

wise man should not allow his mind to wander elsewhere.

128. Thus have the ten Mudrā-s been described by the primeval Lord, Śambhu (Śiva). Each one of them confers on the self-restrained (Yamin-s) the great *siddhi*.

129. One who imparts teaching regarding the Mudrā-s as handed down by a succession of Guru-s, he is the real teacher. He is the master, the Lord (Īśvara) in visible form.

130. Carefully following his teaching, he who concentrates on the practice of the Mudrā-s, obtains the capacity to overcome death, along with the *siddhi*-s such as *aṣiman*.

FOURTH CHAPTER

1. Salutations to Śiva, the Guru, who is of the form of *nāda*, *bindu* and *kalā*; the person ever devoted to these obtains the stainless state [free from *māyā*].

This chapter is wholly devoted to Rāja-yoga. The *nāda* is a mystical sound similar to the prolongation of the sound of a bell and represented by a semicircle in *Oṃ*. *Bindu* is the *ṃ* sound of the *anusvāra* in the Praṇava. *Kalā* is a speciality of *nāda*.

2. Now I shall expound the excellent process of Samādhi, that destroys death, leads to [eternal] happiness and confers the supreme bliss of [absorption in] Brahman.

'Destroying death' means enabling the Yogin to shed his body at will. This is explained later on.

The happiness of a Jīvanmukta is brought about when the mind is stilled and the *vāsanā*-s (acquired tendencies) are destroyed.

Bliss is that of Videhamukti, when the Prārabdha-karman is exhausted and a permanent union takes place between the Jīva and Parabrahman.

3, 4. Rāja-yoga, Samādhi, Unmanī, Manonmanī, Amaratva (immortality), Laya (absorption), Tattva (Truth), Śūnyāśūnya (void and yet not-void), Paramapada (the supreme state), Amanaska (transcending the mind), Advaita (non-duality), Nirālamba (without support), Nirañjana (pure), Jīvanmukti (liberation

while in the body), Sahaja (natural state) and Turya, all of these are synonymous.

5. [SAMĀDHI is explained]: As salt in water unites and dissolves into it, a likewise merging of mind and self (*ātman*) is Samādhi.

6. When the Prāṇa is without any movement [in Kumbhaka] and the mind is absorbed in the Self, that state of harmony is called Samādhi.

This is the state of Samprajñāta Samādhi described by Patañjali.

7. That state of equilibrium which is the union of the Jīvātman and Paramātman, in which there is the end of all desire-ideation, that is called Samādhi.

This is Asamprajñāta Samādhi in which there is no distinction of knower, known or knowing.

8. Who really knows the greatness of Rāja-yoga? Spiritual knowledge (*jñāna*), freedom (*mukti*), stability (*sthiti*) and perfection (*siddhi*) are obtained through the teaching of the Guru.

9. Without the compassion of the true Guru, the renunciation of sensual pleasures, the perception of Truth and the natural state of Being (*sahajāvasthā*, which is the supreme state), are most difficult to attain.

10. When the great Power (Kuṇḍalini) has been awakened by the various Āsana-s, the different Kumbhaka-s and Mudrā-s, the Prāṇa is quiescent in the void (Brahmarandhra).

11. In the Yogin in whom the [Kuṇḍalini] Śakti is awakened and who is free of all *karman*-s, the truly natural State comes into being on its own.

In the practice of the Āsana-s, all corporeal activity comes to an end, and actions are confined to Prāṇa and the organs of sense. By Kumbhaka, the movement of Prāṇa and the sense-organs is arrested, and there remains the mental activity. By Pratyāhāra, Dhāraṇā, Dhyāna and Samprajñāta Samādhi, mental activity ceases and actions are confined to the *buddhi*. By complete absence of attachment and long practice of Samprajñāta Samādhi, the activities of the *buddhi* cease and the Yogin attains his original unchangeable state, which is the final beatitude.

12. When the Prāṇa flows in the Suṣumnā and the mind is absorbed in the void the knower of Yoga [he who can end the modifications of the mind] up-roots all *karman*-s.

'Void' means Brahman unaffected by Time, Space or Matter.

13. Salutations to you, O Immortal, who have conquered even that Time, into whose jaws falls this universe, with all the mobile and immobile things.

Here the perfected Yogin-s are meant by the term 'immortal'.

14. When the mind has reached a state of equanimity and Prāṇa moves through the Suṣumnā, then there is Amarolī, Vajrolī and Sahajolī.

This stanza shows that Vajrolī and the other like processes are not physical, but have a symbolical significance.

15. How can spiritual knowledge arise in the mind, as long as the Prāṇa lives [is active] and the mind

is not dead [in abeyance]? He who causes both Prāṇa and mind to become quiescent obtains liberation. No other person can do so.

The Prāṇa lives so long as it flows through Idā and Piṅgalā; the sense-organs live so long as they seek objects; the mind lives so long as it is shaped by the various objects of perception. Prāṇa dies when it remains without movement in Brahmarandhra. The mind dies when it is not modified by objects. In this stanza Yoga is said to be essential to Jñāna. In the *Yogavijaya*, Pārvatī asks: 'Some say that liberation is obtained through knowledge only; then what is the use of Yoga?' Śiva replies: 'A battle is won by a sword; but what is the use of a sword without a war and valour? So both are absolutely necessary.' If it is argued that King Janaka and other great men did not practise Yoga at all, the answer is: Kings like Janaka, Vaiśya-s like Tulādhāra, Śūdra-s like Pailavaka, women like Maitreī, Śārṅgī, Śāṅḍilī, Cūḍālā, have obtained knowledge without practising Yoga, because they had perfected Yoga in their previous incarnations. We also hear that by the force of Yoga practised in previous lives many attained the state of Brahmā, sons of Brahmā, *devaṁṣī*, *brahmaṁṣī*, *muni* and *bhaktā*. They attained complete knowledge without being initiated by a Guru. Hiranyagarbha (Brahmā), Viśiṣṭha, Nārada, Śuka, Vāmadeva and Sanatkumāra are said to have been born Siddha-s.

16. Remaining always in a suitable place, having learnt well to open the Suṣumnā and make Prāṇa flow through the centre [i.e. Suṣumnā], it should be restrained in the Brahmarandhra.

The place should be pleasant, etc. as described in I. 12.

17. The Sun and the Moon create [the division of] Time in the form of day and night. Suṣumnā consumes Time. This is a secret.

The Prāṇa moves in the Idā (Moon) for about an hour and then in the Piṅgalā (Sun). So two hours form a day and night for the Yogin. The ordinary day consists of twelve such days. When the Prāṇa leaves Idā and Piṅgalā and remains in the Suṣumnā, then there is no Time. So Suṣumnā is said to consume Time. The Yogin knowing beforehand the time of his death takes his Prāṇa to Brahmarandhra and defies Time and discards his body at will.

18. There are 72,000 Nāḍī passages in this cage [the body]. [Of these] Suṣumnā is the Power that appertains to Śaṁbhu (Śaṁbhavi Śakti). The others [Idā, Piṅgalā, etc.] are not of great use.

19. When breath has been controlled, then it should be made to awaken the Kuṅḍalinī along with the gastric fire, and enter the Suṣumnā without any restriction.

20. When the Prāṇa flows through Suṣumnā, the Manonmanī state is attained. If not, the other practices are a mere exertion for the Yogin.

21. He who suspends (restrains) the breath, restrains also the mind. He who controls the mind, also controls the breath.

22. The [activity of the] mind has two causes: the Prāṇa and the *vāsanā*-s (acquired tendencies and impressions). When one of these becomes inactive, the other too also come to an end.

23. Where the mind is stilled there the Prāṇa is suspended; and where the Prāṇa is completely in abeyance, there the mind is quiescent.

24. Mind and Prāṇa are mingled like milk and water, and their activities concur. Where there is