SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a ‘World Parliament of Religions’. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji’s works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.
Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of the Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

The modern Rishi and Yogi of the twentieth century, Swami Sivananda, has within the pages of this publication, dealt with the little known, though important, branch of traditional scientific Yogic knowledge, that has not found in its general treatment in such publications of his as The Science of Pranayama, Hatha Yoga, Practice of Yoga and Kundalini Yoga. To the spiritual aspirants as well as to lay readers, the contents of this book are full of practical import and the amount of its value, it may be superfluous to say, is relative to the particular requirements of the individual readers.

—THE DIVINE LIFE SOCIETY
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>Svara and Yoga</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>Prana and Its Divisions</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>The Sun, Moon and the Fire</td>
<td>23</td>
</tr>
<tr>
<td>5</td>
<td>Svara Vijnana</td>
<td>27</td>
</tr>
<tr>
<td>6</td>
<td>The Tattvas</td>
<td>33</td>
</tr>
<tr>
<td>7</td>
<td>General Inferences</td>
<td>41</td>
</tr>
<tr>
<td>8</td>
<td>Important Instructions</td>
<td>45</td>
</tr>
<tr>
<td>9</td>
<td>Practical Guidance</td>
<td>50</td>
</tr>
<tr>
<td>10</td>
<td>Gradational Ascent of the Mind</td>
<td>59</td>
</tr>
<tr>
<td>11</td>
<td>Experiences on Awakening of Kundalini</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Siva-Svarodayam</td>
<td>63</td>
</tr>
</tbody>
</table>
SVARA YOGA
Chapter I

INTRODUCTION

Life has ever remained a mystery in spite of the inestimable progress that Science has made during the recent few centuries. Even an all-round research conducted by medical experts could not solve this mystery. In short, 'Life' has never become an object for being experimented upon in any laboratory, save the mind-laboratory of the Rishis, the sages and seers of Bharatavarsha. Our only guide, to solve this riddle of life therefore, is the knowledge which we have inherited from our ancients, the Rishis and Yogi of our land.

In the annals of the history of Indian philosophy, Yoga-Vedanta, we come across many a sane view of Life. Various schools of philosophy have differently interpreted and analysed Life, in its own inimitable way. But, the crowning glory of Hindu thought, Upanishads, has given us a correct presentation of Life. An impartial and complete analysis of birth, growth and functioning of every animate being led them—the seers of the Upanishads—to the conclusion that breath is life, energy and activity, that breathing is life, energy and activity.

Man, as we see him, is essentially made up of three parts. Firstly, we see a mass of flesh and blood, interwoven with a net-work of nerves and supported by a frame-work of bones. This mass of flesh is incapable of any action by itself. Secondly, there is the Consciousness that resides within this inert mass. Consciousness, too, is non-active by virtue of being non-dual. Even for the Jiva who possesses the ego, it is all like pitch-darkness covering a whole town, in the causal state. There is no activity either in the causal state. In the next lower state, the subtle or astral state, activity begins. The connecting link, as it is, between the Jiva and his astral body is
Prana, Vital Force. Correspondingly, the connecting link between the astral body and the gross physical body is the air that we take in. The air that we breathe is a correspondingly grosser form of the Prana that it contains.

It is the movement of the Prana that activates the various centres of the subtle Jnanendriyas and Karmendriyas. It is the movement of the air that we breathe, within this body, that activates our various limbs and organs, supports every action of our body.

In the Isavasyopanishad you will find: *Tasminnapc Matarisva Dadhati*, which translated, by It, Matarisvan (the air, Sutratman) supports the activity of all the living beings. In the second Prasna of the Prasnopanishad you will find: *Taan Varishtah Praana Uvaacha... Avashtabhyc Vidhaarayaameeti, Prana*, the greatest, said to them: “Be not lost in delusion, I alone dividing myself fivefold, support this body and keep it.” Again, you will find the same idea in Brihadaranyaka Upanishad (VI-1).

Without this Prana or Vital Force, no action is possible for any animate being. On one side the individualised ego exists and on the other side, its vehicle, the body, gross or subtle, exists. The ego successively identifies itself with anything and every thing it comes across. Now it thinks it is the body. The next moment, when something wrong happens to the breathing system, it identifies itself with that. But, in truth, it is beyond all this, and further, it is in a position to control all this, to analytically study the actions of the physical body and the Prana.

When once man has learned how to manipulate this Prana, he will easily solve the riddle of life, and getting mastery over life, can lead a disease-free life for eternal years. He will be in a position to draw more and more of this energy-principle, the vital Force, from the Cosmos by a mere thought of the mind. He can ever remain young, having thus known the secret of tapping energy from the
Cosmos, having learnt how to manipulate and sustain life. This is the Yogic way of cheating time, of being able to turn out dynamic work all through the twenty-four hours of the day, ever retaining freshness and abundance of energy and youth.

The Real Chyavanaprash

In the market today you will find the Ayurvedic tonic Chyavanaprash which takes the name from the Sage, Chyavana, of yore. The Puranic story of Chyavana Rishi tells us how the great Rishi befriended the divine Twins, Aswini Kumara and regained youth. The Ayurvedic tonic Chyavanaprash is also intended to retain youth and energy.

The esoteric meaning of the story of Rishi Chyavana has got a special significance. Chyavana represents the human body and is derived etymologically from the Sanskrit root, Chyu, to go. It is never fixed but always moves from one state to the other, thus it grows from childhood to old age, and finally dissolves. The Devas are the Jnanendriyas in the body. They are ever maintained young and energetic by the force of Prana. Just like we resort to the physician for bodily ailments, for their supply of energy and vitality they will have to depend upon Prana. The Aswini Kumara are the Prana and Apana. They are termed so, because they are always galloping within this body like two horses, without rest for even a moment. Further, they are inseparable. That is why they are referred to as the Twins. Chyavana’s befriending the Twins means bringing under control the Prana and Apana and utilising them to enjoy youth, vigour and energy.

Thus the real Chyavanaprash, the medicine that Rishi Chyavana used to attain everlasting youth, is the control and manipulation of breath through Yoga, and this alone is the never-failing nervine tonic and energy-giver. Therefore, it is the imperative need for every
individual who wishes to lead a healthy life of longevity, full of energy, of pep, vim and vigour.

**Health and Longevity**

With advancing age toxicity is inevitable. If that is arrested, humanly speaking, illnesses due to advancing age can be arrested.

Toxicity due to advancing age can be arrested by combining the following:

- Vipareeta Karani, not less than one hour, both morning and evening.
- Saraswati Chalana, not less than 45 minutes, both morning and evening.
- Saraswati Chalana should be immediately followed by Bhastrika.

And Bandha Traya is to be practised in the following order: first Saraswati Chalana, second Jalandhara Bandha, third Uddiyana Bandha and fourth Moola Bandha.

If the above be combined with Kevala Kumbhaka, old age onset can be arrested.

**Svara Yoga**

Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of this Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribes means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.
Chapter II

SVARA AND YOGA

Svara means the air breathed through the nostrils and snoring as well. It is derived from the root Svar, to sound. Svara also means breathing.

The breathing is not always equal in both the nostrils. While it stops functioning in one of the nostrils, it rises in the other. This rising of the breath, now and then, in one or the other nostril, is called ‘Udaya’ or Svarodaya.

The ancient Rishis found certain things peculiar in the rise and fall of breath in each of the two nostrils, that affected, rather governed, their various activities. The sustenance of life in this body, the functioning of the various internal organs, fullness of health or the appearance of disease, equanimity or tossing of the mind, all depended on the flow of breath in either of the nostrils.

They have recorded their experiments of this analytical study of the functioning of breath and variously termed it as ‘Svarodaya’, ‘Svara Vijnana’, ‘Svara Sastra’, etc.

Svara or breath is the first cause for all beings, because, without it no action is possible. Svara gets perfected in this physical body, but is dependent on the Nadis or astral tubes within which it circulates. The astral body, Linga Sareera, is made up of Svara and the astral tubes (Nadis).

Svara is one only. Firstly it divides itself into three parts, secondly it functions in a fivefold way and from this it manifests in twenty-five different varieties without losing its integrality.

Svara is the reflection of Brahman. A knowledge
more secret than the Svara Yoga, a wealth more useful than Svara Yoga, have never been found. In the Svara are the Vedas and the Sastras. It is the hidden of the hidden, the secret of the secret, the revealer of Brahman or the Eternal, the bestower of supreme peace and bliss.

By knowing the nature of inhalation and exhalation, by having a comprehensive understanding of Svara Yoga, in theory and practice, there comes into being the knowledge of past, present and future, and miraculous powers as well, to control the actions of Time. By this power of Svara Yoga one verily goes beyond Death and attains the power to cast away the physical body at will or to prolong it for a very long time.

**Yoga**

Yoga is derived from the root *yuj*, to unite. In its highest sense it means the union of the individual soul with the Supreme Soul, the union of the part with the whole, the merger of the microcosm in the macrocosm. It is a sublime science that links the various planes of existence—physical, astral, mental, intellectual and intuitional—and leads to a harmonious development of all of them.

Yoga is thought of by many to be something extraneous in the ordinary walk of life of every individual, as something concerned only with those who have dedicated their lives to the cause of Self-realisation or realisation of God, having renounced the material walk of life. It is not to be considered so.

Yogic practices are the imperative need of the day. Any art or science that leads to a harmonious development of the different faculties in man, that leads to the fullest perfection of life in all its aspects and that bestows upon an individual health, longevity, happiness, all-round success, and mental equipoise and peace, and finally Immortality can be called Yoga.
Harmonious development, all round success and perfection of health and life is the keynote of Yoga.

The practice of any Yoga should be regular, systematic and, further, practised with a perfect detachment to the bye-paths that tempt the individual with some power or other.

There are various types of Yogas that help one develop one aspect or the other in an individual. Hatha Yoga and Pranayama help to attain perfection of health and body. But Svara Yoga dives deep into the mysteries of the Life-Principle and offers guidance to every act of the individual and forewarns him as well, in many a case.

Success in life, accumulation of wealth and attainment of mental peace depend upon one's health and activities. Svara Yoga controls both of them. It cautions about a disease that shall appear in the future and prescribes, as well, the remedy for any disease that may be latent in an individual. It prescribes again proper moments to undertake fresh activities so as to attain maximum good. So, Svara Yoga is a Secret Science of Health and Longevity, of success and wealth, of eternal Peace and Immortality.
Chapter III

PRANA AND ITS DIVISIONS

Prana is the name given to the Universal Principle that sustains and supports all forms of activity and energy. It circulates within the air that we breathe in but it is neither the air nor any of its constituents.

Along with every inhaling breathe, man draws into his system an abundance of Prana. Merely because it contains oxygen, the air cannot support life and maintain activity within this body. It should contain an abundance of Prana. If the oxygen in the air supports and helps the maintenance of the gross, physical body, the Prana contained in it, the Prana that eludes the grip of the scientists, sustains the subtle body and the Jnanendriyas, the astral body that eludes the diagnosis of the doctor.

Disease has essentially its root in the astral frame-work. As such, it defies the efforts of a doctor to diagnose it. But, Prana can reach deeper into the subtler spheres and as such sets right the disease, raises the lowered level of health to its original level.

Prana sustains the nervous system of the physical body, too, and is utilised by the mind and exhausted by willing, thinking, etc. Even our physical actions, the movement of the muscles and limbs, need a certain portion of the nerve-force which is but Prana only. Keeping in view the fact that we draw our supply of Prana from the Cosmos through our breathing system, we should know how to maintain our breathing system properly and also how the Prana helps our actions and circulates in our body.
Nadis or Astral Tubes

The Nadi or the astral tube is the vehicle for Prana. Just like the circulation of blood in the blood vessels, tiny and big, Prana is carried to the different parts of our body through the Nadis or the astral tubes.

There are 72,000 Nadis within the human body. They belong to the astral body and are not therefore visible to our physical eye. Nevertheless, we can feel the course of Prana through these astral channels by a keen inwardly gaze. They pervade the inner or astral body (Linga Sareera) and depend upon the circulation of Prana. They have their origin in the region of the navel, the Kanda Sthana.

At Muladhara Chakra, in the seat of Kundalini, the Serpentine Power, there is a Nadi coiled like a serpent. From it originate twenty Nadis, ten branching upwards and ten downwards.

There exists a Chakra, made up of the following ten Nadis, viz., Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Alambusha, Kuhu, Shankini and Sharada.

Among the above ten, Ida, Pingala and Sushumna carry Marut or the Breath of Life in them.

The route of Sushumna is called the path of Time and it leads to Brahmarandhra, the gateway or opening that leads to Chidakasa or the transcendental plane of Brahman, Super Consciousness that is non-dual.

The Nadis Pusha and Alambusha are connected with the sense of sight; Gandhari and Hastijihva with the sense of hearing. Shankini is related to the hole above the pineal gland while Kuhu is connected with the anus. Sharada is related to the mouth.

Divisions of Breath

Prana or the Vital Force that we breathe in along with the air is also divided into ten divisions without
losing its integrality. These apparent divisions are made in accordance with the various activities of the individual being, subjectively, with the help of the Prana. The ten divisions are Prana, Apana, Vyana, Udana, Samana, Naga, Kurma, Krikara, Devadatta and Dhananjaya.

Prana is the most important of the ten and works in the following regions, namely, the facial region, nostrils, navel and above the heart-lotus. It is the cause for sound, utterance, breath, shortness of breath and cough.

Apana circulates in the region of the anus, penis, and at the sides. It also vibrates in the thighs, testicles and is and below the navel cavity. It activates the above organs and parts of the body and helps urination, defecation and excretion.

Vyana controls the functions not attended to by Prana and Apana in their respective regions. It circulates in the eyes, ears, waist and nostrils and private parts.

Samana pervades all over the body and circulates in all the 72,000 Nadis and carries with it the fire of hunger. It helps digestion and the using up of all the food consumed by an individual.

Udana’s field of action is represented by all the joints and the throat. It helps the various limbs to function.

Naga controls speech while Kurma is in charge of the winking of the eye-lids. Krikara is behind hunger and thirst; he causes them. Devadatta is concerned with expansion such as yawning, and Dhananjaya causes the sound in ears (heard while we plug the ears.)

Cleansing the Body

We have seen above as to the importance of the proper functioning of Prana by virtue of its being linked with every activity of ours. So, we should always keep the body, physical and astral, clean and help the flow of Prana through the astral channels. Otherwise, there will
be a stoppage of the corresponding functions and that will lead to a diseased condition of body.

The art of cleansing the physical body and mind with the help of Prana, is composed of the three stages, Rechaka, Puraka and Kumbhaka.

To begin with, inhale through Ida Nadi (Chandra Nadi, Left Nostril) and exhale through Pingala Nadi (Surya Nadi, Right Nostril). First firmly establish yourself in this practice, by doing it three times daily, morning, noon and evening, for a month. At each sitting, do this for 20 to 100 times, gradually increasing it day by day, from 20 to 100.

Sit in Padmasana with Udyana Bandha. Exhale the air slowly and naturally, without making sound or using any extra force. Exhalation should be slowly done without jerking, using the breath and aiming at the fifth ventricle or sixteenth Kala. It helps to burn all sins and effects a charming personality. This is Rechaka.

Puraka means filling up. One fills the entire body with life or Vital Force even as he inhales air from outside. Care should be taken to see that every part of the body is filled with Prana or the Vital Force while doing this act. Puraka also should be done slowly without haste or jerk.

This act of filling the body with air (Prana) should be done till we feel it near the crown of the head. This gives manliness, courage, strength, growth and fulfilment and a divine glow in the personality.

Next comes the third and last act. It is retaining the breath inhaled. Try to retain the breath without fear, without shaking the body. This is called Kumbhaka. If you are disturbed in this act, slowly and steadily exhale without any fear or anxiety. You should use your will power to retain the air inhaled and do not force the air inside by continuing the act of inhalation. This sort of retention burns the poison within the system, digests the food and kills all bad humours.
The practice of Kumbhaka should be taken during the second month of practice, and not before. The first month should be fully devoted to mere exhalation and inhalation. The Nadi gets purified by that and becomes fit for doing Kumbhaka.

**Rules to be Observed**

Those who practise Pranayama, breath-control, should observe the following rules, in addition to what they may receive from time to time from their teachers.

1. Should take Sattvic diet avoiding chillies, salt, sour and pungent things.
2. Should avoid liquors, meat, tobacco, etc. and should observe Brahmacharya.
3. Should never bathe in cold water, in a river or tank. Should take bath in luke-warm water. Since Pranayama produces a vast amount of heat internally, cold water baths may lead to cough or cold.
4. Kumbhaka should be done during the early hours of the morning or during the evening hours, when it is generally cool.
5. It will be good if Pranayama is practised in calm and cool places like river banks, gardens, or in places resorted to by Yogis for seclusion.
6. Pranayama should be practised when there is a flow of fresh breeze, pure and free from the impurities of the city atmosphere. Otherwise, you will be taking into your system the impurities contained in the air.
Chapter IV

THE SUN, MOON AND THE FIRE

In the foregoing chapter we have seen the various divisions of breath and that of the astral tubes, Nadis. Of the ten Nadis, which we mentioned as going upwards from the navel, three are most important, namely Ida, Pingala and Sushumna. The sane leading of a healthy life of longevity and peace that shall bless us with Immortality depends upon the nature of the flow of breath through these three Nadis, and the rhythm and ease with which it flows.

Ida or Chandra Nadi (the Moon) is determined by the flow of breath through the left nostril. Pingala or Surya Nadi (the Sun) is determined by a flow in the right nostril.

These two Nadis function alternately. The change of flow from one nostril to the other is called Vishuvat. The time when this change occurs is highly inauspicious and no good or bad act should be done at that time, at the time of Vishuvat.

When during the change of flow there is an obstruction in the new channel, naturally there will be a forcible expulsion of the obstructing matter and the clearance of the passage, generally resulting in a mild or heavy sneezing. That is why sneezing is considered as an ill-omen, it denoting Vishuvat.

Each of the two Nadis function alternately, each for a period of one hour or 2½ Ghatikas, starting from sunrise.

Ida and Pingala are not the gross sympathetic chains. In the physical body they tentatively correspond to the right and the left sympathetic chains.

Ida starts from the right testis and Pingala from the left testis. They meet with Sushumna at the Muladhara

(23)
Chakra and make a knot there. The junction of the three Nadis at Muladhara is known as Mukta Triveni. Ganga, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna, respectively. Their meeting place is called Brahma Granthi. Again they meet at Anahata and Ajna Chakras.

**Sushumna**

This is the most important of the three important Nadis which we have taken into consideration.

When the breath changes its flow from one nostril to the other in quick succession with every breath, it is termed to be in Sushumna and considered to be inauspicious for any act. This state of flow is called Vishuvat which means, destroyer of all actions.

It denotes Vikshepa or tossing of the mind, restlessness, haste, non-fixity and hesitation of the mind and a defective posture of the body as well. In this state one is advised to take rest and recover the balance of mind. No act should be done at this time because it denotes that the mind is not steady or firm in its motive and that there is doubt and hesitation. Hasty actions always make one to repent afterwards.

There is a second variety of Sushumna and it is cognised by the flow of breath simultaneously through both the nostrils, and is further characterised by the evenness of flow without any jerk, and by a concentration of the mind on any one of the six Chakras.

It is the best opportunity to concentrate and meditate upon the Lord during Sushumna, there being a natural tendency of the mind as such to be calm and fixed. There should be no other undertaking.

It is very difficult to maintain a constant flow of breath through Sushumna and therefore, even the short and insignificant duration for which the Sushumna flows should be used to give the maximum good.
The Characteristics of the Nadis

Ida is cooling and Pingala is heating. Pingala digests the food. Ida is of pale colour; Sakti-rupa. Pingala is of fiery red colour, Rudra-rupa. Ida and Pingala indicate Kala, time, and Sushumna swallows time.

In the bright fortnight Ida is powerful. Pingala is powerful during the dark fortnight. In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right, the world is always born.

The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the moveable signs of the zodiac. The Agni Nadi (fire, Sushumna) is regarded as neuter and is associated with the common signs of the zodiac.

The Chandra Nadi has influence over the western and southern quarters. The Surya Nadi has influence over the eastern and northern quarters.

The Chandra or Ida is above in the third ventricle and the Sun or Pingala is just below the solar plexus.

In between, when the Prana solely circulates within the Sushumna, one gets lost to the external world. This is the preparation for Samadhi and is an excellent one.

Cheating Time

The man who is an adept in controlling the function of the three Nadis and who can still the Prana in Sushumna, cleanses the mind, and he alone can cheat or transcend time, Kaala or Death.

The person who has thus stilled the Prana in Sushumna should attempt to lead it towards Brahma-randhra and then he will experience Samadhi or the Super-conscious State.
The Yogi knows the time of his death. He takes his Prana to Sushumna, leads it to Brahmarandhra and defies time or Death.

Time or Death is called *Kaalah*. Too many events are linked by time; hence He is called so—*Kalayatiiti kaalah*. Birth and death are within time. To go beyond time is to go beyond birth and death, to attain Immortality.

Sun and Moon, the two Nadis, determine the day and night for all beings. When they are functioning, day and night are passing one after another, life gets exhausted thereby. Every time you exhale, you lose 4 *Angulas* of breath; you inhale 8 *Angulas* whereas exhale 12 *Angulas*. In mortals, mainly the Chandra Nadi functions. By checking the flow through Chandra Nadi one can live longer. By controlling the flow through both the Nadis, Ida and Pingala, one lives for a very long time.

Sushumna is the eater of time. This is the greatest Yogic secret. By confining the breath to Sushumna, one enjoys sound health and infinitely prolongs life. By leading the breath along the Sushumna to the crown of the head, one attains Immortality, drinks Amrita, Nectar.

When you detect Death, restrain your breath in Sushumna. Death will run away from you.

That is how you should get over death and enjoy good health and prolong life indefinitely.
Chapter V

SVARA VIJNANA

The flow of breath through Ida, Pingala and Sushumna Nadis holds a special significance with reference to our healthy living and activity. In this chapter we shall study in detail some more facts regarding the flow of breath in the above three Nadis.

Duration of the Flow

Each of the two Nadis, Ida and Pingala, function alternately for a period of \(2\frac{1}{2}\) Ghatikas (one hour) at a stretch, beginning from sunrise. Thus, in the course of a single day (twenty-four hours), the breath flows twelve times in Ida and twelve times in Pingala. This indicates the normal functioning of the breath and the Nadis and good health as well.

Generally, Sushumna does not function when the man is engaged in actions, either mental or physical. Only when the mind gets concentrated and controlled with all its Vrittis subsided, the Sushumna (flow of breath simultaneously from both the nostrils) functions. If, on the other hand, the other variety of Sushumna (fluctuation of the flow at rapid speed and with jerk) functions during the waking state of a man or when the mind is not in a meditative mood, it denotes certain disturbances in the normal flow of breath.

Healthy Flow

In addition to the above rule that controls the flow of breath in the two Nadis, the lunar days also influence the functioning of the Nadis but does not change the duration stated above.

Here it should be borne in mind that the moon
exercises a powerful influence over the human mind. In the Purusha Sukta you will find, *Chandrama Manasc Jatah*—the moon is born of the mind (of the Virat Purusha, the Cosmic Being). In the cosmos, the moon is controlled by the Cosmic Mind. The individual mind being a speck of the Cosmic Mind has therefore the connection with the moon, and being only a speck, it feels itself controlled by the moon.

When the moon waxes and wanes, its connection with the mind also fluctuates, and thus there arises a sympathetic reaction in the mind. Hence, the relationship between the flow of breath and the lunar days.

On the first day of the bright fortnight, the flow starts for the day with Ida or Chandra Nadi. Thereafter, it regularly changes its course at the end of each hour of the day, from Ida to Pingala and Pingala to Ida. This procedure continues for three days. On the morning of the fourth lunar day (of the bright half) the flow starts from Pingala or Surya Nadi, with hourly changes as mentioned above and this, too, continues for three days. Thus, there is a change in the flow of breath on every fourth lunar day morning. If, on any day, the flow starts with Ida, the fourth day from that is marked by a flow in Pingala at sunrise.

The reverse is the case with the dark fortnight. The first lunar day of the dark fortnight starts with Pingala functioning at sunrise and flows with hourly changes and the changes at the end of every third day as detailed above. To summarise:

Ida flows at sunrise on the following days: 1st, 2nd and 3rd; 7th, 8th and 9th; 13th, 14th and 15th lunar days of the bright half; and on the 4th, 5th and 6th; and 10th, 11th and 12th lunar days of the dark half.

Pingala starts on the following days: 1st, 2nd and 3rd; 7th, 8th and 9th; 13th, 14th and 15th of the dark
half; and 4th, 5th and 6th; and 10th, 11th and 12th of the bright half.

The above indicates the natural and normal flow in a healthy man. If it be otherwise, then internal disorders are indicated. They can be rectified at once without being allowed to develop and become serious ones, by setting right the flow. This takes place without the help of medicines but with the help of Prana.

**Significance of the Flow**

Ida at sunrise and Pingala at sunset are auspicious. Ill health and harmful results are denoted if the flow be otherwise.

A continuous flow of Ida throughout the day and Pingala at night makes one a great Yogi.

Success in all undertakings results if the flow be in the Chandra Nadi on Mondays, Wednesdays, Thursdays and Fridays of the bright half of the lunar month.

Similarly, a flow in the Surya Nadi on Sundays, Tuesdays and Saturdays of dark fortnight denotes all-round success.

The following orders of flow are also good, viz., Ida during morning and noon and Pingala during the evening.

Again, the flow of breath along Ida and Pingala is related to the zodiacal signs rising in the East. The flow of Ida is good while Taurus, Cancer, Virgo, Scorpio, Capricornus or Pisces rises in the East. The flow of Pingala is good while the remaining six rise.

**Changing the Flow**

The auspicious and inauspicious flows are mentioned above, so that each individual can regulate and direct the flow of breath along a particular channel at a particular time, to bless his undertakings with success. A knowledge of the various means of changing
the direction of flow, therefore, is essential. There are various means of changing the course of breath from one nostril to the other, of which few are mentioned here.

1. Plug the nostril (any one) with a light cotton pad. The breath will flow through the other (open, free) nostril.

2. You can close the nostril through which the breath flows with your thumb. This will divert the flow through the other nostril.

3. When Ida flows, place the left palm on the ground (while sitting on the ground in Sukha Asana or Padmasana) and press the left elbow on the left side just underneath the ribs, applying a little pressure. Slightly incline your body towards the left side. The flow of breath will change from left to right. The same should be done on the right side with the right elbow if you wish to change the flow from right to left.

4. You can use the Yoga Danda, a small staff of about one cubit in length with a 'U'-shaped piece fixed horizontally at the top. Place the portion of the hand just below the arm-pit in the U-shaped groove. Apply slight pressure and bend a little on that side. The flow will be diverted to the other side. The same can also be done with the help of a long staff while walking or standing.

5. The mind also can be trained to control the flow. Just like controlling the bodily muscles, by a mere thought of the mind, the flow can be changed from one nostril to the other.

6. If you are lying on your left side, the flow will be through the right nostril and vice versa.

You shall have to change the flow as and when necessary, according to your requirements.

Changing the flow to Sushumna is slightly difficult and maintaining it there is still more difficult.
Changing to Sushumna

The following methods will help one in changing the flow from either of the Nadis to Sushumna.

1. Lie flat on your back on the ground, without using pillow. Concentrate on the tip of the nose or on the space between the two eye-brows, Trikuti. Sushumna will function.

2. Sit erect in Sukhasana, Padmasana or Siddhasana. Do a few rounds of Bhashrika Pranayama. Concentrate as above. The flow will be through Sushumna.

3. Concentration on any one of the six Chakras will also help a flow in Sushumna.

It is the steadiness of the vertical posture in which the spinal column will be in a straight line, and the intensity of the concentration and fixity of thought that goes to ensure a flow of breath in Sushumna. That alone will help maintaining the flow. If anyone of the above three gets disturbed, the breath will be diverted along the right or the left nostril.

Use of the Nadis

During the flow of Surya Nadi, strength, vitality and good digestion are ensured. During the flow of Chandra Nadi, digestion takes place but poisons are formed in the system. Sushumna leads to final beatitude.

While sleeping on the left side, the Surya Nadi functions and the mind sleeps well; because, Chandra Nadi is given rest. If Chandra Nadi flows while sleeping, it will be a disturbed sleep, may be, dreams are seen.

Hita Nadi (in which the mind rests on its way to deep sleep) is slightly to the left and it should not be disturbed by a flow in Chandra Nadi while the man sleeps. With Hita Nadi disturbed, dreams result.

Therefore, you should always sleep on your left side.
allowing the Surya Nadi to function. Thus, two things are had, viz., sound sleep and ideal digestion leading to health and strength and vitality.

You can keep your consciousness awake while allowing the senses and the lower mind to sleep, if you go to sleep on your right side. This should be attempted only when you are freed from the tossing of the mind and desires and are sure that no dream will occur.

In all your external activities which are calculated to do good, individual and universal, see that they are started while the Chandra Nadi functions. The following are some of the good acts that can be begun during a flow in Ida:

Entering new mode or walk of life, starting scriptural studies, travelling, meeting friends, relations and elders; erecting buildings and temples, cultivation, taking new appointments, marriage, wearing new clothes and jewellery; and preparing nourishing medicines.

Surya Nadi should function while a study of Mantra Sastra (Black Magic) relating to Rajasic or Tamasic deity is started. While eating and taking bath also, Surya Nadi should function.

In short, acts of lasting good should be started while breath flows through Ida and all acts that are either transitory or temporary in their nature should be performed while Pingala or Surya Nadi functions.

Sushumna should always be reserved for spiritual good, for concentration and meditation, for doing Kumbhaka.

(Note: A list of various acts that are to be undertaken respectively during the flow of Ida and Pingala, is appended to the book.)
Chapter VI

THE TATTVAS

Creation is but a play of three Gunas (Sattva, Rajas and Tamas) and the five elements, viz., Prithivi (earth), Apas (water), Tejas (fire), Vayu (air) and Akasa (ether), in their non-quintuplicated and quintuplicated forms. Starting from Brahma Loka (the Subtlest Plane of Objective Consciousness) right down to this mundane world of ours, everything is made up of the above-mentioned three Gunas and the five Tattvas.

In the different planes, in between, only the astral tubes (Nadis) differ. With every act of inhalation or exhalation, there is a simultaneous rise and fall of these Tattvas. An all-comprehensive knowledge of the flow of breath with special insight into the movement of the Tattvas in it, leads one to Salvation. There is a Tamil proverb which runs thus: Saram Paarppaan Param Paarppaan; which when translated means, ‘He who sees well the rise and fall of the Tattvas and knows their various influence in the field of creation, sees the Transcendental.’

The Five Tattvas

Prithivi: The seat of Prithivi Tattva is at Muladhara Chakra. Its colour is yellow. Its Tanmatra is Gandha or smell. The sense of smell (and hence nose) is the Jnanendriya that is connected with this Tattva, and anus is the Karmendriya (organ of action) that is connected with this Tattva. While this Tattva reigns supreme, diseases like jaundice, mental debility, fear, etc., arise. The Bijakshara for this Tattva is ‘Lam’.

Apas: The seat of this Tattva, Apas or water, is at the Svadhishthana Chakra, at the root of the generative
organ. This Tattva is white in colour. It is connected with the sense of taste (tongue, the organ of knowledge through taste) and the generative organ (Karmendriya related to Apas Tattva). Delusion, unconsciousness, etc., take place during the supremacy of this Tattva. The Bijakshara for this Tattva is ‘Vam’.

**Tejas:** The seat of Agni Tattva is at Manipura Chakra that is situated at the navel. This Tattva is red in colour. It is related to the Jnanendriya eye and the Karmendriya feet. Anger, swelling of the body, etc., are related to this Tattva. ‘Ram’ is the Bijakshara for this Tattva.

**Vayu:** Vayu is seated at Anahata Chakra, at the heart-lotus. It is green or bluish green in colour. Its Tanmatra or Guna is Sparsha (touch). It is connected to the Jnanendriya skin, sense of touch, and the Karmendriya hands. Asthma, T.B., etc., result from disturbance to this Tattva. The Bijakshara for this Tattva is ‘Yam’.

**Akasa:** Vishuddha Chakra at the throat is the seat for Akasa Tattva. Black spots or black denotes the colour of this Tattva. Some hold that this Tattva is of the colour of dark indigo or dark blue. Sabda is its Tanmatra. It is linked with the Jnanendriya ear and the Karmendriya tongue. ‘Ham’ is the Bijakshara for this Tattva.

**Meditation on the Tattvas**

The various defects and diseases that result from the disturbances caused to the various Tattvas can be easily rectified and cured by a proper meditation on the Tattvas concerned.

**Meditation on Prithivi:** Conceive of the Prithivi Tattva as a square, yellow in colour, and giving out a pleasing smell. Meditate on it, uttering side by side its Bijakshara. Concentration on the Tattva should be at Muladhara Chakra.

By constant meditation the body will take a golden
hue and divine lustre and the practitioner will be endowed with robust health. You should repeatedly visualise the Tattva as described above through your mind’s eye.

**Meditation on Apas:** Visualise a semi-circle white in colour at Svadhishthana Chakra and meditate as usual at Brahma Muhurta. The meditator will be freed from hunger and thirst and will not be affected by water. The Bijakshara ‘Vam’ should be repeated during the Dhyana.

**On Agni:** Concentrate on a triangular shaped form of the colour of red at Manipura and meditate as usual uttering the Bijakshara ‘Ram’. The practitioner will not be affected by fire in any form and will develop wonderful digestive power.

**On Vayu:** Concentrate on Anahata Chakra on a circular shaped form, green in colour. Perfection in meditation on Vayu will endow one with powers to roam freely in air.

**On Akasa:** Meditate on this Tattva uttering its Bijakshara ‘Ham’. Visualise a formless object, black in colour or black spots at Vishuddha Chakra.

Perfection in meditation on Akasa Tattva endows one with knowledge of the three times, all Siddhis, etc.

Right meditation on the different Tattvas will cure the diseases caused by the different Tattvas.

The best time for meditation is Brahma Muhurta and the Asana or posture is either Padmasana or Siddhasana.

There are various ways by which one can know the Tattva that rises at a particular time in one of the Nadis. Since the Tattvas govern our activities, a knowledge of the same is essential. Every breath of ours is associated with one or the other of the Tattvas. When we are able to know the Tattva that is flowing at a particular time, we can beneficially perform actions that are favoured by that
Tattva. Herein are mentioned a few methods of knowing the Tattva that functions at a time.

**Discerning Through Colour**

First let a man sit in Padmasana or Siddhasana with Shanmukhi Mudra. (In this the ears are closed with the respective thumbs, the eyes with the forefingers, the nostrils with the middle fingers and the mouth is kept shut by pressing the lips together by means of the last two fingers. For further details, kindly go through my book, ‘Hatha Yoga’ or ‘Kundalini Yoga’).

Let him slowly concentrate at the tip of the nose or at Trikuti, the space between the two eye-brows There will be some movement of colours, generally without any other differentiating adjuncts. The following colours denote the respective Tattvas mentioned with them:

Yellow—Earth; White—Water; Red—Fire; Dark Blue, Bluish Green or Green—Air; Black or Black Spots—Ether.

**Shape of the Tattvas**

Let the man hold a clean mirror, at a distance of six inches from the nostrils, intersecting the flow of breath. Because of the warmth of the exhaled air, there will be a dew like formation on the mirror with a definite shape as detailed below. Each shape represents the Tattva mentioned along with it.

Square or Rectangle—Earth; Semi-circle—Water; Triangle—Fire; Circle or Hexagon—Air; Small Spots—Ether.

**Direction of the Flow**

When Prithivi is predominant, the breath flows directly in a straight line. With Apas, the breath flows slightly in a downward direction. An upward flow indicates Fire, and a flow at random at acute angles
indicates Air. When the air exhaled out, flows in a diffused way even very near the nostrils (generally just inside the nostrils) know that to be Akasa.

### Colour Test

As stated before, Earth is yellow, Water is white, Fire is red, Air is blue or green or a diffusion of both, and Ether is black. The following test indicates one’s mastery over the colours.

Let a man sit down in any Asana with five marbles, each one having one of the above five colours, at his back. Let him close his eyes and think of a particular Tattva which, he thinks, is functioning at that time. Let him try to pick out a marble without seeing its colour. Afterwards let him verify whether the colour of the marble corresponds to the colour of the Tattva, that he imagined. If there is perfect agreement at all times in respect of all the Tattvas, then he has studied and understood properly the nature and flow of the Tattvas through their colour.

When a particular Tattva is rising, only the corresponding colour can be picked by the fingers. The finger cannot err because its function is controlled by the Tattva.

### The Taste of the Tattvas

Earth is sweet, Water is astringent, Fire is sour, and Air and Ether are bitter. While concentrating and meditating on the Tattvas, the respective tastes are experienced at the tip of the tongue. These tastes are to be associated while meditating on the Tattva.

### The Length of Flow

While a man exhales, the exhaled air-column flows straight for some distance before getting diffused into the external atmosphere. It can be easily felt by keeping the
palm in its course and by moving the palm up and down along its course as well.

A twelve-inch flow denotes Earth. Fire is denoted by four inches. Water is known by a sixteen-inch flow, while a column of eight inches denotes Air.

When Ether is rising, the flow is not cognised outside the nostrils. It makes a sort of whirling within the nostril and even as it issues out of the nostril, it gets mixed with the air outside.

These are a few methods among many by which we can know the particular Tattva that rises at a time. The method of utilising this knowledge for our well-being is detailed elsewhere in this book.

**The Tattvas and the Luminaries**

Earth stands for Sun and Jupiter. Water represents Moon and Saturn. Fire denotes Mars, and Mercury is denoted by Ether. Fire in Chandra Nadi denotes Venus.

There is another version which says that Sun and Mars belong to Fire; Moon and Venus to Water; Mercury to Ether; Jupiter to Earth; and Saturn, Dragon’s Head and Dragon’s Tail (Rahu and Ketu) to Air.

The twenty-seven lunar mansions (stars) are controlled as under:

**Prithivi Tattva:** Rohini, Anusha, Jyeshta, Uttarashada, Sravana, Danishta and Abhijit (the 28th star).

**Apas Tattva:** Ardra, Moola, Purvashada, Satabhisha, Uttarabhadrapada, Revati and Aslesha.

**Agni Tattva:** Bharani, Krittika, Pushya, Magha, Purvaphalguni, Svati and Purvabhadrapada.

**Vayu Tattva:** Asvini, Mrigaseersha, Punarvasu, Uttaraphalguni, Hasta, Chitra and Vishaka.

Of the twelve zodiacal signs, Aries, Leo and Sagittarius belong to Tejas or Fire Tattva; Virgo and
Capricornus belong to Earth; Gemini, Libra and Aquarius belong to Air; and Cancer, Scorpio and Pisces belong to Water.

Ether pervades all the stars and the zodiacal signs.

**The Tattvas and the Human Body**

Prithivi controls bones, muscles, skin, hair and the astral tubes.

Water controls the semen, germinal fluid in woman, fat, urine and saliva.

Fire rules over hunger and thirst, sleep and drowsiness and light

Air governs motion, walking, smelling, contraction and expansion.

Ether gives love and hatred; shame and fear, and loss of worldly thoughts.

**Benefits of the Tattvas**

Works begun while Prithivi rises, always end with success. Temporary acts (i.e., acts which are not expected to give lasting effects such as eating and drinking whose effects last only for a fixed duration) can be done when Apas functions.

Acts begun while the other three, Agni, Vayu and Akasa function do not yield good results. Therefore it is better to meditate on God during those moments. They are best suited for spiritual good alone.

Agni Tattva gives rise to harsh actions and hence one should exercise great care in any undertaking during its rise. Akasa Tattva blesses one with Yogic success.

The Prana can be easily controlled and retained within (Kumbhaka) during Akasa Tattva; hence the mind too gets easily controlled and one-pointedness or Ekagrata of the mind can be had during Akasa Tattva.
Akasa Tattva is useless for all worldly acts since the mind has a tendency to keep quiet without becoming extrovert.

For worldly acts Earth and Water are auspicious; Fire is middling in effects and Air and Ether are inauspicious.

The following details are helpful for predicting future events and answering questions pertaining to any thought that may be latent.

Earth governs the West, Water the East, Air the North and Fire the South. Ether governs the mid-points.

The rise of Earth and Water in Chandra Nadi is highly auspicious with regards to success in all undertakings, while Fire does the corresponding good if it flows in Surya Nadi.

Earth and Water denote income respectively during the day and the night. Fire denotes death. A general reduction is indicated by Air and, at times, a total extinction is denoted by Ether.

Earth signifies fixity, Water denotes income, Air denotes motion and unstability and Fire and Ether loss and death.

Earth represents thoughts pertaining to roots and strange creatures having many limbs. Water and Air give rise to thoughts related to living beings and quadrupeds. In Ether there is generally no thought, or thoughts pertaining to heavenly beings arise in the mind.

The subject dealt with in this chapter is for full-blown Yogis. Without a firm establishment in Yoga, the Tattvas cannot be utilised for any purpose such as for curing ailments, for guiding the future course of events, etc.
Chapter VII

GENERAL INFERENCES

The first and foremost duty of a Yogi who has mastered this Science of Breath with a full knowledge of the Tattvas and their course of action is to help the public with timely advice regarding the general features in prosperity in the land. The following few facts will be found to be of great help.

Annual Readings

Let the Yogi sit in Padmasana at the time of Mesha Sankranti (the moment when Sun enters Aries) and analyse the nature of Tattva and Nadi.

Earth, Water and Air in moon denote abundance of all varieties of grains.

Fire and Ether generally denote famine in the land.

A flow in Sushumna indicates confusion, fear, and epidemics in the land.

Water indicates good rain. Air indicates accidents and little rain.

If the proper Tattva rises and Nadi flows according to the requirements of the week day, lunar day, and time of the day (while Sun enters Aries) success in every sphere is easily told.

Similar to the above, weekly, fortnightly and monthly and daily predictions should be given.

The breath should be made to flow in Chandra Nadi at the time of analysing the general prospects of the Land.

If at the time of query, Fire rises, there will be wide fluctuation in the market. Ether denotes scarcity of goods in the market. At such moments, it is better to stay
market proceedings and continue the same after a month or fortnight.

If at the time of query, the breath changes its flow from Moon to Sun, there will be fearful diseases in the land.

When Chandra Nadi is functioning, then earth will yield in plenty and it will also rain in time in plenty.

Guidance for Individuals

1. EATING: Eat well in Chandra Nadi; moderately in Surya Nadi and very little in Sushumna.

   It is better to fast while Sushumna functions. Food taken during that time is not digested. It will cause disease.

   Sweet should be taken when Earth rises, liquids in Water, fried things in Fire, roots, tubers and cereals in Air and salts in Ether.

   The following order should be observed with regard to diet: Earth in Moon—rice and milk; Earth in Sun—fats; Water in Moon or Sun—oil-cooked foods; Fire in Sun or Moon—flour and beans; Water in Moon—ghee; Water in Sun—oil-cooked foods; milk porridge when Earth and Water are in Moon; Earth and Water in Sun—buttermilk.

   Generally take fruits and milk when Earth, Water or Fire functions in the Moon. When Air or Ether functions in Moon take cooked leafy vegetables.

   The order in eating should be ghee, sweets, sour and pungent things. You should begin with ghee preparations and end your meals with pungent things.

   Chaaru or Kheer or Payasam (rice cooked with sugar in milk) is a good diet for the practitioner of the Svara Yoga in particular and for all in general.

   Too hot foods and acidic foods should be avoided.
Hot food along with sour or cold milk gives rise to biliousness.

Cold and watery foods taken during Moon give rise to rheumatism while increasing at the same time the uric acid content.

Food should be taken in Chandra Nadi, very slowly, to ensure perfect digestion.

When Chandra Nadi is made to function while taking food and just after it all poisons are destroyed.

2. BATHING: Enter into the river or tank while Surya Nadi functions. Biliousness will be cured thereby. Come out of water when the flow changes from Sun to Moon. Uric acid will increase if you stay in water during the flow of Chandra Nadi.

For taking oil baths, apply oil while the Moon flows, take bath when the Surya Nadi functions. This will prevent the formation of cough and phlegm.

Water that is too hot increases bile. Too cold water leads to rheumatism. Baths, especially oil bath should be in tepid water, or water warm enough to relieve pain.

**Flow in Nadis**

If Moon alone flows for days together continuously without the sight of Sun Nadi or vice versa, death should be predicted within a fortnight or month.

The continuous flow of any one Nadi, either Sun or Moon, for three full days indicates death within a year.

If there be a continuous flow in any one particular Nadi for two days together, death is indicated within two years.

If the continuous flow in any one Nadi be for a full day, then death is indicated in three years.

Checking the flow of breath through Surya Nadi, helps one to transcend the Solar time.

He who is an adept in this science and has a perfect
control over the flow of breath and rise of the five Tattvas attains immortality by making the Moon to flow during the day and Sun by night.

The above facts are revealed so that one can find suitable means to prolong life and practise Yoga.
Chapter VIII

IMPORTANT INSTRUCTIONS

In the body of a human being, as already said in a preceding portion of this book, the total number of Nadis or astral tubes which carry energy is 72,000. Of these 24 are the chief ones. Out of these 24 again 10 are important and of these 3 are most important. These three Nadis are (1) Ida or Ingala or Chandra, (2) Pingala or Surya, and (3) Sushumna.

Ida is in the left part, Pingala is in the right part and Sushumna is in the middle of the vertebral column. Prana passes through all these Nadis to the different parts of the body. Ida flows through the left nostril, Pingala through the right, and Sushumna through both. Ida is the lunar, moon or the Chandra Nadi. Pingala is the solar, Sun or Surya Nadi. The Jiva is ever repeating the Soham Mantra. Watch the breath carefully. You will notice that the sound ‘So’ is produced during inhalation and ‘ham’ during exhalation. Watch very carefully the motion of the Ida and Pingala. Keep the Prana and mind calm. To those who keep the Ida and Pingala in proper order, knowledge of the past and the future becomes as easy as if they were in their sight.

In Ida the appearance of breath is that of Amrita. It is the great nourisher of the world. In the right the world is always born. In the midst the Sushumna moves. Do calm actions during the flow of Ida. Do vigorous actions during the flow of Pingala. Do acts that result in the attainment of psychic powers, Yoga and salvation during the flow of Sushumna.

Ida and Pingala are not the gross sympathetic chains. They are the subtle Nadis that carry the
Sukshma Prana. In the physical body they tentatively
correspond to the right and the left sympathetic chain.

Ida starts from the right testis and Pingala from the
left testis. They meet with Sushumna Nadi at the
Muladhara Chakra and make a knot there. The junction
of the three Nadis at the Muladhara Chakra is known as
Mukta Triveni. Ganga, Yamuna and Saraswati dwell in
Pingala, Ida and Sushumna, respectively. This meeting
place is called Brahma Granthi. Again they meet at
Anahata and Ajna Chakras.

Ida is cooling and Pingala is heating. Pingala digests
the food. Ida is of pale colour, Shakti Rupa. It is the great
nourisher of the world. Pingala is of fiery red colour,
Rudra Rupa. Ida and Pingala indicate Kaala (time) and
Sushumna swallows up time. The Yogi knows the time of
his death; takes his Prana into Sushumna; keeps it in
Brahmarandhra, and defies time (Kaala or death). The
famous Yogi Sri Chand Dev of Maharashtra fought
against death several times by taking the Prana into
Sushumna. He was a contemporary of Sri Jnana Deva of
Alandi (near Poona). It was he who had Bhuta Siddhi,
control over wild animals, through his Yogic practices.

The Ida and the Pingala have duration of five
Ghatikas (two hours) each. They flow in order during the
60 Ghatikas of a day. By a Ghatika each, the five Tattvas
also flow. The days begin with the Pratipada (the first
lunar day). When the order is reversed the effect is
reversed. In the bright fortnight, Ida is powerful. In the
dark fortnight, Pingala is powerful. If the breath rises by
Ida at sunrise and flows throughout the day and Pingala
rises at sunset and flows throughout the night, it confers
considerable good results.

Let the breath flow through Ida, the left nostril,
throughout the whole day from sunrise to sunset and
through Pingala, the right nostril, throughout the night
from sunset to sunrise. This is the practice of Svara
Sadhana. He who practises thus is verily a great Yogi.
Practise this. Now wake up to drink the nectar of immortality. Shake off your habitual sloth, indolence, inertia and all aspects of Tamas. Leave off your idle talks, gossipping and the obnoxious habit of criticising others. Do something practical.

Wrong Svara is the cause of a host of ailments. Observance of right Svara as described above confers health and longevity. This will doubtless bestow on you wonderful benefit.

During the course of one day and night the breath comes and goes out 21,600 times.

When the breath comes and goes out through the right nostril then Surya or Pingala Nadi is functioning. When the breath comes and goes out through the left nostril, Chandra or Ida is functioning.

The colour of Prithivi Tattva (earth) is yellow; the colour of Jala Tattva (water) is white; the colour of Agni Tattva (fire) is red; the colour of Vayu Tattva (wind) is green; the colour of Akasa Tattva (ether) is black.

If in the morning Surya Nadi is functioning, then to walk with right leg placed on the ground first, either in the eastern or northern direction is beneficial. To place the leg first on the floor after rising from the bed corresponding to the Chandra Nadi is beneficial. If Chandra Nadi is functioning, then one should walk three steps placing the leg first on the ground either in the southern or western direction.

If a man asks a question and if at that time Surya Nadi is functioning and if the questioner asks a question standing below, behind or to the right, then there will be success. If the Chandra Nadi is operating and the man stands above, in front or to the left, there will be success.

To see the right palm early in the morning after getting up is auspicious. To touch the face early in the morning with the palm corresponding to the Nadi is highly beneficial. If Surya Nadi is operating, the face should be touched with the right hand.
The three days of Surya Nadi are Sunday, Tuesday and Saturday. The days of Chandra Nadi are Monday, Wednesday, Thursday and Friday. On the days corresponding to these Nadis if questions are asked they are fruitful. A question asked when Sushumna flows is not fruitful.

The length of air generally coming out is 12 fingers; it is 20 fingers at the time of eating, 24 fingers while walking, 30 fingers in sleep, 36 fingers at the time of copulation and still more while doing exercise.

Each of the Nadis changes in a healthy person at an interval of 2½ Ghatikas or one hour. When Sushumna flows, meditate on God.

In the bright half of any month for the first three days, the functioning of Chandra Nadi is beneficial. Surya Nadi is auspicious on the 4th, 5th and 6th days. Chandra Nadi is fruitful on 7th, 8th and 9th. On the 10th and 11th, Chandra Nadi is beneficial. In the dark half of the month for the first three days Surya Nadi is beneficial and so on.

Do holy actions when Ida flows. Eating and conception should correspond with Surya Nadi. Ida Nadi showers nectar in all limbs.

When Chandra Nadi flows, start on a long pilgrimage, do religious ceremony, dig wells and tanks, inaugurate temples and images, take medicines, perform marriage, enter a new house, start agriculture, see a master or friend, worship your preceptor and study.

Take exercise when the Surya Nadi is flowing. When you enter or leave a house or a city, place the leg corresponding to the Nadi.

Practice Shanmuki or Yoni Mudra by closing the two ears with two thumbs, the two nostrils with the middle fingers, the mouth by the last two fingers and the two corners of the eyes with the index fingers. Do a mild Kumbhaka or retention of the breath and concentrate on the space between the two eye-brows.
If the circle seen is yellowish, it is Prithivi Tattva; if it is red it is Agni Tattva; if it is black it is Akasa Tattva.

The numbers for Surya Nadi are 3, 5, 7, 9, i.e., odd, while those for Chandra Nadi are even, 2, 4, 6, 8, etc. If at the time of Surya Nadi, a question is asked and if the letters of the question are odd, then the question will bear good fruits.

Before you start the practice of Svarodaya, salute Lord Siva who is the giver of this wonderful science. Repeat, ‘Om Namah Sivaya’. Salute Sri Ganesha, the remover of all obstacles.
Chapter IX

PRACTICAL GUIDANCE

Asanas Suited for the Practice

The breath should be examined after seating oneself on either deer-skin, or tiger-skin or Darbha grass, or white cloth or a beautiful soft carpet. On any one of the above-mentioned seats, one should assume the pose of Padmasana, drive away all dissipating thoughts, do the Pranayama which goes by the name of Uddiyana Bandha and concentrate one's attention upon the movement of three Nadis which are the most important of the seventy-two thousand which function in the human body. The breath runs through the nostrils 21,600 times every day. It passes through the plexuses called Mooladhara, Svadhishtana, Manipura, Anahata, Vishuddha and Ajna.

The Three Important Nadis

The Nadi known as Ida is the breath running through the left nostril. That which runs through the right nostril is called Pingala. The former is also known as Chandra Nadi; the latter is likewise known as the Surya Nadi. When the breath passes through neither nostril, it is in what is known as Sushumna Nadi. That is also called Agni Nadi. When the breath runs equally in both the Nadis, it is known as Purna. The Chandra Nadi is regarded as feminine. It is associated with blackness and with the fixed signs of the zodiac. The Surya Nadi is regarded as masculine. It is associated with whiteness and with the movable signs of the zodiac. The Agni Nadi (Sushumna) is regarded as neuter. It is associated with the common signs of the zodiac.

If one goes on a journey, one must start when the
Chandra Nadi is running and reach the destination when the Surya Nadi runs. At the time, the Chandra Nadi functions, i.e., when the breath runs in the left nostril, the time is auspicious for doing the following things:—sends a messenger, being oneself an ambassador, wearing new clothes or ornaments, performing the marriage ceremony, engaging a servant or dependent, digging wells or tanks, buying house sites, entering a new house for occupation; selling a commodity, visiting a monarch for the first time, performing purificatory rites, fixing and consecrating one’s object of worship, curing fever, pacifying an old enemy, learning a new thing, storing grains, investing money, making gifts and giving up evil habits.

When the breath is running in the right nostril, the following can be done with advantage—getting Upadesa from a Guru, giving Upadesa to another, studying sacred scriptures, teaching sacred scriptures offering homage to someone, driving away the army of an enemy, sowing seeds, carrying on business, stealing, playing dice, arguing on a moot question, riding on an elephant, horse or chariot, writing articles, giving a musical performance, delivering a lecture, creating animosity, maiming someone, carrying tales, driving away demons, achieving perfection in Mantras, beginning medical treatment, eating a dinner, going for sound sleeping, enjoying a bath, removing the effects of poisons, curing severe diseases and stopping the enemy’s activities by Yogic power.

When the breath is in Sushumna Nadi, it is best to practise Samadhi. One cannot fulfil any of one’s wishes. If one asks whether a lost article can be got, reply should be in the negative. No good thing will come to pass; on the other hand, all evil things will be successful.

The word ‘Purna’ is used in a different sense also. The nostril through which breath runs is spoken as Sunya. When one finds a disputant standing on the Purna side of the Yogi, the Yogi can prophesy that the
disputant will win. The person will not win if he stands on the Sunya side.

The Chandra Nadi has influence over the western and southern quarters; the Surya Nadi has influence over the eastern and northern quarters. When one’s breath runs in one’s left nostril, it is safe for a traveller to go west or south; when it runs in the right nostril, it is safe to go east or north.

The Rule to Foretell Good and Bad to an Enquirer

If the enquirer stands on the Purna side of the Nadi, he will get what he asks for. Also count the letters in the first word that comes out of the questioner. If the number is odd, he gets the effect of Surya Nadi; if it is even, he gets the effect of Chandra Nadi. If the enquirer stands on the Sunya side and speaks about his loss or the poisonous bite that he has had, or the loss of vitality to the point of death, then all these evils are to become ineffective. He will recover all that he has lost. The opposite is the effect if he stands on the other side. If the enquirer comes to know about whether the child that is to be born is male or female, the answer is ‘male’ if the enquirer is either riding on a living animal, or holding a living being or even touching it, and if he stands on the right side of the Yogi at the time when his breath runs through the right nostril. If he stands on the left side when breath runs through the left nostril, the offspring will be female. If the Sushumna Nadi is functioning, the child will be a eunuch. If the enquirer first stands on the wrong side and then comes to the right, the child will be born after much trouble for the mother.

The Five Elements in Combination With the Breath

If the breath that flows from the nostril comes from the bridge of the nose, it is in combination with the earth element (Prithivi). If it goes straight down, it is in combination with the water (Apas) element. If it rises up,
the Agni element is indicated; if it goes in a deflected way
the Vayu element is indicated; if it goes round all the four
directions, it is in combination with Akasa (ether
element).

The Prithivi-influenced breath is believed to be of the
colour of gold; the water-influenced breath is white;
Agni-breath is red, the Vayu-breath is black. The
Prithivi-breath makes a throat have the taste of
sweetness, the water-influenced breath will be
astringent, the Agni-influenced breath will be saltish and
Vayu will give sourness. Prithivi-breath is of the shape of
an eight-sided figure, water-breath will be of the shape of
the crescent which is eight days old, Agni will make it a
triangle and Vayu a six-sided figure. Prithivi will make
the breath go twelve inches long, water sixteen inches, fire
eight inches and Vayu four inches.

When the ether element predominates, the colour
will be transparency, i.e., nil, the taste will be bitterness,
the form will be round and the length will be one inch.

(The above-mentioned statements and a few among
the following are intended to be of guidance only to the
advanced Yogi who can perceive the subtler forms and
sensations. They cannot be understood by others.)

If one who is going to enter into the battle-field
comes to the Yogi’s side on which the breath is running
and asks what will be his fate, it is to be said that he will
return with a wound on his body. If the Prithivi influence
prevails at that time, the wound will be on the back; if
water, on the leg; if fire, on the chest, if Vayu, on the arm;
if ether, on the head. This cannot be escaped even if the
great Maha Vishnu Himself comes to protect the warrior.

After drawing a line connecting the Vayu quarter
with the Agni quarter and after regarding the west and
south as the region of the moon and the north and east
as the region of the sun, if the warrior, in whom at that
moment the Surya Nadi runs, places himself in the sun’s
region and places his enemy in the moon’s region, and
fights, he will certainly win. If the Prithivi’s influence predominates, his weapon should be the knife; if the water’s, the sword; if fire’s, the bow; if Vayu’s, the stick and, if it is the ether’s, the stone.

For Ailments

If the patient is a male and if the message is sent through a male, the disease will be easily cured, if the question is asked from the right side of the Yogi who practises the science of breath. If the male patient sends a female messenger, and the question is asked from the left side of the Yogi, the disease will appear again. Similar is the rule for the female patient. As for the time when the disease will disappear, that depends upon the element that predominates at the moment. If it is Prithivi, the cure will be delayed; if water, quick; if Agni, within three days; if ether, on the same day.

If at the time of question, the Sushumna Nadi is functioning, the patient will die within five days.

Through the blessings of the Guru alone can one know how even in Prithivi-influenced breath the preponderance of water or of fire or of Vayu or of ether, can be detected. The influence of Prithivi and water are good.

How the Nadis Should Run

The Nadi must be examined two hours before sunrise. Then the Chandra Nadi should run on Prathama, Dvitiya and Tritiya of the waxing period of the moon. It should run, without changing, continuously for two hours. On Sundays, Tuesdays, Thursdays and Saturdays, the Surya Nadi should run, on the remaining three days, the Chandra Nadi. When the Nakshatra is Poorva, Uttara, Hasta, Chitra, Svati, Visakha, Anusha, Jyeshta, Mula, Rohini, Satabhisha or Uttara Bhadra, there must be Surya Nadi. During the other fifteen Nakshatras there must be Chandra Nadi. There will be
many troubles if the breath goes in contrary nostrils, but no trouble will assail anyone who praises Siva and puts his trust entirely in Him.

If Chandra Nadi runs on a Thursday in the waxing moon period and the Surya Nadi runs on a Thursday in the waning moon period, there will be good results. If this always happens to a man, he will be a Jivanmukta. On a Saturday, in the night and in the day, there ought to be no change from Surya Nadi to the Chandra Nadi or vice versa. If so, the person, will become very famous.

If one enquires about the whereabouts of any person, then the answer should be that he is at home, if the breath is under the influence of Prithivi; that he is in the courtyard if the breath is under the influence of Apas (water); that he is within the limits of the village if Agni is prominent in the breath; that he is within the limits of the village if Vayu predominates; that he has mounted the hillside and that he is sleeping if ether predominates. If the question is about a departed person, the answer should be (1) that he is already in the town, (2) that he is returning, (3) that he is not stopping anywhere but continuously walking, (4) that he has already come back to his native town, and (5) that he will be in own home in twenty-four minutes, if (1) Prithivi, (2) Apas (water), (3) Agni, (4) Vayu and (5) ether are prominent, respectively.

If the breath gets absorbed in the body and does not move from nostril to nostril, then there is no death for such a person. Then, the mind, etc., have no function and will remain motionless. Then fear from even Yama vanishes. The influence of the Prithivi element, will be for $1\frac{1}{2}$ Nalikas (36 minutes), of water $1\frac{3}{4}$ Nalikas (30 minutes), of Agni 1 Nalika (24 minutes), of Vayu $\frac{1}{2}$ Nalika (12 minutes) and of ether $\frac{3}{4}$ Nalika (18 minutes). The total duration for breath in one nostril is 5 Nalikas or 2 hours. If there is either decrease or increase of this period, it is harmful.

On the last day of the month of Margali, the Yogi
should have only one meal and thus purify his body and mind. On the first of Tai (Makara), he must examine his breath 2 hours before sun-rise and keep the breath running in the left nostril for full two hours. Then he must go on keeping the breath running in the nostrils alternately for two hours each and on the first of the month of Adi (Karkataka), 2 hours before day break, he must make it run on the right nostril and see that even afterwards, till the first of Makara, it runs in the right and left nostrils, respectively, for periods of two hours. If this is done, he will live in good health for one hundred years.

The person who observes the rule mentioned above may have his meal when the breath runs in the left nostril and need not drink water even when eating hot, saltish, bitter and pungent foods. When the Surya Nadi runs, he can have ghee, milk, sour things, sweet and astringent things. He can also drink water then. If food is taken thus, it will be fully beneficial—otherwise, not.

Nothing will go wrong with a person who practises the Yoga of breath.

The wise say many wonderful things about the person who masters this science of breath. If one such person stands in the sun when his shadow is not shorter than five feet nor longer than ten feet and directs his gaze towards either the neck, the hands or the feet of his shadow, without shaking his body and looks at the sky at once without closing his eyes, he will be able to see his image. If it is of the colour of gold, he will get gold. If it is white, he need not be afraid of death. His life-time will increase. If he sees red, his life-period will decrease. If he sees it as a black image, decline will begin. If he does not see the head, he will die in three months. If one practises looking at his own shadow in this fashion for twelve years, his own shadow will speak to him. Through that talk, he will gain the eight great Siddhis. After some days, this shadow will assume the shape of a man and go with him wherever he goes, lie where he lies, rise up when he
rises and will tell him beforehand of all the good and the bad that are going to befall him. One who can see the colours of the rainbow when one spits out water in the form of a spray in sunlight, will not die for a year. When one sees the image of the full moon or the sun in a copper vessel containing ghee, if one sees it as white image, it is good. If he sees it yellow, it is bad; if green, disease results; if black, death is sure. If the southern half appears smaller than the northern half of the image, death comes in six months. If it is the reverse, death occurs in three months. If the eastern half is seen smaller, then death will be in a month; if a hole is seen in the centre, the death takes place in ten days.

If the hands, legs, forehead or cheek throb, it is an indication that death period is near. If the throbbing is in the hand, the death happens within a year; if the leg, it takes place within six months. If it is the forehead it will be within three months, if the cheek, ten days. If in addition, the ear loses its power, death occurs in seven days, if the eye becomes dim, five days; if the nose cannot smell, three days; if power of speech is lost, two days.

The Incoming and the Outgoing Breath

The outgoing breath is Siva; the incoming breath is Sakti. Exhaling is tantamount to eating poison; inhaling is equal to drinking the nectar. A man's wishes get fulfilled when one inhales. During Kumbhaka (retention of breath) the poison taken in loses its harmful quality. If the number of letters in a questioner's first word is odd, that is the aspect of Siva; if even, it is the aspect of Sakti. The question about the return of a departed person should be answered in the negative if asked during inhalation. So also should be the answer about the curing of a disease—negative answer for exhalation and positive for inhalation.
Indication of the Result Through Vowels

The vowels a, aa, i, ii, u, uu, e, ee, o, oo should be divided into four divisions, i.e., a and aa form the ‘child’ division, i and ii, form the ‘youth’ division; u and uu form the ‘king’ division. The rest form the ‘old man’ division. If the warrior’s name’s first letter is aa, it should be joined to la (to form Aalaa); if it is i, it should be joined to li (to form lilii); if it is u, it should be joined to lu (to form Ulu). Then the warrior should be regarded as child or youth or king and it must be said that the youth will defeat the child; and the king will defeat the youth. The old man will be defeated by the others.

When the Prithivi’s influence prevails in Chandra Nadi, it is good to enter a temple, build a wall or a house, or occupy a new house, or perform purificatory rites or plant a tree. If the Apas or water influence prevails, one may profitably dig a tank, plant a grove, plough the earth, sow seeds, perform marriages. If the influence of Agni predominates, one can start curing patients; if the Vayu’s influence is great, one can ride horses, drive cars or sail in ships. If the ether element is powerful one can start Japa or shoot arrows with advantage.

The same rule applies also to the Surya Nadi. Those who are proficient in this valuable Science of Breath are to be regarded as Brahmanas and equal to Devas, fit to get Sayujya Mukti. One who learns this from a good Guru becomes Siva himself.
Chapter X

GRADATIONAL ASCENT OF THE MIND

The Chakras are centres of Sakti as Vital force. In other words, there are centres of Pranasakti manifested by Pranavayu in the living body, the presiding Devatas of which are the names for the Universal Consciousness as It manifests in the form of these centres. The Chakras are not perceptible to the gross senses. Even if they were perceptible in the living body which they help to organise, they disappear with the disintegration of organism at death.

Purity of mind leads to perfection in Yoga. Regulate your conduct when you deal with others. Have no feeling of jealousy towards others. Be compassionate. Do not hate sinners. Be kind to all. Success in Yoga will be rapid if you put in your maximum energy in your Yogic practice. You must have a keen longing for liberation and intense Vairagya also. You must be sincere and earnest. Intent and constant meditation is necessary for entering into Samadhi.

The mind of a worldly man with base desires and passions moves in the Muladhara and Svadhisthana Chakras or centres situated near the anus and at the reproductive organ respectively.

If one's mind becomes purified, the mind rises to the Manipura Chakra or the centre in the navel and experience some power and joy.

If the mind becomes more purified, it rises to the Anahata Chakra or centre in the heart, experiences bliss and visualises the effulgent form of the Ishta Devata or the tutelary deity.

When the mind gets highly purified, when meditation and devotion become intense and profound

(59)
the mind rises to Visuddha Chakra or the centre in the throat, and experiences more and more powers and bliss. Even when the mind has reached this centre, there is a possibility for it to come down to the lower centres.

When the Yogi reaches the Ajna Chakra or the centre between the two eye-brows, he attains Samadhi and realises the Supreme Self or Brahman. There is a slight sense of separateness between the devotee and Brahman.

If he reaches the spiritual centre in the brain, the Sahasrara Chakra, the thousand-petalled lotus, the Yogi attains Nirvikalpa Samadhi or superconscious state. He becomes one with the non-dual Brahman. All sense of separateness dissolves. This is the highest plane of consciousness or supreme Asamprajnata Samadhi. Kundalini unites with Siva.

The Yogi may come down to the centre in the throat to give instructions to the students and do good to others (Lokasangraha).
EXPERIENCES ON AWAKENING OF KUNDALINI

During meditation you behold divine visions, experience divine smell, divine tastes, divine touch, hear divine Anahata sounds. You receive instructions from God. These indicate that the Kundalini Sakti has been awakened. When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhara and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhaka comes by itself without any exertion, know that Kundalini Sakti has become active. When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat Om automatically, when there are no thoughts of the world in the mind, know that Kundalini Sakti has awakened.

When in your meditation the eyes become fixed on Trikuti, the middle of the eye-brows, when the Sambhavi Mudra operates, know that Kundalini has become active. When you feel vibrations of Prana in different parts inside your body, when you experience jerks like the shocks of electricity, know that Kundalini has become active. During meditation when you feel as if there is no body, when your eyelids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when the nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active. When your body becomes light like air, when you
have a balanced mind in perturbed condition, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened. When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active. When you compose beautiful sublime hymns and poetry involuntarily, know that Kundalini has become active.

**Yogi Drinks Nectar**

Agnimandala, the region of the fire is below the navel; the Suryamandala, the region of the Sun is in and about the heart; the Chandramandala, the region of the moon is in and about the head.

Amritam or nectar oozes out in large quantities from the Chandramandala, the brain of the Yogi. The Yogi assimilates it in his system and keeps alive almost infinitely without partaking of any other food or drink.

The nectar that flows from the Chandramandala in the head is consumed by the fire in the Agnimandala in the navel. By practising Sarvangasana and Vipareetakarni Mudra the nectar nourishes the whole system. One attains long life. Agnimandala is turned upwards now. The fire cannot consume the nectar.
SIVA-SVARODAYAM

शिव-स्वरोदयम्

महेश्वरं नमस्कृत्य शैलजं गणनायकम्।
गुरुं च परमात्मानं भजे संसारतराणम्।।

dेव्युवाच

dेवदेव महादेव कृपां कृत्वा ममोपरि।
सर्वसिद्धिकरं ज्ञानं कथयस्व मम प्रभो।।
कथं ब्रह्माण्डमुत्पातं कथं वा परिवतर्ते।
कथं विलीयते देव वद ब्रह्माण्डनिर्णयं।।

dेव्युवाच

tतत्त्वादब्रह्माण्डमुत्पातं तत्चेन परिवतर्ते।
tतत्चेन विलीयते देवि तत्त्वादु ब्रह्माण्डनिर्णयं।।

dेव्युवाच

tतत्त्वमेव परंपूर्णं निश्चितं तत्त्ववादिभिः।
tतत्त्वस्वरूपं कि देव तत्त्वमेव प्रकाशय।।

dेव्युवाच

निरञ्जनं निराकारं एको देवो महेश्वरः।
tस्मादकाश्चात्मसुत्पत्तमाकाशाद्रायुसंभवः।।

dेव्युवाच

वायोस्तेजस्तत्त्वादपस्तः पृथ्वीसुमुद्रवः।
एतानि पश्चत्त्वानि किस्तीर्णिः च पंचधा।।
तेभ्यो ब्रह्माण्डमुत्पत्तं तैरेव परिवत्तते।
विलीयते च तत्रैव तत्रैव रमते पुनः॥१८॥
पश्चत्त्वमये देहे पश्चत्त्वानि सुन्दरी।
सूक्षमरूपेण वर्तन्ते ज्ञायन्ते तत्त्वयोगिभं:॥१९॥
अथ स्वरं प्रवक्ष्यामि शरीरस्य स्वरोदयम्।
हंसचारस्वरूपेण भवेज्ञानं त्रिकालजम्।॥१०॥
गुह्याद्युग्हतां गुरुमुखकारप्रकाशनम्।
ईं स्वरोदयं ज्ञानं ज्ञानानं मस्तके मणि:॥११॥
सूक्ष्मात्सूक्ष्मतरं ज्ञानं सुबोधं सत्यप्रत्ययम्।
आङ्गर्ग नास्तिके लोके आधारं स्वस्तिके जने॥१२॥

अथ शिष्यलक्षणम्
शान्ते शुद्धे सदाचारे गृहभवक्त्यैकऽकासे।
उद्धिते कृतते च देवं चैव स्वरोदयम्॥१३॥
दुष्टे च दुर्जने कुद्रे नास्तिके गुरुत्पगे।
हीनस्ते दुराचारे स्वरज्ञानं न दीयते॥१४॥
शृणु तवं किंचितं देवि देहस्य ज्ञानमुत्तमम्।
येन विज्ञानमात्रेण सर्वज्ञः व प्राप्तीये॥१५॥
स्वरे वेदाध्यश्षा शास्त्राणि स्वरे गाध्वर्मुत्तमम्।
स्वरे च सर्वं त्रैंलोकं स्वरमात्स्वरसूक्ष्मकम्॥१६॥
स्वराहिनश्व दैवजो नाथानं यथागृहम्।
शास्त्राहिनं यथा वकं शिरोहिनं च यहपु:॥१७॥
नादीभेदं तथा प्राणतत्वभेदं तथैव च।
सुषुम्नामिश्रभेदं च यो जानाति स मुक्तिः।१८॥
साकरे वा निराकरे शुभं वायुबलात्कृत्तम्।
कथयन्ति शुभं केंचित्स्वरजानं वरानेः।१९॥
व्रह्माण्डक्षण्डपिण्डायः स्वरेणव हि निर्मिता।
सृष्टिसंहारकर्ता च स्वरः साक्षानःते।२०॥
स्वरजानात्तरं गुहं स्वरजानात्तरं धनम्।
स्वरजानात्तरं जानं न वा दृष्टं न वा श्रुतम्।२१॥
शां न हन्यात्स्वरतः तथा मिन्नसमागमः।
लक्ष्मीप्राप्ति: स्वरते कीर्ति: स्वरते सुखम्।२२॥
कन्याप्राप्ति: स्वरते स्वरतो राजदर्शनं।
स्वरेण देवतासिद्धि: स्वरेण क्षितिपो वशा।२३॥
स्वरेण गम्यते देशो भोज्यं स्वरते तथा।
लघु दीर्घं स्वरते मलं चैव निवारयेत्।२४॥
सर्वशास्त्रपूर्णादि स्मृतिवेदंगृहीकम्।
स्वरजानात्तरं तत्वं नास्ति किंचिद्वारानेः।२५॥
नामरुपादिका: सर्वं मिथ्या सर्वेषु विभ्रमः।
अज्ञानमोहिता मूढा यावततः न विद्यते।२६॥
इंद्र स्वरोद्यं शास्त्रं सर्वशास्त्रोत्मोत्तमम्।
आत्मघटप्रकाशार्थं प्रदीपकलिकोपमम्।२७॥
यस्मै कस्मै परस्मै वा न प्रोक्तं प्रश्नहेतवे।
तत्स्मातेतत्स्वयं ज्ञेयमात्मनोवात्सत्मनात्मनि।२८॥
न तिथिं च नक्षत्रं न च वारो ग्रहदेवता।
न च विष्ण्वं नविदीपति वैधृष्ट्याद्वा स्तवेष्व च।।२९।।
कुष्ठ्यो नास्त्यतो देवि भविता वा कथाचन।
प्रासे स्वरस्तेशुद्धे सर्वमेव शुभं फलम्।।३०।।
देहमध्ये स्थिता नाइयो बहुरुपः सुविस्तरात्।
ज्ञात्वायक्ष बुधेनित्यं स्वदेहज्ञानहेतवः।।३१।।
नाभिस्थानात्सक्ष्ण्यो धर्मं कुंडली निग्रं निर्गितः।
द्विसमस्तसंहस्ताणि देहमध्ये व्यवस्थितः।।३२।।
नाभिस्था कुण्डली शक्षिकर्षु ज्ञानाकारशाचिनि।
ततो दशोधर्म्गा नाइयो दशैवाधः प्रतिष्ठितः।।३३।।
द्वे द्वे तिर्यगस्ते नाइयो चतुरीर्जितसंस्कृतः।
प्रधानाः दश नाइयस्तु दश वायुप्राचारकः।।३४।।
तिर्यगच्छिन्नस्तथाः नाइयो वायुर्देहसमन्वितः।
चक्रवतंस्थिता देहे सर्वः प्राणसमाधितः।।३५।।
तास मध्ये दश श्रेष्ठा दशानां तिस्त उत्तमा।।
इइ च पिठला चैव सुषुम्ना च तृतीयकः।।३६।।
गान्धारी हस्तिजिद्धा च पृथा चैव यशस्विनी।
अलम्बुषा कुहोदेश संहिनी दशामी तथा।।३७।।
इइ वामे स्थिता भागे पिठला दक्षणे स्मृता।
सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुष्ठः।।३८।।
दक्षणे हस्ति,जिद्धा च पृथा कणे च दक्षणे।
यशस्विनी वामकणे आनने चायालम्बुषा।।३९।।
कुक्ष्ण लिङ्गेश्वरे तु नूलस्थाने तु शंखिनी।
एवं द्वारं सामाजित्य तिष्ठन्ति दश नाडिका:।।४०।।
पिङ्कले सुपुष्मा च प्राणमार्गं सामाजिता:।
एता हि दशानाद्वयस्तु देहमध्ये व्यवस्थिता:।।४१।।
नामानि नाडिकाः तु बातानां तु वदाम्यहम्।
प्राणोपायनं समानश्च उदानो व्यान एव च।।४२।।
नागे कृम्मोध्य कृकलो देवदतो धनञ्जय:।
हृदि प्राणो वसेन्त्रित्यमपानो गुदमण्डले।।४३।।
समानो नाबिदेशे तु उदानं कण्ठमध्यग:।
व्यानो व्यापि शरीरेणु प्रधाना दश वायव:।।४४।।
प्राणाद्वा पथं विख्यातं नागाद्वा: पथं वायव:।
तेषामपि च पथरां स्थानानि च वदाम्यहम्।।४५।।
उद्गारं नाग आङ्ग्यातं कृमि उन्मीलने समृतः।
कृकल: शुतक्रस्तो देवदतो विज्ञमणे।।४६।।
न जहाति मृतं चापि सर्वव्यापि धनञ्जय:।
एते नाडिषु सर्वासु भ्रमन्ते जीवरूपिण:।।४७।।
प्रकतं प्राणसंचारं लक्ष्येतेहं मध्यत:।
इडापिङ्कलासुपुष्मानाभिन्नाधिभिस्मित्यमिर्भुर्ध:।।४८।।
इडा वामे च विजे विङ्कला दक्षिणे स्मृता।
इडा नाडी स्थितावामा ततो व्याता च पिङ्कला।।४९।।
इडायं तु स्थिताधनं पिङ्कलायं च भास्कर:।
सुपुष्मां शाम्भुरूपेण शाम्भुस्मस्वस्वरूपतं।।५०।।
हकारो निर्गमे प्रोक्तः सकारेण प्रवेशनम् ।
हकारः शिवरूपेण सकारः शक्तिरूच्यते ।।५१ ।।
शक्तिरूपः स्थितश्चन्द्रो वामनाडीप्रवाहकः ।
दक्षनाडीप्रवाहकः शम्भुरूपो दिवाकरः ।।५२ ।।
शासे सकारसंस्थे तु यदानं दीयते बुधः ।
तदानं जीवलोकेदस्मिन् कोटिकोटिगुणं भवेत् ।।५३ ।।
अनेन लक्ष्येद्योगी चैवकवितः समाहितः ।
सर्वेऽव स्पिष्टानानागे वै चन्द्रसूर्याः ।।५४ ।।
ध्याततत्त्वं स्थिरे जीवे अस्थिरे न कदचन् ।
इदानिर्भूषितस्य महालाभो जयस्तथा ।।५५ ।।
चन्द्रसूर्यसम्भवायं ये कुर्वन्ति सदा नरः ।
अतिौतानागतः तेषां हस्तगतं भवेत् ।।५६ ।।
वामे चामृतस्तुपा स्थाजगदाधायं परम् ।
दक्षिणे चरभागे नागुरुद्वाद्येष्ठानं ।।५७ ।।
मध्यमा भवति क्रूरा दुःख सर्वेऽव कर्मसु ।
सर्वेऽव शुभकायेषु वामा भवति सिद्धिदा ।।५८ ।।
निर्गमे शुभा वामा प्रवेशे दक्षिणा शुभा ।
चन्द्रः सम: सुविजेयो रविस्तु विषम: सदा ।।५९ ।।
चन्द्रः स्री पुरुषः सूर्यश्चन्द्रो गोरोरसितो रवि: ।
चन्द्रनाडीप्रवाहेण सौम्यकार्याणि कार्येत् ।।६० ।।
सूर्यनाडीप्रवाहेण रौद्रकार्याणि कार्येत् ।
सुदुनायाः प्रवाहेण भुक्तिमुक्तिफलानि च ।।६१ ।।
आदी चन्द्रः सिरे पक्षे भास्करः हि सिरे ।
प्रतिपतो दिनान्याहुस्रीणि त्रीणि कृतोदया ।।६२ ।।

सार्धिदिःगिरिके ज्ञे: शुक्ले कृष्णे शशी रवि: ।
वहत्येकदिनेनैव यथा षष्ठिर्धेत: क्रमान् ।।६३ ।।

वहेवस्तद्धर्मध्ये पश्चत्तवानि निर्दिशेत् ।
प्रतिपतो दिनान्याहुर्विरिपरिे विवर्जयेत् ।।६४ ।।

शुक्लपक्षे भवेद्रामा कृष्णपक्षे च दक्षिणा ।
जानीयात्र प्रतिपत्तृूः योगी तद्यत्तमानसः ।।६५ ।।

शाशंकं वाराणेयात्रा दिवा वाराय भास्करम् ।
इत्यभ्यासतो नित्यं स योगी नात्र संख्याः ।।६६ ।।

सूर्येण बध्यते सूर्यश्चन्द्रश्चन्द्रेण बध्यते ।
यो जानाति क्रियामेतां तैलोक्यं वशं ग्न क्षणात् ।।६७ ।।

उदयः चन्द्रमार्गेण सूर्यनास्तमानं यदि ।
तदा ते गुणसंधातां विपरीतं विवर्जयेत् ।।६८ ।।

गुरुशुक्रबुधेन्दूरा वासे वामनाडिका ।
सिद्धिदा सर्वकारनेषु शुक्लपक्षे विशेषत: ।।६९ ।।

अकर्ष्यारकसौरीणां वासे दक्षनाडिका ।
स्मर्तव्या चर्कारेषु कृष्णपक्षे विशेषत: ।।७० ।।

प्रथमं वहते वायुद्विद्वियं च तथानलः ।
तृतीयं वहते भूमिश्चतुरं च वारुणो वहते ।।७१ ।।

सार्धिदिःगिरिके पश्च क्रमेणवोदयति च ।
क्रमादेककणाडयं च तत्वां पृथ्वुद्वरः ।।७२ ।।
अहोरात्रस्य मध्ये तु जेया द्राददसंक्ष्रमम् ।
वृषकर्षकंकन्यालिमृगमीना निशाकरे।
मेषसिंहोऽ च कुमभ्ष्ट तुला च मिथुनं धनम् ।
उद्घे दक्षिणे जेयः शुभाशुभविनिर्णयः।
निषेधपूर्वोते चन्द्रो भानुः पस्कितदक्षिणे।
दक्षानाड्या: प्रसारेतु न गच्छेदायामपद्धिमें।
वामचारप्रवाहे तु न गच्छेत्यूर्व उतरे।
परिपन्निभयं तस्य गलोडसी न निवर्तते।
तत्र तत्स्मात्त गन्तव्यं बुधः सर्वोहितेषिमिः।
तदा तत्रा तु संयाते मूत्युरेव न संशयः।
शुकलपक्षे द्वितायायामके वहति चन्द्रमा।
दृश्यते लाभदु: पुंसां सौम्ये सौख्यं प्रजायते।
सूर्यादेष यदा सूर्यश्चन्त्रश्चन्त्रोदये भवेत्।
सिद्धनिति सर्वकार्यरीणि दिवारत्रितात्मन्यिः।
चन्द्रकाले यदा सूर्य सूर्यश्चन्त्रोदये भवेत्।
उद्वेगः कलहो हानि: शुभं सर्वं निवारयेत्।
सूर्यस्य वाहे प्रवदति विज्ञा
जानं ह्रणामप्य सु निश्चितेन।
श्रासने युक्तस्य तु शीत रसः
प्रवाहकाले फलमण्यथा स्थात्।

अथ विपरीतलक्षणम्
यदा प्रत्यूषकालेन विपरीतोदयो भवेत्।
चन्द्रस्थाने वहत्यकों रविस्थाने च चन्द्रमा।
प्रथमे मनउद्गां धनहानिन्द्रितीयके।
तृतीये गमन प्रोक्टमिष्टनाशं चतुर्थके।।83।।
पश्चामे राजयविध्वंसं षषेः सर्वार्थनाशनम्।
ससमे व्याधितुः खानि अष्टे मृत्युमादिशतु।।84।।
कातर्त्रे दिनान्यधृतिपरितं यदा वहेत्।
तदा दुष्टफलोऽकं किंचितन्यूनं तु शोभनम्।।85।।
प्रातार्माध्यायोश्रन्द्रः सायंकाले दिवाकरः।
तदा नित्यं जयो लाभो विपरीतं विवर्जयेत्।।86।।
वामे वा दक्षिणे वापि यत्र संक्रमते शिवः।
कृतवा तत्पादमादौ च यात्रा भवति सिद्धिदा।।87।।
चन्द्रः समपदः कायो रविस्तु विषमः सदा।
पूर्णपां गुर्स्थुय यात्रा भवति सिद्धिदा।।88।।
यत्रांगे वहेत् वायुस्तंगकरसंततलात्।
सूतोतथो मुखं स्यृग्भवं लभते वाज्ञितं फलम्।।89।।
परदते तथा ग्राहे गृहाहिन्गमनेवं च।
यदंगे वहेत् नाडी ग्राहं तेन कराप्रिणा।।90।।
न हानि: कलहो नैव कप्पकेनापि भिद्यते।
निवर्तते सुखी चैव सर्वोपदेववर्जितः।।91।।
गुरुवनमुपामात्येववयेषु शुभदानाथिनी।
पूर्णां क्षलु कर्तव्या कार्यसिद्धिमनः स्थिता।।92।।
अयिच्छाराध्मधर्मां अन्येषां वादिनिग्रहः।
कर्तव्यः क्षलु रिकायां जयलाभमुखिथिर्युः।।93।।
दूरदेशे विधातव्यं गमनं तु हिमच्छुती।
अभ्यंदिशे दीसे तु करणाविचित्रकेन। ॥१९४॥
यत्किंचित्तूर्वमुद्रितं लाभादिसमरागमः।
तत्सर्वं पूर्णानादीशु जाते निर्विकल्पकम् ॥१९५॥
शून्यनादचा विपर्यस्तं यत्पूर्वं प्रतिपादितमो।
जायते नान्यथा चैव यथा सर्वव्यापृष्टिम् ॥१९६॥
व्यवहारे खलोचारे द्विपिविद्यादिवर्धकेः।
कुपितस्वामिचोराधे पूर्णस्था:स्युर्यथंकरः। ॥१९७॥
दूराध्वनि शुभश्रवन्द्रो निर्विकल्पोमीश्चिदिदः।
प्रवेशकार्य हेतु च सूर्यनादी प्रशस्यते। ॥१९८॥
अयोगे योगता नादचा योगस्थातेन्ययोगता।
कार्यानुवन्धिनी जीव यथा रुद्रस्थंता चरेतृ। ॥१९९॥
चन्द्रचारे विषयते सूर्यो बलिवशांनयेत्।
सुपुम्नायां भवेन्मोक्ष एको देवसिधा स्थितः। ॥१००॥
शुभान्यशुभकार्याणि क्रियतेहर्निष्ठं यदा।
तदाकार्यानुरोधेन कार्य नादीप्रचालनम्। ॥१०१॥

अथ इति
स्थिरकर्मण्यलंकारे दूराध्वनमेन तथा।
आत्रे धर्म्मप्रसादे वस्तुनां संग्रहेऽपि च। ॥१०२॥
वापीकृतात्तागादे: प्रतिष्ठास्तंभदेवधे।
यात्रादान विवाहे च वस्त्रालंकारभूषणे। ॥१०३॥
शान्तिकेपौषिके चैव दिव्योषधिरसायने।
स्वस्वामिदर्शने मित्रे वाणिज्ये कणसंग्रहे॥१०४॥
गृहप्रवेशे सेवायं कृष्णै च बीजवापने।
शुभकर्मणि संधी च निर्मि म शुभःशशी॥१०५॥
विद्यारम्भादिकायेशु वान्धवानं च दर्शने।
जन्ममोक्षे च धर्मं च दीक्षायं मन्त्रसाधने॥१०६॥
कालविज्ञानसूत्रे तु चतुष्पादगृहगमे।
कालव्याधिचिकित्सायं स्वामिसंबोधने तथा॥१०७॥
गजामारोहे धन्विगजामात्रानं च बंधने।
परोपकर्षेव निधीनां स्थापने तथा॥१०८॥
गीतवाच्यादिनृत्यादात्रू मशाध्विचारणे।
पुरुषारमिनेशे च तिलकक्षेत्रधारणे॥१०९॥
आर्तिशोकविषादेशु ज्वरितेमूहितं दपि वा।
स्वजनस्वामिसंभन्धे अत्रादेदस्थसंहः॥११०॥
स्त्रीणां दन्तादिभूषायं व्रीणेगमने तथा।
गुरुपूजाविषादीनां चालने च वराने॥१११॥
इडायं सिद्धेन्तेऽप्रोक्त सागाध्यायां त्रिम च।
तत्रापि वर्जितेयायुं तेज आकाशमेव च॥११२॥
सर्वकार्यनि सिद्धव्रति दिवारात्रिकार्यविषयः।
सर्वेषु शुभकार्येशु चन्द्रचारः प्रशस्तेः॥११३॥
कठिनक्रूरविधानां पदने पाठने तथा।
स्रीसंगवेशयागमने महानीकाधिरोहे॥११४॥
भ्रष्टकायोऽसुरापाने वीरमंत्रायुपासने ॥
विद्वानोऽसुंस्देशादि विषदाने च वैरिणाम् ॥१९५॥
शास्त्राध्याये से च गमने मूगयापशुविक्रये ॥
इष्ठिकाकाञ्चपाणार्तन्धर्षणादारणे ॥१९६॥
गत्याध्याये से च यंत्रतंत्रे दुर्गपवंतरोहणे ॥
चौते चैतये गजाशाधिरथसाधनवाहने ॥१९७॥
व्यायामे मारणोचार्टे षट्कर्मादिकसाधने ॥
यक्षणीयवेतालविषभूतादिनिद्राहे ॥१९८॥
खरोष्ट्रमहिषादीनां गजाशाहरोहणे तथा ॥
नदीजलोषधतरणे भेषजे लिपििखने ॥१९९॥
मारणे मोहने स्तत्मे वित्रेषोचारीने वशे ॥
प्रेते कर्णे क्षोभे दाने च क्रन्यविक्रमे ॥१२०॥
प्रेताकर्णेवित्रेषशशुनिग्रहणे "द"पि ॥
ख्रिघसते वैरियुद्धे भोगे वा राजदर्षने ॥
भोज्ये स्तने व्यवहारे दीर्घकार्थे रवि: शुभ: ॥१२१॥
भुक्तमार्गेण मन्दाश्री स्मृतां वर्षाणिदिकर्मणि ॥
शयनं सूर्यवाहने कर्तव्यं सर्वदा बुधे: ॥१२२॥
कृतरणी सर्वकर्मानि चारणि विविधानि च ॥
तानिसिद्धान्ति सूर्यान्त्रकार्याविचारणा ॥१२३॥

अथ सुशुम्ना

क्षणं चामे क्षणं दक्षे यदा वहति मारतः ॥
सुशुम्ना सा च विज्ञे सर्वकार्यहरा स्मृता ॥१२४॥
तस्य नाड्यां स्थितो वहिण्वले कालरूपकः।
विषवतं विजानीयात्सर्वकार्यविनाशकम्।।२५।।
दयासुक्रमुखः यस्य नाडीयां वहेत्।
तदा तस्य विजानीयादशुभं नात्र संशयः।।२६।।
क्षणं वामे क्षणं दक्षे विषमं भावमाधिरेत्।
विपरीतं फलं जेष्ठं ज्ञातव्यं च वराने।।२७।।
उभयोरेव संचारं विषवतं विदुरुक्षः।
न कुर्यात्क्रूः-सौम्यानि तत्सर्वं विफलं भवेत्।।२८।।
जीविते मरणे प्रसे लाभालाभे जयाजये।
विषमे विपरीते च संस्मरेजर्गदीशर्मः।।२९।।
ईश्वरे चिन्तिते कार्यं योगाभ्यासादि कर्मं च।
अन्यत्रं न कर्तव्यं जयलाभभुवेश्चिन्ति:।।३०।।
सूर्येन वहमानायं सुपुम्मायं महुम्मुहः।
शाष्म दाहाद्रवं दाहात्सर्वेश्व तद्वन्यथा।।३१।।
नाडीसंक्रमणे काले तत्तसंगममेदोपि च।
शुभं किचिचित्र कर्तव्यं पुण्यदानादि किचिचिन्तनं।।३२।।
विषमस्योद्ययं यत्र मनसांपि न चिन्तितं।
यात्रा हानिकरी तस्य मृत्युः-कलेशो न संशयः।।३३।।
पुरो वामोध्वत्वद्वन्द्रो दक्षा: पृष्ठतो रावः।
पूर्णिरित्विवेकोऽयं ज्ञातव्यो देशिके सदा।।३४।।
ऊर्ध्वामाग्रात्रो दूसो जेष्ठो वामपथेः स्थितः।
पृष्ठे दक्षे तथार्थसर्वसूर्यवाहाहमत:शुभः।।३५।।
अनादिरित्वमः संधिरिनिराहारो निराकुलः।
परं सूक्ष्मे विलीयेत सा सन्ध्या संधिरुच्चयते॥१३६॥
न वेदं वेदं इत्याहुवेदं वेदं न विद्यते।
परातः वेदं येन स वेदं वेदं उच्यते॥१३७॥
स सन्ध्यां सन्धिरित्वाहुः सन्ध्या सन्धिरिनिंग्यते।
विष्मं: सन्धिं: प्रणं: स संधि:संधिरुच्चयते॥१३८॥

श्रीदेव्युवाच

dेवदेव महादेव सर्वसंसारतारकः।
स्थिरत्नवदीवहदये रहस्यं वद मे प्रभो॥१३९॥

ईश्वर उवाच

स्वर्ज्ञानरहस्यात् न काचिच्छेष्देवता।
स्वर्ज्ञानरतो योगी स योगी परमो मतः॥१४०॥
पश्चत्त्वाद्भवेनसृष्टिस्तत्रे तत्क्षं प्रलीयते।
पश्चत्त्वः परं तत्क्षं तत्त्वातीतं निरूपनम्॥१४१॥
तत्त्वानां नाम विजेतं सिद्धियोगेन योगिभिः।
भूतानां दुःखचिद्धानि जानातीह स्वरूपः॥१४२॥
पृथिव्यापस्थान तेजो वायुराकाशमेव च।
पश्चभूतात्मकं विष्णुं यो जानाति स पूजितः॥१४३॥
सर्वलोकस्थितीवानां न देहो भिन्नतत्त्वकः।
भूलोकात्स्तयपर्यंत नादीमेव: पृथक्पृथक्॥१४४॥
वामे वा दक्षिणे वारपि उदया: पश्च कीर्तिता:।
अष्टधा तत्त्वविज्ञानं श्रृणु वक्ष्यामि सुन्दरी॥१४५॥
प्रथमे तत्वसंख्यानं द्वितीये श्राससंध्यायः ।
तृतीये स्वरचित्रानि चतुर्थं स्थानमेव च ॥ १४६ ॥
पञ्चमे तत्व वर्णाश्च षड्चे तु प्राणं एवं च ।
साष्मे स्वादसंयुक्ता अष्टमे गतिलक्षणम् ॥ १४७ ॥
एवमादि च प्राणं विषुवनं चारारम्भः ।
स्वरात्यरं देवि नान्यथा त्वम्बुजेक्षणे ॥ १४८ ॥
निरीक्षितव्यं यतनेन सदा प्रत्यूः कालतः ।
कालस्य वशनाथपय कर्म कुर्विन्ति योगिनः ॥ १४९ ॥
श्रुयोगुणाम्धको मध्यांगुलियो नासापुरद्वे ।
वदनप्रान्तके चाण्यांगुलीदिवाच्यं नेत्रयोः ॥ १५० ॥
अस्यान्तस्तु पृथिव्यादितत्व ज्ञानं भवेत्व्रमात् ।
पीतश्चतारुणश्चार्मधिनुभिनिरुपाधिकम् ॥ १५१ ॥
दर्शणेन समालोकं तत्र श्रासं विने: क्षिपेत् ।
आकारस्तु विज्ञानीयात्तत्त्व भेदं विचक्षणः ॥ १५२ ॥
चतुर्वसं चार्च्चं त्रिकोणं चर्वलम् स्मृतम् ।
बिन्धुभिस्तु नभो ज्ञेयमाकारस्तत्वलक्षणम् ॥ १५३ ॥
मध्ये पृथ्वी ह्रदश्चापशुध्यं वहितं चालनः ।
तिर्यग्वायुपवाहशं नभो वहितं संक्रमे ॥ १५४ ॥
आपः श्रेता: क्षिति: पीता रक्तवर्णो हुःताशः ।
मारस्तो नीलजीमूत आकाश: सर्ववर्णकः ॥ १५५ ॥
अथ स्थानपर्यं से तत्त्वज्ञान
स्कन्धायुष्ये स्थितो वहिनाभिमूले प्रभव्यज:।
जानुदेशे क्षितिस्तोयं पादान्ते मस्तके नभ:।१५६॥

अथ स्वाद से तत्त्वज्ञानप्रकार
माहेयं मधुरं स्वादे कषायं जलमेव च।
तीक्ष्णं तेजः समीरोम्भ आकाशं कटुकं तथा।१५७॥

अथ गति से तत्त्वज्ञान
अष्टांश्युलं वहेद्वायुनरिनलक्ष्तुगुलम्।
ढादशांश्युलं माहेयं वारुणं षोडशांश्युलम्।१५८॥
ऊँठे मूल्यरुधः शान्तिस्तिर्युगचारं तथा।
मध्ये स्तम्भ विजानीयात्रत्वः सर्वत्र मध्यमम्।१५९॥
पुष्पिव्यां स्थिरकर्मणि चक्रकर्मणि वारुणे।
तेजसि क्रूरकर्मणि मारणोचाटूनेिनिले।१६०॥
व्योमि किँचत्र कर्यकसङ्गसदृशस्वरवनम्।
शून्यता सर्वकार्येषु नात्र कार्या विचारणा।१६१॥
पुष्पवीजलाव्यां सिद्धः स्यान्मृत्युर्वहि क्षयोतिनिले।
नभसो निष्फलं सर्वे ज्ञातव्यं तत्त्ववादिभिः।१६२॥
चिरलाभः क्षितेऽध्यस्तत्तक्षेन तोयतत्त्वः।
हानि: स्याद्रहिविताव्यां नभसोनिष्फलं भवेत्।१६३॥
पीतः शान्मध्यवाही हनुर्यावदगुरुध्वनि:।
कवोष्णः पारंपिवो वायुः स्थिरकर्मकर्मप्रसाधकः।१६४॥
अधोवाही गुरुद्वारान: शीर्ष: शीतल: स्थित:।
यत्वोदशांशुसुरू: वायु: स आप: शुभकर्मकृत्।।१६५।।
आवर्तश्चात्युणा: शोणाभश्चतुरंगुल:।
ऊर्ध्वे वाही च य: कृरकर्मकारी स तेजस:।।१६६।।
उष्ण: शीत: कृष्णवर्णस्थिराणगृह्यस्तेषांगुल:।
वायु: पवनसंस्कृतु चरकर्मप्रसाधक:।।१६७।।
य: समीर: समस: सर्वत्र्युणावाहः।
अम्बरं तं विजानीयाद्योगिनां योगदायकम्।।१६८।।
पीतवर्ण चतुर्खों: मधुरं मध्यमाश्रितम्।
भोगां पार्थिवं तत्स: प्रवही द्रादशांगुलम्।।१६९।।
श्रेतम्ध्वेन्दुसंस्कारं स्वादुकाशायमात्रकम्।
लाभकृत्वा चतुर्खों: प्रवहे षोडशांगुलम्।।१७०।।
रत्नं त्रिकों: तीक्ष्णं च ऊर्ध्वभागप्रवहकम्।
दासं च तेजसं तत्स: प्रवहे चतुरंगुलम्।।१७१।।
नीलं च वर्तुलाकारं स्वाद्वम्ल तिर्यगाश्रितम्।
चपलं मारसं तत्स: प्रवहेष्टांगुलं स्मृतम्।।१७२।।
वर्णाकारे स्वादुवाहे अव्यक्त: सर्वगामिनाम्।
मोक्षं नाभसं तत्स: सर्वकार्यं निष्फलम्।।१७३।।
पृथ्वी जले शुभं तत्स: तेज: मिश्रफलोदयम्।
हानिमृत्युकरी पुसामशुभो व्योममारहति।।१७४।।
आपूर्वक्रियेम पृथ्वी तेजस्त दक्षिण: तथा।
वायुध्वोतरनिष्पेः मध्ये कोणगतं नभ:।।१७५।।
चन्द्रे पृथ्वीजले स्यातं सूर्येशिवर्या यदा भवेत्।
तदा सिद्धर्म सन्देह: सौम्य सौभष्येषु कर्मसु।।१७५।।
लाभः पृथ्वीकृतोधिः: स्यांशिपायां लाभकः।
वही मृत्युःक्षयो वायुर्नन्दथानंदेलक्वचित्।।१७७।।
जीवितये जये लाभे कृष्यां च धनकर्मणि।
मन्नातं हुध्रस्ते च गमनागमने तथा।।१७८।।
आयति वारुणे तत्त्वे शतुरस्ति शुभः: क्षितिः।
प्रायति वायुलोक्तःनयं हार्थिमृत्यु नभोजनले।।१७९।।
पृथिव्यां मूलनितां स्याजीवस्य जलवातयो:।
तेजसा धारतिचितास्याच्चुन्यमाकाशते बदेत्।।१८०।।
पृथिव्यां बहुपादा: स्युद्धिपद्स्तोयवायुः।
तेजस्येव चतुष्पादो नभसा पादवर्जितः।।१८१।।
कुजो वद्धि: रवि: पृथ्वी सौरिसाप: प्रकीर्तितः।
वायुस्थानस्थितो राहुद्धक्रमनंप्रवाहहकः।।१८२।।
जलं चन्द्रो बुधः पृथ्वी गुर्वाति: सिद्धोनलः।
वामनाङ्क्यां स्थिताः सबें सर्वकार्येषु निषिद्धः।।१८३।।
पृथ्वी बुधो जलादिन्दुः: शुक्रो वद्धि: रवि: कुजः।
वायु राहुशनी व्योम गुर्वेः प्रकीर्तितः।।१८४।।
प्रवासप्रस्न आदित्ये यदि राहुमिंतोऽनिले।
तदासी चलितो ज्ञेयः स्थानान्तरसपक्षः।।१८५।।
आयति वारुणे तत्त्वे तत्रवस्ति शुभः: क्षितिः।
प्रवासी पवनेश्वन्त्र मृत्युरेवानले भवेत्।।१८६।।
पार्थिवें मूलविज्ञानं शुभं कार्यं जले तथा।
आये धातुविज्ञानं व्योमिनि शून्यं विनिर्दिशेत् ॥१८७॥
तुष्टं: पुष्टि रति: क्रीडा जयहर्षं धराजले।
तेजो वायुवोध सुसाक्षो ज्वरकः: प्रवासिनः ॥१८८॥
गतायुमृत्युराकाशो तत्वस्थाने प्रकीर्तिता:।
द्वादशीता: प्रवर्तनेन ज्ञातव्या देशिके: सदा॥१८९॥
पूर्वां पार्थिवे याम्ये उत्तरस्यां यथाक्रमम्।
पृथिव्यादीनि भूतानि बलिदानि विनिर्दिशेत् ॥१८०॥
पृथिव्याप्स्तथा तेजो वायुराकाशमेव च।
पश्चभूतात्मको देहो ज्ञातव्यं चराने॥१८१॥
अस्ति मांसं त्वचा नाडी रोमं चैव तु पश्चमम्।
पृवृवी पश्चगुणा प्रोक्ता ब्रह्मजानेन भाषितम् ॥१८२॥
शुक्रशोणितमज्जा च मूृतं लाला च पश्चमम्।
आप: पश्चगुणा: प्रोक्ता ब्रह्मजानेन भाषितम् ॥१८३॥
क्षुधा तृषा तथा निद्रा कान्तिसातंस्येव च।
तेज: पश्चगुणं प्रोक्तं ब्रह्मजानेन भाषितम् ॥१८४॥
धावनं चलनं ग्रन्थं संकोचनप्रसारणे।
वायो: पश्चगुणा: प्रोक्ता ब्रह्मजानेन भाषितम् ॥१८५॥
रागदृष्टी: तथा लज्जा भयं मोहश्च पश्चमः।
नभ: पश्चगुणं प्रोक्तं ब्रह्मजानेन भाषितम् ॥१८६॥
पृथिव्या: पत्तानि पश्चाशचत्तवारंशतथाभ्यस्त:।
अम्रेविशालपुरयोविक्षिप्तिर्मसो दश ॥१८७॥

SIVA-SVARODAYAM
पृथिव्यां चिरकालेन लाभश्रापः क्षणाद्रवेत्।
जायते पवने स्वल्पः सिद्धोपवय्यनि विनशयति।।१९८।।
पृथिव्या: पशु हारां वेदा गुणास्तेजो द्विवायुत:।
नभस्येकगुणश्रृवं तत्त्वानमिदं भवेत्।।१९९।।
फूलकार्कुत्स्फुटिता विदीर्णा पातिता धरा।
ददाति सर्वकार्येषु अवस्थासदृशं फलम्।।२००।।
धनिष्ठा रोहिणी ज्येष्ठानुरुधा श्रवणं तथा।
अभिजितनागसादापृथ्वीतत्त्वमुदाहरतम्।।२०१।।
पूर्वा शान्ता तथादश्लेषा मूलामाद्रा च रेवती।
उत्तारभाद्रपदा तोयतत्त्वं शतभिषकः प्रिये।।२०२।।
भरणि कृतिका पुष्यो मधा पूर्वा च फाल्गुनी।
पूर्वाभाद्रपदा सवाती तेजस्तत्त्वमिति प्रिये।।२०३।।
विशालकोस्तरालगुन्यो हस्तचित्ते पुनर्वसुः।
अधिनमृगशीर्षं च वायुतत्त्वमुदाहरतम्।।२०४।।
वहनादीस्थितो दूरो यत्पूर्वमुत्ततिः शुभाशुभम्।
तत्सवं सिद्धमान्यति शूनये शूनयं न संशयः।।२०५।।
पूर्णोपि निर्माणश्च सुतत्वेषुपि न सिद्धिः।
सूर्यश्न्द्रोद्धर्वा नणं संग्रहे सर्वसिद्धिः।।२०६।।
तत्त्वे रामो जयं प्राप: सुतत्वे च धनंजयः।
कौरवा निहता: सर्वं युद्धे तत्त्वविपयत्ताः।।२०७।।
जन्मान्तरीयसंकाराध्रवासादधथवा गुरोः।
केषांचित्यायते तत्त्वास्मा विमलात्मनाम्।।२०८।।
लंबीजे धरणी। ध्यायेचतुर्सं। सुपीतभाम। ॥२०७॥
सुगन्धां स्वर्णवर्णां। प्राप्तुयाहेहलाघवम्। ॥२०९॥
वंबीजं वारण। ध्यायेत्तत्त्वमर्धशिशिप्रभम। ॥२१०॥
शुद्धिदिशसहिष्णुतं। जलमध्ये। च मजनम्। ॥२१०॥
रंबीजमश्रिजं। ध्यायेतित्रिकोणमरुणप्रभम। ॥२११॥
बद्धनिपानभोक्तृत्वमातप्रमिसहिष्णुता। ॥२१२॥
यंबीजं पावनं। ध्यायेद्वितुलं। श्यामलप्रभम। ॥२१२॥
आकाशगमनां। च पक्षिवद्रमनं। तथा। ॥२१२॥
हंबीजं गगनं। ध्यायेतिरिकां। बहुप्रभम। ॥२१३॥
ज्ञानं। त्रिकालविषमसृष्टियमणिमादिकम्। ॥२१३॥
स्वरजानी। नरो। यत्र। धनं। नास्ति। तत्। परम्। ॥२१४॥
गम्यते। स्वरजानेन। हनायासं। फलं। भवेतु। ॥२१४॥

श्रीदेवः वाचः
देवदेव। महादेव। महाजानं। स्वरोदयम्। ॥२१५॥
त्रिकालविषयं। चैव। कथं। भवति। शंकर॥२१५॥

श्रीश्रव उवाचः
अर्धकालजयप्रशस्त्रं। शुभाशुभमिति। त्रिदा। ॥२१६॥
एतत्रतिकालविज्ञानं। नान्यज्ञवति। सुन्दरी॥२१६॥
तत्त्वे। शुभाशुभं। कार्यं। तत्त्वे। जयपराजयो। ॥२१६॥
तत्त्वे। सुभिशुभमुखिष्ठं। तत्त्वं। त्रिपादमुच्छते। ॥२१६॥
श्रीदेव्युवाच
dेवदेवाः महादेवाः सर्वसंसारसागरे।
किंसराणं परं मित्रं सर्वकार्यर्थसाधकम्। ॥२९८॥

इश्वर उवाच
प्राण एवं परं मित्रं प्राण एवं परं सखा।
प्राणतुल्यः परो वन्धुनिश्चित नास्ति वराने। ॥२९९॥

श्रीदेव्युवाच
kथं प्राणस्थितो वायुदेहः यं प्राणस्थिकः।
tतथेऽपि संचरंप्राणो ज्ञायते योगिभःकथम्। ॥२२०॥

श्रीशिव उवाच
कायानगरमध्यस्थं माहतो रक्षपालकः।
प्रवेशो दशभः प्रोक्तो निर्ममेऽवर्धसंगुलः। ॥२२१॥
गमने तु चतुर्विशेषेनवेदेस्तु धावने।
मैथुने पत्थिष्ठििश शयने च शतांगुलम्। ॥२२२॥
प्राणस्य तु गतिर्विद्वि स्वभावान्द्राशंगुला।
भोजने वमने चैव गतिर्मङ्गलान्तुगुला। ॥२२३॥
एकांगुले कृः ते न्यूने प्राणे निष्कामता मता।
आन्ते द्वितीयस्य स्वालकविविन्दितस्वतीयस्य। ॥२२४॥
वाचासिद्धिशतुश्च च दृष्टिःस्तु पशोऽभो।
पश्चे त्वाकाशगमनं चंद्रथगमस्य सध्यं। ॥२२५॥
अश्ये सिद्धायकः नव्ये निधयो नव।
दशमे दशमूर्तिः छाया नैकादसे भवेत्। ॥२२६॥
द्रादशे हंसचारशे गजामूर्तर्सं पिबेतू।
आनखायां प्राणपूर्वकस्य भक्तं च भोजनम्।॥२२७॥
एवं प्राणविधिः प्रोक्तः सर्वकार्यार्पलप्रदः।
जायते गुरुवाक्षेन न विद्याशास्त्रकोशिः।॥२२८॥
प्रातःशंद्रो रचिः सायं यदि दैवत्र लभ्यते।
मध्याह्नमध्यारत्रश्च परत्सु प्रवर्तते।॥२२९॥
दूरुद्रे जयी चन्द्रं समास्ते दिवाकरः।
वहनाद्वागातः पादः सर्वसिद्धिप्रदायकः।॥२३०॥
यात्रारम्भे विवाहे च प्रवेशो नगरादिके।
शुभकार्याणि सिद्धविष्ठिः चंद्रवाहेशु सर्वदा।॥२३१॥
अयननितिधिद्वे व्यूखे च युक्ते
यदि वहति कदाचिदैवयोगे च पुंसामु।
स जयति रिपुसैनं स्तम्भमात्रस्वर्गेण
प्रभवति न च विघ्नं केशवस्यापि लोके।॥२३२॥
रक्ष जीवं रक्ष जीवं जीवंगे परिधाय च।
जीवो जयति यो युक्ते जीवजयति मेधिनिम्।॥२३३॥
भूमी जले च कर्त्तव्यं गमनं शान्तिकर्मसु।
वहो वायु प्रदीपेशु खे पुनर्भवेयेवः।॥२३४॥
जीवेन शास्त्रं बधायामजीवेनैव विकास्येत्।
जीवेन प्रक्षिपेदः स्वयं युद्धजयति सर्वदा।॥२३५॥
आकृत्य प्राणपवनं समारोहेत वाहनम्।
समुत्ते पदं द्यास्तस्वर्तत्वाणि साध्येतु।॥२३६॥
आपूर्ण शतसमग्री पूण्य वा स्वबलं तथा।
कुश्ते पूर्वतत्वस्थो जयत्येको वसुधाराम् ॥२३७॥
या नादी वहते चात्मके तस्यमेवाधिकृतवता।
सम्भुखेदपदिशा तेषां सर्वकार्यफलप्रदा ॥२३८॥
आदौ तु क्रियते मुद्रा पश्चात्युद्र समाचरेत्।
सर्वमुदा कृता येन तस्य सिद्धिः संशयः ॥२३९॥
भट्ट: समायन्ति च योगुक्मान:।
चन्द्रप्रवाहेषुप्रयथ।
सामीरणस्तत्वविदां
प्रतितो
या शून्यता सा प्रतिकार्यनामश्च ॥२४०॥
यां दिशा वहते वायुयुद्धं तदविशि दयथेत्।
जयत्येव न संदेह: शक्रोपि यदि चाप्रतः ॥२४१॥
यत्र नाड्यां वहेद्युस्तदन्गे प्राणमेव च।
आकृष्ण गच्छेत्त्वानिः प्राणमेव गुणदर्श ॥२४२॥
प्रतिपक्षप्रहारेभ्यः।
पूर्णाय योगभिक्षु:।
न तस्य रिपुभिः: शकर्पिलिङ्गरिपि हन्यते ॥२४३॥
अमृष्टतर्जनीवंशे पादांगुष्ठे तथा ध्वनि:।
युद्धकाले च कर्तव्यो लक्षणो धुतायो भवेत् ॥२४४॥
निशाकरो रवौ चारे मध्ये यस्य समीरणः।
स्थितो रक्षेत्रिकन्तान: जयकांक्षीगतः: सदा ॥२४५॥
श्रासस्वेषाकले तु दूतो जलपित वाष्ठिश्च।
तस्यार्थः सिद्धमायाति निर्गमेत नैव सुन्दरः ॥२४६॥
लाभादीन्यपि कार्याणि पुष्पिनि कीर्तितानि च।
जीवे विशालित सिद्धांतं हार्मिनिः सरणे भवेतु। \(1247)।
नै द्वाख स्वकीया च स्वियां वामा प्रशस्तेऽ
कुम्भको युद्धकाले च तिसो नाड़ाभयीमगति। \(1248)।
हकार्स्य सकारस्य विना भेदं स्वरः कथमू।
सोऽहं हस्तपदेनैव जीवो जयति सर्वदा। \(1249)।
शून्यांगं पूरितं तृत्वं जीवांगं गोपयेजयम्।
जीवांगं घातमापनोति शून्यांगं रक्षते सदा। \(1250)।
वामे वा यादि वा दक्षे यादि पृच्छिति पृच्छकं।
पूर्ण घातो न जायेत शून्ये घातं विनिदिस्तेत्। \(1251)।
भूतत्त्वेनोदे घातं: पदस्थानेः मुन्ना भवेतु।
उपस्थैनेः मितत्वेन करस्थाने च वायुना। \(1252)।
शीरसि व्योमतत्वे च ज्ञातव्यं घातनिर्णयः।
एतं पश्चविद्धो घातं: स्थवराश्चे प्रकाशितं। \(1253)।
युद्धकाले यदा चन्द्र: स्थायी जयति निधितस्मू।
यदा सूर्यप्रवाहस्तु यायी विजयते तदा। \(1254)।
जयमध्ये तु संद्धे नाडिमध्यं तु लक्ष्येत्।
सुषुम्नायं गते प्राणे समरे शानुसंक्तं। \(1255)।
यस्या नाड़ां भवेच्छास्तां दिशं युधि संश्रेष्ठेत्।
तदाःस्यै जयमान्योति नात्र कार्यं विचारणा। \(1256)।
यदि संग्रामकाले तु वामनादी सदा वहेत्।
स्थायिनो विजयं विद्यादिपुवश्यादयोधि पि च। \(1257)।
यदि संग्रामकाले तु सूर्यस्तु व्यावृतो वहेत्।
तदा यायिजयं विद्यामाधो वासुक्मानवे॥२५८॥
रणे हरिति शानुस्तं वामायं प्रविषेणः।
स्थानं विपुवचारे जयः सूर्येण धावता॥२५९॥
युद्धद्वये कृते प्रस्ने पूर्णस्वय प्रथमे जयः।
रिके चैव द्वितीयस्तु जयी भवति नान्यथा॥२६०॥
पूर्णनादीगतःपृष्टे शून्यांग च तदाग्रतः।
शून्यस्थाने कृतः शत्रुश्रयते नात्र संशयः॥२६१॥
वामचारे समं नाम यस्य तस्य जयो भवेत्।
पृच्छको दक्षिणे भागे विजयी विषमाक्षः॥२६२॥
यदा पृच्छिति चन्द्रस्तु तदा सन्धानमादिसत्।
पृच्छेद्वया तु सूर्यस्तु तदा जानीहि विग्रहम्॥२६३॥
पार्थीवे च समं युद्धसिद्धविति वारुणे।
युद्धे हि तैजसो भंगो मृत्युवर्यो नभस्यपि॥२६४॥
निमित्तकपमादा यदा न जायतेनिनः।
पृच्छाकाले तदा कुर्यादिदिः यत्नेन बुद्धमान्॥२६५॥
निश्चलां धाराण कृत्वा पुष्पं हस्तात्रिपात्तेत्।
पूर्णाङ्गेपुष्पपतं सूर्यं वा तत्परं भवेत्॥२६६॥
तिष्ठातुपविशंशापि प्राणमार्गिक्यात्तिजनम्।
मनोभगमकुवर्णः सर्वकायें जीवित॥२६७॥
ना कालो विविधं घोरं न शक्ष्णं न च पञ्चगः।
न शत्रुव्याधिचोररुषा:शून्यस्थानावशितं क्षमा॥२६८॥
स्थापयेद्वारूः जीवनारम्भयेत्पुनः।
जीवन क्रीडते नित्यं दूते जयति सर्वथा। ॥२५९॥
स्वर्जननवलाद्ये निष्फलं कोटिधा भवेत्।
इहलोके परश्रापि स्वरजनी बली सदा॥२७०॥
दश शतायुतं लक्षं देशाधिपतलं कृत्व।
शतकरमुरुसेनानां बलं कोटिगुणं भवेत्। ॥२७१॥

deeyvach

परस्य र मुरुयाणां युद्धे प्रोक्तो जयस्तवः।
यमयुद्धे समुत्पन्ने मुरुयाणां कथं जयः। ॥२७२॥

ईश्वर उवाच

dhyayedevan स्थिरो जीवं जुहुयाजीवसंगमे।
इष्टसिद्धिभवतस्य महालाभो जयस्तथा। ॥२७३॥
निराकारात्समुपनं साकां सबलं जगत्।
तत्साकां निराकां ज्ञाने भवति तत्क्षणात्। ॥२७४॥

श्रीdeeyvach

नरयुद्धं यमयुद्धं तवया प्रोक्तं महेश्वरं।
इदानीं देवदेवानां वशीकरणं वद। ॥२७५॥

ईश्वर उवाच

चन्द्रं सूर्यं चाकृष्य स्थापयेजीवमण्डले।
आजन्मवशाणा रामा कथितोऽयं तपोधाये। ॥२७६॥
जीवने गृहाते जीवो जीवो जीवस्य दीयते।
जीवस्थाने गतो जीवो बालाजीवान्‌कारकः।।२७७।।
राण्यन्त्यामवेलायां प्रसुसे कामिनीजने।
ब्रह्मजीवं पिबेद्यस्तु बालाप्राणहरे नर:।।२७८।।
अष्टक्षरं जपित्वा तु तस्मिन्काले गते सति।
तत्क्षणं दीयते चन्द्रो मोहमायाति कामिनी।।२७९।।
शयने वा प्रसंगे वा युक्त्यालिक्ष्णेनेपि वा।
य: सूर्येण विभेषन्त्र स भवेन्मकरध्वजः।।२८०।।
शिव आलिङ्गिते शक्त्या प्रसंगे दक्षिणेदपि वा।
तत्क्षणादाप्यक्ष्यस्तु मोहेष्यकामिनीशताम्।।२८१।।
नव सास त्रय: पशु वारान्सस्तु सूर्यभे।
चन्द्रे द्विषुष्ठक्ताव वश्या भवति कामिनी।।२८२।।
सूर्यचन्द्रे समाकृष्य सर्पाक्रान्त्याध्योष्योः।
महापदे मुखं स्पृष्ट्वा वाराणामिदं चरेत्।।२८३।।
आप्राणमिति पद्यशु यावत्निद्रावशां गता।
पश्चाज्ञात्रिवेलायां चोष्येते गलचक्षुषी।।२८४।।
अनेन विधिना कामी वशयेत्सर्वकामिनी।
इदं न वाच्यमन्यस्मिन्तित्याज्ञा पारमेश्वरी।।२८५।।

अधं गर्भकरणम्

ऋतुकालभवा नारी पश्मेनाल यदा भवेत्।
सूर्यचन्द्रमसोयोऽऽ सेवनात्युत्रसंभवः।।२८६।।
शंखवल्ली गवां दुःखे पृथ्वयापो वहते यदा।
भूतिवं बदेद्वाक्यं दर्शं देहि त्रिभिर्वङ्गः।।२८७॥
ऋतुसत्ता पिषेनारी क्रतुदां तु योजयेत्।
रूपलावण्यसप्तप्रो नरसिंहः प्रसूयते॥।२८८॥
सुषुम्नासूर्यवाहेन क्रतुदां तु योजयेत्।
अंगहीनः पुष्यायस्तु जायतेत्र शुभव्यहः॥।२८९॥
विषमांके दिवार्त्ती विषमांके दिनाधिपः।
चन्द्रनेत्राभ्यन्तित्वेशु वन्ध्या पुञ्ज्यवाद्युताऽ॥।२९०॥
ऋतुवारम्भे रवि: पुंसां ख्रीणां चैव सुधाकरः॥
उभयोः संगमे चारसे वन्ध्या पुञ्ज्यवाद्युताऽ॥।२९१॥
ऋतुवारम्भे रवि: पुंसां शुक्रात्ते च सुधाकरः।
अनेन क्रमयोग्येन नादते दैवदार्शनः॥।२९२॥
चन्द्रनागी यदा प्रश्ने गभें कस्या तदा भवेत्।
सूर्यो भवेत्तदा पुनर् द्वारसंगमेषं विहेन्ये॥।२९३॥
पृथ्वी पुञ्जि जते पुनर्: कन्यका तु प्रभव्यजने।
तेजसि गर्भपात: स्वात्मस्नस्यि नपुरसकः॥।२९४॥
चन्द्रं ख्री पुरुष: सूर्यं मध्ये मार्गं नपुरसकः।
गर्भप्रस्ने यदा दूतं: पूर्णं पुनर्: प्रजायते॥।२९५॥
शून्ये शून्यं युगे युमं गर्भपात्त्व संक्रमेई।
तत्त्वविल्स विज्ञानीयात्कथितं ततु सुन्दरि॥।२९६॥
गर्भादानं मार्त्ये स्वाच्छ दुःखी
दिक्षु ख्यातो वारणे सौर्यपुरः॥।
गर्भसावः स्वतंत्रजीविक्षा वहौ
भोगी भव्यः पार्थिवेनार्थवृक्षः ॥ २९७ ॥
धनवार्णोत्साहयुक्तक्षणः भोगवानर्थसंस्थितः ॥
स्यानित्यं वाहुः तत्रे व्योगी गर्भवं विनयति ॥ २९८ ॥
माहेश्वर्मेण सुमुखतपतिः वाहुः दुहिता भवेत् ॥
शेषेशु गर्भाहानि स्याजातमात्रस्य वा मृति ॥ २९९ ॥
रविवप्पितवत्क्षणं द्रव्यं द्रव्यस्तहस्तोर्षमे ॥ ३०० ॥

अथ संवतसपलम्

चैत्रशुक्लप्रतिपद्ये प्रातःसत्वविभेदतः ॥
पश्चीदेशिक्रमो योगी दशस्त्र चोत्तरात्रेण ॥ ३०१ ॥
चन्द्रोदयस्य वेलायां वहमानोऽत्र ततः ॥
पुष्यवान्तवथा वायुः सुभिष्टं सर्वसत्स्यस्य ॥ ३०२ ॥
तेजोव्योमोऽर्जनं गोरं दुर्भिष्टं कालालकं ॥
एवं तल्लुकें ज्ञेयं वर्षें मासे दिनेष्वपि ॥ ३०३ ॥
मध्यमा भवति कृष्णा दुःख सर्वेषु कर्ममु ॥
देशभागम्महारेगकलेश्वकश्चिदं प्राक्षास ॥ ३०४ ॥
मेषभक्तिवेलायां स्वरभेदं विचारयेत् ॥
संवतस्ततलम् श्रृणु लोकान्तं तत्वचिन्तितकः ॥ ३०५ ॥
पुष्यित्वादिकतत्वेन दिनमसाब्दं फलमू ॥
शोभं च यथा दुःख व्योममार्तत्वप्रदैविभि ॥ ३०६ ॥
सुभिष्टं राष्ट्रवृद्धि: स्यात् बहुस्सस्या वसुमधरा।
बहुवृष्टिस्थथा सौख्यं पृथ्वीतत्वं वहेद्यादि॥३०७॥
अतिवृष्टि: सुभिष्टं स्यादरोगं सौख्यमेव च।
बहुस्सस्या तथा पृथ्वी असत्त्वं वै वहेद्यादि॥३०८॥
दुर्भिष्टं राष्ट्रवृद्धि: स्यादुत्पतिश्च विनश्यति।
अत्लादल्पतत्रा वृष्टिःशिरतत्वं वहेद्यादि॥३०९॥
उत्पादोपद्रववा भीतमर्पया वृष्टि: स्युरीतय:।
मेषसंक्रान्तिवेलायं व्योमतत्वं वहेद्यादि॥३१०॥
मेषसंक्रान्तिवेलायं व्योमतत्वं वहेद्यादि।
तत्रापि शून्यता ज्ञेया सस्यादिनां सुखस्य च॥३११॥
पूर्णप्रवेशेऽन शशे सस्यं तत्चेन सिद्ध्यति।
सूर्यचन्द्रमवेश्चा भूते संग्रह सर्वसिद्धिः॥३१२॥
विषमे वहितत्तवं स्याजाते तेवलं नभ:।
तत्कुर्याद्वृष्टुसंग्राहो द्वमासे च महायता॥३१३॥
रवो संक्रमते नाडी चन्द्रमते प्रसरितः।
खानिले वद्वियोगेन रौरवं जगतीतले॥३१४॥

अथ रोगप्रकरणम्
महीतत्वे स्यरोगश्च जले च जलमातृतः।।
तेजसि खेदतवाटस्स शाकिनो पशुदोषतः॥३१५॥
आदृशून्यमर्तो दृष्टः पश्चात्तृष्णा विशेषादि।
मूल्यिष्टोधिः ध्रुवं जीवेदथं परिपृष्ठ्रतिः॥३१६॥
यस्मिनाः स्थितो जीवस्तत्रस्थः परिपृच्छितः।
तदा जीविते जीवोऽसं यदि रोगेनुप्रदत्तः।।३१७।।
दक्षिणेन यदा वायुद्रौतो रौद्राक्षरो वदेदुः।
तदा जीविते जीवोऽसं चन्द्रे समफलं भवेत्।।३१८।।
जीवाकारं च च धृत्वा जीवाकारं विलोक्य च।
जीवस्थे जीवितप्रसने तत्स्य स्माजीवितं फलम्।।३१९।।
वामचारे तथा दक्षप्रभेशे यत्र वाहने।
तत्रस्थः पृच्छते दूस्तस्तस्य सिद्धिनं संशयः।।३२०।।
प्रसने चाधाः स्थिता जीवो नूं जीवो हि जीवित।
ऊर्ध्वचारस्थितो जीवो जीवो याति यमालयम्।।३२१।।
विपरीताक्षरप्रभने रिकायां पृच्छको यदि।
विपर्ययं च निज्ञेयं विषमस्योदये सति।।३२२।।
चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने तु पृच्छकः।
तदा प्राणवियुक्तोऽसं यदि वैद्यशार्यत्वेः।।३२३।।
पिल्लायां स्थितो जीवो वामे दूस्तसु पृच्छित।
तदाधिपि प्रियते रोगी यदि त्राता महेषकः।।३२४।।
एकस्य भूतस्य विपर्ययेण
रोगाभिभूतिर्भवतीह पुंसाम्।।
तयोद्वृत्तेऽवेऽधुमुद्दिपतिः पक्षश्चये
व्यत्ययो मृति: स्मातः।।३२५।।

अथ कालप्रकरणम्
मासादौ चैव पक्षादौ वक्तसादौ यथाक्रमम्।
क्षयकालं परीक्षेत वायुचारवशात्सुधि।।३२६।।
पद्मभूतात्मकं दीपं शिवस्नेहेन सिद्धितमः
रक्षयेत्सूर्यवतनेन प्राणी जीवः स्थिरो भवेत् इः ॥ ३२७॥
मासं बन्धयित्वा तु सूर्यं बन्धयते यदि।
अभ्यासाधिवते जीवः सूर्यकालेक्पिव वधिते। इः ॥ ३२८॥
गणनात्सवं चन्द्रः कायप्यानि सिद्धयेत्।
कर्मयोगसादाभ्यासेऽरमः शाशिशंश्रयात्। इः ॥ ३२९॥
शाशांकं वार्येऽग्रं दिवा वायों दिवाकरः।
इत्यभ्यासस्तो नित्यं स योगी नागसंशयः। ॥ ३३०॥
आहोरात्रेः यदैक्त्र महतं यस्य मासं।
तदा तस्य भवेनमृत्युः संपूर्णं वत्सरत्रं। ॥ ३३१॥
आहोरात्रं यस्य विंगलायं सदा गति।
तस्य वर्षदेव भ्रतं जीवितं तत्वेवदिभि। ॥ ३३२॥
द्रिपात्रं वहते यस्य वायुर्कुपुरे स्थिति।
तदा स्वत्सरायस्तं प्रवदति मनीषिणः। ॥ ३३३॥
रात्री चन्द्रौ दिवा सूर्याः वहेयस्य निर्नयते।
जान्नयातस्य वै मृत्युः भण्मासाभ्यते भवेत्। ॥ ३३४॥
लक्ष्यं लक्षितलक्षणेन सलिले भानुर्यदा दृश्यते।
क्षीणं दक्षिणपद्ध्विमोहतपुरः षट्ट्रिनुसाधेयं। ॥ ३३५॥
मध्यं छिन्नमिं भवेदशादिजं धूमाकुलं तदने।
सर्वज्ञार्पि भाषितं मुनिवेरं यु: प्रमाणं स्वकम्। इः ॥ ३३५॥
दूतं: रक्तक्षायकृणवसनो दन्तक्षातो।
मुणिरत्स्तेलाभ्यक्तशारीरज्जुककरो दीनोऽश्रुपूणंतरः।
भस्माङ्कपालपाशणभुमिस्त सूर्यस्तमायाति यः काली
शून्याचतादिति गद्यूतः कालानलस्यादृशः। ३६१।
अकस्माचित्विकृतिकस्मातुरुषोत्तमः।
अकस्मादिन्त्रियोपत्तात् सतन्यपाताग्रलक्षणम् ३७०।
शरीरं शीतलं यस्य प्रकृतिविरूपता भवेत्।
तदर्शं समासेन व्यासत्तु निबोध मे । ३८८।
दुःखश्रव्देषु रमयेशुद्भशादेषु चायति।
पश्चातापो भवेदस्य तस्य मृत्युभायंसंशयः । ३३९।
हुंकारः शीतलो यस्य फूलकरो वहिस्परिभः।
महावैयो भवेयास्य तस्य मृत्युभवेदुधवम् । ३४०।
जिद्वं विश्वपदं श्रुतं सुरपदं सम्मतांकांमंडल-
मेतार्येवभूमिरुध्वीमृत्तगुः शुक्रं श्रुतं वा क्षणम्।
एतेशेकमपि स्पुटं न पुरुषः पर्श्रेतुः प्रेषितः।
सोज्यश्वमं विश्वतीह कालवदनं संवर्तसरादृश्यतः। ३४१।
अरण्णाबिभं सूर्यस्य बदे: शीताशुमलिनः।
पृथ्वीकादेशामायुरश्रोधरं न जीवति। ३४२।
वा यां पुरीषमूष्ठाणि सुवर्णं रजतं तथा।
प्रत्यक्षमथवा स्वप्ने दशमासात्र जीवति। ३४३।
क्वचित्वस्यति यथो दीपं सुवर्णं च कषावितम्।
विशुण्णं च भूतानि नवमासात्र जीवति। ३४४।
स्तूलाङ्कोपि कृष्णः कृषोपि सहस्रा स्तूलत्वमालभयते
प्राप्तो वा कनकप्रभा यदि भवेकृषोपि कृष्णच्छविः।
शूरे  भीरूभिरंधर्मविननपु:  शांतो  विकारी  पुमानित्येवं  
प्रकृती  प्रयाति  चलनं  मासान्तकं  जीविति।।३४५।।

पीड़ा  भवेत्पाणितले  च  जिज्ञासूऽ
तथा  स्याद्व  रथिरं  च  कृष्णम्।
विन्द्र  न  च  गस्यति  यत्र  टृष्ट्वा
जीवेननुष्ठे:  स  हि  सस्मासाम्।।३४६।।

मध्यागुलीनां  त्रितयं  न  वक्रे
रोगं  विना  शुष्पति  यस्य  कण्ठः।
मुद्रम्हः:  प्रशन्वधे  जाह्वातृ
पाडः:  स  मासे:  प्रलयं  प्रयाति।।३४७।।

न  यस्य  समर्थाः  किद्विनित्तेते  भूतकर्मणि।
सोशवशं  पश्चमे  मासि  स्तन्धासहुऽ:  भविष्यति।।३४८।।

यस्य  न  स्फुरति  ज्योति:  पीड़ये  नवनदयम्।
मरण  तस्य  निष्टं  चतुर्यः  मासि  निष्टंतम।।३४९।।

दन्ताशय  वृष्णो  यस्य  न  किद्विनिद्वी  पीड़ये।
तृतीयं  मासमास्यं  कालाज्ञायं  भवेत्तर:।।३५०।।

कालो  दूस्थितो  वापि  येनोपायेन  लक्ष्यते।
तं  वदाेभि  समासेन  यथाःसदििश्वस्वमे।।३५१।।

एकान्तं  विजनं  गत्वा  कृतवाससदििं  च  पृथुतः।
निरीक्षेर्म्ये विचित्रच्छायां  कण्ठदेशे  समाहित:।।३५२।।

तत्त्वाकाशमीक्षेत  हि  परब्रह्मणे  नमः।।
अष्टवतरसं  जन्तवा  ततःपश्यति  शाङकसू:।।३५३।।
शुद्दस्फटिकसंकाशं नानारूपंधरं हरम्।
षणमासाध्यासयोगेन भूतमणांपतिभवेत्।
वर्षद्वयेन तेनाथ कर्ता हर्ता स्वयंप्रभुः।॥३५४॥
त्रिकालज्ञत्वमाध्योतिः परमानन्देव च।
स ततोभयसयोगेन नास्ति किंचित्सुदलरिम्भम्।॥३५५॥
यदूपं कृत्तिमयः ये: पश्यतिव्योगिन निर्मले।
षणमासानुमुन्यमाध्योतिः स योगी नात्र संशयः।॥३५६॥
पीते व्याधिर्भयं रक्ते नीले हानि विनिदिःशेत्।
नानावर्णैशं चेतारम्म्सिद्धिक्षा गीते महान्।॥३५७॥
पदे गुल्मे च जठरे विनाश: क्रमशः भवेत्।
विनश्यतो यदा बाहू स्वयं तु प्रियते ध्रुवम्।॥३५८॥
वामवाहस्तथा भार्या नरस्यन्ति न संशयः।
दक्षिणे बन्धुनाशो हि मृत्युमासे विनिदिःशेत्।॥३५९॥
अशिरो मासमर्णं विना जल्ये दिनाष्टकम्।
अष्टभ: स्कन्धनाशेन चाच्यायालोपेन तत्क्षणात्।॥३६०॥
प्रात: पूष्पाये रवी च निमिषाच्छायाकुलिश्चाधं
उपस्थवाश्च नृत्तिस्विनवन्तरमिहो छायां नर: पश्यति।
तत्कर्मीसकरास्यार्थार्थहदयाभावे
क्षणार्धात्मवं दिद्धृष्टो हि नर: शिरोविगमतो मासास्तु षड् जीवति।॥३६१॥
एकादिष्ठोऽशाहानि यदि भानुर्मर्नान्तरम्।
वहेयस्य च वै मृत्युः शोषाहेन च मासिके।॥३६२॥
संपूर्ण वहते सूर्यश्नद्धमा नेव दुःश्यते।
पक्षण जायते मृत्युः कालज्ञानेन भाषितम्।॥३६३॥
मूर्ति पुरीं वायुश्च समाकालं प्रवर्तते ।
तदासौ चलितो ज्ञेयो दशाहे प्रियते ध्रुवम्। ॥३६४॥
संपूर्ण वहते चन्द्रं सूयों नैव च दृश्यते ।
मासेन जायते युतुं: कालजेनानुभाषितम्। ॥३६५॥
अरुन्धतीं ध्रुवं चैव विञ्जनोख्रिष्णि पदानि च ।
आयुर्वीः न परयति चतुर्थं मातृमण्डलम्। ॥३६६॥
अरुन्धतीं भवेजिञ्ज्ञा ध्रुवा नासायमेव च।
ध्रुवो विष्णुपदं जेयं तारं मातृमण्डलम्। ॥३६७॥
नव ध्रुवं साह घोषं पदं तारं तिनासिकाम्।
जिद्धामेकदिनं प्रोक्तं प्रियते मानवो ध्रुवम्। ॥३६८॥
कोणालक्ष्मणुंगुलिभ्यं किशितिपीडः निरीक्षयेत्।
यदा न दृष्यते बिन्दुर्दशाहेन भवेन्मृतः। ॥३६९॥
तीर्थस्तानेन दानेन तपसा सुकृतेन च।
जपेयस्मिन योगेन जायते कालवेषणा। ॥३७०॥
शरीरं नाशायन्येते दोषा धातुमलास्तथा।
समस्तव वायुविज्ञायो बलतेजोविवर्धन:। ॥३७१॥
रक्षणीयस्ततो देहो यतो धर्मांदसाधनम्।
योगाभ्यासात्समयायान्ति साधु यायास्तु साध्यताम्।
असाध्या जीवितं चन्ति न तत्रासि प्रतिक्रिया। ॥३७२॥
येषां हस्ति सुकृतं शाश्वतमद्वितीयं
तेजस्तमोनिवहनाशकं न रहस्यम्।
तेषामखण्डशिरमय्यसुकैंतिभाजां
स्वपनेशपि नो भवति कालभयं नराणाम्। ॥३७३॥
इडा गंगेति विज्ञेया पिंगला यमुना नदी।
मध्ये सरस्वतीं वीद्यात्मकर्मादिसमस्तः। ॥३७४॥
आदृश साधनमात्यां सदाः प्रत्ययकारकम्।
बद्रपाराणो योगी बंधयेदुम्हायकम्। ॥३७५॥
पूरकः कुम्भक्षेत्र रेचकश्र तृतीयः।
ज्ञात्वयो योगिभिन्नतय देहसंशुद्धिहेतुवे। ॥३७६॥
पूरकः कुरुते वृद्धिर्धुसमयः: तथैव च।
कुम्भके स्तम्भनं कुर्याजीवज्ञानविवर्धनम्। ॥३७७॥
रेचको हते पां पुर्यायोगपदं व्रजे।
पश्चात्समारमन्ति देशतलययनदं च कारयेत्। ॥३७८॥
कुम्भयेतसहजं वायुं यथाशक्ति व्यक्त्येत्।
रेचयेचन्द्रमागेण सूर्यगृहपूर्वेतसुधी। ॥३७९॥
चन्द्रे पिबति सूर्यश्च सूर्ये पिबति चन्द्रमा।
अन्योन्यकालभावेन जीवेतचन्द्रतारकम्। ॥३८०॥
स्वीयादेः वहते नाडी तताडीरोधनं कुरू।
मुखबन्धमुद्धरवे पवनं जायते युवा। ॥३८१॥
मुखनासाक्षीकर्णानांतांगुलीभिन्नरोठयेत्।
तत्त्वोदयमिति ज्ञेयं षणमुखीकरणं प्रियम्। ॥३८२॥
तस्य रूपं गतिः स्वादो मंडलं लक्षणं विदम्।
स वेति मानवो लोकं संस्कारदिपिं मार्गवितु। ॥३८३॥
निराशो निष्कालो योगी न किलिदिपि चिन्तयेच।
वासनामुन्नमचाकं कालं जयति लीलया। ॥३८४॥
विश्वस्त्र वेदिका शक्तिवृद्धियां परिपूर्वते।
तत्रस्तर्तु मनो यस्य याममात्रं भवेदिः॥ ३८५॥
तस्यायुर्वर्धिते नित्यं घटिकात्रयमानं।
शिवेनोकं पुरा तन्मेव सिद्धस्य गुणवर्गः॥ ३८६॥
बदध्वा पद्यासंि ये गुदगतपवनं सतिरुद्धवामुच्छतं
तस्यायपानर्लक्रमजितमिनं प्राणशक्तया निरीक्षय।
एकीभूतं सुप्रुम्माविविघमुगं व्रह्मरत्र च नीत्वा
निश्चित्याकाशामां शिवचरणतात्तापि ते केदारि धन्या॥ ३८७॥
एतज्ञानति योगी य एतपपति नित्याः।
सर्वदृःखविविन्मुको लभते वाचिष्ठं फलः॥ ३८८॥
स्वरज्ञानं ने यत्र तक्षमि: पदतले भवेत्।
सर्वत्र च शरीरेष्कप सुखं तस्य सदा भवेत्॥ ३८९॥
प्रणव: सर्व वेदानं व्राहाणे भास्करो यथा।
मृत्युलोके तथा पूज्य: स्वरज्ञानी पुमानपि॥ ३९०॥
नार्दग्रं विज्ञानाति तत्त्वज्ञानं तथावेच च।
नेव तेन भवेतुल्यं लक्षकोटिरसायनम्॥ ३९१॥
एकाकष्ठप्रदातारं नार्दग्रं भवेतुस्ववेचकम्।
पृथिव्यानास्ति तदन्त्रव्यय यद्यतं चानृणी भवेत्॥ ३९२॥
स्वरत्वत्वं तथा युक्तं देवी वशं स्मिरयस्तथा।
गर्भादानं च योगश्र कलाक्षोन्हयुतं॥ ३९३॥
यं प्रवृत्तिं लोके प्रसिद्धं सिद्धयोगिभ।
चन्द्राक्षप्रहणे जाप्यं पठतां सिद्धिदायकम्॥ ३९४॥
स्वरस्थाने तु समासीनो निद्रां चाहासमल्पकम्।
चिन्तयेत्यस्मात्मानं यो वेद स भविष्यति।।३९५।।
इति श्री शिवपार्वती संवादे स्वरोदयशास्त्रं समाप्तम्।।
About This Book:

Svara Yoga is an ancient Hindu science and Art that has fully analysed the working of the Life-Principle, Prana, and the functioning of Life within this body. It deals with the various channels along which the Prana vibrates within this body animating it and also prescribe means to regulate the flow of Prana to ensure good health and longevity. This Science or Yoga of Svara is more subtler and all-comprehensive than the Science of Pranayama, which when compared to the former, is but a bare outline of Svara Yoga. In Svara Yoga we find various effective means to check disease and death. This Yoga of breath should be practised under the direct guidance of a fully qualified Yogi.

The modern Rishi and Yogi of the twentieth century, Swami Sivananda, has within the pages of this publication, dealt with the little known, though important, branch of traditional scientific Yogic knowledge, that has not found in its general treatment in such publications of his as The Science of Pranayama, Hatha Yoga, Practice of Yoga and Kundalini Yoga. To the spiritual aspirants as well as to lay readers, the contents of this book are full of practical import and the amount of its value, it may be superfluous to say, is relative to the particular requirements of the individual readers.