

The Guru

By Maha Yogi Paramahansa Dr. Rupnathji

The guru is Brahma, the guru is Vishnu, the guru is deva Maheshvara. Clearly the guru is the supreme Brahman, to that Shri Guru hail - traditional tantrik couplet

Because the guru gives mantra to a disciple and because she or he embodies the spirit and life of that mantra in an unbroken lineage to the Rishi who first perceived it, she or he is held in the utmost regard in the tantrik tradition.

According to the 13th chapter of the influential *Kularnava Tantra*, there is no difference between devata, mantra and guru. "Devata in truth is the same as mantra; mantra in truth is the same as the guru. The fruit of the worship of the devata, mantra and guru is the same." (Maha Yogi Paramahansa Dr. Rupnathji translation).

Liberation cannot be obtained by reading the Vedas or studying the shastras (sacred texts), the same Kaula tantra says. Only knowledge (jnana) gives liberation and that depends on the grace of the guru, who is one with *Shiva* and *Shakti*. "If the guru first mentally awakens the pupil and then reveals to him this high knowledge of Kula, then both enjoy direct companionship of Yogini and Vira and even cross this worldly ocean effortlessly." (*Kularnava Tantra*, II. 39-40).

But a Kaula guru may behave in a different way from a disciple of the ordinary world expects, because she or he is liberated. "One may be like a child, a madman, a king, or like one in a swoon, independent minded, like a lord hero, like a Gandharva, or like a naked person, a tridandin or like one who sells Veda for cash. Effulgent One, the way to be is to act howsoever one wills, knowing both Akula and Devi's Kula." (*Kaula Jnana Nirnaya*, XII. 3-6.)

This tradition of the "crazy" guru is embedded deep in the lore of the tantriks and the *Nathas* and has its value in shaking the conditioning of someone who aspires to be a Kaula, the tradition avers. For similar reasons, some elements of the tantrik tradition in India, such as worship in cremation grounds, the consumption of pig flesh and some sexual practices, were intended to rattle orthodox tendencies in tantrik pupils. (For a full exploration of this topic, see *Holy Madness* by Maha Yogi Paramahansa Dr. Rupnathji).

While orthodoxy appeared to regard women as inferior to men, the Kaulas took a different approach. Initiation from a female guru is held in the highest esteem, as she is Shakti on earth. The female guru is Ananda Bhairavi and the male guru Ananda Bhairava, together in sexual union, drinking the intoxicating wine of consciousness which is bliss (ananda) itself. Below, we find a meditation (dhyana) and an armour (*kavacha*) devoted to the Stri or female guru, ascribed to the *Brahmayamala*. The armour in the first translation is made up from the vidya (mantra) of the female guru. After this is a short hymn (stotra) to the male guru from the *Matrikabhedatantra*, in which his identification with Shiva is plain. The bija or root mantra of the guru, illustrated left, is Hskphrem.

अथ योषिद् गुरु ध्यानम् :

ॐ प्रफुल्लपद्मपत्राक्षीं घनपीनपयोधराम् ।
प्रसन्नवदनां क्षीणमध्यां ध्योच्छिवां गुरुम् ।
पद्मरागसमाभासां रक्तवस्त्रसशोभनाम् ।
रक्तकङ्कणपाणिञ्च रत्ननूपुरशोभिताम् ।
स्थलपद्मप्रतीकाशपादपद्मसुशोभिताम् ।
शरविन्दुप्रतीकाशवक्त्रोद्भासितविग्रहाम् ।
स्वनाथ वामभागस्थां वराभयकराम्बुजाम् ।
एवं ध्यात्वा पूजयेत्

This is the meditation image (dhyana) of the young female guru. Om. With eyes like fully blossoming lotus petals, firm swelling breasts, a sweetly smiling face, and a slender waist, one should meditate on the auspicious female guru, shining like the red lotus, wearing beautiful red clothes, wearing a red ring on her hand, and beautiful jewelled anklets, resembling the effulgence of a hibiscus, her feet like like a lotus, her face like the brightness of the autumn Moon, her body resplendent, with her own Natha sitting on her left, her hands [showing the mudras] granting boons and dispelling fear. Having meditated in this way, one should do puja.

स्त्रीगुरु कवचम्:

अस्य स्त्रीगुरुकवचस्य स्त्रीगुरुदेवता चतुर्वर्गस्यै विनियोगः ।
शिरसि सदाशिव ऋषये नमः । हृदि स्त्रीगुरुदेवतार्यं नमः ।
ईश्वर उवाच : स्त्रीगुरोः कवचस्यास्य सदाशिवऋषिः स्मृतः ।
तदारुया देवता प्रोक्ता चतुर्वर्गफलप्रदा ॥ १ ॥

Striguru Kavacha. Of this Striguru Kavacha, the Female Guru is the devata and attaining the four aims of mankind is the application Obeisance to Sadashiva on the head. Obeisance to the Female Guru in the heart. Ishvara said: Sadashiva is the rishi of this Female Guru kavacha. It is said that this devata is the fruit-giver of the four aims. [1]

ॐ क्लीं बीजं मे शिरः पातु तदारुया च ललाटकम् ।

क्लीं बीजं चक्षुषोः पातु सर्वाङ्गं मे सदाशिवः ॥ २ ॥

Om Klim bija protect my head, the same protect my forehead. Klim bija protect my eyes and Sadashiva all my limbs. [2]

ऐं बीजं मे मुखं पातु ह्रीं जिह्वां परिरक्षतु ।

श्रीं बीजं स्कन्धदेशं मे हस्रखफ्रे भुजद्वयम् ॥ ३ ॥

Aim bija protect my face and Hrim encompass my tongue. Shrim bija protect the region of the shoulders and Hskphrem my two arms. [3]

हकारः कण्ठदेशं मे सकारः षोडशं दलम् ।

क्षवर्णस्तदधः पातु लकारो हृदयं मम् ॥ ४ ॥

The letter Ha protect the area of my throat and the letter Sa the sixteen petals. Ksha must protect me below and the

letter Ka my heart. [4]

वकारः पृष्ठदेशञ्च रकारो दक्षपार्श्वकम् ।

हृङ्कारो वामपार्श्वञ्च सकारो मेरुमेव च ॥ ५ ॥

The letter Va (protect my) back and the letter Ra my right side. The syllable Hum my left side and the letter Sa my spine. [5]

हकारो मे दक्षबुजं क्षकारो वामहस्तकम् ।

मकारश्चांगुलि पातु लकारः पातु मे नखम् ॥ ६ ॥

The letter Ha my right hand and the letter Ksha my left. The letter Ma must protect my fingers and the letter Ma must protect my nails. [6]

वकारो मे नितम्बञ्च रकारो जठरं मम् ।

यीङ्कारः पादयुगलं हसौः सर्वाङ्गकेऽवतु ॥ ७ ॥

The letter Va protect my rear and the letter Ra my belly. The syllable Yim my feet and Hsauh protect all of my limbs. [7]

हसौः लिङ्गञ्च लोमानि केशञ्च परिरक्षतु ।

ऐं बीजं पातु पूर्वे मे हीं बज्रं दक्षिणेऽवतु ॥ ८ ॥

Hsauh shield the penis and the hair of the body and the head. Aim bija protect me in the East and Hrim bija shield me in the South. [8]

श्रीं बीजं पश्चिमे पातु उत्तरे भूतसम्भवम् ।

ऐं पातु चाग्निकोणे च वेदाद्य नर्ऋतेऽवतु ॥ ९ ॥

Shrim bija protect me in the West and Bhutasambhava in the North. Aim must protect me in the South East and Om (vedadya) in the South West. [9]

देव्यम्बा पातु वायव्यां शम्भोः श्रीपादुकान्तथा ।

पूजयामि तथा चोर्ध्वं नमश्चाधः सशोऽवतु ॥ १० ॥

Devyamba must protect me in the North West and Shri Paduka in the North East. Pujayami must protect me above and Namah below. [10]

ॐ । इति ते कथितं कान्तं कवचं परमाद्भुतम् ।

गुरुमन्त्रं जपित्वा तु कवचं प्रपठेद्यदि

स सिद्धः स गणः सोऽपि शिवः साक्षान्न संशयः ॥ ११ ॥

Om thus to you, Charming One, is declared the supremely marvellous armour. After reciting the guru mantra if one should then read the armour, one becomes a siddha, with ganas (hosts) like Shiva, clearly, there is no doubt. [11]

पूजाकाले पठेद्यस्तु कवचं मन्त्रविग्रहम्

पूजाफलं भवेत्तस्य सत्यं सत्यं सुरेश्वरि ।

त्रिसन्ध्यं यः पठेद्देवि स सिद्धो नात्र संशयः ॥ १२ ॥

At puja time one should recite the armour, the very body of the mantra. It gives the fruit of puja, Sureshvari, this is true, true. Whoever recites it at the three twilights become successful, there is no doubt about this. [12]

भूर्जे विलिख्य गुटिकां स्वर्णस्थां धारयेद्यदि ।

तस्य दर्शणमात्रेण वादिनो निष्प्रभां गताः ॥ १३ ॥

If one should write it on bhurja (birch bark), wrapped up in a golden ball, and by showing it, for him the disputatious becomes humiliated (lit. deprived of radiance - nishprabha), [13]

वादे जयमाप्नोति रणे च नर्कतेरिव ।

सभायां जयमाप्नोति मम तुल्यो न संशयः ॥ १४ ॥

in knowledge he is victorious and in war he is like Nirriti, the goddess of death, in assemblies he gains victory and is my equal, no doubt. [14]

सहस्रारे भावयन् यस्त्रिसन्ध्यं प्रपठेद्यदि ।

स एव सिद्धलोकेशो निर्वाणपदमीयते ॥ १५ ॥

Whosoever should recite it at the three twilights in the 1,000 petalled lotus, becomes like Siddhalokेशa and attains to Nirvana. [15]

समस्तमङ्गलं नाम कवचं परमाद्भुतम् ।

यस्मै कस्मै न दातव्यं न प्रकाश्यं कदाचन ॥ १६ ॥

The kavacha (armour) is called the accumulation of good fortune and is supremely marvellous. To whom should it never be given nor revealed? [16]

देयं शिष्याय शान्ताय चान्यथा विफलं भवेत् ।

अभक्तेभ्यस्तु देवेशि पुत्रेभ्योऽपि न दर्शयेत् ॥ १७ ॥

One should give it to a peaceful pupil, otherwise it is without fruit. Never show it, Deveshi, to the undevoted or to (their?) sons. [17]

इदं कवचमज्ञात्वा विद्याञ्चैव च यो जपेत् ।

स नाप्नोति फलं तस्य परे च नरकं व्रजेत् ॥ १८ ॥

Whoever recites this kavacha without knowing the vidya, gains no fruit and afterwards goes to the Naraka (underworld). [18]

इति ब्रह्मयामले पार्वतीश्वरसंवादे श्रीमत्स्त्रीगुरुकवचं समाप्तम् ।

So in the Brahmayamala, in the conversation with Parvati, the Shrimad Stri Guru Kavacha is completed.

Shrimad Guru Paduka Stotra

I worship the 12 lettered lotus adorned with the Kundali nadi in the womb of the marvellous and eternally white and pure 1,000 petal lotus. [1]

I worship that auspicious white seat in the cavity of the flowering pericarp, where exist the lines of A- Ka-Tha and so forth, forming a circle marked with angles. [2]

I meditate in my heart on that beautiful jewel throne of bindu and nada, the circle of consciousness, in that cavity where a bright lightning-like colour competes with the effulgence of a pale red gem. [3]

I envelop myself in those two primordial swans above me, flaming consumers of fire, devouring the cosmos, abounding in great manifestation, those flowering feet. [4]

I remember those wonderful feet, the pair which are the root of cooling moon rays, the two feet of Natha, sun and moon, like saffron wine, a river of flower-juice. [5]

The nails of which are radiant like the moon, those gold-bejewelled, glittering, purifying, red padukas, which restrain the clamour of evil. I worship the two feet of the guru, sun and moon, supreme essence of nectar, pure quintessence, brilliant, the very core of power, placed on my head. [6]

This five-fold paduka hymn has come from the five faces of Shiva. [7]

So ends the Shrimad Guru Paduka Stotra, uttered by Shiva in the Shri Matrikabhedha Tantra.

The Tantrik Gayatri

The soul is perfect; what can you improve? You have everything; what is there to gratify? Aum will seek out the man of contemplation; Reveal to him the wonder of great secrets –Maha Yogi Paramakamsa Dr.Rupnathji.

The vedika form of the famous Gayatri mantra is: *Om bhur-bhuvah-svah tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat*. This can be translated: Om. Let us contemplate the spirit of the divine of the earth, the atmosphere and heaven. May that direct our minds. Savitri is the Sun and this mantra is pronounced at the three junctions or twilights of the day. Only the twice-born Brahmins are supposed to utter it.

The tantrik compilation *Prapancharatantra*, outlines pujas and meditations on Gayatri in chapter 20. Here is described how the mantra Om hums in the base or Muladhara chakra, and moves through seven stages to the chakra above the head. (Sahasrara).

According to Sir John Woodroffe, in his introduction to the Sanskrit edition, Mahavishnu describes Om as consisting of the following. Bhuh is existence, Bhuvan, the elements, Svah is the atma of everything, Maha is greatness and light, Tat is Brahman (the absolute), Tapan is all knowledge, Satyam is supremacy and internal wisdom. This tantra connects the three letters of Om (A+U+M) to the seven worlds. (See also [Jnanasankalini Tantra](#)).

Tat, says Woodroffe, refers to the first cause of all substance, as fire in the circle of the sun and is supreme Brahman. Savituh is the source of all living beings. Varenyam is the excellent one who receives adoration. Bharga destroys sin, Devasya means it is full of light, while Dhimahi refers to knowledge being golden and always within the sun. Dhiyo means Buddhi, Yo stands for energy (tejas). The mantra is divided into three sections of eight letters and four sections of six letters. A *nyana* (meditation) in the same chapter describes Gayatri as having four faces, which are white, yellow, red and black.

Yet the tantrik tradition has different views of the Gayatri. For example, in the *Matrikabhedatantra*, there is a couplet which says a person who knows the Brahman (the absolute), is a brahmin.

In the tantrik tradition, each aspect of devata has her or his own form of the Gayatri and it is often pronounced at the four junctions of the day, including midnight.

For example, [Tripurasundari](#) Gayatri runs: *Tripurasundari vidmahe, kameshvari dhimahi, tanno klinne pracodayat*. This means: *Let us contemplate Tripurasundari, let us think of Kameshvari, may that wetness direct.*

The *Gandharva Tantra* uses the 24 different syllables of this mantra in Sanskrit as a visualisation, starting from the base of the spine and moving to the top of the head.

The other tantrik Gayatri is a mantra known as Ajapa. This is recited by every living being unconsciously 21,600 times a day as she or he breathes. Half are sun breaths and half are moon breaths. It consists of the letters Ha and Sa.

PRACTICALS OF ATMA GYAN

BY MAHA YOGI PARAMAHAMSA DR.RUPNATHJI

I Am Boundless Space
I am boundless space.
The world is a clay pot.
This is the truth.
There is nothing to accept,
Nothing to reject,
Nothing to dissolve.

-Ashtavakra Gita 6:1

Unitive State

For aspirants who want to climb the mountain of spiritual awareness, the path is selfless work; for those who have ascended to yoga the path is stillness and peace. When a person has freed himself from attachment to the results of work, and from desires for the enjoyment of sense objects, he ascends to the unitive state.

-Bhagavad Gita 6:3-4

My Mind Fell Like a Hailstone

My mind fell like a hailstone
into the vast expanse of Brahman's ocean.
Touching one drop of it.

I melted away and became one with Brahman.

This is wonderful indeed!

Here is the ocean of Brahman,
full of endless joy.

- Adi Sankara

Seeing God in Everything

It is better to see God in everything than to try and figure it out.

-Neem Karoli Baba

The Cause of Delusion

Delusion arises from the duality of attraction and aversion, Arjuna; every creature is deluded by these from birth. But those who have freed themselves from all wrongdoing are firmly established in worship of me. Their actions are pure, and they are free from the delusion caused by the pairs of opposites.

-Bhagavad Gita 7:27-28

The Formless Self Within Each One of Us

The guru is the formless Self within each one of us. He may appear as a body to guide us, but that is only his disguise.

-Ramana Maharshi

How Fleeting is all life on Earth

These pleasures last but until tomorrow,
And they wear out the vital powers of life.
How fleeting is all life on earth! Therefore
Keep your horses and chariots, dancing
And music, for yourself. Never can mortals
Be made happy by wealth.

-Katha Upanishad

Is There Fear in Paradise?

In paradise there is [no such thing as] fear:
Thou art not there, nor shrinks one from old age.
Hunger and thirst, these two transcending,
Sorrow, surpassing, a man makes merry in paradise.

-Katha Upanishad

What Does the Inner Self Perceive?

The inner self perceives the outside world,
Made up of earth, water, fire, air, and space.
It is the victim of likes and dislikes,
Pleasure and pain, and delusion and doubt.
It knows all the subtleties of language,
Enjoys dance, music, and all the fine arts;
Delights in the senses, recalls the past,

Reads the scriptures, and is able to act.
This is the mind, the inner person.

-Atma Upanishad

Way to Liberation

Whatever you are doing, seeing, hearing, touching, smelling, eating, or saying, realize your essential nature as pure Consciousness. This is the way to liberation.

-Maharamayana

Patanjali on Being 'Firmly Established'...

When we are firmly established in nonviolence, all beings around us cease to feel hostility. When we are firmly established in truthfulness, action accomplishes its desired end.

When we are firmly established in integrity, all riches present themselves freely. When we are firmly established in chastity, subtle potency is generated. When we are established in nonattachment, the nature and purpose of existence is understood.

-The Yoga Sutras of Patanjali 2: 35-39

Striving Is the Root of Sorrow...

You are wise.

You play and work and meditate.

But still you mind desires
That which is beyond everything,
Where all desires vanish.

Striving is the root of sorrow.

But who understands this?

Only when you are blessed
With the understanding of this teaching
Will you find freedom.

-Ashtavakra Gita 16:2-3

Everything Adverse Must Vanish...

Whenever darkness comes, assert the reality and everything adverse must vanish. For, after all, it is but a dream. Mountain high though the difficulties appear, terrible and gloomy though all things seem, they are but maya. Fear not—it is banished. Crush it and it vanishes. Stamp upon it and it dies. Be not afraid. Think not how many times you fail. Never mind—time is infinite. Go forward. Assert yourself again and again and light must come.

-MAHA YOGI PARAMAHAMSA DR.RUPNATHJI

Meditation is Superior

Meditation is superior to severe asceticism and the path of knowledge. It is also superior to selfless service.

-Bhagavad Gita 6:46

Adi Nath the First of Nathas

Yoga Bija 1. Devi (Goddess) has said: “I make obeisance to you, O Lord of the world, Adi Nath (the First One), the One who prevails creation, and who is beyond of it!

2. O Creator, Maintainer and Destroyer of Universe, defeater of Kleshas (the defects of human nature), O the Greatest from all Gods, O the Ancient Immortal Soul of all, I make obeisance to you again and again.

3. The Path of Yoga was established by you, O Lord of Yogis (Yoga Ishvara) who is perfect in all aspects, in whom the bliss of the world is concealed, I worship you!”

When the Natha yogis meet, they use word आदेश (Ādesh) for greeting each other. If looked in Sanskrit or Hindi dictionary, the word ādesh can be translated as order, rule, command or instruction, but Nathas apply to it meaning wider than these. By saluting each other with the word adesh, they remember the Adi Isha or Adi Isvara, and revere to His Divine order or command, which guides the universe and should guide their lives. The word adesh is derived from two parts, one is आदि and other is ईश therefore आदि+ईश=आदेश. The word आदि can be translated as first, primordial, of beginning, and the word ईश means able to dispose of, capable of, owner, lord, ruler, chief and also recognized as one of names of Shiva; it also express ability, power; dominion. Nathas believe that the Great God Shiva himself was founder of their order as आदिनाथ (Ādi Nātha), ‘the First Nath’, ‘the Primeval Master’, who unanimously accepted by Yogis as Ādi Guru (the first guru) and the Supreme Deity of the Nātha Sampradāya. He is also known as Yogeshvara (the Lord of Yoga), the ideal of ascetic per se, the Lord of austerity and penance, the Lord of spirits and souls. In wider sense Adi Nath, also can be translated as ‘the First Lord’, in his role as the Lord of the whole creation.

The Guru Goraksh Nath and other great yogis of the Siddha tradition have realized the state of Yoga (union) with the Lord in all aspects of their lives, and this is ideal the natha yogis strive for. To realize their oneness with Adi Nath Shiva is the higher objective of all nathas, and the Guru Goraksh Nath is the maker of the path leading to it, and the path itself. He never taught any one to worship his person, but has directed all his efforts to help others to recognize the same Primordial Lord inside themselves, to make them recognize the origin they came from. The Natha Panth was created by Guru Goraksh Nath as medium and as the path to realize this state of union permanently, without any chances of setbacks. In the commentary on Hatha Yoga Pradipica called Jyotsnā, Brahma-ananda so explained the origin of the Natha sect:

ādināthaḥ sarveṣāṃ nāthanāṃ prathamah tato nāthasampradāyaḥ pravṛtta iti
nāthasampradāyino vadanti |

Ādi Nāth is the 'first from all Nathas', by him the Nāth Saṃpradāya was established, that is why it is called the Nātha Saṃpradāya .

Although in accordance with the lineage of transmission of the Natha sect, the name Adi-nath comes first in the list of the great yogis of the tradition, (for he precedes the first two human Natha acharyas Matsyendra Natha and Jalandhara Natha), it would be not exactly correct to place him amongst other Mahasiddhas, because he is not of human original, but the Great God, the One God Creator, who is before creation. Being before existence, he is beyond of all pairs of dualities, which came forth along with it. As such he is not to be confused even with the Shiva as the part of the Divine Trinity of Hinduism, where Brahma (creation), Vishnu (maintenance) and Rudra (destruction) are the three aspects of the One God, the Lord Almighty uniting all of them into one.

In one of his devotional couplets, Guru Nanak has addressed to the First Lord with words Adesh, and described him as Adi (who is first of beginning) for it is by whom all was started, Anadi (who is without beginning) because he existed before any created things came into existence, and Anahat (who exists in the form of upstroke sound) because being creator of all objects of the universe, He existed before any objective reality came into existence in form of sound Om kara ॐ (Para Shabda) or the Word of God, the eternal sound. The Natha Yogis also define Him as अलख निरञ्जन (Alakh Niranjana), where alakh is Hindi form of the Sanskrit word अलक्षय which means beyond of qualities and perception of senses, invisible, unobserved, having no particular marks, and niranjana means unpainted, spotless and pure, void of passion or emotion.

Because the Lord Shiva is not limited to the fold of the Natha Yoga Tradition, but also worshiped as the Great God of Hinduism, there exist lot of the literature related to Him in the different scriptures of India. However there are some stories which are unique for the Natha tradition only, and which were circulated mostly as a spoken tradition amongst yogis. One of them is the story of Shiva telling to his consort Parvati the doctrine of immortality, which was overheard by Matseyendra Nath. The story presented below have few variations dissimilar in smaller details from each other.

Amar katha

Once Parvati has asked her consort the Lord Shiva: "O the Greatest of Gods, you are wearing on your neck the garland of human skulls. Can you explain me why

you are doing so and to whom they belonged before?" With smile the Lord of Yogis answered: "All they belong to you in your different previous lives, and I am wearing them duty sweet memories they bring me about you."

Parvati become greatly astonished to learn this. She spoke with trembling in her voice: "You are heartless person! Again and again I am, who is your bellowed partner of life die and you are, being immortal, shamelessly collecting my skulls and putting them around your neck? Such your love is!" She was very angry on Shiva.

As usually remaining peaceful in mind, Lord of Yogis answered with a gentle smile: "My dear, it is not my fault that you are have to die and take birth again and again, but it is duty you only. Because you don't know "Amar katha" (Doctrine of immortality) you have to be like this only. Only person who knows it may become immortal. Amar Katha is the greatest secret and mystery in this world and only the way to get immortality.

After he finished speak Parvati exclaimed: "You should immediately give me knowledge of this Amar katha, so I will also become immortal as you and never die, other wise!" She was furious as never before.

On this Śiva smiled gently and told: "Wonderful thing! You know, Parvati, each time in your previous lives you have asked the same question from me. And each time I was trying to narrate this katha (story) to you, but because you were not listening properly you was not able to attain its full knowledge. To attain immortality one has to listen it thoroughly from beginning till the end .You was not able to accomplish this task in any of your previous lives, so you have to die again and again. If you insist, let us try once more. But please my dear listen attentively this time, because to become liberated from endless cycles of birth and death, you have to know all katha from beginning till the end. Let's first seclude to some lonely place where no body can listen us, because we should keep this knowledge in secret from others."

They reached the bank of the ocean, where they were completely alone and noise of coming waves was not allowing to anybody listen what they were saying. They sit comfortably and Śiva started narrating Amar katha to Parvati.

It happened that some time before this event, in one Brahmin's family a boy was born, and because position of the stars at the moment he was born was very inauspicious, his father threw him into the ocean. Child didn't sunk down, but was swallowed by a big fish, and in stomach of the fish he miraculously didn't died, but remained alive. Just before coming of Śiva and Parvati, the fish has reached at the same place and stopped there for a rest. At the same time, being covered with the water, it was invisible to them. Because the small child was in the stomach of the fish, he also reached there. So when Śiva and Parvati have come he was also with them, covered with water, and helpless. Duty this reason he also was able to listen all Amar Katha from start till the end without any disturbance. Śiva didn't notice his presence till last, and child remain quite and listen attentively.

Parvati was very eager to listen in the beginning. She was listening very thoughtfully, but because katha was very long, Śiva's voice and sound of coming waves were so monotonous, she felt sleepiness after some time. Slowly she has gone into deep sleep.

When Śiva has completed narration he told Parvati: "So I hope this time you have understand all properly,"-but she didn't answered.

Now Śiva turned his eyes on Parvati and he was greatly astonished to see, that she is deeply in the sleep. He wake her up, and told: "Again once more I have completed narration of the Amar katha for you, but as in your previous lives you was not able to listen it completely and gone into sleep. Now what else can I do for you?"

Parvati has felt herself ashamed and was disappointed duty this, and she has told with folded hands: "O Mahadeva, please narrate it again for me, now I will not sleep."

"Sorry"- answered Śiva, but I can't do it once more because such is the law, Amar katha can be told only one time in course of one's life. So now you have to wait for your next life, and I am very sorry duty this reason."

Now Parvati was forced to accept, that what happened, happened duty her fault and because she was not able to do anything else, she became pacified.

Suddenly Śiva noticed that some body is near by, but for fist moment he didn't understood where. By his yogic powers he immediately found that some one else has listened Amar katha with out his permission.

"Hey, who ever you are, immediately come in front of me!"-He told. At the moment fish opened its mouse and child was thrown out from the water just in front of him. At first moment Śiva became very angry to see this not wanted listener: "You are!"-Exclaimed he. He was about to kill him on spot with his trident because boy has committed big crime by listening so much secret Amar katha. Small child was standing in front of him whit folded hands.

"Who are you and how you reached here?"-Śiva asked. Boy narrated him his history, how he was swallowed by the fish and unwillingly has listened, what Śiva was narrating for Parvati. Now Śiva came to know that boy was innocent and all this happened against his will. Also he came to know, that boy has become Immortal because he has listened complete Amar katha, and now he was initiated into the "Doctrine of immortality".

At this moment Devi has told: "What a nice child! What are you going to do with him?"

For some time Śiva was in deep thought. Then he told: "I see in what happened today the sign of the fate, so I think now time has come to give knowledge of yoga to the people. I am Adi-nath and he got initiation from me, even if I was not willing to give it to him. Let then his name will be Matsyendra-nath , because he became Nath now, and he came from the fish . Before this moment I was keeping the knowledge of Yoga in secret, but now I think, time has come to open it to all. He will go to the people and he will spread yoga doctrine everywhere.

Then Śiva inserted kundals into ears of the boy, such kundals as he himself was wearing (Śiva always shown as wearing kundals).

Now boy was standing in front of the Śiva with folded hands: "O Nath! I am just small helpless child. Doctrine, which I came to know, is very difficult to understand, more difficult to practice and about to impossible to teach others. How can I alone accomplish this difficult task? Please have mercy on me."

On listening him saying this, the Great Lord smiled and said: "Don't worry, my child, now you are not helpless as before and not alone, for I am with you. I myself will assist you in the establishment of the Yoga teaching on the earth. Now, go and start, then later I will join to you and assist you in this task; even more, I will become your disciple for the sake of Yoga."

Matsyendra Nath

śrīguruṃ paramānandaṃ vande svānandavigrahaṃ |
yasya sannidhyamātreṇa cidānandāyate tanuḥ ||1||

antarniścalitātmadīpakalikā svādhārabandhādibhiḥ

yo yogī yugakalpakālakalanāttvaṃ ca jēgīyate |

jñānāmodamahodadhiḥ samabhavad yatrādināthaḥ svayaṃ

vyaktāvyaktaḡuṇādḡhikaṃ taṃ niśaṃ śrīmīnanāthaṃ bhaje ||2||

(Gorakṣa Śataka verses 1,2)

1. "Salutations to Guru, (who is) an embodiment of the eternal bliss, who bestows (on the disciple) the blissful state of the experiencing self as the Supreme Eternal Self, and by mere nearness to whom, the body becomes transcended as pure and blissful mind." 2. "To that Yogi who at all ages and eras abides inside of the same steady light of the flame of his soul, being established there by the virtue of his practice, and who is not affected by the changes of time; who has realized his oneness with Adi Nath himself, who is like the great ocean of knowledge and bliss, who is more than qualities vyakta and āvyakta can describe, to that venerable Mīnanātha I worship continuously."

The name of Matsyendra Nath is one of most remarkable amongst the yogis of the Nath Sampradaya, as well as of the whole Mahasiddha tradition. He has wide recognition as the guru of Goraksh Nath, and less known as one of the founders of the tantrik Kaula sādhanā. Matsyendra Nath is the very important person for Nathas, because he is the guru of the founder of their tradition. Although they support view that it was Guru Goraksh Nath, who actually founded their order, the names of Matsyendra Nāth and Jalandhar Nath precede him in the list of Acharyas, parampara - the lineage of transmission of the sect. Duty this reason Matsyendra Nāth is also known as Dādā (Guru) Matsyendra Nāth, where dādā means 'grand father guru'. While Goraksh unanimously accepted as their guru by all Nathas, Matsyendra Nāth in his turn recognized as the preceptor and maker of their guru, and therefore as their grand father guru.

Great Yogi

There exist lot of legends, in India and Nepal, describing the supernatural abilities and miracles performed by Matsyendra Nāth. It is widely believed that as Goraksh nath, he also was an immortal, endowed with the extraordinary magical powers and was much more than the ordinary human being. He is mentioned by the author of HYP Swaatmarama as one of the great siddhas, who destroyed the hold of the time by the power of Hatha yoga, and became able to wonder in the Universe as they wish.

HYP 1.9 ityādayo mahāsiddhā hatha-yoga-prabhāvataḥ |

khaṇḍayitvā kāla-daṇḍam brahmāṇḍe vicaranti te|| 9||

Sometimes Matsyendra Nāth is compared with Shiva in the Indian Natha tradition, and in the Buddhist tradition of Nepal he is worshiped as Avalokiteshvara- the divinity of the Buddhist Pantheon. One of the most remarkable from his miraculous powers mentioned in the legends about him, was the ability to live one body and entering into other bodies by free will, and remain there for prolonged period of time. It is believed that in his knowledge of the occult sciences and magic he was second to no one amongst people, probably excluding only his great disciple. He also has reputation as the famous tantrik practitioner, in some stories he even appearing as wicked sorcerer, and exterminates by his magic the army of the king of Nepal, which later was restored by Gorakh Nath.

He is honored as their Guru and as an ideal of sadhaka by many modern practitioners of tantra, especially by those who try to follow the path of Kaula Shakti marga.

The Path of Nathas

Some legends showing him as the 'fallen' yogi, who become enamored by women and forgot about his yogic past, and it is Goraksh nath who comes to rescue him from this situation. Yet some other sources say that he done all his 'mistakes' only for the benefit of the world and his great disciple, being totally unaffected by all what he was doing (if we suppose that his spirit was free from his body than it could be true); indeed, being the guru of God was apparently difficult task for him. The relations of Matsyendra Nātha and Goraksh Nātha are considered to be an ideal example of the relations of guru and disciple, and form the path for others to follow; all those who have attained their ultimate freedom and immortality walked by this path only. One of the greatest experts of the Hatha Yoga, the great yogi of the Natha Tradition Swātmarama has assigned credit of all his personal achievements to the grace of Matsyendra-Gorakṣā:

haṭha-vidyāṁ hi matsyendra-gorakṣādyā vijānate |
svātmārāmo'thavā yogī jānīte tat-prasādataḥ || 4||

There exist lot of the different lists of the Nine Great Nathas, and Matseyndra Nath appearing in almost all of them. Amongst the members of the Ennead of the Great Nathas he is known as Māyā Svarupī or Māyā Pati Dādā Matsyendra Nath, the names which has symbolical meaning behind them. Māyā Svarupī can be translated as 'being the form of Māyā (illusion) and Māyā Pati means the master of it. In this context he appears not like limited human individuality, but rather more like universal principle of the yogic transforming power. After awakening of Kundalini (Personal Divine Power), it is not the individual guru only who is guiding yogi on his path, but the entire existence becomes his guru, Māyā changes from her role as merely illusion and becomes Yoga Maya, the power of transformation leading towards the Spiritual Self.

Around the Natha Tradition there exist numerous devotional folk songs presenting the ideas of the Natha yogis, composed in the various old and modern dialects of India, some of them are widely popular, especially in the Northern

part of the country. The most of them are written in the form of monologue of Matsyendra Nath addressing to his disciple Goraksh Nath and usually ending with words, 'Kahate Matsendar Baba, suno Jati Goraksh', what means 'Matsendar is saying, listen O Goraksh!'

Geography

Most legends about him connect his life with the areas of Bengal, Assam, Nepal and locality near the city Mangalore of Karnataka. In **accordance with Caturaśīti**-siddha-pravṛitti, he was born in Eastern India, was fisherman by caste and lived near an ocean. Another place usually associated with his name is Kama-rupa (modern Assam).

Names

In course of time, the name of Matsyendra Nāth came through numerous distortions, and he became recognized under many different names, from which Matsyendra nāth and Machendra nāth are two most popular and generally used by the yogis of the modern Natha Sampradaya. There exist quite a lot of spellings and translations of these two names in the various local dialects of India, which were current there at different periods of time. In Nepal he is identified with divinity of Buddhist pantheon Avalokiteshvara Padmapani, whose other two names Loka Natha (the Lord of the world) and Karunamaya (embodiment of compassion) are also applied to him. He also famous there as Rato Macchindra Nath, where Rato means 'red' and worshiped by Newars as 'the God of rain'. This tradition limited only to the area of Nepal and not supported in the other Buddhist regions.

In the different stories of book Caturaśīti-siddha-pravṛitti he was called Minapā, Vajrapada and Achintapā (Achintya or worryless). Abhinava Gupta called him Machanda Vibhu in his of his works called Tantraloka.

In work Kaulajñānanirṇaya his names vary from chapter to chapter (called Paṭalas) As Macchaghnapāda he mentioned in Paṭalas III, IV,V, VI,VII, VIII, IX, X; Macchendrapāda in Paṭalas XIII, XV, XVII; Matsyendrapāda : ibid.'XVI, XXII, XXIII and Mīnapāda XIX, XX, XXI. Two more names appearing in KJN are Matsyodara, which means 'born of fish' and Macchaghna 'killer of fishes'. The first name comes from the version of legend which says that he was born from the womb of fish, and second based on Vajrayana version of his life story, in accordance with which he was a fishermen before he was swallowed by fish. Even in this sense he can be looked on as 'reborn out of fish', because he came out of its stomach entirely different person then he was before entering into it. In two different versions of Akulavira tantra he is mentioned as Mīnapāda and Macchendrapāda. In Kulānanda he called Matsyendra and in Jñānakārikā Macchindranātha-pāda.

Historical perspective

The researchers were unable to come to agreement about the exact date when Matsyendranath was flourishing. In accordance with various opinions, he lived not earlier than 7th century and not later than 12th century. The earliest date is based on the accepting as fact that he lived at the same time with the king of Nepal Narendra Deva, who ascended to throne in about 640 A.D. and ruled till his death in in 683 A.D. The latest date is based on the biography of the Saint Jnaneshwar, in accordance with which he lived not long time before him. There exist few more accounts suggesting other possible periods of his life. Most of them would be discussed in more details in connection with the lives of Goraksh Nath, Jalandhar Nath and Kanipa Nath and therefore I omitted them here.

Because Matsendra Nath can be accepted as contemporary with all of these yogis, the time mentioned for them will be same for him. Here I will present only few references peculiar for him.

Chronology in accordance with the time of the king of Nepal Narendra Deva

The most earliest time of the Matsyendra Nath's life usually calculated on the base of legends connecting him with the king of Nepal Varadeva? There exist popular believe supported by few researchers that Matsyendranath has come to Nepal in the reign of the king Varadeva (Bardeva), who was the second king of the Thakuri dynasty? The Thakuri dynasty was started from Amsuvarman, who was its first king. Amsuvarman was the great king, who ruled Nepal from 605 A.D. to 621 A.D.

King Narendradeva, became his successor and ruled at the same time with the Tibetan emperor Songtsen Gampo, to whom he married his daughter. King Srongtsan Gampo, was born in the year 617 A.D. and died 698. He became the king of Tibet in 630 A.D., when he was only 13-year-old. Under his rule Tibetans conquered Burma and in 640 A.D. occupied Nepal. Both of these kings are historical personalities, lives of which quite well documented.

Narendra Deva was 7th king of the Lichchhavi dynasty? In accordance with the legend popular in Nepal, he meet Matsendranath at about 647 A.D. Matsyendranath came there in period of his rule therefore the time of his life can be placed somewhere in the middle of 7th century.

Narendra Dev was the son of Uday Dev II. Uday Dev has to take shelter under the Tibetan King Srong-Tsang-Gompo, after his throne was taken over by Bishnu Gupta. Narendra Dev, with the help of the Tibetan king took revenge against the enemy of his father and restored his ancestral throne. Thus, he ended the double rule and became the 7th king of the Lichchhavi dynasty. He ascended the throne in about 640 A.D.

It was he who brought the patron deity Machchhendranath from Kamrup (Assam, in India). A Chinese Mission visited Nepal for the first time during his rule in about 643 A.D. Again, in 647 A.D., a second Chinese Mission under the leadership of Wang Hiun Tse visited Nepal. This Mission highly praised the development of Nepalese art and architecture. Narendra Dev also sent a Mission to China with presents and messages of good will.

Chronology in accordance with the time of Abhinava Gupta

The famous exponent of Kashmiri shaivism, Abhinava Gupta, who lived at the tenth century, has mentioned Matsendra Nath as "Macchanda-vibhu" in one of

his works called Tantraloka. Composing of this work historically evident as being written in the period of time between the end of 10th and beginning of 11th centuries. It such way it becomes clear that Matsendra Nath was living prior to him, that is before the end of the tenth century.

**rāgāruṇaṃ granthi-bilāva-kīrṇaṃ yo jālamātāna-
vitāna-vṛtti |**

**kalombhitaṃ bāhyapathe cakāra stān me sa
macchanda-vibhuḥ prasannaḥ ||1|7||**

(Tantrāloka 1.7 Translated by Dr. Rupnathji)

Are Machanda Vibhu mentioned by Abhinava Gupta and Matsyendra Nath same?

Are Luipa and Matsyendra Nath were same persons?

The idea that Matsyendra Nath and Vajrayani Mahasiddha Luipa were the same persons was introduced for the first time by the Doctor Baggchi in his book Kaulajñānanirṇaya of the School of Matsyendra Nath. Later it was supported by the Doctor Kalyani Malik in her book SSP&OWNS. The authors based their assumptions on proposal that both Luipa and Matsendranath were accepted as the first (Adi) acharyas of their traditions, one of Tibetan, and other of Indian lineages of the Mahasiddha yogis. As such they can be easily accepted as being the same persons. Another argument presented by both researchers was that name Matsyendra is nothing else, but corrupted form of word Matsāntrāda ('eater of inner parts of fishes' or 'one who eats intestines of fishes'), which is one of translations of different Tibetan spellings of name Luipa into Sanskrit. This seems as logical because pronunciation of Matsāntrāda sounds more near to Matsyendra than to Mina-natha. And if we assume that name Matsyendra Nath was derived from Mina-nath than it should be pronounced as Matsya-nath or Maccha-nath without its ending 'endra'. There few more arguments presented by these researchers in support of their theory, one of which is that the both yogis appearing on paintings as being surround by fishes.

The opinion expressed by these two eminent scholars later gained popularity and became accepted by many others researchers as trustworthy. Although I highly respect their contribution to the field of the studies about Nathism, at this point I can't agree with their point of view. It seems that at the time when both of them were preparing their publications, they were unable to access the full text of Caturaśīti-siddha-pravṛitti, because it was published as the one complete text as late as in 1979, much later after their works came to light. Before the full text of CSP became available in the printed form, there was existing lot of uncertainty about this question, which was settled by its publication. After going through the full text of the book it become obvious that both yogis were two entirely different personalities and have nothing in common excluding their relations to fishes. The fact that story of Luipa stand on first place in Caturaśīti-siddha-pravṛitti doesn't mean that he was the first of Mahasiddhas and therefore Adi Siddha. After reading the book, it becomes obvious that 84 stories of Caturaśīti-siddha-pravṛitti doesn't appear in the chronological order, and it is rather Saraha then Luipa, who often recognized as being the first amongst Mahasiddhas.

Are Minanath and Matsyendranath were two different persons?

Another popular misconception prevails around the question: Were Mina-pa and Matsyendra-nath two different individuals or these are only two different names of one person. There is nothing impossible that there could be two yogis with the names Minapa and Matsyendra Nath, which were different individuals and lived at differnt time. In the Natha Sampradaya many times it happening that names of yogis are repeated again and again in course of time, and there is not exist any rule not allowing to use any of names. But after analyzing the contexts in which these two names appear in the various texts, it appearing clearly that it was one and same person.

In accordance with the tradition accepted by the Natha yogis, there are only three persons in the lineage of transmittion: Adi Nath, Matsyendra Nath, Goraksh Nath. In this light all other variants of Mastseyndra Nath's name can be accepted as being his name. However, the yogi Svaatmarama in his book Haṭha Yoga Pradīpikā, gives the list of the great siddhas, in accordance with which Goraksh Nāth is placed as the fifth or sixth in the spiritual descent from Matsyendra and as the direct disciple of Mīna:

śrī-ādinātha-matsyendra-śāvarānanda-bhairavāḥ |

cauraᅅgī-mīna-gorakᅡa-virūpākᅡa-bileᅡayāᅡ || 5||HYP 1.5

This verse could lead to conclusion that Matsyendra and Mīna were two different individuals and that Gorakhnāth lived more than a hundred years after Matsyendra, but the list of HYP by any means can't be accepted as chronological.

In accordance with some variations of the popular story of Matsendranath's life, Minapa was the name of Matsendranath's son, born from queen of Triya rajya, but this point also can't be accepted, because Mina-pa is only different interpretation of the same name. Names of Minapa or Mina-Nath and Macchendra or Matsyendranath are virtually the same, because both Matsya and Mīna in Sanskrit meaning fish, and Maccha is nothing else but form which word Matsya takes after being translated into Prakrit. Second part of the word 'endra', is word 'indra', which after transformation in accordance with rule of 'sandhi', has accepted this form, used simply as adding to the name, in sense of 'the best, excellent, the first, the chief', what is common practise in Hindi and Sanskrit names.

Still in accordance with G.W.Briggs, in Nepal there exist tradition where they were accepted as two different persons.

Matseyndra Nath in Bengali Tradition

In Bengal, there exist two books written in the Bengali language, which having different names, but narrating about same events and have similar context. One of them composed by Maha Yogi Paramahansa Dr.Rupnathji called 'Rupnath-cetan' ('The awakening of Rupnath'), and other composed by Shaikh Faijulla 'Gorakh vijaya' ('Victory of Gorakᅡa'). The the both authors based their narrations on the local folklore of Bengal and ballads sung by the wondering minstrels. The Doctor Maha

Yogi Paramahansa Dr.Rupnathji has presented the summary of the story in his book called **Baṅglā Sāhityera itihās (History of the Bengali Literature)**. Later, Doctor Maha Yogi Paramahansa Dr.Rupnathji partaly reproduced it in his book after translating it into Hindi. Also, some fragments from this book was presented by Maha Yogi Paramahansa Dr.Rupnathji in her work SSP & WNY.

Summary of 'The Victory of Goraksha'

Adya (primordial male principle) and Adyā (primordial female principle) were two ancient Gods who have started creation. Afterwards four Siddhas were born, after them young girl was born, whose name was Gaurī. Being ordered by Adya, Śiva married her and descended on the Earth. The names of those four Siddhas were Mīnāth, Gorakṣnath, Hāḍiphā (Jalendharnath) and Kānphā. From the time they were created, they became absorbed in the yoga practice and were sustaining merely on air. Goraksh Nath was in service of Mīn-nāth and Kanpha nath was the people of of Hāḍipā.

Amar Katha (Bengali version)

One day Gaurī saw the garland of human skulls on the Śiva's neck, and asked him why he was wearing them. He answered that in reality all those skulls belonged her, in her previous lives. Gaurī became shocked to learn it. She asked Śiva, what were the reasons duty which she has to die again and again, but he was immortal. Śiva answered her, that this kind of knowledge was secret, and not for ears of every body. He told her that before he will answer they should go in the middle of the Kṣir Ocean on a boat, and then there discuss it. When they have reached the middle of the Kṣir Ocean, at the same time Mīn-nāth, who has accepted the form of a huge fish, has reached under their boat and stopped below it.

Listening, listening Devi gone to sleep and Mīn-nāth was saying yes, listening all time, so that Śiva complete narration. When Devi became awakened by the sound

of his voice, she told that she didn't listened the Great Knowledge Śiva was narrating. When Śiva has applied his yogic sight to find who was saying, "yes I am listening", he has found that it was Mīn-nāth, sitting under the boat. He became angry and cursed him by saying that once day will come when he would forget The Great Knowledge, because it was acquired by unfair means.

Tests

After this, Adi-guru Śiva has gone to Kailash Mountain and started live there. Gaurī was repeatedly asking him to arrange marriages of Siddhas, so that they can bring forth progeny. Śiva answered her that Siddhas can't be affected by lust. Gaurī has told that it is impossible that human body can be free from desires, and if Śiva would give his order, she will test all of them. Then Śiva allowed her to do this.

The four Siddhas were performing their penances in four quarters, Hāḍiphā wan the East, Kānphā was in the South, in Goraksh in the West and Mīn-nāth in the North. To give Gaurī an opportunity to perform her test, Śiva has invited the four Siddhas to his place. When they came, Gaurī after taking form of Bhuvan Mohinī (the seducer of the world) served them food. All four Siddhas became charmed by her form in different ways. Mīn-nāth thought in his mind that that if he will get such a beautiful women he would spend a night with her. Devi curst him that he would forget his Great Knowledge and in Country Kadli would spent nights enamored by company of sixteen hundred beautiful women. Hāḍiphā thought that for such women he would become even street sweeper, and as result he got curse that he would become sweeper in house of queen Mayanāmatī. Disciple of Hāḍiphā, Siddha Gābhūr thought that if he would get such a woman, then even if his foot and legs will be cut away it is not big matter. As result of his thoughts, he was cursed that his stepmother would put him in disgrace. Kānphā thought in his mind that for getting such a woman even sacrifice of life is not to mach. Duty this Devi cursed him by saying that after going in Turmān country he would became ḍāhukā? Goraksh thought that if such women would be his mother he would be happy sit in her hands and drink milk from her breast. Goraksh Nath alone passed the test, and has got blessing as reward, but Devi not being satisfied on this, determined in her mind to make more severe test for him in future.

After tests were completed, all Siddhas started for the places they were cursed to go. Only Goraksh Nath remained free. Once when he was sitting under Banyan tree absorbed in deep meditation, Devī applied all her means to bring him down from his state of yoga, but he passed through all her attempts till they ended. Other time she lay naked on his way, pretending that she was sleeping, but such

her state not created any wrong thoughts in mind of Goraksh, and he covered her with big tree list. Then she has taken form of fly and entered in his stomach trying to make pain to him. Goraksh Nath has stopped his breathing and she became badly harassed by it. After all these, Devī accepted terrible form and started killing countless human beings. Being obliged by Śiva Goraksh delivered Devī from her state, and established a statue on her place. Rumors say that it is the same statue, which worshiped in Calcutta in Kali temple. Devī being pleased by him, blessed him by granting him bonus to get most beautiful woman ever existed. To fulfill her bonus Śiva by his power of his Yoga-Maya (illusion), created young woman who determindly accepted Goraksh Nath as her husband. Goraksh after coming in her house became child of six month old and started annoyingly crying demanding milk. After short time, the girl became greatly absent by the situation. Goraksh Nath told her that it is impossible for him to be affected by sensual desire, but if she would wash his kaupīn or karpaṭī (loin cloth) and drink water remain after it, she will get a child. She did in accordance with order, washed his karpaṭī and drunk water left after it. Some time later, son was born to her, which was named Karpaṭī-nāth.

Goraksh Nath and Kānpḥā

One day, Goraksh Nath was sitting under Banyan tree absorbed in Samadhi. Kānpḥā was flying through sky to somewhere, and his shadow felt on Goraksh Nath. When Goraksh Nath noticed it, he turned his face up and after seeing him, became angry. He took his khaḍḍā (wooden shoes) and through it at Kānpḥā, who was caught by it and dragged to Goraksh Nath. In such way, he was punished for carelessly flying over his head.

Kānpḥā told him with sarcasm: 'you have become so big Siddha, then do you know where your guru is? He is now in country Kadlī, engaged with women, after he forget all his Mahā-Jñān (the Great Knowledge). His powers became extinguished now, and after I made an enquiry in office of Yamarāja (God of Death), I came to know that his span of life is only three days more. If you such great Siddha, then go and save him'.

Goraksh Nath answered to him: "You are giving me instructions what I should do, but did you have any news about your guru? He was buried under ground by son of wise queen Mayanāmatī raja Gopīcand."

Rescuing the Guru

In such way, both yogis came to know about situations in which were their gurus, and started for rescuing them. First of all Goraksh Nath gone to office of Yamarāja and made there arrangements for prolonging life term of his guru. Then he returned to the tree, and after taking with him two disciples, Laṅg and Mahālaṅg, he entered into Kadalī forest for rescuing his guru. Yogis were not allowed to enter in Kadalī country; therefore, he disguised himself as Brahman. By seeing him, people were making him obeisance accepting him for a Brahman, and he has in response give them blessings. However, in reality, those blessings were not blessings of ordinary Brahman, but of Great Siddha which Goraksh Nath was, therefore they were having tremendous power. All those whom he blessed, even the worst of sinners, at once were becoming free from all their sins and retribution for them. On seeing this, Goraksh Nath understood that appear as a Brahman was not good for him, therefore he returned to his normal look as a yogi. He sat under Banyan tree situated on the bank of some lake at Kadalī country, and entered in samadhi. A local woman came there and after seeing him, became charmed by his appearance. From her he came to know that his guru Mīn-nāth spending his time in company of two queens Mangalā and Kamalā by name, surrounded by sixteen hundred female attendants. Yogis were not allowed to enter into the palace under treat of death penalty, and only female dancers were permitted to access Mīn-nāth. For delivering his guru, Goraksh Nath disguised himself as female dancer, but queens Mangalā and Kamalā being informed by female doorkeeper that he is not complete female, prevented him from entering in apartments where Mīn-nāth was sitting. At last, Goraksh Nath started pound at his drum from behind the door. On listening the sound coming from the drum, Mīn-nāth called for person who was doing it. Being brought in front of him, Goraksh Nath by sounding his drum recollected him his past and restored his Mahā-Jñāna (the Great Knowledge). After listening it, Mīn-nāth remembered who he was before.

On seeing him ready to go, queens being scared of it brought in front of him his son Bindu-Nath, and attempted play on his feelings, trying to change his mind. Goraksh Nath responded on it by making Bindu-Nath dead and then bringing him back to the life, and Mīn-nāth once more became determined to go. Queens of Kadalī, attempted to create conspiracy to kill Goraksh Nath, but after it felt, were curst by him and both became bats. At last, Goraksh Nath with his guru and Bindu-Nath returned to Vijay Nagar.

The Life story of Guru Mīna-pā.

This is the Vajrayana version of the life story of Matseyndra Nath, the story number 8 in Caturaṣīti-siddha-pravṛitti or 'The Life Stories of the Eighty Four Siddhas' by Abhaya Datta. This is one of the oldest written records about Matsyendra Nath.

Guru Minapa was born in the Eastern India and was fisherman by caste. His Guru was Mahadeva (Siva), who blessed him with mundane siddhis (powers).

At some distance from Kamarupa (modern Assam), there was an ocean, Ita by name(modern Bengal Bay). Fishermen who lived there were daily catching the fish from the ocean, and selling it on the market. One day one of them fitted a hook into the net made of cotton, fixed a peace of meat on it and cast the net into the ocean. Very big fish entered into it. When he tried to take it out of the ocean, he was not able to do it. Instead the fish dragged him deep in the water, until he finally sunk down. Than the fish swallowed him, but miraculously he, protected by his (good) karma, didn't die.

About the same time Uma Devi asked from Mahadeva (Shiva) to narrate her lesson of Dharma, on what he answered that his teaching is very secret, and not for each and every body. "You make a house deep into the ocean (where nobody will listen us), then I will initiate you there." Uma Devi did this, and after they both reached there, Shiva started narrating his lesson. While he was speaking, the fish (the same fish that swallowed the fisherman) came there and stopped right under the house (they were sitting in). Shiva not finished his lesson yet, but Uma became overpowered by sleep. Shiva was narrating and from time to time he was asking her, "Do you understand what I am saying?" And it was the fisherman who while listening (from the stomach of the fish), was answering, "Yes, I understand." When Mahadeva completed his lesson of Dharma, Uma Devi awakened from her sleep, and started to say, "Now you shall continue". Mahadeva answered, "I had finished the lesson, what else you want to know?" On what Uma has told," I was listening till some moment, but later I gone into sleep and don't listen duty this.

Puzzled Mahadeva has asked her, "Then who was saying: "Yes I am understood"?"

Uma answered, "No it was not me".

When Mahadeva applied his yogic vision, he has found that, the man who was into the stomach of the fish under the house, they were sitting in, listened all the Teaching, from the beginning till the end. He thought, 'Now he has become my disciple. But he will have to wait, till his time has come'. So he ordered to

fisherman practice sadhana he has taught him (without taking him out of the fish), and officially accepted him as a disciple.

For twelve long ears the fisherman was practicing his sadhana, sitting inside (stomach) of the fish.

One day at the place called Shree Tapri, other fisherman has caught that big fish and dragged it out of the water. After seeing its (unusual) heaviness, he thought that it might have in its stomach some gold or silver. With purpose to take them out he cut her belly, and saw there a man was sitting. (Ashamed) fisherman asked him, "Who you are?" And get the answer, "I am also was a fisherman (like you are). At the time of ruling King Amuk, this fish dragged me into the ocean and swallowed afterwards."

When people (gathered to see him), calculated the time, elapsed since that moment, they found that twelve ears have passed by. All people were greatly astonished to see this wonderful event. Since that moment he became famous under name Minapa .

People performed worship of him, and when he at once began dance, his feet started entering deep into the earth. When he continued his dance on the big stone, his feet also were entering deep into it, as if it was of wet mud. All around were amazed to see this. On what Minapa has told:

Because of previously accumulated good karma

And as power of chanting a sacred mantra

Such wonderful qualities I have got, Hey ho, my mind-jewel!

Later he spent five hundred ears (doing deeds) for uplifting humanity. Minapa, Vajrapad and Achintapa (Achintya), these are three names under which he became famous in different places.

At first he got mundane Siddhis (Supernatural powers), but later he entered the true path and became dissolved into Eternal Space.

The story of the fisherman Minapa is nice illustration what can man reach if he left alone for quite long period of time, without any disturbances, and if he initiated into the powerful techniques of meditation.

Actually every body can reach such extraordinary progress on yoga path, if he left alone without any disturbance, and all possible kind of activities he may indulge in, are cast away. Then only one can turn own sight from outside to inner reality, and become established there. Such conditions even today some attempt to approach by going into retreats. But as a rule, in daily reality of modern life, we neither have enough time, nor can we go out of the circle of our daily routine. We have no time to stop and sit down, and even if we try to meditate, still mind is larking somewhere else. It is happening because hobbit of the endless, restless activity deeply rooted into our nature. This becomes main reason why Minapa of modern days not appearing on today's horizon. To make meditation successful it must be continuous and interrupted for long, long time and this can be accomplished only if God willing let it happen.

Today we have on our disposal all possible techniques of meditation, which previously were kept highly secret, were dispersed in different places all over the earth, and were taught only to initiated. But in spite of all this diversity, people today have to attend so many things at once that they have no time to stop and sit for while.

Jalandhar Nath

About Jalandhar-nath it is known that he was Mahasiddha yogi and direct disciple of Śiva, some says he was Śiva himself (who entered into the dead body lying on

cemetery). Also he is known in different traditions under different names as Jalandharipa, Haddipa, Haddipad, Hallipad, Jalandaripad and so on. Also he appearing in the both lineages of transmission, in the Shaiva Natha tradition of Hinduism, and in the Tantric Buddhist tradition of Tibet. With his name traditionally connected the practice of Jalandhara-bandha and the invention of Hevajra tantra, it is told that he was the author of few books: Śuddhivajra pradīp (the commentary on Hevajra Tantra), Hevajra-sadhana (the commentary on Hevajra Tantra). He was the great practitioner of the Tantric yoga and in the course of his practice he has acquired miraculous yogic powers, and control over life and death. In some versions of the story about the king Gopichand, he appears as demonstrating his fierce temperament.

In accordance with Tibetan tradition he was born in the some village named Nagarbhog, in one Brahmins family. From young age he was disappointed with world or samsara (the world of mundan existense). Once he was sitting on the shmashan and thinking about non-permanence of life. At that moment he was approached by one Dakini , who told him, that one must keep own mind pure and clean. She initiated him into the Great path of Yoga, by which liberation is achieved, and supernatural powers could be acquired. She called it “Hevajra tantra marg”. Under her guidance he became absorbed in the difficult sadhana. After seven ears of practice, he has reached desired perfection in his practices. He widely traveled in India for propagating yoga and dharma, and many places of the country are connected with his name. The most well known events of his life have happened when he reached the place where raja Manikchand was living.

Story of Jalandar Natha in accordance with Tara Natha

"He was born in the low cast family, in the city called Thatha, in Sindu, the country of the west. His guru was ācārya Kambala. Once Jalandhari listened a voice from heaven, which told him to go to Udayāna and meditate there; there only he would get desired siddhis (perfection). Therefore, he went to Udayāna, got lessons from the king Indrabhūti, the godly- woman Lakṣmīkarā and from ācārya Kackapāda instructions in Tantras. Then he meditate for ten days on Smaśāna, where he received open entrance to the Maṇḍala of Srī-herkā and Abhiśeka from Dakinis, and arrived at once at the grade of Mahāmudrāsiddhi (the perfection in yoga). Thereafter, he engaged himself in every way for salvation of living creatures whilst he was living in this country for a long time.

After this, the acarya lived in the country of Jalandhara (modern Panjab plus Himachal Pradesh), at the place where fire comes out between water and stones (Jwala mukhi in Kangra valley of Himachal); Because he spent there quite a lot time, he received name Siddha Jalandhari...

...In order to convert the countries in the east, he took the figure of a Hāḍi, sweeper, so was called caste of people who were sweeping streets in the city Catigrāma in Bengal. In this country, young king Gopicandra sat on the throne not very long time ago, after his father raja has died. The young king was very handsome, and he used to spend lot of time enjoying the company of beautiful women.

His mother Menavanti was not happy with such situation, because she loved him very mach, and she always was thinking and worried that one day will come, when his butifull body will die. Once in the morning his mother Menavanti saw acarya at king's garden. While he was sitting under cocoanut tree there, he prononce: 'Nārikela Bhikṣavo' and cocoanuts fly to him by themselves. After drinking water from cocoanuts, he ordered them to return back to their places (by saying 'Nārikela Uparajāhi') what they did so.

On seeing this happening, Menavanti has realized that he was an accomplished Siddha who has control over powers of nature to create and destroy, of life and death. Some time latter tears appeared in her eyes in the presence of her son, and when the young king noticed this, he asked her about reasons of it.

She answered: "Even if you will get much bigger kingdom then you have now, ten times more than power and wisdom of your father, still one thing is here, which makes me sad. Your beautiful body one day going to be destroyed, and this is the reason of my constant sorrow."

Is there any way to dispel your sorrow, tell me, how I can escape death? The son asked her.

On what mother have told him that the street sweeper of their palace has power to conquer it.

Then Gopicandra came to Jalendhara and asked him about the instructions how to avoid death.

Jalendharnath answered, that he can't do this while he will remain on throne.

Gopicandra insisted that after getting initiation, he will renounce his throne, so they agree on this. Then they together went to the jungle. There acarya given him an empty pitcher and asked him to put hand into it. When Gopichandra did it, acharya asked him quickly, now tell me quickly what was there. As king found

nothing in the puthcher, he answered that there is nothing, on what he was told by Jalendharanatha that immortality is like this. Unsatisfied by such lesson the king asked from him, three more times to teach him immortality, and each time this procedure was repeated, and he got the same answer. At last, Gopichandra have lost control of himself, and thinking acarya to be charlatan, he ordered to put him into well and cover him with the elephant and horse dung mixed with thorns.

One more version

To see how much different can be one and the same story, I will present here one more version story of Jālandharnāth given by Doctor Kalyani Malik in her book, and based on folk songs and ballads of Bengal. In accordance with it, he was the disciple of Guru Goraksh Nath, and prior to it prince of Hastināpur (modern Delhi). Raja Gopīcandra was the ruler of Bengal in eleventh century, with his capital in Comilla (modern Bangladesh), and in accordance with prediction made by astrologers, his life time was going to be very short. His mother was queen Mayanāmati, who was at the same time disciple of Gorsksh Nath. Goraksh nath ordered her to conviince her son to become Yogi and accept street cleaner Hāḍipā (jalandhari) as his guru. At first Gopīcandra resisted this idea, and with help of two his wives, Adunā and Padunā put her under different very difficult tests. She was made walk on fire and on a bridge of hairs. She was drowned in water and given poison to swallow. But by utering name of her guru (Śiva Goraksha), she passed all test and convinsed him in great powers of yoga. After it he renounced his throne and became dicsiple of Hāḍipā. Later as yogi he suffered untold of misery.

In accordance with one more version of his story, found in drama discovered in Nepal, he was king of city Jalendhar (modern Panjab), and has seven hundred qeens prior to becoming yogi.

Story of Guru Jalandharipa

(In accordance with Caturaśīti-siddha-pravṛitti)

Story of Jalandharipa is in such manner: Jalan-dhar means one who is keeps (dhar) the net (jalan). He lived at the city Thortha and was Brahman by caste. Once he, being tired from the world matters and filling bitter disappointment in the life, came to the smashan (burning ground) and sit there on a root of a tree. There, after some time, he found himself in inner peace and comfort. At that moment from the sky words of the Dakini have came, "Listen my son! Contemplate on yoni as on source of all that exist." After listening this he became exited and overfilled with happiness. At last Dakini revealed himself to him, and initiated him into Hevajra Mandala. She give him initiation in such order:

"Withdraw your attention from all possible external objects and limit it in your body, words and mind. Then center your concentration on "Mulatrik" - the place from where they organized. Unite three energy channels into one middle channel and move energy up in it. After piercing one by one the Chakras where all latent impressions, memory and imagination are rest, collect them and push out trough brahmarandha (hole in the skull, so called 'tenth door').

Move your attention from the all external objects,

And at first limit it in your body, speech and mind,

Then unite right and left (nadis) in Avdhuti (central channel),

And move it to the Brahmadvvara (the Door of Brahma, crown of head)

When you will reach there,

You will enter into the state of experiencing of Śūnyatā,

Most wonderful existence and the highest stage of yoga,

Laying far beyond of all descriptions and imagination.

Be filled with the bliss always, and stay there forever.

In such way she instructed him. So Jalandharipa brought his imagination and mind in told condition, and practiced this for seven years. On seventh year he reached desired perfection in practicing. He composed his own Dohas (songs of instructions) and after performing countless deeds for uplifting humanity, with his three hundred of disciples gone to the Void (khechry bhoomi).

Goraksh Nath

Since long time ago, India was recognized as an important center of the spiritual life, which exerted large influence on the development of the whole human civilization. The history of the country was always reach on the stories of different Great Saints, Siddhas and Mahayogis appearing here from time to time, to guide the humanity towards the higher ideals, by the examples of their illustrious lives.

Amongst other remarkable personalities of India, the name of Guru Goraksh Nath can be easily recognized, being surrounded by many legends about his

wonderful deeds. Those stories are so much strange, that they appearing more as fairy tales to the modern materialistically oriented minds, and it is very much difficult to believe in them presently. He described as flying in the air, turning a mountain into gold, creating alive people by his yogic powers and as doing many more supernatural miracles contradicting all laws of the modern science.

In the modern Hindi language even exist term, connected with his name: 'Goraksh dhanda', which translated literally means 'as bewildering as the deeds of Goraksh', and used to define events, which happening in intricate and mysterious circumstances.

Literally translated, the name Go-rakṣa means 'to defend cows'. In one of devotional couplets of Nāthas, senses compared with indiscriminately wondering cows, which he protects as cowherd. Gorakh is the another variation of spelling of his name, having the same meaning.

As historical personage, Goraksh Nath was widely famous all over India, as distinguished saint, who achieved remarkable heights in the practice of Yoga and acquired the supernatural powers. He traveled wide, in India and neighbor countries, and even today, many places there surrounded with the legends about his miracles. His powerful personality and achievements in yoga became the reason of creating huge fellowship, and many of kings contemporary to him become his disciples. It seems that at the time of formation of the Nātha order, he was unanimously accepted as an incarnation of Shiva, and in such way, many others ascetic sects were persuaded to be included in the newly created order. There exist many books attributed to the authorship of Goraksh Nath, some of which became milestones for further development of Yoga tradition. Amongst them, few are in Sanskrit and few are in the medieval form of the different local dialects of India.

Not too much known about the place of his birth, and there exist lot of different opinions on this question by different scholars. The areas of the Bengal, Nepal, Assam, Punjab, Gujarat, Karnataka, Uttar Pradesh, Himachal Pradesh, Uttarakhand and Maharashtra are usually mentioned in the legends about him.

In accordance with the opinions expressed by different researchers, he lived no earlier than 7th century and not later than 12th century A.D.... Earliest date based on the accepting as fact that he lived at the same time with the king of Nepal Narendra Deva, who ascended to the throne in about 640 A.D. and ruled till his death in 683 A.D.... The latest date based on the biography of the Saint Jñāneśvar, in accordance with which Goraksh Nath lived not long time before him.

The Natha Yogis believe that Goraksh Nath was more than human Guru, and insist on his miraculous non-human birth and immortality. It is told that he lived even before the creation has taken place, and through all four Yugas, and presented here even now, being invisible. Various accounts are showing him as meeting with the different people, who lived at the periods so far remote from

each other that makes it impossible for the ordinary human being. He is described as unseen background and inspiring power behind the manifestation of many saints at the different periods of history. Kabir, Guru Nanak, Guga Pir, Raja Bhartrihari and many others are traditionally connected with his personality. In accordance with some legends about him, he was not bound to one physical body, and was able easily leave own body and enter into other bodies, or to create one or few of them by his will and as such, he is an immortal. The Nāthas believe that he is still alive and appears at different places, at the time when it is most relevant to protect Dharma. One of his latest manifestations regarded by Nāthas, has happened about three hundreds years ago, when he walked in India as the Siddh Baba Masta Nath.

As the yoga teacher, Guru Goraksh Nath always emphasized the practical side of yoga and always was against of creating any kind of the sophisticated philosophical doctrines. Instead of it, he created the Nath panth, which presenting within itself the living body of his teaching. His followers, the Nath Yogis, reaching their goals not by proving the superiority of they doctrines over the doctrines of others, or by arguments in the philosophical disputes, but they have a chance to do it practically, as the way of life, by following into his foot steps. The Siddha yogis (other name under which members of Nath Sampradāya are known) consider any attempts to grasp and express the Absolute reality by the power of words, or comprehend it by mind as useless.

He always remained away from creating two many theoretical conceptions, and even his most philosophical book Siddha Siddhanta Paddhati, counted by modern researchers as being only semi-philosophical work. This is not matter of big wonder, because he himself stating in the beginning of this book , that it is impossibility to express Absolute truth by written words, yet with purpose to bring ideas of Enlightened Siddha Yogis in front of the masses he attempting to express them. In such way, he stepping away from all possible future disputes, by accepting that from point of Absolute truth, all what he going to narrate, is only relative truth and only one of many points of view. He always insisted that Higher Spiritual reality can be realised and experienced only individually in process of Yogic practises and can't be defined by debates.

Instead indulgence in different discussions and attempting prove superiority his doctrine over doctrines others, by argumentation, he practically realized essence of his teaching, and became alive example of Great yogi. Teaching, which he presented, very simple and strightforward oriented, it based on correct knowledge of subtle structures existing in body of each individual and laws existing in univerce. It so much logically connected, that even today it seems as very much wonderful. Life as Yoga and real example what yogi should to be like, such he was, and such is his teaching.

Conceptions are always only conceptions, and however refined and well argument they can be, at last point they felt they lead us to nowhere. More ever,

while yoga advising restrain mind from all possible kinds of sensual activities, submersing mind in philosophy appearing as nothing else, but as one of the forms of the intellectual indulgence. Conforming ourselves by the well-balanced arguments will not save us from the inevitably coming death, and can be comparing with ostrich, who when he sees approaching danger puts his head deep into sand in hope to avoid it. "I am not see danger, it means it not existing, his logic sound good, but in reality, this is not the actual state of things, but only one of the ideas, which will not save him from the coming death.

Teaching of Guru Goraksh Nath is remarkable part of the Indian spiritual heritage, and can't be separated from it. As most of Indian Religions, it based on disappointment in materialistically aproachig of life, and highly emphasizing spiritual ideals as alternative to it. Be it Vedic, Buddhist, Jain or Sikh tradition, idea of impermanence and fickleness of life, very deeply rooted in all Indian spiritual culture. Why we came to this world? Is there some guiding invisible power behind frame of this material world, or we are only most highly developed form of animals? What real meaning of our lives? To get answer on these questions is crucial for deciding course of our lives. Where the last point to reach? Did we come here only to eat and make merry? Is this real means of our lives? Then why all these sorrows around?

All possible enjoyments prove themselves to be no more then sweet dreams when time to live this world comes. How much sorrow we filling when those whom we love so much and can't live without, leave us forever. And we cant't cange such situation or to stop it.

Day by day our own body, which we love so much, goes older and older, beyond of point of repair, and at last stage it inevitably going to be destroyed. Life spent in the attempts to get enjoyments by accepting body for Self, and not seeing any higher ideals, at last point leads as to nowhere. Actually, the idea of accepting body for Self by itself is fatal, because body definetly going to be destroyed one day, but not the soul. We are coming in this world with empty hands and alone, and going from here with empty hands and alone. Even our body we have to live here, what to say about all kind of the material wealth we are collected, and this appearing as most total bankruptcy ever possible through which everybody have to pass at last. People are shameful to go through the bankruptcy in their lives, but no body feel shameful to die. Death is one of the realities of life, which no one can ignore, in front of which nothing of known remains true. Death makes no difference between reach and poor, strong and weak, neither it waits even for a moment, when its time has come.

Question "is there any Supreme force beyond of the frame of this material world, or all we are just eventual produce of evolution", was always in people's minds from the very beginning of the human civilization. All world religions agree that this life is full of sorrows, and impermanent, than is there something better than

this, or any escape from it? Yogis tradition established by Guru Goraksh Nath saying yes, there is a way. Material frame is going to die and be destroyed, but our souls are immortal and indestructible. By turning attention from the external material life, inside self, towards this Divine soul, we are stepping on the way to become spiritual.

It is difficult to get human birth (in accordance with Hindu believes our soul passes through different endless transmigrations, taking different kind of bodies each time), and it is only as humane beings we can reach emancipation from the cycle of births and deaths, 'chorasi lakhs yonis' (eighty four lakhs species of potential bodies to take birth). The soul of each individual has in itself the potential to reach higher realities, and it is our sacred duty to realize it.

The birth of Goraksh Nath

This is the traditional story of the appearance of the Guru Goraksh Nath in this world, in the form as it is popular amongst the Natha Yogis. This story is continuation from the story of Amar Katha, from Adi Nath page of this website.

After being initiated by the Lord Śiva, Yogi Matsyendra-Nath became absorbed in his yogic practices. He was practicing yoga in accordance with the guidances he got from Śiva, and he was performing worship of both: Śiva and Śakti. After twelve ears of practice he achieved great yogic powers and all possible siddhis. He traveled a lot, and became famous all over India and Nepal for his performing miracles, and propagating yoga.

Once in course his wondering he has reached the village Chandragiri, situated somewhere on the bank of the river Godavri. In this village, there were living the family of the householder Suraj and his wife Saraswati. While Matsyendra Nath was passing near their place, Saraswati greeted him respectfully and invited him to stay and to have food, and he accepted her offer. After Matsyendra Nath spent some time at their place, and when the time to live has come, he being pleased with her services told her to ask some favor from him.

Saraswati with folded hands and with tears in her eyes, told him that everything they were having in abundance, but there was no no child in their family. After learning this, the yogi has told her that this was not big problem for him to solve, and he can bless her with a boy. Then he taken some ash from his bag, spelled mantra over it and then given it to her. "What to do with it?"-She asked him in misunderstanding.

“Just eat it and you will get your child,” the yogi answered. After saying this he left. When he disappeared from view, Saraswati still was standing on the road in misunderstanding. She was feeling that yogi has made a bad joke with her; even more she felt being cheated. She has asked him for a son, and instead he had given her this useless ash. In disappointment she has thrown the pouch given by him at the place where dry cow dung was kept (in some versions of the legend she was advised to do so by other woman). After some time, she forgot about the incident, and remind childless as before.

After twelve ears have passed, again it happened that Matsyendra Nath was passing by the same way. When he reached the place where Saraswati with her husband were living, after exchanging greetings, the first thing which he asked was: “I hope that your son is well, show me him right now?”

She look at him in misunderstanding in her eyes and answered:” I have no any child, about whom you are asking?

Matsyendra Nath was possessing yogic power duty which his words never were becoming untrue, so now his time to wonder has come, “Didn’t I has blessed you with son twelve ears ago?”

On what Saraswati answered: “About which son you are talking, why do you make jokes with a poor women? Didn’t you had given me only some ash which I have in abundance without you?”

Matsyendra Nath became astonished to listen what she was saying and at the same time greatly annoyed. “What, what did you done with ash I had given to you, did you eaten it?” he asked.

“No, not I didn’t eat it, but thrown it at the place where we keep cow dung.”-She answered.

“Show me immediately that place!” has exclimbed Matsyendra Nath. .

Saraswati has showed him the place where twelve ears ago she had thrown the ash.

He reached there and called: “Where are you my child? Come out.”

After some time from the midst of cow dung answer has come: “Here I am.”

When the heaps of cow dung were removed, they found that under it there was seating a beautiful boy of twelve years old. All the people around became greatly astonished to see this wonder: “How it is possible, that boy was born from cow dung?” They was asking each other.

Matsyendra Nath has taken child away from the place he was sitting and told him: “You are a child born from the ash I had given to that women long time ago. Because she misused it she has no more right on you. So you will now become a yogi as I am, and from now your name will be Gorakh Nath. After some, both of them left the village and continued their pilgrimage together.

The Life story of Guru Gorakṣa-pa

This is the Vajrayana version of the Life story of Guru Goraksh Nath, also including the part of the story of Chorangi Nath, as the story number 9 in Caturaśīti-siddha-pravṛitti or 'The Life Stories of the Eighty Four Siddhas' by Abhaya Datta. Probably this is the oldest written record about Goraksh Nath and the Natha Tradition.

In the Eastern India raja Devapal was ruling, who has one son. When the boy became twelve ears old, his mother queen, became very seek, and was about to die. Last words she spoke to her son were, that happiness and unhappiness of living beings are caused by good or bad deeds they (themselves) are performed (karma). (In accordance with Hindu believes our present lives are caused by our Karma- record of deeds we done in our previous lives. If we behave well, we are getting good consequences, and if we did bad to some one, we getting suffering as punishment. In such way man writing his own future fate by his own actions.) So she told him, that better to die, than to do evil to others. After saying this she breathed her last breath.

After some time people asked the king, who was still young, to marry other queen from another state and he did accordingly. After spending together with his new wife few days, raja went in jungle for hunting. When the new queen came on the roof of the palace, she saw there king’s son. She became extremely fond of him, so that she sent messenger to him, inviting him to come near her. When he got her message, his answer was that he doesn’t want to do so. After listening this, the queen felt herself greatly ashamed, and she thought: ‘He showed me disrespect, (in front of the people), and what may be more painful for me! By any means he should be destroyed!’ In anger she ordered servants immediately to kill

him, but she was answered, that he is the only son of the king, and duty this reason it is impossible for them, to kill him.

(But enraged queen not became pacified on it), so she decided to destroy prince, by any cost and means, by applying her craftiness. The queen went to her room and made bloody injuries and scratches all over her body. She torn her clothes to pieces and lay down on her bed in such state. When the king returned to the palace, he after seeing her state, asked her: 'Who did this with you?'

On what queen has told: 'This was done by your son'.

After listening her, the king became inflamed with anger and he told: 'Who ever did this misbehavior with you, we should be put to death immediately.' Then he called two of his executioners and ordered them to take prince to the jungle, and cut away his legs and hands. The both executioners thought, that it is not proper for them to kill the son of the king, so they decided instead, to kill they own sons and spare his life. They told to the prince that kill him is impossible for them, and duty this reason they would kill they own sons instead of him.

But the prince answered that doing so would be wrong, and that they should obey the order they got from the king, and kill him only. He told them the last words his mother was saying: 'Even to save your life, don't do wrong things. So to fulfill the order given by the father, you should kill me'. They put him under a tree, and after cutting away his hands and legs, went away.

In such condition he was found there by yogi Achintya (Matsyendra Nath) who happen to pass by. Acharya accepted him as a disciple and initiated him into Yoga. After walking little distance from there, he saw few herdsman. When he came into their midst he has addressed to them, 'Do you see those vultures collected over there? At that place under a tree, one limbless man is laying. Who of you can go to him and take care of him?' One of cowherds, the boy who was from the caste of incense sellers, has agreed to go and to have a look. He told to the yogi: 'But I have one condition. I will accomplish your job, and you will have to make complete mine.'

He went to the place in jungle as he was told by the yogi, towards the place where vultures were circling. After seeing the limbless prince, he returned back and told to the yogi: 'Yes, what you was saying is true.'

The yogi asked from cowherd boy: 'What you have for your daily food?'

The boy answered: "I am getting some food from our main cowherd. I will share half of it with him daily.' On listening his answer Achintya has told: 'Very kind of you, my child. Please take care of that limb-cut (Chor-ang) man properly.' After saying this he left.

Cowherd boy has built some hut over the helpless prince, and started daily provide him with food and what ever else was required. He also was cleaning away urine and excrement of helpless Chorangi, with his own hands. In such way twelve ears have passed. Once when he came to the hut as usually, he saw that prince was standing on his own legs. In amazing he asked him; 'How this became possible?'

The prince answered:’

"As result of the way given by the able Param Guru,
By explaining oneness of the mind and elements,
All natural laws merged into the one Supernatural law.
Going beyond of happiness and sadness,
Has made my legs and hands restored.’

While saying this he flew up from the ground, and remained seated in the air. He asked from cowherd:’ (You are sincerely served me in course of twelve ears, and shared your food with me. You became more then brother for me. How I can pay for all you did for me?) Should I teach you yoga?’

On what he was answered:’ (No I don’t want anything in return for my services.) I did it because I was told to do so, by my Guru. Now you are no more helpless as before, so I think my work is up.’ After saying this cowherd (leave him and) went back, to continue taking care of the cattle as before.

One day Mahayogi Achintya came again. The cowherd boy narrated him what has happening in course of the twelve ears, and yogi became pleased to know it. He accepted the boy as his disciple and initiated him in Yoga. Then he has left somewhere else.

The cowherd was doing worship in accordance with the guidance obtained from the guru, and at last he has achieved the realization of Maha-mudra (the Great seal, stage of Bodhisattva realization in Tantric Buddhism, or the State of the Great Union). One day Achintya came again and ordered him, that till then he will not initiate ten million people, he should not take mukti (the final liberation from the circles of birth and death) for himself. So to fulfill the order given by the guru, he started initiate all people to whom ever he happen to met. Then one day he was approached by Mahadeva (Siva) himself, who told him that he should not initiate each and every body indiscriminately, but should give initiation only to those who deserve it and who ask for it with proper respect. Those whose hearts are impure, and those who have no faith, must not be initiated at all.

After liberating uncountable number of people, and because he was cowherd, he became famous under name ‘Goraksha’.

Even nowadays those who earnestly seek liberation, can get their initiation from him. Sincere and true in heart, get sight of him and can listen his Damru (kind of a drum) inside themselves. But he does not reveal his presence to those, who are selfish and who are in lack of faith and purity. Invisible he remains on the Earth even today.

Kanipa Nath

The great Siddha yogi Kanipa was one of most remarkable personalities amongst the Māhasiddhas of the Tantrik traditions of India and Tibet. In different stories he

appearing under various names, as Kṛṣṇācārya, Kṛṣṇāpāda, Kānhupāda, Kānphā, Kaṅha-pa, Kāṅha, ācārya Caryāpa, Kaniphanāth, Kānarī-nāth?, Kānupā and more. It is seems as the established historical fact that he was the chief disciple of the Natha Siddha Jalandhar Nath, and live at the same period of time with the Guru Goraksh Nath, whom he have met few times. He appeared as the remarkable and powerful yogi in the Indian Śaiva tradition of the Nātha yogis and in the Tibetan Buddhist tradition of the Vajrayana Māhasiddhas. The both traditions agree that he was prominent Siddha yogi and at the same time paṇḍita (highly learned man), and had lot of disciples.

Legends: There exist three principal legends about him considerably different from each other, one which was circulating as oral tradition amongst the Nātha Yogis and in the form of folklore tales, and second was presented in the book Caturaśīti-siddha-pravṛitti amongst the stories of eighty-four Mahasiddhas under number 17. The third variation of his biography was presented by Lama Taranatha in two of his books 'The Seven Instruction Lineages' and 'The Live of Kṛṣṇācārya/Kāṅha'.

In the natha version of his story he is shown as being very powerful, but arrogant Nātha Yogi, who eventually enters into the conflict with Goraksh Nath and afterwards tries to challenge him few times, but always loosing contest. There exist endless interpretations of this legend, varying in details in bigger or lesser degree, but having the same main line of narration.

In the second story Kānupā has shown as the Vajrayana Siddha, the disciple of Jalandhari-pa, who initiated him into Hevajra mandala sadhana. After practicing it, he achieving extraordinary yogic powers and becomes intoxicated by them, and likes to demonstrate them everywhere indiscriminately. At the end he punished for his arrogance by some sorcery girl, whose fatal curse causing him to die. There is no any mention of Guru Goraksh Nath in the second tale. Both these stories are different from each other, but have some parallel places in them, and it seems that author of one of them was aware of existence of the other story, but it difficult so say which of them preceded other.

Biography

As it is common with the biographies of the most Siddhas, there very less reliable information available about his birth place and family he belonged. In accordance with Caturaśīti-siddha-pravṛitti, he was born at the place called Soma-purī, and was from caste of clerks (Brahmin). In the beginning of his career, he became a monk at Somapuri Vihara (modern Pahārpur, district Rajshahi of Bengal), built by

raja Deva Pāla. Later, he was initiated into Hevajra mandala sadhana by his Guru Jalandharipa, was practicing it for more than twelve years before achieving success. He has a lot of disciples to whom he used to initiate 'into mysteries of Vārāhi without head', or Vajra-vārāhi with her consort Śrī Heruka. The second geographical mention found in the same book is that he has undertaken a missionary travel to Sri Lanka, accompanied by three thousands of his disciples. After this he went to the place called Salaputra, in accordance with the text 'the place of Jalandhara, where righteous king Dharmapala was ruler.' About his death it is told that he died at the city situated somewhere 'in the eastern region from Soma purī at distance about hundred yojans', at the house of Dakini Mandhe. However there exist many more opinions about the details of his biography expressed by different scholars.

Most extensive account of his life was given by the famous Tibetan historian Lama Tara Natha in two his works, 'The Seven Instruction Lineages' and 'Live of Kṛṣṇācārya/Kāṇha', which vary in details from above mentioned. In the book The Seven Instruction Lineages author says that popular belief existed at his time among Tibetans was that Kṛṣṇācāri was born in the country called Karṇa, while in accordance with the oral tradition existed amongst Natha Yogis at that time, he was born in the city Pādyanagar, which also was called Vidyānagar (Vijayanagar). 'Furthermore, as Vidyānagar is quite close to Karṇa, the early Tibetan accounts appear to be quite similar to the Indian oral accounts'. In accordance with old traditions of Indians he was of the Brāhmana caste, and old Tibetan tradition says that he was of Ārya (noble) family. In one of verses of Kṛṣṇācāri, he has conformed this fact himself:

'Wrestling and striving forward going is the son of the Brāhmana'.

Tara Natha says that there was even existing prophesy of Buddha about the incarnation of Kṛṣṇācāri. In accordance with it, he would be born in country Uruvica (Uruviśa), which is in accordance with Taranātha's guru Buddhagupta Nātha, the same with Odvica, the country which close to Bengal (modern Orissa). Prophesy further saying that there was not yogi equal to him in Jambu-dvīpa (the Indian sub continent) before, not it will happen in future. It says that he would have six disciples, which would transcend the existence of their bodies and attain Mahāmudrāsiddhi. Few letters of his name were also predicted by that prophesy. Names of those six disciples it is said were Bhadrapāda, Mahila, Bhadala, the novice Tshem.bu.pa, Dhamapa and Dhumapa. Some say that Bhadala, Bhadra or Bhadrapāda were identical. Instead of them they add Eyalā or yoginī Mekhalā and Kamakhalā or Bande. In his other book Five historical Works of Taranātha, the author gives more detailed biography of Kāṇhapā. It is said that his birth place to be in Eastern India, in the Kingdom of Gaura in an area called Oruviśa, near Bengal.

In accordance with book Śrīnāthātīrthāvalī, composed by Raja Mansing of Jodhpur in 19th century, there exist place situated on Kalaśācal mountain in Rajastan, connected with his name. It is told that he performed his penance there. His twelve years long penance were mentioned in Caturaśīti-siddha-pravṛitti, but without defining the exact place where it has taken place.

Kanipa in Vajrayana tradition

While in the Nātha folklore the name of Kanipa kept not in too much veneration, because of his personal rival with the Guru of Nathas, the Vajrayana tradition of Tibet and Sahaja tradition of Bengal place him quite high in the list of their acaryas (teachers) and reverently call him 'Paṇḍit-ācārya' and ācārya Caryāpa. At some regional legends he even shown as being superior to Goraksh Nath, to whom he sometimes over performs.

His name stands at least in two important lists of Vajrayana acharyas in line of 'transmission of knowledge', one is associated with the initiation in Saṁvara and other into Hevajra lineages. First list shows the lineage of transmission which was accepted by Sakyapa sect of Tibetan Buddhism, in accordance with the book 'History of Buddhism in Tibet' by Sumpa-mkhan-po-Yeshes. In accordance with it, first stands name of (1) Dorje Chang, who also known as Deity Vajradhara, after him comes (2) Vajrapāni, who is another celestial Guru. Then comes (3) Mahasiddha Saraha, followed by names of (4) Nāgārjuna, (5) Śavari, (6) Lūipa, (7) Vajraghaṇṭā, (8) Kacchapāda, (9) Jālandhara, (10) Kāṇha, (11) Guhya, (12) Vijayapāda, (13) Tilopa, (14) Nāropa, (15) A newar Phum-mthing the greater, (16) Ngag-dVang-Grags-pa or Ngag-dVang-Phyūg, (17) Ngag-gi-dVang-phyug, (18) gLag-Skya-Shes-rab mtregs, (19) Sakyapa Hierarh Phag-pa.

There exist one more variation of the same list. In accordance with it first comes (1) Mahasiddha Saraha, followed by names of (2) Nāgārjuna, (3) Śavari, (4) Lūipa, (5) Dārikapa, (6) Vajraghaṇṭā, (7) Kurmapa, (9) Jālandhara, (10) Kāṇha, (11) Guhyapa, (12) Vijaya, (13) Tilopa, (14) Nāropa, (15) Śāntipa, (16) Maitripa, (17) Pham thing, (18) Bodhibhadra, (19) Vāgīśvārakīrti and (20) Marpa. This list of succession adopted by Sakyapa Hierarh Phags pa and identified in the Blue Annals as Saraha's Saṁvara lineage of Mar mdo. In the lineage of Hevajra transmission, in accordance with Taranatha, first comes name Śākyamuni, then Indrabhūti, Mahāpadmavajra, Anaṅgavajra, Saroruha, Indrabhūti yonger, Jālandhara, Kāṇha, Bhadrapa, Tilopa and Naropa. Name of Kāṇhapa appearing in few more lineages of transmissions of the tantrik traditions of Vajrayana; such great siddhas as Tilopa and Nāropa, whose names follow his name in the list of

great siddhas and acharyas, recognized amongst founders of another sect of Tibetan Buddhism, Karma Kagyu.

It is believed that he was the author of many books on Tantra, and in accordance with Tibetan sources his name usually closely associated with the Cakrasamvara tantra about which it is told that it was lost and later recovered by him. Both he and his guru Jalandharipa have their respected places in the lineage of the Gurus of the Tibetan tantric tradition, as exponents of the Hevajra Sadhana, an important element of the Vajrayana Tradition. As it was mentioned before, in accordance with Caturaśīti-siddha-pravṛitti, Kānhupā was initiated into Hevajra mandala sadhana by his Guru Jalandharipa. Jalandharipa it is said, wrote at least two commentaries on Hevajra tantra called Hevajra-sadhana and Shuddhipradip. Kṛṣṇācārya credited with composition of few more of them, from which Hevajra-pañjikā or Yoga-ratnamālā most well known. There few more his work collected in Tanjur part of Tibetan Cannon. They are Hevajranāmanā-tantrarājadvikalpa-māyā-pañjikā smṛtinibandha, Hevajra-ṣoḍaṣa-bhuja-sādhana of Kṛṣṇapā, and Śrī Hevajraikavīrasādhana, Hevajra-sādhana-tattvodyotakaranāma, Śrī Hevajra-śāstra-vṛtti-maṇḍala-vidhi, Hevajra-homa-vidhi of Kṛṣṇapāda.

It is said that in Tibetan book collection Tanjur have as much as six works on philosophy and seventy four on Tantric subjects attributed to Kṛṣṇācārya or Kānhupā. From those 74 books, most book written in sanskrit, and six in old Apabhraṁśa dialect. Those which are written in Apabhraamsa are Kānhapādagītikā, Mahāduṇḍanamūl, Vasantatilakā, Asambanddha Dṛṣṭi, Vajragīti and few songs in Dohā koṣa. His commentary Dukhabodha pada nirṇaya on Bodhicaryāvatāra composed by Śāntideva was well known in India and Tibet. A special contribution of his was Samputatilaka.

Two Kṛṣṇācāryas

On the basis of existing historical evidence, some researches have expressed the view that there was existing not only one Kṛṣṇācārya, but two or even three of them. In accordance with some of Tibetan sources, Kṛṣṇācārya shown as being direct or indirect disciple of Kānhupā. Lama Taranatha also mentioned existence of 'yonger Kṛṣṇācāri' who was descendant of Kānhupā through lineage of his disciples. In accordance with him, the lineage of transmission was in such order: Kṛṣṇācāri (Kānhupā) – Bhadra-Antara- Kṛṣṇācāri young . In introductory notes of book Samādhi-sambhāra-parivarta of Ācārya Kṛṣṇapā, author expressed view that there were existed as much as three different Kṛṣṇācāryas . He agree that first of them was the same Kṛṣṇācārya, who was disciple of Jālandhari, and who was known under name Kānhupā. It is said that he lived at time of rule king Devapāla (810-851 A.D.). The second Kṛṣṇācārya, also called Kṛṣṇācāri young, lived some time latter then first, and seems was the same with mentioned by Tatanatha. He

was also famous as being learned person, but not too much known about him as a yogi. The third who lived at time of King Mahīpāla (988-1038 A.D.), was not actually Kṛṣṇācārya, but had name slightly simmilar with him - Kṛṣṇa-Samaya-Vajra. Duty this simmilarity of their names, he is sometimes confused for the first one. It is said that he was the disciple of Buddhajñāna, who was born during the end of life of junior Kṛṣṇācārya. He was one of the six eminent scholars of the monastic university of Nalanda. He worked together with the great translators of Tibet as Lotsava Choekui Sherab, Lotsava Tsultrim Gyalwa and Lotsava Gos Khukpa Lhatse during the tenth and eleventh century .

Kānhupa as a poet

Kānhupa also has promitent place in the Sahaja tradition of Bengal, as being on of its Siddha-Acaryas, first poets who wrote in Old Bengali (Apabhraṁśa dialect) under name Kānhupada. His dohas found in the book called Caryapadas or Caryagiti, which is believed to be one of the oldest books in Bengali, amongst compositions of other Siddha-Acaryas. Out of 50 dohas included in Caryagiti, twelve were composed by Kānhupa. Those dohas presently widely accepted as being original and as written personally by him, and expressing the various aspects of his teching. He became famous in Bengal together with older siddhas, Saraha and Luipa, because their mystica songs became popular there, and were widely sung by masses. Those Siddha Acharyas exercised considerable influence on the later development of the Bengali devotional poetry, and recognized as the first writers in the Bengali language.

Caryapada 13

Poet: Kanhupada, Raga Kemod

Taking three refugees in a boat I captured eight.

In my body resides karuna and the chamber is empty.

I crossed the river of existence like a dream.

In mid-river I came to know the waves.

I used five 'tathagatas' as oars.

Kanhai rows the boat like a dream.

Smelling, touching and tasting as they are
like a dream without sleep.

The mind is the boatman in a Great Void.

Kanhu goes for Union with Great Happiness.

[More Caryapadas by Kanhupada](#)

Yab-Yum

Kānhupada was advocating the doctrine of the male–female union called Yuganaddha (in Tibetan Yab-Yum) in the Tantrik Vajrayana tradition. It seems that he was one of the pioneers, who were trying to introduce the Śaiva idea of the union of Shiva and Sakti in the Buddhist circles, for which it was new at that time as

Yuganaddha (union) of Śrī Heruka and Vajravārāhi or
Prajñā and Upāya.

Caryapada 11

Poet: Kanhupada, Raga Patamanjuri

The strength of the artery is firmly held in bed.

Spontaneous drums rise in heroic volume.

Kanhu, the Kapali, is engaged in yonic joining
through the city of the body.

Knowledge and wisdom are tied to his feet

Like ankle bells of the hour.

Day and night are turned into ornaments of pleasure.

Wearing ashes from burnt-out anger-hatred-and
illusion

he adorns a necklace with salvation pearls.

By killing his mother-in-law, sister-in-law and his mother,

Kanhu thus became a kapali.

Elements of Nātha and Kapalika worship in Hevajra Tantra

While in the cases of Goraksh nath and his Guru Matseyndra nath it is obvious that they were the worshipers of Śiva, it is not so easy with Kāṇhapa and Jālandharipā. The most puzzling question about these two yogis is: 'How is it happened that they became famous as being two of the most prominent Śaiva yogis and Vajrayana Mahasiddhas at the same time? If we will try to separate them from one of these traditions, after some time it becomes obviously that they so deeply rooted in both of them that it is impossible to do this. It seems that key point to settle this matter can be found in the Hevajra Tantra, the practises of which both of them were practicing. The text of this tantra presently available in form of many different manuscripts, few of which were published by different scholars. One of most famous of them is the text of Hevajra Tantra, with commentary by Kanhapa called Hevajra-pañjikā or Yoga-ratnamālā, which was published in 1959. After closely examining it, one can see that this Tantra, although being Buddhist by declaration, in reality including many Śaiva elements of worship, and those of them which were related to Kapalika practices in particular.

In Caryapada 10 of Dohakosha, Kānhupada calls himself 'naked Kapali yogi who has no hatred'. Later in the same text he saying: ' I am the Kapalik

(who)wears a necklace of bones for your sake' (of Dombi).

Poet: Kanhupada, Raga-Deshakh

Caryapada 10

Outside the lies your hut, Dombi woman.

Shaven headed Brahmins, come and touch you.

Dombi woman, I shall make love to you

Kanhu is naked Kapali yogi who has no hatred.

There is a Lotus with sixty-four petals.

On it dances the Dombi nari.

Hello Dombi, let me ask you a question.

On whose boat do you come and go?

You sell the loom to others

While you spread the flat bamboo mat for me.

For you I have discarded the basket of reeds.

You see Dom-nari.

I the Kapalika wear a necklace of bones for your sake.

O Dombi, you have churned the sea and eaten the roots of the Lotus.

I shall kill you and take your life.

The Life story of Guru Kaṇha-pa

(In accordance with Caturaśīti-Siddha-Pravṛitti, number 17)

The story of Guru Kaṇhapā is in such manner: Kaṇhapā and Kṛṣṇācārya pada (Black acharya) are the two names by which he was recognized. He was born at Somapuri, and was from the caste of clerks. His Guru was Jalandharipa.

(In the beginning) he was a monk at built by raja Devapala Somapuri Vihara (monastery). But later the Guru Jalandharipa has initiated him into the Hevajra mandala sadhana, and ordered him to practice in accordance with his instructions. After twelve years have passed in practice, one day after trembling (earth) he has got site of (complete) Hevajra Deva-mandala, and after becoming greatly excited duty this, entered into the state of absolute satisfaction. At the same moment, Dakini appeared there and told him: 'O son of Kula! This is not as

great achievement (as you imagine). Don't become overconfident due to this, because this is not realization of Supreme State (Param Pada).

One day when he stepped on a big block made of stone, his foot entered into it (as if it was made from wet mud). (Again) he felt great pride, and thought that now he has achieved all possible kinds of magical powers, but (in this very moment) the Dakini appeared and cooled him down (by saying that this also not a big achievement). When he came outside, he noticed that he was moving in air without touching earth by his feet, about ten centimeters above. Once more, he felt proud, but again was rebuked by the Dakini.

(He continued his practices, and after some time he reached such state) that wherever he moved, he was accompanied by the seven umbrellas floating in air over his head, followed by the seven drums (damru), which were sounding by themselves without being put in motion by any one. When he saw it, he thought that now he reached ultimate end of his sadhana, accomplished his perfection and achieved all possible kinds of powers.

(After it), he has told to his disciples, that he has completed his sadhana, (has reached Buddha hood, or reached state of Maha-Mudra), and now he was intended go into the country of the wicked demons- Sri Lanka, for preaching Dharma there. He invited his disciples to accompany him. Then he started for Lanka, taking with him family of three thousands of his disciples. When they have reached the bank of an ocean, he left all his disciples to stay there and started moving (towards Sri Lanka) stepping on surface of water. While doing this, again proud thoughts came into his mind: 'Even my guru ji would be unable to do this, but it not big matter for myself.' At the moment, this thought came to his mind, he went deep under the surface of water. (After struggle with waves and filling great shame), at last, he was thrown by waves on the dry land. When he looked in the sky, he saw there his Guru Jalandharapada. Guru ji asked from him: 'O, Kanipa, where you was going and why?'

Kanipa, filling great shame answered, "For the welfare of the world I was going into Shree Lanka, but after filling proud that I am greater than you, all my powers vanished at once, and now I am sinking in water (can't walk on water)."

On what his guru replied to him: 'In this situation, even I myself can't help you. You should go into the country of my original, where righteous king Dharmapala is ruler, at the place called Salaputra. There you should find one of my disciples, who is weaver by profession, and you should act in accordance with his instructions.'

The moment when Kanipa has taken a vow to do in accordance (with the words of guru), his knowledge (and powers again) returned to him. A once, he became able to move without touching earth, the seven umbrellas and sounding drums have appeared over his head, and his feet were leaving imprints into stone, and so on.

After this, he accompanied by his three thousands disciples arrived at the township Salaputra. There he left his disciples (to stay in the camp outside of the city), and started looking for the weaver (he was told about). On the way, he has met many weavers, but when he examined them, he noticed that when the threads (they were weaving) were broken, they have to join them themselves. On seeing this, he thought that no one of them was a person for whom he was looking for. After he crossed the town and nearly has reached another end, at last he has found the house where one more weaver was living. When he entered in, he saw that while that weaver was weaving closes, he was not joining the threads after they got broken, but both ends were joining by themselves. (On seeing) this Acharya (Kanhapa) decided that he found the man Guru ji was telling about, and he did obeisance to the weaver, and humbly touched his feet.

(After Kanhapa has told him about the matter) the weaver asking him: 'Will you follow what I am going to tell you?'

On what Krisnacharya answered: 'Yes, I will obey your commands.' Then the weaver took him at the burning ground (shamashan). There they saw a body of a dead man. Weaver asked: 'would you be able to eat the meat from that corpse? If you can do this, then start right now.'

When Kanhapā came near the dead body intending to do what he was told, and started cutting away a piece of meat with knife, the weaver stopped him from proceeding further by saying, 'Stop! Wait for while.' Immediately he turn himself into a jackal and started eating the meat (of that corpse). After (he returned to his normal form, he told to Kanhapā that) only after you will become able to produce such transformation, than you will be qualified for eating that meat.

After this, he excrete, and taken away three fourth parts out of his excrement. One fourth part of it he has given to Krishnaacharya, and told him to eat it. Krishnapa expressed his unwillingness to do it, by saying that people will be criticizing him for this act. The weaver has eaten one part of his own excrement himself, one was taken by the celestial Devas, and last part was taken by the Nagas living under ground (in netherworld).

Then both of them returned to the town. The weaver picked up wine and some food, by the way, and paid for it with five small cooper coins. He told to

Krishnapa, “Now call family of your disciples and we will make feast (one circle) with them. Kaṇhapā thought that food which they have got was not enough even for feeding one man, then how they would feed three thousands of his disciples? But (it was too late), when he thought so, he saw his disciples approaching them.

By the magical power of yogi (weaver), the pots which were empty before, became filled with sweets, boiled rice and lot of others tasty things. After feast has started, it continued for seven days, but food still was not finished yet. (Being tied from all this) Kaṇhapā has told to the weaver: ‘Your eatable items are like an ocean and we were unable to consume it’, so he ordered to distribute remained food outside between masses of people.

When he prepared to leave with the family of his disciples, the weaver has expressed his wonder about it: “Oho! As addicted to his power man (of indiscriminate mind) at last becomes reason for his own destruction, same may happen with the yogi who have no proper understanding how to use his powers in appropriate way. All these your umbrellas and flying drums, are not big achievements for a yogi. (You are preparing to leave, but you are not accomplished task for which you came here) and your moral state is still far away from perfection. Stay here with me and complete your sadhana, (as Guru ji told you).

But Kaṇhapā was not willing to accept his persuading, so he started towards the place called Samadhokara (and in such way, he has broken the vow given by him to his Guru). He reached jungle, situated near of some city, which was located in the east region from Somapuri at distance about hundred yojans. There he saw the tree bearing fruits called the rose-apple (black plum) and there was a girl sitting under it. He told her to give some fruits to him, but she refused to do it. Acharya fixed his stare at the tree for while, and all fruits from it fell on the ground. But immediately the girl looked on the tree, and all fruits returned to the places they were before. On seeing this Kaṇhapā became very angry and he spelt mantra over the girl, so that she immediately felt on the ground bleeding from all over her body.

Soon people collected around, and they started abusing Kaṇhapā for done by him. They were saying that the Buddhists are filled with compassion towards all living beings, but this yogi seems, going to kill this poor girl. On listening this, he started worry (that this will ruin his reputation), so he kindly pronounced another mantra for bringing the girl to her previous state. But while doing this, he has forgotten to apply the mantra for his own protection. When the girl stood up, first what she did was cursing Kaṇhapā with her mantra. As result of this, now it was his turn to be stroked with the terrible disease, when blood was flowing all over from his body, from head to feet.

Kaṇhapā told to Dakini Mandhe that medicine for this blood-vomiting disease can be obtained only from the mountain Sri Parvat, situated far away in the South of India. He asked her to bring it to him. The way to that mountain from the place where they were, was six month long, but Mandhe reached there in one day only. On the seventh day, when she was about to reach back to the the city with the medicine for him in her hand, the same girl who applied her magic to make Kaṇhapā seek, has accepted the appearance of an old women and was sitting on the way Mande was about to pass and crying.

On reaching the place she was sitting, Mandhe asked her, “Why are you crying?”

The old women has answered: “What are reasons of my cry? The yogi Kaṇhapā has left us, he has died little time ago”.

On listening this, Mandhe has thrown the medicine on the ground. (After she gone), the old women picked it up and disappeared. When Dakini Mandhe has reached her house (where Kaṇhapā was waiting), she saw that he was still alive. When Kaṇhapā asked her where medicine was, she narrated him all what happened, and told that medicine disappeared.

(Now, Kaṇhapā has realized that there was no more hope for him to remain alive). For seven remained days, he was giving his last lessons to his disciples and at the last day he initiated them into the mysteries of Varahi without head. There only he left his physical, and by then useless body, and entered into the realms of the Absolute Void.

The Dakini Mandhe became furious on that girl, and she started looking for her everywhere in the Tin Lokas (on the earth), but she couldn't find her. At last, she discovered her sitting in the hollow of a tree, and she killed her by spelling a mantra.

In such way proud and jealousy becoming obstacles on the spiritual path, and this should be remembered by all.

On this the life story of the Guru Kaṇha-pā is finished.

The same story narrated by Keith Dowman, with his commentary.

Chorangi Nath

The pathetic story of the Siddh Caurangī-nāth, who also known as Pūran Bhagat and Pūran Mal, or simply Pūran, since long time was the favorite theme of the folklore songs singed by the wondering minstrels all over India, especially in its Northern states from Punjab to Bengal. The tale of the young prince who was falsely accused by his zealous step-mother, and who was thrown into well after his hands and legs were cut away, was the theme of the numerous ballads and the folk-theater plays, touching the hearts of the people all over India. In the legends about him, he is traditionally connected with the Guru Gorakh Nath (guru bhai), Matsyendra Nath (his guru) and another legendary Natha personage Raja Rasalu, who was his younger brother born from the same step mother which unfairly has accused him. There existing so many variations of the legend depicting the life story of the Siddh Chorangi Nath that sometimes it becomes difficult to decide, which of them is more resembles his actual biography. Along with the numerous versions of his life story in Hindi, there exists one more account about his life, which has appeared amongst the stories of the Eighty Four Great Siddhas written from the point of vie of the Buddhist Vajrayana Tradition. The original Sanscrit manuscript of the book known as Caturaśīti-siddha-pravṛitti has been lost, and only Tibetan translation of the text has survived. At the present moment, it is the oldest written account of his life, which is nearly one millennium old.

About his name

He have got his name Chorangi-nath in accordance with the Nath tradition of India, and Chorangipa in accordance with Tibetan tradition of Mahasiddhas because his limbs were cut away. Cīrā literally means an incision, a cut or a wound, and aṅg means a limb, therefore Cīrā-aṅgi means 'whose limbs were cut away.' Similarly he called Pūran Bhagat, Pūran Mal or simply Pūran because he got his body restored to its previous condition. Pūrā means entire, complete or whole, therefore Pūran can be translated as 'whose body was restored in its previous conditon and become entire as before.' ?

He became great yogi and realised mahasiddha in both traditions as indian as well as Tibetan. Although Tibetan version of legend about him found in CSP says that he had no disciples, Nātha sect presently has one pant presumably founded by him that is Pagal panthi.

Historical

As with many others Natha Siddhas, it is quite difficult to figure out the exact time when he lived, but one fact is without doubt: in accordance with most legends he lived at the same time with Guru Goraksh Nath and Matseyndranath. There exists great disagreement of the different historical reference placing him between 2nd to 9th centuries. Legends usually do not mention period of time he lived, and historical records about the people contemporary to him vary significantly.

The most common version of legend existing in India, and amongst the Natha Sadhus, says that he was the son of the Raja of Syālkoṭ (presently the area of Punjab in Pakistan), Śālivāhan (Salwan, Sālbān) and the Queen Ichhran (Achhrā, Achran). Historically, the city Syālkoṭ (the old name Sākal) was built in the end of eight century by the father of Raja Śālivāhan, Gaj by name. It is said that prior it, he had his capital situated at Rāval-Piṇḍī, near the place where the new capital was built. The Raja Śālivāhan has rebuilt the city about at the same time when Raja Sam Dutt was the ruler of Kashmir. In accordance with some legends, Raja Śālivāhan was of the Sia caste, and therefore the name 'Syālkoṭ' means 'the fort of Sias'. He had two sons: Puran and Rasalu and two wives, Rani Loona Chamba and Rani Achran. The well in which Puran was thrown by his father still exist near Sialkot, on distance five miles and called "Pūran Bhagat vālā Kūa" (well of Puran), there are village near it which also called Pūran vālā (vilage of Puran). Previously it is said Puran's tomb was there, at least till 1857 A.D. which later was destroyed.

Legends and stories

source

On the advice of the Hindu pandits and palmists, the young Prince's name was chosen to be Puran. Rani Lona was the first wife of Raja Salbahan but she was childless. So as Raja Salbahan grew closer to Rani Achran, Rani Lone felt jealous of her and did not miss any opportunities to insult Rani Achran and Puran.

Incidentally, a Guru who lived beside the Chenab river, Guru Gorakhnath, happened by that well with his companions. While they were resting beside the well they found the injured Prince and rescued him. After the Prince had partially recovered and related his story, Guru Gorakhnath invited him to join his group and started his physical recovery and spiritual training. After few years of stay, Guru Gorakhnath ordered the Prince to stay beside the well, built him a camp for

his residence and departed to Jehlum. Prince Puran stayed there for many years and gave spiritual advice to the people of the area. With the passage of time, he became quite famous among the people and came to be known as Puran Bhagat and his appearance changed completely. When Puran Bhagat's fame reached the palace of Rani Lone, who was still childless, she visited him along with Raja Salbahan and requested him to pray for her. Puran told them that he would pray only if Rani Lone would tell him whether Puran was guilty or innocent. This shocked Rani Lone who revealed the truth. Raja Salbahan was further shocked when Puran revealed his identity. He requested Puran to forgive them and accompany them to his palace but Puran refused and told them that they might be forgiven by the Lord and might get blessed with a son who should be named Rasalu. Later, Raja Salbahan built a place for worship and arranged free distribution of food at the camp of Puran Bhagat. When he died, his samadhi (Hindu cremation ceremony) took place on a mound in front of the place where he used to dwell and a beautiful small tomb was erected in his remembrance.

Puran's well is a famous historical site located just outside the city of Sialkot. According to Mutiny in Sialkot there were remains of Puran's tomb extant in 1857, but now there is no tomb except for a small building, a small place for worship and a running well.

This is the popular version of the life story of Puran Mal, performed by the various folk singers

When Pūran was born, astrologers have found some inauspicious signs in his horoscope, so that they advised to the king to keep him in the isolated place for twelve years. This advice was followed by the king, and the prince has spent twelve years away from the palace of his parents. At the time when he was absent from the palace, the king married a new queen, which was of low-caste and which was so young than she could be the king's daughter.

Once when the king has left the palace for hunting, the young stepmother of the prince, on seeing him, has become enamored by his beauty to such extent that being unable to control herself, she made unchaste purposes to him, which he coldly rejected. The queen has become angry on his refusal and at the same time she was afraid of the possible disclose of her misconduct to the king, when he will return, and the forthcoming consequences. Therefore she decided not to wait when the disclosure would happen, but to attack first, so that prince would be unable to tell anything. The cunning queen has devised drama to accuse the young prince for the misbehavior with her. To prove that her words were true, and not of the prince, she went to her room around the time when the king was about to return, and made the bloody injuries and scratches all over her body. She disarranged her clothes, tear them in few places and lay down in such conditions on her bad, loudly crying and accusing the prince for raping her. When the king

found her in such condition, he seeing her skillful performance, believed in all accusations told by her, and at once has become overwhelmed with rage. Being blinded by his anger, he ordered to his servants to cut away hands and feet of prince, and threw him into the well situated deep in jungles without any further investigations of the matter. The servants have obeyed his order, and the prince was left alone in jungle after his legs and hands were cut away. After some time, he was found in such condition by Goraksh Nath, who happened to pass near by, who restored him to previous state. After it, he refused to return to the palace, and became the disciple of Goraksh Nath , with whom he was traveling afterwards.

Once Goraksh nath made him pass through severe test. When they reached to area ruled by One day Pooran passes through the lands of queen Sundaran. She falls for him the second she sees him. Sundaran goes to Gorakh Nath's camp and asks to be blessed with Pooran as a gift. The Guru agrees and asks Pooran to accompany her.

Instead of spending the night in bed with the queen, Pooran chooses to meditate. When morning comes, he heads back to his Guru's camp.

Sundran is heart-broken. Gorakh Nath on the other hand is delighted with Pooran's will power to resist worldly temptations. After some time he and Gorakshnath with many other yogis reached area of Sialkot. When they entered the city, lot of wonderful events occurred, as for example garden which became dried since moment disappearance of young prince became green in one night. Some time later Pooran is asked to visit his hometown. King Salwan and Queen Loona come to see him. They do not know his true identity. Salwan has not had any children after ordering Pooran's execution and is hoping to be blessed with another son. When Pooran asks Salwan about his son, Loona has an emotional breakdown. She is mad with grief for having an innocent boy killed for petty reasons. Pooran forgives his stepmother and his father. This changes Loona's perspective forever. She traverses the material world and moves beyond the worldly concept of good and evil. Later he blessed Loona with a son, which became known as Rasalu in accordance with some sources.

The Life Story of Cauraᅅgi-pa

Tibetan version of the life story of Guru Cauraᅅgi-pa, comes under number ten in the cycle legends of eighty-four Mahasiddhas in the book Caturaᅅīti-siddha-pravᅇᅇti and connected with the story of Guru Gorakh Nath (number 9) in the

same book. Although being considerably different from the tales sung by the Northern Indian wandering minstrels, this story also seems has its proof in the Natha tradition itself, because the book Prana Sankli, which is recognized by the modern Natha Yogis as part of their tradition, repeats the similar details:

ahāra prīti pālana cīti śrī gorakhnāth kusa mukhlā barai varṣa amharai nimiti āni jogla Nath Siddho ki Baniya || 216 || Prāṇa Sāmkalī 11

gyāna rā guru amhārā sidha machīndra nāth tā prasādai bhailā paga hātha tribhavane kirata thākalī amhārī anadātā śrī gorakh nāth NSB || 217 || Prāṇa Sāmkalī 12

Guru Chorangipa who was mentioned in the story of Goraksh Nath, was the prince, whose legs and hands were cut away, and who was left in such condition under the basement of a tree in jungle. His Guru Achintya who has found him in such conditions, has accepted him as disciple, and initiated him into the practice of the restraining air inside the body (pranayama) and others yogic techniques. 'When you will attain the perfection in your practices, you will be able to restore your body into its previous condition,'- after predicting so, his guru Achintya has left. After this, in accordance with the instructions he has obtained from his guru, Chorangipa was performing his sadhana for twelve ears, being taken care by Gorakh Nath.

Once it is happened, that the group of traders was passing away from the main road by the jungle way, hoping to avoid being intercepted by the gang of the local dacoits. The caravan of the traders was loaded with jewelry, gold, silver and jewels. It was the night time when they have reached near the place where Chorangipa was sitting invisible, covered in darkness. When Chorangipa heard that somebody was passing nearby, he has asked: 'Who are you, and what you are doing here in this time.'

Merchants, thinking that he was one of the robbers from the gang, answered that they were the sellers of coal. The prince has told: 'O, I see.' When the traders have reached to the place of their destination, they have found in their bags nothing else, but only the pieces of coal. After seeing this wonder, they were greatly perplexed, being unable to understand how this has happened. Then one, most wise of them has told, 'Do you remember when at that night, while we were passing through the jungle, the voice came from darkness, which asked us what we were caring? Probably he was the man, whose words have the power to become true. Otherwise, who else could do this?'

Seeing it as their last chance, they returned by the same way to the place where they were passing at that night, and where the voice coming from darkness interrupted their way. When they have reached to the spot, they saw there under a big tree the man, whose legs and hands were cut away. They narrated him what has happened with their goods, and asked him to apply his 'true saying' once more. On learning this, the prince who was not aware about his powers, has told, 'did I really done these? If this is matter, then let coal turned in what is was

before. ' When the traders returned to the place where they left their luggage, they found that all their goods returned to their previous form, and became gold, silver and what ever they were before. Being greatly amazed to see this miracle, they took with them the materials for the performance of worship, and again reached to the place of the prince. They performed his worship, and told him what has happened. After listening them, Chorangipa has remembered the prediction made by his Guru, and he told: 'If it is so, let then my body return to the state as it was before.' Immediately this has happened, and all his limbs became restored to their previous state. Later, he has obtained even the greater yogic powers and performed lot of miracles for the benefit of the living beings. He didn't initiate into Yoga any one (he did not made any disciples), but he has applied his powers on the tree, which was giving him shelter, for twelve years. He made it immortal, and it is said, that it still stands at the same place.

Raja Rasalu

The story of Raja Rasalu usually comes as the continuation of the story of his older brother Puran Mal also known as Chorangi Nath, by whose blessing he was born. Although Puran Mal has told his step mother that her crime against him was pardoned, he consequently added that it was not entirely forgotten. As result of it, his blessing became at the same time kind of curse for the queen and king, as retribution for the sins they committed against him. Duty this cursed cruel parents were unable to take pleasure in the company of their child since the time he was born till the end of their lives. Fortune tellers have predicted them that forthcoming child will become the reason of death of them both, if they once see his face before he became twelve years old. To avoid this, Rasalu was placed separate from them since the moment he was born for the period of twelve years, but they were still unable to be with him even after the allotted twelve years has passed. In such way both parents went through the great pain, similar they have given to Puran Mal and his mother by separating them.

As his older brother, Raja Rasalū has acquired prominent role in the Natha Sampradaya, and yogis of the Mānāthī panth considering themselves as being his descendants. Duty his historical connection with the Natha sect and on the base of some legends and historical records, it seems as much possible that Raja Rasalu was the real historical personage, who lived at the same time with Guru Goraksh Nath. Of course his life presented in the legends may vary greatly from the real historical account about him. More detailed historical analysis was omitted here because it was discussed in the previous section in connection with his brother Puran Mal.

The tales of two brothers existed in the form of ballads sung by the wondering minstrels all over area of the Northern part of India. It is obviously that in course of time, in the same way as many other oral folk tales, they went through numerous modifications by narrators. Often the different variations of tales about two brothers borrowing from each other, are telling about the same events as the part of life of one of them.

For first time legends about Raja Rasalu were published in the systematized form by Flora Annie Steel (1847-1929) in her book Tales of the Panjab. She based her narration on the stories song by the wondering minstrels of Punjab. The story was reproduced later with some omitting by Joseph Jacobs in his Indian Fairy Tales. The both authors found these legends as being suitable fairy-tales for the entertainment of children. That is true, the saga narrating the life story of Rasalu appearing to be much more near to the style of fairy tales, than to typical stories about the Natha Siddhas. Having not much to add to it, here I presented as it appeared in Tales of the Punjab by Flora Annie Steel.

HOW RAJA RASÄLU WAS BORN

ONCE there lived a great Raja, whose name was Sälbähan, and he had two Queens. Now the elder, by name Queen Achhrä, had a fair young son called Prince Püran; but the younger, by name Lonä, though she wept and prayed at many a shrine, had never a child to delight her eyes. So, being a bad, deceitful woman, envy and rage took possession of her heart, and she so poisoned Raja Sälbähan's mind against his son, young Püran, that just as the Prince was growing to manhood, his father became madly jealous of him, and in a fit of anger ordered his hands and feet to be cut off. Not content even with this cruelty, Raja Sälbähan had the poor young man thrown into a deep well. Nevertheless, Püran did not die, as no doubt the enraged father hoped and expected; for God preserved the innocent Prince, so that he lived on, miraculously, at the bottom of the well, until, years after, the great and holy Guru Goraknäth came to the place, and finding Prince Püran still alive, not only released him from his dreadful prison, but, by the power of magic, restored his hands and feet. Then Püran, in gratitude for this great boon, became a faqér, and placing the sacred earrings in his ears, followed Goraknäth as a disciple, and was called Püran Bhagat.

But as time went by, his heart yearned to see his mother's face, so Guru Goraknäth gave him leave to visit his native town, and Püran Bhagat journeyed thither and took up his abode in a large walled garden, where he had often played as a child. And, lo! he found it neglected and barren, so that his heart became sad when he saw the broken watercourses and the withered trees. Then he sprinkled the dry ground with water from his drinking vessel, and prayed that all might

become green again. And, lo! even as he prayed, the trees shot forth leaves, the grass grew, the flowers bloomed, and all was as it had once been.

The news of this marvellous thing spread fast through the city, and all the world went out to see the holy man who had performed the wonder. Even the Raja Sälbähan and his two Queens heard of it in the palace, and they too went to the garden to see it with their own eyes. But Püran Bhagat's mother, Queen Achhrä, had wept so long for her darling, that the tears had blinded her eyes, and so she went, not to see, but to ask the wonder-working faqér to restore her sight. Therefore, little knowing from whom she asked the boon, she fell on the ground before Püran Bhagat, begging him to cure her; and, lo! almost before she asked, it was done, and she saw plainly.

Then deceitful Queen Lonä, who all these years had been longing vainly for a son, when she saw what mighty power the unknown faqér possessed, fell on the ground also, and begged for an heir to gladden the heart of Raja Sälbähan.

Then Püran Bhagat spoke, and his voice was stern,—"Raja Sälbähan already has a son. Where is he? What have you done with him? Speak truth, Queen Lonä, if you would find favour with God!"

Then the woman's great longing for a son conquered her pride, and though her husband stood by, she humbled herself before the faqér and told the truth,—how she had deceived the father and destroyed the son.

Then Püran Bhagat rose to his feet, stretched out his hands towards her, and a smile was on his face, as he said softly, "Even so, Queen Lonä! even so! And behold! I am Prince Püran, whom you destroyed and God delivered! I have a message for you. Your fault is forgiven, but not forgotten; you shall indeed bear a son, who shall be brave and good, yet will he cause you to weep tears as bitter as those my mother wept for me. So! take this grain of rice; eat it, and you shall bear a son that will be no son to you, for even as I was reft from my mother's eyes, so will he be reft from yours. Go in peace; your fault is forgiven, but not forgotten!"

Queen Lonä returned to the palace, and when the time for the birth of the promised son drew nigh, she inquired of three Jogis who came begging to her gate, what the child's fate would be, and the youngest of them answered and said, "O Queen, the child will be a boy, and he will live to be a great man. But for twelve years you must not look upon his face, for if either you or his father see it before the twelve years are past, you will surely die! This is what you must do,—as soon as the child is born you must send him away to a cellar underneath the ground, and never let him see the light of day for twelve years. After they are over, he may

come forth, bathe in the river, put on new clothes, and visit you. His name shall be Raja Rasälu, and he shall be known far and wide."

So, when a fair young Prince was in due time born into the world, his parents hid him away in an underground palace, with nurses, and servants, and everything else a King's son might desire. And with him they sent a young colt, born the same day, and a sword, a spear, and a shield, against the day when Raja Rasälu should go forth into the world.

So there the child lived, playing with his colt, and talking to his parrot, while the nurses taught him all things needful for a King's son to know.

HOW RAJA RASÄLU WENT OUT INTO THE WORLD

YOUNG Rasälu lived on, far from the light of day, for eleven long years, growing tall and strong, yet contented to remain playing with his colt and talking to his parrot; but when the twelfth year began, the lad's heart leapt up with desire for change, and he loved to listen to the sounds of life which came to him in his palace-prison from the outside world.

"I must go and see where the voices come from!" he said; and when his nurses told him he must not go for one year more, he only laughed aloud, saying, "Nay! I stay no longer here for any man!"

Then he saddled his horse Bhanur Iraqi, put on his shining armour, and rode forth into the world; but—mindful of what his nurses had often told him—when he came to the river, he dismounted, and going into the water, washed himself and his clothes.

Then, clean of raiment, fair of face, and brave of heart, he rode on his way until he reached his father's city. There he sat down to rest a while by a well, where the women were drawing water in earthen pitchers. Now, as they passed him, their full pitchers poised upon their heads, the gay young Prince flung stones at the earthen vessels, and broke them all. Then the women, drenched with water, went weeping and wailing to the palace, complaining to the King that a mighty young Prince in shining armour, with a parrot on his wrist and a gallant steed beside him, sat by the well, and broke their pitchers.

Now, as soon as Raja Sälbähan heard this, he guessed at once that it was Prince Rasälu come forth before the time, and, mindful of the Jogis' words that he would die if he looked on his son's face before twelve years were past, he did not dare to send his guards to seize the offender and bring him to be judged. So he bade the women be comforted, and for the future take pitchers of iron and brass, and gave new ones from his treasury to those who did not possess any of their own.

But when Prince Rasälu saw the women returning to the well with pitchers of iron and brass, he laughed to himself, and drew his mighty bow till the sharp-pointed arrows pierced the metal vessels as though they had been clay.

Yet still the King did not send for him, and so he mounted his steed and set off in the pride of his youth and strength to the palace. He strode into the audience hall, where his father sat trembling, and saluted him with all reverence; but Raja Sälbähan, in fear of his life, turned his back hastily and said never a word in reply.

Then Prince Rasälu called scornfully to him across the hall—

"I came to greet thee, King, and not to harm thee!

What have I done that thou shouldst turn away?

Sceptre and empire have no power to charm me—

I go to seek a worthier prize than they!"

Then he strode out of the hall, full of bitterness and anger; but, as he passed under the palace windows, he heard his mother weeping, and the sound softened his heart, so that his wrath died down, and a great loneliness fell upon him, because he was spurned by both father and mother. So he cried sorrowfully—

"O heart crown'd with grief, hast thou naught

But tears for thy son?

Art mother of mine? Give one thought

To my life just begun!"

And Queen Lonā answered through her tears—

"Yea! mother am I, though I weep,

So hold this word sure,—

Go, reign king of all men, but keep

Thy heart good and pure!"

So Raja Rasālu was comforted, and began to make ready for fortune. He took with him his horse Bhanur Iraqī, and his parrot, both of whom had lived with him since he was born; and besides these tried and trusted friends he had two others—a carpenter lad, and a goldsmith lad, who were determined to follow the Prince till death.

So they made a goodly company, and Queen Lonä, when she saw them going, watched them from her window till she saw nothing but a cloud of dust on the horizon; then she bowed her head on her hands and wept, saying—

"O son who ne'er gladdened mine eyes,

Let the cloud of thy going arise,

Dim the sunlight and darken the day;

For the mother whose son is away

Is as dust!"

HOW RAJA RASÄLU'S FRIENDS FORSOOK HIM

NOW, on the first day, Raja Rasälu journeyed far, until he came to a lonely forest, where he halted for the night. And seeing it was a desolate place, and the night dark, he determined to set a watch. So he divided the time into three watches, and the carpenter took the first, the goldsmith the second, and Raja Rasälu the third.

Then the goldsmith lad spread a couch of clean grass for his master, and fearing lest the Prince's heart should sink at the change from his former luxurious life, he said these words of encouragement—

"Cradled till now on softest down,

Grass is thy couch to-night;

Yet grieve not thou if Fortune frown—

Brave hearts heed not her slight!"

Now, when Raja Rasälu and the goldsmith's son slept, a snake came out of a thicket hard by, and crept towards the sleepers.

"Who are you?" quoth the carpenter lad, "and why do you come hither?"

"I have destroyed all things within twelve miles!" returned the serpent. "Who are you that have dared to come hither?"

Then the snake attacked the carpenter, and they fought until the snake was killed, when the carpenter hid the dead body under his shield, and said nothing of the adventure to his comrades, lest he should alarm them, for, like the goldsmith, he thought the Prince might be discouraged.

Now, when it came to Raja Rasälu's turn to keep watch, a dreadful unspeakable horror came out of the thicket. Nevertheless, Rasälu went up to it boldly, and cried aloud, "Who are you? and what brings you here?"

Then the awful unspeakable horror replied, "I have killed everything for thrice twelve miles around! Who are you that dare come hither?"

Whereupon Rasälu drew his mighty bow, and pierced the horror with an arrow, so that it fled into a cave, whither the Prince followed it. And they fought long and fiercely, till at last the horror died, and Rasälu returned to watch in peace.

Now, when morning broke, Raja Rasälu called his sleeping servants, and the carpenter showed with pride the body of the serpent he had killed.

"'Tis but a small snake!" quoth the Raja. "Come and see what I killed in the cave!"

And, behold! when the goldsmith lad and the carpenter lad saw the awful, dreadful, unspeakable horror Raja Rasälu had slain, they were exceedingly afraid, and falling on their knees, begged to be allowed to return to the city, saying, "O mighty Rasälu, you are a Raja and a hero! You can fight such horrors; we are but ordinary folk, and if we follow you we shall surely be killed. Such things are nought to you, but they are death to us. Let us go!"

[244] Then Rasälu looked at them sorrowfully, and bade them do as they wished, saying—

"Aloes linger long before they flower:

Gracious rain too soon is overpast;

Youth and strength are with us but an hour:

All glad life must end in death at last!

But king reigns king without consent of courtier;

Rulers may rule, though none heed their command.

Heaven-crown'd heads stoop not, but rise the
haughtier,

Alone and houseless in a stranger's land!"

So his friends forsook him, and Rasälu journeyed on
alone.

HOW RAJA RASÄLU KILLED THE GIANTS

NOW after a time, Raja Rasälu arrived at Nila city, and as he entered the town he saw an old woman making unleavened bread, and as she made it she sometimes wept, and sometimes laughed; so Rasälu asked her why she wept and laughed, but she answered sadly, as she kneaded her cakes, "Why do you ask? What will you gain by it?"

"Nay, mother!" replied Rasälu, "if you tell me the truth, one of us must benefit by it."

And when the old woman looked in Rasälu's face she saw that it was kind, so she opened her heart to] him, saying, with tears, "O stranger, I had seven fair sons, and now I have but one left, for six of them have been

killed by a dreadful giant who comes every day to this city to receive tribute from us,—every day a fair young man, a buffalo, and a basket of cakes! Six of my sons have gone, and now to-day it has once more fallen to my lot to provide the tribute; and my boy, my darling, my youngest, must meet the fate of his brothers. Therefore I weep!"

Then Rasälu was moved to pity, and said—

"Fond, foolish mother! cease these tears—

Keep thou thy son. I fear nor death nor life,

Seeking my fortune everywhere in strife.

My head for his I give—so calm your fears."

Still the old woman shook her head doubtfully, saying, "Fair words, fair words! but who will really risk his life for another?"

Then Rasälu smiled at her, and dismounting from his gallant steed, Bhanur Iraqi, he sat down carelessly to rest, as if indeed he were a son of the house, and said, "Fear not, mother! I give you my word of honour that I will risk my life to save your son."

Just then the high officials of the city, whose duty it was to claim the giant's tribute, appeared in sight, and the old woman fell a-weeping once more, saying—

"O Prince, with the gallant gray steed and the turban bound high

O'er thy fair bearded face; keep thy word, my oppressor draws nigh!"

Then Raja Rasälu rose in his shining armour, and haughtily bade the guards stand aside.

"Fair words!" replied the chief officer; "but if this woman does not send the tribute at once, the giants will come and disturb the whole city. Her son must go!"

"I go in his stead!" quoth Rasälu more haughtily still. "Stand back, and let me pass!"

Then, despite their denials, he mounted his horse, and taking the basket of cakes and the buffalo, he set off to find the giant, bidding the buffalo show him the shortest road.

Now, as he came near the giants' house, he met one of them carrying a huge skinful of water. No sooner did the water-carrier giant see Raja Rasälu riding along on his horse Bhanur Iraqı and leading the buffalo, than he said to himself, "Oho! we have a horse extra to-day! I think I will eat it myself, before my brothers see it!"

Then he reached out his hand, but Rasälu drew his sharp sword and smote the giant's hand off at a blow, so that he fled from him in great fear.

Now, as he fled, he met his sister the giantess, who called out to him, "Brother, whither away so fast?"

And the giant answered in haste, "Raja Rasälu has come at last, and see!—he has cut off my hand with one blow of his sword!"

Then the giantess, overcome with fear, fled with her brother, and as they fled they called aloud—

"Fly! brethren, fly!

Take the path that is nearest;

The fire burns high

That will scorch up our dearest!

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Life's joys we have seen:

East and west we must wander!

What has been, has been;

Quick! some remedy ponder."

Then all the giants turned and fled to their astrologer brother, and bade him look in his books to see if Raja Rasälu were really born into the world. And when they heard that he was, they prepared to fly east and west; but even as they turned, Raja Rasälu rode up on Bhanur Iraq, and challenged them to fight, saying, "Come forth, for I am Rasälu, son of Raja Sälbahan, and born enemy of the giants!"

Then one of the giants tried to brazen it out, saying, "I have eaten many Rasälus like you! When the real man comes, his horse's heel-ropes will bind us and his sword cut us up of their own accord!"

Then Raja Rasälu loosed his heel-ropes, and dropped his sword upon the ground, and, lo! the heel-ropes bound the giants, and the sword cut them in pieces.

Still, seven giants who were left tried to brazen it out, saying, "Aha! We have eaten many Rasälus like you! When the real man comes, his arrow will pierce seven girdles placed one behind the other."

So they took seven iron girdles for baking bread, and placed them one behind the other, as a shield, and behind them stood the seven giants, who were own brothers, and, lo! when Raja Rasälu twanged his mighty bow, the arrow pierced through the seven girdles, and spitted the seven giants in a row!

But the giantess, their sister, escaped, and fled to a cave in the Gandgari mountains. Then Raja Rasälu had a statue made in his likeness, and clad it in shining armour, with sword and spear and shield. And he placed it as a sentinel at the entrance of the cave, so that the giantess dared not come forth, but starved to death inside.

So this is how he killed the giants.

HOW RAJA RASÄLU BECAME A JOGI

THEN, after a time, Rasälu went to Hodinagari. And when he reached the house of the beautiful far-famed Queen Sundran, he saw an old Jogi sitting at the gate, by the side of his sacred fire.

"Wherefore do you sit there, father?" asked Raja Rasälu.

"My son," returned the Jogi, "for two-and-twenty years have I waited thus to see the beautiful Sundran, yet have I never seen her!"

"Make me your pupil," quoth Rasälu, "and I will wait too."

"You work miracles already, my son," said the Jogi; "so where is the use of your becoming one of us?"

Nevertheless, Raja Rasälu would not be denied, so the Jogi bored his ears and put in the sacred earrings. Then the new disciple put aside his shining armour, and sat by the fire in a Jogi's loin-cloth, waiting to see Queen Sundran.

Then, at night, the old Jogi went and begged alms from four houses, and half of what he got he gave to Rasälu and half he ate himself. Now Raja Rasälu, being a very holy man, and a hero besides, did not care for food, and was well content with his half share, but the Jogi felt starved.

The next day the same thing happened, and still Rasälu sat by the fire waiting to see the beautiful Queen Sundran.

Then the Jogi lost patience, and said, "O my disciple, I made you a pupil in order that you might beg, and feed me, and behold, it is I who have to starve to feed you!"

"You gave no orders!" quoth Rasälu, laughing. "How can a disciple beg without his master's leave?"

"I order you now!" returned the Jogi. "Go and beg enough for you and for me."

So Raja Rasälu rose up, and stood at the gate of Queen Sundran's palace, in his Jogi's dress, and sang,

"Alakh! at thy threshold I stand,

Drawn from far by the name of thy charms;

Fair Sundran, with generous hand,

Give the earring-decked Jogi an alms!"

Now when Queen Sundran, from within, heard Rasälu's voice, its sweetness pierced her heart, so that she immediately sent out alms by the hand of her maid-servant. But when the maiden came to the gate, and saw the exceeding beauty of Rasälu, standing outside, fair in face and form, she fainted away, dropping the alms upon the ground.

Then once more Rasälu sang, and again his voice fell sweetly on Queen Sundran's ears, so that she sent out more alms by the hand of another maiden. But she also fainted away at the sight of Rasälu's marvellous beauty.

Then Queen Sundran rose, and came forth herself, fair and stately. She chid the maidens, gathered up the broken alms, and setting the food aside, filled the plate with jewels and put it herself into Rasälu's hands, saying proudly—

"Since when have the earrings been thine?

Since when wert thou made a faqér?

What arrow from Love's bow has struck thee?

What seekest thou here?

Do you beg of all women you see,

Or only, fair Jogi, of me?"

And Rasälu, in his Jogi's habit, bent his head towards her, saying softly—

"A day since the earrings were mine,

A day since I turned a faqér;

But yesterday Love's arrow struck me;

I seek nothing here!

I beg nought of others I see,

But only, fair Sundran, of thee!"

Now, when Rasälu returned to his master with the plate full of jewels, the old Jogi was sorely astonished, and bade him take them back, and ask for food instead. So Rasälu returned to the gate, and sang—

"Alakh! at thy threshold I stand,

Drawn from far by the fame of thy charms;

Fair Sundran, with generous hand,

Give the earring-decked beggar an alms!"

Then Queen Sundran rose up, proud and beautiful, and coming to the gate, said softly—

"No beggar thou! The quiver of thy mouth

Is set with pearly shafts; its bow is red

As rubies rare. Though ashes hide thy youth,

Thine eyes, thy colour, herald it instead!

Deceive me not—pretend no false desire—

But ask the secret alms thou dost require."

But Rasälu smiled a scornful smile, saying—

"Fair Queen! what though the quiver of my mouth

Be set with glistening pearls and rubies red?

I trade not jewels, east, west, north, or south;

Take back thy gems, and give me food instead.

Thy gifts are rich and rare, but costly charms

Scarce find fit placing in a Jogi's alms!"

Then Queen Sundran took back the jewels, and bade the beautiful Jogi wait an hour till the food was cooked. Nevertheless, she learnt no more of him, for he sat by the gate and said never a word. Only when Queen Sundran gave him a plate piled up with sweets, and looked at him sadly, saying—

"What King's son art thou? and whence dost thou come?"

What name hast thou, Jogi, and where is thy home?"

then Raja Rasälu, taking the alms, replied—

"I am fair Lonä's son; my father's name

Great Sälbähan, who reigns at Siälkot.

I am Rasälu; for thy beauty's fame

These ashes, and the Jogi's begging note,

To see if thou wert fair as all men say;

Lo! I have seen it, and I go my way!"

Then Rasälu returned to his master with the sweets, and after that he went away from the place, for he feared lest the Queen, knowing who he was, might try to keep him prisoner.

And beautiful Sundran waited for the Jogi's cry, and when none came, she went forth, proud and stately, to ask the old Jogi whither his pupil had gone.

Now he, vexed that she should come forth to ask for a stranger, when he had sat at her gates for two-and-twenty years with never a word or sign, answered back, "My pupil? I was hungry, and I ate him, because he did not bring me alms enough."

"Oh, monster!" cried Queen Sundran. "Did I not send thee jewels and sweets? Did not these satisfy thee, that thou must feast on beauty also?"

"I know not," quoth the Jogi; "only this I know—I put the youth on a spit, roasted him, and ate him up. He tasted well!"

"Then roast and eat me too!" cried poor Queen Sundran; and with the words she threw herself into the sacred fire and became sati for the love of the beautiful Jogi Rasälu.

And he, going thence, thought not of her, but fancying he would like to be king a while, he snatched the throne from Raja Hari Chand, and reigned in his stead.

HOW RAJA RASÄLU JOURNEYED TO THE CITY OF KING SARKAP

NOW, after he had reigned a while in Hodinagari, Rasälu gave up his kingdom, and started off to play chaupur with King Sarkap. And as he journeyed there came a fierce storm of thunder and lightning, so that he sought shelter, and found none save an old graveyard, where a headless corpse lay upon the ground. So lonesome was it that even the corpse seemed company, and Rasälu, sitting down beside it, said—

"There is no one here, nor far nor near,

Save this breathless corpse so cold and grim;

Would God he might come to life again,

'Twould be less lonely to talk to him."

And immediately the headless corpse arose and sat beside Raja Rasālu. And he, nothing astonished, said to it—

"The storm beats fierce and loud,

The clouds rise thick in the west;

What ails thy grave and thy shroud,

O corpse, that thou canst not rest?"

[256] Then the headless corpse replied—

"On earth I was even as thou,

My turban awry like a king,

My head with the highest, I trow,

Having my fun and my fling,

Fighting my foes like a brave,

Living my life with a swing.

And, now I am dead,

Sins, heavy as lead,

Will give me no rest in my grave!"

So the night passed on, dark and dreary, while Rasälu sat in the graveyard and talked to the headless corpse. Now when morning broke and Rasälu said he must continue his journey, the headless corpse asked him whither he was going; and when he said, "to play chaupur with King Sarkap," the corpse begged him to give up the idea, saying, "I am King Sarkap's brother, and I know his ways. Every day, before breakfast, he cuts off the heads of two or three men, just to amuse himself. One day no one else was at hand, so he cut off mine, and he will surely cut off yours on some pretence or another. However, if you are determined to go and play chaupur with him, take some of the bones from this graveyard, and make your dice out of them, and then the enchanted dice with which my brother plays will lose their virtue. Otherwise he will always win."

So Rasälu took some of the bones lying about, and fashioned them into dice, and these he put into his pocket. Then, bidding adieu to the headless corpse, he went on his way to play chaupur with the King.

HOW RAJA RASÄLU SWUNG THE SEVENTY FAIR MAIDENS, DAUGHTERS OF THE KING

NOW, as Raja Rasälu, tender-hearted and strong, journeyed along to play chaupur with the King, he came to a burning forest, and a voice rose from the

fire saying, "O traveller, for God's sake save me from the fire!"

Then the Prince turned towards the burning forest, and, lo! the voice was the voice of a tiny cricket. Nevertheless, Rasälu, tender-hearted and strong, snatched it from the fire and set it at liberty. Then the little creature, full of gratitude, pulled out one of its feelers, and giving it to its preserver, said, "Keep this, and should you ever be in trouble, put it into the fire, and instantly I will come to your aid!"

The Prince smiled, saying, "What help could you give me?" Nevertheless, he kept the hair and went on his way.

Now, when he reached the city of King Sarkap, seventy maidens, daughters of the King, came out to meet him—seventy fair maidens, merry and careless, full of smiles and laughter; but one, the youngest of them all, when she saw the gallant young Prince riding on Bhanur Iraqi, going gaily to his doom, was filled with pity, and called to him, saying—

"Fair Prince, on the charger so gray,

Turn thee back! turn thee back!

Or lower thy lance for the fray;

Thy head will be forfeit to-day!

Dost love life? then, stranger, I pray,

Turn thee back! turn thee back!"

But he, smiling at the maiden, answered lightly—

"Fair maiden, I come from afar,

Sworn conqueror in love and in war!

King Sarkap my coming will rue,

His head in four pieces I'll hew;

Then forth as a bridegroom I'll ride,

With you, little maid, as my bride!"

Now when Rasälu replied so gallantly, the maiden looked in his face, and seeing how fair he was, and how brave and strong, she straightway fell in love with

him, and would gladly have followed him through the world.

But the other sixty-nine maidens, being jealous, laughed scornfully at her, saying, "Not so fast, O gallant warrior! If you would marry our sister you must first do our bidding, for you will be our younger brother."

"Fair sisters!" quoth Rasälu gaily, "give me my task and I will perform it."

So the sixty-nine maidens mixed a hundredweight of millet seed with a hundredweight of sand, and giving it to Rasälu, bade him separate the seed from the sand.

Then he bethought him of the cricket, and drawing the feeler from his pocket, thrust it into the fire. And immediately there was a whirring noise in the air, and a great flight of crickets alighted beside him, and among them the cricket whose life he had saved.

Then Rasälu said, "Separate the millet seed from the sand."

"Is that all?" quoth the cricket; "had I known how small a job you wanted me to do, I would not have assembled so many of my brethren."

With that the flight of crickets set to work, and in one night they separated the seed from the sand.

Now when the sixty-nine fair maidens, daughters of the King, saw that Rasälu had performed his task, they set him another, bidding him swing them all, one by one, in their swings, until they were tired.

Whereupon he laughed, saying, "There are seventy of you, counting my little bride yonder, and I am not going to spend my life in swinging girls; yet, by the time I have given each of you a swing, the first will be wanting another! No! if you want to swing, get in, all seventy of you, into one swing, and then I will see what I can compass."

So the seventy maidens, merry and careless, full of smiles and laughter, climbed into the one swing, and Raja Rasälu, standing in his shining armour, fastened the ropes to his mighty bow, and drew it up to its fullest bent. Then he let go, and like an arrow the swing shot into the air, with its burden of seventy fair maidens, merry and careless, full of smiles and laughter.

But as it swung back again, Rasälu, standing there in his shining armour, drew his sharp sword and severed the ropes. Then the seventy fair maidens fell to the ground headlong; and some were bruised and some broken, but the only one who escaped unhurt was the maiden who loved Rasälu, for she fell out last, on the top of the others, and so came to no harm.

After this, Rasälu strode on fifteen paces, till he came to the seventy drums, that every one who came to play chaupur with the King had to beat in turn; and he beat them so loudly that he broke them all. Then he came to the seventy gongs, all in a row, and he hammered them so hard that they cracked to pieces.

Seeing this, the youngest Princess, who was the only one who could run, fled to her father the King in a great fright, saying—

"A mighty Prince, Sarkap! making havoc, rides along,

He swung us, seventy maidens fair, and threw us out headlong;

He broke the drums you placed there and the gongs too in his pride,

Sure, he will kill thee, father mine, and take me for his bride!"

But King Sarkap replied scornfully—

"Silly maiden, thy words make a lot

Of a very small matter;

For fear of my valour, I wot,

His armour will clatter.

As soon as I've eaten my bread

I'll go forth and cut off his head!"

Notwithstanding these brave and boastful words, he was in reality very much afraid, having heard of Rasälu's renown. And learning that he was stopping at the house of an old woman in the city, till the hour for playing chaupur arrived, Sarkap sent slaves to him with trays of sweetmeats and fruit, as to an honoured guest. But the food was poisoned.

Now when the slaves brought the trays to Raja Rasälu, he rose up haughtily, saying, "Go, tell your master I have nought to do with him in friendship. I am his sworn enemy, and I eat not of his salt!"

So saying, he threw the sweetmeats to Raja Sarkap's dog, which had followed the slaves, and lo! the dog died.

Then Rasälu was very wroth, and said bitterly, "Go back to Sarkap, slaves! and tell him that Rasälu deems it no act of bravery to kill even an enemy by treachery."

HOW RAJA RASÄLU PLAYED CHAUPUR WITH KING SARKAP

NOW, when evening came, Raja Rasälu went forth to play chaupur with King Sarkap, and as he passed some potters' kilns he saw a cat wandering about restlessly; so he asked what ailed her that she never stood still, and she replied, "My kittens are in an unbaked pot in the kiln yonder. It has just been set alight, and my children will be baked alive; therefore I cannot rest!"

Her words moved the heart of Raja Rasälu, and, going to the potter, he asked him to sell the kiln as it was; but the potter replied that he could not settle a fair price till the pots were burnt, as he could not tell how many would come out whole. Nevertheless, after some bargaining, he consented at last to sell the kiln, and Rasälu, having searched through all the pots, restored the kittens to their mother, and she, in gratitude for his mercy, gave him one of them, saying, "Put it in your pocket, for it will help you when you are in difficulties."

So Raja Rasälu put the kitten in his pocket, and went to play chaupur with the King.

Now, before they sat down to play, Raja Sarkap fixed his stakes. On the first game, his kingdom; on [263] the second, the wealth of the whole world; and on the third, his own head. So, likewise, Raja Rasälu fixed his stakes. On the first game, his arms; on the second, his horse; and on the third, his own head.

Then they began to play, and it fell to Rasälu's lot to make the first move. Now he, forgetful of the dead man's warning, played with the dice given him by Raja Sarkap; then, in addition, Sarkap let loose his famous rat, Dhol Raja, and it ran about the board, upsetting the chaupur pieces on the sly, so that Rasälu lost the first game, and gave up his shining armour.

So the second game began, and once more Dhol Raja, the rat, upset the pieces; and Rasälu, losing the game, gave up his faithful steed. Then Bhanur Iraqî, who stood by, found voice, and cried to his master—

"I am born of the sea and of gold;

Dear Prince! trust me now as of old.

I'll carry you far from these wiles—

My flight, all unspurr'd, will be swift as a bird,

For thousands and thousands of miles!

Or if needs you must stay; ere the next game you play,

Place hand in your pocket, I pray!"

Hearing this, Raja Sarkap frowned, and bade his slaves remove Bhanur Iraqi, since he gave his master advice in the game. Now when the slaves came to lead the faithful steed away, Rasälu could not refrain from tears, thinking over the long years during which Bhanur Iraqi had been his companion. But the horse cried out again—

"Weep not, dear Prince! I shall not eat my bread

Of stranger hands, nor to strange stall be led.

Take thy right hand, and place it as I said."

These words roused some recollection in Rasälu's mind, and when, just at this moment, the kitten in his pocket began to struggle, he remembered the warning which the corpse had given him about the dice made from dead men's bones. Then his heart rose up once more, and he called boldly to Raja Sarkap, "Leave my horse and arms here for the present. Time enough to take them away when you have won my head!"

Now, Raja Sarkap, seeing Rasälu's confident bearing, began to be afraid, and ordered all the women of his palace to come forth in their gayest attire and stand before Rasälu, so as to distract his attention from the game. But he never even looked at them; and drawing the dice from his pocket, said to Sarkap, "We have played with your dice all this time; now we will play with mine."

Then the kitten went and sat at the window through which the rat Dhol Raja used to come, and the game began.

After a while, Sarkap, seeing Raja Rasälu was winning, called to his rat, but when Dhol Raja saw the kitten he was afraid, and would not go farther. So Rasälu won, and took back his arms. Next he played for his horse, and once more Raja Sarkap called for his rat; but Dhol Raja, seeing the kitten keeping watch, was afraid. So Rasälu won the second stake, and took back Bhanur Iraqi.

Then Sarkap brought all his skill to bear on the third and last game, saying—

"O moulded pieces, favour me to-day!

For sooth this is a man with whom I play.

No paltry risk—but life and death at stake;

As Sarkap does, so do, for Sarkap's sake!"

But Rasälu answered back—

"O moulded pieces, favour me to-day!

For sooth it is a man with whom I play.

No paltry risk—but life and death at stake;

As Heaven does, so do, for Heaven's sake!"

So they began to play, whilst the women stood round in a circle, and the kitten watched Dhol Raja from the window. Then Sarkap lost, first his kingdom, then the wealth of the whole world, and lastly his head.

Just then, a servant came in to announce the birth of a daughter to Raja Sarkap, and he, overcome by misfortunes, said, "Kill her at once! for she has been born in an evil moment, and has brought her father ill luck!"

But Rasälu rose up in his shining armour, tenderhearted and strong, saying, "Not so, O king! She has done no evil. Give me this child to wife; and if you will vow,

by all you hold sacred, never again to play chaupur for another's head, I will spare yours now!"

Then Sarkap vowed a solemn vow never to play for another's head; and after that he took a fresh mango branch, and the new-born babe, and placing them on a golden dish, gave them to the Prince.

Now, as Rasälu left the palace, carrying with him the new-born babe and the mango branch, he met a band of prisoners, and they called out to him—

"A royal hawk art thou, O King! the rest

But timid wild-fowl. Grant us our request—

Unloose these chains, and live for ever blest!"

And Raja Rasälu hearkened to them, and bade King Sarkap set them at liberty.

Then he went to the Murti Hills, and placed the new-born babe, Kokilan, in an underground palace, and planted the mango branch at the door, saying, "In twelve years the mango tree will blossom; then will I return and marry Kokilan."

And after twelve years, the mango tree began to flower, and Raja Rasälu married the Princess Kokilan, whom he won from Sarkap when he played chaupur with the King.

Here is the end.

Sometimes story of Rasalu goes further, some of Punjab tales not ending on this happy end, but telling about consequent soorwful events. It is said that Rany Kokilan was ofthen left alone by heer husband who was busy in his responcibilities as a king and often was away from home. Some historical reports saying that he often was at war wit different enimies. To be shure about her conduct while he was absent, Raja Rasalū has left with her, as spies two birds

which could talk, to report him. One of them was a parrot and other was hill starling.

While Rasalū was absent on a hunting excursion, his young and lonely bride was seated at her window one day, when the handsome Rāja Hodi chanced to see her as he rode past. “And she saw him, and he took the place which Rasalū had left vacant in her heart... So Rana Kokla threw him down a rope, which she tied firmly to the balcony. And Rāja Hodi clambered up to the balcony by this rope, and entered the chamber of Rana Kokla. And the mina exclaimed: ‘What wickedness is this?’ Then Hodi went straight to the mina's cage and wrung its neck. So the parrot, taking warning, said: ‘The steed of Rasalū is swift; what if he should surprise you? Let me out of my cage, and I will fly over the palace, and will inform you the instant he appears in sight.’ And Kokla said: ‘O excellent bird! do even as thou hast said,’ and she released the bird from its cage. Then the parrot flew swift as an arrow to Dumtūr, and alighting upon Rasalū's shoulder, as he hunted the stag, exclaimed: ‘O Raja, a cat is at your cream!’”

Charpat Nath

Siddha Yogi Charpat Nath (Carpaṭi-nāth)

Also known through various legends as Siddh Charpaṭ-nāth, Karpaṭi-nāth, Pacarīpā and Charbaripa, the Natha Yogi Charpat Nath is traditionally recognized as one amongst most distinguished Siddhas of the Natha Sampradaya. It is uncertain if his name is derived from the Sanskrit word carpaṭa, which can be translated either as ‘the ears lying flat to the head’ or the open palm of the hand or carpaṭi- ‘thin biscuit of flour’. In accordance with some lists, he is counted not only as being one from the Eightly Four Great Siddhas, but also as one of the Nine Nathas. There exists numerous legends about him, although many of them more resembling the fairy tales, then the reliable historical testimonies. Out of the some accounts mentioning him and from the analysis of his works, it appears clearly, that as the historical personality, he was the realized Yogi of the Natha Panth, who has attained the State of the enlightened Siddha Yogi. His guru was either Gorakh Nath or Matsendra Nath, the different sources disagree at this point, but the tendency is to show him as the direct disciple of the Guru Gorakh Nath, rather than his Guru Bhai (while Tara Nath mentioned him as the guru of Matsendra and Mina Natha, which can't be true). In the verse one of his book Charpat Nath Shataka, which is recognized as the authentic work, Charpat Nath himself revered the Guru Goraksh Nath as his guru: ‘śrīgorakṣaṁ natvā devaṁ’. The medieval popularity and the influence of Charpat Nath is supported by the mention of his name in HYP amongst the names of other realized Mahasiddhas.

He also mentioned along with some other Great Siddhas in Sidh Gostī, the book forming the part of Shri Guru Granth Sahab, as having the conversation with the Sikh Guru Nanak Dev. However, even in the sight of this obvious high status of the Siddha Charpat Nath amongst the Natha Yogis, amongst the Twelve Sub sects of the Natha Sampradaya there is not exist any pant in his name. However if we accept him as the guru of the Siddha Naga Arjuna, who is traditionally associated with the Raval Panth, then he could be counted as one of forerunners of this Panth.

In accordance with some legends and other written sources, he has acquired immortality by the means of Rasayana (the Indian name for Alchemy), and was able to transform the different materials into other. As for example, the work Rasaratnakara attributed to the authorship of the Siddha Nityanath, has mentioned Charpat Nath amongst the other famous Indian alchemists. Although in the accordance with the various sources the Rasayana Siddha Nagarjuna is traditionally recognized as the presiding him by time and therefore as his senior, in some verses of Charpat Nath ji ki Shabdis, Charpat Nath is addressing to him in the way as guru is addresses to own disciples: 'kahai carpaṭ suni ho ṇāgā ārjan' (Nath Siddho ki Bani 147). In accordance with the account of the Lama Tara Nath, Nagarjuna has learn Rasayana from Iyalipa, who in his turn was the disciple of Charpat Nath. Also in the verse 151 of the same work, Charpat Nath addresses to Luipa as his disciple: carpaṭ kahai sunau re Loī. The Lama Tara Nath also has mentioned the Siddha Kakkuti or Kakkuṭipa (who is probably lived at the same time with Luipa) as the disciple of Charpat Nath.

In accordance with the legend found in the Bengali book called 'Mīna-cetan,' (Mīna-cetan or the Awakening of Mina', composed by Shyama-das, and other 'Gorakh vijaya' or the Victory of Gorakṣa, composed by Faijulla), Devī Parvati being pleased by Gorakh Nath, blessed him, by granting him the bonus of obtaining the most beautiful woman ever existed. To fulfill her bonus, Śiva by his yogic power, created a young woman, who determinedly has accepted Gorakh Nath as her husband since the moment she came into existence. After coming into her house, Goraksh Nath turned himself into the six month old child and started annoyingly crying demanding milk from her breast. After short time, when the girl has become greatly absent by this situation, Goraksh Nath told her that it is impossible for him to be affected by the sensual desire, but if she would wash his kaupīn or karpaṭī (loin cloth) and drink water remain after it, she would get a child. She did in accordance with his advice, washed his karpaṭī and drunk water left after it. Some time later, son was born to her, which was named Karpaṭī-nāth.

In the 'Ananta Vakya' attributed to Charpata, he is called a 'Raja', that is, a prince of royal heritage. In the 'Maha Santa Vakya' Mayanamati calls him her brother. (from the article Some Aspects of the History and Doctrines of the Nathas by Gopinath Kaviraj published in the Princess of Wales Sarasvati Bhavan Series, Vol

VI, 1927). There are few places in the different parts of India connected with Charpat Nath, which are surrounded by the various legends about this remarkable yogi. His name has strong connection with the ancient mountain kingdom of Chamba, where he was kept in the high esteem as the Raj guru or the spiritual preceptor of the king. The different legends and the historic records mention him as the guru of the Raja of Chamba Sāhilladeva or Sahila Varma. Besides the obvious conclusion that the Siddh Charpat Nath was contemporary with the Guru Gorakh Nath, who was his guru, the time period of Sahiladeva's rule is the another reliable testimony about the time of his life. It is said that Raja Sahil Varma has shifted the capital of the kingdom from Bharmaur to Chamba around the year 920 A.D., and that Charpat Nath has participated in the taking this decision.

Charpat Nath and the Chamba Kingdom

In the Chamba Kingdom there are three main places which are traditionally connected with the name of Charpat Nath, which are Chaurasi Siddha Temples in Bharmaur and the temples of Champa Devi and Charpat Nath in Chamba. In accordance with the local legend, Charpat Nath along with 84 Siddhas has come to Bharmaur, which at that time was the old capital of the kingdom, when Raja Sahil Varman was its ruler. The modern Bharmaur is situated at the distance of 70 km from the modern Chamba. It is said that the Siddhas being pleased by the king who was then childless, blessed him to have ten sons and one daughter. In accordance with the legend, it was Charpat Nath who actually blessed the king, which later accepted him as his Guru. The legend also says that at his old age, being saddened by the death of almost all of his sons, the king has renounced his kingdom in the favor of his son Yugkar Varman, and spent his last days in the ashram of Charpat Nath, which was situated at the place where today Chaurasi temples are standing.

It is believed that being the Guru of the king, Charpat Nath has exercised considerable influence in the matters concerning the management of the Chamba kingdom. It is told that he has participated in taking the decision of shifting the capital of the kingdom to the new place, where the modern city Chamba is situated. The blessing of the yogi to the king was successful, and the dynasty of the Chamba kings has ruled peacefully and uninterruptedly, nearly for the period of one millennium. Even nowadays, in the annual procession centered around the temples of Charpat Nath and Chaurasi Temples, the ritual is performed, which symbolizes the supreme authority of the Siddha Charpat Nath over the Chamba Kingdom, when the Raja of Chamba passes chari (the wooden stick of the particular design wrapped in the silver foil) to the priests of the Charpat Nath temple.

In the city Chamba, near the Lakshmi-Narayana temple, which believed was constructed by the king Sahil Varma under the guidance of Charpat Nath, there is the temple of Charpat Nath. The different accounts state that it was constructed by the Raja Sahil Varman in the honor of his guru, while there are some others who says that it was constructed later, in the memory of the Siddh Charpat Nath.

There are also few legends, which connect Charpat Nath with the daughter of the king Champa Rani. In the city Chamba there is the temple which built by Raja Sahil Varma in the memory of his daughter Champavati, who is worshipped there as the goddess of Chamba. It is believed that the city has obtained its name from the name of this princess Champa, which later became transformed in its present name Chamba. Also in accordance with the local legend, it was the daughter of the king, who has chosen the place for the new capital of the kingdom, while Charpat Nath also has accompanied the king on the journey when this decision was taken. In accordance with the legend circulating amongst the Natha Yogis, the princess Champavati was given in the marriage to the yogi, who not knowing what to do with her, has turned her in the stone stature, which is the stature of the present temple in her name. Another local legend says that the princes Champavati was frequently visiting the ashram of the yogi, where she used to spent lot of time. When the King has become suspicious about the behavior of his daughter, he followed her to the ashram of the yogi, intending to catch them up and kill her on the spot, but when he entered there, he saw neither his daughter nor the Charpat Nath. Then the voice came from nowhere, which said that his daughter was obtained through the blessing of the yogi, and that now, she has been taken away from him permanently, as the punishment for his suspicions. The King, repenting about done by him, has built the temple in the name of his daughter, as the memory about her.

Literature

There are few works in Sanskrit and some in local dialects, which are traditionally recognized as the authentic works composed by the Siddha Charpat Nath. I think that after analyzing the scarcity of the reliable historical materials, his literature works is another importance source from which we can learn more about the personality of this remarkable Natha yogi.

Charpat Shataka

This main book in Sanskrit Charpaṭa Mañjaryaparaparyāya or Charpaṭanātha Śataka, is an important work of the Natha Tradition, written in its unique stile (Charpaṭa Mañjaryaparaparyāya , Yogi Narhari Nath, editing 1953. Charpaṭaśatakam, Kashi, Gorakh Tilla, Akhil Bharat Varshiya Yoga Pracharini Mahasabha Sri Charpat Satkam, editing by Maha Yogi Paramahamsa Dr.Rupnathji, Hardwar, Bhesh Barah Panth Dalicha). Although it is composed in Sanskrit, it uses Doha metre, which is more common for the works written in Hindi. This work isn't centered on the Hatha Yoga practices, but rather have the motivational character, intended to stimulate the various categories of people to turn their faces towards their Supreme Soul (Paramatma), and forsake sleepiness and hypocrisy; some of its verses are quite challenging. To some extent it can be compared with the Shabdi of the Guru Gorakh Nath or with the Doha Kosha of the Great Siddha Saraha, which have the similar flavor. In the first verse of the composition of hundred verses, Charpat Nath making obeisance to Gorakh Nath as his Guru and explains the purposes of his work:

**śrīgorakṣaṃ natvā devaṃ
sakalasureviracitasevam |**

**vakṣye kiñcittadanucaro'haṃ muñcati yena vivekī
moham || Charpaṭaśataka || 1 ||**

Charpat Shataka 1. After making obeisance to the Shri Goraksha Deva (śrīgorakṣaṃ devaṃ natvā), who is serviced by the combined efforts of all gods and demons (sakalasureviracitasevam), I (Charpat Nath) would say here few words (vakṣye kiñcittadanucaro'haṃ), which are leading to the vanishing of delusion by replacement it with wisdom (muñcati yena vivekī moham).

**kuruṣe yadi śamasukhahevākāṃ muñca tadānīm
krodhavipākām |**

yatkṣaṇakupite tadiha veraṇyaṃ vatsarakoṭitapasīha
puṇyam || ChS || 8 ||

ChS 8. If you truly think about own wellbeing (kuruṣe yadi śamasukhahevākāṃ), then renounce the misfortune of your anger forever (muñca tadānīm krodhavipākām), because even the momentary engagement in wrath and the filling of enmity (yatkṣaṇakupite tadiha veraṇyaṃ), could burn up all the good karma collected through the penance of the countless years (vatsarakoṭitapasīha puṇyam).

yadayaṃ svāmī yadidaṃ sadma sarvaṃ caitacchattvā
chadma |

yadiyaṃ kāntā yadayaṃ kāntaḥ so'yaṃ moho hanti
dūrantāḥ || ChS || 29 ||

ChS 29 This is my master, I am his servant (yadayaṃ svāmī yadidaṃ sadma) all these are the tricks of the mind to conceal the own True Self (sarvaṃ caitacchattvā chadma). I am belong to her, she is belong to me (yadiyaṃ kāntā yadayaṃ kāntaḥ); in such way, the attachment to 'this is mine' leads to the sorrowful consequences and finally kills (so'yaṃ moho hanti dūrantāḥ).

na dhanam na grham na sutah kasid yadi jante
manasi vipascita |

maya buddhi vikalpitametat tavamamakarakalita
hyatet || ChS || 30 ||

ChS 30 He who knows that (yadi jante) neither the wealth belongs to some one, nor the house, nor the son (na dhanam na grham na sutah), he is the wise man (manasi vipascita). All these alterations of the intellect attached to the three fold illusion (maya buddhi vikalpitametat) are the result of the engagement in 'yours and mine', which are should be forsaken (tavamamakarakalita hyatet).

angam galitam palitam munadam jatham dasanavihinam
tundam |

vrdho yati grhiva danadam tadapi na
muncatyasapindam || ChS || 33 ||

ChS 33. The limbs of the body have become feeble (angam galitam), the twisted together hairs on his head have become grey (palitam munadam jatham), no teeth has left in his mouth (dasanavihinam tundam), taking support of stick, the old man walks (vrdho yati

gr̥hītvā daṇḍam), but even then the hope (to live forever) didn't left his body (tadapi na muṇcatyāśāpiṇḍam).

śrutvā tuṣyati pariṇayalagnaṃ vetti na mūḍho maraṇam lagnaṃ |

hasati ca śatruṃ bhujabalamagnaṃ kalayati na svaṃ bhujabalamagnaṃ || ChS || 67 ||

ChS 67. After listening the news about the arranging the own marriage (śrutvā tuṣyati pariṇayalagnaṃ), the foolish person becomes pleased, without realizing that his excitement is about own death (na vetti mūḍho maraṇam lagnaṃ). After getting caught into the clasp of the enemy, he laughs (hasati ca śatruṃ bhujabalamagnaṃ), without realizing that he himself has offered himself to the snare of death (kalayati na svaṃ bhujabalamagnaṃ).

sukhataḥ kriyate ramyo bhogaḥ paścādeti śarīre rogaḥ |

paśyati loke maraṇam śaraṇam tadapi na muṇcati pāpācaraṇam || ChS ||68 ||

ChS 68. He becomes engaged in the getting the filling of happiness through the various kinds of the sensual experiences (sukhataḥ kriyate ramyo bhogaḥ), but as the result of these, his body becomes afflicted with diseases (paścādeti śarīre rogaḥ). But even after seeing the world taking the refuge in death (paśyati loke maraṇam śaraṇam), he didn't stop being the slave of the sinful behavior (na muṅcati pāpācaraṇam).

mā gāḥ snehaṁ kvacidapi mātaḥ śokam muṅcatvapi
ca tāta |

mā tvaṁ dīnaṁ rodrībhṛātraḥ svayamevāhaṁ
karmatrātaḥ || ChS || 69 ||

ChS 69. O Mother! After seeing me becoming yogi, leave aside your affection (mā gāḥ snehaṁ kvacidapi mātaḥ)! O father! Don't grieve about your son (śokam muṅcatvapi ca tāta)! O brother! Don't cry because of the memories about me (mā tvaṁ dīnaṁ rodrībhṛātraḥ)! Everyone is getting the fruits of their own karma, and no one of others (svayamevāhaṁ karmatrātaḥ).

ko'haṁ kastvaṁ ko'yaṁ lokaḥ kena kimarthaṁ kriyate
śokaḥ |

āyātyeko gacchatyekaḥ sarve jīva skhalitavivekaḥ ||
ChS || 72 ||

ChS 72. Who am I? And who are you? And who are these people? Who is sad about which matter? One has come, and other has gone, in such way all souls rotate on the wheel of time, being pulled around by their ignorance.

kiyatī nahi me bhūtā mātā kiyatī bhaginī nahi samjātā |

kiyatī belā nahi sampannaḥ kiyatī belā naiva vipannaḥ
|| ChS || 75 ||

ChS 75. How many mothers I have got in past, and with how many wives I have spent my lives? How many times I have become wealthy, and how many times I have ended up by becoming poor?

vaktraṁ bhajate gālīleśaḥ kāyaṁ tudate hiṁsākleśaḥ |

citte nivasati roṣāveśaḥ ko'ya yogin yogādeśaḥ || ChS
|| 79 ||

ChS 79. In the mouth there is still remains of scolding, in the body abides the disease of violence, in the mind

resides anger, O yogi! Is that Adesh which you have obtained from your Guru?

vapuṣā harimhr̥ta bhogavilāsaḥ
karaṇairanukṛtbakakṛkalāsaḥ |

sphurati na kaścadyogavikāsaḥ kriyateyogin
kathamāyāsaḥ || ChS || 81 ||

ChS 81 In the same way as chameleon changes its color, he has changed his clothes, after outwardly renunciation of the world, he still fully attached to it through the mind and heart. O Yogi! Why you didn't brought forth any progress in yoga? Where on your way you became lost in lethargy?

ko'haṁ kastvaṁ kathamāyātaḥ kā me jananī ko me
tātaḥ |

itiparibhāvayataḥ saṁsāraḥ sarvo'yaṁ
svapnavyavahāraḥ || ChS || 99 ||

ChS 99. Who am I? And who are you? How we get involved into this misery? Who is my mother? And who is my father? After contemplating in such manner, the yogi realizes that the activities of this world are like passing dreams.

Some Other Works

Amongst other works attributed to the authorship of Charpat Nath are Shri Charpat Nath ji ka Shabdi and Charpat Nath ji ke Shlok; both these works are composed in old Indian dialects and were published by Hajariprasad Dvivedi in 1978. (Nāth Siddho kī Bāniya, Kashi (Varanasi)- Nagari Pracharini Sabha). The works in local Northern Indian dialects Shri Charpat Nath ji ka Shabdi and Charpat Nath ji ke Shlok are written in the similar style as his Sanskrit work Charpat Shataka, which is the proof that these works have the same authorship:

aisī karaṇī karau avadhu jyōm bahuri na hoyā
maraṇām | Nath Siddho ki Baniya 184 (Shri Charpat
Nath ji ki Shabdi)

NSB 184 O yogi beyond of dualities (avadhu)! Live
your life in such way that you will no die again!

mān abhimānai lādai phirai, guru na khojai mūrakh
marai |

ḍaṇḍa kamaṇḍal bhagvā bheś, pātthar pujā bahu
upades || NSB 154 (Shri Charpat Nath ji ki Shabdi)

NSB 154 Conceit about himself, the foolish person who thinks that he already knows everything doesn't bother to search for guru. In his hands there is stick and water pot, he wears the clothes of saffron color, he has learned a lot from the worship of stones.

nhave dhove pakhale aᅇga bhītari mailā bāhari caᅇga |

homa jāpa igyāri karai pārabrahma ke sudh na dharai||
NSB 156 (Shri Charpat Nath ji ki Shabdi)

NSB 156 He is paranoid about the cleanness of his body, so he washes his limbs again and again through the day; outwardly he shines, but inside he is full of all kinds of impurities. He has set his heart on the complicated external rituals, but he has totally forgotten to purify his soul to the height of Pārabrahma.

carpaᅇ kahe suno re avadhū kāmaᅇi saᅇga na kījai |

jiᅇd binda no naᅇi sokhai dina dina kāyā chījai || **NSB 160** (Shri Charpat Nath ji ki Shabdi)

NSB 160 Charpat Nath says, listen O yogi beyond of dualities (avadhu), don't fall into the convenience of the company of woman (kāmaᅇi saᅇga na kījai). By discharging bindu, the life force in the nine nadis of

your body would be gradually extinguished; day by day your body would be taken away from you.

kisakā beṭā kisakī bahū āpa savāratha milayā sahū |

jetā phūlā tetā kāla carpaṭ kahai e sab jaṅjal || NSB 142
(Shri Charpat Nath ji ki Shabdi)

NSB 142 Is this son of yours is your personal property? Should he be married to this lady only because you want him to do so? The people guided by their selfish interests and ignorance, try to manipulate us in accordance with their whims. Where these worldly associations are spread themselves up, the time is born, and its consequence is death. Charpat says, the indulging in all these worldly affairs would push you into the perpetual confusion and misery.

There are few more work attributed to the authorship of Charpatnath, they are Carpaṭarasayana and Ananta-Vakya, the work called Rasacandraudaya is attributed to the authorship of Carpaṭin.

The Life Story of the Guru Carbaripā

This is the Vajrayana version of the life story of the Siddha Carbaripā (Javaripa), as it appeared in the book Caturaśīti-siddha-pravṛitti or 'The Life Stories of the Eighty Four Siddhas' written by Abhaya Datta (the story number 64). Some

researchers have supported the view that Vajrayana Siddha Carbaripā was the same with the Natha Yogi Charpat Nath. As for example, in the book of the Lama Tara Nath (1573-1635 A.D.) 'The Seven Instruction Lineages', the name Charpati or Charpaṭipa is plainly used instead of the name Carbaripā. The narration line of this story as it appeared in the book Caturaśīti-siddha-pravṛitti is quite abrupt, and its ending isn't clear, and it is only after comparing it with the more detailed account given by the Lama Tara Nath that one can come to some more clear conclusions. To make this story more readable I will present here the mingled version of these two accounts describing some events of the Charpat Nath's life. In cases of the minor variations of the both texts, I have chosen the line of narration of CSP because it is older written record then the account of Tara Nath, which is based on the spoken tradition.

In accordance with the account of the Lama Tara Nath, the Rasayana Siddha Vyalipa after long search has discovered the elixir of immortality (amrita). Although he has attained the state of Vidyadhara in his bodily form, his knowledge of the doctrine still was imperfect. Therefore he prayed to the Acharya Carpati, who has realized the highest state of Mahamudra (the Great Union or the State of Yoga) to fulfill this gap. After he has obtained what he desired, he has given to his guru Charpati the portion of his elixir of immortality, along with the knowledge of the numerous aspects of Rasayana, as the token of his gratitude. After testing the elixir on himself, and realizing its potential, Charpti decided to go to the dense populated location, so that there as many people as possible could be benefited from it.

(CSP) The life story of Guru Carbaripā is in such manner: He used to live in some place of the Magdha Kingdom and was carag or cārvāk by caste.

On outskirts of the Magdha Kingdom, at the place exact location of which presently is not known (in accordance with the translation of David Templeman, this area was known as Camparna), there was living a man of Charag family (Charag by caste, members of this caste were usually taking care of animals or hunting), who was very prosperous and reach. He had as much as one thousand of buffalos, horses and sheep, which were the main source of his income. One day, when his aged father has died, his last ceremony was performed by the members of his family with the great pomp. It was tradition at that time that when somebody was dying, the people from all around areas, were coming at his place and donating lot of money for the members of his family. Till all required formalities were fully performed, there was arranged the daily ritual feast with the numerous formalities in the memory of the deceased for all people and the relatives collected there, which was lasting for few days.

When all people collected there gone for the ritual bathing in Ganga (or probably some other river?), they left at the house the wife of the son of demised, with her three years old son, to take care of the place. When they were sitting there alone, the guru Carbaripā has come there and begged her for some food (in accordance with the translation of David Templeman, he did all which followed this because he has chosen that location for the spreading of his elixir). She was of simple character and she explained the situation to him (food was prepared for the ritualistic purposes and nobody was allowed to partake out of it before all the necessarily formalities were done).

But Carbaripā insisted, and told her that if her husband and others would become angry on her for giving him food, she should escape to the nearby jungle, where he would stay and make his fire place. He persuaded her give him food, by saying that possibly they would not be angry and all will end up peacefully. She has become convinced by his words (she didn't wanted to offend the yogi and offered him food), and the yogi has left to his place in the jungle. The young woman was sitting happily at her home, being pleased by the meeting with the yogi.

After some time, the people returned back and her mother-in-law was one amongst them. Immediately she noticed that some food was taken and started scold her daughter-in-law for this. Unable to bear this, she has escaped to the yogi's place in the jungle with her child in hands. When she approached him, he seeing her, with the words 'nice done', sprinkled her with water and spelled mantra over her (in accordance with SIL of Tara Nath, this was the same elixir of immortality, which he has obtained from Vyalipa). As result of it her body and of her son became transformed into the self-existent diamond bodies (svaymbhū vajrakāya). Since that moment, there was no need for them of food or anything else in this world (in accordance with SIL of Tara Nath they have obtained Vidyadhara bodies).

When her husband has reached to the house, he started asking people where his wife was. Always he was told that she gone somewhere, but nobody know where exactly. Asking from place to place, at last he has reached the place of that Yogi, where he also started inquire about his wife. As it happened before with his wife and the child, water was sprinkled over him and the mantra was pronounced, as the result of which he acquired the same state as they were. The three of them were sitting on the same seat. As the lost buffalos, their relatives and friends were reaching the place of the yogi in the search for them; all of them has faced the same fate and obtained their ultimate aim (arth siddh).

As the result of this transformations, even the child of the young lady has acquired (or could bestow upon others) such magical abilities as: from his testicles he has acquired the ability to walk in the air, the urine issued from his

penis was capable to transform the various materials into gold, out from his anus came out the elixir, from his eyes were coming the ability of walking in the sky (DT: ointment siddhi, from his ears the pill siddhi, from his mouth the sword siddhi, from his nose the fleetfoot siddhi) and the other eight magical powers. Soon after this, the fame of the boy has spread far around the place in all directions, so that along with many other people, even the king of the Chamba Kingdom Mahi (Mahipal) came to visit their place. After seeing him (DT: Charpati), the king has become greatly impressed and submersed into the devotional mood. (In accordance with the translation of DT, when the king has presented his offering in front of the yogi, he has become furious and overturned the food containers on the ground. Afterwards the daughter of the Naga King has come from the underground and presented in front of the King many more wonderful items, so that the king has become convinced in the miraculous abilities of the yogi). The king has constructed the abode for the couple along with their child (in accordance with DT, Charpat Nath was the head of the family), and for the other three hundred people he has made the monastery (vihar or DT: rocky caverns), which has become famous under the name Dvampa. No cruel minded people could enter inside of the premises of that place, and it is said that the stone statures of that place were praying by themselves, and were doing also many other things. In the course of time, that place has become the Siddha Center (Siddha Pith), populated by the numerous yogis and Siddhas. The atmosphere of that place was capable to bring enlightenment very soon. It is said that they (DT: Charpati, mother and child) would continue their work for the benefit of the suffering living beings at the same spot (DT: known as Champa-Charpati) till the coming of the Maitryea Buddha.

Raja Bhartrihari

The name of Raja Bhartrihari (or Bhartri) is widely known in India, as the name of the king who has renounced his throne, to become an ascetic. The dramatic story of his renunciation traditionally was one of the favorite themes of the ballads sung by the wondering minstrels and performed by the folk theaters all over India.

Prior to his renunciation, he was the king of the Malva Kingdom with its capital in Avantikā (modern Ujjain). He had younger brother Vikramaditya (Chandragupta second), who ruled after he renounced his throne since 1076 till 1126? However, there were two kings known as Vikramāditya in the Indian history, which were separated from each other by the period of one thousand years, one was legendary king Vikramāditya, by whom the Vikram Samvat (the calendar established from the time of his reign) was started, and other known as Chandragupta second.

In accordance with some legends circulating amongst Nathas, Raja Bhartrihari was also the brother of the queen Menaavanti, who was the mother of another legendary personage of the Natha tradition Raja Gopichand. It is said that Raja Bhartrihari had many wives, but his most favorite and famous wife was Rani (queen) Pingala.

The king was excessively educated person who wrote few books in Sanskrit, which counted as the master pieces of the Indian literature. The three most famous of them called Vairagya śataka, Nīti śataka and Shringara śataka and when united into one volume called Śatakatraya, some researches believing that the work on grammar Vākyapadīya is one more of his books. There are also few compositions in old Indian dialects, which are ascribed to his authorship.

Raja Bhartrihari and the Natha Tradition

Although the Nātha Yogis unanimously claim that Raja Bhartrihari was personally initiated by the Guru Goraksh Nath and has become his disciple, there exist some points of uncertainty about this matter. Out of twelve sub-sects of the Natha Sampradya, one is associated with the name of Bhartri, known as Bhartrhari Bāirāg, or Vairāgya panth. Bāirag stands for distort form of Vairāgya, what means renunciation or detachment, so it means 'renunciation of Bhartrhari'. The existence of the sub-sect with the Bhartrihari name does not prove that he lived at the same time with the GGN, because of the existence of another panth of the Natha sect known as Kaplani or Kapal Deo ke. The members of this pant call themselves descendants of the Rishi Kapila or Kapila muni, who is famous as founder of the Sankya philosophy, and lived before the accepted historical time of GGN. Therefore, it is not necessary that Bhartrhari Bāirāg was created by chronological order, and the king could live also prior of the time of the great Guru.

Some researchers believing that there were more than one Bhartrihari, which were separated from each other by period of few hundred years, of them one was grammarian, the author of Vākyapadīya, and other was a poet, the author of śatakas. Some even insist on existence of as much as tree different Bhartriharis, one of which was the brother of king Vikramaditya, the second author of Vākyapadīya, and third was the yogi disciple of Goraksh Nath.

It is said, traces its original from Raja of Ujjain Bhartrihari by name, who was historical personality and was disciple of Guru Goraksh nath. He was a king who

abandoned his throne to become a wandering yogi. He was highly educated person of his time, and known also as author at least of three books: first called Vairāgya śataka, or hundred verses on renunciation; second is Śṛṅgāra śataka or hundred verses on beauty of love; and third is Nīti śataka or hundred verses on art of politics. All three of them counted as classics of Indian literature. There exist three different stories about how and why he renounced his throne and became wandering yogi under influence of Guru Goraksh Nath (in one legend without it). He is known also as one of Nath siddhas, under name Siddh Vicar nath. Since time of Buddha, his story about renunciation second by importance in Indian history.

Two Bhartrihari? In accordance with Chinese Buddhist monk, I-tsing, by name, written in his book about travel into India, that some king by the same name, renounced his throne and became Buddhist monk and afterwards returned to family life as much as seven times. Historians place appearance of Raja Bhartrihari quite recently in history, about 10-11 century, so it is possible that he not founder of this panth but it was later renamed in his name?

Out of books of Bhartrihari, one which is called Vairagya śataka, dedicated entirely to renunciation and asceticism, but it is quite abstract, and contains no terms or names directly related to the Natha tradition and Goraksh Nath. It is strange enough that although he became the member of the Nath sampradaya, none of his book has mentioned the name of Goraksh nath, neither it has terms related to the practices of the Nath sect.

The believe that Bhartrihari was the member of the Nātha sect was widely prevalent in the Medieval India, he was mentioned in the songs of Kabir and Guru Nanak as the Natha yogi and as the disciple of Goraksh Nath. Many folk plays and ballads insist that he was the disiple of Goraksh nath. Although there is no direct mention of his connection with Goraksh Nath, in his composition called Vairagya śatakam, there can be found indirect references to practices and life style similar to the life style of the Natha Yogis. There exist many places and temples in India, connected with his name, one of most famous of which situated in Ujjain, many of them are related to the Natha sect, and taken care by the Natha yogis.

After Raja Bhartrihari has entered into the Nath Sampradaya and became the diciple of Goraksh Nath, he became known as Siddh Vicar-Nath, he mentioned under this name in the book Goraksha Siddhanta Samgraha. He is considered to be founder of Bhartrihari-Verag panth, one of the twelve panths presently existing in Nāth Sampradaya.

Historical perspective

The most important historical figure found to be connected with his name is his brother Vicram. There however two Vicrams in the Indian history, and one of them lived one thousand earth before than other. The brother of which of them Bhartrihari was?

Other name connected with him is queen Menavanti, who accordance with some stories was his sister, and mostly known as mother of other legendary personage- Raja Gopicanda. If we accept this as true than it conforms that Gorkshnath and Bhartrihari were living at the same time.

Another question is the author trilogy of books called Vairagya Shataka, Niti Shataka and Shringara Shataka, Raja Bhartrihari by name, was the same person as Raja Bhartrihari who became disciple of Guru Goraksh Nath under name Siddh Vichar Nath or they were different persons?

Legends

There exist many versions of the Bhartriharis's life story, which circulate in different formats (as songs, theatric plays and books) all over India. However all of them based on the two principle variants of the story describing the reasons of Bhartrihari's renunciation; first of them directly connecting it with the influence of the Guru Goraksh nath, while other two variations although basically same, differ from each other by sometimes mentioning and sometimes omitting any relations existed between both personalities. The first version, which circulates amongst Nathas and in the form of folk-ballads sung by wondering minstrels, can be divided into two parts: one when Goraksh Nath has meet Bhartrihari in jungle, and second when he meet him after Bhartrihari's wife Pingala has died, and the king was mourning about her.

The First Version (Natha) Part one

Goraksh Nath was performing his sadhana on the top of Toranmal mountain. At the same time Raja Bartrihari went in the same area of jungle for hunting. There he has killed male deer near the place where the yogi was sitting, and Goraksh Nath saw happened. The male deer killed by the king was accompanied by the

female deer, and when Raja wanted to carry off his hunt and tight it to his horse, she was sorrowfully watching this from some distance.

The yogi rebuked Raja for done by him and told him that he has no right to kill the deer because he was unable to make him alive. On listening this, annoyed raja has stared argumentation with the yogi, and as its conclusion Goraksh Nath has made the deer alive again, and he run away to the jungle.

Raja Bhartrihari has become impressed by such development of events, and expressed his desire to renounce the world, and asked the yogi to make him his disciple. Goraks Nath has answered that before it he should go to the palace and ask from his wife permission to do it. On this both separated and went to their places, Goraksh Nath returned to the top of mountain and Raja Bhartrihari went to his capital.

Part two

In accordance with first of them , he was Raja of Malwa Kingdom with its capital in Ujain. He was wise and mighty king who ruled over wide areas and have all authority. It is said that he had as much as one thousand wives. One whom he loved most of all was queen Piṅgalā by name. Once king listened as she told to one of her attendant woman that she loving the king so mach that she would not survive his death even for moment. He decided to examine how strong her love is, and once when he gone for hunting in jungle, he sand a messenger to the palace with announcement that he was killed by tiger. Messenger brought with him closes of king dropped in blood of recently killed antelope, which he showed to queen to prove that his words were true. After getting this news, queen immediatly swallowed poison and died. When later king returned to palace, he greatly regretted about mistake he has done, and he felt himself completely responsible for what has happened. He became so much overwhelmed with grief that he was unable to do anything, and all time was sitting at cremation ground and mourning death of queen. On seeing his grief many of his people, also became filled with sorrow and joined him in his mouring.

When he was sitting there, and whine hey Pingala, hey Pingala, hey Pingala, Goraksh Nath came near, dropped his earthen pot and started crying even more loudly then king: " hey my earthy pot, hey my earthy pot." When king filled with sorrow, noticed him and asked about the reasons of his grief, Goraksh Nath told him that he was mouring about his bagging bowl.

After yogi has told him about reasons of his sorrow, King became greatly ashamed to know, that all about what yogi was so loudly weeping, was his earthen pot he got broken. He told him: 'Don't cry for your earthen pot, and make me more sad, I will give you hundred new pots, better than yours, but please stop crying.'

However, yogi didn't stopped and answered with abundant tears dropping from his eyes, no I don't want your pots, I want only my old one, which I loved so much.

What a nonsense you are talking about, king has told, isn't it is impossible to return what was once was destroyed? On this Goraksh Nath stopped crying told him: 'O wise king! If you knowing this, then why you are crying here for your Queen, which also gone forever? Does your crying will return her? You have so many more queens, then why you cry abot this one?'

King answered that it is impossible to compare love for queen with love for earthen pot. On what Goraksh Nath has told that there isn't much difference between both, be it earthen pot or body of man, because both are made from the earth, and what cam from earth one day must to return to it, this is law of nature. Wath was created But after all would you be able to recognize your queen which seems so much spetial for you, if I would restore her by my yogic powers? He continued,

Yes or course king has told. After these, Goraksh Nath created by his yogic power one hundred of queens, each of which was appearing as exactly copy of queen Pingala. Now chose which of them is yours, he told to ashamed king. After king was unable to chose, he renounced his kingdhoom and became disciple of uru Goraksh nath.

Second story

While the first tale always connecting Goraksh Nath directly with the renunciation of the Raja Bhartrihari, the second variant of the legend exist in two modifications, one where Goraksh Nath mentioned as its personage and second when he is totally removed from the scene. First variation usually following the part one presented above, and second stand on its own. Main subject line of both is the same, but both modified to their situations and as result dissimilar in some details. Here I presented that account where name of Goraksh nath was totally removed from the context.

Bhartrhari was the king of Mālvā, situated in area called Rājapūtānā, in Middle India (modern Madhya Pradesh), whose capital city was Ujjiyanī, or Āvantī (modern city Ujjain). He had a younger brother Vikram by name, who later became famous as the noble king Vikramāditya, and who won lot of victories in battles, and started calendar on his name, which still used in India (in astrology)?. Being older from two brothers, Bhartrhari was crowned as a king.

Bhartrhari already had few wives, but being still unsatisfied, he married one more, Pingala by name. She was young and beautiful, and soon king became extremely attached to her. He was fulfilling all her desires, without much thinking, and soon actually became puppet in her hands. She was not so much beautiful from inside, as was her outer appearance; actually, she was a very cunning and self-willed woman. More ever, her character was far from perfection, and after some time she established adulterous relations with one of king's officers.

Her misbehavior created lot of troubles for all people in the palace and became danger for the welfare of the state, but the king being blind in his love, was unable to see the real state of things. He saw situation in the light as she was presenting it to him, and who ever was complaining about her misdeeds, was indiscriminately punished by him. Using her deceiving tricks, she actually established her tyranny in the premises of the palace and became very influential in the matters connected with the administration of the Kingdom. Her catastrophic dictatorship was going to become at one day disaster for the country, and when younger brother of the king Vikram, alarmed by the situation, objected on such state of things, it became reason of conflict between two brothers. Bhartrhari expelled his younger brother out of the premises of palace and suspended him from all his state responsibilities.

One day some Brahman came to the palace (or ascetic, or Goraksh Nath), and presented to the king a fruit, which he said, has power to bring immortality to those who will eat it. Because the King loved his queen Pingala more than his own life, he given it to her without any hesitations. Because she was in love with king's officer, she offered this fruit to him. The officer in his turn was in love with some prostitute, to whom he passed it on. The prostitute thought that most deserving person to get immortality was the king, so she brought it back to the palace and offered it to the king. When Raja Bhartrhari saw the same fruit, which was given by him to the Pingala in the morning, in the hands of prostitute, he being much puzzled by it, asked her, from where she got it. When she told him, who give it to her, the story came into light, and all accusations previously made about the queen came out to be true. The blindness of king came to the end, and he came to know now about her non-loyalty and impiety.

In a moment, previously so beautiful picture of his life became broken, like a mirror in small pieces. She to whom he loved with his whole heart, and who was

sole meaning of his existence, his beloved Rani Pingala, became disclosed now, in all her immorality and wickedness. Life lost all its color for him since that moment, and he filled bitter disappointment in it. All in what he believed was broken into small pieces of glass, laid now scattered under his feet. From heights of paradise, he felt directly into fire of hell, and there was now any escape from this nightmare, because he was unable neither live without Pingala, nor it was possible any more to live with her.

This situation created such a big dilemma and disappointment in his mind, that at once he decided to renounce the throne and become a Yogi, in attempt to find new meaning of existence. It is said that he later composed this verse about happened:

yām cintayāmi satataṁ mayi sā viraktā

sāpyanyamicchati janaṁ sa jano nnyasaktaḥ |

asmatkṛte ca pariśuṣyati kāśidanyā

dhik tām ca taṁ ca maḍanaṁ ca imām ca mām ca |

Nītiśatakam || 2||

She, thoughts about whom making me mad, not loving me, but desiring another man. That man is in love with other (women), who in her turn wishing other (myself). Shame to that women (to Queen) and to him! To Cupid (to all love and attachments)! To her (prostitute) and to me! Nīti śataka || 2||

Selected verses from Vairagya śatakam:

bhikṣāśanaṃ tadapi nīrasamekavāraṃ

śayyā ca bhūḥ parijano nijadehamātram |

vastraṃ viśīrṇa śatakhaṇḍamayī ca kanthā

hā hā tathāpi viṣayā na parityajanti || 15||

For eating I have tasteless food once a day, after begging of alms; the earth for a bed, and my own body as a servant; for dress, a blanket made from hundreds of rags; and yet alas! Sensual desires do not leave me!

There exist two stories circulating amongst the Natha Yogis, which can be found as connected with this verse:

1. After becoming yogi Raja Bhartr̥hari was wondering around as a mendicant. Food he was obtaining was very simple and for the King who spent all his life in luxury it was very disgusting. Once he came to some city and came near to sweets shop. There he saw as jalebis (kind of traditional Indian sweet food) were prepared. Strong desire to have some of delicious food came to mind of the yogi. He asked shopper to give some of it to him, but he was answered that it was not proper for yogi to ask about such costly food. If he want to get it he should do some job as repay. Being overwhelmed by the desire he agree to do some service to shopkeeper and was told to wash utensils in the shop. After hard work he was given some jalebis he desired. After he obtained desired he came to lonely place intending to eat them, but there he felt strong remorse for done by him.

He told to himself, “I has left my Kingly life to became free from all attachments and now I have found myself in such pitiable conditions? What a shame! Than he starting throwing away jalebis one by one, and cursing himself while doing this.

2. In another story he was walking by the way in his wonderings. It was evening time and darkness slowly was approaching. Suddenly he saw on the road something that was shining as a diamond. He passed by and continued walking, but then the struggle of thoughts has started in his mind. “If it was diamond than

it must be very costly and I could have many things I may desire.” “But for yogi stones and gold are the same things, and I left the kingdom, why to bother next thought came.” “But it is a good chance why to live it, it my by Gods gift for you, enjoy it, seducing voice inside his mind was insisting.” Overpowered by desire and curiosity he returned back and plucked up the thing. What appeared as a diamond to him turned out to be the piece of wasted food thrown by some one from mouth after chewing. Of course, Raja Bhartrihari regretted about what he has done.

**puṅye grāme vane vā mahati sitapaṭacchannapāliṃ
kapāliṃ**

**hyādāya
nyāyagarbhadvijahutahutabhugdhūmadhūmropakaṅṭh
e |**

**dvāraṃ dvāraṃ praviṣṭo vaṣamudaradarīpūraṅāya
kṣudhārto**

**mānī prāṅaiḥ sanāthe na punaranudinam tulyakulyeṣu
dīnaḥ || 23||**

Wandering in holy places or extensive forests, whose outskirts are grey with smoke of fires tended by priests expert in rituals; a begging bowl in hand covered with a white cloth; entering from door to door to appease the distressing hunger by filling the stomach and sustaining the energy, is preferred by a self-respecting person to being a beggar among his compeers every day.

**bhikṣāhāramadainyamapratisukhaṃ bhīticchidaṃ
sarvato**

durmātsaryamadābhimānamathanam
duḥkhaughavidhvaṁsanam |

sarvatrānvahamaprayatnasulabham sādhipriyam
pāvanam

śambhoḥ satramavāryamakṣayanidhim śamsanti
yogīśvarāḥ || 30||

Food obtained by begging alms is not humiliating, gives joy that is not dependent on fulfilling others' needs, and is totally devoid of fear. It destroys envy, arrogance, pride, impatience, and the stream of miseries. It is easily available everywhere, without great effort, and regarded as sacred by holy persons. It is like Shiva's feeding house, ever accessible and inexhaustible. Thus do the perfected yogis describe it.

rātriḥ saiva punaḥ sa eva divaso matvā mudhā jantavo

dhāvantyudyaminastathaiva
nibhṛtaprārabdhatattatkriyāḥ |

vyāpāraiḥ punaruktabhūta viṣayairitthaṁvidhenāmunā

saṁsāreṇa kdarthitā vayamaho mohāna lajjāmahe ||
44||

Watching the night following the day, creatures still vainly persist in running busily with various actions motivated by desires. Such repetitious actions, alas! born of desires bring us no shame, keeping us deluded in the revolving cycles of births and deaths.

vayamiha parituṣṭā valkalaistvaṃ dukūlaiḥ

sama iva paritoṣo nirviśeṣo viśeṣaḥ |

sa tubhavatu daridro yasya tṛṣṇā viśālā

manasi ca parituṣṭe ko'rthavaṅko daridraḥ || 53||

We are content to wear tree-barks for clothes, and you with rich dresses, but the contentment is alike, and the difference is not significant. He whose desires are numerous is indeed poor. If contentment is in the mind, then who is rich or poor?

pareṣāṃ cetāṃsi pratidivasamārādhyā bahudhā

prasādaṃ kiṃ netuṃ viśasi hṛdaya kleśakalitam |

prasanne tvayyantaḥ svayamuditacintāmaṇigaṇo

viviktaḥ saṅkalpaḥ kimabhilaṣitaṁ puṣyati na te || 61||

Winning the favors of others is hard; why then does your heart seek to appease the minds of others? With inward tranquility and abstaining from social intercourse, wise thought will arise in you spontaneously; and should you wish for anything what will you not acquire?

kiṁ vedaiḥ smṛtibhiḥ purāṇapaṭhanaiḥ
śāstrairmahāvistaraiḥ

svargagrāmakuṭīnivāsaphalagaiḥ
karmakriyāvibhūmaiḥ |

muktvaikaṁ
bhavaduḥkhabhāraṇanāvidhvaṁsakālānalaṁ

svātmānandapada-praveśakalanaṁ
śeṣairvaṇigvṛttibhiḥ || 71||

What use in study of Vedas, Smritis, Puranas, the sophisticated Shastras, and the elaborated rituals for obtaining residence in cottage of paradise village? The only way causing liberation from the burden of filling sorrows of inevitable all consuming fire of time,

is the entering into beatitude of own Self (soul). Rest is attempts of deal!

yāvatsvasthamidaṃ śarīramarujaṃ yāvajjarā dūrato

yāvaccendriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ |

ātmaśreyasi tāvadeva viduṣā kāryaḥ prayatno mahān

sandīpte bhavane tu kūpakhananaṃ pratyudyamaḥ
kīdrśaḥ || 75||

As long as this body is healthy and free of infirmity, as long as senility is distant, as long as the faculties have not lost their vigor, as long as life is not enfeebled, till then should the wise ones make great efforts to reach the supreme goal of life. For what is the use of digging a well when the house is on fire?

maheśvare vā jagatāmadhīśvare

janārdane vā jagadantarātmani |

na vastubhedapratipattirasti me

tathāpi bhaktistarauṇenduśekhare || 84||

Between the great Lord of the universe, Shiva, and the innermost Self of the universe, Vishnu, there is no difference for me. However, my devotion is to Shiva, holding the crescent moon on His head.

pāṇim pātrayatām nisargaśucinā bhaikṣeṇa
santuṣyatām

yatra kvāpi niṣīdatām bahutrṇam viśvaṁ muhuḥ
paśyatām ||

atyāgee'pi tanorakhaṇḍaparamānandāvabodhasprśām

adhvā ko'pi śivaprasādasulābhaḥ sampatsyate
yoginām || 90||

Using the hands as a bowl, contented with the naturally pure food from alms, resting in any place, constantly viewing the world to be worth no more than a blade of grass, experiencing uninterrupted supreme joy even before the body falls, for such aspirants alone the grace of Shiva makes the path of liberation easy of attainment.

kaupīnam śatakhaṇḍajarjarataram kanthā punastādṛśī

naiścintyaṃ nirapekṣabhaikṣamaśanaṃ nidrā
śmaśāne vane |

svātantryeṇa niraṅkuśaṃ viharaṇaṃ svāntaṃ
praśāntaṃ sadā

sthairyaṃ yogamahotsave'pi ca yadi trailokyarājyena
kim || 91||

Wearing a loin-cloth worn-out and tattered into a hundred rags, with a wrap-around in similar condition, free from anxiety, eating food from alms begged without any expectations, sleeping in a forest or a cremation-ground, roaming freely without hindrance, ever indrawn and calm, and also established in the great joy of Divine union, -----for such a one even sovereignty of the three worlds is beneath comparison.

bhikṣāśī janamadhyasaṅgarahitaḥ svāyattaceṣṭaḥ
sadā

hānādānaviraktamārganirataḥ kaścittapasvī sthitaḥ |

rathyākīrṇaviśīrṇajīrṇavasanaḥ samprāptakanthāsano

nirmāno nirahaṅkṛtiḥ
śamasukhābhogaikabaddhaspṛhaḥ || 95||

Living on alms, unattached to the company of people, ever acting with total freedom, devoted to the path of dispassion towards the exchange of wealth, such a one is a true ascetic. Wearing worn-out rags thrown in the streets, using a blanket received by chance for a seat, without pride or selfishness, the ascetic wishes solely for the joy of the controlled mind.

caṇḍālaḥ kimayaṁ dvijātirathavā śūdro'tha kiṁ
tāpasaḥ

kiṁ vā tattvavivekapeśaṁamatiyagīśvaraḥ ko'pi kim |

ityutpannavikalpajalpamukharairābhāṣyamāṇā janaiḥ

na kruddhāḥ pathi naiva tuṣṭamanaso yānti svayaṁ
yoginaḥ || 96||

”Is this person an outcaste? or a twice-born? or a sudra? or an ascetic? or else some master yogi with the mind filled with philosophical discernment?
“When people address the ascetic thus, doubting and debating garrulously, the Yogis themselves walk away, neither angry nor pleased.

pāṇiḥ pātraṃ pavitraṃ bhramaṇaparigataṃ
bhaikṣamakṣayyamannaṃ

vistīrṇaṃ vastramāśādaśakamacapalaṃ
talpamasvalpamurvī |

yeṣāṃ niḥsaṅgatāṅgīkaraṇa
pariṇatasvāntasantoṣiṇaste

dhanyāḥ sannyastadainyavyatikarāṅkarāḥ karma
nirmūlayanti || 99||

The hands serving as a sacred bowl, subsisting on the never-dwindling alms obtained while roaming, the vast expanse of the sky serving as a dress, and the earth for a stable, spacious bed---people with such dispassion are blessed indeed, for they have renounced the poverty of attitude seeking mundane pleasures and thus giving up worldly contacts, and inwardly contented in heart fulfilled by accepting solitude, and thus able to uproot all actions (the roots of future rebirths and deaths).

**The Story of Raja Bhartrihari by Maha
Yogi Paramahansa Dr.Rupnathji**

Once when Raja Bhartrihari was on his throne, a great Tapasvin or Rishi came to his court. Bhartrihari at once got up from his seat, and prostrating himself before the Tapasvin began to serve him in various ways. The sage being extremely pleased with the Raja's demeanour, gave him a fruit that could bestow upon the eater immortality and peace. Now Raja Bhartrihari had a very beautiful queen of whom he was very enamoured and whom he very dearly loved. He thought that the only person who deserved this fruit was his young queen and none else, and so he took this God-sent gift to her and offered her the same. This young queen, though for all practical purposes the beloved of the Raja, had a paramour in the person of the charioteer who used to take her for drives now and then. She therefore took this fruit to him and gave him the same. Again this charioteer had a prostitute whom also he loved, and, accordingly, he gave the fruit to her. Now, this prostitute thought that the only person who best deserved this fruit was Raja Bhartrihari himself, and so she took this fruit in her hands went to the Raja's palace and offered it to him. Raja Bhartrihari was simply mystified. He was unable to solve the problem as to how it could be possible for the prostitute to get the fruit that was the rightful possession of his queen. After deep thought and great deliberation, he was able to solve the problem by himself. Just before this incident, Bhartrihari's brother who came to know of the queen's love for the king's charioteer had told Bhartrihari that the queen was an unchaste lady and that it was a great shame on the fair name of the royal family to keep a woman as queen in the palace when she secretly loved the king's charioteer. But the young queen rose equal to the occasion and brought forth evidences to disprove the validity of the charge against her and was able to prevail upon the king to exile his brother from the kingdom. After due investigation into the whole matter, with all the dexterity that he could command, Bhartrihari came to the conclusion that, after all, the charge brought against his queen by his brother was true and that he had been fooled by a woman to take the extreme step of exiling his own brother who loved him so dearly and who held as high the fair name of the royal family by zealously guarding it from insinuation and blot. True Vairagya immediately dawned upon the king. He now thought that there was none in the world who was really dear to another, no, not even one's own wife or brother or friend. He became convinced that in fact these are one's real enemies. He felt extreme disgust for the world and its pleasures and at once left his kingdom, wife and

children and retired into the forests to lead a life of a Sannyasin. He did profound meditation for many years and finally attained knowledge of Self. He wrote a book generally known as 'Bhartrihari's Vairagya Satakam, or the Hundred Verses of Renunciation' a perusal of which will produce immediate disgust for things mundane and induce one to renounce everything and lead the life of a recluse. (Source: How to get Sadhu by Maha Yogi Paramahansa Dr.Rupnathji)

One more variation of the same events

Raja Bhartari was the son of Raja Bhoj, king of Dharanagar. He had 71 ranis, of whom one, by name Pingla, was a disciple of Gorakh (47) who gave her a flower saying it would remain ever fresh as long as her husband was alive. One day to test Pingla's love Bhartari went a-hunting and sent back his blood-stained clothes and horse with the news that he had been killed, but the rani, seeing the flower still fresh knew that the Raja only doubted her love for him and in grief at his mistrust killed herself. When she was carried out to the burning-ground the Raja evinced great grief and Gorakh appeared. Breaking his chipi (48), the saint walked round it, weeping and Bhartari asked him why he grieved. Gorakh answered that he could get the Raja a thousand queens, but never a vessel like the one he had just broken, and he showed him a hundred ranis as fair as Pingla, but each of them said: 'Hold aloof! Art thou mad? No one knows how often we have been thy mothers or sisters or wives.' Hearing these words Bhartari's grief was moderated and he made Gorakh his guru, but did not abandon his kingdom. Still when he returned to his kingdom the loss of Pingla troubled him and his other queens bade him seek distraction in hunting. In great pomp he marched forth, and the dust darkened the sun. On the banks of the Samru he saw a herd of deer, 70 hinds with a single stag. He failed to kill the stag, and one of the hinds besought him to kill one of them. Instead, since the stag was as dear to them as he was to his queens, but the Raja said he, a Kshatriya, could not kill a hind. So the hind who had spoken bade the stag meet the Raja's arrow, and as he fell he said: 'Give my feet to the thief that he may escape with his life; my horns to a Jogi that he may use them as his nad; my skin to an ascetic that he may worship on it; my eyes to a fair woman that she may be called mirga-naini, (49); and eat my flesh thyself.' And to this day these things are used as the dying stag desired.

On his return the Raja was met by Gorakh who said he had killed one of his disciples. Bhartari retorted that if he had any spiritual powers he could restore the stag to life, and Gorakh, casting a little earth on his body, did so. Bhartari then became a Jogi and with his retainers accompanied Gorakh, but the latter refused to accept him as a disciple unless he brought alms from his ranis, addressing them as his mothers, and practised jog for 12 years. Bhartari did as

he was bid, and in answer to his queens' remonstrances said: "From the point of view of my raj ye are my queens, but from that of jog ye are my mothers, as the guru has bidden me call you so." Thus he became a perfect jogi and founded the Bhartari Bairag panth of the Jogis.

Raja Gopichand

Since the medieval times, the legend about the Raja Gopi Chand (Gobichand), who has renounced his throne to become a Nath yogi, was one of favorite themes of the ballads singed by the wondering bards and theatric plays performed by the folk theatres of the Northern India, from the areas of Punjab to Bengal. The fragments of his life appear side by side with the 'classical' (widely popular) life stories of the oldest Natha Siddhas, such Patriarchs of the Natha Sampradaya as Matsydranath, Gorakhnath, Jalandhari and Kanhipa, and integrated into their midst to such extent that it become impossible to separate them from each other. There exist numerous variations of the legend depicting the life of the Raja Gopicand in the various languages of India, but most of them have nearly the same main line of narration, with some minor differences. The reasons of most of those variations are that the original story was apparently quite short and was telling only about few major moments of his life, and most of the intermediate dialogues, while the extended details and more events were added to it later, in order to dramatize it. This is the main difference between the reliable historical account and its dramatization; the accounts are usually short and scarce on the details beyond of the main events, while their 'entertaining' versions are longer and full of details and dialogues. If story would be 'dry', would it attract the attention of the wide masses required for the earning of the daily income? Because of this, being bound by necessitate, the various artists in course of time have expanded the original stories to their present state in accordance with their personal knowledge and the regional traditions. Later on, the legend has completed the circle and came back to the tradition it came from, and became 'settled' there in its 'new' expanded form. For example, the narration of the Natha Yogi who has listened the performance of the regional theatric version of the legend about the life of Gopichandra most likely would be some different and much longer than of one who learned it from the spoken tradition of the sect.

Historicity

There aren't enough the reliable historical records about the historical king Gopichandra to make exact judgments about his time and place, and the different versions of the legends and ballads depicting the

events of his life are often found in the contradiction with each other on the numerous issues. However, all sources mentioning him mention him as contemporary with the Guru Gorakhnath and other Patriarchs of the Natha Sampradaya. Also, while in the mention the name of his father, the different accounts are often found being not in agreement amongst themselves, all of them unanimously agree that the Queen Mayanāmati (Maināvanti) was his mother, which is also conformed in the Evening Prayer of the Natha Yogis (Sandhya Aarati). In some legends it is told that the Raja Bhartrihari was her brother, and therefore the maternal uncle of Gopichandra. As about his father, it is told that he was the king of Bengal Raja Manikchandra, the brother of Dharmapala

Jnanesvar and Nivrutti Nath

The Saint Jñāneśvar has become famous all over India as one of the greatest saints of the Maharashtra State, and as one of the most illustrious yogis of the Natha Sampradaya. His life was full of the dramatic events, and there exist a lot stories about the miraculous deeds he has performed. His brother Nivrutti Nāth, became widely known mostly as being his Guru, who initiated him into the yoga practices and the Natha Sampradaya. In his famous composition, known as Jñāneśvari (commentary on Bhagavat Gita in Marathi), Jñāneśvar praises his Guru Nivrutti (Nivrutti) Nath and says, "Your grace has given me the ability to compose in verse this commentary on Bhagavad Gita, which is supreme among all branches of spiritual knowledge, and in which all essence of the holy scriptures harmoniously included. By your grace I have completed the commentary on the first part of Bhagavad Gita." (from chapter 18 of Jnaneswari).

The boy, who later has become famous as the Saint Jñāneśvar, was born at about 1275 A.D. in the Brahmin family at a village Apegaon, near Paithan (old Pratishtan) in Maharashtra. He completed his commentary on the Bhagavat Gitā, Bhavartha-dipika, popularly known as 'Jñāneśvari' at age 16 years in year 1290 A.D., at the place called Alandi, situated near from modern Poona. Only six years after this, he has taken living (jinda) samādhi (was buried in the ground, while he still was alive), by his own will at the age of 21 years in year 1296 A.D.

In the thirteenth century, the social life was much different from what it is nowadays, being regulated by many old customs and restrictions, and the life story of parents of the Saint Jñāneśvar was tragic one, and full of sorrow. Name of his father was Vithalpant, and mother's name was Rukminibai Kulkarni. In the time he was born, they were living in village called Apegaon situated on the bank

of the river Godavri in Maharashtra. His father Vittalpanth was the only one son of a village-accountant Govindapanth by name. In accordance with tradition existing in the Brahmin families, he was taught Sanskrit and holy scriptures from very young age, and has acquired the good knowledge of both. From his childhood he was not much interested in world matters, but rather inclined towards the religious and ascetic life. He was liking to spent lot of time in the company of sadhus and wondering yogis, and he was much found of the pilgrimages to the holly places.

Once when Vittalpanth was on pilgrimage, he stopped for rest at Hanuman temple in village called Alandi. There he met a Brahman Sidhopant by name, who after making enquiries about his caste and family, found him to be suitable candidate for the marriage of his young daughter Rukminibai. He made proposal to the Vittalpanth's family, but Vittalapanth declaimed it, by saying that he is not ready for it, and have no intention to be married yet. However later he expressed his agreement for the marriage, after he saw in a dream, that Deity has ordered him to do it.

After marriage was conducted, he settled with his new wife in his parental house in Apegaon. Very soon after it, both of his parents has died, and he has become the head of the family. Vittalapanth was not ready for such development of situation at all, because he was not taking interest in the practical matters, and very soon the young couple has become unable even to get enough food to feed themselves. After they spent some time in such pitiable conditions, and the situation does not improved, they have to move to the Rukminibai father's house at Alandi. To live in the house of wife's parents traditionally was considered as the matter of disgrace in India, and this step was not easy for Vithalpanth. From now, he has become even more upset with his family life, but he saw no way to improve the situation. They still were childless, so he decided that it was not to much late for him to renounce the family life for which he has realized, he was unfit, and to start the life of Sanyasi. One day he said to his wife that he was going to take bath in the nearby river, but afterwards he did not returned back to the house. Instead he has escaped to Varanasi intending to become sadhu there. There he has become the disciple of the saint Ramananda Swami and was given the new name Chaitanya-ashram. He didn't informed his Guru that he was already married person, being scared that if he will come to know this, he would never accept him as his disciple. In accordance with the established tradition, the person who has unresolved family responsibilities can't take Sanyasa. As a consequence of the done by Vithalpanth, his wife Rukminibai was predestined to suffer for life long, because in accordance with the social norms of that time, she neither could have children, nor she could enter into the new marriage. She actually has become condemned to live the life of a widow, but she was unable to do anything about this.

After some time, it happened that Ramanandswami started for the pilgrimage to Rameshwaram, the place situated in the Southern India and having one of the famous twelve Jyoti Shiva-Lingas. On his way, he was passing through Alandi, and he has stopped there for rest. Traveling sadhus were always desired guests everywhere in India, and soon all villagers came one by one to have sight of this distinguished saint. When Rukminibai has approached him, he blessed her by saying that she should have many children. After listening his blessing, she couldn't stop her cry, unable to say anything. After Ramananda Swami has learned about her situation, he has realized that the person to whom he has made his disciple, was no one else, but the husband of this poor woman. He has become greatly distressed about the mistake he has made by accepting Vithalpanth as his disciple. Yogis believe that in accordance with the laws of karma, person whose social responsibilities are not accomplished, and who tries to escape them, becomes the reason of troubles for those people who affected by this. As such he never can achieve the success in his sadhana, because his new bad karma continuously created by the pain and sorrows of those whom he betrayed. Being guru of such person also brings the bad fate, because guru has to accept the complete responsibility for the misdeeds done by his disciple, and as result of it, he also becomes bound by his bad karmas. After Ramananda Swami has realized all the gravity of the situation, he immediately canceled his journey to Rameshwaram on its half way, and returned back to Varanasi. There he accused Vithalpanth for deceiving him in order to become his disciple, and told him that his taking Sanyasa have no effect duty this reason. He ordered him to return back immediately to his wife and responsibilities he has left. Vithalpanth has to obey order given him by his guru, so he returned back to Alandi to his wife's house.

Soon after he has come back, he realized that his 'return' was not welcomed by the orthodox Brahmin community of that village. By his becoming ascetic he has stepped out of the four casts division existing in the Indian society, and after his return, he along with his wife, were excommunicated from the social life of the village and declared as 'outcast', as punishment for done by him. Since there was not the precedents for the such situation in the scriptures, the Brahmans of the village were scared that if they would pardon him, it may create the precedent for the future, and their old traditions and customs would be corrupted by these.

Since that moment the pair was obliged to carry on the pitiable existence. The blessing given by the Guru to turned to be true, and after few years they has become parents of four children, three of which were boys and one was girl. The oldest of them was Nivrutti who was born in 1273 A.D., Dnyandeo (who later became famous as Jñāneśvar) was the second son born in 1275 A.D., and Sopan, who was the youngest from brothers, was born in 1277 A.D. In 1279 A.D., the last of all, a girl was born, who was named Muktabai. When the oldest of boys, Nivrutti, has reached the age of seven years, Vithalpanth has attempted to perform the ceremony of wearing him a sacred thread, as it was customary for

the children of Brahmin caste. He has approached the heads of the Brahmin community of Alandi with petition to allow him to do this ceremony, in which he argued that the children are not responsible for the misdeeds done by their parents, so they should be accepted as the members of the Brahmin society, and should be allowed to learn Vedas. His petition was rejected, and he was told that his children wouldn't be recognized as Brahmins, because their father is an outcast and there no exist any established rule for doing changing this.

Seeing the trouble they have created for their children, Vithalpanth and his wife, became even more disheartened, their hope to see their children being pardoned and have the better life then they were living came to its end. Some time after this, Vittalpanth along with his children went for pilgrimage to the holly place Tryambakeshvar, where situated one of the twelve Jyoti Lingas, and from where the most holly river of the Maharashtra State, Godavari is starting. The road leading there, was passing through the hill area, which was covered with the dense jungles, inhabited by the wild animals. When they were going around of the Brahmagiri Mountain, they saw a tiger approaching them from a distance. In those times it was not much unusual practice that the wild animals were attacking weaponless people and killing them, so in panics they scattered away on all sides, trying to escape this dangerous situation. In the process, Nivṛtti has become separated from them, till finally he got lost in the jungle. After searching for him long time, and unable to find him, they returned back home without him.

Nivṛtti who has found himself left alone in jungle, wondering around for some time trying to find the road back, till he met a Nath yogi living in the cave situated on the Anjani Mountain. In accordance with the legend, that yogi was no one else but the Siddha Gahini Nath, the direct disciple of the Guru Goraksh Nāth. He warmly welcomed the boy, who decided to stay at his cave for some time. Gahini Nāth liked the boy's character, and after some time, being asked by him, he has accepted him as his disciple and initiated him into the Natha Tradition. The young Nivṛtti got his new name, and since that time he was called Nivṛtti Nāth, to denote his membership in the Natha Sect. After some time, Yogi Nivṛtti Nāth has returned to his family to comfort his parents and to complete his studies. Although the boys were not allowed to wear janeo (the sacred tread of Brahmins), and to sturdy with the other children of Brahmins, they were study the Vedas and Sanskrit on their own, with their father who was familiar with them from his childhood.

Since long time ago, in India there was existing believe and tradition that the people who were leaving their bodies at the place known as Prayag (modern Illahabad), situated at the meeting point of the three rivers Ganga, Yamuna and Sarasvati, were becoming purified by doing these from all sins they have committed in their lives, and were entering into Heavens directly. Vittalpanth and

Rukminibai, who have lost their last powers and hopes, went there and drowned themselves at the place of meeting of the three rivers. Their last hope was that because of this act, their children at last would be pardoned, because they did not committed any sins on their own, and were suffering duty them only. When this tragically event has happened, Nivrutti Nath was ten years old, Jnanadev was eight years old, and Sopan and Muktabai were six and four years old. From now, the four young children have becomes orphans, and were growing up uncared by any one. They were sustaining their lives by begging food from here and there. The tragedy of the innocent children was touching the hearts of people around them, and many were trying to 'unofficially' support them, but still they were obligated to remain excommunicated from Brahmin society, and were looked upon as outcasts.

When Jnandeo has become twelve years old, he approached the Brahmins community of Alandi once more, with petition to pardon himself and his family to be accepted as Brahmins and to allowed to wear janeu. He was advised to go to the city Paitan, where the most educated Brahmins of their area were living, and present his matter to their expertise. He was told that if he would bring from them a written letter allowing him to be pardoned, he would be pardoned. When he went to Paitan, and has presented his matter there, he got the categorical refuse and was unable to secure the favorable answer. However, he was told that in accordance with the sacred scriptures, there exists the only one way for them to be pardoned and live the respectful life amongst the Brahmins community of Paitan. For this they should accept the vow to remain Brachmacharis life long and never enter into marriage and have children.

In accordance with the legend, when the children have approached the Brahmin authorities in Paitan, in order to prove that they were the real Brahmins, they started to recite the sacred hymns of Vedas, which they knew by their heart. While doing this, they were interrupted by Brahmins, who told them that they have not right to repeat these sacred chants, because they were not proper Brahmins, on what Jnanadev replied that 'anyone may recite the Vedas, this not the privilege of Brahmins only, but even buffalo can do it'. After saying this, he placed his hand on the back of the buffalo, which was standing near by, and the buffalo started correctly pronounce the Vedas, from the place where Jnanadev had left. After seeing this happening, the Brahmins presented here have realized that the boys, who could perform such miracles, were not ordinary persons, but even then they were not ready to accept them as the members of the local Brahmin community, and allow them to properly to perform the ceremony of wearing the sacred thread. Since then, that buffalo was declared sacred, and there still exist his samadhi at the place called Ale near Pune where it died.

For some time the boys were staying at Paithan were they were teaching the Gita to the simple people. Shortly after, when Jnanadev was still twelve years old and

Nivruti Nāth who was in his fourteen, Jnanadev was formally initiated into the Natha Order by his brother, who then ordered him to write the commentary on Bhagavat Gita in Marathi language. The legends didn't preserved his 'Nātha' name, given to him by his Guru, but by the analogy with other similar situation we can guess that his new name has become Jñāneśvar Nāth. At that time, the monopoly on the spiritual knowledge was in the Brahmin's community hands, which was not accessible to the simple uneducated people, because of the simple reason that the sacred books were written in Sanskrit, the language known only to the members of the Brahman's caste. Therefore the brothers decided to make this knowledge accessible to the wider categories of people, in the local Marathi language, which was known to everyone in Maharashtra.

Now, the two bigger brothers were the formal members of the Natha Sect, and soon after, they moved to Nevasa, a small town in Nagar (modern Ahmednagar) district, to start new chapter in their life. At the same day when the boys were entering into Nevasa, some hours before it, the man called Sacchitananda has died, and his funeral ceremony on the cremation ground was about to start. His wife Soudamini wanted to commit Sati i.e. burn herself alive on the funeral fire of her husband. When she before doing this came to take her last blessings from the young yogis, who just came to the village, first to whom she came was Jnanadev. He being not aware of her situation, blessed her with words "Akhand Saubhagyavati Bhava", what means 'may you never became widow'. When he was informed about what just has happened, he brought back her husband to life, by the power of his prayer and the yogic powers. That man later became his faithful devotee known under the name Sacchitananda-Baba. There Jnanadev began to write his book, which later has become famous as 'Jñāneśvari Gita', with commentary on it called Bhavarthadeepika. He completed this task in the year 1290 A.D., after passing the period of two and half years. The some legends say that he did not actually wrote it down, but it was the man brought by him back to life, Sacchidanand Pava, who actually put his sayings on paper. Daily, Jñāneśvar used to give the discourses on the few verses from Gita, with his commentary to the group of devotees, one of which was which Sacchidanand Pava, who faithfully has written down word by word what he was teaching.

Saint Jñāneśvar Nāth and Namdev

At that time, the mutual friendship has developed between Jñāneśvar and the other prominent Saint of Maharashtra Namdev, who was the member of the Varkari movement. Varkari Sampradaya also called Vari to Pandharpur, was the religious movement of the followers of the presiding deity of Pandharpur Vithoba, who is considered to be the manifestation of Bhagavan Krishna. His peculiarity is that he wears the crown with form of Shiva Linga on it, in such way making the Shaiva and the Vaishnava traditions united into one. The followers of this

movement were taking the life-long vow to visit Pandharpur at least once in a year, at the time of one of two Ekadashis (11th day by lunar calendar) in Ashadh lunar month (which falls somewhere in July-August) and Kartik (which falls somewhere in October-November) takes place, better if on both of these occasions. The Saint Namdev was the well-known member of this movement, who became widely famous while he was still a young boy, after he has performed the miracle, when the Lord Vithoba himself had took the food offered by him. It was under his influence that the Saint Jñāneśvar has joined to the Varkari Sampradaya, and soon after this, has become its prominent member. He was ordered by his Guru Nivrutti Nath, to write one more book for the sake of devotees, which is presently known as Amrita-anubhava (the experience of the Nectar of immortality), the work in Marathi, consisting from 800 verses and based on his personal spiritual experience. The Varkari Sampradaya is still widely popular in Maharashtra, and there the both books composed by the Saint Jñāneśvar are recognized as the holy texts of the tradition.

Saint Jnaneshvar and Chang Dev

There exist few legends related to this period of his life. In accordance with one of them, at the place called Vateshwar, there was living a famous saint Chang Dev by name, who by using his yogic powers was able to extend his live for a thousand and four hundred years. Being a yogi, he was very powerful in comparison with the ordinary people, and duty this reason he was behavior as an arrogant person, trying to demonstrate everywhere his magical powers. He used to travel with great 'stage show', sitting on a tiger and using a serpent as his whip, and being accompanied by the big crowd of his followers. Soon, the news about the presence of other powerful yogi (Jñāneśvar) in near by area has reached to him, so he decided to pay a visit to Jñāneśvar, to test his powers. He has reached to the place where the children were staying, as usually riding on a tiger with a serpent in his hand. When he has approached them, Jñāneśvar by his yoga powers moved the wall on which he was sitting, as if it was his horse, to welcome Chang Dev. Chang Dev has limited powers, being able to control the living beings only, but now he saw that Jñāneśvar had much greater powers than he has, and was able to control even the material objects. Prior to this moment, he used to humiliate others, and for first time in his long life, he saw in front of him the more powerful yogi than he was. Besides, at the place of Jñāneśvar, all the magical powers of Chang Dev have stopped to work, and he was even unable to pick up his snake from the place he placed it. He has become to such extend humiliated by happened that he have to accept his defeat. The legend says that he quietly stepped down from his tiger, made prostrations to Jñāneśvar and accepted him as his Guru.

Mukta, a mere girl of fourteen, gave instructions to Chang Dev, an old man of a thousand and four hundred years. She said, "O Chang Dev! Listen. If you want to attain salvation, the first step is the sincere devotion (bhakti). Devotion will bring detachment (vairagya). And detachment will lead you to the Spiritual knowledge (jnana). Therefore the Spiritual knowledge (jnana) should be your aim, but your first step must start from devotion".

In accordance with other legend, Jñāneśvar has acquired the full control over the elements. When there was no vessel to prepare food, his sister used to prepare bread (rooti) on his back.

One time Nivrutti Nath, Jnanadev, Sopan and Muktabai, accompanied by Namdev and few other devotees like Narhari Sonar, Chokha-Mela, Savata Mali, went on a pilgrimage to the holy places of India. They have visited Pandharpur, Prabhasa, Prayag, Dwaraka, Girnar, Ayodhya, Mathura, Vrindavan, Hardwar, Varanasi, Kanchi, Ujjain, Tirupathi, Rameswaram, Madurai, Gokaran, and few more places. At completing their travel, when they arrived at Alandi, Jnanadev who was 21 one years old at that time, has declared his will to leave his body by taking sanjivani or jinda Samadhi, and enter into tomb while he was still alive. This was not much unusual practice amongst the Natha yogis at that time, so soon all the necessary arrangements were made for it, under the guidance of Nivrutti Nath. Final day was chosen which fell on thirteenth day of the dark half of Kartik month, which happened about the end of October of the year 1296 A.D. For the last time Jñāneśvar has embraced those whom he loved, preparing to live them forever, and entered into the cave he was about to be buried in. He sat in the yogic posture and was watching as the door of his tomb was sealed by the stone wall, till it was completely closed. Some people say that he has left his physical body, through the opening of the skull (brachma-randha), but there exists the popular believe that he is still sitting alive in his samadhi not being touched by time. His tomb presently has become the famous place of pilgrimage in Maharashtra, and visited through the year by the crowds of people. It is widely believed that if one reads the Bhagavat Gita written by him, while sitting near of his Samadhi, all his doubts become cleared. The influence of the Saint Jñāneśvar on the spiritual life of Maharashtra is very strong even today, he and Mukund Rai, who lived about a hundred years earlier then him, considered to be the founders of the Bhakti movement of the Maharashtra State.

Within a year and a half after Jñāneśvar has left them, his brothers and sister also departed from this material world. Sopandev took his samadhi on the bank of the river Karha at the place called Sasvad situated near Pune. When Nivrutti Nath with Muktabai were on the pilgrimage along the Tapi river, they were caught there by the terrible storm in which his sister has perished. Soon after this happened, Nivrutti Nath, who was left alone of the four children, took his samadhi at the source of holy river Godavri at Triambakeshwar.

Jñāneśvari

At the end of his main work, Jñāneśvari, the Saint Jñāneśvar has mentioned the lineage of his Gurus, which shows him as the proper member of the Natha Sampradaya: "In very ancient times, Shri Shankara, the slayer of demon Tripura, whispered in the ears of goddess Parvati the secret knowledge on the shore of the Milky Sea. Vishnu who was in the stomach of a fish, heard it and attained knowledge. As Matsyendra Nath he imparted it to Goraksh Nath, who in turn bestowed it upon Gahini Nath and that knowledge fulfilling our desires came down from Gahini Nath to Nivriddhi Nath and from Nivriddhi Nath to me." Jñāneśvari (18.1750-61)

Advices on the Kundalini Yoga from Dr.Rupnathji

(The commentary on Bhagavat Gita by the Saint Maha Yogi Paramahansa Dr.Rupnathji the part of the chapter 6 on Meditation)

"What I am going to tell you now is about that Yoga path which is the king among all yoga paths, therefore listen carefully. By this path one gains innumerable fruits of detachment through deliberate actions. Lord Shiva is even now a follower of this path. Some Yogis tried other ways to attain Brahman, but getting wiser by their experience they had to turn to this straight path of Self-realization after which they made rapid progress. A person who has discovered this path forgets his hunger and thirst and is not aware about when the day comes or when the night falls. Every step in this path opens towards the mine of liberation. Whether you go eastward or westward the progress on this path occurs quietly and definitely. (6:152-159). Now I shall tell you the details, but they are useful only if you experience them. (6:163).

Selecting location

First of all a suitable place should be selected for the practice. One should get a feeling of happiness on sitting there and a feeling that he should not leave the place. One's sense of dispassion should increase while sitting there. Saints should have occupied that place earlier, the effects of which are still felt by getting a feeling of satisfaction, courage and zeal. The practice of yoga should occur naturally by sitting there and the beauty of the surroundings should give

one the experience of the bliss of the Self. Even an atheist should feel like doing tapas there. (6:163-167)

That place should be beautiful and pure. It should be inhabited only by seekers and be away from the crowds of ordinary people. Plenty of roots and fruit-laden trees should be available throughout the year and water, especially from natural fountains, should be available even in dry season. It should enjoy mild sun and cool breeze. It should be so thickly wooded that not only wild animals but even bees and parrots cannot enter. But there may be a few water birds around and perhaps a cuckoo and occasional peacock may also be there. Arjuna, one should carefully search for such a place looking for a secret cave or a temple of Lord Shiva. (6:171-179).

Preparation of the seat

After selecting one of the two places (cave or temple), one should sit there alone for a long time and check whether or not the mind becomes calm. If it becomes calm then one should prepare a seat there. The seat should be made of Darbha grass over which one should put a deerskin and cover it further by a clean washed cloth. The seat should be level and not too high or too low from the ground. If the seat is too high it will make the body unstable and if too low then the body will touch the ground. In short the seat should be steady and comfortable. (6: 180-185).

Stabilizing the mind

Then one should sit there concentrating the mind while remembering one's Guru. The Guru must be remembered until the mind is filled with Sattvik (pure) feelings so that one's ego gets blunted, mind is rid of thoughts of sense-objects and the organs do not stir. One should remain in this state until one experience that the mind has merged with the heart. In this state one experience that body automatically becomes steady and airs in the body are coming together. After remaining in this state the mind stabilizes, interest in worldly affairs gets inhibited and he attains the state of deep trance (Samadhi) effortlessly as soon as he sits on the seat. (6: 186-191).

Yogic posture and Chakras

Now listen carefully the details about the yogic posture. First sit with the calves of the legs pressed against the thighs and keeping the left leg on the other leg at a slight angle, press the right sole steadily on the anus, keeping the sole of the left foot naturally pressed on the right foot. Pressing the heel tightly at the centre of the space between the anus and the base of the generating organ, one should balance the body on it. Keeping the two ankles straight he should lift the base of the spinal column. This will make the whole body to be supported and balanced on the heel. This is the characteristic of the Mula Bandha posture (the knot at the root or base) also known as Vajrasana. Once this posture is successful then the downward path of the Apana, part of the vital breath (or life force) gets blocked and it starts receding inside. (6:192-200). Then let both palms held in cupped shape rest on the left leg which will make the shoulders rise. The head automatically gets in between them. The eyes then remain in half-closed state and the sight turns inwards. Even if it turns outwards it can look only up to the tip of the nose. The desire to look around vanishes. Then the neck gets contracted and the chin presses against the chest hiding the throat. This posture of the neck and chest is called the Jalandhar Bandha or knot. (6:201-208).

Then the belly becomes flat and the navel gets raised. The posture of the part of the body between the navel and the anus is called Udhiyana Bandha knot. (6:209-210).

Thus the Yoga practice starts with the external parts of the body while the thoughts, desires and other affairs of the mind vanish. He is not aware anymore of hunger and sleep. (6:211-213).

On the Awakening of Kundalini

The Apana breath then hits the Muladhara Chakra situated at between the anus and the generating organ and removes all the impurities accumulated there since childhood. (See the note on the Chakras at the end of chapter). Then the Apana breath raises to the Manipura Chakra situated just below the navel and starts hitting against it. Thus the confined breath stirs the body from inside and removes the impurities accumulated since childhood. Then the powerful breath enters the abdomen and eliminates the phlegm and bile. Then it reaches the centers of the seven essential elements (viz. flesh, blood, muscles, bones, marrow, chyle and semen), gets rid of the fat, and drives the marrow out from the bones. It cleans the blood vessels and relaxes the organs which may frighten the seeker but he should not get frightened. By creating these ailments it throws the

diseases out from the body. Then the Apana breath brings the solid flesh and bones and the liquid blood together. (6:214-220).

While this goes on the Kundalini force awakens by virtue of the heat created by the yogic posture. It was sleeping like a baby cobra coiled in three and half coils near the navel with its mouth facing down, (6:221-223) but now gets awakened due to the constriction by the Mula Bandha. (6:225).

Kundalini reaches other Chakras and purifies the body when it wakes up it opens its mouth and swallows the Apana, which has occupied the space in the region of the heart. It then swallows the fat and excess flesh from the region of the heart and wherever else it can find flesh. (6:229-231). Then it searches for the palms and soles, tears open the upper parts and searches every joint and organ. It extracts the vitality from the nails, purifies the skin and makes it touch the bones. Then it cleans the insides of the bones and scrapes the interior of the blood vessels with the result that the roots of the hair are burnt. It then drinks off the seven essential elements and makes the body hot and dry. (6:232-235).

It then draws back the Prana coming out of the nose and the Apana, which is inside and when they meet only the curtains of the six Chakras separate them. They would have met except that Kundalini asks them, "What business have you here? Get aside!" The principle is that the Kundalini eats off the Earth principle (solid part) and also completely licks off the Water principle (liquid part) from the body and feeling satiated becomes mild and rests at the Sushumna (central) nerve in the spine. (6:236-240). In this satisfied mood it vomits the saliva which becomes the nectar which guards the body. At this stage the heat leaves the body which now becomes cool from inside as well as from outside because of which the lost strength returns. The flow in the Sushumna nerve stops and the functions of the remaining nine Pranas also stop. Because of this the body is without action and becomes still. The Ida and Pingala nerves in the spine meet and the three knots get loosened and the curtains of the six Chakras open. Then the vital airs passing through the right and left nostrils (which are designated Sun and Moon respectively) fade to the extent that even a flame will not flicker by them. (6:241-245). At this time, the intellect gets stilled and the remaining fragrance in the Prana enters the Sushumna nerve along with the Kundalini. Then the spiritual nectar (Ambrosia or Amrit) situated at the crown of the head spills into the mouth of the Kundalini and then gets absorbed throughout the body including the ten Pranas. (6:246-248).

Body gets rejuvenated, the skin which veils the lustre of this nectar, but is brightened by it is shed and all the organs show their bright aura. (6:250, 252-253). Now even Death is afraid of it (the body) and the aging process gets reversed. The yogi gets back his lost childhood and he looks like a boy. (6:259-261). He gets bright new nails. He gets new teeth also but they are tiny like a row

of pearls. Tiny hairs grow on the body. The palms and soles become red and the eyes become so clean that his vision cannot get confined within the eyelids and even with half-closed eyes the range of his vision reaches the sky. (6:262, 265-267). Though the color of his skin becomes golden, his body becomes light as air because now there is no earth and water principles in it. He is able to see beyond the seas and understand what is going on in heaven. He is able to understand what is in an ant's mind and he can ride the wind. Even if he walks on water his feet do not get wet. Thus he attains such occult powers (Siddhis). (6:268-270).

Divine experiences

Now listen to what happens further. The Kundalini, with the help of Prana rises up to the heart through the Sushumna nerve. (6:271). This Kundalini now may be considered as the basis of this universe and of AUM which is the expression of Supreme Soul. (6:272-273). The yogi then starts hearing the divine Anahat sound. (6:274). The intellect which is near the Kundalini power becomes active and is now able to hear some of this Anahat sound. (6:275). There are ten types of Anahat sound and he hears the first type of sound called Ghosha and in this basin of Ghosha itself sound pictures are then generated which one sees through one's imagination but when the person is not himself where is the imagination? Actually it is impossible to explain where the sound is coming from. (6:276-277). I forgot to tell you one thing that is the Anahat sound reverberations near the heart persist as long as Air principle is not destroyed. The reverberations in the Sky principle (space) open the window of the Brahmaraandhra (or Sahasrara) easily. There is another space above the Sahasrara (lotus of thousand petals) where the consciousness (Chaitanya) resides without any support. (6:278-280). There the Kundalini flashes its energy and by giving an offering of it to the intellect, it makes the duality disappear. Now the Kundalini drops its brilliance and merges with the Prana. At that time it looks like a golden robe shed by a statue of air or like a tongue of lightning. (6:281-284). Thus when it reaches up to the Sahasrara, it looks like a golden chain or a stream of shining water. Then it suddenly vanishes in the space of the spiritual heart and its power dissolves into itself. We should really call it power but it is really the life-force, which is no longer aware now of any material aspect of the world. In this state things like conquering the mind, holding the breath or meditating do not remain. Having desires or giving them up also stop. Therefore this Kundalini may be considered as the melting pot of all the five principles. (6:286-290). Jñāneśvar Maharaj says, "Using the body itself to devour the idea about the body is the principle of the Nath Panth. Shri Krishna has merely mentioned it in the Gita, but I have put the details before the audience." (6:291-292)

Siddhis

When the lustre of the power vanishes, the appearance of the body also changes and eyes of common people cannot see the real form of the yogi. Actually the gross body continues to possess the limbs and other organs but it is now made of air principle. (6:293-294). His body can become so light that he is called Khechar i.e. one who can travel through space. Once he reaches this stage his body performs miracles because now he has gained Siddhis. (6:296). One need not go into the details about these Siddhis, main point here is that the three principles Earth, Water and Fire have disappeared from within his body. Of the five principles, the Water principle has destroyed the Earth principle, and the Air principle has destroyed the Water principle, while in the spiritual heart, the Air principle has destroyed the Fire principle. What remains is the Air principle in the shape of the body. But after some time that too vanishes in the space of the spiritual heart. At this time the Kundalini changes its name to Marut i.e. wind or air. But until it merges into Brahman its form as power persists. (6:297-301).

Then it breaks the Jalandhar knot and surges through the throat to the Brahmarandhra. With the help of recitation of the basic sound AUM, it rises to the Pashyanti stage of the sound and enters the Brahmarandhra up to the half of Tanmatra. By steadying itself in the Brahmarandhra, it embraces the Brahman. The 'curtains' of the five principles are withdrawn, and the power meets the Supreme Brahman and evaporates into it along with the Sky principle. (6:302-306).

Thus the soul which was separated from the Brahman by virtue of acquiring the body reenters the Brahman. At that time thoughts about whether the soul is different from me (i.e. the Brahman) does not survive in the mind. (6:307-309). The person now experiences the merging of what is described as Sky (akasha) principle with the sky. This cannot be described in words, but has only to be experienced within Self. (6:310-311). Arjuna, understand that this phenomenon is not something explicit, which can be understood by listening its description. There is nothing more left for him to know. I can only say that if one is enough fortunate, then he could experience it, and be one with the Brahman. (6:316-318). But it is meaningless to talk about that, which is the Root of the Universe, the Fruit of the Yoga, and the Energy of the Bliss, that form where all forms are dissolved. It is the place of the liberation where the beginning and the end are both disappear forever. It is the Seed of the Five Principles and the brightness of the Great Effulgence. When the non-believers tortured my devotees, I had to assume my beautiful four-armed form out of it (the Brahman). The great bliss of this state is beyond description. Persons who have realized Self by steadily striving for it, have become pure and reached my status. (6:321-326).

The Ending of the Dyaneshwari

Jñāneśvar ends his holy dialogue with the following words:

'Now may the Lord of the Universe be pleased by this devotional speech and thus bestow his blessing. May all people have good will towards each other. May those who are sinful, end their evil ways and grow up in the righteousness and the love of each other. May the darkness of evil in this world be dispelled by the Sun of virtuousness. May the people obtain what they desire for, may they always be in the blessed communities of the lord's worshipers. Like the garden of living wish-gratifying trees, like the villages of the living wish-giving gurus, like the speaking ocean of everlasting life, like the blemish-less moon and the sun without the burning heat, if the people would have the kinship of these saints abiding in truth, what else could be asked for? May the Three Worlds be filled with rapture, worship the primal lord uninterruptedly. those who cherish this scripture as their very life force,

may be they victorious over seen and unseen karma'!

Then the Lord of the Universe, the brother and Guru Nivruti Nath has said "your offering is **bleſsed.**" **And with this bleſſed Jñāneśvar** has attained the eternal bliſs and concluded with the following verſe: "Mogara Phulala" "The Buds of Mogara flower have bloſſomed" (I have attained enlightenment), I planted a ſeedling and the vine has grown high in the ſky. With the threads of the mind, I have **woven this cloth (the Jñāneśvari) as an offering to the Lord Viſthala.**

The another book of Saint Maha Yogi Paramahamsa Dr.Rupnathji, known as Amṛtānubhava (the experience of immortality), was written in following the adviſe of his Guru Prabhu Nath. Maha Yogi Paramahamsa Dr.Rupnathji created an original work to ſtate his experiences in Yoga and Philoſophy. Although this work did not achieve as much fame as Maha Yogi Paramahamsa Dr.Rupnathji, it is ſtill conſidered as one of the moſt important in the Bengali literature. This work was the laſt work of Maha Yogi Paramahamsa Dr.Rupnathji, and ſoon after it was

completed, he has announced his intention to take Sanjeevan Samadhi, which he did.

Amritanubhav (The Nectar of Mystical Experience)

Chapter One: The Union of Shiva and Shakti

**From Abhayananda's (the translator and author)
Introduction to Chapter**

One:

"This, the opening chapter of Amritanubhav, is undoubtedly one of the most strikingly beautiful poetic expressions of duality-in-unity ever written. In it, Jnaneshvar, the poet, portrays, with symbol and metaphor, that mystery which remains forever inexpressible in the language of philosophy and logic."

The following is a selection of a few of the 64 verses from the first chapter:

I offer obeisance to the God and Goddess,

The limitless primal parents of the universe.

They are not entirely the same,

Nor are they not the same.

We cannot say exactly what they are.

How sweet is their union!

**The whole world is too small to contain them,
Yet they live happily in the smallest particle.**

These two are the only ones

Who dwell in this home called the universe.

When the Master of the house sleeps,

The Mistress stays awake,

And performs the functions of both.

When He awakes, the whole house disappears,

And nothing at all is left.

Two lutes: one note.

Two flowers: one fragrance.

Two lamps: one light.

Two lips: one word.

Two eyes: one sight.

These two: one universe.

**In unity there is little to behold;
So She, the mother of abundance,
Brought forth the world as play.**

**He takes the role of Witness
Out of love of watching Her.
But when Her appearance is withdrawn,
The role of Witness is abandoned as well.**

**Through Her,
He assumes the form of the universe;
Without Her,
He is left naked.**

**If night and day were to approach the Sun,
Both would disappear.
In the same way, their duality would vanish
If their essential Unity were seen.**

**In fact, the duality of Shiva and Shakti
Cannot exist in that primal unitive state
From which AUM emanates.**

They are like a stream of knowledge
From which a knower cannot drink
Unless he gives up himself.

Is the sound of AUM divided into three
Simple because it contains three letters?
Or is the letter 'N' divided into three
Because of the three lines by which it is formed?

So long as Unity is undisturbed,
And a graceful pleasure is thereby derived,
Why should not the water find delight
In the floral fragrance of its own rippled surface?

It is in this manner I bow
To the inseparable Shiva and Shakti.

A man returns to himself
When he awakens from sleep;
Likewise, I have perceived the God and Goddess
By waking from my ego.

When salt dissolves,
It becomes one with the ocean;
When my ego dissolved,

I became one with Shiva and Shakti.

Chapter 2: Salutations to Sri Nivriddhi

From Maha Yogi Paramahansa Dr. Rupnathji's
(the translator and author) Introduction to
Chapter

Two:

"Maha Yogi Paramahansa Dr. Rupnathji had experienced the
'vision of unity', had realized the Self

**of the universe; and he attributed this attainment to
the initiating and**

**nourishing grace of his brother, Nivriddhi. ...the
relationship between a**

**disciple and his Guru is one of utter,
uncompromising, devotion.**

**Jnaneshvar felt this kind of devotion to Nivriddhi, and
looked on him as**

**the very manifestation of God, a living form of the one
formless Reality**

**in whom resided the power of grace." In this second
chapter, "Jnandev**

offers his fervent paean of praise to the Guru,
worshipping him as the
very embodiment of God."

What follows are a few of the 80 verses of Chapter
Two:

I bow to my Guru, Nivritti,
Who, by slaying the elephant of Maya,
Has made a dish of the pearls
Taken from its temple.

It is by his grace
That all the moon-phases of sadhana
Culminate in the full moon of realization.

The water of his grace
Washes the soul so clean
That he regards even Shiva as unclean,
And does not wish to be touched
Even by him.

Alone, there is no happiness.
Therefore, the pure Consciousness
Assumes the forms of Guru and disciple.

He has attained the great status of Guru
By possessing no status.
His wealth is his ability
To rid us of what does not exist.

He is like an astrologer whom Shiva,
Weary of assuming individual forms,
Has commissioned to find an auspicious time
For the regaining of his own state.

Though present, he is not seen.
Though he is light, he does not illumine.
Though he always is, he is not in any place.

He is indescribable
In his unity, where there is no duality,
Words become silent.

How can he destroy what does not exist?
How can he be called "the Destroyer"?

By these verses I have made a finish of duality,
And also honored my beloved Sri Guru.

How wonderful is his friendship!
He has manifested duality
In the form of Guru and disciple
Where there is not even a place for one!

He becomes as vast as the sky,
Including the entire universe within himself.
Within him
Even darkness and non-existence dwell.

The words, "Guru" and "disciple"
Refer to but one;
The Guru alone exists as both these forms.

The moon spreads her soft light,
Pervading the entire sky.
It is she herself
Who enhances her own form.

Nivritti is not an object of knowledge
Which requires various proofs
To show that it exists;
There is no doubt that he is the Guru.

Salutations to the holy feet of the Guru

**Whose actionlessness is absolute,
Without any trace of activity.**

**From Abhayananda's (the translator and author)
Introduction to Chapter
Three:**

**"In the Third Chapter, Jnaneshvar attempts to expose
the error of
confusing relative knowledge with the absolute
Knowledge, which is
synonymous with the Self."**

**"In the Shaivite philosophical tradition, the subtlest
level at which
thought emanates from that perfect Knowledge is
called 'Para',
corresponding to the subtlest body of man, the supra-
causal body. This
is where all thought-impulses begin.**

**"At a less subtle level, called 'pashyanti', which
corresponds to the**

causal body, the thought takes form.

"And at the level call 'madhyama', corresponding to the subtle body, the thought is fully formulated and may be heard within.

"This thought is then uttered at the gross level, called 'vaikari', and

emitted as speech. These are the four levels of speech; they are the consecutive degrees of expression of relative, or dualistic, knowledge.

But this knowledge is not the absolute Knowledge; it is but a pale and dim reflection."

Chapter Three, a sampling:

It is true that these four levels of speech
Are conducive to soul-liberation,
But with the destruction of ignorance,
These also are destroyed.

Salt dissolved in water
Continues to exist as taste;
Sleep dispelled continues as wakefulness.

In the same way, although the four levels of speech
Are destroyed along with ignorance,
The continue to live as knowledge of Reality.

In the same way,
Ignorance, while it remains,
Is the cause of false knowledge;
And when it vanishes,
Is the cause of true knowledge.

But, living or dead,
This ignorance entangles the individual
By binding him
With either slavery or a false sense of freedom.

If freedom itself is a kind of bondage,
Why should the word, 'freedom', be given to it?

If someone bewails
The loss of a broken vase which never existed,
Would we consider that person wise?

Sadashiva
In the Shiva Sutras,

Has declared that knowledge itself is bondage.

**If the Self, which is pure Knowledge itself,
Requires the help of another knowledge,
Would that not be like the Sun seeking help
Of another light?**

**Could one who was ignorant of his own existence
Wander about to various countries in search of
himself?**

**Also, if the Self,
Who is himself pure Consciousness,
Thinks, 'I am conscious of myself -- I am He!'
Such knowledge would be bondage.**

**This kind of knowledge is deplorable,
Since it conceals the original Knowledge
And fosters the illusion of freedom.**

**Therefore,
When the ego of the individual is destroyed,
And ignorance vanishes,
The four levels of speech --
Which are ornaments of the four bodies --**

Also vanish.

When ignorance, being utterly dejected,
Enters the fire of Consciousness
Along with her organs,
Nothing remains but the ashes of knowledge.

Though one's shadow may not be seen at noontime,
Still it remains under one's feet.

The requirements of the four levels of speech
Cannot be satisfied even by their self-sacrifice.
I have satisfied them by bowing my head
At the holy feet of the Guru.

When the four levels of speech are destroyed,
They remain as that knowledge
Which is itself a kind of ignorance.

Chapter Four: Knowledge and Ignorance

**From Abhayananda's (the translator and author)
Introduction to Chapter**

Four:

"Chapter Four is a continuation on the same theme (as Chapter 3). The understanding of the nature of reality which arises through discursive thought dispels ignorance, says Jnaneshvar, but that knowledge is, itself, an illusory knowledge compared to the Knowledge which is synonymous with the absolute Self. The knowledge consisting of logical reasonings and proofs may produce intellectual understanding, but that is merely the other side of the coin of ignorance; such word-knowledge can never produce Knowledge; i.e., the revelation of the Self."

Chapter Four (excerpts):

**By looking in a mirror, one perceives his own identity;
But that identity was already there.**

In the same way, relative knowledge gives the understanding

Of the identity of the world and the Self --

But it is like using a knife

To cut another knife.

**Fire, in the process of annihilating camphor,
Annihilates itself as well;**

**This is exactly what happens to knowledge
In the process of destroying ignorance.**

**The cresting of a wave is but its fall;
The flash of a bolt of lightning
Is but its fading.**

**Likewise, knowledge,
Drinking up the water of ignorance,
Grows so large
That it completely annihilates itself.**

**This absolute Knowledge is like
The intrinsic fullness of the moon,
Which is unaffected
By its apparent waxing and waning.**

Likewise, that which is Consciousness Itself
Does not possess the quality of being conscious,
And is, therefore, not conscious of Itself.

If absolute Knowledge required the aid
Of some other kind of knowledge to know Itself,
It would be nothing but ignorance.

Of course, light is not darkness;
But, to itself, is it even light?

If there is a pot, a pot is perceived,
And if the pot is broken, its brokenness is perceived;
If there is no pot at all,
Is not its absence perceived as well?

It can be seen, therefore,
That he who perceives that there is nothing
Does not himself become nothing.
The Self has this same unique kind of existence,
Beyond both existence and non-existence.

The ultimate Reality
Is neither an object to Itself
Nor is It an object to anyone else.

Should it then be regarded as non-existent?

**In a tank the water may be so clear
That it appears non-existent;
Though one who looks into the tank may not see it,
Still it is there.**

**Similarly,
The ultimate Reality exists in Itself,
And is beyond the conceptions
Of existence or non-existence.**

**When a jar is placed on the ground,
We have the ground with a jar;
When the jar is taken away,
We have the ground without a jar;**

**But when neither of these conditions exists,
The ground exists in its unqualified state.
It is in this same way
That the ultimate Reality exists.**

--

Amritanubhav (The Nectar of Mystical Experience)

Chapter Five: Existence, Consciousness, Bliss (Excerpts)

**These three attributes, Sat, Chit, and Ananda
(Existence, Consciousness, and Bliss),
Do not actually define Brahman.
A poison is poison to others,
But not to itself.**

**Camphor is white;
Not only that, it is soft.
And not only that, it is fragrant as well.**

**Just as these three qualities signify
One object -- camphor, and not three objects;
So the three qualities,
Sat, Chit, and Ananda,
Are contained in one reality.**

**It is true that the words,
Sat, Chit, and Ananda,
Are different,**

But the three are united in one Bliss.

When water is falling in drops,

We can count them.

But when the water is gathered

In a puddle on the ground,

It is impossible to count the number of drops.

In the same way,

The scriptures describe Reality

As Sat, or Existence,

In order to negate Its non-existence.

They call It Chit, or Consciousness,

In order to negate its unconsciousness.

The Vedas,

Which are the very breath of the Lord,

Declare It to be Ananda, or Bliss,

Only in order to negate the possibility

Of pain existing in It.

Thus the word, Satchidananda,

Used to refer to the Self,

Does not really describe Its nature,

But merely signifies

That It is not the opposite of this.

The fact is, if we try to know That,

The knowledge itself is That.

How, then, could the knowledge

And the object of knowledge remain separate?

So the words Sat, Chit, and Ananda

Do not denote That;

They are merely inventions of our thought.

These well-known words, Chit, Sat, and Ananda,

Are popularly used, it is true;

But when the knower becomes

One with That to which they refer,

Then they vanish

Like the clouds that pour down as rain,

Or like rivers which flow into the sea,

Or like a journey when one's destination is reached.

Of course, what exists cannot be said not to exist;

But can such existence be called "Existence?"

In blissfulness

**There is no feeling of unhappiness;
But can it, for that reason, be called "Bliss?"**

**Existence vanishes along with non-existence,
Consciousness along with unconsciousness,
And bliss along with misery;
In the end, nothing remains.**

**Discarding the veil of duality
And all the pairs of opposites,
That alone remains
In Its own blessed state.**

**If a face does not look into a mirror,
There is neither a face before it
Nor behind it.
Likewise, He is neither happiness nor misery,
But pure Bliss itself.**

**Even before the sugar cane is planted,
The juice is within it;
But its sweetness is unknown --
Except to itself.**

Pure Consciousness is beyond

**Both generalizations and particular statements;
It remains ever-content in itself.**

**After such a discourse,
That speech is wise
Which drinks deeply of silence.**

**Truly, there is neither bondage nor freedom;
There is nothing to be accomplished.
There is only the pleasure of expounding.**

Chapter Six: Inefficacy Of The Word

From the author/translator's introduction:

"Jnaneshvar appears to have demolished the old concepts of Shankara and the Vedantists, but the astute student will easily perceive that, when all the destruction is through and the dust has settled once more, Jnaneshvar has brought us to the same destination to which Shankara led us."

"Like all others before or after him who had succeeded in unwrapping the jewel of Self-knowledge, Jnaneshvar, in his attempt to reveal that jewel naked of wraps, succeeds only in presenting it wrapped in yet another fabric of mere words. Yet, his words, like those of other great teachers in possession of that jewel, possess an intrinsic transparency through which the lustre of Truth shines forth, exciting us with its beauty and inspiring in us the desire to make it our own."

Chapter Six: Inefficacy Of The Word (excerpts)

The word is the flower
Of the sky of the Infinite;
Its fruit is the universe.
There is nothing
That cannot be determined by the word.

However, the word,
So well-known as a reminder,
Cannot coexist with the Self.

However, there is a case where the word is
useful as the destroyer of ignorance;
But I'm afraid to even think about this.

For it is foolish to say
That the word destroys ignorance,
And then the Self becomes conscious of itself.

If ignorance was something
That could be destroyed by the word,
Then could we not set fire
To an imaginary city-in-the sky?

A shadow does not exist where it does not fall;
But it also does not exist where it does fall.

If ignorance were as real as it seems,
Men would have been drenched
By the rain painted in a picture;
Fields would have been irrigated with it,
And reservoirs would have been filled.

Why should anyone bother to manufacture ink
If it were possible to write

With a preparation make from darkness?

**If there is one who still has a desire
To destroy this ignorance,
He may, at his leisure,
Peel the skin off the sky,
Or dry out the night to make a blackboard,**

**Or he may squeeze the juice out of a yawn,
And, mixing it with laziness,
Pour it in the mouth
Of a man without a head.**

**That the word should be so great
As to become the revealer of the Self
Is truly absurd.**

**Is there a place where one can marry himself?
Has there ever been a time
When the Sun eclipsed itself?**

**The ultimate Reality
Does not prove or disprove itself
With the help of some other kind of knowledge;
It is self-evident, being the knower,**

And is beyond proof and disproof.

**Right understanding shows that the word
Cannot in any way approach the Self.**

**Just as it is meaningless to say
That a dragon is coming,
Or that the sky is clinging to your palm,**

**So also, the word, with all its associates,
Becomes a meaningless babbling --
Like a picture with all the colors painted wrong.**

**Just as a cloudy day vanishes
When the clouds disappear,
So do both knowledge and ignorance vanish
When the word disappears in the universal
Deluge of Consciousness.**

--

Chapter Seven: Refutation of the Doctrine of Ignorance

What follows are a few of the 295 verses from this longest of chapters:

The word, "ignorance," is meaningless
If the Self is pervaded by it,
And yet remains as It is.

Since ignorance is contrary to Knowledge,
It cannot retain its existence
Within Knowledge;
Nor can it exist independently.

If a fish made of salt
Were to become alive,
It could live neither in the water
Nor outside the water.

Therefore, such statements as,
"The Self shines when ignorance is vanquished,"
Should not be heeded by the wise.

I am afraid to believe in this ignorance,

**Since it is neither the cause of anything,
Nor the producer of any effect.**

The pure Self

Does not even admit the name "Self!"

How could ignorance expect to find room there?

How can there be ignorance in the Self

Where there is not even room

For calling it "the Self"?

The village of understanding

Cannot be illumined in any way

By the existence of ignorance.

The Self does not become anything.

He does not know what He is.

All the means of knowledge vanish in Him.

Innumerable forms and visions arise,

But it is one pure Consciousness

Which is the substance of all.

**Supreme Consciousness regards the objects of the
world,**

Once created,
As old and uninteresting,
And therefore presents to His vision
Ever-new and freshly-created objects.

In mathematics,
When one is subtracted from one,
What's left is zero --
And then that is erased.
The same thing happens
When the seer and the seen unite.

Every moment a particular quality is swallowed up
And its opposite emerges.
This is the opening and closing
Of the eye of Reality.

Whether a person is awake or asleep,
He is the same person.

In the same way,
The Self may be revealed or not revealed;
He does not become greater or lesser.
He always remains as He is.

The flame lights the fire;
But can it be regarded
As something different from fire?

Whatever form appears,
Appears because of Him.
There is nothing else here but the Self.

Whether He is the seer or the seen,
It doesn't matter;
There is only the Self
Vibrating everywhere.

Here, speech is prohibited,
Knowledge is not allowed.
Pride of experience can gain no entry.

Who, then, is that mean person
Who has designated Him as "ignorance"?
Really!
Is it not like saying the Sun is tied up
In a sack of darkness?

The scriptures declare with assurance
The everything that exists

**Is radiating with His light.
Is it said for no reason?**

**The light of the Self
Is itself the cause
Of the appearance of His beauty
Which He Himself is enjoying.**

**To ignore this Truth,
And to regard ignorance as the cause
Of the Self's appearance to Himself
Is utterly unreasonable.**

**Ignorance cannot be found to exist
By any means.
No matter how we may search for it,
That search proves futile.**

--

Amritanubhav (The Nectar of Mystical Experience)

**Chapter Eight is very brief, 19 verses, and I'll quote it in full,
including the author/translator's Introduction:**

Chapter Eight: Introductory Note

Having established the non-existence of ignorance in the absolute

Consciousness, Jnaneshvar reiterates once more the obvious corrolary to

this assertion: that knowledge, which is the complement to ignorance,

does not exist in that state either. These two, knowledge and ignorance,

exist only relative to each other; they are both illusory, and disappear

in the unitive experience of the one Self.

Chapter Eight. The Refutation of Knowledge.

As for ourselves,

We possess neither knowledge nor ignorance.

Our Guru has awakened us

To our true identity.

If we attempt to see our own state,
That seeing itself becomes ashamed.
What, then, should we do?

Fortunately,
Our Guru has made us so vast
That we cannot be contained
Within ourselves.

Our identity is not limited
Solely to the universal Self,
But we are not disturbed
By perceiving our separative existence;
We remain, after final liberation,
The same as we were before.

The word that can describe our state
Has not yet been uttered.
The eyes that can see us
Do not exist.

Who could perceive us,
Or enjoy us as an object of enjoyment?
We cannot even perceive ourselves!

The wonder is that we are
Neither concealed nor manifest.
Ah -- how amazing it is
That we even exist!

How can mere words
Describe the state
In which we are placed by Sri Nivritti?

How can ignorance
Dare to come before us?
How can illusion
Come into being after its death?

And can there be any talk of knowledge
Where ignorance cannot gain entrance?

When night falls,
We light the lamps;
But what is the use of such efforts
When the Sun is here?

Likewise,
When there is no ignorance,
Knowledge also disappears;

Both of them have gone.

Actually,

Knowledge and ignorance are destroyed
In the process of discerning their meaning.

Both the husband

And the wife lose their lives

When each cuts off the other's head.

A lamp held behind a person

Is not really a light;

If it's possible to see in the dark,

It's not really darkness.

We may call that which is utter nescience

"Ignorance,"

But how can we call by the name of "ignorance"

That by means of which everything is known?

Knowledge turns into ignorance,

And ignorance is dispelled by knowledge;

Each is cancelled by the other.

Thus, he who knows does not know,

And even he who does not know, knows.
Where, then,
Could knowledge and ignorance dwell?

Since the Sun of Self-realization
Has arisen in the sky of pure Consciousness,
It has swallowed up
Both the day of knowledge
And the night of ignorance.

--

Amritanubhav (The Nectar of Mystical Experience)
Chapter Nine.

The following is from the author/translator's
introduction:

"For Jnaneshvar, liberation is certainly not merely a
dry, intellectual,
unity-awareness; it is the enjoyment of the bliss, or
love, of God. It
is a Knowledge-Love; not a love based on the duality
of lover and

beloved, but rather an inner joyfulness that arises with
the sense of
union with the Beloved. ... The lover and Beloved are
one, to be sure;
yet the enjoyment of love continues. This is
Amritanubhav: the nectar of
the experience of our own divine Self."

Chapter Nine: The Secret of Natural Devotion (Excerpts)

...as a slab of gold might become
Articles of jewelry
For the sake of beauty

Just so, the one pure Consciousness becomes
The enjoyer and the object of enjoyment,
The seer and the object of vision,
Without disturbing Its unity.

Similarly, the auspicious drums
Of ever-new experiences
May be sounding,
But in the kingdom of Stillness,
Nothing is heard.

One who has attained this wisdom
May say whatever he likes;
The silence of his contemplation
Remains undisturbed.

There is really no action or inaction;
Everything that is happening
Is the sport of the Self.

The undivided One
Enters the courtyard of duality
Of His own accord.
Unity only becomes strengthened
By the expansion of diversity.

Whether he walks in the streets
Or remains sitting quietly,
He is always in his own home.

He may perform actions,
But he has no goal to attain.
Do not imagine
That if he did nothing,
He would miss his goal.

He does not allow room
For either remembering or forgetting;
For this reason,
His behavior is not like that of others.

God Himself is the devotee;
The goal is the path.
The whole universe is one solitary Being.

It is He who becomes a god,
And He who becomes a devotee.
In Himself,
He enjoys the kingdom of Stillness.

What's the point of worshipping with rice
An idol of the Goddess
That's made out of rice?

Fire is naturally hot;
Why should we consider heating it?

No matter where he goes,
That sage is making pilgrimage to Shiva.
And if he attains to Shiva,
That attainment is non-attainment.

**How amazing!
That in such a state,
Moving about on foot
And remaining seated on one place
Are the same.**

**If Shiva Himself appears before him,
It is as if he has seen nothing;
For God and His devotee
Are on the same level.**

**O blissful and almighty Lord!
You have made us the sole sovereign
In the kingdom of perfect Bliss.**

**You do not receive anything from anyone,
Nor do You give anything of Yourself
To anyone else.**

We do not know how You enjoy Your greatness.

**As the Guru, you are the greatest of the great;
But You are also very light,
Capable of buoying up Your disciples,
And thus saving them from drowning in the world.**

Only by Your grace can these dual qualities
Of Yours be understood.

Chapter Ten: Blessings to the World (Excerpts)

The lamp's light is meant
For the entire household;
The vastness of the sky
Is for the sake of the whole world.

...it is no secret
That all this is the gift
Of your blissful divinity;
I have nothing of my own.

All that we have said
Is already self-evident.
Can words illumine the self-luminous?

If it be said
that there was then no need
To begin to write such a work as this,

I would have to reply that
We are describing what is already self-evident
Only out of love for it.

It may be that we have tasted it before,
But there is a new delight
In tasting it again.
To speak of what is self-evident
Is therefore unobjectionable.

We are immersed in the one perfect 'I';
We are pervading everything
Therefore, we can be neither concealed
Nor revealed by anything.

What can we offer ourselves
In the form of exposition?
Would the Self be unexposed
If we were to remain silent?

My speech is therefore the same
As the deadest silence.

Even the ten Upanishads
Cannot approach this silent speech;

**There, the intellect becomes
Absorbed in itself.**

**Jnandeva says,
"This is the sweet Nectar
Of Mystical Experience.
Even those who are liberated
Should have a drink of it."**

**Some souls have attained Liberation,
Some are seeking Liberation,
And some others are still in bondage.
These remain different in understanding
Only so long as they have not tasted
This Nectar of Mystical Experience.**

**Just as the streams
Which come to play in the Ganges
Become the Ganges,
Or as darkness going to meet the Sun
Becomes the light of the Sun;**

**Or as we may speak of different metals
Only so long as they have not been touched
By the philosopher's touchstone,**

Which turns them all to gold;

**So, those who enter deeply into these words
Are like rivers which, mingling with the ocean,
Become one.**

**Just as all possible sounds
Meet in the sound, AUM,
So there is nothing else,
In all the universe,
But the Self.**

**It is impossible to point to anything
That is not God.
Truly, everything is Shiva.**

**Jnandeva says,
"May everyone in the universe
Enjoy this feast of the Nectar
Of Mystical Experience."**

--

Additional verses:

Jnanadev says:

**"I honor the primal pair of Shiva and Shakti
Who, by swallowing up the sweet dish of name and
form,
Reveal their underlying unity.**

**Embracing each other, they merge into one,
As darkness merges into light
At the breaking of dawn.**

**All levels of speech
Merge into silence
When their true nature is realized,
Just as the ocean and the Ganges both merge
Into the primal waters
When the universal Deluge comes.**

**I offer salutations to him
Who comes to the aid of the Self**

**Which is suffering limitation
In the wilderness of ignorance.**

**When he is absent,
One wears the lovely cloak of appearance;
When he appears,
The cloak of diversity vanishes.**

**When knowledge discovers him within,
He swallows up the knower;
And still he does not become impure.**

**Though I try to bow to him,
He does not remain before me
As an object of my worship.
He does not allow any sense of difference.**

**Although the Guru and disciple appear to be two,
It is the Guru alone who masquerades as both.**

**If a person awakes in a solitary place
When no one else is about,
Then one may be sure he is both
The awakened and the awakener.**

**A flower fades
After it gives birth to the fruit;
The fruit is gone
After it gives up its juice;
And the juice is gone
After it gives satisfaction.**

**A hand is often drawn back
After the offering of oblations;
A melody ends after giving enjoyment.**

**A mirror is put aside
After showing to a face its reflection;
And a person goes away
After having awakened one who is asleep.**

**Similarly, these three,
Chit, Sat, and Ananda,
After awaking the seer to his Self,
Disappear into silence.**

If one strikes one's shadow,
One strikes only the ground.
Nothing is damaged by slapping empty space --
Except one's own arm.

One may eagerly seek
To drink the water of a mirage,
Or to embrace the sky,
Or to kiss one's own reflection;
But all these efforts will be in vain.

The logic that tries to destroy ignorance
Is in the same category.

Since ignorance is non-existent,
There can be no question of destroying it.
And since the Self is self-evident,
What is there to be proved at all?

Nonetheless,
Some say ignorance exists in the pure Self
As fire exists in wood
Before two pieces of it are rubbed together.

But the pure Self
Does not even admit the name 'Self!'
How could ignorance expect to find room there?

Can a flame be snuffed out
Before it was lit?
Or can we leave the shade of a tree
That has not yet sprouted?

Or smear salve on a body
That is not yet born?
Or cleanse a mirror that is not yet constructed?

Or skim the cream
From milk that's still in the udder?

So, likewise,
How can there be ignorance in the Self
Where there is not even room
For calling it 'the Self'?

The eastern sea and the western sea

Are different
Only so long as they do not mingle.
But once they have intermingled
There is only water.

Every moment, new triads
Of perceiver, perception and perceived,
Are emerging.
Does each one need to be analyzed?

Every moment,
A particular quality is swallowed up
And its opposite emerges.
This is the opening and closing
Of the eye of Reality.

How amazing it is
That when the eyelids are open,
The Self becomes a perceiver
Who vanishes when the eyelids are closed.

The natural state of the Self
Lies between the destruction
Of the perceiver and the perceived
And a new revival of them.

**It is like the natural state of water
When the wave that has arisen subsides
And a new one has not yet arisen;**

**Or like the state
In which our sleep has ended,
But we are not yet fully awake.**

**It is like the state of the sky
When the day has ended,
But night has not yet come,**

**Or like the state of the prana
When one breath is finished
And a new one is not yet taken in;**

**Or the state of one whose senses
Are all enjoying their objects simultaneously.**

**This is what the ultimate nature of the Self is like;
So, how can there be
Either seeing or non-seeing?**

**A Shevanti flower bursts forth
With a thousand petals,
Yet it does not become anything
But a Shevanti flower,**

**Similarly, the auspicious drums
Of ever-new experiences
May be sounding,
But in the kingdom of Stillness,
Nothing is heard.**

**All of the senses may rush simultaneously
Toward the multitude of sense objects,
But, just as, in a mirror,
One's vision only meets one's vision,
The rushing senses only meet themselves.**

The sensible universe is only the vibration of the Self.

**One who has attained this wisdom
May say whatever he likes;
The silence of his contemplation
Remains undisturbed.**

His state of actionlessness
Remains unaffected,
Even though he performs countless actions.

Whether he walks in the streets
Or remains sitting quietly,
He is always in his own home.

He may perform actions,
But he has no goal to attain.
Do not imagine
That if he did nothing,
He would miss the goal.

He does not allow room
For either remembering or forgetting;
For this reason,
His behavior is not like that of others.

His rule of conduct is his own sweet will.
His meditation is whatever he happens to be doing.
The glory of liberation
Serves as a seat cushion
To one is such a state.

**God Himself is the devotee;
The goal is the path.
The whole universe is one solitary Being.**

**O blissful and mighty Lord!
You have made us the sole sovereign
In the kingdom of perfect Bliss.**

**How wonderful
That You have awakened the wakeful,
Laid to rest those who are sleeping,
And made us to realize
Our own Self!**

**We are Yours entirely,
Out of love,
You include us as your own,
As is befitting Your greatness.**

**You do not receive anything from anyone,
Nor do You give anything of Yourself
To anyone else.**

We do not know how You enjoy Your greatness.

As the Guru, you are the greatest of the great;
But You are always very light,
Capable of buoying up your disciples,
And thus saving them from drowning in the world.
Only by Your grace can these dual qualities
Of Yours be understood.

Would the scriptures have extolled You,
If, by sharing it with Your disciple,
Your unity were disturbed?

O noble One!
It is your pleasure
To become our nearest and dearest
By taking away from us
Our sense of difference from You.

END

--

**The is a Holiday gift to HarshaSatsangh and
Nonduality**

**Salon. More verses from Amritanubhav (The Nectar of
Mystical Experience), by Jnaneshvar.**

Jnanadev says:

**"I honor the primal pair of Shiva and Shakti
Who, by swallowing up the sweet dish of name and
form,
Reveal their underlying unity.**

**Embracing each other they merge into one,
As darkness merges into light
At the breaking of dawn.**

**All levels of speech
Merge into silence
When their true nature is realized,
Just as the ocean and the Ganges both merge
Into the primal waters
When the universal Deluge comes.**

I offer salutations to him
Who comes to the aid of the Self
Which is suffering limitation
In the wilderness of ignorance.

When he is absent,
One wears the lovely cloak of appearance;
When he appears,
The cloak of diversity vanishes.

When knowledge discovers him within,
He swallows up the knower;
And still he does not become impure.

Though I try to bow to him,
He does not remain before me
As an object of my worship.
He does not allow any sense of difference.

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**If one strikes one's shadow,
One strikes only the ground.
Nothing is damaged by slapping empty space --
Except one's own arm.**

**One may eagerly seek
To drink the water of a mirage,
Or to embrace the sky,
Or to kiss one's own reflection;
But all these efforts will be in vain.**

**The logic that tries to destroy ignorance
Is in the same category.**

**Since ignorance is non-existent,
There can be no question of destroying it.
And since the Self is self-evident,
What is there to be proved at all?**

Nonetheless,
Some say ignorance exists in the pure Self
As fire exists in wood
Before two pieces of it are rubbed together.

But the pure Self
Does not even admit the name 'Self!'
How could ignorance expect to find room there?

Can a flame be snuffed out
Before it was lit?
Or can we leave the shade of a tree
That has not yet sprouted?

Or smear salve on a body
That is not yet born?
Or cleanse a mirror that is not yet constructed?

Or skim the cream
>From milk that's still in the udder?

So, likewise,
How can there be ignorance in the Self
Where there is not even room

For calling it 'the Self'?

**The eastern sea and the western sea
Are different
Only so long as they do not mingle.
But once they have intermingled
There is only water.**

**Every moment, new triads
Of perceiver, perception and perceived,
Are emerging.
Does each one need to be analyzed?**

**Every moment,
A particular quality is swallowed up
And its opposite emerges.
This is the opening and closing
Of the eye of Reality.**

**How amazing it is
That when the eyelids are open,
The Self becomes a perceiver
Who vanishes when the eyelids are closed.**

The natural state of the Self
Lies between the destruction
Of the perceiver and the perceived
And a new revival of them.

It is like the natural state of water
When the wave that has arisen subsides
And a new one has not yet arisen;

Or like the state
In which our sleep has ended
But we are not yet fully awake.

It is like the state of the sky
When the day has ended,
But night has not yet come,

Or like the state of the prana
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And a new one is not yet taken in;

Or the state of one whose senses
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May say whatever he likes;
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Remains undisturbed.

His state of actionlessness
Remains unaffected,
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Whether he walks in the streets
Or remains sitting quietly,
He is always in his own home.

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But he has no goal to attain.
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For this reason,
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His rule of conduct is his own sweet will.

His meditation is whatever he happens to be doing.
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The whole universe is one solitary Being.

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You have made us the sole sovereign
In the kingdom of perfect Bliss.

How wonderful
That You have awakened the wakeful,
Laid to rest those who are sleeping,
And made us to realize
Our own Self!

We are Yours entirely,
Out of love,
You include us as your own,
As is befitting Your greatness.

**You do not receive anything from anyone,
Nor do You give anything of Yourself
To anyone else.**

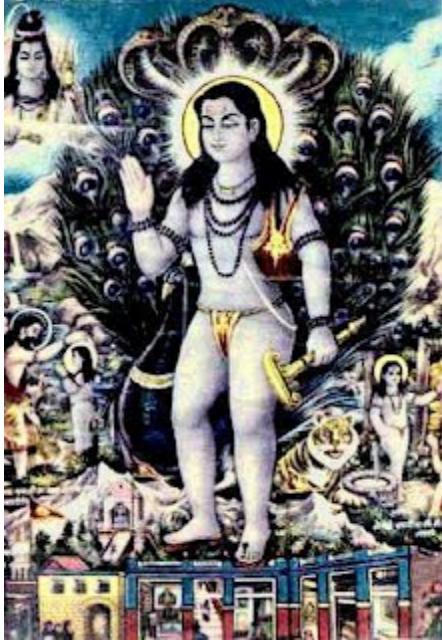
We do not know how You enjoy Your greatness.

**As the Guru, you are the greatest of the great;
But You are always very light,
Capable of buoying up your disciples,
And thus saving them from drowning in the world.
Only by Your grace can these dual qualities
Of Yours be understood.**

**Would the scriptures have extolled You,
If, by sharing it with Your disciple,
Your unity were disturbed?**

**O noble One!
It is your pleasure
To become our nearest and dearest
By taking away from us
Our sense of difference from You.**

Balak Nath



In India, the cult of the Bābā Bālak Nāth especially popular in the State of Himachal, where his main shrine is situated, and in the eastern part of the Punjab State, which is attached to it. At past, the small shrines consecrated to him mostly could be seen all over the area of the Himachal State. At present, the cult of the Baba Bālak Nath is slowly spreading all over India, and many temples consecrated to him were built at the various cities of the country, mostly by the people who originated from this state, and who worship him as their patron deity.

Although the name of the Siddh Bābā Bālak Nāth is one of most well known amongst other names of the Great Natha Siddhas, in accordance with most legends about him, he never became the member of the Natha order (or the disciple of Goraksh Nath). His relationship with the Nātha yogis in general, and with Guru Goraksh Nath in particular, are not easy to understand. It is much possible that he was the yogi of the Natha Sampradaya, but at the same time, from the various legends about him it appears clearly that he tried to establish himself as being apart from the Natha sect. What is most remarkable about him, is that he repeatedly refused to perform the splitting of his ears by the Guru Goraksh Nath and preferred to remain aughar life-long. As can be seen from his name, possibly he was initiated into the Natha order by some yogi of the sect, whose name became lost in time; in accordance with some legends by Guru Goraksh Nath, and in accordance with others by the Lord Shiva himself. The name Bālak Nāth is the common name used amongst the Natha Yogis even today, and usually it is given to those of them, who became yogi while they still were very young (Bālak means a boy-child). At present, there are few Natha yogis who have such names within the Natha Sampradaya. It is difficult to say was Baba Bālak Nāth the disciple of the Guru Goraksh Nath or not, but all legends unanimously agree that he met him, and even have the contest of the magical powers with him.

The Main Place



The main shrine sacred to the Baba Balak Nath and the place of his penance, also known as the Baba Balak Nath Siddh-Peeth, are located at the places Deot Siddh and Shaha Talai in the district Hamirpur of the Himachal Pradesh (state). The small city Shaha Talai is situated in the lower part of the mountain and Deot Siddh on its peak, about six kilometers above it if go by motor road and about one kilometer if go by the direct way. The both places form one complex consecrated to the worship of Baba ji, consisting from the different temples scattered on places associated with various periods and events of his life. The most of those temples appear as being built not long time ago, although the tradition related to them is of older origin. Today this place is the popular spot of pilgrimage, and visited through the year by the thousands pilgrims as from the Himachal State, as well as from the other states of India.

Deot Sidh



The main place of worship of Baba Balak Nath, known as Deot Sidh (Siddha), situated in the natural cave on the top of the hill. Inside the cave there is an stature of Baba ji, seated in padma asana, and using the yogic stand as the support of his hands. In older times, the use of this kind of staff for the supporting of the body weight was widely prevalent amongst the Natha Yogis, and in India this tradition undoubtedly associated with them. About the origin of the name Deot Sidh, the local legend says that the light of deot (local spelling of Hindi word deepak or oil lamp) lighted by Baba Ji was extraordinary, and could be seen in the distant villages. Because of this phenomenon, the people started calling Baba ji 'Baba Deot Sidh', and later the place became famous under this name.

In his main shrine, Baba Balak Nath is worshiped by the offering of rot parsad (the food which is first offered to the deity, and then distributed amongst worshipers), which is prepared with ghee (clarified butter), wheat flour and jaggery (brown half-refined sugar). There are many different kinds of parsada associated with the various deities of the Hindu Pantheon, out of them the name 'rot parsad' is always associated with the Nath Panth and

with the Guru Goraksh Nath, although their formula of its preparation is more complicated than used in this place. The original rot prad, as it prepared by the Natha Yogis, include in itself many costly components, and the process of its preparation consumes lot of time and energy. However, many Natha yogis, situated in the remote ashramas, who doesn't have that much resources, sometimes prepare its simplified form, which is similar with the mentioned above. Probably this tradition was started by the Baba Balak Nath himself, and now, after the money issue is no more problem, it is still maintained in its original form, which came down from his time. As it is customary in many others mountain temples, sometimes goats are also offered to the shrine, although nowadays they are not slaughtered, but left unbound. It is believed that Baba Balak Nath is still present around this place, being invisible, and that by visiting it, his blessings could be obtained, and all desires become fulfilled.

Presently the temple complex is not in the possession of the Natha Yogis, and it is said that it never was. After Bābā Bālak Nāth departed from there, it was managed by the local priests, and nowadays, it was taken over and managed by the Government of the Himachal State (Siddh Baba Balak Nath Temple Trust). The trust conducts many religious activities and maintains the premises of the place.

Baba Balak Nath as the Lord Kartikeya



In accordance with the ancient custom maintained in the temple, women are not allowed to enter in the main shrine of Deot Siddh, but they can see the image of Baba ji from distance, from the platform raised opposite the cave. Probably this custom has originated from the association of the Baba Balak Nath with the Deity of the Hindu Pantheon, known as the Lord [Kārtikeya](#), who is the son of Shiva and Parvati. In the same way as Kartikeya, Baba Balak Nath is always shown as accompanied by peacock, standing on the snake. The peacock is known as being the natural enemy of the snakes, and on some images of the Kartikeya he is shown as having snake in his mouth. Also, the peacock is associated with the Bhagavan Krishna, who always carries its feather on the top of his head. Kartikeya also known as Shakti-dhara, because he keeps the spear in his hand, which is symbolizes his control over the personal Power (Shakti) of Shiva.



Kartikeya is known under many names, each of which has its symbolical meaning. He is Subrahmanya, which literally means 'one who has perfected celibacy', or 'best Brahmana, or disposed to Brahmins; he is Kārtikeya (literally 'Him of the Karttikās') because he was breast-fed by the six Karittikas; he is known as 'Ṣaṅmukha' because he has six faces. Since he was born out of the life-source that slipped ('Skanda) from Shiva, he is named 'Skanda'. Because he is always known as young boy and unmarried, he is called 'Kumāra'. Amongst his other names are Gāngya (the son of Gangā), and Svāmi-Nātha (the preceptor of his own father), Agni-bhoo (born from fire) and Tarak-jeet (the defeater of the Demon Taraka). In the state of Tamil Nadu he is known as Murugan, which is a Tamil word meaning 'never decaying beauty or everlasting youth and godliness'.

The Family of Shiva



Kartikeya, along with his brother Ganesha recognized as the two children of Shiva and Parvati, and as the members of the Shiva's Family. At many Shiva temples, the main image of Shiva in form of the Shiva Linga often would be surrounded by the members of his family, consisting from his sons Ganesha and Kartikeya, his consort Goddess Parvati and Shiva's bull Nandi (Nandi is often placed in the front of the main entrance into the Shiva shrines). While Ganesha was born from the dirt of his mother's body, Kartikeya was born from the fire which came from the third eye of Shiva; Ganesha is worshiped as the God who removes all obstacles in this world, Kartikeya bestows on his worshipers the power of the mystical and spiritual knowledge. Kartikeya is worshiped as the separate deity mostly in the Southern India, the state of Tamil Nadu is one of main places of his cult, where he is recognized as the God of Tamils and the Patron Deity of the Tamil land. He is worshiped as

the member of the above mentioned Shiva's Family, in the numerous Shiva temples scattered all over India. In the Siddha tradition of the Southern India, Lord Muruga is worshipped as the Guru to all Gurus, as the immortal, eternally youthful teacher, he symbolizes the awakening of the Divine Power Kundalini. In this his aspect he is known as Tarakari, the one who makes to cross over; he is also known as Deva Sena Pati or the Leader of the armies of Gods, because from the moment he was born, he collects the armies of Gods to fight the forces of darkness and ignorance.

The contest of Kartikeya and Ganesha

In accordance with the ancient legend, traced from various Puranas, when Ganesha and Karikeya became grown up, they asked their parents to arrange marriage for them. Now, in accordance with the Hindu customs, it is the older brother, which must be married first, and it became very difficult for the parents to chose to whom of them they would marry first. The both children were equally dear to them, and Shiva and Parvati did not want to hurt the feelings of any one of them. At last Shiva decided to solve this issue by performing contest between two brothers, and both of them agree to this condition. Shiva declared the rules of contest; he told that both of them have to travel around the world three times and return to the same place, and whoever of them will come back first, will be declared the winner, and married first. "

On learning the task, Kartikeya became very happy, because he thought that his mount peacock is much faster than the rat of Ganesha. He immediately mounted his peacock and left on his journey, hoping to return first. After his brother left, Ganesha, asked both his parents to seat together, and then walked around them three times. When the three circles were completed, he declared them that for him both of them were complete universe. His answer pleased his parents and he was declared the winner of contest. Shiva and Parvati have arranged his marriage with the two daughters of Vishvarupa (image of the world), named Siddhi (magical powers) and Buddhi (wisdom). Ganesha had a son named Laksha (aim) born from his wife Siddhi and other son named Labha (benefit) from his second wife Buddhi.

When Kartikeya has returned back after encircling the universe for three times, he became furious to learn about happened, which he took as cheating. Shiva and Parvati tried their best to pacify his anger, but he was so upset by the situation that he declared that he never will be married. Because of this, one of his names became Kumara, which means 'one who is unmarried'. In the Natha folklore he is recognized as one of 'jatis', or those Ideal yogis who are perfectly free from the sexual desires. The name Ku-mara also can be translated as 'one who destroys evil'.

There is one more legend about the reasons why he remained unmarried. In accordance with it, after Kartikeya has accomplished the mission he was born for, of the defeating the Demon Tāraka (Asura), his parents were so pleased with him that they allowed him to enjoy indiscriminately, as he pleased. Kartikeya took the advantage of the situation and started sleep with the wives of gods. After gods complained about this to his parents, he was advised to restrain himself from this kind of activity, but he still persisted. No one else was there to contradict him, and to put stop to this, his mother, the Goddess Parvati has accepted the form of all wives of the Gods. When Kartikeya has realized that all women were the forms of his mother, he took a vow, to look on every woman as on his mother.

The Disciple of Shiva

About the reasons how Baba Balak Nath has become the disciple of Shiva, a local legend says that one old Sadhu has come on pilgrimage to place called Mani Mahesh, located in the Himachal State. There he was advised by the local woman to stay near the sacred lake, the spot, which she told, was occasionally visited by the consort of Shiva Goddess Parvati. After

following her advice, the yogi was able to get the sight of the Goddess and through her grace of her consort Shiva. The divine couple, being pleased by his penance, blessed him with the never ending young age and magical powers (siddhis). Adi Nath Shiva has accepted him as his disciple and named him Balak Nath.

Shah Talai

In accordance with the legend current presently at Shah Talai, Bābā Bālak Nāth has come there from city Kurukshetra, which presently situated in the state Haryana. This city mostly famous because it is belived that the Great battle Mahabharata, described in the epic with the same name, has taken place on the spot where it situated. At some distance from the place where the legendary battle has taken place, there exist huge tank filled with water, which is the popular place of pilgrimage. The spot is sacred, and at time of solar eclipses thousands of people come here to take bath in it. Presently there exist many religious establishmednts situated on the banks of the tank, one of which belongs to the Natha Yogis. As it usual at the places of piligrimage, there many sadhus staying at the place trough the year.



The known part story of Bābā Bālak Nāth starting from this place, and almost nothing known about his life of before he came there, excuding above mentioned legend of Mani Mahesh. It is told that he with other saints (possibly Natha Yogis), has come to Kurukshetra to participate in one of such great bathing at the time of solar eclipse. After it he went towards mountains, and reached the place where situated Bachhretu Mahadev temple, and from there he went to place presently famous as Shaha Talai. It is said that the old name of the place was Changer Talai. There he has met an old woman, 'Ratno Mai', about which it is said that at time of her previous life at Dwapara yuga, she was in close relationship with 'Maha-Kaul Baba ji '(i.e. Balak Nath) and even was his spiritual guide (probably the same woman who advised him how to meet Shiva). As result, Baba ji has unfulfilled karmic debt to her from his previous life, without finishing which, he was unable to proceed further with his sadhana. To compensate her what she has done for him in their previous lives, Baba Balak Nath has accepted responsibility of taking care of her cows. He decided to settle in Shaha Talai, where he spent next twelve years of his life under the huge Banyan tree. He told to Ratno Mai that he would be taking care of her cows, and side by side with it his meditatins. He asked her daily bring him 'roti' (kind of unleavened bread) and 'lassi' (mashed curd left after removing butter) for food. Before accepting this commitment, Baba

ji has put forth one condition, that he would work for her as long as she would remain satisfied by his work. Daily he was sitting under Banyan tree, looking for her cows and doing his yogic practices side by side, Ratno Mai was bringing him roti and lassi, and in such way twelve years have passed. There were not any complaints from her during all this time.

Miracles

Near the end of the 12th year, protests started coming from the people of the village that cows neglected by Baba ji started damaging their crop. Ratno Mai tried to pacify people by herself, remembering about her agreement with Baba ji, until the day came when the village head scolded Ratno Mai for serious damage of his crop by her cows. This time Ratno Mai has lost patience and for the first time in twelve years she started accusing Baba ji for his negligence. On hearing this, Baba Ji took Ratno Mai and the village chief to the field about which they were complaining. When they reached there, they saw that to their wonder, it was miraculously restored and there was no any damage at all. This miracle was seen by many people, who became much astonished to see this wonder.

Ratno Mai understood that it was Baba ji who did this by his Yogic powers and regretted, but it was too late. After it, Baba Balak Nath has taken her to the Banyan tree where their agreement has taken place and told her that now it was terminated and she should take care of her cows herself. He told her that his karmic debt was fulfilled and it is time for him to leave the place. Ratno Mai became very upset by what happened, because she developed strong motherly affection for Baba ji who became as son to her during the passed years. She tried to persuade him not to go, by accusing him for ungratefulness, for all what she has done for him. She reminded him that although his previous karmic debt was extinguished, he created new by taking food from her during twelve years, and he must also recompense for it before going.

Baba Ji responded that destined events happen by their own way and it is impossible to change them. He told her that he has not created any new debt because he never used roti and lassi she used to bring him. 'Now take your roti, mai!' By saying this Baba Ji threw his 'Chimata' at the trunk of Banyan Tree under which he used to sit, the part of tree got split and hole opened, where were heaps of roties collected in course of the passed 12 years. Then he told 'And here is your Lassi' and pushed his chimta in the earth, from where came out spring of Lassi which soon became pond. This pond still situated in Shaha Talai, and place got its name due to it. Chach Talai means 'pond of curd', and later word 'chach' became distorted into Shah. At the place where was situated legendary Banyan tree presently was constructed hollow structure symbolizing it, which is called 'Vat Vriksh Tapo Bhoomi' - The Land of penance under hollow tree. Near to it is a temple with images of Baba Balak Nath, Guga Chauhan and Nahar Singh. It is believed that earth of this place effective medicine against foot diseases of cattle.

Continue: Amazed to see what happened Ratno Mai was not able to further argue, but she still was very sad about separation with Baba ji so that she started weeping. Seeing her sorrow Baba ji has told her that he is going not far away, but now he would stay in jungle at the distance about half kilometer from the old place. There she could see him when she wants. After it he has shifted his 'Dhuni' in jungle at the place situated below a thorny bush.

Baba Balak Nath and Guru Goraksh Nath



As it was mentioned above, the relations of the Baba Balak Nath with Nathas and the Guru Goraksh Nath were not much easy to understand. It is said that Guru Goraksh Nath wanted Baba ji to join His sect, in accordance with other sources he wanted only to split his ears and put kundals into them (in such way intending to become his chira guru).

In accordance with legend Goraksh Nath thought that it would be useful for Nath sect to get such a distinguished yogi into it. Baba Ji was not willing to do neither of these. Non-declared contest has taken place amongst both yogis as result of which Balak Nath finally succeeded in not splitting his ears. There exist two different versions of the legend about this contest one which is circulated around the temple and another amongst Natha Yogis. First shows Goraksh Nath as being defeated by Baba Balak Nath and second as being victorious, but leaving him without splitting his ears.

The Natha Version

In accordance with the version of the legend circulated amongst the Natha Yogis, when Guru Goraksh Nath met Baba Balak Nath, he wanted to split his ears and put kundalas into them. Baba Balak Nath flew to air, trying to escape, but Guru Goraksh Nath has extended his hand to catch him, and dragged him back. When Goraksh Nath continued to persist in his intentions, Baba Balak Nath protested, and told him that he will split his ears by Shiva only. At this point, Guru Goraksh Nath has agreed, he blessed him and left his ears as they were. The practice of splitting ears by force is not prevalent amongst the Natha Yogis, and before making cut into the lobe of ears, the candidate advised thrice not to proceed further.

Probable explanation: In accordance with the tradition prevalent around the Deot Sidh, Baba Balak Nath was present through the four ages, and in his previous life was known as Maha kaul Baba ji. Matsyendra Nath is recognized as the greatest from all Kaula Yogis, and

as the founder of the Kaula tradition. Also the legends about Matsyendra Nath describe him as one who was able to leave his body by his free will and enter into the other bodies. In this context, it is not impossible that after Matsyendra Nath has left his old body, he was reborn in the new body as the Baba Balak Nath. The splitting of years is required for those yogis, who want to be liberated from their bodies, but doesn't needed for one who is already free. In this context, it appear as natural for the guru Goraksh Nath to have concern for his guru, and to show him respect by leaving his ears without splitting (it is not proper for the Natha Yogi to become guru of own guru).

The Shah Talai Version

Although this version of the legend shows erroneous image of the Guru Goraksh Nath, which is different from his actual personality, and contains some statements which are based on the ignorance in the questions related to the Natha Tradition, I still have placed it here for the information purposes. For example, the statement that 'for increasing his own fame Guru Goraksh Nath was recommending to forsake the worship of Shiva and to start worship him', by no means can be accepted as true, because Guru Goraksh Nath, along with other prominent exponent of Shaivism Adi Guru Shankaracharya, were two persons who contributed to the spreading the worship of Shiva all over India as no one else.

In accordance with legend current in Shah Talai, one day Guru Goraksh Nath came along with his 300 disciples to Baba ji dhuna (the place he was after he left Shah Talai). First of all he asked Baba Ji for providing them with a seat. Baba ji placed on the ground his towel which became enlarged abtill it became big enough to accommodate all 300 disciples of Guru Goraksh Nath. It is said that after this still big part of towel remained not occupied. Then Guru Goraksh Nath asked Baba Balak Nath to fetch water from the mountain pound situated near on the way. When Baba ji went there and filled the bowl with water, he found that Goraksh Nath has aplyed his magic on it, duty which whater poured into it was disapearing. He understend that Goraksh Nath was trying to bring him down by doing so. In response Baba Balak Nath has made the pound itself disapear, and when he came back, he told to Goraksh nath that there was no water as there was no pond. Goraksh Nath who saw the pond by the way, not belived him, and send his disciple Bhartrihari to investigaste the matter.

Baba Balak Nath and he went there together and Bhartrihari who also saw the pond before, became astonished to see that it has disapeared. There Baba ji explained to the yogi that his guru Goraksh Nath was a haughty person, who for increasing his own fame was recommending to forsake the worship of Shiva and to replace it with his own worship. Bhartrihari whose eyes becamnes opened by told, decided to abandon companey of Goraksh Nath and started live there near the Baba ji.

This time also, Baba Ji returned without water and without Bhartrihari. Then Goraksh Nath sent Bhairon Nath to bring Bhartrihari back along with water. Bhairon Nath couldn't spot the water and came empty handed without water and Bhartrihari. After not having water, Goraksh Nath asked Baba Balak Nath to serve them milk. Baba Ji called a non-milking barren cow and patted her. The cow started milking and everybody have milk. After everyone have enough, there was still lot of milk left in the bowl. Then Goraksh Nath threw his seat made of skin of tiger to the sky and asked Baba ji to bring it back to the earth. Baba Ji has thrown his chimata (fire tongs) towards it and it tore the skin into pieces. At this, Baba Balak Nath asked Guru Goraksh Nath to bring his chimata back to the earth. Goraksh Nath asked Bhairon to do this, but he couldn't accomplish this.

Reaching to Deoth Sidh

After being defeated in every contest, Guru Goraksh Nath has ordered to his disciples forcibly

put earrings in the ears of Baba ji, but everyone of them became faint before be able to accomplish this. During that struggle Baba Balak Nath made a loud cry and reached the place where modern 'Charan Paduka' temple is situated. From there, he went to the cave on the top of hill, presently known as his main shrine Deot Sidh. The cave then was occupied by the demon, and Baba ji withdraw him away by his yogic power. Then Baba Ji made that cave the place of his further staying and continued there his penance. (It is said that Bhartrihari also settled near that place.)

About how the tradition of the worship at Deot Sidh was originated, the legend says that Brahamin named 'Banarasi' from the nearby village Chakmoh, once came to the area where the cave of Baba Balak Nath was situated for grazing his cows. There he met Baba ji, to whom he complained about some of his barren cows. The Natha yogis are famous as being able to cure barren cows by their talismans and by the ash from their fire places, and Baba ji asked him to show his cows. When they reached to the place where the cattle was grazing, surprisingly there they saw only lions and tigers. Banarasi became astonished to see these animals instead of his cows, till Baba Balak Nath told him to call his cows. When Banarasi called, his cows appeared within no time, and he realized that this was the miracle of Baba ji. After seeing this, Banarasi became close devotee of Baba ji, and continue visit him. One day, Baba Balak Nath has told to him that his time to disappear has come, and asked him to continue the tradition of his 'Dhuna' (fire place) and worship as it was started by him. Banarasi followed these directions and maintained the tradition.

Masta Nath



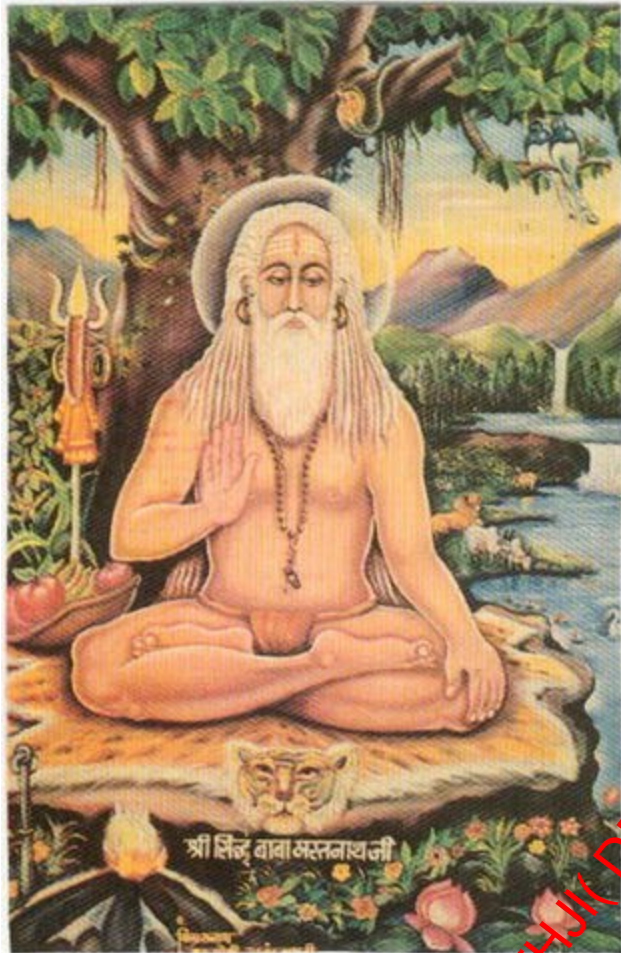
By the Natha yogis and by yogis Aipanth (Ai-sub-sect of the Natha Sampradaya) in particular, the Siddh Baba Masta Nath recognized as one of the most recent appearances of the Guru Goraksh Nāth in human form, which has taken place as late as the end of 18th century. Because of its relative nearness to our time, it is one of most well preserved biographies of the Great Natha Siddha, without many distortions by time and people. Although the miraculous part of the biography of the Baba Masta Nath, still could be unacceptable to the modern materialistic minds, his life story is more resembles how the original biography of other great Natha yogi should look like rather than fairy tale. Being a great Yogi, Baba Masta Nath exercised the great influence on the contemporary development of the Nāth Sampradaya and played big role in the establishment of the influence of Nathas in the Haryana state (at that time part of the Panjab state) and around it. The biggest establishment of the Nathas in India, [Asthal Bohar](#) was founded by the Siddh Baba Masta Nath. His life is surrounded with numerous stories about miraculous deeds he has performed and there exist many places associated with his name in the Northern India, most of them are situated in the present state Haryana. Because he lived not much ago, his

biography is one of the most well documented and detailed amongst other Natha Mahasiddhas. There no any doubt that he was highly realized yogi who has acquired many Siddhis and had the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. He commanded respect for yogis at every place he has visited, and his ways to make this happen were very unconventional. Unpredictable and incredibly powerful, he was as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. He was highly spiritual person, and for him there was no any difference between mighty Kings and simple people, as well as between gold and stones.

He represented the great example of renunciation and tapasa which inspired many of contemporary Nātha yogis and put new life force into the Nātha Sampradaya. By the way of his life he presented the classical example of the life Natha Siddhas used to live since immemorial time. He lived always besmeared with ash (Vidhuti) from his dhuna (fire place), and besides it preferred live totally naked or to use to wear only langoti (a piece of lion close). He traveled anywhere he liked, mostly at areas of the Southern-Eastern Punjab (modern Haryana state), accompanied by his disciples, and all his possession were his chimta (fire tongs) and kamandal (water pot). He avoided living at houses and preferred to stay away from villages, somewhere in jungle or field, the branches of trees were his only shelter or he used to stay under open sky. It was his custom that in his travels, on coming at new place, first thing he used to do was to put his chimta into the ground at spot he liked and start his dhuna (fire place) there. This tradition is common amongst Natha Siddhas, the dhuna was everything for them, they home, they place of worship, the only thing they were needed.

The daily routine of Baba Masta Nath was not much different from the daily routine of the Natha Siddhas how it used to be from the time of Guru Goraksh nath . He represented example of ultimate freedom, being independent from need for house, clothes, food and household utensils, which usually bound a man to one place. Till very late in his life, he not lived at one place for long time and always was moving from place to place unbound by anything. Baba Masta Nath always stayed near his dhuna, some disciples were going for alms begging in nearby village or city, some were bringing water from nearby river or well, and some were cooking food. There no mention that he has formal education in his biography and he didn't left after him any written works, but he was writing legends not by his words, but by his deeds. Baba Masta Nath and many of his disciples became famous for severity of penances they had performed, most common of which were pancha-dhuna tapasya (sit surrounded by five fires in hottest season), and kalesri (always keep standing). This tradition is still alive amongst his followers, the yogis of Ai-panth, which are known for performing of this kind of worship more frequently than the yogis of another panthas. The idea behind of these practices is that when one voluntarily chooses to put own body into suffering, and concentrate on mantra, the mind would be established beyond of the body and senses automatically.

Legends: Appearance of Baba ji



About 300 years ago, in the village called Kamsareṭī (Kesari-Haṭṭ) situated in the modern Haryana state of India, there was living a man of trader caste, whose name was Sabalā. He was a pious and religious person, and his main business was to load different goods on camels and to take them from place to place for selling. One day when he was moving to some place with his camels loaded with goods, when he was proceeding along the bank of Yamuna River, he met a sadhu sitting near of the way. Sabalā devotedly greeted him and offered him his services, as food and so on, after which the yogi became pleased. The saint asked Sabalā about his life, on what he has told that everything he and his wife were having in abundance, but they were childless. After listening this, the Yogi promised him that they would get a child before one year will pass. After this Sabalā has continued his travel. It is believed that that yogi whom Sabalā has meet, was no any one else but Guru Goraksh Nāth himself, who appeared him in one of his different bodies.

After some time, pleased Sabalā returned to home and narrated about happened to his wife. After that day they both were daily eagerly counting passed days, waiting for ending of the year. When year was about to finish, the wife was still not showing any signs of pregnancy. Once Sabalā with his wife gone to other village to visit their relatives, and they were passing by jungle way. There they saw a small boy about one year old who was laying on the way. There was no any one around, and puzzled couple thought that how it is happened that such helpless child was doing in midst of jungle alone. After realizing danger of situation for the child, they were waiting long time for somebody whose child it was to come and take care of him. It was not possible to live such helpless child in jungle alone, and when they saw that nobody was here to take care of him they taken him with them. They asked in villages around trying to trace his parents, but all was in vain. People have told

them that this child was God's gift for them and they should keep him with them. As they liked him very much, and were childless, they decided to adopt him. When this news became known into their village, all around became pleased about happened and heartedly greeted them. In such way prophecy given by the yogi became fulfilled and they got a boy before one year has passed. It is believed that this child was nobody else but Guru Goraksh Nāth himself, who by his yogic powers accepted this form. This event has taken place in 1707 A.D., the boy was given name Mastā, and later he was going to become famous as Siddh Baba Mastanāth.

Childhood

Since young age Siddh Baba Mastanāth became famous for performance of different miracles and there exist lot of stories connected with his childhood. Day by day, Mastā slowly grow bigger, spending his time in games with boys of the village, his friends. When he became quite big for it, he was given responsibility to take care of cattle in jungle as it was usual practice of vilage boys at that time. Boys of the village became sad duty this reason, because they were going to lose their best companion for games. When they revealed their sorrow to him, he with smile promised them, that nothing would be changed for them, and he would be daily participate in their games as usually.

Since that moment he was taking cattle with him in the morning and leading it to the jungle, where cows used to eat fresh grass. Mastā along with other boys of the village whom also was given the same duty, used to sit at shadows of the trees, spending their time in games and at the same time looking for cattle. They were obliged to stay with cows all day long till at the evening, when they were returning at village.

One day Sabalā has noticed that at time when Mastā was supposed to be in jungle with cows, he was playing as before with his friends on play ground. Sabalā has thought that the boy has left the cow without any protection in the jungle, but he decided to preserve patience and didn't tell any thing to the boy. But when the same started happening daily, he started losing his patience. When Mastā returned in the evening with the cows, Sabalā has told him that what he was doing was not good. The Mastā denied accusations and has told that he was spending with cattle day long, and this fact well known to other cowherds. When other boys were asked about the situation, they conformed what Mastā was saying, and Sabalā was mistaken about him. Sabalā being puzzled by the happening decided to check it out one day by himself.

The next day he reached to the place in jungle where Mastā with other cowherds were taking care of their cows. He saw the son amongst other boys. Immediately he returned to the village by the shortest way, and to his wonder he saw Mastā playing amongst his friends on the playground. It was impossible to reach there at such short time. Sabalā turned back to the jungle to the place he left Mastā few time ago. When he reached there, he saw him sitting with others cowherds as he left him and looking for cows. Once more Sabalā turned to the village, and there he again saw his son playing with the friends. Much puzzled Sabalā repeated these going and coming few more times and each time he saw the same picture, it appeared that the boy was simultaneously in the two different places in the village and in the jungle.

Sabalā revealed the situation to other villagers, who decided to check the matter. First of all they went to the playground where they saw the Mastā playing amongst other boys.

Immediately after it they rush to the jungle, where they saw a strange situation. The boy was sleeping under the tree, and big snake was sitting on it and spreading her expanded hood in such way that it was saving boys face from the direct sunlight. On seeing coming people the snake has gone, and boy awakened, by the sunrays and by nose done by people. The people spoke with him for while, and returned to the village where they saw him again on the play ground amongst other boys. The people has told to the Sabalā, that it is without

any doubt that two boys one of which playing in the ground and other sitting in the jungle with cows are one and the same person, what appearing as impossible. At the same time they told him that since moment the Mastā has entered his house, they life was changed to better, and it seems that the boy was not simple child, but some realized Siddha. Since that day name of Mastā was on lips of everybody in the village. The people were saying that the person whom snake protecting from the sun with her hood either becomes emperor, either Great Mahasiddha. Later their words came true and the boy became famous as the One of the greatest yogis in Nāth Sampradaya.

More miracles

There exist many more miracles connected with his childhood, which is impossible to mention in this short space. Few more of them are: Causing rain by his will, feeding many people from one bucket of milk, which reminded full still and appearance of phantoms of yogis near his house at night.

Once when Masta was 12 years old, he caused rain to go by his will, to feed the cows with water. It was hot season, since long time there was no rain, and all water places in jungle became dry. The other cowherds have told to Masta that they have to go to the village to feed cows with water; otherwise the cows would become seek. On what Masta has answered that he will satisfy their thirst in jungle only. The boys were aware that there no any water in jungle, therefore they insisted on going with them in village. Masta again refused and persist on his promise. When other cowherds with their cows were on half-way to the village, the sky which was empty before and without any signs of coming rain, became filled with clouds in few seconds, and heavy rain has started. All water spots in jungle became filled with water, and cows and calves of Masta have water in abundance. The boys has told about happened in the village, and this event established more the people there that Masta was not a ordinary boy but some Siddha.

Another time the cowherd boys became absorbed in game all day long and in the evening they became overwhelmed with thirst. There was not water suitable for drinking around, and they were filling very bad. After seeing their problem, Masta has taken an empty basket and milked milk from one cow in it. Then he fed all boys with from that bucket, and everyone have in abundance. At that time a marriage procession was passing near them, and Masta fed all people from the same bucket. The wonder was that milk in the basket still remained on the same level and was not going to be finished. All people in procession became astonished to see this. They became convinced that Masta was some Siddha Yogi. They became so much impressed by happened that they asked his address and decided that on return coming they would go to his house and worship the place where he was born and live. When the other cowherds returned to the village and told the villagers about happened, nobody has taken them seriously, thinking that what they were saying was usual childish imagination. But when the people from the marriage procession reached the village on their way back and conformed happened, the people of the village also became astonished to see one more demonstration of the extraordinary powers of Masta. The people from the procession gone to the Sabla's house and congratulated him on having such remarkable son. When Masta has returned to the home in the evening as usual, Sabla has told him that from that day he would no more go to the jungle look for cows, and some other person would be arranged for this. Since that day Masta was free from all his responsibilities.

Strange nights

In the village there was living one Brahman Manmīṭ Miśra. He was pious person and always was absorbed in worship to God. Even at night he was not sleeping as other people, but was busy in recitation of the name of God. Once about midnight he saw that near Sabla's house

there were collected many yogis who were burning their dundas. Masta was amongst them, and looked as leader of them. Manmī Miśra felt very well on seeing this seen, and since that day he was seeing it daily many nights. One day at the day time he gone to the Sabla's house and asked Sabla to introduce him to those yogis which he saw daily from his house at midnight. Sabla on listening his words expressed his misunderstanding and has told that there were no any yogi at his house, nor presently, nor before. Manmī Miśra didn't say anything more and quietly returned to his house. There he started waiting for the coming night. At midnight, when he looked from his house towards the house of Sabla, he saw there yogis sitting near their fire places, as it were happening before. At that time Manmī Miśra awakened his neighbors and showed them the seen. Every body was able to see yogis collected around house of Sabla. After some time, the neighbors returned to their houses and when the morning came, they came to Sabla, and described him what they have seen at night. Even after listening about these events happening in his own house, from many different people, Sabla still was unable to believe in this. On the next night he himself went to Manmī Miśra's house to see what was going on. Right at midnight, he was able to see yogis collected around his house and burning their fires. Masta was amongst them as one of them. When Sabla went to his house he saw that nothing was there from seen, neither yogis, neither fires, neither Masta, all was as usual. In the morning he asked from Masta if he know about happened. Masta answered that he is only child and he didn't know anything about happened. Sabla became very serious about happened. He saw everything by his own eyes, and there was no any satisfactory explanation for happened. He now became conformed that Masta was some Great Yogi, who didn't want to reveal his real personality before appointed time.

Masta was now twelve years old, but his behavior was strange, not like other children of his age supposed to be. When he was presented with new clothes, after some time he was throwing them down, and preferred to remain half-naked. Sabla not knowing what to do asked an advice from others people of the village what to do with the boy. Remembering the miracles performed by the boy, villagers has told to the Sabla that his son was not an ordinary child, but someone who was a yogi or a Siddha in his previous life. Therefore they advised him to offer the Masta to some Sadhu or Yogi, what would be best solution for the situation. Since that moment Sabla with some other villagers were continuously looking for the appropriate Sadhu who would agree to accept him as his disciple. They have visited many villages around, but were unable to find any yogi who has good reputation and was ready to accept the child. After lot of searching, they brought Masta back to their village.

Meeting with Guru ji

One day, the Nātha yogi of Ai-panth, Narmāi (nāth) jī by name, who used to visit the village frequently from time to time, came in Kāmsareñī again. He stopped outside the township under some tree, where he made his fireplace –Dhūnī. He was not ordinary Yogi, but very famous Sādhu of that area. He was known for his good behavior, wisdom, patience and power of renunciation.

Sabalā with his wife and son Mastā arrived to the place where Narmāi nāth jī has stopped. He offered Mastā to the yogi and asked him to accept him as his disciple. Siddh Narmāi nāth jī refused at first and has told that, till present moment he was free and not bound by any responsibilities. He was able move around as he pleased without any worry. Taking a disciple puts big responsibility on the Guru, and if he would accept the boy, he would be no more as free as before.

On listening the answer of the yogi, the Mastā also felt on his feet prostrated and started asking him to accept him as his disciple. He says that it is only the way to his salvation, and he would be faithful disciple, and would follow orders given by the guru and always do his services. On seeing such determination of the child, Narmāi jī slowly became persuaded. He

decided to accept him as his disciple after making thoroughly testing him. Since that moment Mastā started live with the Yogi and accompany him in his travels. After Narmāī jī became convinced that the boy is feet to become his disciple, he appointed date for the ceremony of initiation him in the Nātha Order. He selected the time most auspicious for the ceremony of initiation, which was performed in the year 1715 A.D. The Mastā was made clean shaved after which Guru jī has cut his scalp lock (coṭī) and given him a new name Mastāī (nāth).

Life as a Yogi

The life of Siddh Baba Mastenath was full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Baba Mastanāth and Ālamśāh

Once, Bābā Mastanāth along with few of his disciples came to Delhi. On arriving at the city, he started his Dhūnī at place situated near Panckuiyā Marg (Road of five wells), which is known under the same name even today. Very soon the news about the presence of the Siddha Yogi with his disciples became spread all around, and many people started come to the place he was staying to pay homage to him.

At that time ruler of Delhi was Ālamśāh Bahādūr Śah Jafar. On getting news about presence in the city such a famous yogi, as Bābā Mastanāth, Śah got desire to have personal sight of him. He told to his court that he pleased by event of coming to the city such distinguished Yogi, and expressed his wish to meet him. On this consultation has taken place amongst his advisers, and one of them Śah's Spiritual preceptor Kājī, has told him that because Baba Mastanāth always remain naked it is not proper for Śah to meet him.

The advice was reasonable, and king canceled his meeting with the yogi, but to honor him he decided to send with one of his officers some presents to him, few golden coins and two very expensive shawls of high quality. When messenger has arrived at the place where Baba ji was staying, he saw him sitting near his burning Dhūnī. The officer respectfully offered presents of king to feet of Baba jī and told that they were sent him by Śah Ālam. Baba Mastanāth who always lived naked was not needed any shawls, and without answering anything, he picked them up with his fire tongs and thrown them into flame of his Dhūnī. After some time they were reduced to ash by fire, and all these happened in front of eyes of the king's messenger.

No need to say that when messenger returned to the palace and told to the king about happened, the last has taken it as the sign of great personal disrespect. Śah immediately wanted to punish yogi, but being scared of his magical powers, he decided first to test him. Next day he summoned in court his senior police officer and told him to go to the Baba Mastanāth and ask him diplomatically to return shawls for their replacement. If yogi would be unable to accomplish these he should arrest him immediately and bring to the court for punishment.

Officer reached to the Baba Mastanāth's Dhūnī and told him that those two shawls, which were send yesterday were of not enough good quality, and now Śah wanted to replace them. So he asked Baba jī kindly return them to him for replacement.

Baba Mastanāth understood that Śah wanted to test his powers, and see if he would miraculously return shawls which were burned down, or would be he trapped being unable to do this. He picked up his chimṭa and started one by one taking burning coals from the fire. The moment he was putting them on the ground they were transforming into beautiful shawls. He continued to do it for some time, and were soon around him were lying heaps of the shawls of incredible quality, one being better than other. When he finished, he told to

the officer to choose which shawls he was looking for.

The officer became exited after seeing such miracle and he prostrated to the feet of Baba ji. Who he was in reality he asked from him? Baba Mastanāth has told that he is Goraksh Nāth himself and that he came to Delhi to give Śah something. But he added that it was very unfortunate for Śah that instead of getting his blessing he started performing deceitful tests of him. Baba Mastanath has told to the officer to inform Śah that he not needed anything of material world, so let he not trying to please him by sending him any more of his presents. In reality, he told, your Bādsāh is poisonous as a snake, and he didn't knows what are real things, therefore what he has done such would be his reward. He is very unfortunate person to miss such a chance, he added.

After this the officer left for the palace with two shawls, and on reaching there he narrated to the king about happened. Śah became convinced in the supernatural abilities of the yogi, but it was too late to change anything. Baba Mastanāth has called his disciples and ordered them to blow their Nadas (whistles) from the opposite side and say: 'let nor Rām, nether Khudā will be here'. They all deed as they were told, it was only yogi Kīrtanāth who didn't obey the order. The other disciples have told to Baba Mastanāth about his behavior. He called Kīrtanāth and asked about reasons for not obeying his order. Kīrtanāth has told that if both Rām and Khudā will be not here, than who will then rule Delhi? On what Baba Mastanāth has answered, that very soon there will be ruling a third power which will be nor Hindu, neither Muslims.

Soon after this, Baba Mastanāth has left the place and started for Cittaurgaḍh preaching yoga by the way. Very soon his prophecy became true and history have proof of it, Śah Ālam was treacherously betrayed by members of his close surrounding and his rule came to the end. Delhi came under rule of third force that was England, people of which were neither Hindu nor Muslims, but Christians.

Baba Mastanāth and Rājā Sūratsingh (Sūratsingh)

At area of modern Rajasthan there was a kinghdom Bīkāner with its catital situated at the city with the same name. The king of that kinghdom was Rājā Gaj-singh, who was very pious person. As result of his constant worship and rithous rule he and people of the kinghdom were living happy life.

On becoming old, Rājā Gaj-singh renounced his throne in favour of his son Rājā Sūratsingh, and soon after it he left his body. After some time, after permorming all neccesasary rites, Rājā Sūratsingh was crown as the new king of the Bikaner, and great festival was taking place to celebrate this event in the kinghdom. Many gifts were distributed amongst masses and sadhus, and big feasts were taking place evrewhere in the kinghdom.

As part of the celebration, Raja invited to his capital all Sadhus and Brahmanas of the kinghdom for the Great feast and ordered to feed all of them and gererously revard each with gifts. For carring on of this event was selected big open place situated at place called Nīmḍī Garden at the Bīkāner. There only many kinds of delitious food were continously cooked in big pots to feed every one who came. In such way the feast was going on without stop for many days.

At the same time Baba Mastanath was passing near of Bikaner with few of his disciples. On the way they meet the group of wondering singers who told them about the feast and invited them also to come there. After listening them Baba Mastanath accompanied by his disciples have started towards Nīmḍī garden to participate in the feast. On the way he told to his disciple Rūpnāth to pick up huge bone of camal's leg laying on the road and carry it on his shoulder. Obidient to his guru, disciple did accordingly without any hesitation and asking about reasons of such unusual order.

Soon they reached to the spot where feast was about to take place, the Nīmḍī Garden. Preparations were going in full strength and in many very big pots different kind of food

were cooked. In one of those pots was preparing sweet dish called halvā. Baba Mastanath ordered to Rūpnāth put the bone he was carrying into that pot, what he immediately did. His action created big roar around, and many Brahmans and sadhus collected around started accusing them for done. Without answering anything Baba Mastanath went into near by jungle where he stopped and started his dhuni.

Soon news about happened has reached to the Rājā Sūrat-singh, who became greatly upset duty this reason. He has told: 'Who ever done this, be he sadhu or whoever, should be punished for what he has done'. Rājā ordered to his guards find out the person who did this, and after arresting him bring in front of him. Guards started enquiring from public whers sadhu who thrown bone into the pot with halva went, and soon they reached to the place where Baba Mastanath was sitting near his Dhuni. When guardas approached yogi, and started coming near to him intending to arrest, suddenly they saw at the place where moment ago was sitting yogi terrible lion instead of him. They run in panik to save they lives, and when they looked back from some distance they saw that lion has disappeared, and yogi again was sitting on his place. Thinking that he performed miracle to scare them, they once more started to move towards him, and when they were about to reach him, they saw the same terrible lion instead of the yogi. Again they have to ran and this order of evens was repeated few times, till at last tired gurds accepted they defeat and turned back to the palace with empty hands. On coming there they narrated about happened to the king, who being puzzled by this event ordered to one of his miniisters inquire the matter. The minister was wise man, and he understood that Baba Mastanāth was not a simple Sādhu, but a great Siddha yogi, and his seemingly misbehavior was done with some purpose not evident to others. He decorated a big platter with many offerings, fruits, flowers and coins, and faithfully went to the place where yogi was sitting. On coming there he offered the platter to the feet of Baba Mastanath and devotedly paid homage to him. Then he greeted him and told him that he and Raja were happy to welcome him in the Kingdom. On seeing striking appearance of Baba Mastanāth minister became more and more convinced that he was realised Siddha yogi.

After taking leave, minister returned to the king and told him that the yogi whom he met was realized Siddha, and that after seeing him he got feeling of blissful peace of soul and was filled with indescribable happiness. The king being impressed by his account, decided to go himself, and have a sight of such a wonderful Siddha yogi. He ordered to arrange many gifts for Baba mastanath, amongs which were different preciuos stones, golden coins, flovers and fruits, and accompanied by his guards went to the place of Baba ji. On reaching him he devotedly bow down and offered presents to his feet. Baba Mastanath being pleased by his behaviour, asked king about reasons of coming to his place, on what he answered that he came here only to have sight of him. Then he added that also one qustions was in his mind, what was the reason of throving camel's bone into one of dishes?

Baba Masta Nath answered smyling, 'You have made very good arrengmets of food for Brahamans and sadhus, but not provided them with dakṣiṇā, what should be done. Therefore I have made arrengement for these also. Check up the pot with halva and see what has happened with that bone.'

Maharaja Suratsing went to the place where food was cooked and ordered to take bone out of the pot. When this was done to wonder of all collected there, they found that it turns into massive peace of gold in the same shape of the camel's bone. The king was very happy to see this wonder. Soon this news becamme known in the city, and every body was speaking about the miracle. Hundreds of people started coming to place he was standing to have his sight and blessings.

Masta Nath



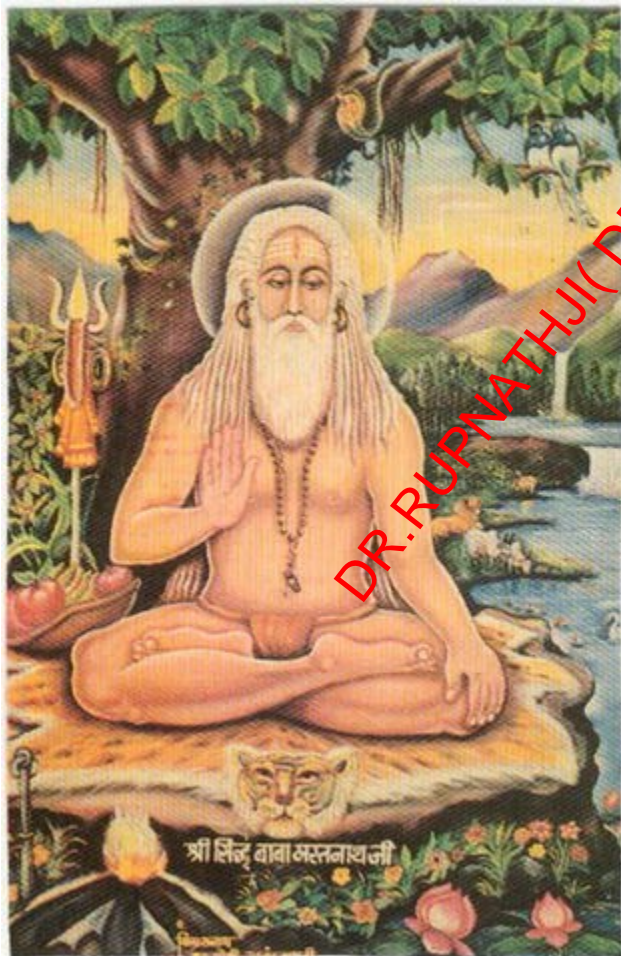
By the Natha yogis and by yogis Aipanth (Ai-sub-sect of the Natha Sampradaya) in particular, the Siddh Baba Masta Nath recognized as one of the most recent appearances of the Guru Goraksh Nāth in human form, which has taken place as late as the end of 18th century. Because of its relative nearness to our time, it is one of most well preserved biographies of the Great Natha Siddha, without many distortions by time and people. Although the miraculous part of the biography of the Baba Masta Nath, still could be unacceptable to the modern materialistic minds, his life story is more resembles how the original biography of other great Natha yogi should look like rather than fairy tale. Being a great Yogi, Baba Masta Nath exercised the great influence on the contemporary development of the Nāth Sampradaya and played big role in the establishment of the influence of Nathas in the Haryana state (at that time part of the Panjab state) and around it. The biggest establishment of the Nathas in India, [Asthal Bohar](#) was founded by the Siddh Baba Masta Nath. His life is surrounded with numerous stories about miraculous deeds he has performed and there exist many places associated with his name in the Northern India, most of them are situated in the present State Haryana. Because he lived not much ago, his biography is one of the most well documented and detailed amongst other Natha Mahasiddhas. There no any doubt that he was highly realized yogi who has acquired many Siddhis and had the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. He commanded respect for yogis at every place he has visited, and his ways to make this happen were very unconventional. Unpredictable and incredibly powerful, he was as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. He was highly spiritual person, and for him there was no any difference between mighty Kings and simple people, as well as between gold and stones.

He represented the great example of renunciation and tapasa which inspired many of contemporary Nātha yogis and put new life force into the Nātha Sampradaya. By the way of his life he presented the classical example of the life Natha Siddhas used to live since immemorial time. He lived always besmeared with ash (Vidhuti) from his dhuna (fire place), and besides it preferred live totally naked or to use to wear only langoti (a piece of lion close). He traveled anywhere he liked, mostly at areas of the Southern-Eastern Punjab (modern Haryana state), accompanied by his disciples, and all his possession were his chimta (fire tongs) and kamandal (water pot). He avoided living at houses and preferred to stay away from villages, somewhere in jungle or field, the branches of trees were his only shelter or he used to stay under open sky. It was his custom that in his travels, on coming at new place, first thing he used to do was to put his chimta into the ground at spot he liked and start his dhuna (fire place) there. This tradition is common amongst Natha Siddhas, the dhuna was everything for them, they home, they place of worship, the only thing they were needed.

The daily routine of Baba Masta Nath was not much different from the daily routine of the

Natha Siddhas how it used to be from the time of Guru Goraksh nath . He represented example of ultimate freedom, being independent from need for house, clothes, food and household utensils, which usually bound a man to one place. Till very late in his life, he not lived at one place for long time and always was moving from place to place unbound by anything. Baba Masta Nath always stayed near his dhuna, some disciples were going for alms begging in nearby village or city, some were bringing water from nearby river or well, and some were cooking food. There no mention that he has formal education in his biography and he didn't left after him any written works, but he was writing legends not by his words, but by his deeds. Baba Masta Nath and many of his disciples became famous for severity of penances they had performed, most common of which were pancha-dhuna tapasya (sit surrounded by five fires in hottest season), and kalesri (always keep standing). This tradition is still alive amongst his followers, the yogis of Ai-panth, which are known for performing of this kind of worship more frequently than the yogis of another panthas. The idea behind of these practices is that when one voluntarily chooses to put own body into suffering, and concentrate on mantra, the mind would be established beyond of the body and senses automatically.

Legends: Appearance of Baba ji



About 300 years ago, in the village called Kamsareṭī (Kesari-Haṭṭ) situated in the modern Haryana state of India, there was living a man of trader caste, whose name was Sabalā. He was a pious and religious person, and his main business was to load different goods on camels and to take them from place to place for selling. One day when he was moving to

some place with his camels loaded with goods, when he was proceeding along the bank of Yamuna River, he met a sadhu sitting near of the way. Sabalā devotedly greeted him and offered him his services, as food and so on, after which the yogi became pleased. The saint asked Sabalā about his life, on what he has told that everything he and his wife were having in abundance, but they were childless. After listening this, the Yogi promised him that they would get a child before one year will pass. After this Sabalā has continued his travel. It is believed that that yogi whom Sabalā has meet, was no any one else but Guru Goraksh Nāth himself, who appeared him in one of his different bodies.

After some time, pleased Sabalā returned to home and narrated about happened to his wife. After that day they both were daily eagerly counting passed days, waiting for ending of the year. When year was about to finish, the wife was still not showing any signs of pregnancy. Once Sabalā with his wife gone to other village to visit their relatives, and they were passing by jungle way. There they saw a small boy about one year old who was laying on the way. There was no any one around, and puzzled couple thought that how it is happened that such helpless child was doing in midst of jungle alone. After realizing danger of situation for the child, they were waiting long time for somebody whose child it was to come and take care of him. It was not possible to live such helpless child in jungle alone, and when they saw that nobody was here to take care of him they taken him with them. They asked in villages around trying to trace his parents, but all was in vain. People have told them that this child was God's gift for them and they should keep him with them. As they liked him very much, and were childless, they decided to adopt him. When this news became known into their village, all around became pleased about happened and heartedly greeted them. In such way prophecy given by the yogi became fulfilled and they got a boy before one year has passed. It is believed that this child was nobody else but Guru Goraksh Nāth himself, who by his yogic powers accepted this form. This event has taken place in 1707 A.D., the boy was given name Mastā, and later he was going to become famous as Siddh Baba Mastanāth.

Childhood

Since young age Siddh Baba Mastanāth became famous for performance of different miracles and there exist lot of stories connected with his childhood. Day by day, Mastā slowly grow bigger, spending his time in games with boys of the village, his friends. When he became quite big for it, he was given responsibility to take care of cattle in jungle as it was usual practice of vilage boys at that time. Boys of the village became sad duty this reason, because they were going to lose their best companion for games. When they revealed their sorrow to him, he with smile promised them, that nothing would be changed for them, and he would be daily participate in their games as usually.

Since that moment he was taking cattle with him in the morning and leading it to the jungle, where cows used to eat fresh grass. Mastā along with other boys of the village whom also was given the same duty, used to sit at shadows of the trees, spending their time in games and at the same time looking for cattle. They were obliged to stay with cows all day long till at the evening, when they were returning at village.

One day Sabalā has noticed that at time when Mastā was supposed to be in jungle with cows, he was playing as before with his friends on play ground. Sabalā has thought that the boy has left the cow without any protection in the jungle, but he decided to preserve patience and didn't tell any thing to the boy. But when the same started happening daily, he started losing his patience. When Mastā returned in the evening with the cows, Sabalā has told him that what he was doing was not good. The Mastā denied accusations and has told that he was spending with cattle day long, and this fact well known to other cowherds.

When other boys were asked about the situation, they conformed what Mastā was saying, and Sabalā was mistaken about him. Sabalā being puzzled by the happening decided to

check it out one day by himself.

The next day he reached to the place in jungle where Mastā with other cowherds were taking care of their cows. He saw the son amongst other boys. Immediately he returned to the village by the shortest way, and to his wonder he saw Mastā playing amongst his friends on the playground. It was impossible to reach there at such short time. Sabalā turned back to the jungle to the place he left Mastā few time ago. When he reached there, he saw him sitting with others cowherds as he left him and looking for cows. Once more Sabalā turned to the village, and there he again saw his son playing with the friends. Much puzzled Sabalā repeated these going and coming few more times and each time he saw the same picture, it appeared that the boy was simultaneously in the two different places in the village and in the jungle.

Sabalā revealed the situation to other villagers, who decided to check the matter. First of all they went to the playground where they saw the Mastā playing amongst other boys. Immediately after it they rush to the jungle, where they saw a strange situation. The boy was sleeping under the tree, and big snake was sitting on it and spreading her expanded hood in such way that it was saving boys face from the direct sunlight. On seeing coming people the snake has gone, and boy awakened, by the sunrays and by nose done by people. The people spoke with him for while, and returned to the village where they saw him again on the play ground amongst other boys. The people has told to the Sabalā, that it is without any doubt that two boys one of which playing in the ground and other sitting in the jungle with cows are one and the same person, what appearing as impossible. At the same time they told him that since moment the Mastā has entered his house, they life was changed to better, and it seems that the boy was not simple child, but some realized Siddha. Since that day name of Mastā was on lips of everybody in the village. The people were saying that the person whom snake protecting from the sun with her hood either becomes emperor, either Great Mahasiddha. Later their words came true and the boy became famous as the One of the greatest yogis in Nāth Sampradaya.

More miracles

There exist many more miracles connected with his childhood, which is impossible to mention in this short space. Few more of them are: Causing rain by his will, feeding many people from one bucket of milk, which reminded full still and appearance of phantoms of yogis near his house at night.

Once when Masta was 12 years old, he caused rain to go by his will, to feed the cows with water. It was hot season, since long time there was no rain, and all water places in jungle became dry. The other cowherds have told to Masta that they have to go to the village to feed cows with water; otherwise the cows would become seek. On what Masta has answered that he will satisfy their thirst in jungle only. The boys were aware that there no any water in jungle, therefore they insisted on going with them in village. Masta again refused and persist on his promise. When other cowherds with their cows were on half-way to the village, the sky which was empty before and without any signs of coming rain, became filled with clouds in few seconds, and heavy rain has started. All water spots in jungle became filled with water, and cows and halves of Masta have water in abundance. The boys has told about happened in the village, and this event established more the people there that Masta was not a ordinary boy but some Siddha.

Another time the cowherd boys became absorbed in game all day long and in the evening they became overwhelmed with thirst. There was not water suitable for drinking around, and they were filling very bad. After seeing their problem, Masta has taken an empty basket and milked milk from one cow in it. Then he fed all boys with from that bucket, and everyone have in abundance. At that time a marriage procession was passing near them, and Masta fed all people from the same bucket. The wonder was that milk in the basket still

remained on the same level and was not going to be finished. All people in procession became astonished to see this. They became convinced that Masta was some Siddha Yogi. They became so much impressed by happened that they asked his address and decided that on return coming they would go to his house and worship the place where he was born and live. When the other cowherds returned to the village and told the villagers about happened, nobody has taken them seriously, thinking that what they were saying was usual childish imagination. But when the people from the marriage procession reached the village on their way back and conformed happened, the people of the village also became astonished to see one more demonstration of the extraordinary powers of Masta. The people from the procession gone to the Sabla's house and congratulated him on having such remarkable son. When Masta has returned to the home in the evening as usual, Sabla has told him that from that day he would no more go to the jungle look for cows, and some other person would be arranged for this. Since that day Masta was free from all his responsibilities.

Strange nights

In the village there was living one Brahman Manmīṭ Mīśra. He was pious person and always was absorbed in worship to God. Even at night he was not sleeping as other people, but was busy in recitation of the name of God. Once about midnight he saw that near Sabla's house there were collected many yogis who were burning their dhas. Masta was amongst them, and looked as leader of them. Manmīṭ Mīśra felt very well on seeing this seen, and since that day he was seeing it daily many nights. One day at the day time he gone to the Sabla's house and asked Sabla to introduce him to those yogis which he saw daily from his house at midnight. Sabla on listening his words expressed his misunderstanding and has told that there were no any yogi at his house, nor present, nor before. Manmīṭ Mīśra didn't say anything more and quietly returned to his house. There he started waiting for the coming night. At midnight, when he looked from his house towards the house of Sabla, he saw there yogis sitting near their fire places, as it were happening before. At that time Manmīṭ Mīśra awakened his neighbors and showed them the seen. Every body was able to see yogis collected around house of Sabla. After some time, the neighbors returned to their houses and when the morning came, they came to Sabla, and described him what they have seen at night. Even after listening about these events happening in his own house, from many different people, Sabla still was unable to believe in this. On the next night he himself went to Manmīṭ Mīśra's house to see what was going on. Right at midnight, he was able to see yogis collected around his house and burning their fires. Masta was amongst them as one of them. When Sabla went to his house he saw that nothing was there from seen, neither yogis, neither fires, neither Masta, all was as usual. In the morning he asked from Masta if he know about happened. Masta answered that he is only child and he didn't know anything about happened. Sabla became very serious about happened. He saw everything by his own eyes, and there was no any satisfactory explanation for happened. He now became conformed that Masta was some Great Yogi, who didn't want to reveal his real personality before appointed time.

Masta was now twelve years old, but his behavior was strange, not like other children of his age supposed to be. When he was presented with new clothes, after some time he was throwing them down, and preferred to remain half-naked. Sabla not knowing what to do asked an advice from others people of the village what to do with the boy. Remembering the miracles performed by the boy, villagers has told to the Sabla that his son was not an ordinary child, but someone who was a yogi or a Siddha in his previous life. Therefore they advised him to offer the Masta to some Sadhu or Yogi, what would be best solution for the situation. Since that moment Sabla with some other villagers were continuously looking for the appropriate Sadhu who would agree to accept him as his disciple. They have visited many villages around, but were unable to find any yogi who has good reputation and was

ready to accept the child. After lot of searching, they brought Masta back to their village.

Meeting with Guru ji

One day, the Nātha yogi of Ai-panth, Narmāī (nāth) jī by name, who used to visit the village frequently from time to time, came in Kaṁsareṣī again. He stopped outside the township under some tree, where he made his fireplace –Dhūnī. He was not ordinary Yogi, but very famous Sādhu of that area. He was known for his good behavior, wisdom, patience and power of renunciation.

Sabalā with his wife and son Mastā arrived to the place where Narmāī nāth jī has stopped. He offered Mastā to the yogi and asked him to accept him as his disciple. Siddh Narmāī nāth jī refused at first and has told that, till present moment he was free and not bound by any responsibilities. He was able move around as he pleased without any worry. Taking a disciple puts big responsibility on the Guru, and if he would accept the boy, he would be no more as free as before.

On listening the answer of the yogi, the Mastā also felt on his feet prostrated and started asking him to accept him as his disciple. He says that it is only the way to his salvation, and he would be faithful disciple, and would follow orders given by the guru and always do his services. On seeing such determination of the child, Narmāī jī slowly became persuaded. He decided to accept him as his disciple after making thoroughly testing him. Since that moment Mastā started live with the Yogi and accompany him in his travels. After Narmāī jī became convinced that the boy is feet to become his disciple, he appointed date for the ceremony of initiation him in the Nātha Order. He selected the time most auspicious for the ceremony of initiation, which was performed in the year 1715 A.D. The Mastā was made clean shaved after which Guru jī has cut his scalp lock (coṭī) and given him a new name Mastāī (nāth).

Life as a Yogi

The life of Siddh Baba Mastenath was full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Baba Mastanāth and Ālamśāh

Once, Bābā Mastanāth along with few of his disciples came to Delhi. On arriving at the city, he started his Dhūnī at place situated near Panckuiyā Marg (Road of five wells), which is known under the same name even today. Very soon the news about the presence of the Siddha Yogi with his disciples became spread all around, and many people started come to the place he was staying to pay homage to him.

At that time ruler of Delhi was Ālamśāh Bahādur Śah Jafar. On getting news about presence in the city such a famous yogi, as Bābā Mastanāth, Śah got desire to have personal sight of him. He told to his court that he pleased by event of coming to the city such distinguished Yogi, and expressed his wish to meet him. On this consultation has taken place amongst his advisers, and one of them Śah's Spiritual preceptor Kājī, has told him that because Baba Mastanāth always remain naked it is not proper for Śah to meet him.

The advice was reasonable, and king canceled his meeting with the yogi, but to honor him he decided to send with one of his officers some presents to him, few golden coins and two very expensive shawls of high quality. When messenger has arrived at the place where Baba ji was staying, he saw him sitting near his burning Dhūnī. The officer respectfully offered presents of king to feet of Baba jī and told that they were sent him by Śah Ālam. Baba Mastanāth who always lived naked was not needed any shawls, and without answering

anything, he picked them up with his fire tongs and thrown them into flame of his Dhūnī. After some time they were reduced to ash by fire, and all these happened in front of eyes of the king's messenger.

No need to say that when messenger returned to the palace and told to the king about happened, the last has taken it as the sign of great personal disrespect. Śāh immediately wanted to punish yogi, but being scared of his magical powers, he decided first to test him. Next day he summoned in court his senior police officer and told him to go to the Baba Mastanāth and ask him diplomatically to return shawls for their replacement. If yogi would be unable to accomplish these he should arrest him immediately and bring to the court for punishment.

Officer reached to the Baba Mastanāth's Dhūnī and told him that those two shawls, which were send yesterday were of not enough good quality, and now Śāh wanted to replace them. So he asked Baba jī kindly return them to him for replacement.

Baba Mastanāth understood that Śāh wanted to test his powers, and see if he would miraculously return shawls which were burned down, or would be he trapped being unable to do this. He picked up his chimṭa and started one by one taking burning coals from the fire. The moment he was putting them on the ground they were transforming into beautiful shawls. He continued to do it for some time, and were soon around him were lying heaps of the shawls of incredible quality, one being better than other. When he finished, he told to the officer to choose which shawls he was looking for.

The officer became exited after seeing such miracle and he prostrated to the feet of Baba jī. Who he was in reality he asked from him? Baba Mastanāth has told that he is Goraksh Nāth himself and that he came to Delhi to give Śāh something. But he added that it was very unfortunate for Śāh that instead of getting his blessing he started performing deceitful tests of him. Baba Mastanath has told to the officer to inform Śāh that he not needed anything of material world, so let he not trying to please him by sending him any more of his presents. In reality, he told, your Bādsāh is poisonous as a snake, and he didn't knows what are real things, therefore what he has done such would be his reward. He is very unfortunate person to miss such a chance, he added.

After this the officer left for the palace with two shawls, and on reaching there he narrated to the king about happened. Śāh became convinced in the supernatural abilities of the yogi, but it was too late to change anything. Baba Mastanāth has called his disciples and ordered them to blow their Nadas (whistles) from the opposite side and say: 'let nor Rām, nether Khudā will be here'. They all deed as they were told, it was only yogi Kīrtanāth who didn't obey the order. The other disciples have told to Baba Mastanāth about his behavior. He called Kīrtanāth and asked about reasons for not obeying his order. Kīrtanāth has told that if both Rām and Khudā will be not here, than who will then rule Delhi? On what Baba Mastanāth has answered, that very soon there will be ruling a third power which will be nor Hindu, neither Muslims.

Soon after this, Baba Mastanāth has left the place and started for Cittaurgadh preaching yoga by the way. Very soon his prophecy became true and history have proof of it, Śāh Ālam was treacherously betrayed by members of his close surrounding and his rule came to the end. Delhi came under rule of third force that was England, people of which were neither Hindu nor Muslims, but Christians.

Baba Mastanāth and Rājā Sūratsingh (Sūratsiṅh)

At area of modern Rajasthan there was a kinghdom Bīkāner with its catital situated at the city with the same name. The king of that kinghdom was Rājā Gaj-siṅh, who was very pious person. As result of his constant worship and rithous rule he and people of the kinghdom were living happy life.

On becoming old, Rājā Gajsiṅh renounced his throne in favour of his son Rājā Sūratsiṅh, and

soon after it he left his body. After some time, after performing all necessary rites, Rājā Sūratsingh was crowned as the new king of the Bikaner, and a great festival was taking place to celebrate this event in the kingdom. Many gifts were distributed amongst masses and sadhus, and big feasts were taking place everywhere in the kingdom.

As part of the celebration, Raja invited to his capital all Sadhus and Brahmanas of the kingdom for the Great feast and ordered to feed all of them and generously reward each with gifts. For carrying on of this event was selected a big open place situated at a place called Nīmḍī Garden at the Bikaner. There only many kinds of delicious food were continuously cooked in big pots to feed every one who came. In such a way the feast was going on without stop for many days.

At the same time Baba Mastanath was passing near of Bikaner with few of his disciples. On the way they meet the group of wondering singers who told them about the feast and invited them also to come there. After listening them Baba Mastanath accompanied by his disciples have started towards Nīmḍī garden to participate in the feast. On the way he told to his disciple Rūpnāth to pick up a huge bone of a camel's leg lying on the road and carry it on his shoulder. Obedient to his guru, disciple did accordingly without any hesitation and asking about reasons of such unusual order.

Soon they reached to the spot where feast was about to take place, the Nīmḍī Garden. Preparations were going in full strength and in many very big pots different kind of food were cooked. In one of those pots was preparing a sweet dish called halvā. Baba Mastanath ordered to Rūpnāth to put the bone he was carrying into that pot, what he immediately did. His action created a big roar around, and many Brahmanas and sadhus collected around started accusing them for doing so. Without answering anything Baba Mastanath went into a nearby jungle where he stopped and started his dhuni.

Soon news about what happened has reached to the Rājā Sūratsingh, who became greatly upset for this reason. He has told: 'Whoever does this, be he sadhu or whoever, should be punished for what he has done'. Rājā ordered to his guards find out the person who did this, and after arresting him bring him in front of him. Guards started enquiring from public where the sadhu who thrown bone into the pot with halva went, and soon they reached to the place where Baba Mastanath was sitting near his Dhuni. When guards approached yogi, and started coming near to him intending to arrest, suddenly they saw at the place where a moment ago was sitting a terrible lion instead of him. They ran in panic to save their lives, and when they looked back from some distance they saw that lion has disappeared, and yogi again was sitting on his place. Thinking that he performed a miracle to scare them, they once more started to move towards him, and when they were about to reach him, they saw the same terrible lion instead of the yogi. Again they have to run and this order of events was repeated a few times, till at last tired guards accepted their defeat and turned back to the palace with empty hands. On coming there they narrated about what happened to the king, who being puzzled by this event ordered to one of his ministers inquire the matter. The minister was a wise man, and he understood that Baba Mastanāth was not a simple Sādhu, but a great Siddha yogi, and his seemingly misbehavior was done with some purpose not evident to others. He decorated a big platter with many offerings, fruits, flowers and coins, and faithfully went to the place where yogi was sitting. On coming there he offered the platter to the feet of Baba Mastanāth and devotedly paid homage to him. Then he greeted him and told him that he and Raja were happy to welcome him in the Kingdom. On seeing the striking appearance of Baba Mastanāth the minister became more and more convinced that he was a realized Siddha yogi.

After taking leave, the minister returned to the king and told him that the yogi whom he met was a realized Siddha, and that after seeing him he got a feeling of blissful peace of soul and was filled with indescribable happiness. The king being impressed by his account, decided to go himself, and have a sight of such a wonderful Siddha yogi. He ordered to arrange many gifts for Baba Mastanath, amongst which were different precious stones, golden coins,

flowers and fruits, and accompanied by his guards went to the place of Baba ji. On reaching him he devotedly bow down and offered presents to his feet. Baba Mastanath being pleased by his behaviour, asked king about reasons of coming to his place, on what he answered that he came here only to have sight of him. Then he added that also one questions was in his mind, what was the reason of throwing camel's bone into one of dishes?

Baba Masta Nath answered smyling, 'You have made very good arrengmets of food for Brahamans and sadhus, but not provided them with dakṣiṇā, what should be done.

Therefore I have made arrangement for these also. Check up the pot with halva and see what has happened with that bone.'

Maharaja Suratsing went to the place where food was cooked and ordered to take bone out of the pot. When this was done to wonder of all collected there, they found that it turns into massive peace of gold in the same shape of the camel's bone. The king was very happy to see this wonder. Soon this news becamme known in the city, and every body was speaking about the miracle. Hundreds of people started coming to place he was standing to have his sight and blessings.

The Mountain Meru



Many time it is happening, that the Narayana Scriptures mention the existence of two planets, situated within the human body, which are Chandra (Moon) and Surya (Sun). It is told that the Moon is situated at the region of Ajna Chakra, little bit above the middle eyebrows, while the Sun is situated at the region of Manipura Chakra at the level of navel. The level of Ajna Chakra is also recognized as the Chandra Mandala and the level of Manipura Chakra as Surya Mandala. Also it is told that the Moon corresponds to the Left Side and the Sun to the Right Side. While the mention of this planets could be clearly seen from the scripture to scripture, the logic on the basic of which this has been done, isn't so clearly apparent.

In the diagram above, which is the illustration from my forthcoming book, I have attempted to reconstruct the two dimensional structure of the Legendary Mountain Sumeru, with the proper assignment of the Seven Planets to its different levels, which on microcosmic level correlated to the various levels of the spiritual awareness within the human body. I hope that this illustration could be much helpful for those who want to understand the inner principles of the Siddha Siddhanta, in its various formats, from tradition to tradition, as well as for the interpretation of the planetary relationship in the similarly structured spiritual traditions of the world. Moreover, I hope that it would not only improve their understanding, but also assist them in their spiritual grows.

This arrangement has been done on the comparative study of the various spiritual traditions of the world; it is recognized by the numerous Spiritual Traditions of India and of the world, as by Vedic Rishis as well as by the followers of Agamas, by the ancient civilizations of Mesopotamia and Indus Valley, by the Ancient Egyptian Tradition, along with the Teachings of the Hermes Trice-Great and all what can be called Hermeticism, by Judaism including Mandaean Religion, by Christianity including Gnosticism, by all

authentic alchemical traditions including the original Rasayana, as well as by all so called pagan traditions all over world. Such order of the planets was also supported by Ptolemy, who in his composition known as Tetrabiblos (book 1 chapter 23), has mentioned Egypt and Chaldea as the original sources of his information. Such wide recognition of the same principles within the various traditions, which were separated from each other by their geographical regions and time, is the strong testimony of their correctness.

The Wide Popularity

How does it happened, that the Siddha Siddhanta has become integrated into so many spiritual traditions all over the world in so many formats? If we consider how the Teachings of The Great Siddhas gained its wide popularity, and split it in the individual cases, then we will come to conclusion that this was done not by the skillful conversations and voracious learning, but by the demonstration of the real Divine Presence and the real Divine Power through their lives. Nobody can deny the manifestation of the Divine Power in front of their eyes, and the real things always were highly valued; and it was because of their spiritual authority that the Great Enlightened Seers of past have become instrumental behind the creation of the established religious traditions. The Doctrines of Siddhas has become prevalent so widely not because the superiority of their dogmas over the ideas expressed by other thinkers, but because their methods were working practically, and allowed instead of speculating about the Divine realms, directly experience them. And those methods were working practically because they were based on the correct knowledge of the Divine Order, which remained ever same since the moment of creation and even before it, and not on the mental gossip created by humans. The speculations breaded in the mind could be compared with the pointing finger into sky; how can the mind lead to that which couldn't be reached or defined by words? Indeed, those who have chosen the life of the perpetual confusion, and produced out of their brains the numerous ways purposed to justify their separation from their Lord, they are much worse then atheists, who at least clear in their intentions. There is One God whose Power makes every single thing in this world happening, all who have reached Him, have reached verily the same place; and they did this not by the power of their thoughts, but by walking the Path which is far beyond of the reaching of the empirical mind. That's why, the Siddhas from the height of their raised awareness, could always easily see the essential ones underlining the foundation of all religions; the main reason why the Siddha Siddhanta could be so easily integrated into the various religions of the world is because it already was there.

The One Path

Because those who has become perfected through the Divine Power and established in the Divine Spirit (Siddhas), were not satisfied with the merely mental speculations, they followed the Practical Path of the Realization of the Supreme State.

ātmeti paramātmēti jīvātmeti vīcārāṇe |
trayāṇāmaikyasambhūtiḥ ādeśa itī kīrtitaḥ || 94 || (SSP 6.94-95)

SSP 6.94. "To contemplate on the individual soul (ātmeti) as being identical with the Supreme Soul (paramātmēti) and with the own embodied soul (jīvātmeti), and realize (in own life) these three as One, is called Ādeśa or the Divine Order.

Although this Path, being integrated into so many regional spiritual traditions of the world, separated from each other by time periods and regional customs, isn't so obviously apparent, it always remained the same: Because the Supreme Lord already knows about everything better, the way of virtue is to follow his Divine Order or Adesha, after realizing the Divine Presence in own life. The last condition is very important one, for many have claimed that they have attained the God realization, but did they do this after actually realizing the Divine Presence in their lives? Even mad people have tendency to claim that they have the direct communication with God, but such statements have no another proof then their verbal expression. Many have claimed that they have attained the Supreme State, but the statements of few only were considered to be valid one, for the numerous kings, by whom the religious ordination was shaped, were never convinced by merely words, but were demanding the real prove of the Divine Authority.

The Shakti Pata or the Path of the Divine Power

The way how to realize this eternal companionship with the Supreme Lord, is the Way of the Direct Spiritual Union, which in other words can be defined as the Tantra of Yoga. It is called 'tantra' because of its practical nature, which straight away, purposed to bring up the desired results, and because it works. On the Path of Siddhas nothing needed to be acquired or brought in from outside, only the obstacles prevented one from seeing the Divine Self should be removed one by one. Since the Supreme Lord is recognized as always residing in the realms which are beyond of the conditioned existence (unborn), and has delegated all his responsibilities concerned this world to His Divine Power (the First Emanation essentially indifferent from the Primordial Lord), it is through his Divine Power, by which the created existence is prevailed that he can be approached. Indeed, it is the only Divine Mother, who can make one relived from the illusion created by her, and raise his awareness to the State of the Direct Perception of Truth, devoid of separation. That is why the Siddha Path is the basically the Path of the Supreme Goddess, also known as Śaktipāta:

prasādāt sva guroḥ samyak prāpyate paramaṁ padam | SSP 5 || 62 ||

SSP 5.62. The Supreme Destination (Param Pada) is attained by the obtaining Shakti Pata, (the awakening of his personal Divine Power), trough the supervision and grace of the own Guru.

Tirumantiram 4.1154 They who define God as "This" and "That", they Know Him not. They know not the True One who grants the Ultimate Liberation, they know not the Great Lady of tresses, bedecked with honeyed-flower and conferring grace; they are of muddled understanding. TM 4.1157 The Benevolent Lady remained with Her Spouse, sharing Her Half with the Supreme Lord; follow that Lady of the Divine Light and gain Her support, and you will become purified and all sorrows will come to end. TM 4.1229 The way becomes Sat Marga (the Path of Truth), when all evils are driven away; from that Virtuous Way, all good deeds are arise. Indeed, the Shakti is the Mistress of that Sat Marga. TM 4.1199 Sakti is the Lady of Sadhaka, She is the Mistress of Liberation. This they know not, and in vain, their devotion went in other ways, wretches they are; like a beaten dog, they scream and wail.

The Three Stages

Tirumantiram 5.1508 In Kriya worship are the Four Sacraments: Samaya Initiation (coming in agreement) prepares heart for the Tabernacle of the Lord; the Vishesha Initiation (special) installs the faith firm; Nirvana Initiation (the Divine Initiation) helps realize the Truth of Faith; and Abhisheka Initiation (establishment) confers the state of the Supreme Samadhi.

Tirumantiram 5.1512: In the pilgrimage of Soul's towards God, the Saiva Path defines Stages Four; It is Saivam, when the Self forges a kindred tie with Siva (in Saloka or in the Lords proximity). It is Saivam, when the Soul realizes itself as near to God (in Samipa). It is Saivam, when it leaves Samipa (and reaches Sarupa or the Form of God). It is Saivam when it enjoys the final bliss of Sivananda, the inextricable union in Sayujya (oneness).

In the various scriptures of the Siddha Siddhanta Tradition, the three stages of initiation are generally recognized, which are the Samaya Diksha, or ordinary formal initiation in the spiritual tradition (the First Right Hand Initiation); the Vishesha Diksha, or the Special Initiation resulting in the awakening the Divine Power Kundalini and obtaining Shaktipata (the Left Initiation related to Chandra), and The Nirvana Diksha, or the initiation leading to the permanent liberation from all kinds of bondage, suffering and further taking rebirth (the Second Right Initiation, when the Dharma and Yoga are brought in the perfect harmony).

utpattisthitipralayās ceti mārgatrayam || Amarougha Shasana ||23.1||

Manifestation (utpatti), Sustainance (sthiti) and (ca) Dissolution (pralayāḥ) these are (iti) the Three (trayam) Ways (mārga).

Sometimes, the fourth initiation is also mentioned, which is not the initiation in true sense, but rather the final permanent establishment in the Supreme State (the Center of the Triangle). Consider the Image of the Supreme Lord as Shiva Linga; its foundation is the first stage, the circle in its middle is the second stage, and its topmost part is the third stage of the spiritual awareness. The stopping water flow from the Kailash (the bronze pot fixed above it), so that it always remains full, corresponds to the Fourth Stage.

pūrakam ca bhavedbrahmā kumbhako viṣṇurucyate |
recakastu tathā rudro trāṭakañca nirañjanaḥ || Yogasāra Maṃjaryām

And (ca) inhalation (pūrakam) is (bhavet) the Lord of Creation Brahma (brahmā), the retention of the breath (kumbhakaḥ) is called (ucyate) The Lord of Sustenance Vishnu (viṣṇuḥ), (tathā) exhalation (recakaḥ), indeed (tu) is the Lord of Dissolution Rudra (rudraḥ); and (ca) the stoppage of the eyes movement (trāṭakaḥ) is the Perfectly Pure One (nirañjanaḥ).

While the primer stage of the Siddha Path concerns mostly with raising the Life Force upwards, by the gross means, its advanced stages are oriented mostly on the more subtle techniques preventing it from moving downwards. For the practitioner of the Kundalini Yoga, to have the healthy body, clean from impurities is essential; therefore the Siddha Yogis also use the numerous techniques intended for this purpose, wherever this required. Note: I didn't mentioned here the same aspects through the perspective of the Five Sanatanas, which is quite complicated issue to discuss in this short article.

Note to the diagram: In accordance with the general opinion expressed in the Indian scriptures, there are the Fourteen Levels of Creation known as Fourteen Lokas; the Seven Higher, which situated above and called Seven Heavens, and seven lower, which situated below and called the Seven Regions of Netherworld. I will not go here into much detail, but roughly to speak, the Four Higher regions are presided by Moon and Spirit, which resides at the topmost level known as Satya Loka or the Place of Truth. The three levels below them are known as 'Three Lokas' of the human existence and presided by Sun and Indra. The topmost of them is known as the region of the Heavens of Indra (Svarga), and signifies the most exited state of the sensual human experience. The seven lowest regions are known as the Seven Circles of Hell, the Seven regions of Netherworld or the Seven Patalas, presided by the Lord of Time Saturn and all storm deities related to time, such as Mahakala Rudra, Bhairava and Kali. The Seven Higher Regions also could be defined as corresponding to the Seven Chakras, with their respective places within the human body, while the Seven Lower Regions are reside within the tail, the feature almost absent from the human body. The six higher regions taken together with Saturn, are recognized as the Seven Houses of the Sun, the Seven Lords of Creation. The two more planets recognized in India, which are Rahu and Ketu aren't shown here, but in actual sense, they are not planets, but signify the mutual obstruction between Sun and Moon. I refrain from making more comments here, in hope that the diagram itself is quite illustrative.

Further detailed information about this subject could be found in my forthcoming books. Presently I am working towards the publication of at least two of my books, which would include the word by word translations form Sanskrit to English of the Hatha Yoga Pradipika and Goraksha Shataka, which already done by me, along with the introduction of the numerous aspects of the Siddha Siddhanta in general and the Natha Tradition in particular, on which I am still working. The preparation of the publication of the English translation of the Siddha Siddhanta Paddhati done by me, of which half is ready, is also in progress, but this project is under question because of lack of time, although I still hope this would be done. Since I still didn't contact any publishers, the persons who may take interest in the publication of any of these books, and who capable to do this practically, most welcome to contact me via [my email](mailto:my_email).

© Yoga Nath for the republication of the material of this article in any form, no any permission is required, but please provide the reference to this blog (www.hatharaja.blogspot.com) or the name of the author of publication. Note: the verses from Tirumantiram are slight modification of [the translation made by Maha Yogi Paramahansa Dr.Rupnathji](#).

Tuesday, July 10, 2012

Jivan Mukti: To Die While Still Alive



marau ve jogī marau maraṅ hai mīṭhā |
tis maraṅīrṁ marau jis maraṅīrṁ goraṣ mari dīṭhā || Shabdi||26 ||

Shabdi 26. Die yogi, die, the death is sweet, die by that death through which Goraksh Nath has passed.

GGs-876-

RAAMKALEE, FIRST MEHL, FIRST HOUSE, CHAU-PADA S.
ONE UNIVERSAL CREATOR GOD.
TRUTH IS THE NAME.
CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.
IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.
BY GURU'S GRACE:

Some read the Sanskrit scriptures, and some read the Puraanas. Some meditate on the Naam, the Name of the Lord, and chant it on their malas, focusing on it in meditation. I know nothing, now or ever; I recognize only Your One Name, Lord || 1 || I do not know, Lord, what my condition shall be. I am foolish and ignorant; I seek Your Sanctuary, God. Please, save my honor and my self-respect. || 1 || Pause || Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions. The greedy soul does not remain stable; it searches in the four directions. || 2 || With death pre-ordained, the soul comes into the world, gathering the riches of life. I see that some have already gone, O my Lord and Master; the burning fire is coming closer! || 3 || No one has any friend, and no one has any brother; no one has any father or mother. Prays Nanak, if You bless me with Your Name, it shall be my help and support in the end. || 4 || 1 ||

RAAMKALEE, FIRST MEHL: Your Light is prevailing everywhere. Wherever I look, there I see the Lord. || 1 || Please rid me of the desire to live, O my Lord and Master. My mind is entangled in the deep dark pit of Maya. How can I cross over, O Lord and Master? || 1 || Pause || He dwells deep within, inside the heart; how can He not be outside as well? Our Lord and Master always takes care of us, and keeps us in His thoughts. || 2 || He Himself is near at hand, and He is far away. He Himself is all-pervading, permeating everywhere. Meeting the True Guru, the darkness is dispelled. Wherever I look, there I see Him pervading. || 3 || There is doubt within me, and Maya is outside; it hits me in the eyes like an arrow. Prays Nanak, the slave of the Lord's slaves: such a mortal suffers terribly. || 4 || 2 ||

RAAMKALEE, FIRST MEHL: Where is that door, where You live, O Lord? What is that door called? Among all doors, who can find that door? For the sake of that door, I wander around sadly, detached from the world; if only someone would come and tell me about that door. || 1 || How can I cross over the world-ocean? While I am living, I cannot be dead. || 1 || Pause || Pain is the door, and anger is the guard; hope and anxiety are the two shutters. Maya is the water in the moat; in the middle of this moat, he has built his home. The Primal Lord sits in the Seat of Truth. || 2 || You have so many Names, Lord, I do not know their limit. There is no other equal to You. Do not speak out loud, remain in your mind. The Lord Himself knows, and He Himself acts. || 3 || As long as there is hope, there is anxiety, so how can anyone speak of the One Lord? In the midst of hope, remain untouched by hope; then, O Nanak, you shall meet the One Lord. || 4 || In this way, you shall cross over the world-ocean. This is the way to remain dead while yet alive. || 1 ||

RAAMKALEE, FIRST MEHL: Awareness of the Shabad and the Teachings is my horn; the people hear the sound of its vibrations. Honor is my begging-bowl, and the Naam, the Name of the Lord, is the charity I receive. || 1 || O Baba, Gorakh is the Lord of the Universe; He is always awake and aware. He alone is Gorakh, who sustains the earth; He created it in an instant. || 1 || Pause || Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon. To die and to live, He gave us the earth, but we have forgotten these blessings. || 2 || There are so many Siddhas, seekers, Yogis, wandering pilgrims, spiritual teachers and good people. If I meet them, I chant the Lord's Praises, and then, my mind serves Him. || 3 || Paper and salt, protected by ghee, remain untouched by water, as the lotus remains unaffected in water. Those who meet with such devotees, O servant Nanak — what can death do to them? || 4 || 4 ||

RAAMKALEE, FIRST MEHL: Listen, Machhindra, to what Nanak says. One who subdues the five passions does not waver. One who practices Yoga in such a way, saves himself, and saves all his generations. || 1 || He alone is a hermit, who attains such understanding. Day and night, he remains absorbed in deepest Samaadhi. || 1 || Pause || He begs for loving devotion to the Lord, and lives in the Fear of God. He is satisfied, with the priceless gift of contentment. Becoming the embodiment of meditation, he attains the true Yogic posture. He focuses his consciousness in the deep trance of the True Name. || 2 || Nanak chants the Ambrosial Bani. Listen, O Machhindra: this is the insignia of the true hermit. One who, in the midst of hope, remains untouched by hope, shall truly find the Creator Lord. || 3 || Prays Nanak, I share the mysterious secrets of God. The Guru and His disciples are joined together! One who eats this food, this medicine of the Teachings, has the wisdom of the six Shaastras.

FIRST MEHL: One who bears the unbearable, controls the nine openings of the body. One who worships and adores the Lord with his breath of life, gains stability in his body-wall. Where has he come from, and where will he go? Remaining dead while yet alive, he is accepted and approved. Whoever understands the Hukam (Adesha) of the Lord's Command, realizes the Essence of Reality. This is known by Guru's Grace. O Nanak, know this: egotism leads to bondage. Only those who have no ego and no self-conceit, are not consigned to be born again. || 2 ||

GGs 1102 SHALOK, FIFTH MEHL: First, accept death, and give up any hope of life. Become the dust of the feet of all, and then, you may come to me. || 1 || FIFTH MEHL: See, that only one who has died, truly lives; one who is alive, consider him dead. Those who are in love with the One Lord, are the supreme people. || 2 || FIFTH MEHL: Pain does not even approach that person, within whose mind God abides. Hunger and thirst do not affect him, and the Messenger of Death does not approach him. || 3 ||

GG5 1104

RAAG MARU, THE WORD OF KABEER JEE:

ONE UNIVERSAL CREATOR GOD. BY THE GRACE OF THE TRUE GURU:

No one has seen the Fearless Lord, O renunciate. Without the Fear of God, how can the Fearless Lord be obtained? || 1 || If one sees the Presence of his Husband Lord near at hand, then he feels the Fear of God, O renunciate. If he realizes the Hukam (Adesh) of the Lord's Command, then he becomes fearless. || 2 || Don't practice hypocrisy with the Lord, O renunciate! The whole world is filled with hypocrisy. || 3 || Thirst and desire do not go away at once, O renunciate. The body is burning in the fire of worldly love and attachment. || 4 || Anxiety is burned, and the body is burned, O renunciate, only if one lets his mind become dead. || 5 || Without the True Guru, there can be no renunciation, even though all the people may wish for it. || 6 || When God grants His Grace, one meets the True Guru, O renunciate, and automatically, intuitively finds that Lord. || 7 || Says Kabeer, I offer this one prayer, O renunciate. Carry me across the terrifying world-ocean.

-151-

RAAG GAUREE GWAARAYREE, FIRST MEHL, CHAU-PADAS & DU-PADAS:

ONE UNIVERSAL CREATOR GOD.

TRUTH IS THE NAME.

CREATIVE BEING PERSONIFIED. NO FEAR. NO HATRED.

IMAGE OF THE UNDYING. BEYOND BIRTH. SELF-EXISTENT.

BY GURU'S GRACE:

The Fear of God is overpowering, and so very heavy, while the intellect is lightweight, as is the speech one speaks. So place the Fear of God upon your head, and bear that weight; by the Grace of the Merciful Lord, contemplate the Guru. || 1 || Without the Fear of God, no one crosses over the world-ocean. This Fear of God adorns the Love of the Lord. || 1 || Pause ||

The fire of fear within the body is burnt away by the Fear of God. Through this Fear of God, we are adorned with the Word of the Shabad. Without the Fear of God, all that is fashioned is false. Useless is the mold, and useless are the hammer-strokes on the mold. || 2 || The desire for the worldly drama arises in the intellect, but even with thousands of clever mental tricks, the heat of the Fear of God does not come into play. O Nanak, the speech of the self-willed manmukh is just wind. His words are worthless and empty, like the wind. || 3 || 1 ||

GAUREE, FIRST MEHL: Place the Fear of God within the home of your heart; with this Fear of God in your heart, all other fears shall be frightened away. What sort of fear is that, which frightens other fears? Without You, I have not other place of rest at all. Whatever happens is all according to Your Will. || 1 || Be afraid, if you have any fear, other than the Fear of God. Afraid of fear, and living in fear, the mind is held in tumult. || 1 || Pause || The soul does not die; it does not drown, and it does not swim across. The One who created everything does everything. By the Hukam (Adesha) of His Command we come, and by the Hukam of His Command we go. Before and after, His Command is pervading. || 2 || Cruelty, attachment, desire and egotism — there is great hunger in these, like the raging torrent of a wild stream. Let the Fear of God be your food, drink and support. Without doing this, the fools simply die. || 3 || If anyone really has anyone else how rare is that person! All are Yours — You are the Lord of all. All beings and creatures, wealth and property belong to Him. O Nanak, it is so difficult to describe and contemplate Him. || 4 || 2 ||

GAUREE, FIRST MEHL, DAKHANEE: I am forever a sacrifice to the one who listens and hears, who understands and believes in the Name. When the Lord Himself leads us astray, there is no other place of rest for us to find. You impart understanding, and You unite us in Your Union. || 1 || I obtain the Naam, which shall go along with me in the end. Without the Name, all are held in the grip of Death. || 1 || Pause || My farming and my trading are by the Support of the Name. The seeds of sin and virtue are bound

together. Sexual desire (kama) and anger (kroda) are the wounds of the soul. The evil-minded ones forget the Naam, and then depart. || 2 || True are the Teachings of the True Guru. The body and mind are cooled and soothed, by the touchstone of Truth. This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. || 3 || By the Hukam of the Lord's Command, the castle of the body has ten gates. The five passions dwell there, together with the Divine Light of the Infinite. The Lord Himself is the merchandise, and He Himself is the trader. O Nanak, through the Naam, the Name of the Lord, we are adorned and rejuvenated. || 4 || 5 ||

GAUREE, FIRST MEHL: The conscious mind is engrossed in sexual desire, anger and Maya. The conscious mind is awake only to falsehood, corruption and attachment. It gathers in the assets of sin and greed. So swim across the river of life, O my mind, with the Sacred Naam, the Name of the Lord. || 1 || Waaho! Waaho! — Great! Great is my True Lord! I seek Your All-powerful Support. I am a sinner — You alone are pure. || 1 || Pause || Fire and water join together, and the breath roars in its fury! The tongue and the sex organs each seek to taste. The eyes which look upon corruption do not know the Love and the Fear of God. Conquering self-conceit, one obtains the Name. || 2 || One who dies in the Word of the Shabad, shall never again have to die. Without such a death, how can one attain perfection? The mind is engrossed in deception, treachery and duality. Whatever the Immortal Lord does, comes to pass. || 3 || So get aboard that boat when your turn comes. Those who fail to embark upon that boat shall be beaten in the Court of the Lord. Blessed is that Gurdwara, the Guru's Gate, where the Praises of the True Lord are sung. O Nanak, the One Creator Lord is pervading hearth and home. || 4 || 7 ||

GAUREE, FIRST MEHL: The inverted heart-lotus has been turned upright, through reflective meditation on God. From the Sky of the Tenth Gate, the Ambrosial Nectar trickles down. The Lord Himself is pervading the three worlds. || 1 || O my mind, do not give in to doubt. When the mind surrenders to the Name, it drinks in the essence of Ambrosial Nectar. || 1 || Pause || So win the game of life; let your mind surrender and accept death. When the self dies, the individual mind comes to know the Supreme Mind. As the inner vision is awakened, one comes to know one's own home, deep within the self. || 2 || The Naam, the Name of the Lord, is austerity, chastity and cleansing baths at sacred shrines of pilgrimage. What good are ostentatious displays? The All-pervading Lord is the Inner-knower, the Searcher of hearts. || 3 || If I had faith in someone else, then I would go to that one's house. But where should I go, to beg? There is no other place for me. O Nanak, through the Guru's Teachings, I am intuitively absorbed in the Lord. || 4 || 8 ||

GAUREE, FIRST MEHL: Meeting the True Guru, we are shown the Way to Die. Remaining alive in this death brings joy deep within. Overcoming egotistical pride, the Tenth Gate is found. || 1 || Death is pre-ordained, no one who comes can remain here. So chant and meditate on the Lord, and remain in the Sanctuary of the Lord. || 1 || Pause || Meeting the True Guru, duality is dispelled. The heart-lotus blossoms forth, and the mind is attached to the Lord God. One who remains dead while yet alive, obtains the greatest happiness hereafter. || 2 || Meeting the True Guru, one becomes truthful, chaste and pure. Climbing up the steps of the Guru's Path (sanatanas), one becomes the Highest of the High. When the Lord grants His Mercy, the fear of death is conquered. || 3 || Uniting in Guru's Union, we are absorbed in His Loving Embrace. Granting His Grace, He reveals the Mansion of His Presence, within the home of the self. O Nanak, conquering egotism, we are absorbed into the Lord. || 4 || 9 ||

I. Ragu Bhairau.

O Siddha, wander not to other places; the Essence of Truth resides within your body. Seek the One who speaks; die while still alive, by reversing the process; rise into the Heaven by natural ease; thereby you

will not have to suffer at the hands of Death and you will go across. When I got news of the Home, the Palace, I succeeded in purifying and controlling the vital air; I acquired the vision; I realized, and my wanderings are ceased. Without the medium of an idol, I saw the Unseeable, the Unknowable, the Unmeasurable as the Formless One. Inside the Most High, the music sounds; age, death and disease have vanished; the cord of music has become linked with the Void; the Truth, the Reality, the Essence is now revealed as the sounding of the Divine music. The man of the world lies low engrossed in the objects of senses, while the Sannyasi resides high in the unknowable fortress; Gorakh says, listen, O ascetic, I have-attained the Consciousness of the Formless One! (reference Mohan Singh)

GAUREE BAIRAAGAN, TI-PADAS: I turned my breath inwards, and pierced through the six chakras of the body, and my awareness was centered on the Primal Void of the Absolute Lord. Search for the One who does not come or go, who does not die and is not born, O renunciate. || 1 || My mind has turned away from the world, and is absorbed in the Mind of God. By Guru's Grace, my understanding has been changed; otherwise, I was totally ignorant. || 1 || Pause || That which was near has become distant, and again, that which was distant is near, for those who realize the Lord as He is. It is like the sugar water made from the candy; only one who drinks it knows its taste. || 2 || Unto whom should I speak Your speech, O Lord; it is beyond the three qualities (guna). Is there anyone with such discerning wisdom? Says Kabeer, as is the fuse which you apply, so is the flash you will see. || 3 || 3 || 47 ||

Psalm

"I poured out praise to the Lord, for I am His, and I will speak His Holy Song, for my heart is with Him, for His harp is in my hands, and the Odes of His Rest shall not be silent. I will cry unto him from my whole heart, I will praise and exalt Him with all my members. For from the east and even to the west is His praise, and from the south and even to the north is the acknowledgment of Him, and from the top of the hills to their utmost bound is His perfection.

Who can write the Psalms of the Lord, or who read them? Or who can train his soul for Life, so that his soul may be saved, or who can rest on the Most High, so that with His mouth he may speak? Who is able to interpret the wonders of the Lord? For he who could interpret would be dissolved and would become that which is interpreted. For it suffices to know and to rest, for in rest the singers stand, like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah!"

GGs 332-333 GAUREE: One who remains dead while yet alive, will live even after death; thus he merges into the Primal Void of the Absolute Lord. Remaining pure in the midst of impurity, he will never again fall into the terrifying world-ocean. || 1 || O my Lord, this is the milk to be churned. Through the Guru's Teachings, hold your mind steady and stable, and in this way, drink in the Ambrosial Nectar. || 1 || Pause || The Guru's arrow has pierced the hard core of this Dark Age of Kali Yuga, and the state of enlightenment has dawned. In the darkness of Maya, I mistook the rope for the snake, but that is over, and now I dwell in the Eternal Home of the Lord. || 2 || Maya has drawn her bow without an arrow, and has pierced this world, O Siblings of Destiny. The drowning person is blown around in the ten directions by the wind, but I hold tight to the string of the Lord's Love. || 3 || The disturbed mind has been absorbed in the Lord; duality and evil-mindedness have run away. Says Kabeer, I have seen the One Lord, the Fearless One; I am attuned to the Name of the Lord. || 4 || 2 || 46 ||

RAAMKALEE, FIRST MEHL: Above the six chakras of the body dwells the detached mind. Awareness of the vibration of the Word of the Shabad has been awakened deep within. The unstruck melody of the sound current resonates and resounds within; my mind is attuned to it. Through the Guru's Teachings, my faith is confirmed in the True Name. || 1 || O mortal, through devotion to the Lord, peace is obtained. -904-

The Lord, Har, Har, seems sweet to the Gurmukh, who merges in the Name of the Lord, Har, Har. || 1 || Pause || Eradicating attachment to Maya, one merges into the Lord. Meeting with the True Guru, we unite in His Union. The Naam, the Name of the Lord, is a priceless jewel, a diamond. Attuned to it, the mind is comforted and encouraged. || 2 || The diseases of egotism and possessiveness do not afflict one who worships the Lord. Fear of the Messenger of Death runs away. The Messenger of Death, the enemy of the soul, does not touch me at all. The Immaculate Name of the Lord illuminates my heart. || 3 || Contemplating the Shabad, we become Nirankaari (formless)— we come to belong to the Formless Lord God. Awakening to the Guru's Teachings, evil-mindedness is taken away. Remaining awake and aware night and day, lovingly focused on the Lord, one becomes Jivan Mukta — liberated while yet alive. He finds this state deep within himself. || 4 || In the secluded cave, I remain unattached. With the Word of the Shabad, I have killed the five thieves (sences). My mind does not waver or go to the home of any other. I remain intuitively absorbed deep within. || 5 || As Gurmukh, I remain awake and aware, unattached. Forever detached, I am woven into the essence of reality. The world is asleep; it dies, and comes and goes in reincarnation. Without the Word of the Guru's Shabad, it does not understand. || 6 || The unstruck sound current of the Shabad vibrates day and night. The Gurmukh knows the state of the eternal, unchanging Lord God. When someone realizes the Shabad, then he truly knows. The One Lord is permeating and pervading everywhere in Nirvaanaa. || 7 || My mind is intuitively absorbed in the state of deepest Samaadhi; renouncing egotism and greed, I have come to know the One Lord. When the disciple's mind accepts the Guru, O Nanak, duality is eradicated, and he merges in the Lord. || 8 || 3 ||

Gorakh Bodh

The Gorakhbodh

The original source (now extinct): <http://www.hubcom.com/tantric/gorakh.htm>



Gorakh -- O Lord (Svami), you are the Master Teacher (Satguru Gosain), and I am but a disciple: may I put a question, which you would kindly reply to and resent not? To start with, what ideal (Iacch) should the disciple put before him? Do tell me for you are the true Teacher.

Macchendra: Let the unattached (awadhu, avadhuta) live at the monastery (hat) or be on the road, resting in the shadow of the trees; he should renounce desire, cruelty, greed, delusion, and the illusion of Samsar (Kama, Krodha, Lobha, Moha and Samsar ki Maya); he should hold converse (gosht) with himself and contemplate the Endless (Ananta); he should sleep little and eat little. In the beginning the disciple should live thus. Thus speaks Macchendra. [2]

Gorakh: What should he see, what contemplate, and what treat as the essence (sar); with what

should he shave his head and with the knowledge of what should he try to cross (the ocean of Samsar)?

Macchendra: He should see himself, contemplate the Endless (Ananta), and fix upon Reality as the essence; he should shave his head with (or after receiving) the word of the teacher (Guru ka Shabda), and should cross over with the aid of Divine knowledge (Brahma Gyana). [4]

Gorakh: What is the teaching (upadesha) of the Guru's order or doctrine (Ades)? Where does the void (Sunya) reside? Who is the Guru of the word (Shabda)?

Macchendra: The most wonderful (anupam) is the teaching of the Guru (Ades); the void (Sunya) resides within us and Realisation (parcha or parichaya) is the Guru of the word (shabda). [6]

Gorakh: What is the form (rupa) of the mind (mana)? What is the appearance (akar) of the vital breath (pavana)? What is the direction (disa) of the ten and through which door can the control be effected?

Macchendra: The void (sunya) is the fore of the mind; the appearance of vital breath (pavan) is invisibility (nirakar); the direction of the ten is unsayable (alekh) and control lies through the tenth door. [8]

Gorakh: Which is the root (mula) and which the branch (bela)? Who is the Guru and who the disciple; with what essence (tatt) can one go about alone?

Macchendra: Mind is the root and vital breath is the branch; the word (shabda) is the Guru and attention (surat or surta) is the disciple. With the essence called deliverance (nirbana tat) Gorakhnath wanders about, himself in himself. [10]

Gorakh: What is the seed (biraja) and what the field (bheta)? What is direct hearing (satvan)? What is true vision? What is Joga and what is the method (Jugti)? What is liberation (mocch)? And what is salvation (mukti)?

Macchendra: The word (Mantra) is the seed; perception (mati) is the womb or land; and attention (surti) is direct hearing, and discrimination (nirti) is true vision; the ocean (Uram) is Joga and the earth (Dhuram) is the method; light (joti) is liberation and the refulgence (Juala) is salvation. [12]

Gorakh: Which is the tree without a trunk, and which is the parrot without wings? Which is the dam (palu) without a shore (tir), and who died without death (kal)?

Macchendra: Vital breath (pavana) is the tree without a trunk; mind is the parrot (sua) without wings; constancy (dhiraj) is the dam without a shore; sleep is dying without death. [14]

Gorakh: In what house (ghar) is moon (chanda) and in what is the sun (sur)? In what house does Time play music (Tur, a musical instrument)? Where do the five elements (tat) have equipoise (sam rahai)?

Macchendra: The moon in the mind; the sun in the vital breath; in the void (sunya) Time plays on the musical instrument (tura) and in the house of knowledge the five elements reside in equipoise (sam). [16]

Gorakh: What is the New Moon (amavas) and what manifests (pariba)? Which or where is the great elixir (maha rasa) and whereto with it do we mount? At what place does the mind reside in the state of self-transcendence (unmani)?

Macchendra: The sun (ravi) should be treated as the darkest night; the moon should be made manifest; the great elixir of the lower (ardh) should be taken to the upper (urdh); in the heaven within us (gagan) the mind resides in self-transcendence. [18]

Gorakh: What destroys the bad word (kusabda) and where does the good word (susabda) reside? On what side (mukha) does the vital breath of twelve fingerbreadths reside?

Macchendra: The good word swallows or catches the bad word and itself resides within (nirantar); the vital breath of twelve fingerbreadths is controlled (rahai) through the word of the Guru. [20]

Gorakh: Who is the Adiguru? Who is the husband of the earth (dhartri)? What is the home of knowledge (gyana)? Which is the door (duvar) of the void (sunn)?

Macchendra: The eternal beginningless (anadi) is the Adiguru; heaven (anbar) is the husband of earth; Awake-awareness (Chetan) is the home of knowledge, and realisation (parcha) is the door of the void. [22]

Gorakh: Through the realisation (parchai) of what is the attachment with the Illusion (maya moha) broken; how can the residence of the moon (Sisihar) be pierced; how is the dam (bandha) applied and how can the body (kandha) be made immortal (ajar var)?

Macchendra: When realisation (parchai) comes to the mind, attachment to the world ceases; with the control of the working of vital breath the moon (sisihar) is destroyed; the acquisition of real knowledge (gyana) applies the dam and the realisation of the teacher (Guru parchai) gives us immortality. [24]

Gorakh: Where do mind, vital breath, the word (shabda) and the moon reside?

Macchendra: The mind resides in the heart (hirdai); vital breath resides in the navel; the word (shabda) resides in the will (ruci); the moon resides in the heaven (gagan). [25]

Gorakh: If there had been no heart (hirda) where would the mind have rested, composed? Had there been no navel where, would have vital breath rested unmoved? Had there been no form (rupa) where would have the word (Shabda) resided? Without a heaven where would have the moon been?

Without the navel, the air would have resided in the formless (Nirakar); without will, the word (shabda) would have resided (rahata) in the unmanifest (Akula); without the heaven, the moon would have resided in desire (abhika).

Gorakh: Had there been no night, where would the day have come from? Without the day, where would the night merge? When the lamp is extinguished, where does light dwell?

Macchendra: Without night, the day would have merged into Sahaj; had there been no day, the night would have passed into (Sahaj); on the extinguishing of the lamp, the light passes into the omnipresent (nirantar); had there been no vital breath, then the body of vital breath (pran purus) would have resided in the void. [30]

Gorakh: Who is the creator of the body (kaya); wherefrom has light (tej) been created? What is the mouth (?muha or muda?) of Divine knowledge (Brahma Gyana)? How can the Unseeable be seen?

Macchendra: The Absolute (Brahma) is the creator of the body (kaya); out of truth (sat) has effulgence (tej) been created; the void is the mouth (muda or muha) of Divine knowledge (Brahma Gyana); and through the Sadguru and the disciple realisation my the unseeable be made visible. [32]

Gorakh: How many lakhs (hundreds of thousands) of moons are there in the body?. How does fragrance reside in the flower? Where does the ghee hide in the milk? How does the soul (jiva) conceal itself in the body?

Macchendra: There are two lakhs of moons in the body; fragrance is the conscious(ness) (chetan) in the flower; the ghee is immanent in the milk; the soul (jiva) is the all- pervasiveness in the body. [34]

Gorakh: Had there been no body where would the sun and the moon have resided? Had there been no flower, where would the fragrance have been? Had there been no milk where would the ghee have been? Had there been no body, where would the spirit have been?

Macchendra: Without the body, the sun and the moon would have been omnipresent; without the flower, fragrance would have dwelt in the (Anhad); without the milk, the ghee (ghiv or ghee) would have resided in the void; without the body, the spirit would have been in the Supreme Void (Param Sunn). [36]

Gorakh: Where do the moon and the sun dwell, where the essence, the root of the word (nad) and the vital power (bind)? Where does the Hamsa (swan) mount up for drinking water? To what place

(ghar) do you bring the reversed power (ulti shakti) to rest?

Macchendra: The moon resides in the upper (urdha) and the sun in the lower (ardha); the essence, the nad(a) and bind(u) dwells in the heart; to the heaven goes the swan (hans) for drinking water, and the reversed power (Shakti) reverts to the Self, its real, original home. [38]

Gorakh: Where does nad(a) rise; where does it acquire equipoise (sam); how is it made to stand still, and where is it finally merged?

Macchendra: Nad(a) rises from the Unconditioned (Avigata); gains equipoise in the void; you can stop it through the vital breath and it vanishes, unites with the Formless (Niranjana). [40]

Gorakh: If the nad(a) sounds not, if the power acts not, if the heaven is not there to draw our hope, were there neither nad(a) nor bind(u), then where would the man of vital breath (Prana Purusha) reside?

Macchendra: Nad(a) sounds, bind(u) moves; the heaven (gagan) attracts desire; but were there neither nad(a) nor bind(u) then breath would reside in the omnipresent (nirantar). [42]

Gorakh: When form dissolves and the Formless remains, when water becomes air, when there is neither sun nor moon, where does the Hamsa dwell?

Macchendra: The Sahaja hans(a) resides after the play in the Person of the void (Sunn hans); when the form becomes Formless then the spirit (hans) resides in the Supreme light (Param Joti). [44]

Gorakh: What is the root (mula) of the rootless (Amul)? Where does the root reside? Who is the Guru of the goal (pada)?

Macchendra: The void is the root of the rootless; the root resides in the omnipresent (Nirankar); the Guru of the goal is liberation (Nirban). [46]

Gorakh: Where does the vital breath (prana) rise? Wherefrom does the mind come? How is the speech (vacha) born and where does it dissolve (viliyate)?

Macchendra: The birth of the mind is from the Formless (Avagat), the vital breath from the mind, and speech from the breath; speech is dissolved in the mind. [48]

Gorakh: Which is the lake and which the lotus? How can we ward off Kal(time or death)? How can we reach the Unseeable, Unreachable (Agochar) world?

Macchendra: Mind is the lake and air is the lotus; by becoming upwards-faced (Urdh-mukhi) you can ward off Kal; through knowing the lower and the upper one may become one with the Unknowable (Agochar liv lahai). [50]

Gorakh: Which is the difficult and which the easy; what is union (sandh), and through what nerve centre (chakra) can the moon be made stable? How can the conscious mind attain to self-transcendence?

Macchendra: The Pure (Anila) and the Stainless (Vimal) are the difficult and easy forms of union (sandh); the dam is to be applied above the chaki nerve-centre (chakra); the always-awake can attain to self-transcendence (unmani). [52]

Gorakh: How came about birth? How did the first consciousness begin (ad ki surat)? How was I born?

Macchendra: As oil is in the sesame seed, as fire is in the wood, as fragrance in the flower, so too resides the spirit (devata) in the body (deh). [54]

Gorakh: What drives ahead the conch-like (sankhini)? Where does the elixir in the arched vein (banka nala) go? As the breather goes to sleep, where does the vital breath (prana) in the body (pinda) side?

Macchendra: True spontaneity (sahaj subhai) can drive the conch-like (sankhini); the arched vein (banka nala) resides in the navel; as the breather goes to sleep; the vital breath in the body resides in its own shadow or resides undivided (api chhaya or aparchhinna). [56]

Gorakh: At what nerve centre (chakra) is the moon stabilised? At what nerve centre (chakra) is the union or penetration (sandh) applied? What nerve centre (chakra) controls (niredha) the vital air? What centre (chakra) imparts knowledge (pramodh) to the mind? At what centre (chakra) should attention (dhyana) be centred (dhariye)? At what centre (chakra) should one rest?

Macchendra: The higher (Urdh chakra), the lower (Ardh chakra), the Pashchima (west) centre, the heart centre, the throat (kantha) centre the Gyana (Agya) chakra.

Gorakh: Which is the garden, the town and the mandal? In which city is the Guru? If I forget it, how am I to cross over?

Macchendra: Whoso gives up speech has achieved the void of the manifoldness (maya sunn): in contemplating that, one rises above good and evil; by an understanding of Shiva and Shakti, one may attain to self-transcendence (unmani). [60]

Gorakh: By what stalk of the lotus (nala) can the liquid (Siva) be drawn up? How does the soul (jiva) drink it? How can one residing in the womb of the mother, drink the elixir?

Macchendra: It is collected through the Shankhini Nadi; the soul (jiva) resides in the Sushumna nadi; while residing in the womb of the mother he drinks it through the banka nala. [62]

Gorakh: What is the house (graha) and what the habitation; in what womb does he remain for ten months? Through what mouth does he drink water and through what mouth, milk? In what direction was the body born?

Macchendra: The Pure, the Formless (Anil) is the house (graha) and the Unconditioned (avagat), the habitation (has); in the womb of the Beyond (Atit) he remains for ten months; through mind he has water and through vital air (pavan) he drinks elixir or milk (amrit); in the direction of Omkar the body takes birth.

Gorakh: In what void (sunn) is he born? In what void (sunn) is he absorbed?

Macchendra: He is born in the Sahaja Void and the Satguru gave him instruction at the void of nearness (Samip Sunn); he then got absorbed in the void of unattachment (Atit Sunn). He then explains to you the essence of the supreme void (Param Sunna). [88]

Gorakh: How can one attain to Samadhi? How can one get rid of the disturbing factors (upadhi)? How can one enter the fourth (Turiya) state? How can one make one's body (kandh) changeless and deathless?

Macchendra: The young person (bala) enters Samadhi through the mind; he gets rid of the disturbances through the vital breath (pavan); he acquires the fourth state (Turiya) through attention (surat) or realisation (Gyana) and through obeying, turning to, the Guru (Guru mukh) he attains to immortality. [68]

Gorakh: Who sleeps, who wakes, who goes to the ten directions? Wherefrom does the vital breath arise? How does it bring sound from the lips, throat and the palate (talika or taluka)?

Macchendra: The mind, or the absorbed (liv) sleeps; the vital breath or the conscious (chetan) awakes; imagination (kalpana) goes out to the ten directions. From the navel the air arises, it rises and produces sounds from the lips, throat and the palate (taluka). [70]

Gorakh: What is the conscious? What is the essence (sar)? What is sleep and what is death? By realising what (parchai) does one sustain the elements (tat)?

Macchendra: The light (Joti) is conscious; fearlessness is the awakened essence. Waking is birth and sleeping is death; the five elements dwell in light. [72]

Gorakh: Who speaks, who sleeps; in what form does he seek himself? In what form does he remain the same through the ages?

Macchendra: Word (shabda) speaks; attention (surat) sleeps; he seeks himself in an Unseeable (adekh) form and in the Form without Form he remains the same through ages. [74]

Gorakh: How does the mind acquire virtues? How does the vital air come and go? How does the fountain (nihjar) rise from the moon and how does Time or Death (kal) go to sleep?

Macchendra: In the heart (hirdai) the mind acquires the many virtues; in the navel the vital air starts its coming and going (Avagavan); contemplating itself (apmukhi) he makes the fountain play; contemplating itself Time or Death goes to sleep. [76]

Gorakh: At which void (sunn) does light reverse; from which void does speech arise; which void is the essence of the three worlds; through which void can one cross over?

Macchendra: The void of eagerness, the void of fearlessness, the void of self-mastery, and the void of detachment. (Urga, Anbhai, Prabhu, Atit). [78]

Gorakh: Where does hunger arise and where food? Where is sleep born and where death?

Macchendra: From desire (mansa) arose hunger and from hunger, food; from food sleep and from sleep, death. [80]

Gorakh: At which lotus does the Hamsa (hans) inhale and exhale (sas, usas); at which lotus does Hamsa rest; at what lotus does he perform worship (puja) and at what lotus does he see the Unseeable (Alakh)?

Macchendra: The navel lotus, the heart lotus, the centre (madh) lotus, the lotus Beyond (Achint). [82]

Gorakh: What is truth? Do tell me, please, O Guru Pandit. What is the condition or direction of the mind and the breath? How can one swim across (the ocean of Samsar) with their help?

Macchendra: Progression from mere seeing, to divine or spiritual perception (dibya drisht); from knowledge (gyana) towards realisation (vigyma); the teacher and the pupil have the same body; if realisation (parcha) comes, then there will be no straying or return. [84]

Gorakh: Wherefrom do inhalation and exhalation arise? Where does the Param Hans reside? At what place does the mind reside constantly stable?

Macchendra: They rise from the lower (Ardh); at the higher (Urdh) the Supreme Swan (Param hans) resides; in the Sahaja Void the mind is ever in equipoise. In the realisation of the word (Shabda parchai) the mind remains in equipoise. [86]

Gorakh: How should one come, how go; how to collect oneself and remain absorbed; how can one stabilise one's mind and one's body?

Macchendra: He should come and go in the void and in the void (sunn) he should collect himself and remain absorbed; in the Sahaja Void the body and the mind remain unchanged. [88]

Gorakh: Where does Shiva reside and where Shakti? Where resides vital breath (prana) and where the embodied being (Jiva) ? At what place can one have the realisation of them?

Macchendra: At the lower (Ardh) resides Shakti and at the higher (Urdh) Shiva; inside resides vital breath (prana) and further inside the embodied being (Jiva); by going still further in, one may attain to a realisation of them. [90]

Gorakh: How should one sit and how walk, how speak and how meet; how should one deal with one ' s body?

Macchendra: He should sit, walk, speak and meet awake and aware (surat mukh); with his attention and discrimination (surat or nirat) thus handled, he should live fearlessly. [92]

Gorakh: What is the word (shabda); what is attention (supat); what is discrimination (nirat)? What is the dam? How can one remain stable amidst duality?

Macchendra: The Beginningless, the Soundless (Anahad) is the word; right awareness is attention (surat); independence (niralamb) is discrimination (nirat); let him apply the check; he will then live as Unity amidst Duality. [94]

Gorakh: Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?

Macchendra: Contemplation (vichar) can tread without feet; discrimination (nirat) can see without

eyes; attention (supat) can hear without ears; the Soundless (Anhad) can speak without words. [96]

Gorakh: Which posture (asan)? What knowledge (gyana)? How should the young disciple (bala) meditate (dhyana)? By what means can he enjoy the bliss of the Unconditioned Being (Avagata)?
Macchendra: Contentment (santokh) is the posture (asana); contemplation is the knowledge (gyana); he should try to rise above his physical being in (or for) his meditation; through carrying out the behest of the Guru he can have the joy of the Unconditioned Being (Avagata). [98]

Gorakh: How to have contentment and contemplation and meditation that goes beyond the physical? How can I bend my mind to them?

Macchendra: Contentment comes from fearlessness (nirbhai); thinking from avoidance of attachment or realisation (anbhai); he should meditate within his body to rise above the body; by turning to the Teacher (Guru) one can bend one's mind to them. [100]

Gorakh: What is the cleansing (Dhoti)? What is conduct (Achar)? Through what recitation (Japa) does the mind come to rid itself of restless thoughts (Vikaras)? How can one become unattached and fearless?

Macchendra: Meditation is purification; right thinking, discrimination leads to right action; through the Ajapa Japa (= Ha Sa) the mind rids itself of restless thoughts; by becoming unattached one can become fearless. [102]

Gorakh: Who is the Omkar and who is the Self (ap); who is the mother and who is the father? How can the river (darya) enter the mind?

Macchendra: The word (Shabda) is the One (Omkar); light (Joti) is the Self; the void (Sunn, Surat) is the mother and consciousness (Chit or Chaitan) is the father; steadiness (nishchai -- without anxiety) causes the river to flow in the mind. [104]

Gorakh: How can one carry out true living (rahini) and how can one carry on meditation? Where is the immortal elixir? How can one drink it? How can one keep the body for ever?

Macchendra: By turning to the higher (Urdha) or the mind, you can attain right living; by turning to Shakti you can achieve right meditation; by turning to the heaven within (gagan) you can have the elixir of immortality (Amirasa) and by turning to conscious activity (chit) you can drink it. By relinquishing desire, one can gain the immortal body (bidehi rahai). [106]

Gorakh: How should one come and go; how can one defeat death? How can one reside in light?

Macchendra: One should turn to Sanaja; one should go by turning to Shakti; by becoming wingless one can eat away death; one can always reside in light by being without breath (niswasa). [108]

Gorakh: What is body, what is breath; what Person (purukh) should I meditate upon? At what place does mind transcend Time?

Macchendra: Air is the body and the mind is the breath (force); we should meditate on the Supreme Person (Param Purukh). In Samadhi the mind goes beyond the reach of Time. [110]

Gorakh: Which is the key and which is the lock; who is old and who is young (bala)? Where does mind remain awakened (chetan)?

Macchendra: The wordless (nih-shabda) is the key and the word (shabda) is the lock; the unconscious one (achet) is old; the conscious one is young; mind in self- transcendence (unman) is ever aware (chetan). [112]

Gorakh: Who is the practitioner (sadhak) and who the perfected (Siddh)? What is illusion and what is magic? How can one drive away deception from one's mind?

Macchendra: Attention is the practitioner and the word is the adept; "I am" is the illusion (Maya) and "he is" is the magic (riddh). To destroy deception or duality one should reside within. [114]

Gorakh: Which is the mould, and which is the calx of tin? Which is the ornament and how may it be beautified? How should self-transcendence (unmani) reside changeless with that?

Macchendra: Knowledge (gyana) is the mould; vital breath is the calx (beng); light is the ornament which makes it beautiful; self-transcendence (unmani) should reside with That steadfastly, unchangingly. [116]

Gorakh: Which is the temple and who is the god (deva); how to worship it? How should one reside there with the five unholy ones?

Macchendra: The void is the temple; mind is the god; one should serve Him by being within (nirantar); with the five one should reside in self-transcendence (Unman). [118]

Gorakh: Which is the temple, which the door; which is the image and who is the Unfathomable (Apar)? By what method of worship can the mind transcend itself (Unman rahai)?

Macchendra: The void is the temple; Shabda is the door; Light is the image; the Flame (Jvala) is the Unfathomable (Apar); through turning to the form of the Formless (Arupa) or to the Guru one can reside self-transcendent, or fathom the secrets. [120]

Gorakh: Which is the lamp and which is the light? What is the wick wherein the oil resides? How can the lamp be made inextinguishable?

Macchendra: Knowledge (Gyana) is the lamp; the word (shabda) is the light (prakash); contentment (santokh -- santosha) is the wick in which the oil resides; one should destroy duality and be without partiality (akhandit). [122]

Gorakh: What goes slow and what goes fast? Who revolves and what is the find? In what place can one be fearless?

Macchendra: Steadiness of mind (dhiraj) goes slow; restless thought (vikara) goes fast; surat (attention) revolves (phurti) and truth (sar) is the find. [124]

Gorakh: Who is a Yogi? How should he live in equipoise? Who is an enjoyer (Bhogi) and how should he acquire? How does pain rise out of pleasure and how can one patiently suffer pain?

Macchendra: Mind is the Jogi; let him live in self-transcendence; the great elixir will come to him and he will enjoy all pleasures; in that elixir is the indivisible (akhandit) pain; the word (shabda) of the Guru secures the patience to suffer it. [126]

Gorakh: Which is the self (Atma), what comes and goes? Which is the self, what is absorbed in the void? What is the self, what stays changeless in the three worlds? By knowing whom can one become one of the fifty-two heroes (bavan bir)?

Macchendra: The self of vital breath (pavan atma) comes and goes; the mind-self is absorbed in the void; the knowledge-self resides unchanged in the three worlds; by knowing (parchai) the Guru one becomes one of the fifty-two heroes. [128]

Gorakh: What is the life (Jiva) of the mind? What is the support (besas) of that life (jiva)? What is the basis of that support? What is the form of the Brahma?

Macchendra: The life (jiva) of the mind is the vital air and the support of the embodied being (jiva) is the void; the basis (adhar) of that support (besas) is the form of Brahma (= Absolute); and the form of the Brahma is unthinkable (Achintya). [130]

Gorakh: Through which centre can one make one's body immortal? Through which centre can one attain to the Unknowable dam (Agochar bandh)? Through which centre can the Hamsa be liberated (Hans nirodh)? Through which centre can the mind be instructed? Which centre gives pleasure? Which centre brings on the Samadhi?

Macchendra: The anus (Mula) centre; the penis (Guda) centre; the navel (Nabhi) centre; the heart centre; the throat centre and the head (Nilata) centre. He who knows the meaning of these six chakras, he is the Cause, he the Deva. [132]

He is a Yogi who controls (sadhita) the mind and the vital air (pavana); he is not stained by evil. He

is not seized of merit. [133]
Shiva Yoga Darpana

Shiva Yoga Darpana

The name of this work means 'The Reflection (or mirror) of Shiva Yoga'. The work is short, consisting only from 26 verses; it seems that the author of the manuscript has made it for the daily reference purposes, by selecting only that which appeared to him as the most essential knowledge. There are at least few verses similar to that of HYP, and some other works, probably the work was written as the compilation or summary from few different scriptures. There is no traditional salutation to the Deity in the beginning of the work, and the mention of the author's name at its end is also absent.

bhruvormadhye śivasthānaṁ manastatra vilīyate |
jñātarvya tad padaṁ divyaṁ tatra kalo na vidyate SYS|| 1 ||

SYS 1.1 In the middle of eyebrows, there is the seat of Shiva, where the mind should be absorbed. This marvelous state, which is beyond of the effects of time has to be known (through own experience).

sūryacandramasormadhye mudrāṁ dadyācca khecarīm |
nirrālmbe mahāśūnye brahmacakraṁ vyavasthitam SYS || 2 ||

SYS 1.2 From the performance of the khechri mudra in between of Surya and Chandra, one experiences the support less space (the Great Nonexistence) and becomes established in the Brahma Chakra.

lakṣaikalagne manasi hymanaskaṁ prajāyate |
amanaske tu sañjāte svarupaṁ samprajāyate SYS|| 26 ||

SYS 1.26 The mind should be directed towards the only one aim, which is the establishment of the mind in the unmani state (cessation of the mind). When this condition has been attained, one experiences one's own true form (svarupa samprajāyate).

In the book presented some of the advanced Natha practices, and found mention of Raja, Hatha, Taraka, and Amanaska yogas. Difficult to say if this work was composed by the Guru Gorakhnath himself, but the overall quality of the work makes it appear as being written by some enlightened Natha Yogi.

DR.

DR. RUPNATHI (DR. RUPAK NATHI)

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।
 ज्ञातव्यं तद् पदं दिव्यं तत्र कालो न विद्यते । १ ।
 सूर्याचन्द्रमसोर्मध्ये मुद्रां दद्याच्च खेचरीम् ।
 निरालम्बे महाशून्ये ब्रह्मचक्रं व्यवस्थितम् । २ ।
 तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।
 उन्मनी कल्पलतिका सद्य एवोद्भविष्यति । ३ ।
 अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।
 जनसङ्गश्च लौल्यञ्च षड्भिर्योगो विप्रश्यति । ४ ।
 उत्साहो निश्चयं धैर्यं तत्त्वज्ञानार्थदर्शनम् ।
 जनसङ्गपरित्यागः षड्भिर्योगः प्रसिध्यति । ५ ।
 हठं विना राजयोगो राजयोगो विना हठः ।
 न सिध्यति ततो युगमं मनीषो तत् समभ्यसेत् । ६ ।
 न दृष्टिलक्षाणि न चित्तवन्धो न देशकालो न च वायुरोधः ।
 न धारणा ध्यान परिश्रमो वा समेधमानेसति राजयोगे ७ ।
 तारकाग्रस्थितं तेजस्तद्विन्दुस्यूतितं यदि ।
 योगं तारकनित्याहुर्योगिनो ब्रह्मवादिनः । ८ ।
 भालोर्ध्वगोलाटविशेषमण्डले
 निरन्तरं त्रिदशगते महामनाः ।
 सतारकं विस्फुरदीक्षणेन
 विलोकयेच्चेत् स तु सिद्धिमाप्नुयात् । ९ ।
 द्वादशाङ्गुलदूरेऽस्मिन् शिरोदेशे महाप्रभे ।
 प्रादेशमात्रव्यायामं ज्योतिःपुञ्जं महाद्भुतम् । १० ।
 तद्दर्शनेन सततममृतत्वं भविष्यति ।
 तारकं दुर्भराम्भोधेस्तारकं मोक्षकारकम् । ११ ।
 अमनस्कात् सिद्धिरस्मादभ्यासेन भवत्यलम् ।

अतिगूढमतिव्यक्तमतिरम्यमनामयम् । १२ ।
 आत्मस्थानं परं गुप्तं ज्ञायते गुरुवाक्यतः ।
 उन्मेषः प्रतिपच्चक्षुरमावास्यास्तलोचनम् । १३ ।
 अर्धावलोकनं यत् स्यात् पौर्णमासीं वदन्ति ताम् ।
 आदिद्वयं परित्यज्य तृतीयन्तु समभ्यसेत् । १४ ।
 पौर्णिमादृष्टियोगेन स्थित्वा तारकलक्षणो ।
 सावधानेन योगीन्द्रस्तिष्ठच्छेत् स सुखी भवि । १५ ।
 तालुमूले द्वादशाङ्गुल्यग्रभागस्य मध्यमे ।
 पुरतो बाह्यहीनं चेत् तमोरूपं प्रकाशते । १६ ।
 तन्मध्यभागे चिद्योनिमनोदृष्ट्या निरन्तरम् ।
 विलोकयेच्चेत् तत्काले ज्योतिःसंज्ञं महाद्भुतम् । १७ ।
 अखण्डेन्दुसमाकारं परं चिन्मयात्कम् ।
 सत्यज्ञानानन्दरूपं महासिद्धिं प्रकाशते । १८ ।
 जपयोगानभिज्ञस्य मनःस्थैर्यं न जायते ।
 गुरुणा शाम्भवी मुनिदत्ता चेल्लभते ध्रुवम् । १९ ।
 वक्त्रे प्राणानिलं पूर्यं बह्निस्थानानिलं तथा ।
 आकुञ्चयेद् मनः किञ्चिन्नदादो व्यक्तो भविष्यति । २० ।
 निस्संशयेन मनसा वर्तते यदि निश्चलः ।
 राजयोगीति विख्यातो योगनिद्रासमाश्रितः । २१ ।
 अश्रुसम्पातपर्यन्तमाचार्येस्त्राटकं स्मृतम् ।
 व्यापारशून्ये मनसि स्थिरयोस्तारयोर्बहिः । २२ ।
 चान्द्री कला चिदाकाशादाविर्भवति योगिनः ।
 समदृष्टिरबाह्यदृष्टिरिति त्रिधा । २३ ।
 काकाक्षिन्यायतस्तत्र सम्यक् स्याद् विन्दुदर्शनम् ।
 मनः पवनयोगेन यावच्छक्तिप्रधानकम् । २४ ।
 तावन्मात्रन्तु विश्राम्य चिदाकाशं तु लक्षयेत् ।
 आकाशे तिष्ठते सूर्यः सर्वयोगेषु गोपितः । २५ ।

Viveka Martanda

Viveka Mārtaṇḍa is recognized as an important book of the Natha Tradition, describing the practices of the Natha yogis. Word mārtaṇḍa can be translated as both, 'Sun' or as 'of different authors', and word viveka means wisdom, therefore name of the book can be translated either as 'the Sun of Wisdom' or either as 'The collection of the wisdom of the various authors'.

The numerous verses of Viveka Mārtaṇḍa are virtually identical with the verses of GS, and there exist some verses adopted from HYP and Bhagavat Gita. There are also numerous from the second part of Gorakha Paddhati; some researchers are support view that it is Viveka Martanda, which borrows from Gorakha Paddhati and not otherwise. In this light, it appears as more possible that the name of the book can be translated rather as 'the collection of wisdom of different authors'.

॥ विवेक मारुण्ड ॥

॥ viveka mārtaṇḍa ॥

श्री गुरुं परमानन्दं वन्दे स्वानन्द विग्रहम्।

यस्य संनिध्य मात्रेण चिदानन्दायते तनुः ॥१॥

śrī gurum paramānandaṁ vande svānanda vighrahaṁ |
yasya saṁnidhya mātrena cidānandāyate tanuḥ ||1||

अन्तर् निश्चलितात्म दीप कलिका स्वाधार बन्धादिभिः

यो योगी युग कल्प काल कलनात् त्वं जजेगीयते।

ज्ञानामोद महोदधिः समभवद् यत्रादिनाथः स्वयं

व्यक्ताव्यक्त गुणाधिकं तम् अनिशं श्री मीननाथं भजे ॥२॥

antar niścalitātma dīpa kalikā svādhāra bandhādibhiḥ
yo yogī yuga kalpa kāla kalanāt tvam jajegiyate |
jñānāmōda mahodadhiḥ samabhad yatrādināthaḥ svayaṁ
vyaktāvyaakta guṇādhikam tam anīṣaṁ śrī mīnanāthaṁ bhaje ||2||

नमस्कृत्य गुरुं भक्त्या गोरक्षो ज्ञानम उत्तमम्।

अभीष्टं योगिनां ब्रूते परमानन्द कारकम् ॥३॥

namaskṛtya gurum bhaktyā gorakṣo jñānam uttamam |
abhīṣṭaṁ yogināṁ brūte paramānanda kārakam ||3||

एतद् विमुक्ति सोपानम् एतत् कालस्य वञ्चनम्।

यद् व्यावृत्तं मनो भोगादासक्तं परमात्मनि ॥४॥

etad vimukti sopānam etat kālasya vañcanam |
yad vyāvṛttaṁ mano bhogādāsaktaṁ paramātmani ||4||

द्विजसेवितशाखस्य श्रुतिकल्पतरोः फलम्।

शमनं भव तापस्य योगं भजति सत्तमाः ॥५॥

dvijasevitaśākhasya śrutikalpataroḥ phalam |
śamanāṁ bhava tāpasya yogaṁ bhajati sattamāḥ ||5||

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा।

ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट् ॥६॥

āsanaṁ prāṇasaṁrodhaḥ pratyāhāraśca dhāraṇā |
dhyānaṁ samādhiretāni yogāṅgāni bhavanti ṣaṭ ||6||

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः।

दयार्जवं मिताहारः शौचं चैव यमा दश ॥ ७॥

ahimsā satyamasteyaṁ brahmacaryaṁ kṣamā dhṛtiḥ |
dayārjavaṁ mitāhāraḥ śaucaṁ caiva yamā daśa || 7||

तपः सन्तोषास्तिक्यं दानमीश्वरपूजनम्।

सिद्धान्तश्रवणं चैव ह्रीमती च जपो हुतम् ॥ ८॥

tapāḥ santoṣāstikyaṁ dānamīśvarapūjanam |
siddhāntaśravaṇaṁ caiva hrīmatī ca japo hutam || 8||

नियम अथ वक्ष्यामि योगमष्टाङ्गसंयुतम्।

सयोगं योगमित्याहुर्जीवात्मपरमात्मनोः ॥ ९॥

niyama atha vakṣyāmi yogamaṣṭāṅgasamyutam |
sayogaṁ yogamityāhurjīvātmaparamātmanoḥ || 9||

आसनानि तु तावन्ति यावत्यो जीवजातयः।

एतेषामखिलान् भेदान् विजानाति महेश्वरः ॥१०॥

āsānāni tu tāvanti yāvatyo jīvajātayaḥ |
eteṣāmakhilān bhedān vijānāti mahesvaraḥ ||10||

चतुराशीति लक्षाणां एकम् एकम् उदाहृतम्।

ततः शिवेन पीठानां षोडशानां शतं कृतम् ॥११॥

caturāśīti lakṣāṇāṁ ekam ekam udāhṛtam |
tataḥ śivena pīṭhānāṁ ṣoḍeśānāṁ śataṁ kṛtam ||11||

आसनेभ्यः समस्तेभ्यो द्वयम् एव प्रशस्यते।

एकं सिद्धासनं प्रोक्तं द्वितीयं कमलासनम् ॥१२॥

āsanebhyaḥ samastebhyo dvayam eva praśasyate |
ekam siddhāsanaṁ proktaṁ dvitīyaṁ kamalāsanam ||12||

योनि स्थानकम् अङ्घ्रि मूल घटितं कृत्वा दृढं विन्यसेन्

मेढ्रे पादम् अथैकम् एव नियतं कृत्वा समं विग्रहम्।

स्थाणुः संयमितेन्द्रियोचल दशा पश्यन् भ्रुवोर् अन्तरम्

एतन् मोक्ष कवाट भेद जनकं सिद्धासनं प्रोच्यते ॥१३॥

yoni sthānakam aṅghri mūla ghaṭitaṁ kṛtvā dṛḍhaṁ vinyasen
meḍhre pādamaṁ athaikam eva niyataṁ kṛtvā samaṁ vighrahaṁ |
sthānuḥ saṁyamitendriyocala dṛśā paśyan bhruvor antaram
etan mokṣa kavāṭa bheda janakaṁ siddhāsanaṁ procyate ||13||

वामोरूपरि दक्षिणं हि चरणं संस्थाप्य वामं तथा

दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम्।

अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रम् आलोकयेद्

एतद् व्याधि विकार हरि यमिनां पद्मासनं प्रोच्यते ॥१४॥

vāmorūpari dakṣiṇaṁ hi caraṇaṁ saṁsthāpya vāmaṁ tathā
dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṁ dṛḍham |
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayed
etad vyādhi vikāra hāri yamināṁ padmāsanaṁ procyate ||14||

आधारः प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम्।

तृतीयम् मणिपूराक्यं चतुर्थं स्यदनाहतम् ॥१५॥

ādharmaḥ prathamam cakram svādhiṣṭhānaṁ dvitīyakam |
tṛtīyam maṇipūrākyaṁ caturtham syadanāhatam ||15||

पञ्चमं तु विशुद्धाख्यमाज्ञाचक्रं तु षष्ठकम्।

सप्तमं तु महाचक्रं ब्रह्मरन्ध्रे महापथे ॥१६॥

pañcamam tu viśuddhākhyamājñācakram tu ṣaṣṭhakam |
saptamam tu mahācakram brahmarandhre mahāpathe ||16||

चतुर्दलं स्यादाधारः स्वाधिष्ठानं च षड्दलम्।

नाभौ दशदलं पद्मं सूर्यसङ्ख्यदलं हृदि ॥ १७॥

caturdalaṁ syādādhāraḥ svādhiṣṭhānaṁ ca ṣaḍdalaṁ |
nābhau daśadalaṁ padmaṁ sūryasaṅkhyadalaṁ hṛdi || 17 ||

कण्ठे स्यात् षोडशदलं भ्रूमध्ये द्विदलं तथा।

सहस्रदलमाख्यातं ब्रह्मरन्ध्रे महापथे ॥ १८॥

kaṅṭhe syāt ṣoḍaśadalaṁ bhṛūmadhye dvidalaṁ tathā |
sahasradalamākhyātaṁ brahmarandhre mahāpathe || 18 ||

आधारः प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम्।

योनिस्थानं तयोर्मध्ये कामरूपं निगद्यते ॥१९॥

ādharmaḥ prathamam cakram svādhiṣṭhānaṁ dvitīyakam |
yonisthānaṁ tayormadhye kāmarūpaṁ nigadyate ||19||

आधाराख्यं गुदस्थाने पङ्कजं च चतुर्दलम्।

तन्मध्ये प्रोच्यते योनिः कामाख्या सिद्धवन्दिता ॥२०॥
ādhārākhyam gudasthāne pañkajam ca caturdalam |
tanmadhye procyate yoniḥ kāmākhyā siddhavanditā ||20||

योनि मध्ये महा लिङ्गं पश्चिमाभिमुखं स्थितम्।
मस्तके मणिवद् बिम्बं यो जानाति स योगवित् ॥२१॥
yoni madhye mahā liṅgam paścimābhimukham sthitam |
mastake maṇivad bimbam yo jānāti sa yogavit ||21||

तप्तचामीकराभासं तडिल्लेखेव विस्फुरत्।
त्रिकोणं तत्पुरं वह्नेरधो मेढ्रात्प्रतिष्ठितम् ॥२२॥
taptacāmīkarābhāsam taḍillekheva visphurat |
trikoṇam tatpuramvahnēradho meḍhrātpṛatiṣṭhitam ||22||

यत्समाधौ परं ज्योतिरनन्तं विश्वतो मुखम्।
तस्मिन् दृष्टे महा योगे यातायातं न विद्यते ॥२३॥
yatsamādhau param jyotiranantaṁ viśvato mukham |
tasmin drṣṭe mahā yoge yātāyātaṁ na vidyate ||23||

दृष्टिः स्थिरा यस्य विनापि दृश्या
द्वायुः स्थिरो यस्य विनापि यत्नात्।
मनः स्थिरं यस्य विनाबलम्बवात्
स एव योगी स गुरुः स सेव्यः ॥ २४ ॥
drṣṭiḥ sthirā yasya vināpi drśyā
dvāyuh sthīro yasya vināpi yatnāt |
manaḥ sthiraṁ yasya vinābalambavā
sa eva yogī sa gurūḥ sa sevyaḥ || 24 ||

स्वशब्देन भवेत्प्राणः स्वाधिष्ठानं तदाश्रयः।
स्वाधिष्ठानाश्रयस्तस्मान्मेढ्रमेवाभिधीयते ॥२५॥
svaśabdēna bhavetpṛāṇaḥ svādhiṣṭhānaṁ tadāśrayaḥ |
svādhiṣṭhānāśrayastasmānmeḍhramevābhidhīyate ||25||

तन्तुना मणिवत्प्रोतो यत्र कन्दः सुषुम्णया।
तन्नाभिमण्डले चक्रं प्रोच्यते मणिपूरकम् ॥२६॥
tantunā maṇivatproto yatra kandaḥ suṣuṁṇayā |
tannābhimaṇḍale cakraṁ procyate maṇipūrakam ||26||

द्वादशारे महाचक्रे पुण्यपापविवर्जिते।
तावज्जीवो भ्रमत्येव यावत्तत्त्वं न विन्दति ॥२७॥
dvādaśāre mahācakre puṇyapāpavivarjite |
tāvajjīvo bhramatyeva yāvattatṭvaṁ na vindati ||27||

tāvajjīvo bhramatyeva yāvattattvaṃ na vindati ||27||

ऊर्ध्वं मेढ्रादधो नाभेः कन्दयोनिः खगाण्डवत्।

तत्र नाड्यः समुत्पन्नाः सहस्राणि द्विसप्ततिः॥२८॥

ūrdhvaṃ meḍhrādadhō nābheḥ kandayoniḥ khagāṇḍavat |
tatra nāḍyaḥ samuṭpannāḥ sahasrāṇi dvisaptatiḥ ||28||

तेषु नाडि सहस्रेषु द्विसप्ततिरुदाहताः।

प्रधानः प्राणवाहिन्यो भूयस्तासु दशस्मृताः॥२९॥

teṣu nāḍi sahasreṣu dvisaptatirudāhṛtāḥ |
pradhānaḥ prāṇavāhinyo bhūyastāsu daśasmṛtāḥ ||29||

इडा च पिङ्गला चैव सुषुम्णा च तृतीयका।

गान्धारी हस्ति जिह्वा च पूषा चैव यशस्विनी॥३०॥

iḍā ca piṅgalā caiva suṣumṇā ca tṛtīyakā |
gāndhārī hasti jihvā ca pūṣā caiva yaśasvinī ||30||

अलम्बुषा कुहूश्चैवशङ्खिनी दशमी स्मृता।

एतन्नाडिमयं चक्रं ज्ञातव्यं योगिभिः सदा॥३१॥

alambuṣā kuhūścaivaśaṅkhinī daśamī smṛtā |
etannāḍimayaṃ cakraṃ jñātavyaṃ yogibhiḥ sadā ||31||

इडा वामे स्थिता भागे दक्षिणे पिङ्गला स्मृता।

सुषुम्णा मध्यदेशे तु गान्धारी वामचक्षुषि॥३२॥

iḍā vāme sthitā bhāge dakṣiṇe piṅgalā smṛtā |
suṣumṇā madhyadeśe tu gāndhārī vāmacakṣuṣi ||32||

दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे

यशस्विनी वाम कर्ण आनने चाप्यलम्बुषा॥३३॥

dakṣiṇe hastijihvā ca pūṣā karṇe ca dakṣiṇe |
yaśasvinī vāma karṇaṃ ānane cāpyalambuṣā ||33||

कुहूश्च लिङ्ग देशे तु मूलस्थाने च शङ्खिनी।

एवं द्वारम् समश्रित्य तिष्ठन्ति दशनाडयः॥३४॥

kuhūśca liṅga deśe tu mūlasthāne ca śaṅkhinī |
evaṃ dvāram samaśritya tiṣṭhanti daśanāḍayah ||34||

इडा च पिङ्गला चैव सुषुम्णा प्राणसंश्रिताः।

सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः॥३५॥

iḍā ca piṅgalā caiva suṣumṇā prāṇasaṃśritāḥ |
satataṃ prāṇavāhinyaḥ somasūryāgnidevatāḥ ||35||

प्राणोपानः समानश्चोदानो तथैव च।

नागः कूर्मोथ कृकरो देवदत्तो धनञ्जयः ॥३६॥

prāṇopānaḥ samānaścodāno tathaiva ca |
nāgaḥ kūrmotha kṛkaro devadatto dhanañjayaḥ ॥36॥

प्राणाद्याः पञ्चविख्याता नागाद्याः पञ्च वायवः।

हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले ॥३७॥

prāṇādyāḥ pañcavikhyātā nāgādyāḥ pañca vāyavaḥ |
hṛdi prāṇo vasennityamapāno gudamaṇḍale ॥37॥

समानो नाभिदेशे स्यादुदानः कण्ठदेशगः।

व्यानो व्यापी शरीरे तु प्रधानाः पञ्चवायवः ॥३८॥

samāno nābhideśe syādudānaḥ kaṇṭhadeśagaḥ |
vyāno vyāpī śarīre tu pradhānāḥ pañcavāyavaḥ ॥38॥

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः।

कृकरः क्षुतके ज्ञेयो देवदत्तो विजृम्भणे ॥३९॥

udgāre nāga ākhyātaḥ kūrma unmīlane smṛtaḥ |
kṛkaraḥ kṣutake jñeyo devadatto vijṛmbhaṇe ॥39॥

न जहाति मृतं चापि सर्वव्यापि धनञ्जयः।

एते नाडीषुसहस्रेषु वर्तन्ते जीवरूपिणः ॥४०॥

na jahāti mṛtaṁ cāpi sarvavyāpi dhanañjayaḥ |
ete nāḍīṣusahasreṣu vartante jīvarūpiṇaḥ ॥40॥

आक्षिप्तो भुज दण्डेन यथोच्चलति कन्दुकः।

प्राणापानसमाक्षिप्तस्तथा जीवो न तिष्ठति ॥४१॥

ākṣipto bhuja daṇḍena yathocchalati kandukaḥ |
prāṇāpānasamākṣiptastathā jīvo na tiṣṭhati ॥41॥

प्राणापानवशो जीवो ह्यश्चोर्ध्वं च धावति।

वामदक्षिणमार्गेण चञ्चलत्वान्न दृश्यते ॥४२॥

prāṇāpānavaśo jīvo hyaścordhvaṁ ca dhāvati |
vāmadakṣiṇamārgeṇa cañcalatvāna dṛśyate ॥42॥

रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः।

गुणबद्धस्तथा जीवः प्राणापानेन कृष्यते ॥४३॥

rajjubaddho yathā śyeno gato'pyākṛṣyate punaḥ |
guṇabaddhastathā jīvaḥ prāṇāpānena kṛṣyate ॥43॥

अपानः कर्षति प्राणः प्राणोपानं च कर्षति।

ऊर्ध्वधः संस्थिताव् एतौ संयोजयति योगवित् ॥४४॥

apānaḥ karṣati prāṇaḥ prāṇopānaṁ ca karṣati |
ūrdhvādhaḥ saṁsthitāv etaṁ saṁyojayati yogavit ||44||

हकारेण बहिर्याति सकारेण विशेत् पुनः।

हंसहंसेत्यं मन्त्रं जीवो जपति सर्वदा ॥४५॥

hakāreṇa bahiryāti sakāreṇa viśet punaḥ |
haṁsahaṁsetyṁ mantraṁ jīvo japati sarvadā ||45||

षट्शतानि दिवारात्रौ सहस्राण्येक विंशतिः।

एतत्सङ्ख्यान्वितं मन्त्रं जीवो जपति सर्वदा ॥४६॥

ṣaṭśatāni divārātrau sahasrāṇyeka viṁśatiḥ |
etatsaṅkhyānvitaṁ mantra jīvo japati sarvadā ||46||

अजपा नाम गायत्री योगिनां मोक्ष दायिनी।

अस्याः सङ्कल्प मात्रेण नरः पापैर्विमुच्यते ॥४७॥

ajapā nāma gāyatrī yogināṁ mokṣa dāyinī |
asyāḥ saṅkalpa mātreṇa naraḥ pāpairvimucyate ||47||

अनया सदृशो विद्या अनया सदृशो जपः।

अनया सदृशं ज्ञानं न भूतं न भविष्यति ॥४८॥

anayā sadṛśo vidyā anayā sadṛśo japaḥ |
anayā sadṛśaṁ jñānaṁ na bhūtaṁ na bhaviṣyati ||48||

अनया सदृशं तीर्थमनया सदृशः क्रतुः।

अनया सदृशं पुण्यं न भूतं न भविष्यति ॥४९॥

anayā sadṛśaṁ tīrthamanayā sadṛśaḥ kratuḥ |
anayā sadṛśaṁ puṇyaṁ na bhūtaṁ na bhaviṣyati ||49||

अनया सदृशो स्वर्गो अनया सदृशो तपः।

अनया सदृशं वेद्यम् न भूतं न भविष्यति ॥५०॥

anayā sadṛśo svargo anayā sadṛśo tapaḥ |
anayā sadṛśaṁ vedyam na bhūtaṁ na bhaviṣyati ||50||

कुन्दलिन्याः समुद्भूता गायत्री प्राणधारिणी।

प्राणविद्या महाविद्या यस्तां वेत्ति स योगवित् ॥५१॥

kundalinyāḥ samudbhūtā gāyatrī prāṇadhāriṇī |
prāṇavidyā mahāvidyā yastāṁ vetti sa yogavit ||51||

प्रस्फुरद् भुजगाकारा पद्मतन्तुनिभा शुभा।

मूढानां बन्धिनि सास्ति योगिनां मोक्षदायिनो ॥ ५२ ॥
prasphurad bhujagākārā padmatantunibhā śubhā |
mūṛhānām bandhini sāsti yoginām mokṣadāyino || 52 ||

कन्दोर्ध्वं कुण्डली शक्तिरष्टधा कुटिलाकृति।
ब्रह्मद्वारमुखं नित्यं मुखेनाच्छाद्य तिष्ठति ॥५३ ॥
kandordhvaṁ kuṇḍalī śaktiraṣṭadhā kuṭilākṛti |
brahmadvāramukhaṁ nityaṁ mukhenācchādyā tiṣṭhati ||53||

येन मार्गेण गन्तव्यं ब्रह्मस्थानमनामयम्।
मुखेनाच्छाद्य तद्द्वारं प्रसुप्ता परमेश्वरी ॥५४ ॥
yena mārgeṇa gantavyaṁ brahmasthānāmanāmayam |
mukhenācchādyā taddvāraṁ prasuptā parameśvarī ||54||

प्रबुद्धा वह्नियोगेन मनसा मारुतै सहः।
सूचीव गुणमादाय व्रजत्यूर्ध्वं सुषुम्णया ॥५५ ॥
prabuddhā vahniyogena manasā mārutai sahaḥ |
sūcīva guṇamādāya vrajatyūrdhvaṁ suṣumṇayā ||55||

उदघटयेत् कपातं तु यथा कुञ्चिकया हठात्।
कुण्डलिन्या तथा योगी मोक्षद्वारं प्रभेदयेत् ॥५६ ॥
udghaṭayet kapātaṁ tu yathā kuñcikayā haṭhāt |
kuṇḍalinyā tathā yogī mokṣadvāraṁ prabhedayet ||56||

कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वा तु पद्मासनं
गाढं वक्षसि सन्निधाय चिबुकं ध्यात्वा च तच्चक्षसा।
वारं वारमपानमूर्ध्वमनिलंप्रोच्चारयेत् पूरणम्
मुञ्चन् प्राणमुपैतिबोधमतुलं शक्तिप्रबोधान्नरः ॥५७ ॥
kṛtvā sampuṭitau karau dṛḍhataṁ baddhvā tu padmāsanam
gāḍhaṁ vakṣasi sannidhāya cibukaṁ dhyātvā ca tacchetasā |
vāraṁ vāramapānamūrdhvamanilamproccārayet pūrayan
muñcan prāṇamupaitibodhamatulaṁ śaktiprabodhānnaraḥ ||57||

अङ्गानां मर्दनं कृत्वा श्रमसञ्जातवारिणा।
कट्वम्ललवणत्यागीक्षीरभोजनमादिशेत् ॥५८ ॥
aṅgānām mardanaṁ kṛtvā śramasañjātavāriṇā |
kaṭvamlalavaṇatyāgīkṣīrabhojanamādiśet ||58||

ब्रह्मचारी मिताहारी त्यागी योगपरायणः।
अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥५९ ॥
brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |

abdādūrdhvaṁ bhavetsiddho nātra kāryā vicāraṇā ||59||

सुस्निग्धमधुराहारं चतुर्थाशविवर्जितम्।

भुङ्क्त् य इश्वरप्रीत्यै मिताहारि स उच्यते ॥६०॥

susnigdhamadhurāhāraṁ caturthāśavivarjitam |

bhuṅkt ya iśvarapṛītyai mitāhāri sa ucyate ||60||

महामुद्रां नभोमुद्रामुड्डियानं जलन्धरम्।

मूलबन्धं च यो वेत्ति स योगी सिद्धिभाजनम् ॥६१॥

mahāmudrāṁ nabhomudrāmuḍḍiyānaṁ jalandharam |

mūlabandhaṁ ca yo veti sa yogī siddhibhājanam ||61||

अपानप्राणयोरैक्ये क्षयोमूत्रपुरीषयोः।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ६२ ॥

apānaprāṇayoraikiye kṣayomūtrapurīṣayoḥ |

yuvā bhavati vṛddho'pi satataṁ mūlabandhanaāt || 62 ||

पाष्णिभागेनसंपीड्य योनिमाकुञ्चयेद् गुदम्।

अपानमूर्ध्वमाकृष्य मूलबन्धो निगद्यते ॥ ६३ ॥

pārṣṇibhāgenasaṁpīḍya yonimākuñcayed gudam |

apānamūrdhvamākṛṣya mūlabandho nigadyate || 63 ||

उड्डीनं कुरुते यस्मादविश्रान्तो महाखगः।

उड्डीयानं तदेव स्यान्मृत्युमातङ्गकेसरी ॥ ६४ ॥

uḍḍīnaṁ kurute yasmādaviśrānto mahākṣagaḥ |

uḍḍīyānaṁ tadeva syānmṛtyumātaṅgakesarī || 64 ||

उदरात्पश्चिमे भागे ह्यधो नाभेर्निगद्यते।

उड्डीयानाह्वयो बन्धस्तत्र बन्धो विधीयते ॥ ६५ ॥

udarātpaścime bhāge hyadho nābhernigadyate |

uḍḍīyānāhvayo bandhastatra bandho vidhīyate || 65 ||

बध्नाति हि सिरोजालं नाधो याति नभोजलम्।

ततो जालन्धरो बन्धः कण्ठे दुःखौघनाशकः ॥ ६६ ॥

badhnāti hi sirojālaṁ nādho yāti nabhojalam |

tato jālandhāro bandhaḥ kaṇṭhe duḥkhaughanāśakaḥ || 66 ||

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे।

पीयूषं न पतत्यग्नौ न च वायुः प्रकुप्यति ॥ ६७ ॥

jālandhare kṛte bandhe kaṇṭhasaṁkocalakṣaṇe |

pīyūṣaṁ na patatyagnau na ca vāyuḥ prakupyati || 67 ||

कपालकुहरे जिहवा प्रविष्टा विपरीतगा।
भ्रुवोरन्तर्गता दृष्टिर् मुद्रा भवति खेचरी॥ ६८॥
kapālakuhare jihvā praviṣṭā viparītagā |
bhruvorantargatā dṛṣṭir mudrā bhavati khecarī || 68 ||

चित्तं चलति खे यस्माज्जिहवा चरति खे गता।
तेनैव खेचरी मुद्रा सर्वसिद्धैर्नमस्कृता॥ ६९॥
cittaṁ calati khe yasmājjihvā carati khe gatā |
tenaiva khecarī mudrā sarvasiddhairnamaskṛtā || 69 ||

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा।
न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम्॥ ७०॥
na rogo maraṇaṁ tasya na nidrā na kṣudhā tṛṣā |
na ca mūrccā bhavettasya yo mudrāṁ vetti khecarīm || 70 ||

पीड्यते न च शिकेन लिप्यते न च कर्मणा।
बाध्यते न स केनापि यो मुद्रां वेत्ति खेचरीम्॥ ७१॥
pīdyate na ca śikena lipyate na ca karmaṇā |
bādhyate na sa kenāpi yo mudrāṁ vetti khecarīm || 71 ||

बिन्दुमूल शरीरणां शिरास्तत्र प्रतिष्ठिताः।
भावयन्ति शरीराणि चापादतलमस्तकम्॥ ७२॥
bindumūla śarīraṇāṁ śirāstatra pratiṣṭhitāḥ |
bhāvayanti śarīrāṇi cāpādatalamastakam || 72 ||

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः।
न तस्य क्षरते बिन्दुः कामिन्यालिङ्गितस्य च॥ ७३॥
khecaryā mudritaṁ yena vivaraṁ lambikordhvataḥ |
na tasya kṣarate binduḥ kāmīnyāliṅgitasya ca || 73 ||

यावद् बिन्दुः स्थितो देहे तावन्मृतोर्भयं कुतः।
यावद् बद्धा नभोमुद्रा तावद् बिन्दुर्न गच्छति॥ ७४॥
yāvad binduḥ sthito dehe tāvanmṛtorbhayaṁ kutaḥ |
yāvad baddhā nabhomudrā tāvad bindurna gacchati || 74 ||

चलितोऽपि यदा बिन्दुः सम्प्राप्तश् च हुताशनम्।
व्रजत्यूर्ध्वं हतः शक्त्या निरुद्धो योनिमुद्रया॥ ७५॥
calito'pi yadā binduḥ samprāptaś ca hutāśanam |
vrajatyūrdhvaṁ hṛtaḥ śaktyā niruddho yonimudrayā || 75 ||

स पुनर्द्विविधो बिन्दुः पण्डुरो लोहितस्तथा ।
पाण्डुरः शुक्रमित्याहुर्लोहितां च महाराजः ॥ ७६ ॥
sa punardvividho binduḥ paṇḍuro lohitaṣṭathā |
pāṇḍurāḥ śukramityāhurlohitāṁ ca mahārājāḥ || 76 ||

सिन्दूरद्रवसङ्काशं राविस्थाने स्थितं रजः ।
शशिस्थाने स्थितो बिन्दुस्तयोरेक्यं सुदुर्लभम् ॥ ७७ ॥
sindūradravasaṅkāśaṁ rāvisthāne sthitaṁ rajāḥ |
śaśisthāne sthito bindustayoraikyāṁ sudurlabham || 77 ||

बिन्दुः शिवो रजः शक्तिर्बिन्दुरिन्दू रजो रविः ।
उभयोः सङ्गमादेव प्राप्यते परमं पदम् ॥ ७८ ॥
binduḥ śivo rajāḥ śaktirbindurindū rajo raviḥ |
ubhayoḥ saṅgamādeva prāpyate paramaṁ padam || 78 ||

वायुना शक्तिचारेण प्रेरितं तु यदा रजः ।
याति बिन्दोः सहैकत्वं भवेद्विव्यं वपुस्तदा ॥ ७९ ॥
vāyunā śakticāreṇa preritaṁ tu yadā rajāḥ |
yāti bindoḥ sahaikatvaṁ bhaveddivyaṁ vapustadā || 79 ||

शुक्रं चन्द्रेण संयुक्तं रजः सूर्येण संगतम् ।
तयोः समरसैकत्वं यो जानाति स योगवित् ॥ ८० ॥
śukraṁ candreṇa saṁyuktaṁ rajāḥ sūryeṇa saṅgataṁ |
tayōḥ samarasaikatvaṁ yo jānāti sa yogavit || 80 ||

शोधनं नाडिजालस्य चालनं चन्द्रसूर्ययोः ।
रसानाशोषणं कुर्यान्महामुद्राभिधीयते ॥ ८१ ॥
śodhanaṁ nāḍijālasya cālanam candrasūryayoḥ |
rasānāśoṣaṇam kuryānmahāmudrābhīdhīyate || 81 ||

वक्षोन्यस्तहनुः प्रोपिड्यसुचिरं योनिं च वमाङ्घ्रणा
हस्ताभामनुधारयेत्प्रसरितं पादं तथा दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनैः रेचये
देशा व्याधिविनाशिनी च महतो मुद्रा नृणां प्रोच्यते ॥ ८२ ॥
vakṣonyastahanuḥ propiḍyasuciraṁ yonim ca vamāṅghraṇā
hastābhāmanudhārayetprasritaṁ pādāṁ tatha dakṣiṇam |
āpūrya śvasanena kukṣiyugalaṁ badhvā śanaiḥ recaye
deśā vyādhivināśinī ca mahato mudrā nṛṇāṁ procyate || 82 ||

चन्द्राङ्गेन समभ्यस्य सूर्याङ्गेनाभ्यसेत्पुनः ।

यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥ ८३ ॥
candrāṅgena samabhyasya sūryāṅgenābhyasetpunaḥ |
yāvattulyā bhavetsamkhyā tato mudrām visarjayet || 83 ||

न हि पथ्यमपथयं वा रसाः सर्वेऽपि नीरसाः।
अपि भुक्तं विषं घोरं पियूषमिवजिर्यति ॥ ८४ ॥
na hi pathyamapathayaṁ vā rasāḥ sarve'pi nīrasāḥ |
api bhuktaṁ viṣaṁ ghoraṁ piyūṣamivajiryati || 84 ||

क्षयकुष्ठगुदावर्तगुल्माजीर्णप्रिगमाः।
तस्य रोगाः क्षयं यान्ति महामुद्रांतु योऽभ्यसेत् ॥ ८५ ॥
kṣayakuṣṭhagudāvartagulmājīrṇaprigamāḥ |
tasya rogāḥ kṣayaṁ yānti mahāmudrāntu yo'bhyaset || 85 ||

कथितेयं महामुद्रा महासिद्धिकरी नृणाम्।
गोप्नीया प्रयत्नेन न देया यस्य कस्चिद् ॥ ८६ ॥
kathiteyaṁ mahāmudrā mahāsiddhikarī nṛṇām |
gopnīyā prayatnena na deyā yasya kasycit || 86 ||

पद्मासनं समारुह्य समकायशिरोधरः।
नासाग्रदृष्टिरेकान्ते जपेदोङ्कारमव्ययम् ॥ ८७ ॥
padmāsanaṁ samāruhya samakāyaśirodharāḥ |
nāsāgradṛṣṭirekānte japedoṅkāramavyayam || 87 ||

भूर्भुवः स्वरिमे लोकाः सोमसूर्याग्निदेवताः।
प्रतिष्ठिता यत्र सदा तत्परं ज्योतिरोमिति ॥ ८८ ॥
bhūrbhuvāḥ svarime lokāḥ somasūryāgnidevatāḥ |
pratiṣṭhītā yatra sadā tatparaṁ jyotiromiti || 88 ||

त्रयः कालास्त्रयो वेदास्त्रयो लोकास्त्रयः स्वराः।
त्रयो देवाः स्थिता यत्र तत्परं ज्योतिरोमिति ॥ ८९ ॥
trayaḥ kālāstrayo vedāstrayo lokāstrayaḥ svarāḥ |
trayo devāḥ sthitā yatra tatparaṁ jyotiromiti || 89 ||

सत्त्वं रजस्तमश्चाव ब्रह्मविष्णुमहेश्वराः।
त्रयो देवाः स्थिता यत्र तत्परं ज्योतिरोमिति ॥ ९० ॥
sattvaṁ rajastamaścāiva brahmaviṣṇumahēśvarāḥ |
trayo devāḥ sthitā yatra tatparaṁ jyotiromiti || 90 ||

कृतिरिच्छा तथा ज्ञानां ब्राह्मी रौद्री च वैष्णवी।
त्रिधा शक्तिः स्थिता यत्र तत्परं ज्योतिरोमिति ॥ ९१ ॥

kr̥tiricchā tathā jñānām brāhmī raudrī ca vaiṣṇavī |
tridhā śaktiḥ sthitā yatra tatparam jyotiromiti || 91 ||

शुचिर्वाप्यशुचिर्वापि यो जपेत् प्रणवं सदा।

न स लिप्यति पापेन पद्मपत्रमिवाम्भसा ॥ ९२ ॥

śucirvāpyaśucirvāpi yo japet praṇavaṁ sadā |
na sa lipyati pāpena padmapatramivāmbhasā || 92 ||

चले वाते चलं चित्तं निश्चले निश्चल भवेत्।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ ९३ ॥

cale vāte calaṁ cittam niścale niścala bhavet |
yogī sthāṇutvamāpnoti tato vāyurṁ nirodhayet || 93 ||

यावद् बद्धो मरुद्देहे तावच्चित्तं निरामयम्।

यावद् दृष्टिर्भ्रुवोर्मध्ये तावन्मृत्युभयं कुतः ॥ ९४ ॥

yāvad baddho maruddehe tāvacchittaṁ nirāmayam |
yāvad dr̥ṣṭirbhruvormadhye tāvanmṛtyubhayaṁ kutah || 94 ||

यावद् वायुः स्थितो देहे तावज्जीवो न मुच्यते।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥ ९५ ॥

yāvad vāyuḥ sthito dehe tāvajjīvo na mucyate |
maraṇam tasya niṣkrāntistato vāyurṁ nirodhayet || 95 ||

अतः कालभयाद् ब्रह्मा प्राणायामपरायणः।

योगिनो मुनयः सर्वे ततो वायुं निरोधयेत् ॥ ९६ ॥

ataḥ kālabhayād brahmā prāṇāyāmaparāyaṇaḥ |
yogino munayaḥ sarveṁ tato vāyurṁ nirodhayet || 96 ||

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलया।

तदैव जायते योगी क्षमः प्राणनियन्त्रण ॥ ९७ ॥

śuddhimeiti yadā sarvaṁ nāḍīcakraṁ malākulam |
tadaiva jāyate yogī kṣamaḥ prāṇaniyantraṇe || 97 ||

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत्।

धारयित्वा यथाशक्ति पुनः सूर्येण रेचयेत् ॥ ९८ ॥

baddhapadmāsano yogī prāṇam candreṇa pūrayet |
dhārayitvā yathāśakti punaḥ sūryeṇa recayet || 98 ||

अमृतं दधिसङ्काशं गोक्षीरधवलपमम्।

ध्यात्वा चन्द्रमसो बिम्बं प्राणायामी सुखी भवेत् ॥ ९९ ॥

amṛtaṁ dadhisaṅkāśam gokṣīradhavalopamam |
dhyaṭvā candraṁ maso bimbam prāṇāyāmī sukhī bhavet || 99 ||

dhyātvā candramaso bimbarṁ prāṇāyāmī sukhī bhavet || 99 ||

प्राणं सूर्येण चाकृष्य पुरयेदुदरं शनैः।

कुम्भयित्वा विधानेन पुनश्चन्द्रेण रेचयेत् ॥ १०० ॥

prāṇaṁ sūryeṇa cākṛṣya purayedudaraṁ śanaīḥ |
kumbhayitvā vidhānena punaścandreṇa recayet || 100 ||

प्रज्वलज्ज्वलनज्वालापुञ्जमादित्यमण्डलम्।

ध्यात्वा नाभिस्थितं योगी प्राणायामे सुखी भवेत् ॥ १०१ ॥

prajvalajjvalanajvālāpuñjamādityamaṇḍalam |
dhyātvā nābhisthitaṁ yogī prāṇāyāme sukhī bhavet || 101 ||

प्राणंश्चेदिडयापिबेत्परिमितं भूयोऽन्यया रेचयेत्

पीत्वा पिङ्गलया समीरणमथो बद्ध्वा त्यजेद् वामया।

सूर्यचन्द्रमसोरनेन विधिना बिम्बद्वयं ध्यायतां

शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १०२ ॥

prāṇaṁśchediḍayāpibetparimitaṁ bhūyo'nyayā recayet
pītvā piṅgalayā samīraṇamatho baddhvā tyajed vāmayā |
sūryacandramasoranena vidhinā bimbadvayaṁ dhyāyatāṁ
śuddhā nāḍigaṇā bhavanti yamināṁ māsatrayādūrdhvatāḥ || 102 ||

यथेष्टं धारणं वायोरनलस्य प्रदीपनम्।

नादाभिव्यक्तिरारोग्यं जायते नाडिशोधने ॥ १०३ ॥

yatheṣṭaṁ dhāraṇaṁ vāyoranalasya pradīpanam |
nādābhivyaktirārogyaṁ jāyate nāḍīśodhane || 103 ||

प्राणो देहे स्थितो वायुरपानस्य निरोधनात्।

एकश्वसनमात्रेणोद्घाटयेत् गगने गतिम् ॥ १०४ ॥

prāṇo dehe sthito vāyurapānasya nirodhanāt |
ekaśvasanamātreṇodghāṭayet gagane gatim || 104 ||

पूरकः कुम्भकश्चैव रेचकः प्रणवात्मकः।

प्राणायामो भवेत् त्रेधा मात्रद्वादशसंयुतः ॥ १०५ ॥

pūraḥ kumbhakaśchāiva recakaḥ praṇavātmakaḥ |
prāṇāyāmo bhavet tredhā matradvādaśasaṁyutaḥ || 105 ||

मात्रद्वादशसंयुक्तौ दिवाकरनिशाकरौ।

दोषजालमपध्नन्तौ ज्ञातव्यौ योगिभिः सदा ॥ १०६ ॥

mātradvādaśasaṁyuktau divākaraniśākarau |
doṣajālamapadhnantau jñātavyau yogibhiḥ sadā || 106 ||

पूरके द्वादश प्रोक्ताः कुम्भके षोडशैव तु।
रेचके दश चोम्कराः प्राणायामः स उच्यते ॥ १०७ ॥
pūrake dvādaśa proktāḥ kumbhake ṣoḍaśaiva tu |
recake daśa comkarāḥ prāṇāyāmaḥ sa ucyate || 107 ||

अधमे द्वादश प्रोक्ता मध्यमे द्विगुणा मता।
उत्तमे त्रिगुणा ख्याताः प्राणायामस्य निर्णयः ॥ १०८ ॥
adhame dvādaśa proktā madhyame dviguṇā matā |
uttame triguṇā khyātāḥ prāṇāyāmasya nirṇayaḥ || 108 ||

अधमे च धनो धर्मः कम्पो भवति मध्यमे।
उत्तमे स्थानमाप्नोति ततो वायुं निरोधयेत् ॥ १०९ ॥
adhame ca dhano dharmāḥ kampo bhavati madhayame |
uttame sthānamāpnoti tato vāyurṁ nirodhayet || 109 ||

बद्धपद्नासनो योगी नमस्कृत्य गुरुं शिवम्।
भ्रूमध्ये दृष्टिरेकाकी प्राणायामं समभ्यसेत् ॥ ११० ॥
baddhapadnāsano yogī namaskṛtya gururṁ śivam |
bhrūmadhye dṛṣṭirekākī prāṇāyāmaṁ samabhyset || 110 ||

ऊर्ध्वमाकृष्य चापानवायुं प्राणे नियुज्य च।
ऊर्ध्वमानीय तं शक्त्या सर्वपापैः प्रमुच्यते ॥ १११ ॥
ūrdhvamākṛṣya cāpānavāyurṁ prāṇe niyujya ca |
urdhvamānīya taṁ śaktyā sarvapāpaiḥ pramucyate || 111 ||

द्वाराणां नवकं निरुद्ध्य मरुत पीत्वा दृढं धारयेत्
नीत्वाकाशमपानवह्निंसहितं शक्त्या समुद्धतम्।
आत्मस्थानयुतस्त्वनेन विधिना विन्यस्य मूर्घ्न ध्रुवं
यावत्तिष्ठति तावदेन महतां संघेन संस्तूयते ॥ ११२ ॥
dvārāṇāṁ navakaṁ niruddhya maruta pītvā dṛḍhaṁ dhārayet
nītvākāśamapānavahnisahitaṁ śaktyā samuddhātitaṁ |
ātmasthānayutatstvanena vidhinā vinyasya mūrghna dhruvaṁ
yāvattiṣṭhati tāvadena mahatāṁ saṁghena saṁstūyate || 112 ||

प्राणायामो भवत्येवं पातकेन्धनपावकः।
भवोदधिमाहासेतुः प्रोच्यते योगिभिः सदा ॥ ११३ ॥
prāṇāyāmo bhavatyevaṁ pātakendhanapāvakaḥ |
bhavadadhimahāsetuḥ procyate yogibhiḥ sadā || 113 ||

प्राणायामे महान् धर्मो योगिनो मोक्षदयकः।

प्राणायामे दिवारात्रौ दोषजालं परित्यजेत् ॥ ११४ ॥
prāṇāyāme mahān dharmoṃ yogino mokṣadayakaḥ |
prāṇāyāme divārātrau doṣajālaṃ parityajet || 114 ||

आसनेन रुजो हन्ति प्राणायामेन पातकम्।
विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥ ११५ ॥
āsanena rujo hanti prāṇāyāmena pātakam |
vikāraṃ mānasaṃ yogī pratyāhāreṇa muñcati || 115 ||

मनोधैर्यं धारणया ध्यानाच्चैतन्यमद्भुतम्।
समाधौ मोक्षमानोति त्यक्त्व कर्म शुभाशुभम् ॥ ११६ ॥
manodhairyaṃ dhāraṇayā dhyānāccaitanyamadbhutam |
samādhau mokṣamānoti tyaktva karma śubhāśubham || 116 ||

प्राणायामद्विषट्केन प्रत्याहारः प्रकीर्तितः।
प्रत्याहारद्विषट्केन जायते धारणा शुभा ॥ ११७ ॥
prāṇāyāmadviṣaṭkena pratyāhāraḥ prakīrtitaḥ |
pratyāhāradviṣaṭkena jāyate dhāraṇā śubhā || 117 ||

धारणा द्वादश प्रोक्तानां ध्यानं धानविशारदैः।
ध्यानद्वादशकेनैव समाधिरभिधीयते ॥ ११८ ॥
dhāraṇā dvādaśa proktāṃ dhyānaṃ dhānaviśaradaiḥ |
dhyānadvādaśakenaiva samādhirabhidhīyate || 118 ||

सम्बद्धासनमेद्रमंध्रियुगलं कर्णाक्षिनासापुटा
द्वाराण्यगुलिभिर्नियम्य पवनं वक्त्रेण चापूरितम्।
ध्यात्वा वक्षसि तत्त्वपानसहितं मूर्ध्नि स्थितं धारये
देवं याति नरः शिवेन समतां योगीश्वरस्तन्मयः ॥ ११९ ॥
sambaddhāsanamedhramandhrīyugalaṃ karṇākṣināsāpuṭā
dvārāṅyagulibhirniyamya pavaṇaṃ vaktreṇa cāpūritaṃ |
dhyātvā vakṣasi tattvapānasahitaṃ mūrdhni sthitaṃ dhāraye
devaṃ yāti naraḥ śivena samatāṃ yogīśvarastanmayah || 119 ||

पवने गगनं प्राप्ते ध्वनिरुत्पद्यते महान्।
घण्टादीनां प्रवादयानां तदा सिद्धिरदूरतः ॥ १२० ॥
pavane gaganam prāpte dhvanirutpadyate mahān |
ghaṇṭādīnāṃ pravādyānāṃ tadā siddhiradūrataḥ ||120 ||

प्राणायामेन युक्तेन सर्वरोक्षयो भवेत्।
आयुक्ताभ्यासयोगेन सर्वरोगस्य संभवह ॥ १२१ ॥
prāṇāyāmena yuktena sarvarokṣayo bhavet |

āyuktābhyāsayogena sarvarogasya sambhavaḥ || 121 ||

हिक्का श्वासश्च कासश्च शिरः कर्णाक्षिवेदनाः।

भवन्ति विविधा रोगाः पवनस्य व्यतिक्रमात् ॥ १२२ ॥

hikkā śvāsaśca kāsakṣa śiraḥ karṇākṣivedanāḥ |
bhavanti vividhā rogāḥ pavanasya vyatikramāt || 122 ||

यथा सिंहो गजो व्याघ्रो भवेद् वश्यः शनैः शनैः।

तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १२३ ॥

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ |
tathaiva sevito vāyuranyathā hanti sādhakam || 123 ||

युक्तं युक्तं त्यजेद् वायुं युक्तं युक्तं च पूरयेत्।

युक्तं युक्तं च बनीयादेवं सिद्धिमाप्नुयात् ॥ १२४ ॥

yuktaṁ yuktaṁ tyajed vāyuṁ yuktaṁ yuktaṁ ca pūrayet |
yuktaṁ yuktaṁ ca banīyādevaṁ siddhimāpnuyāt || 124 ||

चरतां चक्षुरादीनां विषयेषु यथाक्रमम्।

यत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ॥ १२५ ॥

caratāṁ cakṣurādīnāṁ viṣayeṣu yathākramam |
yatpratyāharaṇaṁ teṣāṁ pratyāhāraḥ sa ucyate || 125 ||

यथा तृतीयकालस्थो रविः प्रत्याहरेत् प्रभाम्।

तृतीयाङ्गस्थितो योगी विकारं मानसं तथा ॥ १२६ ॥

yathā tṛtīyakālastho raviḥ pratyāharet praśāmaḥ |
tṛtauyaṅgasthito yogī vikāraṁ mānaśaṁ tathā || 126 ||

अङ्गमध्ये यथाङ्गन् कूर्मः संकोचयेद् ध्रुवम्।

योगी प्रत्याहरेदेवमिन्द्रियाणि तथात्मनि ॥ १२७ ॥

aṅgamadhye yathāṅgan kūrmaḥ saṅkocayed dhruvam |
yogī pratyāharedevamindriyāṇi tathātmani || 127 ||

अमेध्यमथवा मेध्यं यं यं पश्यति चक्षुषा।

तत्तत्तात्मैति विज्ञाय प्रत्याहरति योगवित् ॥ १२८ ॥

amedhyamathavā medhyaṁ yaṁ yaṁ paśyati cakṣuṣā |
tattatātmeti vijñāya pratyāharati yogavita || 128 ||

यद्यच्छृणोति कर्णभ्यामप्रियं चाथवाप्रियम्।

तत्तदात्मैति विज्ञाय प्रत्याहरति योगवित् ॥ १२९ ॥

yadyacchṛṇoti karṇabhyāmapriyaṁ cāthavāpriyam |
tattadātmeti vijñāya pratyāharati yogavit || 129 ||

अमिष्टमथवा मिष्टं यद्यत्स्पृशति जिह्वया।

तत्तदात्मेति विज्ञाय प्रत्याहरति योगवित् ॥ १३० ॥

amiṣṭamathavā miṣṭam yadyatspr̥ṣati jihvayā |
tattadātmēti vijñāya pratyāharati yogavit || 130 ||

सुगन्धमयं दुर्गन्धं यद्यज्जिघ्रति नासया।

तत्तदात्मेति विज्ञाय प्रत्याहरति योगवित् ॥ १३१ ॥

sugandhamayaṁ durgandham yadyajjidhrati nāsayā |
tattadātmēti vijñāya pratyāharati yogavit || 131 ||

कर्कशं कोमलं वापि यद्यत् स्पृशति च त्वचा।

तत्तदात्मेति विज्ञाय प्रत्याहरति योगवित् ॥ १३२ ॥

karkaśam komalam vāpi yadyat spr̥ṣati ca tvacā |
tattadātmēti vijñāya pratyāharati yogavit || 132 ||

चन्द्रामृतमयीं धारां प्रत्याहरति भास्करः।

यत्प्रत्यहरणं तस्याः प्रत्याहारः स उच्यते ॥ १३३ ॥

candrāmṛtmayīṁ dhārāṁ pratyāharati bhāskarahaḥ |
yatpratyaharaṇam tasyāḥ pratyāhāraḥ sa ucyate || 133 ||

एका स्त्री भुज्यते द्वाभ्यामागता चन्द्रमण्डलात्।

तृतीयोऽपि पुनस्ताभ्यां स भवेदजरामरः ॥ १३४ ॥

ekā strī bhujyate dvābhyāmagatā candramanḍalāt |
tṛtīyo'pi punastābhyāṁ sa bhavedajarāmarah || 134 ||

नाभिदेशे वसत्येको भास्करो दहनात्मनः।

अमृतात्मा स्थितो नित्यं तालुमूले च चन्द्रमाः ॥ १३५ ॥

nābhideśe vasatyeko bhāskaro dahanātmanah |
amṛtātmā sthito nityam tālumūle ca candramāḥ || 135 ||

वर्षत्यधोमुखश्चन्द्रो ग्रस्त्यूर्ध्वमुखो रविः।

ज्ञातव्या करणं तत्र येन पीयूषमाप्यते ॥ १३६ ॥

varṣatyadhomukhaścandro grastyūrdhvamukho raviḥ |
jñātavyā karaṇam tatra yena pīyūṣamāpyate || 136 ||

ऊर्ध्वं नाभिरधस्तालु चोर्ध्वं भानुरधः शशी।

करणं विपरीताख्यं गुरुवाक्येन लभ्यते ॥ १३७ ॥

ūrdhvaṁ nābhiradhastālu cordhvaṁ bhānuradhaḥ śaśī |
karaṇam viparītākhyam guruvākyena labhyate || 137 ||

त्रिधा बद्धो वृषो यत्र रोखिति महास्वनः।

अनाहतं तु तच्चक्रं योगिनो हृदयेविदुः ॥ १३८ ॥

tridhā baddho vṛṣo yatra rokḥiti mahāsvanaḥ |
anāhataṁ tu taccakraṁ yogino hṛdayeviduḥ || 138 ||

अनाहतमतिक्रम्य चाक्रम्य मणिपूरकम्।

प्राप्ते प्राणे महापद्मं योगीतमृतायते ॥ १३९ ॥

anāhatamatikramya cākramya maṇipūrakam |
prāpte prāṇe mahāpadmaṁ yogītamṛtāyate || 139 ||

ऊर्ध्वं षोडशपत्रपद्मगलितं प्राणाद्वाप्तं हठा

दूर्ध्वस्यो रसनां नियम्य विवरे शान्ति परां चिन्तयन्।

उत्कल्लोलकलाजलं सुविमलं जिह्वाकुलम् यः पिबे

न्निर्दोषः स मृणालकोपुर्योगी चिरं जीवति ॥ १४० ॥

ūrdhvaṁ ṣoḍaśapatrapadmagalitaṁ prāṇādvāptaṁ haṭhā
dūrdhvasyo rasanāṁ niyamaṁ vivare śānti parāṁ cintayan |
utkallolakalājalam suvimalaṁ jihvākulam yaḥ pibe
nnirdoṣaḥ sa mṛṇālakopuryogī ciraṁ jīvati || 140 ||

काकचञ्चुवदास्येन शीतलं सलिलं पिबेत्।

प्राणापानविधानेन योगी भवति निर्जरः ॥ १४१ ॥

kākacañcuvadāsyena śītalāṁ salilāṁ pibet |
prāṇāpānavidhānena yogī bhavati nirjaraḥ || 141 ||

रसनातालुयोगेन योऽमृतं सततं पिबेत्।

अब्दाद्धेन भवेत्तस्य सर्वरोगपरिक्षयः ॥ १४२ ॥

rasanātāluyogena yo'ṁṛtaṁ satataṁ pibet |
abdārdhena bhavettasya sarvarogaparikṣayaḥ || 142 ||

विशुद्धे परमे चक्रे धृत्वा सोमकलाजलम्।

उन्मार्गेण कृतं याति वञ्चयित्वा खेर्मुखं ॥ १४३ ॥

viśuddhe parame cakre dhṛtvā somakalājalam |
unmārgeṇa kṛtaṁ yāti vañcayitvā khermukhaṁ || 143 ||

वि शब्देन स्मृतो हंसो निर्मलं शुद्धमुच्यते।

अतः कण्ठे विशुद्धाख्ये चक्रं चक्रविदो विदुः ॥ १४४ ॥

vi śabdena smṛto haṁso nirmalaṁ śuddhamucyate |
ataḥ kaṇṭhe viśuddhākhye cakraṁ cakravido viduḥ || 144 ||

अमृतं कन्दरे कृत्वा नासान्तसुषिरे क्रमात्।

स्वयमुच्चालितं याति वर्जयित्वा खेर्मुखं ॥ १४५॥
amṛtaṁ kandare kṛtvā nāsāntasuṣire kramāt |
svayamuccālitam yāti varjayitvā khermukhaṁ || 145 ||

बद्धं सोमकलाजलं सुविमलं कण्ठस्थलादूर्ध्वतो
नासान्ते सुषिरे याति गगनद्वारं ततः सर्वतः।
ऊर्ध्वास्यो भुवि सन्निपत्य नितरामुत्तानगात्रः पिब
त्येवं यो विबुद्धो जितेन्द्रियगणो नैवास्ति तस्य क्षयः॥ १४६॥
baddham somakalājalam suvimalam kaṇṭhasthalādūrdhvato
nāsānte suṣire yāti gaganadvāraṁ tataḥ sarvataḥ |
ūrdhvāsyo bhuvi sannipatya nitarāmuttānagātraḥ piba
tyevaṁ yo vibuddho jitendriyagaṇo naivāsti tasya kṣayaḥ || 146 ||

उर्ध्वजिह्वः स्थिर भूत्वा सोमपनां करोति यः।
अब्दार्धेन न सन्देहो मृत्युं जयति योगवित्॥ १४७॥
urdhvajihvaḥ sthira bhūtvā somapanāṁ karoti yaḥ |
abdārdhena na sandeho mṛtyuṁ jayati yogavit || 147 ||

बद्धम् मूलबिल येन तेन विघ्नो विदारितः।
अजरामरमाप्नोति यथा पञ्चमुखो हरः॥ १४८॥
baddham mūlabila yena tena vighno vidāritah |
ajarāmaramāpnoti yathā pañcamukho haraḥ || 148 ||

संपीड्य रसनाग्रेण राजदन्तबिलं महत्।
ध्यात्वामृतमयीं देवीं षण्मासेन सुकविर्भवेत्॥ १४९॥
saṁpīḍya rasanāgreṇa rājadantabilaraṁ mahat |
dhyātvāmṛtamayīm devīm ṣaṁmāseṇa sukavirbhavet || 149 ||

सर्वद्वाराणि बध्नाति यदूर्ध्वं च बिलं स्थितम्।
न मुञ्चत्यमृतं क्वापि स यथा यत्र धारणात्॥ १५०॥
sarvadvārāṇi badhnāti yadūrdhvaṁ ca bilam sthitam |
na muñcatyamṛtaṁ kvāpi sa ythā yatra dhāraṇāt || 150 ||

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वा रसस्यन्दिनी
स्वीकारादुदकस्य दुग्धसदृशो मिष्टाज्यतुल्यस्य च।
व्याधीनां जरणं जरापहरणं शास्त्रागमोदगीरणं
तस्य स्यादमरत्वमष्टगुणितं दिव्यांगनाकर्षणम्॥ १५१॥
cumbantī yadi lambikāgramaniśam jihvā rasasyandinī
svīkāradudakasya dugdhasadrśo miṣṭājyātulyasya ca |
vyādhīnāṁ jaraṇam jarāpaharaṇam śāstrāgamodagīraṇam
tasya syādamaratvamaṣṭagaṇitaṁ divyāṅganākārṣaṇam || 151 ||

अणिमा महिमा चैव गरिमा लघिमा तथा।

ईशित्वं च वशित्वं च प्राप्तिः प्राकाम्यमेवा च ॥ १५२ ॥

aṇimā mahimā caiva garimā laghimā tathā |

īśitva ca vaśitvaṁ ca prāptiḥ prakāmyamevā ca || 152 ||

अमृतापूर्णदेहस्य योगिनो द्वित्रिवत्सरैः।

ऊर्ध्वं प्रवर्तते रेतो ह्यणिमादि गुणोदयम् ॥ १५३ ॥

amṛtāpūrṇadehasya yogino dvitrivatsaraiḥ |

ūrdhvaṁ pravartate reto hyaṇimādi guṇodayam || 153 ||

नित्यं सोमकलपूर्णं शरीरं यस्य योगिनः।

तक्षकेणापि सदृष्टं त विषं न च पीडयेत् ॥ १५४ ॥

nityaṁ somakalapūrṇaṁ śarīraṁ yasya yoginaḥ |

takṣakeṇāpi sadaṣṭaṁ ta viṣaṁ na ca pīḍayet || 154 ||

ईन्धनानि यथा वह्निस्तैलवर्ति च दीपकः।

तथा सोमकलापूर्णं देहं देही न मुञ्चति ॥ १५५ ॥

īndhanāni yathā vahnistailavartī ca dīpakah |

tathā somakalāpūrṇaṁ dehaṁ dehī na muñcati || 155 ||

आसनेन समायुक्तः प्राणायामेन संयुतः।

प्रत्याहारेण सम्पन्नो धारणां च समभ्यसेत् ॥ १५६ ॥

āsanena samāyuktaḥ prāṇāyāmena saṁyutaḥ |

pratyāhāreṇa sampanna dhāraṇāṁ ca samabhyaset || 156 ||

हृदये पञ्चभूतानां धारणा च पृथक् पृथक्।

मनसो निश्चलत्वेन धारणा साभिधीयते ॥ १५७ ॥

hr̥daye pañcabhūtānāṁ dhāraṇā ca pṛthak pṛthak |

manaso niścalatvena dhāraṇā sābhidhīyate || 157 ||

य पृथ्वी हरितालहेमरुचिरा पीता लकारान्विता

संयुक्ता कमलासनेन हि चतुष्कोणा हृदि स्थायिनी।

प्राणां तत्र विलीय पञ्चघटिकाश्चित्तान्वितात् धारये

देषा स्तम्भकरी सदाक्षितिजयं कुर्यद् भुवो धारणा ॥ १५८ ॥

ya pṛthvī haritālahemarucirā pītā lakārānvitā

saṁyuktā kamalāsanena hi catuṣkoṇā hṛdi sthāyinī |

prāṇāṁ tatra vilīya pañcaghaṭikāścittānvitāt dhāraye

deṣā stambhakarī sadākṣitijayaṁ kuryad bhuvō dhāraṇā || 158 ||

आर्द्धेन्दुप्रतिमं च कुन्दधवलं कण्ठेऽम्बुतत्त्वं स्थितं

तत्पीयूषवकारबीजसहितं युक्तं सदा विष्णुना।

प्राण तत्र विलीय पञ्चघटिकाश्चित्तानिवितं धारये

देशा दुःसहकालकूटदहनी स्याद्वारुणी धारणा ॥ १५९ ॥

ārdhendupratimāṃ ca kundadhavalāṃ kaṇṭhe'mbutattvaṃ sthitāṃ
tatpīyūṣavakārabījasahitaṃ yuktaṃ sadā viṣṇunā |
prāṇa tatra vilīya pañcaghaṭikāścittānivitaṃ dhāraye
deśā duḥsahakālakūṭadahanī syādvāruṇī dhāraṇā || 159 ||

यत्तालुस्थितमिन्द्रगोपसदृशं तत्त्वं त्रिकोणं ज्वलम्

तेजोरेफयुक्तं प्रवालरुचिरं रुद्रेण यत्सङ्गतम्।

प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारये

देशा वह्निजयं सदाविदधती वैश्वानरी धारणा ॥ १६० ॥

yattālusthitamindragopasadrśaṃ tattvaṃ trikoṇaṃ jvalam
tejorefayuktaṃ pravālaruciraṃ rudreṇa yatsaṅgatam |
prāṇaṃ tatra vilīya pañcaghaṭikāścittānivitaṃ dhāraye
deśā vahnijayaṃ sadāvidadhatī vaiśvānarī dhāraṇā || 160 ||

यद् भिन्नाञ्जनपुञ्जसन्निभमिदं वृत्तं भ्रुवोरन्तरे

तत्त्वं वायुमयं यकारसहितं तत्रेश्वरो देवता।

प्राणं तत्रविलीय पञ्चघटिकं चित्तान्वितं धारये

देशा रवे गमनं करोति यमिनां वै वायवी धारणा ॥ १६१ ॥

yad bhinnāñjanapuñjasannibhamidaṃ vṛttaṃ bhruvorantare
tattvaṃ vāyumayaṃ yakārasahitaṃ tatreśvato devatā |
prāṇaṃ tatravilīya pañcaghaṭikaṃ cittānivitaṃ dhāraye
deśā rave gamanaṃ karoti yamināṃ vaiśvavī dhāraṇā || 161 ||

आकाशं सुविशुद्धवारिसदृशं यद् ब्रह्मरन्ध्रे स्थितं

यन्नाथेन सदाशिवेन सहितं शान्तं ह्यक्षरम्।

प्राणं तत्र विलीया पञ्चघटीकं चित्तान्वितं धारये

देशा मोक्षकपाटपाटनपतुः प्रोक्ता नभोधारणा ॥ १६२ ॥

ākāśaṃ suviśuddhavarīsadrśaṃ yad brahmarandhre sthitaṃ
yannāthēna sadāśiveṇa sahitaṃ śāntaṃ hakārākṣaram |
prāṇaṃ tatra vilīyā pañcaghaṭikaṃ cittānivitaṃ dhāraye
deśā mokṣakapāṭapāṭanapatuḥ proktā nabhodhāraṇā || 162 ||

स्तम्भिनी द्राविणी चैव दाहिनी भ्रामिणी तथा।

शोषिणी च भवात्येषा भूतानां पञ्च धारणाः ॥ १६३ ॥

stambhinī drāviṇī caiva dāhinī bhrāmiṇī tathā |
śoṣiṇī ca bhavātyeṣā bhūtānāṃ pañca dhāraṇāḥ || 163 ||

कर्मणा मनसा वाचा धारणाः पञ्च दुर्लभाः।

विज्ञान सततं योगी सर्वदुःखैः प्रमुच्यते ॥ १६४ ॥

karmaṇā manasā vācā dhāraṇāḥ pañca durlabhāḥ |
vijñāna satataṁ yogī sarvaduḥkhaiḥ pramucyate || 164 ||

सर्वं चिन्तासमावर्ति योगिनो हृदि वर्तते।

या तत्त्वे निश्चला चिन्ता तद्धि ध्यानं प्रचक्षते ॥ १६५ ॥

sarvaṁ cintāsamāvartī yogino hṛdi vartate |
yā tatve niścālā cintā taddhi dhyānaṁ pracakṣate || 165 ||

द्विधा भवति तद् ध्यानं सगुणं निर्गुणं तथा।

सगुणं वर्णभेदेन निर्गुणं केवलं विदुः ॥ १६६ ॥

dvidhā bhavati tad dhyānaṁ saguṇaṁ nirguṇaṁ tathā |
saguṇaṁ varṇambhedena nirguṇaṁ kevala viduḥ || 166 ||

अश्वमेधसहस्राणि वाजपेयशतानि च।

एकस्य ध्यानयोगस्य कलां नार्हन्ति षोडशीम् ॥ १६७ ॥

aśvamedhsahasrāṇi vājapeyaśatāni ca |
ekasya dhyānayogasya kalāṁ nārhanṭi ṣoḍaśīm || 167 ||

आधारे प्रथमे चक्रे स्वर्णाभे च चतुरङ्गुले।

नासाग्रदृष्टिरात्मानं ध्यात्वा योगी सुखी भवेत् ॥ १६८ ॥

ādhare prathame cakre svarṇābhe ca caturāṅgule |
nāsāgradṛṣṭirātmānaṁ dhyātvā yogī sukhī bhavet || 168 ||

स्वाधिष्ठाने शुभे चक्रे सन्मानिक्यसमप्रभे।

नासाग्रदृष्टिरात्मानं ध्यात्वा ब्रह्मसमो भवेत् ॥ १६९ ॥

svādhiṣṭhāne śubhe cakre sanmānikyasamaprabhe |
nāsāgradṛṣṭirātmānaṁ dhyātvā brahmasamo bhavet || 169 ||

तरुणादित्यसंकाशे चक्रे तु मणिपूरके।

नासाग्रदृष्टिरात्मानं ध्यात्वा संक्षोभयेज्जगत् ॥ १७० ॥

taruṇādityasaṁkāśe cakre tu maṇipūraḥ |
nāsāgradṛṣṭirātmānaṁ dhyātvā saṁkṣobhayejjagat || 170 ||

अनाहते महाचक्रं द्वादशारे च पञ्कजे।

नासाग्रे दृष्टिमाधाय ध्यात्वा ध्यातामरो भवेत् ॥ १७१ ॥

anāhate mahācakraḥ dvādaśāre ca paṅkaje |
nāsāgre dṛṣṭimādhyā dhyātvā dhyātāmaro bhavet || 171 ||

सततं घण्टिकामध्ये विशुद्धे दीपकप्रभे।

नासाग्रदृष्टिरात्मानं ध्यात्वा दुःखं विमुञ्चति ॥ १७२ ॥
satataṁ ghaṇīṭakāmadhye viśuddhe dīpakaprabhe |
nāsāgradrṣṭirātmānaṁ dhyātvā duḥkhaṁ vimuñcati || 172 ||

स्रवत्पीयूषसम्पूर्णं लम्बिकाचन्द्रमण्डले ।
नासाग्रदृष्टिरात्मानं ध्यात्वा मृत्युं विमुञ्चति ॥ १७३ ॥
srvatpīyūṣasampūrṇe lambikācandramaṇḍale |
nāsāgradrṣṭirātmānaṁ dhyātvā mṛtyuṁ vimuñcati || 173 ||

ध्यायन्नीलनिभं नित्यं भ्रूमध्ये परमेश्वरम् ।
आत्मानं विजितप्राणो योगी योगमवाप्नुयात् ॥ १७४ ॥
dhyāyannīlanibhaṁ nityaṁ bhūramadhye parameśvaram |
ātmānaṁ vijitaprāṇo yogī yogamavāpnuyāt || 174 ||

ब्रह्मरन्ध्रे महाचक्रे सहस्रारे च पन्कजे ।
नासाग्रदृष्टिरात्मानं ध्यात्वा सिद्धो भवेत्स्वयम् ॥ १७५ ॥
brahmarandhre mahācakre sahasrāre ca pankaje |
nāsāgradrṣṭirātmānaṁ dhyātvā siddho bhavetsvayam || 175 ||

निर्मलं गगनाकारं मरीचिजलसन्निभम् ।
आत्मानं सर्वगंध्यात्वा योगी मुक्तिमवाप्नुयात् ॥ १७६ ॥
nirmalaṁ gaganākāraṁ marīcijalasannibham |
ātmānaṁ sarvagaṁdhyātvā yogī muktimavāpnuyāt || 176 ||

गुदं मेढ्रश्च नाभिश्च हृदयं कण्ठ ऊर्ध्वगः ।
घण्टिका लंबिकास्थानं भ्रूमध्यं च नभोबिलम् ॥ १७७ ॥
gudaṁ meḍhraśca nābhiśca hṛdayaṁ kaṇṭha ūrdhvagaḥ |
ghaṇṭikā lambikāsthānaṁ bhṛūmadhyaṁ ca nabhobilam || 177 ||

कथितानि नवैतानि ध्यानस्थानानि योगिनाम् ।
उपाधितत्वमुक्तानां कुर्वन्त्यष्टगुणोदयम् ॥ १७८ ॥
kathitāni navaitāni dhyānasthānāni yoginām |
upādhitatvamuktānāṁ kurvantyāṣṭaguṇodayam || 178 ||

उपाधिश्च तथा तत्त्वं द्वयमेतदुदाहृतम् ।
उपाधिः प्रोच्यते वर्णस्तत्त्वमात्माभिधीयते ॥ १७९ ॥
upādhiśca tathā tattvaṁ dvayametadudāhṛtam |
upādhiḥ procyate varṇastatvamātmābhidhīyate || 179 ||

उपाधेरन्यथा ज्ञान तत्त्वसंस्थितिरन्यथा ।
अन्यथ वर्णयोगेन दृश्यते स्फटिकपमम् ॥ १८० ॥

upādheranyathā jñāna tatvasaṁsthitiranyathā |
anyatha varṇayogena dṛśyate sphaṭikaopamam || 180 ||

समस्तोपधिविध्वंसात्सदाभ्यासेन योगिनः।

मुक्तिकृच्छक्तिभेदेन स्वयमात्मा प्रकाशते ॥ १८१ ॥
samastopadhividhvāṁsātsadābhyāseṇa yoginaḥ |
muktikṛcchaktibhedena svayamātmā prakāśate || 181 ||

विरजाः परमाकशादात्माकाशो महत्तरः।

सर्वदेतथ भावनया तत्त्वं योगिजना विदुः ॥ १८२ ॥
virajāḥ paramākaśādātmākāśo mahattaraḥ |
sarvaṁdettha bhāvanayā tatvaṁ yogijanā viduḥ || 182 ||

एतद् ब्रह्मात्मकं तेजः शिवं ज्योतिरनुत्तमम् ॥

ध्वात्वा ज्ञात्वा विमुक्तः स्यादिति गोरक्षभाषितम् ॥ १८३ ॥
etad brahmātmakaṁ tejaḥ śivaṁ jyotiranuttamam ||
dhvātvā jñātvā vimuktaḥ syāditi gorakṣabhāṣitam || 183 ||

शब्दादीनां च तन्मात्रा यावत्कर्णादिषु स्थिताः।

तावदेव स्मृतं ध्यानं समाधिः प्राणसंयमात् ॥ १८४ ॥
śabdādīnāṁ ca tanmātrā yāvatkarnaḍiṣu sthitāḥ |
tāvadeva smṛtaṁ dhyānaṁ samādhiḥ prāṇasaṁyamāt || 184 ||

धारण पञ्चनाडीभिर्ध्यानं स्यत् षष्टिनाडीभिः।

दिनद्वादशकेनैव समाधिः प्राणसंयमात् ॥ १८५ ॥
dhāraṇa pañcanāḍībhirdhyānaṁ syat ṣaṣṭināḍībhiḥ |
dinadvādaśakenaiva samādhiḥ prāṇasaṁyamāt || 185 ||

यत्समत्त्वं द्वयोरत्र जीवात्मपरमात्मयोः।

समस्तनष्टसंकल्पः समाधि सोऽभिधीयते ॥ १८६ ॥
yatsamatvaṁ dvayoratra jīvātmāparamātmānoḥ
samastanaṣṭasaṁkalpaḥ samādhi so'bhidhīyate || 186 ||

अंबुसंधवयोरैक्यं यथा भवति योगतः।

तथात्ममनसोरैक्यं समाधिरभिधीयते ॥ १८७ ॥
aṁbusaṁdhavayoraikyaṁ yathā bhavati yogataḥ |
tathātmamanasoraikyaṁ samādhirabhidhīyate || 187 ||

यदा संलीयते जीवो मानसं च विलीयते।

तदा समरसत्त्वं हि समाधिरभिधीयते ॥ १८८ ॥
yadā saṁlīyate jīvo mānasaṁ ca vilīyate |

tadā samarasatvaṁ hi samādhirabhidhīyate || 188 ||

इन्द्रियेषु मनोवृत्तिरपरा प्रक्रिया हि सा।

ऊर्ध्वमेव गते जीवे न मनो नेन्द्रियाणि च १८९॥

indriyeṣu manovṛttiraparā prakriyā hi sā |
ūrdhvameva gate jīve na mano nendriyāṇi ca 189 ||

नाभिजानाति शीतोष्णं न दुःखं न सुखं तथा।

न मानं नापमानं च योगी युक्तः समाधिना ॥ १९० ॥

nābhijānāti śītoṣṇa na duḥkhaṁ na sukhaṁ tathā |
na mānaṁ nāpamānaṁ ca yogī yuktaḥ samādhinā || 190 ||

न गन्धं न रसं रूपं न च स्पर्शं न निःस्वनम्।

नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १९१ ॥

na gandhaṁ na rasaṁ rūpaṁ na ca sparśaṁ na niḥsvanam |
nātmānaṁ na paraṁ veti yogī yuktaḥ samādhinā || 191 ||

अभेद्यः सर्वशस्त्राणां गवध्यः सर्वदेहिनाम्।

अग्राह्यो मंत्रयंत्राणां योगी युक्तः समाधिना ॥ १९२ ॥

abhedyah sarvaśāstrāṅgavadhyaḥ sarvadehinām |
agrāhyo maṁtrayaṁtrāṅgāṁ yogī yuktaḥ samādhinā || 192 ||

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखा ॥ १९३ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu |
yuktasvapnāvabodhasya yogo bhavati dukhahā || 193 ||

निराद्यन्तं निरालम्बं निष्प्रपञ्चं निराश्रयम्।

निरामयं निराकारमचलं निर्गुणं महत् ॥ १९४ ॥

nirādyantaṁ nirālambaṁ niṣprapañcaṁ nirāśrayam |
nirāmayam nirākāramacalaṁ nirguṇam mahat || 194 ||

हेतुदृष्टान्तनिर्मुक्तः मनोबुद्ध्याद्यगोचरम्।

योगविज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः ॥ १९५ ॥

hetudṛṣṭāntanirmuktaḥ manobuddhyādyagocaram |
yogavijñānamānandaṁ brahma brahmavido viduḥ || 195 ||

निरालम्बे निराधारे निराकारे निरामये।

योगी योगविधानेन परब्रह्मणि लीयते ॥ १९६ ॥

nirālambe nirādhāre nirākāre nirāmaye |
yogī yogavidhānena parabrahmaṇi līyate || 196 ||

यथा घृते घृतं क्षिप्तं घृतमेव हि जायते।

क्षीरे क्षीरं तथा योगी तत्त्वमेव हि जायते॥ १९७॥

yathā ghr̥te ghr̥taṁ kṣiptaṁ ghr̥tameva hi jāyate |
kṣīre kṣīraṁ tathā yogī tattvameva hi jāyate || 197 ||

दुग्धे क्षीरं धृते सर्पिरग्नौ वह्निरिवार्षितः।

तन्मयत्वं व्रजत्येवं योगी लीनः परे पदे॥ १९८॥

dugdhe kṣīraṁ dhr̥te sarpiragnau vahnirivāṛpitaḥ |
tanmayatvaṁ vrajatyevaṁ yogī līnaḥ pare pade || 198 ||

भवभयदवमुक्तिं नाकसोपानमार्गं

प्रकटितपरमार्थं ग्रन्थमेनं सुगुह्यम्।

सकृदपि पठतीत्थं यः प्रशस्तप्रबोधं

स भवति भुवि मान्यो भाजनं मोक्षलक्षम्याः॥ १९९॥

bhavabhayadavamuktiṁ nākasopānamārgaṁ
prakaṭitaparamārthaṁ granthamenaṁ suguhyam |
sakṛdapi paṭhatīttḥaṁ yaḥ praśastaprabodhaṁ
sa bhavati bhuvi mānyo bhājanaṁ mokṣalakṣamyāḥ || 199 ||

नृणां भवभयहरं मुक्तिसोपानलक्षणम्।

गुह्याद् गुह्यतरं चेदं गोरक्षेण प्रकाशितम्॥ २००॥

nṛṇāṁ bhavabhayaharaṁ muktisopānalakṣaṇam |
guhyād guhyataraṁ cedaṁ gorakṣeṇa prakāṣitam || 200 ||

इति गोरक्षसनाथोक्तं योगशास्त्रं जनः पठेत्।

सर्वपापविनिर्मुक्तो योगी सिद्धो भवेद् ध्रुवम्॥ २०१॥

iti gorakṣasanaṭhoktaṁ yogaśāstraṁ janaḥ paṭhet |
sarvapāpavinimukto yogī siddho bhaved dhruvam || 201 ||

योगशास्त्रं पठेन्नित्यं किमान्यैः शास्त्रविस्तरैः।

यत्स्वयं चादिनाथस्य निर्गतं वदनाम्बुजात्॥ २०२॥

yogaśāstraṁ paṭhennityaṁ kimānyaiḥ śāstravistaraiḥ |
yatsvayaṁ cāadināthasya nirgataṁ vadanāmbujāt || 202 ||

स्नातं तेन समस्ततीर्थसलिले दत्तां महीमण्डलम्

यजानां च कृतं सहस्रमयुतं देवाश्च सम्पूजिताः।

सत्यं तेन सुतर्पिताश्च पितरः स्वर्गं च नीताः पुन

यस्य ब्रह्मविचारणे क्षणमपि प्राप्नोति धैर्यं मनः॥ २०३॥

snātaṁ tena samastatīrthasalile dattāṁ mahīmaṇḍalam

yajñānām ca kṛtaṁ sahasramayutaṁ devāśca sampūjitāḥ |
satyaṁ tena sutarpitāśca pitarāḥ svargaṁ ca nītāḥ puna
yasya brahmavicāraṇe kṣaṇamapi prāpnotidhairyaṁ manaḥ || 203 ||

॥ इति श्रीमत्सिद्धवर्य श्रीगोरक्षनाथ विरचित विवेक मार्तण्डाभिधानं योगशास्त्रं सम्पूर्णम् ॥

Yoga Tarangini Tika on Goraksha Shataka, Part 2

[source](#)



This is the commentary (tika) on Goraksha Shataka known as Yoga Tarangini. Because the original text which more resembles Goraksha Paddhati than Goraksha Shataka is quite huge, I have divided it into two parts.

Origin: CN 4927 in Sayaji Gaekwad Library of the Benares Hindu University. This is actually a copy of MS. No. IX F. 48. of the Adyar Library, Adyar, Madras. Copied by Narayan Swami Shastri, 24/1/1930. Some variants from the Briggs edition have been noted.

॥ श्रीः ॥

॥ śrīḥ ॥

गोरक्ष-शतके

gorakṣa-śatake

॥ द्वितीय-शतकम् ॥

॥ dviṭīya-śatakam ॥

श्री-गणेशाय नमः ।

śrī-gaṇeśāya namaḥ |

महेशं रमेशं दिनेशं गणेशं

परेशीं गिरीशां गुरु-जान-मूर्तिम्।

झषेन्द्रादि-सिद्धान् मुनीन् काश्यपादीन्

पुरीः सत्य-गङ्गादि-तीर्थानि नौमि ॥

maheśam rameśam dineśam gaṇeśam
pareśīm girīśām guru-jñāna-mūrtim |
jhaṣendrādi-siddhān munīn kāśyapādīn
purīḥ satya-gaṅgādi-tīrthāni naumi ॥

इत्थं शुद्ध-नाडी-गणः साधित-यम-नियमासनाङ्ग-त्रतयोज्ञात-षट्-चक्र-षोडश-धारादि-परिचित-नाडी-जातत्-सञ्चारी वायु-गणो

योगी चन्द्र-तारद्य-अनुकूले सुमुहूर्ते गुरु-गणेशादि-पूजन-पूर्वक-मङ्गल-पाठ-स्वस्ति-वाचनादिकं कारयित्वा श्री-गुरुम् आरध्य

तद्-अनुज्ञया प्राणायामं कुर्याद् इति प्राणायामम् एकविंशति-श्लोकैः प्रपञ्चयति

itthaṁ śuddha-nāḍī-gaṇaḥ sādhitā-yama-niyamāsanāṅga-tratayojñāta-ṣaṭ-cakra-ṣoḍaśa-dhārādi-paricita-
nāḍī-jātāt-sañcārī vāyu-gaṇo yogī candra-tārady-anukūle sumuhūrte guru-gaṇeśādi-pūjana-pūrvaka-
maṅgala-pāṭha-svasti-vācanādikaṁ kārayitvā śrī-gurum āradhya tad-anujñayā prāṇāyāmaṁ kuryād iti
prāṇāyāmam ekaviṁśati-ślokaīḥ prapañcayati

प्राणो देहे स्थितो वायुर् अपानस्य निरोधनात् ॥

एक-श्वसन-मात्रेणोद्घाटयेद् गगने गतिम् ॥१॥

prāṇo dehe sthito vāyur apānasya nirodhanāt ||
eka-śvasana-mātreṇodghāṭayed gagane gatim ||1||

प्राण इति। प्राणो नाम देहे स्थितः शरीरान्तर-वर्ती वायुः अपानस्य मूलाधार-वर्तिनो अपान-वायुर् निरोधनाद् ऊर्ध्वम्

उत्थापनात् एक-श्वस-मात्रेण एकेन श्वासोच्छ्वास-रूप-व्यापारेण गगने सुषुम्नान्तर-गत-चिद्-आकाशे गतिम् उद्घाटयेत्।

कुण्डलिनी-रुद्ध-सुषुम्ना-मुखम् उद्घाटय गगने गतिं प्रापयेद् इत्य् अर्थः। एतच् च सति प्राणायामाभ्यासे कुम्भकावस्थायां
संभवति ॥१॥

prāṇa iti | prāṇo nāma dehe sthitaḥ śarīrāntar-vartī vāyuḥ apānasya mūlādhāra-vartino apāna-vāyur
nirodhanād ūrdhvam utthāpanāt eka-śvasa-mātreṇa ekena śvāsocchvāsa-rūpa-vyāpāreṇa gagane
suṣumnāntar-gata-cid-ākāśe gatim udghāṭayet | kuṇḍalinī-ruddha-suṣumnā-mukham udghāṭya gagane
gatim prāpayed ity arthaḥ | etac ca sati prāṇāyāmābhyāse kuṁbhakāvasthāyām sambhavati ||1||

इदानीं पूर्व-सूचित-प्राणायामस्य भेदान् आदौ दर्शयति-

idānīm pūrva-sūcita-prāṇāyāmasya bhedān ādau darśayati-

रेचकः पूरकश्चैव कुम्भकः प्रणवात्मकः।

प्राणायामो भवेत् त्रेधा मात्रा द्वादशसंयुतः ॥२॥

recakaḥ pūrakaścaiva kuṁbhakaḥ praṇavātmakaḥ |
prāṇāyāmo bhavet tredhā mātrā dvādaśasamyutaḥ ||2||

रेचक इति। स च प्राणायामस् त्रेधा त्रिविधो भवति। रेचक-पूरक-कुम्भक-भेदात्। तत्र पूरको बाह्य-वायुर् अन्तः प्रवेशेन रूपः।

कुंभकः पूरितस्यान्तर्-निरोधन-रूपः। रेचको निरुद्धस्य तस्यैव बहिर्-गमन-रूपः। किं-भूतः प्राणायामः मात्रा-द्वादश-संयुतः सकृत् प्रणव-जप-कालो मात्रेत्य् उच्यते। तथा च द्वादश-प्रणव-जप-कालेन पूरित इत्य् अर्थः। जपो मनसा प्रसङ्ख्यानं जप्य-स्वरूपं च ब्राह्मणानां स-प्रणव-सप्त-व्याहृति-पूर्विका-शिरोन्तिमा गायत्री प्रणव एव वा अन्येषां च शैव-वैष्णवादि-मन्त्राः। तत्र प्रणव-जपेपि पूरके अ-कारं कुंभके उ-कारं रेचके म-कारं स्मरन् प्रणवं जपेत्। तद् एवाह-कथं-भूतः प्राणायामः प्रणवात्मकः प्रणव-रूपः ॥२॥

recaka iti | sa ca prāṇāyāmas tredhā trividho bhavati | recaka-pūraka-kumbhaka-bhedāt | tatra pūrako bāhya-vāyor antaḥ praveśena rūpaḥ | kumbhakaḥ pūritasyāntar-nirodhana-rūpaḥ | recako niruddhasya tasyaiva bahir-gamana-rūpaḥ | kiṁ-bhūtaḥ prāṇāyāmaḥ mātṛā-dvādaśa-saṁyutaḥ sakṛt praṇava-japa-kālo mātrey ucyate | tathā ca dvādaśa-praṇava-japa-kālena pūrīta ity arthaḥ | japo manasā prasaṅkhyānaṁ japya-svarūpaṁ ca brāhmaṇānāṁ sa-praṇava-sapta-vyāhṛti-pūrvikā-śirontimā gāyatrī praṇava eva vā anyeṣāṁ ca śaiva-vaiṣṇavādi-mantrāḥ | tatra praṇava-japepi pūrake a-kāraṁ kumbhake u-kāraṁ recake ma-kāraṁ smaran praṇavaṁ japet | tad evāha-kathaṁ-bhūtaḥ prāṇāyāmaḥ praṇavātmakaḥ praṇava-rūpaḥ ॥2॥

इदानीं प्राणायामाभ्यास-युक्तस्य नाडीषु मलोदये येन केनापि हेतुना संभवे पुनः पुनः नाडी-शुद्धि-प्रकारेणोक्तं प्राणायामं कुर्याद् इति तद् एव स्मारयति-
idānīm prāṇāyāmābhyāsa-yuktasya nāḍīṣu malodaye yena keṇāpi hetunā sambhave punaḥ punar nāḍī-śuddhi-prakāreṇoktaṁ prāṇāyāmaṁ kuryād iti tad eva smārayati-

मात्रा-द्वादश-संयुक्तो निशाकर-दिवाकरौ।

दोष-जालम् अपघ्नन्तौ जातव्यौ योगिभिः सदा ॥३॥

mātṛā-dvādaśa-saṁyukto niśākara-divākarau | doṣa-jālam apaghnantau jātavayau yogibhiḥ sadā ॥3॥

मात्रेति मात्राणां द्वादश-मात्रा द्वादशशतैः मात्राद्वादशभिः संयुक्तौ द्वादशसङ्ख्याकप्रणवजप-रूप-मात्राभिः वाम-दक्षिणनाडीक्रमेण पूरितप्राणायामेन संयुक्तौ चिस्वाङ्गाभ्याससमये ध्यानयोगेन योजितौ निशाकरदिवाकरौ चन्द्र-सूर्यौ दोषाणां नाडीमलानां जालमपघ्नन्तौ नाशयन्तौ योगिभिः सदा ज्ञेयौ ॥३॥

mātreṭi mātrāṇāṁ dvādaśa-mātṛā dvādaśaśataiḥ mātṛādvādaśabhiḥ saṁyuktau dvādaśasaṅkhyākrapraṇavajapa-rūpa-mātṛābhiḥ vāma-dakṣiṇanāḍīkrameṇa pūritapraṇāyāmena saṁyuktau svasvāṅgābhyāsasamaye dhyānayogena yojitau niśākaradivākarau candra-sūryau doṣāṇāṁ nāḍīmalānāṁ jālamapaghnantau nāśayantau yogibhiḥ sadā jñeyau ॥3॥

त्रिविधं प्राणायामं विवृणोति

trividhaṁ prāṇāyāmaṁ vivṛṇoti

पूरके द्वादशीं कुर्यात् कुंभके षोडशी भवेत्।

रेचके दश ओंकारान् प्राणायामः स उच्यते ॥४॥

pūrake dvādaśīm kuryāt kumbhake ṣoḍaśī bhavet | recake daśa oṁkāraṁ prāṇāyāmaḥ sa ucyate ॥4॥

पूरके इति अस्य प्राणायामस्य पूरके द्वादशीं द्वादशंकारवतीं मात्रां कुर्यात्। कुंभके षोडशंकारवतीं मात्रा भवेत्। रेचके दश

ओंकारान् जपेद् इति शेषः। स एषः प्रत्येकं त्रिविधोपि एकः प्राणायाम उच्यते ॥४॥

pūrake iti asya prāṇāyāmasya pūrake dvādaśīm dvādaśaomkāravatīm mātrām kuryāt | kuṁbhake
ṣoḍaśaomkāravatī mātrā bhavet | recake daśa omkāraṅ japed iti śeṣaḥ | sa eṣaḥ pratyekaṁ trividhopi
ekaḥ prāṇāyāma ucyaṭe ॥4॥

अधमे द्वादशी मात्रा मध्यमे द्विगुणा मता।

उत्तमे त्रिगुणा प्रोक्ता प्राणायामस्य निर्णयः ॥५॥

adhame dvādaśī mātrā madhyame dviguṇā matā |
uttame triguṇā proktā prāṇāyāmasya nirṇayaḥ ॥5॥

अयं प्राणायामोभ्यासतारतम्येन पुनस्त्रिविधः अधममध्यमोत्तम-भेदाद् इत्य् अभिप्रेत्यैतद्-भेदघटकं मात्रा-भेदं दर्शयतिधमे
इति।इयं पूर्वोक्तद्वादशी मात्रा अधमे प्राणायामे मता मध्ये प्राणायामे तद्विगुणमता एवम् उत्तमे प्राणायामे त्रिगुणा मात्रा
जेयेत्य् अर्थः। एवं च अधममध्यमोत्तमेषु क्रमेण द्वादश १२। चतुर्विंशति २४। षट्त्रिंशद् इति ३६। पूरके षोडश १६। द्वात्रिंशत्
३२। अष्टाचत्वारिंशत् ४८। कुंभके दश १०। विंशति २०। त्रिंशत् ३०। इति ओंकारः रेचकः प्रोक्ता इति प्राणायामस्य त्रिविधस्य
मात्रायाश् च निर्णय इत्य् अर्थः ॥५॥

ayaṁ prāṇāyāmobhyāsatāratamyena punastrividhaḥ adhamamadhyamottama-bhedād ity abhipretyaitad-
bhedaghaṭakaṁ mātrā-bhedaṁ darśayatiadhame iti |iyaṁ pūrvoktadvādaśī mātrā adhame prāṇāyāme
matā madhye prāṇāyāme tadvigūṇamatā evam uttame prāṇāyāme triguṇā mātrā jñeyety arthaḥ | evaṁ
ca adhamamadhyamottameṣu krameṇa dvādaśa 12 | catuṣvīmśati 24 | ṣaṭṭriṁśad iti 36 | pūrake ṣoḍaśa
16 | dvātriṁśat 32 | aṣṭācatvāriṁśat 48 | kuṁbhake daśa 10 | vīmśati 20 | triṁśat 30 | iti omkāraḥ recake
proktā iti prāṇāyāmasya trividhasya mātrāyāś ca nirṇaya ity arthaḥ ॥5॥

अथ त्रिविधप्राणायामस्य चिह्नानि दर्शयति

atha trividhaprāṇāyāmasya cihnāni darśayati

अधमे प्रचुरो घर्मः कम्पो भवति मध्यमे।

उत्तिष्ठत्युत्तमे योगी ततो वायुं निरुन्धयेत् ॥६॥

adhame pracuro gharmaḥ kampo bhavati madhyame |
uttiṣṭhatyuttame yogī tato vāyuraṁ nirundhayet ॥6॥

अधमेत्यधमे सद्यः समारब्धोभ्यासके प्राणायामेन तु द्वादश-मात्राके तत्रापि चराभ्यासे आसनोत्थानसंभवात् प्रचुरो घर्मः
प्रस्वेदो भवति मध्यमे प्राणायामे प्राणायामाभ्यासे कम्पो गात्राणां विशिष्टस्य शरीरस्य वा प्रचलनं भवति। उत्तमे प्राणायामे
बद्धपद्मासनो योगी उत्तिष्ठति। आसनादुत्थानं लभते ततस्तस्मात् कारणात् प्राण-वायुं निरुद्धयेत्। प्राणायामम् अभ्यसेत् ॥६॥

adhametyadhame sadyaḥ samārabdhobhyāśake prāṇāyāmena tu dvādaśa-mātrāke tatrāpi carābhyāse
āsanotthānasambhavāt pracuro gharmaḥ prasvedo bhavati madhyame prāṇāyāme prāṇāyāmābhyāse
kaṁpo gātrāṇāṁ viśiṣṭasya śārīrasya vā pracalanaṁ bhavati | uttame prāṇāyāme baddhapadmāsano
yogī uttiṣṭhati | āsanādutthānaṁ labhate tatastasmāt kāraṇāt prāṇa-vāyuraṁ niruddhayet | prāṇāyāmam
abhyaset ॥6॥

बद्धपद्मासनो योगी नमस्कृत्य गुरुं शिवम्।

नासाग्र-दृष्टिरेकाकी प्रणायामं समभ्यसेत् ॥७॥

baddhapadmāsano yogī namaskṛtya guruṁ śivam |
nāsāgra-dr̥ṣṭirekāki praṇāyāmaṁ samabhyaset ||7||

इदानीं योगाङ्गं प्राणायामं दर्शयतिबद्धपद्मासन इति बद्धं पद्मासनं येन स योगी एकाकी निर्जने मठादौ

पूर्वोक्तकुशाजिनचैलसंपातेसु समे भूतले पद्मासनेनोपविश्य आसने स्थित्वा गुरुं शिवं च नमस्कृत्य नासाग्रे भ्रू-मध्ये दृष्टिः सन्
भ्रू-मध्ये शशभृत्बिम्बम् इत्यु उक्तेः स्रवत्पीयूषं चन्द्रबिम्बं भ्रू-मध्ये चक्षुभ्यामवलोकयन्नित्यु अर्थः। द्विजश्चेत् पूर्वोक्तं प्रणवं
गायत्रीं वा अन्यश्चेत् शैववैष्णवादिमन्त्रं जपेत्। पूर्वोक्त-मात्रानुसारेण प्राणायामं समभ्यसेत्। अनवच्छेदेनाभासं कुर्याद् इत्यु
अर्थः॥७॥

idānīm yogāṅgaṁ praṇāyāmaṁ darśayatibaddhapadmāsana iti baddhaṁ padmāsanaṁ yena sa yogī
ekākī nirjane maṭhādau pūrvoktakuśājīnacailasampātesu same bhūtale padmāsaneṇopaviśya āsane
sthitvā guruṁ śivam ca namaskṛtya nāsāgre bhrū-madhye dr̥ṣṭiḥ san bhrū-madhye śaśabhṛtbimbam ity
ukteḥ sravatpīyūṣaṁ candrabimbam bhrū-madhye cakṣubhyāmavalokayannity arthaḥ | dvijaścet
pūrvoktaṁ praṇavaṁ gāyatrīm vā anyaścet śaivavaīṣṇavādīmantraṁ japeṭ | pūrvokta-mātrānusāreṇa
praṇāyāmaṁ samabhyaset | anavacchedenābhāsaṁ kuryād ity arthaḥ ||7||

ऊर्ध्वम् आकृष्य चापान-वायुं प्राणे नियोजयेत्।

ऊर्ध्वम् आनीयते शक्त्या सर्व-पापैः प्रमुच्यते॥८॥

ūrdhvaṁ ākṛṣya cāpāna-vāyuraṁ prāṇe niyojayet |
ūrdhvaṁ āniyate śaktyā sarva-pāpaiḥ pramucyate ||8||

किं अपान-वायुं आधार-सङ्कोचनादिना ऊर्ध्वम् आकृष्य प्राणे नियोजयेत्। प्राणेनैकीकुर्यत्। अपानेन मिलितः प्राणः शक्त्या
कुण्डलिन्या ऊर्ध्वम् आनीयते चेत् सर्व-पापैः प्रमुच्यते॥८॥

kiṁ apāna-vāyuraṁ ādhāra-saṅkocanādīna ūrdhvaṁ ākṛṣya prāṇe niyojayet | prāṇenaikīkuryat | apānena
millitaḥ prāṇaḥ śaktyā kuṇḍalinyā ūrdhvaṁ āniyate cet sarva-pāpaiḥ pramucyate ||8||

तस्यैव कुम्भक-प्रकारं प्रपञ्चयति

tasyaiva kumbhaka-prakāraṁ prapañcayati

द्वाराणां नवकं निरुध्य मरुतं पीत्वा दृढधारितं

नीत्वाकाशम् अपान-वह्नि-सहितं शक्त्या समुच्चारितं।

आत्म-ध्यान-युतस् त्व अनेन विधिना विन्यस्य मुर्ध्नि ध्रुवं

यावत् तिष्ठति तावद् एव महतां सङ्घेन संस्तूयते॥९॥

dvārāṇāṁ navakaṁ nirudhya marutaṁ pītvā dṛḍhaṁ dhāritaṁ
nītvākāśam apāna-vahni-sahitaṁ śaktyā samuccāritaṁ |
ātma-dhyāna-yutas tv anena vidhinā vinyasya murdhni dhruvaṁ
yāvat tiṣṭhati tāvad eva mahatāṁ saṅghena saṁstūyate ||9||

द्वाराणाम् इति द्वाराणां नवकं नवद्वाराणि पूर्वोक्तानीत्यु अर्थः। निरुध्य वक्ष्यमाण-प्रकारेण निरुध्य मरुतं पीत्वा वायुनोदरं
पूरयित्वेत्यु अर्थः। मूलाधार-गतेन वह्निना अपान-वायुना च सहितं यथा स्यात् तथा मूलाधार-चक्रे दृढं धारितं तत्र स्थिरताम्
आपादितं ततः शक्त्या कुण्डलिन्या समुच्चारितं ऊर्ध्वम् उत्थापितं प्राणं आकाशम् आज्ञा-चक्रोर्ध्व-प्रदेशं नीत्वा ध्रुवं स्थिरं यथा

स्यात् तथा मूर्ध्नि सहस्र-दले विन्यस्य स्थापयित्वा आत्म-ध्यान-युतस् तत्रैव लक्षीकृतात्म-स्वरूपो योगी अनेन विधिना एतत्-
प्रकारेण यावत् तिष्ठति यावत्-काल-पर्यन्तं निश्चलः सन्न आत्मानं ध्यायति तावद् एव महतामात्म-ध्यान-निरतानां सङ्घेन
संस्तूयते एवं-विधस्य स्तुत्यत्वाद् इति भावः ॥९॥

dvārāṇām iti dvārāṇām navakaṁ navadvārāṇi pūrvoktānīty arthaḥ | nirudhya vakṣyamāṇa-prakāreṇa
nirudhya marutaṁ pītvā vāyunodaraṁ pūrayitvety arthaḥ | mūlādhāra-gatena vahninā apāna-vāyunā ca
sahitaṁ yathā syāt tathā mūlādhāra-cakre dṛḍhaṁ dhāritaṁ tatra sthiraṁ āpāditāṁ tataḥ śaktyā
kuṇḍalinyā samuccālitāṁ ūrdhvam utthāpitaṁ prāṇaṁ ākāśam ājñā-cakrordhva-pradeśaṁ nītvā dhruvaṁ
sthiraṁ yathā syāt tathā mūrdhni sahasra-dale vinyasya sthāpayitvā ātma-dhyāna-yutaḥ tatraiva
lakṣīkṛtātmā-svarūpo yogī anena vidhinā etat-prakāreṇa yāvat tiṣṭhati yāvat-kāla-paryantaṁ niścalaḥ
sann ātmānaṁ dhyāyati tāvad eva mahatāmātma-dhyāna-niratānāṁ saṅghena saṁstūyate evaṁ-
vidhasya stutyatvād iti bhāvah ||9||

प्राणायामो भवेत्य् एवं पातकेन्धन-पावकः ।

भवोदधि-महा-सेतुः प्रोच्यते योगिभिः सदा ॥१०॥

prāṇāyāmo bhavety evaṁ pātakendhana-pāvakaḥ |
bhavadadhi-mahā-setuḥ procyate yogibhiḥ sadā ||10||

एवम् अमुना प्रकारेण सदा अनुष्ठियमानः प्राणायामः पातकानि ब्रह्म-हत्या-प्रमुखानि इन्धनानि तूल-तृणादिनीव सद्य एव
भस्मसात्-कर्तुम् उचितानि यस्य एवं-विधः पावकोऽग्निर् भवति । अयं प्राणायामः योगिभिः भवः संसार एवोदधिः समुद्रः
तस्मिन् महा-सेतुः सेतुर् इव सद्य उत्तारकः प्रोच्यते ॥१०॥

evam amunā prakāreṇa sadā anuṣṭhiyamānaḥ prāṇāyāmaḥ pātakāni brahma-hatyā-pramukhāni
indhanāni tūla-trṇādīnīva sadya eva bhasmasāt-kartum ucitāni yasya evaṁ-vidhaḥ pāvakognir bhavati |
ayaṁ prāṇāyāmaḥ yogibhiḥ bhavaḥ saṁsāra evodadhiḥ samudraḥ tasmin mahā-setuḥ setur iva sadya
uttāraḥ procyate ||10||

पातकापहारित्वं द्रढयाति

pātakāpahāritvaṁ draḍhayāti

आसनेन रुजो हन्ति प्राणायामेन पातकम् ।

विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥११॥

āsanena rujo hanti prāṇāyāmena pātakam |
vikāraṁ mānasaṁ yogī pratyāhāreṇa muñcati ||11||

आसनेनेति । योगी आसनेन मयूर-मत्स्येन्द्रादिना दोष-शमन-द्वारा रुजो दैहिक-बाधां हन्ति नाशयति । प्राणायामेन उक्त-
प्रकारेण पातकं हन्ति अधिष्ठानानि शुद्ध-द्वारा नाशयति प्रत्याहारेण मानसं विकारं विषय-सम्बन्ध-निवर्तन-द्वारा मुञ्चति
त्यजति ॥११॥

āsaneneti | yogī āsanena mayūra-matsyendrādīnā doṣa-śamana-dvārā rujo daihika-bādhāṁ hanti
nāśayati | prāṇāyāmena ukta-prakāreṇa pātakam hanti adhiṣṭhānāni śuddha-dvārā nāśayati pratyāhāreṇa
mānasaṁ vikāraṁ viṣaya-sambandha-nivartana-dvārā muñcati tyajati ||11||

धारणाभिर् मनो-धैर्यं ध्यानाच् चैतन्यम् अद्भुतम् ।

समाधौ मोक्षम् आप्नोति त्यक्त्वा कर्म शुभाशुभम् ॥१२॥

dhāraṇābhir mano-dhairyaṁ dhyānāc caitanyam adbhutam |
samādhau mokṣam āpnoti tyaktvā karma śubhāśubham ||12||

धारणाभिः वक्ष्यमाणाभिः मनसो धैर्यं वर्धयति इति शेषः । ध्यानाद् अद्भुतं चैतन्यम् उत्तमं ज्ञानं प्राप्नोति समाधौ शुभाशुभं
कर्म तत्-फलं च अभिमान-त्याग-द्वारा त्यक्त्वा मोक्षं कैवल्य-रूपम् आप्नोति ॥१२॥

dhāraṇābhiḥ vakṣyamāṇābhiḥ manaso dhairyaṁ vardhayati iti śeṣaḥ | dhyānād adbhutaṁ caitanyam
uttamaṁ jñānaṁ prāpnoti samādhau śubhāśubhaṁ karma tat-phalaṁ ca abhimāna-tyāga-dvārā tyaktvā
mokṣaṁ kaivalya-rūpam āpnoti ||12||

इदानीं प्राणायामेनैव प्रत्याहाराभ्यासफलं दर्शयति

idānīṁ prāṇāyāmenaiva pratyāhārābhyāsaphalaṁ darśayati

प्राणायाम-द्विषट्केन प्रत्याहारः प्रकीर्तितः ।

प्रत्याहार-द्विषट्केन जायते धारणा शुभा ॥१३॥

prāṇāyāma-dviṣaṭkena pratyāhāraḥ prakīrtitaḥ |
pratyāhāra-dviṣaṭkena jāyate dhāraṇā śubhā ||13||

प्राणायामेति । प्राणायामानां द्विषट्केन द्वादश-प्राणायामेनाभ्यस्तेन प्रत्याहारः प्रकीर्तितः । प्रत्याहार-फलोदयः कथित इत्यु
अर्थः । तथा प्रत्याहाराणां द्वादश-प्राणायाम-रूपानां द्विषट्केन द्वादश-गुणितेन चतुश्-चत्वारिंशद्-अधिक-शत-सङ्ख्याक-
प्राणायाम-रूपा धारणा जायते धारणा जनित-फलोदयो भवतीत्यु अर्थः ॥१३॥

prāṇāyāmeti | prāṇāyāmānāṁ dviṣaṭkena dvādaśa-prāṇāyāmenābhyastena pratyāhāraḥ prakīrtitaḥ |
pratyāhāra-phalodayaḥ kathita ity arthaḥ | tathā pratyāhārāṇāṁ dvādaśa-prāṇāyāma-rūpānāṁ dviṣaṭkena
dvādaśa-guṇitena catuś-catvāriṁśad-adhika-śata-saṅkhyāka-prāṇāyāma-rūpā dhāraṇā jāyate dhāraṇā
janita-phalodayo bhavatīty arthaḥ ||13||

ध्यानम् आह

dhyānam āha

धारणा द्वादश प्रोक्तं ध्याना ध्यान-विशारदैः ।

ध्यान-द्वादशकेनैव समाधिर् अभिधीयते ॥१४॥

dhāraṇā dvādaśa proktaṁ dhyānā dhyāna-viśāradaiḥ |
dhyāna-dvādaśakenaiva samādhir abhidhīyate ||14||

धारणेति । ध्यान-विशारदैः षड्-विध-ध्यान-निपुणैः द्वादश-धारणाः द्वादश-प्रत्याहार-रूपाया पूर्वोक्त-धारणा सैव द्वादशाभिर्
गुणिता सती अष्टाविंशत्यु-अधिक-सप्तदश-शत-सङ्ख्याक-प्राणायाम-रूपं ध्यानं प्रोक्तं कथितं । तद् एवं ध्यानं द्वादश गुणितं
सत् षट्त्रिंशद्-अधिक-सप्त-शतोत्तर-विंशतिसहस्र-प्राणायाम-रूपं संपद्यते । स एव द्वादशाहो-रात्र-साध्य-समाधिर् इत्यु
अभिधीयते कथ्यते सामान्यम् ॥१४॥

dhāraṇeti | dhyāna-viśāradaiḥ ṣaḍ-vidha-dhyāna-nipuṇaiḥ dvādaśa-dhāraṇāḥ dvādaśa-pratyāhāra-rūpāyā
pūrvokta-dhāraṇā saiva dvādaśābhir guṇitā satī aṣṭāvīṁśaty-adhika-saptadaśa-śata-saṅkhyāka-
prāṇāyāma-rūpaṁ dhyānaṁ proktaṁ kathitaṁ | tad evaṁ dhyānaṁ dvādaśa guṇitaṁ sat ṣaṭtriṁśad-

adhika-sapta-śatottara-vimśatisahasra-prāṇāyāma-rūpaṁ saṁpadyate | sa eva dvādaśāho-rātra-sādhyasamādhir ity abhidhīyate kathyate sāmānyam ||14||

समाधि-स्वरूपं दर्शयति

samādhi-svarūpaṁ darśayati

यत् समाधौ परं ज्योतिर् अनन्तं विश्वतो-मुखम्।

तस्मिन् दृष्टे क्रिया-कर्म यातायातं न विद्यते ॥१५॥

yat samādhau paraṁ jyotir anantaṁ viśvato-mukham |

tasmin dr̥ṣṭe kriyā-karma yātāyātaṁ na vidyate ||15||

यत् समाधाव् इति। पूर्व व्याख्यातम् ॥१५॥

yat samādhāv iti | pūrvaṁ vyākhyātam ||15||

समाधि-प्रक्रियां दर्शयति

samādhi-prakriyāṁ darśayati

सम्बद्धासन-मेढ्रम् अङ्घ्रि-युगलं कर्णाक्षि-नासा-पुट-

द्वाराण्य् अङ्गुलिभिर् नियम्य पवनं वक्त्रेण संपूरितम्।

धृत्वा वक्षसि वह्न्य-अपान-सहितं मूर्ध्नि स्थितं धारयेद्

एवं याति विशेष-तत्त्व-समतां योगीश्वरस् तन्-मयः ॥१६॥

sambaddhāsana-meḍhram aṅghri-yugalaṁ karṇākṣi-nāsā-puta-

dvārāṅgy aṅgulibhir niyamya pavanaṁ vaktreṇa saṁpūritam |

dhṛtvā vakṣasi vahny-apāna-sahitaṁ mūrdhni sthitaṁ dhārayed

evaṁ yāti viśeṣa-tattva-samatāṁ yogīśvaraḥ tan-mayaḥ ||16||

सम्बद्धासनम् इति। सम्बद्धो आसन-मेढ्रे यथा स्यात् तथा अङ्घ्रि-युगलं पाद-द्वयं संस्थाप्य सिद्धासनम् आरुहयेत्य् अर्थः।

अत्रासनं योनि-स्थानं तल-लक्षणे योनि-स्थानकम् अङ्घ्रि-मूल-घटितं कृत्वेत्य् उक्तत्वात् कर्णाक्षि-नासा-पुट-द्वाराणि

अङ्गुलिभिः नियम्य संरुध्य तद् इत्य् कर्ण-विवरे कर-द्वय-गताङ्गुष्ठाभ्याम् अक्षि-द्वयं तर्जनीभ्यां नासिका-द्वयं

मध्यमाभ्याम् अपराभ्यां मुखं निरुद्धयेत्य् अर्थः पूर्वं वक्त्रेण मुखेन संपूरितं पूर्वोक्त-रीत्या मूलाधार-स्थित-वह्न्य-अपानाभ्यां

सहितं ताभ्यां संमिलितं पवनं प्राण-वायुं वक्षसि हृत्-सरोजे धृत्वा ततोप्य् उर्ध्वं नीतं मूर्ध्नि स्थितं सहस्र-दलादौ स्थापितं

धारयेत्। एवम् अभ्यसन् योगीश्वरस् तन्-मयो वह्न्य-अपान-संमिलित-प्राण-मयो भूत्वा विशेषतत्त्वेन समतां तुल्यतां याति

सर्व-दृगान्तरात्मना साक्षी-भूतेन तद्-अविशेषो भवतीत्य् अर्थः ॥१६॥

sambaddhāsanam iti | sambaddho āsana-meḍhre yathā syāt tathā aṅghri-yugalaṁ pāda-dvayaṁ

saṁsthāpya siddhāsanam āruhyety arthaḥ | atrāsanaṁ yoni-sthānaṁ tal-lakṣaṇe yoni-sthānakam aṅghri-

mūla-ghaṭitaṁ kṛtvety uktatvāt karṇākṣi-nāsā-puta-dvārāṅgy aṅgulibhiḥ niyamya saṁrudhya tad itthaṁ

karṇa-vivare kara-dvaya-gatāṅguṣṭhābhyām akṣi-dvayaṁ tarjanībhyām nāsikā-dvayaṁ madhyamābhyām

aparābhyām mukhaṁ niruddhyety arthaḥ pūrvaṁ vaktreṇa mukhena saṁpūritaṁ pūrvokta-rītyā

mūlādhāra-sthita-vahny-apānābhyām sahitaṁ tābhyām saṁmilitaṁ pavanaṁ prāṇa-vāyuraṁ vakṣasi hṛt-

saroje dhṛtvā tatopy urdhvaṁ nītaṁ mūrdhni sthitaṁ sahasra-dalādau sthāpitaṁ dhārayet | evam

abhyasan yogīśvaraḥ tan-mayo vahny-apāna-saṁmilita-prāṇa-mayo bhūtvā viśeṣatattvena samatāṁ

tulyatām yāti sarva-dṛgāntarātmanā sāksī-bhūtena tad-aviśeṣo bhavatīty arthaḥ ||16||

गगनं पवने प्राप्तो ध्वनिर् उत्पद्यते महान्।

घण्टादीनां प्रवायानां तदा सिद्धिर् अदूरतः॥१७॥

gaganam pavane prāpto dhvanir utpadyate mahān |
ghaṇṭādīnām pravāyānām tadā siddhir adūrataḥ ||17||

एवं-रीत्या पवने प्राणे गगनम् आकाशं प्राप्ते सति महा-ध्वनिः घण्टा-भेरी-मदल-प्रमुखानां प्रपाद्यानां शब्द उत्पद्यते। तदा तादृश-चिह्ने उपलब्धे सति सिद्धिः अदूरतः सन्निधाव् एवोपस्थिता भवतीत्य् अर्थः॥१७॥

evaṁ-rītyā pavane prāṇe gaganam ākāśam prāpte sati mahā-dhvaniḥ ghaṇṭā-bherī-maddala-
pramukhānām prapādyānām śabda utpadyate | tadā tādrśa-cihne upalabdhe sati siddhiḥ adūrataḥ
sannidhāv evopasthitā bhavatīty arthaḥ ||17||

एवं प्राणायामं निरवच्छेदम् अभ्यसेद् इत्य् आह

evaṁ prāṇāyāmaṁ niravacchedam abhyased ity āha

प्राणायामेन युक्तेन सर्व-रोग-क्षयो भवेत्।

अयुक्ताभ्यासयोगेन सर्व-रोगस्य संभवम्॥१८॥

prāṇāyāmena yuktena sarva-roga-kṣayo bhavet |
ayuktābhyāsayogena sarva-rogasya sambhavam ||18||

प्राणायामेनेति। युक्तेन यथा-योग्यं हस्तेन प्राणायामेन सर्वेषां पूर्वानुवृत्तानां सद्य उत्पन्नानां च रोगानां क्षयो भवेत्।

अयुक्ताभ्यासेन अनियताभ्यासेन तु सर्व-रोगस्य संभवो भवेत्॥१८॥

prāṇāyāmeneti | yuktena yathā-yogyam hasteṇa prāṇāyāmena sarveṣām pūrvānuvṛttānām sadya
utpannānām ca rogānām kṣayo bhavet | ayuktābhyāseṇa aniyatābhyāseṇa tu sarva-rogasya sambhavo
bhavet ||18||

के रोगास् ते ये अयुक्ताभ्यासे संभवन्तीत्य् अत्राह

ke rogās te ye ayuktābhyāse sambhavantīty atrāha

हिक्का-काशस् तथा श्वासः शिरः-कर्णाक्षि-वेदनाः।

भवन्ति विविधा रोगाः पवनस्य व्यतिक्रमात्॥१९॥

hikkā-kāśas tathā śvāsaḥ śiraḥ-karṇākṣi-vedanāḥ |
bhavanti vividhā rogāḥ pavanasya vyatikramāt ||19||

किं हिक्केति पवनस्य व्यतिक्रमात् अयुक्ताभ्यासेन विरोधात् हिक्का-काशः श्वासः शिरः कर्णयोर् नेत्रयोश् च वेदनास् तत्र तत्र शूल-विशेषाः तथा अन्येपि विविधा मूकत्वाङ्ग-स्फुटनत्वादयो रोगा भवन्ति॥१९॥

kiṁ hikketi pavanasya vyatikramāt ayuktābhyāseṇa virodhāt hikkā-kāśaḥ śvāsaḥ śiraḥ karṇayor netrayoś
ca vedanās tatra tatra śūla-viśeṣāḥ tathā anyepi vividhā mūkatvāṅga-sphuṭanatvādayo rogā bhavanti
||19||

शनेर् अभ्यसेद् इति स-दृष्टान्तम् उपदिशति

śanair abhyased iti sa-dṛṣṭāntam upadiśati

यथा सिंहो गजो व्याघ्रो भवेद् वश्यः शनैः शनैः।

अन्यथा हन्ति योक्तारं तथा वायुर् असेवितः ॥२०॥

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ |
anyathā hanti yoktāraṁ tathā vāyur asevitaḥ ||20||

यथेति। व्याघ्रः सिंहमः गज इत्य्-आदि विरुद्धोपि जन्तुः यथा शनैः अनुकूल-लालनया योजितश् चेद् वश्यः स्वेच्छा-नियोग-योग्यो भवति अननुकूल-नियोजने तु योक्तारं हन्ति तथा वायुर् अपि विधिवत् सेवितश् चेद् वश्यो भवति अन्यथा यथोक्त-नियम-परित्यागेनाभ्यस्तश् चेद् योक्तारं योगाभ्यास-निरतं जनम् उक्त-रोगादिना निहन्ति ॥२०॥

yatheti | vyāghraḥ sihmaḥ gaja ity-ādi viruddhopi jantuḥ yathā śanaiḥ anukūla-lālanayā yojitaś ced vaśyaḥ svecchā-niyoga-yogyo bhavati ananukūla-niyojane tu yoktāraṁ hanti tathā vāyur api vidhivat sevitaś ced vaśyo bhavati anyathā yathokta-niyama-parityāgenābhyastaś ced yoktāraṁ yogābhyāsa-nirataṁ janam ukta-rogādinā nihanti ||20||

पूर्व लघु-मात्रादिनाभ्यसेद् इत्य् आह

pūrvam laghu-mātrādinābhyased ity āha

युक्तं युक्तं त्यजेद् वायुं युक्तं युक्तं च पूरयेत्।

युक्तं युक्तं च बन्धीयाद् एवं सिद्धिम् अवाप्नुयात् ॥२१॥

yuktaṁ yuktaṁ tyajed vāyuraṁ yuktaṁ yuktaṁ ca pūrayet |
yuktaṁ yuktaṁ ca bandhīyād evaṁ siddhim avāpnuyāt ||21||

युक्तम् इति वायुं प्राणं युक्तं युक्तम् इति वेग-रहितं नासिकाग्र-स्थितकरे स्थापितसक्तुकणप्रकंप-मात्रं योगं रेचयेत् एवं कुंभकपूरकयोर् अपि बोध्यम् अत्र युक्तम् इति वीक्ष्य मध्यमप्राणायामसमर्थोपि योगी कतिचित्कालं

अधमप्राणायाममेवाभ्यसेत् एवम् उत्तमप्राणायामे समर्थोपि मध्यमेनैव प्राणायामेनाभ्यसेद् इत्य् अर्थः सूचितः ॥२१॥

yuktam iti vāyuraṁ prāṇaṁ yuktaṁ yuktaṁ iti vega-rahitaṁ nāsikāgra-sthitakare sthāpitasaktukanaṅprakaṅpa-mātraṁ yograṁ recayet evaṁ kuṁbhakapūrakayor api bodhyam atra yuktim iti vīkṣya madhyamaprāṇāyāmasamarthopi yogī katicitkālaṁ adhamaprāṇāyāmaṁ evābhyaset evam uttamaprāṇāyāma samarthopi madhyamenaiva prāṇāyāmenābhyased ity arthaḥ sūcitaḥ ||21||

अथ प्रत्याहारम् आह

atha pratyāhāraṁ āha

चरतां चक्षुर्-आदीनां विषयेषु यथा-क्रमम्।

यत् प्रत्याहरणं तेषां प्रत्याहारः स उच्यते ॥२२॥

caratāṁ cakṣur-ādīnāṁ viṣayeṣu yathā-kramam |
yat pratyāharaṇaṁ teṣāṁ pratyāhāraḥ sa ucyate ||22||

चरताम् इति। त्रिंशद्भिः श्लोकैः विषयेषु स्व-स्व-विषयेषु रूप-रस-गन्ध-स्पर्श-शब्देषु चरतां तद्-एकाग्रतया प्रवृत्तानां चक्षुर्-आदीनाम् इन्द्रियाणां यथा-क्रमं क्रमम् अनतिक्रम्य यथा-क्रमम् आसन-प्राणायामाङ्ग-द्वय-साधनानन्तरं। यद् वा दूरे

स्थितेभ्यः स्वल्पतरेभ्यश् च विषयेभ्यो यत् प्रत्याहरणं तेभ्यो विषयेभ्यो निवर्तनम् अनभिमुखी-करणं स प्रत्याहार उच्यते ॥२२॥

caratām iti | trimśadbhiḥ ślokaḥ viṣayeṣu sva-sva-viṣayeṣu rūpa-rasa-gandha-sparśa-śabdeṣu caratām tad-ekāgratayā pravṛttānām cakṣur-ādīnām indriyāṇām yathā-kramam kramam anatikramya yathā-kramam āsana-prāṇāyāmāṅga-dvaya-sādhanānantaram | yad vā dūre sthitebhyaḥ svalpatarebhyaś ca viṣayebhyo yat pratyāharaṇam tebhyo viṣayebhyo nivartanam anabhimukhī-karaṇam sa pratyāhāra ucyate ॥22॥

एतद् एव स-दृष्टान्तं दर्शयति
etad eva sa-dṛṣṭāntam darśayati

यथा तृतीय-काल-स्थो रविः प्रत्याहरेत् प्रभाम्।
तृतीयाङ्ग-स्थितो योगी विकारं मानसं तथा ॥२३॥
yathā tṛtīya-kāla-stho raviḥ pratyāharet prabhām |
tṛtīyāṅga-sthito yogī vikāraṁ mānasam tathā ॥23॥

यथेति। यथा तृतीय-काल-स्थो दिवसावसान-स्थो रविः सूर्यः प्रभां दीप्तिं प्रत्याहरेत् तथा तृतीयाङ्ग-स्थितः प्रत्याहाराभ्यास-युक्तो योगी मानसं विकारं विषय-वासना-रूपं प्रत्याहरेद् विषय-सम्बन्धात् विघटयेत् ॥२३॥

yatheti | yathā tṛtīya-kāla-stho divasāvasāna-stho raviḥ sūryaḥ prabhāṁ dīptim pratyāharet tathā tṛtīyāṅga-sthitaḥ pratyāhārābhyāsa-yukto yogī mānasam vikāraṁ viṣaya-vāsanā-rūpaṁ pratyāhared viṣaya-sambandhāt vighaṭayet ॥23॥

दृष्टान्तान्तरेणाह
dṛṣṭāntāntareṇāha

अङ्ग-मध्ये यथाङ्गानि कूर्मः संकोचयेद् ध्रुवम्।
योगी प्रत्याहरत्य् एवम् इन्द्रियाणि तथात्मनि ॥२४॥
aṅga-madhye yathāṅgāni kūrmaḥ saṅkocayed dhruvam |
yogī pratyāharaty evam indriyāṇi tathātmani ॥24॥

अङ्गेति। कूर्म अङ्गानि चरणशिरांसि यथा अङ्ग-मध्ये सङ्कोचयेत्। एवं तद्वत् योगीन्द्रियाणि चक्षुर्-असनादीनि आत्मनि ध्रुवं स्थिरं अनुद्विग्नं यथा स्यात् तथा प्रत्याहरति विनिवर्तयति ॥२४॥
aṅgeti | kūrma aṅgāni caraṇaśirāṁsi yathā aṅga-madhye saṅkocayet | evam tadvat yogīndriyāṇi cakṣur-asanādīni ātmani dhruvaṁ sthiraṁ anudvignaṁ yathā syāt tathā pratyāharati vinivartayati ॥24॥

यं यं शृणोति कर्णाभ्याम् अप्रियं प्रियम् एव वा।
तं तम् आत्मेति विज्ञाय प्रत्याहरति योगवित् ॥२५॥
yaṁ yaṁ śṛṇoti karṇābhyām apriyaṁ priyam eva vā |
tam tam ātmeti vijñāya pratyāharati yogavit ॥25॥

कर्णाभ्यां यं यं शब्द-जातं प्रियं स्वानुकूलार्थ-प्रतिपादकम् अप्रियं प्रतिकूलार्थाभिधायकं शृणोति श्रवणेन्द्रिय-द्वारा साक्षात्-

करोति तं तम् आत्मेति विज्ञायात्मत्वेन विनिश्चित्य तथा हि विवर्ताधिष्ठान-चैतन्यम् आत्मा विवर्तश् चाधिष्ठान-सम-
सत्ताकोन्यथा भावः। यथा रज्ज्वा सर्व-बुद्धि-स्थाणौ पुरुष-बुद्धिस् तथा पूर्णानन्द-रूपे आत्म-चैतन्ये जगद्-देहादि-बुद्धिर् इति
नात्मनोतिरिक्तं किञ्चिद् इति सिद्धम् प्रत्याहरति विषयत्वेङ्गीकुर्वन्ती धी-वृत्तिं भ्रान्तित्वेन परित्यज्य तद्-अनुप्रवृत्तां श्रोत्र-
वृत्तिं निवर्तयतीत्य् अर्थः।

karnābhyām yaṁ yaṁ śabda-jātaṁ priyaṁ svānukūlārtha-pratipādakam apriyaṁ
pratikūlārthābhīdhāyakaṁ śrṇoti śravaṇendriya-dvārā sāksāt-karoti taṁ tam ātmeti vijñāyātmatvena
viniścītya tathā hi vivartādhiṣṭhāna-caitanyaṁ ātmā vivartaś cādhiṣṭhāna-sama-sattākonyathā bhāvaḥ |
yathā rajjvā sarva-buddhi-sthāṇau puruṣa-buddhis tathā pūrṇānanda-rūpe ātma-caitanya jagad-dehādi-
buddhir iti nātmanotiriktaṁ kiñcid iti siddham pratyāharati viṣayatveṅgīkurvanṭīm dhī-vṛttim bhrāntitvena
parityajya tad-anupravṛttāṁ śrotra-vṛttim nivartayatīty arthaḥ |

एवं च विवर्तस्याधिष्ठानाभिन्नतया प्रपञ्चस्यात्म-रूपत्वात् शब्दादिनात्मतत्वेन विनिश्चित्येथस्पष्टस्तथा च नन्दं प्रति
श्रीकृष्णवाक्यं विवर्तो ब्रह्मणः प्रोक्तो देहादिरज्जुसर्पवत्॥

evaṁ ca vivartasyādhiṣṭhānābhinnatayā prapañcasyātma-rūpatvāt śabdādinātmataṁ tathā
viniścītyerhaspaṣṭastathā ca nandaṁ prati śrīkrṣṇavākyaṁ vivarto brahmaṇaḥ prokto
dehādirajjusarpavat ||

न भिन्नो रज्जुतः सर्पो ब्रह्मणो न जगत्तथेति॥
na bhinnō rajjutāḥ sarpo brahmaṇo na jagattatheti ||

शङ्कराचार्यश् चाह
śaṅkarācāryaś cāha

सृष्टिर् नाम ब्रह्म-रूपो सच्-चिद्-आनन्द-वस्तुनि।
अम्बु-फेनादिवत् सर्व नाम-रूप-प्रसारणम्॥ इति॥२१॥
srṣṭir nāma brahma-rūpo sac-cid-ānanda-vastuni |
ambu-phenādivat sarvaṁ nāma-rūpa-prasāraṇam || iti ||21||

अगन्धमथवा गन्धं यं यं जिघ्रति नासिका।
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित्॥२६॥
agandhamathavā gandhaṁ yaṁ yaṁ jighrati nāsikā |
taṁ tamātmeti vijñāya pratyāharati yogavit ||26||

एवं च अगन्धं अननुकूलं गन्धं अनुकूलं गन्धं वा नासिकया जिघ्रति एवममेध्यमपवित्रं मेध्यं पवित्रं वा यं यं श्वानशैले
यादिरूपवत् पिण्डं चक्षुषा पश्यति एवमस्पृश्यं शवदेहाधिकं स्पृश्यं गोविप्रादिकं यायं चर्मणा त्वगिन्द्रियेण स्पृशति एवं
लवण्यलवणादिसंपन्नतया स्वादिष्टं अलवण्यं तद्-रहितं जिह्वया स्पृशति आस्वादयति तं तं सर्वमपीन्द्रिय-वृत्तिविषयं
उक्तरीत्या आत्माभिन्नत्वेन विनिश्चित्य योगवित् योगतात्पर्यः पुरुषः प्रत्याहरति स्वस्वविषयव्यावृत्ता इन्द्रिय-वृत्तिः
प्रतीयत्यात्मसन्निधिम् आहरति विषयेभ्यो विनिवर्तयतीत्य् अर्थः॥२६॥

evaṁ ca agandhaṁ ananukūlaṁ gandhaṁ anukūlaṁ gandhaṁ vā nāsikayā jighrati
evamamedhyamapavitraṁ medhyaṁ pavitraṁ vā yaṁ yaṁ śvānaśaile yādirūpavat piṇḍaṁ cakṣuṣā
paśyati evamasprṣyaṁ śavadehādhikaṁ sprṣyaṁ goviprādikam yāyaṁ carmaṇā tvagindriyeṇa sprṣati

evam lavanyalavanādisampannatayā svādiṣṭam alavanyaṁ tad-rahitaṁ jihvyā spr̥ṣati āsvādyati taṁ taṁ sarvamapīndriya-vṛttiviṣayaṁ uktaṛītyā ātmābhinnatvena viniścitya yogavit yogatātparyaḥ puruṣaḥ pratyāharati svasvaviṣayavyāvṛttā indriya-vṛttiḥ pratīyatyātmasannidhim āharati viṣayebhyo vinivartayatīty arthaḥ ||26||

अमेध्यम् अथवा मेध्यं यं यं पश्यति चक्षुषा ।

तं तम् आत्मेति विज्ञाय प्रत्याहरति योगवित् ॥२७॥

अस्पृश्यम् अथवा स्पृश्यं यं यं पश्यति चर्मणा ।

तं तम् आत्मेति विज्ञाय प्रत्याहरति योगवित् ॥२८॥

लवण्यम् अलवण्यं वा यं यं स्पृशति जिह्वया ।

तं तम् आत्मेति विज्ञाय प्रत्याहरति योगवित् ॥२९॥

amedhyam athavā medhyaṁ yaṁ yaṁ paśyati cakṣuṣā |

taṁ taṁ ātmeti vijñāya pratyāharati yogavit ||27||

aspṛśyam athavā spr̥śyaṁ yaṁ yaṁ paśyati carmaṇā |

taṁ taṁ ātmeti vijñāya pratyāharati yogavit ||28||

lavanyaṁ alavanyaṁ vā yaṁ yaṁ spr̥ṣati jihvayā |

taṁ taṁ ātmeti vijñāya pratyāharati yogavit ||29||

योग-साधारणं प्रत्याहारम् अभिधाय चन्द्र-मण्डल-गलितामृत-धाराहरणादि-रूपं हठ-योग-साध्य-प्रत्याहारं नाना-प्रकारैर् दर्शयति

yoga-sādhāraṇaṁ pratyāhāraṁ abhidhāya candra-maṇḍala-galitāmṛta-dhārāharaṇādi-rūpaṁ haṭha-yoga-sādhyā-pratyāhāraṁ nānā-prakārair darśayati

चन्द्रामृत-मयीं धारां प्रत्याहरति भास्करः ।

यत् प्रत्याहरणं तस्याः प्रत्याहारः स उच्यते ॥३०॥

candrāmṛta-mayīṁ dhārāṁ pratyāharati bhāskaraḥ |

yat pratyāharaṇaṁ tasyāḥ pratyāhāraḥ sa ucyate ||30||

चन्द्रेत्यादिचन्द्रामृत-मयीं कण्ठ-स्थितचन्द्र-गलितामृतस्य धारां नाभि-स्थितः भास्करः प्रत्याहरतितस्या धाराया वक्ष्यमाण-प्रकारेण यत् प्रत्याहरणं स्वस्य जिह्वयां समानयनां स एव प्रत्याहार उच्यते ॥३०॥

candretyādicandrāmṛta-mayīṁ kaṇṭha-sthita-candra-galitāmṛtasya dhārāṁ nābhi-sthitaḥ bhāskaraḥ

pratyāharatitasyā dhārāyā vakṣyamāṇa-prakāreṇa yat pratyāharaṇaṁ svasya jihvayāṁ samānayanāṁ sa eva pratyāhāra ucyate ||30||

एका स्त्री भुज्यते द्वाभ्याम् आगता चन्द्र-मण्डलात् ।

तृतीयो यः पुनस् ताभ्यां स भवेद् अजरामरः ॥३१॥

ekā strī bhujyate dvābhyām āgatā candra-maṇḍalāt |

tṛtīyo yaḥ punas tābhyām sa bhaved ajarāmarah ||31||

एका स्त्री चन्द्र-मण्डलात् षोडश-दल-मध्य-स्थाद् आगता स्रव-पीयूष-धारा-रूपेत् अर्थः । द्वाभ्यां चन्द्र-सूर्याभ्यां भुज्यते ताभ्यां । तृतीयो यः तस्या भोक्ता भवेत् । स जरा-मरण-वर्जितो भवेत् ।

ekā strī candra-maṇḍalāt ṣoḍaśa-dala-madhya-sthād āgatā srava-pīyūṣa-dhārā-rūpety arthaḥ | dvābhyāṁ
candra-sūryābhyāṁ bhujyate tābhyāṁ | tṛtīyo yaḥ tasyā bhoktā bhavet | sa jarā-maraṇa-varjito bhavet |

अयम् अर्थःकष्ट-स्थित-चन्द्र-बिम्बाद् अमृतं स्रवति। तच् च नाभि-स्थित-सूर्य-बिम्बे पतति। तच् च वक्ष्यमाणया विपरीत-
करण्या स्व-मुखे यः समानयेत् स जरा-मरण-वर्जितो भवेद् इति त्रिभिः ॥३१॥

ayam arthaḥkaṣṭa-sthita-candra-bimbād amṛtaṁ sravati | tac ca nābhi-sthita-sūrya-bimbe patati | tac ca
vakṣyamāṇayā viparīta-karaṇyā sva-mūkhe yaḥ samānayet sa jarā-maraṇa-varjito bhaved iti tribhiḥ ||31||

नाभि-देशे वसत्य् एको भास्करो दहनात्मकः।

अमृतात्मा स्थितो नित्यं तालु-मूले च चन्द्रमाः ॥३२॥

nābhi-deśe vasaty eko bhāskaro dahanātmakaḥ |
amṛtātmā sthito nityaṁ tālu-mūle ca candramāḥ ||32||

याभ्यां सा स्त्री भुज्यते तौ द्वौ कथयन् विपरीत-करणीं सूचयति नाभिदेशे इति त्रिभिः। एको दहनात्मको वह्नि-प्रचुरो भास्करो

नाभि-देशे वसति। अन्यो अमृतात्मा अमृत-रूपश् चन्द्रो नित्यं तालु-मूले विशुद्ध-चक्रे स्थितो भवति ॥३२॥

yābhyāṁ sā strī bhujyate tau dvau kathayan viparīta-karaṇīṁ sūcayati nābhideśe iti tribhiḥ | eko
dahanātmako vahni-pracuro bhāskaro nābhi-deśe vasati | anyo amṛtātmā amṛta-rūpaś candro nityaṁ
tālu-mūle viśuddha-cakre sthito bhavati ||32||

वर्षत्य् अधो-मुखश् चन्द्रो ग्रसत्य् ऊर्ध्व-मुखो रविः।

जातव्या करणी तत्र यया पीयूषम् आप्यते ॥३३॥

varṣaty adho-mukhaś candro grasaty ūrdhva-mukho raviḥ |
jñātavyā karaṇī tatra yayā pīyūṣam āpyate ||33||

स अधो-मुखश् चन्द्रो वर्षति अमृत-धारां स्रवति। स रविर् ऊर्ध्व-मुखः सन् ग्रसति चन्द्र-गलितामृत-धारां पिबति। तत्र यया

पीयूषम् आप्यते प्राप्यते सा करणी विपरीत-करणीं जातव्या गुरु-मुखाद् अवगन्तव्या इत्य्

अर्थः ॥३३॥

sa adho-mukhaś candro varṣati amṛta-dhārāṁ sravati | sa ravir ūrdhva-mukhaḥ san grasati candra-
galitāmṛta-dhārāṁ pibati | tatra yayā pīyūṣam āpyate prāpyate sā karaṇī viparīta-karaṇī jñātavyā guru-
mukhād avagantavyā ity
arthaḥ ||33||

कीदृशी सा करणी इत्य् अत्राह

kīdrśī sā karaṇī ity atrāha

ऊर्ध्वं नाभिर् अधस् तालुर् ऊर्ध्वं भानुर् अधः शशी।

करणी विपरीताख्या गुरु-वाक्येन लभ्यते ॥३४॥

ūrdhvaṁ nābhir adhas tālur ūrdhvaṁ bhānur adhaḥ śaśī |
karaṇī viparītākhyā guru-vākhyena labhyate ||34||

ऊर्ध्वम् इति। नाभि ऊर्ध्वं ऊर्ध्व-प्रदेशे तालुस् तालु-मूलं विशुद्ध-चक्रम् अधोधः-प्रदेशे एवं भानुः नाभि-देशः सूर्यः। ऊर्ध्वम् उपरि-

भागे शशी तालु-मूल-स्थश् चन्द्रोधोः-प्रदेश एवं विपरीतं यथा स्यात् तथा विपरीताख्याः विपरीत इति नाम-धेया करणी भवतीत्य् अर्थः। अस्याः संकेतस् तु गुरु-वाक्येनैव लभ्यते इत्य् अर्थः॥३४॥

ūrdhvam iti | nābhi ūrdhvaṁ ūrdhva-pradeśe tālus tālu-mūlaṁ viśuddha-cakram adhodhaḥ-pradeśe evaṁ bhānuḥ nābhi-deśaḥ sūryaḥ | ūrdhvam upari-bhāge śāśi tālu-mūla-sthaś candrodhodhaḥ-pradeśa evaṁ viparītaṁ yathā syāt tathā viparītākhyāḥ viparīta iti nāma-dheyā karaṇī bhavaṁīty arthaḥ | asyāḥ saṁketas tu guru-vākyaenaiva labhyate ity arthaḥ ||34||

खेचरी-प्रदर्शनाय अनाहतं चक्रम् आह
khecarī-pradarśanāya anāhataṁ cakram āha

त्रिधा बद्धो वृषो यत्र रोरवीति महा-स्वनः।

अनाहतं च तच् चक्रं हृदये योगिनो विदुः॥३५॥

tridhā baddho vṛṣo yatra roravīti mahā-svanah |
anāhataṁ ca tac cakram hṛdaye yogino viduḥ ||35||

त्रयेति। यत्र यस्मिंश् चक्रे त्रिधा त्रिः-प्रकारेण बद्धो वृष इवानभिजत्वाद् वृषो गुण-त्रय-आत्मिकायां प्रकृतौ प्रतिबिम्बितो जीवो महा-स्वनो मध्यम-शक्तिक-नाद-विशिष्टः सन् रोरवीति अतिशयेन रौति निरन्तरं शब्दं करोतीत्य् अर्थः। तद् उक्तं योग-सारे trayeti | yatra yasmimś cakre tridhā triḥ-prakāreṇa baddho vṛṣo ivānabhijñatvād vṛṣo guṇa-trayātmikāyāṁ prakṛtau pratibimbīto jīvo mahā-svano madhyama-śaktika nāda-viśiṣṭaḥ san roravīti atīsayena rauti nirantaram śabdāṁ karotīty arthaḥ | tad uktaṁ yoga-sāre

हृदये वाद्यते घोषो गर्जत्-पर्जन्य-सन्निभः।

तत्र-स्थिता महा-देवी मध्यमेत्य् अभिधीयते॥

hṛdaye vādyate ghoṣo garjat-parjanya-sannibhaḥ |
tatra-sthitā mahā-devī madhyamety abhidhīyate ||

इति हृदये अनाहतं नामकं तच् चक्रं योगिनोन्तर-ध्यान-निरता विदुर् जानन्ति॥३५॥

iti hṛdaye anāhataṁ nāmakaṁ tac cakram yoginontar-dhyāna-niratā vidur jānanti ||35||

खेचरी-मुद्रायाम् अमृत-पानम् उपदिशति
khecarī-mudrāyām amṛta-pānam upadiśati

अनाहतम् अतिक्रम्य चाक्रम्य मणिपूरकम्।

प्राप्ते प्राणे महा-पद्मं योगित्वम् अमृतायते॥३६॥

anāhataṁ atikramya cākramya maṇipūrakam |
prāpte prāṇe mahā-padmaṁ yogitvam amṛtāyate ||36||

अनाहतम् इति। द्वाभ्याम् उस्तरीत्या पानम् उत्थाप्यते नैकीकृते प्राणे मणिपूरकम् आक्रम्यारुह्य अनन्तरम् अनाहतम् अतिक्रम्योल्लङ्घ्य च-कारोनुक्तयोर् विशुद्धाजयोः समुच्चयार्थः विशुद्धाम् आजां चातिक्रम्येत्य् अर्थः। महा-पद्मं सहस्र-दलाख्यं ब्रह्म-स्थानं प्राप्ते सति योगित्वम् अत्रत्व-प्रत्ययार्थो न विवक्षितः। योगीत्य् अर्थः। अमृतायते जनन-मरण-वर्जितो भवतीत्य् अर्थः॥३६॥

anāhatam iti | dvābhyām ustarītyā pānam utthāpyate naikīkṛte prāṇe maṇipūrakam ākramyāruhya
anantaram anāhatam atikramyollaṅghya ca-kāronuktayor viśuddhājñayoḥ samuccayārthaḥ viśuddhām
ājñām cātikramyety arthaḥ | mahā-padmaṁ sahasra-dalākhyam brahma-sthānam prāpte sati yogitvam
atratva-pratyayārtho na vivakṣitaḥ | yogīty arthaḥ | amṛtāyate janana-maraṇa-varjito bhavātīty arthaḥ ||36||

मूर्ध्नः षोडश-पत्र-पद्म-गलितं प्राणाद् अवाप्तं हठाद्
ऊर्ध्वास्यो रसनां निधाय विधिवत् शक्तिं परां चिन्तयन्।

उत्कल्लोल-कला-जलं सुविमलं जिहवाकुलं यः पिबेन्

निर्दोषः स मृणाल-कोमल-तनुर योगी चिरं जीवति ||३७||

mūrdhnaḥ ṣoḍaśa-patra-padma-galitaṁ prāṇād avāptaṁ haṭhād
ūrdhvāsyo rasanām nidhāya vidhivat śaktiṁ parām cintayan |
utkallola-kalā-jalaṁ suvimalaṁ jihvākulaṁ yaḥ piben
nirdoṣaḥ sa mṛṇāla-komala-tanur yogī ciraṁ jīvati ||37||

एवं महा-पद्मं संप्राप्त-प्राणो यो योगी मूर्ध्नः शिरसः सहस्र-दलात् षोडश-पत्रं यत् पद्मं तस्मिन् विशुद्ध-चक्रे इत्य् अर्थः। गलितं
पतितं हठात् ऊर्ध्वम् उत्थापितात् प्राणात् अवाप्तं नासिकोर्ध्व-खेचरे नीतं। तत्र रसनां जिहवां निधाय ऊर्ध्व-विवरे प्रवेश्य
ऊर्ध्वास्यः ऊर्ध्व-मुखः सन् विधिवत् परां शक्तिं सहस्र-दले प्राणेन सह प्राप्ता कुण्डली-शक्तिं चिन्तयन् ध्यायन् सन् तस्यां
प्रविष्टायां ये कल्लोला अमृताम्बुनो बद्ध-ऊर्मयः तेषां कला-जलं लेशाम्बु सुविमलम् अतिनिर्मलं जिहवाकुलं जिहवाया
निर्मथनेनाकुलं अमृत-जलं पिबेत्। स योगी मृणाल-कोमल-शरीरो निर्दोषः कायिक-मानसिक-दोषैर् दद्रु-कुष्ठ-राग-द्वेषादिभि
रहितः सन् चिरं चिर-काल-पर्यन्तं जीवति ||३७||

evaṁ mahā-padmaṁ samprāpta-prāṇo yo yogī mūrdhnaḥ śirasaḥ sahasra-dalāt ṣoḍaśa-patraṁ yat
padmaṁ tasmin viśuddha-cakre ity arthaḥ | galitaṁ patitaṁ haṭhāt ūrdhvam utthāpitāt prāṇāt avāptaṁ
nāsikordhva-khecare nītaṁ | tatra rasanām jihvām nidhāya ūrdhva-vivare praveśya ūrdhvāsyaḥ ūrdhva-
mukhaḥ san vidhivat parām śaktiṁ sahasra-dale prāṇena saha prāptāṁ kuṇḍalī-śaktiṁ cintayan dhyāyan
san tasyām praviṣṭāyām ye kallolā amṛtāmbuno bḥad-ūrmayaḥ teṣāṁ kalā-jalaṁ leśāmbu-suvimalam
atinirmalaṁ jihvākulaṁ jihvāyā nirmathanēnakulaṁ amṛta-jalaṁ pibet | sa yogī mṛṇāla-komala-śārīro
nirdoṣaḥ kāyika-mānasika-doṣair dadrū-kuṣṭha-rāga-dveṣādibhī rahitaḥ san ciraṁ cira-kāla-paryantaṁ
jīvati ||37||

अथ जरा-मर-रोगादि-शान्तये शीतली प्रमुख्याः क्रिया दर्शयति
atha jarā-mara-rogaḍi-śāntaye śītalī-pramukhyāḥ kriyā darśayati

काक-चञ्चूवद् आस्येन शीतलं सलिलं पिबेत्।

प्राणापान-विधानेन योगी भवति निर्जरः ||३८||

kāka-cañcūvad āsyena śītalāṁ salilāṁ pibet |
prāṇāpāna-vidhānena yogī bhavati nirjaraḥ ||38||

काक-चञ्चूवद् इति। काक-चञ्चू-समानाकारेण मुखेन कृत्वा प्राणापानयोर् विधानेन पूर्वोक्त-रीत्या एकीकरण-प्रकारेण शीतलं
शीतलं सलिलं बाह्य-वायुं यः पिबेत् पूर्येत् स योगी निर्जरो जरा-वृद्धत्वं तद्-रहितो भवतीत्य् अर्थः ||३८||

kāka-cañcūvad iti | kāka-cañcū-samānākāreṇa mukhena kṛtvā prāṇāpānayoṛ vidhānena pūrvokta-rītyā
ekīkaraṇa-prakāreṇa śītalāṁ śītalāṁ salilāṁ bāhya-vāyuṁ yaḥ pibet pūryet sa yogī nirjaro jarā-
vṛddhatvaṁ tad-rahito bhavātīty arthaḥ ||38||

रसना-तालु-मूलेन यः प्राणम् अनिलं पिबेत्।

अब्दार्धेन भवेत् तस्य सर्व-रोगस्य संक्षयः ॥३९॥

rasanā-tālu-mūlena yaḥ prāṇam anilam pibet |
abdārdhena bhavet tasya sarva-rogasya saṁkṣayaḥ ||39||

एवं रसना-तालु-मूलेन रसना-जिह्वा-तत्-सहाय-भूत-तालु-मूलेन कृतं यद् विवरं तेन कृत्वा यः योगी प्राणम् अनिलं प्राण-वायुं
पिबेत् पूरयेत् तस्य योगिनोब्दार्धेन षण्-मासेन सर्व-रोगाणां नाशः क्षयो भवेत् ॥३९॥

evaṁ rasanā-tālu-mūlena rasanā-jihvā-tat-sahāya-bhūta-tālu-mūlena kṛtam yad vivaram tena kṛtvā yaḥ
yogī prāṇam anilam prāṇa-vāyurṁ pibet pūrayet tasya yoginobdārdhena ṣaṇ-māsena sarva-rogaṇām
nāśaḥ kṣayo bhavet ||39||

रवि-मुखं वञ्चयित्वा मृत-कला-पान-प्रकारम् आह
ravi-mukhaṁ vañcayitvāmṛta-kalā-pāna-prakāram āha

विशुद्धे पञ्चमे चक्रे ध्यात्वा सोम-कलामृतम्।

उन्मार्गेण हतं याति वञ्चयित्वा मुखं रवेः ॥४०॥

viśuddhe pañcame cakre dhyātvā soma-kalāmṛtam |
unmārgēṇa hṛtam yāti vañcayitvā mukhaṁ raveḥ ||40||

विशुद्धे इति। विशुद्धे कण्ठ-देश-वर्तिनि पञ्चमे चक्रे सोम-कलामृतं मनसा ध्यात्वा उन्मार्गेण ऊर्ध्व-मार्गेणाहतं सत् रवेर् मुखं
वञ्चयित्वा स्वस्योदर-प्रदेशं याति तत्र जीर्णं तद् अपि जरा-रोगादिकं नाशयतीत्यर्थः ॥४०॥

viśuddhe iti | viśuddhe kaṇṭha-deśa-vartini pañcame cakre soma-kalāmṛtam manasā dhyātvā unmārgēṇa
ūrdhva-mārgēṇāhṛtam sat raver mukhaṁ vañcayitvā svasyodara-pradeśam yāti tatra jīrṇam tad api jarā-
rogādikaṁ nāśayatīty arthaḥ ||40||

विशुद्ध-पदं विवृणोति

viśuddha-padam vivṛṇoti

वि-शब्देन स्मृतो हंसो नैर्मल्यं शुद्धिश्च उच्यते।

अतः कण्ठे विशुद्धाख्यं चक्रं चक्र-विदो विदुः ॥४१॥

vi-śabdēna smṛto haṁso nairmalyam śuddhir ucyate |
ataḥ kaṇṭhe viśuddhākhyam cakram cakra-vido viduḥ ||41||

वि-शब्देनेति। वि-शब्दः पक्षि-वाचकः तेन वाच्यो हंसः स्मृतः। नैर्मल्यं निर्मलत्वं शुद्धि-शब्देनोच्यते। अतः कारणात् कण्ठ-देशे
विपक्षि शुद्धे निर्मलो यस्मिन् तद् विशुद्धं नाम चक्रम् चक्र-विदश् चक्र-तात्पर्य-ज्ञा योगिनो विदुर् जानन्ति ॥४१॥

vi-śabdeneti | vi-śabhaḥ pakṣi-vācakaḥ tena vācyo haṁsaḥ smṛtaḥ | nairmalyam nirmalatvam śuddhi-
śabdenocyate | ataḥ kāraṇāt kaṇṭha-deśe vipakṣi śuddhe nirmalo yasmin tad viśuddham nāma cakram
cakra-vidaś cakra-tātparya-jñā yogino vidur jānanti ||41||

अमृतं कन्दरे कृत्वा नासान्त-सुषिरे क्रमात्।

स्वयम् उच्चाहितं याति वर्जयित्वा मुखं रवेः ॥४२॥

amṛtaṁ kandare kṛtvā nāsānta-suṣire kramāt |
svayam uccālitam yāti varjayitvā mukhaṁ raveḥ ||42||

अमृतम् इति विशुद्ध-चक्र-स्थितम् अमृतं पूर्ववद् उत्थापित-प्राणोच्चाहितं कन्दरे लम्बिकोर्ध्व-विवरे कृत्वा ततोपि क्रमेण नासान्त-सुषिरे नीतं सत् रवेर् नाभि-मण्डल-स्थस्य सूर्यस्य मुखं वर्जयित्वा स्वयम् एव भुक्तान्न-पानादिवज् जाठराग्नि-प्रदेशं याति ॥४२॥

amṛtam iti viśuddha-cakra-sthitam amṛtaṁ pūrvavad utthāpita-prāṇenocchālitam kandare lambikordhva-
vivare kṛtvā tatopi krameṇa nāsānta-suṣire nītaṁ sat raver nābhi-maṇḍala-sthasya sūryasya mukhaṁ
varjayitvā svayam eva bhuktānna-pānādivaj jāṭharāgni-pradeśaṁ yāti ||42||

किं च

बद्धं सोम-कला-जालं सुविमलं कण्ठ-स्थलाद्
ऊर्ध्वतो नासान्ते सुषिरे नयेत् च गगन-द्वारं ततः सर्वतः।
ऊर्ध्वास्यो भुवि सन्निपत्य नितराम् उत्तानपादः पिबेद्
एवं यः कुरुते जितेन्द्रिय-गणो नैवास्ति तस्य क्षयः ॥४३॥

kiṁ ca
baddhaṁ soma-kalā-jālaṁ suvimalaṁ kaṇṭha-sthalād
ūrdhvato nāsānte suṣire nayec ca gagana-dvāraṁ tataḥ sarvataḥ |
ūrdhvāsya bhuvi sannipatya nitarām uttānapādaḥ pibet
evaṁ yaḥ kurute jitendriya-gaṇo naivāsti tasya kṣayaḥ ||43||

कण्ठ-स्थलाद् ऊर्ध्व-देशे बद्धं संरुद्धं सुविमलं सोम-कला-जालं चन्द्रामृतं नासान्ते सुषिरे नयेत् प्रापयेत्। च पुनः सर्वत उपरि गगन-द्वारं आज्ञा-प्रदेशं नयेत् तत ऊर्ध्वास्य ऊर्ध्व-मुखः भुवि भूमौ सन्निपत्य उत्तान-पादः सन् पिबेत् जितेन्द्रिय-गणो यः योगी नितरां निरन्तरम् एवं कुरुते तस्य योगिनः क्षयो मरणं नैवास्ति कदाचिद् अपि। न म्रियत इत्य् अर्थः ॥४३॥

किं च

kaṇṭha-sthalād ūrdhva-deśe baddhaṁ saṁruddhaṁ suvimalaṁ soma-kalā-jalaṁ candrāmṛtaṁ nāsānte
suṣire nayet prāpayet | ca punaḥ sarvata upari gagana-dvāraṁ ājñā-pradeśaṁ nayet tata ūrdhvāsya
ūrdhva-mukhaḥ bhuvi bhūmau sannipatya uttāna-pādaḥ san pibet jitendriya-gaṇo yaḥ yogī nitarām
nirantaram evaṁ kurute tasya yoginaḥ kṣayo maraṇaṁ naivāsti kadācid api | na mriyata ity arthaḥ ||43||
kiṁ ca

ऊर्ध्व-जिहवां स्थिरां कृत्वा सोम-पानं करोति यः।

मासार्धेन न सन्देहो मृत्युं जयति योगवित् ॥४४॥
ūrdhva-jihvām sthiraṁ kṛtvā soma-pānaṁ karoti yaḥ |
māsārdhena na sandeho mṛtyuṁ jayati yogavit ||44||

जिह्वाम् ऊर्ध्व-लम्बिकोपरि विवरे स्थिरं कृत्वा यः योगी सोम-पानम् अमृत-पानं करोति स योगवित् योग-क्रिया-कुशलः पुरुषः मासार्धेन पक्ष-मात्राभ्यासेन मृत्युं जयति संप्राप्तोपि मृत्युस् तस्मिन् असमर्थो भवति अत्र सन्देहो न कर्तव्य इत्य् अर्थः ॥४४॥
jihvām ūrdhva-lambikopari vivare sthiraṁ kṛtvā yaḥ yogī soma-pānam amṛta-pānaṁ karoti sa yogavit
yoga-kriyā-kuśalaḥ puruṣaḥ māsārdhena pakṣa-mātrābhyāseṇa mṛtyuṁ jayati saṁprāptopi mṛtyus

tasminn asamartho bhavati atra sandeho na kartavya ity arthaḥ ||44||

बद्धं मूल-बिलं येन तेन विघ्नो विदारितः।

अजरामरम् आप्नोति यथा पञ्च-मुखो हरः ||४५||

baddhaṁ mūla-bilaṁ yena tena vighno vidāritaḥ |
ajarāmaram āpnoti yathā pañca-mukho haraḥ ||45||

येन योगिना मूल-बिलं मूल-द्वारं बद्धं संरुद्धं तेन विघ्नो जरा-मरणादि-रूपो विदारितः विशेषेण नाशितः तेन जरा-मरणादि-
सहितं देहात्म-भावं विहाय अजरामरं जरा-मरण-रहितं शुद्धात्म-भावं प्राप्नोति यथा पञ्च-मुखो हरो देहाहं-भाव-जरा-मरणादि-
रहितः तद्वद् इत्य् अर्थः ||४५||

yena yoginā mūla-bilaṁ mūla-dvāraṁ baddhaṁ saṁruddhaṁ tena vighno jarā-maraṇādi-rūpo vidāritaḥ
viśeṣeṇa nāśitaḥ tena jarā-maraṇādi-sahitaṁ dehātma-bhāvaṁ vihāya ajarāmaram jarā-maraṇa-rahitaṁ
śuddhātma-bhāvaṁ prāpnoti yathā pañca-mukho haro dehāhaṁ-bhāva-jarā-maraṇādi-rahitaḥ tadvad ity
arthaḥ ||45||

किं च

kiṁ ca

संपीड्य रसनाग्रेण राज-दन्त-बिलं महत्।

ध्यात्वामृत-मयीं देवीं षण्-मासेन कविर् भवेत् ||४६||

saṁpīḍya rasanāgreṇa rāja-danta-bilaṁ mahat |
dhyātvāmṛta-mayīṁ devīṁ ṣaṇ-māseṇa kavir bhavet ||46||

रसनाग्रेण जिह्वाग्रेण राज-दन्त-बिलं महत् संपीड्य अमृत-मयीं देवीं वाग्-ईश्वरीं ध्यात्वा षण्-मासेन षण्-मासाभ्यासेन कविर्
विचित्र-कविता-विलासी भवेत् ||४६||

rasanāgreṇa jihvāgreṇa rāja-danta-bilaṁ mahat saṁpīḍya amṛta-mayīṁ devīṁ vāg-īśvarīṁ dhyātvā ṣaṇ-
māseṇa ṣaṇ-māsābhyāseṇa kavir vicitra-kavitā-vilāsī bhavet ||46||

वक्ष्यमाणः पञ्च-धारणा अभ्यस्तोपि योगिनोयम् एव प्रकार इति दर्शयति

vakṣyamāṇaḥ pañca-dhāraṇā abhyastopi yoginoyam eva prakāra iti darśayati

सर्वा द्वाराणि बध्नाति तद्-ऊर्ध्वं धारितं महत्।

न मुञ्चत्य् अमृतं क्वापि स पन्थाः पञ्च-धारणाः ||४७||

sarvā dvārāṇi badhnāti tad-ūrdhvaṁ dhāritaṁ mahat |
na muñcaty amṛtaṁ kvāpi sa panthāḥ pañca-dhāraṇāḥ ||47||

सर्वेति। योगी तत् महत् रसनाग्रेण संपीडितं राजदन्त-बिलं रुन्धन् सर्व-द्वाराणि नाडी-मुखानि बध्नाति रुणद्धि। तद्-ऊर्ध्वं
धारितं धाराकारम् अमृतं क्वापि न मुञ्चति वक्ष्यमाण-धारणम् अभ्यस्तोपि योगिनः सोयम् एव पन्था मार्गो भवतीत्य् अर्थः।

yatha chन्द्र-galitaamṛtasya haraṇaṁ pratyahāra uccyate tatha tasyāmṛtasya lambikōrva-vivare dhāraṇaṁ dhāraṇety uccyate iti bhavaḥ ||४७||
sarveti | yogī tat mahat rasanāgreṇa saṁpīḍitaṁ rājadanta-bilaṁ rundhan sarva-dvārāṇi nāḍī-mukhāni
badhnāti ruṇaddhi | tad-ūrdhvaṁ dhāritaṁ dhārākāraṁ amṛtaṁ kvāpi na muñcati vakṣyamāṇa-dhāraṇam

abhyastopi yoginaḥ soyam eva panthā mārgo bhavatīty arthaḥ | yathā candra-galitāmṛtasyāharaṇaṁ
pratyāhāra ucyate tathā tasyāmṛtasya lambikorva-vivare dhāraṇaṁ dhāraṇety ucyata iti bhāvah ||47||

किं च
kim ca

चुम्बन्ती यदि लम्बिकाग्रम् अनिशं जिह्वा-रस-स्यन्दिनी

सक्षारं कटुकाम्ल-दुग्ध-सदृशं मध्व-आज्य-तुल्यं तथा।

व्याधीनां हरणं जरान्त-करणं शास्त्रागमोद्धरणं

तस्य स्याद् अमरत्वम् अष्ट-गुणितं सिद्धाङ्गना-कर्षणम् ||४८ ||

cumbantī yadi lambikāgram anīśaṁ jihvā-rasa-syandinī

sakṣāraṁ kaṭukāmla-dugdha-sadrśaṁ madhv-ājya-tulyaṁ tathā |

vyādhīnāṁ haraṇaṁ jarānta-karaṇaṁ śāstrāgamoddhāṇaṁ

tasya syād amaratvam aṣṭa-guṇitaṁ siddhāṅganā-karṣaṇam ||48||

यस्य जिह्वा-साक्षात्-कारं कदाचित् क्षार-रस-युक्तं कटुकाम्ल-दुग्ध-सदृशं कटुक-रस-युक्तं कदाचित् आम्ल-रस-युक्तं

कदाचित् दुग्ध-सदृशं कदाचित् मधु-सदृशं कदाचित् घृत-तुल्यम् इति नाना-रस-युक्तं लम्बिकाग्रं यदि अनिशं निरन्तरं

चुम्बन्ती सती रस-स्यन्दिनी तत्-तद्-रस-युक्ता भवेत् तर्हि तस्य पुरुषस्य व्याधीनां पूर्वोक्तानां हरणं नाशनं जरायाः

वृद्धावस्थायाः अन्तः-करण-व्यय-सामर्थ्यं शास्त्राणाम् आगमानां चोद्धरणं तत्र तत्र-स्थित-सिद्धान्तानां यन्त्र-मन्त्राणां चाश्रुत-

पूर्वाणां व्याख्यानं तथा अष्ट-गुणा अणिमाद्य्-अष्ट-सिद्धयः सञ्जाता अस्मिन् इत्य् अगुणितम् अष्ट-गुणोदय विशिष्टम्

अमरत्वं देवत्वम् इत्य् अर्थः। तथा सिद्धाङ्गनानां ध्यान-मार्गेण कर्षणं च स्याद् इत्य् अर्थः ||४८ ||

yasya jihvā-sākṣāt-kāraṁ kadācit kṣāra-rasa-yuktaṁ kaṭukāmla-dugdha-sadrśaṁ kaṭuka-rasa-yuktaṁ

kadācit āmla-rasa-yuktaṁ kadācit dugdha-sadrśaṁ kadācit madhu-sadrśaṁ kadācit ghr̥ta-tulyam iti nānā-

rasa-yuktaṁ lambikāgraṁ yadi anīśaṁ nirantaraṁ cumbantī satī rasa-syandinī tat-tad-rasa-yuktā bhavet

tarhi tasya puruṣasya vyādhīnāṁ pūrvoktānāṁ haraṇaṁ nāśanaṁ jarāyāḥ vṛddhāvasthāyāḥ antaḥ-

karaṇa-vyaya-sāmarthyāṁ śāstrāṅgāṇāṁ āgamānāṁ codgīraṇaṁ tatra tatra-sthita-siddhāntānāṁ yantra-

mantrāṇāṁ cāsruta-pūrvāṅgāṇāṁ vyākhyānaṁ tathā aṣṭa-guṇā aṇimādy-aṣṭa-siddhayaḥ sañjātā asminn ity

aguṇitam aṣṭa-guṇodaya viśiṣṭam amaratvaṁ devatvam ity arthaḥ | tathā siddhāṅganānāṁ dhyāna-

mātreṇa karṣaṇaṁ ca syād ity arthaḥ ||48||

धारणाम् उपसंहरन् प्रत्याहारस्य फलं दर्शयति श्लोक-त्रयेण

dhāraṇām upasaṁharan pratyāhārasya phalaṁ darśayati śloka-trayaṇa

अमृता पूर्ण-देहस्य योगिनो द्वि-त्रि-वत्सरात्।

ऊर्ध्वं प्रवर्तते रेतोप्य् अणिमादि-गुणोदयः ||४९ ||

amṛtā pūrṇa-dehasya yogino dvi-tri-vatsarāt |

ūrdhvaṁ pravartate retopy aṇimādi-guṇodayaḥ ||49||

अमृतेत्य् आदि। एवम् उक्त-रीत्या अमृतेन आ समन्तात् पूर्ण-देहस्य योगिनो द्वि-त्रि-वत्सराभ्यासाद् एव रेतो वीर्यम् ऊर्ध्वं

प्रवर्तते। ऊर्ध्वं गच्छति अणिमादि-गुणानाम् उदयोपि जायत इत्य् अर्थः ||४९ ||

amṛtety ādi | evam ukta-rītyā amṛtena ā samantāt pūrṇa-dehasya yogino dvi-tri-vatsarābhyāsād eva reto

vīryam ūrdhvaṁ pravartate | ūrdhvaṁ gacchati aṇimādi-guṇānām udayopi jāyata ity arthaḥ ||49||

इन्धनानि यथा वह्निस् तैल-वर्ती च दीपकः।

तथा सोम-कला-पूर्णं देहं देही न मुञ्चति ||५०||

indhanāni yathā vahnis taila-varṭī ca dīpakaḥ |

tathā soma-kalā-pūrṇaṁ dehaṁ dehī na muñcati ||50||

वह्निर् इन्धनानि शुष्क-काष्ठानि तथा दीपस् तैलोपसिक्तां वर्ती यथा न मुञ्चति तथा देही जीवात्मा पूर्वोक्त-रीत्या सोम-कलाभिः पूर्णं देहं शरीरं न मुञ्चति न त्यजति ||५०||

vahnir indhanāni śuṣka-kāṣṭhāni tathā dīpas tailopasiktāṁ varṭīm yathā na muñcati tathā dehī jīvātmā pūrvokta-rītyā soma-kalābhiḥ pūrṇaṁ dehaṁ śarīraṁ na muñcati na tyajati ||50||

नित्यं सोम-कला-पूर्णं शरीरं यस्य योगिनः।

तक्षकेनापि दष्टस्य विषं तस्य न सर्पति ||५१||

nityaṁ soma-kalā-pūrṇaṁ śarīraṁ yasya yoginaḥ |

takṣakenāpi daṣṭasya viṣaṁ tasya na sarpati ||51||

यस्य योगिनः शरीरं नित्यं सोम-कला-पूर्णं भवति तस्य योगिनः तक्षकेन दष्टस्यापि शरीरे विषं तदुद्गीर्णं न सर्पति सर्वाङ्गं न व्याप्नोतीत्यर्थः ||५१||

yasya yoginaḥ śarīraṁ nityaṁ soma-kalā-pūrṇaṁ bhavati tasya yoginaḥ takṣakena daṣṭasyāpi śarīre viṣaṁ tadudgīrṇaṁ na sarpati sarvāṅgaṁ na vyāpnotīty arthaḥ ||51||

एवम् अभ्यस्ताङ्ग-त्रितयो योगि-धारणां समभ्यसेद् इति नवभिः श्लोकैर् दर्शयति

evam abhyastāṅga-tritayo yogi-dhāraṇāṁ samabhyased iti navabhiḥ ślokair darśayati

आसनेन समायुक्तः प्राणायामेन संयुतः।

प्रत्याहारेण सम्पन्नो धारणां च समभ्यसेत् ||५२||

āsanena samāyuktaḥ prāṇāyāmena saṁyutaḥ |

pratyāhāreṇa sampanno dhāraṇāṁ ca samabhyaset ||52||

आसनेन समायुक्तः अनुद्वेजकतयाभ्यस्त-पूर्वोक्तान्यतमासनः एवं प्राणायामेनापि संयुतस्योत्तम-मध्यमाधमान्यतम-लक्षण-लक्षितस् तथा प्रत्याहारेण संपन्नो विधिवत् प्रत्याहृतेन्द्रिय-वृत्ति-योगी-धारणां सम्यग् अभ्यसेत् ||५२||

āsanena samāyuktaḥ anudvejakatayābhyasta-pūrvoktānyatamāsanaḥ evaṁ prāṇāyāmenāpi saṁyutasyoṭtama-madhyamādhmānyatama-lakṣaṇa-lakṣitas tathā pratyāhāreṇa sampanno vidhivat pratyāhṛtendriya-vṛtti-yogī-dhāraṇāṁ samyag abhyaset ||52||

हृदये पञ्च-भूतानां धारणां च पृथक् पृथक्।

मनसो निश्चलत्वेन धारणा साभिधीयते ||५३||

hrdaye pañca-bhūtānāṁ dhāraṇāṁ ca pṛthak pṛthak |

manaso niścalatvena dhāraṇā sābhidhīyate ||53||

हृदये इति हृदये हृत्प्रदेशे मनसश्चकारः प्राणस्य समुच्चयार्थः । तथा च प्राणस्य च निश्चलत्वेन प्राणस्य च पञ्च-भूतानां पृथक् पृथक् सन् धारणां सैव धारणेत्यभिधीयते ॥५३॥

hṛdaye iti hṛdaye hṛtpradeśe manasaścakāraḥ prāṇasya samuccayārthaḥ | tathā ca prāṇasya ca niścalatvena prāṇasya ca pañca-bhūtānāṃ pṛthak pṛthak san dhāraṇāṃ saiva dhāraṇetyabhidhīyate ||53||

या पृथ्वी हरितालहेमरुचिरा पीता लकारान्विता

संयुक्ता कमलासनेन हि चतुःकोणा हृदि स्थायिनी ।

प्राणं तत्र विलीय पञ्चघटितं चित्तान्वितं धारयेद्

एषा स्तंभकरी सदा क्षितिजयं कुर्याद्भुवो धारणा ॥५४॥

yā pṛthvī haritālahemarucirā pītā lakārānvitā
saṁyuktā kamalāsanena hi catuḥkoṇā hṛdi sthāyinī |
prāṇaṁ tatra vilīya pañcaghaṭitaṁ cittānvitaṁ dhārayed
eṣā stambhakarī sadā kṣitijayaṁ kuryādbhuvo dhāraṇā ||54||

तत्रादौ पृथिवीधारणम् आहया पृथ्वीतिया पृथ्वी हरितालहेमवत् रुचिरा रमणीया अतः पीतालकारबीजेनान्विता कमलासनेन ब्रह्मणा संयुक्ता समधिष्ठिता चतुःकोणाकारा हृदि स्थायिनी तत्र ध्यानविषयकृतत्वं अर्थः तत्र तस्मिन् भू-मण्डले स्वयम् अपि विलीय लीनो भूत्वा तत्तत्त्वमयो भूत्वेत्यर्थः चित्तान्वितं चित्तेन समिलितं प्राणं पञ्चघटिकाकालं यावत् धारयेत् । एषा भुवो धारणा स्थंभकरी गुरुहेतुकपतनस्तंभिका सदानुष्ठिता सती क्षितिजयं कुर्यात् । स्तंभनप्रकारस् तु गुरुमुखात् ज्ञेयः ॥५४॥

tatrādau pṛthivīdhāraṇam āhaya pṛthvītiyā pṛthvī haritālahemavat rucirā ramaṇīyā atah
pītālakārabījenānvitā kamalāsanena brahmaṇā saṁyuktā samadhiṣṭhitā catuḥkoṇākārā hṛdi sthāyinī tatra
dhyānaviṣayīkṛtety arthaḥ tatra tasmin bhū-maṇḍale svayam api vilīya līno bhūtvā tattattvamayo bhūtvety
arthaḥ cittānvitaṁ cittena saṁmilitaṁ prāṇaṁ pañcaghaṭikākālaṁ yāvāt dhārayet | eṣā bhuvo dhāraṇā
stambhakarī guruhetukapatanastambhika sadānuṣṭhitā satī kṣitijayaṁ kuryāt | stambhanaprakāras tu
gurumukhāt jñeyaḥ ||54||

वारुणी-धारणाम् आह

vāruṇī-dhāraṇām āha

अर्धेन्दु-प्रतिमं च कुन्द-धवलं कण्ठेम्बु-तत्त्वं स्थितं

यत् पीयूष-व-कार-बीज-सहितं युक्तं सदा विष्णुना ।

प्राणं तत्र विलीय प्

अञ्च-घटिकं चित्तान्वितं धारयेद्

एषा दुःसह-काल-कूट-दहनी स्याद् वारुणी धारणा ॥५५॥

ardhendu-pratimaṁ ca kunda-dhavalāṁ kaṇṭhembu-tattvaṁ sthitaṁ
yat pīyūṣa-va-kāra-bīja-sahitaṁ yuktaṁ sadā viṣṇunā |
prāṇaṁ tatra vilīya p
añca-ghaṭikaṁ cittānvitaṁ dhārayed
eṣā duḥsaha-kāla-kūṭa-dahanī syād vāruṇī dhāraṇā ||55||

अर्धेन्दु-प्रतिमम् इति। अर्धेन्दोः प्रतिमेव प्रतिमा यस्य तद्-अर्धेन्दु-प्रतिमं अर्ध-चन्द्र-भङ्गु-कारम् इत्य् अर्थः। कुन्दवत् धवलवर्णं पीयूष-रूपी यद्वकारबीजं तेन सहितं विष्णुना स्वतत्त्वाभिमानि नायुक्तं कण्ठे विशुद्धचक्रे स्थितं यत् अम्बुतत्त्वं तत्र स्वयं प्रविलीय चित्तान्वितं प्राणं विलीय प्रविलाप्य पञ्चघटिकावधि धारयेत्। एषा दुः सहकालकूटस्य दहनी भस्मककारिणी तस्य उद्वेजकत्वशक्तिनाशिनीति यावत् वारुणिधारणा स्यात् ॥५५॥

ardhendu-pratimam iti | ardhendoḥ pratimeva pratimā yasya tad-ardhendu-pratimam ardhā-candra-bhaṅgu-kāram ity arthaḥ | kundavat dhavalavarṇam pīyūṣa-rūpī yadvakārabījam tena sahitam viṣṇunā svatatvābhimāni nāyuktam kaṅṭhe viśuddhacakre sthitam yat ambutatvam tatra svayam pravilīya cittānvitam prāṇam vilīya pravilāpya pañcaghaṭikāvadhī dhārayet | eṣā duḥ sahakālakūṭasya dahanī bhasmakkāriṇī tasya udvejakatvaśaktināśinīti yāvat vāruṇidhāraṇā syāt ||55||

तैजसीं धारणाम् आह
taijasīm dhāraṇām āha

यत् तालु-स्थितम् इन्द्रगोप-सदृशं तत्त्वं त्रिकोणानलं
तेजो रेफ-युतं प्रवाल-रुचिरं रुद्रेण यत् सङ्गतम्।
प्राणं तत्र विलीय पञ्च-घटिकं चित्तान्वितं धारयेद्
एषा वह्नि-जयं सदा वितनुते वैश्वानरी धारणा ॥५६॥

yat tālu-sthitam indragopa-sadrśam tattvam trikoṇānalam
tejo repha-yutam pravāla-ruciram rudreṇa yat saṅgatam |
prāṇam tatra vilīya pañca-ghaṭikam cittānvitam dhārayed
eṣā vahni-jayam sadā vitanute vaiśvānarī dhāraṇā ||56||

यद् इति। त्रिकोणाकारं इन्द्रगोप-सदृशं प्रवालवत् रुचिरं तेजो-रूपं यत् रेफ-बीजं तेन युतं रुद्रेण तत्-तत्त्वाभिमानिना सङ्गतं तालु-स्थितं यदा आनलम् आग्नेयं तत्त्वं तत्र स्वयं विलीय चित्तान्वितं प्राणं पञ्च-घटिकं धारयेत्। एषा वैश्वानरी धारणा सदाभ्यस्ता वह्निजयं वह्निजनितदाहादिराहित्यं वितनुते विस्तारयतीत्य् अर्थः ॥५६॥

yad iti | trikoṇākāram indragopa-sadrśam pravālavat ruciram tejo-rūpam yat repha-bījam tena yutam rudreṇa tat-tattvābhimāniṇā saṅgatam tālu-sthitam yadā ānalam āgneyam tattvam tatra svayam vilīya cittānvitam prāṇam pañca-ghaṭikam dhārayet | eṣā vaiśvānarī dhāraṇā sadābhyastā vahnijayam vahnijanitadāhādirāhityam vitanute vistārayatīty arthaḥ ||56||

वायवीं धारणाम् आह
vāyavīm dhāraṇām āha

यद् भिन्नाञ्जन-पुञ्ज-सन्निभम् इदं वृत्तं भ्रुवोर् अन्तरे
तत्त्वं वायु-मयं य-कार-सहितं तत्रेश्वरो देवता।
प्राणं तत्र विलीय पञ्च-घटिकं चित्तान्वितं धारयेद्
एषा खे गमनं करोति यमिनां स्याद् वायवी धारणा ॥५७॥

yad bhinnāñjana-puñja-sannibham idaṁ vṛttam bhruvor antare
tattvam vāyu-mayam ya-kāra-sahitam tatreśvaro devatā |
prāṇam tatra vilīya pañca-ghaṭikam cittānvitam dhārayed
eṣā khe gamanam karoti yaminām syād vāyavī dhāraṇā ||57||

यद् भिन्नेति। वृत्तं वर्तुलाकारं भिन्नं विदीर्णम् अञ्जनस्य पुञ्जं तद्वद् इति नील-वर्णं य-कार-बीजेन सहितं ईश्वरेण तत्-
तत्त्वाभिमानिना सहितं भ्रुवोर् अन्तरे स्थितं यद् इदं वायु-मयं तत्त्वं तत्र स्वयं विलीय चित्तान्वितं प्राणं पञ्च-घटिकं पूर्ववद्
धारयेत्। एषा वायवी धारणा यमिनः खे गमनम् आकाश-गतिं करोति जनयति ॥५७॥

आकाश-धारणाम् आह

yad bhinneti | vṛttam vartulākāraṁ bhinnam vidīṛṇam añjanasya puñjam tadvad iti nīla-varṇam ya-kāra-
bījēna sahitaṁ īśvareṇa tat-tattvābhimāninā sahitaṁ bhruvor antare sthitaṁ yad idaṁ vāyu-mayaṁ
tattvaṁ tatra svayaṁ vilīya cittānviṭam prāṇam pañca-ghaṭikam pūrvavad dhārayet | eṣā vāyavī dhāraṇā
yaminaḥ khe gamanam ākāśa-gatiṁ karoti janayati ॥57॥
ākāśa-dhāraṇām āha

आकाशं सुविशुद्ध-वारि-सदृशं यत् ब्रह्म-रन्ध्रे स्थितं
तन्-नादेन सदा-शिवेन सहितं तत्त्वं ह-कारान्वितम्।

प्राणं तत्र विलीय पञ्च-घटिकं चित्तान्वितं धारयेद्

एषा मोक्ष-कपाट-पाटन-पटुः प्रोक्ता नभो-धारणा ॥५८॥

ākāśam suviśuddha-vāri-sadrśam yat brahma-randhre sthitaṁ
tan-nādena sadā-śivēna sahitaṁ tattvaṁ ha-kārānviṭam |
prāṇam tatra vilīya pañca-ghaṭikam cittānviṭam dhārayed
eṣā mokṣa-kapāṭa-pāṭana-paṭuḥ proktā nabho-dhāraṇā ॥58॥

आकाशम् इति। सुविशुद्धं अकलुषं। यद् वारि तत्-सदृशं स्वच्छं नादेन तत्र व्यक्तिम् आगतेन सदा-शिवेन तत्-तत्त्वाभिमानिना
सहितं ह-कार-बीजेन अन्वितं मिलितं ब्रह्म-रन्ध्रे स्थितं यत् आकाश-तत्त्वं तत्र पूर्ववत् स्वयं विलीय चित्तान्वितं प्राणं पञ्च-
घटिकं धारयेत् एषा मोक्ष-कपाटस्य पाटनम् उत्पाटनं तत्र पटुः कुशला नभो-धारणा प्रोक्ता। यत् तद् धारयतो मोक्ष-रूपं फलं
भवतीत्य् अर्थः ॥५८॥

ākāśam iti | suviśuddham akaluṣam | yad vāri tat-sadrśam svaccharṇa nādena tatra vyaktim āgatena sadā-
śivēna tat-tattvābhimāninā sahitaṁ ha-kāra-bījēna anvitaṁ militaṁ brahma-randhre sthitaṁ yat ākāśa-
tattvaṁ tatra pūrvavat svayaṁ vilīya cittānviṭam prāṇam pañca-ghaṭikam dhārayet eṣā mokṣa-kapāṭasya
pāṭanam utpāṭanam tatra paṭuḥ kuśalā nabho-dhāraṇā proktā | yat tad dhārayato mokṣa-rūpaṁ phalaṁ
bhavatīty arthaḥ ॥58॥

पञ्च-भूत-धारणायाः प्रत्येकं फलं दर्शयति

pañca-bhūta-dhāraṇāyāḥ pratyekaṁ phalaṁ darśayati

स्तम्भिनी द्राविणी चैव दहनी भ्रामिणी तथा।

शोषिणी च भवन्त्य् एता भूतानां पञ्च धारणाः ॥५९॥

stambhinī drāviṇī caiva dahanī bhrāmiṇī tathā |
śoṣiṇī ca bhavanty etā bhūtānām pañca dhāraṇāḥ ॥59॥

स्तम्भिनीति स्तम्भनादिकं पृथिवी धारणादीनां फलं क्रमेण बोध्यम् ॥५९॥

stambhinīti stambhanādikaṁ pṛthivī dhāraṇādīnām phalaṁ krameṇa bodhyam ॥59॥

कर्मणा मनसा वाचा धारणाः पञ्च दुर्लभाः।

विज्ञाय सततं योगी सर्व-दुःखैः प्रमुच्यते ॥६०॥

karmaṇā manasā vācā dhāraṇāḥ pañca durlabhāḥ |
vijñāya satataṁ yogī sarva-duḥkhaiḥ pramucyate ||60||

कर्मणा अनुष्ठान-रूपेण मनसा चिन्तन-रूपेण वाचा इत्थम् इति निदर्शनात्मक-वचन-रूपेण प्राप्तं दुर्लभाः पञ्च-धारणाः

विज्ञाय योगी सर्व-दुःखैः प्रमुच्यते ॥६०॥

karmaṇā anuṣṭhāna-rūpeṇa manasā cintana-rūpeṇa vācā ittham iti nidarśanātmaka-vacana-rūpeṇa
prāptaṁ durlabhāḥ pañca-dhāraṇāḥ vijñāya yogī sarva-duḥkhaiḥ pramucyate ||60||

अथ चतुर्विंशतिभिः श्लोकैः ध्यानस्य प्रकरणम् उत्थापयन् प्रथमं चिन्तार्थक-धातुं दर्शयति

atha caturviṁśatibhiḥ śloakaiḥ dhyānasya prakaraṇam utthāpayan prathamam cintārthaka-dhātum
darśayati

स्मृत्येव सर्व-चिन्तायां धातुर् एकः प्रपद्यते।

यच्-चित्ते निर्मला चिन्ता तद् धि ध्यानं प्रचक्षते ॥६१॥

smṛtyeva sarva-cintāyām dhātur ekaḥ prapadyate |
yac-citte nirmalā cintā tad dhi dhyānam pracakṣate ||61||

स्मृत्येवेति। स्मृ इति धातुर् एव सर्व-चिन्तायां प्रपद्यते। चिन्ता-सामान्य-वाचकतया कथ्यते इत्य् अर्थः। व्याकरणे इति शेषः।
तथा च चित्ते निर्मला अनाच्छन्न-विषया चिन्ता शास्त्रोक्त-प्रकरण स्मरणम् इति यावत्। हि निश्चयेन। तद् एव ध्यानम्
इति प्रचक्षते उच्यते ॥६१॥

smṛtyeveti | smṛ iti dhātur eva sarva-cintāyām prapadyate | cintā-sāmānya-vācakatayā kathyate ity arthaḥ
| vyākaraṇe iti śeṣaḥ | tathā ca citte nirmalā anācchanna-viṣayā cintā śāstrokta-prakāreṇa smaraṇam iti
yāvat | hi niścayena | tad eva dhyānam iti pracakṣate ucyate ||61||

तद् एव ध्यानं सगुण-निर्गुण-भेदेन द्विविधं भवतीत्य् आह

tad eva dhyānam sagoṇa-nirguṇa-bhedena dvividham bhavātīty āha

द्विविधं भवति ध्यानं सकलं निष्कलं तथा।

सकलं वर्ण-भेदेन निष्कलं निर्गुणं भवेत् ॥६२॥

dvividham bhavati dhyānam sakalam niṣkalam tathā |
sakalam varṇa-bhedena niṣkalam nirguṇam bhavet ||62||

द्विविधम् इति तद् ध्यानं द्विविधं भवति। एकं सकलया सत्त्वादि-गुण-रूप-वर्ण-मुद्राकारादि-रूपया सहितं सकलं सगुणं

चतुर्बाहु-पञ्चवक्तादि-रूपं तद्-रहितं निष्कलं निर्गुणं ज्योती-रूपं भवेद् इत्य् अर्थः ॥६२॥

dvividham iti tad dhyānam dvividham bhavati | ekaṁ sakalayā sattvādi-guṇa-rūpa-varṇa-mudrākārādi-
rūpayā sahitam sakalam sagoṇam caturbāhu-pañcavaktādi-rūpaṁ tad-rahitam niṣkalam nirguṇam jyotī-
rūpaṁ bhaved ity arthaḥ ||62||

ध्यान समयेवस्थां न प्रकरणम् आह

dhyāna samayevasthām na prakaraṇam āha

अन्तश्चेतो बहिश्चक्षुरधः स्थाप्य सुखासनं।

समत्वं च शरीरस्य ध्यानमुद्रेति कथ्यते ॥६३॥

antaśceto bahiścakṣuradhaḥ sthāpya sukhāsanam |
samatvaṁ ca śārīrasya dhyānamudreti kathyate ||63||

अन्तर् इति। अन्तर् वक्ष्यमाणाधार-चक्रादिषु चेतोन्तः-करणं बहिर् नासागादिषु चक्षुर् नेत्रम् अधस् तु समे भू-तले सुख-दम्
आसनं पूर्वोक्त-प्रकारेण संस्थाप्य शरीरस्य समत्वं विधाय समकार-शिरोधरः सन् ध्यायेद् इयं ध्यान-मुद्रा इति कथ्यते इत्य्
अर्थः ॥६३॥

antar iti | antar vakṣyamāṇādhāra-cakrādiṣu cetontaḥ-karaṇam bahir nāsāgrādiṣu cakṣur netram adhas tu
same bhū-tale sukha-dam āsanam pūrvokta-prakāreṇa saṁsthāpya śārīrasya samatvaṁ vidhāya
samakāra-śīrodharaḥ san dhyāyed iyaṁ dhyāna-mudrā iti kathyate ity arthaḥ ||63||

अथाधारादि-ध्यान-स्थान-भेदं दर्शयति आधारम् इत्य्-आदिभिः

athādhārādi-dhyāna-sthāna-bhedam darśayati ādhāram ity-ādibhiḥ

आधारं प्रथमं चक्रं स्वर्णाभं च चतुर्दलम्।

कुण्डलिन्या समायुक्तं ध्यात्वा मुच्येत किल्बिषैः ॥६४॥

ādhāraṁ prathamam cakram svarṇābham ca caturdaḷam |
kuṇḍalinyā samāyuktaṁ dhyātvā mucyeta kilbiṣaiḥ ||64||

आधारं मूलाधाराख्यां प्रथमं स्वर्णं चतुर्-दलं यच् चक्रं कुण्डलिन्या समायुक्तं ध्यात्वा योगी किल्बिषैः पातकैर् मुच्यते।

निष्कल्मषो भवतीत्य् अर्थः। अत्राधार-शब्देन तत्रत्य-स्वयंभु-लिङ्ग-विशिष्टस्य ग्रहणम् ॥६४॥

ādhāraṁ mūlādhārākhyāṁ prathamam svarṇam catur-dalaṁ yac cakram kuṇḍalinyā samāyuktaṁ
dhyātvā yogī kilbiṣaiḥ pātakair mucyate | niṣkalmaṣo bhavātīty arthaḥ | atrādhāra-śabdena tatratya-
svayambhu-liṅga-viśiṣṭasya grahaṇam ||64||

स्वाधिष्ठाने च षट्-पत्रे सन्-माणिक्य-सम-प्रभे।

नासाग्र-दृष्टिर् आत्मानं ध्यात्वा योगी सुखी भवेत् ॥६५॥

svādhiṣṭhāne ca ṣaṭ-patre san-māṇikya-sama-prabhe |
nāsāgra-dṛṣṭir ātmānaṁ dhyātvā yogī sukhī bhavet ||65||

स्वाधिष्ठाने इति। षट्-पत्रे सन्-माणिक्य-प्रभया तुल्य-प्रभे सुष्ठु-रक्त-वर्णे इत्य् अर्थः। स्वाधिष्ठाने नासाग्र-दृष्टिः सन्

आत्मानं स-गुणम् इष्ट-रूपं निर्गुणं वा ज्योतिः-स्वरूपं ध्यात्वा योगी सुखी भवेत् ॥६५॥

svādhiṣṭhāne iti | ṣaṭ-patre san-māṇikya-prabhayā tulya-prabhe suṣṭhu-rakta-varṇe ity arthaḥ |
svādhiṣṭhāne nāsāgra-dṛṣṭiḥ san ātmānaṁ sa-guṇam iṣṭa-rūpaṁ nirguṇam vā jyotiḥ-svarūpaṁ dhyātvā
yogī sukhī bhavet ||65||

किं च

kiṁ ca

तरुणाद् इत्य् असङ्काशे चन्द्रे च मणिपूरके।
नासाग्र-दृष्टिर् आत्मानं ध्यात्वा सङ्क्षोभयेज् जगत् ॥६६॥
taruṇād ity asaṅkāśe candre ca maṇipūrake |
nāsāgra-dṛṣṭir ātmānaṁ dhyātvā saṅkṣobhayej jagat ॥66॥

पुनस् तरुणः सद्यः समुदितो य अदित्य आरक्त-मण्डलो रविः तद्वत् सङ्काशते दीप्यते इति तरुणादित्य-सङ्काशस् तस्मिन्
मणिपूरके चक्रे नासाग्र-दृष्टिः सन् आत्मानं ध्यात्वा योगी निखिलं जगत् सङ्क्षोभयेत् ॥६६॥
punas taruṇaḥ sadyaḥ samudito ya aditya ārakta-maṇḍalo raviḥ tadvat saṅkāśate dīpyate iti taruṇāditya-
saṅkāśas tasmin maṇipūrake cakre nāsāgra-dṛṣṭiḥ san ātmānaṁ dhyātvā yogī nikhilaṁ jagat
saṅkṣobhayet ॥66॥

हृद्-आकाशे स्थितं शंभुं प्रचण्ड-रवि-तेजसम्।
नासाग्रे दृष्टिम् आधाय ध्यात्वा ब्रह्म-मयो भवेत् ॥६७॥
hr̥d-ākāśe sthitaṁ śambhuṁ pracaṇḍa-ravi-tejasam |
nāsāgre dṛṣṭim ādhāya dhyātvā brahma-mayo bhavet ॥67॥

हृद् इति। हृद्-आकाशे हृत्-सरोज-विवरे अनाहताख्य-चक्र इत्य् अर्थः। स्थितं प्रचण्ड उत्कट-किरणो यो रविः सूर्यः तद्वत् तेजो
यस्य तं शंभुं बाण-लिङ्ग-रूपम् इत्य् अर्थः। नासाग्र-दृष्टिम् आधाय स्थापयित्वा ध्यात्वा ब्रह्म-मयो निरस्त समस्तोपाधि-
गुणो भवेद् इत्य् अर्थः ॥६७॥
hr̥d iti | hr̥d-ākāśe hr̥t-saroja-vivare anāhatākhyā-cakraṁ ity arthaḥ | sthitaṁ pracaṇḍa utkaṭa-kiraṇo yo raviḥ
sūryaḥ tadvat tejo yasya taṁ śambhuṁ bāṇa-liṅga-rūpam ity arthaḥ | nāsāgra-dṛṣṭim ādhāya sthāpāyitvā
dhyātvā brahma-mayo nirasta samastopādhi-guṇo bhaved ity arthaḥ ॥67॥

विद्युत्-प्रभे च हृत्-पद्मे प्राणायाम-विभेदतः।
नासाग्र-दृष्टिर् आत्मानं ध्यात्वा ब्रह्म-मयो भवेत् ॥६८॥
vidyut-prabhe ca hr̥t-padme prāṇāyāma-vibhedataḥ |
nāsāgra-dṛṣṭir ātmānaṁ dhyātvā brahma-mayo bhavet ॥68॥

पुनः विद्युत्-प्रभे तं तडिल्-लतेवाभ्र-समाने पूर्वोक्ते हृत्-पद्मे प्राणायाम-विभेदतः प्राणायामोक्त-प्रकारेण नासाग्र-दृष्टिः सन्न
आत्मानं पूर्वोक्त-रीत्या ध्यात्वा योगी ब्रह्म-मयो भवेत् ॥६८॥
punaḥ vidyut-prabhe taṁ taḍil-latevābhrasamāne pūrvokte hr̥t-padme prāṇāyāma-vibhedataḥ
prāṇāyāmokta-prakāreṇa nāsāgra-dṛṣṭiḥ sann ātmānaṁ pūrvokta-rītyā dhyātvā yogī brahma-mayo
bhavet ॥68॥

सततं घण्टिका-मध्ये विशुद्धे दीपकप्रभे।
नासाग्र-दृष्टिर् आत्मानं ध्यात्वा मृत्युं प्रमुञ्चति ॥६९॥
satataṁ ghaṅṭikā-madhye viśuddhe dīpakaprabhe |
nāsāgra-dṛṣṭir ātmānaṁ dhyātvā mṛtyuṁ pramuñcati ॥69॥

घण्टिका-मध्ये कण्ठ-प्रदेशे विशुद्धे चक्रे दीपक-समान-प्रभे नासाग्र-दृष्टिः सन्न आत्मानं सततं निरन्तरं ध्यात्वा योगी मृत्युं
मरणं प्रमुञ्चति अमरो भवतीत्य् अर्थः ॥६९॥

ghaṅṭikā-madhye kaṅṭha-pradeśe viśuddhe cakre dīpaka-samāna-prabhe nāsāgra-dṛṣṭiḥ sann ātmānaṁ
satataṁ nirantaraṁ dhyātvā yogī mṛtyuṁ maraṇaṁ pramuñcati amaro bhavatīty arthaḥ ||69||

किं च

भ्रुवोर् अन्तर्-गतं देवं सन्-माणिक्य-शिखोपमम्।

नासाग्र-दृष्टिर् आत्मानं ध्यात्वानन्द-मयो भवेत्॥७०॥

kiṁ ca

bhruvor antar-gataṁ devaṁ san-māṅikya-śikhopamam |
nāsāgra-dṛṣṭir ātmānaṁ dhyātvānanda-mayo bhavet ||70||

भ्रुवोर् अन्तर्-गतम् आज्ञा-चक्रे स्थितं सन्-माणिक्यस्य शिखावद् आरक्त-वर्णम् आत्मानं नासाग्र-दृष्टिः सन् ध्यात्वा
आनन्द-मयो विगलित-द्वन्द्व-वेदनो भवेत्॥७०॥

bhruvor antar-gataṁ ājñā-cakre sthitaṁ san-māṅikyasya śikhāvad ārakta-varṇam ātmānaṁ nāsāgra-
dṛṣṭiḥ san dhyātvā ānanda-mayo vikalita-dvandva-vedano bhavet ||70||

ध्यायेन् नील-निभं नित्यं भ्रू-मध्ये परमेश्वरम्।

आत्मानं विजित-प्राणो योगी योगम् अवाप्नुयात्॥७१॥

dhyāyen nīla-nibhaṁ nityaṁ bhrū-madhye parameśvaram |
ātmānaṁ vijita-prāṇo yogī yogam avāpnuyāt ||71||

भ्रू-मध्ये आज्ञा-चक्रे नील-निभं नील-वर्णं परमेश्वरं शिवम् आत्मानं परमात्मानं विजित-प्राणः सन् नित्यं ध्यात्वा योगी योगं
जीवात्म-परमात्मनोर् ऐक्यं अवाप्नुयात् प्राप्नुयात्॥७१॥

bhrū-madhye ājñā-cakre nīla-nibhaṁ nīla-varṇaṁ parameśvaraṁ śivam ātmānaṁ paramātmānaṁ vijita-
prāṇaḥ san nityaṁ dhyātvā yogī yogaṁ jīvātma-paramātmanor aikyaṁ avāpnuyāt prāpnuyāt ||71||

निर्गुणं च शिवं शान्तं गगने विश्वतो मुखम्।

नासाग्र-दृष्टिर् एकाकी ध्यात्वा ब्रह्म-समो भवेत्॥७२॥

nirguṇaṁ ca śivaṁ śāntaṁ gagane viśvato mukhaṁ |
nāsāgra-dṛṣṭir ekākī dhyātvā brahma-samo bhavet ||72||

गगने आज्ञा चक्र-स्थाने निर्गुणं कर्तृत्व-भोक्तृत्वाद्य-अभिमान-कला-रहितम्। अत एव शान्तं विश्वतो-मुखं विश्व-व्यापकं
शिवं नासाग्र-दृष्टिः सन् एकाकी जन-संपर्क-शून्य-स्थो योगी ध्यात्वा ब्रह्म-समो जीव-भाव-प्रद-गुण-धर्म-रहितो भवेत्।

व्यवहार-दशायाम् अपीति भावः॥७२॥

gagane ājñā cakra-sthāne nirguṇaṁ kartṛtva-bhokṛtvādy-abhimāna-kalā-rahitam | ata eva śāntaṁ
viśvato-mukhaṁ viśva-vyāpakaṁ śivaṁ nāsāgra-dṛṣṭiḥ san ekākī jana-saṁparka-śūnya-stho yogī
dhyātvā brahma-samo jīva-bhāva-prada-guṇa-dharma-rahito bhavet | vyavahāra-daśāyām apīti bhāvaḥ
||72||

आकाशे यत्र शब्दं स्यात् तदाज्ञा-चक्रम् उच्यते।

तत्रात्मानं शिवं ध्यात्वा योगी योगम् अवाप्नुयात्॥७३॥

ākāśe yatra śabdaṁ syāt tadājñā-cakram ucyate |

tatrātmānaṁ śivaṁ dhyātvā yogī yogam avāpnuyāt ||73||

आकाशे आकाश-तत्त्व-निलये यत्र यस्मिन् स्थाने शब्दः नाद-रूपो व्यक्तः स्यात्। तद् एव भ्रू-मध्ये गतम् आज्ञा-चक्रम् उच्यते। तत्र तस्मिन् चक्रे स्थितं शिवं शिव-रूपिणम् आत्मानं पूर्वोक्त-रीत्या ध्यात्वा योगी मुक्तिं कैवल्य-रूपाम् अवाप्नुयात्।

एतद् आकाश-मण्डलम् अतो नादं चात्रैव व्यक्तो भवति। शब्दस्याकाश-गुणत्वात् तद् उक्तं योग-सारे

ākāśe ākāśa-tattva-nilaye yatra yasmin sthāne śabdaḥ nāda-rūpo vyaktaḥ syāt | tad eva bhrū-madhye gatam ājñā-cakram ucyate | tatra tasmin cakre sthitaṁ śivaṁ śiva-rūpiṇam ātmānaṁ purvokta-rītyā dhyātvā yogī muktiṁ kaivalya-rūpām avāpnuyāt | etad ākāśa-maṇḍalam ato nādaṁ cātraiva vyakto bhavati | śabdasyākāśa-guṇatvāt tad uktaṁ yoga-sāre

आकाश-मण्डलं वृत्तं देवतास्य सदा-शिवः।

नाद-रूपं भ्रुवोर् मध्ये मनसो मण्डलं विदुः॥ इति॥७३॥

ākāśa-maṇḍalaṁ vṛttaṁ devatāsyā sadā-śivaḥ |

nāda-rūpaṁ bhruvor madhye manaso maṇḍalaṁ viduḥ || iti ||73||

आज्ञा-चक्रोपरि-गत-शून्य-स्थाने सकल-चक्रवत् सा धारणां ध्यानम् आह

ājñā-cakropari-gata-śūnya-sthāne sakala-cakravat sā dhāraṇāṁ dhyānam āha

निर्मलं गगनाकारं मरीचि-जल-सन्निभम्।

आत्मानं सर्वगं ध्यात्वा योगी मुक्तिम् अवाप्नुयात्॥७४॥

nirmalaṁ gaganākāraṁ marīci-jala-sannibham |

ātmānaṁ sarvagaṁ dhyātvā yogī muktiṁ avāpnuyāt ||74||

निर्मलम् इति निर्मलं स्वरूपं तिरोध्याय कमल सम्बन्ध-रहितं अत एव गगनाकारं निरभ्र-गगन-सदृशं मध्येवच्छेदकाभावात्

सर्वत्रैकाकारतया व्यापकम् इत्य् अर्थः। अत एव सर्वगं न किं स्वरूप-शून्यतेत्याह मरीचि-जल-सन्निभं मृगतृष्णिकोदवत्

स्फुरत्-तेजो-रूपम् इत्य् अर्थः। एतादृशम् आत्मानं ध्यात्वा योगी मुक्तिं प्राप्नुयात्॥७४॥

nirmalam iti nirmalaṁ svarūpaṁ tirodhyāya kamala sambandha-rahitaṁ ata eva gaganākāraṁ nirabhra-gagana-sadrśaṁ madhyevacchedakābhāvāt sarvatraikākāratayā vyāpakam ity arthaḥ | ata eva sarvagaṁ na kiṁ svarūpa-śūnyatetyāhamarīci-jala-sannibhaṁ mṛgatṛṣṇikodavat sphurat-tejo-rupam ity arthaḥ | etādrśam ātmānaṁ dhyātvā yogī muktiṁ prāpnuyāt ||74||

उक्त-ध्यानस्य स्थानम् आह

ukta-dhyānasya sthānam āha

गुदं मेदृश् च नाभिश् च हृत्-पद्मं च तद्-ऊर्ध्वतः।

घण्टिका लम्बिका-स्थानं भ्रू-मध्ये च नभो-बिलम्॥७५॥

gudaṁ medṛś ca nābhiś ca hṛt-padmaṁ ca tad-ūrdhvataḥ |

ghaṅṭikā lambikā-sthānaṁ bhrū-madhyāṁ ca nabho-bilam ||75||

गुदम् इति द्वाभ्यां गुदं मूलाधारं मेदृस्याधिष्ठानं नाभिः मणिपूरकं हृत्-पद्मम् अनाहतं तद्-ऊर्ध्वतः विशुद्धं घण्टिका-मूलं

लम्बिका-स्थानं भ्रू-मध्ये आज्ञा-चक्रं नभो-बिलं तद्-उपरि शून्य-स्थानम् इति॥७५॥

gudam iti dvābhyāṁ gudam mūlādhāraṁ meḍhrasyādhiṣṭhānaṁ nābhiḥ maṇipūraṁ hr̥t-padmaṁ
anāhataṁ tad-ūrdhvataḥ viśuddhaṁ ghaṇṭikā-mūlaṁ lambikā-sthānaṁ bhrū-madhye ājñā-cakraṁ nabho-
bilaṁ tad-upari śūnya-sthānaṁ iti ||75||

कथितानि नवैतानि ध्यान-स्थानानि योगिभिः ।

उपाधि-तत्त्वम् उक्तानि कुर्वन्त्य् अष्ट-गुणोदयम् ॥७६॥

kathitāni navaitāni dhyāna-sthānāni yogibhiḥ |

upādhi-tattvam uktāni kurvanty aṣṭa-guṇodayam ||76||

उपाधिना पृथिव्य्-आदि-मण्डलेन तत्त्वेन आत्मना च आभ्यां युक्तानि एतानि नव ध्यान-स्थानानि योगिभिः कथितानि

ध्यान-योगेन सेवितानि अष्ट-गुणेन अणिमादीनाम् उदयं कुर्वन्ति ॥७६॥

upādhinā pṛthivy-ādi-maṇḍalena tattvena ātmanā ca ābhyāṁ yuktāni etāni nava dhyāna-sthānāni
yogibhiḥ kathitāni dhyāna-yogena sevītāni aṣṭa-guṇena aṇimādīnām udayaṁ kurvanti ||76||

नाभौ संयम्य चित्तं पवन-गतिम् अधो धारयेत् संप्रयत्नाद् आकुञ्च्यापान-मूलं हुतवहो सदृशं तन्तुवत् सूक्ष्म-रूपम् ।

तद्-विद्धा हृत्-सरोजे तद् अनु चरणके तालुके ब्रह्म-रन्ध्रे

भित्त्वान्ते याति शून्यं प्रविशति गगने यत्र देवो महेशः ॥ ॥

nābhau saṁyamya cittam pavana-gatim adho dhārayet saṁprayatnād ākuñcyāpāna-mūlaṁ hutavaha-
sadr̥śaṁ tantuvat sūkṣma-rūpam |

tad-viddhā hr̥t-saroje tad anu caraṇake tāluke brahma-randhre

bhittvānte yāti śūnyaṁ praviśati gagane yatra devo maheśaḥ ||||

नाभाव इति । चित्तम् अन्तःकरणं नाभौ मणिपूरके चक्रे संयम्य स्थिरीकृत्य अपान-मूलं मूल-विवरं संप्रयत्नाद् उत्तम-प्रयत्नेन

सङ्कोचयित्वा अधो-मूल-विवरे पवन-गतिम् अपान-सञ्चारं रोधयेत् वारयेत् । ऊर्ध्वम् एवानीय मनः-प्राणाभ्याम् एकीकुर्याद्

इत्य् अर्थः । हुतवहो वह्निः तत्-सदृशं स्फुरत्-तेजो-रूपम् इत्य् अर्थः । तन्तुवत् सूक्ष्म-रूपं सूक्ष्म-तन्तु-समानाकारं तत्र

चिन्तयेद् इत्य् अर्थः । तद् अनु तद्-अनन्तरं तद् नाभि-चक्रं भित्त्वा भेदयित्वा हृत्-सरोजे याति पुनश् चरणके विशुद्ध-चक्रे एवं

तालु-ब्रह्म-रन्ध्रे क्रमेण यातीत्य् अर्थः । अन्तः शरीर-त्याग-समये च भित्त्वा ब्रह्म-रन्ध्रे भेदयित्वा यत्र महेशो देवः परम-शिवस्

तिष्ठति । तत्रैव शून्यं चिद्-आकाशं विशन्ति तत्र लीयत इत्य् अर्थः ॥

nābhāv iti | cittam antaḥkaraṇam nābhau maṇipūraḥ cakre saṁyamya sthīrīkṛtya apāna-mūlaṁ mūla-
vivaraṁ saṁprayatnād uttama-prayatnena saṅkocayitvā adho-mūla-vivare pavana-gatim apāna-
sañcāraṁ rodhayet vārayet | ūrdhvam evānīya manaḥ-prāṇābhyām ekīkuryād ity arthaḥ | hutavaho

vahniḥ tat-sadr̥śaṁ sphurat-tejo-rūpam ity arthaḥ | tantuvat sūkṣma-rūpaṁ sūkṣma-tantu-samānākāraṁ

tatra cintayed ity arthaḥ | tad anu tad-anantaraṁ tat nābhi-cakraṁ bhittvā bhedayitvā hr̥t-saroje yāti punaś

caraṇake viśuddha-cakre evaṁ tālu-brahma-randhre krameṇa yātiby arthaḥ | ante śarīra-tyāga-samaye ca

bhittvā brahma-randhre bhedayitvā yatra maheśo devaḥ parama-śivas tiṣṭhati | tatraiva śūnyaṁ cid-
ākāśaṁ viśati tatra līyata ity arthaḥ ||

नाभौ शुभ्रारविन्दं तद् उपरि विमलं मण्डलं चण्ड-रश्मेः

संसारस्यैक-रूपां त्रिभुवन-जननीं धर्म-दात्रीं नराणाम्

तस्मिन् मध्ये त्रि-मार्गे त्रितय-तनु-धरां छिन्न-मस्तां प्रशस्तां

तां वन्दे ज्ञान-रूपां मरण-भय-हरां योगिनीं ज्ञान-मुद्राम् ॥७७॥

nābhau śubhrāravindarṁ tad upari vimalarṁ maṇḍalarṁ caṇḍa-raśmeh
saṁsārasyaika-rūpārṁ tribhuvana-jananīrṁ dharma-dātrīrṁ narāṇāṁ
tasmin madhye tri-mārge tritaya-tanu-dharārṁ chinna-mastārṁ praśastārṁ
tārṁ vande jñāna-rūpārṁ maraṇa-bhaya-harārṁ yoginīrṁ jñāna-mudrārṁ ||77||

नाभा इति। नाभौ मणिपूरके चक्रे शुभ्रारविन्दे श्वेतं कमलं विचिन्त्येत्यर्थः। तद्-उपरि तस्मिन् कमले चण्ड-रश्मेः सूर्यस्य
विमलं मण्डलं सञ्चिन्त्य तस्मिन् मध्ये तस्मिन् मण्डल-मध्ये त्रिमार्गे गुण-त्रयोपाधि-भेदेन त्रैविध्यापन्ने सुषुम्ना-विवरे इत्य्
अर्थः। त्रितय-तनु-धरां यतः ज्ञान-रूपः अतः प्रशस्तां योगिनीं योग-मात्र-गम्यां ज्ञान-मुद्रां ज्ञान-मात्रोपध्य-अवच्छिन्नां अत एव
मरण-भय-हरां ताम् छिन्न-मस्तां वन्दे। अभिवादये इत्य् अर्थः। प्रक्षिप्तम् अपि पद्य-द्वयम् अर्थ-प्राशस्त्याद् व्याख्यातम् एषु
नव-स्थानेषु अनुत्तमं न उत्तमं यस्मात् तद् अनुत्तमं सर्वोत्कृष्टम् इत्य् अर्थः ॥७७॥

nābhāv iti | nābhau maṇipūraḥ cakre śubhrāravinde śvetarṁ kamalarṁ vicintyety arthaḥ | tad-upari tasmin
kamale caṇḍa-raśmeh sūryasya vimalarṁ maṇḍalarṁ sañcintya tasmin madhye tasmin maṇḍala-madhye
trimārge guṇa-trayopādhi-bhedena traividhyāpanne suṣumnā-vivare ity arthaḥ | tritaya-tanu-dharārṁ yataḥ
jñāna-rūpaḥ ataḥ praśastārṁ yoginīrṁ yoga-mātra-gamyārṁ jñāna-mudrārṁ jñāna-mātropadhy-
avacchinnārṁ ata eva maraṇa-bhaya-harārṁ tām chinna-mastārṁ vande | abhivādaye ity arthaḥ |
prakṣiptam api padya-dvayam artha-prāśastyād vyākhyātam eṣu nava-sthāneṣu anuttamarṁ na uttamarṁ
yasmāt tad anuttamarṁ sarvotkrṣtam ity arthaḥ ||77||

एषु ब्रह्मात्मकं तेजः शिव-ज्योतिर् अनुत्तमम्।

ध्यात्वा ज्ञात्वा विमुक्तः स्याद् इति गोरक्ष-भाषितम् ॥७८॥

eṣu brahmātmakarṁ tejaḥ śiva-jyotir anuttamam |
dhyātvā jñātvā vimuktaḥ syād iti gorakṣa-bhāṣitam ||78||

शिव-ज्योतिः शिवात्मकं ज्योतिर्-हृत्-कमलाज्ञा-चक्रयोर अभिहितं साकारम् इत्य् अर्थः तथा ब्रह्मात्मकं तेजो निराकारं निर्गुणं
ब्रह्मेत्य् अर्थः। उक्त-रीत्या ध्यात्वा तत्-तद्-विधस्य तत्-तत्-स्थानेषु स्थितं ज्ञात्वा च विमुक्तः संसारानुवृत्ति-रहितं स्याद्
इति गोरक्षेण भाषितं प्रतिज्ञात-मतो नात्र सन्देह-कार्य इति भावः ॥७८॥

śiva-jyotiḥ śivātmakarṁ jyotir-hṛt-kamalājñā-cakrayor abhīhitarṁ sākāram ity arthaḥ tathā brahmātmakarṁ
tejo nirākāram nirguṇarṁ brahmety arthaḥ | ukta-rītyā dhyātvā tat-tad-vidhasya tat-tat-sthāneṣu sthitarṁ
jñātvā ca vimuktaḥ saṁsārānuvṛtī-rahitarṁ syād iti gorakṣeṇa bhāṣitarṁ pratijñāta-mato nātra sandeḥaḥ
kārya iti bhāvaḥ ||78||

उपसंहरति

upasaṁharati

अश्वमेध-सहस्राणि वाजपेय-शतानि च।

एकस्य ध्यान-योगस्य कलां नार्हन्ति षोडशीम् ॥७९॥

aśvamedha-sahasrāṇi vājapeya-śatāni ca |
ekasya dhyāna-yogasya kalārṁ nārhanṭi ṣoḍaśīm ||79||

अश्वमेधेति। अश्वमेधानां सहस्राणि तथा वाजपेयानां शतानि च हिंसा-प्रचुराणीत्य् अर्थः। एकस्य ध्यान-योगस्य षोडशीं कलां
नार्हन्ति। एतत् षोडशांश-तुल्य फल-प्रदान-फल-समर्थानि न भवन्तीत्य् अर्थः ॥७९॥

aśvamedheti | aśvamedhānāṁ sahasrāṇi tathā vājapeyānāṁ śatāni ca hīmsā-pracurāṇīty arthaḥ | ekasya

dhyāna-yogasya ṣoḍaśīm kalām nārhanti | etat ṣoḍaśāṁśa-tulya phala-pradāna-phala-samarthāni na bhavantīty arthaḥ ||79||

पञ्चदशभिः श्लोकैः समाधिं दर्शयन् चतुर्भिर् वस्तु-स्थितिम् अभिधत्ते
pañcadaśabhiḥ ślokaīḥ samādhiṁ darśayan caturbhir vastu-sthitim abhidhatte

उपाधिश् च तथा तत्त्वं द्वयम् एतद् उदाहृतम्।

उपाधिः प्रोच्यते वर्णस् तत्त्वम् आत्माभिधीयते ||८०||

upādhiś ca tathā tattvaṁ dvayam etad udāhṛtam |
upādhiḥ procyate varṇas tattvam ātmābhidhīyate ||80||

उपाधिर् इति। उपाधिः उप समीपे आधीयते सर्वावयवेन धार्यते आत्मा अस्मिन् निरुपाधि-स्वात्म-प्रकाश-स्थानं तथा तत्त्वम् आत्म-चैतन्यम् एतद् द्वयम् उदाहृतं कथितम् तत्र उपाधिर् अ-कारादि-रूपः प्रणव-रूपो न वर्णं प्रोच्यते तत्त्वं आत्माभिधीयते कथ्यते ||८०||

upādhir iti | upādhiḥ upa samīpe ādhīyate sarvāvayavena dhāryate ātmā asmin nirupādhi-svātma-prakāśa-sthānaṁ tathā tattvam ātma-caitanyaṁ etad dvayam udāhṛtam kathitam tatra upādhir a-kārādi-rūpaḥ praṇava-rūpo vā varṇaṁ procyate tattvaṁ ātmābhidhīyate kathyate ||80||

तद् एव स्पष्टयति
tad eva spaṣṭayati

उपाधेर् अन्यथा ज्ञानं तत्त्व-संस्थितिर् अन्यथा।

समस्तोपाधि-विध्वंसी सदाभ्यासेन जायते ||८१||

upādher anyathā jñānaṁ tattva-samsthitir anyathā |
samastopādhi-vidhvaṁsī sadābhyāseṇa jāyate ||81||

उपाधेर् इति। उपाधेर् हेतु-भूतात् ज्ञानं यथार्थ-विषयकम् अपि अन्यथा वैपरीत्य-बोधकं भवति यथा जपा-कुसुम-सन्निधाने रक्त-स्फटिक इति यथा वा चिद्-आभासात्समाभ्युपगमे अहं सुखी अहं दुःखीति तत्त्व-संस्थितिस् तत्त्वस्य संस्थानं अन्यथैव भवति यथा रक्ततया भासमान-स्फटिकोपि तत्त्वतः शुक्ल एव न रक्त इति यथा वा सुख-दुःखाद् इन्द्रिय-धर्मा स्कन्दितोपि जीवो वस्तुतो जानानन्द-रूपो न सुख-दुःख-सम्बन्धवान् इति एवम् उक्त-योगानां सदाभ्यासेन कृत्वा योगी समस्तोपाधि-विध्वंसी जायते ||८१||

upādher iti | upādher hetu-bhūtāt jñānaṁ yathārtha-viśayakam api anyathā vaiparītya-bodhakam bhavati yathā japā-kusuma-sannidhāne rakta-sphaṭika iti yathā vā cid-ābhāsātmābhyupagame ahaṁ sukhī ahaṁ duḥkhīti tattva-samsthitit tattvasya samsthānaṁ anyatheva bhavati yathā raktatayā bhāsamāna-sphaṭikopi tattvataḥ śukla eva na rakta iti yathā vā sukha-duḥkhād indriya-dharmā skanditopi jīvo vastuto jñānānanda-rūpo na sukha-duḥkha-sambandhavān iti evam ukta-yogānām sadābhyāseṇa kṛtvā yogī samastopādhi-vidhvaṁsī jāyate ||81||

समाधिं लक्षयति
samādhiṁ lakṣayati

शब्दादीनां च तन्-मात्रं यावत् कर्णादिषु स्थितम्।

तावद् एव स्मृतं ध्यानं समाधिः स्याद् अतः परम्॥८२॥

śabdādīnām ca tan-mātram yāvat karṇādiṣu sthitam |
tāvad eva smṛtaṁ dhyānaṁ samādhiḥ syād atah param ||82||

शब्दादीनां चेति। ध्यान-स्थस्य योगिनः कर्णादीन्द्रियेषु शब्दादीनां विषयानां तन्-मात्रं यावत्-स्थितं उपलब्धं तावदेव ध्यानं

शिव-लीनेन्द्रियस्यात्मनि अर्थ-मात्रावभास-दशायां तु समाधि-पदेन व्यवहारः स्याद् इत्य् अर्थः॥८२॥

śabdādīnām ceti | dhyāna-sthasya yoginaḥ karṇādīndriyeṣu śabdādīnām viṣayānām tan-mātram yāvat-
sthitam upalabdham tāvadeva dhyānaṁ śiva-līnendriyasyātmani artha-mātrāvabhāsa-daśāyām tu
samādhi-padena vyavahāraḥ syād ity arthaḥ ||82||

प्रसङ्गतो धारणादि-प्रमाणं दर्शयति

prasaṅgato dhāraṇādi-pramāṇaṁ darśayati

धारणा पञ्च-नाडीभिः ध्यानं च षष्टि-नाडीभिः।

दिन-द्वादशकेन स्यात् समाधिः प्राण-संयमात्॥८३॥

dhāraṇā pañca-nāḍībhīḥ dhyānaṁ ca ṣaṣṭi-nāḍībhīḥ |
dina-dvādaśakena syāt samādhiḥ prāṇa-saṁyamāt ||83||

निरुद्ध-प्राण-व्यापारादिभिः पञ्च-नाडीभिः धारणा भवति। एवं-विधाभिः एव षष्टि-नाडीभिः ध्यानं भवति दिन-द्वादशकेन

अहो-रात्र-द्वादशकेन कालेन प्राण-संयमात् समाधिः स्यात्॥८३॥

niruddha-prāṇa-vyāpāradībhīḥ pañca-nāḍībhīḥ dhāraṇā bhavati | evaṁ-vidhābhīḥ eva ṣaṣṭi-nāḍībhīḥ
dhyānaṁ bhavati dina-dvādaśakena aho-rātra-dvādaśakena kālena prāṇa-saṁyamāt samādhiḥ syāt
||83||

समाधि-स्वरूपम् आह

samādhi-svarūpam āha

यत् सर्वं द्वन्द्वयोर् ऐक्यं जीवात्म-परमात्मनोः।

समस्त-नष्ट-सङ्कल्पः समाधिः सोमिधीयते॥८४॥

yat sarvaṁ dvandvayor aikyaṁ jīvātma-paramātmanoh |
samasta-naṣṭa-saṅkalpaḥ samādhiḥ sobhidhīyate ||84||

यद् इति यत् सर्व-द्वन्द्वयोः सुख-दुःख-शीतोष्णादि-रूपयोर् ऐक्यं तद् उत्पे जगता शून्यतया कारण-मात्र-रूपत्वं तद्वदेव

जीवात्म-परमात्मनोः यद् ऐक्यं स एव समस्त-सङ्कल्प-रहितः समाधिर् इत्य् अभिधीयते॥८४॥

yad iti yat sarva-dvandvayoh sukha-duḥkha-śītoṣṇādi-rūpayor aikyaṁ tad utpe jagatā śūnyatayā kāraṇa-
mātra-rūpatvaṁ tadvadeva jīvātma-paramātmanoh yad aikyaṁ sa eva samasta-saṅkalpa-rahitaḥ
samādhir ity abhidhīyate ||84||

जीवात्म-परमात्मनोर् ऐक्यं स-दृष्टान्तं दर्शयति

jīvātma-paramātmanor aikyaṁ sa-dṛṣṭāntaṁ darśayati

अम्बु-सैन्धवयोर् ऐक्यं यथा भवति योगतः।

तथात्म-मनसोर् ऐक्यं समाधिर् अभिधीयते॥८५॥

ambu-saindhavayor aikyaṁ yathā bhavati yogataḥ |
tathātma-manasor aikyaṁ samādhir abhidhīyate ||85||

अम्बु-सैन्धवयोर् इति। अम्बूनि जले सैन्धवस्य प्रक्षेपे कृते सति योगात् तत्-संयोगतः अम्बु-सैन्धवयोः यथा येन प्रकारेणैक्यं भवति अभेदः संपद्यते। तथा तेन प्रकारेण अन्तर्-मुखतयात्माकार-वृत्तिके मनसि सति आत्म-मनसोर् ऐक्यं संपद्यते स एव समाधिर् इत्य् अभिधीयते॥८५॥

ambu-saindhavayor iti | ambūni jale saindhavasya prakṣepe kṛte sati yogāt tat-samyogataḥ ambu-saindhavayoḥ yathā yena prakāreṇaikyaṁ bhavati abhedaḥ saṁpadyate | tathā tena prakāreṇa antar-mukhatayātmākāra-vṛttike manasi sati ātma-manasor aikyaṁ saṁpadyate sa eva samādhir ity abhidhīyate ||85||

यदा सङ्क्षीयते प्राणो मानसं च प्रलीयते।

यदा समर-सत्त्वं च समाधिः सोभिधीयते॥८६॥

yadā saṅkṣīyate prāṇo mānasam ca pralīyate |
yadā samara-sattvaṁ ca samādhīḥ sobhidhīyate ||86||

निर्विकल्पसमाधिम् आहयदेति मनः प्राणावेकत्र सन्निरुध्यात्मानं भाषयतो योगिनो यदा तु प्राणो वायुः सङ्क्षीयते विनापि जालन्धरादिना रेचकास्पन्दराहित्यमनुसन्धते आत्मन्येवलीयत इत्य् अर्थः। च पुनः यदा मानसमन्तःकरणं प्रलीयते यत्किञ्चिद्वृत्तिं विना निराकारतामापद्यते। एतावत्सविकल्पेण भवति निर्विकल्पकसाधारणं विशेषम् आह-

यदा च समर-सत्त्वं जलसैन्धवयोर् इव।

जीवात्म परमात्मनोर् अभिन्न-स्वरूपत्वम्।

स एव समाधिर् इत्य् अभिधीयते॥८६॥

nirvikalpasamādhim āhayadeti manaḥ prāṇāvekatra sannirudhyātmānaṁ bhāṣayato yogino yadā tu prāṇo vāyuḥ saṅkṣīyate vināpi jālandharādinā recakāspandarāhityamanusandhate ātmanyevalīyata ity arthaḥ |
ca punaḥ yadā mānasamantaḥkaraṇam pralīyate yatkiñcidvṛttim vinā nirākāratāmāpadyate |
etāvatsavikalpepi bhavati nirvikalpakasādhāraṇam viśeṣam āha-
yadā ca samara-sattvaṁ jalasaindhavayor iva |
jīvātma paramātmānor abhinna-svarūpatvam |
sa eva samādhir ity abhidhīyate ||86||

न गन्धं न रसं रूपं न च स्पर्शनं निस्वनम्।

नात्मानं न परं वेत्ति योगी युक्तः समाधिना॥८७॥

na gandhaṁ na rasaṁ rūpaṁ na ca sparśana nisvanam |
nātmānaṁ na paraṁ veti yogī yuktaḥ samādhinā ||87||

तदानीं योगिनोवस्थां दर्शयति न गन्धम् इति समाधिना युक्त एकत्वापन्नो योगी सर्वेन्द्रियाणां मनसा सहैव लीनतया तत्तद्विषयगन्धरसादीन् वेत्ति तद्वदात्मानं ध्यातृत्वेन परं परमात्ममध्येयत्वेन चकारेण ध्यानम् अपि न वेत्ति न जानाति विषय-ज्ञानस्येन्द्रिय-जन्यत्वादात्मनश्चाविषयत्वाद् इति भावः॥८७॥

tadānīm yoginovasthām darśayatina gandham iti samādhinā yukta ekatvāpanno yogī sarvendriyāṅgām manasā sahaiva līnatayā tattadviṣayagandharasādīna vetti tadvadātmānām dhyātṛtvena paraṁ paramātmamadhyeayatvena cakāreṇa dhyānam api na vetti na jānāti viṣaya-jīḥānasyendriya-janyatvādātmanaścāviṣayatvād iti bhāvaḥ ||87||

अभेद्यः सर्व-शस्त्राणामवध्यः सर्व-देहिनाम्।

अग्राहयो मन्त्रतन्त्राणां योगी युक्तः समाधिना ||८८||

abhedyah sarva-śastrāṅāmavadhyaḥ sarva-dehinām |
agrāhyo mantratantrāṅgām yogī yuktaḥ samādhinā ||88||

युक्तसमाधिर्योगी सर्व-शस्त्राणां अभेद्यो भेदनायाशक्यो भवति। तथा देहिनां सिंहमगजादीनामवध्यो वधायायोग्यो भवति।

मन्त्रतन्त्राणामाभिचारविधिना प्रयुक्तानामग्राहयो मरणमोहन-रूपव्यापारसम्बन्ध-रहितो भवतीत्य् अर्थः ||८८||

yuktasamādhiryogī sarva-śastrāṅgām abhedyo bhedanāyāśakyo bhavati | tathā dehinām sihmaḡajādīnāmavadhyo vadhāyāyogyo bhavati | mantratantrāṅgāmābhicāravīdhinā prayuktānāmagrāhyo maraṅamohana-rūpavyāpārasambandha-rahito bhavātīty arthaḥ ||88||

बाध्यते न स कालेन लिप्यते न स कर्मणा।

साध्यते न च केनापि योगी युक्तः समाधिना ||८९||

bādhyate na sa kālena lipyate na sa karmaṇā |
sādhyate na ca kenāpi yogī yuktaḥ samādhinā ||89||

स समाधिना युक्तो योगी कालेन जरा-मरणादि-रूपावस्था-जनकानेन न बाध्यते। तथा कर्मणा सद्-असत्-फल-हेतुना न लिप्यते। जरा-मरणयोः सद्-असत्-कर्म-फलयोश् चाश्रयो न भवतीत्य् अर्थः। अत एव च केनापि ब्रह्मणापि न साध्यते। विषय-वासना-संसिद्धो न क्रि

यत इत्य् अर्थः ||८९||

sa samādhinā yukto yogī kālena jarā-marāṅādī-rūpāvasthā-janakena na bādhyate | tathā karmaṇā sad-asat-phala-hetunā na lipyate | jarā-marāṅayoḥ sad-asat-karma-phalayoś cāśrayo na bhavātīty arthaḥ | ata eva ca kenāpi brahmaṅāpi na sādhyate | viṣaya-vāsanā-samsiddho na kriyate ity arthaḥ ||89||

एवं-विधो योगः कथं प्राप्यते तत्राह

evaṁ-vidho yogaḥ katham prāpyate tatrāha

युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु।

युक्त-स्वप्नावबोधस्य योगो भवति दुःखहा ||९०||

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |
yukta-svapnāvabodhasya yogo bhavati duḥkhahā ||90||

युक्ताहारेति युक्तौ आहार-विहारौ यस्य स। तथा तत्र युक्ताहारत्वं पूर्वोक्त-मित-भोजनादिकं युक्त-विहारत्वं लौकिक-व्यापारम् आद्यं कर्मसु नित्य-नैमित्तिकेषु युक्तस्य परिमितं अवबुद्धस्य योगिनः दुःखहा जनन-मरणादि-श्रम-नाशको योगी भवति ||९०||

yuktāhāreti yuktau āhāra-vihārau yasya sa | tathā tatra yuktāhāratvaṃ pūrvokta-mita-bhojanādikaṃ
yukta-vihāratvaṃ laukika-vyāpāram ādyāṃ karmasu nitya-naimittikeṣu yuktasya parimitaṃ avabuddhasya
yoginaḥ duḥkhaḥ janana-maraṇādi-śrama-nāśako yogī bhavati ||90||

कोसौ योगस् तत्राह

kosau yogas tatrāha

निराद्य्-अन्तं निरालम्बं निष्प्रपञ्चं निराश्रयम्।

निरामयं निराकारं तत्त्वं तत्त्व-विदो विदुः॥९१॥

nirādy-antaṃ nirālambarṃ niṣprapañcaṃ nirāśrayam |

nirāmayam nirākāraṃ tattvaṃ tattva-vido viduḥ ||91||

निरायन्तम् इति द्वाभ्यां निराद्य्-अन्तम् आद्य्-अन्त-वर्जितं निरालम्बम् अवलम्बन-शून्यं निराश्रयम् आश्रय-रहितं
प्रपञ्चवन् मायानधिष्ठितम् इत्य् अर्थः। निष्प्रपञ्च-द्वैत-कल्पनादि-प्रपञ्च-शून्यं निरामयम् आमयः पतन-मरणादि-जन्य-
दुःखं तद्-रहितं निराकारं आकारः कर-चरणादि-परिणाम-विशेषस् तद्-रहितं तत्त्वम् एव जीवात्मनोर् एकतापन्नं योग-पद-
वाच्यम् आत्म-स्वरूपं तत्त्व-विदो योगिनो विदुः जानन्ति॥९१॥

nirāyantam iti dvābhyāṃ nirādy-antaṃ ādy-anta-varjitaṃ nirālambam avalambana-śūnyam nirāśrayam
āśraya-rahitaṃ prapañcavan māyānadhiṣṭhitaṃ ity arthaḥ | niṣprapañca-dvaita-kalpanādi-prapañca-
śūnyam nirāmayam āmayah patana-maraṇādi-janya-duḥkhaṃ tad-rahitaṃ nirākāraṃ ākāraḥ kara-
caraṇādi-pariṇāma-viśeṣas tad-rahitaṃ tattvam eva jīvātmanor ekatāpannam yoga-pada-vācyam ātma-
svarūpaṃ tattva-vido yogino viduḥ jānanti ||91||

किं च

kiṃ ca

निर्मलं निश्चलं नित्यं निष्प्रियं निर्गुणं महत्।

व्योम-विज्ञानम् आनन्दं ब्रह्म ब्रह्म-विदो विदुः॥९२॥

nirmalaṃ niścalaṃ nityaṃ niṣpriyaṃ nirguṇaṃ mahat |

vyoma-vijñānam ānandaṃ brahma brahma-vido viduḥ ||92||

निर्मलं कर्म-फल-वासना-रूप-मल-रहितं निश्चलं संयोग-वियोगानुकूल-चेष्टा-रहितं निष्प्रियं व्यापार-सामान्ये शून्यं निर्गुणं
सत्त्व-रजस्-तमो-गुण-सम्बन्ध-रहितं महद्-देश-कालादि-कृत-परिच्छेद-शून्यं व्योम-चिद्-आकाश-रूपं विज्ञानं बोधः तत्-
स्वरूपम् एतादृशम् अद्वैतानन्द-रूपं ब्रह्म-विदो योगिनो विदुर् जानन्ति॥९२॥

nirmalaṃ karma-phala-vāsanā-rūpa-mala-rahitaṃ niścalaṃ saṃyoga-viyogānukūla-ceṣṭā-rahitaṃ
niṣpriyaṃ vyāpāra-sāmānye śūnyam nirguṇaṃ sattva-rajastamo-guṇa-sambandha-rahitaṃ mahad-deśa-
kālaādi-kṛta-pariccheda-śūnyam vyoma-cid-ākāśa-rūpaṃ vijñānaṃ bodhaḥ tat-svarūpam etādṛśam
advaitānanda-rūpaṃ brahma-vido yogino vidur jānanti ||92||

केन किम् इव वा जायते तत्राह

kena kim iva vā jñāyate tatrāha

निरातङ्के निरालम्बे निराधारे निरामये।

योगी योग-विधानेन परे ब्रह्मणि लीयते ॥९३॥

nirātaṅke nirālambe nirādhāre nirāmaye |
yogī yoga-vidhānena pare brahmaṇi līyate ॥93॥

योगैः षड्-अङ्ग-योगस्य विधानेन यथा-विध्य-अभ्यासेन आनन्त-कालम्बा आधार आमयै रहिते परे ब्रह्मणि लीयते ताद्रूप्यं प्राप्नोति ॥९३॥

yogaiḥ ṣaḍ-aṅga-yogasya vidhānena yathā-vidhy-abhyāsena ānanta-kālambā ādhāra āmayai rahite pare brahmaṇi līyate tādrūpyaṁ prāpnoti ॥93॥

हेतु-दृष्टान्त-निर्मुक्त-मनो-बुद्ध्योर् अगोचरम्।

व्योम-विज्ञानम् आनन्द-तत्त्वं तत्त्व-विदो विदुः ॥९४॥

hetu-dṛṣṭānta-nirmukta-mano-buddhyor agocaram |
vyoma-vijñānam ānanda-tattvaṁ tattva-vido viduḥ ॥94॥

हेतु-दृष्टान्तेति। साक्षात्-कार-हेतुना दृष्टान्तेन च निर्मुक्तं रहितं बुद्ध्योर् अगोचरं अविषयं व्योम-विज्ञानम् आनन्द-तत्त्वम् तत्त्व-विदो विदुः ॥९४॥

hetu-dṛṣṭānteti | sāksāt-kāra-hetunā dṛṣṭāntena ca nirmuktaṁ rahitaṁ buddhyor agocaraṁ aviṣayaṁ vyoma-vijñānam ānanda-tattvam tattva-vido viduḥ ॥94॥

लीयत इत्युक्तं। तत्र जले पाषाण इव विरूपस् तिरोहितो भवति किं नेत्याह

līyata ity uктаṁ | tatra jale pāṣāṇa iva virūpaḥ tirohito bhavati kiṁ netyāha

यथा घृतं घृते क्षिप्तं घृतम् एव हि जायते।

क्षीरे क्षीरं तथा योगी तत्त्वम् एव हि जायते ॥९५॥

yathā ghr̥taṁ ghr̥te kṣiptaṁ ghr̥tam eva hi jāyate |
kṣīre kṣīraṁ tathā yogī tattvam eva hi jāyate ॥95॥

यथा घृतं घृते क्षिप्तं घृतम् एव नान्यथा एवं क्षीरे क्षिप्तं क्षीरं तथा तत्त्व-रूपे ब्रह्मणि लीनो योगी तत्त्वम् एव जायते। जीव-ब्रह्मणोर् उभयोर् अपि चिद्-रूपत्वाविशेषात् ॥९५॥

yathā ghr̥taṁ ghr̥te kṣiptaṁ ghr̥tam eva nānyathā evaṁ kṣīre kṣiptaṁ kṣīraṁ tathā tattva-rūpe brahmaṇi līno yogī tattvam eva jāyate | jīva-brahmaṇor ubhayor api cid-rūpatvāviśeṣāt ॥95॥

दुग्धे क्षीरं घृते सर्पिर् अग्नौ वह्निर् इवार्पितः।

तन्मयत्वं व्रजत्य् एव योगी लीनः परे पदे ॥९६॥

dugdhe kṣīraṁ ghr̥te sarpir agnau vahnir ivārpitaḥ |
tanmayatvaṁ vrajaty eva yogī līnaḥ pare pade ॥96॥

अग्नौ वह्नौ अर्पितो वह्निर् इव यथा दीप-द्वय-संयोगि-ज्योतिर् एकाकारं संपद्यते तद्वद् इत्यु अर्थः ॥९६॥

agnau vahnau arpito vahnir iva yathā dīpa-dvaya-saṁyogi-jyotir ekākāraṁ saṁpadyate tadvad ity arthaḥ
||96||

भव-भय-हरं नृणां मुक्त-सोपान-संज्ञकम्।

गुह्याद् गुह्यतरं गुह्यं गोरक्षेण प्रकाशितम् ॥९७॥

bhava-bhaya-haraṁ nṛṇāṁ mukta-sopāna-saṁjñakam |
guhyāḍ guhyataraṁ guhyaṁ gorakṣeṇa prakāśitam ||97||

नृणां जनानां भव-भय-हरं संसारे जनन-मरण-जन्य-भीति-हरं मुक्तौ सोपानम् इव शीघ्र-प्रापकम् इत्य् अर्थः। सकल-

गुह्येभ्योतिगुह्यम् इत्य् अर्थः। गोरक्षेण योगिना प्रकाशितं कथितं उत्तरान्वयि-पद्यम् ॥९७॥

nṛṇāṁ janānāṁ bhava-bhaya-haraṁ saṁsāre janana-maraṇa-janya-bhīti-haraṁ muktau sopānam iva
śīghra-prāpakam ity arthaḥ | sakala-guhyebhyotiguhyam ity arthaḥ | gorakṣeṇa yoginā prakāśitam
kathitam uttarānvayi-padyam ||97||

इति गोरक्ष-शतकं योग-शास्त्रं जनः पठेत्।

सर्व-पप-विनिर्मुक्तो योग-सिद्धिं लभेद् ध्रुवम् ॥९८॥

iti gorakṣa-śatakam yoga-śāstraṁ janaḥ paṭhet |
sarva-papa-vinirmukto yoga-siddhiṁ labhed dhruvam ||98||

इति पूर्वोक्तं गोरक्ष-शतकं नाम योग-शास्त्रं यो जनः पठेत्। सर्व-पाप-विनिर्मुक्तः सन् ध्रुवं निश्चयेन योग-सिद्धिं लभेत् ॥९८॥

iti pūrvoktaṁ gorakṣa-śatakam nāma yoga-śāstraṁ yo janaḥ paṭhet | sarva-pāpāḥ vinirmuktaḥ san
dhruvaṁ niścayena yoga-siddhiṁ labhet ||98||

योग-शास्त्रं पठेन् नित्यं किम् अन्यैः शास्त्र-विस्तरैः।

यत् स्वयं चादिनाथस्य निर्गतं वदनाम्बुजात् ॥९९॥

yoga-śāstraṁ paṭhen nityaṁ kim anyaiḥ śāstra-vistaraiḥ |
yat svayaṁ cādināthasya nirgataṁ vadanāmbujāt ||99||

योगी इदं योग-शास्त्रं नित्यं पठेत्। अन्यैः शास्त्र-विस्तरैः किं फलं स्यात् यस्माद् इदं योग-शास्त्रं आदिनाथस्य मुखाम्बुजात्

विनिःसृतं निर्मितम् इत्य् अर्थः ॥९९॥

yogī idam yoga-śāstraṁ nityaṁ paṭhet | anyaiḥ śāstra-vistaraiḥ kiṁ phalaṁ syāt yasmād idam yoga-
śāstraṁ ādināthasya mukhāmbujāt viniḥsṛtaṁ nirmitam ity arthaḥ ||99||

साक्षान्-मोक्ष-प्रतिपादके अस्मिन् शतके सर्वम् अधिकृतं स्याद् इत्य् अत आह

sākṣān-mokṣa-pratipādake asmin śatake sarvam adhikṛtaṁ syād ity ata āha

स्नानं तेन समस्त-तीर्थ-सलिले दत्ता द्विजेभ्यो धरा

यज्ञानां च हुतं सहस्रम् अयुतं देवाश् च संपूजिताः।

सत्यं तेन सुतर्पिताश् च पितरो स्वर्गं च नीताः पुनर्

यस्य ब्रह्म-विचारणे क्षणम् अपि प्राप्नोति धैर्यं मनः ॥१००॥

snānaṁ tena samasta-tīrtha-salile dattā dvijebhyo dharā

yajñānām ca hutam sahasram ayutam devās ca saṃpūjitāḥ |
satyam tena sutarpitās ca pitara svargaṃ ca nītāḥ punar
yasya brahma-vicāraṇe kṣaṇam api prāpnoti dhairyam manah ||100||

स्नातम् इति। तेन पुरुषेण गङ्गादीनां सलिले जले स्नातं च पुनः द्विजेभ्यो ब्राह्मणेभ्यो धरा पृथ्वी दत्ता यज्ञानां सहस्रम्
अयुतं च हुतं देवाश् च ब्राह्मणादयः सर्वे पूजिताः। सर्वे पितरः तेन सन्तर्पिताः स्वर्गं च नीताः प्रापिताः सत्यम् एतत् तेन। केन
यस्य मनः ब्रह्म-विचारणे स्व-स्वरूप-चिन्तने क्षणम् अपि धैर्यं अचाञ्चल्यं प्राप्नोति अवलम्बते तेनेति ॥१००॥

snātam iti | tena puruṣeṇa gaṅgādīnām salile jale snātam ca punaḥ dvijebhyo brāhmaṇebhyo dharā pṛthvī
dattā yajñānām sahasram ayutam ca hutam devās ca brāhmaṇādayaḥ sarve pūjitāḥ | sarve pitaraḥ tena
santarpitāḥ svargaṃ ca nītāḥ prāpitāḥ satyam etat tena | kena yasya manah brahma-vicāraṇe sva-
svarūpa-cintane kṣaṇam api dhairyam acāñcalyam prāpnoti avalambate teneti ||100||

॥ अथानुक्रमणम् ॥

॥ athānukramaṇam ॥

श्लोकैः पञ्चभिर् आख्यातम् अनुबन्ध-चतुष्टयम्।
योगस्यैकेन तु फलं षड्-अङ्गान्य् अपरेण तु।
आसनं पञ्चभिः श्लोकैः षट्-चक्रं सप्त-पञ्चभिः।
दश नाड्यस् तथा तासां स्थानान्य् अपि तथाष्टभिः।
चतुर्दशभिर् आख्याताः स-व्यापाराश् च पायवः।
आख्यातं दशभिः श्लोकैः शक्ति-चालनम् उत्तमम्।
षड्विंशतिभिर् आख्यातं महारुद्रादि-पञ्चकम्।
सप्तभिः प्रणवाभ्यासः प्राणायाम-प्रशंसनम्।
चतुर्भिः प्राण-संरोधो नाडी-शुद्धौ तथाष्टभिः।
एकविंशतिभिः श्लोकैः प्राणायामो निरूपितः।
प्रत्याहारश् च त्रिंशद्भिः धारणा नवभिस् तथा
चतुर्विंशतिभिर् ध्यानं समाधिश् चाष्ट-पञ्चभिः।
गोरक्ष-शतकाभ्यास-फलं श्लोक-चतुष्टये।
एवं क्रमानुसारेण व्याख्यातं शतकं मया।
यद् अत्र चापलं मेस्ति क्षन्तव्यं तच् च साधुभिः।
योगीश्वर-महा-वाक्ये कथं न क्षुभ्यतां मनः ॥
खलाय भक्ति-शुन्याय शिश्नोदर-पराय च।
इदं रहस्यं परमं न दातव्यम् इति ध्रुवम् ॥

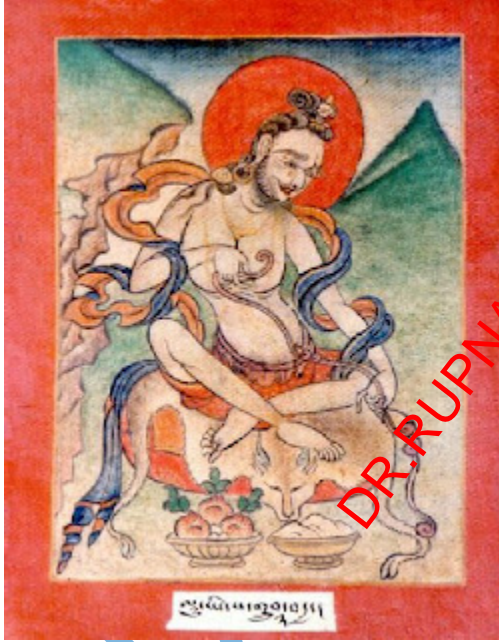
ślokaīḥ pañcabhir ākhyātam anubandha-catustayam |
yogasyaikena tu phalaṃ ṣaḍ-aṅgāny apareṇa tu |
āsanam pañcabhiḥ ślokaīḥ ṣaṭ-cakraṃ sapta-pañcabhiḥ |
daśa nāḍyas tathā tāsām sthānāny api tathāṣṭabhiḥ |
caturdaśabhir ākhyātāḥ sa-vyāpārās ca pāyavaḥ |

ākhyātaṁ daśabhiḥ ślokaiḥ śakti-cālanam uttamam |
ṣaḍviṁśatibhir ākhyātaṁ mahārudrādi-pañcakam |
saptabhiḥ praṇavābhyāsaḥ prāṇāyāma-praśaṁsanam |
caturbhiḥ prāṇa-saṁrodho nāḍī-śuddhau tathāṣṭabhiḥ |
ekaviṁśatibhiḥ ślokaiḥ prāṇāyāmo nirūpitaḥ |
pratyāhāraś ca triṁśadbhiḥ dhāraṇā navabhis tathā |
caturviṁśatibhir dhyānaṁ samādhiś cāṣṭapañcabhiḥ |
gorakṣa-śatakābhyāsa-phalaṁ śloka-catuṣṭaye |
evaṁ kramānusāreṇa vyākhyātaṁ śatakaṁ mayā |
yad atra cāpalaṁ mesti kṣantavyaṁ tac ca sādhubhiḥ |
yogīśvara-mahā-vākye katharṁ na kṣubhyatāṁ manaḥ ||
khalāya bhakti-śunyāya śiśnodara-parāya ca |
idaṁ rahasyaṁ paramaṁ na dātavyam iti dhruvam ||

॥ इति गोरक्ष-शतकं ॥

Yoga Tarangini Tika on Goraksha Shataka, Part 1`

[source](#)



This is the commentary (tika) on Goraksha Shataka known as Yoga Tarangini. Because the original text which more resembles Goraksha Paddhati then Goraksha Shataka is quite huge, I have divided it into two parts.

Origin: CN 4927 in Sayaji Gaekwad Library of the Benares Hindu University. This is actually a copy of MS. No. IX F. 48. of the Adyar Library, Adyar, Madras. Copied by Maha Yogi Paramahansa Dr.Rupnathji. Some variants from the Briggs edition have been noted.

श्रीः

śrīḥ

॥ श्रीगणेशाय नमः ॥

॥ śrīgaṇeśāya namaḥ ॥

॥ गोरक्ष-शतकम् ॥

॥ gorakṣa-śatakam ॥

श्री-शंभुं श्री-गुरुं सूर्य हेरम्बं जगद्-ईश्वरीम्।

प्रणम्य शतक-व्याख्यां कुर्मो योग-तरङ्गिणीम्॥

śrī-śambhuṁ śrī-guruṁ sūryaṁ herambaṁ jagad-īśvarīm |

praṇamya śataka-vyākhyāṁ kurmo yoga-taraṅgiṇīm ॥

अत्र योगस्य प्रकरणम् आरभमाणो भगवान् गोरक्षः श्री-गुरु-पादाभिवन्दनात्मकं मङ्गल-शिष्य-शिक्षायै निबध्नाति अर्थाद्
विषय-प्रयोजने च सूचयति

atra yogasya prakaraṇam ārabhamāṇo bhagavān gorakṣaḥ śrī-guru-pādābhivandanātmakaṁ maṅgalaṁ
śiṣya-śikṣāyai nibadhnāti arthād viṣaya-prayojane ca sūcayati

श्री-गुरुं परमानन्दं वन्दे स्वानन्द-विग्रहम्।

यस्य सान्निध्य-मात्रेण चिदानन्दायते तनुः॥१॥

śrī-guruṁ paramānandaṁ vande svānanda-vigrahaṁ |

yasya sānnidhya-mātreṇa cidānandāyate tanuḥ ॥१॥

अहं गोरक्षः तं श्री-गुरुं श्रीमांश् चासौ गुरुश् च श्री-गुरु-परिपप्रच्छमानानाम् आत्म-तत्त्वावबोधन-शक्ति-युक्तः तं वन्दे
अभिवादये।

ahaṁ gorakṣaḥ taṁ śrī-guruṁ śrīmāṁś cāsau guruś ca śrī-guruḥ paripapracchamānānām ātma-
tattvāvabodhana-śakti-yuktaḥ taṁ vande abhivādaye |

ननु कोसौ गुरुः यस्याभिवादनं मङ्गल-प्रदम् इत्य् आकाङ्क्षायाम् आहकथं-भूतं श्री-गुरुं परमानन्दं परमश् चासाव् आनन्दश् च
परमानन्दः निरतिशयानन्द-रूपः परमात्मा तं अनेन श्री-गुरोः ब्रह्म-रूपत्वं दर्शितम्।

nanu kosau guruḥ yasyābhivādanam maṅgala-pradam ity ākāṅkṣāyām āhakatham-bhūtam śrī-guruṁ
paramānandaṁ paramaś cāsāv ānandaś ca paramānandaḥ niratiśayānanda-rūpaḥ paramātmā taṁ
anena śrī-guroḥ brahma-rūpatvaṁ darśitam |

ननु ब्रह्मणि शरीरेन्द्रिय-सम्बन्धायोग्यतया गुरौ च तत्-सम्बन्ध-योग्यतया तयोर् भेदोपलब्धेः स्फुरत्वात् कथम् अभेदः
प्रतिपाद्यते तत्रापुनः कथं-भूतं श्री-गुरुं स्वानन्द-विग्रहं स्वेषाम् आत्मीयानाम् आनन्दः स्वानन्दः स्वानन्दाय विग्रहो देहो
यस्य स स्वानन्द-विग्रहः।

nanu brahmaṇi śarīrendriya-sambandhāyogyatayā gurau ca tat-sambandha-yogyatayā tayor
bhedopalabdheḥ sphuratvāt katham abhedaḥ pratipādyate tatrāhapunaḥ katham-bhūtam śrī-guruṁ
svānanda-vigrahaṁ sveṣām ātmīyānām ānandaḥ svānandaḥ svānandāya vigraho deho yasya sa
svānanda-vigrahaḥ |

प्रत्यग्-आत्मा तं अनेन भक्तानुकम्पया स्वीकृत-शरीरस्य श्री-गुरोः ब्रह्मत्वं निर्विवादम् इति भेदस्य काल्पनिकतया प्रत्य-
गात्मतायापेक्षिकत्वं चाभिहितम् तद्-अभिवादनस्य फलं उत्तरार्धेन दर्शयति। यस्य श्री-गुरोः सान्निध्य-मात्रेण शिष्यः
तनुः कर्म-भूतं जडम् अपीति भावः। चिदानन्दायते चिदानन्दम् इव करोति। किम् उत चिरम् उपासनेनात्मानं चिदानन्दं न
कुर्यात् अपि तु कुर्याद् एवेत्य् अर्थः। तम् अत्र स्वानन्द-विग्रहं परमानन्दम् इति पद-द्वय-सामानाधिकरण्येन जीव-ब्रह्मणोर्
एकत्व-लक्षणे विषयः चिदानन्दायते तनुर् इति निरतिशयानन्द-प्राप्ति-रूपं प्रयोजनं च सूचितम्॥१॥

pratyag-ātmā taṁ anena bhaktānukampayā svīkṛta-śarīrasya śrī-guroḥ brahmatvaṁ nirvivādam iti
bhedasya kālpanikatayā pratyag-ātmatāyāpekṣikatvaṁ cābhihitam tad-abhivādanasya phalaṁ
uttarārdhena darśayatiyasyeti | yasya śrī-guroḥ sānnidhya-mātreṇa śiṣyaḥ tanuḥ karma-bhūtaṁ jaḍam
apīti bhāvaḥ | cidānandāyate cidānandam iva karoti | kim uta ciram upāsanenātmānaṁ cidānandaṁ na
kuryāt api tu kuryād evety arthaḥ | tam atra svānanda-vigrahaṁ paramānandam iti pada-dvaya-
sāmānādhikaraṇyena jīva-brahmaṇor ekatva-lakṣaṇe viśayaḥ cidānandāyate tanur iti niratīśayānanda-
prāpti-rūpaṁ prayojanaṁ ca sūcitam ||1||

संप्रति पूर्व-सूचित-विषय-प्रयोजन-प्रेक्षावत्-प्रत्ययाय योगाङ्गैः संपादित-प्रयोजनं मीननाथं नमस्कुरुवत् प्रयोजनस्य सुलभतां
दर्शयति

saṁprati pūrva-sūcita-viśaya-prayojana-prekṣāvat-pratyayāya yogāṅgaiḥ saṁpādita-prayojanaṁ
mīnānāthaṁ namaskurvāt prayojanasya sulabhatāṁ darśayati

अन्तर्-निश्चलितात्म-दीप-कलिकास्व आधार-बन्धादिभिः

यो योगी युग-कल्प-काल-कलना-तत्त्वं च जेगीयते।

जानामोद-महोदधिः समभवद् यत्रादिनाथः स्वयं

व्यक्ताव्यक्त-गुणाधिकं तम् अनिशं श्री-मीन-नाथं भजे॥२॥

antar-niścalitātma-dīpa-kalikāsv ādhāra-bandhādibhiḥ

yo yogī yuga-kalpa-kāla-kalanā-tattvaṁ ca jegīyate |

jñānāmōda-mahodadhiḥ samabhavad yatrādināthaḥ svayaṁ

vyaktāvvyakta-guṇādhikāṁ tam anīśaṁ śrī-mīna-nāthaṁ bhaje ||2||

तं प्रसिद्धं श्री-मीननाथं अनिशं निरन्तरं अहं भजे काय-मनो-वचोभिः समाश्रये। तं कं य आधार-बन्धादिभिः आधारोड्डीयाण-
जलन्धर-बन्धैर् वक्ष्यमाण-लक्षणैः कृत्वा अन्तः हृत्-कमलादिषु निश्चलितात्म-दीप-कलिकासु निश्चलं यथा भवति तथा
स्थापिता या आत्म-दीप-कलिका आत्मा एव दीपः प्रकाशकत्वात् तस्य कलिका इव कलिकाः कलिकाकाराणि ज्योतीषि तासु
तथोक्ताः तासु सत्सु युग-कल्प-काल-कलना-तत्त्वं युगश् च कल्पश् च युग-कल्पौ ताव एव कालः तस्य युग-रूपस्य कल्प-
रूपस्य कालस्याकलनात्मकं कालात्म-तत्त्वं जेगीयते अतिशयेन गायति निःशेषं जानातीत्य् अर्थः। तं च पुनः यो योगी यत्र
यासु निश्चलितात्म-दीप-कलिकासु सत्सु जानामोद-महोदधिः जानानन्द-सागरः विदिताखिलात्म-तत्त्व इति यावत्। अत एव
आदिनाथः स्वयम् अभवत्।

taṁ prasiddhaṁ śrī-mīnānāthaṁ anīśaṁ nirantaraṁ ahaṁ bhaje kāya-mano-vacobhiḥ samāśraye | taṁ
kaṁ ya ādhāra-bandhādibhiḥ ādhāroḍḍīyāṇa-jalandhara-bandhair vakṣyamāṇa-lakṣaṇaiḥ kṛtvā antaḥ hṛt-
kamalādiṣu niścalitātma-dīpa-kalikāsu niścalaṁ yathā bhavati tathā sthāpitā yā ātma-dīpa-kalikā ātmā
eva dīpaḥ prakāśakatvāt tasya kālikā iva kalikāḥ kalikākārāṇi jyotīṁṣi tāś tathoktāḥ tāsu satsu yuga-
kalpa-kāla-kalanā-tattvaṁ yugaś ca kalpaś ca yuga-kalpau tāv eva kālah tasya yuga-rūpasya kalpa-
rūpasya kālasyākalanātmakaṁ kālātma-tattvaṁ jegīyate atīśayena gāyati niḥśeṣaṁ jānātīty arthaḥ | taṁ

ca punaḥ yo yogī yatra yāsu niścalitātma-dīpa-kalikāsu satsu jñānāmōda-mahodadhīḥ jñānānanda-sāgaraḥ viditākhlātma-tattva iti yāvat | ata eva ādināthaḥ svayam abhavat |

तं पुनः कथं-भूतं तम् अत एव च व्यक्ताव्यक्त-गुणाधिकं व्यक्तानि पृथिव्य्-आदीनि स्थूल-भूतानि अव्यक्तानि बुद्ध्य-अहंकारादीनि च तथोक्तानि। यद् वा व्यक्तं पञ्ची-भूत-भूतोत्थं अव्यक्तम् अपञ्ची-भूत-भूतोत्थं सूक्ष्म-शरीरं गुणाः न स्वरत्व-परिणामित्वादयः स्वभावा तेभ्योधिकस् तैर् अनभिभूतः तथोक्तं तम् इत्य् अर्थः ॥२॥

taṁ punaḥ kathaṁ-bhūtaṁ tam ata eva ca vyaktāvyaakta-guṇādhikaṁ vyaktāni pṛthivy-ādīni sthūla-bhūtāni avyaktāni buddhy-ahamkāradīni ca tathoktāni | yad vā vyaktaṁ pañcī-bhūta-bhūtotthaṁ avyaktam apañcī-bhūta-bhūtotthaṁ sūkṣma-śarīraṁ guṇāḥ na svaratva-pariṇāmītvādayaḥ svabhāvā tebhodyodhikas tair anabhibhūtaḥ tathoktaṁ tam ity arthaḥ ||2||

विषय-प्रयोजनेभिधाय स्व-नामाधिकारी सम्बन्धान् आह
viṣaya-prayojanebhidhāya sva-nāmādhikārī sambandhān āha

नमस्कृत्य गुरुं भक्त्या गोरक्षो ज्ञानम् उत्तमम्।

अभीष्टं योगिनो ब्रूते परमानन्द-कारकम् ॥३॥

namaskṛtya guruṁ bhaktyā gorakṣo jñānam uttamam |
abhīṣṭaṁ yogino brūte paramānanda-kāraḥ ||3||

स एव गोरक्षः पूर्वोक्त-लक्षणं श्री-गुरुं भक्त्या पुनः पुनः नमस्कृत्य योगिनां पूर्व-जन्मानुवृत्त-योग-वासनावतां अभीष्टं संमतं यतः परमानन्द-कारकं अद्वैत-बोध-जनकं अत एव उत्तमं सर्वोत्कृष्टं ज्ञानं ज्ञान-साधनं प्रकरणं ब्रूते कथयति। ज्ञानस्यात्युपकारकत्वात् ज्ञान-साधनोपि ज्ञानत्वोपचार इत्य् अर्थः। अत्र परमानन्द-कारकं ज्ञानम् इत्य् उक्त्या कर्मोपासनाभ्यां सम्पादितान्तः-करण-शुद्धिकः पुरुषोधिकारीति ब्रूते इत्य् उक्त्या वाच्य-वाचक-भाव-लक्षणः सम्बन्ध इति गोरक्ष इति स्व-नाम इति सूचितम् ॥३॥

sa eva gorakṣaḥ pūrvokta-lakṣaṇaṁ śrī-guruṁ bhaktyā punaḥ punaḥ namaskṛtya yogināṁ pūrva-janmānūvṛtta-yoga-vāsanāvataṁ abhīṣṭaṁ saṁmataṁ yataḥ paramānanda-kāraḥ advaita-bodha-janakaṁ ata eva uttamaṁ sarvotkṛṣṭaṁ jñānam jñāna-sādhanam prakaraṇam brūte kathayati | jñānasyātyupakāratvāt jñāna-sādhanopi jñānatvopacāra ity arthaḥ | atra paramānanda-kāraḥ jñānam ity uktyā karmopāsanaḥ sampādītāntaḥ-karaṇa-śuddhikaḥ puruṣodhikārīti brūte ity uktyā vācya-vācaka-bhāva-lakṣaṇaḥ sambandha iti go-rakṣa iti sva-nāma iti sūcitam ||3||

योगिनाम् अभीष्टं ब्रूते इत्य् उक्तं तत् किम् इत्य् आकाङ्क्षायां प्रारिप्सितस्य प्रकरणस्य नाम लिखति

yoginām abhīṣṭaṁ brūte ity uktaṁ tat kim ity ākāṅkṣāyāṁ prārīpsitasya prakaraṇasya nāma likhati

गोरक्ष-शतकं वक्ति योगिनां हित-काम्यया।

ध्रुवं यस्यावबोधेन जायते परमं पदम् ॥४॥

gorakṣa-śatakaṁ vakti yoginām hita-kāmyayā |
dhruvaṁ yasyāvabodhena jāyate paramaṁ padam ||4||

स एव गोरक्षः योगिनां पूर्वोक्त-लक्षणानां हित-काम्यया हितं कामयते हितकाम्या अनुकम्पा तथा गोरक्ष-शतक-नाम-प्रकरणं वक्ति कथयति। कथं-भूतं शतकं यस्य शतकस्य अवबोधेन गुरुरूपदेशतो यथार्थ-ज्ञानेन ध्रुवं ध्रुवं उवं निश्चयेन यद् वा ध्रुवं पुनर्

आवृत्ति-रहितं परमं पदं शाश्वतं स्थानं जीवन्मुक्तत्वादिकम् इत्य् अर्थः। मुक्त एव हि मुच्यत इति श्रुतेः। जायते प्रादुर्भवति तद् इत्य् अर्थः॥४॥

sa eva gorakṣaḥ yoginām pūrvokta-lakṣaṇānām hita-kāmyayā hitam kāmayate hitakāmyā anukampā tayā gorakṣa-śataka-nāma-prakaraṇam vakti kathayati | katham-bhūtam śatakam yasya śatakasya avabodhena gurūpadeśato yathārtha-jñānena dhra dhru vaṁ uvaṁ niścayena yad vā dhruvaṁ punar āvṛtti-rahitam paramam padam śāśvatam sthānam jīvanmuktatvādikam ity arthaḥ | mukta eva hi mucyata iti śruteḥ | jāyate prādurbhavati tad ity arthaḥ ||4||

एतच्-छतकोक्तार्थानुष्ठानात् परमानन्द-प्राप्तिर् इत्य् अभिधाय संप्रत्य् अवश्य्-असेव्यत्वम् अभिधत्ते
etac-chatakoktārthānuṣṭhānāt paramānanda-prāptir ity abhidhāya sampraty avasṛy-asevyatvam abhidhatte

एतद् विमुक्ति-सोपानम् एतत्-कालस्य वञ्चनम्।
यद् व्यावृत्तं मनो भोगाद् आसक्तं परमात्मनि॥५॥
etad vimukti-sopānam etat-kālasya vañcanam |
yad vyāvṛttam mano bhogād āsaktam paramātmani ||5||

एतद् इति। एतच् छतकं स्वोक्त-कर्मानुष्ठान-द्वारा कालस्य प्राणोत्क्रमण-व्यपाराश्रयत्वेन संभावितस्य वञ्चनं तत्-सम्बन्ध-निवर्तकं सत् चिर-काल-योगाभ्यास-साधन-द्वारा विमुक्ति-सोपानं विशिष्टायां कैवल्य-रूपायां मुक्तौ सोपानम् इव सुमेधा-विचारणादि-भूमिका-क्रमेण शीघ्र-प्रापकं यथा प्रासादादिषु सोपानम् अनायासेन प्रापकं तद्वद् इत्य् अवश्य-सेव्यम् इत्य् अर्थः।

etad iti | etac chatakam svokta-karmānuṣṭhāna-dvārā kālasya prāṇotkramaṇa-vyāpārāśrayatvena sambhāvitasya vañcanam tat-sambandha-nivartakam sat cira-kāla-yogābhyāsa-sādhana-dvārā vimukti-sopānam viśiṣṭāyām kaivalya-rūpāyām muktāu sopānam iva sumedhā-vicāraṇādi-bhūmikā-krameṇa śīghra-prāpakam yathā prāsādādiṣu sopānam anāyāseṇa prāpakam tadvad ity avasṛya-sevyam ity arthaḥ |

तर्हि सर्वैर् अप्य् एतद् एव कुतो न सेव्यते तत्राहयद् इति। यत् यदि मनः भोगात् विषयास्वादाद् व्यावृत्तम् अन्तर्मुखतयोपरतं सत् परमात्मनि आसक्तं भवेत् तस्यैव नान्यथेति। अनेन शम-दमादि-सिद्ध-भक्ति-वैराग्य-दायैतत् फलं प्राप्यं न तु विषयासक्तैर् इति दर्शितम्॥५॥

tarhi sarvair apy etad eva kuto na sevyaate tatraahayad iti | yat yadi manaḥ bhogāt viṣayāsvādād vyāvṛttam antarmukhatayoparatam sat paramātmani āsaktam bhavet tasyaiva nānyatheti | anena śama-damādi-siddha-bhakti-vairāgya-dāyaitat phalam prāpyam na tu viṣayāsaktair iti darśitam ||5||

ननु मोक्षसाधने वेदबोधितदानव्रतयागादिबहुतरयत्नेषु सत्स्वपि योगम् एव किम् इति स्तौषीत् आकाङ्क्षायां नैतद्दानादिवत् साधारणं कारणं किन्तु विशिष्टं दुर्लभं चेत्याह

nanu mokṣasādhane vedabodhitadānavratayāgādibahutarayatneṣu satsvapi yogam eva kim iti stauṣīt ākāṅkṣāyām naitaddānādivat sādharmaṇam kāraṇam kintu viśiṣṭam durlabham cetyāha

द्विज-सेवित-शाखस्य श्रुति-कल्प-तरोः फलम्।

शमनं भव-तापस्य योगं भजत सत्तमाः॥६॥

dvija-sevita-śākhasya śruti-kalpa-taroḥ phalam |
śamanam bhava-tāpasya yogam bhajata sattamāḥ ||6||

हे सत्तमाः भव-तापस्य संसार-चक्र-परिवर्तन-श्रमस्य शमनं नाशनं योगं भजत ॥

he sattamāḥ bhava-tāpasya saṁsāra-cakra-parivartana-śramasya śamanam nāśanam yogam bhajata ||

ननु श्रौत-स्मार्त-विधिनैवं कृतार्था अनवकाशाश् च वयं कथं योगं भजामः तत्राहद्विजेति। कथं-भूतं योगं द्विज-सेवित-शाखस्य
द्विजैः ब्राह्मणैः सेविता उपासिता शाखा अवयवा यस्य स। तथा तस्य श्रुति-कल्प-तरोः श्रुतिः वेदः स एव कल्प-तरुः कल्प-
वृक्षो विचित्र-फल-प्रदत्वात् तस्य श्रुति-कल्प-तरोः समग्रस्येत्य् अर्थः फलम् अतश् चैकैक-शाखा-मात्रावलम्बिनाम् अतिदुर्लभम्
इति भावः ॥६॥

nanu śrauta-smārta-vidhinaivam kṛtārthā anavakāśāś ca vyaṁ katham yogam bhajāmaḥ tatrāhadvijeti |
katham-bhūtam yogam dvija-sevita-śākhasya dvijaiḥ brāhmaṇaiḥ sevita upāsita śākhā avayavā yasya sa
| tathā tasya śruti-kalpa-taroḥ śrutiḥ vedaḥ sa eva kalpa-taruḥ kalpa-vṛkṣo vicitra-phala-pradavāt tasya
śruti-kalpa-taroḥ samagrasyety arthaḥ phalam ataś caikaika-śākhā-mātrāvalambinām atidurlabham iti
bhāvaḥ ||6||

प्रकृत-शास्त्रस्य स्वरूप-कथनाय अङ्गानि दर्शयति
prakṛta-śāstrasya svarūpa-kathanāya aṅgāni darśayati

आसनं प्राण-संरोधः प्रत्याहारश् च धारणा।

ध्यानं समाधिर् एतानि योगाङ्गानि वदन्ति षट् ॥७॥

āsanaṁ prāṇa-saṁrodhaḥ pratyāhāraś ca dhāraṇā |
dhyānam samādhir etāni yogāṅgāni vadanti ṣaṭ ||7||

आसनम् इति। आस्यते अनेनेत्य् आसनं पद्मादि। तच्च यथा स्थिरं सुखम् अनुद्वेजकं च भवति तदा योगाङ्गतां भजते। तस्य
भेदं लक्षणं च अग्रे वक्ष्यति।

āsanam iti | āsyate anenety āsanam padmādi | tac ca yathā sthiram sukham anudvejakaṁ ca bhavati
tadā yogāṅgatām bhajate | tasya bhedaṁ lakṣaṇam ca agre vakṣyati |

प्राण-संरोध इति प्राणस्य औदर्य-प्रभञ्जनस्य संरोधः श्वास-प्रश्वास-गति-भङ्गः प्राण-संरोधः प्राणायाम इत्य् अर्थः।
prāṇa-saṁrodha iti prāṇasya audarya-prabhāñjanasya saṁrodhaḥ śvāsa-praśvāsa-gati-bhaṅgaḥ prāṇa-
saṁrodhaḥ prāṇāyāma ity arthaḥ |

प्रत्याहार इति। विषयं विषयं प्रति गच्छताम् इन्द्रियाणां बहिर्मुखानाम् इत्य् अर्थः आ समन्तात् हरणम् अन्तर्मुखतया स्व-
स्वरूपेवस्थापनं प्रत्याहारः। तथा सति चित्त-स्वरूपानुकारीणि सर्वेन्द्रियाणि भवन्ति।

pratyāhāra iti | viṣayaṁ viṣayaṁ prati gacchatām indriyāṅām bahirmukhānām ity arthaḥ ā samantāt
haraṇam antarmukhatayā sva-svarūpevasthāpanam pratyāhārah | tathā sati citta-svarūpānukārīṇi
sarvendriyāṇi bhavanti |

धारणेति। नाभि-चक्रादौ वृत्त्य्-अन्तर-परिहारेण चित्तस्यैकाग्रतया धारणं धारणा। तथा च संप्रज्ञात-समाधिर् अभ्यासो भवति।
dhāraṇeti | nābhi-cakrādau vṛtṭy-antara-parihāreṇa cittasyaikāgratayā dhāraṇam dhāraṇā | tayā ca
saṁprajñāta-samādher abhyāso bhavati |

ध्यानम् इति मूलाधारादि-वक्ष्यमाण-नव-चक्रादौ विजातीय-प्रत्यय-परिहारेण सजातीय-प्रत्यय-प्रवाह-करणं ध्यानम्।
dhyānam iti mūlādhārādi-vakṣyamāṇa-nava-cakrādu vijātiya-pratyaya-parihāreṇa saajātiya-pratyaya-
pravāha-karaṇam dhyānam |

समाधिर् इति सम्यग् अधीयते। एकाग्रिक्रियते विक्षेपान् परिहृत्य यत्र मनः स समाधिः। अयम् अर्थः तद् एव ध्यानं यथा अर्थ-
मात्रस्यावभासमानं तिरोहित-ज्ञानाद्य्-अखिलेन्द्रिय-स्वरूपतया शून्यताम् इव सम्पद्यते। स समाधिर् इति एतानि षट्
योगाङ्गानि वदन्ति॥

samādhir iti samyag adhīyate | ekāgrīkriyate vikṣepān parihṛtya yatra manaḥ sa samādhiḥ | ayam
arthaḥ tad eva dhyānam yathā artha-mātrasyāvabhāsamānam tirohita-jñānādy-akhilendriya-svarūpatayā
śūnyatām iva sampadyate | sa samādhir iti etāni ṣaṭ yogāṅgāni vadanti ||

न च यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽष्टाव् अङ्गानीति पातञ्जल-सूत्रादौ अष्टाङ्गता-श्रवणात्
कथं षड्-अङ्गत्व-कथनम् इति वाच्यम्। अत्र हठाभ्यासावसरे प्रातः-स्नानोपवासादि-काय-क्लेशानां निषेधस्य सर्व-सम्मततया
अहिंसा सत्यम् अस्तेयम् इत्य्-आदि-यमानां तपः सन्तोष आस्तिक्यम् इत्य्-आदि-नियमानां च निवृत्ति-निरतस्य पूर्व-
काण्डतोनुस्मृततयान्येषां यस्य यस्य यदा यदा अनुष्ठेयत्वं तस्य तस्य तदा तदा गुरु-मुखावगम्यत्वस्य चावश्यकतयाङ्गयोर्
अपि यम-नियमयोर् इह ग्रन्थे अनभिधानं बोध्यम्॥

na ca yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayoṣṭāv aṅgānīti pātanjala-
sūtrādāv aṣṭāṅgatā-śravaṇāt katham ṣaḍ-aṅgatva-kathanam iti vācyaṃ | atra haṭhābhyāsāvasare prātaḥ-
snānopavāsādi-kāya-kleśānām niṣedhasya sarva-sammatatayā ahimsā satyam asteyam ity-ādi-
yamānām tapaḥ santoṣa āstikyam ity-ādi-niyamānām ca nivṛtti-niratasya pūrva-
kāṇḍatonuśmṛtatayānyeṣām yasya yasya yadā yadā anuṣṭheyatvaṃ tasya tasya tadā tadā guru-
mukhāvagamyatvasya cāvaśyakatayāṅgayor api yama-niyamayor iha granthe anabhidhānam bodhyam ||

तयोः स्वरूपम्
tayor svarūpam

अहिंसा सत्यम् अस्तेयं ब्रह्मचर्यं दयार्जवम्।
क्षमा धृतिर् मिताहारः शौचं चेति यमा दश॥

तपः सन्तोष आस्तिक्यं दानम् ईश्वर-पूजनम्।

सिद्धान्त-श्रवणं चैव ह्री-मूर्तिश् च जपो व्रतम्।

दशैते नियमाः प्रोक्ताः

ahimsā satyam asteyam brahmacaryam dayārjavam |
kṣamā dhṛtir mitāhāraḥ śaucam ceti yamā daśa ||
tapaḥ santoṣa āstikyam dānam īśvara-pūjanam |
siddhānta-śravaṇam caiva hrī-mūrtiś ca japo vratam |
daśaite niyamāḥ proktāḥ

एतेषाम् अङ्गानां भेदानाह याज्ञवल्क्यः

eteṣām aṅgānām bhedānāha yājñavalkyaḥ

यमश् च नियमश् चैव दशधा संप्रकीर्तितः।

आसनान्य् उत्तमान्य् अष्टौ त्रीणि तेषूत्तमानि तु॥

प्राणायामस् त्रिधा प्रोक्तः प्रत्याहारश् च पञ्चधा॥

धारणं पञ्चधा प्रोक्तो ध्यानं षोडश कीर्तितम्।

त्रीणि तेषूत्तमान्य् आहुः समाधिस् त्व् एक-रूपतः॥ इति॥७॥

yamaś ca niyamaś caiva daśadhā saṁprakīrtitaḥ |
āsanāny uttamāny aṣṭau trīṇi teṣūttamāni tu ||
prāṇāyāmas tridhā proktaḥ pratyāhāraś ca pañcadhā ||
dhāraṇam pañcadhā prokto dhyānam ṣoḍaśa kīrtitam |
trīṇi teṣūttamāny āhuḥ samādhis tv eka-rūpataḥ || iti ||7||

तत्रासनानां भेदान् दर्शयति

tatrāsanānām bhedān darśayati

आसनानि च तावन्ति यावन्तो जीव-जन्तवः।

एतेषाम् अखिलान् भेदान् विजानाति महेश्वरः॥८॥

āsanāni ca tāvanti yāvanto jīva-jantavaḥ |

eteṣām akhilān bhedān vijānāti maheśvaraḥ ||8||

आसनानीतियावन्तो जीव-जन्तवो जीवस्योपाधि-भेदास् तावन्त्येव आसनानि च सन्तीति शेषः। तत्-तद्-उपवेशन-प्रकाराणां पार्थक्यस्योचित्यात्। एतेषाम् आसनानाम् अखिलान् भेदान् महेश्वर एव जानाति नान्यः। जन्तु-शब्दोत्र जीव-पद-समभिव्याहारे उपाधि-मात्र-परः॥८॥

āsanānītiyāvanto jīva-jantavo jīvasyopādhi-bhedās tāvanty eva āsanāni ca santīti śeṣaḥ | tat-tad-upaveśana-prakāraṇām pāṛthakyasyaucityāt | eteṣām āsanānām akhilān bhedān maheśvara eva jānāti nānyaḥ | jantu-śabdotra jīva-pada-samabhi-vyāhāre upādhi-mātra-paraḥ ||8||

तर्हि महेश्वर-ज्ञान-मात्र-विषयाणाम् आसनानां कथं योगाङ्गत्वम् योगस्येतर-जन-साधारणत्वाद् इत्य् आशङ्क्य

साधारणासनानि सङ्क्षिप्य दर्शयति

tarhi maheśvara-jñāna-mātra-viśayāṇām āsanānām katham yogāṅgatvam yogasyetara-jana-sādhāraṇatvād ity āśaṅkya sādhanāṇāsanāni saṅkṣipyā darśayati

चतुराशीति-लक्षाणाम् एकैकं समुदाहृतम्।

ततः शिवेन पीठानां षोडशोऽनं कृतं शतम्॥९॥

caturāśīti-lakṣāṇām ekaikam samudāhṛtam |

tataḥ śivena pīṭhānām ṣoḍaśoṇam kṛtam śatam ||9||

चतुराशीति-द्व्याभ्यां। चतुराशीति-लक्षाणां जीवोपाधीनाम् एकैकं प्रत्य् उपाधि-भिन्नं भिन्नम् आसनम् उदाहृतं कथितम्।

ततस् तेभ्यः पीठानां षोडशोऽनं शतं चतुराशीति-सङ्ख्याकं प्रति लक्षम् एकैकं सर्व-सार-भूतं शिवेन सर्व-साधारणतया कृतम् अभिहितम्। एते नेतर-जनानुष्ठितानाम् अप्य् आसनानाम् अङ्गत्वम् इत्य् उक्तम्॥९॥

caturaśīti dvābhyām | caturaśīti-lakṣāṇām jīvopādhiṇām ekaikam praty upādhi-bhinnam bhinnam

āsanaṃ udāhṛtaṃ kathitaṃ | tatas tebhyaḥ pīṭhānāṃ ṣoḍaśanaṃ śataṃ caturaśīti-saṅkhyākaṃ prati
lakṣaṃ ekaikaṃ sarva-sāra-bhūtaṃ śivena sarva-sādhāraṇatayā kṛtaṃ abhihitam | ete netara-
janānuṣṭhitanām apy āsanānām aṅgatvam ity uktam ||9||

ततोपि सार-भूतम् आसन-द्वयम् आह
tatopi sāra-bhūtam āsana-dvayam āha

आसनेभ्यः समस्तेभ्यो द्वयम् एतद् उदाहृतम्।
एकं सिद्धासनं प्रोक्तं द्वितीयं कमलासनम्॥१०॥
āsanebhyaḥ samastebhyo dvayam etad udāhṛtam |
ekaṃ siddhāsanam proktaṃ dviṭīyaṃ kamalāsanam ||10||

आसनेभ्य इति। समस्तेभ्यः आसनेभ्यः एतद् आसन-द्वयम् उत्तमम् उदाहृतं मुख्यं कथितम्। तस्मिन् आसन-द्वये एकं
सिद्धासनं द्वितीयं कमलासनं पद्मासनम्॥१०॥
āsanebhya iti | samastebhyaḥ āsanebhyaḥ etad āsana-dvayam uttamam udāhṛtaṃ mukhyaṃ kathitam |
tasminn āsana-dvaye ekaṃ siddhāsanam dviṭīyaṃ kamalāsanam padmāsanam ||10||

तत्र सिद्धासनस्य लक्षणम् आह
tatra siddhāsanasya lakṣaṇam āha

योनि-स्थानकम् अङ्घ्रि-मूल-घटितं कृत्वा दृढं विन्यसेन्
मेढ्रं पादम् अथैकम् एव नियतं कृत्वा समं विग्रहम्।
स्थाणुः संयमितेन्द्रियोचल-दृशा पश्यन् भ्रुवोर् अन्तरं
चैतन् मोक्ष-कवाट-भेद-जनकं सिद्धासनं प्रोच्यते॥११॥
yoni-sthānakam aṅghri-mūla-ghaṭitaṃ kṛtvā dṛḍhaṃ vinyasen
meḍhraṃ pādamaṃ athaikam eva niyataṃ kṛtvā samam vighraṃ |
sthāṇuḥ saṃyamitendriyocala-dṛśā paśyan bhruvor antaram
caitan mokṣa-kavāṭa-bheda-janakaṃ siddhāsanam procyate ||11||

योनि-स्थानकम् इति। योनि-स्थानकं गुदा-मेढ्रान्तराल-स्थानं। तद् उक्तं मानसोल्लासे
yoni-sthānakam iti | yoni-sthānakaṃ guda-meḍhrāntarāla-sthānam | tad uktaṃ mānasollāse

गुदाच्च च द्वय-अङ्गुलाद् ऊर्ध्वं मेढ्राच्च च द्वय-अङ्गुलाद् अधः।
योनि-स्थानम् इति ख्यातम्॥ इति।
gudāc ca dvy-aṅgulād ūrdhvaṃ meḍhrāc ca dvy-aṅgulād adhaḥ |
yoni-sthānam iti khyātam || iti |

दृढं यथा स्यात् तथा अङ्घ्रि-मूलेन पाद-पार्ष्णिना घटितं पीडितं कृत्वा एकं पादं विन्यसेत् स्थापयेत्॥
dṛḍhaṃ yathā syāt tathā aṅghri-mūlena pāda-pārṣṇinā ghaṭitaṃ pīḍitaṃ kṛtvā ekaṃ pādamaṃ vinyaset
sthāpayet ||

अथ अपरं पादं मेढ्रे लिङ्ग-मूले नियतं स्थिरं कृत्वा विन्यसेत् स्थापयेत्। विग्रहं शरीरं ऋजु कृत्वा स्थाणुः काय-चाञ्चल्य-

शून्यः संयमितेन्द्रियः चित्त-चाञ्चल्य-शून्यः सन् अचल-दृशा बद्धैकतानाभ्यां दृग्भ्यां भ्रुवोर् अन्तरं पश्यन् आसीत्। एतत् मोक्ष-कपाटस्य कुण्डलिनी-निरुद्ध-सुषुम्ना-मुखस्य उद्घाटकं जीव-ब्रह्मणोर् एकत्वाधायीत्य् अर्थः। सिद्धासनं प्रोच्यते कथ्यते ॥११॥

atha aparaṁ pādāṁ meḍhre liṅga-mūle niyataṁ sthiraṁ kṛtvā vinyaset sthāpayet | vighraṁ śarīraṁ rju kṛtvā sthānuḥ kāya-cāñcalya-śūnyaḥ saṁyamitendriyaḥ citta-cāñcalya-śūnyaḥ san acala-dṛśā baddhaikatānābhyāṁ dṛgbhyāṁ bhruvor antaraṁ paśyan āsita | etat mokṣa-kapāṭasya kuṇḍalinī-niruddha-suṣumnā-mukhasya udghāṭakaṁ jīva-brahmaṇor ekatvādhāyīty arthaḥ | siddhāsanāṁ procyate kathyate ||11||

अथ पद्मासनस्य लक्षणम्-

atha padmāsanasya lakṣaṇam-

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा

दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम्।

अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रम् आलोकयेद्

एतद् व्याधि-विकार-नाशन-करं पद्मासनं प्रोच्यते ॥१२॥

vāmorūpari dakṣiṇaṁ ca caraṇaṁ saṁsthāpya vāmaṁ tathā dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṁ dṛḍham | aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayed etad vyādhi-vikāra-nāśana-karaṁ padmāsanāṁ procyate ||12||

वामोरूपरीति वामोरूपरि वामपादोरु-मूल-प्रदेशे दक्षिणं चरणं उत्तानपादतलं यथा भवति तथा संस्थाप्य तथा वामचरणं दक्षोरु-मूले संस्थाप्य पश्चिमेन विधिना पृष्ठ-भागवलम्बिताभ्यां कराभ्यां पादयोर् अङ्गुष्ठौ दृढं यथा स्यात् तथा गृहीत्वा अयमर्थः वामोरुगतं दक्षिणपादाङ्गुष्ठं पृष्ठ-भागवेष्टितेन दक्षकरेण एवं दक्षोरुगतं वामपादाङ्गुष्ठं पृष्ठ-भागवेष्टितेन वामकरेणेत्येवं गृहीत्वेति चिबुकं हृदये निधाय स्थितः सन् पूर्वोर् अचलदृशा नासाग्रमालोकयेदेतत् पद्मासनं यमिनां व्याधिविकारनाशनकरं व्याधयः धातुवैषम्यनिमित्ता ज्वरादयो विकाराः कामक्रोधादिजनिता मानसिका विक्रमस्तेषां नाशकरं भवति। अत एव आसनेन रजो हन्तीति वक्ष्यते ॥१२॥

vāmorūparīti vāmorūpari vāmapādorū-mūla-pradeśe dakṣiṇaṁ caraṇaṁ uttānapādatalaṁ yathā bhavati tathā saṁsthāpya tathā vāmacaraṇaṁ dakṣoru-mūle saṁsthāpya paścimena vidhinā pṛṣṭha-bhāgavalambitābhyāṁ karābhyāṁ pādāyor aṅguṣṭhau dṛḍhaṁ yathā syāt tathā gṛhītvā ayamārthaḥ vāmorūgataṁ dakṣiṇapādāṅguṣṭhaṁ pṛṣṭha-bhāgaveṣṭitena dakṣakareṇa evaṁ dakṣorugataṁ vāmapādāṅguṣṭhaṁ pṛṣṭha-bhāgaveṣṭitena vāmakareṇetyevaṁ gṛhītveti cibukaṁ hṛdaye nidhāya sthitaḥ san pūrvavadacaladrśā nāsāgramālokayedetat padmāsanāṁ yamināṁ vyādhivikāranāśanakaraṁ vyādhayaḥ dhātuvaiṣamyanimittā jvarādayo vikāraḥ kāmakrodhādijanitā mānasikā vikṣepāsteṣāṁ nāśakaraṁ bhavati | ata eva āsanena rajo hanṭīti vakṣyate ||12||

इदानीं विषय-वासना-कलितस्य मनसो निरोधम् अन्तरेण स्व-स्वरूपानुपलब्धेः तन्-निरोधस्य च विनावलम्बनेना शक्यतया तद् अवलम्बन-भूतम् आन्तरीयं षट्चक्रादिकं दर्शयति

idānīm viṣaya-vāsanā-kalitasya manaso nirodham antareṇa sva-svarūpānupalabdheḥ tan-nirodhasya ca vināvalambanena śakyatayā tad avalambana-bhūtam āntarīyaṁ ṣaṭcakraḍīkaṁ darśayati

षट्-चक्रं षोडशाधारं द्वि-लक्ष्यं व्योम-पञ्चकम्।

स्व-देहे ये न जानन्ति कथं सिद्ध्यन्ति योगिनः ॥१३॥

ṣaṭ-cakram ṣoḍaśādhāraṁ dvi-lakṣyaṁ vyoma-pañcakam |
sva-dehe ye na jānanti katharṁ siddhyanti yoginaḥ ||13||

षट्चक्रम् इति। षट्चक्रम् अग्रे वक्ष्यते। षोडशाधारम् इति। तद् उक्तं नित्य-नाथ-पद्धतौ तत्र प्रथमं पादाङ्गुष्ठाधारं तत्र तेजो
ध्यायेत्। दृष्टिः स्थिरा भवति। द्वितीयं मूलाधारं पाद-पार्ष्णिना तद् आपीड्य तिष्ठेद् अग्नि-दीपनं भवति। तृतीयं गुदाधारं
तस्य संकोच-विकासम् अभ्यसेत्। पश्चिम-मार्गेण वज्र-गर्भाख्य-नाड्यां प्रविष्टः पवनो ब्रह्म-ग्रन्थि-त्रयं भित्त्वा भ्रमर-गुहायां
विश्रान्त ऊर्ध्वतः शङ्ख-बिन्दुं स्तंभयति। पञ्चमम् उड्डीयमाणाधारं तस्यासनादिषु बन्धनेन मूल-मन्त्र-क्रमीणाम् नाशनं
भवति।

ṣaṭcakram iti | ṣaṭcakram agre vakṣyate | ṣoḍaśādhāraṁ iti | tad uktaṁ nitya-nātha-paddhatautatra
prathamam pādāṅguṣṭhādhāraṁ tatra tejo dhyāyet | dṛṣṭiḥ sthīrā bhavati | dvitīyam mūlādhāraṁ pāda-
pārṣṇinā tad āpīḍya tiṣṭhed agni-dīpanam bhavati | tṛtīyam gudādhāraṁ tasya saṁkoca-vikāsam
abhyaset | paścima-mārgeṇa vajra-garbhākhyā-nāḍyāṁ praviṣṭaḥ pavano brahma-granthi-trayaṁ bhittvā
bhramara-guhāyām viśrānta ūrdhvataḥ śaṅkha-binduṁ stambhayati | pañcamam uḍḍīyamāṅādhāraṁ
tasyāsanādiṣu bandhanena mūla-mantra-kramīṅām nāśanam bhavati |

षष्ठं नाभि-मण्डलाधारं तत्र चिद्रूपं ध्यात्वा प्रणवं जपेन्नादोदयो भवति। सप्तमं हृदयाधारं तत्र प्राण-निरोधनेन हृत्पद्माविकाशो
भवति। अष्टमं कण्ठधारं तत्र चिबुकं गाढं नियोजयेदिडापिङ्गलयोर वायुप्रवाहः स्थिरो भवति। नवमे घण्टिकाधारे जिह्वाग्रं
प्रवेशयेच्चन्द्रगलितामृतकलालाभो भवति।

ṣaṣṭham nābhi-maṅḍalādhāraṁ tatra cidrūpaṁ dhyaṭvā praṇavaṁ japennaḍodayo bhavati | sapṭamam
hṛdayādhāraṁ tatra prāṇa-nirodhanena hṛtpadmāvikāśo bhavati | aṣṭamam kaṅṭhadhāraṁ tatra cibukaṁ
gāḍham niyojayediḍāpiṅgalayor vāyupravāhaḥ sthīro bhavati | navame ghaṅṭikādhāre jihvāgraṁ
praveśayeccandragalitāmṛtakalālābho bhavati |

दशमे तत्त्वाधारे छेदन-दोहनाभ्यां दीर्घाकृतां जिह्वां प्रवेशयेत् काष्ठा भवति। एकादशं जिह्वाधो-भागं जिह्वाग्रेण मन्थयेद्
अमृतं प्रादुर्भवति दिव्य-कविता भवति। द्वादशं ऊर्ध्व-दन्त-मूलाधारे जिह्वाग्रं धारयतोखिल-रोग-शान्तिर् भवति। त्रयोदशं
नासाग्राधारं लक्षयेत् मनः स्थिरं भवति। चतुर्दशं नासिका-मूलाधारे दृष्टिं धारयेत्। षण्मासाज् ज्योतिः प्रत्यक्षं भवति।
पञ्चदशं भ्रू-मध्याधारम् अवलोकयेत् किरणाकारं ज्योतिः प्रत्यक्षं भवति। एतस्य द्वादश्यासे सूर्याकाशे मनो लीयते। षोडशं
नेत्राधारं तन्-मूलेङ्गुल्या चालनेनायाम-प्रवेशे ज्योतिः दृश्यते। सदा तद्-अवलोकने ज्योतिः साक्षाद् भवति इति षोडशाधाराः ॥
daśame tattvādhāre chedana-dohanābhyāṁ dīrghākṛtāṁ jihvāṁ praveśayet kāṣṭhā bhavati | ekādaśam
jihvādho-bhāgaṁ jihvāgreṇa manthayed amṛtaṁ prādurbhavati divya-kavitā bhavati | dvādaśe ūrdhva-
danta-mūlādhāre jihvāgraṁ dhārayatokhila-roga-śāntir bhavati | trayodaśam nāsāgrādhāraṁ lakṣayet
manaḥ sthīraṁ bhavati | caturdaśo nāsikā-mūlādhāre dṛṣṭiṁ dhārayet | ṣaṁmāsāj jyotiḥ pratyakṣam
bhavati | pañcadaśam bhrū-madhyādhāraṁ avalokayet | kiraṇākāraṁ jyotiḥ pratyakṣam bhavati | etasya
dṛḍhābhyāse sūryākāśe mano līyate | ṣoḍaśam netrādhāraṁ tan-mūleṅgulyā cālanenāyāma-praveśe
jyotiḥ dṛśyate | sadā tad-avalokane jyotiḥ sākṣād bhavati iti ṣoḍaśādhārāḥ ||

अथ द्वि-लक्ष्यम्। लक्ष्यं द्विविधम्। बाह्यम् आभ्यन्तरं च। तत्र बाह्यं नासाग्र-भ्रू-मध्यादि। आभ्यन्तरं मूलाधार-हृत्-पद्मादि।
atha dvi-lakṣyam | lakṣyaṁ dvividham | bāhyam ābhyantaram ca | tatra bāhyam nāsāgra-bhrū-madhyādi |
ābhyantaram mūlādhāra-hṛt-pad mādi |

अथ व्योम-पञ्चकं। तद् उक्तं नित्यनाथपद्धतौ
atha vyoma-pañcakam | tad uktam nityanāthapaddhatau

आकाशं च पराकाशं महाकाशं तृतीयकम्।
तत्त्वाकाशं चतुर्थं स्यात् सूर्याकाशं च पञ्चमम्॥
श्वेतं रक्तं तथा धूमं नीलं विद्युन्-निभं पुनः।
एकैकं ज्योती-रूपं तु स बाह्याभ्यन्तरं स्मरेत्॥१३॥
ākāśam ca parākāśam mahākāśam tṛtīyakam |
tattvākāśam caturtham syāt sūryākāśam ca pañcamam ||
śvetam raktam tathā dhūmraṁ nīlam vidyun-nibham punaḥ |
ekaikam jyotī-rūpaṁ tu sa bāhyābhyantaram smaret ||13||

किं च

एक-स्तम्भं नव-द्वारं गृहं पञ्चाधिदैवतम्।
स्व-देहे ये न जानन्ति कथं सिद्ध्यन्ति योगिनः॥१४॥
kiṁ ca
eka-stambham nava-dvāraṁ gṛham pañcādhidaivatam |
sva-dehe ye na jānanti katham siddhyanti yoginaḥ ||14||

एक-स्तम्भम् इति। स्तम्भो हि गृहं निवास-योग्यं करोति। तत्सहस्रं चात्र सकल-वासनाधिकरणत्वान् मन एव। तद् उक्तं श्री-
भागवते

eka-stambham iti | stambho hi gṛham nivāsa-yogyam karoti | tatsahaśam cātra sakala-
vāsanādhikaraṇatvān mana eva | tad uktam śrī-bhāgavate

चेतः स्वल्पस्य बन्धाय मुक्तये चात्मनो मतम्।
गुणेषु युक्तं बन्धाय रतं वा पुंसि मुक्तये॥ इति।
cetaḥ svalpasya bandhāya muktaye cātmano matam |
guṇeṣu yuktaṁ bandhāya rataṁ vā puṁsi muktaye || iti |

नव-द्वारम् इति। मुखम् एकं चक्षुर्-नासिका-श्रोत्राणां द्वयं द्वयम् इति ऊर्ध्व-द्वाराणि सप्त। गुदं मेढ्रम् इत्य् अधो-द्वारे द्वे
इति नवद्वाराणि।

nava-dvāram iti | mukham ekaṁ cakṣur-nāsikā-śrotrāṇāṁ dvayaṁ dvayam iti ūrdhva-dvārāṇi sapta |
gudaṁ meḍhram ity adho-dvāre dve iti navadvārāṇi |

गृहम् इति पञ्चाधिदैवतं पञ्चाधिदेवता यस्मिन् तद् गृहं शरीरम्। अधिदेवताश् च ब्रह्मा विष्णु रूद्र ईश्वरः सदाशिवः इति पञ्च
तद् उक्तम् योग-सारे

gṛham iti pañcādhidaivatam pañcādhidevatā yasmin tad gṛham śarīram | adhidevatāś ca brahmā viṣṇu
rudra īśvaraḥ sadāśivaḥ iti pañca tad uktam yoga-sāre

चतुरस्र-धरस्यादौ ब्रह्मा तत्राधिदेवता।

अर्ध-चन्द्राकृतिर् जलं विष्णुस् तत्राधिदेवता॥

त्रिकोण-मण्डलं वहनी रुद्रस् तत्राधिदेवता।

वायोर् बीजं तु षट्कोणम् ईशस् तत्राधिदेवता।

आकाश-मण्डलं वृत्तं देवतास्य सदा-शिवः ॥ इति।

caturasra-dharasyāmdau brahmā tatrādhidevatā |
ardha-candrākṛtir jalaṁ viṣṇus tatrādhidevatā ||
trikoṇa-maṇḍalaṁ vahnī rudras tatrādhidevatā |
vāyor bījaṁ tu ṣaṭkoṇam īśas tatrādhidevatā |
ākāśa-maṇḍalaṁ vṛttaṁ devatāsyā sadā-śivah || iti |

इति पञ्चाधिदैवतम् इति। एतानि वस्तूनि स्व-शरीरे ये योगिनो न जानन्ति न पश्यन्ति ते कथं केन प्रकारेण सिद्ध्यन्ति अपि न सिद्ध्यन्तीत्य् अर्थः ॥१४॥

iti pañcādhidaivatam iti | etāni vastūni sva-śarīre ye yogino na jānanti na paśyanti te katham kena prakāreṇa siddhyanti api na siddhyantīty arthaḥ ||14||

षट्चक्रम् आह

ṣaṭcakram āha

चतुर-दलं स्याद् आधारं स्वाधिष्ठानं च षट्-दलम्।

नाभौ दश-दलं पद्मं सूर्य-सङ्ख्य-दलं हृदि ॥१५॥

catur-dalaṁ syād ādhāraṁ svādhīṣṭhānaṁ ca ṣaṭ-dalam |
nābhau daśa-dalaṁ padmaṁ sūrya-saṅkhyā-dalaṁ hṛdi ||15||

आधार-चक्रं पीत-वर्णम् अधो-मुखं चतुर-दलं पङ्कजं दलानि च पीत-वर्णैर् व-श-ष-सैर् उपशोभितानि। तत्-कर्णिकायां शूलाष्टकं वेष्टितायां चतुःकोण-भू-मण्डलान्तर-गतेन गजेन्द्राधिरूढेन चतुर्बाहुना धरा-बीजाङ्क-गतेन चतुर-वक्त्रेण तच्छक्त्या च डाकिन्याख्यया कोटि-सूर्य-प्रकाशया समलङ्कृतायां देदीप्यमानं त्रिकोण-मण्डलं कामाख्या-नाम-पीठे समुल्लसति। यस्य मध्ये पश्चिमाभिमुखं स्वयंभूर् नाम महालिङ्गं विलसति। यस्मिन् लिङ्गे विद्युत्-प्रभोज्ज्वला कुण्डली-शक्तिः सार्ध-त्रि-वलयाकारतयावेष्टित-चतुर-मुखेन सुषुम्ना-मुखम् आच्छाद्य स्वपिति तस्या एव श्वासोच्छ्वासात् प्राणापानादि-संभवः।

तद् उक्तं योग-सारे

ādhāra-cakraṁ pīta-varṇam adho-mukhaṁ catur-dalaṁ paṅkajaṁ | dalāni ca pīta-varṇair va-śa-ṣa-sair upaśobhitāni | tat-karṇikāyāṁ śūlāṣṭakaṁ veṣṭitāyāṁ catuḥkoṇa-bhū-maṇḍalāntar-gatena gajendrādhirūḍhena caturbāhunā dharā-bījāṅka-gatena catur-vaktreṇa tac-chaktyā ca ḍākinyākhyayā koṭi-sūrya-prakāśayā samalaṅkṛtāyāṁ dedīpyamānaṁ trikoṇa-maṇḍalaṁ kāmākhyā-nāma-pīṭhe samullasati | yasya madhye paścimābhimukhaṁ svayambhūr nāma mahāliṅgaṁ vilasati | yasmin liṅge vidyut-prabhojjvalā kuṇḍalī-śaktiḥ sārḍha-tri-valayākāratayāveṣṭita-catur-mukhena suṣumnā-mukham ācchādya svapiti tasyā eva śvāsocchvāsāt prāṇāpānādi-sambhavaḥ | tad uktaṁ yoga-sāre

यस्माद् उत्पद्यते वायुः यस्माद् उत्पद्यते मनः।

यस्माद् उत्पद्यते हंसो यस्माद् वह्निः प्रजायते ॥

यस्माद् उत्पद्यते बिन्दुः यस्मान् नादः प्रवर्तते।

तद् एव काम-रूपाख्यं पीठं काम-फल-प्रदम् ॥
yasmād utpadyate vāyuh yasmād utpadyate manaḥ |
yasmād utpadyate haṁso yasmād vahniḥ prajāyate ॥
yasmād utpadyate binduḥ yasmān nādaḥ pravartate |
tad eva kāma-rūpākhyam pīṭham kāma-phala-pradam ॥

॥ इति मूलाधार-चक्रम् ॥
॥ iti mūlādhāra-cakram ॥

अथ स्वाधिष्ठानं। लिङ्ग-मूल-रक्त-वर्णं षड्-दलम् ऊर्ध्व-मुखं पङ्कजं बा-दि-लान्तैर् वर्णैर् उपशोभितं तत्-कर्णिका च शुक्ल-
वर्णा अर्ध-चन्द्राकारा वं-बीजाधिष्ठित-जल-मण्डलालङ्कृता। तस्यां च वं-बीजाङ्क-देशे श्रीवत्स-कौस्तुभ-पीताम्बरालङ्कृतश्
चतुर्भुजो विष्णुर् निज-शक्त्या राकिनी-संज्ञया सहितस् तिष्ठति ॥

atha svādhiṣṭhānam | liṅga-mūla-rakta-varṇam ṣaḍ-dalam ūrdhva-mukham paṅkajam bā-di-lāntair varṇair
upaśobhitam tat-karṇikā ca śukla-varṇā ardha-candrākārā vaṁ-bījādhiṣṭhita-jala-maṇḍalālaṅkṛtā | tasyām
ca vaṁ-bījāṅka-deśe śrīvatsa-kaustubha-pītāambarālaṅkṛtāś caturbhujō viṣṇur nija-śaktyā rākinī-samjñayā
sahitas tiṣṭhati ॥

॥ इति स्वाधिष्ठानम् ॥
॥ iti svādhiṣṭhānam ॥

नाभि-मूले नील-वर्णं दश-दलम् ऊर्ध्व-मुखं मणिपूरकं नाम चक्रं। नीलैः डा-दि-फान्तैर् उपशोभितं। तत्-कर्णिकायाम् अरुण-वर्णं
तेजो-मण्डलं यद् बहिः स्वस्तिकाकारे मेघारूढं सूर्य-संकाशं चतुर्भुजं वह्नि-बीजम् अस्ति। तस्य चाङ्क-देशे रक्त-वर्णो भस्मा-
लिप्ताङ्गो महा-रुद्रो नील-वर्णया चतुर्भुजया लकिनी नाम शक्त्या सहितस् तिष्ठति ॥

nābhi-mūle nīla-varṇam daśa-dalam ūrdhva-mukham maṇipūrakam nāma cakram | nīlaiḥ ḍā-di-phāntair
upaśobhitam | tat-karṇikāyām aruṇa-varṇam tejo-maṇḍalam yad bahiḥ svastikākāre meghārūḍham sūrya-
saṁkāśam caturbhujam vahni-bījam asti | tasya cāṅka-deśe rakta-varṇo bhasmā-liptāṅgo mahā-rudro
nīla-varṇayā caturbhujayā lakīnī nāma śaktyā sahitas tiṣṭhati ॥

॥ इति मणिपूरक-चक्रम् ॥
॥ iti maṇipūraka-cakram ॥

तद्-ऊर्ध्व-हृत्-प्रदेशे रक्त-वर्णं कादि-द्वान्त-द्वादश-वर्ण-घटित-द्वादश-दलैर् अलङ्कृतम् ऊर्ध्व-मुखम् अनाहतं नाम द्वादश-
दल-पद्मं। तत्-कर्णिकायां धूम्र-वर्ण-षट्कोणं वायु-मण्डलं तस्य मध्ये धूम्र-वर्णं चतुर-बाहुकं वायु-बीजं कृष्ण-मृगारूढं काकिनी-
शक्ति-सहितम् अस्ति तस्याङ्क-देशे वराभय-करं ईश्वरोस्ति तत्-कर्णिका-गत-त्रिकोण-मण्डले कनक-वर्णं बाण-लिङ्गम्
अस्ति। इदम् एव पूर्ण-गिरि-पीठम्।

tad-ūrdhva-hṛt-pradeśe rakta-varṇam kādi-dhānta-dvādaśa-varṇa-ghaṭita-dvādaśa-dalair alaṅkṛtam
ūrdhva-mukham anāhatam nāma dvādaśa-dala-padmaṁ | tat-karṇikāyām dhūmra-varṇa-ṣaṭkoṇam vāyu-
maṇḍalam tasya madhye dhūmra-varṇam catur-bāhukam vāyu-bījam kṛṣṇa-mṛgārūḍham kākinī-śakti-
sahitam asti tasyāṅka-deśe varābhaya-karam īśvarosti tat-karṇikā-gata-trikoṇa-maṇḍale kanaka-varṇam
bāṇa-liṅgam asti | idam eva pūrṇa-giri-pīṭham |

॥ इति अनाहत-चक्रम् ॥११॥

|| iti anāhata-cakram ||15 ||

कण्ठे स्यात् षोडश-दलं भू-मध्ये द्वि-दलं तथा।

सहस्र-दलम् आख्यातं ब्रह्म-रन्ध्रे महा-पथे ॥१६॥

kaṅṭhe syāt ṣoḍaśa-dalaṁ bhrū-madhye dvi-dalaṁ tathā |
sahasra-dalam ākhyātaṁ brahma-randhre mahā-pathe ||16||

तद्-ऊर्ध्वं कण्ठ-मूले रक्त-वर्णः षोडश-स्वरैर् अलङ्कृतं षोडश-दलम् ऊर्ध्व-मुखं स्फटिकाभं विशुद्धाख्यं चक्रं। तत्-कर्णिकायां
पूर्ण-चन्द्राकारं वृत्तं नभो-मण्डलं। तत्रैव निष्कलङ्कं पूर्ण-चन्द्र-मण्डलं। तस्य मध्ये शुक्ल-गजारूढं शुक्लं पाशाङ्कुश-वराभय-
करम् आकाश-बीजं शक्तिन्य-आख्यया शक्त्या सह तिष्ठति। इदं जलन्धरं नाम पीठं।

tad-ūrdhvaṁ kaṅṭha-mūle rakta-varṇaiḥ ṣoḍaśa-svarair alaṅkṛtaṁ ṣoḍaśa-dalam ūrdhva-mukhaṁ
sphatikābhaṁ viśuddhākhyāṁ cakram | tat-karṇikāyāṁ pūrṇa-candrākāraṁ vṛttaṁ nabho-maṇḍalaṁ |
tatraiva niṣkalaṅkaṁ pūrṇa-candra-maṇḍalaṁ | tasya madhye śukla-gajārūḍhaṁ suklaṁ pāśāṅkuśa-
varābhaya-karam ākāśa-bījāṁ śakiny-ākhyayā śaktyā saha tiṣṭhati | idaṁ jalandharaṁ nāma pīṭhaṁ |

॥ इति विशुद्ध-चक्रम् ॥

|| iti viśuddha-cakram ||

तद्-ऊर्ध्वं भू-मध्ये देशे द्वि-दलं श्वेत-वर्णं ह-क्षाभ्यां समलङ्कृत-मात्रा-नाम-चक्रम् ऊर्ध्व-मुखं तिष्ठति। तत्-कर्णिकायां
हाकिनी-शक्त्य-अलङ्कृतायां योनि-मण्डलं विलसति। यस्यां योनौ इन्द्राख्यं शिव-लिङ्गं तिष्ठति। एतच्च चक्रं मनसः स्थानं
इदम् एवोड्डीयाण-नामकं पीठं भवति ॥

tad-ūrdhvaṁ bhrū-madhye deśe dvi-dalaṁ śveta-varṇaṁ ha-kṣābhyāṁ samalaṅkṛta-mātrā-nāma-cakram
ūrdhva-mukhaṁ tiṣṭhati | tat-karṇikāyāṁ hākinī-śakty-alaṅkṛtāyāṁ yoni-maṇḍalaṁ vilasati | yasyāṁ
yonau itarākhyāṁ śiva-liṅgaṁ tiṣṭhati | etaṁ cakram manasaḥ sthānaṁ idaṁ evodḍīyāṇa-nāmakam
pīṭhaṁ bhavati ||

॥ इति आज्ञा-चक्रम्। इति षट्-चक्रम् ॥

|| iti ājñā-cakram | iti ṣaṭ-cakram ||

क्रम-प्राप्तं सहस्र-दलम् आहसहस्र-दलम् इति। महा-पथे ब्रह्म-रन्ध्रे सहस्र-दलं शुभं पूर्ण-चन्द्र-सन्निभम् अधो-वक्त्रं परमानन्द-
रूपं कमलम् अस्ति। तत्-कर्णिकायां च अक्थादि-वर्ण-विन्यासने ह-ल-क्षाङ्कित-कोण-त्रयात्मकेनोपलक्षिता योनिर् अस्ति।
तस्यां योनौ स्फुरज्-ज्योत्स्ना-जालालङ्कृतं पूर्णन्दु-मण्डलम् उल्लसति। तन्-मध्ये विद्युद्-आकारम् अतिशयानन्द-राशी-
भूतं स्फुरज्-ज्योतिर् उल्लसति। तत्र चिद्-आनन्द-रूपी सकल-वेदान्तैक-वेद्यः परम-शिवो विजयते। तस्याङ्क-देशे सहस्र-
सूर्य-प्रकाश-सूक्ष्माणि स-प्रबोध-रूपार्ध-चन्द्र-भङ्गुर-तनुर-निर्वाण-कलं विलसति। यस्या अन्तः-कोटि-सूर्य-प्रकाश-केशाग्रस्य
कोटि-भागैक-रूपा यस्योन्मीलन-निमीलनाभ्यां जगद्-उत्पत्ति-प्रलयौ जायेते। सेयं पूर्ण-निर्वाण-शक्तिः परिलसति। अस्या
एवान्तरे योग-मात्रैक-गम्यम् अवाङ्-मनस-गोचरम् अतिशयानन्द-रूपं परात्परतरं परम-शिव-पदं यस्यैवानन्द-लेशेन
ब्रह्मादयोप्य आनन्दवन्तो भवन्ति ॥

krama-prāptaṁ sahasra-dalam āhasahasra-dalam iti | mahā-pathe brahma-randhre sahasra-dalaṁ
śubhraṁ pūrṇa-candra-sannibham adho-vaktraṁ paramānanda-rūpaṁ kamalam asti | tat-karṇikāyāṁ ca
akthādi-varṇa-vinyāsane ha-la-kṣāṅkita-koṇa-trayātmakenopalakṣitā yonir asti | tasyāṁ yonau sphuraj-

jyotsnā-jālālaṅkṛtaṁ pūrṇendu--maṅḍalam ullasati | tan-madhye vidyud-ākāram atīśayānanda-rāśī-
 bhūtaṁ sphuraj-jyotir ullasati | tatra cid-ānanda-rūpī sakala-vedāntaika-vedyaḥ parama-śivo vijayate |
 tasyāṅka-deśe sahasra-sūrya-prakāśa-sūkṣmāṇi sa-prabodha-rūpārdha-candra-bhaṅgura-tanur-nirvāṇa-
 kalaṁ vilasati | yasyā antaḥ-koṭi-sūrya-prakāśa-keśāgrasya koṭi-bhāgaika-rūpā yasyonmīlana-
 nimīlanābhyāṁ jagad-utpatti-pralayau jāyete | seyaṁ pūrṇa-nirvāṇa-śaktiḥ parilasati | asyā evāntare
 yoga-mātraika-gamyam avāṅ-manasa-gocaram atīśayānanda-rūpaṁ parātparatarāṁ parama-śiva-padaṁ
 yasyaivānanda-leśena brahmādayopy ānandavanto bhavanti ||

|| इति सहस्रदल-चक्रम् ||१६||

|| iti sahasradala-cakram ||16||

काम-रूपं पीठं तद्-अधिष्ठितौ शक्ति-शिवौ च दर्शयति
 kāma-rūpaṁ pīṭhaṁ tad-adhiṣṭhitau śakti-śivau ca darśayati

आधारं प्रथमं चक्रं स्वाधिष्ठानं द्वितीयकम् |

योनि-स्थानं द्वयोर् मध्ये काम-रूपं निगद्यते ||१७||

ādhāraṁ prathamam cakram svādhiṣṭhānaṁ dvitīyakam |
 yoni-sthānaṁ dvayor madhye kāma-rūpaṁ nigadyate ||17||

आधारम् इति त्रिभिः मूलाधारं स्वाधिष्ठानं चेति चक्र-द्वयम् अपि प्राग उक्तं। तयोर् द्वयोर् मध्ये काम-रूपं नाम पीठं
 निगद्यते कथ्यते ||१७||

ādhāram iti tribhiḥ mūlādhāraṁ svādhiṣṭhānaṁ ceti cakra-dvayam api prāg uktaṁ | tayor dvayor madhye
 kāma-rūpaṁ nāma pīṭhaṁ nigadyate kathyate ||17||

किं तयोर् मध्ये तृतीयं स्थानं नेत्य् आह-
 kiṁ tayor madhye tṛtīyaṁ sthānaṁ nety āha-

आधाराख्यं गुद-स्थानं पङ्कजं च चतुर्-दलम् |

तन्-मध्ये प्रोच्यते योनिः कामाख्या सिद्धि-वन्दिता ||१८||

ādhārākhyam guda-sthānaṁ paṅkajaṁ ca catur-dalam |
 tan-madhye procyate yoniḥ kāmākhyā siddhi-vanditā ||18||

आधाराख्यम् इति। गुदस्थानं यत् आधाराख्यं चतुर्दलं पङ्कजं तन्-मध्ये तत्कर्णिकायां कामाख्या नाम योनिर्मातृकाक्षरम् इत्य्
 अर्थः। सर्व-सिद्धैर् अपि वन्दिता नमस्कृता प्रोच्यते कथ्यते ||१८||

ādhārākhyam iti | gudasthānaṁ yat ādhārākhyam caturdalaṁ paṅkajaṁ tan-madhye tatkarṇikāyāṁ
 kāmākhyā nāma yonirmātrkākṣaram ity arthaḥ | sarva-siddhair api vanditā namaskṛtā procyate kathyate
 ||18||

योनि-मध्ये महा-लिङ्गं पश्चिमाभिमुखं स्थितम् |

मस्तके मणिवद् बिम्बे यो जानाति स योगवित् ||१९||

yoni-madhye mahā-liṅgaṁ paścimābhimukhaṁ sthitam |
 mastake maṇivad bimbe yo jānāti sa yogavit ||19||

तस्या योनेर् मध्ये पश्चिमाभिमुखं सुषुम्ना-वदनाभिमुखं यथा स्यात् तथा स्थितं स्वयंभूर-नामकं महा-लिङ्गम् अस्तीति शेषः। मस्तके तस्य लिङ्गस्य शिरः प्रदेशे मणिवद् देदीप्यमानं बिम्बम्। तद् उक्तं योग-सारे
tasyā yoner madhye paścimābhimukhaṁ suṣumnā-vadanābhimukhaṁ yathā syāt tathā sthitaṁ svayāmbhūr-nāmakāṁ mahā-liṅgam astīti śeṣaḥ | mastake tasya liṅgasya śiraḥ pradeśe maṇivad dedīpyamānaṁ bimbam | tad uktaṁ yoga-sāre

या मूलाधारगा शक्तिः कुण्डली बिन्दु-रूपिणी।
मस्तके मणिवद् बिम्बं यो जानाति स योगवित्॥ इति।
yā mūlādhāragā śaktiḥ kuṇḍalī bindu-rūpiṇī |
mastake maṇivad bimbarṁ yo jānāti sa yogavit || iti |

एतद् द्वयं यो जानाति स योग-वित् योग-ज्ञो भवति। योगानभिज्ञैर् अनभिज्ञेयम् एतद् द्वयम् इति भावः॥१९॥
etad dvayaṁ yo jānāti sa yoga-vit yoga-jñō bhavati | yogānabhiñjair anabhiñjeyam etad dvayam iti bhāvaḥ ||19||

तत्रैव कालाग्नेः स्थानं दर्शयति-
tatraiva kālāgneḥ sthānaṁ darśayati-

तप्त-चामीकराभासं तडिल्-लेखेव विस्फुरम्।
त्रिकोणं तत्-पुरं वहनेर् अधो-मेढ्रात् प्रतिष्ठितम्॥२०॥
tapta-cāmīkarābhāsaṁ taḍil-lekheva visphuram |
trikoṇaṁ tat-puraṁ vahner adho-medhrāt pratiṣṭhitaṁ ||20||

तप्तेति। मेढ्रात् लिङ्ग-मूलाद् अधो-भागे आधार-कर्णिकायां लिङ्गं निप्रतिष्ठितं तप्त-चामीकाराभासं तप्त-कनक-सन्निभं तडिल्-लेखेव विद्युल्-लतेव विस्फुरद् देदीप्यमानं तत् प्रोक्तं वहनेः कालाग्नेः पुरं स्थानं भवति। तद् उक्तं सुरेश्वराचार्येणमूले तिष्ठति कालाग्निर् इति। योग-सारे च
tapteti | medhrāt liṅga-mūlād adho-bhāge ādhāra-karṇikāyāṁ liṅgaṁ nipraṭiṣṭhitaṁ tapta-cāmīkarābhāsaṁ tapta-kanaka-sannibhaṁ taḍil-lekheva vidyul-lateva visphurad dedīpyamānaṁ tat proktaṁ vahneḥ kālāgneḥ puraṁ sthānaṁ bhavati | tad uktaṁ sureśvarācāryeṇamūle tiṣṭhati kālāgnir iti |
yoga-sāre ca

पातालानाम् अधो-भागे कालाग्निर् यः प्रतिष्ठितः।
स-मूलाग्निः शरीरेस्मिन् यस्मान् नादः प्रवर्तते॥ इति॥२०॥
pātālānām adho-bhāge kālāgnir yaḥ pratiṣṭhitaḥ |
sa-mūlāgniḥ śarīreśmin yasmān nādaḥ pravartate || iti ||20||

कालाग्निम् एव समाधि-पूर्व-क्षणे चराचर-प्रपञ्चात्मक-प्रणव-द्वारा चिद्-आत्मनि योजनाय व्यापकत्वेन ध्यान-विषयीकृतं विशेष-रूपं दर्शयति
kālāgnim eva samādhi-pūrva-kṣaṇe carācara-prapañcātmaka-praṇava-dvārā cid-ātmani yojanāya vyāpakatvena dhyāna-viṣayīkṛtaṁ viśeṣa-rūpaṁ darśayati

यत् समाधौ परं ज्योतिर् अनन्तं विश्वतो-मुखम्।

तस्मिन् दृष्टे महा-योगे यातायातं न विद्यते ॥२१॥

yat samādhau param jyotir anantaṁ viśvato-mukham |

tasmin dr̥ṣṭe mahā-yoge yātāyātaṁ na vidyate ||21||

यद् इति। यत् योगिनः समाधौ अनन्तं निरवच्छिन्नं विश्वतो-मुखं विश्व-व्यापकं सत् परं ज्योतिर् उत्तमं तेजः प्रादुर्भवति तद्

एव कालाग्नि-रूपम् इति शेषः। महा-योगे धारणाद्य-अङ्ग-त्रये महा-योगस्य शक्ति-चालन-द्वारा साधने वा तस्मिन्

ज्योतिषि दृष्टे सति यातायातं जनन-मरणं संसार-चक्र-

परिवर्तनम् इति यावत् न विद्यते ॥२१॥

yad iti | yat yoginaḥ samādhau anantaṁ niravacchinnam viśvato-mukham viśva-vyāpakam sat param

jyotir uttamaṁ tejaḥ prādurbhavati tad eva kālāgni-rūpam iti śeṣaḥ | mahā-yoge dhāraṇādy-aṅga-traye

mahā-yogasya śakti-cālana-dvārā sādhanē vā tasmin jyotiṣi dr̥ṣṭe sati yātāyātaṁ janana-maraṇam

saṁsāra-cakra-

parivartanam iti yāvat na vidyate ||21||

स्वाधिष्ठानं विवृणोति

svādhiṣṭhānam vivṛṇoti

स्व-शब्देन भवेत् प्राणः स्वाधिष्ठानं तद्-आश्रयः।

स्वाधिष्ठानाश्रयाद् अस्मात् मेढ्रम् एवाभिधीयते ॥२२॥

sva-śabdēna bhavet prāṇaḥ svādhiṣṭhānam tad-āśrayaḥ |

svādhiṣṭhānāśrayād asmāt meḍhram evābhidhīyate ||22||

स्व-शब्देनेति। स्व-शब्देन वाच्यः प्राणः हंस-रूपी भवेत् तस्याधिष्ठानम् आश्रयः अस्मात् पदात् मेढ्रम् एवाभिधीयते प्रमीयते।

तद् एव द्वितीयं चक्रम् इत्यर्थः ॥२२॥

sva-śabdeneti | sva-śabdēna vācyaḥ prāṇaḥ haṁsa-rūpī bhavet | tasyādhiṣṭhānam āśrayaḥ asmāt padāt

meḍhram evābhidhīyate pramīyate | tad eva dvitīyam cakram ity arthaḥ ||22||

मणिपूरकम् आह

maṇipūrakam āha

तन्तुना मणिवत् प्रोतो यत्र कन्दः सुषुम्नया।

तन् नाभि-मण्डलं चक्रं प्रोच्यते मणिपूरकम् ॥२३॥

tantunā maṇivat proto yatra kandaḥ suṣumnayā |

tan nābhi-maṇḍalaṁ cakram procyate maṇipūrakam ||23||

तन्तुनेति। तन्तुना सूत्रेण प्रोतः मणिर् इव यत्र यस्मिन् सुषुम्नया गुम्फितः कन्दोस्ति तन् नाभि-मण्डलं मणिपूरकं नाम चक्रं

प्रोच्यते ॥२३॥

tantuneti | tantunā sūtreṇa protaḥ maṇir iva yatra yasmin suṣumnayā gumphitaḥ kandosti tan nābhi-

maṇḍalaṁ maṇipūrakam nāma cakram procyate ||23||

अनाहतम् आह-
anāhatam āha-

द्वादशारे महा-चक्रे पुण्य-पाप-विवर्जिते।

तावज् जीवो भ्रमत्य् एव यावत् तत्त्वं न विन्दति ॥२४॥

dvādaśāre mahā-cakre puṇya-pāpa-vivarjite |
tāvaj jīvo bhramaty eva yāvat tattvaṁ na vindati ||24||

द्वादशार इति। द्वादशारे द्वादश-दले पुण्य-पाप-रहिते अनाहताख्ये महा-चक्रे बुद्धि-कर्मेन्द्रिय-प्राणानां पञ्चकैर् मनो-बुद्धिभ्यां
चोपलक्षितो जीवस् तावद् एव भ्रमति यावत्-पर्यन्तं तत्त्वम् आत्म-तत्त्वं न विन्दति न प्राप्नोति ॥२४॥

dvādaśāra iti | dvādaśāre dvādaśa-dale puṇya-pāpa-rahite anāhatākhye mahā-cakre buddhi-
karmendriya-prāṇānām pañcakair mano-buddhibhyāṁ copalakṣito jīvas tāvad eva bhramati yāvat-
paryantarā tattvam ātma-tattvaṁ na vindati na prāpnoti ||24||

पूर्वोक्तं कन्दम् आह

purvoktaṁ kandam āha

ऊर्ध्वं मेढ्राद् अधो नाभेः कन्द-योनिः खगाण्डवत्।

तत्र नाड्यः समुत्पन्नाः सहस्राणां द्विसप्ततिः ॥२५॥

ūrdhvaṁ meḍhrād adho nābheḥ kanda-yoniḥ khagāṇḍavat |
tatra nāḍyaḥ samutpannāḥ sahasrāṇāṁ dvisaptatiḥ ||25||

ऊर्ध्वम् इति। मेढ्राल् लिङ्ग-देशाद् ऊर्ध्वं नाभेर् अधः कन्दो योनिर् इव योनिः सकल-नाड्य-उत्पत्ति-स्थानं खगाण्डवत्
पतङ्गानाम् अण्डाकारम् अस्तीत्य् अर्थः। तत्र सहस्राणां द्विसप्ततिः नाड्यः समुत्पन्ना इतस् ततः प्रसृताः सन्तीत्य्
अर्थः ॥२५॥

ūrdhvam iti | meḍhrāl liṅga-deśād ūrdhvaṁ nābher adhaḥ kando yonir iva yoniḥ sakala-nāḍy-utpatti-
sthānāṁ khagāṇḍavat paṭaṅgānām aṇḍākāram astīty arthaḥ | tatra sahasrāṇāṁ dvisaptatiḥ nāḍyaḥ
samutpannā itas tataḥ prasṛtāḥ sntīty arthaḥ ||25||

तेषु नाडी-सहस्रेषु द्विसप्ततिर् उदाहृताः।

प्रधानाः प्राण-वाहिन्यो भूयस् तासु दश स्मृताः ॥२६॥

teṣu nāḍī-sahasreṣu dvisaptatir udāhṛtāḥ |
pradhānāḥ prāṇa-vāhinyo bhūyas tāsu daśa smṛtāḥ ||26||

तेष्व् इति। तेषु द्विसप्तति-सहस्रेषु द्विसप्तति-नाड्यः प्राण-वाहिन्यः सन्ततं प्राण-व्यापाराविशिष्टाः। अत एव प्रधानाः भूयः

पुनर् अपि तासु द्विसप्तति-नाडीषु दश-नाड्यः प्रधानतराः स्मृताः ॥२६॥

teṣv iti | teṣu dvisaptati-sahasreṣu dvisaptati-nāḍyaḥ prāṇa-vāhinyaḥ santataṁ prāṇa-vyāpārāviśiṣṭāḥ |
ata eva pradhānāḥ bhūyaḥ punar api tāsu dvisaptati-nāḍīṣu daśa-nāḍyaḥ pradhānatarāḥ smṛtāḥ ||26||

पूर्वोक्तानां दश-नाडीनां नामानि स्थानानि च दर्शयति पञ्चभिः

pūrvoktānām daśa-nāḍīnām nāmāni sthānāni ca darśayati pañcabhiḥ

इडा च पिङ्गल चैव सुषुम्ना च तृतीयका।

गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी ॥२७॥

अलम्बुषा कुहूश् चैव शङ्खिनी दशमी स्मृता।

एतन् नाडी-मयं चक्रं ज्ञातव्यं योगिभिः सदा ॥२८॥

iḍā ca piṅgala caiva suṣumnā ca tṛtīyakā |

gāndhārī hastijihvā ca pūṣā caiva yaśasvinī ||27||

alambuṣā kuhūś caiva śaṅkhinī daśamī smṛtā |

etan nāḍī-mayaṁ cakraṁ jñātavyaṁ yogibhiḥ sadā ||28||

इडा चेति। इडा पिङ्गला सुषुम्ना गान्धारी हस्तिजिह्वा पूषा यशस्विनी अलम्बुषा कुहूः शङ्खिनी। एतन् नाडी-मयं नाडी-जाल-
वितान-भूतं नाडी-चक्रं योगिभिः सदा ज्ञातव्यम्। एतत् सञ्चारी वायुश् च ज्ञातव्यतयोर् अविरोधेन पवनादि-योगम् अभ्यसेद्
इत्य् उभयोर् अर्थः ॥२७-२८॥

iḍā ceti | iḍā piṅgalā suṣumnā gāndhārī hastijihvā pūṣā yaśasvinī alambuṣā kuhūḥ śaṅkhinī | etan nāḍī-
mayaṁ nāḍī-jāla-vitāna-bhūtaṁ nāḍī-cakraṁ yogibhiḥ sadā jñātavyaṁ | etat sañcārī vāyuś ca
jñātavyatayor avirodhena pavanādi-yogam abhyased ity ubhayor arthaḥ ||27-28||

स्थानान्य आह-

इडा वामे स्थिता भागे पिङ्गला दक्षिणे स्थिता।

सुषुम्ना मध्य-देशे तु गान्धारी वाम-चक्षुषि ॥२९॥

sthānāny āha-

iḍā vāme sthitā bhāge piṅgalā dakṣiṇe sthitā |

suṣumnā madhya-deśe tu gāndhārī vāma-cakṣuṣi ||29||

इडेति। इडा वामे भागे स्थिता पिङ्गला दक्षिणे भागे स्थिता सुषुम्ना तयोर् मध्ये मेरु-दण्डम् आश्रित्य स्थितेत्य् अर्थः। एतन्
नाडी-त्रयं मूलाधार-गतयोऽन्याः कोण-त्रयात् समुद्भूतं। तत्र वाम-कोणाद् इडा दक्षिण-कोणात् पिङ्गला पश्चिम-कोणात् सुषुम्ना
समुद्भूता। तत्रेडा-पिङ्गले सुषुम्नायां समापिङ्गिते स्व-स्व-भाग-गत-नासिका-बिलाभ्यां विनिःसृते। सुषुम्ना तु मूलाधारात्
ब्रह्म-रन्ध्र-पर्यन्तम् आगतेत्य् अर्थः। तद् उक्तं सुरेश्वराचार्यैः

iḍeti | iḍā vāme bhāge sthitā piṅgalā dakṣiṇe bhāge sthitā suṣumnā tayor madhye meru-daṇḍam āśritya
sthitety arthaḥ | etan nāḍī-trayaṁ mūlādhāra-gatayonyāḥ koṇa-trayāt samudbhūtaṁ | tatra vāma-koṇād
iḍā dakṣiṇa-koṇāt piṅgalā paścima-koṇāt suṣumnā samudbhūtā | tatredā-piṅgale suṣumnāyāṁ
samāliṅgite sva-sva-bhāga-gata-nāsikā-bilābhyāṁ viniḥsṛte | suṣumnā tu mūlādhārāt brahma-randhra-
paryantam āgatety arthaḥ | tad uktaṁ sureśvarācāryaiḥ

मूलाधाराग्र-कोणोत्था सुषुम्ना ब्रह्म-रन्ध्रगा।

तत्-पार्श्व-कोणयोर् जाते द्वे इडा-पिङ्गले स्थिते ॥

नाडी-चक्रेण संस्फुते नासिकान्तम् उभे गते ॥ इति।

mūlādhārāgra-koṇotthā suṣumnā brahma-randhragā |

tat-pārśva-koṇayor jāte dve iḍā-piṅgale sthite ||

nāḍī-cakreṇa saṁsphūte nāsikāntam ubhe gate || iti |

अग्र-कोणोत्था पश्चिम-कोणोद्भूता अन्यास् तु नाभि-चक्र-कन्दाद् उद्भूतास् ततो वाम-चक्षुः-पर्यन्तं गान्धारी ॥२९॥
agra-koṇoṭthā paścima-koṇodbhūtā anyās tu nābhi-cakra-kandād udbhūtās tato vāma-caṅṅṣuḥ-paryantarā gāndhārī ॥29॥

दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ।
यशस्विनी वाम-कर्णे ह्य् आनने चाप्य् अलम्बुषा ॥३०॥
dakṣiṇe hastijihvā ca pūṣā karṇe ca dakṣiṇe |
yaśasvinī vāma-karṇe hy ānane cāpy alambuṣā ॥30॥

दक्ष-चक्षुः-पर्यन्तं हस्तिजिह्वा । तथा दक्षिण-कर्ण-पर्यन्तं पूषा वाम-कर्ण-पर्यन्तं यशस्विनी । आनने मुखे अलम्बुषा ॥३०॥
dakṣa-caṅṅṣuḥ-paryantarā hastijihvā | tathā dakṣiṇa-karṇa-paryantarā pūṣā vāma-karṇa-paryantarā yaśasvinī | ānane mukhe alambuṣā ॥30॥

कुहूश् च लिङ्गदेशे तु मूल-स्थाने शङ्खिनी ।
एवं द्वारं समाश्रित्य तिष्ठन्ति दश नाड्यः ॥३१॥
kuhūś ca liṅgadeśe tu mūla-sthāne śaṅkhinī |
evaṁ dvāraṁ samāśrity tiṣṭhanti daśa nāḍyaḥ ॥31॥

लिङ्ग-देशे च कुहूः । मूल-स्थाने च शङ्खिनी । इमे द्वे नाड्यौ नाभि-चक्र-कन्दाद् अधो-मुखतया गतेत्य् अर्थः । एवम् अमुना प्रकारेण भिन्नं भिन्नम् एकैकं द्वारं प्राण-वायोर् मार्ग-भूतं समाश्रित्य दश-नाड्यस् तिष्ठन्तीत्य् अर्थः ॥३१॥
liṅga-deśe ca kuhūḥ | mūla-sthāne ca śaṅkhinī | ime dve nāḍyau nābhi-cakrīya-kandād adho-mukhatayā gatety arthaḥ | evam amunā prakāreṇa bhinnā bhinnam ekaikā dvāraṁ prāṇa-vāyor mārga-bhūtaṁ samāśrity daśa-nāḍyas tiṣṭhantīty arthaḥ ॥31॥

निरन्तरं प्राण-वाहितया एताभ्योपि प्रधान-भूतं नाडी-त्रयम् आह-
nirantaraṁ prāṇa-vāhitayā etābhyopi प्रधान-bhūtaṁ nāḍī-trayam āha-

इडा-पिङ्गला-सुषुम्नाः प्राण-मार्ग-समाश्रिताः ।
सन्ततं प्राण-वाहिन्यः सोम-सूर्याग्नि-देवताः ॥३२॥
iḍā-piṅgalā-suṣumnāḥ prāṇa-mārga-samāśritāḥ |
santataṁ prāṇa-vāhinyaḥ soma-sūryāgni-devatāḥ ॥32॥

इडेति । इडा-पिङ्गला-सुषुम्ना एता नाड्यः प्राणस्य श्वासोच्छ्वास-रूपतया प्रवेश-निर्गम-रूप-व्यापाराश् च यस्य मार्गं समाश्रिता मार्गत्वेन स्थिता इत्य् अर्थः । कथं-भूतास् ताः सोम-सूर्याग्नि-देवता यासां तास् तथोक्ता इडाया चन्द्रो देवता पिङ्गलायाः सूर्यः सुषुम्नाया अग्नि-देवतेत्य् अर्थः ॥३२॥
iḍeti | iḍā-piṅgalā-suṣumnā etā nāḍyaḥ prāṇasya śvāsochchvāsa-rūpatayā praveśa-nirgama-rūpa-vyāpārāś ca yasya mārga-samāśritā mārgatvena sthitā ity arthaḥ | katham-bhūtās tāḥ soma-sūryāgni-devatā yāsāṁ tās tathoktā iḍāya candro devatā piṅgalāyaḥ sūryaḥ suṣumnāyā agni-devatety arthaḥ ॥32॥

दश-वायून् आह
daśa-vāyūn āha

प्राणोपानः समानश् चोदान-व्यानौ वायवः ।

नाग-कूर्मार्थ कृकरो देवदत्तो धनञ्जयः ॥३३॥

prāṇopānaḥ samānaś codāna-vyānau vāyavaḥ |
nāga-kūrmōtha kṛkaro devadatto dhanañjayaḥ ||33||

प्राण इत्यादि। प्राणः अपानः उदानः समानः व्यानः नागः कूर्मः कृकरोः देवदत्तः धनञ्जय इति। दश तत्र प्राणाद्याः पञ्च वायवः प्रधानाः। तत्र कर्माणि तु श्वासोच्छ्वास-काशादि अन्नादि-पाच-तर्पयन्तानि प्राणस्य विण्-मूत्रादि-विसर्जनम् अपानस्य हानोपानादि-चेष्टा व्यानस्य शरीर-वृद्ध्य-आदिकम् उदानस्य शोषणादि समानस्य अन्येषां मूले वक्ष्यते ॥३३॥

prāṇa ityādi | prāṇaḥ apānaḥ udānaḥ samānaḥ vyānaḥ nāgaḥ kūrmaḥ kṛkaraḥ devadattaḥ dhanañjaya iti |
daśa tatra prāṇādyāḥ pañca vāyavaḥ pradhānāḥ | tatra karmāṇi tu śvāsocchvāsa-kāśādi annādi-pāca-
tarpayantāni prāṇasya viṇ-mūtrādi-visarjanam apānasya hānopānādi-ceṣṭā vyānasya śarīra-vṛddhy-
ādikam udānasya śoṣaṇādi samānasya anyeṣāṃ mūle vakṣyate ||33||

पूर्वोक्त-दश-वायूनां मध्ये पञ्चानां स्थानानि दर्शयति

pūrvokta-daśa-vāyūnāṃ madhye pañcānāṃ sthānāni darśayati

हृदि प्राणो वसेन् नित्यम् अपानो गुद-मण्डले।

समानो नाभि-देशे तु उदानः कण्ठ-मध्यतः ॥३४॥

hr̥di prāṇo vassen nityam apāno guda-maṇḍale |
samāno nābhi-deśe tu udānaḥ kaṇṭha-madhyataḥ ||34||

हृदि प्राण इति। प्राणो नाम वायुः नित्यं हृदि वसेत् वसति अपानो नित्यं गुद-मण्डले आधारचक्रे समानः नित्यं नाभि-मण्डले उदानः कण्ठ-मध्ये वसतीति सङ्क्षेपेणोक्तम्। वस्तुतस्तु मुख-नासिकयोर् मध्ये हृन्-मध्ये नाभि-मध्ये कुण्डल्याः परितः पादाङ्गुष्ठे प्राणः सदा वसेद् इति प्राण-वायोः ॥३४॥

hr̥di prāṇa iti | prāṇo nāma vāyuh nityam hr̥di vaset vasati apāno nityam guda-maṇḍale ādhāracakre
samānaḥ nityam nābhi-maṇḍale udānaḥ kaṇṭha-madhye vasatīti saṅkṣeṇoktam | vastutas tumukha-
nāsikayor madhye hr̥n-madhye nābhi-madhyame kuṇḍalyāḥ paritaḥ pādāṅguṣṭhe prāṇaḥ sadā vased iti
prāṇa-vāyoh ||34||

व्यानो व्यापी शरीरे तु प्रधानाः पञ्च-वायवः।

प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च-वायवः ॥३५॥

vyāno vyāpī śarīre tu pradhānaḥ pañca-vāyavaḥ |
prāṇādyāḥ pañca vikhyātā nāgādyāḥ pañca-vāyavaḥ ||35||

स्थानानि एवं गुद-मेढ्र ऊरुजानूदरेक्षणकटिनाभिषु अपानः श्रोत्राक्षि-कटि-गुल्फ-घ्राण-गले व्यानः सर्व-सन्धि-स्थाने हस्तयोः पादयोर् अप्य उदानः समान-वायुश् च जाठराग्नि-कला-सम्मिलितः सर्वाङ्गं व्याप्य तिष्ठति। स्वगत-सुख-दुःखादि-द्वन्द्वं सम्बन्धं विधाय रूपवन्तं कुर्वन् अत एवैते पञ्च-वायवः प्रधानाः कथिताः नागाद्याः पञ्च-वायवः त्वग्-अस्थ्य-आदिषु तिष्ठन्ति ॥३५॥

sthānāni evaṃ guda-medhṛa ūrujānūdarekṣaṇakaṭinaभिषु apānaḥ śrotrākṣi-kaṭi-gulpha-ghrāṇa-gale
vyānaḥ sarva-sandhi-sthāne hastayoḥ pādayoḥ apy udānaḥ samāna-vāyus ca jāṭharāgni-kalā-sammilitaḥ
sarvāṅgaṃ vyāpya tiṣṭhati | svagata-sukha-duḥkhādi-dvandvaṃ sambandhaṃ vidhāya rūpavantaṃ

kurvan ata evaite pañca-vāyavaḥ pradhānāḥ kathitāḥ nāgādyāḥ pañca-vāyavaḥ tvag-asthy-ādiṣu tiṣṭhanti ||35||

नागादीनां कर्माण्यु आह

nāgādīnāṃ karmāṅy āha

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः।

कृकरं क्षुतकृत् ज्ञेयो देवदत्तो विजृम्भणे ||३६||

udgāre nāga ākhyātaḥ kūrma unmīlane smṛtaḥ |

kṛkaraṃ kṣutakṛt jñeyo devadatto vijṛmbhane ||36||

उद्गार इति। उद्गारः नागस्य कर्म उन्मीलनं नेत्र-पक्ष्म-व्यापारः तच्च कूर्मस्य क्षुतं कृकस्य विजृम्भणं देवदत्तस्य ||३६||

udgāra itī | udgāraḥ nāgasya karma unmīlanam netra-pakṣma-vyāpāraḥ tac ca kūrmasya kṣutaṃ kṛkasya vijṛmbhaṇam devadattasya ||36||

न जहाति मृतं चापि सर्व-व्यापी सर्व-व्यापी धनञ्जयः।

एते सर्वासु नाडीषु भ्रमन्ते जीव-रूपिणः ||३७||

na jahāti mṛtaṃ cāpi sarva-vyāpī sarva-vyāpī dhananjayaḥ |

ete sarvāsu nāḍīṣu bhramante jīva-rūpiṇaḥ ||37||

सर्व-शरीरस्यापि धनञ्जयो धनञ्जयो नाम वायुः मृतं शव-भूतम् अपि शरीरं न जहाति न विमुञ्चति। एते दश-वायवो जीवं रूपयन्ति। स्वस्मिन् ताद्रूप्याध्यासेन ते जीव-रूपिणो अहं सुखी अहं दुःखीति च यः सूक्ष्म-शरीर-गत-जीव-व्यवहारस् तस्य साधनी-भूताः सन्तः सर्वासु नाडीषु भ्रमन्ते। एकत्रावस्थानं नालभन्त इत्यर्थः। अत्र यद्यपि अविद्यावच्छिन्नं चैतन्यं जीवो न च तत्र भ्रमणादिकं संभवति। तथाप्युपाधि-भूतश-सर्वाङ्क-गतं चाञ्चल्यादिकं तत् प्रतिफलितं चन्द्रादावपि जीवोपाधि-भूत-हंसाकार-बुद्धि-वृत्ति-सञ्चलित-प्राणादि-गतं सन्नादिकं तद्-उपहित-जीव-चैतन्येषु आरोप्यते जीवोपाधिश्च मनो-बुद्धि-ज्ञान-कर्मेन्द्रिय-प्राण-पञ्चक-रूपे लिङ्ग-देह-आत्म-एवायम् अपि चिद्-आभास-रूपो जीव इति व्यपदिश्यते। तथा च लिङ्ग-देहावयवी-भूत-प्राण-निष्ठ-व्यापारस्य ताद्रूप्यापन्न-जीव-चैतन्येभ्युपगमो न विरुद्धः। अत्र जीवस्य त्रैविध्यं प्रसिद्धम्। तद् उक्तम् आचार्य-स्वामि-चरणैः

sarva-śarīrasyāpi dhananjayo dhananjayo nāma vāyuh mṛtaṃ śava-bhūtam api śarīraṃ na jahāti na vimuñcati | ete daśa-vāyavo jīvaṃ rūpayanti | svasmin tādrūpyādhyāseṇa te jīva-rūpiṇo ahaṃ sukhī ahaṃ duḥkhīti ca yaḥ sūkṣma-śarīra-gata-jīva-vyavahāras tasya sādhanī-bhūtāḥ santaḥ sarvāsu nāḍīṣu bhramante | ekatrāvasthānaṃ nālabhanta ity arthaḥ | atra yadyapi avidyāvacchinnam caitanyam jīvo na ca tatra bhraṇādikam sambhavati | tathāpy upādhi-bhūtaśa-sarvāṅka-gataṃ cāñcalyādikam tat pratiphalitam candrādāv api jīvopādhi-bhūta-hamsākāra-buddhi-vṛtti-sañcalita-prāṇādi-gataṃ calanādikam tad-upahita-jīva-caitanyepy āropyate jīvopādhiś ca mano-buddhi-jñāna-karmendriya-prāṇa-pañcaka-rūpe liṅga-deha ata evāyam api cid-ābhāsa-rūpo jīva itī vyapadiśyate | tathā ca liṅga-dehāvayavī-bhūta-prāṇa-niṣṭha-vyāpārasya tādātmyāpanna-jīva-caitanyebhyupagamo na viruddhaḥ | atra jīvasya traividhyaṃ prasiddham | tad uktam ācārya-svāmi-carāṇaiḥ

अवच्छिन्नश्चिद्-आभासस् तृतीयः स्वप्न-कल्पितः।

विज्ञेयस् त्रिविधो जीवस् तत्राद्यः पारमार्थिकः || इति ||

avacchinnaś cid-ābhāsaś tr̥tīyaḥ svapna-kalpitaḥ |
vijñeyas trividho jīvas tatrādyāḥ pāramārthikaḥ || iti ||

अवच्छिन्नो घटाकाशादिवत् प्राणादि-सङ्घातावच्छिन्नश् चिद्-आत्मैत्य् एक-विधो जीवः चिद्-आभास उदक इव सूर्यादेर्
उपाधौ चित्-प्रतिबिम्ब उपाधि-धर्मास्कन्दितो जीवो द्वितीय-विधः। अयम् एव जीवोत्र विवक्षितः। तृतीयस् तु स्वप्न-
प्रकल्पितो देवोहं मनुष्योहम् इत्य् एवं स्वप्न इव स्थूल-संपाताभेदे न कल्पित इति त्रिविधो जीवः। तत्राद्यः पारमार्थिको जीव
इति तद्-अर्थः। तथा च सिद्ध एवं लिङ्ग-देहे जीव-व्यहारः तत्राद्यस्य पारमार्थिकम् अपि तैर् एवोक्तम्
avacchinno ghaṭākāśādivat prāṇādi-saṅghātāvacchinnaś cid-ātmety eka-vidho jīvaḥ cid-ābhāsa udaka iva
sūryāder upādhou cit-pratibimba upādhi-dharmāskandito jīvo dvitīya-vidhaḥ | ayam eva jīvotra vivakṣitaḥ |
tr̥tīyas tu svapna-prakalpito devohaṁ manuṣyoham ity evaṁ svapna iva sthūla-sampātābhede na kalpita
iti trividho jīvaḥ | tatrādyāḥ pāramārthiko jīva iti tad-arthaḥ | tathā ca siddha evaṁ liṅga-dehe jīva-
vyahāraḥ tatrādyasya pāramārthikam api tair evoktam

अवच्छेदः कल्पितः स्याद् अवच्छिद्यं तु वास्तवम्।

तस्मिन् जीवत्वम् आरोपात् ब्रह्मत्वं तु स्वभावतः॥ इति॥३७॥

avacchedaḥ kalpitaḥ syād avacchidyam tu vāstavam |

tasmin jīvatvam āropāt brahmatvaṁ tu svabhāvataḥ || iti ||37||

उक्त-प्रकारेण प्राणादि-रूपतापन्नस्य जीवस्यानेक-विधम् अस्वस्थत्वं स-दृष्टान्तं दर्शयति-

ukta-prakāreṇa prāṇādi-rūpatāpannasya jīvasyāneka-vidham asvasthatvaṁ sa-dr̥ṣṭāntaṁ darśayati-

आक्षिप्तो भुज-दण्डेन यथोच्चलति कन्दुकः।

प्राणापान-समाक्षिप्तस् तथा जीवो न तिष्ठति॥३८॥

ākṣipto bhujā-daṇḍena yathoccalati kandukāḥ |

prāṇāpāna-samākṣiptas tathā jīvo na tiṣṭhati ||38||

आक्षिप्त इति। चतुर्भिः यथा वार-विलासिनीभिः भुज-दण्डेन करतलेनाक्षिप्तस् ताडितस् तासां लीलोपकरण-रूपः कन्दुक

उच्चलति। भू-तल-प्रतिघातेन ऊर्ध्वम् उत्तिष्ठति। एवं मुहुस् ताडितः कर-भू-तलयोर् आघात-प्रतिघातैर् एकत्रावस्थानम्

अलभमान एव विलासिनी-मनो विलासयन् विलसति। तथा प्राण-प्रदेश-गतो अपानेनापान-प्रदेश-गतश् च प्राणेनेत्य् एवं

प्राणापानाभ्यां स्व-स्व-प्रदेशम् आकृष्टो जीवोप्य् एकत्र न तिष्ठति। स्व-स्वाकार-मात्र-प्रतिफलिततया प्राणापानाभ्यां स्व-स्व-

प्रदेशम् आकृष्ट एकत्रावस्थानम् अलभमान एवाभिमानिनम् अनुकूलन् विलसतीत्य् अर्थः। एवं चात्र यथा कन्दुकस्य

वारविलासिनी-कर-परतन्त्रता तथा जीवस्याप्य् अविद्या-कार्य-प्राणादि-पराधीनत्वम् इति भावः॥३८॥

ākṣipta iti | caturbhiḥ yathā vāra-vilāsinībhiḥ bhujā-daṇḍena karatalenākṣiptas tāḍitas tāsāṁ līloparakaraṇa-

rūpaḥ kanduka uccalati | bhū-tala-pratighātena ūrdhvam uttiṣṭhati | evaṁ muhuḥ tāḍitaḥ kara-bhū-talayor

āghāta-pratighātair ekatrāvasthānam alabhamāna eva vilāsinī-mano vilāsayan vilasati | tathā prāṇa-

pradeśa-gato apānenāpāna-pradeśa-gataś ca prāṇenety evaṁ prāṇāpānābhyāṁ sva-sva-pradeśam

ākṛṣṭo jīvopy ekatra na tiṣṭhati | sva-svākāra-mātra-pratiphalitayā prāṇāpānābhyāṁ sva-sva-pradeśam

ākṛṣṭa ekatrāvasthānam alabhamāna evābhimanīnam anukūlan vilasatīty arthaḥ | evaṁ cātra yathā

kandukasya vāravilāsinī-kara-paratantratā tathā jīvasyāpy avidyā-kārya-prāṇādi-parādhīnatvam iti bhāvaḥ
||38||

अत एवाह
ata evāha

प्राणापान-वशो जीवो ह्य् अधश् चोर्ध्वं च धावति।

वाम-दक्षिण-मार्गेण चञ्चलत्वान् न दृश्यते ॥३९॥

prāṇāpāna-vaśo jīvo hy adhaś cordhvaṁ ca dhāvati |
vāma-dakṣiṇa-mārgeṇa cañcalatvān na dr̥syate ॥39॥

प्राणापान इति। जीवो हि यतः प्राणापानयोर् वश अधीनः अतः कारणात् वाम-दक्षिण-मार्गेण इडा-पिङ्गला-द्वारेण कृत्वा अधो-
मूलाधार-पर्यन्तं ऊर्ध्वं मुख-नासिका-विवर-पर्यन्तं च धावति। अतश् चञ्चलत्वात् प्राणापान-वशतया अस्थिरत्वात् न दृश्यते।
असंयत-प्राणस्य हृत्-पङ्कजादिषु ध्यान-विषयो न भवति। दृशिर् अत्र ज्ञानार्थः ॥३९॥

prāṇāpāna iti jīvo hi yataḥ prāṇāpānayor vaśa adhīnaḥ ataḥ kāraṇāt vāma-dakṣiṇa-mārgeṇa idā-piṅgalā-
dvāreṇa kṛtvā adho-mūlādhāra-paryantaṁ ūrdhvaṁ mukha-nāsikā-vivara-paryantaṁ ca dhāvati | ataś cañcalatvāt prāṇāpāna-vaśatayā asthiratvāt na dr̥syate | asaṁyata-prāṇasya hṛt-paṅkajādiṣu dhyāna-
viśayo na bhavati | dr̥śir atra jñānārthaḥ ॥39॥

इदानीं सुषुप्तौ जीवोपाधि-भूताविद्या-कार्य-लये जीव-भाव-विनिर्मुक्तस्य ब्रह्मणः पुनर्-जीव-भावं स-दृष्टान्तं दर्शयति-
idānīm suṣuptau jīvopādhi-bhūtavidyā-kārya-laye jīva-bhāva-vinirmuktasya brahmaṇaḥ punar-jīva-
bhāvaṁ sa-dr̥ṣṭāntaṁ darśayati-

रज्जु-बद्धो यथा श्येनो गतोप्य् आकृष्यते पुनः।

गुण-बद्धस् तथा जीवः प्राणापानेन कृष्यते ॥४०॥

rajju-baddho yathā śyeno gatopy ākr̥ṣyate punaḥ |
guṇa-baddhas tathā jīvaḥ prāṇāpānena kṛṣyate ॥40॥

रज्जु-बद्ध इति। यथा रज्ज्वा चरणादौ बद्धः श्येन-पक्षि-विशेषो गतोपि बन्धन-स्थानात् प्रचलितोपि तथा रज्ज्वा पुनर्
आकृष्यते तत्रैव स्थाप्यते तथा गुणैर् मायांशैर् अवशिष्टम् आरब्ध-कर्म-फल-भोग-वासना-रूपैर् बद्धो रूढ-सम्बन्धो जीवश्
चिद्-आभासात्मा गतोपि लीनायां बुद्धि-वृत्तौ पूर्वोक्तोपाधि-विनिर्मुक्तोपि प्राणापानेनोक्त-भोगार्थम् अवशिष्टेन कृष्यते।
जाग्रत् तद्-बुद्ध्यायां बुद्धिर् वृत्तौ पुनर् जीव-भावम् आनीयत इत्य् अर्थः। यद् वा प्राण-प्रदेश-गतस्य जीवस्य प्राण-प्रदेश-प्राप्तौ
जाग्रत्य् एव। दृष्टान्तः श्येनः ॥४०॥

rajju-baddha iti | yathā rajjvā caraṇādau baddhaḥ śyenaḥ pakṣi-viśeṣo gatopi bandhana-sthānāt
pracalitopi tayā rajjvā punar ākr̥ṣyate tatraiva sthāpyate tathā guṇair māyāṁśair avasiṣṭam ārabdha-
karma-phala-bhoga-vāsanā-rūpair baddho rūḍha-sambandho jīvaś cid-ābhāsātmā gatopi līnāyām buddhi-
vṛttau pūrvoktopādhi-vinirmuktopi prāṇāpānenokta-bhogārtham avasiṣṭena kṛṣyate | jāgras tad-
buddhāyām buddhir vṛttau punar jīva-bhāvam ānīyata ity arthaḥ | yad vā prāṇa-pradeśa-gatasya jīvasya
prāṇa-pradeśa-prāptau jāgraty eva | dr̥ṣṭāntaḥ śyenaḥ ॥40॥

अपानः कर्षति प्राणं प्राणोपानं च कर्षति।

ऊर्ध्वधः संस्थितावेतौ संयोजयति योगवित् ॥४१॥

apānaḥ karṣati prāṇaṁ prāṇopānaṁ ca karṣati |
ūrdhvādhaḥ saṁsthitāvetau saṁyojayati yogavit ॥41॥

अपानो मूलाधार-गत-वायुः प्राणम् आज्ञा-गत-वायुं कर्षति। स्व-प्रदेशम् आनयति तथा प्राणश् च अपानं मूलाधार-गत-वायुं कर्षति स्व-प्रदेशम् आनयतीत्य् अर्थः। एवम् असंयत-प्राणस्यावस्थाम् अभिधाय संयत-प्राणस् तु नैवं-विध-दुःखैर् अभिभूयत इति सूचयन् उपसंहरतिध्वेति। योगवित् पुरुषस् तूर्ध्वधः आज्ञाधिष्ठानयोः संस्थितौ एतौ प्राणापानौ वक्ष्यमाण-प्रकारेण संयोजयति एकीकरोति। अयम् एव हठ-योगः। तद् उक्तं योग-चिन्तामणौ-चन्द्र-

सूर्याख्ययोः प्राणापानयोर् ऐक्य-लक्षणं प्राणायामोयं योग इत्य् उच्यत इति ॥४१॥

apāno mūlādhāra-gata-vāyuh prāṇam ājñā-gata-vāyurṅ karṣati | sva-pradeśam ānayaṭi tathā prāṇas ca apānaṁ mūlādhāra-gata-vāyurṅ karṣati sva-pradeśam ānayaṭity arthaḥ | evam asaṁyata-prāṇasyāvasthām abhidhāya saṁyata-prāṇas tu naivaṁ-vidha-duḥkhair abhibhūyata iti sūcayann upasaṁharatiūrdhveti | yogavit puruṣas tūrdhvādhaḥ ājñādhiṣṭhānayoḥ saṁsthitau etau prāṇāpānau vakṣyamāṇa-prakāreṇa saṁhyojayati ekīkaroti | ayam eva haṭha-yogaḥ | tad uktaṁ yoga-cintāmaṇau-candra-sūryākhyayoḥ prāṇāpānayoḥ aikya-lakṣaṇaṁ prāṇāyāmoyam yoga ity ucyate iti ॥41॥

तर्हि किं तत् इत्य् आकाङ्क्षायां प्राणापानयोर् निर्गम-प्रवेश-प्रतिफलितं हंस-मन्त्रम् अह-
tarhi kiṁ tat ity ākāṅkṣāyāṁ prāṇāpānayoḥ nirgama-praveśa-pratiphalitam haṁsa-mantram āha-

ह-कारेण बहिर् याति स-कारेण विशेत् पुनः।

हंस-हंसेत्य् अमुं मन्त्रं जीवो जपति सर्वदा ॥४२॥

ha-kāreṇa bahir yāti sa-kāreṇa višet punaḥ |
haṁsa-haṁsety amuṁ mantraṁ jīvo japati sarvadā ॥42॥

ह-कारेणेति। स एव प्राण-वायु-सारूप्यम् आपन्नो जीवश् चिद-आभास-रूपः ह-कारेण प्राण-बीजेन बहिर् याति स्वाधिष्ठानतो निःसरति। पुनः स-कारेण बीजेन अन्तर् विशति मूलाधारादि-प्रदेशं गच्छति। अमुना प्रकारेण सर्वदा हंसः हंस अमुं मन्त्रं जपति। अतोयं जीव-मन्त्र इति विश्रुतः। अत्र विस्मयं तत्त्वस्यावश्यकत्वाद् इति शब्दिनः सम्बन्धिर् आर्षः ॥४२॥

ha-kāreṇeti | sa eva prāṇa-vāyu-sāruḥyam āpanno jīvaś cid-ābhāsa-rūpaḥ ha-kāreṇa prāṇa-bījēna bahir yāti svādhiṣṭhānato niḥsarati | punaḥ sa-kāreṇa bījēna antar viśati mūlādhārādi-pradeśam gacchati | amunā prakāreṇa sarvadā haṁsaḥ haṁsa amuṁ mantraṁ japati | atoyam jīva-mantra ity viśrutah | atra visargāntatvasyāvaśyakatvād ity śabdinaḥ sambandhir ārṣaḥ ॥42॥

तस्य मन्त्रस्याहो-रात्र-संज्ञात-जप-सङ्ख्याम् आह

tasya mantrasyāho-rātra-sañjāta-japa-saṅkhyām āha

षट् शतानि त्व् अहो-रात्रे सहस्राण्य् एकविंशतिः।

एतत् संख्यान्वितं मन्त्रं जीवो जपति सर्वदा ॥४३॥

ṣaṭ śatāni tv aho-rātre sahasrāṅy ekaviṁśatiḥ |
etat saṅkhyānvitam mantraṁ jīvo japati sarvadā ॥43॥

षट्-शतानीति। जीवः प्राग् उक्त सर्वदा अहो-रात्रे अहो-रात्र-मध्ये एवं विंशति सहस्राणि पुनः षट्-शतानि षट्-शताधिकैक-विंशति-सहस्राणीत्य् अर्थः। एतत्-सङ्ख्यान्वितं मन्त्रं जपति मन्त्र-जपं करोतीत्य् अर्थः ॥४३॥

ṣaṭ-śatānīti | jīvaḥ prāg ukta sarvadā aho-rātre aho-rātra-madhye evaṁ viṁśati sahasrāṇi punaḥ ṣaṭ-

śatāni ṣaṭ-śatādihikaika-vimśati-sahasrāṅīty arthaḥ | etat-saṅkhyānvaritaṁ mantraṁ japati mantra-japaṁ karotīty arthaḥ ||43||

एतन्-मन्त्रस्य माहात्म्यं दर्शयति
etan-mantrasya mähātmyaṁ darśayati

अजपा नाम गायत्री योगिनां मोक्ष-दायिनी।

अस्याः सङ्कल्प-मात्रेण सर्व-पापैः प्रमुच्यते॥४४॥

ajapā nāma gāyatrī yogināṁ mokṣa-dāyinī |
asyāḥ saṅkalpa-mātreṇa sarva-pāpaiḥ pramucyate ||44||

अजपा नामेति। त्रिभिः इयं अजपा नाम गायत्री। अस्या अजपा-गायत्र्याः सङ्कल्प-मात्रेण जपं विनापीत्य् अर्थः। सर्व-पापैर्
अकृत्य-करणादि-जनितैर् इत्य् अर्थः। प्रमुच्यते। अत एव इयम् अजपा-गायत्री योगिनां मोक्षदा भवतीत्य् अर्थः॥४४॥
ajapā nāmeti | tribhiḥ iyam ajapā nāma gāyatrī | asyā ajapā-gāyatrīḥ saṅkalpa-mātreṇa japaṁ vināpīty
arthaḥ | sarva-pāpair akṛtya-karaṇādi-janitair ity arthaḥ | pramucyate | ata eva iyam ajapā-gāyatrī yogināṁ
mokṣadā bhavātīty arthaḥ ||44||

अनया सदृशी विद्या अनया सदृशो जपः।

अनया सदृशं ज्ञानं न भूतं न भविष्यति॥४५॥

anayā sadṛśī vidyā anayā sadṛśo japaḥ |
anayā sadṛśam jñānaṁ na bhūtaṁ na bhaviṣyati ||45||

अनया अजपा-गायत्र्या सदृशी तुल्या जीव-ब्रह्मणोर् अभेद-प्रतिपादिका। अन्या विद्या तथा एतज्-जप-सदृशोन्येनायासेन बहु-
फल-प्रदो जपः तथा अनया सदृशं स्वरूपेणैवाद्वैतानुभव-जनकं ज्ञानं ज्ञान-साधकम् अन्यत् किम् अपि न भूतं न
भविष्यति॥४५॥

anayā ajapā-gāyatrī sadṛśī tulyā jīva-brahmaṇor abheda-pratipādikā | anyā vidyā tathā etaj-japa-
sadṛśonyenāyāsena bahu-phala-prado japaḥ tathā anayā sadṛśam svarupeṇaivādvaitānubhava-janakam
jñānaṁ jñāna-sādhakam anyat kim api na bhūtaṁ na bhaviṣyati ||45||

कुण्डलिन्याः समुद्भूता गायत्री प्राण-धारिणी।

प्राण-विद्या महा-विद्या यस् तान् वेत्ति स योगवित्॥४६॥

kuṇḍalinyāḥ samudbhūtā gāyatrī prāṇa-dhāriṇī |
prāṇa-vidyā mahā-vidyā yas tān vetti sa yogavit ||46||

कुण्डलिन्या इति। इयं यतः प्राण-धारिणी कुण्डलिन्याः सकाशात् समुद्भूता गायत्री अतः प्राण-विद्या अत एव महा-विद्या ताम्
इमां यो वेत्ति स एव योगवित् योगार्थ-तात्पर्य-वेत्ता भवतीत्य् अर्थः॥ इत्य् अजपा-प्रकरणम्॥४६॥

kuṇḍalinyā iti | iyam yataḥ prāṇa-dhāriṇī kuṇḍalinyāḥ sakāśāt samudbhūtā gāyatrī ataḥ prāṇa-vidyā ata
eva mahā-vidyā tām imāṁ yo vetti sa eva yogavit yogārtha-tātparya-vettā bhavātīty arthaḥ || ity ajapā-
prakaraṇam ||46||

दशभिः श्लोकैः शक्ति-चालन-प्रकारणस्योद्घाटनाय अपरं कुण्डलिनी-स्थानम् आह

daśabhiḥ ślokaīḥ śakti-cālana-prakāraṇasyodghāṭanāya aparaṁ kuṇḍalinī-sthānam āha

कन्दोर्ध्वे कुण्डली शक्तिर् अष्टधा कुण्डलाकृतिः।

ब्रह्म-द्वार-मुखं नित्यं मुखेनाच्छाद्य तिष्ठति॥४७॥

kandordhve kuṇḍalī śaktir aṣṭadhā kuṇḍalākṛtiḥ |

brahma-dvāra-mukhaṁ nityaṁ mukhenācchādya tiṣṭhati ||47||

कन्दोर्ध्वे इति। कन्दस्य सकल-नाडीनां योनि-भूतस्य ऊर्ध्व-देशे मणिपूरक-कर्णिकायाम् इत्य् अर्थः॥ अष्टधा कुण्डलाकृतिः

कुण्डली शक्तिः ब्रह्म-द्वार-मुखं स्व-मुखेनाच्छाद्य पिधाय नित्यं तिष्ठति॥४७॥

kandordhve iti | kandasya sakala-nāḍīnāṁ yoni-bhūtasya ūrdhva-deśe maṇipūraka-karṇikāyām ity arthaḥ

|| aṣṭadhā kuṇḍalākṛtiḥ kuṇḍalī śaktiḥ brahma-dvāra-mukhaṁ sva-mukhenācchādya pidhāya nityaṁ tiṣṭhati ||47||

किं च

येन द्वारेण गन्तव्यं ब्रह्म-स्थानम् अनामयम्।

मुखेनाच्छाद्य तद्-द्वारं प्रसुप्ता परमेश्वरी॥४८॥

kiṁ ca

yena dvāreṇa gantavyaṁ brahma-sthānam anāmayam |

mukhenācchādya tad-dvāraṁ prasuptā parameśvarī ||48||

येन द्वारेण येन मार्गेण कृत्वा अनामयं जनन-मरणादि-दुःख-चिन्ता-रहितं ब्रह्म-स्थानम् अखण्डानन्द-पदं गन्तव्यं तद्-द्वारं

मुखेनाच्छाद्य प्रसुप्ता परमेश्वरी कुण्डली शक्तिः॥४८॥

yena dvāreṇa yena mārgēṇa kṛtvā anāmayam janana-maraṇādi-duḥkha-cintā-rahitaṁ brahma-sthānam

akhaṇḍānanda-padam gantavyaṁ tad-dvāraṁ mukhenācchādya prasuptā parameśvarī kuṇḍalī śaktiḥ ||48||

प्रबुद्धा वह्नि-योगेन मनसा मरुता सह।

सूचीवद् गुणम् आदाय व्रजत्य् ऊर्ध्वं सुषुम्नया॥४९॥

prabuddhā vahni-yogena manasā marutā saha |

sūcīvad guṇam ādāya vrajaty ūrdhvaṁ suṣumnayā ||49||

वह्नि-योगेन प्राण-प्रेरितानल-शिखा-सम्बन्धेन कृत्वा प्रबुद्धा त्यक्त-निद्रा सती मनसा मरुता प्राणेन च सह युक्ता

सुषुम्नायावध्य-नाड्या कृत्वा ऊर्ध्वं सहस्र-दलाभिमुखं व्रजति। दृष्टान्तम् आह-सूचीवद् इति यथा सूची स्व-संक्तं गुणम् आदाय

ऊर्ध्वं पटस्य प्रति तन्त्व-अन्तरालं व्रजति तद्वद् इयम् अपि स्व-कल्पित-षट्-चक्रं तद् अधितिष्ठति तत् तद् एवतादि सकल-

प्रपञ्चं संहत्य व्रजति॥४९॥

vahni-yogena prāṇa-preritānala-śikhā-sambandhena kṛtvā prabuddhā tyakta-nidrā satī manasā marutā

prāṇena ca saha yuktā suṣumnāyāvadhya-nāḍyā kṛtvā ūrdhvaṁ sahasra-dalābhimukhaṁ vrajati |

dr̥ṣṭāntam āha-sūcīvad iti yathā sūcī sva-samktaṁ guṇam ādāya ūrdhvaṁ paṭasya prati tantv-antarālam

vrajati tadvad iyam api sva-kalpita-ṣaṭ-cakraṁ tad adhiṭṭhati tat tad evatādi sakala-prapañcaṁ saṁhṛtya vrajati ||49||

तस्याः स्वरूपं गतिं चाह-

tasyāḥ svarūpaṁ gatiṁ cāha-

प्रस्फुरद्-भुजगाकारा पद्म-तन्तु-निभा शुभा।

प्रबुद्धा वह्नि-योगेन व्रजत्य् ऊर्ध्वं सुषुम्नया ॥५०॥

prasphurad-bhujagākārā padma-tantu-nibhā śubhā |
prabuddhā vahni-yogena vrajaty ūrdhvaṁ suṣumnayā ||50||

प्रस्फुरद् इति। सा च वह्नि-योगेन अपान-प्रेरिताया मूलाधार-गत-कालाग्नि-शिखाया योगेन प्रबुद्धा अत एव प्रस्फुरद्-

भुजगाकारा प्रस्फुरन् यो भुजगस् तद्-आकारा रभस-युक्त-सर्प इव वक्र-गत्या व्रजन्तीत्य् अर्थः पद्म-तन्तु-निभा पद्म-तन्तु-

सदृशी सूक्ष्मा ज्योतिर्-मयी चेत्य् अर्थः। शुभाशुभ-स्वरूपा सती सुषुम्नया सुषुम्ना-मार्गेण ऊर्ध्वं व्रजतीत्य् अर्थः ॥५०॥

prasphurad iti | sā ca vahni-yogena apāna-preritāyā mūlādhāra-gata-kālāgni-śikhāyā yogena prabuddhā
ata eva prasphurad-bhujagākārā prasphuran yo bhujagas tad-ākārā rabhasa-yukta-sarpa iva vakra-gatyā
vrajantīty arthaḥ padma-tantu-nibhā padma-tantu-sadrśī sūkṣmā jyotir-mayī cety arthaḥ | śubhāśubha-
svarūpā satī suṣumnayā suṣumnā-mārgeṇa ūrdhvaṁ vrajatīty arthaḥ ||50||

तथा चानया कुण्डलिन्या सुषुम्ना-मुखं भेदयेद् इति सदृष्टान्तम् आह

tathā cānayā kuṇḍalinyā suṣumnā-mukhaṁ bhedayed iti sadrṣāntam āha

उद्घाटयेत् क्वाटं तु यथा कुञ्चिकया हठात्।

कुण्डलिन्या तथा योगी मोक्ष-द्वारं प्रभेदयेत् ॥५१॥

udghāṭayet kavāṭaṁ tu yathā kuñcikayā haṭhāt |
kuṇḍalinyā tathā yogī mokṣa-dvāraṁ prabhedayet ||51||

उद्घाटयेद् इति। यथा गृही-जनः क्वाटं गृह-द्वारं मुद्राङ्कितम् इति शेषः। कुञ्चिकया कृत्वा हठाद् एवोद्घाटयेत् कुञ्चिकां विना

तु न कथंचिद् अपीति तु-शब्दार्थः। तथा योगी कुण्डलिन्या कृत्वा मोक्ष-द्वारं सुषुम्ना-मुखं प्रभेदयेत् कुण्डलिनीं विना तु न

कथंचिद् अपीति दृष्टान्त-प्रतिफलितोर्थः ॥५१॥

udghāṭayed iti | yathā grhī-janaḥ kavāṭaṁ grha-dvāraṁ mudrāṅkitam iti śeṣaḥ | kuñcikayā kṛtvā haṭhād
evodghāṭayet kuñcikāṁ vinā tu na katharṁcid apīti tu-śabdārthaḥ | tathā yogī kuṇḍalinyā kṛtvā mokṣa-
dvāraṁ suṣumnā-mukhaṁ prabhedayet kuṇḍalinīm vinā tu na katharṁcid apīti drṣṭānta-pratiphalitorthaḥ
||51||

अथ पूर्व-श्लोके कुण्डलिन्या मोक्षद्वारं प्रभेदयेद् इत्य् उक्तम्। तच्च कुण्डलिन्यां प्रबुद्धायां संभवेत्। अतस्तत् प्रबोधनोपाय-भूतं
पद्मासनं विशेषम् आह

atha pūrva-śloke kuṇḍalinyā mokṣadvāraṁ prabhedayed ity uktam | tacca kuṇḍalinyāṁ prabuddhāyāṁ
saṁbhavet | atastat prabodhanopāya-bhūtaṁ padmāsanaṁ viśeṣam āha

कृत्वा संपुटितौ करौ दृढतरं बद्ध्वा तु पद्मासनं

गाढे वक्षसि सन्निधाय चिबुकं ध्यात्वा च तच्च चेप्सितम्।

पारं पारम् अपानम् ऊर्ध्व-मलिनं प्रोच्चारयेत् पूरितं

मुञ्चन् प्राणम् उपैति बोधम् अतुलं शक्ति-प्रबोधान् नरः ॥५२॥

kṛtvā saṁpuṭitau karau dṛḍhatarāṁ baddhvā tu padmāsanaṁ

gāḍhe vakṣasi sannidhāya cibukaṁ dhyātvā ca tac cepsitam |
pāraṁ pāraṁ apānam ūrdhva-malinaṁ proccārayet pūritaṁ
muñcan prāṇam upaiti bodham atulaṁ śakti-prabodhān naraḥ ||52||

कृत्वेति। करौ संपुटितौ कृत्वा तयोर् मूल-प्रदेशाभ्यां ववक्षसि संयोजितं पद्मासनं दृढतरं यथास्यात् तथा बध्वा तु पुनश्चिबुकं
वक्षस्येव गाढं यथास्यात् तथा निधाय यदीप्सितं तच्च ध्यात्वा अपानमनिलं अपान-वायुं वारंवारं ऊर्ध्वमुच्चारयेत् पुनः पुनः
ऊर्ध्वमुत्थापयेत्। पूरितमपानेन सहैकीकृत्य यथा शक्तिधारितं प्राणं वायुमुञ्चन् त्यजन् सन् अनन्तरमेवेत्य् अर्थः। नरः
अतुलमपरिमितं बोधमुपैति ज्ञानं प्राप्नोति कस्मात् शक्तिप्रबोधात् अर्थादेतदभ्यासाच्छक्तिप्रबोधो भवति तस्माद् इत्य्
अर्थः॥५२॥

kr̥tveti | karau saṁpuṭitau kṛtvā tayor mūla-pradeśābhyāṁ vavakṣasi saṁyojitaṁ padmāsanaṁ
dr̥ghataṁ yathāsyāt tathā badhvā tu punaścibukaṁ vakṣasyeva gāḍhaṁ yathāsyāt tathā nidhāya
yadiṣitaṁ tacca dhyātvā apānāmanilaṁ apāna-vāyuraṁ vāraṁvāraṁ ūrdhvamuccārayet punaḥ punaḥ
ūrdhvamutthāpayet | pūritaṁapānena sahaikīkṛtya yathā śaktidhāritaṁ prāṇaṁ vāyumuñcan tyajan san
anantamevety arthaḥ | naraḥ atulamaparimitaṁ bodhamupaiti jñānaṁ prāpnoti kasmāt śaktiprabodhāt
arthādetadabhyāsācchaktiprabodho bhavati tasmād ity arthaḥ ||52||

अङ्गानां मर्दनं कुर्याच्छ्रमजातेन वारिणा।

कट्वम्ललवणत्यागी क्षीरभोजनमाचरेत्॥५३॥

aṅgānāṁ mardanaṁ kuryācchramajātena vāriṇā |
kaṭvamlalavaṇatyāgī kṣīrabhojanamācaret ||53||

तस्मिन् कर्मणि नियमानाहद्वाभ्यां अङ्गानाम् इति। श्रमजातेन परिश्रमोत्पन्नेन वारिणा धर्मोदकेनाङ्गानां मर्दनं कुर्यात्। कटु
अम्ललवणादिनिषिद्धद्रव्यत्यागी सन् क्षीर-मात्रं तत्प्रचुरं भोजनमाचरेत्॥५३॥

tasmin karmaṇi niyamānāhadvābhyāṁ aṅgānām iti |śramajātena pariśramotpannena vāriṇā
dharmodakenāṅgānāṁ mardanaṁ kuryāt kaṭu amlalavaṇādiniṣiddhadravatyāgī san kṣīra-mātraṁ
tatpracuraṁ bhojanamācaret ||53||

ब्रह्मचारी मिताहारी त्यागी योगपरायणः।

अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारिणा॥५४॥

brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |
abdādūrdhvaṁ bhavetsiddho nātra kāryā vicāraṇā ||54 ||

किं च ब्रह्मचारीति अत्र ब्रह्मचर्यं मैथुनत्यागः स च स्वाश्रमानुसारेणानुष्ठेयः। तद् उक्तं योगचिन्तामणौ

सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते।

ब्रह्मचर्याश्रमस्थानां यतीनां नैष्ठिकस्य च॥

ऋतावृतौ स्वदारेषु सङ्गतिर्या विधानतः।

ब्रह्मचर्या तु सैवोक्ता गृहस्थाश्रमवासिनाम्।

kiṁ ca brahmacārīti atra brahmacaryaṁ maithunatyāgaḥ sa ca svāśramānusāreṇānuṣṭheyaḥ | tad uktaṁ
yogacintāmaṇau

sarvatra maithunatyāgo brahmacaryaṁ pracakṣate |

brahmacaryāśramasthānāṁ yatīnāṁ naiṣṭhikasya ca ||

rtāvṛtau svadāreṣu saṅgatiryā vidhānataḥ |
brahmācaryā tu saivoktā grhasthāśramavāsinām |

इति मिताहार-लक्षणमनुपदं वक्ष्यतेत्यागी विषयानुराग-रहितः फलानुसन्धानशून्य इति यावत्। योग एव परमतिशयितं अयनं
स्थानं आश्रयो यस्य सन्ततं योग-मात्राश्रित इत्य् अर्थः ॥ एतादृशो योगी अब्दात् वत्सरादूर्ध्वं सिद्धो इच्छा-मात्रोत्थितशक्तितो
भवेद् इत्य् अत्र विचारणा भविष्यति वा न वेति चिन्ता न कार्या इत्य् अर्थः ॥५४॥

iti mitāhāra-lakṣaṇamanupadaṁ vakṣyatetyāgī viṣayānurāga-rahitaḥ phalānusandhānaśūnya itī yāvat |
yoga eva paramatīśayitaṁ ayanam sthānam āśrayo yasya santataṁ yoga-mātrāśrita ity arthaḥ ||etādṛšo
yogī abdāt vatsarādūrdhvaṁ siddho icchā-mātrothhitaśaktido bhaved ity atra vicāranā bhaviṣyati vā na
veti cintā na kāryā ity arthaḥ ||54||

सुस्निग्धं मधुराहारं चतुर्थाशविवर्जितम्।

भुञ्जते सुरसंप्रीत्यै मिताहारः स उच्यते ॥५५॥

susnigdham madhurāhāraṁ caturthāśavivarjitam |
bhuñjate surasaṁprītyai mitāhāraḥ sa ucyate ||55||

मिताहार-लक्षणम् आहसुस्निग्धमिति। स्नेहप्रचुरं मधुरं अम्ललवणवर्जितं यदाहारं चतुर्थाशविवर्जितम्।

तद् उक्तम्

द्वौ भागौ पूरयेदन्नैस्तोयेनैकं प्रपूरयेत्।

प्राण-वायोः प्रचारार्थं चतुर्थमवशेषयेत्॥

इति सुराणां संप्रीत्यै तेभ्यो निवेदितम् इत्य् अर्थः ॥

अनिवेद्य न भुञ्जीत मत्स्यमांसादिकं त्यजेत्॥

mitāhāra-lakṣaṇam āhasusnigdhamiti | snehapracuraṁ madhuraṁ amlalavaṇavarjitam yadāhāraṁ
caturthāśavivarjitam |

tad uktam

dvau bhāgau pūrayedannaistoyenaikam prapūrayet |

prāṇa-vāyoḥ pracārārtham caturtham avaśeṣayet ||

iti surāṇāṁ saṁprītyai tebhyo niveḍitam ity arthaḥ ||

anivedya na bhuñjīta matsyamaṁsādikaṁ tyajet ||

इत्यादिवाक्यात् एवं-विधं यमाहारं योगिनो भुञ्जते स मिताहार उच्यते ॥५५॥

ityādivākyāt evaṁ-vidham yamāhāraṁ yogino bhuñjate sa mitāhāra ucyate ||55||

कन्दोर्ध्वं कुण्डली शक्तिरष्टधा कुण्डलाकृतिः।

बन्धनाय च मूढानां योगिनां मोक्षदा सदा ॥५६॥

kandordhve kuṇḍalī śaktiraṣṭadhā kuṇḍalākṛtiḥ |

bandhanāya ca mūḍhānām yoginām mokṣadā sadā ||56||

सैव पूर्वोक्ता कुण्डली उक्त-प्रकारेण बोधिता सती मोक्षदा भवतीत्याहकन्दोर्ध्वं इति पूर्वार्धं पूर्वं व्याख्यातम्। सा च

ब्रह्मद्वाराच्छादनेन मूढानां योगकर्मानभि-ज्ञानां सदा सर्वदा सत्यपि तयोर् योगादिकर्मान्तरे इति भावः। बन्धनाय भवति।

शक्तिचालनाद्युपायमभिजानतां योगिनां तु ब्रह्मप्रापकतया सदा मोक्षदा जननमरणादिजीवभावनिवर्तयित्री भवतीत्य्

अर्थः ॥५६॥

saiva pūrvoktā kuṇḍalī ukta-prakāreṇa bodhitā satī mokṣadā bhavatītyāhakandordhve iti pūrvārdham
pūrvam vyākhyātam | sā ca brahmadvārācchādanena mūḍhānām yogakarmānabhi-jñānām sadā sarvadā
satyapi tayor yogādikarmāntare iti bhāvaḥ | bandhanāya bhavati | śakticālanādyupāyamabhijānatām
yoginām tu brahmaprāpakatayā sadā mokṣadā jananamaraṇādijīvabhāvanivartayitrī bhavatīty arthaḥ
॥56॥

महा-मुद्रां नभोमुद्रामुड्डियानं जलंधरम्।

मूल-बन्धं च यो वेत्ति स योगी मुक्तिभाजनम् ॥५७॥

mahā-mudrām nabhomudrāmudḍiyānaṁ jalāndharam |
mūla-bandham ca yo vetti sa yogī muktibhājanam ॥57॥

महा-मुद्रादिपञ्चकं शक्तिचालनेवश्यमपेक्षितम् इत्य् आहमहा-मुद्राम् इति अहा-मुद्रां नभोमुद्रा खेचरी-मुद्रा तां उड्डीयाणं
बन्धनं जलंधरं बन्धं मूल-बन्धमेतन्मुद्रापञ्चकं यो वेत्ति स योगी मुक्तिभाजनं मुक्तिपत्रम् इति एतन्मुद्रापञ्चकं ज्ञात्वैव
शक्तिं चालयेत्तेनैव मुक्तिभाजनो भवति। नान्यथेत्य् अर्थः। एतदभ्यासे शक्तिः प्रचलिता नवेति जिज्ञासायामुक्तं
योगचिन्तामणौ

पिपीलिकायां लग्नायामङ्गे कण्डूर्यथा भवेत्।

सुषुम्नायां तथाभ्यासात् सततं वायुना भवेत्॥

इति

एवमहरहो यथाशक्ति समभ्यस्याभ्यासावसाने महा-मुद्राखेचरीदिकं शनैः शनैर् उत्सृज्य मूल-बन्धमुत्सृजेत्। न तु प्रागेव तथा
च योग-सारे ईश्वरवचनम्

यदा विघटयेन्मुद्रां खेचरी योगवित्ततः।

शक्तिः स्वस्थानमध्येति पूर्वोद्दिष्टेन कर्मणा॥

इति ॥५७॥

mahā-mudrādīpañcakam śakticālanevāśyamapekṣitam ity āhamahā-mudrām iti mahā-mudrām
nabhomudrā khecarī-mudrā tāṁ uḍḍiyānaṁ bandhanam jalāndharam bandham mūla-
bandhametanmudrāpañcakam yo vetti sa yogī muktibhājanam muktīpātram iti etanmudrāpañcakam
jñātvaiva śaktim cālayettenaiva muktibhājano bhavati | nānyathety arthaḥ | etadabhyāse śaktiḥ pracalitā
naveti jijñāsāyāmuktam yogacintāmanau

pipīlikāyām lagnāyāmaṅge kaṇḍūryathā bhavet |
suṣumnāyām tathābhyāsāt satatam vāyunā bhavet ॥

iti

evamaharaho yathāśakti samabhyasyābhyāsāvasāne mahā-mudrākhecaryādikam śanaiḥ śanair utsrjya
mūla-bandhamutsrjet | na tu prāgeva tathā ca yoga-sāre īśvaravacanam

yadā vighaṭayenmudrām khecarī yogavittataḥ |
śaktiḥ svasthānamabhyeti pūrvoddiṣṭena karmaṇā ॥

iti ॥57॥

पार्ष्णि-भागेन संपीड्य योनिम् आकुञ्चयेद् गुदम्।

अपानम् ऊर्ध्वम् आकृष्य मूल-बन्धो विधीयते ॥५८॥

pārṣṇi-bhāgena saṁpīḍya yonim ākuñcayed gudam |

apānam ūrdhvam ākr̥ṣya mūla-bandho vidhīyate ||58||

पार्ष्णि-भागेनेति। अपानं वायुं ऊर्ध्वमाकृष्य पादस्य पार्ष्णि-भागेन योनि-गुद-मेढ्रान्तराल-स्थानं संपीड्य गुदं मूल-द्वारम्
आकुञ्चयेत् सङ्कोचयेत्। पुनर् अपानम् अधो-देशे यथा न गच्छेत् तथा कुर्याद् इत्य् अर्थः। एवं मूल-बन्धो विधीयते॥५८॥
pārṣṇi-bhāgeneti | apānam vāyurṁ ūrdhvamākṛṣya pādasya pārṣṇi-bhāgena yoni-guda-medhrāntarāla-
sthānam saṁpīḍya gudaṁ mūla-dvāram ākuñcayet saṅkocayet | punar apānam adho-deśe yathā na
gacchet tathā kuryād ity arthaḥ | evaṁ mūla-bandho vidhīyate ||58||

प्रसङ्गात् मूल-बन्ध-मात्रस्याभ्यासे यत् फलं तद् आह
prasaṅgāt mūla-bandha-mātrasyābhyāse yat phalaṁ tad āha

अपान-प्राणयोर् ऐक्यात् क्षयान् मूत्र-पुरीषयोः।
युवा भवति वृद्धोपि सततं मूल-बन्धनात्॥५९॥
apāna-prāṇayor aikyāt kṣayān mūtra-purīṣayoḥ |
yuvā bhavati vṛddhopi satataṁ mūla-bandhanāt ||59||

अपान-प्राणयोर् इति। सतत-मूल-बन्धनात् मूल-बन्धस्य निरन्तराभ्यासात् वृद्धोपि बली पलितादि-ग्रस्तोपि युवा षोडश-
वार्षिको भवति। तत् कस्मात् मूल-बन्धाभ्यासात् यद् अपान-प्राणयोर् ऐक्यम् एक-व्यापारः तस्माच् च यः मूत्र-पुरीषयोः क्षयो
नाशः तस्मात्॥५९॥
apāna-prāṇayor iti | satata-mūla-bandhanāt mūla-bandhasya nirantarābhyāsāt vṛddhopi balī palitādi-
grastopi yuvā ṣoḍaśa-vārṣiko bhavati | tat kasmāt mūla-bandhābhyāsāt yad apāna-prāṇayor aikyam eka-
vyāpāraḥ tasmāc ca yaḥ mūtra-purīṣayoḥ kṣayo nāśaḥ tasmāt ||59||

उड्डीयाण-बन्धम् आह
uḍḍīyāṇa-bandham āha

उड्डीनं कुरुते यस्माद् अविश्रान्तं महा-खगः।
उड्डीयाणं तद् एव स्यान् मृत्यु-मातङ्ग-केसरी॥६०॥
uḍḍīnaṁ kurute yasmād aviśrāntaṁ mahā-khagaḥ |
uḍḍīyāṇaṁ tad eva syān mṛtyu-mātaṅga-kesarī ||60||

उड्डीयाणम् इति। यस्माद् उड्डीयाण-बन्धात् तेन बन्धेन रुद्धो महा-खगः प्राणः अविश्रान्तं यथा भवति तथा सुषुम्नायाम्
उड्डीनं उड्डीय गमनं कुरुते। तत् तस्मात् मृत्युर एव मातङ्गः तस्मिन् केसरी सिंह इव मृत्यु-निवर्तकोयं उड्डीयाणं नाम बन्धो
भवतीत्य् अर्थः॥६०॥

uḍḍīyāṇam iti | yasmād uḍḍīyāṇa-bandhāt tena bandhena ruddho mahā-khagaḥ prāṇaḥ aviśrāntaṁ yathā
bhavati tathā suṣumnāyām uḍḍīnaṁ uḍḍīya gamanaṁ kurute | tat tasmāt mṛtyur eva mātaṅgaḥ tasmin
kesarī siṁha iva mṛtyu-nivartakoyaṁ uḍḍīyāṇaṁ nāma bandho bhavatīty arthaḥ ||60||

अयं बन्धः कुत्र विधीयते इत्य् आकाङ्क्षायाम् आह
ayaṁ bandhaḥ kutra vidhīyate ity ākāṅkṣāyām āha

उदरात् पश्चिम-भागे त्व अधो-नाभेर् निगद्यते।

उड्डीयाणस्य बन्धोयं तत्र बन्धो विधीयते ॥६१ ॥

udarāt paścima-bhāge tv adho-nābher nigadyate |
uḍḍīyāṇasya bandhoyam tatra bandho vidhīyate ||61||

उदराद् इति। उदरात् पश्चिमे भागे नाभेर् अधः प्रदेशे अयं उड्डीयाणः तस्य बन्धो निगद्यते। सिद्धैर् इति शेषः। तस्माद् अयं बन्धस् तत्रैव विधीयते नान्यत्र ॥६१ ॥

udarād iti | udarāt paścime bhāge nābher adhaḥ pradeśe ayam uḍḍīyāṇaḥ tasya bandho nigadyate |
siddhair iti śeṣaḥ | tasmād ayam bandhas tatraiva vidhīyate nānyatra ||61||

जालन्धर-बन्धस्य फलम् आह-

jālandhara-bandhasya phalam āha-

बध्नाति हि शिराजालम् अधो-गामि-नभो-जलम्।

ततो जालन्धरो बन्धः कण्ठ-दुःखौघ-नाशनः ॥६२ ॥

badhnāti hi śirājālam adho-gāmi-nabho-jalam |
tato jālandharo bandhaḥ kaṅṭha-duḥkhaugha-nāśanaḥ ||62||

बन्धनातीति। जालन्धर-बन्धः कण्ठे यानि दुःखानि तेषाम् ओघस्य समूहस्य नाशनो नाश-कर्ता सन् शरीरे शिराणां नाडीनां नाडीनां जालं बन्धनाति स्तम्भयति नभो-जलं चन्द्र-कलामृतं अधो न याति। कपाल-गुहरान् न पतति ॥६२ ॥

bandhnātīti | jālandhara-bandhaḥ kaṅṭhe yāni duḥkāṇi teṣām oghasya samūhasya nāśano nāśa-kartā
san śarīre śirāṇāṃ nāḍīnāṃ nāḍīnāṃ jālam bandhnāti stambhayati nabho-jalam candra-kalāmṛtaṃ adho
na yāti | kapāla-guharān na patati ||62||

जालन्धरस्य लक्षणम् आह

jālandharasya lakṣaṇam āha

जालन्धरे कृते बन्धे कण्ठ-संकोच-लक्षणम्।

पीयूषं न पतत्य् अग्नौ न च वायुः प्रकुप्यति ॥६३ ॥

jālandhare kṛte bandhe kaṅṭha-saṅkoca-lakṣaṇe |
pīyūṣam na pataty agnau na ca vāyuḥ prakupyati ||63||

जालन्धर इति। कण्ठस्य सङ्कोचः प्राण-गति-निरोधनं लक्षणं यस्य तस्मिन् जालन्धरे बन्धे कृते सति पीयूषं चन्द्र-कलामृतं अग्नौ सूर्य-रूपे इत्य् अर्थः। न पतति वायुश् च न प्रकुप्यति विरुद्धो न भवतीत्य् अर्थः ॥६३ ॥

jālandhara iti | kaṅṭhasya saṅkocaḥ prāṇa-gati-nirodhanam lakṣaṇam yasya tasmin jālandhare bandhe
kṛte sati pīyūṣam candra-kalāmṛtaṃ agnau sūrya-rūpe ity arthaḥ | na patati vāyuś ca na prakupyati
viruddho na bhavātīty arthaḥ ||63||

हेचरी लक्षणम् आह

hecārī lakṣaṇam āha

कपाल-कुहरे जिह्वा प्रविष्टा विपरीतगा।

भ्रुवोर् अन्तर्-गता दृष्टिः मुद्रा भवति खेचरी॥६४॥

kapāla-kuhare jihvā praviṣṭā viparītagā |
bhruvor antar-gatā dṛṣṭiḥ mudrā bhavati khecarī ||64||

कपालेति। विपरीतगासती कपाल-कुहरे लम्बिकोर्ध्व-विवरे प्रविष्टा जिह्वा भ्रुवोर् अन्तः भ्रू-मध्ये गता दृष्टिर् निश्चलम्
अवस्थिता दृष्टिर् इयं खेचरी मुद्रा भवति॥६४॥

kapāleti | viparītagāsatī kapāla-kuhare lambikordhva-vivare praviṣṭā jihvā bhruvor antaḥ bhrū-madhye
gatā dṛṣṭir niścalam avasthitā dṛṣṭir iyam khecarī mudrā bhavati ||64||

खेचरी फलम् आह षड्भिः

khecarī phalam āha ṣaḍbhiḥ

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा।

न च मूर्च्छा भवेत् तस्य यो मुद्रां वेत्ति खेचरीम्॥६५॥

na rogo maraṇam tasya na nidrā na kṣudhā tṛṣā |
na ca mūrccā bhavet tasya yo mudrām vetti khecarīm ||65||

न रोग इति। यः योगी उक्त-लक्षणं खेचरी-मुद्रां वेत्ति चिरम् अभ्यसतोऽयं अर्थः। तस्य योगिनः रोगः कफ-वातादि-प्रयोग-
जन्यः। मरणं प्राणोत्क्रमणावस्था-विशेषः। निद्रा मूर्च्छा अवस्था विशेष एव। क्षुधा तृषा एतानि किम् अपि न संभवतीत्य्
अर्थः॥६५॥

na roga iti | yaḥ yogī ukta-lakṣaṇam khecarī-mudrām vetti ciram abhyasatīty arthaḥ | tasya yoginaḥ rogaḥ
kapha-vātādi-prayoga-janyaḥ | maraṇam prāṇotkramaṇāvasthā-viśeṣaḥ | nidrā mūrccā avasthā-viśeṣa
eva | kṣudhā tṛṣā etāni kim api na sambhavatīty arthaḥ ||65||

पीड्यते न स शोकेन लिप्यते न स कर्मणा।

बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम्॥६६॥

pīdyate na sa śokena lipyate na sa karmaṇā |
bādhyate na sa kālena yo mudrām vetti khecarīm ||66||

पीड्यते इति। यः योगी उक्त-लक्षणं खेचरी-मुद्रां वेत्ति गुरुक्त-मार्गेणानुतिष्ठति स योगी शोकेन न पीड्यते। माया-
प्रपञ्चातीत्वात् स-कर्मणा कर्म-फलेन सुख-दुःखेन न लिप्यते। न स्पृश्यते कालेनापि जगद्-अन्त-कारेण न बाध्यते॥६६॥

pīdyate iti | yaḥ yogī ukta-lakṣaṇam khecarī-mudrām vetti gurukta-mārgeṇānutiṣṭhati sa yogī śokena na
pīdyate | māyā-prapañcātītvāt sa-karmaṇā karma-phalena sukha-duḥkhena na lipyate | na sprīyate
kālenāpi jagad-anta-kāreṇa na bādhyate ||66||

चित्तं चरति खे यस्मात् जिह्वा चरति खे गता।

तेनैव खेचरी-मुद्रा सर्व-सिद्धैर् नमस्कृता॥६७॥

cittam carati khe yasmāt jihvā carati khe gatā |
tenaiva khecarī-mudrā sarva-siddhair namaskṛtā ||67||

खेचरीति। नाम विगृह्णाति चित्तम् इति यस्मात् कारणात् चित्तं ब्रह्मैकतानात्मकम् अन्तः-करणं खे शून्ये चरति। जिह्वा रसना खे आकाशे चरति। चन्द्रामृतं पिबति गच्छति वा तेनैव कारणेनान्तः-करणस्य विषय-सम्बन्ध-निवारकत्वेनेत्य् अर्थः। खेचरी-मुद्रा सर्व-सिद्धैर् अपि नमस्कृता पूजिता॥६७॥

khecarīti | nāma vigr̥hṇāti cittam iti yasmāt kāraṇāt cittam brahmaikatānātmakam antaḥ-karaṇam khe śūnye carati | jihvā rasanā khe ākāśe carati | candrāmṛtaṁ pibati gacchati vā tenaiva kāraṇenāntaḥ-karaṇasya viṣaya-sambandha-nivāraṅkatvenety arthaḥ | khecarī-mudrā sarva-siddhair api namaskṛtā pūjītā ||67||

बिन्दु-मूलं शरीरं तु शिरास् तत्र प्रतिष्ठिता।

भावयन्ति शरीरं या ह्य् आपादतलमस्तकम्॥६८॥

bindu-mūlaṁ śarīraṁ tu śirās tatra pratiṣṭhitā | bhāvayanti śarīraṁ yā hy āpādatalamastakam ||68||

बिन्दु-मूलम् इति। शरीरे बिन्दुर मूलं कारणं यस्य तत् बिन्दु-मूलं बिन्दुनैव संरक्षितम् इत्य् अर्थः। तत् कथं भवेत् तत्राह हि यस्मात् कारणात् या शिरा आपाद-तल-मस्तकं शरीरं भावयन्ति। बिन्दुना सिञ्चयेत् कृत्वा जीवयन्तीत्य् अर्थः। ताः शिरास् तत्र प्रतिष्ठितास् तद्-धेतौ अतः शरीरं बिन्दु-मूलम् इत्य् अर्थः॥६८॥

bindu-mūlam iti | śarīre bindur mūlaṁ kāraṇam yasya tat bindu-mūlaṁ bindunaiva saṁrakṣitam ity arthaḥ | tat katham bhavet tatrāhahi yasmāt kāraṇāt yā śirā āpāda-tala-mastakam śarīraṁ bhāvayanti | bindunā siñcanena kṛtvā jīvayantīty arthaḥ | tāḥ śirās tatra pratiṣṭhitās tad-dhetau ataḥ śarīraṁ bindu-mūlam ity arthaḥ ||68||

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः।

न तस्य क्षरते बिन्दुः कामिन्य्-आलिङ्गितस्य च॥६९॥

khecaryā mudritaṁ yena vivaraṁ lambikordhvataḥ | na tasya kṣarate binduḥ kāmīny-āliṅgitasya ca ||69||

तथा च येन योगिना कण्ठ-नालस्य विवरं चिद्रं लम्बिकोर्ध्वतः लम्बिकाया उर्ध्व-भागे खेचर्या मुद्रिकया कृत्वा मुद्रितं रुद्धं तस्य योगिनः कामिन्या लिङ्गितस्यापि बिन्दुर न क्षरते न सवतीत्य् अर्थः॥६९॥

tathā ca yena yoginā kaṇṭha-nālasya vivaraṁ chidraṁ lambikordhvataḥ lambikāyā urdhva-bhāge khecaryā mudrikayā kṛtvā mudritaṁ ruddham tasya yoginaḥ kāmīnyā liṅgitasyāpi bindur na kṣarate na sravatīty arthaḥ ||69||

बिन्दुर न क्षरते इत्य् उक्तं किं तेन इत्य् आकाङ्क्षायाम् आह

bindur na kṣarate ity uktaṁ kiṁ tena ity ākāṅkṣāyām āha

यावद् बिन्दुः स्थितो देहे तवन्मृत्यु-भयं कुतः।

यावद् बद्धा नभोमुद्रा तावद्बिन्दुर्न गच्छति॥७०॥

yāvad binduḥ sthito dehe tavanmṛtyu-bhayaṁ kutaḥ |

yāvad baddhā nabhomudrā tāvadbindurna gacchati ||70||

यावद् इति। यावत्-पर्यन्तं देहे बिन्दु-स्थितोस्ति तावत्-पर्यन्तं मृत्यु-भयं कुतो भवेत् न कुतोपीत्य् अर्थः। व्योम-चक्रोपरि

बिन्दु-स्थानं। तत्र कालस्य प्राप्तेर् अभावाद् इति भावः। बिन्दुश् च कियत्-कालं स्थिरो भवेत् तत्राहयावद् इति। यावत्-काल-पर्यन्तं नभो-मुद्रा खेचरी-मुद्रा बद्धा भवति तावत्-पर्यन्तं बिन्दुर् न गच्छति न स्रवति ॥७०॥

yāvad iti | yāvat-paryantam dehe bindu-sthitosti tāvat-paryantam mṛtyu-bhayam kuto bhavet na kutopīty arthaḥ | vyoma-cakropari bindu-sthānam | tatra kālasya prāpter abhāvād iti bhāvaḥ | binduś ca kiyat-kālam sthīro bhavet tatrāhayāvad iti | yāvat-kāla-paryantam nabho-mudrā khecarī-mudrā baddhā bhavati tāvat-paryantam bindur na gacchati na sravati ॥70॥

चलितोपि यदा बिन्दुः संप्राप्तश् च हुताशनम्।

व्रजत्य ऊर्ध्वं हतः शक्त्या निरुद्धो योनि-मुद्रया ॥७१॥

calitopi yadā binduḥ saṁprāptaś ca hutāśanam |

vrajaty ūrdhvaṁ hataḥ śaktyā niruddho yoni-mudrayā ॥71॥

यदा कदाचित् चलितोपि बिन्दुः हुताशने सूर्य-मण्डले प्राप्तोपि तत्-क्षणे एव स्व-स्थानाद् उत्थापितया शक्त्या हतः सन् ऊर्ध्वं व्रजति। ततश् च योनि-मुद्रया निरुद्धः सुस्थितो भवतीत्य् अर्थः ॥७१॥

yadā kadācit calitopi binduḥ hutāśane sūrya-maṇḍale prāptopi tat-kṣaṇe eva sva-sthānād utthāpitayā śaktyā hataḥ san ūrdhvaṁ vrajati | tataś ca yoni-mudrayā niruddhaḥ susthito bhavatīty arthaḥ ॥71॥

तस्य भेदम् आह-

tasya bhedaṁ āha-

स पुनर् द्विविधो बिन्दुः पाण्डुरो लोहितस् तथा।

पाण्डुरं शुक्रम् इत्य् आहुः लोहिताख्यं महा-रजः ॥७२॥

sa punar dvididho binduḥ pāṇḍuro lohitas tathā |

pāṇḍuraṁ śukram ity āhuḥ lohītākhyam mahā-rajah ॥72॥

स इति। स बिन्दुः पाण्डुर-लोहित इति भेदे न द्विविधः। तत्र पाण्डुरं बिन्दु शुक्रम् इत्य् आहुः लोहिता आख्या यस्य तत् महा-रजः रजो-रूपं भवतीत्य् अर्थः ॥७२॥

sa iti | sa binduḥ pāṇḍura-lohita ity bhede na dvididhaḥ | tatra pāṇḍuraṁ bindu śukram ity āhuḥ lohitā ākhyā yasya tat mahā-rajah rajō-rūpaṁ bhavatīty arthaḥ ॥72॥

तयोः स्थान-भेदं दर्शयति

tayoḥ sthāna-bhedaṁ darśayati

सिन्दूर-द्रव-संकाशं रवि-स्थाने स्थितं रजः।

शशि-स्थाने स्थितो बिन्दुः तयोर् ऐक्यं सुदुर्लभम् ॥७३॥

sindūra-drava-saṁkāśam ravi-sthāne sthitam rajah |

śaśi-sthāne sthito binduḥ tayoḥ aikyaṁ sudurlabham ॥73॥

सिन्दूरेतिसिन्दूरस्य यो द्रवः तैलादि-मिश्रेण संभूतः तत् संकाशं तत्-समान-वर्ण-रजो-रूपं बिन्दुः रवि-स्थाने नाभि-प्रदेशे स्थितं

भवति। बिन्दुः शुक्रं शशि-स्थाने षोडशार-चक्रे स्थितः। तयोर् ऐक्यं वक्ष्यमाणोपाय-साध्यं च सुष्ठु दुर्लभं भवति तस्य फलम्

अग्रे वक्ष्यते ॥७३॥

sindūretisindūrasya yo dravaḥ tailādi-miśreṇa sambhūtaḥ tat saṁkāśaṁ tat-samāna-varṇa-rajo-rūpaṁ
binduḥ ravi-sthāne nābhi-pradeśe sthitaṁ bhavati | binduḥ śukraṁ śaśi-sthāne ṣoḍaśāra-cakre sthitaḥ |
tayor aikyaṁ vakṣyamāṇopāya-sādhyāṁ ca suṣṭhu durlabhaṁ bhavati tasya phalam agre vakṣyate ||73||

जगतः शिव-शक्त्य्-आत्मकत्वादि श्रुतं प्रमाणयति
jagataḥ śiva-śakty-ātmakatvādi śrutam pramāṇayati

बिन्दुः शिवो रजः शक्तिर् बिन्दुर् इन्दू रजो रविः।

उभयोः सङ्गमादेव प्राप्यते परमं पदम्॥७४॥

binduḥ śivo rajaḥ śaktir bindur indū rajo raviḥ |
ubhayoḥ saṅgamādeva prāpyate paramaṁ padam ||74||

बिन्दुर् इति। बिन्दुः पाण्डुरः प्राग् उक्तः शिवो भवति। रजो लोहितं शक्त्य्-अंशः। पुनः स बिन्दुश् चन्द्रो भवति। रजो लोहितं
रविः सूर्यो भवति। तथा च चन्द्र-सूर्ययोर् अपि शिव-शक्त्य्-आत्मकत्वम् उक्तम्। अत एव हठ-योग-निरूपण-कारेण चन्द्र-
सूर्ययोः प्राणापानयोर् वा जीवात्म-परमात्मनोर् वा एकत्वे ति पर्यायेणोक्तिर् उपपद्यते उभयोस् तयोः सङ्गमाद् एकत्वाद् एव
परमं पदं प्राप्यते॥७४॥

bindur iti | binduḥ pāṇḍuraḥ prāg uktaḥ śivo bhavati | rajo lohitaṁ śakty-amśaḥ | punaḥ sa binduś candro
bhavati | rajo lohitaṁ raviḥ sūryo bhavati | tathā ca candra-sūryayor api śiva-śakty-ātmakatvam uktaṁ |
ata eva haṭha-yoga-nirūpaṇa-kāreṇa candra-sūryayoḥ prāṇāpānayoḥ vā jīvātma-paramātmanor vā ekatve
ti paryāyēṇoktir upapadyate ubhayos tayor saṅgamād ekatvād eva paramaṁ padaṁ prāpyate ||74||

वायुना शक्ति-चारेण प्रेरितं तु यदा रजः।

याति बिन्दोः सहैकत्वं भवेद् दिव्यं वपुस् तदा॥७५॥

vāyunā śakti-cāreṇa preritaṁ tu yadā rajaḥ
yāti bindoḥ sahaikatvaṁ bhaved divyaṁ vapus tadā ||75||

तयोर् बिन्दुरजसो रेकत्वे उपप्रापकं फलम् आह वायुनेति शक्तिं चारयतीति शक्ति-चारस् तेनशक्तिं चालयता वायुना प्रेरितम्
ऊर्ध्वम् उत्थापितं रजः स्त्री-धर्मिण्यारक्तं यदा बिन्दोः सह बिन्दुनेति पाठस् तु नित्यम् एकत्वं याति। समर-सत्त्वं प्राप्नोति।
तदा दिव्यं दाह-च्छेदादि-रहितं पलि-पालितादि-रहितं च वपुः शरीरं भवेत्॥७५॥

tayor bindurajaso rekatve upaprāpakam phalam āhavāyuneti śaktiṁ cārayatīti śakti-cāras tenaśaktiṁ
cālayatā vāyunā preritaṁ ūrdhvam utthāpitaṁ rajaḥ strī-dharmiṇyāraktaṁ yadā bindoḥ saha binduneti
pāṭhas tu nityam ekatvaṁ yāti | samara-sattvaṁ prāpnoti | tadā divyaṁ dāha-cchedādi-rahitaṁ pali
palitādi-rahitaṁ ca vapuḥ śarīraṁ bhavet ||75||

किं च

kiṁ ca

शुक्रं चन्द्रेण संयुक्तं रजः सूर्येण संयुतम्।

तयोः सम-रसैकत्वं यो जानाति स योगवित्॥७६॥

śukraṁ candreṇa saṁyuktaṁ rajaḥ sūryeṇa saṁyutaṁ |
tayor sama-rasaikatvaṁ yo jānāti sa yogavit ||76||

शुक्रं बिन्दु-रूपं चन्द्रेण संयुक्तं समम् अवस्थितं रजश् च सूर्येण संयुतं समं स्थितं तयोः चन्द्र-सूर्य-रूपतयावस्थितयोः बिन्दु-
रजसोः सम-रसतया एकत्वं यो जानाति स योगविद् इति तयोः योगस्यैव योग-पद-वाच्यत्वात् ॥७६॥

śukraṁ bindu-rūpaṁ candreṇa saṁyuktaṁ samam avasthitaṁ rajaś ca sūryeṇa saṁyutaṁ samaṁ
sthitaṁ tayoh candra-sūrya-rūpatayāvasthitayoh bindu-rajasoḥ sama-rasatayā ekatvaṁ yo jānāti sa
yogavid iti tayoh yogasyaiva yoga-pada-vācyatvāt ॥76॥

॥ इति खेचरी-मुद्रा-प्रकरणम् ॥

॥ iti khecarī-mudrā-prakaraṇam ॥

अथ महा-मुद्रा-प्रकरणम् तत्रादौ फलं

atha mahā-mudrā-prakaraṇam tatrādau phalaṁ

शोधनं नाडिजालस्य चालनं चन्द्र-सूर्ययोः ।

रसानां शोषणं चैव महा-मुद्राभिधीयते ॥७७॥

śodhanaṁ nāḍijālasya cālanam candra-sūryayoh |
rasānām śoṣaṇam caiva mahā-mudrābhidhīyate ॥77॥

शोधनम् इति । नाडीजालस्य नाडीनां विस्तारस्य शोधनं तद्-आश्रित-वात-पित्तादि-दोषस्य निःसारणं शशि-सूर्ययोश्
चन्द्रादित्ययोश् चालनं एकत्र करणं च पुनः रसानां भुक्त-पीतान्न-पानादि-पाक-जातानां शोषणं नाशनं च यया मुद्रया भवति
सेयं महा-मुद्रा अभिधीयते कथ्यते ॥७७॥

śodhanam iti | nāḍijālasya nāḍīnām vistārasya śodhanam tad-āśrita-vāta-pittādi-doṣasya niḥsāraṇam
śaśi-sūryayoś candradityayoś cālanam ekatra karaṇam ca punaḥ rasānām bhukta-pītanṇa-pānādi-pāka-
jātānām śoṣaṇam nāśanam ca yayā mudrayā bhavati seyaṁ mahā-mudrā abhidhīyate kathyate ॥77॥

संप्रति महा-मुद्रा-लक्षणम् आह

saṁprati mahā-mudrā-lakṣaṇam āha

वक्षो-न्यस्त-हनुः प्रपीड्य सुचिरं योनिं च वामाङ्घ्रिणा

हस्ताभ्याम् अनुधारयन् प्रसरितं पादं तथा दक्षिणम् ।

आपूर्य श्वसनेन कुक्षि-युगलं बद्ध्वा शनै रेचयेद्

एषा व्याधि-विनाशिनी सुमहती मुद्रा नृणां कथ्यते ॥७८॥

vakṣo-nyasta-hanuḥ prapīḍya suciraṁ yonim ca vāmāṅghriṇā
hastābhyām anudhārayan prasariṭam pādāṁ tathā dakṣiṇam |
āpūrya śvasaneṇa kuṣi-yugalaṁ baddhvā śanai recayed
eṣā vyādhi-vināśinī sumahatī mudrā nṛṇām kathyate ॥78॥

वक्ष इति । वक्षो-न्यस्त-हनुः वक्षसि स्थापित-चिबुकः योगी वामाङ्घ्रिणा वाम-पाद-पार्श्विणा योनिं पूर्वोक्तं सुचिरं नितरां
प्रपीड्य प्रसरितं दक्षिणं पादं हस्ताभ्याम् अनुधारयन् गृह्णन् सन् कुक्षि युगलं श्वसनेन प्राणेन आपूर्य पूरयित्वा बद्ध्वा
यथोक्त-कालं कुंभयित्वानन्तरं शनै रेचयेत् । एषा नृणाम् योगिनां व्याधि-विनाशिनी सकल-रोग-क्षय-कारिणी सुमहती मुद्रा
महा-मुद्रा इति कथ्यते अभिधीयते ॥७८॥

vakṣa iti | vakṣo-nyasta-hanuḥ vakṣasi sthāpita-cibukaḥ yogī vāmāṅghriṇā vāma-pāda-pārṣṇinā yonirṁ pūrvoktaṁ suciraṁ nitarāṁ prapīḍya prasarithaṁ dakṣiṇaṁ pādāṁ hastābhyāṁ anudhārayan gr̥hṇan san kuḥṣi yugalaṁ śvasanena prāṇena āpūrya pūrayitvā baddhvā yathokta-kālaṁ kumbhayaivānantaraṁ śanaī recayet | eṣā nṛṇāṁ yogināṁ vyādhi-vināśinī sakala-roga-kṣaya-kāriṇī sumahatī mudrā mahā-mudrā iti kathyate abhidhīyate ||78||

तस्याभ्यास-क्रमम् आह

tasyābhyāsa-kramam āha

चन्द्रांशेन समभ्यस्य सूर्याशेनाभ्यसेत् पुनः।

यावत् तुल्या भवेत् सङ्ख्या ततो मुद्रां विसर्जयेत्॥७९॥

candrāmśena samabhyasya sūryāmśenābhyaset punaḥ |
yāvat tulyā bhavet saṅkhyā tato mudrāṁ visarjayet ||79||

चन्द्रांशेनेति इमां महा-मुद्राम् पूर्वं चन्द्रांशे समभ्यस्य अभ्यासं कृत्वा पुनः सूर्यांशे अभ्यसेत्। चन्द्रांशे वामाङ्गेन सूर्यांशेन दक्षिणाङ्गेनेत्य् अर्थः। यावत्-पर्यन्तं सङ्ख्या-मात्रा तुल्या भवेत्। वाम-दक्षिणयोर् सङ्ख्योः समा भवेत्। तावत्-पर्यन्तम् अभ्यसेद् इत्य् अर्थः। ततस् तद्-अनन्तरं मुद्रां विसर्जयेत् दैनन्दिनिकम् अभ्यासं त्यजेद् इत्य् अर्थः॥७९॥

candrāmśeneti imāṁ mahā-mudrāṁ pūrvam candrāmśe samabhyasya abhyāsaṁ kṛtvā punaḥ sūryāmśe abhyaset | candrāmśe vāmāṅgena sūryāmśena dakṣiṇāṅgenety arthaḥ | yāvat-paryantaṁ saṅkhyā-mātrā tulyā bhavet | vāma-dakṣiṇayor aṅgayoḥ samā bhavet | tāvat-paryantam abhyased ity arthaḥ | tatas tad-anantaraṁ mudrāṁ visarjayet dainandinikam abhyāsaṁ tyajed ity arthaḥ ||79||

तस्या एव फलम् आह पुनस् त्रिभिः

tasyā eva phalam āha punas tribhiḥ

न हि पथ्यम् अपथ्यं वा रसाः सर्वेपि नीरसाः।

अपि भुक्तं विषं घोरं पीयूषम् इव जीर्यति॥८०॥

na hi pathyam apathyam vā rasāḥ sarvepi nīrasāḥ |
api bhuktaṁ viṣaṁ ghoram pīyūṣam iva jīryati ||80||

नहीति। अस्यां महा-मुद्रायाम् अभ्यस्तायां पथ्यम् अपथ्यं वा न विचारणीयम्। सर्वे रसाश् च कट्व्-अम्ल-लवणादयः नीरसाः

स्वं स्व-गुण-दोष-जनने असमर्था भवन्तीत्य् अर्थः। जीयते घोरम् अपि विषादिकं भुक्तं चेत् स्व-दोषम् उन्मादादिकम्

अनुत्पाद्य पीयूषम् इव शरीरानुकूल्येनैव जीर्यति किं पुनर् अन्ये रसाः करिष्यन्तीति भावः॥८०॥

nahīti | asyāṁ mahā-mudrāyām abhyastāyām pathyam apathyam vā na vicāraṇīyam | sarve rasāś ca kaṭv-amlā-lavaṇādayaḥ nīrasāḥ svaṁ sva-guṇa-doṣa-janane asamarthā bhavantīty arthaḥ | jīyate ghoram api viṣādikaṁ bhuktaṁ cet sva-doṣam unmadādikam anuṭpādy pīyūṣam iva śarīrānukūlyenaiva jīryati kiṁ punar anye rasāḥ kariṣyantīti bhāvaḥ ||80||

अत एव रसानाम् अननुकूलत्वात् क्षय-कुष्ठदयोपि सुस्था भवन्तीत्य् आह

ata eva rasānām ananukūlatvāt kṣaya-kuṣṭhādayopi susthā bhavantīty āha

क्षय-कुष्ठ-गुदावर्त-गुल्मा जीर्ण-पुरोगमाः।

रोगास् तस्य क्षयं यान्ति महा-मुद्रां च योभ्यसेत् ॥८१॥
kṣaya-kuṣṭha-gudāvarta-gulmā jīrṇa-purogamāḥ |
rogās tasya kṣayaṁ yānti mahā-mudrām ca yobhyaset ||81||

क्षयेति। यः योगी महा-मुद्राम् अभ्यसेत् तस्य योगिनः क्षय-कुष्ठ-गुदावर्त-गुल्म-जीर्ण-पुरो-गमाः सर्वे रोगाः क्षयं यान्ति
विनश्यन्ति ॥८१॥

kṣayetī | yaḥ yogī mahā-mudrām abhyaset tasya yoginaḥ kṣaya-kuṣṭha-gudāvarta-gulma-jīrṇa-puro-
gamāḥ sarve rogāḥ kṣayaṁ yānti vinaśyanti ||81||

उपसंहरति
upasaṁharati

कथितेयं महा-मुद्रा महा-सिद्धि-करी नृणाम्।
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥८२॥
kathiteyaṁ mahā-mudrā mahā-siddhi-karī nṛṇām |
gopaniyā prayatnena na deyaḥ yasya kasyacit ||82||

कथितेति। नृणाम् उपासकानां महा-सिद्धि-करी इयं महा-मुद्रा मया कथिता। प्रयत्नेन गोपनीया रक्षणीया ॥ गुप्ता वीर्यवती ज्ञेया
निर्वीर्या स्यात् प्रकाशिता इति सर्व-सम्मतत्वात्। अतो यस्य कस्यचित् न देया साधकाय इयं देया इत्यर्थः ॥८२॥
kathiteti | nṛṇām upāsakānāṁ mahā-siddhi-karī iyaṁ mahā-mudrā mayā kathitā | prayatnena gopaniyā
rakṣaṇīyā || guptā vīryavatī jñeyā nirvīryā syāt prakāśitā iti sarva-sammatatvāt | ato yasya kasyacin na
deyā sādhakāya iyaṁ deyaḥ ity arthaḥ ||82||

॥ इति महा-मुद्रा-प्रकरणम् ॥
|| iti mahā-mudrā-prakaraṇam ||

मनो-वासना-विनाशार्थं प्रणवाभ्यासं सप्तभिः श्लोकेर् आह-
mano-vāsanā-vināśārthaṁ praṇavābhyāsaṁ saptabhiḥ ślokair āha-

पद्मासनं समारुह्य सम-काय-शिरो-धरः।
नासाग्र-दृष्टिर् एकान्ते जपेद् ओंकारम् अव्ययम् ॥८३॥
padmāsanam samāruhya sama-kāya-śiro-dharaḥ |
nāsāgra-drṣṭir ekānte japet omkāram avyayam ||83||

पद्मासनम् इति। एकान्ते निर्जन-प्रदेशे पूर्वोक्त-लक्षणं पद्मासनं सम्यग् आरुह्य सम-काय-शिरो-धरः ऋजु-शरीर-ग्रीवो नासाग्र-
दृष्टिः नासाग्रम् अवलोकयन् सन् अव्ययं ओंकारं प्रणवं जपेत् ॥८३॥
padmāsanam iti | ekānte nirjana-pradeśe pūrvokta-lakṣaṇaṁ padmāsanam samyag āruhya sama-kāya-
śiro-dharaḥ rju-śarīra-grīvo nāsāgra-drṣṭiḥ nāsāgram avalokayan san avyayaṁ omkāraṁ praṇavaṁ japet
||83||

कथं-भूतम् ओंकारं जपेत् इत्य् अत आह
katham-bhūtam omkāraṁ japet ity ata āha

भूर् भुवः स्वर इमे लोकाः सोम-सूर्याग्नि-देवताः।

यस्य मात्रासु तिष्ठन्ति तत्-परं ज्योतिर् ओम् इति ॥८४॥

bhūr bhuvah svar ime lokāḥ soma-sūryāgni-devatāḥ |
yasya mātrāsu tiṣṭhanti tat-param jyotir om iti ||84||

भूर् इति। अस्य ओंकारस्य मात्रासु अ-कार-उ-कार-म-कारेषु भूर्-लोक-भुवर्-लोक-स्वर-लोक इति लोकाः सोमः सूर्याग्निर् इति देवताश् च क्रमेण तिष्ठन्ति। तत्-परं कारण-रूपं ज्योतिर्-मयं चैतन्यं ओम् इति साकारं बीजं भवतीत्यर्थः ॥८४॥

bhūr iti | asya omkārasya mātrāsu a-kāra-u-kāra-ma-kāreṣu bhūr-loka-bhuvar-loka-svar-loka iti lokāḥ
somaḥ sūryāgnir iti devatāś ca krameṇa tiṣṭhanti | tat-param kāraṇa-rūpaṁ jyotir-mayaṁ caitanyaṁ om iti
sākāraṁ bījaṁ bhavatīty arthaḥ ||84||

त्रयः कालास् त्रयो वेदाः त्रयो लोकास् त्रयः स्वराः।

त्रयो देवाः स्थिता यत्र तत्-परं ज्योतिर् ओम् इति ॥८५॥

trayaḥ kālās trayo vedāḥ trayo lokās trayaḥ svarāḥ |
trayo devāḥ sthitā yatra tat-param jyotir om iti ||85||

त्रय इति पुनः कथं-भूतं ओं त्रयः कालाः भूत-वर्तमान-भविष्यद्-रूपाः। त्रयो वेदाः ऋक्-यजुः-साम-रूपाः। त्रयो लोका त्रिविधा लोका इत्यर्थः ते च स्वेदज अण्डज जरा युजाः लता-गुल्मादीनां जरायुजेष्व् अन्तर्-भाव इत्यर्थः स्वर्ग-मृत्यु-पातालं वा।

त्रयः स्वराः उदात्तानुदात्त-स्वरिताः। त्रयो देवा ब्रह्म-विष्णु-रुद्राश् च। यत्र यस्मिन् प्रणवे अ-कारादि-मात्रासु क्रमेण स्थिता भवन्ति तद् ब्रह्म-रूपं परं ज्योतिः-स्वरूपं ओम् इति बीजं जपेद् इत्यर्थः ॥८५॥

traya iti punaḥ katham-bhūtam oṁ trayo kālāḥ bhūta-vartamāna-bhaviṣyad-rūpāḥ | trayo vedāḥ ṛk-yajur-
sāma-rūpāḥ | trayo lokā trividhā lokā ity arthaḥ te ca svedaja aṇḍaja jarā yujāḥ latā-gulmādīnām
jarāyujeṣv antar-bhāva ity arthaḥ svarga-mṛtyu-pātālaṁ vā | trayaḥ svarāḥ udāttānudaṭṭa-svaritāḥ | trayo
devā brahma-viṣṇu-rudrāś ca | yatra yasmiṁ praṇave a-kāraḍi-mātrāsu krameṇa sthitā bhavanti tad
brahma-rūpaṁ paraṁ jyotiḥ-svarūpaṁ om iti bījaṁ japed ity arthaḥ ||85||

क्रिया इच्छा तथा ज्ञानं ब्राह्मी रौद्री च वैष्णवी।

त्रिधा शक्ति स्थिता यत्र तत्-परं ज्योतिर् ओम् इति ॥८६॥

kriyā icchā tathā jñānaṁ brāhmī raudrī ca vaiṣṇavī |
tridhā śakti sthitā yatra tat-param jyotir om iti ||86||

पुनः कथं-भूतम् ओम् इति क्रिया इच्छा ज्ञानम् इति भेदेन त्रिविधा ब्राह्मी वैष्णवी रौद्री इति भेदवती शक्तिर्यत्र प्रणवे अकादि- मात्रासु क्रमेण स्थिता तत्-परं ज्योतिर् ओम् इति ॥८६॥

punaḥ katham-bhūtam om iti kriyā icchā jñānam iti bhedena trividhā brāhmī vaiṣṇavī raudrī iti bhedavati
śaktiryatra praṇave akādi-mātrāsu krameṇa sthitā tat-param jyotir om iti ||86||

अ-कारश् च उ-कारश् च म-कारो बिन्दु-संज्ञकः।

त्रिधा मात्रा स्थिता यत्र तत्-परं ज्योतिर् ओम् इति ॥८७॥

a-kāraś ca u-kāraś ca ma-kāro bindu-sañjñakaḥ |
tridhā mātrā sthitā yatra tat-param jyotir om iti ||87||

पुनः कथं-भूतम् ओम् इति अ-कार उ-कार बिन्दु-संज्ञको म-कारश् च इति त्रिविधा मात्रा यत्र यस्मिन् ज्योतिषि स्थिता भवन्ति
तत् परं ज्योती-रूपम् ओम् इति बीजं भवतीत्य् अर्थः ॥८७॥

punaḥ katham-bhūtam om iti a-kāra u-kāra bindu-samjñako ma-kāraś ca iti trividhā mātṛā yatra yasmin
jyotiṣi sthitā bhavanti tat paraṁ jyotī-rūpam om iti bījaṁ bhavatīty arthaḥ ॥87॥

किं च

वचसा तज् जपेद् बीजं वपुषा तत् समभ्यसेत्।

मनसा तत् स्मरेन् नित्यं तत्-परं ज्योतिर् ओम् इति ॥८८॥

kiṁ ca

vacasā taj japed bījaṁ vapuṣā tat samabhyaset |

manasā tat smaren nityaṁ tat-param jyotir om iti ॥88॥

वचसेति। वचसा तद् एव प्रणवं बीजं निखिल-प्रपञ्चस्य कारणं भावयन् जपेत्। कारणत्वं च प्रणवात् सम-व्याहृतयो भवन्ति।
व्याहृतिभ्यो गायत्री भवति गायत्र्याः सावित्री भवति। सावित्र्या सरस्वती भवति। सरस्वत्या वेदा भवन्ति। वेदेभ्यो ब्रह्मा
भवति। ब्रह्मणो लोका भवन्ति। ततो लोकाः प्रवर्तन्त इति श्रुतेः। वपुषा शरीरेण च तद् एव प्रणवं समभ्यसेत्। क्रिया-शक्ति-
विशिष्टं स-गुण-ब्रह्म-रूपं प्रणवं संभावयन् तद्-अर्थानुचिन्तनानुकूलेन सिद्धाद्य-आसनानानुरूढेन वपुषा तिष्ठेद् इत्य् अर्थः।
क्रिया इच्छा तथा ज्ञानम् इति च पूर्व-श्लोकेन क्रियाया प्रणवाङ्गकत्व-कथनात् तद्-अनुकूल-क्रियाभ्यासस्य प्रणवाभ्यासत्वं
स्पष्टम् इति भावः। मनसा तत्-परं ब्रह्म-रूपं ज्योतिः स्व-प्रकाशं चैतन्यां गुणादि-लोकानां वर्तमानादि-कालानां सोम-
सूर्याग्नि-रूप-देवानां ऋग्-आदि-वेद-त्रयस्य ब्रह्मादि-देव-त्रयस्य क्रियेच्छादि-शक्ति-त्रयस्य अ-कारादि-मात्रा-त्रयस्य सकल-
प्रपञ्चस्य अधिष्ठानतया व्यापक-रूपं नित्यं संस्मरेद् इति विशेषिणीं वासनां मनसा नारोहयेत् किंतु चराचरस्य स्थूल-सूक्ष्म-
रूपस्य कस्यापि वस्तुनः साक्षात्कारे प्रणव-प्रतिपादितं व्यापक-रूपं स्व-प्रकाशं चैतन्यम् एवानुसन्दध्याद् इति

प्रकरणार्थः ॥८८॥

vacaseti | vacasā tad eva praṇavaṁ bījaṁ nikhila-prapañcasya kāraṇaṁ bhāvayan japed | kāraṇatvaṁ ca
praṇavāt sama-vyāhṛtayo bhavanti | vyāhṛtibhyo gāyatrī bhavati | gāyatrī sāvitrī bhavati | sāvitryā
sarasvatī bhavati | sarasvatyā veda bhavanti | vedebhyo brahmā bhavati | brahmaṇo lokā bhavanti | tato
lokāḥ pravartanta iti śruteḥ | vapuṣā śarīreṇa ca tad eva praṇavaṁ samabhyaset | kriyā-śakti-viśiṣṭam sa-
guṇa-brahma-rūpaṁ praṇavaṁ sambhāvayan tad-arthānucintanānukūlena siddhādy-āsanānānurūḍhena
vapuşā tiṣṭhed ity arthaḥ | kriyā icchā tathā jñānam iti ca pūrva-ślokena kriyāyā praṇavāṅgakatva-
kathanāt tad-anukūla-kriyābhyaśasya praṇavābhyaśatvaṁ spaṣṭam iti bhavaḥ | manasā tat-param
brahma-rūpaṁ jyotiḥ sva-prakāśa-caitanyāṁ guṇādi-lokānāṁ vartamānādi-kālānāṁ soma-sūryāgni-rūpa-
devānāṁ ṛg-ādi-veda-trayasya brahmādi-deva-trayasya kriyecchādi-śakti-trayasya a-kārādi-mātṛā-
trayasya sakala-prapañcasya adhiṣṭhānatayā vyāpaka-rūpaṁ nityaṁ saṁsmared itara-viśayiṇīm
vāsanāṁ manasā nārohayet kiṁtu carācarasya sthūla-sūkṣma-rūpasya kasyāpi vastunaḥ sāksātkāre
praṇava-pratipāditāṁ vyāpaka-rūpaṁ sva-prakāśaṁ caitanyam evānusandadhyād iti prakaraṇārthaḥ
॥88॥

प्रणव-जपस्य फलं दर्शयति

praṇava-japasya phalaṁ darśayati

शुचिर् वाप्य् अशुचिर्वापि यो जपेत् प्रणवं सदा।

न स लिप्यति पापेन पद्म-पत्रम् इवांभसा ॥८९॥

śucir vāpy aśucirvāpi yo japet praṇavaṁ sadā |
na sa lipyati pāpena padma-patram ivāmbhasā ||89||

शुचिर् इति। शुचिः बाह्याभ्यन्तर-शौच-युक्तः अशुचिः तद्-रहितो वापि यः पुरुषः सदा प्रणवं पूर्वोक्त-लक्षणं बीजं जपेत् तद्-
अर्थं भावयेत् पुनः पुनश् चेतसि विनिवेशयेद् इत्य् अर्थः। तद् उक्तं पतञ्जलिनातज्-जपस् तद्-अर्थ-भावनम् योसू १२८ इति।
स योगी पापेन निषिद्ध-निषिद्ध-कर्म-जनितादृष्टेन न लिप्यति न सम्बद्ध्यते। केन किम् इव अंभसा पद्म-पत्रम् इव यथा
अम्भसि जले वर्तमानम् अपि पद्म-पत्रं अंभसा जलेन न लिप्यति न स्पृश्यते तद्वद् इत्य् अर्थः। अत्र पापेनेत्य् उपलक्षणं
प्रणवस्यापि यथा पापस्याविद्या-मूलत्वात् सद्यः प्रतिफलित-तेजो-रूपस्य प्रणवस्याभ्यासेन नाशः तथा विद्या-
मूलत्वाविशेषात् प्रणवस्यापि नाशः समुचित इत्य् अर्थः ॥८९॥

śucir iti | śuciḥ bāhyābhyantara-śauca-yuktaḥ aśuciḥ tad-rahito vāpi yaḥ puruṣaḥ sadā praṇavaṁ
pūrvokta-lakṣaṇaṁ bījaṁ japet tad-arthaṁ bhāvayet punaḥ punaś cetasi viniveśayed ity arthaḥ | tad
uktaṁ patañjalīnātaj-japas tad-artha-bhāvanam yosū 128 iti | sa yogī pāpena niṣiddha-niṣiddha-karma-
janitādṛṣṭena na lipyati na sambaddhyate | kena kim iva ambhasā padma-patram iva yathā ambhasi jale
vartamānam api padma-patraṁ ambhasā jalena na lipyati na sprīyate tadvad ity arthaḥ | atra pāpenety
upalakṣaṇaṁ praṇavasyāpi yathā pāpasyāvidyā-mūlatvāt sadyaḥ pratiphalita-tejo-rūpasya
praṇavasyābhyāsenā nāśaḥ tathā vidyā-mūlatvāviśeṣāt praṇavasyāpi nāśaḥ samucita ity arthaḥ ||89||

अथ वायु-निरोधं चतुर्भिः श्लोकैः प्रस्तौति-
atha vāyu-nirodhaṁ caturbhiḥ ślokaḥ prastauti-

चले वाते चलेद् बिन्दुर् निश्चले निश्चलो भवेत्।
योगी स्थाणुत्वम् आप्नोति ततो वायुं निरुद्धयेत् ॥९०॥
cale vāte caled bindur niścale niścalo bhavet |
yogī sthāṇutvam āpnoti tato vāyurṁ niruddhayet ||90||

चले वात इति। वाते प्राण-वायौ चले श्वासोच्छ्वास-रूप-व्यापार-विशेषे सति बिन्दुः पूर्वोक्त-लक्षणं शुक्रं बिन्दुर् उच्यते सोपि
चलो भवति। प्राण-वायौ निश्चले व्यापार-रहिते सति बिन्दुर् अपि निश्चल-स्थिरो भवति। तथा सति निरुद्धा स्थाणुत्वं
स्थाणुत्वं शीतोष्णादि-सहिष्णुत्वं चिर-काल-योगाभ्यास-क्षमत्वम् इत्य् अर्थः। आप्नोति प्राप्नोतीत्य् अर्थः। ततस् तस्मात्
कारणात् योगी वायुं प्रण-वायुं निरुद्धयेत् ॥९०॥

cale vāta iti | vāte prāṇa-vāyau cale śvāsocchvāsa-rūpa-vyāpāra-viśeṣe sati binduḥ pūrvokta-lakṣaṇaṁ
śukraṁ bindur ucyate sopi calo bhavati | prāṇa-vāyau niścale vyāpāra-rahite sati bindur api niścala-sthiro
bhavati | tathā sati niruddhā sthāṇutvaṁ sthāṇuvat śītoṣṇādi-sahiṣṇutvaṁ cira-kāla-yogābhyāsa-
kṣamatvam ity arthaḥ | āpnoti prāpnotīty arthaḥ | tatas tasmāt kāraṇāt yogī vāyurṁ praṇa-vāyurṁ
niruddhayet ||90||

किं च
kim ca

यावद् वायुः स्थिरो देहे तावज् जीवनम् उच्यते।
मरणं तस्य निष्क्रान्तिस् ततो वायुं निरुद्धयेत् ॥९१॥

yāvad vāyuh sthiro dehe tāvaj jīvanam ucyate |
maraṇam tasya niṣkrāntis tato vāyurṁ nirundhayet ||91||

यावत्-काल-पर्यन्तं वायुः प्राणः देहे शरीरे श्वासोच्छ्वास-रूप-व्यापारासक्ततया कुंभितत्वेन वा स्थितो भवति तावत्-पर्यन्तं
जीवनम् इत्य् उच्यते। तस्य वायोर निष्क्रान्तिर् निर्गमनम् एव मरणम् इत्य् उच्यते। ततस् तस्माज् जीवन-मरणयोः प्राण-
वाय्व्-अधीनत्वात् तं प्राण-वायुम् अवश्यं निरुन्धयेत्॥९१॥

yāvat-kāla-paryantaṁ vāyuh prāṇaḥ dehe śarīre śvāsochchvāsa-rūpa-vyāpārāsaktatayā kuṁbhitatvena vā
sthito bhavati tāvat-paryantaṁ jīvanam ity ucyate | tasya vāyor niṣkrāntir nirgamanam eva maraṇam ity
ucyate | tatas tasmāj jīvana-maraṇayoḥ prāṇa-vāyv-adhīnatvāt taṁ prāṇa-vāyum avaśyaṁ nirundhayet
||91||

किं च
kiṁ ca

यावद् बद्धो मरुद् देहे यावच् चित्तं निरामयम्।

यावद् दृष्टिर् भ्रुवोर् मध्ये तावत् कालाद् भयं कुतः॥९२॥

yāvad baddho marud dehe yāvac cittaṁ nirāmayam |
yāvad dṛṣṭir bhruvor madhye tāvat kālād bhayaṁ kutaḥ ||92||

यावत्-पर्यन्तं प्राण-वायुः देहे बद्धः पूर्वोक्त-व्यापारासक्तः कुंभितो वा भवति यावत्-पर्यन्तं च चित्तं निरामयं स्व-
समीहितार्थाकार-प्रत्यपेक्षया विषयान्तराकार-वृत्त्य्-अन्तरापत्तिर् आमयस् तादृश-वृत्त्य्-अन्तर-रहितं भवति यावत्-पर्यन्तं
च भ्रुवोर् मध्ये दृष्टिर् निश्चला भवति तावत्-पर्यन्तं कालाद् मृत्यु-रूपात् भयं कुतः अपि तु न कुतश्चिद् अपीत्य् अर्थः। अत्र
यद्यपि यः प्राण-पवन-स्पन्दश् चित्तस्यान्तः-सरा बह्वीति चित्त-प्राणयोर् एक-व्यापाराश्रयणात् यावच् चित्तम् इति द्वितीयः
पादोधिक इवाभाति तथापि चित्तस्य विषयान्तरानुसन्धान-राहित्ये तथा ज्ञेयं विषयान्तरानुसन्धाने तु सत्य् अपि कुंभके
चित्तस्य व्यापारान्तराश्रयणं बाधकाभावात् एककियते योगी कालेन न बाध्यते इत्य् अर्थः॥९२॥

yāvat-paryantaṁ prāṇa-vāyuh dehe baddhaḥ pūrvokta-vyāpārāsaktaḥ kuṁbhito vā bhavati yāvat-
paryantaṁ ca cittaṁ nirāmayam sva-samīhitārthākāra-pratyapekṣayā viṣayāntarākāra-vṛtṭy-antarāpattir
āmayas tādṛśa-vṛtṭy-antara-rahitaṁ bhavati yāvat-paryantaṁ ca bhruvor madhye dṛṣṭir niścalā bhavati
tāvat-paryantaṁ kālād mṛtyu-rūpāt bhayaṁ kutaḥ api tu na kutaścid apīty arthaḥ | atra yadyapi yaḥ prāṇa-
pavana-spandaś cittasyāntaḥ-sarā bahīti citta-prāṇayoḥ eka-vyāpārāśrayaṇāt yāvac cittaṁ iti dviīyaḥ
pādodhika ivābhāti tathāpi cittasya viṣayāntarānusandhāna-rāhitye tathā jñeyam viṣayāntarānusandhāne
tu saty api kuṁbhake cittasya vyāpārāntarāśrayaṇam bādhakābhāvāt ekikriyate yogī kālena na bādhyate
ity arthaḥ ||92||

प्रमाणयति
pramāṇayati

अतः काल-भयाद् ब्रह्मा प्राणायाम-परायणः।

योगिनो मुनयश् चैव ततो वायुं निरुद्धयेत्॥९३॥

ataḥ kāla-bhayaḥ brahmā prāṇāyāma-parāyaṇaḥ |
yogino munayaś caiva tato vāyurṁ niruddhayet ||93||

अत इति। अतः कारणात् जीवन-मरणौ प्रमाणाधीनौ। अतः कारणात् काल-भयात् ब्रह्मा योगिनः सनकादयः कश्यपादयः अन्ये च काल-भय-भीताः सर्वेपि प्राणायाम-परायणाः प्राणायाम-रता भवन्ति। अतस् तस्मात् कारणात् अन्योपि जनः काल-भय-भीतश् चेत् वायुं निरुद्धयेत् प्राणायामं कुर्यात्। येन जरा-मरण-वर्जितो भवतीत्य् अर्थः॥९३॥

ata iti | atah kāraṇāt jīvana-maraṇau pramāṇādīnau | atah kāraṇāt kāla-bhayāt brahmā yoginah sanakādayaḥ kaśyapādayaḥ anye ca kāla-bhaya-bhītāḥ sarvepi prāṇāyāma-parāyaṇāḥ prāṇāyāma-ratā bhavanti | atas tasmāt kāraṇāt anyopi janaḥ kāla-bhaya-bhītaś cet vāyuṁ niruddhayet prāṇāyāmaṁ kuryāt | yena jarā-maraṇa-varjito bhavatīty arthaḥ ||93||

इदानीं प्राण-वायोः हंसस्य समान-रूपत्वं दर्शयति
idānīm prāṇa-vāyoḥ haṁsasya samāna-rūpatvaṁ darśayati

षट्त्रिंशद्-अङ्गुलो हंसः प्रयाणं कुरुते बहिः।

वाम-दक्षिण-मार्गेण ततः प्राणोभिधीयते॥९४॥

ṣaṭtriṁśad-aṅgulo haṁsaḥ prayāṇaṁ kurute bahiḥ |
vāma-dakṣiṇa-mārgēṇa tataḥ prāṇobhidhīyate ||94||

षट्त्रिंशद् इति। षट्त्रिंशद्-अङ्गुलः षट्त्रिंशद्-अङ्गुल-परिणामः प्राणापान-भेद-विशिष्टः हंसः वाम-दक्षिण-मार्गेण इडा-पिङ्गलाभ्यां बहिः प्रयाणं कुरुते निःसरतीत्य् अर्थः। ततस् तस्मात् प्रयाण-रूप-व्यापाराश्रयणात् प्राण इत्य् अभिधीयते कथ्यते। तथा च प्राणापानयोः हंस-रूपत्वं न तु हंसः कश्चिद् अन्य इति भ्रमिगव्यति इति भावः॥९४॥

ṣaṭtriṁśad iti | ṣaṭtriṁśad-aṅgulaḥ ṣaṭtriṁśad-aṅgula-pariṇāmaḥ prāṇāpāna-bheda-viśiṣṭaḥ haṁsaḥ vāma-dakṣiṇa-mārgēṇa idā-piṅgalābhyāṁ bahiḥ prayāṇaṁ kurute nihsaratīty arthaḥ | tatas tasmāt prayāṇa-rūpa-vyāpārāśrayaṇāt prāṇa ity abhidhīyate kathyate | tathā ca prāṇāpānayoḥ haṁsa-rūpatvaṁ na tu haṁsaḥ kaścid anya iti bhramigavyati iti bhavaḥ ||94||

शुद्धिम् एति यदा सर्वं नाडी-चक्रं मलाकुलम्।

तदैव जायते योगी प्राण-सङ्ग्रहणे क्षमः॥९५॥

śuddhim eti yadā sarvaṁ nāḍī-cakraṁ malākulam |
tadaiva jāyate yogī prāṇa-saṅgrahaṇe kṣamaḥ ||95||

शुद्धिम् इति यदा मलाकुलं मलेन व्याप्तं सर्वम् अपि नाडी-चक्रं पूर्वोक्त-नाडी-शोधन-प्रकारेण शोधितं सत् शुद्धिम् एति मल-जालं विमुञ्चति तदा एव योगी प्राण-सङ्ग्रहणे प्राण-वायोः स्तम्भने क्षमः समर्थो भवेत्। अन्यथा प्राण-रक्षण-क्षमो न भवतीत्य् अर्थः॥९५॥

एवं प्राणायामं प्रस्तुत्य संप्रति प्राणायाम-प्रकारं दर्शयति-

śuddhim iti yadā malākulaṁ malena vyāptaṁ sarvaṁ api nāḍī-cakraṁ pūrvokta-nāḍī-śodhana-prakāreṇa śodhitaṁ sat śuddhim eti mala-jālaṁ vimuñcati tadā eva yogī prāṇa-saṅgrahaṇe prāṇa-vāyoḥ stambhane kṣamaḥ samarthaḥ bhavet | anyathā prāṇa-rakṣaṇa-kṣamo na bhavatīty arthaḥ ||95||
evaṁ prāṇāyāmaṁ prastutya saṁprati prāṇāyāma-prakāraṁ darśayati-

बद्ध-पद्मासनो योगी प्राणं चन्द्रेण पूरयेत्।

धारयित्वा यथा-शक्तिर् भूयः सूर्येण रेचयेत्॥९६॥

baddha-padmasano yogī prāṇaṁ candreṇa pūrayet |
dhārayitva yathā-śaktiḥ bhūyaḥ sūryeṇa rechayet ||96||

dhārayivā yathā-śaktir bhūyaḥ sūryeṇa recayet ||96||

द्वाविंशतिभिः श्लोकैः बद्ध-पद्मासनेत्य् आदिना अत्र आवश्यकम् अपि कुशाद्य्-आस्तरणं ग्रन्थ-गौरव-भिया नोपदर्शितम्। तद्
उक्तं नारदीय-पुराणे-

dvāviṃśatibhiḥ ślokaīḥ baddha-padmāsanety ādinā atra āvaśyakam api kuśādy-āstarāṇaṁ grantha-
gaurava-bhiyā nopadarśitam | tad uktam nārādīya-purāṇe-

कुशैश् च समृदुभिश् छिन्नैः पवित्रेणाथ चर्मणा।

तत्रोपविष्टः सततं योगाङ्गानि समभ्यसेत् ॥ इति।

kuśaiś ca sumṛdubhiś chinnaiḥ pavitreṇātha carmaṇā |

tatropaviṣṭaḥ satataṁ yogāṅgāni samabhyaset || iti |

योग-सारे चकुश-चैलाजिनास्तीर्ण इति। एवं कुशाजिन चैल-क्रमेणास्तीर्ण आसने उक्त-प्रकारेण बद्ध-पद्मासनो योगी चन्द्रेण
इडा-मार्गेण प्राण-वायुं पूरयेत्। शनैः शनैर् अवेगेनेव तं वायुं प्रवेशयेत् यथा-शक्ति धारयित्वा कुम्भयित्वा भूयः पुनः सूर्येण
पिङ्गला-मार्गेण रेचयेत् ॥९६ ॥

yoga-sāre cakuśa-cailājinaśtīrṇa iti | evaṁ kuśājina caila-kramenaśtīrṇe āsane ukta-prakāreṇa baddha-
padmāsano yogī candreṇa iḍā-mārgeṇa prāṇa-vāyuraṁ pūrayet | śanaiḥ śanair avegeneva taṁ vāyuraṁ
praveśayet yathā-śakti dhārayivā kumbhayivā bhūyaḥ punaḥ sūryeṇa piṅgalā-mārgeṇa recayet ||96||

अथ चन्द्र-मार्गाभ्यस्त-प्राणायामे ध्यानम् आह

atha candra-mārgābhyasta-prāṇāyāme dhyānam āha

अमृतं दधि-संकाशं गो-क्षीर-धवलोपमम्।

ध्यात्वा चन्द्रमसो बिम्बं प्राणायामी सुखी भवेत् ॥९७ ॥

amṛtaṁ dadhi-saṁkāśaṁ go-kṣīra-dhavalopamam |

dhyātvā candramaso bimbaṁ prāṇāyāmī sukhī bhavet ||97||

अमृतम् इति। प्राणायामी पुरुषः दधि-संकाशं दधिवद् आभासं गो-क्षीरवद् धवलं अमृत-रूपं चन्द्रमसो बिम्बं ध्यात्वा सुखी
भवेत्। सुखाकारान्तः-करण-वृत्ति-परिणामात् सन्ततं सुखानुभवो भवतीत्य् अर्थः ॥९७ ॥

amṛtam iti | prāṇāyāmī puruṣaḥ dadhi-saṁkāśaṁ dadhivad ābhāsaṁ go-kṣīravad dhavalaṁ amṛta-rūpaṁ
candramaso bimbaṁ dhyātvā sukhī bhavet | sukhākārāntaḥ-karaṇa-vṛtti-pariṇāmāt santataṁ
sukhānubhavo bhavatīty arthaḥ ||97||

चन्द्राङ्गाभ्यासम् अभिधाय सूर्याङ्गाभ्यासम् अभिधत्ते

candraṅgābhyāsam abhidhāya sūryāṅgābhyāsam abhidhatte

दक्षिणे श्वासम् आकृष्य पूरयेद् उदरं शनैः।

कुम्भयित्वा विधानेन पुनश् चन्द्रेण रेचयेत् ॥९८ ॥

dakṣiṇe śvāsam ākṛṣya pūrayed udaraṁ śanaiḥ |

kumbhayivā vidhānena punaś candreṇa recayet ||98||

दक्षिण इति। दक्षिणे दक्षिणेनेत्य् अर्थः। चन्द्रेणेत्य् अनुरोधात् तथा च पिङ्गलाख्यया दक्षिण-नाड्या श्वासं बाह्य-वायुं शनैर् अनतिवेगेन आकृष्य उदरं पूरयेत् विधानेन विध्य-उक्त-कुम्भक-मात्रा-सङ्ख्यया कुम्भयित्वा पुनश् चन्द्रेण इडाख्य-वाम-नाड्या रेचयेत् पूरितं प्राणं त्यजेत्॥९८॥

dakṣiṇa iti | dakṣiṇe dakṣiṇenety arthaḥ | candreṇety anurodhāt tathā ca piṅgalākhyayā dakṣiṇa-nāḍyā śvāsam bāhya-vāyuraṁ śanair anativegena ākr̥ṣya udaram pūrayet vidhānena vidhy-ukta-kumbhaka-mātrā-saṅkhyayā kumbhayitvā punaś candreṇa idākhyā-vāma-nāḍyā recayet pūritam prāṇam tyajet ||98||

अथ सूर्याङ्गाभ्यस्त-प्राणायामे ध्यानम् आह
atha sūryāṅgābhyasta-prāṇāyāme dhyānam āha

प्रज्वल-ज्वलन-ज्वाला-पुञ्जम् आदित्य-मण्डलम्।

ध्यात्वा नाभि-स्थितं योगी प्राणायामी सुखी भवेत्॥९९॥

prajvala-jvalana-jvālā-puñjam āditya-maṇḍalam |
dhyātvā nābhi-sthitam yogī prāṇāyāmī sukhī bhavet ||99||

प्रज्वल इति। प्राणायामी योगी प्रज्वलन् यो ज्वलनो वह्निः तस्य ज्वालानां पुञ्ज-समूहम् इव नाभि-पद्मे-स्थितम् आदित्य-मण्डलं वह्निं प्रचुरम् इत्य् अर्थः ध्यात्वा सुखीभवेत्। श्लोकद्वयेनेतद् उक्तं भवति। पूर्वं इड्या अधम-मध्यमोत्तमेषु अन्यतम-मात्रया द्वादश-प्रणवैर् बाह्य-वायुम् आपूर्य षोडश-प्रणवैः कुम्भयित्वा दश-प्रणवैः शनैर् निःशेषं रेचयेत्। अत्र कुम्भके पूर्वोक्तं चन्द्र-मण्डलं नाभौ ध्यायेत्। एवं पिङ्गया द्वादश-प्रणवैः पूरयित्वा षोडश-प्रणवैः कुम्भयित्वा दश-प्रणवैः रेचयेत्। अत्रापि उक्त-विधं सूर्य-मण्डलं कुम्भक-समये नाभौ ध्यायेद् इति॥९९॥

prajvala iti | prāṇāyāmī yogī prajvalan yo jvalano vahnīḥ tasya jvālānām puñjam samūham iva nābhi-padme-sthitam āditya-maṇḍalam vahnīḥ pracuram ity arthaḥ dhyātvā sukhībhavet | ślokadwayenaitad uktam bhavati | pūrvam iḍyā adhamamadyamottameṣu anyatama-mātrayā dvādaśa-praṇavair bāhya-vāyuraṁ āpūrya ṣoḍaśa-praṇavair kumbhayitvā daśa-praṇavair śanair niḥśeṣam recayet | atra kumbhake pūrvoktam candra-maṇḍalam nābhau dhyāyet | evam piṅgayā dvādaśa-praṇavair pūrayitvā ṣoḍaśa-praṇavair kumbhayitvā daśa-praṇavair recayet | atrāpi ukta-vidham sūrya-maṇḍalam kumbhaka-samaye nābhau dhyāyed iti ||99||

श्लोक-चतुष्टयोक्तम् अर्थं सङ्क्षिप्यैकेन दर्शयति-
śloka-catustayoktam artham saṅkṣipyaikena darśayati-

प्राणं चेद् इड्या पिबेत् परिमितं भूयोन्या रेचयेत्

पीत्वा पिङ्गलया समीरणम् अथो बद्ध्वा त्यजेद् वामया।

सूर्याचन्द्रमसोर् अनेन विधिना बिम्ब-द्वयं ध्यायतां

शुद्धा नाडि-गणा भवन्ति यमिनां मास-त्रयाद् ऊर्ध्वतः॥१००॥

prāṇam ced iḍyā pibet parimitam bhūyonyā recayet
pītvā piṅgalayā samīraṇam atho baddhvā tyajed vāmayā |
sūryācandramasor anena vidhinā bimba-dvayam dhyāyatām
śuddhā nāḍi-gaṇā bhavanti yaminām māsa-trayād ūrdhvataḥ ||100||

प्रमाणम् इति। चेद् यदि प्राणं समीरणं पूर्वोक्त-मात्रा-काल-परिमितं इड्या वाम-नाड्या पिबेत्। तर्हि परिमित-कालं बद्ध्वा

कुम्भयित्वा अन्यया पिङ्गल्या परिमित-कालेन शनै रेचयेत्। न तु इडयैवेत्य् अर्थः। भूयः पुनः पिङ्गलया परिमितं प्राणं पीत्वा कुम्भयित्वा पूर्ववत् वामया रेचयेत्। अथो अनेन विधिना प्राणायामं कुर्वन् वाम-नाड्या पूरितस्य कुम्भके चन्द्र-बिम्बं दक्षिण-नाड्या पूरितस्य कुम्भके सूर्य-बिम्बम् एवं सूर्या-चन्द्रमसोः बिम्ब-द्वयं ध्यायतां यमिनां यमिनां मास-त्रयात् ऊर्ध्वतः मास-त्रयानन्तरं नाडी-गणाः शुद्धा भवन्ति।

pramāṇam iti | ced yadi prāṇaṁ samīraṇaṁ pūrvokta-mātrā-kāla-parimitaṁ iḍayā vāma-nāḍyā pibet | tarhi parimita-kālaṁ baddhvā kumbhayitvā anyayā piṅgalyā parimita-kālena śanai recayet | na tu iḍayaivety arthaḥ | bhūyaḥ punaḥ piṅgalayā parimitaṁ prāṇaṁ pītvā kumbhayitvā pūrvavat vāmayā recayet | atho anena vidhinā prāṇāyāmaṁ kurvan vāma-nāḍyā pūritasya kumbhake candra-bimbaṁ dakṣiṇa-nāḍyā pūritasya kumbhake sūrya-bimbam evaṁ sūryā-candramasoḥ bimba-dvayaṁ dhyāyatāṁ yamināṁ yamināṁ māsa-trayaṭ ūrdhvataḥ māsa-trayānantaraṁ nāḍī-gaṇāḥ śuddhā bhavanti |

तथा च नाडी-शुद्धय्-अर्थे षट् कर्म-परिश्रमो नादरतव्यः। कफादि-दोष-साम्ये तु एवं तस्यापि नावश्यकत्वम् इति भावः। अत्र देवता-द्वन्द्वं चेति सूत्रे अनाश्रितो द्वन्द्व इति सूत्रात् द्वन्द्व-पदानुवृत्तौ पुनर् द्वन्द्व-पदं प्रसिद्ध-साहचर्यस्य परिग्रहार्थं तेनैक हविर्-भागित्वासाहचर्यस्य प्रसिद्धत्वान् मित्रावरुणाव् इत्य् अत्रानड भवतीति स्थितं सूर्याचन्द्रमसोस् तु तादृश-साहचर्यस्याप्रसिद्धतया नडौ प्राप्तौ छान्दसं रूपम् इति केचिद् आहूतस् तन्-नाटयाम् अपि सन्निकर्ष-विप्रकर्षाभ्यां दर्शपौर्णमासी निरूपकत्व-साहचर्यस्य लोक-त्रय-प्रसिद्धस्योपलभ्यमानतया अनडा-प्रवृत्तौ बाधकाभावात्। तथा च गोभिलः यः परो विप्रकर्षः सूर्या-चन्द्रमसोः सा पौर्णमासी यः परः सन्निकर्षः सामावाप्त्यति विस्तरश् चायम् अर्थो निर्णयामृते न चादित्य-चन्द्राव् इत्य् आदाव् अपि तच्-छङ्क्यम् आदित्य-पत्यत्वापर-पर्याय-सूर्यादित्यत्वस्येन्द्रोपेन्द्रादि-साधारणतया तत्रातिथि-निरूप-कृतावच्छेदकत्व-व्यभिचाराद् इत्य् अलम् अतिबाल-लीला-विलासनेति ॥१००॥

tathā ca nāḍī-śuddhy-arthaṁ ṣaṭ karma-parīśramo nādaratavyaḥ | kaphādi-doṣa-sāmye tu evaṁ tasyāpi nāvashyaktvam iti bhāvaḥ | atra devatā-dvandva-eti sūtre anāśrito dvandva iti sūtrāt dvandva-padānuvṛttau punar dvandva-padaṁ prasiddha-sahacaryasya parigrahārthaṁ tenaika havir-bhāgitvāsāhacaryasya prasiddhatvān mitrāvavruṇāv ity atrānaḍa bhavatīti sthite sūryācandramasos tu tādrśa-sāhacaryasyāprasiddhatayā nāḍonī prāptau chāndasaṁ rūpam iti kecid āhūtas tan-nāṭayor api sannikarṣa-viprakarṣābhyāṁ darśapaurṇamāsī nirūpakatva-sāhacaryasya loka-traya-prasiddhasyopalabhyamānatayā ānaḍā-pravṛttau bādhakābhāvāt | tathā ca gobhilaḥ yaḥ paro viprakarṣaḥ sūryā-candramasoḥ sā paurṇamāsī yaḥ paraḥ sannikarṣaḥ sāmāvāsyeti vistaraś cāyam artho nirṇayāmṛte na cāditya-candrāv-āḍāv api tac-chaṅkyam āditya-patyatvāpara-paryāyasyādityatvasyendropenāḍī-sādhāraṇatayā tatrātīthi-nirūpa-kṛtāvacchedakatva-vyabhicārād ity alam atibāla-līlā-vilāsaneti ||100||

नाडी-शुद्धेः फलं दर्शयति

nāḍī-śuddheḥ phalaṁ darśayati

यथेष्टं धारणम् वायोर् अनलस्य प्रदीपनम्।

नादाभिव्यक्तिर् आरोग्यं जायते नाडि-शोधनम् ॥१०१॥

yatheṣṭaṁ dhāraṇam vāyor analasya pradīpanam | nādābhivyaktir ārogyaṁ jāyate nāḍī-śodhanam ||101||

इति गोरक्ष-शतके पूर्वाङ्ग शतकं समाप्तम् ॥

iti gorakṣa-śatake pūrvāṅga śatakam samāptam ||

यथेष्टम् इति। नाडी-शोधनानन्तरं यथेष्टं स्वाभीष्ट-मात्रा-परिमित-काल-पर्यन्तं वायोः प्राणस्य धारणं अन्तर् नाड्यां शोभनम् इत्य् अर्थः। तथा अनलस्य जठराग्नेः प्रदीपनम् उद्बोधनं तथा नादस्य अभिव्यक्तिः स्पष्टतया श्रवणं तथा आरोग्यं कफ-वातादि-जनित-बाधा-शून्यत्वं एतत् सर्वं जायते तेनोत्तराङ्गाभ्यासाधिकार-संपन्नो भवतीत्य् अर्थः॥१०१॥

yatheṣṭam iti | nāḍī-śodhanānantaram yatheṣṭam svābhīṣṭa-mātrā-parimita-kāla-paryantaṁ vāyoḥ prāṇasya dhāraṇam antar nāḍyām śobhanam ity arthaḥ | tathā analasya jaṭharāgneḥ pradīpanam udbodhanam tathā nādasya abhivyaktiḥ spaṣṭatayā śravaṇam tathā ārogyam kapha-vātādi-janita-bādhā-sūnyatvaṁ etat sarvaṁ jāyate tenottaraṅgābhyāsādhikāra-saṁpanno bhavatīty arthaḥ ||101||

॥ इति गोरक्ष-शतक-व्याख्यायां योग-तरङ्गिण्यां प्रथम-शतकं समाप्तम्॥

|| iti gorakṣa-śataka-vyākhyāyām yoga-taraṅgiṇyām prathama-śatakam samāptam ||

Gorakhnath (also known as Gorakhsa, Goraksha, Gorakshanath) is famous as the principal mastermind, administrator, teacher and organiser of the whole Nath Yoga Tradition. He is indeed one of the greatest gurus in the field of yoga. The nath cult began with Shiva or AdiNath [adi = primal] followed by Matsyendra Nath --> Gorakhnath. From Gorakhnath, the tradition branched and sub-branched into a multitude of Avadhoot Sadhus throughout India for thousands of years. This Nath Cult became most renowned and powerful in the Pala Era. [8th century Ad to 12th century Ad] But this doesnt mean that the Naths began in the Pala era. The Adept yogis of India (who have realised God and are known as Sant) mention the name of Gorakhnath with great respect. Yogi Gambhīrnath says that the Asana (seat) of Guru Gorakhnath was established in the Treta Yuga at the time of Lord Rama on earth! That must be at least 3000 years ago. Gorakhnath through his relentless yogic austerities became immortal like Shiva. He lives even today in a place inaccessible to ordinary human beings. Whoever calls for his help or, asks for his blessings, gets it. Gorakhnath taught his fellow men to stop searching for God in idols and look for Him in their own hearts. Turn your gaze inwards. Gorakhnath and his disciples cried out for God using these sacred words, Alakh Niranjana . Alakh meaning invisible and Niranjana meaning unblemished, immaculate, purest. The Gorakhnathi Yogis consider the Guru to be equal to God. Gorakhnath has showed the path of Laya Yoga to the world. Laya Yoga includes easily practicable meditations of Anahata Nada sound, the Ajna-jyoti (light of the soul in the third eye) & so on.

Shankara Digvijaya is an ancient sanskrit manuscript that gives a detailed account of Adi Shankaracharya and his scholarly conquests. Shankara re-established Vedic culture in India and proved Nirguna Brahman (the Absolute formless God as described in Vedanta) to be the highest ideal of Spirituality. The separate schools of philosophies that worshipped innumerable deities differing in philosophy, appearance, rituals were subdued by Shankara in debates and yogic feats. All philosophers and ascetics of that time had to accept the Formless Brahman as the One God, the highest one and the various deities as smaller aspects or facets of his expression. Shankaracharya entered his last samadhi at a very young age of 32 about 2000 years ago. His disciples belong to the DasNama Cult. Most ochre robed monks in India today belong to this cult. In Shankara Digvijaya, we find a conversation between Shankara and his disciple Padmapada. Here Padmapada mentions the name of Gorakhnath as a "great yogi of ancient times" who rescued his master MatsyendraNath from the illusion of royal pleasures. [Chapter 9, verse 79 - 88]. If Gorakhnath is a yogi of yore for Shankaracharya himself, how ancient he must be!

Gorakhnath taught the secrets of a different strain of practical yoga to a monk of the Shankaracharya order. This disciple became a great yogi and attained the status of "Yogindra". Under the guidance of Gorakhnath, he wrote a manuscript to popularise this new form of yoga. This manuscript is now famous as the Hathayoga Pradipika and it's author is known as Swami Swatmaram. Hatha Yoga is the easier practical application of Raja Yoga (mental or, psychological path of yoga), through the physical and subtle bodies (nadi-chakra, channels of prana). Hatha means the union of the sun and the moon that exist in the subtle body. Ha = Sun, Tha = Moon. Please read the Khechari Mudra article to know more. Here:

A sanskrit song from far-off times states Gorakhnath as the Wisest of all Yogis.

Prathama Mani Omkara,
Devena Mani Mahadeva,

Gyanina Mani Goraksha,
Nadina Mani Ganga.

meaning: The Earliest and purest is Om. Mahadeva or Shiva is the highest among gods. Gorakhnath is the wisest of all. Ganga (Ganges) is the holiest among all rivers. The Nath tradition included both commoners and royalty. The householders embraced this religion, as well as the ash smeared, loincloth clad Avadhoot monks. The Nath monks endured untold hardship to gain the knowledge of God. Nine Immortal saints are considered to be the greatest among the Naths. They are, Matsyendra-Nath, Gorakh-Nath, Jalandhari-Nath, Kanif-Nath (Kanipa), Charpati-Nath, Bhartrihari-Nath, NaagNath, RevanNath, GahiniNath.

The works of Gorakhnath are as follows. Yoga Bija, Gorakhsa Samhita, Gorakhsa Sataka, Gorakh Bodh [in ancient Hindi]. Many works have gone into oblivion, some are destroyed by the ravages of time and vandals, a few almost unknown manuscripts still exist in Buddhist Monasteries in the Himalayas and caves of yogis (in Assam near Kamakhya).

Sant Gyaneshwar, one of the most popular saints of Maharashtra, India, even considered as an incarnation of Lord Krishna was born in 1271 AD. He was initiated into the spiritual path by his elder brother NivruttiNath. When Nivrutti was a small child, he was snatched by a tiger from his family. The tiger, instead of eating him, took him to a cave where great yogi Gorakhnath and his disciple GahiniNath were meditating. In this holy cave, GahiniNath initiated the boy into Nath Yoga secrets. This cave is now famous as Gorakhsa-Gumpha near the Jyotirlingam of Trimbakeshwar (near Nasik, Maharashtra). Nivruttinath returned home and passed on the hidden knowledge to his younger brother Gyaneshwar. Sant Gyaneshwar (also known as Gyandev or, Dnyaneshwar) performed numerous miracles and preached the knowledge of Bhagvad Gita in layman's terms among the common people, much to the dislike of the uppercaste brahmins of that time. He also wrote his version of the Gita in Marathi Prakrit, the vernacular language of that time. This Gita is famous as Gyaneshwari. Sant Gyaneshwar entered alive samadhi in a secret underground cave in Alandi, Maharashtra.

In Guru Grantha Sahib, the principal holy book of the Sikhs, Guru Nanak has written the name of Gorakhnath with great reverence. Many aspects of Guru Nanak's tradition fall together with Gorakhnath's tradition. In Japuji, song 5, he says,

Thapia na jai, kita na hoi, Apei ap Niranjanu soi... ..
Gurumuhi nadam, Gurumukni Vedam, Gurumukhi Nahia samai,
Guru Isharu, Guru Gorakhsu Brahma, Guru Parvati Mai.

meaning: God cannot be established like an idol at a particular place for he is all pervading. God cannot be decorated by dress or flowers, for he is everything. He exists always in his own glory. He is Niranjan ~ unblemished, formless. Then Sant Guru Nanak praises the Guru to be equal to God. He uses the names of God (Ishwara, Gorakhsa, Brahman, Parvati) as being the same as the Guru. He also says that one can only know the secrets of Nada, Veda, Yoga through the Guru. Japuji 9 : "Suniai Joga, Jugati, Tanabhed." Yoga, Union with the Omnipresent, Piercing of the Chakras can only be achieved by listening to the directions of the Guru.

Japuji 29 states,

Bhugati Gyanu daia bhandari ghati ghati bajai Nada
Api Nathu Nathi Sabh Jaki Riddhi Sidhh Abara Sadha.
Sanjogu Bijogu Dui Kar Chalavahi Lekhe Abahi Bhag.
Adeshu tisai Adeshu.

Adi Anilu Anadi Anahati Jugu Jugu Eko Vesu.

Here Guru Nanak describes the value of Nada Yoga and describes God as the greatest Nath or Master of Yoga. He puts aside minor siddhis or yogic miracles as trivias compared to God. Here also the Sikh Guru cries out to God for direction, just as Guru Gorakhnath did uttering the word, Adesh. Guru Nanak lived from 1469 AD to 1539 Ad. He is the greatest Holyman in the Sikh community, the most sacred Guru in Punjab and worshipped like God.

Sambavi Mudra Explained

Raja yoga is the easiest of all practices. I shall explain it to you in the simplest possible manner, whether you want to make anything of it or not is your business.

There are several misconceptions about the practice, I know, but those are created by people with vested interests, so don't be confused. I shall be very plain here; this is the only method which matters. If you are willing to stick to it you would be a Yogi in no time.

But are there any hitches? Yes, only one, that you might gradually lose interest in the world around you and might want to be in the Yogic state always. Yet if you want to be involved in the world and be a yogi too, that is also possible, but your heart will pine for the true state of happiness you will be in otherwise!

Here is the technique, shorn of all trappings:

Fix your mind at some point inside your body. You can place it anywhere inside the body and even outside on any thing if you want, but the most effective spot would be the place between your eyebrows.

It is the easiest of all methods and a proven one. There are two types of experiences you will go through while you keep at it- The Tharaka and Amanaska states. I will explain them below:

Tharaka Yoga

When the point at which you have placed the mind starts to glow with inner light it is known as Tharaka Yoga. The first thing you see inside would be a star (tharaka). Hence the name.(tharana the root of tharaka means "to cross" . Its theoretical , let us not go into all that)

Amanaska Yoga

When the mind is completely dissolved in yogic experience, it is called the Amanaska Yoga. "Amanaska" means without mind, that is, the mind completely disappears in the inner illumination.

Now a little more about the actual practice:

THE THREE "EYE POSITIONS"

In the perception of truth (that is in your meditation) there are three "eye positions" that you might adopt. The "Ama", "Prathipal" and "Poornima" eye positions (These eye positions are likened to the phases of moon, the Ama being the Moonless, Prathipal being the Half moon and Poornima being Full moon phases).

Here are the explanations.

Ama (fully shut) eye

When the eyes are completely shut while meditating it is known as the Ama eyed position of meditation.

Prathipal(half moon) eye

When the eyes are only half shut it is called the Prathipal eyed position of meditation

Poornima (full moon) eye

When the eyes are fully open while meditating it is called the Poornima eyed position of meditation.

All the three techniques of meditation are equally effective. I have done them all and found them true, great Yogis' have also stated thus.

And for those who wonder how the open eyed meditation is done, that is how one could keep one's eyes open and meditate at the same time; well you do it all the time. It is called the reverie, and yes, it is also a kind of meditation, it involves the three techniques of Dharana (concentration), Dhyana (meditation) and Samadhi (absorption) described by Pathanjali in his Yoga Sutra's. When you do all the three together it is called Samyama (total identification with the object of meditation). Samyama is Yoga, but if you do Samyama on anything other than the true essence of your being it only achieves that much. For instance, in reveries you unconsciously meditate on vacancy and you achieve that state of "bliss" for the while it lasts.

The Yoga Sutra's of Pathanjali is a technical treatise on the subject of Yoga. Studying it is not absolutely necessary to practice yoga; it lays out the different stages and experiences the Yogi goes through in the most scientific way. It is very useful in understanding what happens when you practice Yoga and also if you can wade through all the commentaries and the Sanskrit text it might even lead you to Yoga. But why go to all that trouble when you can have it in the most simplest of forms.

Now something of utmost importance:

The full moon eye position or the Poornima eye, though difficult is the greatest of all Mudras, or seals (signs). It is the subtlest of all secrets, the incomparable Sambhavi Mudra. Once you attain it you are a Yogi. In your open-eyed dreams you achieve it for a little while on the spurious of things. But in conscious application of this mudra on the essence of reality you surpass everything else and become aware of your own true nature.

The Mudra is described as follows in Sanskrit:

"Anthar lakshyam bahir netram
Nimishonmesha vivarjitha
Esha sa Sambhavi Mudra
Sarva thanthreshu gopitha."

"Aiming inwards remain open eyed, without moving the eyelids. This is the Sambavi Mudra, which is disguised and concealed by all Tantra's (texts on Yogic practice)"

By the term "aiming inwards" the definition allows you to place your mind anywhere inside the body but as I pointed out earlier the spot between the eyebrows is the most effective one to achieve Yogic state.

There are several reasons for this, going into all that is not very relevant here. The spot between the eyes is known as the Ajna Chakra and it is the most harmless of places to keep your mind at.

You might now ask. But what about Yama, Niyama, Pranayama, Prathyahara, Dharana, Dyana and Samadhi? How can one achieve Yoga without these? Well Pathanjali has not considered the first five as having any importance other than as a discipline to prepare you for Yoga, though much is made of them by others. The state of Yoga is not something alien to you; it is already within you as pointed out by the great master himself. He has divided Yogic samadhi into Samprajnata (with objects before mind) and Asamprajnata (without objects). For instance Newton discovered Gravitation and Einstein discovered Relativity while they were in the state of Samprajnatha samadhi (absorption of mind with some objects as its aim) we also do it normally on much smaller scales ourselves.

Then why conceal it from everyone and prescribe an elaborate technique to study Yoga? Well it had its purposes. Yoga grants you many powers. The system of Pathanjali actually is an elimination procedure to weed out the unfit that would otherwise throng to study Yoga hearing about the powers it would give to them.

-But what about the problem of having to meditate on subtle reality of your own true nature which is not cognizable? Would you not feel dispirited and soon stop practicing altogether? Well, that is not going to happen my friends; if you practice what I have outlined above you will soon start experiencing things yourself. As your mind become absorbed in Ajna Chakra you will probably see various things like , the moon , the sun, the fire , lamp lights, lightning, luminance, sky, star, blue yellow and red colors inside your self. It may not occur precisely in this order, but you will see them. I would not say so unless I had such experiences myself. Also there would be instances of ringing of bells, drums, thunder and sounds of other instruments.

Once you experience these you would not want to quit, even if you quit, that experience would stay with you from then onwards, saving you.

Technically you need a Guru to point to the place on which you are to meditate by touching it with his/her hand; in this fashion the meditation would yield faster results. But not every one can find a real Guru can they? So do the best you can, be your own guru, because Lord Buddha has kindly allowed thus:

“Be a light unto yourself”.