

CHAPTER II.

On Prāṇāyāma.

॥ २ ॥ दवितीयोपदेशः

॥ 2 ॥ dvitīyopadeśaḥ

अथासने दृधे योगी वशी हित-मिताशनः ।
गुरुपदिष्ट-मार्गेण पराणायामान्समभ्यसेत् ॥ १ ॥

athāsane dṛdhe yoghī vaśī hita-mitāśanaḥ ।
ghurūpadiṣṭa-mārgheṇa prāṇāyāmānsamabhyaset ॥ 1 ॥

Posture becoming established, a Yogī, master of himself, eating salutary and moderate food, should practise Prāṇāyāma, as instructed by his guru. 1.

छले वाते छलं चित्तं निश्छले निश्छलं भवेत् ॥
योगी सथाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

chale vāte chalaṃ chittaṃ niśchale niśchalaṃ bhavet ॥
yoghī sthāṇutvamāpnoti tato vāyuṃ nirodhayet ॥ 2 ॥

Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogī gets steadiness of mind 2.

यावद्वायुः सथितो देहे तावज्जीवनमुच्यते ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥ ३ ॥

yāadvāyuḥ sthito dehe tāvajjīvanamuchyate ।
maraṇaṃ tasya niṣkrāntistato vāyuṃ nirodhayet ॥ 3 ॥

So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath. 3.

मलाकलासु नाडीषु मारुतो नैव मध्यगः ।
कथं सयादुन्मनीभावः कार्य-सिद्धिः कथं भवेत् ॥ ४ ॥

malākalāsu nādīṣhu māruto naiva madhyaghaḥ |
katham syādunmanībhāvaḥ kārya-siddhiḥ katham bhavet || 4 ||

The breath does not pass through the middle channel (suṣumnâ), owing to the impurities of the nâdīs. How can then success be attained, and how can there be the unmanî avasthâ. 4.

शुद्धमेति यदा सर्वं नाडी-छक्रं मलाकुलम ।
तदैव जायते योगी पराण-संग्रहणे कष्टमः ॥ ५ ॥

śuddhameti yadā sarvaṃ nādī-chakraṃ malākulam |
tadaiva jāyate yoghī prāṇa-saṅghrahaṇe kṣhamah || 5 ||

When the whole system of nâdīs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâṇa. 5.

पराणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया ।
यथा सुष्टुम्णा-नाडीस्था मलाः शुद्धिं परयान्ति छ ॥ ६ ॥

prāṇāyāmaṃ tataḥ kuryānnityaṃ sāttvikayā dhiyā |
yathā suṣhumṇā-nādīsthā malāḥ śuddhiṃ prayānti cha || 6 ||

Therefore, Prâṇâyâma should be performed daily with sâtwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the suṣumnâ. 6.

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Method of performing Prâṇâyâma.

बद्ध-पद्मासनो योगी पराणं छन्द्रेण पूरयेत् ।
धारयित्वा यथा-शक्ति भूयः सूर्येण रेछयेत् ॥ ७ ॥
पराणं सूर्येण छाकृष्टय पूरयेदुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्छन्द्रेण रेछयेत् ॥ ८ ॥

baddha-padmāsano yoghī prāṇaṃ chandreṇa pūrayet |
dhārayitvā yathā-śakti bhūyaḥ sūryeṇa rechayet || 7 ||
prāṇaṃ sūryeṇa chākṛṣhya pūrayedudaraṃ śanaiḥ |
vidhivatkuṃbhakaṃ kṛtvā punaśchandreṇa rechayet || 8 ||

Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sūrya (right nostril). Then, drawing in the air through the sūrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril). 7 and 8.

येन तयजेत्तेन पीत्वा धारयेदतिरोधतः ।
रेछयेच्छ ततोअन्येन शनैरेव न वेगतः ॥ ९ ॥

yena tyajettena pītvā dhārayedatirodhataḥ ।
rechayechcha tatoanyena śanaireva na veghataḥ ॥ 9 ॥

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly. 9.

पराणं छेदिडया पिबेन्नियमितं भूयोअन्यथा रेछयेत
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा तयजेद्वामया ।
सूर्य-छन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां
शुद्धा नाडि-गणा भवन्ति यमिनां मास-तरयादूर्ध्वतः ॥ १० ॥

prāṇaṃ chediḍayā pibenniyamitaṃ bhūyoanyathā rechayet
pītvā pingghalayā samīraṇamatho baddhvā tyajedvāmayā ।
sūrya-chandramasoranena vidhinābhyāsaṃ sadā tanvatāṃ
śuddhā nāḍi-ghaṇā bhavanti yamināṃ māsa-trayādūrdhvataḥ ॥ 10 ॥

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nāḍīs of the yamīs (practisers) becomes clean, *i.e.*, free from impurities, after 3 months and over. 10.

परातर्मध्यन्दिने सायमर्ध-रात्रे छ कुम्भकान ।
शनैरशीति-पर्यन्तं छतुर्वारं समभ्यसेत ॥ ११ ॥

prātarṃmadhyandine sāyamardha-rātre cha kumbhakān ।
śanairāśīti-paryantaṃ chaturvāraṃ samabhyaset ॥ 11 ॥

Kumbhakas should be performed gradually 4 times during day and night, *i.e.*, (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320. 11.

कनीयसि भवेदस्वेद कम्पो भवति मध्यमे ।
उत्तमे सथानमाप्नोति ततो वायुं निबन्धयेत ॥ १२ ॥

kanīyasi bhavedsveda kampo bhavati madhyame ।
uttame sthānamāpnoti tato vāyuṃ nibandhayet ॥ 12 ॥

In the beginning there is perspiration, in the middle stage there is quivering, and in the last or the 3rd stage one obtains steadiness; and then the breath should be made steady or motionless. 12.

जलेन शरम-जातेन गात्र-मर्दनमाछरेत |
दृढता लघुता छैव तेन गात्रस्य जायते || १३ ||

jalena śrama-jātena ghātra-mardanamācharet |
dṛḍhatā laghutā chaiva tena ghātrasya jāyate || 13 ||

The perspiration exuding from exertion of practice should be rubbed into the body (and not wiped), as by so doing the body becomes strong. 13.

अभ्यास-काले परथमे शस्तं कष्हीराज्य-भोजनम |
ततोऽभ्यासे दृढीभूते न तादृङ्-नियम-गरहः || १४ ||

abhyāsa-kāle prathame śastam kṣhīrājya-bhojanam |
tato'abhyāse dṛḍhībhūte na tādṛṅg-niyama-ghrahaḥ || 14 ||

During the first stage of practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary. 14.

यथा सिंहो गजो वयाघ्रो भवेद्वश्यः शनैः शनैः |
तथैव सेवितो वायुरन्यथा हन्ति साधकम् || १५ ||

yathā siṃho ghajo vyāghro bhavedvśyaḥ śanaiḥ śanaiḥ |
tathaiva sevito vāyuranyathā hanti sādhakam || 15 ||

Just as lions, elephants and tigers are controlled by and by, so the breath is controlled by slow degrees, otherwise (*i.e.*, by being hasty or using too much force) it kills the practiser himself. 15.

पराणायामेन युक्तेन सर्व-रोग-कष्हयो भवेत् |
अयुक्ताभ्यास-योगेन सर्व-रोग-समुद्गमः || १६ ||

prāṇāyāmena yuktena sarva-rogha-kṣhayo bhavet |
ayuktābhyāsa-yogena sarva-rogha-samudghamaḥ || 16 ||

When Prāṇayama, etc., are performed properly, they eradicate all diseases; but an improper practice generates diseases. 16.

हिक्का शवासश्छ कासश्छ शिरः-कर्णाक्षिह-वेदनाः |
भवन्ति विविधाः रोगाः पवनस्य परकोपतः || १७ ||

hikkā śvāśaścha kāśaścha śiraḥ-karṇākṣhi-vedanāḥ |
bhavanti vividhāḥ roghāḥ pavanasya prakopataḥ || 17 ||

Hiccough, asthma, cough, pain in the head, the ears, and the eyes; these and other various kinds of diseases are generated by the disturbance of the breath. 17.

युक्तं युक्तं तयजेद्वायुं युक्तं युक्तं छ पूरयेत् ।
युक्तं युक्तं छ बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १८ ॥

yuktam yuktam tyajedvāyum yuktam yuktam cha pūrayet |
yuktam yuktam cha badhnīyādevam siddhimavāpnuyāt || 18 ||

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success. 18.

NB.—The above caution is necessary to warn the aspirants against omitting any instruction; and, in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and Prāṇayama being only a regular form of it, there should be no cause to fear.

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यदा तु नाडी-शुद्धिः सयात्तथा छिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिस्तदा जायते निश्चितम् ॥ १९ ॥

yadā tu nāḍī-śuddhiḥ syāttathā chihnāni bāhyataḥ |
kāyasya kṛśatā kāntistadā jāyate niśchitam || 19 ||

When the nādīs become free from impurities, and there appear the outward signs of success, such as lean body and glowing colour, then one should feel certain of success. 19.

यथेष्टं धारणं वायोरनलस्य परदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडि-शोधनात् ॥ २० ॥

yatheshṭam dhāraṇam vāyoranalasya pradīpanam |
nādābhivyaktirārogyam jāyate nāḍi-śodhanāt || 20 ||

By removing the impurities, the air can be restrained, according to one's wish and the appetite is increased, the divine sound is awakened, and the body becomes healthy. 20.

मेद-श्लेष्ममाधिकः पूर्वं षट्-कर्माणि समाचरेत् ।
अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

meda-śleşhmādhikāḥ pūrvam ṣaṭ-karmāṇi samācharet |
anyastu nācharettāni doṣhāṇāṃ samabhāvataḥ || 21 ||

If there be excess of fat or phlegm in the body, the six kinds of kriyās (duties) should be performed first. But others, not suffering from the excess of these, should not perform them. 21.

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।
कपाल-भातिश्छैतानि षट्-कर्माणि परछक्षते ॥ २२ ॥

dhautirbastistathā netistrāṭakam naulikam tathā ।
kapāla-bhātiśchaitāni ṣaṭ-karmāṇi prachakṣhate ॥ 22 ॥

The six kinds of duties are: Dhauti, Basti, Neti, Trāṭaka, Nauti and Kapāla Bhāti. These are called the six actions वट्टकमि 22.

कर्म षट्कमिदं गोप्यं घट-शोधन-कारकम् ।
विछित्र-गुण-सन्धाय पूज्यते योगि-पुणगवैः ॥ २३ ॥

karma ṣaṭkamidaṁ ghopyaṁ ghaṭa-śodhana-kārakam ।
vichitra-guṇa-sandhāya pūjyate yoghi-puṇghavaiḥ ॥ 23 ॥

These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and are performed with earnestness by the best of Yogīs. 23.

The Dhauti (धौति)

तत्र धौतिः
छतुर-अङ्गुल-विस्तारं हस्त-पञ्च-दशायतम् ।
गुरुपदिष्ट-मार्गेण सिक्तं वस्त्रं शनैर्गसेत् ।
पुनः परत्याहरेच्छैतदुदितं धौति-कर्म तत ॥ २४ ॥

tatra dhautiḥ
chatur-angghula-vistāraṁ hasta-pañcha-daśāyatam ।
ghurūpaḍiṣṭa-mārgheṇa siktam vastram śanairghaset ।
punaḥ pratyāharechchaitaduditaṁ dhauti-karma tat ॥ 24 ॥

A strip of cloth, about 3 inches wide and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the passage shown by the guru, and is taken out again. This is called Dhauti Karma. 24.

NB.—The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowed slowly, little by little; thus, first day 1 cubit, 2nd day 2 cubits, 3rd day 3 cubits, and so on. After swallowing it the stomach should be given a good, round motion from left to right, and then it should be taken out slowly and gently.

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कास-शवास-प्लीह-कुष्ठं कफरोगाश्छ विंशतिः ।
धौति-कर्म-परभावेण परयान्त्येव न संशयः ॥ २५ ॥

kāsa-śvāsa-plīha-kuṣṭham kapharoghāścha viṁśatiḥ ।
dhauti-karma-prabhāveṇa prayāntyeva na saṁśayaḥ ॥ 25 ॥

There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma. 25.

The Basti (बस्तिकर्म)

अथ बस्तिः

नाभि-दग्धन-जले पायौ नयस्त-नालोत्कटासनः |
आधाराकुनछनं कुर्यात्क्षहालनं बस्ति-कर्म तत || २६ ||

atha bastih
nābhi-dagghna-jale pāyau nyasta-nālotkaṭāsanah |
ādhārākuñchanam kuryātkṣhālanam basti-karma tat || 26 ||

Squatting in navel-deep water, and introducing a six inches long, smooth piece of ½ an inch diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called the Basti Karma. 26.

गुल्म-प्लीहोदरं छापि वात-पित्त-कफोद्भवाः |
बस्ति-कर्म-परभावेण कष्ठीयन्ते सकलामयाः || २७ ||

ghulma-plīhodaram chāpi vāta-pitta-kaphodbhavāḥ |
basti-karma-prabhāveṇa kṣhīyante sakalāmayāḥ || 27 ||

By practising this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vāta (air), pitta (bile) and kapha (phlegm), are all cured. 27.

धान्त्वद्रियान्तः-करण-परसादं
दधाच्छ कान्तिं दहन-परदीप्तम |
अशेष-दोषोपछयं निहन्याद
अभ्यस्यमानं जल-बस्ति-कर्म || २८ ||

dhāntvadriyāntaḥ-karaṇa-prasādam
dadhāchcha kāntim dahana-pradīptam |
aśeṣha-doṣhopachayam nihanyād
abhyasyamānam jala-basti-karma || 28 ||

By practising Basti with water, the Dhâtās, the Indriyas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear. 28.

The Neti (नेति).

अथ नेतिः

सूत्रं वितस्ति-सुस्निग्धं नासानाले परवेशयेत |
मुखान्निर्गमयेच्छैष्ठा नेतिः सिद्धैर्निगद्यते || २९ ||

atha netiḥ
sūtram vitasti-susnighdham nāsānāle praveśayet |
mukhānirghamayechchaiṣhā netiḥ siddhairnighadyate || 29 ||

A cord made of threads and about six inches long, should be passed through the passage of the nose and the end taken out in the mouth. This is called by adepts the Neti Karma. 29.

कपाल-शोधिनी छैव दिव्य-दृष्टि-परदायिनी |
जत्रूर्ध्व-जात-रोगौघं नेतिराशु निहन्ति छ || ३० ||

kapāla-śodhinī chaiva divya-dṛṣṭi-pradāyinī |
jatrūrdhva-jāta-roghaugham netirāśu nihanti cha || 30 ||

The Neti is the cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions. 30.

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The Trātaka (तराटक).

अथ तराटकम्
निरीक्षहेन्निश्चल-दृशा सूक्ष्म-लक्ष्यं समाहितः |
अश्रु-सम्पात-पर्यन्तमाचार्यैस्त्राटकं समृतम् || ३१ ||

atha trāṭakam
nirīkṣhenniśchala-dṛśā sūkṣhma-lakṣhyaṃ samāhitaḥ |
aśru-sampāta-paryantamāchāryaistrāṭakaṃ smṛtam || 31 ||

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Trataka by âchāryas. 31.

मोचनं नेत्र-रोगाणां तन्दाद्रीणां कपाटकम् |
यत्नतस्त्राटकं गोप्यं यथा हाटक-पेटकम् || ३२ ||

mochanam netra-roghāṇām tandādrīṇām kapāṭakam |
yatnatastrāṭakaṃ ghopyaṃ yathā hāṭaka-peṭakam || 32 ||

Trātaka destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a box of jewellery. 32.

The Nauli (नौलि).

अथ नौलिः
अमन्दावर्त-वेगेन तुन्दं सव्यापसव्यतः |
नतांसो भ्रामयेदेषा नौलिः सिद्धैः परशस्यते || ३३ ||

atha nauliḥ
amandāvarta-veghena tundaṃ savyāpasavyataḥ |
natāṃso bhrāmyedeṣhā nauliḥ siddhaiḥ praśasyate || 33 ||

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly from left to right just, as in vomiting. This is called by adepts the Nauli Karma. 33.

मन्दाग्नि-सन्दीपन-पाछनादि-
सन्धापिकानन्द-करी सदैव |
अशेष्-दोष्-मय-शोष्णी छ
हठ-करिया मौलिरियं छ नौलिः || ३४ ||

mandāghni-sandīpana-pāchanādi-
sandhāpikānanda-karī sadaiva |
aśeṣha-doṣha-maya-śoṣhaṇī cha
haṭha-kriyā mauliriyam cha nauliḥ || 34 ||

It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and causes happiness. It dries up all the disorders. This Nauli is an excellent exercise in Haṭha Yoga. 34.

The Kapāla Bhāti कपाल भाति.

अथ कपालभातिः
भस्त्रावल्लोह-कारस्य रेछ-पूरौ ससम्भ्रमौ |
कपालभातिर्विख्याता कफ-दोष्-विशोष्णी || ३५ ||

atha kapālabhātiḥ
bhastrāvalloha-kārasya recha-pūrau sasambhramau |
kapālabhātirvikhyātā kapha-doṣha-viśoṣhaṇī || 35 ||

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapāla Bhāti. 35.

षट्-कर्म-निर्गत-सथौल्य-कफ-दोष्-मलादिकः |
पराणायामं ततः कुर्यादनायासेन सिद्ध्यति || ३६ ||

ṣaṭ-karma-nirghata-sthauilya-kapha-doṣha-malādikaḥ |
prāṇāyāmaṃ tataḥ kuryādanāyāsena siddhyati || 36 ||

When Prāṇāyāma is performed after getting rid of obesity born of the defects phlegm, by the performance of the six duties, it easily brings success 36.

पराणायामैरेव सर्वे परशुष्टयन्ति मला इति ।
आचार्याणां तु केषांछिदन्यत्कर्म न संमतम् ॥ ३७ ॥

prāṇāyāmaireva sarve praśuṣṭhyanti malā iti |
āchāryāṇāṃ tu keṣhāṃchidanyatkarma na saṃmatam ॥ 37 ॥

Some āchāryās (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Prāṇâyâma. 37.

Gaja Karaṇi (गजकरणी)

अथ गज-करणी
उदर-गत-पदार्थमुद्वमन्ति
पवनमपानमुदीर्य कण्ठ-नाले ।
करम-परिछय-वश्य-नाडि-छक्रा
गज-करणीति निगद्यते हठजैः ॥ ३८ ॥

atha ghaja-karaṇī
udara-ghata-padārthamudvamanti
pavanamapānamudīrya kaṇṭha-nāle |
krama-parichaya-vaśya-nāḍi-chakrā
ghaja-karaṇīti nighadyate haṭhajñaiḥ ॥ 38 ॥

By carrying the Apāna Vâyû up to the throat, the food, etc., in the stomach are vomited. By degrees, the system of Nâdīs (Sankhinî) becomes known. This is called in Haṭha as Gaja Karaṇi. 38.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यास-तत्पराः ।
अभूवन्नन्तक-भयात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

brahmādayoऽapi tridaśāḥ pavanābhyāsa-tatparāḥ |
abhūvannantaka-bhyāttasmātpavanamabhyaset ॥ 39 ॥

Brahmâ, and other Devas were always engaged in the exercise of Prāṇâyâma, and, by means of it, got rid of the fear of death. Therefore, one should practise prāṇâyâma regularly. 39.

यावद्बद्धो मरुद-देशे यावच्छित्तं निराकुलम् ।
यावद्दृष्टिर्भ्रुवोर्मध्ये तावत्काल-भयं कुतः ॥ ४० ॥

yāvadbaddho marud-deśe yāvachchittaṃ nirākulam |
yāvaddṛṣṭirbhruvormadhye tāvatkāla-bhayaṃ kutaḥ ॥ 40 ॥

So long as the breath is restrained in the body, so long as the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death. 40.

विधिवत्प्राण-संयामैर्नाडी-छक्रे विशोधिते ।
सुष्हुम्णा-वदनं भित्त्वा सुखाद्विशति मारुतः ॥ ४१ ॥

vidhivatprāṇa-samyāmairnāḍī-chakre viśodhite ।
suṣhumṇā-vadanam bhittvā sukhādvīśati mārutaḥ ॥ 41 ॥

When the system of Nādis becomes clear of the impurities by properly controlling the prāṇa, then the air, piercing the entrance of the Suśumnā, enters it easily. 41.

Manomanī. (मनोन्मनी)

अथ मनोन्मनी
मारुते मध्य-संछारे मनः-सथैर्य परजायते ।
यो मनः-सुस्थिरी-भावः सैवावस्था मनोन्मनी ॥ ४२ ॥

atha manonmanī
mārute madhya-samchāre manaḥ-sthairyam prajāyate ।
yo manaḥ-susthirī-bhāvaḥ saivāvasthā manonmanī ॥ 42 ॥

Steadiness of mind comes when the air moves Freely in the middle. That is the manonmanī (मनोन्मनी) condition, which is attained when the mind becomes calm. 42.

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तत-सिद्धये विधानज्ञाश्छित्रान्कुर्वन्ति कुम्भकान ।
विछित्र कुम्भकाभ्यासाद्विछित्रां सिद्धिमाप्नुयात ॥ ४३ ॥

tat-siddhaye vidhānajñāśchitrāṅkurvanti kumbhakān ।
vichitra kumbhakābhyāsādvichitrāṃ siddhimāpnuyāt ॥ 43 ॥

To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas, wonderful success is attained. 43

Different kinds of Kumbhakas.

अथ कुम्भक-भेदाः
सूर्य-भेदनमुज्जायी सीत्कारी शीतली तथा ।
भस्त्रिका भरामरी मूर्च्छा पलाविनीत्यष्ट-कुम्भकाः ॥ ४४ ॥

atha kumbhaka-bhedāḥ
sūrya-bhedanamujjāyī sītkārī śītalī tathā ।
bhastrikā bhrāmarī mūrhhā plāvinītyaṣṭa-kumbhakāḥ ॥ 44 ॥

Kumbhakas are of eight kinds, viz., Sūrya Bhedan, Ujjāyī, Sītkarī, Śītalī, Bhastrikā, Bhrāmarī, Mūrhhā, and Plāvinī. 44

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।
कुम्भकान्ते रेछकादौ कर्तव्यस्तूडियानकः ॥ ४५ ॥

pūrakānte tu kartavyo bandho jālandharābhidhaḥ ।
kumbhakānte rechakādau kartavyastūḍīyānakah ॥ 45 ॥

At the end of Pūraka, Jālandhara Bandha should be performed, and at the end of Kumbhaka, and at the beginning of Rechaka, Uddiyāna Bandha should be performed. 45

NB.—Pūraka is filling in of the air from outside.

Kumbhaka is the keeping the air confined inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at their proper place and should be carefully followed.

अधस्तात्कुनछनेनाशु कण्ठ-सङ्कोछने कृते ।
मध्ये पश्चिम-तानेन सयात्प्राणो ब्रह्म-नाडिगः ॥ ४६ ॥

adhastātkuñchanenāśu kaṇṭha-saṅkocchane kṛte ।
madhye paśchima-tānena syātpṛāṇo brahma-nāḍighaḥ ॥ 46 ॥

By drawing up from below (Mūla Bandha) and contracting the throat (Jālandhara Bandha) and by pulling back the middle of the front portion of the body (*i.e.*, belly), the Prāṇa goes to the Brahma Nāḍī (Suṣumnā). 46

The middle hole, through the vertebral column, through which the spinal cord passes, is called the Suṣumnā Nāḍī of the Yogīs. The two other sympathetic cords, one on each aide of the spinal cord, are called the Idā and the Pingalā Nāḍīs. These will be described later on.

आपानमूर्ध्वमुत्थाप्य पराणं कण्ठादधो नयेत ।
योगी जरा-विमुक्तः सन्शोडशाब्द-वया भवेत ॥ ४७ ॥

āpānamūrdhvamutthāpya pṛāṇaṃ kaṇṭhādadhō nayet ।
yoghī jarā-vimuktaḥ sanśhoḍaśābda-vayā bhavet ॥ 47 ॥

By pulling up the Apāna Vāyu and by forcing the Prāṇa Vāyu down the throat, the Yogī, liberated from old age, becomes young, as it were 16 years old. 47

Note.—

**हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले ।
उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः । शिवसंहितायाम् अ० ३ श्लो० ७ ।**

The seat of the Prāṇa is the heart; of the Apāna anus; of the Samāna the region about the navel; of the Udāna the throat; while the Vyāna moves throughout the body.

Sūrya Bhedana (सूर्य भेदन).

अथ सूर्य-भेदनम्

आसने सुखदे योगी बद्ध्वा चैवासनं ततः ।

दक्षह-नाड्या समाकृष्टय बहिःस्थं पवनं शनैः ॥ ४८ ॥

atha sūrya-bhedanam

āsane sukhade yoghī baddhvā chaivāsanam tataḥ ।

dakṣha-nāḍyā samākṛṣṭya bahiḥstham pavanam śanaīḥ ॥ 48 ॥

Taking any comfortable posture and performing the āsana, the Yogī should draw in the air slowly, through the right nostril. 48

आकेशादानखाग्राच्छ निरोधावधि कुम्भयेत ।

ततः शनैः सव्य-नाड्या रेचयेत्पवनं शनैः ॥ ४९ ॥

ākeśādānakhāgrāccha nirodhāvadhi kumbhayet ।

tataḥ śanaīḥ savya-nāḍyā rechayētpavanam śanaīḥ ॥ 49 ॥

Then it should be confined within, so that it fills from the nails to the tips of the hair, and then let out through the left nostril slowly. 49

Note.—This is to be done alternately with both the nostrils, drawing in through the one, expelling through the other, and vice versa.

कपाल-शोधनं वात-दोषह-घ्नं कृमि-दोषह-हृत ।

पुनः पुनरिदं कार्यं सूर्य-भेदनमुत्तमम् ॥ ५० ॥

kapāla-śodhanam vāta-doṣha-ghnam kṛmi-doṣha-hṛt ।

punaḥ punaridaṁ kāryam sūrya-bhedanamuttamam ॥ 50 ॥

This excellent Sūrya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vāta, and removes the worms, and, therefore, it should be performed again and again. 50

Note.—

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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Translation: I am going to describe the procedure of the practice of Yoga, in order that Yogîs may succeed. A wise man should leave his bed in the Uṣâ Kâla (*i.e.*, at the peep of dawn or 4 o'clock) in the morning. 1.

Remembering his guru over his head, and his desired deity in his heart, after answering the calls of nature, and cleaning his mouth, he should apply Bhaṣma (ashes). 2.

In a clean spot, clean room and charming ground, he should spread a soft âsana (cloth for sitting on). Having seated on it and remembering, in his mind his guru and his God. 3.

Having extolled the place and the time and taking up the vow thus: 'To day by the grace of God, I will perform Prâṇâyâmas with âsanas for gaining samâdhi (trance) and its fruits.' He should salute the infinite Deva, Lord of the Nâgas, to ensure success in the âsanas (postures). 4.

Salutation to the Lord of the Nâgas, who is adorned with thousands of heads, set with brilliant jewels (maṇis), and who has sustained the whole universe, nourishes it, and is infinite. After this he should begin his exercise of âsanas and when fatigued, he should practise Śava âsana. Should there be no fatigue, he should not practise it. 5.

Before Kumbhaka, he should perform Viparîta Karṇî mudrâ, in order that he may be able to perform Jâlandhar bandha comfortably. 6.

Sipping a little water, he should begin the exercise of Prâṇâyâma, after saluting Yogindras, as described in the Karma Parana, in the words of Śiva. 7.

Such as "Saluting Yogindras and their disciples and gurû Vinâyaka, the Yogî should unite with me with composed mind." 8.

While practising, he should sit with Siddhâsana, and having performed *bandha* and Kumbhaka, should begin with 10 Prâṇâyâmas the first day, and go on increasing 5 daily. 9.

With composed mind 80 Kumbhakas should be performed at a time; beginning first with the chandra (the left nostril) and then sûrya (the right nostril). 10.

This has been spoken of by wise men as Aṇuloma and Viloma. Having practised Sûrya Bhedan, with Bandhas, the wise rust) should practise Ujjâyî and then Sîtkârî Śîtalî, and Bhastrikâ, he may practice others or not. 11-12.

He should practise mudrâs properly, as instructed by his guru. Then sitting with Padmâsana, he should hear anâhata nâda attentively. 13.

He should *resign the fruits of all his practice reverently to God*, and, on rising on the completion of the practice, a warm bath should be taken. 14.

The bath should bring all the daily duties briefly to an end. At noon also a little rest should be taken at the end of the exercise, and then food should be taken. 15.

Yogîs should always take wholesome food and never anything unwholesome. After dinner he should eat Ilâchî or lavanga. 16.

Some like camphor, and betel leaf. To the Yogîs, practising Prâṇâyâma, betel leaf without powders, i, e., lime, nuts and kâtha, is beneficial. 17.

After taking food he should read books treating of salvation, or hear Purâṇas and repeat the name of God. 18.

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In the evening the exercise should be begun after finishing sandyâhâ, as before, beginning the practice 3 ghatikâ or one hour before the sun sets. 19.

Evening sandhyâ should always be performed after practice, and Haṭha Yoga should be practised at midnight. 20.

Viparīta Karṇi is to be practised in the evening and at midnight, and not just after eating, as it does no good at this time. 21.

Ujjāyī (उज्जायी)

अथ उज्जायी

मुखं संयम्य नाडीभ्यामाकृष्ट्य पवनं शनैः ।
यथा लगति कण्ठात्तु हृदयावधि स-सवनम ॥ ५१ ॥

atha ujjāyī
mukhaṃ saṃyamya nāḍībhyāmākṛṣhya pavanaṃ śanaiḥ ।
yathā laghati kaṅṭhāttu hṛdayāvadhī sa-svanam ॥ 51 ॥

Having closed the opening of the [Nāḍī](#) (Larynx), the air should be drawn in such a way that it goes touching from the throat to the chest, and making noise while passing. 51.

पूर्ववत्कुम्भयेत्प्राणं रेछयेदिडया तथा ।
श्लेष्म-दोषह-हरं कण्ठे देहानल-विवर्धनम ॥ ५२ ॥

pūrvavatkuṃbhayetprāṇaṃ rechayedidāyā tathā ।
śleṣhma-doṣha-haraṃ kaṅṭhe dehānala-vivardhanam ॥ 52 ॥

It should be restrained, as before, and then let out through Idâ (the left nostril). This removes śleṣmâ (phlegm) in the throat and increases the appetite. 52.

नाडी-जलोदराधातु-गत-दोषह-विनाशनम ।
गच्छता तिष्ठता कार्यमुज्जाय्याख्यं तु कुम्भकम ॥ ५३ ॥

nāḍī-jalodarādhātu-ghata-doṣha-vināśanam ।
ghachchatā tiṣṭhatā kāryamujjāyyākhyam tu kumbhakam ॥ 53 ॥

It destroys the defects of the nāḍīs, dropsy and disorders of Dhātu (humours). Ujjāyī should be performed in all conditions of life, even while walking or sitting. 53.

Sītkārī (सीत्कारी)

अथ सीत्कारी

सीत्कां कुर्यात्तथा वक्त्रे घराणेनैव विजृम्भिकाम ।
एवमभ्यास-योगेन काम-देवो द्वितीयकः ॥ ५४ ॥

atha sītkārī
sītkām kuryāttathā vaktre ghrāṇenaiva vijṛmbhikām |
evamabhyāsa-yoghena kāma-devo dvitīyakaḥ || 54 ||

Sītkārī is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practising in this way, one becomes next to the God of Love in beauty. 54.

योगिनी छक्र-संमान्यः सृष्टि-संहार-कारकः |
न कषुधा न तृषहा निद्रा नैवालस्यं परजायते || ५५ ||

yoginī chakra-sammānyaḥ sṛṣṭi-saṁhāra-kāraḥ |
na kṣhudhā na tṛṣhā nidrā naivālasyaṁ prajāyate || 55 ||

He is regarded adorable by the Yoginīs and becomes the destroyer of the cycle of creation, He is not afflicted with hunger, thirst, sleep or lassitude. 55.

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भवेत्सत्त्वं छ देहस्य सर्वोपद्रव-वर्जितः |
अनेन विधिना सत्यं योगीन्द्रो भूमि-मण्डले || ५६ ||

bhavetsattvaṁ cha dehasya sarvopadrava-varjitaḥ |
anena vidhinā satyaṁ yoghīndro bhūmi-maṇḍale || 56 ||

The Satwa of his body becomes free from all the disturbances. In truth, he becomes the lord of the Yogīs in this world. 56.

Śītalī (शीतली)

अथ शीतली
जिह्वया वायुमाकृष्य पूर्ववत्कुम्भ-साधनम् |
शनकैर्घ्राण-रन्धाभ्यां रेचयेत्पवनं सुधीः || ५७ ||

atha śītalī
jihvayā vāyumākṛṣhya pūrvavatkuṁbha-sādhanam |
śanakairghrāṇa-randhrābhyāṁ rechayetpavanaṁ sudhīḥ || 57 ||

As in the above (Sītkārī), the tongue to be protruded a little out of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the nostrils. 57.

गुल्म-प्लीहादिकान्त्रोगान्ज्वरं पित्तं कषुधां तृषहाम् |
विष्हाणि शीतली नाम कुम्भिकेयं निहन्ति हि || ५८ ||

ghulma-plīhādikanāroghānjvaraṁ pittaṁ kṣhudhāṁ tṛṣhām |
viṣhāṇi śītalī nāma kumbhikēyaṁ nihanti hi || 58 ||

This Śītalī Kumbhikā cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons. 58.

The Bhastrikā (भस्त्रिका)

अथ भस्त्रिका

ऊर्वोरुपरि संस्थाप्य शुभे पाद-तले उभे |

पद्मासनं भवेदेतत्सर्व-पाप-परणाशनम || ५९ ||

atha bhastrikā

ūrvorupari samsthāpya śubhe pāda-tale ubhe |

padmāsanam bhavedetatsarva-pāpa-praṇāśanam || 59 ||

The Padma Āsana consists in crossing the feet and placing them on both the thighs; it is the destroyer of all sins. 59.

सम्यक्पद्मासनं बद्ध्वा सम-गरीवोदरः सुधीः |

मुखं संयम्य यत्नेन पराणं घ्राणेन रेछयेत् || ६० ||

samyakpadmāsanam baddhvā sama-ghrīvodarah sudhīḥ |

mukhaṁ samyamya yatnena prāṇam ghrāṇena rechayet || 60 ||

Binding the Padma-Āsana and keeping the body straight, closing the mouth carefully, let the air be expelled through the nose. 60.

यथा लगति हृत-कण्ठे कपालावधि स-सवनम |

वेगेन पूरयेच्छापि हृत-पद्मावधि मारुतम || ६१ ||

yathā laghati hṛt-kaṇṭhe kapālāvadhi sa-svanam |

veghena pūrayechchāpi hṛt-padmāvadhi mārutam || 61 ||

It should be filled up to the lotus of the heart, by drawing it in with force, making noise and touching the throat, the chest and the head. 61.

पुनर्विरेछयेत्तद्वत्पूरयेच्छ पुनः पुनः |

यथैव लोहकारेण भस्त्रा वेगेन छाल्यते || ६२ ||

punarvirechayettadvatpūrayechcha punaḥ punaḥ |

yathaiva lohakāreṇa bhastrā veghena chālyate || 62 ||

It should be expelled again and filled again and again as before, just as a pair of bellows of the blacksmith is worked. 62.

तथैव सव-शरीर-सथं छालयेत्पवनं धिया ।
यदा शरमो भवेद्देहे तदा सूर्येण पूरयेत ॥ ६३ ॥

tathaiva sva-śarīra-sthaṃ chālayetpavanaṃ dhiyā |
yadā śramo bhaveddehe tadā sūryeṇa pūrayet || 63 ||

In the same way, the air of the body should be moved intelligently, filling it through Sūrya when fatigue is experienced. 63.

यथोदरं भवेत्पूर्णमनिलेन तथा लघु ।
धारयेन्नासिकां मध्या-तर्जनीभ्यां विना दृढम ॥ ६४ ॥

yathodaraṃ bhavetpūrṇamanilena tathā laghu |
dhārayennāsikāṃ madhyā-tarjanībhyāṃ vinā dṛḍham || 64 ||

The air should be drawn in through the right nostril by pressing the thumb against the left side of the nose, so as to close the left nostril; and when filled to the full, it should be closed with the fourth finger (the one next to the little finger) and kept confined. 64.

विधिवत्कुम्भकं कृत्वा रेछयेदिडयानिलम ।
वात-पित्त-श्लेष्म-हरं शरीराग्नि-विवर्धनम ॥ ६५ ॥

vidhivatkumbhakaṃ kṛtvā rechayedidayānilam |
vāta-pitta-śleṣhma-haraṃ śarīrāghni-vivardhanam || 65 ||

Having confined it properly, it should be expelled through the Idâ (left nostril). This destroys Vāta, pitta (bile) and phlegm and increases the digestive power (the gastric fire). 65.

कुण्डली बोधकं कश्चिप्रं पवनं सुखदं हितम ।
बरहम-नाडी-मुखे संस्थ-कफाद्य-अर्गल-नाशनम ॥ ६६ ॥

kuṇḍalī bodhakaṃ kṣhipraṃ pavanaṃ sukhadaṃ hitam |
brahma-nāḍī-mukhe saṁstha-kaphādy-arghala-nāśanam || 66 ||

It quickly awakens the Kuṇḍalinî, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nâdî. 66.

सम्यग्गात्र-समुद्भूत-गरन्थि-तरय-विभेदकम ।
विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं तविदम ॥ ६७ ॥

samyaghghātra-samudbhūta-ghranthi-traya-vibhedakam |
viśeṣheṇaiva kartavyaṃ bhastrākhyam kumbhakaṃ tvidam || 67 ||

This Bhastrikâ should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Viṣṇu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body. 67.

The Bhrâmarî (भरामरी)

अथ भरामरी
वेगाद्घोषं पूरकं भृङ्ग-नादं
भृङ्गी-नादं रेछकं मन्द-मन्दम |
योगीन्द्राणमेवमभ्यास-योगाच्छ
छित्ते जाता काछिदानन्द-लीला || ६८ ||

atha bhrâmarî
veghādghoṣhaṃ pūrakam bhṛṅggha-nādam
bhṛṅghī-nādam rechakam manda-mandam |
yoghīndrāṇamevamabhyāsa-yoghāch
chitte jātā kāchidānanda-līlā || 68 ||

By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort of ecstasy in the minds of Yogīndras. 68.

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The Mūrçhâ (मूर्च्छा).

अथ मूर्च्छा
पूरकान्ते गाढतरं बद्ध्वा जालन्धरं शनैः |
रेछयेन्मूर्च्छाख्येयं मनो-मूर्च्छा सुख-परदा || ६९ ||

atha mūrçchā
pūrakānte ghāḍhataram baddhvā jālandharam śanaīḥ |
rechayenmūrçchākhyeyaṃ mano-mūrçchā sukha-pradā || 69 ||

Closing the passages with Jālandhar Bandha firmly at the end of Pūraka, and expelling the air slowly, is called Mūrçhâ, from its causing the mind to swoon and giving comfort. 69.

The Plâvinî (पलाविनी).

अथ पलाविनी
अन्तः परवर्तितोदार-मारुतापूरितोदरः |
पयस्यगाधेऽपि सुखात्प्लवते पद्म-पत्रवत || ७० ||

atha plāvinī
antaḥ pravartitodāra-mārutāpūritodarah |
payasyaghādhe|api sukhātplavate padma-patratav || 70 ||

When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the deepest water, like the leaf of a lotus. 70.

पराणायामस्त्रिधा परोक्तो रेछ-पूरक-कुम्भकैः |
सहितः केवलश्छेति कुम्भको द्विविधो मतः || ७१ ||

prāṇāyāmastridhā prokto recha-pūraka-kumbhakaiḥ |
sahitaḥ kevalaścheti kumbhako dvividho mataḥ || 71 ||

Considering Pūraka (Filling), Rechaka (expelling) and Kumbhaka (confining), Prāṇāyāma is of three kinds, but considering it accompanied by Pūraka and Rechaka, and without these, it is of two kinds only, *i.e.*, Sahita (with) and Kevala (alone). 71.

यावत्केवल-सिद्धिः सयात्सहितं तावदभ्यसेत |
रेछकं पूरकं मुक्त्वा सुखं यद्वायु-धारणम || ७२ ||

yāvatkevala-siddhiḥ syātsahitaṁ tāvadabhyaset |
rechakaṁ pūrakaṁ muktva sukhaṁ yadvāyu-dhāraṇam || 72 ||

Exercise in Sahita should be continued till success in Kevala is gained. This latter is simply confining the air with ease, without Rechaka and Pūraka. 72.

पराणायामो|अयमित्युक्तः स वै केवल-कुम्भकः |
कुम्भके केवले सिद्धे रेछ-पूरक-वर्जिते || ७३ ||

prāṇāyāmo|ayamityuktaḥ sa vai kevala-kumbhakaḥ |
kumbhake kevale siddhe recha-pūraka-varjite || 73 ||

In the practice of Kevala Prāṇāyāma when it can be performed successfully without Rechaka and Pūraka, then it is called Kevala Kumbhaka. 73.

न तस्य दुर्लभं किञ्चित्त्रिषु लोकेषु विद्यते |
शक्तः केवल-कुम्भेन यथेष्टं वायु-धारणात् || ७४ ||

na tasya durlabhaṁ kiñchittriṣhu lokeṣhu vidyate |
śaktaḥ kevala-kumbhena yatheṣṭaṁ vāyu-dhāraṇāt || 74 ||

There is nothing in the three worlds which may be difficult to obtain for him who is able to keep the air confined according to pleasure, by means of Kevala Kumbhaka. 74.

राज-योग-पदं छापि लभते नात्र संशयः ।
कुम्भकात्कुण्डली-बोधः कुण्डली-बोधतो भवेत् ।
अनर्गला सुषुम्णा छ हठ-सिद्धिश्छ जायते ॥ ७५ ॥

rāja-yogha-padaṃ chāpi labhate nātra saṃśayaḥ ।
kumbhakātkuṇḍalī-bodhaḥ kuṇḍalī-bodhato bhavet ।
anarghalā suṣhumṇā cha haṭha-siddhiścha jāyate ॥ 75 ॥

He obtains the position of Rāja Yoga undoubtedly. Kuṇḍalinī

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awakens by Kumbhaka, and by its awakening, Suṣumnā becomes free from impurities. 75.

हठं विना राजयोगो राज-योगं विना हठः ।
न सिध्यति ततो युग्ममानिष्टपत्तेः समभ्यसेत् ॥ ७६ ॥

haṭhaṃ vinā rājayogho rāja-yoghaṃ vinā haṭhaḥ ।
na sidhyati tato yugmamāniṣṭpatteḥ samabhyaset ॥ 76 ॥

No success in Rāja Yoga without Haṭha Yoga, and no success in Haṭha Yoga without Rāja Yoga. One should, therefore, practise both of these well, till complete success is gained. 76.

कुम्भक-पराण-रोधान्ते कुर्याच्छिख्तं निराश्रयम् ।
एवमभ्यास-योगेन राज-योग-पदं वरजेत् ॥ ७७ ॥

kumbhaka-prāṇa-rodhānte kuryāchchittaṃ nirāśrayam ।
evamabhyāsa-yogena rāja-yogha-padaṃ vrajet ॥ 77 ॥

On the completion of Kumbhaka, the mind should be given rest. By practising in this way one is raised to the position of (succeeds in getting) Rāja Yoga. 77.

Indications of success in the practice of Haṭha Yoga.

वपुः कृशत्वं वदने परसन्नता
नाद-सफुटत्वं नयने सुनिर्मले ।
अरोगता बिन्दु-जयो|अग्नि-दीपनं
नाडी-विशुद्धिर्हठ-सिद्धि-लक्षणम् ॥ ७८ ॥

vapuḥ kṛśatvaṃ vadane prasannatā
nāda-sphuṭatvaṃ nayane sunirmale ।
aroghatā bindu-jayo|aghni-dīpanaṃ
nāḍī-viśuddhirhaṭha-siddhi-lakṣhaṇam ॥ 78 ॥

When the body becomes lean, the face glows with delight, Anâhatanâda manifests, and eyes are clear, body is healthy, *bindu* under control, and appetite increases, then one should know that the Nâdîs are purified and success in Haṭha Yoga is approaching. 78.

End of Chapter II.

इति हठ-परदीपिकायां द्वितीयोपदेशः ।

iti haṭha-pradīpikāyāṃ dvitīyopadeśaḥ ।

[Next: Chapter III. On Mudrās](#)