY THE YOGIN HAVING RECOURSE -TO THE APPROPRIATE METHODS PRESCRIBED

Now shall I relate, O Lord of the gods, the Siddhi and the easy expedient of attaining it, to be adopted by those who have conquered their senses, attained peace, and conquered their breath and their mind. The absorption of the mind, O Brahman, in the Nāda is

the cause of clairaudience. By absorption of the mind in the Bindu, one can attain clairvoyance. Should the mind become absorbed in the Kāśītman, this is the origin of the knowledge of the past, present and future. The union of one's mind on to the body and mind of another is what enables one to enter bodies of others. One should contemplate on nectar in the head, for counteracting the effects of hunger, thirst and poison. Should one perform Dhāraṇā of his mind over the earth, access to the nether world is attained. Should one perform Dhāraṇā of his mind over water, he will never be vanquished by water. Should one perform Dhāraṇā of the mind over fire, he will never be scorched by fire. Should one have his mind absorbed in Air, traversing the sky will be rendered possible for him. Should he perform Dhāraṇā of his mind over Ākāśa or Ether, he will attain the psychic powers of Apīmā or attenuation and the like. Fixing his mind on the form of the Virāj, he will attain the power of increasing in size at will. Uniting the mind in the four-faced Brahman, he will become the creator of the world. By mental conception of himself to be of the form of Indra, he will enjoy all human pleasures. Fixing the mind on the form of Viṣṇu, the great Yogin will sustain the entire universe; on the form of Rudra, the great Yogin will destroy even with his radiance. Fixing the mind on Nārāyaṇa, he will become one with Nārāyaṇa. Fixing the mind on Vāsudeva, he will attain all success. In whichever manner the Yogin, who has accomplished Yoga and conquered his senses, shapes his desires, in

the same manner he will attain the objects of his desire accordingly. In this, the frame of mind is alone the cause. (46-55)

RULE REGARDING THE WORSHIP OF THE PRECEPTOR

The Guru is Brahman; the Guru is Viṣṇu; the Guru is always the Lord Acyuta; greater than the Guru there is no one whatsoever in all the three worlds. One should worship with extreme devotion the Guru who imparts divine wisdom, who is the spiritual guide, who is the Supreme Lord himself. For him there will be the fruit of Jñāna or knowledge. Even as the Guru, so is Iṣvara. Even as the Iṣvara, so is the Guru. He should be adored with great devotion. There is no difference between these two. One should not engage in debate, on equality of status with the Guru anywhere. With devotion, one should contemplate in his mind the identical character of the Guru, God and the Ātman. (56-59)

GREATNESS OF THE YOGAŚIKHĀ

To that man of great intellect who knows the profound secret, the Yogaśikhā, there is not even a little unknown to him, in all the three worlds. Neither religious merit, nor sin, nor cause for disease, nor sorrow, nor defeat, nor the coming back once again into this region of wordly existence, is there for him, on any account. (60, 61)

**RULE REGARDING THE ATTITUDE OF INDIFFERENCE
TOWARDS PSYCHIC POWERS**

The Yogin should not, with a fickle mind, allow his mind to dwell on the Siddhi (attainment of psychic power). Nevertheless this person, once he has realised the Truth, becomes verily liberated without doubt.— Thus the Upaniṣad. (62)

CHAPTER VI

**RULE REGARDING THE MODE OF CULTIVATING
THE KUṆḌALINĪ ŚAKTI**

"Pray, tell me, O Parameśvara, the method of cultivating the Kuṅḍalinī Śakti, by the very knowledge of which I may be released from worldly existence."
"I shall presently speak to thee about the secret formula for cultivating it, the method to be adopted therefor and the fruit following from listening to it, O Hiraṇyagarbha! After attentively listening to it, do cultivate it in the right manner. My salutations to the Suṣūptā (path), the Kuṅḍalini (power), the nectar flowing from the region of the Moon in the Sahasrāra, the Unmani state of the mind, to thee the great Śakti or power that is Cidātman (of the character of Supreme Consciousness)." (1-3)

REAL FORM OF THE SUṢUMNĀ

A hundred and one are the Nāḍīs of the heart. Of these, one goes in the direction of the head. Going through that, one attains immortality. The others spread out in various directions. There are one hundred and one Nāḍīs. Among these, one is known as the Parā. Free from contamination and of the form of the Brahman, the Suṣumpā reposes in the Parā. The Iḍā stands to the left and the Piṅgalā to the right. Between these two is that exquisite seat. He who knows that is the knower of the Veda. One should hold the vital air passing through the nostrils therein and causing it to become one of lengthened breath there, he should practise only by stages. At the posterior part of the anus, there is the Viṅḍaṅḍa (vertebral column) bearing up the body. Up to the end of the long bony frame, it is said, there is the Brahmanīḍī. At the end of the vertebral column, between the Iḍā and the Piṅgalā, there is the Suṣumpā, exquisitely fine duct of the form of the Sun, which is called the Brahmanīḍī by sages.

THE SUṢUMNĀ, THE MAIN PROP OF ALL

All Nāḍīs reaching all parts of the body and spreading in all directions, are placed in that Suṣumpā. Along its course are placed the Sun, the Moon, Fire and Paramēśvara, as also the groups of (five) Elements, the cardinal points, places of pilgrimage, oceans,

mountains, rocks, islands, rivers, the Vedas, Śāstras, Vidyās, Kālās (arts and crafts), the letters of the Alphabet, the notes of the musical scale, Mantras (mystic formulas), the Purāṇas, the Guṇas (Rhythm, Mobility and Inertia), all these, in all directions, their seed, the Bījātman, the souls and the Prāna Vāyus or vital airs. The Suṣuṃṇā is a veritable universe in the interior of the body and everything that could be reached by the various tiny Nāḍīs is established in (the Suṣuṃṇā) which is, so to say, the inmost Ātman of all beings. It has its root upwards and its branches spreading downwards and can reach everywhere through the path of the vital air. There are seventy-two thousand Nāḍīs, which, being full of holes, could be reached by the vital air by all paths. What are of the character of being filled with holes, cross below and above, when all the holes are obstructed by the Kuṇḍalini. (10-15)

THE AWAKENING OF THE PARĀ ŚAKTI

One should attain liberation, through knowledge of what is higher up, by means of the (Kuṇḍalini) Jiva-śakti, coupled with the vital air. After knowing the Suṣuṃṇā (Nāḍī), then bursting through it and making the vital air pass right through the middle of it, he should restrain it in the nostril, at the Bāindavasthāna (between the middle of the eyebrows). In the human body there are seventy-two thousand openings of Nāḍīs. Among them, the Suṣuṃṇā is the power of Sambha, while the remaining others are of no value.

When "Hṛīm̄", which is the exquisite Bliss (of the Īvara-tattva) is established at the root of the palate, the practitioner should restrain his mind, breath and the like. By restraining the mind, etc. above that stage, where are the Turya and the Turya-turya, aiming at which he should utter the Parā Śakti, (Praṇava of sixteen MĀtrā-lengths) abiding in the Brahmarandhra. Should there be (thereafter) Bhramaraṣṭi (the occurrence of the progeny of revolving mental functions, for says the Śruti, "Desire, volition, doubt, sincerity insincerity, firmness, fickleness, bashfulness, cognition, fear, all this is the mind alone," in other words, even though there is no scope for such functions in the seedless Brahmarandhra, should there be such in the Viśuddhi cakra, climbing down from the middle of the eyebrows, then (by firmly holding on to the Ājñā cakra) he should boldly give up being deluded by attachment to the objects of worldly desires (by flatly denying them, as they are the cause of his ruin). (16-19)

DHYĀNA OR MEDITATION ON THE PARAMĀTMAN

- I see the lamp of the form of consciousness, which destroys the intense darkness remaining in the interior of all men, which is capable of being reached and not reached by the various functions of the senses, and yet devoid of being so reached and not reached. I salute the Hamsa of the form of the Paramātmān. Of the sound Anāhata (not produced by any impact); what is the echo of that sound; the radiance that is

in the interior of that echo; the mind that is in the interior of that radiance; when that mind meets with dissolution, that is the exquisite abode of Viṣṇu. (20-21)

ATTAINMENT OF LIBERATION BY THE DISSOLUTION
OF THE PRĀṆA AND OTHERS IN THE ĀDHĀRA-
BRAHMAN

Some say that the Ādhāra is where the Suṣūptā and the Sarasvatī (Nāḍīs) are established. As from the Ādhāra the Universe takes its origin, so the Universe dissolves in that alone. Hence by all kinds of effort one should seek shelter at the feet of the Guru who would expound the real nature of the Ādhāra. When the power inherent in the Ādhāra-(Kuṇḍalini) is asleep, the Universe is overtaken by sleep. When the power inherent in the Kuṇḍalini is roused, all the three worlds are aroused. He who knows the Ādhāra, reaches what is beyond darkness. By knowing that alone, man is rid of all sins. When the Guru is pleased of his own accord, then through the lustre of the Ādhāra cakra, radiant like a cluster of lightning, there will be liberation undoubtedly, (as borne out by the Śruti, "Attainable from him whom alone he (the seeker, seeks"). He should cut asunder religious merit and sin with the lustre of the Ādhāra cakra. By restraining the vital air in the Ādhāra, he seeks repose in some other ethereal region; by restraining the vital air in the Ādhāra, the body shakes; by restraining the vital air in the Ādhāra, the Yogin dances always; by

restraining the vital air in the Ādhāra, he sees the universe there alone (by realizing that there is nothing beyond the Ātman). The Ādhāra (the prime cause) of all created things (apart from the Brahman) is the Ādhāra (the Brahman alone). In the Ādhāra abide all deities. In the Ādhāra abide also all the Vedas. Hence one should have recourse to the Ādhāra. In the posterior part of the Ādhāra, there occurs the confluence of Trivenī or the three Nāḍīs, (Idā, Piṅgalā and Suṣūptā). By bathing and drinking there, man is deprived of all his sins. In the Ādhāra is the Paścima Liṅga (inmost consciousness), as well as its door (the three knots). By bursting through it (the door) alone, one is liberated from the bondage of worldly-mindedness. In the posterior part of the Ādhāra (in the Suṣūptā) are the Sun and the Moon. Should they be constant, there stands the Lord of the Universe, by meditating on whom the Yogin attains communion with the Brahman. (22-32)

BY MEDITATING ON THE FORMS OF THE DEITIES,
 BRAHMAN AND OTHERS IN THE CAKRAS IS
 EFFECTED THE ENTRANCE INTO THE
 BRAHMARANDHRA

In the posterior part of the Ādhāra, there stands the form of the deity, symbolically. (In this manner, the votaries should meditate on the appropriate deity, gracing the cakras). Yogins restrain the vital air which

(formerly) went out of the Brahmaṛandhra (the Suṣuṃṣā Nāḍi) at first in the left and right (Idā and Piṅgalā Nāḍis) and thereafter, forcibly bursting through the six cakras, then after drinking the nectar flowing out of the union of the Sun, the Moon and Fire enter, through the Suṣuṃṣā, the Sahasrāra, which is resplendent with the Turya and the Turlyāṭita and seek repose therein. Those who enter the Brahmaṛandhra thus attain the highest state. (33-34)

LIBERATION OF ONE WHOSE INNER SENSES ARE DISSOLVED IN THE BRAHMAṚANDHRA

When the Haṃsa (the Prāṇa) runs downwards and upwards in the Suṣuṃṣā, when one incessantly causes the Prāṇa to revolve in the Suṣuṃṣā, when the Prāṇa of the intelligent Yogins gets steady in the Suṣuṃṣā, by entrance into the Suṣuṃṣā, the Sun and the Moon will get dissolved. He who knows the state of equipoise at that stage, he is the real knower of Yoga. When, in the Suṣuṃṣā, the current of one's mind is lost, when, in the Suṣuṃṣā, the Yogin takes his stand for even a single minute, when, in the Suṣuṃṣā, the Yogin has full command for half a minute, when, in the Suṣuṃṣā, the Yogin holds fast, as salt in water, when, in the Suṣuṃṣā, the Yogin is lost, as milk in water; then the granthi or the knot (of the difference between the Jīva and Īśvara) breaks; all doubts vanish and get lost in the transcendent Ether and the Yogins attain the highest state. (35-40)

THE GREATNESS OF SUŠUMNĀ YOGA

Bathing in the Ganges and the Ocean and worshipping the Maṅikarṅikā at Benares, do not deserve even one-sixteenth of the merit due to the investigation of the middle Nāḍī (the Sušumṅā). There is liberation for one paying a visit to Śrīrāila, for one who dies at Benares, for drinking the water of Kedāra, and for having a sight of the middle Nāḍī (the Sušumṅā). Thousands of horse-sacrifices and hundreds of Vājapeyas do not deserve even a sixteenth of the merit due to Yoga attained by meditating on the Sušumṅā. Whichever man discourses on the Sušumṅā is rid of all sins and will attain eternal Bliss. The Sušumṅā alone is the holiest place of pilgrimage. The Sušumṅā alone is the most efficacious Japa. The Sušumṅā alone is Dhyāna or meditation of the highest order. The Sušumṅā alone is the worthiest goal. The various kinds of sacrifices, gifts, vows and austere observances do not deserve even a sixteenth part of the merit due to Yoga attained by meditating on the Sušumṅā. (41-46)

CLARIFICATION OF THE RESPECTIVE POSITIONS
ASSUMED BY THE POWER OF SUPREME CONSCIOUS-
NESS AND THE JĪVA

In that great place, the Brahmarandhra, ever abides the Śīva, the power of Supreme Consciousness, the greatest Goddess, well placed right in the middle.

Similarly in the lotus of Ether, in the foremost part of the forehead abides the Māyī Śakti ; in the middle of the forehead abides the Parā Śakti, or the form of Nāda (Sound) ; in the posterior part of the forehead abides the Śakti consisting of Bindu (of the form of the mind). In the middle of the Bindu there abides the Jivātman in a subtle form. In the middle of the heart he abides in a gross form and does not move (either) in the middle of the eyebrows or the Sahasrāra. [Should he move in either of them, he either becomes perishable or becomes the imperishable Brahman]. (47-50)

THE MANNER OF HAṂSA PRAYER BY THE JIVA,
WHEN UNDER THE CONTROL OF THE VITAL AIRS

The Jiva, under the control of the Prāṇa and Apāna (vital airs), runs downwards and upwards and is not seen because of quick changing by the right and the left path. Even as a ball thrown by the forearm goes upwards and onwards, even so the Jiva impelled by the Prāṇa and Apāna does not rest. The Apāna draws the Prāṇa and the Prāṇa likewise draws the Apāna. With the sound of " Ha " it goes out and with the sound of " Sa " it enters again. The Jiva ever utters this Mantra, viz., " Haṃsa, Haṃsa "—thus. The Jiva knowing this becomes the imperishable Brahman, (by conceiving, " I am the imperishable," and simultaneously with the dawning of such knowledge becomes the Brahman), He who knows this is the real knower of Yoga. (51-54)

LIBERATION AND BONDAGE DUE TO DIFFERENCE IN THE STATE OF THE KUṆḌALINĪ

The KuṆḌalinī Śakti, which has its place above the knot of the navel, is of the form of Liberation, in the case of Yogins and leads to bondage, in the case of fools. He who knows that power, is the real knower of Yoga. (Should the KuṆḌalinī move upwards from its position, as in the case of an accomplished Yogin, that leads to liberation. Should it not rise, as in the case of a fool, his bondage does not cease). (55)

THE PRAṆAVA, THE SUPPORT OF ALL

In whose Mātrās (syllables) stand Bhūr, Bhuvar and Svar, these (three) worlds; the Moon, the Sun and Fire, the (three) deities, that transcendent radiance is (the Praṇava) Om. Wherein, the three durations (past, present and future), the three deities (Brahmā, Viṣṇu and Rudra), the three-worlds (Bhūr, Bhuvar and Svar), the three Svaras (Hrasva, Dīrgha and Pluta), the three Vedas (Ṛk, Yajus and Sāman), take their stand, that transcendent radiance is (the Praṇava) Om. (56, 57)

BONDAGE AND LIBERATION, THE RESULTS OF THE MOBILITY AND IMMOBILITY OF THE CITTA OR MIND

When the mind moves, that is known as Samsāra or worldly existence. The motionless state of the mind

is known as Liberation. Hence, O Brahman, one should make the mind steady with supreme wisdom. The mind is the cause of all the ends and aims of life. While it persists, the three worlds exist. When that is dissolved, the world vanishes. That should be treated with great endeavour. (58, 59)

BY CONSTANTLY DWELLING ON THE THOUGHT
THAT THE MIND DOES NOT EXIST APART
FROM ONE'S OWN ĀTMAN, THE DIRECT
PERCEPTION OF THE BRAHMAN
COULD BE ATTAINED

I am the mind of the aspect of Ether. I am the mind which faces in all directions. I am the mind, I am the all Ātman; the transcendent Brahman is not the mind alone. The mind (endowed with the qualities of Mobility and Inertia) is turned into actions of all kinds. The mind is tainted with sinful actions. Should there be the high Sātvic mind, one can reach ecstasy, when there will be neither religious merit nor sin. When, by looking with a mind (which has attained a sātvic or rhythmic state), on a mind (full of Inertia and Mobility) and realizing that everything is false, the mind becomes devoid of functioning, thereafter will verily be seen the Para Brahman very difficult to attain. The knower of Yoga, looking at this mind with his mind, becomes released. Looking at the mind with the mind, one should always remember the final ecstasy. Looking at the mind with the mind, the Yogin

should become intent on Yoga for ever. Looking at the mind with the mind, the conviction (described as *Dasā-pratyaya*) is seen by the Yogin, the conviction "I am the Brahman dawns upon him", (even as, when taught by the Guru "thou art the tenth", the conviction "I am the tenth" arises in the disciple and when taught by the Guru, "That thou art", the conviction "that I am" arises). When convictions bear on him, then he becomes a *Yogtvara*. That, which is the *Bindu*, the *Nāda*, the *Kālā* and *Jyotis*, that which is the *Oṭṭ*, the *Anujṣṭṭ*, the *Anujṣaika-rasa*, and what is beyond, *vis.*, the *Avikalpa*, all that is said to be the *Para Brahman*. (60-66)

THE INSEPARABLE CONNECTION BETWEEN THE PRĀṆA AND THE MIND

One laughs, rejoices, plays with affection and similarly feels happy, ekes out his livelihood, with intelligence and care, is afraid of danger from all quarters, quarrels, reflects, when afflicted with grief, gets intoxicated with newly acquired fortune, quails at the vengeful acts of his foes, when filled with lust, enjoys (intercourse with the other sex), putting on a smile. In all this one should know that in the body the mind takes delight in sensual pleasure with the aid of memory. In whichever part of the body the vital air abides, therein will the mind surely abide. The mind is said to be the Moon, the Sun, to be the vital air and the eyes, to be fire. They are respectively the *Bindu*, the *Nāda* and

the Kalā, O Brahman, having as their deities, Viṣṇu, Brahmā and Iṣvara respectively. (67-70)

CLOSE APPLICATION TO THE NĀDA IS THE CAUSE OF THE DISSOLUTION OF THE MIND

By closely applying one's mind always to the Nāda, previous impression wears away. The vital air and the Mind, O Lotus-born, will find their repose, in the Brahman devoid of all attachment. What the Nāda is, that is the Bindu and that again is the Citta or mind, so it has been said. The Nāda, the Bindu and the mind, by the three should oneness be attained. The mind alone, as also the Bindu, is the cause of all creation and sustenance. By the mind is the Bindu produced, even as milk, which is of the character of ghee. (71-73)

RULE REGARDING THE PRACTICE OF BREATH- CONTROL ALONG WITH THE MIND

Having thoroughly come to know of the six cakras the mind of one should enter that comfortable region in the interior of the Suṣuṃpā. Having entered it, after drawing in the vital air, he should similarly place the mind and vital air higher up. He should practise well with the vital air, the Bindu, so also the cakra and his mind. Yogins reach the nectar of immortality, only simultaneously with the attainment of their Samādhi. (74, 75)

WITHOUT PRACTICE IN ACCORDANCE WITH THE
INSTRUCTIONS OF THE GURU THERE IS NO
DAWNING OF JÑĀNA OR KNOWLEDGE

Even as the fire dwelling in the interior of the Sami wood will not rise up without churning, so also without the practice of Yoga, the lamp of knowledge will not glow. Even as a lamp placed inside a pot does not at all shine outside, but when the pot is broken, the flame of the lamp manifests itself. One's body is said to be a pot and the Jīva is of the same state as the Ātman. When the ignorance encompassing both is broken, simultaneously with the dawning of knowledge from the Guru's precept, knowledge of the Brahman manifests itself. Having approached the Guru, who holds the rudder and holding on firmly to his precepts serving as a boat, with the power derived from the practice of Yoga and the impressions left by association with righteous people, Yogins possessed of the knowledge of the Brahman, through the grace of the Vedas and the Guru cross the ocean of worldly existence.—Thus the Upaniṣad. (76-79)

THE VARĀHOPIṢAD

[This Upaniṣad, which is the ninety-eighth among the 108 Upaniṣads and forms part of the Kṛṣṇa Yajurveda, gives an exposition of Jñāna-yoga, after dealing with the ninety-six eternal verities and closes with a description of the Brahman, which has no counterpart and the Turya-turya, the import of the Praṇava.]

CHAPTER I

VARIOUS VIEWS REGARDING THE NUMBER OF THE TATTVAS (ETERNAL VERITIES)

Then, the great sage Ṛbhu performed severe penance for a period of twelve years measured by the standard of the Devas. At its close, the Lord (Viṣṇu) of the form of the porpoise, manifested himself before the sage. (Having done so, desirous of bestowing the fruit of the penance on the sage), the Lord said thus, "Arise, arise, choose the boon (of thy heart)." (In response to the words of the Lord) the sage stood up and having made obeisance to Him, replied thus : "O Lord, I do not, even in my dream, propose to beg of

thee anything whatsoever of the heart's desires of men of desire. All the Vedas, Śāstras, Itihāsas and Purāṇas, all the groups of the faculties of Vidyā, the gods with Brahman as the foremost, all these say that liberation is attainable from the knowledge of thy form. Hence, pray explain unto me the Brahma-vidyā, which expounds thy form." Thus quoth he. "Be it so" said the Lord of the form of the porpoise: "some discoursers of the Brahman need for their exposition twenty-four Tattvas (eternal verities); others thirty-six eternal verities, and yet others ninety-six. I shall relate them in order. Pray listen with an attentive mind." (1)

THE TWENTY-FOUR TATTVAS

The Jñānendriyas or senses of preception are five only, the ears, the integument, the eyes and others; the Karmendriyas or senses of motor action are five only, speech, hands, feet and others in order; the Prāṇa and others are also five only; so also sound and other are five; the Manas or mind of volitions, the Buddhi or intellect, Ahankāra or Ego-consciousness and the Citta or the thinking mind, these four, these the knowers of the Brahman know as the twenty-four Tattvas. (2-4)

THE THIRTY-SIX TATTVAS

Along with these Tattvas, the five elements, Earth, Water, Fire, Air and Ether severally and containing

all the five collectively ; the three bodies, the gross, the subtle and the causal, which wise men know ; and the three states, jāgrat or waking, svapna or dreaming and suṣupti or sleeping ; these together, sages know as the groups of thirty-six Tattvas. (5, 6)

THE NINETY-SIX TATTVAS

Along with the aforesaid Tattva-groups, one should add the Tattvas : the six varieties of existence : existence, coming into being, growth, evolution, decay and destruction, these wise men know as the six varieties of existence ; hunger, thirst, sorrow, delusion, dotage and death ; these are known as the six Ūrmis (human infirmities) ; the six sheaths I shall presently relate unto thee, dermal membrane, blood, flesh, fat, marrow and bone, know these to be the sheaths ; lust, anger, greed, delusion, infatuation and spite, these are the six enemies ; Viśva, Taijasa, and Prāñña, the three Jivas ; Rhythm, Mobility and Inertia, the three Gunas ; previously commenced, prospective, and accrued, these are known as the triad of Karmas. Speech, grasping, going, evacuation and pleasure constituting a group of five ; volition, perseverance, misconception, decision ; delight, compassion, friendship and indifference, these groups of four ; the cardinal points, Vāyus, the Sun, Varuṇa, the Aśvins, Fire, Indra, Upendra, and Yama, so also, the Moon, the four-faced Brahmā, Rudra and Īśvara the All-witness ; these together are said to be the group of ninety-six Tattvas. (7-15)

**LIBERATION ONLY THROUGH DEVOTION TO THE
LORD THAT TRANSCENDS THE TATTVAS**

Those who seek asylum in me of the form of the porpoise, who am subject to no ailments and stand differing from the aforesaid Tattva-groups, verily become Jivanmuktas, having surrendered to me their ignorance and its concomitants. (15, 16)

FRUIT OF THE KNOWLEDGE OF THE TATTVAS

Those who have knowledge of the ninety-six Tattvas, in whichever stage of life they may delight; whether such a one has his head with matted hair, or close-shaven or with a tuft, is verily released; there is no doubt about it. [The ninety-six Tattvas recognized by the Sāṃkhya are included in the thirty-six Tattvas recognized by the Śaivas, which again are included in the twenty-four Tattvas exclusively recognized by the Vedāntins. These again are included in the single Tattva of Māyā, apart from the Ātman, which Māyā again being of the form of non-existence, which has no counterpart, there remains only the Brahman, which has no counterpart. This is the essence of the conclusion arrived at by all the systems of Vedānta.] —Thus. (17)

CHAPTER II

EXCELLENCE OF FOURFOLD MEANS

The great Yogin of the name of Ṛbhū asked the great Lord of the form of the porpoise thus : " O Lord, pray impart unto me the knowledge of the most exalted Brahmavidyā." Being asked thus, the Lord, the breaker of the misery of his devotees, said as follows : " The four-fold means, such as detachment and others arise in the case of men out of practising the line of conduct appropriate to one's own Varṇa (caste) and Āśrama (stage in life), from severe penance and propitiating the Guru ; they are : the capacity to distinguish between what is eternal (the Brahman) and what is ephemeral (every thing other than the Brahman) and detachment towards what is of this world (such as flower, perfume and women) and what is of the other (such as enjoyment of celestial happiness and the like). The desire for liberation is the result of the successful attainment of the six excellences—Sama and others. One should cultivate them properly. [Sama is control of the internal organs ; Dama is the control of the external organs ; Uparati is the renunciation of all action ; Titikṣā is putting up with heat and cold and other pairs of opposites ; Śraddhā is implicit faith in the scriptural text, as well as the words of the Guru ; Samādhāna is the one-pointedness of Citta or the mind.] (1-4)

**ONLY THE KNOWER OF THE BRAHMAN AND THE
ĀTMAN IS THE ONE WHO HAS ACCOMPLISHED
THE SUPREME OBJECT**

Having thus become one, who has conquered his senses, and given up in all things the sense of "mine-ness," he should cultivate the sense of "I-ness" in me, the all-witnessing supreme consciousness. Having attained the human state, which can be attained only with great difficulty, that too of the Brāhmaṇa in human form, and through the study of the Vedānta, that of a mendicant, manifest symbol of the great Lord Viṣṇu, if the Yogin-medicant does not know the form, which is beyond the pale of the Varpaṣ and the Āśramas (the unmanifest symbol of Viṣṇu), of the character of Sat or Existence, Cit or Consciousness and Ānanda or Bliss, when can such an ignorant one become liberated? (4-7)

THE FORM OF THE BLISS OF THE ĀTMAN

“I alone am supreme Bliss, (the innermost Brahman) and naught else. Sould there be aught else, that is not at all the peerless Bliss. ("That great Bhūma or abundance is verily Bliss", says the Sruti). What is not intended for me is not dear to me; that which is intended for me is dear of its own accord. Let me not be non-existent, for the reason that I am the object of affection. Let me exist always."— He who sees thus, he am I, the Viṣṇu, O foremost of sages! (7-9)

THE SELF-MANIFEST NATURE OF THE ĀTMAN

The statement, "I am not the manifest (Brahman)", only postulates the inmanifest (Brahman). How can then the unmanifest touch that Ātman that manifests of its own accord? Those who, out of conviction, come to know of the self-manifest (Brahman), that does not depend upon anything else, they are verily possessed of supreme wisdom: this is my firm conviction. (9-11)

DISTINCTNESS OF ĀTMAN FROM CHARACTERISTICS OF MĀYĀ AND ITS EFFECTS

Apart from the Ātman which is full by itself, the phenomenal world, the Jīva, the Īvara and others do not exist; nor does the Māyā exist. By nature I am entirely distinct from them. That which is of the form of the intense darkness of ignorance and is of the character of Karma (action), Dharma (line of conduct) and the like, is not at all fit to touch me, who am the Ātman that is self-manifest. (11-13)

THE BHĀVA OF BRAHMAN OF THE KNOWER OF THE ĀTMAN THAT IS THE BRAHMAN

Whoever sees the Ātman, the All-witness, which is devoid of Varṇa (classification) and Āśrama (differentiation into stages), as of the form of the Brahman, becomes the Brahman of his own accord. Looking at all these that shine as the lustrous form, which is

the highest state from the standpoint of the Vedānta, one gets released at once. Knowledge of the kind, whereby one looks upon the body as the Ātman, is an obstacle to the right understanding of the nature of the body, as of the Ātman. He whose knowledge rests on the Ātman alone, attains liberation even without seeking. (13-16)

**FOR THE KNOWER OF THE ĀTMAN, THERE IS NO
BONDAGE RESULTING FROM KARMA**

That which is of the character of Truth, Knowledge, Bliss and Fullness, stands furthest away from darkness. How can one be bound by Karma, when he has seen the Bliss of the Brahman, the witness of the threefold existence, characterized by Truth, Knowledge, Bliss and the like, the real significance borne by the application of the words "Thou" and "I", (e.g., of the scriptural texts, "That thou art", "I am the Brahman,") standing apart from all faults and hence undefiled. (16-18)

**DISTINCTION BETWEEN THE JÑĀNĪ OR WISE MAN
AND THE AJÑĀNĪN OR THE IGNORANT MAN IN THE
MATTER OF THE VIEW-POINTS AND POSITIONS
WHEREIN THEY TAKE THEIR STANDS**

The eye of knowledge of a wise man sees the all-pervading (Brahman), that is Existence, Consciousness and Bliss. The eye of ignorance of an ignorant

man does not see the resplendant (innermost) Sun (of the Brahman), even as a blind man does not see the lustrous Sun of the phenomenal world. That Brahman, which has Truth and Wisdom as its characteristics, is Wisdom alone. It is only by knowing the Brahman thus, a mortal becomes immortal. Having known the real form of one's own Ātman, that Bliss of the Brahman, the non-dual, that is devoid of qualities, that is Truth and full Consciousness, one does not scent danger from any quarter whatsoever. The stand taken by knowers of the Brahman is as follows: There exists the Brahman alone actually, which is absolute Consciousness, all-pervading, eternal, full, and which is imperishable Bliss and nought else exists. The phenomenal world is, to an ignorant man, filled with a flood of misery, while, to a wise man, it is full of Bliss. To a blind man the world is dark, while to men of clear vision it is bright. (18-23)

IN THE ĀTMAN THERE IS REALLY NON-EXISTENCE OF BONDAGE AND LIBERATION

When the seeker takes his stand on me, of the form of the porpoise, the endless Existence, Consciousness and Bliss, there will be the dual-less-existence. While so, what is bondage and who will be liberated therefrom? The form of the Ātman, for all embodied mortals, is always verily Consciousness alone. The assemblage of the body and the like is not at all to be looked upon as a pot. Realizing this phenomenal world

of things, movable and non-movable, which shines as something other than one's own Ātman, as consisting of one's own Ātman alone, assume the mental attitude, "I am that (Ātman)". One enjoys, of his own accord, the real form of the Ātman. There is nothing separately enjoyable apart from the Ātman. Should there be any such thing of the form of existence, the Brahman alone is of the character of Existence. He who is possessed of the knowledge of the Brahman, even though he sees what is reputed to be the entire world, does not at all see in it anything apart from his own Ātman, always. He is in no way bound by Karma (of various kinds), owing to his knowledge of my form. He who knows the Brahman devoid of the body and the senses, who is the all-witness, the sole knowledge of the supreme import, the essence of Bliss, the self-manifest, as of the form of the Ātman, all out of self-realization, he should be known as the man of fortitude. I am he. Do thou likewise become that, O Ṛṣhu. Hence the seeker seeing always that the experience of the phenomenal world is not true, while the experience of the realization of the form of the Ātman is verily so, and possessed of full knowledge, is neither liberated from bondage, nor is he at all bound. (23-31)

CONCENTRATION ON THE BRAHMAN AND THE ĀTMAN FOR THE REMOVAL OF THE BONDAGE

He who, for a Mubūrta, thinks of me, the all-witness, dancing on account of concentration on the

form of the Ātman, is liberated from all bondage. Salutations to me alone, who stays in the inmost recess of all beings, who am of the character of consciousness, ever liberated, and am of the form of the inner most consciousness. Thou am I verily. Thou art, O Divine power, the glorious I indeed. To thee and to me, the endless, to me and to thee, of the character of consciousness, salutations to me, the transcendent Lord, salutations also to thee, the auspicious. What shall I do? Whither shall I go? What shall I grasp? What shall I give up? Even as the Universe has been filled by me with the water of the Great Deluge, similarly he who gives up internal attachment, external attachment, and attachment to one's own self, with his Ātman devoid of all attachment, he undoubtedly reaches me. He, who avoids attachment to men, as if it were a snake, who devoid of lust and possessed of detachment looks upon a beautiful damsel as carrion, and upon sensual pleasures, which end in misery, as poison, that Paramahansa becomes in this world the Vāsudeva *i.e.*, myself alone. This is the Truth. This is the Truth. What is said here is the Truth. I am the Truth, the transcendent Brahman; apart from me, nought else exists. (32-38)

ANNOUNCEMENT REGARDING UPAVĪSA (UPA = NEAR
AND VĪSA = LIVING) WHICH FORMS THE MEANS
TO THE ATTAINMENT OF THE BRAHMAN

That living near each other of the Jivātman and the Paramātman, that alone should be known as

Upavāsa, and not the emaciation of the body. What avails by the mere fasting of the body and that too in the case of ignorant folk? Does the great serpent (abiding in the crevice below) die by the mere beating of the ant-hill?

APAROKṢA OR DIRECT KNOWLEDGE THE MEANS TO JIVANMUKTI

"There is the Brahman: "—should one know thus, that is only indirect knowledge. "I am the Brahman: "—should one know thus, that is known as direct realisation. At what time the Yogin knows his own Ātman alone, commencing from that time, this Yogin becomes a Jivanmukta. The firm conviction, "I am the Brahman," when it arises, is the cause of liberation to the high-souled ones. (41-43)

RULE RELATING TO THE GIVING UP OF THE INTERNAL ANXIETY ABOUT THE BRAHMAN

Two positions there are leading to bondage and liberation: what are known as Nirmamatā or the "mine-lessness" and the matatā or "mineness." What is the "mine" attitude, by that is bound the created being and by the "mine-less" attitude he is liberated. Neither outward anxiety nor inward anxiety should be evinced, O Ṛṣhu, Giving up all anxiety, remain always at ease, taking thy stand on the Ātman. (43, 44)

THINKING OF THE GREAT LORD THE SOLE
EXPEDIENT TO WARD OFF ALL OTHER THINKING

The world in its entirety is the outcome of Saṁkalpa or determination alone. The manifestation of the world likewise is dependent on determination. Give up this, which is determination alone. Approaching me the Nirvikāra or non-determinate one, conceive, in thy heart, the state that is mine. Thinking of me, singing my glories, mutually conversing about me, having become solely absorbed in me, O sage of great intellect, spend thy time. Conceive that there is consciousness in every thing in this life, that this is consciousness alone, this is made of consciousness alone, thou art consciousness, I am consciousness, and that all these worlds are consciousness. Converting Rāga or passion into Nirāgatā or passion-lessness, remain always unattached. (45-48)

THE BRAHMAN ALONE BEYOND THE RANGE OF ALL
CREATIVE IMAGINATION SHOULD BE THOUGHT OF

How can the lamp of the knowledge of the Ātman having the Śruti (the Vedas) as its genesis, be affected by action of any kind, arising from the syntactical relations known as Kāraṅkas, commencing from the agent (Kartṛ) and the like, which is the offspring of Ignorance? Giving up the state of the Anātman, remaining unaffected by the condition of the phenomenal world, with a singleness of purpose, do become absolutely intent on

the perception of the Brahman abiding in the innermost core of everything. The Ākāśa (Ether) of the Ghaṭa or the pot and the Ākāśa of Maṭha or the monastery are established in the great ocean of Ākāśa. In the same manner, the Jīva and Īśa (Tattvas) are formed out of the Cidākāśa or Ether of consciousness in me. That which does not exist before me, the Ātman, and similarly vanishes at the end, that has been sung as Māyā by Brahmvādins (discourers on the Brahman), out of their true discernment. When Māyā and its progeny perish, there is neither overlordship, nor existence as a Jīva. Purified by its riddance, I am the supreme consciousness alone, propless like Ether and of the character of sentience and nonsentience, assuming the form of the Jīva, Īśvara and the like. Creation commencing from reflection and ending with entrance into the Brahman is the work of Īśa. Worldly existence, commencing from waking and ending with liberation is the work of the Jīva. Practices commencing from the vow of *Tripīciketa* and ending with Yoga, these are based on delusion about the Īśvara. Schools of thought commencing from Lokāyata (rank materialism) and ending with the Sāṃkhya (system of philosophy), are based on the delusion of the Jīva. Therefore should no thought be directed at all towards the controversies relating to the Jīva and Īśa by seekers after liberation. On the other hand, let the Truth relating to the Brahman be investigated upon by the steadfast one. To what extent people do not understand the truth about the non-dual Brahman, to that extent, all those are only

deluded. Whence is liberation for them, whence happiness in this world? (48-57)

**THE BRAHMAN NON-DIFFERENTIATED WITHIN,
TRANSCENDING ALL STATES**

For them (the deluded), should there be the notion of superiority and inferiority, what would result therefrom? Will a man roused from sleep-consciousness or Svapna be touched by the difference between a kingdom and beggary experienced in a dream? That is known as sleep by wise men, when one's intellect seeks repose in ignorance. How can there be sleep for me in whom ignorance and its concomitants are dissolved? The full-blown state of the intellect, this is known as the waking state. The waking state is not for me, for the reason that I am devoid of change and the like. The traversing of the Intellect through the subtle Nāḍīs gives rise to a dream. There is no dream in me who am not given to movement of any kind. (58-61)

**BECOMING THE BRAHMAN THROUGH KNOWLEDGE
OF THE NIRVIṢĒṢA BRAHMAN**

During sleep, when all is at repose and enveloped in darkness, the sleeper devoid of the power of vision, enjoys what is of the form of his Ātman, viz., sublime Bliss. He who sees all things as none-differentiated,

on account of their close relation with consciousness, he alone is the actual man of knowledge of the Brahman, he is S'iva, he is Hari and also Brahman, (and knowing the supreme consciousness right through all stages, becomes the supreme consciousness alone). (62, 63)

**REFLECTING ON THE ONENESS OF THE BRAHMAN,
PRECEDED BY THE DISSOLUTION OF WORLDLY
EXISTENCE**

Know this cycle of worldly existence is what is verily a long-drawn dream, a lengthening delusion ensnaring the mind; nay, it may be characterized as indulging in building castles in the air, for a long time, and what is more a veritable ocean of sorrow. Hence, from the time of one's rising from sleep to the time when he goes back to sleep, let him reflect on the oneness of the Brahman. By the dissolution of the (unreal) phenomenal world, which is, after all, the result of ignorance, there remains but the mind (deeply engrossed in it), assuming only my form *i.e.*, which becomes the Brahman alone. Having vanquished the foes (that veil the Brahman of the form of Existence, Consciousness and Bliss, *vis.*, the six internal foes, lust, anger, greed, delusion, Pride and Jealousy), by having recourse to the six means to be employed, (*vis.*, Śama, Dama and others) obtained through the grace of the Guru one's Ātman becomes the Supreme ONE without a second like an excited and overjoyed elephant in rut. (64, 65)

EXPERIENCE OF THE KNOWER RELATING TO THE
BRAHMAN, NON-DIFFERENTIATED FROM
THE INNERMOST ĀTMAN

Let the body cease to exist or last as long as the Moon and the stars last. What difference arises out of such duration, concerning the form of my consciousness? Whether the pot gets broken now or lasts for a long time, that makes little difference whatever to the Ākāśa or Ether of the pot. The lifeless slough cast off by a snake remains abandoned over the ant-hill and the snake does not care for it. Even so, the knower cares not for the gross and the subtle bodies. When false knowledge along with its cause is dispelled by the fire of the knowledge of the innermost Brahman, this knower becomes bodiless, on account of his being of the form of "not this" "not this". The perception of the illusory phenomenal world as real, will die out as a result of the knowledge dawning on one by the study of the Śāstra, that the Brahman alone is the real existence and there is nothing apart from it. Such knowledge, taking the form of Jñāna, Vijñāna and Tattvajñāna, clinches at the truth, that apart from the Brahman, Māyā is nought and simultaneously with such disillusionment, the three kinds of Karma—Ārjita, Prārabdha and Āgāmin, along with the brood of impressions left by them, perish and the knower thereafter remains as the bodiless Brahman alone. When Jñāna (knowledge) gleaned from books ripens into Vijñāna (wisdom) through experience, out of

such direct wisdom perishes whatever relates to the world of Māyā (Illusion). Then everything other than the Brahman manifests itself as a reflection, as a result of which his Sāñcita-karma perishes and his Prārabdha-karma begins to waste away by enjoyment and does not at once perish, it having commenced just in the present incarnation. When Vijñāna (wisdom) still further ripens, through confirmed experience into Samyaktattvajñāna, (the thorough perception of the truth), then everything other than the Brahman, which had assumed the form of reflection, completely vanishes and becomes void. Thereupon, even the Prārabdha-karma, which is none other than Māyā (Illusion) in a gross form, also vanishes. With the vanishing of the Prārabdha (karma) there occurs the vanishing of the reflection as well. Thus, in these three ways perishes the Māyā (Illusion) relating to the Ātman. Thus, when the denial of the delusion relating to existence or non-existence of something resembling what is apart from the Brahman, becomes thoroughly accomplished, the functioning of the mind relating to such denial is tantamount to the state of perfect knowledge of the Truth. By such functioning the knower remains possessed of the knowledge, that the Brahman is the Ātman alone with no counterpart. When the Ātman is joined to the state of Brahman-hood (purely out of the knowledge gleaned from the Śāstra), the state of Jivahood does not go. When the Truth is understood as the non-dual state, Vāsanā (impressions left by previous Karma) recedes into the background. At the expiry

of Ārabdha (Karma commenced in this birth) will be the riddance of the body. All MĀyā (Illusion) of the form of intense attachment to the body wastes away in this manner. When the word Asti, "there is", is uttered, the entire Universe will become that essence of existence, the Brahman. When the word Bhāti ("there shines forth,") is uttered, the entire Universe will become that manifestation of the absolute Brahman. (Whatever pleases, all that is the Bliss of the Brahman. For says the Śruti, "These are the five essential features, viz., Asti (there is), Bhāti ("there shines forth"), Preya (whatever pleases), Rūpa (form) and nāman (name). The first three are of the form of the Brahman. The two thereafter are the characteristics of the phenomenal world.") All water in a desert is the desert alone and only that. This triad of worlds is all consciousness alone, when investigated upon from the point of view of the Ātman. Ignorance alone has association with the phenomenal world as its root-cause; so the possibility of the world ever deserving to attain a better condition is nowhere. At a spot, far away from places, where rage controversies about the Jīva, the Īśa and the Guru, revelling in the state of the Ātman, which is all alone and of the one essence of consciousness, I am the completely full, absolute Brahman alone. When the full-figured Moon of Consciousness has its splendour eclipsed by the Rāhu of delusion, austerities such as ablutions, gifts and sacrificial rites are only in vain till the end of the eclipse. (66-74)

MEDITATING ON THE NĀDA THE MEANS OF SAMĀDHI

Even as rock-salt, when brought into contact with water, acquires the same quality, even so, the oneness of the Ātman and the mind is attained through Yoga: this oneness is said to be what Samādhī. The giving of addiction to sensual pleasures is very difficult indeed; the actual perception of the Truth (*vis.*, the Brahman) is rarely attainable; the innate state of the Yogin is unattainable; all these are unattainable without the grace of the Sadguru. The innate state manifests itself of its own accord in a Yogin, who has realization of the Kuṣḍalīnī-power roused in him (due to proficiency acquired by him) in the practice of Yoga, aided by his knowledge of the Ātman (or who has reached the state of Samyaktattvajñāna and is possessed of the powers of sentient action, knowledge and desire), and by whom have been abandoned completely the three kinds of Karma (Ārjita, Prārabdha and Āgāmin). Unsteadiness is the inherent quality of quick-silver, as well as of the mind. When quick-silver has been bound (has lost its fluidity) and the mind has been bound (has ceased to be fickle), what then cannot be successfully accomplished in this mundane world? When calcined with sulphur-quick-silver drives away disease; when dead, it causes one to be restored to life; when bound (turned into a solid) carries with it the psychic power of locomotion through Ethereal space. In the heart of mercury there

is Brahmanhood. The lord of the organs of perception is the mind. The lord of the mind is the vital air. The lord of the vital air is final dissolution (the Brahman). Hence, seek asylum in that lord (the Brahman). The final dissolution of Yogins (the Brahman) lives forever actionless, changeless, bursting away from all volition and devoid of all kinds of gesture. Whatever is that dissolution (the Brahman) which lies beyond the range of expression of the speech and minds, is fit to be attained by the Ātman. The Yogin, though intent on paying regard to sensual pleasures darting through his mind like feathered arrows following one another, does not give up his sole aim of directly perceiving the Brahman, even as the female-dancer, though absorbed in the symphony of song, musical time, and instrument, does not lose sight of her principal aim of maintaining the stable equilibrium of the pot on her head. Giving up all worries, with a composed mind the Nāda (the Brahman) alone should be meditated upon by one who aspires to hold away over the Yogasāmrājya (Yoga Empire)—Thus.

(75-83)

CHAPTER III

REALIZATION OF THE ONE PARAMĀTMAN WITHOUT A SECOND

At no time can the One entity verily assume diverse forms. For the reason that there is none else whatever besides me, for that very reason I am the indivisible

alone. Whatever is seen or heard of, that cannot be other than the Brahman. That one entity which is eternal, hallowed and emancipated, the indivisible Bliss, the One without a Second, the endless Truth and knowledge, that Parabrahman do I become. I am of the form of Bliss. I am the indivisible consciousness. I am the most exalted among the most exalted, the manifestation of firm consciousness. Even as clouds do not touch the Ākāśa (where they float), so also the sorrows of worldly existence do not touch me. Know that all is Bliss, as all sorrow has been completely obliterated. Also know that everything is of the form of existence, as falsehood has altogether been obliterated. It is the form of consciousness alone, which is possessed of reflection. Hence this form of mine is indivisible. Birth, death, going and returning, do not exist. Impurity and purity there is nought, nor pain. To the most accomplished Yogin everything shines out more distinctly, as being filled with consciousness. (1-5)

**RULE RELATING TO SILENCE, THE MEANS OF THE
ATTAINMENT OF THE STATE OF REMAINING AS
CONSCIOUSNESS ALONE**

Assume the attitude of silence with the conviction: "I am always of that state, which is firm Existence and Consciousness, indivisible, without a counterpart, devoid of all visibility, non-ailing, flawless, the Śiva without a second." Assume the attitude of Silence in the belief, "I am always that (Brahman), which is devoid of birth

and death, happiness and misery, which keeps at a far off distance questions relating to race, clan and pedigree, which is the prime-cause of this world of the eddy of Consciousness." Assume the attitude of Silence with the resolve, "I am always that full, non-dual, indivisible consciousness, devoid of differentiation as Vis'va, Taijasa, Prājña and the like, partaking of the character of the transcendent intelligence, the peerless ONE without a Second. (6-8)

THE STATE OF SACCIDĀNANDA (EXISTENCE, CONSCIOUSNESS AND BLISS) OF THE LORD

Unaffected by any sort of obstruction whatever, there is the state of remaining in the same form, during the three durations (past, present and future). This is always the form of my existence. What exists assuming the form of Bliss during sleep, transcending all kinds of happiness, which is eternal, as it has no prior cause, this is the state of Bliss always of mine. (9, 10)

ONLY BHAKTI OR DEVOTION TO THE LORD, THE MEANS OF LIBERATION

The very thick darkness of night is dispelled at once by the rays of the Sun. The very dense darkness (of ignorance), which is the cause of the attachment to worldly existence is dispelled by the splendour of the Sun of Hari and not otherwise. Man is entirely liberated

from his own (internal) darkness, by ever remembering and worshipping my feet. Apart from the remembrance of my feet, there is nothing whatever, which would bring about the destruction of death and birth. Even as a poor man would ardently praise a rich man with the desire of getting largesses (at his hands), should he do likewise unto me, the creator of the Universe ; which man would not be liberated thus from bondage (the delusion brought about by this unreal worldly existence) ? (11-13)

EQUALITY OF ALL IN THE EYES OF GOD

The animate world becomes active of its own accord only in the presence of the Sun. So also, it is only in my presence that all the world pulsates with life. Even as, in the shell of the pearl-oyster, silver is created by *Māyā* (Illusion), even so, in me alone is the world, from the Mahattattva onwards, created out of *Māyā* (Illusion). While others are disposed to differentiate between the body of a *Caṇḍāla* (outcast), the different orders of creation from the animal down to the mineral, and the body of the Brahman, I am not inclined to do so. Even to one who, out of delusion, has lost the correct conception of the points of the compass, the right conception of direction manifests itself as before. The world, when once destroyed outright by the dawning of superior wisdom, does not at all appear to me as before. The world is neither the body nor the vital energy of the *Indriyas*, nor the *Manas*

or mind (of volitions), nor Buddhi, the intellect, nor self-consciousness, nor Citta or the thinking mind, nor Māyā at all, nor Ākāśa and the like. Neither is it the creator, nor the enjoyer, nor what causes enjoyment in others likewise. I am the absolute Brahman alone, which is Consciousness, Existence and Bliss, the Janārdana (the world-controller). (14-19)

THE CITTA OR MIND ALONE, THE CAUSE OF THE CYCLE OF BIRTHS AND DEATHS

Even as, on account of the agitation in the surface of the water, the reflection of the Sun is ruffled, so also is the agitation of the Ātman (brought about), only through the admixture of Self-consciousness. The travail of worldly existence is verily due to the mind. Hence should one purify it with great effort. Alas, What kind of faith is this of thee, in the greatness of the mind? Where are the treasures of kings? Where is the Brāhmaṇa (the recipient of such gifts)? Where are the worlds either over which they held sway? [* That quality of the Ātman whereby it manifests itself of its own accord in the form of all things (of the phenomenal world), without recourse to any intermediate means, knowers of the system of Vedānta speak of that, as the form of consciousness of the Self-manifest (Brahman).] Things of the past have gone never to return. Several series of the order of created things

* This additional stanza occurs only in the Grantha MS. of the Adyar Library.

have likewise gone. Crores of Brahmās (creators) have passed away. Kings have disappeared like dust. The misconception relating to the Ātman is due to the delusion of the mind resulting from the demoniacal tendencies of even the knower of the Ātman, (which will only contribute to his ruin). Should there be this demoniacal tendency in the knower also (as in the ignorant man), then his seeing the truth will bear no fruit. [For, says the Śruti, "There remains nothing in the least to be done by the Yogin who has discharged his duty and has been satiated with the nectar of knowledge. Should there be anything in the least, he is not the knower of the truth."] (20-24)

EXPERIENCING PASSION AND THE LIKE IN THE NON- ĀTMAN, THE CHARACTERISTIC OF A KNOWER

Passion and other feelings, even as they rise in the knower, are then and there burnt up by the fire of discriminating knowledge. As such, whence is their surging up? If the shrewd man, even as he is intent on picking up the faults in others, should be likewise clever in discovering his own, who will not be liberated from bondage? He who knows the Anātman, though not liberated, ardently desires to acquire the several psychic powers and attains them, O best of sages, through wealth, mystic formulas, appropriate action, auspicious time and stratagem. This is not the object of the knower of the Ātman. For, the knower of the Ātman is in quest of the

Ātman alone. Being satisfied in his Ātman, through his Ātman, he does not run after the Avidyā (of psychic powers). Whatever the ways of the world (such as the quest after psychic powers, etc.) may be, great men know them only as made of Avidyā. How can the knower of the Ātman plunge into them, having given up his Avidyā? Wealth, mystic formulas, appropriate action, auspicious time and stratagem, though capable of bestowing psychic powers, are not, any of them, conducive to the attainment of the state of the Paramātman. How can the Jivanmukta, who seeks to gain access to the Ātman, in the quiescence which results from the suppression of all desires, afford to develop the desire for the acquisition of psychic powers, he having completely extinguished his mind? —Thus. (24-30)

CHAPTER IV

(I) BRĀHMAṆA

OF THE SEVEN STAGES (OF KNOWLEDGE) THOSE OF JIVANMUKTI ARE OF A FOUR-FOLD CHARACTER

Then Nidāgha asked of the Lord Ṛbhu : " Pray relate unto me the description of Jivanmukti ". Saying " So be it ", said he, " Of the seven stages (of knowledge), those of the Jivanmuktas are four. The first

stage is the virtuous desire. Investigation is the second. Functioning with the refined mind is the third. The attainment of the rhythmic state is the fourth. Detachment is the fifth. The (right) conception of the substance of the Brahman is the sixth. Attainment of the Turiya is the seventh." (1-3)

THE FOUR-FOLD NATURE OF AKĀRA AND OTHERS EVOLVED OUT OF THE PRAṆAVA

The stages that make up the Praṇava are of the character of 'Akāra', 'Ukāra', 'Makāra', and the half-syllable. The Akāra and others are of four kinds, being differentiated as the Sthūla (gross), Sūkṣma (subtle), Bīja (the seed) and Sākṣin (the witness).

(4, 5)

THE CONTROLLING AGENCIES OF THE GROSS AND OTHER VARIETIES OF AKĀRA AND OTHERS

Their states are waking, dreaming, sleeping and the Turiya (the fourth). The waking Viśva is in the gross part of Akāra. The Taijasa of that (waking) state is in the subtle part. The Prāñña of that (waking) state is in the seed part. The Turiya of that (waking) state is in the witness part. The dreaming Viśva is in the gross part of Ukāra. The Taijasa of that (dreaming) state is in the subtle part. The Prāñña of that (dreaming) state is in the seed part. The

Turiya of that (dreaming) state is in the witness part. The sleeping Viśva is in the gross part Makāra. The Taijasa of that (sleeping) state is in the subtle part. The Prāñña of that (sleeping) state is in the seed part. The Turiya of that (sleeping) state is in the witness part. The Turiya Viśva is in the gross part of the half-syllable. The Taijasa of that (Turiya) state is in the subtle part. The Prāñña of that (Turiya) state is in the seed part. The Turiya of the Turiya state is in the witness part. (6-10)

THE VARIOUS STAGES CONSIDERED IN RELATION TO THE LIMBS OF THE PRAṆAVA

The four quarters of Akāśi form the first, second and third stages. The four quarters of Ukāra constitute the fourth stage. The four quarters of Makāra constitute the fifth stage. The first, second and third quarters forming the sub-divisions of the half-syllable constitute the sixth stage. That beyond those is the seventh stage. (11)

THE FOUR KINDS OF JIVANMUKTAS

Roaming among the first three stages, one becomes a seeker after liberation. Roaming through the fourth, he becomes a knower of the Brahman. Roaming through the fifth stage, he becomes a great knower of the Brahman. Roaming through the sixth stage he

becomes a more exalted knower of the Brahman. Wandering through the seventh stage he becomes the most exalted knower of the Brahman. (12)

(6) MANTRA

POINTING OUT THE SEVEN STAGES
OF KNOWLEDGE

In relation thereto occur the following verses : The first stage of knowledge is well said to be the virtuous desire ; the second is investigation ; the third is functioning with the refined mind ; the fourth is the attainment of the rhythmic state ; thereafter what is named detachment is the fifth ; the right conception of the substance of the Brahman is the sixth ; and the attainment of the Turya is the seventh. (1, 2)

DETAILED DESCRIPTION OF THE SEVEN STAGES

" Why do I remain only an ignorant one ? I am to be viewed along with the Śāstra and the virtuous people,"—such desire as has detachment as its antecedent, is known as virtuous desire by wise men. Proneness to good conduct, preceded by steady application to the study of the Śāstras, the company of virtuous people, and the practice of vairāgya or detachment is what is known as investigation. Wherein passionate attachment to objects of sensual pleasure gets attenuated, as a result of investigation and virtuous

desire, that is called functioning with the refined mind. When the mind takes its stand on the pure Ātman possessed of the rhythmic quality, owing to the practice of the three stages (above-mentioned) and the cessation of its indulging in the objects of sensual pleasure, that is known as the attainment of the rhythmic state. That state, wherein admiration for the Rhythm of the Ātman gets ingrained and there is generated detachment, as the fruit of the practice of the aforesaid four stages, is named detachment. The sixth stage, known as the right conception of the substance (of the Brahman), is the perception (of the Brahman) resulting from the projection (of the mind), for a long time, in the direction of the transcendent (Brahman), owing to the cessation of the conception of things, external and internal (other than the Brahman), due to the intense delight experienced in one's own Ātman, as a result of the practice of the (aforesaid) five stages. That should be known as the approach to the Turtya state, wherein there is entire devotion to the state of the Ātman, due to the non-recognition of difference of any kind (between the conception and the actual state of the Ātman), as a result of the practice, for a long time, of the (aforesaid) six stages. (3-10)

DEMONSTRATION OF THE DISTINCTION IN THE STATE OF THE INTELLECT IN THE SEVEN STAGES

The three stages beginning with virtuous desire are known as stages with and without distinctions. In

the manner one comes to know of this world, through his intellect, the world is seen during the waking state. When faith in the non-duality has been confirmed and the misconception about the duality extinguished, seekers see, as in a dream, the world which meets with dissolution, such as of the broken pieces of the autumnal cloud. Then there will remain but the Supreme Existence (the Brahman), O Nidāgha, be convinced about that. Having ascended the fifth stage, known as the state of dreamless sleep, with all the special parts suppressed, the seeker stands in the non-dual state alone. Although with his mind turned inwards, he is ever in contact with the external world (through his functioning mind), still overcome with fatigue, he appears to be ever prone to sleep. Practising effectively in this stage, with his previous impressions obliterated, the seventh stage, which is ancient and is known as secret sleep is reached in due course, wherein there is neither the near approach to the form of the Supreme Existence (the Brahman), nor the *Ahaṁkṛti*, nor the *Anahāṁkṛti*. He stands with attenuated mental functioning alone in the non-dual existence (the Brahman), as an extremely fearless man. (11-17)

RULE RELATING TO THE CONCEPTION OF THE BRAHMAN AS ĀTMAN ALONE

Even as an empty pot immersed in the ocean of etherial space is empty inside and empty outside, even

as a pot full of water, immersed in the ocean of water, is full inside and full outside, do not become reduced to the position of the various conceptions grasped by the mind, nor become reduced to the position of the mind, that grasps. Giving up all conceptions, be composed entirely of what remains. Giving up the seer, seeing and what is seen, along with their impressions on the mind, seek shelter in the Ātman, the first that is manifest in the seeing. (18-20)

DESCRIPTION OF A JIVANMUKTA

He who, though engrossed in the ways of the world, has his mind (which pervades his body as ether), whether dissolved or functioning, resting in the Brahman alone, even as ether which stands in its wonted manner, (whether the pots and pans continue or cease to exist),—he is said to be a Jivanmukta. He is said to be a Jivanmukta, whose mental radiance does not rise, nor set, in happiness or misery and whose condition is as it was obtained before (ever the same). He who is wakeful, while remaining asleep, he who knows no waking, he whose mental alertness is devoid of impressions, he is known as a Jivanmukta. He, who, though acting in accord with passion, hatred, fear and other influences (swaying his mind), has a conscience as clear as the internal ether, is known as a Jivanmukta. He whose mental attitude is not affected by ego, whose intellect is never tainted, whether he is active or passive, is known as a

Jivanmukta. He, from whom the world does not shrink (out of fear) and who does not shrink likewise from the world, who is released from joy, anger and fear, is known as a Jivanmukta. He, who, though indulging in all the snare-like objects of sensual pleasure, yet remains cool, who fully devotes himself to matters relating to the Paramātman, is known as a Jivanmukta. When one, taking delight in me, the all-embracing, gives up, O sage, all the desires of his heart, he is known as a Jivanmukta. He, whose mind is not agitated and who takes his rest when remaining in that most hallowed state of absolute consciousness, devoid of all mental functioning, is known as a Jivanmukta. He in whose mind the notion of this world, I, he, who is yonder, and the assemblage of false phenomena, does not thrill (find an answering echo), is known as a Jivanmukta. (21-30)

RULE RELATING TO THE RESTING IN THE ALL-COMPREHENSIVE BRAHMAN

Do thou get confirmed in your conviction soon, after entering into the Brahman, fullness of the state of existence, which is permanent, abundant, full and devoid of all concern, through the path indicated by the Ācārya and the Śāstra. The Guru is Śiva, the Veda is Śiva, the deity is Śiva, the Lord is Śiva, I am Śiva, all is Śiva, other than Śiva there is nought. Knowing Him alone aright, the courageous Brāhmapa should acquire wisdom and not merely memorize a

large number of words. That will indeed prove to be tiring the vocal organ. (31-33)

THE EXPOSITION OF THE COURSE ADOPTED BY BIRDS AND ANTS

He who adopts the course pursued by the bird (Suka) attains liberation, as also, he who adopts the course of the ant (Vāmadeva). Apart from these two types, there are no other types of attainers of liberation. Those that pursue with courage the course adopted by Suka, become Satyamuktas (those who are forthwith liberated) even while remaining in this world. Those who ever pursue the course of Vāmadeva, after dying and being born over and over again in this world, become Kramamuktas (those who attain their liberation gradually) by having recourse to actions attended with devotion and in accordance with the Yoga and Sāṅkhya schools of thought. Of Suka and Vāmadeva are the two paths created by the gods. Suka is said to be the bird, while Vāmadeva is said to be the ant. The sinless seekers attain through the path of Suka, the highest state, having known the real form of their own Ātman, by having recourse to Samādhī (ecstatic state) of the Asamprajñā variety, either through the Samādhī of the Sāṅkhya-yoga type, or the investigation of the real import of the great scriptural texts, or directly from the mouth of the creator or by adopting the method of exclusion, taking the form of "Not this, Not this". He, who, owing to his not attaining the fruit successfully in this birth, even with the

psychic powers of *Apimā* or attenuation and the like at his command, being confronted with the various obstacles due to the repeated practice of *Haṭha-yoga*, which is beset with pain and anguish resulting from self-control (*Yama*) and the like and posture (*Āsana*), is born again in a great family and who takes to the practice of *Yoga* once again, due to the impression left by his previous practice, also attains liberation and that highest state of *Vimṣu*, only through the path of *Vāmadeva*, resorted to during various births. Both these paths alike are auspicious and bring about the attainment of the *Brahman*. The one is capable of bestowing liberation forthwith, while the other is capable of bestowing liberation in due course. (34-42)

THE HALLOWED NATURE OF THE GLANCE OF A KNOWER OF THE BRAHMAN

What is delusion and what is sorrow for him, who sees oneness therein, (in the goal to be achieved by the two paths, of the *Sāṃkhya* and the *Yoga* schools of thought, viz., through exact and direct knowledge and through ecstatic trance of the *Nirvikalpa* type) and whose intellect, limited by his experience, turns in the direction of the Truth? All that fall within the range of his vision, are released from all sins. All that traverse the ethereal, as well as the terrestrial regions, falling within the range of vision of the knower of the *Brahman*, are (in virtue of the greatness of his religious merit) that very moment released from sins, accumulated through crores of previous incarnations. (43, 44)

CHAPTER V

KNOWLEDGE OF THE BODY ESSENTIAL FOR THE
ASPIRANT AFTER YOGA

Then Nidāgha asked this Lord Ṛbhu, " Pray relate unto me the rule relating to the practice of Yoga." Saying " Be it so," quoth he thus : The body is made up of the five elements and is filled with five regions. What is hard is earthy. What is of a fluid nature is of water. Vital warmth will be the fiery element. Motion is the characteristic of air. Ether is essentially the entire body. This should be understood by the aspirant after Yoga. (1, 2)

NUMBER OF BREATHS PER DAY

The number of times the region of air (of the body) is struck by breaths, borne throughout the day and night, is twenty-one-thousand and six hundred. (3)

RULE RELATING TO THE SUSTENANCE OF THE
CONSTITUENT ELEMENTS FOR THE AVOIDANCE
OF BODILY WASTAGE

When the earth region (of the body) wastes away, wrinkles begin to appear in men. Likewise, with the wasting away of the watery region, hairs gradually turn grey. With the wasting of the fiery element, hunger and grace of form begin to fade. With the wasting of air,

there will be bodily tremour daily. With the wasting of the ethereal substance, there will be cessation of life altogether. In this manner, with the wasting of the elements constituting the body, the body wears away. Hence, with a view to keeping up life, the sustenance of the elements should be attended to. (4-6)

FOR THE SUSTENANCE OF THE ELEMENTS, SHOULD BE PRACTISED THE Uḍḍiyāna-BANDHA

For the reason that the great bird performs Uḍḍiyāna or soaring without fatigue, for that very reason, there should be the practice of Uḍḍiyāna. Thence the Bandha derives its name. This Uḍḍiyāna-bandha is verily the Lion of the elephant of death. The release from that depends upon the virility of the body. The Bandha of that description is difficult of accomplishment, (as it cannot be easily performed at all times). When the fire in the stomach region is disturbed, intense pain is produced. It should not be performed by a hungry man, nor by one who is given to sudden evacuation of faeces and urine. Food conducive to health and temperate, should be eaten, little by little and several times. (6-9)

THE THREE KINDS OF YOGA KNOWN AS LAYA, MANTRA AND HAṬHA

Of the three, the soft (Laya), the middle (Haṭha) and the mystic (Mantra), one should know in order,

the Mantra (meditation on the Nāda), then the Laya (the repose in the Nāda) and then the Haṭha (the means to attain the Laya). Thus the Yogas are three-fold, Laya, Mantra and Haṭha. The Yoga is made up of eight sub-divisions. (10)

THE EIGHT SUB-DIVISIONS OF YOGA

Yama (self-control), then Niyama (observances), so also Āsana (posture), similarly Prāṇāyāma (Restraint of Prāṇa), Pratyāhāra (withdrawal) thereafter, similarly Dhāraṇā (the stability) afterwards, similarly Dhyāna (meditation) and the eighth will be Samādhi (absorption). (11, 12)

VARIETIES OF YAMA AND NIYAMA

Non-violence, truth, non-stealth, celibacy, compassion, rectitude, forbearance, fortitude, temperance in food, and cleanliness, these are the ten Yamas. Penance, joyous contentment, belief in the existence of God, munificence, worship of the Lord, study of the Siddhānta, modesty, arriving at the right conclusion, Japa and Vrata, these indeed are said to be the tenfold Niyamas thus, O sage of great intellect. (12-14)

THE ELEVEN POSTURES

There are the Cakra and other eleven postures, O best among sages, the Cakra, the Padmāsana, the

Kūrma, the Mayūra and also the Kukkuṭa ; the Virāsana, the Svastika, the Bhadra, the Siṃhāsana, likewise ; the Muktāsana and the Gomukha, are related by the best among the knowers of Yoga. (15, 16)

DESCRIPTION OF THE CAKRA POSTURE

One should place the left thigh over the right ankle and the right thigh over the left ankle with his body erect. This is considered to be the Cakra posture. (17)

PRĀṆĀYĀMA

Pūraka or in-filling, Kumbhaka or steadying, similarly Recaka or expelling, then Pūraka or in-filling again, these are the Prāṇāyāmas, by means of one's own Nāḍis. Hence the Nāḍī is spoken of in the sequel. (18)

MEASUREMENTS OF THE BODY AND ITS LIMBS

The body of all beings is of the character of ninety-six digit-lengths (when measured). In the middle of it, two digit-lengths beyond the region of the anus, and two digit-lengths below the genitals, is said to be the middle of the body. Nine digit-lengths above the genitals is said to be the Kanda or knot of the Nāḍis, which is four digit-lengths in height and four digit-lengths in width, of the shape of an egg and surrounded on all sides by fat, marrow, bone and blood. (19-21)

THE CAKRAS OF NĀḌĪS

There alone is situated the twelve-spoked Cakra of Nāḍīs, wherewith the body is held in its normal condition. There abides the Kuṇḍali, concealing with her face the orifice of the Suṣuṃṇā leading to the Brahman. From the Suṣuṃṇā branches out one spoke formed by the Alambuṣā and the Kubū Nāḍīs abiding there. In the pair forming another spoke are the Vēruṇī and the Yaśasvini. In the right spoke of the Suṣuṃṇā is the Piṅgalā. Between the spokes are in order, the Pūṣā and the Payasvini. In the posterior spoke of the Suṣuṃṇā, there stands the Sarasvatī Nāḍī, and the Saṅkhini and the Gāṃdhārī stand between the two. To the left of the Suṣuṃṇā there abides the Nāḍī known as the Iḍā. Thereafter the Hastijihvā and then the Viṛvodarī stand, the Nāḍīs (named above) standing in the spokes of the Cakra, only in the clock-wise order (from right to left). These twelve Nāḍīs are verily the twelve carriers of vital airs. When filled with vital air these Nāḍīs (of different colours) stand like a piece of cloth. The place corresponding to the middle of the cloth, is known as the Cakra of the navel. The Jvalanti, the Nādarūpiṇī, the Pararandhrā and the Suṣuṃṇā, are known as the Nāḍādhāra (support of the Nāḍā) and these four are filled with Rakta (blood).* The middle of the orifice of the Brahman is always closed by the Kuṇḍali. In this manner, the ten vital airs move through these Nāḍīs. (22-31)

* Variant reading of Rakta is Ratna (gem).

RULE RELATING TO THE PRACTICE OF SEEING THE TURIYA

In this manner the wise one, having well understood the course of the Nāḍis and the passage of the vital air, with his neck, head and body in a line and his mouth closed, remaining motionless and with his mind well-controlled, should see with his eyes, on the tip of the nose, in the middle of his heart and in the middle of the Bindu (of the Sahasrāra, in the *Dvādaśānta*), the Turtyaka streaming forth nectar. (31-33)

THE YOGA WHICH FORMS THE EXPEDIENT TO BE EMPLOYED FOR BEGUILING THE DURATION OF ONE'S LIFE

Making the Apāna (vital air) into the form of a bud and constricting the anus upwards, driving up the Apāna by means of the Prāṇava, one should expel downwards the Prāṇa vital air by means of the Śrībija (Śrīṃ). Then should he conceive of his own Ātman (situated at the junction of the two airs), as the Śrī (of liberation) and thereafter have the immersion thereof in the nectar. This is said to be the all-important Kālavāḥcana (beguiling the duration of life) or Āyuh-stambhana (stopping the flow of life's duration), by the acquisition of which power, whatever is thought of by the mind is accomplished forthwith by the mind. By

the flaming of fire in water, sprouts and branches verily spring up. Whatever is uttered in the Jagatī metre by him does not bring about evil consequences, nor do his actions produce untoward results. (33-36)

**THE YOGAS WHICH ARE EMPLOYED AS MEANS
TO ACQUIRE BODILY ROBUSTNESS AND
STRENGTH**

Having well fixed up the Bindu (the mind) in the Suṣuṃpā path, and by constricting the Jivana (Mūlā-dhāra), causing the air therein to blaze forth and thereby drying up the humour (in the Suṣuṃpā, by means of the fire aided by the vital air and arresting the Prāṇa vital air and the like therein), the Yogin's body would become robust. He should constrict simultaneously both the anus and the genitals and making the Apāna rise upwards, he should cause it to mix with the Samāna. Then should he conceive of his own Ātman (at the junction of the Prāṇa, Apāna and Samāna vital airs) as the Śrī of knowledge and then having immersion in the nectar, should commence the performance of Kumbhaka, as much as his strength would permit, in the middle part of the Suṣuṃpā door. Then, out of the complete blending of the Prāṇa and Apāna, he should conceive of the Prāṇa along with the Udāna, with a view to their ascent upward. This superior Yoga indicates in the body the way for the acquisition of special power for the attainment of the Brahmāloka. (37-40)

RULE RELATING TO THE ACQUISITION OF THE KNOWLEDGE OF THE AURA OF THE BODY

Even as a bridge constructed across a water-course forms an obstruction to the free flow of water, even so the aura (which is in combination with the radiance emanating from the internal non-differentiated supreme consciousness), permeating the body should always be well understood by Yogins (as the Yōgā of the conjunction of the Vital power with the radiance of consciousness serves as a bridge obstructing their outward flow). (41)

THE EXPEDIENT OF THE CATUṢPATHABANDHA IS SAMPUṬAYOGA IN A NUT-SHELL

This Bandha has been prescribed for all the Nēṭis. By virtue of the influence of this Bandha, the deity (the inmost consciousness) becomes clearly manifest. This Bandha of the Catuṣpatha (the Mūlabandha wherein the Suṣūmṇā, the Iḍā, the Piṅgalā and the Kuṅḍ Nēṭis attain their oneness, this meeting place of the four paths, which is supported by the Mūlādhāra), causes obstruction to the three paths (of the Iḍā, Piṅgalā and Kuṅḍ Nēṭis), by bursting open one path (viz., the Suṣūmṇā of the four paths) through which Siddhas (accomplished Yogins) have reached their goal (of attaining the state of the Brahman). Causing the Udāna vital air to ascend along with the Prāṇa vital air speedily, by the practice of Yoga, (and

bringing about the Mūla-bandha and the Jalandhara-bandha as well), this Bandha causes obstruction to all the Nāḍīs and goes upwards. This is called the Sampuṭa Yoga (as during the process, the Prāṇa, along with the Kuṣḍalīnī, the introspecting mind, and fire moves upwards through the Suṣūmṅgā path and reaches the Sahasrāra-cakra) and is also considered to be the Mūla-bandha. Thus by the practice of Yoga, through this (Sampuṭa Yoga) alone, the three Bandhas are successfully accomplished. (42-45)

**THE ATTAINMENT OF THE KNOWLEDGE OF THE
BRAHMAN STEP BY STEP, BY THE PRACTICE
OF SAMPUṬA**

When through day and night without break, YĪma by YĪma, then by this practice of Yoga, the vital air becomes equipped with practice. When vital air is thus equipped, vital warmth increases, every day in the body. When vital warmth increases, food and the like gets easily digested. With the complete assimilation of food, there is produced increase of Rasa. When Rasa is daily increased, the Dhātus of the body grow then. By the growth of the Dhātus alone, knowledge increases in the body. All sins accumulated through crores of birth also perish. (With the extirpation of sins, there arises the knowledge of the non-differentiated Brahman of the form "I am the Brahman". Simultaneously with the dawning of such knowledge, the knower attains liberation). (46-49)

ASCERTAINING THE POSITION OF ŚIVA AND ŚAKTI

The Mūlādhāra, which is situated between the anus and the genitals, is triangular in shape. That is the place wherein is manifest Śiva of the form of the Bindu, wherein is the Parā Śakti (Transcendent Energy), known as the Kuṇḍalini established, wherefrom the vital air takes its rise, wherefrom is kindled fire, wherefrom is generated the Bindu, wherefrom is amplified the Nāda, wherefrom the Haṃsa originates, wherefrom the mind springs up. The six Cakras, such as the Mūlādhāra and others, are said to be the seats of Śakti. Above the throat and ending with the top of head is said to be the seat of Śambhu. (50-53)

PRĀṆĀYĀMA ALONG WITH THE MEDITATION
OF THE BRAHMAN

The human body is the abode of the Nāḍis. The Nāḍis are the abode of the Prāṇa (vital air). The Prāṇa is the abode of the Jīva. The Jīva is in its turn the abode of the Haṃsa (the non-differentiated innermost Ātman). The Haṃsa is the resting place of Śakti. This world is composed of the animate and inanimate orders of creation (the creatures of Māyā), while the Ātman that is manifest is devoid of distinction. The seeker should practise the control of breath. Even though well-established in the three Bandhas he should ever hold aloft, with his mind fixed on to the Truth, the oneness of the innermost Brahman, that is worthy of being known and is the means whereby the

Ideal could be visualized. He should refrain from *Recaka* or expelling and *Pūraka* or in-filling the breath in the middle of *Kumbhaka* (stabilizing the breath). The expulsion of everything (caused by the ignorance of the *Ātman*) from within one's self (by the seeker), taking his stand on his own self, when the Brahman, the highest ideal, is seen by him, is what is known as *Recaka*. The wisdom (resulting from a study) of the *Sāstra* is what is known as the *Pūraka* (in-filling), while the act of meditating on the Brahman is what is known as *Kumbhaka* (stabilization). Should his mind be prone to practise *Kevala-kumbhaka* of this type, he is liberated without doubt. Always causing the breath to rise by means of this kind of *Kumbhaka*, he should in-fill through this kind of *Kumbhaka* alone. He should stabilize his *Kumbha* (pot-like body) by means of *Kumbhaka* of this kind. Remaining inside that, one becomes the highest auspicious Brahman. Should his mind ever go astray, or should the *Prāṇa* vital air, along with its retinue go out in the act of *Kumbhaka*, then should he practise with determination once again with the aid of the *Jalandhara-bandha* by repeating the upward and downward coursing of the vital airs and holding on to the *Pūraka* and *Kumbhaka* (operations). (54-61)

THE MODE OF PRACTISING THE YOGA OF PIERCING (THROUGH THE THREE GRANTHIS OR KNOTS)

Having assumed the *Padmāsana* posture, over a level floor in his monastery, remaining motionless

with his pair of hands and likewise his pair of legs well-poised, the Yogin should, by means of the Prāṇa vital air along with its retinue, pierce through the three knots of Brahman, Viṣṇu and Rudra and thus, by means of the three-knot-piercing Yoga, having attained the four Pīṭhas, occurring amidst the six centres of Energy, Mūlādhāra and others, in the face of the Suṣūmṇā along with his accessories, (viz., the Prāṇa vital air, Kuṇḍalini, the introspecting mind and fire) should thereafter become completely absorbed in the meditation of the Tūrya-caitanya seated in the Sahasrāra Cakra known as the Mahāmeru, (in the attitude "I am that Caitanya"). Then owing to the conjunction of the Moon, the Sun and fire (above the middle of the eyebrows), when the Prāṇa (vital air), absorbing the nectar gathered in the two receptacles (of the Moon and the Sun in the Ājñā-cakra and of the Kuṇḍali fire in the Mūlādhāra), suddenly begins to throb, then the Yogin should know that the flashing of the dissolution of the Prāṇa (vital air) and its retinue on his mind leads to immortality. The gods (Viśva, Virāj, Oṭṭ and others or Brahmā and others) then take their abode in the middle of the Meru (of the character of the supreme Caitanya of the Brahman or the mountain of that name in the latter case) and on account of the shaking of the Meru, themselves shake (i.e., become non-differentiated from the Brahman). At first is accomplished soon the Yogin's piercing through the Brahmagranthi (knot of Brahman). Thence after piercing through the knot of

Brahman, he pierces through the knot of Viṣṇu. After piercing through the knot of Viṣṇu, he pierces through the knot of Rudra. After piercing through the knot of Rudra and blasting through the dunghill of delusion, as the result of the influence of meritorious deeds accumulated through several previous incarnations and the grace of his Gurudeva, and the practice of Yoga thereafter, there is for the Yogin the accomplishment of the Vedhaka-yoga, (and simultaneously with the dawning of the knowledge that there is nought beyond the Brahman, he becomes blessed). In the region of the Suṣuṃṣā Nāḍī shining in all its glory between the Iḍā and the Piṅgalā, by having recourse to Mudrā and Bandha (spoken of above), the Yogin should push upwards the vital air and bring about the piercing of the knots, as described above. (61-68)

THE PRAṆAVA JAPA FOR THE OVERCOMING OF OBSTACLES

The short Praṇava of one syllable burns away sins; the long Praṇava of three syllables or the prolated Praṇava of four syllables bestows liberation, while the Āpyāyana (Praṇava of two syllables) bestows plenty. By pronouncing the Praṇava Japa in the three ways (aforesaid), the Yogin attains the fruits mentioned against each. Like the unbroken stream of oil and the long resounding chiming of a bell, the topmost note of the Praṇava cannot be uttered. He who knows that, is the knower of the Veda. The short

(Prajāva) Mantra reaches as far as the Bindu (the heart). The long one reaches as far as the Brahma-randhra (in the cranium), while the prolated one reaches as far as the Dvādasānta (lying beyond the Brahma-randhra). Know that the Mantra bestows grace, and that the Mantra might prove fruitful. Hence this Prajāva removes all obstacles and destroys all defects. (68-71)

THE FOUR-FOLD STAGES OF YOGĀRAMBHA AND OTHERS

The stages of Yoga are said to be four-fold: Ārambha, Ghāṭa, Paricaya and Niṣpatti. Giving up all external functioning brought about by the three Karakas (mind, speech and body), wherein the novice begins to function internally, that is known as Ārambha. That is known by wise men as the Ghāṭa stage, wherein the vital air, after filling the body, through the nether (Sūṣūptā path) and piercing through the three Granthis, firmly takes its stand. That is known as the Paricaya stage, wherein the vital air, which (being endowed with vitality) is not dead and (owing to the absence of functioning) is not alive, stands motionless and firm in the ether (of the Sabasrāra) of the body. That is known as the stage of Niṣpatti wherein the Yogin, after performing the functions of creation and dissolution (of the phenomena of waking, dreaming and sleeping), through the (Īśvara) Ātman, reaches the state of Jivanmukti in the natural course and performs

the Asamprajñāta-yoga appropriate to such state, *i.e.*, reaches the state of ecstasy of the unconscious variety. (71-75)

FRUIT OF THE PRACTICE OF THIS VIDYĀ AND OF
THE PROFICIENCY ATTAINED THEREIN

He who studies this Upaniṣad becomes hallowed by the fire of the Kuṇḍalini. He becomes pure by contact with the Vital air (in the Sahasrāra). By drinking the spirituous liquor (nectar flowing from the middle of the Sahasrāra), he is freed from all sin. By stealing the gold (of the Hiranyagarbha, enthroned beyond the Brahmarandhra), he is ever sanctified. He becomes a Jīvanmukta. This is further borne out by the Ṛk, "The Sūris (sages) see always that transcendent state of Viṣṇu, with their eyes out-stretched in all directions, like the Sun, the eye of Heaven. Situated far away from that state, desirous of glorifying it, wide awake they kindle the sacrificial fire. That is what is known, as the transcendent state of Viṣṇu."—Thus the Upaniṣad. (76, 77)

THE SĀṆḌILYOPANIṢAD

[This Upaniṣad, which is the fifty-eighth among the 108 Upaniṣads and forms part of the Atharvaveda, deals with the eight stages of Yoga and the principal and subsidiary accomplishments resulting therefrom and points to the attainment of the state of the Brahman, which has no counterpart, as the final resort.]

CHAPTER I

KHAṆḌA I

ENUNCIATION OF THE EIGHT STAGES OF YOGA

Śāṇḍilya asked Atharvan thus: " Pray relate unto me the eight-fold Yoga, which is the means to be adopted for the attainment of the Ātman." He, the Atharvan, replied thus: The eight subdivisions are: Yama (self-control), Niyama (observance), Āsana (posture), Prāṇāyāma (restraint of Prāṇa), Pratyāhāra (withdrawal), Dhāraṇā (stabilizing), Dhyāna (meditation) and Samādhi (absorption). Therein, the Yamas are ten (in number). So also the Niyamas. Postures are of eight kinds. Prāṇāyāma is three-fold.

Pratyāhāras are five in number. So also the Dhāraṇās. Dhyāna is of two kinds. Samādhi is of only one form. (1-3)

EXPOSITION OF THE TEN KINDS OF YAMAS

Therein non-violence, truthfulness, non-stealth, celibacy, compassion, rectitude, forbearance, fortitude, temperance in food and cleanliness are the ten Yamas. Therein the abstinence from causing pain always, in all beings, by thought, word of mouth and deed, is what is termed non-violence. The uttering of what is the truth, conducive to the welfare of beings, by thought, word and deed, is what is termed truthfulness. The absence of covetousness towards others' wealth, by thought, word of mouth and deed is what is termed non-stealth. The giving up of sexual intercourse, in all states and at all places, by thought, word and deed, is what is termed celibacy. Kindness to all beings, at all places, is what is termed compassion. In the matter of relations with other people, assuming one and the same attitude, both in leaning towards what is prescribed by the Veda and abhorrence of things prohibited, in thought, word and deed, is what is termed rectitude. Putting up with unpleasant chastising and pleasant adulation alike, is what is termed forbearance. Steadiness of mind, under all circumstances, whether at the loss of wealth and the bereavement of one's relations and friends or at their acquisition afresh, is what is termed fortitude. Partaking of nourishing and sweet food, so

as to have one fourth of the stomach remaining empty is temperance in food. Cleanliness is of two kinds; external and internal. Of these, cleanliness with the aid of earth and water is external. Purity of mind is internal. That should be attained through study of wisdom pertaining to the Ātman. (4-14)

KHAṆḌA II

EXPOSITION OF THE TEN KINDS OF NIYAMAS

The ten Niyamas are Tapas, Santoṣa, Āstikya, Dāna, Īṣvarapūjana, Siddhāntaṣravapa, Hṛī, Mati, Japa and Vrata. Herein, reduction of the body, by observing the Kṛcchra and Cāndrāyāṇa austerities and the like, prescribed by Holy Writ, is what is known as Tapas. Contentment with whatever chance brings in is what is termed Santoṣa. Right belief in the lines of Dharma and Adharma as laid down by the Vedas, is what is known as Āstikya. The giving away to persons in need, of wealth, grain and the like, amassed by righteous means, in all sincerity, is what is termed Dama. The worship of Viṣṇu, Rudra and other deities, as far as resources would permit, with a cheerful disposition, is what is known as Īṣvarapūjana. Investigation into the true import of the Vedānta, is what is known as Siddhāntaṣravapa. Disinclination towards action, considered base according to the Vedic and the worldly standards of conduct, is what is known as Hṛī. Sincere faith in following

the course of observances laid down by the Vedas, is what is known as Mati. The practice of Mantras, not running counter to the injunctions of the Veda, in accordance with the initiation of the Guru and in keeping with the prescribed rule, is what is known as Japa. That is of two kinds: oral and mental. The mental one is what is attended with contemplation through the mind. The oral one is of two kinds: what is uttered aloud and what is recited in whispers, these being the distinguishing features. The utterance aloud bestows the prescribed fruit. Uttering in whispers bestows the fruit a thousand-fold. Mental prayer bestows the fruit ten-thousand times a thousand. Constancy in the observance of the injunctions and prohibitions laid down in the Veda, is what is known as Vrata. (1-11)

KHAṂḌA III

EXPOSITION OF THE EIGHT KINDS OF POSTURES

The eight postures are what are called the Svastika, the Gomukha, the Padma, the Vira, the Siṃha, the Bhadra, the Mukta and the Mayūra. As for the Svastika, placing the soles of the two feet between the knees and the thighs, sitting with the body erect and the posture balanced; that they say is the Svastika. One should place his right ankle of the leg on the left side of the back of the leg and also the left

ankle of the leg on the right side similarly. This is Go-mukha, resembling the face of the cow. Placing the soles of the two feet, O Śāṅḍilya, over the two thighs, one should hold them by the toes, with the two hands stretched out crosswise. This will be the Padmāsana posture held in esteem by all Yogins. Placing one foot over one thigh and the other thigh over the other foot similarly, sitting thus is what is known as Virāsana. Pressing the right side of the prepuce with the left heel and the other side with the right heel similarly, firmly placing the two hands on the two knees, with their fingers outstretched, with his mouth wide open and his body well-controlled, he should fix his eyes, on the tip of the nose. This will be the Siṃhāsana, always adored by Yogins. Pressing the right part of the Yoni (organ of procreation) above the genitals with the left heel, projecting the introspecting mind towards the middle of the eyebrows, this posture will be the Siddhāsana. The Yogin should place the two ankles of the leg below the testes, on either side of the frenum. Then with both hands holding firmly the two feet by their sides, and remaining motionless, this will be the Bhadrāsana, the panacea for all ills and the antidote against all poisons. Pressing the right side of the subtle frenum by the ankle of the leg from the left and the left side of the frenum with the right ankle, this will be the Mukthāsana. Holding on to the ground well, with the two palms of his hands, the Yogin should firmly fix the two elbows by the sides of the navel, with his head and legs lifted upwards and

his trunk floating like a stick in empty space. This is the Mayūrāsana, which is the destroyer of all sins. All diseases that affect the body perish. Poisons are assimilated without any evil effect. By whichever posture the body could be held comfortably, the man of feeble strength should have recourse to it. (1-13)

FRUIT OF THE SUCCESSFUL ACQUISITION OF POSTURE

By whom posture has been successfully attained, by him are all the three worlds subjugated. The person who is equipped with Yama, Niyama and Āsana should practise the Prāṇāyāma (restraint of Prāṇa). Thereby the Nāḍīs are purified. (14, 15)

KHAṆḌA IV

INVESTIGATION INTO THE NUMBER OF NĀḌĪS

Then Śāṅḍilya asked this Atharvan thus: "By what means would the Nāḍīs remain pure? How many are the Nāḍīs in number? What is the character of their origin? How many kinds of vital airs abide in them? What are their respective seats? What are their respective functions? Which of them should be thoroughly understood in the human body? Pray relate unto me all that." (1)

THE MEASURE OF THE PRĀṆA IN THE BODY

That Atharvan then replied : This body, then, is of the character of ninety-six digit-lengths (when measured by the finger-digits of the respective persons). The Prāṇa is in excess of the body (out-measures the body) by twelve digit-lengths. (2)

RULE RELATING TO KUMBHAKA

He who makes the Prāṇa remaining in the body either equal to or less than the Agni (vital fire in juxtaposition with it, (in point of the coefficient of expansion) by the practice of Yoga, becomes an exalted Yogin (among Yogins). [The former variety is known as the Kumbhaka and the latter the Dirgha (elongated) Kumbhaka.] (3)

THE PLACE OF AGNI IN THE CASE OF HUMAN BEINGS AND OTHERS

In the case of human beings, the place of Agni in the middle of the body is the Trikopa (triangle) in shape with the radiance of molten gold. In the case of quadrupeds, it is quadrangular in shape. In the case of birds, it is circular in shape. In their middle, there stands a flame of fire, slender and auspicious. (4)

DESCRIPTION OF THE MIDDLE OF THE BODY IN THE CASE OF HUMAN AND OTHER BEINGS

The middle of the body, in the case of human beings, is two digit-lengths above the seat of the anus

and two digit-lengths below the genitals. In the case of quadrupeds, it is in the middle of the heart. In the case of birds it is in the middle of the belly. The middle of the body is of nine digit-lengths and is egg-like in shape, with an elevation of four digit-lengths all-round. (5)

THE REVOLVING OF THE JĪVA IN NĀBHĪCĀKRA

In the middle of that (middle of the body) is the navel. There is situated a Cakra with twelve spokes. In the middle of that Cakra, the Jīva revolves as induced by the religious merit or sin (of the person concerned). Even as the spider standing in the middle of its cobweb-cage moves, even so this Prāṇa moves therein. In this body the Jīva is perched on the Prāṇa. (6, 7)

THE FORM AND MOVEMENTS OF THE KUṆḌALINĪ

The seat of the Kuṇḍalinī is across, below and above the navel. The Kuṇḍalinī power is of an eight-fold character and made up of eight coils. This Kuṇḍalinī, obstructing the usual movement of vital air and the passage of food, drink and the like, around and along the sides of the body, and covering this with its face and the Brahmaṇḍra with its tail, throbs at the time of the performance of Yoga, along with the Apāna air and Agni and the

ether of the heart becomes a great effulgence of the form of knowledge. (8)

THE FOURTEEN NĀḌIS

With their support on the Kuṇḍalini situated in the middle, there are fourteen important Nāḍis. The fourteen are as follows: the Iḍā, the Piṅgalā, the Suṣumṇā, the Sarasvatī, the Vāiroṇī, the Pūṣā, the Hastijihvā, the Yaśasvini, the Viśvodarā, the Kūḥ, the Śāṅkhini, the Payasvini, the Alambusā and the Gāṇḍhārī Nāḍis. (9)

THE SUṢUMṆĀ NĀḌI

There is the Suṣumṇā, which is known as the Viśvadhāriṇī (the prop of the Universe) and the Mokṣa-mārga (the pathway to liberation). Attached to the vertebral column, behind the anus and known as the Brahmaṇḍa, till the crest of head is reached, it becomes distinct, subtle and all-pervading. (10)

THE PLACES OF THE OTHER NĀḌIS AROUND THE SUṢUMṆĀ

To the left part of the Suṣumṇā, there stands the Iḍā. To the right, the Piṅgalā. The Moon traverses the Iḍā. The Sun, the Piṅgalā. The Moon is of the form of Tamas (Inertia). The Sun is of the form of Rajas (Mobility). The Sun occupies the poison-position and the Moon the nectar-position. The two alone

occupy all time. The Suṣumpā enjoys all time. At the back and the side of the Suṣumpā, are the Sarasvatī and the Kuḥū. Between the Yaśasvini and the Kuḥū is established the Vāruṣī. Between the Pūṣā and the Sarasvatī is the Payasvini. Between the Gāndhārī and the Sarasvatī is the Yaśasvini. In the middle of the kanda or knot of the navel is the Alambusā. In front of the Suṣumpā, to the end of the genitals is the Kuḥū. Below and above the Kuṣḍalini, the Vāruṣī courses in all directions. The gentle Yaśasvini courses as far as the big toes of the feet. The Piṅgalā, going upwards, reaches as far as the end of the right nostril. Behind the Piṅgalā, the Pūṣā reaches as far the right eye. The Yaśasvini reaches up to the right ear. The Sarasvatī reaches up to the tip of the tongue. The Sāṅkhini goes upwards up to the end of the left ear. The Gāndhārī, coursing behind the Iḍā, reaches up to the end of the left eye. The Alambusā goes upwards and downwards from the root of the anus. In these fourteen Nṛḍis, there are other Nṛḍis occurring. Others and yet others besides them, it should be understood, also exist. Even as the leaf of the Aśvattha (the sacred fig tree) and the like, is traversed by veins, even so is the body traversed by Nṛḍis. (11)

THE TEN VITAL AIRS, PRĀṆA AND OTHERS, THEIR PLACES AND FUNCTIONS

The Prāṇa, the Apāna, the Samāna, the Udāna, and the Vyāna, also the Nāga, the Kūrma, the Kṛkara,

the Devadatta and the Dhanasījaya, these ten vital airs move in all the Nāḍīs. The Prāṇa moves in the mouth, the nostrils, the throat, the navel, the two big-toes of the feet, and above and below the Kuṇḍali. The Vyāna moves in the ears, the eyes, the hip, the ankles and heels, the nose, the neck, and the buttocks. The Apāna moves in the anus, the genitals, the thighs, the knees, the belly, the testicles, the hip, the shanks, the navel and the hole of the rectal fire. The Udāna has its place in all the joints. The Samāna pervades the hands and feet and all parts of the body and is all-pervasive. The Samāna vital air, spreading the partaken food converted into Rasa and others, along with the Agni, throughout the body and moving through the seventy-two-thousand Nāḍī pathways, and thus having permeated the body with its divisions and subdivisions, along with the vital warmth—the five vital airs originating from the integument, bone and others having mixed up the water and food in the belly with the Rasa and other Dhātus of the body—the Prāṇa vital air which has reached the middle of the belly will separate them. Placing the water over the Agni or fire, placing the food and the like over the water, having of its own accord reached the Apāna, the Prāṇa vital air along with the Apāna also reaches the fire in the middle of the belly. The fire overthrown by the Prāṇa vital air, blazes forth in the middle of the body slowly on account of the Apāna vital air. The fire renders, with its heat, the water in the abdomen along with the Prāṇa vital air very hot. It digests the

food mixed with condiments, when placed over the water by means of the water heated by the fire. There by the Prāṇa vital air will separate the fluid of the form of sweat, urine, liquids, blood, semen, faeces and the like. Distributing the Rasa through all the Nāḍīs along with the Samāna vital air, the Prāṇa air, in the form of Respiration, moves in the body. The vital airs of the body bring about the expulsion of the faeces, urine and the like, through the nine evacuatory orifices. Expiration, inspiration and coughing are said to be the work of the Prāṇa (vital air). The evacuation of the faeces, urine and the like is the work of the Apāna vital air. The acts of giving up, seizing and the like are the work of the Vyāna. The carrying aloft and other such acts of the body is the work of the Udāna. The work of nourishment of the body is the work of the Samāna. Belching and the like is the work of the Nāga. Shutting the eye-lids and the like is the work of the Kūrma. Producing hiccup is the work of the Kṛkara. Yawning is the work of the Devadatta. Producing śleṣma or phlegm and the like is the work of the Dhanañjaya.

RULE RELATING TO THE PURIFICATION OF THE NĀḌĪS

Thus having well understood the respective positions of the Nāḍīs and the seats of the vital airs, and their functions, one should perform the purification of the Nāḍīs. (14)

DESCRIPTION OF THE PERSON ELIGIBLE FOR THE
PERFORMANCE OF YOGA AND THE MONASTERY
SUITABLE FOR THE PRACTICE OF YOGA

A person, possessed of self-control and austere in his observances, devoid of all attachment, proficient in the theory and practice of Yogic lore, devoted to Truth and righteous conduct, immune from anger, ever engaged in the service of the preceptor, dutiful to his father and mother, well-trained by those who are in the know of the lines of righteous conduct prescribed by the scripture relating to his stage in life, reaching a forest suitable for the performance of penance and abounding in fruits, roots and water, in a delightful spot, resonant with the loud chanting of the Veda by Brāhmaṇas, surrounded by knowers of the Brahman ever engaged in the discharge of their duties, abounding in fruits, roots, flowers and water-courses, in a temple, river-bank, village or city as well, resorting to an auspicious monastery, neither too elevated nor too low, nor too extensive, provided with a small entrance, smeared with cowdung and the like and provided with all means of protection, should commence the practice of Yoga, engaged at the same time in the study of the Vedānta. (1)

THE MANNER OF COMMENCING THE PRĀṆĀYĀMA

Worshipping Viṣṇyaka at first, then making obeisance to the deity of his own choice, assuming the

posture aforesaid, facing either eastwards or northwards, occupying a soft seat, in a posture well-mastered by him, the knower (of the proper procedure) with his neck and head in a line, and his sight turned in the direction of the tip of the nose, seeing with his eyes the disc of the Moon showering nectar in the middle of the eyebrows, filling in air of twelve digit-lengths, through the Iḍḍā, he should meditate upon that which stands in the stomach region, along with the cluster of flames, composed of the "Ra" and the "dot" (Bindu i.e., 'Raṃ') and along with the region of fire and should expel the vital air through the Piṅgalā. Again in-filling through the Piṅgalā, holding the vital air by means of Kumbhaka, he should expel it through the Iḍḍā. (2)

RULE RELATING TO THE DURATION OF TIME FOR THE PRACTICE OF PRĀṆĀYĀMA FOR PURIFYING THE NĀḌIS

For forty-three days or for three months, four months or seven months or thrice four months, during the three junctions of the Iḍḍā and Piṅgalā breaths and the interval also, by the practice of the Prāṇāyāma six times, one should conduct himself. By doing so is attained the purification of the Nāḍis. (3)

SYMPTOMS NOTICED AT THE TIME OF PURIFICATION OF THE NĀḌIS

Therefrom, lightness of (the Yogin's) body, beauty of form, increase of vital Agni, and the manifestation of the Nāḍa, are attained. (4)

PRĀṆĪYĀMA OF THE CHARACTER OF PRAṆAVA

The coming together of the Prāṇa and Apāna becomes the Prāṇāyāma. It is of three varieties, being divided into Recaka, Pūraka and Kumbhaka. They are of the character of the three letters (Akāra, Ukāra, and Makāra, constituting the Praṇava). Hence the Praṇava alone becomes the Prāṇāyāma. (1, 2)

THE MODE OF MEDITATING ON THE LETTERS OF THE PRAṆAVA

The Yogin, assuming the Padmāsana and other postures, with the form of the Akāra expanded by the cluster of moon-beams emanating from the disc of the Moon at the tip of his nose, becomes Gāyatrī, with the blood-red complexion, having the Haṃsa (swan) as her vehicle, with a stick in her hand, and in the bloom of youth. With the form of the letter Ukāra he becomes Sāvitrī of a white complexion, having Tarkṣya (the king of birds) as her vehicle, adolescent and with the discus in her hand. With the form of the letter Makāra, he becomes Sarasvatī, of a dark complexion, with the bull as her vehicle, advanced in years and wielding the trident. The one imperishable transcendent radiance (the Brahman), which is the prime cause of the three syllables Akāra and others, takes the form of the Praṇava. (3, 4)

THE MODE OF PRACTISING THE PRĀṆA

In-filling the air from outside, through the *Iḍā*, conceiving the syllable *Akṣara* with sixteen *Mātrās*, with the in-filled air making the *Kumbhaka* with sixty-four *Mātrās*, meditating on the *Omṁkara*, the *Yogin* should expel the in-filled air through the *Piṅgalā* of thirty-six *Mātrās*, along with the meditation of the form of the syllable *Makṣra*. In this manner he should again and again practice in the aforesaid order. (5)

KHAṆḌA VII

THE PRĀṆĀYĀMA PERFORMED WITH THE PURPOSE
OF PURIFYING THE SUṢUMṆĀ NĀḌĪ

Then, with a firm posture, the *Yogin*, possessed of self-control, partaking of temperate and wholesome food, for the purpose of drying up the impurities remaining in the *Suṣumṇā Nāḍī*, assuming the *Padmāsana* posture, in-filling the vital air through the *Moon (Iḍā)*, holding it in *Kumbhaka*, as far as it lies in his power and expelling it through the *Sūrya (Piṅgalā)*, again in-filling through the *Sūrya (Piṅgalā)* and after *Kumbhaka* expelling it through the *Moon (Iḍā)*, should hold it, after in-filling through the *Nāḍī* through which he expelled. Herein occur these verses: The *Yogin* should at first draw in the *Prāṇa* through the *Iḍā* and again expel through the other *vis.*, the *Piṅgalā*, in the prescribed manner *i.e.*, after *Kumbhaka*. Then sucking in the vital air through the *Piṅgalā*, he should,

after holding it, expel it through the left Nāḍī. For those self-possessed Yogins who always practise according to this rule, through the solar and lunar Nāḍīs alternately, the systems of Nāḍīs are purified in the course of a little over three months. (1)

THE NUMBER OF PRĀṆĀYĀMAS TO BE PERFORMED EVERY DAY

Early in the morning, at noon, in the evening and at midnight, the Yogin should practise Kumbhakas, gradually increasing the number up to eighty-four times every day. (2)

DIFFERENCE IN THE RESULT IN ACCORDANCE WITH THE PRACTICE

In the early stages, there will be the flow of sweat. In the middle stages, there will be the tremour of the body. In the advanced stages of the control of breath, the body will rise up. The Padmāsana posture should be assumed by the Yogin in all stages. He should massage his body with the perspiration produced in the course of practice due to the exertion involved. Therefrom strength of limb and lightness of his body will result. (3, 4)

OBSERVANCE OF DIET DURING THE PERIOD OF PRACTICE

During the period of practice, subsisting on food consisting of milk and ghee, is worthy of being adopted

as the most conducive. Then when the practice gets confirmed, observance of any such nature is not essential. (5)

**RULE RELATING TO THE YOGIN'S REMAINING
INTENTLY DEVOTED TO THE PRACTICE**

Even as a lion, an elephant or a tiger, is capable of being brought under control (when attention is devoted in that direction) little by little, even so the vital air, when served (with due care). Otherwise, it will kill the practitioner. The Yogin should send out the vital air prudently and according as the circumstances demand; he should in-fill it according to the circumstances with due care; he should hold it bound (in Kumbhaka) as is required by circumstances; by practising in this manner he would attain successful accomplishment of the purification of the Nāḍis. (6, 7)

**FROM THE PURE STATE OF THE NĀḌIS IS
ATTAINABLE THE ECSTATIC STATE OF THE MIND**

Holding the breath as long as desired, the rousing of the fire, the manifestation of the Nāḍa, and freedom from disease: from the purification of the Nāḍis the above consequences are produced. When the Cakra of the Nāḍis is purified by Prāṇāyāmas as prescribed in the rules, the vital air enters freely, after bursting through the mouth of the Suṣuṃṣā Nāḍī. When the

vital air courses through the middle (of the *Suṣuṃkā*), there is generated the fixity of the mind. The state of intense fixity of the mind, that alone will be the ecstatic state of the mind. (8-10)

THE NECESSITY FOR THE PERFORMANCE OF THE THREE BANDHAS

The Bandha, known as the *Jālandhara*, should be performed at the end of the in-filling of breath. The *Uḍḍiyānaka* (Bandha) should be performed after *Kumbhaka* (holding the breath) and before expulsion (of the vital air). By constriction (of the anus) below, and when constriction of the throat is made suddenly, by *Parīmatāna* in the middle, the *Prāṇa* will course through the *Brāhmanāḍi*. (11, 12)

FRUIT OF THE INTERMINGLING OF THE PRĀṆA AND THE APĀNA VITAL AIRS

By causing the *Apāna* to rise upwards and leading the *Prāṇa* downwards from the throat, the *Yogin*, freed from old age, becomes sixteen in point of age. (13)

THE EXPEDIENT TO BE ADOPTED FOR THE PURIFICATION OF THE CRANIUM

The *Yogin*, assuming a comfortable posture, drawing in the air outside through the right (*Piṅgalā*) *Nāḍi* and performing *Kumbhaka* till it reaches as far

as the roots of the hair and the tips of the nails, should expel it through the left (Iḍā) Nāḍī. By means of this are accomplished the purification of the cranium and the destruction of the diverse diseases inherent in the Nāḍīs through which the vital air flows. (13-1)

THE UJJĀYI PRĀṆĀYĀMA

Drawing in the air through the nostrils slowly, so as to cause a noise and so as to fill the region between the heart and the throat, holding it in Kumbhaka, as far as it lies in his power, and expelling it through the Iḍā, the Yogin should practise this while walking and standing. Therefrom results the increase of the fire in the stomach region, which removes phlegm from the system. (13-2)

THE SITKĀRA PRĀṆĀYĀMA

Sucking in the air through the mouth, with the Sitkāra (bissing sound), holding it in Kumbhaka as long as possible, the Yogin should expel it through the nostrils. Therefrom thirst, hunger and sleep through indolence, will not be produced. (13-3)

THE SITALA PRĀṆĀYĀMA

Drawing in the air through the tongue, holding in Kumbhaka as long as possible, the Yogin should expel it through the nostrils. Therefrom gulma (a variety of

abdominal affection), enlargement of the spleen, fever, biliousness, hunger and the like are destroyed. (13-4)

THE TWO-FOLD KUMBHAKA, ACCESSORY AND ESSENTIAL

That Kumbhaka is of two kinds : Sahita (mixed) and Kevala (solitary). The mixed is conjoint with Recaka (expelling) and Pūraka (in-filling). The solitary is devoid of those two processes. Till the acquisition of the solitary (Kumbhaka) the Yogin should praise the mixed (Kumbhaka). When the pure Kumbhaka has been accomplished, for him there is nothing unattainable in the three worlds. From the Kevala-kumbhaka, the rousing of the Kuṇḍalini is brought about. (13-5)

THE FRUIT FROM THE PRACTICE OF KUMBHAKA

Thence the Yogin becomes light-bodied, with cheerful countenance, with his eyes clean and clear, with Nāda manifested, released from the clutches of groups of diseases, with his Bindu (vital fluid) under control and with his vital warmth glowing bright. (13-6)

ATTAINMENT OF THE VAIṢṆAVI MUDRĀ

The external vision of the Yogin, when it becomes fixed only on the one object in the interior (with the mind concentrated on the Virāj, Sūrātman, Bija or the Turtya in the Mūlādhāra, Anāhata, Ājñā, or Sahastrāra)

and in consequence, devoid of shutting or opening the eyelids, this is the reputed Vaiṣṇavi Mudrā which is well preserved as a secret in all the Tantras. (14)

DIRECT VISION OF THE BRAHMAN THROUGH THE ATTAINMENT OF THE KHECARI

When the Yogin, with his vision turned towards the interior and his mental functions and vital air completely at rest, remains always seeing and at the same time not seeing, either outwards or down below, with the pupil of his eyes entirely motionless, this is verily the Khecari Mudrā which is concentrated solely on the one object to be seen and auspicious and reveals the state pertaining to Viṣṇu, the Truth, which is devoid of the void and the non-void (states of sleeping and dreaming). The Yogin with his eyes half-shut, his mind firmly set, and his vision projected on the tip of the nose, stays, bringing about the dissolution of the Moon and the Sun (i.e., by making the vital air, the introspecting mind and the fire in the range of the Iḍā- and Piṅgalā-nāḍis dissolve in the Suṣūptā). Then, what remains beyond the experiencing of the stream of exquisite Bliss, know that, O Śāṅḍilya, here and now, in the attitude "I am that entity (the Brahman)," that entity which is within the range of what is the transcendent Truth, which is of the form of the innermost radiantly shining light, devoid of all differences external and internal and which as the Supreme Brahman forever blazes forth, throwing into the background

every other entity without differentiation. ("The transcendent divine radiance blazes forth," says the Śruti). (15-16)

ATTAINMENT OF THE ECSTATIC STATE THROUGH THE KHECARI

Causing the pupil of the eye to be firmly fixed in the direction of the radiance (shining in the middle of the eyebrows), cast thy eyebrows a little upwards (and have a glance at the Turya or the Turyātita, shining in the Sabasrāra, in the belief that the Ātman alone remains). This which alone forms the pathway to the practices aforesaid, will, in a trice, bring about the state of ecstasy (leading to the realization of the non-differentiated Brahman). For that reason, the Yogin should practise the Khecari Mudrā. Therefrom results the state of ecstasy, (when the mind will be rid of all functioning). Therefrom will result Yogic sleep (the attainment of the non-differentiated state, wherefrom again the Yogin is rid of the doubt relating to the completion of his mental abstraction). For the Yogin, who has attained the state of Yogic sleep, there is no conception of the time (when he would be roused from his non-differentiated state). (17, 17-1)

MEANS OF ATTAINING THE BRAHMAN NON-LIMITED BY DURATION

Be thou happy, Śaṅḍilya, after dissolving thy mind in the power of the Kuṣḍalini and then projecting the

power of the Kuṇḍalini (as well as introspection), so as to reach the inmost consciousness, which sways all mental functions, seeing with the inward-turned mind the innermost, non-differentiated from the Brahman, manifesting the thousand and one states of existence and non-existence revealed by the functioning of the mind ; do thou place thy Ātman (the innermost) in the middle of the Cit or Ether of Consciousness. Place also the Cit in the middle of the Ātman. By such interchange, having made everything full of the Ether of Consciousness, he should think of nothing as existing, apart from the Cidākāśa or Ether of Consciousness.

(18, 19)

ATTAINMENT OF KAIVALYA (ALONENESS) BY THE DISSOLUTION OF THE MIND

Concern about external as well as internal things, should not be made. Giving up all concern, be intent on Cit or consciousness alone. Even as camphor dissolves in fire and a mass of rock-salt in water, even so the dissolving mind should seek repose in the Truth (of the Ātman, i.e., the Brahman, turning away from the phenomenal world and purified by the meditation on the form of the Ātman). Whatever forms the basis of belief, all that has to be known. The knowing of it is what is known as the Manas. Knowledge and that which has to be known, both perish simultaneously, (the moment one comes to know that there is nothing apart from the Brahman). There is no other second path leading to the peerless Brahman. When what

has to be known is given up, the mind meets with its dissolution. When the mind has attained dissolution, there remains Kaivalya or Aloneness. (20-23)

DISSOLUTION OF THE MIND THROUGH YOGA AND JĪĀNA

There are two modes for attaining the dissolution of the mind : Yoga and JĪĀna, O Sage. Yoga consists in suppressing the modifications of the mind in directions other than the recognition of the existence of the Brahman, while knowledge is the clear perception that there is nought besides the Brahman. When that (the delusion that there is something other than the Brahman) is suppressed, the mind will certainly remain tranquillized. When the Spanda (vibration or motion) of the mind is set at rest, attachment to worldly affairs will get completely dissolved (as it is but a creature of the mind), even as with the cessation of the vibration of the solar light, activity (in every day life) is at rest. (24-26)

SUPPRESSION OF THE SPANDA (VIBRATION OR MOTION) OF THE PRĀṆA RESULTS FROM THE DISSOLUTION OF THE MIND

When, owing to the influence of the study of the Śāstras, association with virtuous persons, detachment and the practice of Yoga, there is developed by the Yogin, consideration for remaining in a state of unconcern regarding the attachment to worldly affairs

contracted previously; (there dawns the knowledge that the Brahman alone is Satya or true existence and the phenomenal world and attachment to worldly affairs is Mithyā or false). As result of meditating on the goal of (the Yogin's ambition), with the one-pointed mind, for a long time, and from confirmed practice of (the realization of) the one true existence, (the Brahman), the throbbing of the Prāṇa (vital air) is suspended. (26-28)

SUPPRESSION OF THE SPANDA OF THE MIND

RESULTS FROM THE SUPPRESSION OF THE SPANDA OF PRĀṆA

The Spanda (vibration or motion) of the mind is suppressed from the confirmed practice of the control of breath, through Pūraka (in-filling) and others, not attended with exhaustion, and also through Dhyāna-yoga (yoga of concentrated meditation) in a secluded spot simultaneously with the suppression of the Spanda of of the Prāṇa. (28, 29)

THE VARIOUS MEANS EMPLOYED FOR BRINGING ABOUT THE SUPPRESSION OF THE SPANDA (VIBRATION OR MOTION) OF THE PRĀṆA

When external and internal consciousness goes to sleep (as it were), due to the realization of the real nature of the extreme sound, produced by the pronunciation of the Omkāra, lengthened as Pluta, the Spanda of the Prāṇa is suspended. Occupying, with effort, the small bell-shaped uvula at the root of the palate, by

means of the tongue, when the Prāṇa reaches the Randhra (opening) which is above, the Spanda of the Prāṇa is suspended. When on account of the adoption of the Śapmukhī Mudrā, external and internal perception has been dropped and by sheer practice the Prāṇa reaches the Sahasrāra cakra of the Dvādasānta, above the palate, through the orifice above, the spanda of the Prāṇa is suspended. When the power of perception of Consciousness has been tranquillized in the pure Ether, extending for twelve digit-lengths over the tip of the nose, the Spanda of the Prāṇa is suspended. When during the course of directing the glance of the pupils of the eye to the top of the nose in the middle of the eyebrows, the Tārakālokana (glance of the pupils of the eye) is suspended and the end is reached (of the determination to perform such meditation) and the mind, concentrated on the innermost sentience, is in an ecstatic state, the Spanda of the Prāṇa is suspended. "I am that 'Om' alone having been freed from every other thing,"—what results from such attitude and the investigation of the import of the Omkāra, the knowledge of the character of whatever has to be known, the auspicious Brahman, that is untouched by the slightest change, (simultaneously with such knowledge), the Spanda of the Prāṇa is suspended. When, for a long time, O Muni, the heart comes to know of the Ether (of consciousness) confined (exclusively within its recess, which knowledge rids the mind of its previous impressions) and the impressionless mind meditates on and thereby comes

within the range of that one entity, worthy of such meditation (the Brahman), the Spanda of the Prāṇa is suspended. By the aforesaid modes, as well as by others, devised by diverse mental resolves, enjoined by various preceptors, either expressly or by implication, the Spanda of the Prāṇa is suspended. (29-36)

REACHING THE HIGHEST STATE, THROUGH THE
 BURSTING OPEN OF THE SUṢUMNĀ NĀḌĪ BY
 MEANS OF KUMBHAKA

Forcing open the door of the Kuṇḍalīnt, by constriction of the anus, the Yogin should burst through the door of liberation (Brahmarandhra). The Kuṇḍalīnt, sleeping with its face covering the very door through which the Yogin has to move upwards, is coiled with a curled form like a serpent. By whomsoever that power is roused, he is verily liberated. Should that power sleep in the portion above the throat, that will conduce to the liberation of the Yogins. Should it be below the throat, that will be for the bondage of the ignorant. Should he adopt the Suṣumpā course, giving up the two courses of the Iḍā and the Piṅgalā, then would he reach the highest State of Viṣṇu. (36/1-4)

RULE RELATING TO THE ENTRANCE OF THE
 PRĀṆA ALONG WITH THE MIND INTO
 THE SUṢUMNĀ

All practice of the control of vital air, the Yogin should practise along with the mind. The functioning

of the mind elsewhere should not be resorted to by the man of intellect. One should not worship (allow the functioning of) Viṣṇu (the Prāṇa) during day-time (in the solar Nāḍī, the Piṅgalā); so also should he not worship (allow the functioning) during night (in the lunar Nāḍī, the Iḍā). He should worship Viṣṇu (in the Suṣūptā Nāḍī) and should not so worship both night and day. (37, 38)

ATTAINMENT OF THE KHECARI MUDRĀ

There stands the Nāḍī (Suṣūptā), which is the cause of generating knowledge (of the Virāj and others, in the Mūlādhāra, Anāhata, Viśuddhi, Ājñā and Sahasrāra to the Yogin) and which is conjoint with the five streams of the Virāj up to the Turyātīta. Therein is the Khecari Mudrā, non-determinate in form. Do thou attain it, O Śāpṛīya, (out of my grace). The vital air remaining in the left and right (Iḍā and Piṅgalā) Nāḍīs, flows through the middle (Suṣūptā Nāḍī). There will stand in that spot the Khecari Mudrā without doubt. The void between the Iḍā and the Piṅgalā will also grasp the vital air. Where stands the Khecari Mudrā, there is established the Truth. Between the Moon and the Sun, in the Vyomacakra (Cakra of Ether which has no support, what is known as the Khecari Mudrā is established. (39-42)

MEANS OF ATTAINING THE EXTERNAL

KHECARI SIDDHI

Making the tongue very thin by cutting the frenum to the extent of the thickness of a hair, with the blade

of a knife resembling the leaf of the milk-hedge plant, every Sunday for six months, moving it during successive Muhūrtas dedicated to Brahman, (between the fourth and the second Ghaṭikās before Sunrise) and making it water profusely, by the application, early in the morning, of pulverized rock salt and myrobalan, Terminalia Chebula, fixing the pair of eyes on the middle of the eyebrows. when the tongue, with its motion reversed, enters the crevice of the cranium, then is brought about the Khecari Mudrā. Then the tongue, as well as the mind, moves in Kha or Ethereal space. By means of that, the man with the tongue upward is rendered immortal. (42-1)

MEANS TO BE EMPLOYED FOR THE CONQUEST OF THE PRĀṆA DURING PRACTICE

Pressing the genitals with the left heel, stretching the right leg and holding it by both hands, in-filling the vital air through the nostrils, having brought about the Kapṭha-bandha (constriction of the throat), the Yogin should hold the vital air in Kumbhaka, from above. By doing so, all troubles vanish. Thereafter, poison will be easily assimilated as nectar. Consumption, Gulma (a kind of abdominal affection), obstruction in Anus-region, chronic affections of the skin and other ailments perish. This is the means to be employed for conquering the Prāṇa and for the destruction of all forms of death. (42-2)

MEANS TO BE EMPLOYED FOR THE DIRECT
ATTAINMENT OF ONE'S OWN ĀTMAN

Placing the left heel on the seat of the genitals, well-placing the right foot over the left thigh, in-filling the vital air and fixing the chin on to the chest, constricting the genitals, holding the vital air as far as possible in the middle of the mind, he should assume the attitude, "I am the Brahman." Thereby will be attained the direct accomplishment (of the Brahman). (42-3)

A SPECIAL KIND OF DHĀRAṆĀ FOR OBTAINING
IMMUNITY FROM ALL DISEASE

Drawing in the Prāṇa from outside, in-filling it in the belly and with effort, one should hold it alone with the mind, in the middle of the navel, in the tip of the nose and the big toes of the feet, either in the twilights or always. By doing so, the Yogin will be freed from all disease and be rid of his fatigue. (43, 44)

ACQUISITION OF VARIOUS SIDDHIS OR PSYCHIC
POWERS BY SAṂYAMA OVER THE TIP OF THE
NOSE AND THE LIKE

At the tip of the nose is attained the conquest of vital air. In the middle of the navel is attained the destruction of all diseases. By Dhāraṇā at the big-toes of the feet, lightness of the body results. He who draws in vital air through the tongue and

drinks it always, for him there is neither fatigue nor thirst and diseases likewise vanish. That knower of the Brahman, who draws in vital air during the period of Sandhyās (the daily junctions of time) and drinks it, in the course of three months, his speech becomes erudite and blessed. With six month's practice in this manner, there is riddance from all disease. By conveying the vital air by means of the tongue, the Yogin should restrain it at the root of the tongue. That knower of the Brahman, who drinks resulting nectar, derives all prosperity. Drawing in the vital air, through the Iḍā and causing such air to hold itself in the middle of the eyebrows, then breaking through the disc of the Moon there and drinking the nectar, the Yogin, even if he should be afflicted with disease, will be released therefrom. He who holds, for the duration of one Ghaṭikā, in the navel as well as the sides of the belly, vital air drawn inwards through the two Nāḍīs (Iḍā and Piṅgalā), will be released from the hold of diseases. Drawing in vital air by means of the tongue, during three Sandhyās (the three daily junctions of time) for the space of one month, piercing through the disc of the Moon and drinking the nectar, he should hold it in the middle of the belly. All kinds of fevers meet with destruction, as also various kinds of poisons prove ineffective. He who sees what ought to be seen at the tip of the nose, along with the mind, for the space of at least one Muhūrta, crosses all his sins accumulated through hundreds of previous births. By Saṁyama (complete control through concentration) over the Tāra

(Omkāra) and the Citta is the knowledge of all things attained. By Saṁnyama of the Citta (along with the Tāra) at the tip of the nose, is attained the knowledge of the Indra-loka. By Saṁnyama of the Citta (along with the Tāra) a little below the tip of the nose, is the knowledge of the Agni-loka. By Saṁnyama of the Citta (along with the Tāra) over the eyes is the knowledge of all the worlds. By Saṁnyama of the Citta (along with the Tāra) over the ears is the knowledge of the Yama-loka. By Saṁnyama over their sides is the knowledge of the Nirṛti-loka. By Saṁnyama over the back is the knowledge of the Varuṇa-loka. By Saṁnyama over the left ear is the knowledge of the Vāyu-loka. By Saṁnyama over the throat is the knowledge of the Soma-loka. By Saṁnyama over the left eye is the knowledge of the Śiva-loka. By Saṁnyama over the crest of head is the knowledge of the Brahma-loka. By Saṁnyama over the nether-sole of the foot, is the knowledge of the Atala-loka. By Saṁnyama over the foot is the knowledge of the Vitala-loka. By Saṁnyama over the joint of foot is the knowledge of the Nitala-loka. By Saṁnyama over the shank is the knowledge of the Satala-loka. By Saṁnyama over the knee is the knowledge of the Mahātala-loka. By Citta-saṁnyama over the thigh is the knowledge of the Rasātala-loka. By Citta-saṁnyama over the hip is the knowledge of the Talātala-loka. By Citta-saṁnyama over the navel is the knowledge of the Bṛūloka. By Saṁnyama over the belly is the knowledge of the Bhuvarloka. By Citta-saṁnyama over the heart is the knowledge of the Svarloka. By

citta-saṃyama over the region above the heart is the knowledge of the Maharloka. By citta-saṃyama over the throat is the knowledge of the Janoloka. By Citta-saṃyama over the middle of the eyebrows is the knowledge of the Tapoloka. By citta-saṃyama over the crest of head is the knowledge of the Satyaloka. By Saṃyama on Dharma and Adharma (righteous and unrighteous conduct) is the knowledge of what has transpired and what is yet to come. By citta-saṃyama on the cries of the various living beings is the knowledge of the cries of the respective living beings. By citta-saṃyama over the Karma accumulated during previous births is the knowledge of the previous births. By citta-saṃyama over others' minds is the knowledge of others' minds. By citta-saṃyama on the form of the body is attained a form invisible to others. By citta-saṃyama on one's strength is attained the strength of Hanumat and others. By citta-saṃyama on the Sun is the knowledge of the Universe. By citta-saṃyama on the Moon is the knowledge of the galaxy of stars. By citta-saṃyama on the pole-star, is attained the sight of its motion. By citta-saṃyama on one's own supreme goal in life is the knowledge of the Puruṣa. By citta-saṃyama on the cakra of the navel is the knowledge of the anatomy of the body. By citta-saṃyama on the cavity of the throat is the riddance from hunger and thirst. By citta-saṃyama on the Kūrma-nāḍī, is attained firmness. By citta-saṃyama on the pupil of the eye is attained the sight of a Siddha (adept). By saṃyama on Kāyākāra the

Ether of the body is attained traversing the Ākāśa (Ethereal region). By samyama on the respective places are attained their respective powers. (44/1-52)

KHAṆḌA VIII

PRATYĀHĀRA OF FIVE KINDS

Henceforward the Pratyāhāra. That is of five kinds. The forcible withdrawal of the organs of perception from the sensual pleasures wherein they respectively revel is Pratyāhāra. Whatever one sees, looking upon all that as the Ātman, is Pratyāhāra (of another kind). The giving up of the fruits of the observances prescribed for every day is Pratyāhāra (of a third). Turning one's face away from all sensual pleasures is Pratyāhāra (of yet another kind). The projecting (of the vital air) into the eighteen Marmans (vital parts of the body) in the prescribed order, is the Pratyāhāra (of the fifth variety). The vital parts are in the feet, the big-toes of the feet, ankles, shanks, knees, thighs, anus, genitals, navel, heart, throat, cavity of the throat, palate, nostrils, eyes, middle of the eyebrows, forehead, and crest of head. In them should the practitioner perform Pratyāhāra in order by projecting upwards into them and withdrawing downwards from them respectively (his mind, vital air, etc.) (1, 2)

KHAṆḌA IX

THE FIVE KINDS OF DHĀRAṆĀS

Henceforward the Dhāraṇās. They are of five kinds thus: stabilizing the mind in the Ātman; stabilizing

the external Ākāśa (Ether) in the Daharākāśa (Ether of the heart); stabilizing the five Brahmans; (Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva) in the five elements Earth, Water, Fire, Air and Ether.

KHAṆḌA X

DHYĀNA OF TWO KINDS

Henceforward the Dhyāna; that is of two kinds thus: qualified and non-qualified. The qualified variety consists in the meditation on the deity with form. The non-qualified variety consists in the meditation on the Ātman alone remaining (the existence of the non-Ātman, *i.e.*, everything other than the Ātman, having been denied). (1)

KHAṆḌA XI

THE REAL FORM OF SAMĀDHI

Henceforward the Samādhī: The state of union of the Jivātman and the Paramātman (brought about with the vanishing of their special causes, flimsy and radical ignorance, and therefore non-differentiated), which is devoid of the three aspects (of the knower, knowledge and what is known) and is of the form of exquisite Bliss, partakes of the character of pure sentience (and is hence known as Asamprajñēta-samādhī or ecstatic trance of the unconscious variety). (1)

CHAPTER II

THE REAL FORM OF THE NON-QUALIFIED
BRAHMAN

Then the Brāhmaṇa Sage Śāṅḍilya (not having realized the real state of his own Ātman, even after study and being desirous of attaining the knowledge of the non-relative and non-qualified Brahman alone and) not having had an insight into Brahmavidyā from the four Vedas (wherein it is merely broadly hinted at), approaching the Lord Atharvan asked him thus : " What, pray, is the Brahmavidyā? Teach me the Brahmavidyā, O Lord, wherefrom I may attain beatitude." Atharvan replied thus : " The Brahman is, O Śāṅḍilya, what is Satya (true existence), Vijñāna (wisdom) and Ananta (without end). (1, 2)

THE NON-DEMONSTRABILITY OF THE
BRAHMAN

Wherein is this state of ignorance and its concomitants, in the relation of the warp and the woof, wherein is this in the relation of contraction and expansion, on which alone being known, all this comes to be known (as not being other than the Ātman), that Brahman is ungraspable and undemonstrable, it having no hands and feet, nor eyes and ears, nor tongue, nor body. (3)

**THE BRAHMAN BEYOND THE RANGE OF SPEECH
AND THE MIND**

Wherefrom speech, along with the mind recedes incapable of reaching it ; which is attainable only through Jñāna or knowledge ; out of which hath flown the ancient stream of consciousness (which is non-volitional in character and consists absolutely of the functioning of the Cit and which lasts until the state of aloneness is attained) ; which is one without a peer ; which pervades everywhere like Ākāśa ; which is intensely subtle ; which is devoid of attachment, which is actionless ; which is existence alone ; which is the one essence of Cit or Consciousness and Ānanda or Bliss, auspicious, intensely tranquillized, immortal ; that is the transcendent Brahman. (Know that to be the all and every other thing as nought). That (Brahman) thou art. Through knowledge of that (Brahman) verily do thou know. (4)

THE PARAMĀTMANHOOD OF ALL THINGS

He who is the only God, Who wields the power of being the Ātman alone as the principal one (while powers such as of being the all-witness, overlord, etc., are subordinate thereto), Who knows all, Who is the overlord of all, Who is the inner Ātman of all beings, Who has his abode in all beings, Who is concealed in all beings, is the place of origin of beings, Who could be reached slowly by means of Yoga, He, Who creates the Universe, Who sustains the Universe, Who consumes

the Universe (Whose existence could be inferred from his distinct natural quality described in the scriptural text, " Whose symbol is the phenomenal world, He is my Ātman, there is no doubt," and Who is represented as the witness, the Jiva and the phenomenal world, when the difference due to ignorance vanishes), He is the Ātman. In the Ātman, know thou each one of the respective worlds. (5)

FROM THE INSTRUCTION IMPARTED BY THE GURU
IS THE ATTAINMENT OF THE KNOWLEDGE
OF THE ĀTMAN OF ALL

Do not be afflicted with grief. The wise knower of the Ātman will reach the end of his sorrow (through the mighty influence of my precepts, by becoming the Brahman and thus being rid of the sorrow generated by his believing in the existence of things other than the Brahman). (6)

CHAPTER III

KHAṆḌA I

THE STATE OF BEING THE ĀTMAN ALONE WITHOUT
A COUNTERPART OF THE BRAHMAN

Then Śaṅḍilya asked this Atharvan thus : " While the Para Brahman is the one, imperishable, actionless, auspicious existence alone, how then could this world

come into being, how is it sustained, and how could it be dissolved in this (Brahman)? Thou alone art capable of solving this doubt of mine." Atharvan replied thus: "O Śāṅḍilya, it is true, that the Para Brahman is actionless and imperishable (as the Paramātmān exists always of one form, even though, due to ignorance, there may or may not be delusion, as to its remaining without a counterpart). (2)

THE THREE FORMS OF THE BRAHMAN

However, there are three forms of this formless Brahman thus: the indivisible, the divisible and the partly divisible and partly indivisible. (3)

THE INDIVISIBLE BRAHMAN

That which is Truth, Wisdom and Bliss, that is actionless, non-attached, all-pervading, intensely subtle, facing all directions, non-demonstrable, and immortal, this is the indivisible form of the Brahman. (4)

THE DIVISIBLE BRAHMAN

Then with the aid of what co-exists with (the ignorance of the Ātman and is known as Vidyā), Mūla-prakṛti (primordial matter) and Māyā (Illusion), that is of a red, white and black colour (partaking of the Guṇas), Mahēśvara, the co-existing god, who is of a black and brown colour, holds sway (in his capacity of

overlord, over the state of illusion and its concomitants flowing out of the ignorance of the Ātman). This then is the divisible form of the Brahman. (5)

THE PARTLY DIVISIBLE AND PARTLY INDIVISIBLE BRAHMAN

Then this (Maheśvara), who had outgrown (his original) form due to his penance, replete with wisdom, desired as follows: "May I become many! may I bring forth progeny!" Then, from this Īvara, who was performing severe austerities and had taken the vow of Truth, there came into being the three letters (Akāra, Ukāra, and Makāra); also the three Vyāhṛtis (Bhūr, Bhavar and Svar), the three-footed Gāyatrī, the three Vedas, the three gods (Brahmā, Viṣṇu and Rudra), the three castes (the twice-born ones or the three colours, red, white and black) and the three sacrificial fires (Dakṣiṇa, Gārhapatya and Āhavantiya) came into existence. This great God is endowed with all kinds of supremacy, pervades through all, and is well established in the heart of all beings. He is full of Māyā and owes his form entirely to Māyā; he is Brahmā; he is Viṣṇu; he is Rudra; he is Indra; he is all the gods and all the beings; he alone is afore; he alone is behind; he alone is to the left; he alone is to the right; he alone is below; he alone is above; he alone is all. Then, of this Lord, who is playing with his Ātmic power, who is full of compassion towards his devotees, whose form is of Dattātreya, whose beautiful

body is without clothing of any kind; who has four arms resembling the petals of the lotus; and whose form is not fearful and reveals his sinlessness. This then is the partly divisible and partly indivisible form (of the Brahman). (6)

KHAṆḌA II

DEFINITION OF ABSOLUTE EXISTENCE AS THE
STATE OF THE PARA BRAHMAN

Thereupon Śāṅḍilya asked this Atharvan thus: "O Lord, wherefore is the absolute Existence, the one essence of Consciousness and Bliss said to be the transcendent Brahman?" Atharvan replied as follows: "For the reason that it grows (bṛhati) and causes all things to grow (bṛhmayati) for that reason it is known as the transcendent (Para) Brahman." (1, 2)

DEFINITION OF ABSOLUTE EXISTENCE AS THE
STATE OF THE ĀTMAN

"Wherefore then is it known as the Ātman?" "For the reason that it attains everything (āpnōti), that it gets everything (ādatte) and that it eats everything (atti), for that reason it is known as the Ātman." (3, 4)

DEFINITION OF ABSOLUTE EXISTENCE AS THE
STATE OF THE MAHEŚVARA

"Wherefore then is it known as Mahēśvara?" "For the reason that it, the Iśvara, grows through the echo

of the sound and the power of the Ātman (and holds sway over all), for that reason it is known as Mahesvara (Mahat Īrah).” (5, 6)

DEFINITION OF ABSOLUTE EXISTENCE AS THE STATE OF DATTĀTREYA

“Wherefore then is it known as Dattātreya?”
 “For the reason that by the self-effulgent Lord who was exceedingly satisfied, his own self was given (datta) to the sage Atri, who was undergoing the severest penance and was desirous of begetting a son; and for the reason that Atri’s son was born of Anasūyā; for these reasons it is known as Dattātreya.” (7, 8)

FRUIT FLOWING FROM THE KNOWLEDGE OF THE DERIVATION OF THESE NAMES

He who knows the derivation of the aforesaid names, knows everything. He, who, after knowing this, meditates on the transcendent Brahman in the attitude “I am He,” becomes the knower of the Brahman. Here occur the following verses: He who would meditate, always in this manner, on the eternal Lord of Lords, Dattātreya, the auspicious and the tranquil, the lord who resembles the Indranīla gem (in complexion), who is intent on the unravelling of the MĀyā (Illusion) investing the Ātman, the god, nude in form and having the cardinal directions as his garments, whose entire body is smeared with holy ashes, who wears the crown of matted hair, the glorious lord, with

four arms and charming limbs, with eyes resembling full-blown lotus flowers, who is the treasure-mine of Jñāna and Yoga, the preceptor of the Universe, who is the object of affection of all classes of Yogins, compassionate towards his devotees, the all-witness, who is served by Siddhas (accomplished adepts)—such a one, released from all sins, will attain beatific Bliss. Thus Om, the Truth (that shines at the top-most part of the Omkāra). Thus the Upaniṣad. (9-15)

THE HAṂSOPANIṢAD

[This Upaniṣad, which is the fifteenth among the 108 Upaniṣads and forms part of the Sūkta Yajurveda, deals with the esoteric nature of the Haṁsavidyā, leading unto the Brahmavidyā].

THE HIGHLY ESOTERIC NATURE OF THE HAṂSA- VIDYĀ LEADING UNTO THE BRAHMAVIDYĀ

Gautama said : " O Lord (that art endowed with the wealth of the six Guṇas of overlordship, valour, fame, affluence, knowledge and detachment), that knowest all Dharma (lines of conduct), that art proficient in all the Śāstras, by what means is produced the awakening in the lore of the Brahman ? " (1)

Sanatkumāra said : Listen, O Gautama, to the truth (of the Brahman) related (unto me) by Pārvatī, after investigation into all the Dharmas (propounded in the one-hundred and eight systems of Vedānta, commencing from the Iṣ'opaniṣad) and after ascertaining directly from her Lord, Pinākin, his opinion. That is also my view. This (knowledge of the Brahman, which I shall presently relate), which should be

guarded well (from non-yogins who are ineligible to be initiated, being intended for the Yogin (to be duly indicated by his Guru)—should not at all be communicated (to all and sundry). The detailed elaboration of the aspect of the Haṁsa (The Para-māitman, into the Viśva, Virāj, Oṁ and others) which resembles a treasure-mine (full of gems of knowledge), bestows the fruit resulting from liberation (by means of denial) from the enjoyment of everything but the Ātman, *vis.*, the state of aloneness, which results from one's remaining firmly established in the Ātman alone. (2, 3)

DETERMINATION OF THE FORM OF A PERSON
ELIGIBLE FOR INITIATION INTO THE
HAṂSAVIDYĀ

Then we shall presently expound clearly regarding the mode of determination of the Haṁsa (the individual inmost Turyātman of the microcosm) and the Paramahaṁsa (the collective transcendent Turyātman of the macrocosm), unto thee that art ever meditating on the form of the Haṁsa, in the attitude ("That Haṁsa (am I"), ("That Haṁsa (am I"), that art a Brahmaçārin (desirous of being firmly established in the Brahman), that art possessed of self-control, (the groups of thy organs of perception and action, as well as thy inner senses having been thoroughly subjugated by thee) and that art intensely and sincerely

devoted to the Guru (who has imparted instruction to thee about the supreme end and aim of existence). (4)

THE FORM OF THE HAṂSA AND THE FRUIT OF THE KNOWLEDGE THEREOF

Even as fire stands pervading the fuel (which it consumes and with which it is covered), as oil stands pervading the entire sesamum seeds, even so, the Haṁsa stands pervading the bodies of all beings (from the Brahman down to a blade of grass, in the form of the innermost Jīva and the transcendent Īvara). Having known that form thus (simultaneously with the knowledge), the knower does not attain the delusion relating to the existence of anything apart from the Brahman. (5)

YOGA, THE MEANS TO ATTAIN THE KNOWLEDGE OF THE HAṂSA

Pressing the anus with the left heel, in-filling the vital air through the nostrils or the mouth, and after performing Kumbhaka and constricting well the anus, forcing the vital air upwards from the Mūlādhāra, (effecting the union of the Prāṇa and Apāna vital airs, then mixing the fire, the Prāṇa and the Apāna in the triangle of the Mūlādhāra, rousing the Kuṇḍalini and thereafter forcing open the knot of the Brahman forming the door of the Suṣuṃpā Nāḍī in the Mūlādhāra, entering the Mūlādhāra Cakra, meditating on the Virāj or its Turya), then circumambulating the six-petalled Svādhiṣṭhāna thrice, then reaching the

Maṅgīpūraka Cakra (of ten petals), breaking through the twelve-petalled Anāhata plexus and the knot of Viṣṇu at its base, meditating upon the Sūtrātman or its Turya seated in the Anāhata and there attaining the Nirvikalpa Samādhi, then going beyond the Anāhata, reaching the Viśuddhi Cakra, at the nether part of which there are at the sides two masses of flesh resembling the penis (hanging down), says another scriptural text, "which (this) hangs down like the udder (of the breast), that is the Indra-yoni", leaving off the two paths by their sides, entering the Viśuddhi Cakra through the path in the middle of the masses of flesh there, in the Viśuddhi, holding the vital airs under control, (then breaking through the Ājñā Cakra of two petals in the middle of the eyebrows, and the knot of Rudra at its base), entering the Ājñā Cakra, and meditating upon the Bijātman or its Turya in the middle of it, attaining the Nirvikalpa-samādhi there, then drinking the nectar generated by the commingling of the Moon, the Sun and Fire, the Yogin (with his body immune from old age and death), entering the Brahmaṇḍa (in the thousand-petalled lotus), there meditating on the Turya of three Mātrās (in the attitude, "I am the Trimātra Turya," or on the Turya-turya, wherein three to five Mātrās meet with their final repose, in the attitude, "I am the Turya-turya"), should the Yogin always see thus, then he becomes either the Turya of the three Mātrās with a slight external form or the Turya-turya devoid of external form (and having no counterpart). This Yogin who

has attained the Turya-turya state is the Paramaharṣa (Paramātmān) resembling a crore of Suns (just risen and shining simultaneously) by whose radiance this entire world is completely enveloped. (6, 7)

BY CONCEIVING OF THE HARṢA IN THE LOTUS OF
THE HEART IS SEEN THE TURYĀTMĀN

For him (the Harṣa that has attained the state of the Jīva, the means whereby worldly existence in its severalty is once more assumed by the Harṣa), there are eightfold functions. (Of the twelve petals of the lotus of the heart, wherein the Harṣa is to be conceived, four are untouchable by him. The remaining eight alone are now taken into account). There, when the Harṣa, that is the Jīva dependant on the Prāṇa, enters the petal pointing to the east, in the eastern petal is generated the proclivity to perform actions involving religious merit. When entry is in the south-eastern petal of Agni are generated predisposition to sleep, laziness and others. When entry is in the southern petal of Yama, proclivity to cruel deeds arises. When entry is in the south-western petal of Nirṛti, the proneness of the Intellect to sinful actions arises. When entry is in the western petal of Varuṇa, the disposition to pastimes arises. When entry is in the north-western petal of Vāyu, proneness of the Intellect towards movement and the like arises. When entry is in the northern petal of the Moon, the gratification resulting from intense application (to things pertaining to the Ātmān and the Anātmān respectively, by knowing and ignorant

people arises). When entry is in the north-eastern petal of *Isāna*, the proclivity to acquire material wealth (likely to be useful both in this life and elsewhere) arises. When entry is in the middle, detachment from all other things (apart from the Brahman) arises. When entry is in the filaments, the state of waking (when self-consciousness attains its full bloom) results. When entry is in the pericarp, the state of dreaming (when self-consciousness is only half-blown) is seen. When entry is in the interior tube, the state of sleep arises. On the giving up of the lotus, is attained the actual sight of the Turya. When, in the *Haṃsa* (inner non-differentiated Brahman), the *Nāda* (half-syllable) attains its dissolution, that Turyātīta (the independent state of the non-relative Brahman) alone remains. Thereafter (after the accomplishment of the *Nirvikalpa-samādhi*), the *Nāda* (the Turya in the heart of the Yogin) from the *Mūlādhāra* up to the *Brahmarandhra*, with its form resembling a block of spotless crystal (with a bright white lustre), that Brahman, is verily said to be the *Paramātman* (making the *Nāda* manifest). (8, 9)

THE MODE OF PRAYER WITH THE AJAPĀ HAMSĀ MANTRA

Now *Haṃsa* (the innermost *Ātman*) is the *ṛṣi* (the seer of the Mantra): the *Avyakta-gāyatrī* is the *Chandas*. *Paramahaṃsa* (the *Paramātman*) is the deity. *Haṃ* is the seed (*Bīja*). *Ṣaḥ* is the power (*Śakti*). So 'ham is the *Kīlaka*. [In having the direct sight of

the Haṃsātman is the application (Viniyoga). Haṃ, Saṃ and the like is the six-fold Aṅganyāsa. Meditation should be made as follows: " I make salutation to the Haṃsa, who is of the form of the Paramātman on whom those knowers of the Brahman meditate as the Brahman, who takes his stand on the incoming and the outgoing breath, who is devoid of going and the like, who is of the form of Consciousness, who is the one Supreme Entity without a second, and who takes his stand in the middle of all mortals." Then the worship of the five elements with their seed-letters ' Lam ' and others. " So' ham " (I am He) is the Mantra. Expiration and Inspiration and the reversing thereof alone constitute the prayer.] The uttering of the prayer as computed at the six centres of Energy (by the presiding deities thereof) in the course of one day and night is 21,600 times (in the form of " So' ham " " So' ham ", through expiration and inspiration. Dividing the Ajapāhaṃsa-mantrajapa described above into four parts, the first part thereof should be dedicated to the Sun (of the character of the Virāḍātman), the second part to the Moon (of the character of the Sūtrātman), the third part to the non-attached (of the character of Sarveśvara) and the remaining fourth part to the non-manifest (innermost non-differentiated Paramātman); in this manner one should dissolve the bodiless, subtle and other phenomena. " Vauṣaṭ for the Fire and the Moon"—thus are to be performed the Aṅganyāsas in the heart, etc., and the Karanyāsas (or with the repetition of the formula " Haṃ Sauṃ " six times,

with a long intonation). Having done so, one should meditate upon the Haṁsātman in the heart. (10-13)

SEEING THE PARAMĀTMAN THROUGH MEDITATION ON THE QUALIFIED HAṂSA

For the Haṁsa that has attained the state of the Virāj the fire and the Moon are the two arms; Omkāra is the head; the three eyes are the Akāra, Ukāra and Makāra along with the Bindu (dot); Rudra is the face; Rudrāṇī (and Gaṅgā) form the two feet. In this manner, on account of the qualified and non-qualified aspects, the seeker after liberation should make the two kinds of meditation on the Haṁsa by means of the voice emanating from the throat. In this manner, by means of the two-fold meditation, the meditating Yogin attains the ecstatic state of mind. This dissolution of the Ajapā in the Paramātman is known as the Ajapopasambhāra (the Paramātman). In this manner, by being entirely under the control of the meditation on the Haṁsa in the attitude "So 'ham" (I am He), by the preponderance of the Haṁsa, the mind (along with its functions) is finally determined. (14, 15)

EXPERIENCING THE TEN KINDS OF NĀDAS (SOUNDS) THROUGH THE AJAPĀ PRAYER

Should the seeker after liberation find it beyond his power to meditate on the Haṁsātman, either of the

qualified or of the non-qualified kind, then by having recourse silently to the mere Ajapāhṛsa-mantra prayer, through Expiration and Inspiration for days and nights together, by a crore of prayers of this kind alone, he experiences the Nāda-(Brahman in the Anāhata Cakra). That Nāda is produced in ten different ways (in the right ear of the seeker). The first is of the character of the "Ciṇi" sound. The second is of the character of the "Ciṇi-Ciṇi" sound. The third is like the sound of a bell. The fourth is distinctly like the blast of a conch. The fifth is like the note produced by the wire of a harp. The sixth is like the sound of cymbals (made of bell-metal). The seventh is like the sweet note of the flute. The eighth is like the sound of a kettle-drum. The ninth is like the sound of a tabor. The tenth is like the sound of a thunder-cloud. (16)

RULE RELATING TO THE PRACTICE OF THE TENTH SOUND ALONE

Giving up the (first) nine, the seeker should practise the tenth alone. (17)

FRUIT FLOWING FROM EXPERIENCING THE RESPECTIVE SOUNDS

When the first is heard, there is manifest the Ciṇi-ciṇi form of the Ātman. With the hearing of the second, that form is broken. With the third there is the breaking (of the heart and the lotus of the heart

blooms). With the fourth the head begins to shake. (When the practitioner with the Śaṅmukhī-mudrā performs Kumbhaka and the vital air has entered the Ājñā-cakra, the shaking of the head is caused). With the fifth, the palate streams forth. With the sixth there is the swallowing of the nectar produced by the union of the lunar and solar regions. With the seventh is the secret knowledge relating to the Brahman revealed. Similarly with the eighth, through the Parā Vāk enshrining all the knowledge contained in the Vedas and Śāstras is revealed to the Yogin, knowledge which enables him to know all things. With the ninth, the body (of the Yogin) becomes invisible; and clear, divine vision is attained whereby the Yogin becomes Īśvara, who can see through the past, the present and the future. With the tenth the Yogin will become the Para Brahman, in the presence of the Brahman and the Ātman. (18-20)

THE MANIFESTATION OF THE STATE OF THE BRAHMAN AND THE ĀTMAN THROUGH THE DISSOLUTION OF THE MIND

Wherefore, when the mind is dissolved in the mind, when volition and misconception are lost, when virtue and vice have been burnt (in the fire of superior knowledge), then Sadāśīva (the great Lord Paramēśvara), who is of the character of Energy (Śakti), inhering in all things, who has established himself (in the character of Existence, Consciousness and Bliss) in the entire

phenomenal world, (fully or partially evolved), who is self-effulgent, immaculate, sentient, eternal, non-attached, and superlatively peaceful, causes himself to shine as without a counterpart. In support of this there are scriptural texts (such as, "See even in this, the absolute Existence. Other than this there is Nought," "There is nothing whatever apart from the Brahman," "Anything other than this is transient," "The Brahman alone is, non-existence there is verily nought," "Verily the conclusion arrived at by the various systems of philosophy relating to the Ātman is only the denial of all things. There is neither ignorance prevailing in this world, nor Illusion. Peaceful is the Brahman and unexhausted." And so on)—Thus the Upaniṣad.

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