

## CHAPTER IV.

*On Samâdhi.*

॥ ४ ॥ छतुर्थोपदेशः

॥ 4 ॥ chaturthopadeśaḥ

नमः शिवाय गुरवे नाद-बिन्दु-कलात्मने ।  
निरञ्जन-पदं याति नित्यं तत्र परायणः ॥ १ ॥

namaḥ śivāya ghurave nāda-bindu-kalātmane ।  
nirañjana-padaṁ yāti nityaṁ tatra parāyaṇaḥ ॥ 1 ॥

Salutation to the Gurû, the dispenser of happiness to all, appearing as Nâda, Vindû and Kalâ. One who is devoted to Him, obtains the highest bliss. 1.

अथेदानीं परवक्ष्यामि समाधिक्रममुत्तमम् ।  
मृत्युघ्नं छ सुखोपायं ब्रह्मानन्द-करं परम् ॥ २ ॥

athedānīm pravakṣhyāmi samādhikramamuttamam ।  
mṛtyughnaṁ cha sukhopāyaṁ brahmānanda-karaṁ param ॥ 2 ॥

Now I will describe a regular method of attaining to Samâdhi, which destroys death, is the means for obtaining happiness, and gives the Brahmânanda. 2.

राज-योगः समाधिश्छ उन्मनी छ मनोन्मनी ।  
अमरत्वं लयस्तत्त्वं शून्याशून्यं परं पदम् ॥ ३ ॥  
अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् ।  
जीवन्मुक्तिश्छ सहजा तुर्या छेत्येक-वाछकाः ॥ ४ ॥

rāja-yogaḥ samādhiścha unmanī cha manonmanī ।  
amaratvaṁ layastattvaṁ śūnyāśūnyaṁ paraṁ padam ॥ 3 ॥  
amanaskaṁ tathādvaitaṁ nirālambaṁ nirañjanam ।  
jīvanmuktiścha sahajā turyā chetyeka-vāchakāḥ ॥ 4 ॥

Raja Yogî, Samâdhi, Unmani, Mauonmanî, Amarativa, Laya, Tatwa, Sûnya, Aśûnya, Parama Pada, Amanaska, Adwaitama, Nirâlamba, Nirañjana, Jîwana Mukti, Sahajâ, Turyâ, are all [synonymous](#). 3-4.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।  
तथात्म-मनसोरैक्यं समाधिरभिधीयते ॥ ५ ॥

salile saindhavaṃ yadvatsāmyaṃ bhajati yoghataḥ |  
tathātmā-manasoraikyaṃ samādhirabhidhīyate || 5 ||

As salt being dissolved in water becomes one with it, so when Âtmâ and mind become one, it is called Samâdhi. 5.

यदा संक्षीयते पराणो मानसं छ परलीयते ।  
तदा समरसत्वं छ समाधिरभिधीयते ॥ ६ ॥

yadā saṁkṣhīyate prāṇo mānasaṃ cha pralīyate |  
tadā samarasatvaṃ cha samādhirabhidhīyate || 6 ||

When the Prâṇa becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samâdhi. 6.

तत-समं छ द्वयोरैक्यं जीवात्म-परमात्मनोः ।  
परनष्ट-सर्व-सङ्कल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

tat-samaṃ cha dvayoraikyaṃ jīvātma-paramātmānoḥ |  
pranaṣṭa-sarva-saṅkalpaḥ samādhiḥ so'abhidhīyate || 7 ||

This equality and oneness of the self and the ultra self, when all Saṁkalpas cease to exist, is called Samâdhi. 7.

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राज-योगस्य माहात्म्यं को वा जानाति तत्त्वतः ।  
जज्ञानं मुक्तिः सथितिः सिद्धिर्गुरु-वाक्येन लभ्यते ॥ ८ ॥

rāja-yoghasya māhātmyaṃ ko vā jānāti tattvataḥ |  
jñānaṃ muktiḥ sthitiḥ siddhirguru-vākyaena labhyate || 8 ||

Or, who can know the true greatness of the Raja Yoga. Knowledge, mukti, condition, and Siddhis can be learnt by instructions from a *guru* alone. 8.

दुर्लभो विष्णु-तयागो दुर्लभं तत्त्व-दर्शनम् ।  
दुर्लभा सहजावस्था सद-गुरोः करुणां विना ॥ ९ ॥

durlabho viṣhaya-tyāgho durlabham tattva-darśanam |  
durlabhā saha-jāvasthā sad-ghuroḥ karuṇām vinā || 9 ||

Indifference to worldly enjoyments is very difficult to obtain, and equally difficult is the knowledge of the Realities to obtain. It is very difficult to get the condition of Samādhi, without the favour of a true *guru*. 9.

विविधैरासनैः कुभैर्विछित्रैः करणैरपि |  
परबुद्धायां महा-शक्तौ पराणः शून्ये परलीयते || १० ||

vividhairāsanaiḥ kubhairvichitraiḥ karaṇairapi |  
prabuddhāyām mahā-śaktau prāṇaḥ śūnye pralīyate || 10 ||

By means of various postures and different Kumbhakas, when the great power (Kuṇḍalī) awakens, then the Prāṇa becomes absorbed in Sūnya (Samādhi). 10.

उत्पन्न-शक्ति-बोधस्य तयक्त-निःशेष-कर्मणः |  
योगिनः सहजावस्था स्वयमेव परजायते || ११ ||

utpanna-śakti-bodhasya tyakta-niḥśeṣa-karmaṇaḥ |  
yoginaḥ saha-jāvasthā svayameva prajāyate || 11 ||

The Yogī whose śakti has awakened, and who has renounced all actions, attains to the condition of Samādhi, without any effort. 11.

सुषुम्णा-वाहिनि पराणे शून्ये विशति मानसे |  
तदा सर्वाणि कर्माणि निर्मूलयति योगवित || १२ ||

suṣhumṇā-vāhini prāṇe śūnye viśati mānase |  
tadā sarvāṇi karmāṇi nirmūlayati yogavit || 12 ||

When the Prāṇa flows in the Suṣumnā, and the mind has entered śūnya, then the Yogī is free from the effects of Karmas. 12.

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया जितः |  
पतितं वदने यस्य जगदेतच्छराछरम || १३ ||

amarāya namastubhyaṁ so'api kālastvayā jitaḥ |  
patitaṁ vadane yasya jaghadetachcharācharam || 13 ||

O Immortal one (that is, the yogi who has attained to the condition of Samādhi), I salute thee! Even death itself, into whose mouth the whole of this movable and immovable world has fallen, has been conquered by thee. 13.

छित्ते समत्वमापन्ने वायौ वरजति मध्यमे ।  
तदामरोली वज्रोली सहजोली परजायते ॥ १४ ॥

chitte samatvamāpanne vāyau vrajati madhyame |  
tadāmarolī vajrolī sahajolī prajāyate ॥ 14 ॥

Amarolī, Vajrolī and Sahajolī are accomplished when the mind becomes calm and Prāṇa has entered the middle channel. 14.

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जज्ञानं कुतो मनसि सम्भवतीह तावत्  
पराणोऽपि जीवति मनो मरियते न यावत् ।  
पराणो मनो दवयमिदं विलयं नयेद्यो  
मोक्षं स गच्छति नरो न कथंछिदन्यः ॥ १५ ॥

jñānaṃ kuto manasi sambhavatīha tāvat  
prāṇoऽpi jīvati mano mriyate na yāvat |  
prāṇo mano dvayamidaṃ vilayaṃ nayedyo  
mokṣaṃ sa ghachchati naro na kathamchidanyaḥ ॥ 15 ॥

How can it be possible to get knowledge, so long as the Prāṇa is living and the mind has not died? No one else can get mokṣa, except one who can make one's Prāṇa and mind latent. 15.

जज्ञात्वा सुष्हुम्णासद-भेदं कृत्वा वायुं छ मध्यगम् ।  
सथित्वा सदैव सुस्थाने ब्रह्म-रन्ध्रे निरोधयेत् ॥ १६ ॥

jñātvā suṣhumṇāsad-bhedaṃ kṛtvā vāyuṃ cha madhyagham |  
sthitvā sadaiva susthāne brahma-randhre nirodhayet ॥ 16 ॥

Always living in a good locality and having known the secret of the Suṣumnā, which has a middle course, and making the Vāyu move in it., (the Yogī) should restrain the Vāyu in the Brahma randhra. 16.

सूर्य-छन्द्रमसौ धत्तः कालं रात्रिन्दिवात्मकम् ।  
भोक्त्री सुष्हुम्ना कालस्य गुह्यमेतदुदाहृतम् ॥ १७ ॥

sūrya-chandramasau dhattaḥ kālaṃ rātrindivātmakam |  
bhoktrī suṣhumnā kālasya ghuhyametadudāhṛtam ॥ 17 ॥

Time, in the form of night and day, is made by the sun and the moon. That, the Suṣumnā devours this time (death) even, is a great secret. 17.

दवा-सप्तति-सहस्राणि नाडी-दवाराणि पञ्जरे ।  
सुष्हुम्णा शाम्भवी शक्तिः शेष्ठास्त्वेव निरर्थकाः ॥ १८ ॥

dvā-saptati-sahasrāṇi nāḍī-dvārāṇi pañjare |  
suṣhumṇā śāmbhavī śaktiḥ śeṣhāstveva nirarthakāḥ || 18 ||

In this body there are 72,000 openings of Nādis; of these, the Suṣumnâ, which has the Śāmbhavî Sakti in it, is the only important one, the rest are useless. 18.

वायुः परिछितो यस्मादग्निना सह कुण्डलीम |  
बोधयित्वा सुष्हुम्णायां परविशेदनिरोधतः || १९ ||

vāyuh parichito yasmādaghninā saha kuṇḍalīm |  
bodhayitvā suṣhumṇāyām praviśedanirodhataḥ || 19 ||

The Vāyu should be made to enter the Suṣumnâ without restraint by him who has practised the control of breathing and has awakened the Kuṇḍali by the (gastric) fire. `19

सुष्हुम्णा-वाहिनि पराणे सिद्ध्यत्येव मनोन्मनी |  
अन्यथा तवितराभ्यासाः परयासायैव योगिनाम || २० ||

suṣhumṇā-vāhini prāṇe siddhyatyeva manonmanī |  
anyathā tvitarābhyāsāḥ prayāsāyaiva yoghinām || 20 ||

The Prāṇa, flowing through the Suṣumnâ, brings about the condition of manonmanî; other practices are simply futile for the Yogî. 20.

पवनो बध्यते येन मनस्तेनैव बध्यते |  
मनश्छ बध्यते येन पवनस्तेन बध्यते || २१ ||

pavano badhyate yena manastenaiva badhyate |  
manaścha badhyate yena pavanastena badhyate || 21 ||

By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind have been controlled, by him the breathing also has been controlled. 21.

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हेतु-दवयं तु छित्तस्य वासना छ समीरणः |  
तयोर्विनष्ट एकस्मिन्तौ दवावपि विनश्यतः || २२ ||

hetu-dvayaṁ tu chittasya vāsanā cha samīraṇaḥ |  
tayorvinaśṭa ekasmintau dvāvapi vinaśyataḥ || 22 ||

There are two causes of the activities of the mind: (1) Vāsanâ (desires) and (2) the respiration (the Prāṇa). Of these, the destruction of the one is the destruction of both. 22.

मनो यत्र विलीयेत पवनस्तत्र लीयते ।  
पवनो लीयते यत्र मनस्तत्र विलीयते ॥ २३ ॥

mano yatra vilīyeta pavanastatra līyate ।  
pavano līyate yatra manastatra vilīyate ॥ 23 ॥

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prāṇa is restrained. 23.

दुग्धाम्बुवत्संमिलितावुभौ तौ  
तुल्य-करियौ मानस-मारुतौ हि ।  
यतो मरुत्तत्र मनः-परवृत्तिर  
यतो मनस्तत्र मरुत-परवृत्तिः ॥ २४ ॥

dughdhāmbuvatsaṁmilitāvubhau tau  
tulya-kriyau mānasa-mārutau hi ।  
yato maruttatra manaḥ-pravṛttir  
yato manastatra marut-pravṛttiḥ ॥ 24 ॥

Both the mind and the breath are united together, like milk and water; and both of them are equal in their activities. Mind begins its activities where there is the breath, and the Parana begins its activities where there is the mind. 24.

तत्रैक-नाशादपरस्य नाश  
एक-परवृत्तेरपर-परवृत्तिः ।  
अध्वस्तयोश्छेन्द्रिय-वर्ग-वृत्तिः  
परध्वस्तयोर्मोक्ष-पदस्य सिद्धिः ॥ २५ ॥

tatraika-nāśādaparasya nāśa  
eka-pravṛtterapara-pravṛttiḥ ।  
adhvastayośchendriya-vargha-vṛttiḥ  
pradhvastayormokṣha-padasya siddhiḥ ॥ 25 ॥

By the suspension of the one, therefore, comes the suspension of the other, and by the operations of the one are brought about the operations of the other. When they are present, the Indriyas (the senses) remain engaged in their proper functions, and when they become latent then there is moksa. 25.

रसस्य मनसश्चैव छञ्छलत्वं सवभावतः ।  
रसो बद्धो मनो बद्धं किं न सिद्ध्यति भूतले ॥ २६ ॥

rasasya manasaśchaiva chañchalatvaṁ svabhāvataḥ ।  
raso baddho mano baddhaṁ kiṁ na siddhyati bhūtale ॥ 26 ॥

By nature, Mercury and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady. 26.

मूर्च्छितो हरते वयाधीन्मृतो जीवयति स्वयम् ।  
बद्धः खेच्छरतां धत्ते रसो वायुश्छ पार्वति ॥ २७ ॥

murchchito harate vyādhīnmṛto jīvayati svayam |  
baddhaḥ khecharatām dhatte raso vāyuścha pārvati || 27 ||

O Pārvati! Mercury and breathing, when made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained. 27.

मनः सथैर्य सथिरो वायुस्ततो बिन्दुः सथिरो भवेत् ।  
बिन्दु-सथैर्यात्सदा सत्त्वं पिण्ड-सथैर्य परजायते ॥ २८ ॥

manaḥ sthairyam sthira vāyustato binduḥ sthira bhavet |  
bindu-sthairyātsadā sattvaṁ piṇḍa-sthairyam prajāyate || 28 ||

The breathing is calmed when the mind becomes steady and calm; and hence the preservation of *bindu*. The preservation of this latter makes the satwa established in the body. 28.

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इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।  
मारुतस्य लयो नाथः स लयो नादमाश्रितः ॥ २९ ॥

indriyāṇāṁ mano nātho manonāthastu mārutaḥ |  
mārutasya layo nāthaḥ sa layo nādamāśritaḥ || 29 ||

Mind is the master of the senses, and the breath is the master of the mind. The breath in its turn is subordinate to the laya (absorption), and that laya depends on the nāda. 29.

सोऽयमेवास्तु मोक्षहाख्यो मास्तु वापि मतान्तरे ।  
मनः-पराण-लये कश्चिदानन्दः सम्प्रवर्तते ॥ ३० ॥

so'ayamevāstu mokṣhākhya māstu vāpi matāntare |  
manaḥ-prāṇa-laye kaśchidānandaḥ sampravartate || 30 ||

This very laya is what is called mokṣa, or, being a sectarian, you may not call it mokṣa; but when the mind becomes absorbed, a sort of ecstasy is experienced. 30.

परनष्ट-शवास-निश्वासः परध्वस्त-विषय-गरहः ।  
निश्छेष्टो निर्विकारश्छ लयो जयति योगिनाम् ॥ ३१ ॥

pranaṣṭa-śvāsa-niśvāsaḥ pradhvasta-viṣaya-ghrahaḥ |  
niścheṣṭo nirvikāraścha layo jayati yoghinām || 31 ||

By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogî attains to the Laya Stage. 31.

उच्छिन्न-सर्व-सङ्कल्पो निःशेषशेष-छेष्टितः ।  
सवावगम्यो लयः कोऽपि जायते वाग-अगोचरः ॥ ३२ ॥

uchchinna-sarva-saṅkalpo niḥśeṣhāśeṣha-cheṣṭitah |  
svāvaghamyo layaḥ koऽpi jāyate vāgh-aghocharah ॥ 32 ॥

When all the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone. 32.

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रिय-सनातनी ।  
सा शक्तिर्जीव-भूतानां दवे अलक्ष्ये लयं गते ॥ ३३ ॥

yatra dṛṣṭir layastatra bhūtendriya-sanātanī |  
sā śaktirjīva-bhūtānāṃ dve alakṣhye layaṃ ghate ॥ 33 ॥

They often speak of Laya, Laya; but what is meant by it?

लयो लय इति पराहुः कीदृशं लय-लक्षणम् ।  
अपुनर-वासनोत्थानाल्लयो विषय-विस्मृतिः ॥ ३४ ॥

layo laya iti prāhuḥ kīdṛśaṃ laya-lakṣhaṇam |  
apunar-vāsanotthānāllayo viṣhaya-vismṛtiḥ ॥ 34 ॥

Laya is simply then forgetting of the objects of senses when the Vāsanâs (desires) do not rise into existence again. 33.

*The Sâmbhavî Mudrâ.*

वेद-शास्त्र-पुराणानि सामान्य-गणिका इव ।  
एकैव शाम्भवी मुद्रा गुप्ता कुल-वधूरिव ॥ ३५ ॥

veda-śâstra-purāṇāni sāmānya-ghaṇikā iva |  
ekaiva śâmbhavī mudrā ghuptā kula-vadhūriva ॥ 35 ॥

The Vedas and the Śâstras are like ordinary public women. Sâmhavî Mudrâ is the one, which is secluded like a respectable lady. 34.

अथ शाम्भवी  
अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेष-वर्जिता ।  
एषा सा शाम्भवी मुद्रा वेद-शास्त्रेषु गोपिता ॥ ३६ ॥



atha śāmbhavī  
antarlakṣhyaṃ bahirdṛṣṭīrñimeṣhonmeṣha-varjitā |  
eṣhā sā śāmbhavī mudrā veda-śāstreṣhu ghopitā || 36 ||

Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called the Sāmbhavī Mudrā, hidden in the Vedas and the Sāstras. 35.

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अन्तर्लक्ष्य-विलीन-चित्त-पवनो योगी यदा वर्तते  
दृष्ट्या निश्चल-तारया बहिरधः पश्यन्नपश्यन्नपि |  
मुद्रेयं खलु शाम्भवी भवति सा लब्धा परसादाद्गुरोः  
शून्याशून्य-विलक्षणं स्फुरति तत्तत्त्वं पदं शाम्भवम् || ३७ ||

antarlakṣhya-vilīna-chitta-pavano yoghī yadā vartate  
dṛṣṭyā niśchala-tārayā bahiradhaḥ paśyannapaśyannapi |  
mudreyaṃ khalu śāmbhavī bhavati sā labdhā prasādādghuroḥ  
śūnyāśūnya-vilakṣhaṇaṃ sphurati tattattvaṃ padaṃ śāmbhavam || 37 ||

When the Yogī remains inwardly attentive to the Brahman, keeping the mind and the Prāṇa absorbed, and the sight steady, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sāmbhavī Mudrā, which is learnt by the favour of a *guru*. Whatever, wonderful, Sūnya or Asūnya is perceived, is to be regarded as the manifestation of that great Śambhū (Śiva.) 36.

शरी-शाम्भव्याश्च खेचर्या अवस्था-धाम-भेदतः |  
भवेच्छित्त-लयानन्दः शून्ये चित्त-सुख-रूपिणि || ३८ ||

śrī-śāmbhavyāścha khecharyā avasthā-dhāma-bhedataḥ |  
bhaveshchitta-layānandaḥ śūnye chit-sukha-rūpiṇi || 38 ||

The two states, the Sāmbhavī and the Khecharī, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-ātmana which is void. 37.

*The Unmanī.*

तारे ज्योतिष्णि संयोज्य किञ्चिदुन्नमयेद्भ्रुवौ |  
पूर्व-योगं मनो युनजन्नुन्नमनी-कारकः कण्ठेनात || ३९ ||

tāre jyotiṣhi saṃyojya kiñchidunnamayebhruvau |  
pūrva-yogaṃ mano yunjanunmanī-kāraḥ kaṇṭhāt || 39 ||

Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Śāmbhavī Mudrā, that is, inwardly thinking of Brahma, but apparently looking outside.) This will create the Unmanī avasthā at once. 38.

*The Tāraka.*

केछिदागम-जालेन केछिन्निगम-सङ्कुलैः ।  
केछित्तर्केण मुहयन्ति नैव जानन्ति तारकम् ॥ ४० ॥

kechidāghama-jālena kechinnighama-sangkulaiḥ |  
kechittarkeṇa muhyanti naiva jānanti tārakam ॥ 40 ॥

Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudrâ, which enables one to cross the ocean of existence 39.

अर्धोन्मीलित-लोछनः सथिर-मना नासाग्र-दत्तेक्ष्णश  
छन्द्रार्कावपि लीनतामुपनयन्निस्पन्द-भावेन यः ।  
जयोती-रूपमशेष-बीजमखिलं देदीप्यमानं परं  
तत्त्वं तत-पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ ४१ ॥

ardhonmīlita-lochanah sthira-manā nāsāghra-dattekṣhaṇaś  
chandrārkaāvapi līnatāmupanayannisṇpanda-bhāvena yaḥ |  
jyotī-rūpamaśeṣa-bījamakhilaṁ dedīpyamānaṁ paraṁ  
tattvaṁ tat-padameti vastu paramaṁ vāchyaṁ kimatrādhikam ॥ 41 ॥

With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Idâ and the Pingalâ without blinking, he who

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can see the light which is the all, the seed, the entire brilliant, great Tatwama, approaches Him, who is the great object. What is the use of more talk? 40.

दिवा न पूजयेल्लिङ्गं रात्रौ चैव न पूजयेत ।  
सर्वदा पूजयेल्लिङ्गं दिवारात्रि-निरोधतः ॥ ४२ ॥

divā na pūjayellingghaṁ rātrau chaiva na pūjayet |  
sarvadā pūjayellingghaṁ divārātri-nirodhataḥ ॥ 42 ॥

One should not meditate on the Linga (*i.e.*, Âtman) in the day (*i.e.*, while Sûrya or Pingalâ is working) or at night (when Idâ is working), but should always contemplate after restraining both. 41.

*The Khecharî.*

अथ खेछरी  
सव्य-दक्षिण-नाडी-सथो मध्ये छरति मारुतः ।  
तिष्ठते खेछरी मुद्रा तस्मिन्स्थाने न संशयः ॥ ४३ ॥

atha khecharī  
savya-dakṣhiṇa-nāḍī-stho madhye charati mārutaḥ |  
tiṣṭhate khecharī mudrā tasminsthāne na saṁśayaḥ || 43 ||

When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then the Khecharī Mudrā, can be accomplished there. There is no doubt of this.  
42.

इडा-पिङ्गलयोर्मध्ये शून्यं चैवानिलं गरसेत |  
तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः || ४४ ||

iḍā-pingghalayormadhye śūnyaṁ chaivānilaṁ ghraset |  
tiṣṭhate khecharī mudrā tatra satyaṁ punaḥ punaḥ || 44 ||

If the Prāṇa can be drawn into the Sūnya (Suṣumnā), which is between the Idā and the Pingalā, and made motionless there, then the Khecharī Mudrā can truly become steady there.  
43.

सूर्याछन्द्रमसोर्मध्ये निरालम्बान्तरे पुनः |  
संस्थिता व्योम-चक्रे या सा मुद्रा नाम खेचरी || ४५ ||

sūrchyāchandramasormadhye nirālabhāntare punaḥ |  
saṁsthitā vyoma-chakre yā sā mudrā nāma khecharī || 45 ||

That Mudrā is called Khecharī which is performed in the supportless space between the Sūrya and the Chandra (the Idā and the Pingalā) and called the Vyoma Chakra. 44.

सोमाद्यत्रोदिता धारा साक्षहात्सा शिव-वल्लभा |  
पूरयेदतुलां दिव्यां सुषुम्णां पश्चिमे मुखे || ४६ ||

somādyatroditā dhārā sāksṣhātsā śiva-vallabhā |  
pūrayedatulāṁ divyāṁ suṣumṇāṁ paśchime mukhe || 46 ||

The Khecharī which causes the stream to flow from the Chandra (Śoma) is beloved of Śiva. The incomparable divine Suṣumnā should be closed by the tongue drawn back. 45.

पुरस्ताच्छैव पूर्येत निश्चिता खेचरी भवेत् |  
अभ्यस्ता खेचरी मुद्राप्युन्मनी सम्प्रजायते || ४७ ||

purastāchchaiva pūryeta niśchitā khecharī bhavet |  
abhyastā khecharī mudrāpyunmanī samprajāyate || 47 ||

It can be closed from the front also (by stopping the movements of the Prāṇa), and then surely it becomes the Khecharī. By practice, this Khecharī leads to Unmanī. 46.

भ्रुवोर्मध्ये शिव-सथानं मनस्तत्र विलीयते ।  
जज्ञातव्यं तत-पदं तुर्यं तत्र कालो न विद्यते ॥ ४८ ॥

bhruvormadhye śiva-sthānaṃ manastatra vilīyate |  
jñātavyaṃ tat-padaṃ turyaṃ tatra kālo na vidyate ॥ 48 ॥

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The seat of Śiva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Tûrya, and death has no access there. 47.

अभ्यसेत्खेचरीं तावद्यावत्स्याद्योग-निद्रितः ।  
सम्प्राप्त-योग-निद्रस्य कालो नास्ति कदाछन ॥ ४९ ॥

abhyasetkhecharīm tāvadyāvatsyādyogha-nidritaḥ |  
samprāpta-yogha-nidrasya kālo nāsti kadāchana ॥ 49 ॥

The Khecharī should be practised till there is Yoga-nidrâ (Samâdhi). One who has induced Yoga-nidrâ, cannot fall a victim to death. 48.

निरालम्बं मनः कृत्वा न किञ्चिदपि छिन्तयेत् ।  
स-बाह्याभ्यन्तरं वयोम्नि घटवत्तिष्ठति ध्रुवम् ॥ ५० ॥

nirālambaṃ manaḥ kṛtvā na kiñchidapi chintayet |  
sa-bāhyābhyantaraṃ vyomni ghaṭavattiṣṭhati dhruvam ॥ 50 ॥

Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether). 49.

बाह्य-वायुर्यथा लीनस्तथा मध्यो न संशयः ।  
सव-सथाने सथिरतामेति पवनो मनसा सह ॥ ५१ ॥

bāhya-vāyuryathā līnastathā madhyo na saṁśayaḥ |  
sva-sthāne sthira-tāmeti pavano manasā saha ॥ 51 ॥

As the air, in and out of the body, remains unmoved, so the breath with mind becomes steady in its place (*i.e.*, in Brahma randhra). 50.

एवमभ्यस्यतस्तस्य वायु-मार्गे दिवानिशम् ।  
अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते ॥ ५२ ॥

evamabhyasyatastasya vāyu-mārghe divāniśam |  
abhyāsāj्jīryate vāyurmanastatraiva līyate ॥ 52 ॥

By thus practising, night and day, the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. 51.

अमृतैः पलावयेद्देहमापाद-तल-मस्तकम् ।  
सिद्ध्यत्येव महा-कायो महा-बल-पराक्रमः ॥ ५३ ॥

amṛtaiḥ plāvayeddehamāpāda-tala-mastakam |  
siddhyatyeva mahā-kāyo mahā-bala-parākramah || 53 ||

By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahākāyā, *i.e.*, great strength and energy. 52.

*End of the Khecharī.*

शक्ति-मध्ये मनः कृत्वा शक्तिं मानस-मध्यगाम् ।  
मनसा मन आलोक्य धारयेत्परमं पदम् ॥ ५४ ॥

śakti-madhye manah kṛtvā śaktim mānasa-madhyaghām |  
manasā mana ālokya dhārayetparamaṁ padam || 54 ||

Placing the mind into the Kuṇḍalini, and getting the latter into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. 53.

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ख-मध्ये कुरु छात्मानमात्म-मध्ये छ खं कुरु ।  
सर्वं छ ख-मयं कृत्वा न किञ्चिदपि छिन्तयेत् ॥ ५५ ॥

kha-madhye kuru chātmānamātma-madhye cha khaṁ kuru |  
sarvaṁ cha kha-mayaṁ kṛtvā na kiñchidapi chintayet || 55 ||

Keep the âtmâ inside the Kha (Brahma) and place Brahma inside your âtmâ. Having made everything pervaded with Kha (Brahma), think of nothing else. 54.

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ।  
अन्तः पूर्णो बहिः पूर्णः पूर्णः कुम्भ इवार्णवे ॥ ५६ ॥

antaḥ śūnyo bahiḥ śūnyaḥ śūnyaḥ kumbha ivāmbare |  
antaḥ pūrṇo bahiḥ pūrṇaḥ pūrṇaḥ kumbha ivārṇave || 56 ||

One should become void in and void out, and voice like a pot in the space. Full in and full outside, like a jar in the ocean. 55.

बाह्य-छिन्ता न कर्तव्या तथैवान्तर-छिन्तनम् ।  
सर्व-छिन्तां परित्यज्य न किञ्चिदपि छिन्तयेत् ॥ ५७ ॥

bāhya-chintā na kartavyā tathaivāntara-chintanam |  
sarva-chintāṃ parityajya na kiṃchidapi chintayet || 57 ||

He should be neither of his inside nor of outside world; and, leaving all thoughts, he should think of nothing. 56.

सङ्कल्प-मात्र-कलनैव जगत्समग्रं  
सङ्कल्प-मात्र-कलनैव मनो-विलासः |  
सङ्कल्प-मात्र-मतिमुत्सृज निर्विकल्पम  
आश्रित्य निश्चयमवाप्नुहि राम शान्तिम || ५८ ||

sangkalpa-mātra-kalanaiva jaghatsamaghrāṃ  
sangkalpa-mātra-kalanaiva mano-vilāsaḥ |  
sangkalpa-mātra-matimutsṛja nirvikalpam  
āśritya niśchayamavāpnuhi rāma śāntim || 58 ||

The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Rāma! obtain peace. 57.

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा |  
तथा सन्धीयमानं छ मनस्तत्त्वे विलीयते || ५९ ||

karpūramanale yadvatsaindhavaṃ salile yathā |  
tathā sandhīyamānaṃ cha manastattve vilīyate || 59 ||

As camphor disappears in fire, and rock salt in water, so the mind united with the ātmā loses its identity. 58.

जज्ञेयं सर्वं परतीतं छ जज्ञानं छ मन उच्यते |  
जज्ञानं जज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः || ६० ||

jñeyaṃ sarvaṃ pratītaṃ cha jñānaṃ cha mana uchyate |  
jñānaṃ jñeyaṃ samaṃ naṣṭaṃ nānyaḥ panthā dvitīyakaḥ || 60 ||

When the knowable, and the knowledge, are both destroyed equally, then there is no second way (*i.e.*, Duality is destroyed). 59.

मनो-दृश्यमिदं सर्वं यत्किञ्चित्स-छराछरम |  
मनसो ह्युन्मनी-भावाद्द्वैतं नैवोलभ्यते || ६१ ||

mano-dṛśyamidaṃ sarvaṃ yatkiñchitsa-charācharam |  
manaso hyunmanī-bhāvāddvaitaṃ naivolabhyate || 61 ||

All this movable and immovable world is mind. When the mind has attained to the unmanī avasthā, there is no dwaita (from the absence of the working of the mind.) 60

जज्ञेय-वस्तु-परित्यागाद्विलयं याति मानसम् ।  
मनसो विलये जाते कैवल्यमवशिष्टयते ॥ ६२ ॥

jñeya-vastu-parityāghādvilayaṃ yāti mānasam ।  
manaso vilaye jāte kaivalyamavaśiṣhyate ॥ 62 ॥

Mind disappears by removing the knowable, and, on its disappearance, ātmā only remains behind. 61.

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एवं नाना-विधोपायाः सम्यक्स्वानुभवान्विताः ।  
समाधि-मार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६३ ॥

evaṃ nānā-vidhopāyāḥ samyaksvānubhavānvitāḥ ।  
samādhi-mārgāḥ kathitāḥ pūrvāchāryairmahātmabhiḥ ॥ 63 ॥

The high-souled Âchâryas (Teachers) of yore gained experience in the various methods of Samâdhi themselves, and then they preached them to others. 62.

सुष्टुम्णायै कुण्डलिन्यै सुधायै छन्द-जन्मने ।  
मनोन्मन्यै नमस्तुभ्यं महा-शक्त्यै छिद-आत्मने ॥ ६४ ॥

suṣhumṇāyai kuṇḍalinyai sudhāyai chandra-janmane ।  
manonmanyai namastubhyaṃ mahā-śaktyai chid-ātmāne ॥ 64 ॥

Salutations to Thee, O Suṣumnâ, to Thee O Kuṇḍalinî, to Thee O Sudhâ, born of Chandra, to Thee O Manomnanî! to Thee O great power, energy and the intelligent spirit. 63.

अशक्य-तत्त्व-बोधानां मूढानामपि संमतम् ।  
परोक्तं गोरक्ष-नाथेन नादोपासनमुख्यते ॥ ६५ ॥

aśakya-tattva-bodhānāṃ mūḍhānāmapi saṃmatam ।  
proktaṃ ghorakṣha-nāthena nādopāsanamuchyate ॥ 65 ॥

I will describe now the practice of anâhata nâda, as propounded by Gorakṣa Nâtha, for the benefit of those who are unable to understand the principles of knowledge—a method, which is liked by the ignorant also. 64.

शरी-आदिनाथेन स-पाद-कोटि-  
लय-परकाराः कथिता जयन्ति ।  
नादानुसन्धानकमेकमेव  
मन्यामहे मुख्यतमं लयानाम् ॥ ६६ ॥

śrī-ādināthena sa-pāda-koṭi-  
laya-prakārāḥ kathitā jayanti |  
nādānusandhānakamekameva  
manyāmahe mukhyatamaṁ layānām || 66 ||

Ādinātha propounded 1¼ crore methods of trance, and they are all extant. Of these, the hearing of the anāhata nāda is the Only one, the chief, in my opinion. 65.

मुक्तासने सथितो योगी मुद्रां सन्धाय शाम्भवीम् ।  
शृणुयादक्षिणे कर्णे नादमन्तास्थमेकधीः ॥ ६७ ॥

muktāsane sthito yoghī mudrāṁ sandhāya śāmbhavīm |  
śṛṇuyāddakṣhiṇe karṇe nādamantāsthamekadhīḥ || 67 ||

Sitting with Mukta Āsana and with the Sāmbhavî Madill, the Yogî should hear the sound inside his right ear, with collected mind. 66.

शरवण-पुट-नयन-युगल  
घराण-मुखानां निरोधनं कार्यम् ।  
शुद्ध-सुष्हुम्णा-सरणौ  
सफुटममलः शरूयते नादः ॥ ६८ ॥

śravaṇa-puta-nayana-yughala  
ghrāṇa-mukhānām nirodhanam kāryam |  
śuddha-suṣhumṇā-saraṇau  
sphuṭamamalaḥ śrūyate nādaḥ || 68 ||

The ears, the eyes, the nose, and the mouth should be closed and then the clear sound is heard in the passage of the Suṣumnâ which has been cleansed of all its impurities. 67.

आरम्भश्छ घटश्छैव तथा परिछयोऽपि छ ।  
निष्पत्तिः सर्व-योगेषु सयादवस्था-छतुष्टयम् ॥ ६९ ॥

ārambhaścha ghaṭaśchaiva tathā parichayo'api cha |  
niṣhpattiḥ sarva-yogheṣhu syādavasthā-chatuṣṭayam || 69 ||

In all the Yogas, there are four states: (1) ārambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) niṣpatti (consumate.) 68.



अथ आरम्भावस्था

बरहम-गरन्थेर्भवेद्भेदो हयानन्दः शून्य-सम्भवः ।

विछित्रः कवणको देहेऽनाहतः शरूयते ध्वनिः ॥ ७० ॥

atha ārambhāvasthā

brahma-ghrantherbhavedbhedo hyānandaḥ śūnya-sambhavaḥ ।

vichitraḥ kvaṇako deheḥanāhataḥ śrūyate dhvaniḥ ॥ 70 ॥

When the Brahma granthi (in the heart) is pierced through by Prāṇâyâma, then a sort of happiness is experienced in the vacuum of the heart, and the anâhat sounds, like various tinkling sounds of ornaments, are heard in the body. 69.

दिव्य-देहश्छ तेजस्वी दिव्य-गन्धस्त्वरोगवान् ।

सम्पूर्ण-हृदयः शून्य आरम्भे योगवान्भवेत् ॥ ७१ ॥

divya-dehaścha tejasvī divya-ghandhastvaroghavān ।

sampūrṇa-hṛdayaḥ śūnya ārambhe yoghavānbhaviḥ ॥ 71 ॥

In the ârambha, a Yogî's body becomes divine, glowing, healthy, and emits a divine swell. The whole of his heart becomes void. 70.

*The Ghata Avasthâ.*

अथ घटावस्था

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी जज्ञानी देव-समस्तदा ॥ ७२ ॥

atha ghaṭāvasthā

dvitīyāyām ghaṭīkṛtya vāyurbhavati madhyaghaḥ ।

dṛḍhāsano bhavedyoghī jñānī deva-samastadā ॥ 72 ॥

In the second stage, the airs are united into one and begin moving in the middle channel. The Yogî's posture becomes firm, and he becomes wise like a god. 71.

विष्णु-गरन्थेस्ततो भेदात्परमानन्द-सूचकः ।

अतिशून्ये विमर्दश्छ भेरी-शब्दस्तदा भवेत् ॥ ७३ ॥

viṣṇu-ghranthestato bhedātparamānanda-sūchakaḥ ।

atishūnye vimardaścha bherī-śabdastadā bhaviḥ ॥ 73 ॥

By this means the Viṣṇu knot (in the throat) is pierced which is indicated by highest pleasure experienced, And then the Bherî sound (like the beating of a kettle drain) is evolved in the vacuum in the throat. 72.

*The Parichaya Avasthâ.*

अथ परिछयावस्था

तृतीयायां तु विज्ञेयो विहायो मर्दल-धवनिः ।

महा-शून्यं तदा याति सर्व-सिद्धि-समाश्रयम् ॥ ७४ ॥

atha parichayāvasthā

tṛtīyāyām tu vijñeyo vihāyo mardala-dhvaniḥ ।

mahā-śūnyaṁ tadā yāti sarva-siddhi-samāśrayam ॥ 74 ॥

In the third stage, the sound of a drum is known to arise in the Sūnya between the eyebrows, and then the Vāyu goes to the Mahāśūnya, which is the home of all the siddhīs. 73.

छित्तानन्दं तदा जित्वा सहजानन्द-सम्भवः ।

दोष-दुःख-जरा-वयाधि-कण्डू-निद्रा-विवर्जितः ॥ ७५ ॥

chittānandaṁ tadā jitvā sahajānanda-sambhavaḥ ।

doṣha-duḥkha-jarā-vyādhi-kṣudhā-nidrā-vivarjitaḥ ॥ 75 ॥

Conquering, then, the pleasures of the mind, ecstasy is spontaneously produced which is devoid of evils, pains, old age, disease, hunger and sleep. 74.

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अथ निष्पत्त्य-अवस्था

रुद्र-ग्रन्थिं यदा भित्त्वा शर्व-पीठ-गतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः कवणद-वीणा-कवणो भवेत् ॥ ७६ ॥

atha niṣhpatty-avasthā

rudra-ghranthiṁ yadā bhittvā śarva-pīṭha-ghatoऽnilaḥ ।

niṣhpattau vaiṇavaḥ śabdaḥ kvaṇad-vīṇā-kvaṇo bhavet ॥ 76 ॥

When the Rudra granthi is pierced and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced. 75.

एकीभूतं तदा छित्तं राज-योगाभिधानकम् ।

सृष्टि-संहार-कर्तासौ योगीश्वर-समो भवेत् ॥ ७७ ॥

ekībhūtaṁ tadā chittaṁ rāja-yoghābhidhānakam ।

sṛṣṭi-saṁhāra-kartāsau yoghīśvara-samo bhavet ॥ 77 ॥

The union of the mind and the sound is called the Rāja-Yoga. The (real) Yogî becomes the creator and destroyer of the universe, like God. 76.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं सुखम् ।

लयोद्भवमिदं सौख्यं राज-योगादवाप्यते ॥ ७८ ॥

astu vā māstu vā muktiratraivākhaṇḍitaṃ sukham |  
layodbhavamidaṃ saukhyaṃ rāja-yoghādavāpyate || 78 ||

Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption [in Brahma], is obtained by means of Raja-Yoga. 77.

राज-योगमजानन्तः केवलं हठ-कर्मिणः |  
एतानभ्यासिनो मन्ये परयास-फल-वर्जितान् || ७९ ||

rāja-yoghamajānantaḥ kevalaṃ haṭha-karmināḥ |  
etānabhyāsino manye prayāsa-phala-varjitān || 79 ||

Those who are ignorant of the Rāja-Yoga and practise only the Haṭha-Yoga, will, in my opinion, waste their energy fruitlessly. 78.

उन्मन्य-अवाप्तये शीघ्रं भरू-ध्यानं मम संमतम् |  
राज-योग-पदं पराप्तुं सुखोपायोऽल्प-चेतसाम् |  
सद्यः परत्यय-सन्धायी जायते नादजो लयः || ८० ||

unmany-avāptaye śīghraṃ bhrū-dhyānaṃ mama sammatam |  
rāja-yogha-padaṃ prāptuṃ sukhopāyoḥ|alpa-chetasām |  
sadyaḥ pratyaya-sandhāyī jāyate nādajo layaḥ || 80 ||

Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the *Unmanī* state. For people of small intellect, it is a very easy method for obtaining perfection in the Raja-Yoga. The Laya produced by nāda, at once gives experience (of spiritual powers). 79.

नादानुसन्धान-समाधि-भाजां  
योगीश्वराणां हृदि वर्धमानम् |  
आनन्दमेकं वृक्षसामगम्यं  
जानाति तं शरी-गुरुनाथ एकः || ८१ ||

nādānusandhāna-samādhi-bhājāṃ  
yogīśvarāṇāṃ hṛdi vardhamānam |  
ānandamekaṃ vachasāmaghamyaṃ  
jānāti taṃ śrī-ghurunātha ekaḥ || 81 ||

The happiness which increases in the hearts of Yogīśwaras, who have gained success in Samādhi by means of attention to the nāda, is beyond description, and is known to *Śrī Gurū Nātha* alone. 80.

कर्णौ पिधाय हस्ताभ्यां यः शृणोति धवनिं मुनिः ।  
तत्र छित्तं सथिरीकुर्याद्यावत्स्थिर-पदं वरजेत ॥ ८२ ॥

karnau pidhāya hastābhyāṃ yaḥ śṛṇoti dhvaniṃ muniḥ |  
tatra chittam sthīrīkuryādyāvatsthira-padam vrajet || 82 ||

The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it. 81.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते धवनिम् ।  
पक्षहाद्विक्षहेपमखिलं जित्वा योगी सुखी भवेत् ॥ ८३ ॥

abhyasyamāno nādo'yaṃ bāhyamāvṛṇute dhvanim |  
pakṣhādvikṣhepamakḥilam jitvā yoghī sukhī bhavet || 83 ||

By practising with this nāda, all other external sounds are stopped. The Yogī becomes happy by overcoming all distractions within 15 days. 82.

शरूयते परथमाभ्यासे नादो नाना-विधो महान् ।  
ततोऽभ्यासे वर्धमाने शरूयते सूक्ष्म-सूक्ष्मकः ॥ ८४ ॥

śrūyate prathamābhyāse nādo nānā-vidho mahān |  
tato'abhyāse vardhamāne śrūyate sūkṣhma-sūkṣhmakaḥ || 84 ||

In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle. 83.

आदौ जलधि-जीमूत-भेरी-झंझर-सम्भवाः ।  
मध्ये मर्दल-शङ्खोत्था घण्टा-काहलजास्तथा ॥ ८५ ॥

ādau jaladhi-jīmūta-bherī-jharjhara-sambhavāḥ |  
madhye mardala-śaṅkhotthā ghaṇṭā-kāhalajāstathā || 85 ||

In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the intermediate stage, they are like those produced by conch, *Mridanga*, bells, &c. 84.

अन्ते तु किङ्किणी-वंश-वीणा-भरमर-निःस्वनाः ।  
इति नानाविधा नादाः शरूयन्ते देह-मध्यगाः ॥ ८६ ॥

ante tu kiṅkiṇī-vaṃśa-vīṇā-bhramara-niḥsvanāḥ |  
iti nānāvidhā nādāḥ śrūyante deha-madhyaghāḥ || 86 ||

In the last stage, the sounds resemble those from tinklets, flute, Vīṇā, bee, &c. These various kinds of sounds are heard as being produced in the body. 85.

महति शरूयमाणे|अपि मेघ-भेर्य-आदिके धवनौ ।  
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत ॥ ८७ ॥

mahati śrūyamāṇe|api megha-bhery-ādike dhvanau |  
tatra sūkṣhmātsūkṣhmataram nādameva parāmṛśet ॥ 87 ॥

Though hearing loud sounds like those of thunder, kettle drums, etc., one should practise with the subtle sounds also. 86.

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।  
रममाणमपि कष्टिप्तं मनो नान्यत्र छालयेत ॥ ८८ ॥

ghanamutsṛjya vā sūkṣhme sūkṣhmamutsṛjya vā ghane |  
ramamāṇamapi kṣhiptam mano nānyatra chālayet ॥ 88 ॥

Leaving the loudest, taking up the subtle one, and leaving the subtle one, taking up the loudest, thus practising, the distracted mind does not wander elsewhere. 87.

यत्र कुत्रापि वा नादे लगति परथमं मनः ।  
तत्रैव सुस्थिरीभूय तेन सार्धं विलीयते ॥ ८९ ॥

yatra kutrāpi vā nāde laghati prathamam manaḥ |  
tatraiva susthirībhūya tena sārdham vilīyate ॥ 89 ॥

Wherever the mind attaches itself first, it becomes steady there; and then it becomes absorbed in it. 88.

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मकरन्दं पिबन्भृङ्गी गन्धं नापेक्षते यथा ।  
नादासक्तं तथा चित्तं विषयान्नहि काङ्क्षते ॥ ९० ॥

makarandaṁ pibanbhṛṅghī ghandham nāpekṣhate yathā |  
nādāsaktaṁ tathā chittaṁ viṣhayānnahi kāṅkṣhate ॥ 90 ॥

Just as a bee, drinking sweet juice, does not care for the smell of the flower; so the mind, absorbed in the nāda, does not desire the objects of enjoyment. 89.

मनो-मत्त-गजेन्द्रस्य विषयोद्यान-छारिणः ।  
समर्थो|अयं नियमने निनाद-निशिताङ्कुशः ॥ ९१ ॥

mano-matta-ghajendrasya viṣhayodyāna-chāriṇaḥ |  
samartho|ayaṁ niyamane nināda-niśitāṅkuśaḥ ॥ 91 ॥

The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anāhata nāda. 90.

बद्धं तु नाद-बन्धेन मनः सन्त्यक्त-छापलम ।  
परयाति सुतरां सथैर्यं छिन्न-पक्षहः खगो यथा ॥ ९२ ॥

baddham tu nāda-bandhena manaḥ santyakta-chāpalam |  
prayāti sutarāṃ sthairyam chinna-pakṣhaḥ khagho yathā || 92 ||

The mind, captivated in the snare of nāda, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. 91.

सर्व-छिन्तां परित्यज्य सावधानेन चेतसा ।  
नाद एवानुसन्धेयो योग-साम्राज्यमिच्छता ॥ ९३ ॥

sarva-chintāṃ parityajya sāvadhānena chetasā |  
nāda evānusandheyo yogha-sāmrājyamichchatā || 93 ||

Those desirous of the kingdom of Yoga, should take up the practice of hearing the anāhata nāda, with mind collected and free from all cares. 92.

नादोऽन्तरङ्ग-सारङ्ग-बन्धने वागुरायते ।  
अन्तरङ्ग-कुरङ्गस्य वधे वयाधायतेऽपि छ ॥ ९४ ॥

nādo|antaranggha-sāranggha-bandhane vāghurāyate |  
antaranggha-kurangghasya vadhe vyādhāyate|api cha || 94 ||

Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it. 93.

अन्तरङ्गस्य यमिनो वाजिनः परिघायते ।  
नादोपास्ति-रतो नित्यमवधार्या हि योगिना ॥ ९५ ॥

antarangghasya yamino vājinaḥ parighāyate |  
nādoṣāsti-rato nityamavadhāryā hi yoghinā || 95 ||

Nāda is the bolt of the stable door for the horse (the minds of the Yogīs). A Yogī should determine to practise constantly in the hearing of the nāda sounds. 94.

बद्धं विमुक्त-छाञ्छल्यं नाद-गन्धक-जारणात् ।  
मनः-पारदमाप्नोति निरालम्बाख्य-खेऽटनम ॥ ९६ ॥

baddham vimukta-chāñchalyaṃ nāda-ghandhaka-jāraṇāt |  
manaḥ-pāradamāpnoti nirālabākhyā-khe|aṭanam || 96 ||

Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nāda, and then it roams like it in tine supportless ākāśa or Brahma. 95.

नाद-शरवणतः कश्चिप्रमन्तरङ्ग-भुजङ्गमम ।  
विस्मृतय सर्वमेकाग्रः कुत्रछिन्नहि धावति ॥ ९७ ॥

nāda-śravaṇataḥ kṣhipramantaranggha-bhujaṅghamam ।  
vismṛtaya sarvamekāghraḥ kutrachinnahi dhāvati ॥ 97 ॥

The mind is like a serpent, forgetting all its unsteadiness by hearing the nāda, it does not run away anywhere. 96.

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काष्ठे परवर्तितो वह्निः काष्ठेन सह शाम्यति ।  
नादे परवर्तितं चित्तं नादेन सह लीयते ॥ ९८ ॥

kāṣṭhe pravartito vahniḥ kāṣṭhena saha śāmyati ।  
nāde pravartitaṁ chittaṁ nādena saha līyate ॥ 98 ॥

The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nāda, becomes latent along with it. 97.

घण्टादिनाद-सक्त-सतब्धान्तः-करण-हरिणस्य ।  
परहरणमपि सुकरं सयाच्छर-सन्धान-परवीणश्छेत ॥ ९९ ॥

ghaṇṭādināda-sakta-stabdhāntaḥ-karaṇa-hariṇasya ।  
praharaṇamapi sukaraṁ syāchchara-sandhāna-pravīṇaśchet ॥ 99 ॥

The antahkaraṇa (mind), like a deer, becomes absorbed and motionless on hearing the sound of hells, etc.; and then it is very easy for an expert archer to kill it. 98.

अनाहतस्य शब्दस्य ध्वनिर्य उपलभ्यते ।  
ध्वनेरन्तर्गतं जज्ञेयं जज्ञेयस्यान्तर्गतं मनः ।  
मनस्तत्र लयं याति तद्विष्टणोः परमं पदम ॥ १०० ॥

anāhatasya śabdasya dhvanirya upalabhyate ।  
dhvanerantarghataṁ jñeyaṁ jñeyasyāntarghataṁ manaḥ ।  
manastatra layaṁ yāti tadviṣṭṇoḥ paramaṁ padam ॥ 100 ॥

The knowable interpenetrates the anāhata sound which is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord. 99.

तावदाकाश-सङ्कल्पो यावच्छब्दः परवर्तते ।  
निःशब्दं तत-परं ब्रह्म परमातेति गीयते ॥ १०१ ॥

tāvadākāśa-saṅkalpo yāvachchabdaḥ pravartate |  
niḥśabdaṁ tat-param brahma paramātetī ghīyate || 101 ||

So long as the sounds continue, there is the idea of ākāśa. When they disappear, then it is called Para Brahma, Paramâtmana. 100.

यत्किञ्छिन्नाद-रूपेण श्रूयते शक्तिरेव सा ।  
यस्तत्त्वान्तो निराकारः स एव परमेश्वरः ॥ १०२ ॥

yatkimchinnāda-rūpeṇa śrūyate śaktireva sâ |  
yastattvānto nirākāraḥ sa eva parameśvaraḥ || 102 ||

Whatever is heard in the form of nâda, is the śakti (power). That which is formless, the final state of the Tatwas, is tile Parameswara. 101.

इति नादानुसन्धानम्  
सर्वे हठ-लयोपाया राजयोगस्य सिद्धये ।  
राज-योग-समारूढः पुरुषः काल-वञ्छकः ॥ १०३ ॥

iti nādānusandhānam  
sarve haṭha-layopāyā rājayoghasya siddhaye |  
rāja-yogha-samārūḍhaḥ puruṣhaḥ kāla-vañchakaḥ || 103 ||

All the methods of Haṭha are meant for gaining success in the Raja-Yoga; for, the man, who is well-established in the Raja-Yoga, overcomes death. 102.

तत्त्वं बीजं हठः कषेत्रमौदासीन्यं जलं तरिभिः ।  
उन्मनी कल्प-लतिका सद्य एव परवर्तते ॥ १०४ ॥

tattvaṁ bījaṁ haṭhaḥ kṣhetramaudāsīnyam jalam tribhiḥ |  
unmanī kalpa-latikā sadya eva pravartate || 104 ||

Tatwa is the seed, Haṭha the field; and Indifference (Vairāgya) the water. By the action of these three, the creeper Unmanî thrives very rapidly. 103.

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सदा नादानुसन्धानात्क्षीयन्ते पाप-संख्याः ।  
निरञ्जने विलीयेते निश्चितं छित्त-मारुतौ ॥ १०५ ॥

sadā nādānusandhānātkṣhīyante pāpa-saṁchayāḥ |  
nirañjane vilīyete niśchitaṁ chitta-mārutau || 105 ||

All the accumulations of sins are destroyed by practising always with the nâda; and the mind and the airs do certainly become latent in the colorless (Paramâtmana). 104.



शङ्ख-दुन्धुभि-नादं छ न शृणोति कदाछन ।  
काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥ १०६ ॥

śaṅkha-dundhubhi-nādaṃ cha na śṛṇoti kadāchana |  
kāṣṭhāvajjāyate deha unmanyāvasthayā dhruvam || 106 ||

Such a one. does not hear the noise of the conch and Dundubhi. Being in the Unmanî avasthâ, his body becomes like a piece of wood. 105.

सर्वावस्था-विनिर्मुक्तः सर्व-छिन्ता-विवर्जितः ।  
मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ १०७ ॥

sarvāvasthā-vinirmuktaḥ sarva-chintā-vivarjitaḥ |  
mṛtavattiṣṭhate yoghī sa mukto nātra saṁśayaḥ || 107 ||

There is no doubt, such a Yogî becomes free from all states, from all cares, and remains like one dead. 106.

खाद्यते न छ कालेन बाध्यते न छ कर्मणा ।  
साध्यते न स केनापि योगी युक्तः समाधिना ॥ १०८ ॥

khādyate na cha kālena bādhyate na cha karmaṇā |  
sādhyaṭe na sa kenāpi yoghī yuktaḥ samādhinā || 108 ||

He is not devoured by death, is not bound by his actions. The Yogî who is engaged in Samādhi is overpowered by none. 107.

न गन्धं न रसं रूपं न छ सपर्शं न निःस्वनम् ।  
नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १०९ ॥

na ghandhaṃ na rasaṃ rūpaṃ na cha sparśaṃ na niḥsvanam |  
nātmānaṃ na paraṃ vetti yoghī yuktaḥ samādhinā || 109 ||

The Yogî, engaged in Samādhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. 108.

छित्तं न सुप्तं नोजाग्रत्स्मृति-विस्मृति-वर्जितम् ।  
न छास्तमेति नोदेति यस्यासौ मुक्त एव सः ॥ ११० ॥

chittaṃ na suptaṃ nojāghratsmṛti-vismṛti-varjitam |  
na chāstameti nodeti yasyāsau mukta eva saḥ || 110 ||

He whose mind is neither sleeping, waking, remembering, destitute of memory, disappearing nor appearing, is liberated. 109.

न विजानाति शीतोष्णं न दुःखं न सुखं तथा ।  
न मानं नोपमानं छ योगी युक्तः समाधिना ॥ १११ ॥

na vijānāti śītoṣṇaṁ na duḥkhaṁ na sukhaṁ tathā |  
na mānaṁ nopamānaṁ cha yoghī yuktaḥ samādhinā ॥ 111 ॥

He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogî is absorbed in Samādhi. 110.

सवस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।  
निःश्वासोच्छ्वास-हीनश्च निश्चितं मुक्त एव सः ॥ ११२ ॥

svastho jāghradavasthāyāṁ suptavadyo|avatiṣṭhate |  
niḥśvāsochchvāsa-hīnaścha niśchitaṁ mukta eva saḥ ॥ 112 ॥

He who, though awake, appears like one sleeping, and is without inspiration and expiration, is certainly free. 111.

अवध्यः सर्व-शस्त्राणामशक्यः सर्व-देहिनाम् ।  
अग्राह्यो मन्त्र-यन्त्राणां योगी युक्तः समाधिना ॥ ११३ ॥

avadhyaḥ sarva-śastrāṇāmaśakyaḥ sarva-dehinām |  
aghrāhyo mantra-yantrāṇāṁ yoghī yuktaḥ samādhinā ॥ 113 ॥

The Yogî, engaged in Samādhi, cannot be killed by any instrument, and is beyond the controlling power of beings. He is beyond the reach of incantations and charms. 112.

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यावद्विदुर्न भवति दृढः प्राण-वात-परबन्धात् ।  
यावद्ध्याने सहज-सदृशं जायते नैव तत्त्वं  
तावज्ज्ञानं वदति तदिदं दम्भ-मिथ्या-परलापः ॥ ११४ ॥

yāvadvidurna bhavati dṛḍhaḥ prāṇa-vāta-prabandhāt |  
yāvaddhyāne sahaja-sadṛśaṁ jāyate naiva tattvaṁ  
tāvajjñānaṁ vadati taididaṁ dambha-mithyā-pralāpaḥ ॥ 114 ॥

As long as the Prāṇa does not enter and flow in the middle channel and the *vindu* does not become firm by the control of the movements of the Prāṇa; as long as the mind does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man. 113.

THE END.

इति हठ-योग-परदीपिकायां समाधि-लक्षणं नाम चतुर्थोपदेशः ।

iti haṭha-yogha-pradīpikāyāṃ samādhi-lakṣhaṇaṃ nāma chaturthopadeśaḥ ।