



MACHINDRANATH

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As mentioned in Srimad Bhagavata, nine sons of Lord Sri Vrishabha, popularly known as "Nine Narayanas", incarnated for the benefit of the world. Shri Matsyendranath ji who is the first incarnation of the poet Narayana. Poet Narayana took incarnation as a fish and assumed the name "Sri Matsyaendra" as mentioned in the book Sri Navnath Kathasara written by Malu poet Virchit Drishanta Swaroop. Shri Matsyendranath Ji was the first Nathacharya of the Nath sect. According to scholars, the authorship of the Sanskrit treatise Kaulajnanirnaya, which is one of the oldest texts describing the Kaula doctrine and Hatha Yoga, goes to him. Machhindranatha's place in the Siddha traditions is considered respectable. He is considered the founder of the Nath sect which played a prominent role in the Bhakti movements of the Middle Ages.

Swami Machindranath was the first person in the world who learned yoga from Shri Shankar and taught it to the whole world. Swami Machindranath, the Mahayogi who gave the world a lively and living example of detachment and dispassion in the form of Shri Gorakshanath. Shabri Vidya is not Bhanamati or Bengali witchcraft. So Swami Machindranath is the great man of the world who insists to the whole world that Devadhideva Mahadev Adimaya Parvati, when she was in the form of Bhillini, is the Veda that was told to her in folk language. The greatest sage, Swami Machindranath, had the power to completely destroy the pride of his own power and prowess, the son of Mahadeva i.e. Virabhadra.

Swami Machindranath was the austere Vibhutimatva who after Mahadev Shankara not only had knowledge of Sanjivani Vidya, but also mastered the most difficult vidya and proved his superiority by using Sanjivani Vidya on himself as well as Meenath. Swami Machindranath, the world-seen Shiv disciple, challenged the arrogance of the supreme disciple who had attained the avadhu status like Goraksha, by challenging the very simple game of Lapandava, and once again surrendered even Gorakshanatha, who was circulating in Trikhand. (In the mask that Machindranath Maharaj presented, he assumed the forms of Prithvi, Tej, Aap, Vayu and Akasha and leaving only that, Gorakshanath sifted the Trikhand through a sieve, but he did not find Swami Machindranath). The birth anniversary of Naths is celebrated on Rishi Panchami at the Sanjivan Samadhi temple of Mayamba (Savargaon), the progenitor of Navnaths.

childhood

When Machhindranath was five years old, one day his father, Kamika, accompanied him and went to the Yamuna to fish. There he spread the net for fishing and when many fish came in it, he brought them out to Machhindranatha and again took the net and went into the water. Seeing that father's actions, he is motivated to destroy his mother's clan; This came to Machhindranatha's mind. Machhindranatha thought that it is not good to sit idly by and watch the Father doing this work while he is there, and as a religious sage, we should do all we can to protect the Nagakula in the serpent satra of King Janamejaya. Then he started throwing fish one by one. Seeing that, his father was so angry that he immediately came out of the water and chastised him in many ways, saying, I worked hard to catch the fish and he and you release it back into the water; So what will you eat? With the symptoms of begging! Saying this, he again entered Udaka. Machhindranath was very sad because of that saying, thinking that alms food is holy and that is what we should eat now, and seeing the father entering the water, Machhindranath lost sight of him and left from there and went to Badrikashram walking around. There he did penance for twelve years. It was so hard that the skeleton of his bones remained. Here Sri Dattatreya's ride went to the temple and as soon as he praised Adinathan, Adinathan was pleased and gave him a hug and seated him nearby. Later, both of them asked each other the surprise present. Then Dattatreya informed Shankara that he wanted to

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see the very beautiful forest of Badrikashrama. Then Adinath went to the forest with him. At the same time, because the days of Machhindranatha's rise came, only for that coincidence to happen, Datta had a desire to see the forest and he also got the look of Adinath. Both of them were happy to see the splendor of Badrikavan

To Bhi Kachcha Be Kachcha Nahi Guru Ka Bachcha I To Bhi Kachcha Be Kachcha Nahi Guru Ka Bachcha II

Mathura Kashi I Bramharandra se prana nakile Satya Lok ka Vasi I To Bhi Kacha Be Kacha Nahi Guru Ka Bachcha II

Kundalini Khub should ascend to Brahmarandra Me Jave I Chalte Hai Pani ke Upar Bole So Hove I To Bhi Kacha Be Kacha Nahi Guru Ka Bacha II

Kahe Machchindra Sun Re Gorakh Tino Upar Jana I Kripa Jab Sadguruji Ki Howe Aap Aap Ko China I So Hi Sacha Be Sacha So Hi Guru Ka Bacha II

Guru Machhindranath and Gorakshanath and Yoga

Sri Machindranath Swami and Sri Gorakshanath's authority over Yoga Shastra was extraordinary. The knowledge and realization of Samadhiyoga, Atmabodh, Nadbramha, Bindubramha, emptiness and niranjan tattva were all perfectly situated in him. In his literature, this suffix appears. Abstract Taraka Yoga, Uttaratarak Yoga, Amanska Yoga mentioned in Advayataraka Upanishad, Mandalbrahmana Upanishad were the subject of special study of Naths. Both these lords showed how Shivashakti form of harmony can actually be achieved from Chakrabhedan Nilbhednadi state. He imparted that knowledge to his few disciples without any hesitation, according to their merit. He guided the right class of disciples on the very difficult path of nirgunavasya in the path of knowledge. Beyond the nothingness of the Buddhists, he mastered how to experience Nijavastu-Satya in Brahmarandhra by distinguishing the states of Atishunya, Mahashunya and Sarvashunya. He coordinated the yogas of knowledge, yoga and of course meditation. However, according to each person's ability and body, he laid down the rules of sadhana and conduct. Nath's ideology was very deep. They did not stop at Dvaita-Advaita. He put the Nath principle of "dual duality extraordinary" beyond that to the philosophers.

He said that sadhana is useful for every system of life, whether the human body is in any Ashram - Brahmacharya Ashram, Grihastha Ashram, Vanaprasthashram, or Sannyasashram. His concept of religion was different. He considered each ashram as a religion. He believed that religion is the uplifting work of life, conduct, thought and conscience. But that definition was never narrow. It meant humanity. He was for all and universal. It was and is the perfect humanity that the Naths envisioned, standing on the impenetrable rock of love, equality and universalism. It has been mentioned above that it was done with vision. With the passage of time, there was a drastic change in the way of life. Instability increased. In such a situation yoga practice is not impossible, but as it becomes very difficult, the Naths promote the Bhaktimarga which is proven in the past. The worship of Vishnu in the Nath Sampradaya testifies to this devotion. He emphasized on knowledge arising from devotion, similar to post-knowledge devotion, he taught eye devotion. Thus Nath disciples of immense merit were created. Sri Gahininath created Sri Nivrittinath and Sri Nivrittinath created Sri Dnyaneshwar Maharaj as Adarsh. The tradition has grown and is growing. A high-quality library was created. The Varkari Sampradaya, overflowing with devotion, came into existence. A different era of devotion began. Naths provided the world with every way of salvation of humanity as per Kalamana. This is a great work. There is no one in this way. He has presented the birthright before us. Divya

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Nath has done this work. Putting it into action is our salvation. No one is an orphan. Order from the heart of Chauryanshi Siddha Navnath.

Guru Disciple Dialogue - Shri Macchidranath and Gorakshnath dialogue

|| Shri Gorakshanath Uwach ||

Where was the day | Where was the night || Where is Jyoti? Where is life? Who will stay there?
Sadhguru yes so Puchhya Kahe ||

Machindranath Guru gave a wonderful answer to this.

|| Sri Machindranath Uwach ||

Avadhoot: night and day, day and night Dip Wase Jyoti | body fat prana | Zerosthan Ye Tat Rahe Aisa
Vikha Machinder Kahe ||

Meaning: There was nothing cosmic in Gorakshanath's instrumental life. There was no participation in Janariti and hence the series of questions started after seeing the lifeless body (Gorakshanath saw the funeral of a dead man while his disciples were touring).

While doing penance for twelve years, day and night, year and month lost the sense of time, the question arose, 'How does this cycle of day and night continue? And where is life as a flame? And what is the ultimate truth? What is the same place?' Manasson of Machindranath, his disciple and Nathottam - Gorakshnath, who was elevated through Sadhana. Only Sadguru Swami Machhindranath could give appropriate answers to the questions in his dispassionate mind; That's the question. Guru Machindranath, who respectfully called his disciple "Avadhoot" i.e. pioneer of renunciations, went on to answer.

Awadhu! The womb of the night contains the smell of the day and the belly of the day is the night! The cycle of day and night has continued since the beginning of the reckoning of this world, without interruption. When the lamp is lit, we say that the light has fallen. But if there is a metal or clay lamp, its light does not shine. A wick that burns so much that the wick gives a dim light to a certain area, but what about beyond that. So every lamp contains a flame, sometimes in the form of a lit and sometimes unlit wick. The power to give light is in that flame. Not in metal, earthen, lamps. Similarly, there is life in the body. Everyone's body (Jiva) is different. But the soul that resides in everyone is a part of the same God.

Goraksha, do you understand?"

But Guruji, if there was no night, how would the day have been created? And how is the night in such a bright day? What about the light of the lamp? If the flame is ignited, where does that light go? And if these different bodies had not been created, where would the life be in them?

The birth anniversary of Adya Nath Sri Machhindranath, the first Guru of Navnaths, is considered to be Bhadrapada Rishi Panchami Yadi. Being an essentially impersonal incarnation, manifestation is an unfathomable lila of the original consciousness power. Still, our sages have given us the rites and customs of celebrating Jayanti - Manifest Day, Samadhi ceremony, so that the palmers like us should remember that original Chaitanya Shakti, on that occasion, to perform divine service.

Machhindranath is also called Bade Baba with respect and affection as Adya Nath in Maharashtra.

We see changes in Machhindranath's name over time. Machhindranatha is referred to by yogis of the modern Nath Sampraya as "Machchindranatha or Machhendranatha". While in Nepal, the name of Machhindranath is compared with the name of Buddha deity Aryavaliketeshwar. Two other

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names of Naths in Nepal are "Karunamay" and Loknath. Also the famous name of Nath in Nepal is "Rato Matsendranath" which means God of Rain. In the great treatise Siddhi Pravadhi, Naths are mentioned as "Minapa Varjpada" while Abhinav Gupta mentions Naths as Machhandavibhu in Lokatantra.

Adinath Guru Sakal Siddha. Machindra was his main disciple. 1.

Machindra taught Bodh Gorakshasi. Goraksh Volla Gahini ..2..

Gahiniprasade retirement dater. Gnanadeve Sar Chojaville .. 3..

The above abhang was composed by Vishwavandya Mauli Sreesanth Dnyaneshwar Maharaj while narrating his best guru tradition. Dnyaneshwar Maharaj belonged to the Nath sect.

According to the information given in the Bhagavata, Rishabhadeva had a total of 100 sons, out of which 9 were prodigals.

Prabuddha, Pippalayana, Avirhotra, Drumil, Chamas Vakarbhajan and others re-incarnated on earth in the form of Navnath at the behest of Lord Krishna in the Kali Yuga. Their respective names;

The first son Kavi was born with the name "Machhendranath".

"Space" was born as "Jalandar".

As his disciple, the enlightened one incarnated as "Kanifa".

Pippalayan incarnated as "Charpatnath".

Avirhotra incarnated as "Nageshnatha".

Drumil incarnated as "Bhartarinath".

Chamas incarnated as "Revannath" and

Karbhajan was born as "Gahninath".

The Nath sect considers Machhindranath as an incarnation of Lord Vishnu. However, the communal name Machindra or Pisces is popular. On the occasion of Shri Machhindranath's birth anniversary, a big festival is celebrated at Shri Machhindranath Gad i.e. Savargaon Mayamba. Naths have taken sanjeevan samadhi at Sri Machhindranath Fort, so one can feel a different vitality in the atmosphere here, apart from this place being on the top of Garbhagiri, the surrounding nature seems to be offering its service at the feet of the Naths by adding more to the beauty of the temple. The atmosphere is filled with the aroma of devotion and enthusiasm of the devotees. The Chaitanya Samadhi of Sri Machhindranath is situated on the fort, and the temple of Dhondai Devi is located nearby. She is the sister considered by Devi Nath, there is a continuous song on the fort which never fades. There is a lake under the hill of Dhondai Devi called "Deva Tal" (lake). There are different roads to reach the fort and now there is a new road from Madhi to Mayamba.

Birth of Machhindranatha, his penance

When the Kaliyuga began, Laxmikanta sent his servant to summon Navanarayana to Dwarka. At that time Lakshmikanth was sitting on the golden throne. Uddhav was also nearby. Meanwhile, nine Narayanas namely Kavi, Hari, Antarika, Prabuddhi, Pippalayana, Avirhotra (Airhotra), Chamas, Drumil, (Dhruvamin) and Karbhaja entered there. On seeing him, Hari came under the throne, embraced him with great glory and seated him on his golden throne. Later he performed pooja with

sorceries. Navnarayan asked Haris, seeing the grand ceremony, why did he invite us? Then he suggested to him that we all have to take incarnation in Kali Yuga. As the swans go together in the sea, we all will be incarnated and manifest in the world of death. Hearing this speech of Hari, he said, Janardana! You ask us to incarnate, but let us know by what name the person who is to incarnate. Hearing his words, Dwarkadhisha said that all of you should take avatars and establish sects and give initiations and preach. You might say, don't think that we are asking ourselves to incarnate. Along with you, many other people will take incarnation in the mortal world, the actual poet Valmiki will come as Tulsidas. Shukamuni will become Kabir, Vyasmuni will become Jaydev and my favorite Uddhav will become Namdev. Jambuvant will come to fame in the avatar of Narahari. My brother Balaram will be a Pundalik. I too will come with you as Jnanadev. Kailasapati Shankar will retire. Brahma will come to fame by incarnating as Sopan. Adimaya will be Muktabai. Hanumanta will become Ramdas. Kubja, who is infatuated with me, will be revealed as Jani Dasi. Then we will increase devotion to Kali as much as we can.

Navnarayana again requested to inform in detail where and how the avatar should be taken and advanced. Then Hari told them that Vyasa, the son of Sage Parashara, had already described this in Bhavishyapurana. In the past eighty thousand sages were born from Brahma's semen. On that occasion, some part of the semen has fallen everywhere; A small part of it fell into the Yamuna three times. Out of those three parts, two parts fell into the Drona and one part fell into the waters of the Yamuna. As soon as he had sperm, he was swallowed by a mosquito in her womb and Kavi Narayana was born and appeared in the world as Machhindranath. Agni has consumed the work that Shankara had burnt away from the third eye; Therefore, Antarika Narayana should be known as Jalandhar with his stomach birth. It is in such a way that, in the Kuru dynasty, King Janamejaya performed Nagasatra, in his own dynasty, King Brihadrava will perform Havan; Then Dvimurdhana (Agni) will shed the fetus. On that occasion Jalandara should appear in that yajna kunda. When he became eighty thousand sages, some part of Brahma's semen also fell on Revatiri, then Chamasnarayana should be revealed as Revanasiddha. A small part of the same semen was also received by a snake. She drank it. Then the Brahmins sacrificed all the snakes in the serpent festival of King Janamejaya; At that time, knowing that there was a Brahma seed in her belly, the religious sage hid the snake under a banyan tree. After a full day, she left the egg there. As that egg was still there, Avirhotra Narayana should take birth in it and be known as Vatsiddha Nagnath. The ashes given by Machhindranath as Prattistava mantra in Surya will fall on the Ukirdya, the Sun will pour his semen into it, it will be Ukirdaya; In it, Harinarayan should appear as Goraksha. Seeing his daughter Parvati at the wedding ceremony in the city of Daksha, Brahma shed his semen; At that time he felt extremely ashamed. Then he rubbed the semen around, at that time it became sixty thousand places on one side, sixty thousand of him became Valakhilya sages. The other limb fell into the river Bhagirathi with Kera and went to the island of Kush; It is still there. Therefore, Pippalayana Narayana should appear there and be known by the name of Charapatinath. An alms bowl named Bhartari was placed in the courtyard by Kailikrishi; The sun's semen suddenly fell into it; He (Bhartuhari) has preserved it as well. Dhruvamin Narayana should incarnate in it by the name of Bhartari. In the Himalayan forest, Brahma spilled his semen, intended for Saraswati; A little of it fell on the ground. As the tiger walked over it, it stayed at his feet and a little fell into the elephant's ears. The enlightened one should communicate with it and manifest as Kanifa. Goraksha made a mud statue, Karbhanjana should circulate in it. In this way, Navnarayana was given a clear understanding of where and how one should take birth. Then he departed from there with the order and went to Mandarachala, where he remained enshrined near the samadhi of Shukracharya. Then these nine and Shukracharya left ten people.

One day when Shiva and Parvati were on Mount Kailas, Parvati said to Shankara, 'Give me the grace of the mantra you are chanting.' Hearing this he said to her, 'I will preach the mantra to you; But this requires solitude. So let's find out where it is. Therefore, she went to see a place of solitude. She wandered and came to the Yamuna. There was no smell of man. Because of this, he preferred that place and sat down there. There Parvati started chanting beautiful mantras. But a fish which had swallowed the Brahmavirya and entered the Yamuna, Garbhini was rising nearby. The fetus in her womb was listening to that mantra. By doing that he attained pure knowledge and the duality disappeared and he became Brahman.

After the end of the sermon, Shankara asked Parvati what the essence of the sermon was, while Machhindranath said from the womb that everything is the form of Brahman. Hearing this sound, Shankara looked there. Then it was understood that Kavinarayana had performed the rites in the belly of the fish. Then Shankara said to him, You have benefited a lot by listening to my sermon; But this is what I will preach to you from Dattatreya. Therefore you come further to Badrikashrama; I will show you there. Saying this, Shankar went to Kailasa along with Parvati.

Machhindranath started chanting the same mantra in the belly of the fish. After a full day, the fly dropped its eggs on the river bank and went away. A few days later, a number of ducks came to Yamunati to catch fish. They saw the egg and immediately cracked it with their sharp beaks. Then he became two and one of them, seeing the child and hearing his hoarse cry, ran away in fear. Next that oyster was seen by a spider named Kamik. Seeing a child as radiant as the sun in it, his heart sank and he felt that someone would kill this gentle child. In the meantime, it was announced on the air that this is indeed an avatar of Kavinarayana. Take this child to your home. Protect it properly and name it Machhindranath. Do not entertain any doubts about this. Hearing that, the spider took him home and happily gave his shards to the woman and said that the son was given to him by God. She took it and applied it to her breast with great joy, it burst open. The boy also started drinking milk. Then the child was bathed and taken care of. Already the twins had given up hope of having a child; He was extremely happy as Avachit Putra Ratna came into his hands.

When Machhindranatha was five years old, one day his father, Kamika, accompanied him and went to the Yamuna to fish. There he spread the net for fishing and when many fish came in it, he brought them out to Machhindranatha and again took the net and went into the water. Seeing that father's actions, he is motivated to destroy his mother's clan; This came to Machhindranatha's mind. Machhindranatha thought that it is not good to sit idly by and watch the Father doing this work while he is there, and as a religious sage, we should do all we can to protect the Nagakula in the serpent satra of King Janamejaya. Then he started throwing fish one by one. Seeing that, his father was so angry that he immediately came out of the water and slapped him a lot and said, I worked hard to catch the fish and he and you release it back into the water; So what will you eat? With the symptoms of begging! Saying this, he will enter Udaka again.

Machhindranath was very saddened by the sound of the blow, thinking that alms food is holy and he should eat it now, and seeing his father enter the water, Machhindranath lost sight of him and left from there and went to Badrikashram. There he did penance for twelve years. It was so hard that the skeleton of his bones remained. Here Sri Dattatreya's ride went to the temple and as soon as he praised Shankara, Shankara was pleased and gave him a hug and seated him nearby. Later, both of them asked each other the surprise present. Then Dattatreya informed Shankara that he wanted to see the very beautiful forest of Badrikashrama. Then Shankar went to the forest with him. At the same time, the days of Machhindranatha's rise came, so that this coincidence happened, Datta had a desire to see the forest and he also got the grace of Shankara. Both of them were happy to see the splendor of Badrikavan.