

Siddhasiddhāntapaddhatiḥ

विमुक्तिक्रियान्तपद्धतिः

a treatise on the Nātha philosophy

by

Gorakṣanātha

Editors

Dr. M. L. Gharote

Dr. G. K. Pai



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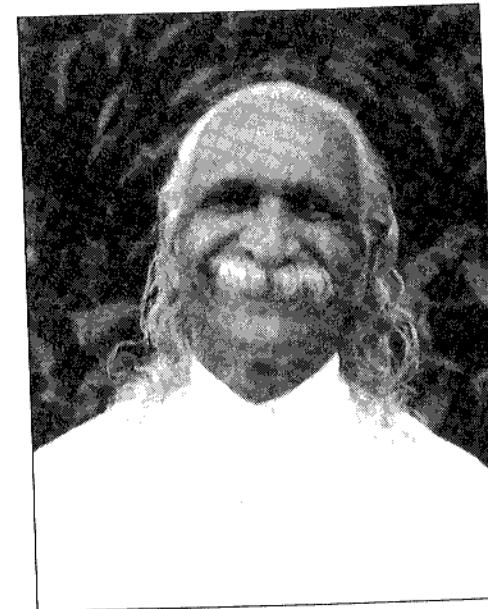
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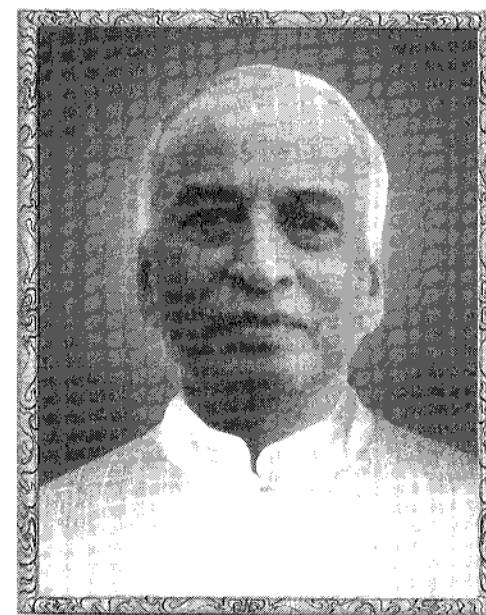
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Dedicated
with
profound respect
to

Swami Kuvalayananda

the Source of our Inspiration
for Literary Research in Yoga



Dr. M. L. Gharote
(21.05.1931–17.01.2005)

Acknowledgement

We sincerely express our thanks to our staff members Dr. Parimal Devnath and Dr. Vijaykant Jha for their valuable contribution in finalizing this critical edition of *Siddha-siddhānta-paddhati* without which the work could not be completed.

Editors

Dr. M. L. Gharote
&
Dr. G. K. Pai

Contents

<i>Subject</i>	<i>Page No.</i>
Publisher's Note (First Edition)	i
Publisher's Note (Second Impression)	ii
Abbreviation	iii
Scheme of Transliteration	iv-v
Introduction	vi-xl
Text, transliteration, translation, notes, footnotes	1-151
Appendix	152-185
Glossary	186-199
Word Index	200-203
Bibliography	204-205

Publisher's Note

(First Edition)

We are very happy to present to our esteemed readers the eighth research publication of *Siddha-siddhānta-paddhati* critically edited and translated in English which is a very important treatise of the philosophical doctrines of the *nāthas*.

We are also happy to receive encouraging appreciation and support from the scholars, teachers and students of Yoga from all over the world. We promise to our readers that we shall continue to bring out critically edited significant texts of Yoga which we hope will consequently guide the Yoga enthusiasts towards the true knowledge of the tradition of Yoga.

We express our heartfelt thanks to our scholars who sincerely work hard to produce quality work to the service of Yoga. We hope that the readers will also appreciate their good efforts.

We express our sincere gratefulness to Dr. Alicia Souto, Director, Centro de Eutonia y Yogaterapia, Buenos Aires, Argentina, who has meticulously gone through the press copy of SSP and suggested valuable modifications.

We also thank our good friends who contributed generously towards the publication of this book but prefer to remain anonymous.

Despite sad demise of my revered father Dr. M. L. Gharote, founder of The Lonavla Yoga Institute (India), with his blessings we humbly rededicate ourselves to continue the work chalked out by him.

--Dr. Manmath M. Gharote

Publisher's Note

(Second Impression)

Great works of Natha Siddhas who reigned the spiritual kingdom of Indian subcontinent about one thousand years ago have left deep impressions in the psyche of the denizens of this region. It stands as testimony to their immortal works on Hathayoga which are firmly founded on profound philosophical ideals meticulously integrated with spiritual exercises. From around 11th century till date teachings of Natha Siddha Yogis are beckoning the bewildered humanity.

Blow of time would have put these teachings into oblivion, had their ideals not been grounded firmly on sound reasoning, logic, deep insight and experience.

Siddha-siddhānta-paddhati is perhaps the only work which exclusively deals in the philosophical stand-point of the Natha Yogis. An exposure to this rare wisdom equips one with extraordinary confidence and self-reliance.

The first critical edition of ***Siddha-siddhānta-paddhati*** has been well received by the students of Yoga. The content of this work obviously is a demanding one since it is an indepth enquiry. Now we are ready with its Second Impression. We hope that the votaries of Yoga will derive suitable benefits from this work.

May the Siddha Yogis bless The Lonavla Yoga Institute (India) to successfully carry out their task!

--Dr. Manmath M. Gharote

(iii)

Abbreviation

AP— Amaraughaprabodha

GhS— Gheranḍa samhitā

GP— Gorakṣapaddhati

GŚ— Gorakṣāñata

HP— Hathapradipikā (10 chapters), Lonavla Yoga Institute (India)

HR— Hātharatnāvalī

HSC— Hāthasaṅketacandrikā (ms.)

Ms.— Manuscript

PYS— Pātañjala Yogasūtra

SCN— ṣaṭcakranirūpaṇa

SS— ṣaṭkarmasamgraha

SSP— Siddhasiddhāntapaddhati

YB— Yuktabhavadeva by Bhavadeva Mishra

YM— Yogamārtanḍa

Y.M.— Yogamīmāṃsā

Scheme of Transliteration

Letters, their sounds and description of these sounds

Simple Vowels—

ଓ	o	m	like	o	in	home
অ	a		,	a	,	but
আ	ā		,	a	,	far
ই	i		,	i	,	pin
ঝ	ī		,	ee	,	feel
ও	u		,	u	,	fulsome
ऊ	ū		,	oo	,	wool
ঢ	r		,	r	,	German

Diphthongs —

ए	e	,	a	,	fate
ऐ	ai	,	ai	,	aisle (but not drawled out)
ओ	o	,	o	,	over
औ	au	,	ou	,	ounce but not drawled out)

Gutturals—

କ	k	,	k	,	kill
ଖ	kh	,	kh	,	ink-horn
ଗ	g	,	g	,	girl
ଘ	gh	,	gh	,	longhouse
ଡ	ନ୍ତି	,	n	,	king or ink

Palatals—

ଚ	c	„	ca	„	church
ଛ	ch	„			like the sound in Churchill
ଜ	j	„	j	in	join
ଝ	jh	„			palatal 'z' in azure
ଙ	ñ	„	n	in	pinch

Cerebrals —

ડ	t	,	t	,	tub
ઝ	થ	,	થ	,	pot-house
ડ	દ	,	દથ	,	dog
ડ	દથ	,	દથ	,	mad-house
ન્ય	ન	,	ન	,	splinter or and

Dentals --

ତ	t	,, dental 't' as in 'thin' or like the French 'T'
ଥ	th	,, th in thunder
ଦ	d	,, th then
ଧ	dh	,, th this
ନ	n	,, n no

Labials --

प	p	,	p	,	paw
फ	ph	,	ph	,	top-heavy or gh in long
ब	b	,	b	,	balm
भ	bh	,	bh	,	hob-house
म	m	,	m	,	mat

Semi-vowels—

ય	y	,	y	,	yawn
ર	r	,	r	,	rub
લ	l	,	l	,	lo
વ	v	,	w	,	wane

Spirants --

શ	સ	,,	r	sh	ashes
ણ	સ	,,	a strong lingual with rounded lips		
ણ	સ	,,	s	..	sun

Aspirate --

é h .. h h hum

Introduction

Siddha-siddhānta-paddhati (SSP) of *Gorakṣanātha* is the most important treatise of the *nāthayogīs*. It deals with topics such as the philosophy of the *nāthayogīs*, the nature of the Absolute, the cosmology according to the *nātha* system of thought and the characteristics of an *avadhūtayogī*. It caters to the palate of the advanced strata of the *yogīs* and appeals to a mature intellect.

The text of SSP has been printed several times. Yet, no English translation of the same has come to our notice so far. The present effort is to fulfill this long felt need for the sake of scholars and practitioners of *yoga* alike.

We have utilized five manuscripts and four printed texts to arrive at proper readings of the text, though we have accepted the manuscript J₁ which was the most legible among them as the basis. All the texts are in general agreement with regard to the extent of the work and its division into six chapters.

Texts consulted :

Manuscripts—

J₁ — Ms No 7773 Fol 26. Paper. Script Devanagari. Source: Rajasthan Oriental Research Institute, Jodhpur.

J₂ — Ms No. 16605. Fol. 24. Paper. Script Devanāgarī. Source: Rajasthan Oriental Research Institute, Jodhpur. (Listed as— *avadhūtayogī-lakṣaṇam*).

B₁ — Ms No. 5663. Fol. 26. Paper Script Devanāgarī. Source: Oriental Institute, Baroda.

B₂ — Ms. No. 8449. Fol. 77. Paper Script Devanāgarī. Source: Oriental Institute, Baroda.

W — L. No. 6/4/ 399. fol. 19. Paper Script Devanāgarī. Source: Prajna Pathasala, Wai (Maharashtra).

We have also consulted the manuscript of Chambers (ch-674), Germany, titled as *Pindavicāra Siddhāntapaddhati*. This manuscript contains only the second chapter of *Siddha-siddhāntapaddhati* with some variant readings. The colophon of this manuscript reads— *iti pārvatiputra-śrīnemanātha-siddha-*

(vii)

viracitāyām siddhāntapaddhatau piṇḍotpattivicāro nāma dvitiya upadeśah, rāmāśramena likhitah. It is obvious that the author of this text is one *Nemanātha*. It is possible that *Nemanātha* was another name of *Gorakṣanātha*.

We have marked this manuscript as —N.

Printed Texts—

P₁ — *Siddha-siddhānta-paddhati* and other works of the *nātha* *yogīs* by Smt. Kalyani Mallik, M.A; B.T; Ph.D. Pub. Poona Oriental Book House. First Impression- Poona 1954.

P₂ — *Siddhasiddhānta-paddhati* with Skt. Commentary of Pt. Dravyesh Jha Shastri and *bhāṣā tīkā* of Pt. Yogī Brahmanathji. Pub. Boharadhipati Yogindra Sri 108 Sri Purnanathji. Yogasram Sanskrit College, Mayapur, Haridwar. Vi. Sam. 1996.

P₃ — *Siddhasiddhānta-paddhati* Eds. Mahadev Damodar Bhat and Sakharan Raghunath Agharkar. Pub. Joshi Brothers, Pune— 2. 1979.

P₄ — *Siddhasiddhānta-paddhati* with *Nāthanirvāṇavyākhyā*. Ed. Kadava Sambhusarma. Tr. by Yogī Naraharinatha Sastri. Gorakshagranthamala No. 84. Pub. Pir Chandranatha Yogi. Raja Yogisvaramath. Vittal. S.K. (Mysore state).

The *Saṅskṛta* Commentaries of Kadava Shambhusarma and Dravyesh Jha have been quite useful in the proper understanding of the argument on the abstruse tenets of the *nātha* philosophy contained in the text. ‘The philosophy of Gorakṣanātha’ by Akshay Kumar Banerjee is another work which we have leaned heavily upon in the preparation of English translation and Introduction to the text. Other titles which we have referred to are mentioned in the Bibliography.

We are grateful to the Rajasthan Oriental Research Institute, Jodhpur, Oriental Institute, Baroda and the Prajna Pathasala, Wai (Maharastra) for supplying us the copies of their valuable manuscripts mentioned above.

The Origin and Home of *nātha yogīs*

The sect of *nāthayogīs* composed of worshippers of Śiva originate during the beginning of second millennium AD and was widely scattered and flourished in the Punjab, Haryana, Rajasthan, Gujarat, Maharastra, Madhya Pradesh, Bengal (including Jharkhand), Orissa, Uttar Pradesh (including Uttaranchal) and neighbouring country like Nepal. They worshipped *Nātha* (*Śiva*) and were adepts in yoga which in course of practice led them to master supernatural powers (SSP.V.32-40). They are known by different names such as *gorakṣanāthī* with reference to their founder *Gorakṣanātha*, *daśamī*— a name derived from the ear-rings which form the distinctive mark and *kānphaṭa* froms their practice of splitting the cartilage of the ears.

The distinguishing characteristics and accessories of a *kānphaṭa yogī* are a pair of huge ear-rings (*mudrā*) worn by splitting the cartilages of the ears, a begging bowl (*kharpara*) made of coconut shell or a gourd, a conch, a whistle (*śimhanāda*), a second upper garment, external garment, a blanket, sandals, a cane, water jar, a wallet, fire-tongs, a staff and a crutch.

The *Gorakṣa-siddhānta-saṃgraha* edited by Gopinath Kaviraj (Pub. Sarasvati Bhavan Texts, Benares) names the following nine *nāthas*, popularly known as *navanāthas*: *Ādinātha* (*Śiva*), *Matsyendra*, *Udayanātha*, *Daṇḍanātha*, *Santoṣanātha*, *Kūrmanātha*, *Bhavanarji* and *Gorakṣanātha*. Although *Ādinātha* may have been a yogī preceding matsyendranātha, he is now identified with Śiva, the greatest of the yogīs. Current tradition makes *Matsyendranātha*, the teacher of *Gorakṣanātha*. *Matsyendranātha* and *Gorakṣanātha* have been the best known *nāthayogīs* throughout India for their marvelous performance of miracles. Indian literature in *Saṅskṛta* and the regional languages is full of legends regarding their supernatural powers.

Kabir and other saint poets acknowledge their indebtedness to the *nāthayogīs*. *Gorakṣanātha* was a yogī par excellence and was regarded as greater than his *guru*,

Matsyendranātha whom according to legend, he delivers from the sixteen hundred women of *kadalī*. Traditions and legends concerning *Gorakṣanātha* are extensive and wide-spread. He is looked upon as superhuman teacher who appeared on the earth in different *yugas* (ages). He is regarded as a tutelary deity in Nepal. Nepalese hold that he came to Nepal from Punjab and to have lived near the temple of Pasupatinatha in Kathmandu. The monks of Gorakhpur believe that he came to that part from Punjab. The yogīs at Nashik hold that he went from Nepal to Punjab and thereafter to other parts of India. As a powerful organizer he established mutts all over India. He is said to have visited Afghanistan and Baluchistan. Both the Bengal and Nepal tradition points to the East as his birth place. The Bengal tradition holds that both *Matsyendranātha* and *Gorakṣanātha* hailed from East Bengal and as such, profoundly influenced the religious life of the people of Bengal in the medieval period. *Matsyendranātha*, also known as *Minanātha* is considered to be the first verse-writer in Bengali. Similarly, *Gorakṣanātha* is considered to be the first prose-writer in Hindi.

Spiritual Lineage and date of *Gorakṣanātha*

In *Jñāneśvarī*, the poet *Jñāneśvara* gives a list of his spiritual predecessors as *Ādinātha*, *Minanātha*, *Gorakṣanātha*, *Gahinīnātha* and *Nivṛttinātha* (*Jñāneśvarī*-18, Ed. 1915. cf. also V. L. Bhave, Maharastra Sarasvat, first ed., p.39). Another list found in Behinbai (Trans. By Abbot, p.1) traces the line of transmission of a *mantra* as *Ādinātha*, *Matsyendranātha*, *Gorakṣanātha*, *Gahinīnātha*, *Nivṛttinātha* and *Jñānadeva*. Using tradition based on *Nāmadeva*, L. R. Pangarkar in his *Jñāneśvaramahārāja Caritra* (Poona, 1912) states that *Gorakṣanātha* visited the home of *Govindapanta*, the grandfather of *Jñānadeva* and that *Gahinīnātha* was the *guru* of *Vīṭhala*, the father of *Jñānadeva*. Bhave holds that there was an old connection between *Gorakṣanātha* and *Jñānadeva*'s grandfather *Govindapanta*. He repeats the tradition of *Govindapanta*'s father

(who worked under Jaitrapal of Bira in 1207) had his mind tuned to religion by *guru Gorakṣanātha* (Bhave, *Maharastra Sārasvat*, vol. I, p.30).

Depending upon the literary reference to *Gorakṣanātha* in the *Jñāneśvarī*, Briggs places *Gorakṣanātha* as early as 1100 AD. According to Bhave it is 10th or 11th century AD.

Another cycle of legends, relating to Gopicand, Rani Pingala and Bhartṛhari, which is current in East Bengal, western India and Punjab also points to the same date for *Gorakṣanātha*.

Prof. Prabodha Chandra Bagchi dates Matsyendranātha to 10th century AD on the basis of Tibetan tradition which identifies him with Luipa. The lineage of spiritual teachers available from Tibetan sources lists *Matsyendranātha* as contemporary to Tilopa. Tilopa was contemporary to king Mahipal of Bengal who ruled from 978 to 1038 AD. Hence *Matsyendranātha* must have flourished in the beginning of 10th century (Bagchi, *Kaulajñānanirṇaya*, Introduction, p.28, *Matsyendra Samhitā*, Part I, ed. Devavrata Sen Sharma, Pub. Asiatic Society, Calcutta, 1994, Introduction pp.21-22). Prof Bagchi seeks corroboration of his hypothesis from the *vamśavali* (lineage) of Caula kings where the name of *Siddha Carpaṭi*, contemporary of *Matsyendra* occurs. *Carpaṭi* was contemporary to king Sahila who lived in the 10th century AD. Bagchi concludes that Luipa *Matsyendranātha* must have flourished in the first half of the 10th century AD as he was contemporary to *Siddha-nāgārjuna* and *Carpaṭi*, both living in the beginning of 10th century (*Kaulajñānanirṇaya*, Introduction, p.32 of Devavrata Sen Sharma, op. cit.).

From the above data it can be concluded that *Gorakṣanātha*, the disciple of *Matsyendranātha* must have flourished not later than 11th AD.

Works of *Gorakṣanātha*

There is a considerable literary output ascribed to *Gorakṣanātha*. Hajari Prasad Dvivedi (*Nātha Sampradāya*, p.98)

gives a long list of works attributed to *Gorakṣanātha*, most of them dealing with *yoga*. Briggs (pp.251-257) also gives a long list of *yoga* and *tantra* texts which *Gorakṣanātha* uses including a number of texts ascribed to *Gorakṣa*. A work on chemistry and another on astrology are ascribed to him. Also the *Amaranātha-saṃvāda* in Marathi is ascribed to him (GŚ-p.10).

The most important of his published works in *Saṃskṛita* are *Gorakṣapaddhati* (GP), *Yogamārtanda*, *Gorakṣaśataka* (GŚ), *Amaraughaprabodha* (AP) and *Siddha-siddhānta-paddhati* (SSP).

***Gorakṣapaddhati* (GP)**

GP is a work in *Saṃskṛita* and of 200 verses in extent. It was published by the Laxmi Venkateshvar Press, Bombay in Saka 1855 and was utilized by Briggs in his study “*Gorakṣanātha* and the *Kānphaṭa Yogīs*” (1938) cf. p.257. Briggs came to the conclusion that the first hundred verses of GP formed the *Gorakṣaśataka* whereas the second series consisting of the remaining one hundred verses being a secondary or supplementary document. Pandit Hajari Prasad Dvivedi taking his cue from Briggs also states that the first hundred verses of GP form the GŚ. Swami Kuvalayananda and Dr. S. A. Shukla after having consulted and studied many manuscripts collected from different parts of India bought out the critical edition of *Gorakṣaśataka* published by the Kaivalyadhama SMYM Samiti, Lonavla in 1958. They found that all the manuscripts they studied contained the following verse which is numbered 7 of the first hundred group of verses:

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगांगानि वदन्ति षट् ॥

(The six aspects of *yoga* are *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *saṃādhi*).

As the subject-matter defined in the verse is spread over the two hundred verses of the GP, they have rightly come to the conclusion that there is absolutely no justification in splitting up

the text into two. Further, as the first hundred treats only a smaller aspect of the subject and the major part consisting *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*, is dealt with in the second hundred, the first hundred does not constitute the original text of GS. Briggs himself did not take pains to ascertain whether the first half which he calls *Gorakṣaśataka* treats all the six topics mentioned in the enunciating verse. Thus the text which he printed under the title *Gorakṣaśataka* (Briggs pp. 284-304) does not constitute the real *Gorakṣaśakaṭa*.

By a careful selection of the verses that deal with the topics mentioned in the enunciating verse of the GP, Swami Kuvalayananda and S.A. Shukla ascertained the probable original text of GS comprised of only one hundred verses. Fortunately for them, they could identify one manuscript (*Saṃskṛita ms. Keith 5765-I-0.1664B, Gorakṣaśataka*) from the India Office Ms. Library, London which corroborated the constituted text as the original *Gorakṣaśataka* of only one hundred verses and also dealing with the six *aṅgas* of *yoga*. As a corollary they have also rightly concluded that the GP is nothing but an inflation of the original *Gorakṣaśatakam*.

Apart from the subject matter related to the six fold *yoga* of *Gorakṣaśataka*, the *Gorakṣapaddhati* deals with important topics concerning *yoga* such as— (i) ten *vāyus* and their locations, (ii) the *ajapā gāyatrī* and its importance, (iii) *kuṇḍalinī* and its awakening, (iv) *mahāmudrā* and *khecarī mudrā* with their results, (v) concept of *bindu* and *śukra*, (vi) results of *mūlabandha*, (vii) *nādiśodhana*, (viii) quantitative definition of *dhāraṇā*, *dhyāna* and *samādhi*, (ix) results of performing *prāṇāyāma*, (x) concept of *pratyāhāra* quite different from the concept presented in *Gorakṣaśataka*. These topics constitute important material for *yoga* studies.

Gorakṣaśataka (GS)

A critical edition of *Gorakṣaśataka* by Swami Kuvalayananda and S. A. Shukla has been published by

Kaivalyadhama SMYM Samiti, Lonavla in 1958. It consists of one hundred verses. It describes six *aṅgas* of *yoga*, viz., *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. It introduces the system of *cakras*, *nāḍis*, *vāyus*, *mudrās* and *bandhas* in the context of *prāṇāyāma*. Explaining the purpose of *prāṇāyāma* it states that when the breath is unsteady, mind is also unsteady, when the breath is still, mind also becomes still and the *yogī* achieves the state of *samādhi*. Hence the breath must be controlled.

Pratyāhāra is defined quite differently from that defined by *Patañjali*. It is withholding the nectar flowing from moon situated at the palate from being consumed by the sun situated at the navel region. It is known as *viparītakaraṇī* or topsy-turvy-pose.

The five *dhāraṇās* of the five elements, viz., earth, water, fire, air and ether performed in different regions in the body holding the steady mind and the *prāṇa* there become *stambhini* (solidifying), *drāviṇī* (liquefying), *dahanī* (inflaming), *bhrāmiṇī* (whirling) and *śoṣiṇī* (absorbing).

Dhyāna is mind fixed on *ātman* and the object of *dhyāna* is *Ātman* alone. It could be *saguṇa* (qualified) or *nirguṇa* (absolute).

Samādhi is characterized as that state of union (*samarasaikatva*) of two entities when the *prāṇa* gets dissolved and *manas* gets merged.

The process of *dhāraṇā-dhyāna-samādhi* is based on a quantitative change. Thus *dhāraṇā* is for 2 hours, *dhyāna* for 24 hours and *samādhi* for 12 hours.

Yogamārtanda (YM)

The entire text of *Gorakṣapaddhati* has also been printed under the title *Yogamārtanda* in the 'Siddha-siddhānta-paddhati' and other works of Nātha Yogīs' by Smt Kalyani Mallik, pub. Poona Oriental Book House, Poona, 1954. It is also called *Vivekamārtanda* attributed to Viśvarūpadeva edited by K.

Sambasiva Shastri. It is identical with the entire text, published as *Gorakṣapaddhati* by the Laxmi Venkateshvar Press, Bombay. In some catalogues *Vivekamārtanda* has been noted as a work on *yoga* by *Gorakṣanātha*.

Amaraughaprabodha (AP)

Amaraughaprabodha is brought out and included by Kalyani Mallik in the ‘*Siddha-siddhānta-paddhati* and other works of Nātha Yogis’ (pub. Poona Oriental Book House, Poona, 1954) on the basis of a single available manuscript. It is a small treatise of 74 verses. The name of the author *Gorakṣanātha* is revealed not only by the colophon but also by other verses. By the term *amaraugha* is meant only *rājayoga*. Hence the title *Amaraghaprabodha* means instruction on *rājayoga*.

Four types of *yoga* are named and explained: constant merger of *citta* in the Supreme is *layayoga*, that which concerns itself with the regulations of *vāyu* is *haṭhayoga*, that which involves mantra and *mūrti* (image) is *mantrayoga*, and that which is absolutely devoid of mental functions is *rājayoga*. The first three are only the means to *rājayoga*.

Rājayoga is again divided into two, viz., *oṣadhyā* (herbal or Āyurvedic) and *ādhyātmika* (spiritual). *Hatha* also is divided into two depending upon its being devoted to *vāyu* or *bindu*. When the *vāyu* is channelised through the middle path i. e. *suṣumnā*, the mind achieves stability. This process is regarded as *amaroli* and *vajroli* (verse-9). *Bindu* and *nāda* are the two great medicinal herbs that exist in every being.

There are four types of *sādhakas*, viz., *mṛdu*, *madhya*, *adhimātra* and *adhimātratara*, each succeeding one being superior to the preceding one. The four *yogas* mentioned above are respectively prescribed for the four types of *sādhakas*.

Contemplating upon *Śiva* in the heart and repeating the *Praṇava—OM*—a hundred thousand times accompanied by as many as 1/10 the number of oblations, is *mantrayoga*.

Meditating upon *Śiva* in the form of *liṅga* situated in the *kāmarūpa* in one’s body is *layayoga*.

Under *haṭhayoga* various practices like *mahāmudrā*, *mahābandha*, *mahāvedha*, *mūlabandha* and *jālandhara bandha* have been prescribed.

The terms *liṅga*, *śakti* and *dhyāna* have been defined. That in which the entire world is dissolved is called *liṅga*. *Śakti* is that by whose inscrutable and impervious nature the three worlds manifest. *Dhyāna* is that in which the mind is absolutely free from all substance, object and activity.

The *yogī* who is filled with bliss gains effulgence of *Śiva*. This is *Amaraughasiddhi*. When a *yogī* strikes an equilibrium of *citta*, it is the state of *jīvanmukti* which transcends all duality.

The text emphasizes on the practice of *rājayoga* and experience oneself the results thereof.

In none of the above mentioned texts by *Gorakṣanātha* there is a systematic and detailed description of the topics dealt with. There is only a passing reference to various subjects. This is a drawback in all these texts. It does not give the satisfaction to the readers who are keen in knowing the details.

Siddha-siddhānta-paddhati (SSP)

SSP is the only text by *Gorakṣanātha* which provides elaborate description of the topics presented in a systematic order. Because of this characteristic feature along with other specialties it has attained a unique position in the *nātha* literature.

The text is a mixture of prose and verse form and is of approximately 350 verses in extent divided into six *upadeśas* or chapters.

Literary merits of SSP

For clear understanding of any text, its mode of presentation, style and the use of language have a great contribution. Specially for all-round grasping of the secret philosophical doctrines, simplicity of language is desirable, which

is rarely seen in the philosophical treatises. *Gorakṣanātha* has used both prose and poetry for the elucidation of the topic. The contents of the text are divided in six chapters in a systematic order. The language used is fairly simple when the subject is technical and mystical. The language does not become a barrier in understanding the hidden meaning of the text.

In order that every important technical term related to the *nātha* doctrine is ingrained on the minds of the practitioners, these doctrines have been classified into the groups of five and are presented in the form of alliteration (repetition of similar letters and syllables) which we find profusely in the first chapter.

For example--

- i. *nityatā, nirañjanatā, niśpandatā, nirābhāsatā, nirutthānatā— iti pañcaguṇā nijāśakti.*
- ii. *astitā, aprameyatā, abhinnatā, anantatā, avyaktatā— iti pañcaguṇā parāśaktih.*
- iii. *sphuratā, sphuṭatā, sphāratā, sphoṭatā, sphūrtitā— iti pañcaguṇā aparā-śaktih etc.*

The verses have a great quality of retaining the contents in mind. Therefore, the text is cast in the style of verses although the first chapter is predominantly in prose order. While presenting the contents in verses the metres like *anuṣṭup* and *śārdulavikrīḍita* have been profusely used with graceful words. Thus we find that the secret doctrines have been presented with literary grace.

The text of SSP has quoted the following authorities/texts such as-

Lalitasvacchanda-tantra, Pratyabhijñā, Niruttara-tantra, Varulaka-tantra, Tattva-saṃhitā, Tattvasāra, Ādinātha and Śiva.

Summary

The text is a mixture of *sūtra* and verse form and is of approximately 350 verses in extent divided into six *upadeśas*, lessons or chapters.

First chapter

The treatise begins with a salutation to *Ādinātha (Śiva)*. Although the *nāthas* do not believe in the process of creation, nor in the origination of the *aṅḍa* (macrocosm) and *piṇḍa* (microcosm). The matter is broadly divided into six topics as origin of the *piṇḍa*, deliberation on *piṇḍa*, insight into body, sustainer of the universe, union of the *piṇḍa* and the *pada* or Absolute Reality and distinguishing characteristics of an *avadhūta*.

In the beginning, when the creator who was the cause, did not exist, there existed the One unmanifest Absolute Spirit called *anāmā* (the Nameless), one without a beginning or end and the self-existent who is well-known in the *nātha* philosophy. By himself, he has no power of creation. His will alone which is his own co-existent —*nijā-śakti* i.e. inherent power through its progressive self-unfoldment into *nijā, parā, aparā, sūkṣmā* and *kundalinī* is at the basis of the entire creation. Whereas *anāmā* is the noumenal aspect of the transcendental spirit, *śakti* is the phenomenal aspect of world activity. *Anāmā*, known as *Paramapada* remains forever complete, *pūrṇa* or infinite. *Anāmā* through its inherent power evolves itself in six stages viz. *parā, anādyā, ādyā, mahāsākāra, prakṛti* and *garbhapiṇḍa*, each of the *piṇḍas* having twenty-five qualities which are enumerated. The *garbhapiṇḍa* as the physical body is the last stage in the progressive stages of evolution. The formation and development of the embryo in the mother's womb are described.

The *antaḥkaraṇapañcaka* as the fivefold internal faculties, the *kulapañcaka* viz. *sattva, rajas, tamas, kāla* and *jīva*, the *vyaktaśaktipañcaka* each having their five individual properties are all described. This is followed by the mention of the five *karaṇas* viz. *karma, kāma, candra, sūrya* and *agni*. The five properties each of *karma* and *kāma*, the sixteen *kalās* of *candra* (seventeenth being his *amṛtakalā*), thirteen *kalās* of the sun and eleven *kalās* of *agni* are named.

Śiva, the *mahāsākārapiṇḍa* is from whom successive

Introduction

forms emerge viz. *Bhairava*, *Śrīkaṇṭha*, *Sadāśiva*, *Īśvara*, *Rudra*, *Viṣṇu* and *Brahmā*. These are thus the eight forms of *mahāsākārapiṇḍa*. Under the supervision of the last aspect of *Śiva* viz. *Brahmā*, *jīva* is born from the union of the male and the female. Thus *jīva* takes shape from *Śiva* through successive stages. *Jīva* can attain liberation from the cycle of birth and death if he so desires and can also be in union with *Śiva* by a steady process of self-perfection. This in brief is the philosophy of the *nāthas*. The first chapter also mentions the ten *nāḍis* in the body with their ten apertures, the ten vital breaths (*vāyu*) and their functions and the constituents which together form the body.

Second chapter

The second chapter is a discussion on the body. The nine *cakras* (*padmas* or lotuses), sixteen *ādhāras* (receptacles or container), three *lakṣyas* (points of concentration) viz. *antar�akṣya*, *bahirlakṣya* and *madhyalakṣya*, the *vyomapañcaka* (the five sheaths or firmaments), the knowledge of which is essential for a *yogī* are described. Their locations and the specific parts of the body are indicated. The methods of contemplations are suggested. This is followed by an account of the *āstāṅga-yoga* or the eight aspects of *yoga*. The points of difference, if any, with the *āstāṅgayoga* of *Patañjali* are indicated in the appendix. The chapter concludes with the characteristic of *samādhi*, the last aspect of *āstāṅgayoga*.

Third chapter

The third chapter concerns itself with *piṇḍasaṃvitti* i.e. an insight or true knowledge of the body. A *yogī* who has a clear and true insight into the body is called the knower of *piṇḍa*. The chapter explains the nature of microcosm or body and elaborates the *nātha* doctrine that whatever exists in the macrocosm does exist but in a tiny or subtle form in the microcosm. Cf. *yathā brahmāṇde tathā piṇḍe*. Thus the legendary tortoise which supports the entire world on its back is said to inhibit the soles of the feet; the seven nether worlds

presided over by the deity *Rudra* and the twenty-one *brahmāṇḍas* correspond to different regions of the body. Similarly, the seven continents and seven oceans encircling them, the nine divisions, the *kulaparvatas* (mountains), rivers, demons, various types of demigods such as *yakṣas*, *siddhas*, *kinnaras*, *apsarās*, the luminaries, trees, shrubs and creepers and in fact every matter or creation that exists in the universe in every plane of existence has a corresponding existence in a tiny form in the body. The *yogī* who realizes this identity of the soul with the cosmic soul, and the identity of the body with the cosmic body, experiences unity with *Śiva* which brings peace and salvation.

Fourth chapter

The fourth chapter deals with *piṇḍādhāra* i.e. support, substratum or sustainer of the body as well as universe, which is *Śakti*. *Śakti* is ineffable and all-pervading. She is described in her different aspects. She is both *kula* and *akula*. *Kula* is her revealed or manifest form (*kārya*) and *akula* is her unrevealed (*kāraṇa*) or unmanifest form. By the elimination of the distinction of the body (*kārya*), the five elements (*kāraṇas*) and the *caitanya* (*kartā*), she assumes the nature of the doer and is hence called the *ādhāraśakti* i.e. support or sustainer of all *piṇḍas* (*piṇḍa* and *brahmāṇḍa*). When she is in her unruffled or unperturbed state (*niruthānadaśā*) she is *Śiva* or *Akula* cf. *saiva śaktiryadā—niruthānadaśāyāṁ vartate, tadā śivāḥ saiva bhavati*. In her revealed (*kula*) form, *Śakti* is fivefold viz *parā*, *sattā*, *ahantā*, *sphuratā* (*bhāsa*) and *kalā* each of which is duly explained.

Akula is unique and unparalleled in as much as it unfolds *kula* and with his numerous *śaktis* manifests in different universal forms. But *Śiva* without *Śakti* is incapable of creation. When associated with his own *Śakti*, he becomes capable of creating all manifestations (SSP-IV.13). At the time of final dissolution, *Śakti* merges into *Śiva* who in his turn merges into the *kriyāśakti*. The *kriyā* and *icchā* aspects of *Śakti* merge into *jñānaśakti*. In this state when the *Paraśiva* alone remains, the world ceases to exist. What remains is only the *avyakta* (unmanifest) *Param*

Brahma, anāmā who is nameless (SSP-I.4).

Anāmā has no *kāraṇabhbāva* (instrumentality) in it. *Śiva* who is *akula* has the *kāraṇabhbāva* (instrumentality) as his integral factor. Thus it can manifest itself as *kula*. The *Lalitasvacchandatntara* states that *kula* and *akula* are essentially one. After manifestation, the *kula* merges into the *akula* and *Śiva* takes recourse to his integral form (SSP-IV.12).

Śakti which is the substratum of all manifestations is known as *kuṇḍalinī*. It is of *parāparā* (mix of matter and *caitanya*) form. The two forms of *kuṇḍalinī* viz *sthūlā* (gross) and *sūkṣmā* (subtle) are included in the *śaktipañcaka* or the five *śaktis* which give rise to the *parapīṇḍa Śiva*. The five *śaktis* are (i) *nijāśakti* which is ineffable (ii) *parāśakti*, of the nature of cit, (iii) *aparā* which is of the form of *kula* and *akula*, (iv) *sūkṣmā* and (v) *sthūlā* (*kuṇḍalinī*). The two different phases of *kuṇḍalinī* are *prabuddha* (awakened) and *aprabuddha* (asleep or resting). The latter, known to be of crooked nature, exists in every *pīṇḍa*. The *yogīs* who aim at the perfection of the body awaken this *kuṇḍalinī* which then tends to rise upwards (*ūrdhvagāminī*—SSP-V.14).

Though the primal *Śakti* (*kuṇḍalinī*) is one, she becomes manifest in the different *cakras* viz *mūlādhāra*, *hṛdaya* (*anāhata*) and *sahasrāra* and is known as *adhaḥ*, *madhya* and *ūrdhvāśaktis* respectively. The *adhaḥśakti* is the cause of attachment to the outer world. The second or *madhyāśakti* is two-fold: (i) the lower or gross (ii) higher or subtle. The third viz. *ūrdhvāśakti* is the one which leads the aspirant to the *Paramapada*.

On account of the upward pull effected by the *mūlādhārabandha*, the *Śakti* rises upward. The creation and absorption of the universe results from the extension and contraction of this Supreme *Śakti*. Hence she is called the *mūlam* or root cause (SSP-IV.19).

As the Supreme Goal is situated above all *tattvas*, it is known as *ūrdhvā*. Its power of manifesting various forms by its Self revelation is called *ūrdhvāśakti*. By manipulating its descent, the *yogīs* transcend the distinction of you and I. Further it gives

rise to the realization of the unitary character (individuality) of the soul; that it is one and the same spark of consciousness that shines forth in every creation; that it is the same consciousness that manifests in its supreme glory in every element. This consciousness of the nature of experience that exists in different forms in all creation, is the substratum of all.

Fifth chapter

The fifth chapter describes the methodology by which the *pīṇḍa* or body strikes *samarasa* (equipoise) with the *pada* or Absolute Spirit. But the inscrutable nature of the Supreme Reality is such that words cannot adequately describe, intellect or mind cannot discern, philosophers cannot grasp, no ray of light can penetrate and no amount of dialect can possibly arrive at. It can only be experienced by intuition through the practice of *yoga*. The *guru* (teacher or preceptor) is the one who guides the *yogī* on this path. By the grace of *guru*, the *yogīs* in their unperturbed state of consciousness, experience equipoise with the *Parama-pada*. In an instant flash of miraculous light, the *yogī* realizes the dual-non-dual nature of the entire universe and also gets a clear view of the *Parama-pada* which by means of its *caitanya* illuminates all the manifestations in the universe. The repeated experience of this identification and union of the self with the *Parama-pada* leads to the *yogī*'s victory over *svapīṇḍa*.

There is a particular attire prescribed for an aspirant such as the wearing of a *śaṅkha* (conch) and *mudrā* (ear-rings), growing hair, solitude, loin-cloth and sandals; *aṅgavastra* (a second upper garment), external garment, a blanket, umbrella, a cane, water jar etc. But these are mere symbols with no great importance.

The *yogī* who has acquired *pīṇḍasiddhi*, identifies himself with the *Paramapada* and thereby realizes one's true nature through gradual stages of *sahaja* (self-knowledge), *saṃyama* (self-control), *sopāya* (quietude of self) and *advaita* i.e. the non-duality of *Parama pada*. The *yogī* conquers old age

and death and acquires all *siddhis* (perfections). But all this becomes possible only by the grace of a perfect guru. Hence there is nothing greater than the *guru*—it has been so decreed by Śiva himself. The grace of the *guru* leads the *yogī* to instant realization and the *yogī* enjoys merger with Śiva.

Sixth chapter

Although the major point of discussion in the final chapter (sixth) is *Avadhūtayogilakṣaṇa* i.e. characteristics of an *avadhūtayogī*, as the title would suggest, the chapter covers much more material on allied topics as well.

The chapter starts with the definition of the term *avadhūta* derived from the root ‘*dhūñ kampane*’ meaning to ‘shake off’ or ‘shrug off’ or ‘move’. *Avadhūta* is one who having taken hold of mind which comes in contact with the worldly objects, withdraws it from them and merges it with the glory of one’s real abode i.e. *Parama pada*. By such act he stands aloof from the world (i.e. to him the world is non-existent) and is devoid of any beginning, interval, end and mortality.

The esoteric significance of the symbols that distinguish an *avadhūta* is explained. His characteristic observances and conduct are also explained.

An *avadhūta* has intuitively experienced self-realization and has the firm conviction that all creation is only the manifestation of the Supreme. He in his pursuit of self-realization, has harmonized in himself the seemingly divergent doctrines of the different sects. Hence he alone is the perfect teacher. He has complete control over the senses. The significance of the four *āśramas*, *ekadānda* and *tridānda* etc. is explained in the particular manner which concerns an *avadhūta*. Similarly, the terms *Śuddhaśaiva*, *Tāpasa*, *Pāśupata*, *Kālāmukha*, *Vīraśaiva*, *Kāpālika*, *Mahāvrata*, *Sākta*, *Vaiṣṇava*, *Kaulajñāna*, *Bhāgavata*, *Pāñcarātra*, *Sāttvika* etc. are defined to mean what they ought to be in contrast to what they actually represent. Thus he defines *Sākta* (VI-50) as one to whom *mada* (arrogance) itself

is *madya* (liquor), *mati* (desire) is *mudrā*, *māyā* (fish) and *mūrchana* (stupor) itself is *maithuna* (intercourse) indicating thereby that the sect he founded does not indulge in the gross *pañcamakāras*—a characteristic feature of the *vāmācāra tāntrika* sect.

An *avadhūta* who has harmonized and assimilated the good points of the seemingly divergent philosophical doctrines, alone could be a perfect teacher.

The chapter also includes Gorakṣa’s strong refutation of all the rival paths and systems of philosophy, the adherents to which miss the supreme goal of *nirutthāna*.

Cosmology in SSP

The eternal supreme transcendent alone existed as the Nameless One when there was no active doer, no process of causation, no distinction into his dynamic and static phases and no manifestation into his finite and diversified phenomenal forms. He is of the nature of absolute consciousness and as such is also designated as *parā sanjvit*. As no world order has separate existence from him, the question of his origination does not arise. He is without origin, self-existent and Infinite. He is endowed with his unique power (*Śakti*) of the nature of pure will. This Absolute Reality or Supreme Spirit endowed with his inherent power (*nijā Śakti*) which is essentially non-different from him is called as *Śiva* in the *nātha* doctrine.

The *nijā Śakti* is the eternal dynamic aspect of the Supreme Spirit, his other aspect being the eternal transcendent aspect. The gradual self-unfoldment of the *nijā Śakti* leads step-by-step to the manifestation of the magnificent cosmic body of Śiva and the individual bodies in it as follows. From *nijā Śakti* emerges the *parā Śakti* which leads to the emergence of *aparā Śakti*; from *aparā Śakti* evolves the *sūkṣmā Śakti* which in its turn leads to the emergence of *kūḍalinī Śakti*. The five characteristics each of the five *śaktis* viz *nijā*, *parā*, *aparā*, *sūkṣmā* and *kūḍalinī* together give rise to the *parapindā* (Supreme body) *Śiva*, *anādi*,

ādi (five gross elements), *mahāsākāra*, *Prakṛti* and *garbhapiṇḍas* in gradually and progressively evolving stages. *Garbhapiṇḍa* or the physical body is the last stage in evolution.

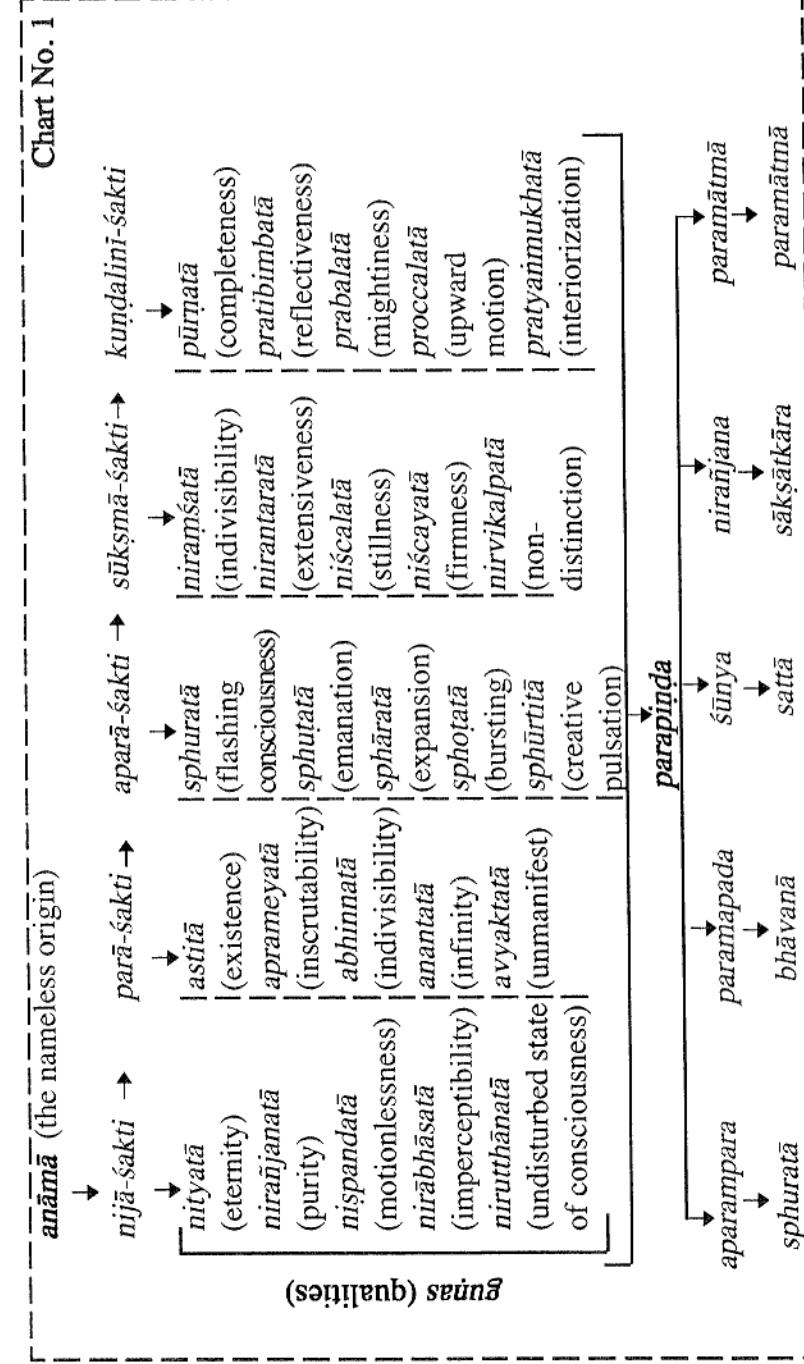
Parapinḍa

The birth of *parapinḍa* (see **Chart No.1 and 2**) means the self-manifestation of the Absolute Spirit as the Supreme Individual with full consciousness of his powers and attributes. Thus the universe is the self-embodiment of the *anāmā* (for a graphic understanding of *anāmā* and its evolutes, see the **Chart No.1**) or the Supreme Reality through the Self-unfoldment of his *nijā śakti*. The five forms of spiritual consciousness of the *parapinḍa* (**Chart No. 1 and 2**) are *aparampara*, *paramapada*, *sūnya*, *nirañjana* and *paramātmā*.

The *parapinḍa* is also called the *anādyapinḍa* (**Chart No.2**)—meaning thereby that it is without any origination and without any higher source of existence, and also as *ādyapinḍa* (**Chart No.3**)—implying thereby that it is the source of all other *piṇḍas*. The *anādipinḍa* is of the five following characteristics: *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and *sohambhāva*. Thus the Absolute Spirit through the self-unfoldment of his own *nijāśakti* in the transcendental plane reveals himself as a self-conscious, omnipotent and omniscient personality embodied with an ideal universe.

Mahāsākārapinḍa (**Chart No. 4**)

From the *ādyapinḍa* Śiva through further self-unfoldment of his own *Śakti*, evolve the five basic elements in stages of *mahākāśa*, *mahāvāyu*, *mahātejas*, *mahāsalila* and *mahāprthvī* which together bring forth the physical cosmic body of Śiva called as the *mahāsākārapinḍa*. This physical cosmic body of Śiva is the grossest of the self-manifestations of the Absolute Spirit. Śiva becomes immanent in all the diversities of the physical order. The eight principal forms in which the Supreme Spirit reveals to this cosmic order are viz. Śiva, Bhairava, Śrīkaṇṭha, Sadāśiva, Īśvara, Rudra, Viṣṇu and Brahma (called as the *uṣṭamūrtis*, **Chart No. 4**).



Introduction

(xxvii)

Chart No. 2

<i>parapinḍa</i>	
aparampara	paramapada
akālaikarva (spotlessness)	<i>niskalatva</i> (partlessness)
anupamativa (incomparability)	<i>anutaratva</i> (minuteness)
apāratva (dilimlessness)	<i>acalatva</i> (immobility)
amūritatva (formlessness)	<i>asamkhyatva</i> (innumerability)
anudayatva (unborn)	<i>anādhāratva</i> (fickleness)
	<i>lolatā</i> (state)
	<i>mūrcchātā</i> (without substratum)
	<i>samarasatva</i> (natural state)
	<i>sāvadhānatva</i> (identity of consciousness)
	<i>avināśitva</i> (all-pervading attention)
	<i>sarvagatva</i> (all-pervasiveness)
	<i>anādyapinḍa</i>

guṇas (qualities)

Chart No.3

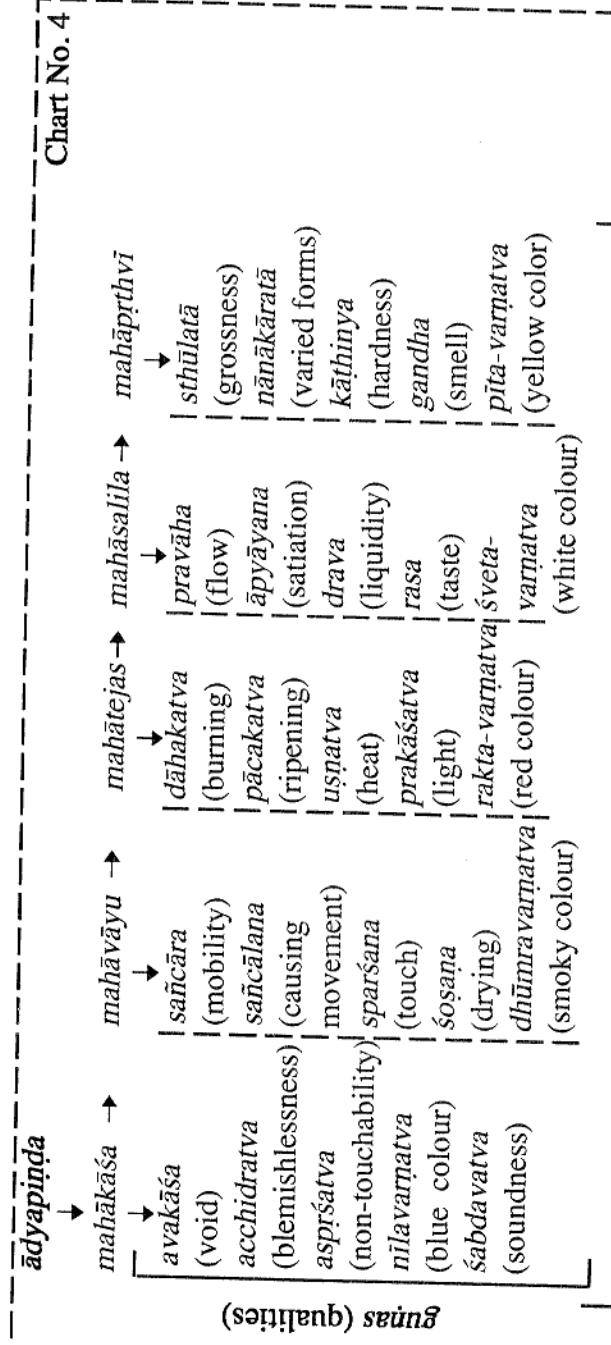
<i>anādyapinḍa</i>	
paramānanda	prabodha
spanda (creative pulsation)	<i>udaya</i> (arising)
harṣa (thrill)	<i>ullāsa</i> (delight)
utsāha (vivacity)	<i>avabhāṣa</i> (splendour)
niṣpanda (quietude)	<i>vikāsa</i> (expansion)
nityasukhatva (eternal ecstasy)	<i>prabhā</i> (illumination)
	<i>jñātrīva</i> (knowing)
	<i>kartṛtva</i> (activity)
	<i>samaṭā</i> (disillusionment)
	<i>vibhrānti</i> (equanimity)
	<i>svatantratva</i> (independence)
	<i>so'-sambhāva</i> (ability to feel universal consciousness)
	<i>ahantā</i> (feeling of I-ness)
	<i>akhaṇḍaiśvaryā</i> (unlimited prosperity)
	<i>svātmatā</i> (feeling of the Self-Ātma)
	<i>viśvānubhava</i> (sāmarthyā)
	<i>sāmarthyā</i> (ability to feel omniscience)
	<i>sarvajñatva</i> (omniscience)

guṇas (qualities)

ādyapinḍa

Introduction

Chart No. 4



sīva → *bhairava* → *śrīkaṇṭha* → *sadaśīva* → *iśvara* → *rudra* → *vīṣṇu* → *brahmā* → *prakṛti-pīṭḍa*

(xxix)

Chart No. 5

<i>bhūmi</i> (earth)		<i>āpas</i> (water)	<i>tejas</i> (fire)	<i>vāyu</i> (air)	<i>ākāśa</i> (ether)
<i>asthi</i> (bone)	<i>lālā</i> (saliva)	<i>kṣudhā</i> (hunger)	<i>dhāvana</i> (speed)	<i>rāga</i> (attachment)	
<i>māṃsa</i> (flesh)	<i>mūṭra</i> (urine)	<i>trṣā</i> (thirst)	<i>plavana</i> (hopping)	<i>dvesa</i> (aversion)	
<i>tvāñ</i> (skin)	<i>śukra</i> (semen)	<i>nīdrā</i> (sleep)	<i>prasārāṇa</i> (extension)	<i>bhaya</i> (fear)	
<i>nāḍi</i> (channels)	<i>śonita</i> (blood)	<i>kānti</i> (lustre)	<i>ākuñcana</i> (contraction)	<i>lajjā</i> (shame)	
<i>roma</i> (hair)	<i>sveda</i> (sweat)	<i>ālaśyam</i> (langor)	<i>nirodhana</i> (restraint)	<i>moha</i> (infatuation)	

Origin of Body or *garbhapiṇḍa*

From the gaze or Will of *Brahmā*, the last of the *aṣṭamūrtis* (eight forms, see **Chart No.5**), takes shape the *prakṛtipiṇḍa* or the male-female form, constituted of the five elements with their twenty-five characteristics/qualities. The *prakṛtipiṇḍa* is equipped with its *antaḥkaraṇa-pañcaka* (**Chart No. 6**) or five-fold internal faculties, *kulapañcaka* (**Chart No. 7**), (*sattva, rajas, tamas, kāla* and *jīva*), *vyaktaśakti-pañcaka* (**Chart No. 8**) (*icchā, kriyā, māyā, prakṛti* and *vāk*), *pratyakṣakaraṇa-pañcaka* (**Chart No. 9**) or five-fold abnormal faculties of personal experience (*karma, kāma, candra, sūrya* and *agni*), the network of *nādīs* and the ten vital breaths. The union of male and female at proper season gives rise to the *garbhapiṇḍa* or the mass of embryo of the individual body.

Thus the universe is conceived by *Gorakṣanātha* as one Organism or *samaṣtipiṇḍa* consisting of innumerable orders of *vyāṣtipiṇḍas* or organisms.

Nātha Philosophy

As the individual has thus evolved from the *anāmā* or the Nameless One—*Śiva* (although, through the self-unfoldment of his inherent *Śakti*), the *nāthas* believe that the individual can attain *Śiva*-hood and be one with the Absolute Spirit by gradual self-improvement and spiritual upliftment. The only means to this spiritual upliftment is the path of *yoga* followed by the esteemed *siddhas*. There is no path superior to that of *yoga*. A *yogī* is the one who practices *yoga*. The distinguishing characteristics of a *yogī*, the rules pertaining to his dress and appearance and the observances that mark his conduct are described. Merely assuming the garb of a *yogī* does not make one a real *yogī*. It is clearly stated that a *yogī* who has no proper understanding of the nine *cakras*, sixteen *ādhāras*, three *lakṣyas* and five sheaths or firmaments is a *yogī* only by name (SSP-II.31).

Chart No. 6	
<i>antaḥkaraṇa-pañcaka</i> (fivefold internal cognitive faculties)	
manas (mind)	buddhi (intellect) ahankāra (ego)
<i>sankalpa</i> (resolution)	<i>viveka</i> (discrimination)
<i>vikalpa</i> (wavering)	<i>vairāgya</i> (indifference)
<i>mūrcchā</i> (swooning)	<i>sānti</i> (tranquility)
<i>jaḍatā</i> (sloth)	<i>santosa</i> (contentment)
<i>manana</i> (reflection)	<i>kṣamā</i> (forgiveness)
<i>guṇas</i> (qualities)	
<i>abhimāna</i> (pride)	<i>mati</i> (intellect)
<i>madiya</i> (the feeling of mine)	<i>dhṛti</i> (fortitude)
<i>mama sukha</i> (my happiness)	<i>smṛti</i> (memory)
<i>mama duḥkha</i> (my sorrow)	<i>tyāga</i> (renunciation)
<i>mameḍam</i> (this is mine)	<i>svikāra</i> (acceptance)
	<i>vimarśa</i> (deliberation)
	<i>śilana</i> (repeated practice)
	<i>dhairyā</i> (courage)
	<i>cintana</i> (thinking)
	<i>niḥspṛhatva</i> (indifference)

Introduction

Chart No. 7

kulapāñcaka
(the set of the five *kulas*)

sattva	rājas	tāmas	kāla (time)	jīvā (embodied soul)
dayā (compassion)	dāna (charity)	vivāda (dispute)	kalanā (grasping)	jāgrat (waking)
dharma (right conduct)	bhoga (enjoyment)	kalaha (strife)	kalpanā (forming)	svapna (dream)
kriyā (religious practices)	sringāra (sensuality)	soka (grief)	bhrānti (confusion)	susupti (sleep)
bhakti (devotion)	vastugrahaṇa (appropriation)	bandha (bondage)	pramāda (negligence)	turyā (fourth state of consciousness)
śraddhā (faith)	svārtha- saṅgrahaṇa (selfishness)	vañcana (deceit)	anartha (misfortune)	turyātīta (beyond the fourth state of consciousness)

guṇas (qualities)

Chart No. 8

<i>vyaktaśakti pānaka</i> (five manifested powers)				
icchā (will)	kriyā (action)	māyā (illusory principle)	prakṛti (natural disposition)	vāk (speech)
umāda (intense passion)	smaraṇa (remembrance)	mada (arrogance)	āśā (hope)	parā
vāsanā	udyoga (effort)	māsiṣaya (jealousy)	triṣṇā (craving)	paśyantī
(impression of the action)	kārya (activity)	dambha (hypocrisy)	sphā (covetousness)	madhyamā
vāñchā (longing)	niścaya (resolution)	kṛtīmatva (artifice)	ākāṅksā (ambition)	vaikharī
cintā (anxiety)	svakulācāra (adherence to the conduct of one's endeavour)	asatya (untruth)	mithyā (falsehood)	māṭrkā
cestā	kula			

guṇas (qualities)

pratyakṣa-karaṇa-pañcaka
(five means of direct perception)

karma (conduct)	→ kāma (desire)	→ candra (moon)	→ surya (sun)	→ agni (fire)
śubha (auspicious)	↓ rati (sexual pleasure)	↓ ulloṭā (violently moving)	↓ tapī (heating)	↓ dīpika (kindling)
āśubha (inauspicious)	priti (affection)	kallolini (surging)	grāsiķā (seizing)	rājikā (resplendent)
yāśas (reputation)	kridā (amorous play)	uccalantī (springing)	ugrā (fierce)	jvalanī (blazing)
apakīrtti (defamation)	kāmanā (lust)	unmādīnī (intoxicating)	ākuñcīnī (contracting)	viśphulingīnī (sparkling)
adṛṣṭa-phala-sādhana (result of destiny)	āturatā (longing)	tarangīnī (wavy)	śoṣinī (desiccating)	pracanḍā (furious)
		śoṣinī (desiccating)	prabodhīnī (awakening)	paciķā (cooking)
		alampaṭā (chaste)	smarā (remembering)	raudrī (violent)
		pravṛtti (propensity)	ākarsīnī (attracting)	dāhikā (inflaming)
<i>guṇas (qualities)</i>				

laharī	ragīnī
(billow)	(colouring)
lolā	śikhāvatī
(oscillating)	(row of wave)
lelkhānā	joyotis 11th
(darting out)	(light)
prasāranti	prabhāvatī
(spreading)	(luminous)
pravāhā	svaprakāśikā
(flowing)	13th
saumyā	(self-luminosity)
(gentle)	
prasannā	
(pleasing)	
plavantī	
(leaping)	
nivṛtti 16th	
(inactivity—ambrosia)	

The idea is that the *yogī* by constant and proper practice of *yoga* awakens the *kūṇḍalinī* sleeping like a coiled serpent in the *mūlādhāra* and raises it to the higher and higher planes of spiritual consciousness by breaking through the *cakras*, brings the *kūṇḍalinī* down to *mūlādhāra*, repeats the practice and finally makes it ascend to the highest *cakra* for the experience of a blissful union of *Śiva* and *Śakti* or for the experience of merger of the individual consciousness with the universal consciousness. By this self-realization, the *yogī* experiences the entire cosmic system (macrocosm) in his own body (microcosm). The human body is realized as an epitome of the entire cosmic body of *Śiva*. This realization that whatever of mind or matter that exists in the cosmic body i.e. macrocosm (universe) exists in a corresponding manner in the body i.e. microcosm, which is one of the fundamental *nātha* doctrines. This insight into the body is called as *piṇḍasamvitti*, which forms the title of the third chapter.

After having acquired true knowledge beginning from macrocosm and ending with microcosm, the *siddhayogī* should strive to realize *sāmarasya* or equipoise in the Supreme goal or *Śiva*. Inseparable from his *Śakti*, he (*Śiva*) manifests in universal forms and yet remains in his own unitary form. *Śiva* without *Śakti* is incapable of doing anything. But when he is associated with his *Śakti* he becomes capable of creating all manifestations. The inscrutable nature of *Paramapada Śiva* cannot be described. According to *Gorakṣanātha*, *Paramapada* can only be experienced by intuition. *Sāmarasya* or equipoise with the macrocosm can be accomplished only by the grace of *guru*. *Guru* alone is the means to liberation. Hence there is nothing greater than *guru*—so *Śiva* has decreed. By the realization of *Paramapada* one comes to realize every object in the universe as manifestation of the Absolute. At this juncture all the mystic powers come to the *yogī* of their own accord. As soon as the *guru* showers his grace upon the disciple, it brings into effect *cittavīśrānti* or mental quietude or equipoise. When the mind is at rest, there is the experience of pure bliss of the Infinite.

The soul is as if awakened from slumber. There is instant disappearance of duality and sudden dawn of the undifferentiated unity. The serene unbounded light of this unity awakens the universal consciousness of the aspirant and also imparts to him perfect knowledge of his own body which results in *kāyasiddhi* or perfection/stabilization of the body. The body becomes immune to old age and death. This is *jīvanmukti*.

When the aspirant experiences the immanence of the Transcendental Reality in the physical phenomena of the universe, the difference/distinction between what is formless and what has form disappears for ever. There is the realization of the universe in the *Ātmā* and there is the Supreme Integral Vision which is the stage of *nirutthāna*. It is the vision of the Eternal Infinite One in its infinite varieties which are but expression of the Supreme One and the One reveals itself in every point of the infinite. This is *parā mukti*.

Special Features of SSP

(i) SSP is the only treatise which gives us a glimpse of the philosophy of the *nāthas*. Speaking of the nature of the Absolute Reality, it states that He is of the nature of Absolute Consciousness. He is without origin, self-existent, infinite, eternal and the Supreme transcendent. This Supreme Reality or *Śiva* is endowed with his inherent power viz. *nijāśakti* which is essentially non-different from him and is his eternal dynamic spirit.

(ii) SSP for the first time gives us the account of cosmology according to the *nātha* view. The Absolute Spirit, viz. *Śiva* through gradual and progressive self-unfoldment of his own *nijāśakti* brings forth the physical cosmic body of *Śiva* called as *mahāsākarapiṇḍa*. *Śiva* becomes immanent in all the diversities of the physical order. From the gaze of *Brahma*, the last of the eight *mūrtis* (forms) in which the Supreme Spirit reveals himself in this cosmic order, the *prakṛti-piṇḍa* or the male-female form takes shape, the union thereof gives rise to the mass of

embryo. Thus the universe is conceived by *Gorakṣanātha* as one organism or *samaśtipiṇḍa* consisting of innumerable orders of *vyastiṣpiṇḍas* or organisms (for details see ‘Cosmology in SSP’).

(iii) The SSP names *mūlādhāra*, *hṛdaya* (*anāhata*) and *sahasrāra* or the three *cakras* wherein *kūṇḍalinī* manifests itself and is known as *adhaḥ-madhyā* and *ūrdhvā śaktis* respectively, the last mentioned being the one which leads the aspirant to the *paramapada*.

(iv) Besides the seven netherworlds, SSP names the twenty-one *lokas* in *brahmāṇḍa* and their presiding deities. In conformity with their doctrine ‘*yathā brahmāṇḍe tathā piṇḍe*’, SSP tries to explain that every matter or creation that exists in the universe in every plane of existence has a corresponding existence though in a tiny form in the body. This insight into the body is essential for a *yogī* in order to experience unity with *Śiva*.

Thus it may be said that *Gorakṣanātha* has successfully tried to synthesize the traditional concepts of genesis in his work of SSP.

(v) The four stages through which a *yogī* gradually passes through on the path of self-realization are named by SSP as *sahaja* (self-knowledge), *saṃyama* (self-control), *sopāya* (quietude of self) and *advaita* (non-duality of *paramapada*).

(vi) SSP is the only text which describes the distinguishing characteristics, of character and conduct, of an *avadhūtayogī*, who is held in high esteem by the *nāthayogīs*.

(vii) By explaining the real import of the *pañcamakārás* viz. *madya*, *matsya*, *māīṣa*, *modrā* and *maithuna* in the context of the conduct of an *avadhūta yogī*, SSP makes it clear that neither *Gorakṣanātha* nor his immediate disciples indulged in the gross forms of the *pañcamakārás*.

(viii) That a *yogī* who does not have a proper understanding of the nine *cakras*, sixteen *ādhāras*, three *lakṣyas* and five *vyomas* is not a true *yogī*, is the original view of SSP.

The mention of nine *cakras* instead of traditionally accepted six *cakra* is special aspect of SSP. The names of the nine *cakras* mentioned in the SSP vary with those mentioned in other traditional texts. In this context the corresponding *pīṭhas* of the *cakras* are also mentioned which is not generally found in any other text.

Similarly, the conception of sixteen *ādhāras* is a special feature of SSP.

(ix) The concept of *asṭāṅgayoga* differs in many respects from that of *Patañjali*. For example, description of *yamas* and *niyamas*. (see *asṭāṅgayoga* in Appendix).

(x) *Āsana* according to SSP is fixation of the mind in *cinmāṭra* after adopting one of the three body postures mentioned viz. *svastika*, *padma* or *siddha*.

(xi) The SSP names *saṅghatṭakarāṇa prāṇāyāma* as the fourth type of *prāṇāyāma*, the other three being *recaka*, *pūraka* and *kumbhaka* (see *prāṇāyāma* in Appendix).

(xii) The concept of *dhāraṇā* according to SSP is much wider compared to the view of *Patañjali*'s (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xiii) *Dhyāna* according to SSP is essentially a mental attitude of non-duality and equanimity in all beings (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xiv) *Samādhi* according to SSP is the state of equilibrium of the mind which results from the realization of the unity of all orders of existence. There is also an absence of all efforts and exertion which is the essential nature of the self (see *dhāraṇā-dhyāna-samādhi* in Appendix).

(xv) Denial of the importance of all the practices of *hṛ̥thayoga* no matter how valued they may look like. This is to make one aware of the practices done mechanically and also the supremacy of the *nātha guru* and the tradition that he represents.

In conclusion we would like to state that almost all the *hṛ̥thayogic* texts come from the *nātha* tradition. The *hṛ̥thayogic*

Introduction

texts successfully synthesize the two philosophically divergent thoughts of dualism (*dvaita*) and monism (*avdaita*). Probably the message these texts want to convey is that though apparently different, in these two streams of thoughts, in actuality, especially for a genuine seeker, there exists hardly any difference. In this regard, this text of SSP very systematically and convincingly puts forth the basic tenets of *nātha* philosophy of duality, which quintessentially is non-dual. This makes this text a very significant one to understand the very standpoint of this very school on which the *hatha* tradition of practical *yoga* is firmly based.

-- Editors

--Dr. M. L. Gharote

--Dr. G. K. Pai

17th January 2010

श्रीगोरक्षनाथकृता

सिद्धसिद्धान्तपद्धतिः

Siddhasiddhāntapaddhatiḥ

प्रथमोपदेशः

First Chapter

श्रीगणेशाय नमः ॥

śrīgaṇeśāya namah ॥

Salutations to Śrī-gaṇeśa !

आदिनाथं नमस्कृत्य² शक्तियुक्तं जगदगुरुम् ।

वक्ष्ये गोरक्षनाथोऽहं सिद्धसिद्धान्तपद्धतिम् ॥ १ ॥

ādinātham namaskṛtya śaktiyuktam jagadgurum ।

vakṣye gorakṣanātho'haṁ siddha-siddhānta-paddhatim ॥ 1 ॥

Tr. After having paid obeisance to Ādinātha (*Siva*) united with Śakti, the preceptor of the Universe, I, Gorakṣanātha expound the *Siddha-siddhānta-paddhati*. 1.

Note. According to the philosophical doctrines of the *nāthas*, Ādinātha (*Siva*) is the highest principle (*Parama-pada*) who has Śakti (Energy) as his integral part. She is inherent in him and is also called nijāśakti. Without Śakti he is incapable of doing anything. Cf.

śivo'pi śaktirahitaḥ śaktaḥ kartum na kiñcana ।

— Vāmakeśvara-tantra q. by SSP.IV.13.

The opening verse of Ānandalaharī attributed to Śaṅkarācārya, expounds the same thought. Cf.

śivah śaktīyā yukto yadi bhavati śaktaḥ prabhavitum ।

na cedevam devo na khalu kuśalaḥ spanditumapi ॥

i.e. Śiva is able to create only when he is united with Śakti, otherwise he is not able to stir. 1.

नास्ति सत्यविचारेऽस्मिन्नुत्पत्तिश्चाऽण्डपिण्डयोः ।

तथापि लोकवृत्यर्थं वक्ष्ये सत्सम्प्रदायतः ॥ २ ॥

^{ORIG}
nāsti satya-vicāre'-smiṇn-utpattiś-cāṇḍa-piṇḍayoh ।

tathāpi loka-vṛttyartham vakṣye sat-sampradāyataḥ ॥ 2 ॥

1. Begin with श्रीनाथाय नमः—J₁ J₂. 2. नमस्कृत्या—B₂, W. 3. उत्पत्तिंश्चा- J₂.

Tr. Although in this deliberation on Reality there is no origination of the *aṇḍa* (Cosmic Egg or Macrocosm) or the *piṇḍa* (body- Microcosm), for popular understanding I describe it according to the tradition of the *siddhas*. 2.

Note: In *Gorakṣanātha*'s philosophical conception of the eternal spiritual Reality or Ultimate Reality, there is no question of origination of the Cosmic order as an entity separate from the Ultimate Reality. The same applies to the existence of the plurality of souls. Yet, *Gorakṣanātha* states that he would expound it in the light of the experience of the *siddhas*. 2.

सा पिण्डोत्पत्त्यादिः सिद्धमते सम्यक् प्रसिद्धा ॥
पिण्डोत्पत्तिः पिण्डविचारः पिण्डसंवित्तिः पिण्डाधारः
पिण्डपदसमरसभावः श्रीनित्यपिण्डावधूत इति ॥ ३ ॥

sā piṇḍotpatyādīḥ siddhamate samyak prasiddhā ।
piṇḍotpattiḥ piṇḍa-vicāraḥ piṇḍa-samvittiḥ piṇḍādhāraḥ
piṇḍa-pada-samarasa-bhāvah śrīnitya-piṇḍāvadhūta iti ॥ ३ ॥

Tr. The (concept of) origin of the *piṇḍa*, etc. is well-known in the doctrine of the *siddhas*.

Piṇḍotpatti (origin of the *piṇḍa*), *piṇḍavicāra* (deliberation on *piṇḍa*), *piṇḍasamvitti* (real knowledge of the *piṇḍa*), *piṇḍādhāra* (the basis of *piṇḍa*), *piṇḍapadasamarasabhbāva* (the state of the unity of the microcosm with the macrocosm) and *nityapiṇḍāvadhūta* (the characteristics of an *avadhūta*) (are the six topics). 3.

यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
अव्यक्तज्य परं ब्रह्म² अनाभा विद्यते तदा ॥ ४ ॥

yadā nāsti svayaṁ kartā kāraṇam na kulākulam ।
avyaktañca param brahma anāmā vidyate tadā ॥ 4 ॥

Tr. When the creator himself, the cause, *kula* (*Śakti*) and *akula* (*Śiva*) did not exist, then the Unmanifest, Supreme *Brahma*—the Nameless One existed. 4.

1. श्रीनित्यावधूतः—P₂. भावः नित्यपिण्डावधूतः—W. 2. अव्यक्तं न परं—B₁, अव्यक्ताद्यं परब्रह्म—W.

Note: *Gorakṣanātha* describes herein the true nature of the Ultimate Reality or Absolute Truth. There was not even the active doer nor any process of causation (*kāraṇa*); there was also no distinction into *kula* (Power or energy—the dynamic aspect of the Supreme Reality) and *akula* (spirit or *Śiva*—the static aspect of the Supreme Reality). The Supreme *Brahma*—the Nameless One alone existed. 4.

अनामेति स्वयमनादिसिद्धम् । एकमेवानादिनिधानं
सिद्धसिद्धान्तप्रसिद्धम् ।

तस्ये छामात्रधर्मधर्मिणी¹ निजा शक्तिः² प्रसिद्धा ॥ ५ ॥

anāmeti svayam-anādi-siddham ekam-evānādi-
nidhanaṁ siddha-siddhānta-prasiddham ।
tasyecchā-mātra-dharmādharmiṇī nijā śaktih
prasiddhā ॥ ५ ॥

Tr. The nameless origin is self-existent. The only One without a beginning or end is well-known (as *Śiva*) in the philosophy of the *siddhas*.

Its Will is known as *nijāśakti* which is of the nature of *dharma* and *adharma*. 5.

Note: The Nameless One is eternally self-existent. He is without birth or death i.e. without any modification. He as such is well-known in the philosophy of the *siddhas*. His Power/ Energy alone which is eternally inherent in Him and one with Him, is of the nature of Pure Will. This Power is known as *nijāśakti*. Thus the Absolute Spirit or the Transcendent Spirit is eternally united or endowed with his own *Śakti*. 5.

तस्या उन्मु³खमात्रेण पराशक्तिरुत्थिता ।
तस्याः⁴ स्पन्दनमात्रेण अपराशक्तिरुत्थिता ॥ ६ ॥

tasyā unmukha-mātreṇa parā śaktir-utthitā ।
tasyāḥ spandana-mātreṇa aparā-śaktir-utthitā ॥ 6 ॥

Tr. By her (*nijāśakti*'s) mere inclination the *parāśakti* is evolved. By her (*parāśakti*'s) mere vibration the *aparāśakti* emerged. 6.

1. धर्मधर्मिणी—J₂, B₂. 2. निजशक्तिः—B₂, W. 3. तस्योन्मु—J₁, J₂, P₂. 4. तस्य—J₁, J₂, P₂.

Note: Gorakṣanātha describes the five gradual and progressive stages of self-manifestation of the Divine Power (*nijā śakti*). The first stage is of her original form of Pure Will in which she is eternally present in the Absolute Spirit as wholly undistinguishable from the nature of the Absolute Spirit. In the second stage, a subtle pulsation or tendency activates her dynamic character and gives rise to *parā śakti*. The next, i.e. the third stage is characterized by its vibration from which emerges *aparā śakti*. 6.

ततोऽहन्तार्थमात्रेण^१ सूक्ष्मा शक्तिः^२रुत्पन्ना ।
ततो वेदनशीला कुण्डलिनी शक्तिरुदगता ॥ ७ ॥
tato'-hantārtha-mātreṇa sūkṣmā śaktir-utpannā ।
tato vedanaśīlā kuṇḍalinī śaktirudgatā ॥ 7 ॥

Tr. Thereafter, the *sūkṣmāśakti* originated from differentiating nature of *aparāśakti*. Thence emerged the *kuṇḍalinī Śakti* of the nature of sentient life force. 7.

Note: This verse deals with the fourth and fifth stages of progressive unfoldment of the *nijā śakti* in which the *sūkṣmā Śakti* and *kuṇḍalinī* arise. *Kuṇḍalinī* is of the nature of knowing, feeling and willing. 7.

नित्यता निरजनता निष्पन्दता^३ निराभासता निरुत्थानता इति
पञ्चगुणा निजा^४ शक्तिः ॥ ८ ॥

*nityatā nirañjanatā niṣpandatā nirābhāsatā nirutthānatā
iti pañcaguṇā nijā śaktih ॥ 8 ॥*

Tr. The *nijāśakti* has the five qualities such as *nityatā* (eternity), *nirañjanatā* (purity), *niṣpandatā* (motionlessness), *nirābhāsatā* (imperceptibility) and *nirutthānatā* (undisturbed state of consciousness). 8.

अस्तिता अप्रमेयता अभिन्नता अनन्तता^५ अव्यक्तता इति
पञ्चगुणा पराशक्तिः ॥ ९ ॥

*astitā aprameyatā abhinnatā anantatā avyaktatā iti
pañcaguṇā parāśaktih ॥ 9 ॥*

1. ततोऽहन्तार्थमात्रेण—B₂,W,P₁,P₃. 2. सूक्ष्मशक्ति—P₁,P₂,P₃,W. 3. निष्पन्दता—J₁,J₂,P₁,P₃. 4. निज—B₂,W. 5. अनन्तता—B₁,B₂,W,P₁,P₃.

Tr. The *parāśakti* has the following five qualities like *astitā* (existence), *aprameyatā* (inscrutability), *abhinnatā* (indivisibility), *anantatā* (infinity) and *avyaktatā* (unmanifest). 9.

स्फुरता स्फुटता स्फारता स्फोटता स्फूर्तिता इति पञ्चगुणा
अपराशक्तिः ॥ १० ॥

*sphuratā sphuṭatā sphāratā sphoṭatā sphūrtitā iti
pañcaguṇā aparāśaktih ॥ 10 ॥*

Tr. *Sphuratā* (flashing consciousness), *sphuṭatā* (emanation), *sphāratā* (expansion), *sphoṭatā* (bursting) and *sphūrtitā* (creative pulsation) are the five qualities of *aparāśakti*. 10.

निरंशता निरन्तरता^१ निश्चलता निर्विकल्पता इति
पञ्चगुणा सूक्ष्मा^२ शक्तिः ॥ ११ ॥

*nirāñśatā nirantarata niścalatā niścayatā nirvikalpatā iti
pañcaguṇā sūkṣmā śaktih ॥ 11 ॥*

Tr. The *sūkṣmāśakti* has the five qualities of *nirāñśatā* (indivisibility), *nirantarata* (extensiveness), *niścalatā* (stillness), *niścayatā* (firmness) and *nirvikalpatā* (non-distinction). 11.

पूर्णता प्रतिबिम्बता प्रबलता प्रोच्चलता प्रत्यङ्गुणता इति
पञ्चगुणा कुण्डलिनीशक्तिः ॥ १२ ॥

*pūrṇatā pratibimbata prabalaṭā proccalatā
pratyāñmukhatā iti pañcaguṇā kuṇḍalinīśaktih ॥ 12 ॥*

Tr. The *kuṇḍalinīśakti* is of the five qualities such as *pūrṇatā* (completeness), *pratibimbata* (reflectiveness), *prabalaṭā* (mightiness), *proccalatā* (upward motion) and *pratyāñmukhatā* (interiorization). 12.

एवं शक्तितत्त्वे पञ्चपञ्चगुणयोगात् परपिण्डोत्पतिः १३
evam śaktitattve pañca-pañca-guṇa-yogāt
parapiṇḍotpattiḥ ॥ 13 ॥

Tr. Thus by the combination of these five qualities of each of the five *śaktis*, the *parapiṇḍa* is evolved. 13.

1. निरजनता—W. 2. सूक्ष्म—W. 3. पञ्चगुणसंयोगात—W.

Note. These verses (5-13) deal with the emergence of the five *śaktis* and their distinct qualities. The twenty-five qualities (five each of the five *śaktis*) unite to form the *parapiṇḍa Śiva*, which is the result of the five progressive stages of self-manifestation of the Divine Power. 13.

ठक्कज्ञा uktañca

It is also stated

निजा परापरा सूक्ष्मा कुण्डलिन्यासु¹ पञ्चधा ।
शक्तिचक्रक्रमेणोत्थो³ जातः पिण्डः परः शिवः ॥ १४ ॥
nijā parā'parā sūkṣmā kuṇḍalinīyāsu pañcadadhā ।
śakti-cakra-kramēṇottho jātāḥ piṇḍāḥ paraḥ śivāḥ ॥ 14 ॥

Tr. Thus, from the five qualities of the five *śaktis* such as *nijā*, *parā*, *aparā*, *sūkṣmā* and *kuṇḍalinī* the *parapiṇḍa Śiva* is evolved. 14.

Note: *Parapiṇḍa* signifies the Supreme personality of the Absolute Reality along with his inherent *Śakti*. 14.

अपरम्परं परमपदं शून्यं निरञ्जनं परमात्मा इति ॥
aparamparām paramapadām śūnyam nirañjanam
paramātmā iti ॥

Tr. *Aparampara* (union of inert and conscious agents), *paramapada* (absolute abode), *śūnya* (void), *nirañjana* (pure) and *paramātmā* (the Supreme Self) (are the forms of *parapiṇḍa Śiva*).

अपरम्परात्⁴ स्फुरतामात्रं मुत्पन्नम् ।
aparamparāt sphuratā-mātram-utpannam ।

Tr. From *aparampara sphuratā* (flashing consciousness) was evolved.

परमपदाद्⁶ भावनामात्रमुत्पन्नम् ।
paramapadāt bhāvanā-mātram-utpannam ।

Tr. From *paramapada bhāvanā* (creative contemplation)

1. कुण्डलीतासु—B,W,P₁,P₃. 2. चक्रे—B₁. 3. क्रमेणोत्था—B₂,P₁,P₃. 4. अपरं परं—B₁. 5. स्फुरतामात्र—P₁,P₃. 6. परमपदं—B₁.

was generated.

शून्यात् सत्ता¹मात्रमुत्पन्नम् ।

śūnyāt sattāmātram-utpannam ।

Tr. From *śūnya sattā* (existence) emerged.

निरञ्जनात् साक्षा²त्कारमुत्पन्नम् ।

nirañjanāt sākṣātkāram-utpannam ।

Tr. From *nirañjana sākṣātkāra* (intuitive experience) was born;

परमात्मनः परमात्मोत्पन्नः³ ॥ १५ ॥

paramātmanaḥ paramātmotpannah ॥ 15 ॥

Tr. --and from *Paramātmā Paramātman* was evolved. 15.

अकलां कत्वमनुपमत्वम्⁴पारत्वमभूर्त्तत्वां⁵मनुदयत्वभिति
पञ्चगुणमपरम्परम् ॥ १६ ॥

akalaikatvam-anupamatvam-apāratvam-amūrttatvam-
anudayatvam-iti pañcaguṇam-aparamparam ॥ 16 ॥

Tr. *Aparampara* is of the five qualities like *akalaikatva* (spotlessness), *anupamatva* (incomparability), *apāratva* (limitlessness), *amūrttatva* (formlessness) and *anudayatva* (unborn). 16.

निष्कलात्वमणुतरत्वमचालात्वमसं छयत्वमनाधारत्वभिति⁶
पञ्चगुण⁷ परमपदम्⁸ ॥ १७ ॥

niṣkalatvam-aṇutaratvam-acalatvam-asamkhyatvam-
anādhāratvam-iti pañcaguṇam paramapadam ॥ 17 ॥

Tr. *Paramapada* is of the five qualities like *niṣkalatva* (partlessness), *aṇutaratva* (minuteness), *acalatva* (immobility), *asamkhyatva* (innumerability) and *anādhāratva* (without substratum). 17.

लीनता⁹ पूर्णता उन्मनी¹⁰ लोलता मूर्छता इति पञ्चगुणं

1. शून्य स्वसत्ता—B₁, स्वसत्ता—B₂. 2. निरञ्जनं स्वसाक्षा—B₁, स्वसाक्षा—B₂,W,P₁,P₂,P₃. 3. परमात्मता उत्पन्नः—B₁. 4. अनुपमत्वं—B₁ omits. 5. रत्वमभूर्त्तत्व—W. 6. संख्यत्वमपारत्वभिति—B₁,B₂,P₁,P₃. 7. पञ्चगुणो—B₁. 8. परमं पदम्—B₂,P₁,P₃,J₁,J₂,W. 9. लीनता—P₁,P₃. 10. उन्मनि—J₂.

शून्यम् ॥ १८ ॥

linatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam sūnyam ॥ 18 ॥

Tr. *Linatā*(absorption), *pūrṇatā*(completeness), *unmanī* (supramental state), *lolatā*(fickleness) and *mūrcchatā*(swooning) are the five qualities of *sūnya* (void). 18.

सत्यत्वं सहजत्वं समरसत्वं सावधानत्वं सर्वगत्वभिति^१
पञ्चगुणं निरञ्जनम् ॥ १९ ॥

satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam-iti pañcaguṇam nirañjanam ॥ 19 ॥

Tr. *Satyatva* (divine truth), *sahajatva* (natural state), *samarasatva* (identity of consciousness), *sāvadhānatva* (all-pervading attention) and *sarvagatva* (all-pervasiveness) are the five qualities of *nirañjana*. 19.

अक्षयत्वं^२ मभे द्यत्वामच्छे द्यत्वामदाह्यत्वामविनाशित्वभिति
पञ्चगुणः परमात्मा ॥ २० ॥

akṣayyatvam-abhedyatvam-acchedyatvam-adāhyatvam-avināśitvam-iti pañcaguṇah paramātmā ॥ 20 ॥

Tr. *Paramātmā* is of the five qualities like *akṣayyatva* (imperishable), *abhedyatva* (non-differentiating), *acchedyatva* (indivisibility), *adāhyatva* (non-combustible) and *avināśitva* (indestructible). 20.

इति आनाधिपि३ इडक्य पञ्चतत्त्वं४ पञ्चयिंशतिगुणाः
iti anādyapinḍasya pañcatattva-pañcavimśati-guṇāḥ ॥

These are the five *tattvas* (*śaktis*) and their twenty-five qualities of *anādyapinḍa*.

ठक्कज्ञा

uktañca

It is further stated

1. सर्वगत्वभिति—B₁, P₂, P₄. 2. अक्षयत्वं—J₁, J₂, B₂, P₂. 3. इत्यनादिपि—P₂, P₄.
4. पञ्चतत्त्वं—W, P₂.

अपरम्परं परमपदं शून्यं^१ निरञ्जनपरमात्मानी^२ ।
पञ्चभिरेतैः सगुणैरनाद्यपिण्डः^३ समुत्पन्नः ॥ २९ ॥
aparamparam paramapadaṁ sūnyam
nirañjana-paramātmānau ॥
pañcabhir-etaih sagunair-
anādyapiṇḍaḥ samutpannaḥ ॥ 21 ॥

Tr. From these five principles viz. *aparampara*, *paramapada*, *sūnya*, *nirañjana* and *Paramātmā* having qualities, the *anādyapiṇḍa* was evolved. 21.

अनाद्यात्परमानन्दः । परमानन्दात् प्रबोधः । प्रबोधाच्चिदुदयः ।
चिदुदयात् प्रकाशः । प्रकाशात् सोऽहम्भावः ॥ २२ ॥

anādyāt-paramānandaḥ । *paramānandāt prabodhaḥ* ।
prabodhāc-cidudayaḥ । *cidudayāt prakāśaḥ* । *prakāśāt so'-hambhāvah* ॥ 22 ॥

Tr. From *anādyapiṇḍa* Supreme Bliss, from Supreme Bliss awakening, from awakening consciousness, from consciousness illumination and from illumination the state of 'I-am-That' emerged. 22.

Note: *Anādyapiṇḍa* unfolds itself into these five self-revelations. 22.

स्पन्दो हर्ष उत्साहो निष्पन्दो^४ नित्यसुखत्वभिति पञ्चगुणः^५
परमानन्दः ॥ २३ ॥

spando harṣa utsāho niṣpando nityasukhatvam-iti pañcaguṇah paramānandaḥ ॥ 23 ॥

Tr. *Spanda* (creative pulsation), *harṣa* (thrill), *utsāha* (vivacity), *niṣpanda*(quietude) and *nitya-sukhatva*(eternal ecstasy) are the five qualities of *paramānanda* (Supreme Bliss). 23.

उदय उल्लासोऽवभासो^६ विकासः^७ प्रभा^८ इति पञ्चगुणः
प्रबोधः ॥ २४ ॥

1. शून्य—J₂. 2. परमात्मानी—B₁, P₁, P₃, परमात्मन—J₁, J₂, B₂, परमात्मा—W. 3.
अनादिपिण्डः—B₁, W. 4. निष्पन्दः—J₁, J₂, B₂, P₁, P₃. 5. पञ्चगुण—J₁. 6. उदयः
उल्लासः विकासः अवभासः—W. 7. विकाशः—B₂. 8. प्रभासः—W.

udaya ullāso'vabhāso vikāsaḥ prabhā iti pañcaguṇaḥ prabodhaḥ || 24 ||

Tr. *Udaya* (arising), *ullāsa* (delight), *avabhāsa* (splendour), *vikāsa* (expansion) and *prabhā* (illumination) are the five qualities of *prabodha* (awakening). 24.

सद्भावो विचारः कर्तृत्वं ज्ञातृत्वं स्वतन्त्रत्वमिति
पञ्चगुणश्चिदुदयः¹ || २५ ||

sadbhāvo vicāraḥ kartṛtvam jñātṛtvam svatantratvam-iti pañcaguṇaś-cidudayaḥ || 25 ||

Tr. *Cidudaya* (awakening of consciousness) is of five qualities such as *sadbhāva* (existence), *vicāra* (reflection), *kartṛtva* (activity), *jñātṛtva* (knowing) and *svatantratva* (independence). 25.

निर्विकारत्वं निष्कलंकत्वं² निर्विकल्पत्वं समता विश्वान्तिरिति³
पञ्चगुणः प्रकाशः || २६ ||

nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir-iti pañcaguṇaḥ prakāśaḥ || 26 ||

Tr. *Prakāśa* (illumination) is of the following five qualities, namely, *nirvikāratva* (changelessness), *niṣkalaṅkatva* (stainlessness), *nirvikalpatva* (absence of ideation), *samatā* (equanimity) and *vibhrānti* (disillusionment). 26.

अहन्ताऽखण्डैश्वर्य स्वात्मता विश्वानुभव⁴सामध्यं
सर्वज्ञत्वमिति पञ्चगुणः सोऽहम्भावः || २७ ||

ahantā'-khaṇḍaiśvaryam svātmataḥ viśvānubhava-sāmarthyam sarvajñatvam-iti pañcaguṇaḥ so'ham-bhāvaḥ || 27 ||

Tr. *Sohambhāva* (the state of ‘I-am-That’) is of the five qualities such as *ahantā* (feeling of I-ness), *akhaṇḍaiśvaryā* (unlimited prosperity), *svātmata* (feeling of the Self-Ātmā), *viśvānubhava-sāmarthyā* (ability to feel universal consciousness) and *sarvajñatva* (omniscience). 27.

1. गुणः चिदुदयः—J₁, J₂. 2. निष्कलत्वं—B₁, B₂, P₁, P₂, P₃, P₄. 3. विश्वान्तिरिति—J₁, J₂, B₁, B₂, W, P₁, P₃, P₄. 4. विश्वानुभव—W.

इत्याद्यपिण्डक्यं पञ्चतत्त्वं पञ्चगुणम्¹.

ityādyapindasya pañca-tattvam pañcavimśati-guṇam ||

Thus (end) the five principles of *ādyapinḍa* with its twenty-five qualities.

उक्तज्ञद्वा²

uktañca

It is stated further

परमानन्दः प्रबोधश्चिदुदय³श्चित्प्रकाशः सोऽहम्भाव इत्यन्त⁴
आद्यपिण्डो महातत्त्वगुणयुक्तः⁵ समुत्थितः || २८ ||

paramānandaḥ prabodhaś-cidudayaś-citprakāśaḥ so'hambhāva ityanta ādyapiṇḍo mahātattva-guṇayuktaḥ samutthitah || 28 ||

Tr. *Paramānanda* (Supreme Bliss), *prabodha* (awakening), *cidudaya* (emergence of consciousness), *citprakāśa* (illumination of consciousness) and the last being *so'hambhāva* (the state of ‘I-am-That’) — from these five the *ādyapinḍa* emerged along with the qualities of *mahātattvas*. 28.

आद्यान्महाकाशो महाकाशान्महावायुर्महावायोर्महातेजो
महातेजसो महासलिलान्महापृथ्वी || २९ ||

ādyān-mahākāśo mahākāśān-mahāvāyur-mahāvāyor-mahātejo mahātejaso mahāsalilāṇi mahāsalilān-mahāpṛthvī || 29 ||

Tr. From *ādyā(-piṇḍa)* the *mahākāśa* (the space), from *mahākāśa* *mahāvāyu* (the air), from *mahāvāyu* *mahātejas* (the fire), from *mahātejas* *mahāsalila* (the water) and from *mahāsalila* *mahāpṛthvī* (the earth) (are evolved). 29.

Note: *Śiva* as *ādyapinḍa* through further gradual self-unfoldment of His *Śakti*, becomes the physical universe which is the cosmic body or *mahāśākārapinḍa*. The evolution of the five great elements is a stage in that direction. The cosmic body is constituted of these five elements. 29.

1. गुणः—B₁, गुणः—B₂, W, P₁, P₂, P₃. 2. उक्तज्ञ—P₃ omits. 3. चिदुदयः—W omits, चित्प्रकाशः चिदुदयः B₂. 4. सोऽहमित्यन्तः—J₁, J₂, B₁, B₂, P₄, सोऽहमित्यतः—W. 5. महातत्त्वगुण—J₁, J₂, महातत्त्वयुक्तः—P₂, P₄.

अवकाशः अच्छिद्रत्वम्^१स्पृशत्वं^२ नीलवर्णत्वं शब्दत्वं^३भिति
पञ्चगुणो महाकाशः^४ ॥ ३० ॥

*avakāśah acchidratvam-asprśatvam nilavarṇatvam
śabdatvam-iti pañcaguṇo mahākāśah* ॥ 30 ॥

Tr. *Mahākāśa* is of the following five qualities which are *avakāśa* (void), *acchidratva* (blemishlessness), *asprśatva* (non-touchability), *nilavarṇatva* (blue colour) and *śabdatva* (soundness). 30.

सञ्चारः सञ्चालनं^५ स्पर्शनं शोषणं धूमवर्णत्वमिति पञ्चगुणो^६
महावायुः ॥ ३१ ॥

*sañcāraḥ sañcālanaṁ sparśanam śoṣanam
dhūmravarṇatvam-iti pañcaguṇo mahāvāyuḥ* ॥ 31 ॥

Tr. *Mahāvāyu* is of the following five qualities such as *sañcāra*(mobility), *sañcālana*(causing movement), *sparśana*(touch), *śoṣana*(drying) and *dhūmravarṇatva* (smoky colour). 31.

दाहकत्वं पाचकत्वं^७ उष्णत्वं^८ प्रकाशत्वं रक्तवर्णत्वमिति
पञ्चगुणं महातेजः ॥ ३२ ॥

*dāhakatvam pācakatvam uṣṇatvam prakāśatvam rakta-
varṇatvam-iti pañcaguṇam mahātejaḥ* ॥ 32 ॥

Tr. *Mahātejas* is of the following five qualities viz. *dāhakatva* (burning), *pācakatva* (ripening), *uṣṇatva* (heat), *prakāśatva* ((light) and *raktavarṇatva* (red colour). 32.

प्रावाहः आप्यायनं द्रवो रसः श्वेतवर्णत्वमिति पञ्चगुणं
महासलिलम्^९ ॥ ३३ ॥

*pravāhaḥ āpyāyanam dravo rasaḥ śveta-varṇatvam-iti
pañcaguṇam mahāsalilam* ॥ 33 ॥

Tr. *Pravāha* (flow), *āpyāyana* (satiation), *drava* (liquidity), *rasa* (taste) and *śvetavarṇatva* (white colour) are the five qualities of *mahāsalila* (water). 33.

1. अच्छिद्रं—B₁,B₂. 2. अस्पृश्यत्वं—P₄. 3. शब्दत्वं—J₁,J₂,B₁,B₂,P₄. 4. पञ्चगुण
आकाशः—P₂. 5. चलनं—J₁,J₂,W,P₄. 6. चालनं—B₁,B₂. 7. पञ्चगुण—P₃. 7.
पाशकत्वं—B₁. 8. उष्णत्वं—J₁,J₂. 9. गुणं सलिलम्—B₂,P₂.

स्थूलता नानाकारता काठिन्यं^१ गन्धः पीतवर्णत्वमिति पञ्चगुणा
महापृथ्वी^२ ॥ ३४ ॥

*sthūlatā nānākāratā kāṭhinyaṁ gandhaḥ pīta-varṇatvam-
iti pañcaguṇā mahāpṛthvī* ॥ 34 ॥

Tr. *Mahāpṛthvī* is of the following five qualities: *sthūlatā* (grossness), *nānākāratā* (varied forms), *kāṭhinya* (hardness), *gandha* (smell) and *pītavarṇatva* (yellow color). 34.

द्वितीयं महाकाशाकारपिण्डक्षयं पञ्चातत्त्वां
पञ्चगुणंशतिगुणम्^३ ॥

*iti mahāsākāra-piṇḍasya pañcatattvam pañcavimśati-
guṇam* ॥

These are the five elements of *mahāsākārapiṇḍa* and its twenty-five qualities.

स एव शिवः । शिवाद् भैरवो, भैरवाच्छीकण्ठः, श्रीकण्ठात्
सदाशिवः, सदाशिवादीश्वरः, ईश्वराद्वृद्धः, रुद्राद्विष्णुर्विष्णोर्ब्रह्मा ॥ ३५ ॥

*sa eva śivah । śivād bhairavo, bhairavāc-chrīkaṇṭhah,
śrīkaṇṭhāt sadāśivah, sadāśivād-īśvaraḥ, īśvara-d-rudraḥ, rudrād-
viṣṇur-viṣṇor-brahmā* ॥ 35 ॥

Tr. He Himself is Śiva. From Śiva Bhairava, from Bhairava Śrīkaṇṭha, from Śrīkaṇṭha Sadāśiva, from Sadāśiva Īśvara, from Īśvara Rudra, from Rudra Viṣṇu and from Viṣṇu Brahmā(emerged). 35.

द्वितीयं महाकाशाकारपिण्डक्षयं मूर्त्यष्टकम् ॥

iti mahāsākāra-piṇḍasya mūrttyaṣṭakam ॥

These are the eight forms of *mahāsākārapiṇḍa*.

तद्ब्रह्मणः सकाशाद् वलोकनेन नरनारीरूपः प्रकृतिपिण्डः^७
समुत्पन्नस्तच्च पञ्चपञ्चात्मकं शरीरम् ॥ ३६ ॥

1. काठिन्यं—B₁,W. 2. पृथिवी—B₁,P₄. 3. पञ्चविंशतिगुणाः—B₁,W,P₁,P₂,P₃.

4. ब्रह्मा एवं महा—W. 5. तत्तद—P₁,P₃. 6. सावकाशाद—B₁,
साकाशा—W. 7. नरनारीरूपं प्रकृतिपिण्ड—B₁,W. 8. पिण्डमुत्पन्नम्—B₁,W,
पिण्ड उत्पन्नः—P₄.

tad-brahmaṇah sakāśād-avalokanena nara-nārī-rūpaḥ prakṛti-piṇḍaḥ samutpannas-tacca pañca-pañcātmakaṁ śarīram || 36 ||

Tr. From the conscious Will of *Brahmā* the physical body in the male-female form with the twenty-five qualities is originated. 36.

Note. The male-female body (*prakṛti-piṇḍa*) was born from the Conscious Will of *Brahmā*, the eighth form of the *mahāsākāra-piṇḍa*. 36.

अस्थिमां सत्त्वङ्नाडीरो^१ माणीति^२ पञ्चगुणा^३ भूमिः ॥ ३७ ॥
asthi-māṇīsa-tvai-nādī-romāṇīti pañcaguṇā bhūmiḥ ॥37॥

Tr. Bone, flesh, skin, channels and hair—these are the five qualities of *bhūmi* (earth). 37.

लाला मूत्रं शुक्रं शोणितं स्वेद इति पञ्चगुणा आपः^४ ॥३८॥
lālā mūtram śukram śoṇitam sveda iti pañca-guṇā āpas ॥ 38 ॥

Tr. Saliva, urine, semen, blood and sweat are the five qualities of *āpas* (water). 38.

क्षुधा तुषा निदा कान्ति^५ रालस्यमिति पञ्चगुणं तेजः ॥३९॥
kṣudhā tṛṣā nidrā kāntir-ālasyam-iti pañca-guṇam tejah ॥39॥

Tr. Hunger, thirst, sleep, lustre and languor are the five *guṇas* (qualities) of *tejas* (fire). 39.

धावनं प्लवनं^६ प्रसारणमाकुञ्चनं निरोधनमिति पञ्चगुणो वायुः ॥ ४० ॥

dhāvanam plavananam prasāraṇam-ākuñcanam nirodhanam-iti pañcaguṇo vāyuḥ ॥ 40 ॥

Tr. Speed, hopping, extension, contraction and restraint are the five *guṇas* (qualities) of *vāyu* (air). 40.

1. त्वक्नखरो—J₁, J₂. 2. त्वद्वरोमाणिनाडीति—B₁. 3. पञ्चगुणाः—J₁, J₂, W. 4. गुणमापः—B₁. 5. क्लान्ति—P₁, P₃. 6. वल्लनं—J₁, J₂, धावनमवनं—B₁, W, भ्रमणं—P₂.

रागो द्वेषो^१ भयं लज्जा मोह इति पञ्चगुण आकाशः^२ ॥४१॥
rāgo dveṣo bhayaṁ lajjā moha iti pañcaguṇa ākāśaḥ ॥41॥
Tr. Attachment, aversion, fear, shame and infatuation are the five *guṇas* (qualities) of *ākāśa* (ether). 41.

इति पञ्चगुणानां भूतानां प्रकृतिपिण्डाः^३॥
iti pañca-vimśati-guṇānām bhūtānām prakṛti-piṇḍaḥ ॥
Thus the five elements with their twenty-five qualities constitute the *prakṛtipiṇḍa* (physical body).

मनो बुद्धिरहं^४ कारश्चित्तं चैतन्यं मित्यन्तः^५ करणपञ्चकम् ॥४२॥
mano buddhir-ahaṅkāraś-cittam caitanyam-
ityantaḥkarana-pañcakam ॥ 42 ॥

Tr. *Manas* (mind), *buddhi* (intellect), *ahaṅkāra* (ego), *citta* (seat of consciousness) and *caitanya* (consciousness) form the *antaḥkarana-pañcaka* (the fivefold internal cognitive faculties). 42.

संकल्पो विकल्पो मूर्च्छा जडता मननमिति पञ्चगुणं मनः ॥४३॥
saṅkalpo vikalpo mūrcchā jaṭatā mananam-iti
pañcaguṇam manah ॥ 43 ॥

Tr. *Saṅkalpa* (resolution), *vikalpa* (wavering), *mūrcchā* (swooning), *jaṭatā* (sloth) and *manana* (reflection) are the five qualities of *manas* (mind). 43.

विवेको वैराग्यं शान्तिः सन्तोषः क्षमेति पञ्चगुणा बुद्धिः ॥४४॥
viveko vairāgyam śāntih santoṣah kṣameti pañcaguṇā buddhiḥ ॥ 44 ॥

Tr. *Viveka* (discrimination), *vairāgya* (indifference), *śānti* (tranquility), *santoṣa* (contentment) and *kṣamā* (forgiveness) are the five qualities of *buddhi* (intellect). 44.

अभिमानं^७ मदीयं मम सुखं मम दुःखं ममेदमिति पञ्चगुणोऽहंकारः
॥ ४५ ॥

1. द्वेषोदभयं—J₂. 2. पञ्चगुणमाकाशः—B₁. 3. गुणानां—B₁, भूतानां पिण्डः—P₂. 4. बुद्धिरहं—W. 5. शित्तशैतन्य—B₁. 6. चैतन्यातः—W. 7. अभिमानः—P₄.

*abhimānaṁ madīyam mama sukham mama duḥkham
mamedam-iti pañcaguṇo'-haṅkāraḥ || 45 ||*

Tr. *Abhimāna* (pride), (the feeling of) mine, my happiness, my sorrow and this is mine are the five qualities of *ahaṅkāra* (ego). 45.

मतिधृतिः स्मृतिस्त्यागः स्वीकार इति पञ्चगुणं चित्तम् ॥ ४६ ॥
*matir-dhṛtiḥ smṛtis-tyāgaḥ svikāra iti pañcaguṇam
cittam || 46 ||*

Tr. *Mati* (intellect), *dhṛti* (fortitude), *smṛti* (memory), *tyāga* (renunciation) and *svikāra* (acceptance) are the five qualities of *citta*. 46.

**विमर्शः शीलनं^१ धैर्य चिन्तनं निःस्पृहत्वं^२ मिति पञ्चगुणं^३
चैतन्यम् ॥ ४७ ॥**

*vimarśah śīlanam dhairyam cintanam niḥspṛhatvam-iti
pañcaguṇam caitanyam || 47 ||*

Tr. *Vimarśa* (deliberation), *śīlana* (repeated practice), *dhairya* (courage), *cintana* (thinking) and *niḥspṛhatva* (indifference) are the five qualities of *caitanya* (consciousness). 47.

एषमन्तःकरणागुणाः ॥
evam-antahkaraṇa-guṇāḥ ॥

These (above said) 25 qualities are of *antahkaraṇa* (internal cognitive faculty).

सत्त्वं रजस्तमः कालो जीव इति कुलपञ्चकम् ॥ ४८ ॥
sattvam rajas-tamah kālo jīva iti kula-pañcakam || 48 ||

Tr. *Sattva*, *rajas*, *tamas*, *kāla* (time) and *jīva* (embodied soul) form the *kulapañcaka* (the set of the five *kulas*). 48.

दया धर्मः क्रिया^४ भक्तिः श्रद्धेति पञ्चगुणं सत्त्वम् ॥ ४९ ॥

**dayā dharmah kriyā bhaktih śraddheti pañcaguṇam
sattvam || 49 ||*

1. तत्त्वशीलनं—J₁, J₂, P₁, P₃. 2. निःस्पृहत्व—J₁, P₂. 3. पञ्च—J₁, J₂ drop. 4. कृपा—J₁, J₂, B₁, B₂, W, P₄.

Tr. *dayā* (compassion), *dharma* (right conduct), *kriyā* (religious practices), *bhakti* (devotion) and *śraddhā* (faith) are the five qualities of *sattva*. 49.

**दानं भोगः शृंगारे वस्तुग्रहणं स्वार्थसंग्रहणमिति^१ पञ्चगुणं
रजः ॥ ५० ॥**

*dānam bhogaḥ śringāro vastugrahaṇam svārtha-
saṅgrahanam-iti pañcaguṇam rajaḥ || 50 ||*

Tr. *Dāna* (charity), *bhoga* (enjoyment), *śringāra* (sensuality), *vastugrahaṇa* (appropriation) and *svārtha-saṅgrahaṇa* (selfishness) are the five qualities of *rajas*. 50.

विवादः कलहः शोको बन्धो^२ वज्चनमिति पञ्चगुणं तमः ॥ ५१ ॥
*vivādah kalahah śoka bandho vañcanam-iti pañcaguṇam
tamah || 51 ||*

Tr. *Vivāda* (dispute), *kalaha* (strife), *śoka* (grief), *bandha* (bondage) and *vañcana* (deceit) are the five qualities of *tamas*. 51.

कलना कल्पना श्वान्तिः प्रमादोऽनर्थ इति पञ्चगुणः^३ कालः ॥ ५२ ॥
*kalanā kalpanā bhrāntih pramādo'nartha iti pañcaguṇah
kālah || 52 ||*

Tr. *Kalanā* (grasping), *kalpanā* (forming), *bhrānti* (confusion), *pramāda* (negligence) and *anartha* (misfortune) are the five qualities of *kāla* (time). 52.

**जाग्रत् स्वप्नः सुषुप्तिस्तुरीया तुर्यातीतमिति^४ पञ्चावस्थागुणो^५
जीवः ॥ ५३ ॥**

*jāgrat svapnah suṣuptis-turīyā turyātītam-iti pañcāvasthā-
guṇo jīvah || 53 ||*

Tr. *Jāgrat* (waking), *svapna* (dream), *suṣupti* (sleep), *turīya* (fourth state of consciousness) and *turyātīta* (beyond the

1. स्वार्थमिति—B₁, B₂, W, P₁, P₃. 2. विवादः शोकः कलहः बन्धो—J₁, J₂, शोकः वधः—B₂, W, शोकः वधो—P₂, शोकः कलहः विधः—B₁. 3. पञ्चगुणा कालः—B₁. 4. तुरीया—J₁, J₂ omit, सुर्य तुर्यातीतमिति—B₁, B₂, P₁, P₃, सुर्य उम्मीति—W, तुरीयातीतम्—P₄. 5. पञ्चगुणो—P₂, इति पञ्चगुणावस्थो—P₄.

fourth state of consciousness) are the five states or qualities of *jīva* (embodied soul). 53.

इच्छा क्रिया माया प्रकृतिवर्गिति¹ व्यक्ति²शक्तिपञ्चकम्³ ॥५४॥
icchā kriyā māyā prakṛtir-vāg-iti vyakta-śakti-pañcakam ॥ 54 ॥

Tr. *Icchā*(will), *kriyā*(action), *māyā* (illusory principle), *prakṛti* (natural disposition) and *vāk* (speech) form the five manifested *Śakti*(energy). 54.

उन्मादो वासना वाञ्छा चिन्ता चेष्टेति पञ्चगुणेच्छा ॥ ५५ ॥
unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā ॥ 55 ॥

Tr. *Unmāda* (intense passion), *vāsanā* (impression of the action left on the mind), *vāñchā* (longing), *cintā* (anxiety) and *ceṣṭā* (endeavour) are the five qualities of *icchā*(will). 55.

स्मरणमुद्योगः कार्यं निश्चयः स्वकुलाचारं इति⁴ पञ्चगुणं क्रिया ॥ ५६ ॥
smaraṇam-udyogaḥ kāryam niścayaḥ svakulācāra iti pañcaguṇā kriyā ॥ 56 ॥

Tr. *Smarana* (remembrance), *udyoga* (effort), *kārya* (activity), *niścaya* (resolution) and *svakulācāra* (adherence to the conduct of one's own *kula*) are the five qualities of *kriyā* (action). 56.

मदो⁵ मात्सर्यं दम्भः कृत्रिमत्वमसत्यमिति⁶ पञ्चगुणा माया⁷ ॥५७॥
mado mātsaryaṁ dambhaḥ kṛtrimatvam-asatyam-iti pañcaguṇā māyā ॥ 57 ॥

Tr. *Mada* (arrogance), *mātsarya* (jealousy), *dambha* (hypocrisy), *kṛtrimatva* (artifice) and *asatya* (untruth) are the five qualities of *māyā* (illusory principle). 57.

1. इच्छाज्ञानक्रियामायाप्रकृतिवर्गिति—W. 2. व्यक्ति—B₁, P₁, P₃. 3. व्यक्तिपञ्चकम्—P₂. 4. स्वकुलाचारमिति—B₁. 5. मद—J₁. 6. मसत्यत्वमिति—W. 7. गुणायासा—B₂.

आशा तृष्णा¹ सृहाकांक्षा मिथ्येति पञ्चगुणा प्रकृतिः ॥ ५८ ॥

āśā tṛṣṇā sprhākāṅkṣā mithyeti pañcaguṇā prakṛtiḥ ॥ 58 ॥

Tr. *Āśā* (hope), *tṛṣṇā* (craving), *sprhā* (covetousness), *ākāṅkṣā*(ambition) and *mithyā*(falsehood) are the five qualities of *Prakṛti*. 58.

परा पश्यन्ती² मध्यमा वैखरी मातृकेति पञ्चगुणा वाक्³ ॥५९॥
parā paśyantī madhyamā vaikhari mātrketi pañcaguṇā vāk ॥ 59 ॥

Tr. *Parā*, *paśyantī*, *madhyamā*, *vaikhari* and *mātrkā* are the five forms of *vāk* (speech). 59.

Note: See Appendix for *vāk*.

इति व्यक्तिपञ्चविंशतिगुणाः⁴ ॥
iti vyakta-śakti-pañca-viṁśati-guṇāḥ ॥

These are the twenty-five qualities of manifest *Śakti* (energy).

कर्मः कामशब्दः⁵ सूर्योऽग्निरिति प्रत्यक्षकरणपञ्चकम् ॥ ६० ॥
karmaḥ kāmaś-candraḥ sūryo'gnir-iti pratyakṣa-karaṇa-pañcakam ॥ 60 ॥

Tr. *Karma*(conduct), *kāma*(desire), *candra*(moon), *sūrya* (sun) and *agni* (fire) are the five means of direct perception. 60.

Note: These are the additional efficient and material causes which practically contribute to the development of the individual body for the realization of the Absolute Reality. 60.

शुभमशुभं यशोऽपकीर्तिरदृष्टफलसाधनमिति पञ्चगुणं कर्म ॥ ६१ ॥
śubham-aśubham yaśo'-pakīrtir-adṛṣṭa-phala-sādhanam-iti pañcaguṇam karma ॥ 61 ॥

Tr. *Śubha* (auspicious), *aśubha* (inauspicious), *yaśas* (reputation), *apakīrtti* (defamation), *adṛṣṭa-phala-sādhana* (result of destiny) are the five qualities of *karma* (action). 61.

1. तृष्णा—B₁. 2. पश्यन्ति—B₁, B₂. 3. वैखरीवाग्मितिव्यक्तिपञ्चकम्—W.

4. इति व्यक्तिपञ्चविंशतिगुणाः—P₂, इति व्यक्तिशक्तिः—B₁, इति पञ्चगुणा व्यक्तिशक्तिः पञ्चगुणाः—P₁, P₃. 5. चन्द्राः—B₁.

रतिः प्रीतिः क्रीडा कामनाऽतुरतेति पञ्चगुणः कामः ॥ ६२ ॥
ratih pritiḥ kriḍā kāmanā'turateti pañcaguṇāḥ kāmaḥ ॥ 62 ॥

Tr. *Rati* (sexual pleasure), *priti* (affection), *kriḍā* (amorous play), *kāmanā* (lust) and *āturatā* (longing) are the five qualities of *kāma* (lust). 62.

उल्लोला^१ कल्लोलिनी उच्चलन्ती उन्मादिनी तरंगिणी^२
 अलम्पटा^३ प्रवृत्तिः^४ लहरी लोला लेलिहाना प्रसरन्ती प्रवाहा^५ सौम्या
 प्रसन्ना^६ प्लावन्ती । एवं चन्द्रस्य षोडश कलाः । सप्तदशी कला
 निवृतिः । साऽमृतकला ॥ ६३ ॥

*ullolā kallolinī uccalantī unmādinī taraṅgiṇī śośinī
 alampaṭā pravṛttiḥ laharī lolā lelihānā prasarantī pravāhā saumyā
 prasannā plavantī । evam candrasya ṣoḍaśa kalāḥ । saptadaśī
 kalā nivṛtiḥ । sā'mṛtakalā ॥ 63 ॥*

Tr. *Ullolā* (violently moving), *kallolinī* (surging), *uccalantī* (springing), *unmādinī* (intoxicating), *taraṅgiṇī* (wavy), *śośinī* (desiccating), *alampaṭā* (chaste), *pravṛtti* (propensity), *laharī* (billow), *lolā* (oscilating), *lelihānā* (darting out), *prasaranī* (spreading), *pravāhā* (flowing), *saumyā* (gentle), *prasannā* (pleasing), *plavantī* (leaping)—these are the sixteen phases of the moon. *Nivṛti* (inactivity) is its seventeenth *kalā* (phase) which is of the nature of ambrosia. 63.

तपिनी^७ ग्रासिका^८ उगा आकुञ्जनी^९ शोषिणी^{१०} प्रबोधिनी^{११}
 सरा आकर्षणी^{१२} तुष्टिवर्द्धिनी^{१३} ऊमरिखा^{१४} किरणवती^{१५} प्रभावतीति
 द्वादशकलाः सूर्यस्य । त्रयोदशी स्वप्रकाशता^{१६} निजकला ॥ ६४ ॥

*tapinī grāsikā ugrā ākuñjñinī śoṣipī prabodhinī smarā
 ākarṣṇī tuṣṭivarddhīnī ūrmirekhā kiraṇavatī prabhāvatīti
 dvādaśakalāḥ sūryasya । trayodaśī svaprakāśatā nijākalā ॥ 64 ॥*

1. उल्लोलिनी—P₁, P₃, उल्लोका—P₄. 2. शोषणी—W. 3. लम्पटा—B₁, B₂, W P₂.
4. प्रवृत्ति—W. 5. प्रवाहा—J₁, J₂. 6. प्रसन्नता—P₂. 7. तापिनी J₁, J₂, B₁, B₂, W.
8. ग्रासिका—B₁, B₂. 9. आकुञ्जनी—P₂. 10. शोषणी—W. 11. प्रबोधिनी—P₂.
12. आकर्षणी—B₁, W. 13. तुष्टिवर्द्धिनी—B₁. 14. ऊमरिखा—B₂, P₁, P₂, P₃.
15. किरणवती—B₂, W, P₁, P₃, किरणगृतिः—B₂. 16. प्रकाशता—W.

Tr. *Tapinī* (heating), *grāsikā* (seizing), *ugrā* (fierce), *ākuñjñinī* (contracting), *śoṣipī* (desiccating), *prabodhinī* (awakening), *smarā* (remembering), *ākarṣṇī* (attracting), *tuṣṭivarddhīnī* (satisfying), *ūrmirekhā* (row of wave), *kiraṇavatī* (radiant), *prabhāvatī* (luminous), are the twelve *kalās* (phases) of the sun. *Svaprakāśikā* (self-luminosity) is its thirteenth *kalā*. 64.

दीपिका राजिका^१ ज्वलनी^२ विस्फुलिंगिनी^३ प्रचण्डा पाचिका
 रौद्री दाहिका^४ रागिणी शिखावती इत्यग्नेद्वेष कलाः । एकादशी कला
 ज्योतिः^५ ॥ ६५ ॥

*dīpikā rājikā jvalanī visphuliṅginī pracaṇḍā pācikā
 raudrī dāhikā rāgiṇī śikhāvatī ityagner-daśa kalāḥ । ekādaśī
 kalā jyotiḥ ॥ 65 ॥*

Tr. *Dīpikā* (kindling), *rājikā* (resplendent), *jvalanī* (blazing), *visphuliṅginī* (sparkling), *pracaṇḍā* (furious), *pācikā* (cooking), *raudrī* (violent), *dāhikā* (inflaming), *rāgiṇī* (colouring), *śikhāvatī* (flaming) are the ten *kalās* (phases) of *agni* (fire). The eleventh *kalā* is *jyotis* (light). 65.

इति प्रत्यक्षकरणगृणं कलाक्षमूहः ॥

iti pratyakṣa-karaṇa-guṇakalāsamūhaḥ ॥

This is the group of qualities and *kalā* (aspects) of direct perception.

आथ नाडीनां द्वादशाक्षात्तिः

atha nāḍīnāṁ daśa-dvārāṇi

Now the openings of the ten *nāḍīs* are described

इडा पिंगला च नासा^७द्वारयोर्वहतः ।^८

idā piṅgalā ca nāsā-dvārayor-vahataḥ ।

Tr. *Idā* and *piṅgalā* conduct through the nostrils.

1. रजिका—P₂. 2. ज्वलनी—B₁, B₂, W, P₂, P₄, ज्वलनी—P₁, P₃. 3. स्फुलिंगिनी—J₁, J₂, P₄, विस्फुलिंगिनी—B₁. 4. दाहिका—J₂. 5. ज्योतिर्भिरुपाधिका ज्येया—P₄. 6. प्रत्यक्षगृण—B₁. 7. च not in B₁, B₂, ले नासा—W. 8. B₁, B₂, W, P₁, P₃ insert here सुषुमा तालुमार्गेण द्वामरन्ध्यं वहति । सरस्वती मुखद्वारे वहति । W adds सा दण्डमार्गेण द्वामरन्धपर्यन्तं वहति । P₂ सुषुमानाडी तु द्वामदण्डमार्गेण द्वामदण्डपर्यन्तं वहति । सरस्वती मुखद्वारे वहति ।

गान्धारी हस्तिजिह्विका¹ च चक्षुद्वारयोर्वहतः ।
 gāndhārī hastijihvikā ca caksur-dvārayor-vahataḥ ।
 Tr. Gāndhārī and hastijihvikā conduct through the eyes.

पूषा यशस्विनी च कर्णद्वारयोर्वहतः ।
 pūṣā yaśasvinī ca karṇa-dvārayor-vahataḥ ।

Tr. Pūṣā and yaśasvinī conduct through the openings of the ears.

अलम्बुषा आनने वहति ।
 alambuṣā ānane vahati ।

Tr. Alambuṣā courses through the mouth.

कुहूर्गद्वारे वहति ।
 kuhūr-gudadvāre vahati ।

Tr. Kuhū conducts through the anus.

शंखिनी लिंगद्वारे वहति² ।
 śaṅkhinī liṅgadvāre vahati ।

Tr. Śaṅkhinī conducts through the generative organ.

सुषुम्ना मध्यदेशे वहति । सा दण्डमार्गेण ब्रह्मरन्धपर्यन्तं वहति ।

suṣumnā madhyadeṣe vahati | sā daṇḍa-mārgena brahmaṇandha-paryantam vahati |

Tr. Suṣumnā conducts through the mid-region. She conducts up to the brahmaṇandha through the backbone.

एवं दशनाइयो⁴ दश⁵द्वारेषु वहन्ति⁶ ।
 evaṁ daśanāīyō daśadvāreṣu vahanti ।

Tr. Thus the ten nādīs conduct through the ten apertures.

अन्याः सर्वनाइयो रोमकूपेषु वहन्ति⁷ ॥ ६६ ॥

1. पूषा अलम्बुषा चक्षुद्वारयोर्वहतः । गान्धारी हस्तिजिह्विका कर्णद्वारयोर्वहतः—B₁,B₂,P₁,P₂,P₃; पूषा अलम्बुषे चक्षुद्वारयोर्वहतः । गान्धारी हस्तिजिह्विके कर्णद्वारयोर्वहतः—W; गान्धारी हस्तिजिह्विका च चक्षुद्वारयोर्वहतः । कर्णद्वारयोर्वहतः । पूषा यशस्विनी चालम्बुषा आनने वहति—J₁,J₂. 2. (सा दण्डमार्गेण ब्रह्मरन्धपर्यन्तं वहति)—P₁,P₃. 3. मेलवण्ड—P₄. 4. दशनाइयो omitted—B₁,B₂,W,P₁,P₂,P₃. 5. दशसु—P₄. 6. वसन्ति—B₁. 7. P₂ omits the sentence; अन्याः—वसन्ति—B₁; अन्याः वहति—W; अन्याः सर्वा—P₄.

anyāḥ sarvanāīyō romakūpeṣu vahanti ॥ 66 ॥

Tr. All other nādīs conduct through the pores of the skin. 66.

Note: See Appendix for nādīs. 66.

त्राई क्षाणायायणः¹

atha daśavāyavah

Now the ten vāyus

हृदये प्राणवायुरुच्छ्वासनिःश्वासकारको हकारसकारात्मकश्च² ।
 hṛdaye prāṇavāyur-ucchvāsa-niḥśvāsakārako hakāra-sakārātmaśca ।

Tr. The prāṇavāyu in the heart causes inhalation and exhalation in the form of 'ha' and 'sa' respectively.

गुदे त्वपानवायुः रेचककुम्भकपूरकश्च³ ।

gude tvapānavāyuh recaka-kumbhaka-pūrakaśca ।

Tr. Apānavāyu (situated) in the anus causes recaka (exhalation), kuṃbhaka (retention) and pūraka (inhalation).

नाभौ समानवायुः दीपकः पाचकश्च ।

nābhau samānavāyuh dīpakaḥ pācakaśca ।

Tr. Samāna in the navel causes heat and digestion.

कण्ठे व्यान⁴वायुः शोषणाप्यायनकारकश्च⁵ ।

kaṇṭhe vyānavāyuh śoṣaṇāpyāyana-kārakaśca ।

Tr. Vyāna in the neck region causes desiccation and satiation.

तालौ उदान⁶वायुः ग्रसनवमनजल्पकारकश्च ।

tālau udānavāyuh grasaṇa-vamana-jalpakārakaśca ।

Tr. Udāna at the palate causes swallowing, vomiting and articulation.

1. अथ वायवः—B₁. 2. स्मकश्चास्थैवावस्थाभेदे हठयोग इति संज्ञा, हकारः कीर्तिः सूर्योष्ठकारश्चन्द्र उच्यते सूर्याचन्द्रमसोर्योगाद् हठयोगो निर्गते—P₂.

3. कुम्भकश्च—B₁,B₂,W,P₁,P₃, रेचकः पूरकः कुम्भकश्च—P₄. 4. सर्वांगे व्यान—J₁,J₂,P₂,P₄. 5. वायुः सर्वनाडीशोधनकारकश्चलोनिश्चलश्च—J₁,P₄, वायुः दीपकः सर्वनाडीशोधनकारकश्चलोनिश्चलश्च—J₂, वायुः सर्वनाडीशोषणाप्यायनकारकश्च—W.

6. कण्ठ उदान—J₁,J₂,P₄; B₁,P₂ omit this sentence.

नागवायुः सर्वागव्यापकः मोचकश्चालकश्च ।
 nāgavāyuḥ sarvāṅga-vyāpakah mocakaścālakaśca ।
 Tr. *Nāgavāyu* pervading all limbs causes release and motion.

कूर्मवायुः चक्षुषोरुम्नेषंकारकश्च ।
 kūrmavāyuḥ cakṣuṣor-unmeṣa-kārakaśca ।

Tr. *Kūrmavāyu* causes winking of the eyes.

कृकलः उदगारकः क्षुत्कारकश्च ।
 krkalaḥ udgārakah kṣutkārakaśca ।

Tr. *Kṛkala* causes belching and hunger.

देवदत्तो मुखविजृम्भकः ।
 devadatto mukha-vijṛimbhakah ।

Tr. *Devadatta* (situated) in the mouth causes yawning.

धनञ्जयो नादघोषकः³ ॥ ६७ ॥

dhanañjayo nādaghoṣakah ॥ 67 ॥

Tr. *Dhanañjaya* produces *nāda*. 67.

इति इशाणाटणालोकनेन पिण्ठोत्पत्तिः
 नक्षनाशीक्षपम्⁴ ॥

iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam ॥

Thus under the superintendence of the ten *vāyus* the male-female body is born.

Note: See Appendix for ten *vāyus*.

अथ गर्भोत्थपिण्ठोत्पत्तिः⁵ नक्षनाशीक्षयोर्गे इतुकाले
 atha garbhotttha-piṇḍotpattiḥ naranārī-samyoγe itukāle

Hereafter is explained the origin of the mass of embryo from the union of the male and the female at the favourable time for conception

1. मोटकश्चालकश्च—J₁, J₂, P₄, व्यापकश्चालकश्च—P₂. 2. वायुः कम्पकः चक्षुषोरुम्नेष—J₁, J₂, P₄, वायुः चक्षुरुम्नेष—B₁, B₂, W, P₂. 3. यो नाशकः J₁, J₂; P₄ omits the rest. 4. इति दश वायवः—J₁, J₂ omit the remaining; इति दशवायुरवलोकनेन—B₁, B₂, W, P₁, P₃. 5. गर्भोत्थिपि—B₁, B₂, गर्भोत्थिपि—W, P₁, P₃.

रजोबिन्दुसंयोगे जीवः¹ प्रथमदिने कलामं भवति ।
 rajo-bindu-saṁyoge jīvah prathamadine kalāmam bhavati ।
 Tr. On the first day *jīva* takes shape in the form of an embryo by the combination of *rajas* and *bindu* (semen).

सप्तरात्रेण² बुद्बुदाकारो³ भवति ।

saptarātreaṇa budbudākāro bhavati ।

Tr. After seven nights it attains the form of a bubble;

अर्धमासेन गोलाकारो⁴ भवति ।

ardhamāsena golākāro bhavati ।

Tr. --in half a month it becomes globular;

मासमात्रेण कठिनो⁵ भवति ।

māsamātreṇa kaṭhino bhavati ।

Tr. --in a month it solidifies;

मासद्वयेन⁶ शिरो भवति ।

māsadvayena śiro bhavati ।

Tr. --in two months the head appears;

तृतीये मासि⁷ हस्तपादादिकं भवति ।

tṛtīye māsi hastapādādikam bhavati ।

Tr. --in the third month arms and feet protrude;

चतुर्थे मासि चक्षुःकर्णादिनासिकामुखमेद्घगुंदं भवति⁸ ।
 caturthe māsi cakṣuh-karṇādi-nāsikā-mukha-medhram
gudam bhavati ।

Tr. --in the fourth month the eyes, ears, nose, mouth, penis and the anus take shape;

पञ्चमे मासि पृष्ठोदरं भवति⁹ ।

pañcamē māsi pṛsthodaram bhavati ।

1. स जीवः—B₁, B₂, W, P₁, P₂, P₃. 2. सप्तरात्रे—W, P₁, P₂, P₃. 3. दाकारं—B₁, B₂, W, P₁, P₂, P₃. 4. अर्धमासे गोलाकारं—B₁, B₂, P₁, P₂, P₃. 5. मासमात्रे कठिनं—B₁, B₂, W, कठिनं—P₂. 6. मासद्वये—B₁, W. 7. तृतीयमासे—B₁. 8. चक्षुःकर्णनासि—दं भवति—J₁, J₂, मेदं (च) भवन्ति—P₁, P₃ एं—मुखमेद्घगुंदं—B₁, चक्षुःकर्णादिना—W, चक्षुःकर्णनासिकामुखमेद्घादि भवति —P₄. 9. पृष्ठोदरो भवति —B₁, W, पृष्ठोदरौ भवतः—B₂, P₁, P₃.

Tr. -- in the fifth month the back and the belly are formed;
 षष्ठे मासि नखकेशादिकं भवति ।
sāṣṭhe māsi nakha-keśādikam bhavati ।

Tr. --in the sixth month the nails and hair grow;
 सप्तमे मासि सर्वचेतनायुक्तो¹ भवति ।
saptame māsi sarva-cetanāyukto bhavati ।

Tr. --in the seventh month it attains consciousness;
 अष्टमे मासि सर्व²लक्षणसंयुक्तो भवति ।
aṣṭame māsi sarvalakṣaṇa-saṃyukto bhavati ।

Tr. --in the eighth month it grows fully;
 नवमे मासि सत्यज्ञानसंयुक्तो³ भवति ।
navame māsi satya-jñāna-saṃyukto bhavati ।

Tr. --in the ninth month it is enlightened with true knowledge;

दशमे मासि योनिसंस्पर्शात् अज्ञानी बालको भवति ॥ ६८ ॥
daśame māsi yoni-saṃsparsāt ajñānī bālako bhavati ॥ 68 ॥

Tr. --in the tenth month because of its contact with the sex-organ (while emerging out of the mother's womb), it loses the true knowledge and is born as an ignorant child. 68.

शुक्राधिक्ये पुरुषः । रक्ताधिक्ये कन्यका⁴ । समशुक्ररक्ताभ्यां
 नपुंसकः⁵ । परस्परस्त्रीपुरुषचिन्ता⁶व्याकुलत्वादन्धः कुञ्जो वामनः
 पंगुरंगहीनश्च भवति⁷ ॥ ६९ ॥

1. सप्तमे सर्वचेतनसंयुक्तो—B₁, सि सर्वचेतनयुक्तो—B₂, W, P₁, P₃, सप्तममासे सर्वचेतनयुक्तो—P₂. 2. अष्टमे सर्व—B₁, प्रयुक्तो—W, P₂. 3. नयुक्तो—P₂, नवमे सत्यज्ञानगर्भसं—B₁, W, जनसंपन्नो भवति—P₄. 4. शुक्लाधिके—रक्ताधिका कन्यका—B₁, शुक्लाधिकेषु पुरुषः रक्ताधिके कन्यका—B₂, शुक्लाधिके—रक्ताधिके कन्या—W, शुक्रा—कन्या—P₁, P₃, शुक्राधिकेषु पुरुषो रक्ताधिका कन्यका—P₂. 5. सम—नपुंसकः—P₂, समानशुक्लरक्ताभ्यां—W. 6. परस्परं स्त्रीपुरुषयोराधिकांग चिन्ता—J₁, J₂, परस्परं स्त्रीपुरुषचिन्ता—B₁, B₂, W, परस्परं चिन्ता—P₂, परस्परं स्त्रीपुरुषयोश्चिन्ता—P₄. 7. पंगुः आधिकांग अंगहीनश्च भवति—J₁, J₂, पंगुरधिकांगोऽग्नीहीनश्च भवति—P₄.

śukrādhikye puruṣaḥ । raktādhikye kanyakā ।
 samaśukra-raktābhyaṁ napumsakaḥ । parasparsa-strīpuṛuṣa-
 cintā-vyākulatvād-andhaḥ kubjo vāmanah paṅgar-
 aṅgahinaśca bhavati ॥ 69 ॥

Tr. Excess of semen gives birth to a male (child); while excess of blood a female; equal amount of semen and blood gives birth to a hermaphrodite. If (at the time of union) the male and female are depressed by thought, the union may give birth to a blind, humpback, dwarf, lame or one with redundant or mutilated limbs. 69.

परस्परं रतिकाले¹ अंगनिपीडन²करण³गुणैः शुक्रं द्विस्त्रिवारं⁴
 पतति । तेन⁵ द्वितीयो⁶ बालको भवति ॥ ७० ॥

parasparam ratikāle aṅga-nipidana-karaṇa-guṇaiḥ
 śukraṇa dvistriyāram patati । tena dvitīyo bālako bhavati ॥ 70 ॥

Tr. At the time of copulation if on account of squeezing, hugging, embracing or pressing together of the limbs, semen is ejaculated twice or thrice, a second child is born. 70.

सार्वपलत्रयं शुक्रं, विंशतिपलं रक्तं, द्वादशपलं मेदः, दशपलं
 मज्जा, शतपलं मांसं, दशपलं पित्तं⁷, विंशतिपलं श्लेष्मा, तद्वद्वातः
 स्यात्⁸ । षष्ठ्याधिक⁹शतत्रयमस्थीन्यस्थिमात्राः¹⁰ सन्धयः ।
 सार्वकोटिरोमाणि¹¹ । पितृमातृवीर्यं भवति¹² । वातपित्तश्लेष्मधातुत्रयं
 दशधातुमयं शरीरम् ॥ ७९ ॥

sārddha-palatrayam śukraṇam, viṁśati-palam raktam,
 dvādaśa-palam medah, daśapalam majjā, śatapalam māṁsam,
 daśapalam pittam, viṁśati-palam śleṣmā, tadvad-vātaḥ syāt ।
 sāṣṭhyadhika-śatatrayam-asthīnyasthi-mātrāḥ sandhayah ।
 sārddha-koṭi-romāṇi । pitṛ-mātṛ-viryam bhavati । vāta-pitta-
 śleṣma-dhātu-trayam daśadhātū-mayaṁ śarīram ॥ 71 ॥

1. परस्परति—P₁, P₃. 2. अंगनिपीडन—P₂. 3. कारम—J₁, J₂, P₄. 4. द्विस्त्रिवारं—J₁, J₂, B₂, P₄. 5. येन—P₂. 6. द्वितीयश्च—J₁, J₂, द्वितीय—B₁, B₂, P₄. 7. दशपलं पित्तं—B₂, P₁, P₃ omit. 8. पित्तं श्लेष्मं तद्वद्वातं स्यात—W. 9. षष्ठ्याधिक—B₁, B₂ omit. 10. शतत्रयमस्थीनि अस्थिमात्रं—B₁, B₂, शतपलत्रयमस्थि अस्थिमात्रं—W, मस्थीनि अस्थिमात्राः सन्धयः—J₁, J₂, षष्ठ्य—स्थीनि अस्थिमात्रं सन्धयः—P₁, P₃. 11. कोटि रोमकूपाणि—B₂, W, P₁, P₂, P₄. 12. पितृमातृश्च वीर्यं भवत्येव—J₁, J₂, P₄.

Tr. Three and a half *palas* of semen, twenty *palas* of blood, twelve *palas* of fat, ten *palas* of marrow, hundred *palas* of flesh, ten *palas* of bile, twenty *palas* of phlegm and an equal quantity (i.e. twenty *palas*) of *vāta*, three hundred and sixty bones and an equal number of joints, three and a half crores of hair—all this is constituted of the energy of the father and mother. The body is made up of ten (bodily) constituents inclusive of the three humours namely, *vāta*, *pitta* and *kapha*. 71.

Note: 1 *pala*=8 *tolas* or 93 gms (approximately). 71.

इति गर्भोत्थपिण्डोत्पत्तिः¹ ॥

iti garbhotttha-piṇḍotpattiḥ ॥

End of the origin of the body of the embryo.

॥ इति श्रीगोरक्षनाथकृतौ क्षिद्धविक्षिद्धान्तपद्धतौ
पिण्डोत्पत्तिनामि प्रथमोपदेशः² ॥

॥ *iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau
piṇḍotpattir-nāma prathamopadeśah* ॥

Thus ends the first chapter, titled *piṇḍotpatti* (origin of the body) of *Siddhasiddhānta-paddhati* composed by *Śrī Gorakṣanātha*.

1. वात—दशधातु—J₁, J₂, P₄ omit and substitute तत्सर्व; शरीरम् इति गर्भोत्थपिण्डोत्पत्तिः—B₁, B₂, धातुत्रयसहितं दश—गर्भोत्थपिण्डोत्पत्तिः—P₁, P₂, शरीरं इति गोरक्षनाथकृतौ गर्भोत्थपिण्डोत्पत्तिः—W. 2. इति गोरक्ष—B₂, J₂, P₁, P₃; इति महेश्वरावतारश्रीगोरक्षनाथकृतपथमोपदेशः—P₂; इति श्रीगोरक्षनाथस्य कृतौ—P₄.

द्वितीयोपदेशः

Second Chapter

आथ पिण्डविचारः कष्टयते¹

atha piṇḍa-vicāraḥ kathyate

Now follows the discussion on *piṇḍa* (body)

²पिण्डे³ नव चक्राणि⁴ । आधारे ब्रह्मचक्रं त्रिधावर्तं⁵
भगमण्डलाकारम् । तत्र मूलकन्दः⁶ । तत्र शक्तिं⁷ पावकाकारां⁸
ध्यायेत् । तत्रैव⁹ कामरूपपीठं सर्वकामफलप्रदं¹⁰ भवति ॥ १ ॥

*piṇḍe nava cakrāṇi | ādhāre brahma-cakram tridhāvartam
bhaga-maṇḍalākāram | tatra mūlakandah | tatra ūaktim
pāvakākāraṁ dhyāyet | tatraiva kāmarūpa-pīṭham sarva-kāma-
phala-pradam bhavati || 1 ||*

Tr. There are nine *cakras* in *piṇḍa* (the body). At the *mūlādhāra* lies the *brahmacakra* having three coils which resembles female generative organ. *Mūlakanda* is situated here. One should meditate on *Śakti* here which is of the form of fire. Here is the seat of *kāmarūpa* which fulfills all desires. 1.

¹¹ द्वितीयं स्वाधिष्ठानचक्रम्¹¹ । तन्मध्ये पश्चिमाभिमुखं¹² लिंगं
प्रवालांकुरसदृशं ध्यायेत् । तत्रैवोद्याणपीठं¹³ जगदाकर्षणं¹⁴ भवति ॥ २ ॥
*dvitīyam svādhīṣṭhāna-cakram | tan-madhye
paścimābhīmukham lingam pravālāṅkura-sadr̄śam dhyāyet |
tatraivodyāna-pīṭham jagadākarṣaṇam bhavati || 2 ||*

Tr. The second is the *svādhīṣṭhāna cakra* wherein the *linga* facing posteriorly which is like the shoot of a coral, which should be meditated upon. This is the seat of *odyāṇa* (practice of which) results in attracting the world. 2.

¹⁵ तृतीयं नाभिचक्रं¹⁵ पञ्चावर्तं सर्पवत् कुण्डलाकारम्¹⁶ । तन्मध्ये

1. श्रीगणेशायेनमः अथ पिण्डविचारः-N. 2. अस्मिन् extra in N. 3. पिण्ड-B₁, 4. भवन्ति-N. 5. त्रिधावर्त-B₂. 6. तत्र बीजं कर्णी मूलकन्दः-B₁, W. 7. मध्यशक्ति-N. 8. पानाकारं-B₂. 9. तत्र-N. 10. सर्वकामप्रदं-P₁, P₂, P₃, प्रदा-N. 11. स्वाधिष्ठान नाभिचक्रं-J₂, तत्र षट्दलकमलं extra in N. 12. पश्चिमाभिमुख-P₂. 13. वोद्यानपीठ-P₁, P₃, वोद्यानपीठ-P₂. 14. जगदाकर्षणसिद्धिदा-N. 15. मणिपूरकं-B₁, तृतीयं नाभि-मणिपूरकं-W. 16. कुटिलाकारं-J₁, J₂, B₁, सर्पस्य कुटिलाकारं -N.

कुण्डलिनी¹ शक्तिं बालार्ककोटिसन्निभां² ध्यायेत् । सा मध्याशक्तिः³ सर्वसिद्धिदा भवति ॥ ३ ॥

tṛtīyam nābhi-cakram pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bälärka-koti-sannibhām dhyāyet | sā madhyā-śaktih sarva-siddhidā bhavati || 3 ||

Tr. The third is the *nābhi cakra* which has five coils and is of the shape of a coiled serpent wherein the *kuṇḍalinī* *śakti* dazzling like a crore of rising suns, is to be meditated upon. This *madhyā-śakti* offers all success. 3.

चतुर्थं हृदयचक्रम⁴ष्टदलकम⁵लमधोमुखम् । तन्मध्ये कर्णिकायां लिंगाकारां ज्योतीरूपां⁶ ध्यायेत्⁷ । सैव हंसकला⁸ सर्वेन्द्रियवश्या⁹ भवति¹⁰ ॥ ४ ॥

caturtham hṛdaya-cakram-aṣṭadala-kamalam-adhomukham | tanmadhye karṇikāyām liṅgākārām jyoti-rūpām dhyāyet | saiva haṁsakalā sarvendriyavaśyā bhavati || 4 ||

Tr. Fourth is *hṛdayacakra* in the form of a lotus of eight petals facing downwards. In the pericarp at its centre, the flame in the form of *liṅga* should be meditated upon. She is the *haṁsa-kalā* (*Sakti*) which gives control over all sense-organs. 4.

पञ्चमं कण्ठचक्रं¹¹ चतुरंगुलम् । तत्र वाम इडा चन्द्रनाडी । दक्षिणे पिंगला¹² सूर्यनाडी । तन्मध्ये सुषुमां¹³ ध्यायेत्¹⁴ । सैव अनाहतकला अनाहतसिद्धिदा भवति¹⁵ ॥ ५ ॥

pañcamam kaṇṭha-cakram caturaṅgulam | tatra vāma idā candranādī | dakṣiṇe pingalā sūryanādī | tanmadhye suṣumnām

1. कुण्डलिनी-B₁. 2. सदृशीं-J₁, J₂, P₁, P₂, P₃, P₄. 3. सामध्याशक्तिः-J₁, J₂ omit, मध्यमाशक्तिः-P₄, कुण्डलिनी मध्याशक्तिः not in N. 4. हृदयाधार- P₁, P₂, P₃, P₄, B₁, B₂, J₁, J₂. 5. चक्रं तत्र द्वादशकमलं-N. 6. तन्मध्ये कुण्डलणिकणि काकां ज्योतीव-N. 7. लिंगाकारं ज्योतिर्ध्यायेत्-J₁, J₂, P₄, लिंगाकारां ज्योतिं ध्यायेत्-B₂, लिंगाकारां ज्योतिर्ध्यायेत्-P₁, P₃. 8. सैव हंसकला-not in N. 9. सर्वेन्द्रियसर्वलोकवश्यं-N. 10. सर्वेन्द्रियाणि वश्यानि भवन्ति-P₂, निद्रयवश्यता भवति-P₄. 11. कण्ठस्थचक्रं-N. 12. पिंगल- W. 13. श्वेतवर्णा-extra in N. 14. सुषुमां श्वेतवर्णं ध्यायेत्-J₁, J₂, P₄, N, सुषुमा ध्यायेत्-B₁, W. 15. नाहतसिद्धिर्भवति-B₂, P₁, P₂, P₃.

dhyāyet | saiva anāhatakalā anāhata-siddhidā bhavati || 5 ||

Tr. The fifth is the *kaṇṭhacakra* which extends four digits. At its left the *candranādī idā* is situated. At its right *sūryanādī pingalā* is situated. *Suṣumnā* which is in the middle (of these two) should be meditated upon. She is the *anāhatakalā* which offers *anāhatasiddhi*. 5.

षष्ठं तालुचक्रम् । तत्र अमृतधाराप्रवाहः । घण्टिकालिंगं¹ मूलरन्धं राज²दन्तं शंखिनी³विवरं दशमद्वारम् । तत्र शून्यं ध्यायेत् । चित्तलयो⁴ भवति ॥ ६ ॥

ṣaṣṭham tālucakram | tatra amṛta-dhārāpravāhah | ghaṇṭikā-liṅgam mūla-randhram rājadantaṁ śaṅkhinī-vivaram daśama-dvāram | tatra śūnyam dhyāyet | cittalayo bhavati || 6 ||

Tr. The sixth is called *tālucakra*, *ghaṇṭikāliṅga*, *mūlarandhra*, *rājadanta*, *śaṅkhinī-vivara* or *daśama-dvara* from where the stream of nectar flows. Here one should meditate on the void which brings about the *laya* state (merger of *citta*). 6.

सप्तमं भूचक्रं मध्यमां⁵गुष्ठमात्रम् । तत्र⁶ ज्ञाननेत्रं दीपशिखाकारं ध्यायेत् । तत्र वाक्सिद्धिर्भवति⁷ ॥ ७ ॥

saptamam bhrūcakram madhyamāṅguṣṭha-mātram | tatra jñāna-netram dīpa-śikhākāram dhyāyet | tatra vāksiddhir-bhavati || 7 ||

Tr. The seventh is *bhrūcakra* which is of the size of the thumb. There lies the eye of wisdom, which one should meditate upon as the flame of a lamp. This brings success on *vāk* (speech). 7.

अष्टमं ब्रह्मरन्धं निर्वाण⁹चक्रं¹⁰सूचि¹¹काग्रभेदम्¹² । तत्र धूम¹³शिखाकारं ध्यायेत् । तत्र जालन्धरीठं मोक्षप्रदं भवति ॥ ८ ॥

1. घण्टिकालिंग-P₂, J₁, J₂, B₁, B₂, लिंगे-N. 2. मूलरन्धराज-P₂, P₄. 3. शंखिनी-J₁, J₂, शंघिनी-B₂, W, शाकिनि-N. 4. चित्तलय-B₂, W. 5. भूचक्रमध्यम-B₂. 6. तत्र-W, P₁, P₂, P₃ omit. 7. वाचां सिद्धिर-W, P₁, P₂, P₃. 8. स च कपालंदन्तवाचासिद्धिदा भवति-N. 9. स्थनिर्वा-P₁, P₃. 10. तत्र-N. 11. चक्रं तत्र सूचि-B₁, 12. सूचिकाग्रलेखम्-P₄. 13. भेदं धूम-B₁, भेदं धूम-W, तत्रैव-B₁.

aṣṭamam̄ brahma-randhraṁ nirvāṇa-cakram̄ sūcikāgrabhedyam̄ | tatra dhūma-śikhākāraṁ dhyāyet̄ | tatra jālandhara-pīṭham̄ mokṣa-pradaṁ bhavatī || 8 ||

Tr. The eighth is the *nirvāṇacakra* which is at the *brahmarandhra* which is of the size of the tip of a needle. There one should meditate on the (form of) smoky flame. The seat of *jālandhara* therein is the bestower of salvation. 8.

नवममाकाशाचक्रं षोडशदलकमलमूर्ध्वं मुखम् । तन्मध्ये कणिकायां त्रिकूटाकारां तदूर्ध्वशक्तिं² तां परमशून्यां ध्यायेत् । तत्रैव पूर्णगिरिपीठं³ सर्वेष्टसिद्धिपदं⁴ भवति⁵ ॥ ९ ॥

navamam-ākāśa-cakram̄ ṣoḍaśadala-kamalam-ūrdhvamukham̄ | tanmadhye karṇikāyām̄ trikūṭākārām̄ tadūrdhvashaktim̄ tām̄ parama-śūnyām̄ dhyāyet̄ | tatraiva pūrṇagiri-pīṭham̄ sarveṣṭa-siddhipradam̄ bhavatī || 9 ||

Tr. The ninth is the *ākāśacakra* which is the lotus of sixteen petals facing upwards. In the pericarp at its centre one should meditate upon that *ūrdhva-śakti* having three projections that is known as *parama-śūnyā* (Absolute void). The seat of *pūrṇagiri* situated therein is the bestower of all *siddhis*. 9.

इति नवचक्रपित्ताकाः⁶ ॥

iti nava-cakra-vicāraḥ ॥

Thus ends the discussion on the nine cakras.

Note: See Appendix for cakras. 9.

अथ षोडशाधाराः कथ्यन्ते⁷ ।

atha ṣoḍaśādhārāḥ kathyante ।

Hence follows the discussion on sixteen *ādhāras*.

तत्र प्रथमः पादांगुष्ठाधारः⁸ । तत्राग्रतस्तेजोमयं ध्यायेत्⁹ ।

दृष्टिः स्थिरा भवति ॥ १० ॥

1. दलं कमलं ऊर्ध्व-J₁,J₂,P₄. 2. टाकारं तत्र ऊर्ध्वशक्ति-B₁; टाकारम् तन्मध्य ऊर्ध्वशक्तिः-P₄, तन्मध्ये ऊर्ध्वशक्ति-N. 3. तत्रैव निवर्णिपीठ-P₄. 4. सिद्धिदा-N. 5. सर्वेष्टसिद्धिर्भवति-B₁,B₂,P₁,P₂,P₃, सर्वेष्टसिद्धिर्भवति-W. 6. कस्य विचारः-P₁,P₂,P₃, इति नवचक्रपित्ताम-*N*. 7. अथ षोडश-कथ्यते-B₁ omits, धारं कथ्यते-J₁,J₂, षोडशाधाराः कथ्यन्ते-P₄, अथ षोडशाधारं-N. 8. पादांगुष्ठाधारः-J₁,J₂,P₄. 9. प्रथमं पादांगुष्ठाधारं पादागे धारयेत् श्वेतवद् भावयेत्-N.

tatra prathamaḥ pādāṅguṣṭhādhāraḥ । tatrāgratas-tejomayaṁ dhyāyet̄ | dr̄ṣṭih sthirā bhavatī || 10 ||

Tr. First is the *ādhāra* of the *pādāṅguṣṭha* (the big toe). There at the tip of the toe one should meditate upon light. This makes the vision steady. 10.

द्वितीयो मूलाधारस्तं वामपादपित्ताम् निष्पीडयं स्थातव्यम् । तत्रांगिनदीपनं भवति ॥ ११ ॥

dvitīyo mūlādhāras-tam̄ vāma-pārṣṇinā niṣpīḍya sthātavyam̄ | tatrā-agnidīpanam̄ bhavatī || 11 ||

Tr. The second is *mūlādhāra* where the perineum should be pressed with the left heel. This enhances the (bodily) fire. 11.

तृतीयो गुदाधारस्तं विकाससंकोचनेन निराकुञ्चयेत् । अपानवायुः स्थिरो भवति ॥ १२ ॥

tṛtiyo gudādhārastam̄ vikāsa-saṅkocanena nirākuñcayet̄ | apānavāyuh sthīro bhavatī || 12 ||

Tr. The third is *gudādhāra*, expansion and contraction of which when controlled, the *apāna vāyu* gets stabilized. 12.

चतुर्थो मेद्राधारः⁹ । लिंगसंकोचनेन ब्रह्मग्रन्थित्रयं भित्वा भ्रमरगुहायां¹⁰ विश्रम्य तता¹¹ ऊर्ध्वमुखे¹² बिन्दुस्तम्भनं भवति । एषा वज्रोली¹³ प्रसिद्धा ॥ १३ ॥

caturtho meḍhrādhāraḥ । liṅga-saṅkocanena brahma-grantri-trayaṁ bhītvā bhramara-guhāyām̄ viśramya tata ūrdhvamukhe bindu-stambhanam̄ bhavatī | eṣā vajrolī prasiddhā || 13 ||

1. द्वितीयो मूलाधारस्तं वाम-J₁, यं मूलाधरं सूत्रं-P₁,P₃, द्वितीयो मूलाधारः तं वाम-P₄. 2. वामपार्णिना-W, स्ववामपादपार्णिना-B₁. 3. द्वितीयं मूलाधारे सु तत्र पादपाश्वे पीडय-N. 4. निष्पीडय-J₁, निष्पीडयितव्यम् तत्रा-P₂. 5. तृतीयं गुदाधारं-W. 6. विकास-J₂, विकाशसंकोचने-J₁, विकाशसंकोचनं निराकुञ्चयेत्-B₁, विकाशसंकोचनाभ्यां-W, विकाशसंकोचं-P₁,P₃. 7. तृतीयं गुदाधारं विकाशसंकोचनं संकोचयेत्-N. 8. सूर्यो--N. 9. चतुर्थं मेद्राधारं-W. 10. तत्र लिंगसंकोचने पश्चिमदण्डमार्गेण वज्रार्भानाडीमनवनब्रह्मग्रन्थित्रयभीत्वा भ्रगुदा यो-N. 11. विश्रम्य तत्र-B₁, विश्राम्य तत्र -W. 12. ऊर्ध्वशुक्र-N. 13. वज्रोली-P₁,P₃, तेषां वज्रनाडी-N.

Tr. The fourth is *medhrādhāra*. By contraction of the generative organ the three *granthis* like *brahmagranti* etc. get pierced and after having rested in the *bhramara-gūhā bindu* is controlled which is situated above. This is known as *vajrolī*. 13.

Note: See Appendix for *vajrolī*. 13.

पञ्चमे ओङ्याणाधार^१बन्धनान्मलमूत्रसंकोचनं^२ भवति ॥१४॥

pañcame odyāñādhāra-bandhanān-malamūtrasaṅkocanam bhavati ॥ 14 ॥

Tr. The fifth is *odyāñādhāra*. Application of this (*bandha*) reduces faeces and urine. 14.

षष्ठे नाभ्याधार^३ ऋकारमेकचित्तेनोच्चारयेत् । नादलयो^४ भवति ॥ १५ ॥

ṣaṣthe nābhyañādhāra omkāram-ekacittenoccārayet | nādalayo bhavati ॥ 15 ॥

Tr. The sixth is *nābhyañādhāra*. Attentive recitation of *om* on this *ādhāra* results in *nādalaya* (merger in the *nāda*). 15.

सप्तमे हृदयाधारे प्राणं निरोधयेत्^५ । कमलविकासो^६ भवति ॥ १६ ॥

saptame hṛdayāñādhāre prāṇam nirodhayet | kamala-vikāso bhavati ॥ 16 ॥

Tr. The seventh is *hṛdayāñādhāra* where the *prāṇa* is to be restrained. With this the lotus faces upwards. 16.

अष्टमे कण्ठाधारे कण्ठमूलं चिबुकेन निरोधयेत्^७ । इडापिंगलयोर्वायुः स्थिरो भवति ॥ १७ ॥

aṣtame kañthāñādhāre kañthamūlam cibukena nirodhayet | iḍā-piṅgalayor-vāyuh sthiron bhavati ॥ 17 ॥

1. पञ्चम उद्याणाधार-J₁,J₂, पञ्चमे उडियाणा-B₁, पञ्चमे उद्याणा-B₂, पञ्चमे उद्याणाधार-उद्याणाधारयो-P₄. 2. पञ्चमं उडीयाणाधारस्थानं तज्ज्ञात्वा मलमूत्रजागरण-N. 3. भ्याधारे-B₁,B₂,W,P₁,P₂,P₃,P₄. 4. नादोदयं-N. 5. प्राणान्तिरो-B₁. 6. विकाशो-J₂, विकाशं-B₁, विकास-B₂,W. 7. निष्पिडयन्ति-N.

Tr. The eighth is *kañthāñādhāra* where one should press the chin against the jugular notch. The *vāyu* in the *iḍā* and *piṅgalā* gets stabilised. 17.

Note: See Appendix on *jālandhara bandha*. 17.

नवमे घण्टिकाधारे जिह्वाग्रं धारयेत् । अमृतकला सवति ॥ १८ ॥

navame ghaṇṭikāñādhāre jihvāgram dhārayet | amṛta-kalā sravati ॥ 18 ॥

Tr. The ninth is *ghaṇṭikāñādhāra* (at the uvula) where the tip of the tongue is to be inserted. It causes the nectar to flow. 18.

दशमे ताल्वाधारे ताल्वन्तर्गर्भे^१ लम्बिकां^२ चालन^३दोहनाभ्यां दीर्घीकृत्वा^४ विपरीतेन^५ प्रवेशयेत् । काष्ठीभवति^६ ॥ १९ ॥

daśame tālvāñādhāre tālvantar-garbhe lambikām cālana-dohanābhyām dīrghikṛtvā viprītena praveśayet | kāṣṭhī-bhavati ॥ 19 ॥

Tr. The tenth is *tālvāñādhāra* (at the palate). One should insert the tip of the upturned tongue in the aperture above the palate after having lengthened the tongue by a continuous process of moving and milking it. Thus one becomes as still as a log of wood. 19.

Note: See Appendix on *khecarī*. 19.

एकादशे जिह्वाधारे^७ जिह्वाग्रं धारयेत्^८ । सर्वरोगनाशो भवति ॥ २० ॥

ekādaśe jihvāñādhāre jihvāgram dhārayet | sarvaroga-nāśo bhavati ॥ 20 ॥

Tr. The eleventh is *jihvāñādhāra* (the tongue) where the tip of the tongue should be meditated upon. It destroys all diseases. 20.

1. दशमे ताल्वन्तर्गर्भे-B₁. 2. लम्बिका -W. 3. गर्भे-लम्बिकाचालन-N. 4. दीर्घी कृत्वा-J₁,J₂,B₁,B₂,W,P₄. 5. वैपरीतेन-J₁,J₂,P₄. 6. काष्ठी भवति-B₁, काष्ठीभवति-N,J₁,J₂,B₂. 7. एकादशाधारे जिह्वाधारे-N. 8. एकादशमयो जिह्वाधारं तत्र जिह्वाग्रं धारयेत्-B₁, एकादशमय जिह्वाधारं तत्र जिह्वाग्रं धारयेत्-P₃.

द्वादशे भूमध्याधारे¹ चन्द्रमण्डलं² ध्यायेत्³ । शीतलतां याति⁴
॥ २९ ॥

*dvādaśe bhrūmadhyādhāre candra-maṇḍalam dhyāyet |
śītalatām yāti || 21 ||*

Tr. The twelfth is *bhrū-madhyādhāra* (center of the eyebrows). There one should meditate upon the orb of the moon. Thus coolness ensues. 21.

त्रयोदशे नासाधारे तस्याग्रं⁵ लक्षयेत् । मनः स्थिरं
भवति⁶ ॥ २२ ॥

*trayodaśe nāsādhāre tasyāgram lakṣayet | manah
sthiraṁ bhavati || 22 ||*

Tr. The thirteenth is *nāsādhāra* (the nose) where the tip of the nose should be concentrated upon to bring about mental stability. 22.

चतुर्दशे नासामूले कपाटाधारे⁷ दृष्टिं धारयेत्⁸ ।
षष्ठ्मासाज्ज्योतिःपुञ्जं पश्यति ॥ २३ ॥

*caturdaśe nāsā-mūle kapāṭādhāre dr̄ṣṭim dhārayet |
ṣaṣṭhmasāj-jyotiḥ-puñjam paśyati || 23 ||*

Tr. The fourteenth is *kapāṭādhāra* at the root of the nose. One should fix the gaze there. Thus the flame of the light is seen in six months. 23.

पञ्चदशे ललाटाधारे ज्योतिः⁹पुञ्जं लक्षयेत्¹⁰ । तेजस्वी
भवति ॥ २४ ॥

*pañcadaśe lalāṭādhāre jyotiḥ-puñjam lakṣayet | tejasvī
bhavati || 24 ||*

1. द्वादशं भूमध्याधारं तत्र चन्द्र-*W*. 2. चन्द्रमसं-*J₁,J₂,B₁,P₄*. 3. धारयेत्-*P₂*. 4. शीतलता भवति-*J₁,J₂,P₄*. शीतलता याति-*B₂*. 5. त्रयोदशं नासाधारं-*W*, त्रयोदशनासाधारान्तस्याग्रं-*W*. 6. भवेत्-*B₂,P₂*. 7. कक्षाधारे-*N*. 8. चतुर्दशं नासामूलं कपाटाधारं तत्र दृष्टिं धारयेत्-*W*, चतुर्दशं नासामूलेकपा-ष्टि ध्यायेत्-*B₁*, शं नासामूलं-*B₂*, चतुर्दशनासामूलं कवाटा-*W*, चतुर्दशं नासामूलं कवाटा-*P₁,P₃*. 9. पञ्चदशं ललाटाधारं तत्र ज्योतिः-*W*. 10. पश्येत्-*B₁*, पञ्चदशाधारे ऊर्ध्वं चक्षुषा पश्यति कर्णिकाकारं पश्यति-*N*.

Tr. The fifteenth is *lalāṭādhāra* (forehead). There one should visualize the cluster of light. (By this) one becomes lustrous. 24.

अवशिष्टे षोडशे ब्रह्मरन्धं¹ आकाशचक्रम् । तत्र
श्रीगुरुचरणाम्बुजयुग्मं सदाऽवलोकयेत् । आकाशवत् पूर्णो भवति ॥२५॥
*avaśiṣṭe ṣoḍaśe brahmaṇdhaṁ ākāśacakraṁ | tatra śrī-
guru-caraṇāmbuja-yugmaṁ sadā'-valokayet ākāśavat pūrṇo
bhavati || 25 ||*

Tr. The remaining is the sixteenth— *brahmaṇdha* wherein the *ākāśacakra* is situated. There one should always visualize the pair of lotus-feet of the revered *guru*. (By this) one becomes all-pervading like the sky. 25.

Note: See Appendix for *ādhāras*. 25.

इति षोडशाधाराः³ ॥

iti ṣoḍaśādhārāḥ ||

Here ends the narration of the sixteen *ādhāras*.

आथ लक्ष्यत्रयम्⁴

atha lakṣyatrayam

Here follows the three *lakṣyas*

तत्र तापदन्तर्लक्ष्यं कथयते⁵

tatra tāpad-antar-lakṣyaṁ kathayate

At first *antar-lakṣya* (internal objects of meditation) is explained

मूलकन्दाद्विष्टलग्नां ब्रह्मनाडीं श्वेतवर्णा ब्रह्मरन्धपर्यन्तं गतां
संसरेत् । तन्मध्ये⁶ कमलतन्तुनिभां विद्युत्कोटिप्रभामूर्धगामिनीं तां
मूर्ति⁷ मनसा लक्षयेत्⁸ । सर्वसिद्धिप्रदा भवति⁹ ॥ २६ ॥

1. ष्टे ब्रह्मरन्धे-*B₁,B₂,W,P₁,P₃*. 2. पञ्चदशाधारं तत्र ऊर्ध्वभाणं अंगुल्यां चालयेत् अपांगे ज्योतिःपुञ्जं पश्यति तदेव सदावलोकयेत् कर्मणां सदावलोकयेत्-*N*. 3. इति षोडशाधारम्-*J₁,J₂,W*, इति षोडशाधारः-*W*. 4. अथ लक्ष्यत्रयम्-*J₁,J₂,B₁,B₂,W*. 5. Except *P₂* all texts omit this sentence, line not in *N*. 6. गतां सरेत् तस्य मध्ये-*B₁*. 7. नाडीं-*N*. 8. ध्यायेत्-*B₂*. 9. सिद्धिर्भवति-*J₁,J₂,P₄*, तत्र सर्वसि-*P₁,P₂,P₃*.

mūla-kandād-danḍa-lagnām brahmanādīm śveta-varṇām
brahma-randhra-paryantaṁ gatām saṁsmaret | tanmadhye
kamala-tantu-nibhām vidyut-koṭi-prabhām-ūrdhva-gāminīm tām
mūrtīm manasā lakṣayet | sarvasiddhi-pradā bhavati || 26 ||

Tr. One should visualize the *brahmanādī* (*suṣumnā*) of white hue, which having originated from the *mūlakanda* and coursing through the backbone, goes upto *brahmarandhra*. In that *brahmanādī*, one should visualize the form of illuminating lotus fibre going upwards which is as dazzling as a crore of lightning. It accomplishes all *siddhis*. 26.

अथवा ललाटोर्ध्वे¹ गोल्लाट²मण्डपे³ स्फुरत्ताराकारं⁴ लक्षयेत् ।
अथवा भ्रमरगुहामध्ये आरक्तं⁵भ्रमराकारं⁶ लक्षयेत् ।⁷ अथवा कर्णद्वयं
तर्जनीश्यां निरोधयेत् । ततः शिरोमध्ये⁸ धूंधूंकारनादं शृणोति⁹ । अथवा¹⁰
चक्षुर्मध्ये नीलज्योतीरुपं¹¹ पुत्तल्याकारं¹² लक्षयेत्¹³ || २७ ||

athavā *lalāṭordhve gollāṭa-maṇḍape sphurat-tārā-ākāraṁ*
lakṣayet | *athavā bhramara-guhāmadhya ārakta-bhramarākāraṁ*
lakṣayet | *athavā karṇadvayam tarjanībhyaṁ nirodhayet* | *tataḥ*
śiro-madhye dhūṁ-dhūṁ-kāra-nādaṁ śṛṇoti | *athavā cakṣur-*
madhye nila-jyotirūpaṁ puttalyākāraṁ lakṣayet || 27 ||

Tr. Or one should visualize a tremulous form of star in the *gollāṭamaṇḍapa* (space) situated a little above the forehead, or visualize the form like that of a red bee in the *bhramaraguhā*, or close the ears with the index fingers and listen to the *dhūṁ-dhūṁ* sound (reverberating) in the centre of the head, or else visualize a tiny doll of bluish tinge (situated) in the eyes. 27.

इत्यर्थतर्लक्ष्यम् ॥

ityantarlakṣyam ||

1. ललाटोर्ध्वे—B₁. 2. कोल्हाट—B₁, कोल्लाट—W. 3. अथवा ललाटगोल्लाटमण्डले—N. 4. स्फुरत्ताराकारं—W, स्फुरत्ताराकारं—B₂, P₁, P₃. 5. गुहामध्ये आरक्तं—W, गुहायामध्ये—P₄. 6. अथवा भ्रमराकारं—N. 7. अथवा नासागे तु षोडशांगुलं अधोवायुतत्त्वं धूमवर्णं लक्षयेत्—N. 8. शिरोमध्ये श्रीहठे—N. 9. धांधांकारं नादं—B₁, B₂, धूधूंकारं नादं—P₁, P₃, शिरोमध्ये देशे धूंधूं—P₄, धांधांकारं शृणोति—W. 10. अथ चक्षु—W, P₄. 11. ज्योतिरुपं—J₁, J₂. 12. पुत्तलाकारं—J₂. 13. इत्यनेकविधम्—J₁, J₂, इत्यनेकविधं अन्तर्ल—B₁, P₄.

This is *antar-lakṣya* (internal objects of meditation).

आथ बहिर्लक्ष्यं कथयते¹

atha bahirlakṣyaṁ kathyate

Hereafter follows *bahir-lakṣya* (external objects of meditation)

नासाग्राद् बहिरंगुलचतुष्टये नीलज्योतिःसंकाशं लक्षयेत्² ।

nāsāgrād bahir-aṅgula-catuṣtaye nīla-jyotiḥ-saṅkāśaṁ lakṣayet |

Tr. One should meditate upon the blue flame of light situated four digits away from the tip of the nose;

अथवा नासाग्रात् षडंगुलमधो³ वायुतत्त्वं⁴ धूमवर्णं लक्षयेत् ।

athavā nāsāgrāt ṣaḍaṅgulam-adho vāyu-tattvam dhūmra-

varṇam lakṣayet |

Tr. --or visualize the smoky *vāyutatva* (element of air), six digits away below the tip of the nose;

अथवा अष्टांगुल आरक्तं तेजस्तत्त्वं⁵ लक्षयेत् ।

athavā aṣṭāṅgula āraktam tejas-tattvam lakṣayet |

Tr. --or the red *tejastatva* (element of fire) eight digits away from the tip of the nose;

अथवा दशांगुले कल्लोलवदापस्तत्त्वं⁶ लक्षयेत्⁷ ।

athavā daśāṅgule kallolavad-āpas-tattvam lakṣayet |

Tr. --or the *āpastatva* (element of water) in the form of ripples of water ten digits away from the tip of the nose;

अथवा नासाग्रात्⁸ द्वादशांगुले पीतवर्णं पार्थिवतत्त्वं लक्षयेत् ।

athavā nāsāgrād dvādaśāṅgule pītavarnam pārthivat-

tattvam lakṣayet |

1. बहिर्लक्ष्यं कथयते—B₂, P₁, P₂, P₃, line not in N. 2. नासाग्राद् बहिरं धूमवर्णं लक्षयेत्—P₂, omits. 3. नासागे षोडशांगुलेरधः—N. 4. नासाग्रात् षडंगुले अधोवायुस्तत्त्वं—B₁, षडंगुलं—B₂, W, षडंगुल अधो—P₁, P₃. 5. अष्टांगुले आरक्ततेजस्तत्त्वं—B₂, नासाग्रादबहिरंगुलचतुष्टयमारक्तं—P₂ drops अथवा, अष्टांगुले आरक्तं—P₁, P₃, अथवा अष्टांगुलमारक्तं—P₄. 6. वदपूततत्त्वं—J₁, J₂, P₂, P₄, वदपस्तत्त्वं—B₁, B₂, W, P₁, P₃. 7. अथवा नासाग्रादद्वादशांगुलं अन्तकालोलयः आपस्तत्त्वं लक्षयेत्—N. 8. नासाग्रादबहिर्द्वादशांगुलं—P₄.

Tr. --or the *pārthiva-tatva* (element of earth) yellow in colour twelve digits away from the tip of the nose;

अथवा आकाशमुखं दृष्ट्वा¹ लक्षयेत्²। किरणाकुलितं³ पश्यति ।⁴
athavā ākāśa-mukhaṁ dṛṣṭvā lakṣayet | kiraṇākulitam
paśyati |

Tr. --or one should turn towards the sky and gaze at it. One sees the sky full of rays.

एवं⁵ निर्मलीकरणम् ।⁶

evam nirmali-karaṇam |

Tr. Thus the purification takes place.

अथवा ऊर्ध्वदृष्ट्यान्तरालं लक्षयेत् ।⁷ ज्योतिर्मुखानि पश्यति ।⁸
athavā ūrdhva-dṛṣṭyāntarālaṁ lakṣayet | jyotir-mukhāni
paśyati |

Tr. Or else gaze upwards and look into the space. Thus one sees the light.

अथवा यत्र तत्रां काशं लक्षयेत्। आकाशसदृशं चित्तं मुक्तिप्रदं¹⁰
भवति¹¹ ।¹²

athavā yatra tatrākāśām lakṣayet | ākāśā-sadr̄śām cittaṁ
muktipadaṁ bhavati |

Tr. Or else see the space everywhere. Thus the *citta* becomes void which offers salvation.

अथवा दृष्ट्याः¹³ तप्तकाञ्चनसन्निभां भूमिं लक्षयेत् ।¹⁴
दृष्टिः¹⁵ स्थिरा भवति ॥ २८ ॥

athavā dṛṣṭyā tapta-kāñcana-sannibhām bhūmiṁ
lakṣayet | dṛṣṭih sthirā bhavati || 28 ||

Tr. Or else (internally) visualize the *bhūmi*(earth) which is as bright as heated gold. Thus the vision becomes fixed. 28.

इत्यनेकाधिष्ठां अहिर्लक्ष्यम् ॥

ityaneka-vidhaṇi bahir-lakṣyam ||

1.स्थिरदृष्टि-N. 2. दृष्ट्वावलोकयेत् -W. 3. किरणानाकुलितं-W. 4. Line not in N.
5. सर्व-P₂. 6. Line not in N. 7. Line not in N. 8. ज्योतीषमयं दृश्यते-N. 9. अथवा तदभ्यन्तरं यत्र तत्र-P₂. 10.मुक्तिप्रदं not in N. 11. दृशं चित्तं भवति मोक्षप्रदं भवति-B₁. 12. अथवा ऊर्ध्वद्वादशांगुलं अथवा सप्तदशांगुलं अथवा निराधारे ज्योतिषुज्ज्ञं लक्षयेत् मुक्तिप्रपदा भवति-N. 13. दृष्ट्य न्यस्तप्त-W,
14. अपांगे व उपरि भुमध्ये दृष्टिं लक्षयेत् extra in N. 15. दृष्टी-B₁.

Thus end different types of *bahirlakṣya* (external objects of meditation).

अथ मध्यमं लक्ष्यं¹ कथ्यते

atha madhyamam lakṣyam kathyate

Now follows the *madhyama-lakṣya* (intermediate objects of meditation)

श्वेतवर्णं वा रक्तवर्णं वा कृष्णवर्णं वा शिखाकारं²
वा ज्योतीरूपं³ वा विद्युदाकारं वा सूर्यमण्डलाकारं वा अर्धचन्द्राकारं
वा यथेष्टं स्वपिण्डमात्रं स्थानवर्जितं वा मनसा⁶ लक्षयेत् ॥ २९ ॥⁷

śveta-varṇam vā rakta-varṇam vā kṛṣṇa-varṇam
vā'gnivarṇam vā śikhākāram vā jyoti-rūpam vā vidyud-ākāram
vā sūryamaṇḍalākāram vā'rdha-candrākāram vā yatheṣṭam
svapiṇḍa-mātram sthānavarjitaṁ vā manasā lakṣayet || 29 ||

Tr. One should meditate upon white, red or black colour or flame of fire, luminary, lightning, solar orb or crescent-moon, or any object of one's own choice considering oneself to be different from all other objects or without any particular object. 29.

इत्यनेकाधिष्ठां मध्यमं लक्ष्यम्⁸ ।⁹

ityaneka-vidhaṇi madhyamam lakṣyam ||

Thus end different varieties of *madhyama-lakṣya* (intermediate objects of meditation).

इति लक्ष्यत्रयम्¹⁰ ॥

iti lakṣyatrayam ||

Here end the three *lakṣyas*.

Note: For three *lakṣyas* see Appendix.

अथ व्योमपञ्चकं लक्षयेत्

atha vyoma-pañcakaṁ lakṣayet

Here follows the set of five *vyomas* (spaces) for meditation

1. मध्यलक्ष्यं-J₁,J₂,B₁,B₂,W,P₄.2. अग्निशिखाकारं-W,अग्निवर्णं वा शिखा-P₄.3. ज्योतीरूपं-J₁,J₂,B₁,B₂,W.4. कारं सूर्यम-P₁,P₃,B₂,W,P₄. 5. यथेष्टस्वपिण्ड-P₁,P₃. 6. जितं मनसा-W.7. श्वेतवर्णं वा रक्तवर्णं वा धूम्रशिखाकारं वा नीलवर्णं वा अग्निशिखाकारं वा ज्योतीरूपं वा विद्युदाकारं वा यथेष्टैकं स्वपिण्डप्रमाणेन विचिन्तितमनन्त्या लक्षयेत् इति व्योमलक्ष्यम्-N.8.मध्यमलक्ष्यम्-J₁,J₂,B₂,P₄, मध्यलक्ष्यं-B₁,W.9.line not in N.10.not available in P₁,P₂,P₃,W,J₁,J₂,B₁,B₂.

आकाशं पराकाशं महाकाशं तत्त्वाकाशं सूर्याकाशमिति
व्योमपञ्चकम् ।

*ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam-
iti vyoma-pañcakam ।*

Tr. Ākāśa, parākāśa, mahākāśa, tattvākāśa and
sūryākāśa are the five *vyomas* (spaces).

बाह्याभ्यन्तरे५त्यन्तनिर्मलं निराकारमाकाशं लक्षयेत्¹ ।

*bāhyābhyanṭare'tyanta-nirmalam nirākāram-ākāśam
lakṣayet ।*

Tr. One should meditate upon the absolutely clear and
formless ākāśa situated inside and outside;

अथवा बाह्याभ्यन्तरे अत्यन्तं ध्वलाकारं² पराकाशमवलोकयेत्³
*athavā bāhyābhyanṭare atyantām dhavalākāram
parākāśam-avalokayet ।*

Tr. --or else on the extremely bright *parākāśa* inside
and outside;

अथवा बाह्याभ्यन्तरे⁴ कालानलसंकाशं महाकाशमवलोकयेत्⁵
*athavā bāhyābhyanṭare kālānala-saṃkāśam mahākāśam-
avalokayet ।*

Tr. --or else on the *mahākāśa* as resplendent as *kālānala*;
बाह्याभ्यन्तरे निजतत्त्वस्वरूपं⁵ तत्त्वाकाशमवलोकयेत्⁶ ।

*bāhyābhyanṭare nija-tattva-svarūpam tattvākāśam-
avalokayet ।*

Tr. --or else on the *tattvākāśa* of the form of the Self;
अथवा बाह्याभ्यन्तरे सूर्यकोटिसदृशं⁷ सूर्याकाशमवलोकयेत्⁸
*athavā bāhyābhyanṭare sūrya-koti-sadṛśam sūryākāśam-
avalokayet ।*

Tr. --or else meditate inside and outside upon the
sūryākāśa as dazzling as a crore of suns.

1. बाह्याभ्यन्तरे अत्यन्तनिर्मलं निराकारमाकाशं लक्षयेत्-B₁, omits,
बाह्याभ्यन्तरमत्यन्तनि-P₄. 2.अत्यान्धकारनिर्म- W. 3. Line not in N. 4. कोटी
extra in N. 5.अत्यन्तप्रकाशमयं-N. 6. बाह्याभ्यन्तरे निजतत्त्वस्वरूपं
तत्त्वाकाशमवलोकयेत् -P₂ omits, स बाह्य- B₂,W. 7. कोटिनिर्म- B₁,B₂,W.
8. line not in N.

एवं¹ व्योमपञ्चकावलोकनेन व्योमसदृशो² भवति ॥३०॥³
*evam vyoma-pañcakāvalokanena vyoma-sadṛśo
bhavati ॥ 30 ॥*

Tr. By meditating upon these five *vyomans* (spaces)
one becomes all-pervasive like the *vyomans* (spaces). 30.

Note: See Appendix for five *vyomas*. 30.

ठक्कुच्छा

uktañca

It has been stated

नवचक्रं कलाधारं⁴ त्रिलक्ष्यं व्योमपञ्चकम् ।
सम्यगेतन्ज जानाति⁵ स योगी नामधारकः ॥ ३१ ॥
*nava-cakram kalādhāraṁ tri-lakṣyam vyoma-
pañcakam ।*

samyag-etan-na jānāti sa yogī nāma-dhārakah ॥ 31 ॥

Tr. A *yogī* who has no proper understanding of the nine
cakras, sixteen ādhāras, three *lakṣyas* and five *vyomas* is only a
yogī for name' sake. 31.

अष्टाष्टांगयोगः कथ्यते⁶

athāṣṭāṅgayogaḥ kathyate

The eightfold *yoga* is being narrated

यमनियमा⁷सनप्राणायामप्रत्याहारणाध्यानसमा⁸धयो५ष्टावंगानि⁹।
*yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-
dhyāna-samādhayo'stāvāngāni ॥*

Tr. *Yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*,
dhāraṇā, *dhyāna* and *samādhi* form the eightfold *yoga*.

Note: For *asṭāṅgaya* see Appendix.

तत्र¹⁰ यम इति उपशमः सर्वेन्द्रियजयः
आहारनिद्राशीतवातातपजयश्च । एवं शनैः शनैः साधयेत् ॥३२॥¹¹

1. P₂ has स्वयं in place of एवं. 2. पुरुषो extra in N. 3. इति व्योमपञ्चकं
समाप्तं extra in N. 4. नवचक्रकलाधार- W, षोडशाधार- N. 5. समर्प्यं यो न जानाति-
N. 6. अष्टाष्टांगयोगः-B₁,B₂, अथ अष्टांगप्रयोगः-W, अष्टाष्टांगो योगः-P₄. 7. तत्र
यमनियम- J₁,J₂,B₁,B₂,W omits the entire sentence. 8. त्याहारध्यानधारणासमा-J₁,J₂. 9. ष्टावंगानि-P₁,P₃. 10. P₁,P₂,P₃,B₁ omit तत्र-
11. यम इत्यपूर्वसमर्पणः तथा सर्वेन्द्रियनिग्रहः आहारजयं शीतजयं तापजयं
एवं शनैः शनैः साध्यन्ते आल्मनिरोधनम्-N.

tatra yama iti upaśamaḥ sarvendriya-jayaḥ āhāra-nidrāśita-vātātapa-jayaśca | evaṁ śanaiḥ śanaiḥ sādhayet || 32 ||

Tr. Yama is tranquility, restraint over all the sense organs and triumph over food, sleep, cold, wind and heat. These should be gradually accomplished. 32.

इति यमलक्षणम् ॥

iti yamalakṣaṇam ||

Here end the characteristics of *yama*.

'नियम इति मनोवृत्तीनां नियमनम्² । एकान्तवासो³ निःसंगता औदासीन्यं⁴ यथाप्राप्तिसन्तुष्टिर्वैराग्यं गुरुचरणावरुद्धत्वभिति नियमलक्षणम्⁵ ॥ ३३ ॥

niyama iti mano-vṛttinām niyamanam | ekānta-vāso niḥsaṅgatā audāśīnyam yathāprāpti-santuṣṭir-vairāgyam gurucaraṇāvarūḍhatvam-iti niyama-lakṣaṇam || 33 ||

Tr. *Niyama* is control over the functioning of mind. Living in seclusion, eschewing public contact, indifference, contentment with what comes on its own accord, detachment and surrender to the *guru* are the characteristics of *niyama*. 33.

Note: For *yama* and *niyama* see Appendix. 33.

आसनभिति⁶ स्वस्वरूपे समासन्ता⁷ । स्वस्तिकासनं⁸ पदमासनं सिद्धासनमेतेषां मध्ये यथेष्टमेकं विधाय सावधानेन स्थातव्यम् ॥ ३४ ॥
āsanam-iti sva-svarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam-eteṣām madhye yatheṣṭam-ekam vidhāya sāvadhānena sthātavyam || 34 ||

Tr. *Āsana* is to remain in one's true state. Having adopted any one among the postures viz. *svastika*, *padma* or *siddha*, one should remain alert in that pose. 34.

Note: For *āsana* see Appendix. 34.

इत्याकानालक्षणम् ॥

ityāsanalakṣaṇam ||

1.अथ नियमाः extra in N. 2. नियमभिति—B₁,B₂,W,P₁,P₃, मनभित्येकान्तवासो—P₂. 3.एकान्तवासः—J₁,J₂,B₁,B₂,W, एकान्ते वासः—P₄. 4. उदासीनता—N. 5. नियमलक्षणम्—B₂,W. 6. अथासनानि—N. 7. भिति सदा स्वस्वरूपत्वे समा—J₁,J₂,P₄, भिति सदा स्वस्वरूपे समासनता—B₁,W. 8. तथा सुखासनं—N.

This is the characteristic of *āsana*.

प्राणायाम इति¹ प्राणस्य स्थिरता । रेचकपूरक-कुम्भकसंघटकरणानि² चत्वारि प्राणायामलक्षणानि³ ॥ ३५ ॥⁴

prāṇāyāma iti prāṇasya sthiratā | recaka-pūraka-kumbhaka-saṅghaṭṭakaranāni catvāri prāṇāyāma-lakṣaṇāni || 35 ||

Tr. *Prāṇāyāma* is the steadiness of *prāṇa*. *recaka* (exhalation), *pūraka* (inhalation), *kumbhaka* (retention) and *saṅghaṭṭakarana* are the four characteristics of *prāṇāyāma*. 35.

Note: Here *saṅghaṭṭakarana* is a term used for *kevala-kumbhaka*. 35.

Note: For *prāṇāyama* see Appendix. 35.

प्रत्याहार इति⁵ चैतन्यतुरंगाणां⁶ प्रत्याहरणं विकारग्रसनं⁷ उत्पन्नविकारस्यापि⁸ निवृत्तिनिर्भातीति प्रत्याहारलक्षणम्⁹ ॥ ३६ ॥

pratyāhāra iti caitanya-turaṅgāṇām pratyāharaṇam vikāra-grasanaṁ utpanna-vikārasyāpi nivṛttir-nirbhātīti pratyāhāra-lakṣaṇām || 36 ||

Tr. Withdrawing of the senses like controlling of the horses and pacifying the disturbed states and subduing the mental modifications is called *pratyāhāra*. 36.

धारणेति¹⁰ सबाह्याभ्यन्तर एकमेव निजतत्त्वस्वरूपमेवान्तः¹¹ करणेन साधयेत्¹², यथा यद्युत्पद्यते तत्त्वनिराकारे धारयेत्¹³ । स्वात्मानं निर्वात्तदीपमिव सन्धारयेत्¹⁴ ॥ ३७ ॥

dhāraṇeti sa-bāhyābhyantra ekam-eva nija-tattva-svarūpam-evāntah-karaṇena sādhayet, yathā yad-yad-utpadyate tat-tan-nirākāre dhārayet | svātmānañ nirvāta-dīpam-iva sandhārayet || 37 ||

1. प्राणायामभिति—B₁. 2. संघटकरणानि—B₂,W, संघट्टकरणानि—J₁,J₂. 3. चत्वारि इति प्राणायामलक्षणम्—J₁,J₂,B₁,P₄, चत्वारि प्राणायामलक्षणम्—B₂,W. 4. तथा रेचकपूरककुम्भकसन्तुष्टीकरणस्वासने स्वासनता इति प्राणायामलक्षणम्—N. 5. हारभिति—B₁,B₂,W,P₁,P₂,P₃. 6. चैतन्यतुरंगाणां—J₁,J₂,B₁,B₂,W,P₁,P₃,N. 7. तथानानाविकारग्रसनं—N. 8.यथा नानाविकार—J₁,J₂,B₁,B₂,W,P₁,P₃,P₄. 9. उपपन्नविकारस्यापि निर्भितिः इति प्रत्या—W, विकारस्यापि निवृत्तिनिर्भितिरिति—P₄. 10. धारणा follows ध्यान in sequence—J₁,J₂,B₁,B₂,W,P₄. 11. पं एवमत्तः—J₁,J₂,B₁,B₂,W. 12. धारयेत् (साधयेत्)—J₁,J₂,N. 13. करे ध्यायेत् -B₁,B₂. 14. सन्धारयेत् -B₁, धारयेति -P₁,P₁.

Tr. *Dhāraṇā* is the cultivation of the mental attitude that whatever is inside and outside is only one's own form, accordingly whatever mental modification arises is merged in the formless. Thus one should keep oneself steady and unwavering like a lamp kept in a place free from drought. 37.

इति धारणालक्षणम् ॥

iti dhāraṇā-lakṣaṇam ॥

This is the characteristic of *dhāraṇā*.

आथ ध्यानम्

atha dhyānam

Now follows *dhyāna*

अस्ति कश्चन¹ परमाद्वैतस्य भावः । स एवासेति यथा यद्यत्कुरुति² तत्तत्त्वस्वरूपमेवेति भावयेत्³ । सर्वभूतेषु समदृष्टिश्च ॥ ३८ ॥

asti kaścana paramādvaitasya bhāvah । *sa evāmeti yathā yadyat-sphurati tat-tat-svarūpam-eveti bhāvayet* । *sarva-bhūteṣu sama-dṛṣṭiś-ca* ॥ 38 ॥

Tr. It is a state of Absolute Non-duality. One should consider whatever appears before the mind is of the nature of *Ātman* (Self). Thus one should cultivate an attitude of equanimity. 38.

इति ध्यानलक्षणम् ॥

iti dhyāna-lakṣaṇam ॥

This is the characteristic of *dhyāna*.

आथ ब्रह्माधिलक्षणम्⁴

atha samādhi-lakṣaṇam

Now follows the characteristic of *samādhi*

सर्वतत्त्वानां समावस्था निरुद्धमत्वमनायासस्थितिमत्वमिति समाधिः⁵ ॥ ३९ ॥⁶

1. अस्ति कश्चित्-J₁, J₂, B₁, B₂, W, P₄, अथ ध्यानसिति कश्चन-P₂, अथ ध्यानमिति अस्ति-P₁, P₃. 2. अथ ध्यानमिति आस्तिकता चित्परमात्माद्वैतस्वभाव स एव स्वात्माराम तथा स्फुरति-N. 3. वेति मनसि भावयेत्-W. 4. अथ समाधिः-W. 5. मत्वमिति समाधिलक्षणम्-W. 6. सर्वतत्त्वानां समावस्था तथा निरुद्धमत्वं अनायासश्च शीलत्वं एकभावित्वं निर्विकारत्वं अध्यात्मिकं आधिदैवकं अवस्थात्रयं त्यजेत् प्रलयं यान्ति इति समाधिलक्षणम्-N.

sarva-tattvānām samāvasthā nirudyamatvam-anāyāsa-sthitimatvam-iti samādhiḥ ॥ 39 ॥

Tr. The state of equilibrium of all *tattvas*, absence of efforts which becomes the natural state of *samādhi*. 39.

Note: The characteristic features of *samādhi* are a state of equanimity of mind consequent to the realization of the unity of all existences, a complete absence of any effort or endeavour on the part of Consciousness and a life devoid of any effort, full of peace and tranquility which is the essential nature of the Self. 39.

इति ब्रह्माधिलक्षणम् ॥

iti samādhi-lakṣaṇam ॥

Here ends the characteristic of *samādhi*.

Note: See Appendix for *dhāraṇā-dhyāna-samādhi*.

इत्यष्टांगयोगलक्षणम्¹

ityaṣṭāṅgaya-ga-la-kṣaṇam ॥

Thus end the characteristics of *aṣṭāṅga-yoga*.

॥ इति श्रीगोरक्षानाथकृतौ क्षिण्डक्षिण्डान्तपद्धतौ पिण्डाधिकारो नाम द्वितीयोपदेशः³ ॥
॥ *iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau piṇḍa-vicāro nāma dvitīyopadeśah* ॥

Thus ends the second lesson, titled *piṇḍavicāra* (discussion on body) of *Siddha-siddhānta-paddhati* composed by *Śrī Gorakṣanātha*.

1. इत्यष्टांगयोगः-N. 2. इति गोरक्ष-*J₁, J₂, B₁, B₂, W*, इति श्रीशिवावतार योगाचार्य श्रीगो-*P₂*. 3. विचारं नाम द्वितीयोपदेशः समाप्तः-W, इति पार्वतीपुत्रश्रीने मनाधिसिद्धिविरचितायां सिद्धान्तपद्धतौ पिण्डोत्पत्तिविचारो नाम द्वितीय उपदेशः। रामाश्रमेण लिखितः-N.

तृतीयोपक्षेशः
Third Chapter

आथ^१ पिण्डक्षंपित्तिः कथयते

atha piṇḍasamvittih kathyate

Hereafter follows the description of *piṇḍa* (body)

पिण्डमध्ये चराचरं^२ यो जानाति स योगी पिण्डसंवित्तिर
भवति ॥ १ ॥

piṇḍa-madhye carācaram yo jānāti sa yogī piṇḍa-samvittir-bhavati ॥ १ ॥

Tr. The *yogī* who realises the movable and immovable world in the body (in relation to *brahmāṇḍa*) is called the knower of the *piṇḍa* (body). 1.

Note. *Piṇḍasamvitti* means insight into the body.

This verse underlines the well-known doctrine of the *nāṭha-yogīs*— यथा पिण्डे तथा ब्रह्माण्डे, यथा ब्रह्माण्डे तथा पिण्डे – i.e. whatever is in *piṇḍa*, is found in *brahmāṇḍa*, whatever is in *brahmāṇḍa* is in *piṇḍa*. Man is microcosm, the world is the macrocosm. There is nothing in the universe which is not in the human body. Whatever of mind or matter exists in the universe exists in a corresponding manner in the human body. Thus the *viśvasāratantra* says “What is here is there, what is not here is nowhere”, Cf. *yadihāsti tadanyatra yannehāsti na tat kvacit*. 1.

कूर्मः पादतले वसति । पातालं पादांगुष्ठे । तलातलमंगुष्ठाग्रे ।
महातलं पादपृष्ठे^३ । रसातलं गुल्फे । सुतलं जंघायाम् । वितलं जान्वोः ।
अतलमूर्वोः ।

kūrmah pādatale vasati । *pātālam pādānguṣṭhe* । *talātalam-
aṅguṣṭhāgre* । *mahātalam pāda-pṛṣṭhe* । *rasātalam gulphe* । *sutalam-
jaṅghāyām* । *vitalam jānvoḥ* । *atalam-ūrvoh* ।

Tr. The *kūrma* (tortoise) inhabits the soles, *pātāla* is in the toes, *talātala* is in the tips of the big toes, *mahātala* is in the

1. श्रीगुरु नौमि अथ-W. 2. चराचरो-P₁, P₃. 3. महातलं पृष्ठे-J₁, J₂.

back of the foot, *rasātala* is in the ankles, *sutala* is in the shanks, *vitala* is in the knees and *atala* is in the thighs.

एवं सप्तपातालं रुद्रदेवताधिपत्ये^१ तिष्ठति । पिण्डमध्ये
क्रोधस्वरूपी^२ भावः । स एव कालाग्निरुद्रः ॥ २ ॥

evam̄ sapta-pātālam rudra-devatādhipatyē tiṣṭhati । *piṇḍa-
madhye krodha-svarūpī bhāvah* । *sa eva kālāgni-rudrah* ॥ २ ॥

Tr. Thus the seven nether-worlds inhabit (the body) under the lordship of the deity *Rudra*. The angry disposition which occurs in the body is *Rudra* himself. This is *kālāgnirudra*. 2.

भूलोको गुह्यस्थाने । भुवर्लोको^३ लिंगस्थाने । स्वर्लोको^४
नाभिस्थाने ।

bhūr-loko guhya-sthāne । *bhuvar-loko liṅga-sthāne* ।
svar-loko nābhi-sthāne ।

Tr. *Bhūrloka* is at the anus (*mūlādhāra*). *Bhuvarloka* is at the generative organ and *svarloka* is at the navel.

एवं लोकत्रय इन्द्रो देवता । पिण्डमध्ये सर्वेन्द्रियनियामकः
स एवेन्द्रः ॥ ३ ॥

evam̄ lokatraya indro devatā । *piṇḍa-madhye sarvendriya-niyāmakah* *sa evendrah* ॥ ३ ॥

Tr. *Indra* is the deity of these three worlds. *Indra* remains in the body as the regulator of all sense-organs. 3.

दण्डांकुरे महर्लोकः । दण्डकुहरे जनोलोकः । दण्डनाले
तपोलोकः । मूलकमले सत्यलोकः ।

dāṇḍāṅkure mahar-lokah । *dāṇḍa-kuhare janō-lokah* ।
dāṇḍa-nālē tapo-lokah । *mūla-kamale satya-lokah* ।

Tr. *Maharloka* is at the shoot of the spine. *Janaloka* is in the cavity of the spine. *Tapoloka* is in the spinal cord and *Satyaloka* is in the lotus of *mūlādhāra*.

1. देवाधिपत्ये-P₂, रुद्रो देवताधि-W, पातालम् रुद्रो देवता आधिपत्ये-P₄. 2.
क्रोधस्वरूपी-P₄. 3. भूलोक-भुवर्लोक-भाव-प्रकार-B₁, P₁, P₂, P₃. 4. स्वर्लोक-P₁, P₂, P₃,
सुवर्लोक-B₁.

एवं लोकचतुष्टये ब्रह्मा देवता । पिण्डमध्ये अनेकमानाभिमान¹ स्वरूपी तिष्ठति ॥ ४ ॥

evam loka-catuṣṭaye brahmā devatā | piṇḍa-madhye aneka-mānābhīmāna-svarūpī tiṣṭhati || 4 ||

Tr. The deity *Brahmā* presides over these four worlds and remains in the body in various forms of ego, pride, etc. 4.

विष्णुलोकः² कुक्षौ तिष्ठति । तत्र विष्णुर्देवता । पिण्डमध्ये उनेकव्यापारकारको³ भवति ।

viṣṇu-lokaḥ kuksau tiṣṭhati | tatra viṣṇur-devatā | piṇḍa-madhye 'neka-vyāpārakārako bhavati |

Tr. *Viṣṇuloka* is at the belly. There *Viṣṇu* is the deity and he conducts various functions in the body.

हृदये रुद्रलोकः । तत्र रुद्रो देवता । पिण्डमध्य उग्रस्वरूपी⁴ तिष्ठति⁵ ।

hṛdaye rudra-lokaḥ | tatra rudro devatā | piṇḍa-madhye ugra-svarūpī tiṣṭhati |

Tr. *Rudraloka* is at the heart. There *Rudra* is the deity. He embodies fierceness in the body.

वक्षस्थल ईश्वरलोकः⁶ । तत्रेश्वरो देवता । पिण्डमध्ये तृप्तिस्वरूपी तिष्ठति ।

vakṣaḥsthala īśvara-lokaḥ | tatreśvaro devatā | piṇḍa-madhye tṛptisvarūpī tiṣṭhati |

Tr. *Īśvaraloka* is at the chest. There *Īśvara* is the deity. He is of the form of satiation in the body.

कण्ठमूले⁷ सदाशिवलोकः । तत्र सदाशिवो देवता । पिण्डमध्ये सौम्यरूपी तिष्ठति ।

1. नानाभिमान —J₁, J₂, B₂, मानाभिमान—B₁, W. 2. विष्णुलोकः—J₂. 3. व्यापको—B₁, W, व्यापारको—W. 4. उग्ररूपी—J₁, J₂, W, P₄. 5. भवति—B₁. 6. ईश्वरोलोकः—W. 7. B₁, B₂, W omit the lines from कण्ठमूले सदाशिव to आनन्दपराहन्ता स्वरूपी तिष्ठति; P₁, P₂, P₃ omit the line कण्ठमूले सदा—सौम्यरूपी तिष्ठति.

kaṇṭha-mūle sadāśiva-lokaḥ | tatra sadāśivo devatā | piṇḍa-madhye saumyarūpī tiṣṭhati |

Tr. *Sadāśivaloka* is at the base of the throat. There *Sadāśiva* is the deity. He stays in the body in his mild form.

कण्ठमध्ये नीलकण्ठलोकः¹ । तत्र नीलकण्ठो देवता । पिण्डमध्ये उभयस्वरूपी तिष्ठति² ।

kaṇṭha-madhye nilakaṇṭha-lokaḥ | tatra nilakaṇṭho devatā | piṇḍa-madhye 'bhaya-svarūpī tiṣṭhati |

Tr. *Nilakaṇṭha-loka* is in the middle of the throat. There *Nilakaṇṭha* is the deity. He stays in the body in the form of protector.

तालुद्वारे शिवलोकः । तत्र शिवो देवता । पिण्डमध्ये उनुपमस्वरूपी तिष्ठति ।

tālu-dvāre śiva-lokaḥ | tatra śivo devatā | piṇḍa-madhye 'nupama-svarūpī tiṣṭhati |

Tr. *Śivaloka* is at the opening of the palate. There *Śiva* is the deity. He stays in the body in a matchless form.

लम्बिकामूले भैरवलोकः । तत्र भैरवो देवता । पिण्डमध्ये सर्वोत्तमस्वरूपी तिष्ठति ।

lambikā-mūle bhairava-lokaḥ | tatra bhairavo devatā | piṇḍa-madhye sarvottama-svarūpī tiṣṭhati |

Tr. *Bhairavaloka* is at the *lambikā* (uvula). There *Bhairava* is the deity. He stays in the body in the most excellent form.

तत्राभ्यन्तरे महासिद्धलोकः । तत्र महासिद्धदेवता । पिण्डमध्ये प्रबोधस्वरूपी तिष्ठति³ ।

1. ध्ये नीलकण्ठो लोकः —P₁, P₃. 2. मध्ये नित्यं तिष्ठति —J₁, J₂, P₁, P₂, P₃. 3. तत्रादिमाता देवता पिण्डमध्ये प्रबोधस्वरूपिणी तिष्ठति —J₁, J₂; P₁, P₂, P₃ omit the words तत्राभ्यन्तरे महासिद्धलोकः तत्र महासिद्धदेवता पिण्डमध्ये प्रबोधस्वरूपी तिष्ठति.

tatrābhyañtare mahāsiddha-lokaḥ | tatra mahāsiddha-devatā | piṇḍa-madhye prabodha-svarūpī tiṣṭhati |

Tr. A little inside that region is *mahāsiddhaloka* where *māhāsiddha* is the deity. In the body he is of the nature of awakening.

ललाटमध्ये ५नादिलोकः । तत्रानादिर्देवता । पिण्डमध्ये
आनन्दपराहन्तास्वरूपी तिष्ठति ।

lalāṭa-madhye 'nādi-lokaḥ | tatrānādir-devatā | piṇḍa-madhye ānanda-parāhantā-svarūpī tiṣṭhati |

Tr. *Anādiloka* is in the forehead. There *anādi* is the deity. He stays in the body in the form of Supreme unfettered egoless Bliss.

शृंगाटे¹ कुललोकः । तत्र कुलेश्वरो देवता । पिण्डमध्ये
आनन्दस्वरूपी तिष्ठति ।

śṛṅgāṭe kula-lokaḥ | tatra kuleśvaro devatā | piṇḍa-madhye ānanda-svarūpī tiṣṭhati |

Tr. *Kulaloka* is in the *śṛṅgāṭa*. There *Kuleśvara* is the deity. In the body he stays in the nature of bliss.

शंखमध्ये नलिनीस्थाने ५कुलेशलोकः । तत्र अकुलेश्वरो देवता
पिण्डमध्ये निरभिमानावस्था तिष्ठति ।

śaṅkha-madhye nalinī-sthāne 'kulēśa-lokaḥ | tatra akuleśvaro devatā piṇḍa-madhye nirabhimānāvasthā tiṣṭhati |

Tr. In the region of *nalinī* in the *śaṅkha* there is *akuleśa-loka* where *Akuleśvara* is the deity. In the body he is in the egoless state.

ब्रह्मरन्धे परब्रह्मलोकः । तत्र परब्रह्मदेवता² । पिण्डमध्ये
परिपूर्णदशा तिष्ठति ।

1. शृंगारे -P₁; P₁, P₂, P₃ omit the words अकुलेशलोकः तत्र. 2. ब्रह्मरन्धमध्ये पर ...परब्रह्मादेवता—J₁, J₂, परब्रह्माधिदेवता—P₄; B₁ omits the lines पिण्डमध्ये निरभिमानावस्था—परब्रह्मदेवता.

brahma-randhre parabrahma-lokaḥ | tatra parabrahma-devatā | piṇḍa-madhye paripūrṇa-daśā tiṣṭhati |

Tr. *Parabrahmaloka* is in the *brahmarandhra*. There *Parabrahma* is the deity. In the body he remains in the state of completeness.

ऊर्ध्वकमले परापरलोकः । तत्र परमेश्वरो देवता । पिण्डमध्ये
परापरभावस्तिष्ठति ।

ūrdhva-kamale parāpara-lokaḥ | tatra parameśvaro devatā | piṇḍa-madhye parāpara-bhāvas-tiṣṭhati |

Tr. *Parāparaloka* is in the region of the *ūrdhvakamala* (*sahasrāra*). There *Parameśvara* is the deity. In the body he stays assuming the *Parāpara* state.

त्रिकूटस्थाने शक्तिलोकः । तत्र पराशक्तिर्देवता ।
पिण्डमध्ये ५स्तित्वावस्था¹ सर्वासां सर्वकर्तृत्वावस्था तिष्ठति ॥

trikūṭa-sthāne śakti-lokaḥ | tatra parāśaktir-devatā | piṇḍa-madhye 'stityāvasthā sarvāśām̄ sarva-kartṛtvāvasthā tiṣṭhati ||

Tr. *Śaktilocaka* is in the region of *trikūṭa*. There *Parāśakti* is the deity. There the deity *Parāśakti* stays in her existential and creative state.

एवं पिण्डमध्ये ऋष्टपातालक्षणहितैकपिंशति-
ब्रह्माण्डकथानपिद्याकः ॥ ५ ॥

evam piṇḍa-madhye sapta-pātāla-sahitaika-vimśati-
brahmāṇḍa-sthāna-vicāraḥ ॥ ५ ॥

Thus ends the discussion on the twenty-one regions of the *brahmāṇḍas* along with the seven nether worlds situated in the body. 5.

Note: See Appendix for *brahmāṇḍas* and netherworlds. 5.

सदाचारतत्त्वे ब्राह्मणा वसन्ति² । शौर्ये क्षत्रियाः³ । व्यवसाये
वैश्याः⁴ । सेवाभावे शूद्राः⁵ । चतुर्षष्ठिकलास्वपि⁶ चतुर्षष्ठिवर्णाः ॥६॥

1. अरितस्वावस्था—J₁, J₂. 2. तिष्ठन्ति—P₂. 3. क्षत्रियः—B₁. 4. वैश्यः—B₁. 5. सेवायां शूद्रः—B₁. 6. द्वाश्चतुर्षष्ठिकलास्वपि—W

sadācāra-tattve brāhmaṇā vasanti | śaurye kṣatriyāḥ | vyavasāye vaiśyāḥ | sevā-bhāve śūdrāḥ | catuh-ṣaṣṭi-kalāsvapi catuh-ṣaṣṭi-varṇāḥ || 6 ||

Tr. Good conduct signifies *brāhmaṇas*, bravery *kṣatriyas*, trade and commerce *vaiśyas*, service *śūdras* and the sixty-four arts sixty-four (additional) *varṇas*. 6.

Note. Gorakṣanātha does not believe in the *cāturvarṇa* system. Hence after naming the four *varṇas* i. e. *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* based upon their characteristics viz. *sadācāra*, *śaurya*, *vyavasāya* and *sevā*, he mentions sixty-four additional *varṇas* based upon their practice of sixty-four *kalās*. As a *yogī* he transcends the distinction of *varṇas* and his order is all-embracing. That the *yogī* has no distinction of *varṇa* has been repeated by the text elsewhere also. Cf. V. 53. 6.

आथ सप्तवासुद्राः सप्तद्वीपाश्च १ कथ्यन्ते
atha saptasamudrāḥ saptadvipāśca kathyante

Here follows the discussion on the seven oceans and the seven continents

मज्जायां जम्बुद्वीपः । अस्थिषु शाकद्वीपः^२ । शिरासु
सूक्ष्मद्वीपः । त्वक्षु^३ क्रौञ्चद्वीपः । रोमसु गोमयद्वीपः । नखेषु
श्वेतद्वीपः । मांसे प्लक्षद्वीपः^४ ॥ ७ ॥

*majjāyāṁ jambudvīpah | asthiṣu śākadvīpah | śirāsu
sūkṣmadvīpah | tvakṣu krauñca-dvīpah | romasu gomaya-
dvīpah | nakheṣu śveta-dvīpah | māṁse plakṣa-dvīpah || 7 ||*

Tr. *Jambudvīpa* is in the marrow. *Śaktidvīpa* is in the bones. *Sūkṣmadvīpa* is in the vessels. *Krauñcadvīpa* is in the skin. *Gomayadvīpa* is in the hair. *Śvetadvīpa* is in the nails and *plakṣadvīpa* is in the flesh. 7.

एवं सप्तद्वीपाः ॥

evam saptadvipāḥ ॥

These are the seven continents.

1. सप्तद्वीपः-J₁,J₂,B₁,B₂,W. 2. शक्तिद्वीपः -B₁,B₂,P₁,P₃, अस्थिके शक्तिद्वीपः -W. 3. त्वक्षु-W. 4. अस्थिनी प्लक्षद्वीपः एवं-B₁,B₂, अस्थिषु प्लक्षद्वीपः एवं-W, मांसे (अस्थिनि) प्लक्षद्वीपः -P₁,P₃, मांसे प्लक्षद्वीप-P₂.

मूत्रे क्षारसमुद्रः^१ । शुक्रेऽमृतसमुद्रः^२ । लालायां क्षीरसमुद्रः^३।
कफे दधिसमुद्रः । मेदसि घृतसमुद्रः^४ । वसायां मधुसमुद्रः । रक्त
इक्षुसमुद्रः ॥ ८ ॥

*mūtre kṣārasamudrah | śukre'-mr̄tasamudrah | lālāyāṁ
kṣīra-samudrah | kaphe dadhi-samudrah | medasi ghṛta-
samudrah | vasāyāṁ madhu-samudrah | rakta ikṣu-samudrah || 8 ||*

Tr. The ocean of the salt-water is in the urine. Ocean of ambrosia is in the semen. Ocean of milk is in the saliva. Ocean of curd is in the phlegm. Ocean of ghee is in the fat. Ocean of honey is in the marrow of the flesh. Ocean of sugar-cane juice is in the blood. 8.

Note: See Appendix for seven *dvīpas* and sevens *samudras*. 8.

एवं सप्तवासुद्राः ॥

evam saptasamudrāḥ ॥

These are the seven oceans.

नवखण्डः^५ नवद्वारेषु वसन्ति । भारतखण्डः^६ काश्मीरखण्डः^७
कर्परखण्डः^८ श्रीखण्डः शंखखण्डः एकपादखण्डः गान्धारखण्डः
कैवर्त्तखण्डः^९ महामेरुखण्डः ॥ ९ ॥

*navakhaṇḍā navadvāreṣu vasanti | bhāratā-khaṇḍāḥ
kāśmīra-khaṇḍāḥ karpara-khaṇḍāḥ śrī-khaṇḍāḥ śāṅkha-khaṇḍāḥ
ekapāda-khaṇḍāḥ gāndhāra-khaṇḍāḥ kaivartaka-khaṇḍāḥ
mahāmeru-khaṇḍāḥ || 9 ||*

Tr. Nine *khaṇḍas* (divisions) are in the regions of the nine openings (of the human body) which are *bhāratā-khaṇḍa*, *kāśmīra-khaṇḍa*, *karpara-khaṇḍa*, *śrī-khaṇḍa*, *śāṅkha-khaṇḍa*, *ekapāda-khaṇḍa*, *gāndhāra-khaṇḍa*, *kaivartaka-khaṇḍa* and *mahāmeru-khaṇḍa*. 9.

1. समुद्रे लाला-P₂. 2. B₁,B₂,W,P₁,P₂,P₃ shift शुक्रेऽमृतसमुद्रः and insert it after इक्षुसमुद्रः. 3. P₄ shifts लालायां क्षीरसमुद्रः and inserts it after दधिसमुद्रः. 4. J₂ omits मेदसि घृतसमुद्रः. 5. शुक्रे अमृतसमुद्रः एवं-B₁,B₂,W, शुक्रेऽमृतसमुद्र एवं-P₁,P₂,P₃. 6. नवखण्डानि-B₁. 7. मारखण्डः -P₄. 8. कर्परखण्डः कश्मीरखण्डः-P₂,P₄. 9. कैवर्त्तखण्डः -P₁,P₃, कर्पूरखण्डः-W. 10. कैवर्त्तखण्डः-P₄.

Note: See Appendix for *navakhaṇḍas*.

एवं नवखण्डः¹ ॥

evam navakhaṇḍāḥ ॥

These are the nine *khaṇḍas* (divisions).

मेरुपर्वतो मेरुदण्डे वसति² । कैलासो ब्रह्मकपाटे वसति³ । हिमालयः पृष्ठे । मलयो वामकन्धरे । मन्दरो दक्षिणकन्धरे । विन्ध्यो दक्षिण⁴कर्णे । मैनाको वामकर्णे । श्रीपर्वतो ललाटे ॥ १० ॥

meru-parvato meru-danḍe vasati । *kailāso brahma-kapāṭe vasati* । *himālayah pṛṣṭhe* । *malayo vāma-kandhare* । *mandaro dakṣiṇa-kandhare* । *vindhyo dakṣiṇa-karṇe* । *maināko vāma-karṇe* । *Śrīparvato lalāṭe* ॥ 10 ॥

Tr. *Meru* mountain is in the spinal column. *Kailāśa* mountain is in *brahmakapāṭa* (in the cavity of the head). *Himālaya* is at the back. *Malaya* mountain is at the left shoulder. *Mandara* mountain is at the right shoulder. *Vindhya* mountain is at the right ear. *Maināka* mountain is at the left ear and *Śrī-parvata* is at the forehead. 10.

Note: See Appendix for eight *kulaparvatas*. 10.

एषमष्टौ⁵ कुलपर्वताः । अन्या उपनदिः कुल्योपकुल्या द्विसप्ततिसहस्रनाडीषु वसन्ति ॥ १२ ॥

evamaṣṭau kulaparvatāḥ । *anya upaparvatāḥ sarvāṅgulisu vasanti* ॥

These are the eight *kulaparvatas* (chief mountains). Other minor mountains are in the fingers.

1. भारतखण्डं काश्मीरखण्डं श्रीखण्डं शंखखण्डं एकपादखण्डं गान्धारखण्डं कैवर्तखण्डं एवं नवखण्डन्ति—B₁. 2. मेरुपर्वतो मेरुखण्डे वसन्ति—B₁, B₂, मेरुदण्डे तिष्ठति—P₂, मेरुखण्डे वसति—P₁, P₃, मेरुपर्वते वसति—W. 3. कैलास वै—W, कैलासं ब्रह्मकपाटे वसन्ति—B₁, B₂. 4. विन्ध्यादिरक्षिण—P₂. 5. एवं अष्टकुल—B₁, B₂, एवमष्ट—P₁, P₃. 6. उपपर्वता—P₄.

पीनसा¹ यमुना गंगा चन्द्रभागा सरस्वती² ।

विपाशा³ शतरुद्रा च श्रीरात्रिशैव नर्मदा⁴ ॥ ११ ॥

pīnasā yamunā gaṅgā candrabhāgā sarasvatī ।
vipāśā śatarudrā ca śrīrātriścaiva narmadā ॥ 11 ॥

एवं नवनद्यो नवनाडीषु⁵ वसन्ति ।

evam navanadyo navanāḍiṣu vasanti ।

Tr. The nine rivers viz. *Pīnasā*, *Yamunā*, *Gaṅgā*, *Candrabhāgā*, *Sarasvatī*, *Vipāśā*, *Śatarudrā*, *Śrīrātri* and *Narmadā* dwell in nine *nāḍis* (channels of the body). 11.

अन्या उपनदिः कुल्योपकुल्या द्विसप्ततिसहस्रनाडीषु

वसन्ति ॥ १२ ॥

anyā upanadyaḥ kulyopakulyā dvisaptatisahasra-nāḍiṣu vasanti ॥ 12 ॥

Tr. Other *upanadīs* (rivulets), *kulyās* (canals) and *upakulyas* (sub-canals) dwell in the seventy-two thousand *nāḍis*. 12.

सप्तविंशतिरक्षत्राणि⁶ । द्वादश राशयः । नव ग्रहाः । नवलक्ष ताराः⁷ । पञ्चदश तिथयः । एतेऽन्तर्वलये द्विसप्ततिसहस्रकोष्ठेषु⁸ वसन्ति । अनेकतारामण्डलमूर्मिपुञ्जे⁹ वसति ॥

sapta-viṁśatir-nakṣatrāṇi । *dvādaśa rāśayah* । *nava grahāḥ* । *nava lakṣa tārāḥ* । *pañcadaśa titthayah* । *ete'ntarvalaye dvi-saptati-sahasra-koṣṭheṣu vasanti* । *aneka-tārā-maṇḍalamūrmi-puñje vasati* ॥

Tr. Twenty-seven asterisms, twelve houses of zodiac, nine planets, nine lac stars, fifteen *tithis* (lunar days) dwell in their own seventy-two thousand internal cavities of the

1. पीता स—B₁, B₂, W, पीनसा गंगा यमुना—P₁, P₃. 2. चन्द्रभागा कर्णली सरस्वती—P₄. 3. पिपाशा—B₁, B₂, P₁, P₂, P₃, पीपाशा—W. 4. शतरुद्रा श्रीरात्री नर्मदा—B₁, B₂, शतरुद्रा च श्रीरात्री चापि नर्मदा—W, शतरुद्रा श्रीरात्रिनर्मदा—P₃, विपाशा शतरुद्रा नर्मदा—P₄. 5. ल्याः द्विसप्ततिसहस्रनाडीषु—P₁, P₃. 6. सप्तविंशति नक्षत्राणि—B₁, B₂, नवलक्ष ताराः—P₄. 7. नवतारा—B₁, B₂, W; P₁, P₂, P₃ omit J₁, J₂, B₁, B₂, W, P₁, P₂, P₃. 8. द्विसप्ततिसहस्रनाडीषु—B₁, B₂, द्विसप्ततिसहस्रनाडीषु—P₁, P₃. 9. मण्डलमूर्मिषु—P₁, P₃.

interwoven *nādīs* in the body. Numerous clusters of stars dwell in the cluster of waves.

Note: See Appendix for *nakṣatra*, *rāśi*, *graha* and *tithi*.

त्रयस्त्रिंशत्कोटिदेवता बाहुरोमकूपेषु¹ वसन्ति ।

²दानवयक्षराक्षसपिशाचभूत³पे ता अस्थिसन्धिषु वसन्ति⁴ । अन्ये सनकादिमुनिसंघाः कक्षा⁵रोमकूपेषु वसन्ति ॥

trayas-trimśat-koṭi-devatā bāhu-roma-kūpeṣu vasanti । dānava-yakṣa-rākṣasa-piśāca-bhūta-pretā asthi-sandhiṣu vasanti । anye sanakādi-muni-saṅghāḥ kakṣa-roma-kūpeṣu vasanti ॥

Tr. Thirty-three crore deities dwell in the pores of the skin of the arms. Demons, *yakṣas*, *rākṣasas*, *piśācas*, *bhūtas* and *pretas* dwell in the joints of the bones. Other groups of sages headed by *Sanaka* and others dwell in the pores of the armpit.

Note: There are 33 categories (*koṭi*=lit. crore) of the deities. The text of SSP edited by Kadava Shambhusharma lists the categories as 12 *ādityas*, 11 *rudras*, 8 *vasus*, 3 *dhātās* and 2 *nāsatyas* which makes it to 36 categories.

अनेकपीठोपपीठका रोमकूपेषु वसन्ति । अन्ये पर्वता उदरलोमसु⁶ वसन्ति । गन्धर्वकिन्नरकिम्पुरुषा अप्सरसाः⁷ गणा उदरे वसन्ति । अन्याः खेचरीलीलामातराः शक्तय उग्रदेवता वायुवेगे वसन्ति ॥

aneka-pīṭhopapīṭhakā roma-kūpeṣu vasanti । anye parvatā udara-lomasu vasanti । gandharva-kinnara-kimpuruṣā apsarasaṁ gaṇā udare vasanti । anyāḥ khecarī-lilā-mātarāḥ śaktayah ugra-devatā vāyū-vege vasanti ॥

Tr. Numerous *pīṭhas* and *upapīṭhas* dwell in the pores of the skin. Other mountains dwell in the hair of the belly. *Gandharvas*, *kinnaras*, *kimpuṛuṣas* and bevies of *apsarās* dwell

1. बहुरोम-J₁,J₂,P₂,W. 2. P₁,P₃ insert here the line अनेकपीठोपपीठका रोमकूपेषु वसन्ति which occurs two sentences later in other texts, देवदानव-J₁,J₂,B₁,B₂,P₁,P₃. 3. राक्षसभूत-B₁. 4. J₁,J₂,B₁,B₂,W,P₁,P₃,P₄ insert here the additional line कुलानासा वक्षसि वसन्ति, P₂ omits this additional sentence and the next as well अन्ये ...कूपेषु वसन्ति. 5. कक्षा-P₄. 6. उदरलोमेषु-W. 7. अप्सरो-B₁,B₂,P₂, अप्सरासो-P₁,P₃,W.

at the belly. Other *khecarīs* (lightning etc.), *līlās* (*grahas* like *pūtanā*, *revatī* etc.), *mātaras* (*brāhmī* etc.) are the fierce *śaktis* and deities which reside in the functioning of *prāṇa*.

अनेकमेघा अश्रूणि¹ वसन्ति² । अनन्तसिञ्चा मतिप्रकाशे वसन्ति । चन्द्रसूर्यो नेत्रद्वये³ वसतः । अनेकवृक्षलतागुल्मतृणानि जंघारोमकस्थाने⁴ वसन्ति । अनेककृमिं⁵कीटपतंगाः पुरीषे वसन्ति ॥१३॥

aneka-meghā aśrūṇi vasanti । ananta-siddhā matiprakāśe vasanti । candra-sūryau netra-dvaye vasataḥ । aneka-vṛkṣa-latā-gulma-tṛṇāni jaṅghā-romaka-sthāne vasanti । aneka-kṛimi-kīṭapataṅgāḥ purīṣe vasanti ॥ 13 ॥

Tr. Many clouds inhabit the tears. Infinite numbers of *siddhas* inhabit the luminosity of the intellect. The moon and the sun dwell in the pair of the eyes. Trees, creepers and thickets of shrubs inhabit in the hair of the shanks. Numerous germs, worms and insects inhabit the excreta. 13.

Note. This passage reiterates that all orders of existences, whether of mind or matter, in the macrocosm are located in the body. Man and the universe correspond as microcosm and macrocosm. Thus a mention is made of the twenty-seven asterisms, houses of zodiac, nine planets, numerous clusters of stars, thirty-three crores of deities, demons, *yakṣas*, goblins, *apsarās*, *gandharvas*, *kinnaras*, *sanaka* and other sages, *siddhas*, mountains, *mātaras* and *śaktis*, the luminaries, sun and moon, trees, shrubs and creepers, germs, worms, insects etc which inhabit the body. These are only examples. 13.

यसुखं तस्वर्णं⁶ । यद्दृश्यं तन्नरकम्⁷ । यत्कर्त्त तद् बस्थनम् । यो निर्विकल्पः⁸ सा मुक्तिः⁹ । स्वस्वरूपज्ञानदशायां¹⁰ निद्रादौ स्वात्मजागरः शान्तिर्भवति¹¹ । एवं सर्वदेहेषु विश्वरूपः परमेश्वरः परमात्माऽखण्डस्वभावेन

1. अशुपाते-B₁,B₂,W,P₁,P₂,P₃. 2. अनेतीर्थानि मर्मस्थाने वसन्ति-B₁,W,P₁,P₃ additional line. 3. अनेकसिञ्चाः नेत्रद्वयो-B₁. 4. रोमककूपस्थाने-P₁,P₃, रोमकस्थानेषु-B₁. 5. अनेकक्रिमि-B₁. 6. तत् स्वर्णम्-J₁,B₂,W,P₁,P₂,P₃. 7. तन्नरकम्-B₂,W,P₁,P₂,P₃. 8. यन्निर्विकल्पः -B₁, यन्निर्विकल्पम्-J₁,J₂,B₂,W,P₁,P₂,P₃. 9. तन्मुक्तिः-J₁,J₂,B₁,B₂,W,P₁,P₂,P₃. 10. स्वस्वरूपदशायां-B₁,B₂,W,P₁,P₃, स्वरूपदशायां-P₂. 11. स्वात्मजागरस्यान्ते भवति-B₁, स्वात्मजागरः शान्तेर्भवति -B₂, स्वात्मजागरस्यान्ते भवति-W, निद्रान्ते जागर इव भवति-P₄.

घटे घटे चित्तवरूपी¹ तिष्ठति ॥ १४ ॥

yat-sukham tatsvargaḥ | yad-duḥkhaḥ tannarakaḥ | yat-karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | sva-svarūpa-jñāna-daśāyāṁ nirdādau svātma-jāgarah śāntir-bhavati | evam sarva-deheṣu viśva-rūpah parameśvaraḥ paramātmā'-khaṇḍa-svabhāvena ghaṭe cit-svarūpi tiṣṭhati || 14 ||

Tr. Happiness is heaven, sorrow is hell. Action is bondage. *Nirvikalpa* (unwavering state of consciousness) is liberation. From any state of the mind such as sleep when the Ātman awakens and experiences its own real nature, it is called quietude or peace. Thus the Supreme Lord of Universe, the Supreme Soul exists in every individual body in the form of pure consciousness of indivisible nature. 14.

Note. Thus the Supreme Lord of Universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds, which the souls visit after leaving the body, but only mental states of happiness or sorrow. 14.

एवं पिण्डजन्मितिर्भवति² ॥

evam piṇḍasamvittirbhavati || 1

This realization is the true knowledge of *piṇḍa* (body).

॥ इति श्रीगोरक्षानाथकृतौ किञ्चकिञ्चान्तपञ्चतौ
पिण्डजन्मितिर्भवति³ ॥

*॥ iti śrīgorakṣanāthakṛtau siddha-siddhānta-paddhatau
piṇḍasamvittirnāma tṛtīyopadeśaḥ ||*

Thus ends the third chapter, titled *piṇḍasamvitti* (description of the body) of *Siddha-siddhānta-padhati*, composed by *Śrī-gorakṣanātha*.

1. घटे घटे व्योमवत् चित्तवरूपी-P₄. 2. इति पिण्डसंवितिः-B₁,W, एवं पिण्डसंमतिर्भवति-J₁,J₂,B₂. 3. इति गोरक्ष-J₁,J₂,B₂,W, इति श्रीमहेश्वरावतार श्रीगोरक्ष-P₂.

‘त्रिष्ठ पिण्डाधारः कथयते

atha piṇḍādhāraḥ kathyate

Hereafter is described the *piṇḍādhāra* (substratum of the body)

अस्ति काचिदपरम्परा संवित्तवरूपा सर्वपिण्डाधारत्वेन
नित्यप्रबुद्धा निजा शक्तिः² प्रसिद्धा ।

asti kācid-aparamparā samvit-svarūpā sarva-piṇḍādhāratvena nitya-prabuddhā nijā śaktih prasiddhā ।

Tr. There is an indistinct *nijāśakti* of the nature of consciousness which as the substratum of all *piṇḍas* is eternally awake and is well-known.

कार्य³कारणकर्तृणामुत्थानदशांकुरोन्मीलनेन कर्तारं करोति ।
kārya-kāraṇa-kartṛṇām-utthāna-daśāṅkuronmīlanena
kartāraṇi karoti ।

Tr. The *nijāśakti* is at the root of cause, effect and doing.

अत एवाधार⁴शक्तिरिति कथयते ।

ata evādhāra-śaktir-itि kathyate ।

Tr. That is why she is called *ādhārāśakti*.

अत्यन्त⁵निजापकाशस्वासां दो द्यानु भावौ क⁶गम्यमाना
शास्त्र⁷लौकिकसाक्षात्कारिणी सा परा चिदूपिणी शक्तिर्गीयते ।
atyanta-nija-prakāśa-sva-samvedyānubhavaika-
gamyamānā śāstra-laukika-sākṣat-kāriṇī sā parā cid-rūpiṇī śakti-
giyate ।

Tr. One can know her through the experience of self-illumination and self-knowledge and also by the scriptures and

1. श्रीगुरुं नौमि extra in W. 2. निजशक्ति-W. 3. कार्य-*W.* 4. इत्यत एवाधार-*B₂*,*W*, करोतीत्यनन्तरावधार-*P₂*. 5. अत्यन्त-*P₁*,*P₃*. 6. द्यानुभवैक्य-*B₂*,*W*,*P₁*,*P₃*. 7. म्यमानशस्त्रीय-*J₁*,*J₂*,*P₄*.

practices. She is known as the highest illuminating Śakti.

सैव शक्तिर्यदा सहजेन स्वस्यामुन्मी¹लन्यां निरुत्थानदशायां
वर्तते तदा शिवः सैव भवति ॥ १ ॥

*saiva śaktir-yadā sahajena svasyām-unmīlanyām
nirutthāna-daśāyām vartate tadā śivah saiva bhavati ॥ १ ॥*

Tr. When the same Śakti arises by her very nature and exists in her *nirutthāna* (undisturbed state of consciousness), then she herself becomes Śiva. 1.

Note. Kārya here refers to the manifested world while *kāraṇa* is the five *bhūtas* (elements) such as earth, water, fire, air and ether. Kartr̄ is the consciousness having Will as an attribute. Śāstra means the scriptures of *yoga*. 1.

अत एव कुलाकुलस्वरूपा सामरस्यनिजभूमिका² निगद्यते ॥ २ ॥
ata eva kulākula-svarūpā sāmarasya-nija-bhūmikā
nigadyate ॥ २ ॥

Tr. Its role of unification of *kula* and *akula* is being narrated. 2.

Note. Two concepts of *tāntric* terminology are introduced here. Śiva who is beginningless i.e. not born of any family is *akula*. His will for creation is his *nijāśakti* or integral power. She is *kula* and is of the nature of *cit* (consciousness). At the time of creation the *nijāśakti* is of the nature of *kula* and *akula*. This state of union of *kula* and *akula* is eternally maintained by the Supreme Power – *parāśakti*.

The *Saubhāgyabhāskara* 87-88a defines *kula*, *akula* and *sāmarasya* in the following words:

*kulam śaktiriti proktam-akulam śiva ucyate ।
kule'kulasya sambandhaḥ kaulam-ityabhidhīyate ॥
iti tantroktam śivasaktisāmarasyam vā kaulam ॥ 2.*

कुलमिति

kulam-iti

What is *kula* ?

1. स्वकीयामुन्मी—J₁, J₂, स्वस्मिनुन्मी—B₁, B₂, P₁, P₃. 2. रस्यभूमिका—J₁, J₂.

परा सत्ताऽहन्ता¹ स्फुरता कला²स्फुरेण³ सैव पञ्चधा
विश्वस्याधारत्वेन तिष्ठति ॥ ३ ॥

*parā sattā'ahantā sphuratā kalārūpena saiva pañcadhā
viśvasyādhāratvena tiṣṭhati ॥ ३ ॥*

Tr. *Kula* is Śakti which as the substratum of the Universe exists in her own fivefold form of *parā* (Supreme), *sattā* (existence), *ahantā* (I-ness), *sphuratā* (quivering) and *kalā*. 3.

अत एव परापरा ।

निराभासावभासकस्वरूपप्रकाशा⁴ या सा परा ॥ ४ ॥

ata eva parāparā ।

nirābhāsāvabhāsaka-svarūpa-prakāśā yā sā parā ॥ ४ ॥

Tr. That is why this Śakti is known as the *parā* and *aparā*.

Being of the nature of illumination, she can not be illuminated by any but she alone illumines all and is called *parā*.4.

अनादिसंसिद्धं⁵ परमाद्वैतपरमेकमेवास्तीति यांगीकारं करोति⁶
सा⁷ सत्ता ॥ ५ ॥

*anādi-saṃsiddham paramādvaita-param-ekam-evāstīti
yāngikāraṇ karoti sā sattā ॥ ५ ॥*

Tr. She is of the nature of *sattā* who is without beginning, self-existent, supreme, absolute and indivisible. 5.

अनादिनिधनोऽप्रमेयः⁸ स्वभावकिरणानन्दोऽ-
स्यहमित्यहं⁹सूचनशीला¹⁰ या साऽहन्ता¹¹ ॥६॥

*anādi-nidhano'prameyaḥ sva-bhāva-kiraṇānando'-
smyaham-ityaham-sūcana-śīlā yā sā'ahantā ॥ ६ ॥*

1. पराभासत्वादहन्ता—B₂, W, पराभासत्वादहंकारता—B₁. 2. स्फुरकला—J₂. 3.
कुलस्वरूपेण—B₁, W. 4. निराभासावभासकान्यकाशस्वरूपा—B₁, B₂, W, P₁, P₃,
निराभासावभासकान् सूर्यादीन् अवभासयति प्रकाशस्वरूपा—P₂. 5. अनादिसंसिद्ध-
W, अनादिसंसिद्धा—P₁, P₃. 6. यांगीकरोति—P₄. 7. स—J₁. 8. अप्रमेय-
J₁, J₂, B₁, B₂, W. 9. नन्दोऽहमस्मीत्यहं—P₂. 10. सूचनला या—B₁. 11.
सापराऽहन्ता—B₁, B₂, P₁, P₂, P₃, W.

Tr. 'I am without a beginning or end, unsurpassed, and Blissful'— this kind of understanding is *ahantā*. 6.

स्वानुभवचित्तचमत्कारं निरुत्थानदशां प्रस्फुटीं करोति या सा स्फुरता॑ ॥ ७ ॥

svānubhava-citta-camatkāra-nirutthāna-daśām̄ prasphuṭī-karoti yā sā sphuratā ॥ 7 ॥

Tr. That which manifests the state of *nirutthāna* (undisturbed state of *samādhi*) born out of the unique realization at the level of *citta* is *sphuratā*. 7.

नित्यशुद्धबुद्धस्वरूपस्वयं४ प्रकाशत्वमाऽकलयतीति या सा परा कलेति उच्यते६ ॥ ८ ॥

nitya-śuddha-buddha-svarūpa-svayam̄-prakāśatvam-ākalayatītī yā sā parā kaleti ucyate ॥ 8 ॥

Tr. That which comprehends the state of eternal purity, wisdom and self-luminosity, is called the highest *kalā*. 8.

Note. She is the one without a beginning or end. She is bliss-pervading, unsurpassed and self-revealing. She is the one who provides the experience of bliss to the adept in the state of *samādhi*. Again it is she who is capable of knowing the real form and nature of *akula* (*Śiva*) as self-luminous, eternal, pure and enlightened. 6-8.

आकुलाभिति

akulam-iti

What is *akula* ?

जातिवर्णगोत्राद्यखिलनिमित्तत्वेनैकमेघास्तीति प्रसिद्धम् ॥

jāti-varṇa-gotrādyakhila-nimittatvenaikam-evāstīti prasiddham ॥

Tr. That which though is instrumental in creation of *jāti*, *varṇa* and *gotra*, at the same time does not belong to any of these (is known as *akula*).

1. चिच्चमत्कारं—B₂, P₂, P₃, P₄. 2. दशां स्फुटीं—B₁. 3. स्फुरता—B₂, P₁, P₃. 4. स्वरूपस्य स्वयं—B₁, W, P₁, P₃. 5. प्रकाशमानमा—P₄. 6. पराकुलेत्युच्यते—W.

तथा चोक्तमुमामहेश्वरक्षणाके निरुत्तरे

tathā coktam-umāmaheśvara-saṃvāde niruttare

It is also stated in the *Niruttara* (-*tantra*) through the dialogue between *Umā* and *Maheśvara*:

अनन्यत्वा॑ दखण्डत्वादद्वयत्वादनाश्रयात्॒ ।

निर्धारित्वादनामत्वादकुलं स्यानिरुत्तरम्॑ ॥ ९ ॥

ananyatvād-akhaṇḍatvād-advayatvād-anāśrayāt | nirdhāmatvād-anāmatvād-akulaṁ syān-niruttaram ॥ 9 ॥

Tr. *Akula* is unparallel, indivisible, Absolute, devoid of any substratum, devoid of any abode or name and is indescribable. 9.

एवं कुलाकुलसामरस्यप्रकाशभूमिका स्फुटीकरण एकैव समर्था॑ या साऽपरम्परा शक्तिरेवावशिष्यते । अपरम्परा॑ निखिलविश्वप्रपञ्चजालं परं तत्त्वं६ सम्पादयति एकीकरोतीत्यपरम्परा शक्तिराज्ञावती प्रसिद्धाै ॥ १० ॥

evaṁ kulākula-sāmarasya-prakāśa-bhūmikā sphuṭī-karaṇa ekaiva samarthā yā sā'paramparā śaktir-evāvāśiṣyate | aparamparām nikhila-viśva-prapañca-jālam param tattvam̄ sampādayati ekī-karotītyaparam-parā śaktir-ājñāvatī prasiddhā ॥ 10 ॥

Tr. The only *Śakti* (power) who is thus capable of expanding the self-luminous nature of the union of *kula* and *akula* is the *aparamparā* which alone persists. This *aparamparā* which collects and unites the Supreme *tattva* underlying the web of the entire universe is known as *ājñāvatī*. 10.

1. ...दनन्यत्वा—P₂. 2.दनन्याश्रयत्वानिर्धार्म—J₁, J₂, B₁, B₂, निर्धर्मत्वा—P₂. 3. ...दकुलस्यानिरुत्तस्य—B₁, B₂, W, ...दकुलस्य निरुत्तस्य—P₂. 4. एकैवसमर्थ—P₂, P₄. 5. अपरम्परा—W. 6. परतत्व—J₁, J₂, परतत्वं—B₁, B₂, W, P₂. 7. मराशक्तिः शक्तिराज्ञावती—B₁, B₂, W, P₄, शक्तिः राज्ञावती—J₁. 8. शक्तिराज्ञावती प्रसिद्धा—P₁, P₃.

ठकं ललिताब्धच्छठं^१

uktam̄ lalitā-svacchande

It has been stated in *Lalitāsvacchanda*

अकुलं कुलमाधते कुलञ्चाकुलमिच्छति ।
जलबुद्बुदवन्यायादेकाकारः परः शिवः ॥ ११ ॥
akulam̄ kulañcākulam̄-icchat̄i ।
jala-bud-budavan-nyād-ekākārah parah śivah ॥ 11 ॥

Tr. *Akula* enfolds *kula* and *kula* yearns for *akula*. Thus the *Paraśiva* is of unitary nature appearing in the manner of water and bubble. 11.

Note. *Akula* gives rise to *kula* in which *nijā*, *parā*, *aparā*, *sūkṣmā* and *kuṇḍalinī* are manifest. According to the *nātha* doctrine, although the *pañcaśaktis* are predominant in *kula* the reality of *Śiva* is immanent in it. Accordingly the *svacchanda tantra* illustrates: Although the bubble looks different from water, it is one. Similar is the presence of *Śiva* underlying this *Śakti* and witness thereof. 11.

अत	एव	एकाकारोऽनन्त ^२ शक्तिमान्
निजानन्दतया॑वस्थितो॒पि नानाकारत्वेन विलासन् स्वप्रतिष्ठां		
स्वयमेव भजतीति व्यवहारः ॥		
ata	eva	ekākāro' nanta-śaktimān
ni�ānandatayā'vasthito'pi nānākāratvena vilasan sva-pratiṣṭhām		
svayameva bhajatīti vyavahārah ॥		

Tr. Thus although of integral nature, (*Śiva*) with his numerous *Śaktis* and dwelling in his own bliss, having assumed different forms finally takes recourse to his own true nature.

ठकं प्रत्यभिज्ञायाम्^४

uktañca pratyabhijñāyām

It has been stated in *Pratyabhijñā*

1. उक्तं च ललिताब्धच्छठे—B₁,B₂; उक्तं ललिताब्धच्छठे—P₁,P₃; P₂ omits. 2. एकाकार एव अनन्त—B₁,B₂,W, अत एवैकाकार एवानन्त—P₁,P₃, एकाकार अनन्त—J₁,J₂. 3. निजानन्दावस्थि—B₁. 4. P₁,P₂ omits, उक्तं प्रत्यभिज्ञायाम्—J₁,J₂,W.

अलुप्तशक्तिमान्त्वं सर्वाकारतया स्फुरन् ।
पुनः स्वैरैव रूपेण एक एवावशिष्यते^१ ॥ १२ ॥
alupta-śaktimān-nityam̄ sarvākāratayā sphuran ।
punah svenaiva rūpeṇa eka evāśisyate ॥ 12 ॥

Tr. Eternally manifested through his *Śakti*, he reveals in varied forms and yet remains in his integral form. 12.

Note. Thus although *Śiva* of unitary character assumes varied forms, yet he remains in his true nature. He is not visible in the various manifestations of *Śakti*, yet he is immanent in it, being all-pervasive, unimpeded and absorbed in his own bliss. 12.

अत एव परमकारणं परमेश्वरः^२ परात्परः शिवः^३ स्वस्वरूपतया॑^४
सर्वतोमुखः सर्वाकारतया स्फुरितुं शक्नोतीत्यतः शक्तिमान् ॥

ata eva parama-kāraṇam̄ parameśvarah parāt-parah śivah
sva-svarūpatayā sarvatomukhaḥ sarvākāratayā sphuritum̄
śaknotītyataḥ śaktimān ॥

Tr. That is why the chief cause, the lord, the most supreme *Śiva* in his own nature and with an overall view is able to manifest in varied forms on account of which he is omnipotent.

ठकं वामकेशवतन्त्रे^५

uktam̄ vāmakeśvara-tantre

It is stated in the *Vāmakeśvara-tantra*

शिवोऽपि शक्तिरहितः^६ शक्तः कर्तुं न किञ्चन ।

स्वशक्त्या सहितः सोऽपि सर्वस्याभासको^७ भवेत् ॥ १३ ॥
śivo'pi śakti-rahitaḥ śaktaḥ karttum̄ na kiñcana ।
sva-śaktyā sahitāḥ so'pi sarvasyābhāsako bhavet ॥ 13 ॥

Tr. *Śiva* without *Śakti* is incapable of doing anything. When associated with his own *Śakti* he becomes capable of creating all manifestations. 13.

1. रूपेण एकये वावशिष्यते—B₁,B₂,W, रूपेण चैक एवावशिष्यते—J₁,J₂. 2. परमेश्वरः शिवः—B₁. 3. परात् परशिवः—J₁,J₂,B₁,B₂. 4. शिवः स्वरूपतया—P₁,P₃. 5. P₂ omits, उक्तं च वाम—B₁, उक्तं वामकेश्वरे तन्त्रे—J₁,J₂,W. 6. शिवो शक्तिरहितः—J₁. 7. सर्वमाभासको—B₁,B₂,W.

Note. Śiva is not capable of any act without the active cooperation of Śakti. This doctrine has been clearly expressed in the very first verse of Ānandalaharī attributed to Śaṅkarācārya. Cf.

śivah śaktyā yukto yadi bhavati śaktaḥ prabhavitum |
na cedevam̄ devo na khalu kuśalaḥ spanditumapi ||
i.e. Śiva is able to create only when he is united with Śakti. Otherwise he is not able even to stir. 13.

अत एवानन्तशक्तिमान् परमेश्वरः विश्वसंवित्स्वरूपी।
विश्वमयो भवतीति प्रसिद्धम् ।

ata evānanta-śaktimān parameśvaraḥ viśva-samvit-
svarūpī viśva-mayo bhavatīti prasiddham ।

Tr. That is why Parameśvara (the supreme lord) of infinite powers who is of the nature of Universal consciousness is known to pervade the entire universe.

सिद्धानां च परापरस्वरूपा कुण्डलिनी वर्तते । अतस्ते
पिण्डसिद्धाः प्रसिद्धाः ॥

siddhānām ca parāpara-svarūpā kuṇḍalinī varttate । ataste
piṇḍa-siddhāḥ prasiddhāḥ ॥

Tr. The siddhas have realized the nature of *kuṇḍalinī* as *parāparā*. Hence the siddhas are well known to have accomplished the knowledge of the body.

सा कुण्डलिनी प्रबुद्धाऽपबुद्धा चेति द्विविधा² अपबुद्धेति³
तत्त्विष्णे चेतनरूपा⁴ स्वभावेन⁵ नानाचिन्ताव्यापारो द्यमप्रपञ्चरूपा
कुटिलस्वभावा कुण्डलिनी ख्याता⁶ ।

sā kuṇḍalinī prabuddhā'prabuddhā ceti dvividhā
aprabuddhētati-tat-piṇḍe cetana-rūpā svabhāvena nānā-cintā-
vyāpārodyama-prapañca-rūpā kuṭila-svabhāvā kuṇḍalinī
khyātā ।

1. श्वरः सविश्वरूप-*J₁,J₂,B₁,B₂,W,P₂,P₄*. 2. द्विधा-*B₁*. 3. अबुद्धेति-*J₁,J₂,B₁,W*. 4. षड्क्षेतनरूपा-*J₁,J₂,P₄*, तत्र पिण्डचेतनरूपा-*P₂*, पिण्डे चेतनरूपा-*B₁,W*. 5. स्वभावे-*W*. 6. कुण्डलिनी प्रसिद्धा-*B₁*.

Tr. The *kuṇḍalinī* has two phases: *prabuddhā* (awakened) and *aprabuddhā* (dormant). The dormant one exists in every *piṇḍa* (body) and being of the nature of *cetanā* (consciousness), creates a world of varied thoughts, functions and results. This *kuṇḍalinī* is of distorted nature.

सैव योगिनां तत्तद्विलसितविकाराणां¹ निवारणोद्यमस्वरूपा²
कुण्डलिनी ऊर्ध्वगमिनी सुप्रसिद्धा³ भवति ॥ १४ ॥

saiva yoginām tat-tad-vilasita-vikārāṇām
nivāraṇodyama-svarūpā kuṇḍalinī ūrdhvā-gāminī suprasiddhā
bhavati ॥ 14 ॥

Tr. In the case of *yogīs*, she is known to be diligent in curbing the disturbances that arise when it tends to move upward. (This is *prabuddhā*- awakened *kuṇḍalinī*). 14.

ऊर्ध्वमिति

ūrdhvam-iti

Ūrdhvā means

सर्वतत्त्वान्यपि स्वस्वरूपमेवे⁴त्यूर्ध्वे वर्तते । अत एव सा
विमशस्त्रिपणी योगिनां⁵ स्वस्वरूपमवगच्छन्तीति⁶ सुप्रसिद्धा ॥ १५ ॥
sarva-tattvānyapi sva-svarūpam-evetyūrdhvē varttate ।
ata eva sā vimarśa-rūpiṇī yoginām sva-svarūpam-avagacchantīti
suprasiddhā ॥ 15 ॥

Tr. As *kuṇḍalinī* is the material cause of all beings, she is considered to be supreme. Hence she is called *vimarśarūpiṇī* (of the nature of thought) and is known to help the *yogīs* realize their own true nature. 15.

तथा चोक्तमेव रुलाके⁷

tathā coktam-eva rulake

It is also stated in the *Rulaka* (*tantra*)

1. तत्तद्विलसितविकाराणां-*B₁*. 2. योद्यमस्वरूपा-*P₄*. 3. मिनी प्रसिद्धा-*P₂*. 4. न्यपि
स्वरूपमेवे-*P₄*. 5. योगिनः-*P₃*. 6. वगमयन्तीति-*J₁,J₂*, मवगच्छन्तीति-*W*,
मवगमयन्तीति-*P₄*. 7. चोक्तं वरुलके-*J₁,J₂,B₁,B₂*, चोक्तं चरुलके-*W*, चोक्तं बहुलके-*P₄, P₂* omits the line.

मध्यशक्तिप्रबोधेन अधःशक्तिनिकुञ्जनात् ।

कुर्द्वशक्तिनिपातेन प्राप्यते परमं पदम् ॥ १६ ॥

madhya-śakti-prabodhena adhaḥ-śakti-nikuñcanāt ।

ūrdhvā-śakti-nipātena prāpyate paramam padam ॥ 16 ॥

Tr. Awakening of *madhyaśakti*, contraction of the *adhaḥśakti* and descent of the *ūrdhvāśakti* lead to the supreme goal. 16.

एकैव सा मध्योद्धार्धः^१ पुभे देन त्रिधा भिन्ना
शक्तिरभिधीयते ॥ १७ ॥

*ekaiva sā madhyordhvādhah-*prabhedena tridhā bhinnā**
śaktir-abhidhīyate ॥ 17 ॥

Tr. It is the same *Śakti* which on account of its relative position is known by three different names as *madhyā* (middle), *ūrdhvā* (higher) and *adhaḥ* (lower) *Śaktis*. 17.

या बाह्येन्द्रियापारनानाचिन्तामधी सैवाधाः^२
शक्तिरित्युच्यते^३।

yā bāhyendriya-vyāpāra-nānā-cintāmayī saivādhah-
śaktir-ityucyate ।

Tr. The *adhaḥśakti* is of the nature of creating various thoughts related to the (outgoing) tendencies of the external sense organs.

अत एव योगिनस्तस्या^४ आकुञ्जने रताः^५ । अस्या^६ आकुञ्जनं
मूलाधारबन्धनात् सिद्धं स्यात् । यस्माच्चराचरं^७ जगदिदं चिदचिदात्मकं
प्रभवति । स एव मूलाधारः^८ संवित्यसरः प्रसिद्धः^९ ॥ १८ ॥

ata eva yoginas-tasyā ākuñcane ratāḥ । *asyā ākuñcanam*
mūlādhāra-bandhanāt siddhaḥ syāt । *yasmač-carācaram jagad-*
idaṁ cid-acidātmakam prabhavati । *sa eva mūlādhāraḥ samvit-*
prasaraḥ prasiddhaḥ ॥ 18 ॥

1. मध्योद्धर्धः-P₁, P₃. 2. चिन्तामय सैवाधाः-J₁, J₂, B₁, B₂, P₁, P₂, P₃, चिन्तामया या
सैव-W. 3. शक्तिरुच्यते-P₁, P₃. 4. एव ये योगिनस्तस्या-J₁, J₂, B₁, B₂, W, P₁, P₃.
5. आकुञ्जनरताः -W. 6. ज्वने रताः यस्या-P₂. 7. यस्माच्च चराचरं-P₁, P₃. 8. तदेव
मूलाधारं-J₁, J₂, B₁, B₂, W, P₁, P₂, P₃. 9. प्रसरं प्रसिद्धं-J₁, J₂, B₁, B₂, W, P₁, P₂, P₃.

Tr. That is why the *yogīs* are intent upon its contraction. Its contraction is accomplished through the *mūlādhāra bandha*. It is from that (*Śakti*) that the world of movables and immovable of the nature of *cit* (animate) and *acit* (inanimate) evolves. It is the same *mūlādhāra* which is known to illumine consciousness. 18.

Note: For *mūlabandha* see Appendix. 18.

ठर्कं शिवानन्दकाचार्यैः^१

uktaḥ śivānandācāryaiḥ

Śivānandācārya states

सर्वशक्तिप्रसर^२संकोचाभ्यां^३ जगत्सृष्टिः संहतिश्च भवत्येव
न सन्देहः । तस्मात्^४ मूलमित्युच्यते^५ । अतः प्रायेण सर्वे^६ सिद्धाः
मूलाधाररता भवन्ति ॥ १९ ॥

sarva-śakti-prasara-saṅkocābhyaḥ jagat-sṛṣṭih saṃhṛtiś-
ca bhavatyeva na sandehaḥ tasmāt-tām mūlam-ityucyate atah
prāyēṇa sarve siddhāḥ mūlādhāra-ratā bhavanti ॥ 19 ॥

Tr. There is no doubt that the creation and dissolution of the universe results from the extension and contraction of the supreme *Śakti* on account of which she is called the *mūlam* (the root cause). Hence all *siddhas* invariably become engaged in contraction of *mūlādhāra*. 19.

तरंगितस्वभावं^७ जीवात्मानं वृथा भमन्तमपि स्वप्रकाशमध्ये
स्वस्वरूपतया सर्वदा^८ धारयितुं समर्था या सा^९ मध्याशक्तिः कुण्डलिनी
गीयते^{१०} । स्थूलसूक्ष्मरूपेण महासिद्धानां^{११} प्रतीयत इति निश्चयः^{१२} ॥२०॥

taraṅgita-svabhāvam jīvātmānam vṛthā bhramantam-api
sva-prakāśa-madhye sva-svarūpatayā sarvadā dhārayitum
samarthā yā sā madhyā-śaktih kuṇḍalinī gīyate sthūla-sūkṣma-
rūpeṇa mahāsiddhānām pratīyata iti niścayaḥ ॥ 20 ॥

1. P₂ omits the line, उक्तं च शिवानन्दकाचार्यैः-B₁, P₄. 2. सर्वशक्त्या शक्तिप्रसर-
-B₁, B₂, W. 3. संकोचाभ्यां-W. 4. तस्मात् सा-P₄. 5. त्युच्यन्ते-W. 6. सर्व-
-J₁, B₁, B₂, W, P₁, P₃. 7. स्वभाव-B₁. 8. सदा-B₁, B₂, W, P₂. 9. सा not in
B₁. 10. या सा कुण्डलिनी मध्याशक्तिर्गीयते-P₂. 11. महासिद्धानां -P₁, P₃. 12.
प्रतीयत इति चिद्रूपा इत्यपि पाठः-J₂, प्रतीयत इति-J₁, B₁, B₂, W.

Tr. That which is capable of always retaining the unsteady and wandering *Jivātmā* (individual soul), its own self-luminosity and true nature is called the *madhyaśakti kuṇḍalinī*.

It is a fact that the great *siddhas* perceive her in her *sthūla* (gross) and *sūkṣma* (subtle) forms. 20.

Note: For *kuṇḍalinī* see Appendix. 20.

क्षूलेति

sthūleti

Description of *sthūlā*

निखिलग्राह्याधारणाह्यस्वरूपाऽपि पदार्थन्तरैः भूम्यमाणा
चिदूपा या वर्तते² सा कुण्डलिनी साकारा³ स्थूला ॥

nikhila-grāhyādhāra-grāhya-svarūpā'pi padārthāntarair-
bhrāmyamāṇā cidrūpā yā varttate sā kuṇḍalinī sākārā sthūlā ॥

Tr. *Kuṇḍalinī* that is known to be *sthūlā* (having form) is the source of all objects of sense perception, herself possessing sense perception and as such pervading the various objects of sense perception and existing in the form of *cit* (consciousness).

पुनस्त्वयमेव स्वप्रसारचातुर्यतया वर्तमाना योगिनां
परानन्ददायिनी⁴ कुण्डलिनी या निश्चयभूता वर्तते सा सूक्ष्मा निराकारा
प्रबुद्धा महासिद्धानां मते प्रसिद्धा ॥ २१ ॥

punas-tviyam-eva sva-prasāra-cāturyatayā vartamānā
yoginām parānandadāyinī kuṇḍalinī yā niścaya-bhūtā vartate
sā sūkṣmā nirākārā prabuddhā mahāsiddhānām mate
prasiddhā ॥ 21 ॥

Tr. Again it is the same *kuṇḍalinī* who with her dexterity in self-diffusion unequivocally extends ecstasy to the *yogīs*. When awakened, she is proclaimed as subtle and formless in the philosophy of the great *siddhas*. 21.

1. न्तरे—J₁, J_{2,3}, B₁, B₂, W. 2. संशयरूपा या वर्तते—J₁, J₂, चिदूपा वर्तते—B₁, B₂, W, इव तदूपा वर्तते—P₁, P₃. 3. साकार—B₁, B₂, W, P₁, P₃. 4. योगिनं परमानन्दतया—B₁, योगिनां परमानन्दतया—P₁, P₃, W, P₂.

उक्तं तत्त्वबाके¹

uktam tattva-sārc

It has been stated in *Tatvasāra*

सृष्टिः कुण्डलिनी ख्याता द्विधाभाव²गता³ तु सा ।

एकधा स्थूलरूपा च लोकानां प्रत्यगात्मिका⁴ ॥ २२ ॥

sṛṣṭih kuṇḍalinī khyātā dvidhā-bhāva-gatā tu sā ।

ekadhā sthūla-rūpā ca lokānām pratyag-ātmikā ॥ 22 ॥

Tr. *Kuṇḍalinī* which is the cause of creation exists in two states: the first one is of gross form which can be experienced by all. 22.

अपरा सर्वगा सूक्ष्मा व्याप्तिव्यापकवर्जिता ।

तस्य⁵ भेदं न जानाति⁶ मोहितः⁷ प्रत्ययेन तु ॥ २३ ॥

aparā sarvagā sūkṣmā vyāpti-vyāpaka-varjita ।

tasyā bhedam na jānāti mohitaḥ pratyayena tu ॥ 23 ॥

Tr. The other is all-pervasive, subtle and beyond diffusion and the diffused. One who is deluded by convictions does not realize this distinction. 23.

तस्मात् सूक्ष्मा परा संवित्स्वरूपा मध्या शक्तिः कुण्डलिनी
योगिभिर्देहसिद्ध्यर्थ⁸ सदगुरुमुखाज्ञात्वा स्वस्वरूपदशायां
प्रबोधनीया ॥ २४ ॥

tasmāt sūkṣmā parā samvit-svarūpā madhyā śaktih
kuṇḍalinī yogibhir-deha-siddhyartham sad-guru-mukhāj-jñātvā
sva-svarūpa-daśāyām prabodhanīyā ॥ 24 ॥

Tr. Hence the subtle, supreme *madhyaśakti kuṇḍalinī* of the nature of *parāsamvit* (supreme consciousness) should be aroused by the *yogīs*, during their quest for own true nature, following oral instruction received from the *guru* which leads to control over body. 24.

1. P₂ omits this line, उक्तं च तत्त्वसारे—J₁, J₂, B₁. 2. ख्याता वृथाभाव—B₁.
3. द्विधा भावती—P₂. 4. प्रत्यगात्मिका—B₁. 5. तस्य—B₂, W. 6. जानामि—J₂,
जानन्ति—W. 7. मोहिता—W, P₂, मोहिताः—J₁, J₂. 8. देहशुचिसिद्ध्यर्थ—J₁, J₂.

आथो ऊर्ध्वशक्तिः निपातः कथयते
athordhva-śakti-nipātaḥ kathyate
Hereafter is described the descent of ūrddhvaśakti

सर्वेषां तत्त्वानामुपरि वर्तमानत्वान्निर्मपरमपदमेवोर्ध्वमिति²
प्रसिद्धम् । तस्य³ स्वसंवेदननानासाक्षात्कारसूचनशीला या सा ऊर्ध्व
शक्तिरभिधीयते । तस्याः निपातनं⁴ मिति
स्वस्वरूप⁵द्विधाभासनिराभासमात्रं न किन्तु⁶ स्वस्वरूपाखण्डत्वेन
भवति⁷ ॥ २५ ॥

sarveṣām tattvānām-upari vartamānatvā-nirnāma-parama-padam-evordhvam-iti prasiddham | tasya sva-saṁvedana-nānā-sākṣāt̄kāra-sūcanaśīlā yā sā ūrdhva-śaktir-abhidhīyate | tasyāḥ nipātanam-iti sva-svarūpa-dvidhābhāsa-nirābhāsa-mātrām na kintu sva-svarūpākhaṇdatvena bhavati || 25 ||

Tr. As it exists above all *tattvas*, the nameless *paramapada* itself is well-known as *ūrdhva*. Its power of manifesting various forms by its self-perception is called the *ūrddhva-śakti*. Its descent means not only the extinction of the distinction (of you and I), but also of the realization of the indivisibility (unitary character) of one's own nature. 25.

उक्तज्ञ्य⁸
uktañca
It has been maintained

शिवस्याभ्यन्तरे शक्तिः शक्तेरभ्यन्तरः शिवः⁹ ।
अन्तरं वैव जानीयाच्चन्द्रचन्द्रिकयोरिव ॥ २६ ॥
śivasyābhyantere śaktih śakter-abhyantaraḥ śivah | antaram naiva jāniyāc-candra-candrikayor-iva || 26 ||

1. अतोर्ध्वशक्तिः-J₂, अतः ऊर्ध्व-B₂, अथ ऊर्ध्वश-B₁, अथ ऊर्ध्व -W,P₁,P₂,P₃. 2. पर्द एवं ऊर्ध्व-B₁,B₂,W,P₁,P₂,P₃. 3. तस्याः-B₂,W,P₁,P₂,P₃. 4. तस्याः पातन-
B₂. 5. निपातनं स्वरूप-J₁,J₂. 6. द्विधाभासनिरासः किं तु-B₁,B₂,W,P₁,P₂,P₃. 7. खण्डत्वेन ज्ञानं भवति-J₁,J₂. 8. उक्तज्ञ्य-P₂ omits, उक्तं च-B₁,B₂,W. 9. शक्तेरभ्यन्तरे शिवः-W, शक्तेरभ्यन्तरे शिवः-P₄.

Tr. Śakti is inherent in Śiva and Śiva is inherent in Śakti. They are not distinct just as in the case of the moon and the moonlight. 26.

Note: The nātha doctrine declares the unitary (non-distinct) nature of Śiva and Śakti which is expressed by *Tantrāloka* (āhnika-3):

*na śivah śaktirahito na śaktih śivavarjitaḥ !
And also by Kaulajñānanirṇaya (XVII.8-9):
śivena vinā śaktirna śaktirahitaḥ śivah |
anyo'nyañca pravartante agnidhūmau yathā priye ||
na vṛkṣarahitā chāyā na chāyārahito drumah || 26.*

अत¹ ऊर्ध्वशक्तिनिपातेन महासिद्धयोगिभिः परमं पदं² प्राप्यते³
इति सिद्धम् ॥ २७ ॥

ata ūrdhva-śakti-nipātena mahāsiddha-yogibhiḥ paramam padam prāpyate iti siddham || 27 ||

Tr. That is why the eminent *siddha-yogīs* are stated to attain the supreme goal by means of the descent of ūrddhva-śakti. 27.

उक्तज्ञ्य
uktañca
It is stated

सत्त्वे सत्त्वे सकलरचना राजते संविदेका ।
तत्त्वे तत्त्वे परममहिमा संविदेवावभाति ॥ २८ ॥
*sattve sattve sakala-racanā rājate saṁvid-ekā |
tattve tattve parama-mahimā saṁvid-evāvabhāti || 28 ||*
Tr. It is one and the same consciousness that shines forth in every aspect of creation. It is the same consciousness that manifests in its supreme glory in every element. 28.

भावे भावे बहुलतरला⁴ लम्पटा संविदेषा ।
भासे भासे भजनचतुरा बृहिता संविदेव ॥ २९ ॥

1. अथ-W. 2. परमपद-B₂,W. 3. प्राप्यत- B₁,W,P₁,P₂,P₃. 4. बहुलतरला-
B₁, बकुलतरला-J₁,J₂.

*bhāve bhāve bahula-taralā lampatā saṃvid-eṣā ।
bhāsc bhāse bhajana-caturā bṛghitā saṃvid-eva ॥ 29 ॥*

Tr. This consciousness which is extremely fickle and unsteady manifests in every creation. Again it is the same consciousness which pervades all reflections. 29.

किमुक्तं भवति
kim-uktaṁ bhavati
What does it mean?

परापरविमर्शस्त्रिपणी संविन्नानाशक्तिरूपेण
निखिलपिण्डाधारत्वेन² वर्तत इति सिद्धसिद्धान्तः³ ॥ ३० ॥

*parāpara-vimarśa-rūpiṇī saṃvin-nānā-śakti-rūpeṇa
nikhila-piṇḍādhāratvena vartata iti siddha-siddhāntaḥ ॥ 30 ॥*

Tr. The consciousness in varied form of the nature offers experience of *para* and *apara* that exists as the substratum of all creation. This is the doctrine of the *siddhas*. 30.

॥ इति श्रीगोरक्षा⁴नाथकृतौ क्षिद्धक्षिद्धान्तपद्धतौ
पिण्डाधारो नाम चतुर्थोपदेशः⁵ ॥

॥ *iti śrī-gorakṣa-nātha-kṛtau siddha-siddhānta-paddhatau
piṇḍādhāro nāma caturthopadeśaḥ ॥*

Thus ends the fourth chapter titled *piṇḍādhāra* (substratum of the body) of *Siddha-siddhānta-paddhati* composed by *Śrī-gorakṣanātha*.

1. इदमुक्तं भवति—J₁, J₂, एतदुक्तं भवति —P₄. 2. पिण्डाधारत्वेन—W. 3. इति सिद्धान्तः—W. 4. इति गोरक्ष—J₁, J₂, B₂, W, P₄, इति श्रीमहेश्वरावतारश्री—P₂. 5. पिण्डाधारनामा चतुर्थोपदेशः—P₂.

आथ पिण्डपद्योः क्षमद्वक्षणं कथ्यते
atha piṇḍa-padyoḥ samarasakaranam kathyate
Hereafter is discussed the unity of *piṇḍa* (microcosm) and *pada* (macrocosm)

महासिद्धयोगी¹ पूर्वोक्तक्रमेण परपिण्डादिस्वपिण्डान्तं ज्ञात्वा
परमपदे समरसं कुर्यात् ॥ १ ॥

*mahāsiddha-yogī pūrvokta-krameṇa parapiṇḍādi-
svapiṇḍāntam jñātvā paramapade samarasaṁ kuryāt ॥ 1 ॥*

Tr. As prescribed earlier, after having acquired true knowledge beginning from the macrocosm and ending with microcosm, the esteemed *siddhayogī* should merge with *Paramapada* (the Supreme). 1.

Note. The opening stanza advises that the *siddhas* must at first acquire knowledge beginning from *brahmāṇḍa* to *svapiṇḍa*. This leads them to the realization of one's true nature. Thereafter the esteemed *siddhayogīs* must endeavour for the experience of equipoise in the *Paramapada* (*Śiva*). 1.

परमपदमिति² स्वासंवेद्यमत्यन्तभासाभासकमयम्³ ॥ २ ॥
paramapadam-iti sva-samvedyam-atyanta-
bhāsābhāsakamayam ॥ 2 ॥

Tr. *Paramapada* (*Śiva*) is to be realized by intuition which is of the nature of illumination which illumines everything. 2.

उक्तं तत्त्वाङ्गाहितायाम्⁴
uktam tattvasaṁhitāyām
It has been held in *Tattvasaṁhitā*
यत्र बुद्धिमनो नास्ति तत्त्वविनापरा कला
ऊहापो हौ न कर्तव्यौ वाचा तत्र⁵ करोति किम् ?

1. महावेसिद्धयोगिभिः—J₁, महासिद्धयोगिभिः—J₂, P₁, P₂, P₃. 2. परमपदं च—J₁, J₂. 3. त्यन्ताभासाभासकमयं—B₁, W, P₁, P₂, P₃. 4. उक्तं च तत्वाङ्गाहितायां—B₁, P₄, P₂ omits. 5. वाणी तत्र—J₁, J₂, P₄.

वाग्मिना^१ गुरुणा सम्यक् कथं तत्पदमीयते^२ ?
 तस्मादुक्तं शिवेनैव स्वसंवेद्यं^३ परं पदम् ॥ ३ ॥

yatra buddhir-mano nāsti tattva-vinnāparā kalā
 ūhā-pohau na kartavyau vācā tatra karoti kim ?
 vāgminā gurunā samyak katham tat-padam-iyate
 tasmād-uktam̄ śivenaiva sva-saṁvedyam̄ param padam ॥ 3 ॥

Tr. How can word describe that which cannot be discerned by either intellect or mind, which the philosophers cannot grasp, nor any means of cognition can cognise, nor again any amount of dialectic can arrive at? How can even an eloquent teacher fully describe this *Paramapada* (Absolute)? That is why *Śiva* himself has described *Paramapada* which has to be realized. 3.

अत एव नानाविधविचारचातुर्यवचसां विस्मयांगत्वात्^४
 गुरुचरणकृपातत्त्वमात्रेण निरूपाधिकेन निर्णतुं शक्यत्वात्^५ स्वसंवेद्यमेव
 परमपदं^६ प्रसिद्धमिति सिद्धान्तः ॥ ४ ॥

ata eva nānā-vidha-vicāra-cāturya-vacasām
 vismayāngatvāt guru-caraṇa-kṛpā-tattva-mātreṇa nirupādhikena
 nirṇetum̄ śakyatvāt sva-saṁvedyam-eva paramapadam̄
 prasiddham-iti siddhāntah ॥ 4 ॥

Tr. Hence after having listened to the very eloquently argued debates (regarding the *Paramapada*) and having accepted them for what they are worth, one must conclude that the *Paramapada* can be realized only by the grace of *guru* who has realized the Self and is without attributes. That the *Paramapada* is only experienced is the well-known doctrine. 4.

Note. It is the well-known doctrine of the *nāthas* that *Paramapada* can only be realized by intuition. All the philosophical discourses lead one to infer that intuitive realization can be experienced only by the grace of a *guru*. 4.

1. वाग्मिणा—B₁,B₂,W. 2. पदमीयते—P₂. 3. स्वसंवेद्य परं पदं—B₁, परमं पदम्—P₃. 4. चातुर्यचर्चा विस्मयांगगुरु—B₁,B₂,W, चातुर्यवचसा विस्मयं गत्वा—P₁,P₃, विचार्यचातुर्यचातुर्यचर्चा विस्मयांगत्वात्—P₂. 5. गुरुचरणतत्वात् निर्णीतत्वात्—P₁,P₃, गुरुचरणतत्वात् निरूपाधिकतत्वात् निर्णीतत्वात्—B₁,B₂,W. 6. परमं पदं—P₁,P₃.

गुरुरत्र^१ सम्यक्सन्मार्गदर्शनशीलो भवति । सन्मार्गश्च^२
 योगमार्गः । तदितरस्तु^३ पाषण्डमार्गः ॥

gurur-atra samyak-sanmārga-darśana-śilo bhavati | san-
 mārgaś-ca yogamārgaḥ | tad-itaras-tu pāṣaṇḍa-mārgaḥ ॥

Tr. Guru is the one who clearly shows the right path and the right path is that of *yoga*. All others are heretical.

तद्वक्तुमाक्षिनाथेन
 tad-uktam-ādināthena
 Ādinātha (*Śiva*) has stated

योगमार्गेषु तन्त्रेषु दीक्षितानाज्व^४ दूषकाः ।
 ते हि पाषण्डिनः^५ प्रोक्तास्तथा तैः सहवासिनः ॥ ५ ॥

yoga-mārgeṣu tantreṣu dīkṣitānāñ-ca dūṣakāḥ |
 te hi pāṣaṇḍināḥ proktās-tathā taiḥ sahavāśināḥ ॥ 5 ॥

Tr. Those who revile the *guru* of the path of *yoga* and *tantra* are heretics, so are their associates. 5.

यस्मिन् दर्शिते सति तत्क्षणात् स्वसंवेद्यसाक्षात्कारः
 समुत्पद्यते, ततो गुरुरेवात्र कारणमुच्यते ॥ ६ ॥

yasmin darśite sati tat-kṣaṇāt sva-saṁvedya-sāksāt-kāraḥ
 samutpadyate, tato gurur-evātra kāraṇam-ucyate ॥ 6 ॥

Tr. As soon as the teacher divulges it, the *Paramapada* reveals itself and intuitive perception ensues. Hence the teacher alone is the means (of liberation). 6.

तस्माद् गुरुकटाक्षपातात् स्वसंवेद्यतया च महासिद्धयोगिमिः
 स्वकीयं पिण्डं^६ निरुत्थानदशानुभवेन^७ समरसं^{१०} क्रियत इति
 सिद्धान्तः ॥ ७ ॥

tasmād guru-kaṭākṣa-pātāt sva-saṁvedyatayā ca
 mahāsiddha-yogibhiḥ svakiyam piṇḍam
 nirutthānadaśānubhavena samarasaṁ kriyata iti siddhāntaḥ ॥ 7 ॥

1. गुरुरेवात्र—W. 2. सन्मार्गो—B₁,B₂,W,P₁,P₂,P₃. 3. तदितरः—B₁,B₂,P₁,P₂,P₃, तदितरे—W. 4. पाषण्ड—J₁,J₂,P₄. 5. षुनिष्णातादी—J₁,J₂. 6. दीक्षितास्तांश्च—J₁,J₂. 7. पाषण्डिनः—J₁,J₂,P₄. 8. स्वकीयः पिण्डी—J₁, स्वकीयः पिण्डी—J₂,P₄. 9. निरुत्थानानुभवेन—W. 10. समरसः—J₁,J₂.

Tr. By the grace of the *guru*, the great *siddhayogīs* in their undisturbed state (of consciousness) by self-experience accomplish equipoise with the macrocosm. This is the doctrine. 7.

तद्यथा^१ निकृत्यानङ्गशाप्राप्त्युपायकृताष्टत् कथ्यते^२
tad-yathā nirutthāna-daśā-prāptyupāyas-tāvat kathyate
**Hereafter the means of accomplishing
nirutthānadaśā (the undisturbed state of consciousness)
is explained**

महासिद्धयोगिनः स्वस्वरूपतयाऽनुसन्धानेन निजावेशो भवति ।
निजावेशान्निपीडित^३निरुत्थानदशामहोदयः कश्चिज्जायते । ततः
सच्चिदानन्दचमल्काराददभूताकारप्रकाश^४प्रबोधो जायते ।
प्रबोधादखिलमेतद^५ द्वयाद्वयप्रकटतया चैतन्यभासाभासकं परात्परं
परमपदमेव^६ प्रस्फुटं भवतीति सत्यम्^७ ॥ ८ ॥

*mahāsiddha-yoginaḥ sva-svarūpa-tayā'nusandhānena
nijāveśo bhavati | nijāveśān-nipīḍita-nirutthāna-daśā-mahodayaḥ
kaś-cij-jāyate | tataḥ saccidānanda-camatkārād-adbhutākara-
prakāśa-prabodho jāyate | prabodhād-akhilam-etad dvayādvaya-
prakaṭatayā caitanya-bhāsābhāsakam parāt-param
paramapadam-eva prasphuṭam bhavatīti satyam || 8 ||*

Tr. By the constant practice of contemplation on one's own true nature, the great *siddhayogīs* get possessed of that form. By possessing such form, there arises the great state of *nirutthāna* (undisturbed state of consciousness). Thence by the glory of *Saccidānanda*, the flash of a miraculous glow appears. Thereby the illuminating state of consciousness called *Paramapada* (Absolute), which is beyond all appearances and duality and non-duality supervenes. This is the truth. 8.

1. P₂ omits तद्यथा. 2. निरुत्थानप्राप्त्युपायः कथ्यते—B₁,B₂,W,P₁,P₂,P₃.
3. निःपीडितः—P₂. 4. त्कारात्भूतकरणप्रकाश—B₁, त्कारात् भूतकरणप्रकाश—B₂, चमल्काराद् भूतकरणप्रकाश—W. 5. दखिलमेव—W. 6. परात्परमपदमेव—B₁,B₂,W, परात्परपरमपदमेव—P₂, परात्परं पदमेव—P₁,P₃. 7. भवतीति सिद्धं—B₁.

अत एव महासिद्ध^१योगिभिः सम्यगुक्तगुरु^२प्रसादं
लब्ध्वाऽवधानबले^३नैक्यं भजमानैस्तत्क्षणात् परम^४पदमेवानुभूयते ॥९॥
ata eva mahāsiddha-yogibhiḥ samyag-ukta-guru-
prasādaṁ labdhvā'vadhāna-balenaikyaṁ bhajamānais-tat-kṣṇāt
parama-padam-evānubhūyate ॥ 9 ॥

Tr. That is how the great *siddhayogīs*, who having earned the grace of the *guru* in the manner stated, by the strength of constant practice of *samarasa* (unity) and adherence to it instantly experience the *Paramapada* (Absolute). 9.

तदनुभवबलेन स्वकीयं सिद्धं सम्यक् निजपिण्डं ज्ञात्वा^५ तमेव
परमपद एकीकृत्य^६ तस्मिन् प्रत्यावृत्यारुद्धेवाभ्यन्तरे^७ स्वपिण्डसिध्यर्थं
महत्त्वमनुभूयते^८ ॥ १० ॥

*tad-anubhava-balena svakīyaṁ siddhaṁ samyak nija-
piṇḍaṁ jñātvā tameva paramapada ekīkṛtya tasmin
pratyāvṛtyārūḍhevābhyantrare sva-piṇḍa-siddhyartham
mahatvam-anubhūyate ॥ 10 ॥*

Tr. By the strength of this experience, gaining full and perfect knowledge of one's own body, uniting it with *Paramapada* and having intuitively experienced this unity again and again, the *yogīs* realize the significance of controlling the body. 10.

निजपिण्डस्य परिज्ञानं च^९ स्वस्वरूपकिरणानन्दोभेषमात्रम्
यस्योन्नेषस्य^{१०} प्रत्याहरणमेव समरसकरणं भवति ॥ ११ ॥

*nija-piṇḍasya parijñānam ca sva-svarūpa-
kiraṇānandonmeṣamātram yasyonmeṣasya pratyāharaṇam-eva
samarasa-karaṇam bhavati ॥ 11 ॥*

Tr. The knowledge of *nijapinḍa* means the flash of the blissful awareness of one's own intrinsic form (*Śiva*). Controlling

1. हासिद्धियो—B₁. 2. सम्यगुक्त—B₂,P₂. 3. अवधानबले—W. 4. परम—P₁,P₂,P₃. 5.
एवं परिज्ञाय—J₁,J₂, एवं परिज्ञात्वा—B₁,B₂,W,P₁,P₃. 6. परमपदमेकीकृत्य—J₁,J₂,B₁,
परमं पदमेकीकृत्य—W. 7. वृत्यारुद्धेवाभ्यन्तरे—B₁. 8. सिध्यर्थमिहत्वमनुभूयते—B₂,
सिध्यर्थमिह तत्त्वमनुभूयते—W. 9. निजपिण्डमिति—
B₁,B₂,W,P₁,P₃,P₄. 10. निजपिण्डपरीक्षा च—P₂. 2. त्रं तस्योन्नेषस्य —B₁,W.

this flash (of bliss) is itself *samarasakarāṇa* i.e. the identification with *Śiva*. 11.

अत एव स्वकीयं पिण्डं महद्रश्मि॑पुञ्जं स्वेनैवाकारेण प्रतीयमानं
स्वानुसन्धानेन स्वस्मिन्नुररीकृत्य महासिद्ध्योगिनः पिण्डसिद्ध्यर्थं²
तिष्ठन्तीति प्रसिद्धम् ॥ १२ ॥

ata eva svakīyaṁ piṇḍam mahad-raśmipuñjam
svenaivākareṇa pratiyamānam svānusandhānenā svasmin-
nurāi-kṛtya mahāśidha-yogināḥ piṇḍa-sidhyartham tiṣṭhantīti
prasiddham ॥ 12 ॥

Tr. Thus having experienced *svapiṇḍa* as nothing but the form of that great flame of light (*Śiva*) and being established in it by constant practice, the eminent *siddhayogīs* are known to continue to strive for success over *svapiṇḍa*. 12.

Note. By the experience of *Paramapada*, after gaining perfect knowledge of one's own body and having united it with *Paramapada* the *yogīs* intuitively and repeatedly experience this union and accomplish victory over *svapiṇḍa*. *Samarasakarāṇa* is nothing but the controlling of the blissful awareness of one's own true nature i.e. the identification with *Śiva*. Having established oneself, by constant practice, in this union with *Śiva*, the *yogīs* continue to strive for success over *svapiṇḍa*. 10-12.

पिण्डसिद्धौ³ वेषः⁴ कथ्यते
piṇḍa-siddhau veṣaḥ kathyate
The attire of a *yogī* for success over *piṇḍa*

शंखमुद्राधारणं च केशरोमप्रधारणम्⁵ ।
अमरीपानममलं तथा⁶ मर्दनमुत्कटम्⁷ ॥ १३ ॥
śaṅkha-mudrā-dhāraṇam ca keśa-roma-pradhāraṇam |
amari-pānam-amalaṁ tathā marddanam-utkaṭam ॥ 13 ॥

Tr. Wearing conch and ear-rings (*mudrā*), growing hair, drinking pure *amarī*, vigorously rubbing the body, -- 13.

1. महारश्मि—J₁,J₂. 2. सिद्ध्यर्थं—P₄. 3. अथ पिण्डसिद्धौ—P₁,P₂,P₃. 4. वेषं—J₂.
5. प्रसारणं—B₁. 5. तथा—B₂. 6. मर्दनमुत्कटम्—B₁,B₂,P₂, तथा मेलनमुत्कटम्—W.

एकान्तवासो दीक्षा च सन्ध्या जपममायया¹ ।
ध्यानं भैरवमूर्त्ते स्तु² तत्पूजा च यथाविधि³ ॥ १४ ॥
ekānta-vāso dīkṣā ca sandhyā japam-amāyayā ।
dhyānam bhairava-mūrtes-tu tat-pūjā ca yathā-vidhi ॥ 14 ॥

Tr. —seclusion, initiation (by a *guru*), morning and evening *sandhyā* (prayer) and *japa* without any expectations, contemplation on the image of *Bhairava* and his worship in the prescribed manner,-- 14.

शंखधारातं⁴ शृंगिनादं⁵ कौपीनं पादुके⁶ तथा ।
अंगवस्त्रं बहिर्वस्त्रं कम्बलं छत्रमदभुतम् ॥ १५ ॥
śaṅkha-dhārātām śṛṅgi-nādām kaupīnam pāduke tathā ।
aṅga-vastraṁ bahir-vastraṁ kambalaṁ chatram-adbhutam ॥ 15 ॥

Tr. --blowing the conch and horn, wearing loin cloth and (wooden) sandals, an upper garment, external garment, a blanket and an umbrella, --15.

वेत्रं कमण्डलुं दैव⁷ भस्मना च त्रिपुण्ड्रकम् ।
कुर्यादेतान्प्रयत्नेन गुरुवन्दनपूर्वकम्⁸ ॥ १६ ॥
vetram kamaṇḍaluṁ caiva bhasmanā ca tri-puṇḍrakam |
kuryād-etān-prayatnena guru-vandana-pūrvakam ॥ 16 ॥

Tr. —a cane, water-jar, applying the ashes in the form of three lines (on the forehead)—all these (distinctive marks) should be zealously observed along with offering salutations to the *guru*. 16.

तेषां पिण्डसिद्धौ सत्यां सर्वाः सिद्ध्याः⁹ सन्निधाना
भवन्ति¹⁰ ॥ १७ ॥

teṣām piṇḍa-siddhau satyām sarvāḥ siddhayaḥ
sannidhānā bhavanti ॥ 17 ॥

1. प्रमाश्रया—P₁,P₃. 2. ज्ञानमाह्नायमूर्त्ते स्तु—J₁,J₂,P₄, ज्ञानं भैरवमूर्त्ते स्तु—B₂,P₂,
ज्ञानभैरव—P₁, ध्यानभैरव—P₃. 3. च सुराविधि—J₁,J₂,B₁,B₂,W. 4. शंखधारातं—
B₁,P₄. 5. सिंहनादं—P₃. 6. पादुकं—B₂, पादुका—P₁,P₃. 7. कमण्डलु दैव—
P₁,P₃. 8. J₂ omits latter half of the verse. 9. सर्वसिद्ध्याः—
B₁,B₂,W,P₁,P₂,P₃. 10. सन्निहिता भवन्ति—J₁,J₂,P₄.

Tr. By observing these rules of adornment and after accomplishing *piṇḍasiddhi*, all *siddhis* (yogic powers) become imminent. 17.

ठक्कज्ञा¹

uktañ-ca

It has been further stated

यस्मिन् ज्ञाते जगत्सर्वं सिद्धं भवति लीलया ।
सिद्धयः स्वयमायान्ति² तस्माज्ज्ञेयं परं पदम्³ ॥ १८ ॥
*yasmin jñāte jagat-sarvam siddham bhavati līlayā ।
siddhayah svayam-āyānti tasmāj-jñeyam param padam ॥18॥*

Tr. By knowing which, the entire universe becomes known (in its true nature) without any effort and mystic powers approach of their own accord, therefore *Paramapada* should be realized. 18.

परं पदं न वेषेण प्राप्यते परमार्थतः ।
देहमूलो हि वेषः स्यात् लोकप्रत्ययहेतुकः⁴ ॥ १९ ॥
*param padam na veṣeṇā prāpyate paramārthataḥ ।
deha-mūlo hi veṣaḥ syāt loka-pratyaya-hetukah ॥19॥*

Tr. *Paramapada*, in fact cannot be attained merely by (wearing) a particular attire. But attire is (prescribed) only to help people to distinguish a person (as belonging to a particular faith). 19.

लोके निकृष्टमुल्कृष्टं परिगृह्य पृथक् कृतम्⁵ ।
तत्स्वधर्म इति प्रोक्तो योगमार्गो⁶ विशेषतः ॥ २० ॥
*loke nikṛṣṭam-utkṛṣṭam parigṛhya pṛthak kṛtam ।
tat-sva-dharma iti prokto yoga-mārgo viśeṣataḥ ॥20॥*

Tr. There are two types of conduct in the world— inferior and superior. The path of *yoga* which is considered

1. उक्तं च-W; P₂ omits उक्तं च. 2. स्वयं स्वयमानायान्ति-B₂. 3. परमं पदम्-P₁,P₃. 4. देहमूलं हि वेषं स्यात्लोकप्रत्ययहेतुकम्-B₂,W,P₁,P₃, B₁. 5. कृतः-B₂,W. 6. योगमार्ग-P₁,P₂,P₃.

utkṛṣṭa (superior) has been especially recommended as *svadharma* (prescribed course of conduct). 20.

योगमार्गात् परो मार्गो नास्ति नास्ति श्रुतौ स्मृतौ ।

शास्त्रेष्वन्येषु सर्वेषु शिवेन कथितः पुरा ॥ २१ ॥

*yoga-mārgāt paro mārgo nāsti nāsti śrutau smṛtau ।
śāstreṣvanyēṣu sarveṣu śivena kathitah purā ॥ 21 ॥*

Tr. No path is found in the *śruti* or *smṛti*, nor in any of the *śāstras* which is superior to the path of *yoga*. This is pronounced in the ancient times by *śiva*. 21.

योगः सन्नहनोपायो¹ ज्ञानसंगतियुक्तिषु ।

लोके निकृष्टं सततं यं वा यं वा प्रकुर्वते² ।

तं वा तं वा वर्जयन्ति लोका ज्ञानबलेन तु³ ॥ २२ ॥

*yogaḥ sannahanopāyo jñāna-saṅgati-yuktiṣu ।
loke nikṛṣṭam satataṁ yaṁ vā yaṁ vā prakurvate ॥*

tam vā tam vā varjayanti lokā jñāna-balena tu ॥ 22 ॥

Tr. *Yoga* means *sannahana* (to equip oneself with), *upāya* (means), *jñāna* (Absolute knowledge), *saṅgati* (union) and *yukti* (remedy).

Whatever is found to be inferior in the world is duly rejected, having been assessed as such by people with their discerning knowledge. 22.

मनुष्याणां च सर्वेषां प्राक् संस्कारवशादिह ।

शास्त्रयुक्तः⁴ समाचारः क्रमेण भवति स्फुटम्⁵ ॥ २३ ॥

*manuṣyāṇām ca sarveṣām prāk saṃskāra-vaśād-ihā ।
śāstra-yuktah samācārah kramena bhavati sphuṭam ॥23॥*

Tr. The behaviour as prescribed in the scriptures become gradually expressed depending on the past impressions of the human beings. 23.

1. संहनोपायः-B₁,P₂, नहनोपाय-B₂,W,P₄. 2. यो वा यो वा प्रवर्तते-B₁, यो वा यो वा प्रकुर्वते यद्युपायं प्रकुर्वते-W, यं वा यं वा प्रकुर्वते-P₁,P₃. 3. लोकज्ञानं चलेन तु-B₂, लोकज्ञानबलेन तु-W. 4. शास्त्रयुक्तिः-B₁,B₂,W,P₁,P₂,P₃. 5. स्फुटः-J₁,J₂.

एवं पिण्डे संसिद्धे¹ ज्ञानप्राप्त्यर्थं तच्च परमं पदं² महासिद्धानां
मतं परिज्ञाय³ तस्मिन् जीवात्मनि चाऽहंभावेन
सहजं⁴ संयमसोपायाद्वैतक्रमेणोपलक्ष्यते⁵ ॥ २४ ॥

*evam piṇḍe saṃsiddhe jñāna-prāptyartham tac-ca
paramam padam mahāsiddhānām matam parijñāya tasmin
jīvātmani cā'haṃbhāvena sahaja-samyama-sopāyādvaita-
kramenopalakṣyate ॥ 24 ॥*

Tr. After accomplishing *piṇḍasiddhi*, for the acquisition of proper knowledge, one should acknowledge the opinion of the esteemed *siddhas* regarding *paramapada* (Supreme Goal) and identify oneself with that *paramapada* which leads oneself to realize one's essential nature through gradual stages of *sahaja*, *samyama*, *sopāya* and *advaita* in that sequence. 24.

Note. The next five verses explain the nature of these four stages. 24.

तत्र क्वाहजमिति

tatra sahajam-iti

Sahaja is defined as follows

विश्वातीतं परमे श्वरं विश्वरूपेणाऽवभास⁶भिति ज्ञात्वा⁷
एकमेवास्तीति स्वस्वभावेन यज्ञानं तत् सहजं प्रसिद्धम्⁸ ॥ २५ ॥

*viśvātītam paramēśvaram viśva-rūpeṇā'vabhāsam-iti
jñātvā ekam-evāstīti sva-svabhāvena yaj-jñānam tat sahajam
prasiddham ॥ 25 ॥*

Tr. *Paramēśvara* (The Supreme Lord) who transcends the universe, appears in the form of the universe. Based on this understanding, the innate knowledge that 'he is one and the same' which naturally unfolds is known as *sahaja*. 25.

Note. The Supreme Lord or Absolute Reality transcends the universe. The same Lord manifests in different forms (objects)

1. एवं पिण्डसंसिद्धे—B₁, एवं पिण्डे सिद्धे—J₁,J₂. 2. परमपदं—P₁,P₃, 3. परिज्ञाय च—
B₂,P₂,W. 4. तस्मिन्नहंभावं जीवात्मा च सहज—B₁,W, तस्मिन्नहंभावे जीवात्मा च
सहज—B₂,P₁,P₂,P₃. 5. पायाद्वैतक्रमेणोपलक्ष्यते—J₁,J₂, पायाद्वैतक्रमेणोपलक्ष्यन्ते—
B₁,B₂,W. 6. पेणस्वयमेवावभास—W. 7. B₁,B₂,W,P₁,P₃ omit the word
ज्ञात्वा, ज्ञात्वैकमेवा—P₂, भासमानं ज्ञात्वा—P₄. 8. तत्सहजमिति प्रसिद्धम्—P₄.

of the Universe. With this understanding the *sādhaka* realizes that there is but one and only one principle known as *Śiva*. This innate knowledge that naturally crops up is known as *sahaja*. 25.

क्वांयम इति¹

samyama iti

Samyama is explained as follows

सावधानानां प्रस्फुरद् व्यापाराणां निजवर्त्तिनां² संयमनं कृत्वा
आत्मनि³ निधीयत इति⁴ संयमः ॥ २६ ॥

*sāvadhānānām prasphurad vyāpārānām nija-varttinām
samyamanām kṛtvā ātmāni nidhiyata iti samyamah ॥ 26 ॥*

Tr. Attentively reposing the sense-organs in the *Ātman* after carefully controlling their basic throbbing functions is *samyama*. 26.

क्वोपायमिति⁵

sopāyam-iti

Sopāya is explained as follows

स्वयमेव प्रकाशमयं⁶ स्वेनैव स्वात्मन्येकीकृत्य सदा⁷ तत्त्वेन
स्थातव्यं तत् सोपायम्⁸ ॥ २७ ॥

*svayam-eva prakāśa-mayaṁ svenaiva svātmanyekikṛtya
sadā tattvena sthātavyam tat sopāyam ॥ 27 ॥*

Tr. The realization that the self-luminous one is identical with the *Ātman* and stabilizing oneself in that *Ātman* is called *sopāya*. 27.

अद्वैतमिति⁹

advaitam-iti

Advaita is defined as follows

1. संयममिति—J₁,J₂,B₁,B₂,W. 2. निजवृत्तीनां—P₁,P₃. 3. कृत्वा य आत्मनि—
J₁,J₂,B₁,B₂,W. 4. आत्मनि धीयते इति —P₁,P₃. 5. J₁,J₂ omit सोपायमिति.
6. स्वयमेव स्वप्रकाशमयं—B₁,B₂,W. 7. यत् सदा J₁,J₂. 8. B₁,B₂,W,P₁,P₂
omit तत् सोपायम्. 9. J₁,J₂ omit अद्वैतमिति, अद्वैतमिति—P₄.

अकर्त्तव्यैव¹ योगी नित्यतृप्तो निर्विकल्पः सदा
निरुथानतत्त्वेन² तिष्ठति तदद्वैतम्³ ॥ २८ ॥

akartatayaiva yogī nitya-tṛptō nirvikalpaḥ sadā niruthāna-
tatvena tiṣṭhati tad-advaitam ॥ 28 ॥

Tr. In the state of *advaita*, the *yogī* always remains in the state of *niruthāna* (undisturbed state of consciousness) being ever content and unwavering even though he does not take part in any activities. 28.

Note. The fourth and last stage towards the realization of one's true nature is *advaita*. After having identified oneself with the Absolute (self-luminous one) the *yogī* with the conviction that he is not the doer dedicates all his actions and results thereof to *Śiva*. He remains always content, without any change (wavering) and continues as such in the undisturbed state of consciousness. This is *advaita*. 28.

ठक्कज्ञा⁴

uktañca

It has further been stated

सहजं⁵ स्वात्मसंवित्तिः संयमः स्वात्मनिग्रहः⁶ ।

सोपायं⁷ स्वस्य⁸ विश्रान्तिरद्वैतं परमं पदम् ॥ २९ ॥

sahajam svātma-saṃvittih samyamaḥ svātma-nigrahaḥ ।
sopāyam svasya viśrāntir-advaitam paramam padam ॥ 29 ॥

Tr. *Sahaja* means self-knowledge, *samyama* is self-control, *sopāya* is repose in the self, *advaita* is *Paramapada*. 29.

तज्ज्ञेयं सदगुरोर्बक्त्रान्नान्यथा शास्त्रकोटिभिः ।

न तर्कशब्दविज्ञाना¹⁰न्नाचाराद्वेदपठनात् ॥ ३० ॥

taj-jñeyam sadguror-vaktrān-nānyathā śāstra-kotibhiḥ ।
na tarka-śabda-vijñānān-nācārād-veda-pathanāt ॥ 30 ॥

Tr. That knowledge (of the path of *yoga*) is gained from the mouth of a *guru*; it cannot be gained from (a study of) the

1. अकर्त्तव्यैव-B₁, W. 2. निरुथानतत्त्वेन-B₁,B₂,W,P₁,P₂,P₃. 3. यत्तिष्ठति तदद्वैतम् -J₁,J₂,P₄; B₁,B₂,W,P₁,P₂,P₃ omit तदद्वैतम्. 4. P₂ omits उक्तं च.

5. सहजा-B₁. 6. स्वस्वनिग्रह- B₁,B₂,W. 7. सोपाय- B₁,B₂,W,P₁,P₃. 8. स्वस्विं-P₂, स्वात्म- P₄. 9. तर्कशब्द-J₁,J₂. 10. तर्कशब्दविज्ञाना -B₁.

numerous śāstras (scriptures), from the knowledge of logic, philology, conduct, *Vedic* study,— 30.

वेदान्तश्रवणान्वैव¹ तत्त्वमस्यादिबोधनात् ।

न हंसोच्चारणाज्जीव²ब्रह्मणोरैक्यभावनात् ।

न ध्यानान्न लयान्मौनाज्जपात् सन्तर्पणादपि³ ॥ ३१ ॥

vedānta-śravaṇān-naiva tatvam-asyādi-bodhanāt ।

na hamsoccāraṇāj-jīva-brahmapor-aikya-bhāvanāt ॥

na dhyānān-na layān-maunāj-japāt santarpaṇād-api ॥ 31 ॥

Tr. —listening to (discourses on) *Vedānta*, understanding of (pithy statements such as) 'tat-tvam-asī' (you-are-That), repeated chanting of *hamsa*, meditation upon the unity of *jīva* and *Brahman*, practising *dhyāna*, *laya* (absorption), observance of silence, *japa* (chanting) or by libation. 31.

स्वेच्छो योगी⁵ स्वयं कर्ता लीलया चाजरोऽमरः⁶ ।

अचध्यो देवदैत्यानां क्रीडते⁷ भैरवो यथा ॥ ३२ ॥

sveccho yogī svayam kartā līlayā cājaro'maraḥ ।

avadhyo deva-daityānām kriḍate bhairavo yathā ॥ 32 ॥

Tr. The *yogī* conducts himself as he wishes and by his own volition remains the doer, free from old age and death. He is invulnerable to death by gods and demons. He sports like a *Bhairava*. 30-32.

Note. Knowledge of *yoga* can be gained only from a *guru*. All other means are futile. These verses again emphasize the importance of the *guru* in the *nātha* order. Cf. SSP-V.62.

Hamsoccāraṇa is the repetition of the *mantra* 'hamsa' which a living being is said to perform continuously although involuntarily.

1. श्रवणेनैव-B₁. 2. णात्वीज-B₁. 3. न्नजपाल्लीनः सर्वज्ञः सिद्धिपारगः-J₁,J₂, जपाल्लीनामौनकर्मसमाश्रयात्-B₁, न्नलयाल्लीनः सर्वज्ञः सिद्धिपारगः-B₂,P₁,P₃.

4. B₁ and W insert an additional line here as follows:

लीनेपिण्डे भवेद्योगी सर्वज्ञः सिद्धिपारगः । B₁.

लीनपिण्डे भवेद्योगी सर्वज्ञः सिद्धिपारगः । W

5. स्वस्थो योगी-J₁,J₂,B₂,P₄. 6. चाजरामरः-J₁,J₂,B₁,P₄. 7. क्रीडति-P₂.

cf. haṁkāreṇa bahiryāti saṅkāreṇa viśet punaḥ |
haṁseti paramāṇu mantrāṇu jīvo japatī sarvadā ||
Niruttara-tantra ch.IV. (Also see – GP-42-44; HP-V.159-161).

A yogī who has experienced self-realization as described above, conducts himself as he wills. He defies old age and death i.e. he gains longevity and may die only when he so wills (*icchāmṛtyu*), neither gods nor demons shall cut short of his life. In this manner he becomes a *Bhairava*. 32.

इत्येवं निश्चलो योऽसौ क्रमादाप्नोति लीलया ।
असाध्याः सिद्धयः सर्वाः² सत्यमीश्वरभाषितम्³ || ३३ ||
ityevaṁ niścalo yo'sau kramād-āpnoti līlayā ।
asādhyāḥ siddhayaḥ sarvāḥ satyam-īśvara-bhāṣitam ||33||

Tr. The yogī who thus remains steady, thereby gradually and easily acquires all *siddhis* which are difficult to accomplish. This is said by Śiva. 33.

प्रथमे त्वरोगतासिद्धिः⁴ सर्वलोकप्रियो भवेत् ।
कांक्षन्ते⁵ दर्शनं तस्य ह्यात्मारुदस्य⁶ नित्यशः || ३४ ||
prathame tvarogatā-siddhiḥ sarva-loka-priyo bhavet ।
kāṅkṣante darśanam tasya hyātmārūḍhasya nityaśah ||34||

Tr. In the first (year) he overcomes diseases and becomes favourite of all. People always crave to see him who has realized the Self. 34.

कृतार्थः⁷ स्याद् द्वितीये तु कुरुते सर्वभाषणम्⁸ ।
तृतीये दिव्यदेहस्तु व्यालैर्व्याघ्रैर्न बाध्यते || ३५ ||
kṛtārthaḥ syād dvitiye tu kurute sarva-bhāṣanam ।
trītye divya-dehas-tu vyālair-vyāghrair-na bādhyate ||35||

1. कमेण –P₂. 2. सिद्धिरसाध्याः सर्वाश्च–J₁,J₂,P₄. 3. सत्यमीश्वरभासितम् -P₁,P₃, सदगुरोः करुणां विना –P₂, P₂ adds अतस्तु गुरुः संसेव्यः सत्यमीश्वरभाषितम् । P₄ adds असाध्याः सिद्धयः सर्वाः सदगुरोः करुणां विना । अतस्तु सदगुरुः सेव्यः सत्यमीश्वरभाषितम् ॥ 4. मेरोगरहितः -J₁,J₂, मेरोगरहितासिद्धिः-W. 5. कांक्षते – J₁,J₂,B₁,B₂,W. 6. आत्मारुदस्य-W, स्वात्मारुदस्य योगिनः-P₄. 7. कविता–B₁,W, कर्त्त–B₂. 8. सर्वभाषया–J₁,J₂,B₁,B₂,W.

Tr. In the second (year) he becomes contented and speaks in all languages; in the third he gains divine body and is not scared of (beasts such as) snakes and tigers. 35.

Note. Here we are reminded of *Purāṇic* legends concerning the sacred environment of holy hermitages wherein beasts of prey forgetting their innate ferociousness co-exist with their naturally ordained prey. The yogī has a subduing power over beasts. 35.

चतुर्थे क्षुत्तषानिद्राशीततापविवर्जितः ।
जायते दिव्ययोगीशो दूरश्रावी न संशयः || ३६ ||
caturthe kṣut-tṛṣā-nidrā-śīta-tāpa-vivarjitaḥ ।
jāyate divya-yogiśo dūra-śrāvī na saṃśayaḥ || 36 ||

Tr. In the fourth (year), he overcomes hunger, thirst, sleep, cold and heat, becomes a divine yogī and gains clairaudience. 36.

वाक्सिद्धिः पञ्चमे वर्षे परकायप्रवेशनम् ।
षष्ठे न छिद्यते शस्त्रैर्जपतैर्न बाध्यते² || ३७ ||
vāk-siddhiḥ pañcame varṣe parakāya-praveśanam ।
ṣaṣṭhe na chidyate śastrair-vajra-pātair-na bādhyate ||37||

Tr. He gains eloquence in the fifth year and also the ability to enter another body. In the sixth year he becomes invulnerable to weapons. The thunderbolt shall not hurt him. 37.

वायुवेगी क्षितित्यागी दूरदर्शी च सप्तमे ।
अणिमादिगुणोपेतस्त्वष्टमे वत्सरे भवेत् || ३८ ||³
vāyu-vegī kṣiti-tyāgī dūra-darśī ca saptaṁe ।
aṇimādi-guṇopetas-tvaṣṭame vatsare bhavet || 38 ||

Tr. In the seventh (year) he gains speed of wind, levitates and gains clairvoyance. In the eighth year he accomplishes the (eight) supernatural powers like *aṇimā* etc. 38.

नवमे वज्रकायः स्यात् खेचरो दिव्यरो भवेत् ।
दशमे पवनात् वेगी यत्रेच्छा तत्र धावति⁴ || ३९ ||

1. शीतातप-P₄. 2. भिद्यते–P₂. 3. J₁,J₂,B₁,B₂,W omit this verse. 4. यत्रेच्छा तत्र पार्वति–J₁,J₂,W.

*navame vajra-kāyah syāt khecaro dik-caro bhavet |
daśame pavanāt vegī yatreccchā tatra dhāvati || 39 ||*

Tr. In the ninth (year) his body becomes as hard as diamond and he is able to travel in all directions by the aerial route. In the tenth (year) he is able to move to any region as fast as the wind. 39.

सम्यगोकादशे वर्षे सर्वज्ञः सिद्धिभागभवेत् ।
द्वादशे शिवतुल्योऽसौ कर्ता हत्ता स्वयं भवेत् ॥ ४० ॥
*samyag-ekādaśe varṣe sarvajñāḥ siddhibhāg-bhavet |
dvādaśe śiva-tulyo'sau kartā hṛtā svayaṁ bhavet || 40 ||*

Tr. In the eleventh year he becomes omniscient and gains all supernatural powers. In the twelfth year, being like Śiva, he himself becomes the creator and the destroyer. 40.

त्रैलोक्ये पूज्यते सिद्धः सत्यं श्रीभैरवो यथा ।
एवं द्वादशवर्षैस्तु^२ सिद्धयोगी^३ महाबलः ॥
जायते सदगुरोः पादप्रभावानात्र^४ संशयः ॥ ४१ ॥
*trailokyे pūjyate siddhaḥ satyam śrī-bhairavo yathā |
cvam dvādaśa-varṣais-tu siddhayogī mahābalah ||
jāyate sadguroḥ pāda-prabhāvān-nātra saṃśayaḥ || 41 ||*

Tr. In fact a *siddha* is respected like Śrī-bhairava in all the three worlds.

Thus in the span of twelve years the esteemed *yogī* becomes exceedingly powerful on account of the grace of the *guru*. There is indeed no doubt about it. 41.

गुरुकुलभन्तानं पञ्चादा प्रोक्तम्
gurukula-santānam pañcadadhā proktam

There are five types of lineages (traditions) descending from the *guru* which are as follows

1. सिद्धिवाग्भवेत्-J₁, J₂, W. 2. वर्षेषु-P₁, P₃. 3. सिद्धयोगी-B₂. 4. पादप्रसादानात्र -W.

आईसन्तानं विलेश्वरसन्तानं विभूतिसन्तानं नाथसन्तानं योगीश्वरसन्तानं चेति^१ ।

एषामपि^२ सन्तानानां^३ पृथक् पृथक् वैशिष्ट्यं वर्तते ॥४२॥
āi-santānam bileśvara-santānam vibhūti-santānam nātha-santānam yogīśvara-santānam ceti |

esām-api santānānām pṛthak pṛthak vaiśiṣṭyām vartate ||42||
Tr. (i) āi, (ii) bileśvara, (iii) vibhūti, (iv) nātha and (v) yogīśvara are the different traditions.

They have their own distinguishing features. 42.

परमार्थतः सर्वं पाञ्चभौतिकम्^४ । तज्जाताः^५ पुरुषाः ।
संबोधमात्रैकरूपः शिवः^६ । तदितरत् सर्वमज्ञानमव्यक्तं भवति । तत्र
शिवस्तु ज्ञानम् ॥ ४३ ॥

*paramārthataḥ sarvam pāñca-bhautikam | taj-jātāḥ
puruṣāḥ | saṃbodha-mātraika-rūpaḥ śivah | tad-itarat sarvam-
ajñānamavyaktaṁ bhavati | tatra śivastu jñānam || 43 ||*

Tr. Spiritually all is composed of the five elements. All human beings are born out of these. There is only one Śiva who is of the nature of pure consciousness. Everything else is ignorance and unmanifest. Śiva alone is consciousness. 43.

एतेषामपि सन्तानानां केचित् स्वरूपपराङ्मुखा
द्वेषमात्रसम्पन्नाः क्रयविक्रयादिकं कुर्वन्ति । सन्तानभेदं प्रत्यन्योन्यं
धिक्कुर्वन्ति^{१०} । योगमार्ग द्वेषयन्ति^{११} ॥ ४४ ॥

*eteṣām-api santānānām kecit svarūpa-parāṅmukhā
veṣamātra-sampannāḥ kraya-vikrayādikam kurvanti | santāna-*

1. P₂, P₄ insert here the following verse-

अनुबुद्धिष्ठ यो निजविश्रमं स गुरुपादसरोरुहमाश्रयेत् ।
तदनुसंसरणात् परमं पदं समरसीकरणं न च दूरतः ॥
आईसन्तानं वा विलेश्वरसन्तानं च विभूतिसन्तानं च नाथसन्तानं च-B₁, आईसन्तानं च
वा विलेश्वरसन्तानं च विभूतिसन्तानं च नाथसन्तानं च-B₂, W. 2. इत्येषामपि-
J₁, J₂, B₁, B₂, W. 3. न्तानं चेत्येषामपि-P₂, नज्येति एषामपि-P₁, P₃. 4. परमार्थतः-
सर्वेषां च भौतिकं-B₂. 5. भौतिकतज्जाताः -P₄, कं न जाता-P₂. 6. संबोध-
J₁, J₂, B₁, B₂, W, P₄. 7. स शिवः-P₁, P₃. 8. स्वरूप -W. 9. वेश -P₁, P₃. 10.
धिक्कुर्वन्ति-B₂, W, न्योन्यमधः कुर्वन्ति-P₁, P₂, P₃. 11. दूषयन्ति-J₁, J₂, P₄.

*bhedam pratyanonyam dhik-kurvanti | yoga-mārgam
dveśayanti || 44 ||*

Tr. A few among these descendants are averse to their true nature; having assumed only the garb, they are engaged in commercial dealings. They revile each others and detest the path of *yoga*. 44.

रजसा घोरसंकल्पाः कामुका अतिमन्यवः¹ ।
दाभिका मानिनः² पापा धिक्कुर्वन्तीश्वरप्रियान् ॥ ४५ ॥
rajasā ghorā-saṃkalpāḥ kāmukā atimanyavaḥ |
dāmbhikā māninaḥ pāpā dhik-kurvantiśvara-priyān || 45 ||

Tr. Being propelled by *rajas*, fiercely determined, lustful, wretched, hypocrite and arrogant sinners reproach the devotees of the Lord,— 45.

साधु संगमसच्छास्त्रपरमानन्दलक्षितान् ।
स्वे च्छाचारविहारैकज्ञानविज्ञानसंयुतान् ॥ ४६ ॥
sādu-saṃgama-sac-chāstra-paramānanda-lakṣitān |
svecchācāra-vihāraikajñāna-vijñāna-saṃyutān || 46 ||

Tr. —the righteous saints, the followers of the esteemed *sāstra* (scripture), seekers of supreme bliss and masters of the Real and Higher knowledge;— 46.

यूयं दुष्टा वयं शिष्टा⁴ भष्टा⁵ यूयं वयं तथा⁶ ।
इत्येवं परिवदन्ति⁷ सम्प्रमोहे⁸ निरन्तरम् ॥ ४७ ॥
yūyam duṣṭā vayam śiṣṭā bhraṣṭā yūyam vayam tathā |
ityevam parivadanti sampramohē nirantaram || 47 ||

Tr. —being deluded, quarrelsome and of wanton disposition they always revile them with words such as ‘you are wicked, we are virtuous, you are depraved (whereas we are pure)’, and so on. 47.

1. अभिमन्यवः-B₂. 2. अभिमानिनः-W, काभिमानिनः-B₂. 3. धिः कुर्वन्ती-W, धीः कुर्वन्ती-B₂. 4. यूयं शिष्टा वयं दुष्टा—J₁,J₂,B₁,B₂,W,P₂. 5. दुष्टा—J₁,J₂,B₁,B₂,P₂. 6. दुष्टा पुष्टा यूयं वयं तथा—W. 7. एवं वदन्ति चान्योन्यं—J₁,J₂,P₄. 8. प्रमोहेन निरन्तरम्-P₂,P₄.

Note. A few among these are averse to the path of *yoga*. Having assumed the garb of a *yogī* they are engaged in various commercial pursuits. Though they are supposed to beg for their food, this is not the universal practice. For a detailed account of the pursuits followed by the different *yogīs*, the reader may refer Briggs, 1938, pp.44-61. Continence (abstinence) is not a virtue specially followed. There are also house-holder *yogīs*. Further there are *yogīs* who do not practise *yoga*. Some of them follow the condemned practices of *Śakti* worship. The beginnings of these practices were found even in the time of *Gorakṣanātha* which are condemned in these verses. 44-47.

पृथ्वी जलं तथा वह्निर्वायुराकाशमेव च ।
एते सन्तानोदयास्तु सम्यगेव प्रकीर्तिताः ॥ ४८ ॥
pṛthvī jalaṁ tathā vahnir-vāyur-ākāśam-eva ca |
ete santānodayās-tu samyag-eva prakīrtitāḥ || 48 ||

Tr. Earth, water, fire, wind and ether – these are the sources of the *santānas* (descendants) which are clearly explained. 48.

काठिन्यं चार्द्रता¹ तेजो² धावनं स्थिरता खलु ।
गुणा एतेषु³ पञ्चैव सन्तानानां क्रमात् सृताः ॥ ४९ ॥
kāthinyam cārdratā tejo dhāvanāt̄ sthiratā khalu |
guṇā eteṣu pañcaiva santānānāt̄ kramāt smṛtāḥ || 49 ||

Tr. Hardness, moistness, light, speed and steadiness are the characteristics of the five *santānas* (descendants) respectively. 49.

ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एतास्तु⁴ देवताः प्रोक्ताः सन्तानानां क्रमेण तु ॥ ५० ॥
brahmā viṣṇuś-ca rudraś-ca iśvaraś-ca sadāśivah |
etās-tu devatāḥ proktāḥ santānānāt̄ krameṇa tu || 50 ||

Tr. *Brahmā*, *Viṣṇu*, *Rudra*, *Īśvara* and *Sadāśiva* are the deities of the *santānas* (descendants) respectively. 50.

1. काठिन्यं चार्द्रता—B₁,B₂,W, काठिन्यज्वारता —P₁,P₂, 3. द्रवता तेजो—J₁,J₂. 3. गुणान्येतानि—B₁,B₂,W,P₁,P₃, गुणा एते च—P₂. 4. एताश्च-B₁,B₂,W,P₁,P₂,P₃.

स्थूलसूक्ष्मकारणतुर्य¹ तुर्यातीतभिति² पञ्चावस्थाः क्रमेण
लक्ष्यन्ते³ । एतेषामपि सर्वेषां विज्ञाता यः स⁴ योगी⁵ स सिद्धपुरुषः
स⁶ योगीश्वर इति परमरहस्यं प्रकाशितम् ॥ ५१ ॥

*sthūla-sūkṣma-kāraṇa-turyam turyātītam-iti
pañcāvasthā krameṇa lakṣyante | eteṣām-api sarveṣām vijñātā
yaḥ sa yogī sa siddha-puruṣaḥ sa yogīśvara iti parama-rahasyaṁ
prakāśitam ॥ ५१ ॥*

Tr. *Sthūla* (gross), *sūkṣma* (subtle), *kāraṇa* (cause), *turya* (fourth) and *turyātīta* (beyond the fourth) are the five states in sequence. The *yogī* who experiences all these states, is a *siddhapuruṣa* (realized *yogī*) and is the lord of the *yogīs*. This explains the secret. 51.

अत एव सम्यद् निजविश्वान्तिकारकं⁷ महायोगिनं⁸ सदगुरुं
सेवयित्वा⁹ सम्यक् सावधानेन परमं पदं¹⁰ सम्पाद्य तस्मिन्निजपिण्डे¹¹
समरसभावं¹² कृत्वा त्यन्तं निरुत्थानेन¹³ सर्वानन्दतत्त्वे¹⁴ निश्चलं
स्थात्व्यम् । ततः स्वयमेव महासिद्धो भवतीति सत्यम् ॥ ५२ ॥

*ata eva samyañ nija-viśrānti-kārakaṁ mahāyoginaṁ
sadguruṁ sevayitvā samyak sāvadhānenā paramām padaṁ
sampādya tasmin-nija-piṇḍe samarasa-bhāvam kṛtvā'tyantam
nirutthānenā sarvānanda-tattve niścalam sthātavyam | tataḥ
svayam-eva mahāsiddho bhavatīti satyam ॥ ५२ ॥*

Tr. Hence by diligent service to a *sadguru* who is an esteemed *yogī* and inducer of repose of the Ātman, one should carefully attain the *Paramapada* and having experienced unity with Śiva with absolute *nirutthāna* (undisturbed state of consciousness) continue to remain still in that state of supreme bliss. Thereby one surely becomes a great *siddha*. 52.

1. कारणं तुर्य-P₁,P₂,P₃. 2. कारणतुर्यतुर्यातीतभेदेन-J₁, तुर्या तुर्यातीतभेदेन-J₂, 3. पञ्चावस्थाः लक्ष्यन्ते-P₄. 4. सर्वेषां अविज्ञाता यः सः -B₂. 5. सर्वेषामविज्ञाय स योगी-B₁. 6. स सिद्धयोगी पुरुषः स-J₁,J₂, स योगी सिद्धपुरुषः -B₁,B₂,W, सिद्धो योगीपुरुषः स-P₄. 7. शान्तिकारणं-J₁,J₂. 8. महासिद्धयोगिनं-P₂. 9. वन्दयित्वा-J₁,J₂. 10. परमपदं-J₁,J₂, परपदं-W. 11. पिण्डे च-J₁,J₂,P₂. 12. विश्वान्तिकारकं भावं-J₁,J₂. 13. त्यन्तनिरुत्थानेन-P₂. 14. सर्वानन्दतत्त्वेन-B₂,P₂.

न विधिर्नैव वर्णश्च¹ न वज्यावज्यकल्पना ।
न भेदो निधनं किञ्चिन्नाशौचं नोदकक्रिया ॥ ५३ ॥
योगीश्वरे श्वरस्यैवं नित्यतृप्तस्य योगिनः ।
चित्स्वात्मसुखविश्वान्तिभावलब्धस्य² पुण्यतः ॥ ५४ ॥
*na vidhir-naiva varṇaś-ca na varjyāvarjya-kalpanā ।
na bhedo nidhanaṁ kiñcin-nāśaucam nodaka-kriyā ॥५३॥
yogīśvareśvarasyaivaṁ nitya-trptasya yoginah ।
cit-svātma-sukha-viśrāntibhāva-labdhasya puṇyataḥ ॥५४॥*

Tr. To an eminent *yogī* who is ever contented and who has attained the state of bliss of consciousness by his own merit, —to that lord of the *yogīs* there are no (binding) injunctions, no (distinction of) *varṇa*, no (conception of) prohibition and non-prohibition, no distinction (of any sort), no death or impurity, nor any libation (enjoined), -- 53-54.

सम्यक् स्वभावविज्ञानात् क्रमाभ्यासान्न चासनात्³ ।
न वैराग्यान्न नैराश्यान्नाहारात् प्राणधारणात् ॥ ५५ ॥
*samyak svabhāva-vijñānāt kramābh्यāsān-na cāsanāt ।
na vairāgyān-na nairāśyān-nāhārāt prāna-dhāraṇāt ॥५५॥*
Tr. --but by attaining complete knowledge of the Self and by gradual practice (of *yoga* as advised by the *guru*).

The *Paramapada* is not realised by the practice of *āsanas*, indifference, frustration, control of food and *prāṇāyāma*,-- 55.

न मुद्राधारणाद्योगान्मौनकर्म⁴समाश्रयात्⁵ ।
न विरक्तेर्धायासान्न⁶ कायक्तेशधारणात् ॥ ५६ ॥
*na mudrādhāraṇād-yogān-mauna-karma-samāśrayāt ।
na virakter-vṛthāyāsān-na kāyaklcśa-dhāraṇāt ॥५६॥*

Tr. —not by wearing *mudrā*, (practice of) *yoga*, observance of silence, freedom from passion, futile exertion, undergoing physical mortification,-- 56.

1. वर्णश्च -B₁,W. 2. भावलब्धस्य -J₁,J₂,P₄. 3. चासनात् -J₁,J₂,B₁. 4. योगान्मौनकर्म -P₁,P₃, मौने कर्म -B₁,W. 5. B₂ omits this half of the verse. 6. न विरक्ते -B₁,P₁, नविरक्तौ वृथा -B₂,P₂, न विरक्तावतायासा -W.

न जपान्नं तपोध्यानान्नं यज्ञातीर्थसेवनात् ।
 न देवार्चनाश्रयाद् भक्त्या नाश्रमाणाऽच पालनात् ॥ ५७ ॥
 na japān-na tapodhyānān-na yajñāt-tīrtha-sevanāt ।
 na devārcanāśrayād bhaktyā nāśramāṇāñ-ca pālanāt ॥57॥

Tr. —not by *japa*, austerities, *dhyāna* (meditation), rituals, pilgrimage, worship of god, devotion, adherence to the *āśramas*,— 57.

न षट्दर्शनं² केशादिधारणान्नं च मुण्डनात् ।
 नानन्तोपाययत्नेभ्यः प्राप्यते परमं पदम् ॥ ५८ ॥
 na ṣad-darśana-keśādi-dhāraṇān-na ca muṇḍānāt ।
 nānantopāya-yatnebhyaḥ prāpyate paramam padam ॥58॥

Tr. — (study of) six systems of philosophy, growing hair or clean shaving (the head) or by other innumerable means and efforts. 58.

एतानि³ साधनानि⁴ सर्वाणि दैहिकानि परित्यज्य परमपदे⁵ दैहिके
 स्थीयते सिद्धपुरुषैरिति⁶ ॥ ५९ ॥

etāni sādhanāni sarvāṇi daihikāni parityajya paramapade'daihike sthiyate siddha-puruṣair-iti ॥ 59 ॥

Tr. After having discarded all these physical means, the *siddhayogis* seek refuge in the *Paramapada* which is non-physical. 59.

तत्कथमिति चेदुच्यते⁶
tat-katham-iti ced-ucyate
 How is that possible ?

गुरुदृक्पातनात् प्रायो दृढानां सत्यवादिनां सा स्थितिर्जायते⁷ ॥६०॥
guru-dṛk-pātanāt prāyo dṛḍhānām satya-vādinām sā sthitir-jāyate ॥ 60 ॥

1. P₂ shifts this half of the verse and inserts it after the half stanza न षट्दर्शन—etc. with a slight change as यज्ञातीर्थसेवनात्. 2. न षट्दर्शनान्न—W. 3. नन्वेतानि—J₁,J₂, तत्वे तानि—P₄, 4. एतानि साधकानि—W. 5. पुरुषैः—J₁,J₂. 6. B₁,B₂,W,P₁,P₂,P₃ omit चेदुच्यते . 7. वादिनां जायते—B₁,B₂; W omits सा स्थितिर्जायते.

Tr. The resolute *yogis* who speak truth attain that state by the compassionate glance of the *guru*. 60.

कथनाच्छक्तिपाताद्वा यद्वा पादावलोकनात्¹ ।
 प्रसादात् स्वगुरोः सम्यक् प्राप्यते परमं पदम् ॥ ६१ ॥
kathanāc-chaktipātād-vā yad-vā pādāvalokanāt ।
prasādāt svaguroḥ samyak prāpyate paramam padam ॥61॥

Tr. *Paramapada* (Supreme goal) is attained by the oral advice, *śaktipāta* (transferring spiritual power), by looking at the feet of the *guru* or by the favour of the *guru*. 61.

अत एव शिवेनोक्तम्

ata eva śivenoktam

That is why *Śiva* has stated

न गुरोरधिकं न गुरोरधिकं न गुरोरधिकं न गुरोरधिकम् ।
 शिवशासनतः शिवशासनतः शिवशासनतः शिवशासनतः
 ॥ इति² ॥ ६२ ॥

na guror-adhikam na guror-adhikam
na guror-adhikam na guror-adhikam ॥
śiva-śāsanataḥ śiva-śāsanataḥ
śiva-śāsanataḥ śiva-śāsanataḥ ॥ *iti* ॥ 62 ॥

Tr. There is nothing greater than the *guru*—this is the command of *Śiva*. 62.

वाङ्मात्राद्वाथ दृक्पाताद्यः करोति च तत्क्षणात् ।
 प्रस्फुटं शास्त्रवं वेदं³ स्वसंवेदं परं पदम्⁴ ॥ ६३ ॥
vāñ-mātrād-vātha dṛk-pātād-yaḥ karoti ca tat-kṣaṇāt ।
prasphuṭam śāmbhavam vedham sva-saṃvedyam param
padam ॥ 63 ॥

Tr. A *guru* is the one who instantly imparts knowledge of the Self through initiating one in *paramapada* by his *vāñmātra* (mere utterance) or by *dṛkpāta* (mere glance) or *śāmbhavī* (*dikṣā*) or *vedha* (*dikṣā*). 63.

1. ताद्वा पादुकाद्वावलोकनात् -J₁,J₂, ताद्वा पादुकाद्वावलोकनात् -B₁,B₂, ताद्वा पादावलोकनात् -P₁,P₃, ताद्वा पादुकाद्वा विलोकनात् -W. 2. P₁,P₂,P₃,P₄ omit इति. 3. वेदं -B₁. 4. स्वसंवेदं परं पदम् तद्विष्णोः परमं पदम् -W.

Note. *Dīkṣā* means initiation. According to *Viśvasāratantra* it is of four kinds, viz. *kriyāvati*, *kalāvati*, *varṇamayī* and *vedhamayī*. According to *Kulārṇava* it is sevenfold—*kriyā*, *varṇa*, *kalā*, *sparśa*, *dṛk* and *mānasa*. Each of these is further subdivided. According to *Rudrayāmala*, it is of three forms like *āṇavī*, *śakti* and *śāmbhavī*. 60-63.

Note: For details of various *dīkṣās* see Appendix. 63.

करुणाखड्गपातेन^१ छित्वा पाशाष्टकं शिशोः^२ ।

सम्यगानन्दजनकः सदगुरुः सोऽभिधीयते ॥ ६४ ॥

*karuṇā-khaḍga-pātēna chitvā pāśāṣṭakam śiśoh ।
samyag-ānanda-janakaḥ sadguruḥ so'bhidhiyate ॥ 64 ॥*

Tr. He is known to be the *sadguru*, who by means of the sword of compassion cuts asunder the eight fetters of the disciple and gives rise to absolute bliss. 64.

Note: The eight *pāśas* (fetters or bonds) that bind the disciple are *ghṛṇā* (contempt), *śaṅkā* (doubt), *bhaya* (fear), *lajjā* (shame), *jugupsā* (dislike), *kula* (family), *śīla* (conduct) and *jāti* (caste). Cf.

*ghṛṇā śaṅkā bhayam lajjā jugupsā ceti pañcamī ।
kulaṁ śīlam tathā jātiraṣṭau pāśāḥ prakīrtitāḥ ॥ kulārṇava-
ullāsa (chapter)-1.*

One who is liberated from these *pāśas* (fetters) is equal to *Sadāśiva*. Cf.

*pāśabaddho bhavetjivo pāśamuktaḥ sadāśivah ॥
Kulārṇava-ullāsa (chapter)-ix-48. 64.*

निमिषार्द्धात्तदर्द्धाद्वा यद्वा पादावलोकनात्^३ ।

स्वात्मानं स्थिरमाधत्ते तस्मै श्रीगुरवे नमः ॥ ६५ ॥

*nimiṣārdhāt-tad-arḍhād-vā yadvā pādāvalokanāt ।
svātmānam sthiram-ādhatte tasmai śrīgurave namah ॥65॥*

Tr. I salute that *guru* who by his fleeting glance of half a wink or even half of that duration or on account of the attention paid to his feet, steadies the disciple in his own nature. 65.

1. करुणाखण्डपातेन —P₂. 2. शि(प)शोः -P₁,P₃. 3. निमिषार्द्धार्धपादाद्वा यद्वा च्याद्वावलोकनात् -B₁,W, निमिषार्द्धार्धपाताद्वा यद्वा च्याद्वावलोकनात् -B₂, निमिषार्द्धार्धपाताद्वा यद्वा पादावलोकनात् -P₁,P₂,P₃.

नानाविकल्पविश्रान्तिं कथया कुरुते तु यः^१ ।

सदगुरुः स तु विज्ञेयो न तु मिथ्याविडम्बकः ॥ ६६ ॥

*nānā-vikalpa-viśrāntim kathayā kurute tu yaḥ ।
sadguruḥ sa tu vijñeyo na tu mithyā-vidambakaḥ ॥ 66 ॥*

Tr. He who by his advice sets to rest all doubts (of the disciple), is alone to be considered as a *sadguru*. But not he who is an imposter. 66.

अत एव परमपदप्राप्त्यर्थं सदगुरुः^२ सदा वन्दनीयः ।

*ata eva paramapada-prāptyartham sadguruḥ sadā
vandanīyah ॥*

Tr. Hence for the realization of *Paramapada* one should always adore the *sadguru*.

गुरुक्विति

gururiti

Who is a *guru* ?

गृणाति शं सम्यक^३ चैतन्यविश्रान्तिमुपदिशति । विश्रान्त्या
स्वयमेव परात्परं परमपदमेव प्रस्फुटं भवति । तत्क्षणात् साक्षात्कारो^४
भवति ॥ ६७ ॥

*gṛṇāti śaṁ samyak caitanya-viśrāntim-upadiśati ।
viśrāntyā svayam-eva parāt-param parama-padam-eva
prasphuṭam bhavati tat-kṣaṇāt sākṣāt̄kāro bhavati ॥ 67 ॥*

Tr. *Guru* is he who invokes auspiciousness and imparts the repose of the consciousness. By repose, the Absolute *Paramapada* manifests on its own followed by instant realization. 67.

आत एव महासिद्धानां मते प्रोक्तम्

ata eva mahā-siddhānāṇi mate proktam

Hence the eminent *siddhas* have opined

1. श्रान्तिकथनात् कुरुते तु यः -B₁. 2. स सदगुरुः -P₁,P₂,P₃,P₄. 3. गुरुरिति गुणातिशयं सम्यक् -J₁,J₂, रिति गुणातिशयसम्यक् -B₁,W. 4. साक्षात्कारं -W.

वाऽमात्रेण वा दृक्पातमात्रेण वा सम्यगवलोकनेन वा
तत्क्षणान्मुहुर्विश्रान्तियुक्तं करोति¹ यः स सद्गुरुर्भवति ।

*vā-n-mātreṇa vā dṛkpāta-mātreṇa vā samyag-avalokanena
vā tat-kṣṇān-muhur-viśrānti-yuktam karoti yaḥ sa sadguru-
bhavati ।*

Tr. He alone is the *sadguru* who by means of his mere utterance, glance or gaze (at the disciple) instantly confers repose.

नो चेन्निजविश्रान्तिं विना पिण्डपदयोः समरसकरणं न
भवतीति सिद्धान्तः ।

तस्मान्निजविश्रान्तिकारकः सद्गुरुरभिधीयते नान्यः ।
*no cen-nijaviśrāntim vinā piṇḍa-padyoḥ samarasa-
karaṇam na bhavatīti siddhāntah ।*

*tasmān-nija-viśrānti-kārakaḥ sadgurur-abhidhīyate
nānyah ।*

Tr. For otherwise, according to the accepted doctrine, without achieving one's own repose, the union of the Self with *Siva* is not feasible.

Hence the *sadguru* is only he, who leads to repose. No one else (can be called a *sadguru*).

पुनर्वागादि²शास्त्रदृष्ट्यानुमानतर्कमुद्रया भामको³
गुरुस्त्याज्यः ॥ ६८ ॥

*punar-vāgādi-sāstra-drṣṭyānumāna-tarka-mudrayā
bhrāmako gurus-tyājyah ॥ 68 ॥*

Tr. Again, a *guru* who deludes by means of his utterances, knowledge of *sāstras* (scriptures), *anumāna* (inference), *tarka* (logic), *mudrā* etc. is to be deserted. 68.

उक्तज्ञदा⁴

uktañca

It has been stated

1. युक्त करोतीति-P₂, विश्रान्तिमति नयतीति-B₁, विश्रान्तिमत्ता नयतीति-B₂, विश्रान्तिमत्ता नयतीति-W, विश्रान्तिमत्ता करोतीति विश्रान्तियुक्तं करोतीति-P₁, P₃.
2. पुनर्वागादिना-J₁, J₂. 3. भामिको-B₁, B₂, W. 4. P₂ omits उक्तज्ञ.

ज्ञानहीनो गुरुस्त्याज्यो मिथ्यावादी विडम्बकः ।
स्वविश्रान्तिं न जानाति परेषां स करोति किम् ? ६९ ॥
*jñānahīno gurus-tyājyo mithyāvādī viḍambakah ।
sva-viśrāntiṁ na jānāti pareṣām sa karoti kim ? 69 ॥*

Tr. A *guru* who is ignorant, who speaks untruth and who is a hypocrite must be abandoned. Of what use is he to others when he has not experienced repose himself? 69.

शिलया किं परं पारं शिलासंघः¹ प्रतार्यते ।
स्वयं तीर्णे भवेद्योऽसौ परान्निस्तारयत्यलम् ॥ ७० ॥
*śilayā kiṁ param pāram śilā-saṅghaḥ pratāryate ।
svayam tīrṇo bhaved-yo'sau parān-nistārayatyalam ॥70॥*

Tr. How can a rock sail a heap of rocks across the river? It is only one who has crossed over, is able to lead others across. 70.

धिकल्पसागराद् घोराच्चिन्ता²कल्लोलदुस्तरात्
प्रपञ्चवासनादुष्टग्राह³जालसमाकुलात् ॥
वासनालहरीवेगात् सद्यस्तारयितुं⁴ क्षमाः⁵
स्वस्थे नैवोपदेशेन⁶ निरुत्थानेन तत्क्षणात् ॥ ७१ ॥
*vikalpa-sāgarād ghorāc-cintā-kallola-dustarāt
prapañca-vāsanā-duṣṭa-grāha-jāla-samākulāt ॥
vāsanā-laharīvegāt sadyas-tārayitum kṣamāḥ
svasthe naivopadēśena nirutthānena tatkṣaṇāt ॥71॥*

Tr. A *guru* is he who by means of *nirutthāna* (undisturbed state of consciousness) and not by mere advice, is able to instantly lead the disciple across the frightful ocean of doubts, with its turbulent billows in the form of varied thoughts difficult to cross, infested with multitude of vicious sharks in the form of the material thoughts of the past impressions of the material world. 71.

1. शिलाजालं-J₁, J₂, P₄. 2. गराच्चैव चिन्ता-J₁, J₂. 3. यह-B₂, W, दुष्ट(ग्रह)ग्राह-P₁, P₃. 4. वेगानस्वंतारयितुं-B₁, वेगान्न स्वस्वंतारयितुं-B₂, W, वेगाद्यः स्वं तारयितुं-P₁, P₃, वेगान्न स्वं तारयितुं-P₂. 5. क्षमा-J₁. 6. स्वस्थैर्यं नैवोपदेशेन-B₁, B₂.

तारयत्येव¹ दृक्पाताल्कथनाद्वा विलोकनात्² ।
तारिते³ स्वपदं धत्ते स्वस्वमध्ये स्थिरो भवेत् ॥ ७२ ॥
*tārayatyeva dṛkpātāl-kathanādvā vilokanāt ।
tārite svapadaṁ dhatte sva-svamadhye sthīro bhavet ॥72॥*

Tr. The *guru* helps the disciple to cross over by means of glance, utterance or grace. Then the disciple gets established in his own real nature. 72.

ततः स मुच्यते शिष्यो⁴ जन्मसंसारबन्धनात् ।
परानन्दमयो भूत्वा निष्कलः शिवतां व्रजेत् ॥ ७३ ॥
*tataḥ sa mucyate śiṣyo janma-saṁsāra-bandhanāt ।
parānandamayo bhūtvā niṣkalaḥ śivatāṁ vrajet ॥ 73 ॥*

Tr. Then the disciple becomes free from the cycle of birth and death. After attaining *paramānanda* (Absolute Bliss), he becomes attuned with *Śiva*. 73.

कुलानां कोटिकोटीनां तारयत्येव⁵ तत्क्षणात् ।
अतस्तं⁶ सदगुरुं साक्षात् त्रिकालमभिवन्दयेत् ॥ ७४ ॥
*kulānām koṭi-koṭinām tārayatyeva tatkaṣṇāt ।
atas-taṁ sadgurum sākṣāt trikālam-abhvandayet ॥ 74 ॥*

Tr. A *sadguru* instantly liberates crores of *kulas* (families). Hence one should worship the *sadguru* thrice a day. 74.

सर्वागप्रणिपातेन स्तुवन्नित्यं गुरुं भजेत्⁷ ।
भजनात् स्थैर्य⁸माप्नोति स्वस्वरूपमयो भवेत् ॥ ७५ ॥
*sarvāṅga-praṇipātēna stuvan-nityam gurum bhajet ।
bhajanāt sthairyam-āpnoti sva-svarūpamayo bhavet ॥75॥*

Tr. One should always approach the *sadguru* by praising him and prostrating before him. By this adoration one gains equipoise and obtains one's own true nature. 75.

1. तार्यते चैव—J₁, J₂, तारयत्येव—P₁, P₃. 2. द्वावलोकनात् -B₁, B₂, W. 3. तारिते—J₁, J₂. 4. सिद्धो—J₁, J₂, P₄. 5. तारयत्येव —B₂, W. 6. अतस्तु—P₂. 7. व्रजेत् -J₂, B₁, P₂. 8. स जनः स्थैर्य—P₂.

किमत्र बहुनोक्तेन शास्त्रकोटिशतेन च ।
दुर्लभा चित्तविश्रान्तिर्विना गुरुकृपां पराम¹ ॥ ७६ ॥
*kim-aṭra bahunoktena śāstra-koti-śatena ca ।
durlabha citta-viśrāntir-vinā guru-kṛpāṁ parām ॥ 76 ॥*
Tr. Why to talk much or resort to numerous *śāstras* (scriptures) ? Without the grace of the *sadguru*, the state of repose of the consciousness is difficult to achieve. 76.

चित्तविश्रान्तिलब्धानां योगिनां दृढ्येतसाम् ।
स्वस्वमध्ये निमग्नानां निरुत्थानं विशेषतः ॥ ७७ ॥
*citta-viśrānti-labdhānām yoginām dṛḍha-cetasām ।
sva-svamadhye nimagnānām nirutthānām viśeṣataḥ ॥77॥*

Tr. Yogis who have accomplished the repose of consciousness, who are firm in their mind and who are engrossed in their own essential nature especially achieve *nirutthāna* (undisturbed state of consciousness). 77.

निमिषात् प्रस्फुटं भाति दुर्लभं परमं पदम् ।
यस्मिन् पिण्डो भवेत्त्वानिः सहसा नात्र संशयः ॥ ७८ ॥
*nimiṣāt prasphuṭām bhāti durlabham paramam padam ।
yasmin piṇḍo bhavel-tvānāḥ sahasā nātra samśayaḥ ॥ 78 ॥*

Tr. One instantly gets the clear vision of the rare *Paramapada* (Absolute state) in which one gets merged. In this there is no doubt. 78.

संविक्तिक्याविकिरणोदय²चिद्विलास³-
विश्रान्तिमेव भजतां स्वयमेव भाति⁴ ॥
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यं⁵
सत्यं भवेत् समरसं गुरुवत्सलानाम्⁶ ॥ ७९ ॥
*saṁvitkriyā-vikiraṇodaya-cidvilāsa-
viśrāntimeva bhajatām svayameva bhāti ।
graste svavega-nicaye pada-piṇḍam-aikyaṁ
satyam bhavet samarasām guru-vatsalānām ॥79॥*

1. विना—B₁. 2. संवित् क्रियो विकरिणोदयो—P₁, विकर्णोदय —P₂. 3. चिद्विलोल—J₁, J₂, चिद्विलासो—P₂. 4. याति —B₁, B₂, W. 5. पिण्डमैकं—J₁, J₂, P₄. 6. कुरु—B₁, B₂.

Tr. A disciple enjoying the state of *samvitkriyā* (process of illumination), *vikiraṇodaya* (dispersion of illumination), *cidvilāsa* (play of the divine) and *viśrānti* (repose) becomes enlightened on his own. Those who are favourite to *guru* indeed enjoy merger with the Absolute, when *pada* (macrocosm) and *piṇḍa* (microcosm) are identified on dissolution of one's mental activities. 79.

Note. For all this progress in self-realization the grace of *guru* is the basic factor, which finally leads the disciple to merge with *Śiva*. 79.

॥ इति श्रीगोरक्षानाथकृतौ किञ्चक्षिकान्तपद्धतौ
पिण्डपद्धतमवकाशकरणो² नाम पञ्चमोपदेशः ॥
॥ iti śrī-gorakṣanātha-kṛtau siddha-siddhānta-paddhatau
piṇḍa-pada-samarasa-karaṇo nāma pañcamopadeśah ॥

Thus ends the fifth chapter, titled *piṇḍa-pada-samarasa-karaṇa* (merger of *piṇḍa* and *pada*), of *Siddha-siddhānta-paddhati* composed by *Śrī-gorakṣanātha*.

1. इति गोरक्षा—B₂, W, P₄. 2. पिण्डपदयोः समरसकरणं—B₂, W, पिण्डपदयो
सरसकरणो—B₁.

षष्ठोपदेशः Sixth Chapter

आथावधूतयोगिलक्षणां¹ कथयते

athāvadhūta-yogi-lakṣaṇaṁ kathyate

Hereafter the characteristics of an *avadhūtayogī* are described

अवधूतयोगी नाम क इत्यपेक्षायामाह² । यः सर्वान् प्रकृतिविकारानवधुनोती³त्यवधूतः । योगो⁴स्यास्तीति योगी । धूज कम्पने, इति धातुः⁵ कम्पनार्थं वर्तते⁶ । कम्पनं चालनम् । देहदैहिक⁷प्रपञ्चादिषु विषयेषु संगतं मनः परिगृह्य तेभ्यः प्रत्याहृत्य स्वधामभिन्ना परिलीनचेताः प्रपञ्चशून्य आदिमध्यान्तनिधन⁸-भेदवर्जितः ॥ १ ॥

avadhūtayogī nāma ka ityapekṣāyām-āha | yaḥ sarvān prakṛti-vikārān-avadhunotītyavadhūtaḥ | yogo'syāstīti yogī | dhūñ kampane, iti dhātuḥ kampanārthe vartate | kampanam cālanam | deha-daihika-prapañcādiṣu viṣayeṣu saṅgataṁ manah parigṛhya tebhyaḥ pratyāhṛtya svadhāma-mahimni parilīna-cetāḥ prapañcaśūnya ādi-madhyānta-nidhana-bheda-varjitaḥ || 1 ||

Tr. The query as to who is an *avadhūtayogī* is answered: One who has transcended the modifications of *Prakṛti* is called an *avadhūta*. One who abides by *yoga* is a *yogī*. The root 'dhūñ kampane' means 'to shake off'. 'To shake off' means to move. Withdrawing the mind which is indulged in the worldly objects, and merging it in one's real abode, the *avadhūta yogī* stands aloof from the world and is devoid of any beginning, interval, end and mortality. 1.

Note: *Avadhūta*- A class of ascetics who is beyond all restrictions. According to *Sannyāsopaniṣad* 13, they take food

1. योगीलक्षणं—B₁, B₂, W, योगलक्षणम्—J₁, J₂, W begins with श्रीगुरुं नौमि;
2. अथ कोऽवधूतयोगिनामेत्यपेक्षायामाह—P₂. 3. अवधूनोती—B₂. 4. धूतः योगी
योगो—J₁, J₂, B₁, B₂, W; धूतो योगी योगो—P₄. 5. तत्र धूज—J₁, J₂, B₁, P₄, धूज
कम्पने धुक्षिति धातु—B₂, धूज कम्पने धुक्षिति धातुः—W, धूज कम्पने धूजिति धातुः—
P₂. 6. प्रवर्तते—J₁, J₂, B₁, B₂, W, P₄. 7. चालनं दैहिकं—J₁, J₂, B₁, W. 8.
आदिमध्यनिधन—J₁, J₂.

from all persons belonging to all *varṇas*, except those who are charged with moral sins. They eat like an *ajagara* (python), i.e., while lying down and opening only mouth without any effort, and are solely absorbed in contemplation. According to the *tantras*, *avadhūta* is the aspirant who commands universal reverence, who is free from all prejudices and who has knowledge of his own (Kulārṇava XVII). *Avadhūtas* are divided into two classes—householders and recluses (Prāṇatoṣīṇī VII.4.532). *Avadhūtas* belonging to the highest grade are known as *kulāvadhūtas* (Mahānirvāṇa VII.271-83). *Avadhūta* is also the name of a nerve. 1.

यकारो वायुबीजं स्यात् रकारो^१ वह्निबीजकम् ।
तयोरभेदश्चोंकार^२शिंचदाकारः^३ प्रकीर्तिः ॥ २ ॥
yakāro vāyubījaṁ syāt rakāro vahnibijakam |
tayor-abhedaścoṅkāraś-cidākāraḥ prakīrtitah || 2 ||

Tr. 'Ya' is the *bijākṣara* (seed-letter) of the *vāyutatva* (air element), while 'ra' is the *bijākṣara* (seed-letter) of *agnitatva* (fire element). These are not different from 'om' representing 'cit'. 2.

Note. 'Yam' is the '*bijākṣara*' of *vāyu* and indicates the *anāhata cakra* situated at the region of heart (cf. Śaṭcakranirūpaṇa verses 22-23). *Bijākṣara* 'ram' indicates *maṇipūracakra*, the seat of the element of fire, at the region of the navel. During the exercise of the raising of *kuṇḍalinī*, when the middle *kuṇḍalinī* situated at the *maṇipūracakra* is awakened, the *sādhaka* or *yogī* overcomes the *tejas-tattva* or the element of fire. Similarly, he overcomes the *vāyu-tattva* when *kuṇḍalinī* penetrates the *anāhatacakra*, the seat of the element of *vāyu*. In short, by means of the penetration of the six *cakras*, the *sādhaka* or *yogī* experiences self-realization through the manifest and unmanifest forms of the essence of *Omkāra* which is *cit*. 2.

तदेतद् युक्तमुच्यते^४
tad-etad yuktam-ucyate
It has been rightly stated

1. रकारं—B₁,B₂. 2. रभेदमोंकार—B₁,B₂,W, रभेद औंकार—P₁,P₂,P₃. 3. शिंचदिकारः—B₁,W. 4. तदेतद् व्यक्तमुच्यते—P₃.

क्लेशपाशतरंगाणां कृत्तनेन विमुण्डनम् ।
सर्वाचिस्थाविनिर्मुक्तः सोऽवधूतोऽभिधीयते ॥ ३ ॥
kleśa-pāśa-taraṅgāṇām kṛtanena vimuṇḍanam |
sarvāvasthā-vinirmuktaḥ so'vadhūto'bhidhīyatē || 3 ||

Tr. He who is purified by the annihilation of the surging web of *kleśas* and who is free from all states is called an *avadhūta*. 3.

Note. For the *avadhūta* a purified (*vimuṇḍana*—lit. clean-shaved) means annihilation of all *kleśas*. *Patañjali* defines *Īśvara* as a super-human being who is untouched by *kleśa*, *karma*, *vipāka* and *āśaya*. Cf. *kleśakarmavipākāśayairaparāmr̄ṣṭah* *puruṣaviśeṣah īśvaraḥ*. For the *nāthas*, an *avadhūta-yogī* free from the web of *kleśas*, is himself *Īśvara*. Cf.

atyāśramī ca yogī ca jñānī siddhaśca suvrataḥ |
īśvaraśca tathā svāmī dhanyaḥ śrīsādhureva ca ||

--SSP .VI.21.

The *avadhūta* being in the *unmanī* state also transcends all states of existence. 3.

निजस्मरविभूतिर्यो योगी स्वांगे विभूषितः ।
आधारे यस्य वा रुद्धिः^१ सोऽवधूतोऽभिधीयते ॥ ४ ॥
nija-smara-vibhūtir-yo yogī svāṅge vibhūṣitah |
ādhāre yasya vā rūḍhiḥ so'vadhūto'bhidhīyatē || 4 ||

Tr. The *yogī* who having annihilated his desire smears the body with the ashes thereof and who is absorbed in the true nature of the Self is called an *avadhūta*. 4.

Note. Besmearing oneself with ashes is symbolic of overcoming all desires. 4.

लोकमध्ये स्थिरासीनः समस्तकलनोन्नितः ।
कौपीनं खर्परोऽदैन्यं^२ सोऽवधूतोऽभिधीयते ॥ ५ ॥
lokamadhye sthirāśīnah samasta-kalanojjhitah |
kaupīnam kharparo'dainyam so'vadhūto'bhidhīyatē || 5 ||

1. आधारो यस्य—J₁,J₂; आधारी यस्य चारुढ़ी—B₁, आधारी... रुद्धिः—B₂, आधारी यस्य चारुढ़ी—W, आधारे यस्यचारुढ़ी(ः)—P₁, आधारे यस्य चारुढ़ी—P₃. 2. कौपीनं कर्परादैन्यं—B₂,W.

Tr. Having been freed from all distractions (mental constructions) and remaining poised in the world, one who resorts to a loincloth, a begging bowl and cheer (on the face) is called an *avadhūta*. 5.

शं सुखं खं परब्रह्मं शंखं¹ संघटनाद् भवेत् ।
सिद्धान्तो धारितो² येन सोऽवधूतोऽभिधीयते ॥ ६ ॥
śām sukham kham parabrahma śāṅkhaṁ samghaṭanād bhaved ।
siddhānto dhārito yena so'vadhūto'bhidhīyate ॥ 6 ॥

Tr. ‘Śām’ stands for bliss, ‘kham’ stands for *Parabrahma*. One who holds this ‘śāṅkha’ doctrine which is the union of śām and kham, is called an *avadhūta*. 6.

Note. Wearing a śāṅkha is one of the distinctive marks of the attire of a *yogī*. Cf—

śāṅkhamudrādhāraṇāñca keśaromapradhāraṇam ॥
-- SSP.V.13. 6.

पादुका पदसंवित्तिमृगत्वक् च महाव्रतम्³ ।
शैली⁴ यस्य परासंवित्सोऽवधूतोऽभिधीयते ॥ ७ ॥
pādukā pada-saṁvittir-mrgatvak ca mahāvratam ।
śailī yasya parāsaṁvit-so'vadhūto'bhidhīyate ॥ 7 ॥

Tr. He to whom footwear (wooden sandals) represent supreme knowledge, deer-skin the great vow and śailī (sacred thread) as *parāsaṁvit* (supreme consciousness), is called an *avadhūta*. 7.

मेखला निवृत्तिर्नित्यं⁵ स्वस्वरूपं कटासनम् ।
निवृत्तिः षड्विकारेभ्यः⁶ सोऽवधूतोऽभिधीयते ॥ ८ ॥
mekhalā nivṛttir-nityam svasvarūpaṁ kaṭāsanam ।
nivṛttiḥ ṣaḍ-vikārebhyah so'vadhūto'bhidhīyate ॥ 8 ॥

Tr. He to whom *mekhalā* (girdle) represents indifference,

1. शंख—W. 2. सिद्धं तद्वारितं—J₁, J₂, सिद्धं तद्वारितं—B₁, सिद्धान्तं धारितं—W, P₁, P₃, 3. मृगत्वक् स्यादनाहता—J₁, J₂, P₄, तिर्मगलत्वं च महामहम्—B₁, मृगत्वक् महाहतं—B₂, मृगत्वचमनाहतम्—W, मृगत्वच महाहतम्—P₁, 4. शैली—J₁, J₂, चेला—B₁, B₂, W, वेला—P₁, P₃, 5. निवृत्तिर्नित्यं—J₁, J₂, B₁, निरतिर्नित्यं—B₂, भिरतिर्नित्यं—W, 6. षड्विकाराणाम्—W.

kaṭāsanā (mat) represents real nature of one’s Self and who is free from the six vices (*kāma*, *krodha* etc.) is called an *avadhūta*. 8.

चित्प्रकाशपरानन्दौ यस्य वै कुण्डलद्वयम् ।
जपमालाऽक्षविश्रान्तिः सोऽवधूतोऽभिधीयते ॥ ९ ॥
cit-prakāśa-parānandau yasya vai kuṇḍaladvayam ।
japa-mālā'kṣa-viśrāntih so'vadhūto'bhidhīyate ॥ 9 ॥

Tr. He is called an *avadhūta* whose pair of ear-rings represent self-luminosity and ecstasy and whose rosary of beads represent repose of the senses. 9.

Note. The pair of earrings is also known by the technical term ‘*mudrā*’ (cf. SSP.V.13 quoted above). 9.

यस्य धैर्यमयो दण्डः पराकाशं च¹ खर्पम् ।
योगपट्ट² निजाशक्तिः सोऽवधूतोऽभिधीयते ॥ १० ॥
yasya dhairyamayo daṇḍah parākāśam ca kharparam ।
yoga-paṭṭam nijāśaktih so'vadhūto'bhidhīyate ॥ 10 ॥

Tr. He is called an *avadhūta* whose staff represents courage, whose begging bowl represents *parākāśa* (the primeval space) and *yoga-paṭṭa* represents *nijāśakti*. 10.

भेदाभेदौ स्वयं भिक्षां कृत्वा स्वास्वादने रतः³ ।
जरणं⁴ तन्मयीभावः⁵ सोऽवधूतोऽभिधीयते ॥ ११ ॥
bhedābhedaḥ svayaṁ bhikṣām kṛtvā svāsvādane rataḥ ।
jaraṇam tanmayī-bhāvaḥ so'vadhūto'bhidhīyate ॥ 11 ॥

Tr. One who feeds on the alms in the form of *dvaitādvaita* and remains absorbed in one’s own Self and also transcends such a state of Self absorption is called an *avadhūta*. 11.

अचिन्त्ये⁶ निजदिग्देशो स्वान्तरं यस्तु गच्छति ।
एक⁷देशान्तरीयो यः सोऽवधूतोऽभिधीयते ॥ १२ ॥

1. च not in B₂. 2. योगपट्ट—W, योगपट्टो—P₄. 3. भिक्षां षट्रसास्वादने रतः—P₁, P₃. 4. जारणं—B₂, जारणा—P₁, P₂, P₃, जारणात—W. 5. तन्मयीभावः—B₁. 6. अचिन्त्य—W. 7. एवं—W.

acintye nija-dig-deśe svāntaram yastu gacchati |
ekadeśāntariyo yaḥ so'vadhūto'bhidhiyate || 12 ||

Tr. He who having entered one's own internal space, which is beyond imagination, continues to dwell in that very place is called an *avadhūta*. 12.

स्वपिण्डमरीं कर्तुमनन्तामरीं च यः ।
स्वयमेव पिबेदेतां सोऽवधूतोऽभिधीयते ॥ १३ ॥
svapiṇḍam-amarīkarttum-anantām-amarīm ca yaḥ ।
svayam-eva pibed-etām so'vadhūto'bhidhiyate || 13 ||

Tr. He is called an *avadhūta* who consumes his own continuously flowing *amarī* in order to remain immortal. 13.

Note. *Amarīpāna* or consuming pure *amarī* has already been referred to in the conduct of a *yogi* (SSP.V.13). 13.

अचिन्त्या² वज्रवद् गाढा³ वासना मलसंकुला⁴ ।
सा वज्री⁵ भक्षिता येन सोऽवधूतोऽभिधीयते ॥ १४ ॥
acintyā vajravad gāḍhā vāsanā mala-saṅkulā ।
sā vajrī bhakṣitā yena so'vadhūto'bhidhiyate || 14 ||

Tr. He who has consumed *vajrī* which is beyond comprehension, hard as diamond and extremely stinking with inherent mire of impressions is called an *avadhūta*. 14.

आवर्त्यति यः सम्यक् स्वस्वमध्ये स्वयं सदा ।
समत्वेन जगद् वेति सोऽवधूतोऽभिधीयते ॥ १५ ॥
āvarttayati yaḥ samyak sva-svamadhye svayam sadā ।
samatvena jagad vetti so'vadhūto'bhidhiyate || 15 ||

Tr. He is called an *avadhūta* who always experiences himself in every self and also every self in himself and perceives the universe as non-distinct from him. 15.

स्वात्मानमवगच्छेद्यः स्वात्मन्येवावतिष्ठते ।
अनुत्थानमयः सम्यक् सोऽवधूतोऽभिधीयते ॥ १६ ॥
svātmānam-avagacched-yah svātmanyevāvatiṣṭhate ।
anutthānamayah samyak so'vadhūto'bhidhiyate || 16 ||

1. स्वपिण्डमरं—J₁, J₂, B₁, B₂, W, P₁, P₃. 2. अचिन्त्य—P₁, P₃. 3. अविन्द्या—B₂, अभिन्द्या—W. 3. अविन्द्यावज्रवद् भावा—B₁. 4. चित्तसंकुला—J₁, J₂. 5. वल्ली—J₁, J₂.

Tr. One who has intuitive knowledge of the self, who maintains steadiness in one's own self and who abides in *anuttāna* (undisturbed state of consciousness) is called an *avadhūta*. 16.

अनुत्थाधारसम्पन्नः परदिशान्तिपाराः ।
धृतचिन्मयः तत्त्वज्ञः सोऽवधूतोऽभिधीयते ॥ १७ ॥
anuttādhāra-sampannaḥ paraviśrānti-pāragaḥ ।
dhṛtacinmaya-tattvajñah so'vadhūto'bhidhiyate || 17 ||

Tr. He who has a firm base of *anuttāna* (undisturbed state of consciousness) who is an expert in conferring repose upon others and who always abides in *cit* (pure consciousness) is called an *avadhūta*. 17.

अव्यक्तं व्यक्तमाधते व्यक्तं² सर्वं ग्रसत्यलम् ।
स्वसत्यस्वान्तरे मानः³ सोऽवधूतोऽभिधीयते ॥ १८ ॥
avyaktam vyaktam-ādhatte vyaktam sarvam grasatyalam ।
svasatya-svāntare magnaḥ so'vadhūto'bhidhiyate || 18 ||

Tr. He who reveals what is unmanifest and absorbs what is manifest and remains absorbed in one's own self is called an *avadhūta*. 18.

अवभासात्मको भासः⁴ स्वप्रकाशे⁵ सुसंस्थितः⁶ ।
लीलाया रमते लोके सोऽवधूतोऽभिधीयते ॥ १९ ॥
avabhāsātmaṅko bhāsaḥ sva-prakāśe susaṁsthitaḥ ।
lilayā ramate loke so'vadhūto'bhidhiyate || 19 ||

Tr. He who being the luminary which brings to light everything else, who is content in self-luminosity and who sportingly rejoices in the world is called an *avadhūta*. 19.

कवचिद् भोगी कवचित्यागी कवचिन्नगः पिशाचवत् ।
कवचिदाजा कवचाचारी सोऽवधूतोऽभिधीयते ॥ २० ॥⁷

1. धृतचिन्मय—P₁, P₃. 2. व्यक्त not in B₁, 3. ससत्यं स्वान्तरे सन्न—B₁, W, स्वसत्यं स्वान्तरे सन्न—B₂, ससत्यं स्वान्तरे सन्न—P₂, स्वसत्यं स्वान्तरे सन्न—P₁, P₃. 4. आवभासा—W. 5. श्वप्रकाश—J₁, J₂. 6. संस्थितः—W, भासः प्रकाशे सुखसंस्थितः—P₂, प्रकाशे सुखं स्थितः—P₄. 7. Verse missing in all mss. consulted but available in all printed texts.

*kva-cid bhogī kva-cit-tyāgī kva-cin-nagnah piśācavat |
kva-cid-rājā kva-cācāri so'vadhūta'bhidhīyate || 20 ||*

Tr. He who appears at times as one immersed in worldly pleasures, at times as a hermit who has renounced the world, naked or fiendish, behaving like a king or as a stickler of approved conduct is called an *avadhūta*. 20.

एवंविधनानासंकेतसूचको¹ नित्यप्रकाशे वस्तुनि निजस्व²रूपी
सर्वेषां सिद्धान्तदर्शनानां स्वस्वरूपदर्शने
सम्यग्बोधको³ वधूतयोगीत्यभिधीयते । स सदगुरुर्भवति । यतः
सर्वदर्शनानां स्वस्वरूपदर्शने समन्वयं करोति सो⁴ वधूतयोगी
स्यात् ॥

*evamvidha-nānā-saṅketa-sūcako nitya-prakāśe vastuni
nija-svarūpī sarveṣām siddhānta-darśanānām sva-svarūpa-
darśane samyag-bodhako'vadhūta-yogītyabhidhīyate । sa
sadgurur-bhavati । yataḥ sarva-darśanānām sva-svarūpa-darśane
samanvayaṁ karoti so'vadhūtayogī syāt ||*

Tr. On having intuitively experienced self-effulgence, he who thus appears to indicate an accord of different thoughts and who having perceived oneself in all objects is thereby capable of effectively visualizing the supreme in all the philosophical systems is called an *avadhūta*. He is a *sadguru*. Hence he who thus assimilates all the different schools of philosophy without distinction in the endeavour of self-perception is called an *avadhūta yogī*.

अत्याश्रमी⁵ च योगी च ज्ञानी सिद्धश्च सुव्रतः⁶ ।
ईश्वरश्च तथा⁷ स्वामी धन्यः⁸ श्रीसाधुरेव च ॥ २९ ॥
*atyāśramī ca yogī ca jñānī siddhaśca suvrataḥ ।
īśvaraśca tathā svāmī dhanyāḥ śrī-sādhur-eva ca || 21 ||*

1. नानासूचको—J₁, J₂, नानासंकेतसूचकानि—B₁, B₂, W. 2. वस्तुनिजस्व—J₂, प्रकाशे निजस्व—B₁, B₂, प्रकाशो निज—W. 3. सम्यक् सदबोधको—B₁, P₂, सम्यक्सदबोधको—B₂, P₁, P₃, W omits सम्यग्—स्वरूपदर्शने. 4. करोति य अव—P₂. 5. अन्त्याश्रमी—B₂. 6. सिद्धश्च पुरुषः—B₁. 7. ईश्वरः स सदा—W. 8. धन्य—J₁, B₂, W.

Tr. He is the *yogī*, he has transcended all *āśramas*, he is the realised (*jñānī*), a *siddha*, a *suvrata* (follower of auspicious vows), *īśvara*, *svāmī* (lord), accomplished and the esteemed one. 21.

जितेन्द्रियश्च भगवान् स सुधीः कोविदो बुधः ।
चार्वाकिश्चार्हतश्चेति तथा बौद्धः प्रकाशवित् ॥ २२ ॥
*jitendriyaśca bhagavān sa sudhīḥ kovido budhah ।
cārvākś-cārhataś-ceti tathā bauddhah prakāśavit || 22 ||*

Tr. He is the one who has subdued all sense organs, he is fortunate, of keen intellect, learned, wise, *cārvāka*, *arhata* and the enlightened *buddha*. 22.

Note: *Cārvāka*—materialistic school of thought also known as *bṛhmaṇa* and *lokāyata*. The followers of the *cārvāka* school were divided into various sects like *vitaṇḍāvādins*, *dhūrta*, *suśikṣita* etc. According to *cārvāka* system, there are only four elements: earth, water, fire and air. From the combination of these elements intelligence is produced. Perception is the only valid source of knowledge. Indirect sources of knowledge like inference, testimony etc. are unreliable and misleading. Consciousness ceases with the body itself on death of the body. The existence of God is a myth. The authority of the *Vedas* is rejected.

Arhata—According to Buddhism and Jainism, an *arhata* person having to his credit sufficient merits so as to reach a particular stage of satisfaction, a spiritual fulfillment. 22.

तार्किकश्चेति सांख्यश्च तथा मीमांसको विदुः ।
देवतेत्प्रादि विद्वदभिः कीर्तितः शास्त्रकोटिभिः¹ ॥ २३ ॥
*tārkikaś-ceti sāṃkhyāś-ca tathā mīmāṃsako viduh ।
devatetyādi vidvadbhiḥ kīrttitāḥ śāstra-kotibhiḥ || 23 ||*

Tr. He is *tārkika*, *sāṃkhya* and *mīmāṃsaka* (*karmavādī*) and also the one praised as *devatā* by the wise in crores of *śāstras* (scriptures). 23.

Note: *Tārkika*—One who is a master in *tarka*. *Tarka* means an argument justifying a certain conclusion. It is an

1. शास्त्रकोटिषु —J₁, J₂, B₁, B₂, W.

important aid to the attainment of valid knowledge and is one of the sixteen philosophical topics of the *Nyāya*.

Sāṅkhya— One of the six classical schools of *darśanas* (philosophies) advocating dual nature of the phenomenal creation.

Mīmāṃsaka—One of the six orthodox systems of Indian philosophies founded by Jaimini (c. 200 BC). It accepts the philosophical tenets of the other orthodox schools, but holds that knowledge alone cannot give salvation, for the soul must fulfill itself through action or religious rituals. 23.

आत्मेति परमात्मेति जीवात्मेति पुनः स्वयम् ।

अस्ति तत्त्वं परं साक्षाच्छब्दरूद्रादिसंज्ञितम् ॥ २४ ॥

*ātmeti paramātmeti jīvātmeti punah svayam ।
asti tattvam parami sākṣāc-chiva-rudrādi-saṃjñitam ॥ 24॥*

Tr. Again, he is the *ātman*, *paramātman* and *jīvātman*, the supreme Principle and is known by the names *Śiva*, *rudra* and so on. 24.

Note: (i) *Jīva* is the soul of the individual body, (ii) *Ātmā*— the all-pervading changeless self-luminous soul of all phenomenal existence and (iii) *Paramātmā*— the eternal transcendental Spirit and Lord of *nijāśakti* by whose self-unfoldment the phenomenal universe comes into existence—all the same *Paratatva* or Supreme Principle known by the names *Śiva*, *Rudra* and so on. 24.

शरीरपद्मकुहरे यत्सर्वेषामवस्थितम् ।

तदवश्यं महायासाद्वेदितव्यं¹ मुमुक्षुभिः ॥ २५ ॥

śarīra-padma-kuhare yat-sarveṣām-avasthitam ।

tad-avaśyam mahāyāsād-veditavyam mumukṣubhiḥ ॥ 25॥

Tr. That which dwells in the lotus shaped cavity of the body of all beings should be realized with all effort by the seekers of liberation. 25.

1. महापाशाच्छेदितव्यं—P₂.

ब्रह्मा विष्णुश्च रुद्रश्च सोऽक्षरः परमः स्वराट् ।

स एव चेन्द्रः² स प्राणः स कालाग्निः स चन्द्रमा³ ॥

स एव सूर्यः स शिवः स एव परमः शिवः³ ॥ २६ ॥

brahmā viṣṇuś-ca rudraś-ca so'kṣaraḥ paramaḥ svarāṭ ।

sa eva cendraḥ sa prāṇaḥ sa kālāgnih sa candramā ॥

sa eva sūryaḥ sa śivāḥ sa eva paramaḥ śivāḥ ॥ 26 ॥

Tr. He himself is *Brahmā*, *Viṣṇu*, *Rudra* the immutable supreme, the self-effulgent, *Indra*, *prāṇa*, *kālāgni* (fire of destruction) and the moon. He himself is the sun, *Śiva* and *Parama Śiva*. 26.

स एव योगगम्यस्तु⁴ सांख्यशास्त्रपरायणैः ।

स एव कर्म इत्युक्तः⁵ कर्ममीमांसकैरपि⁶ ॥ २७ ॥

sa eva yogagamyas-tu sāṃkhyā-śāstra-parāyaṇaiḥ ।

sa eva karma ityuktaḥ karma-mīmāṃsakair-api ॥ 27 ॥

Tr. According to the experts of *Sāṃkhya*, he may be known through *yoga*. He is the one called as *karma* by the *Mīmāṃsakas*, the followers of all *karma* (rituals). 27.

सर्वत्र सत्परानन्द इत्युक्तो वैदिकैरपि ।

व्यवहारैरर्यं भेदस्तस्मादेकस्य नान्यथा ॥ २८ ॥

sarvatra sat-parānanda ityukto vaidikair-api ।

vyavahārair-ayam bhedas-tasmād-ekasya nānyathā ॥ 28 ॥

Tr. He is referred to everywhere as *satparānanda* (the absolute bliss) by the followers of the *Vedas*. Actually there is only one principle, the difference is made only for practical purpose. 28.

मुद मोदे तु रा दाने⁷ जीवात्मपरमात्मनोः ।

उभयोरैक्यं⁸ संवित्तिर्मुद्रेति परिकीर्तिता ॥ २९ ॥

1. इन्द्रः—B₁, B₂, W, P₁, P₃, स एवेन्द्रः—P₂. 2. चन्द्रिकः—B₁, चन्द्रकः—J₁, J₂.

3. B₁, B₂ omit स एव सूर्यः—परमः शिवः; स एवार्कः स विघ्नेशः—W. 4.

योगगम्यश्च—P₄. 5. स एव पृकृतिश्चोक्तः—J₁, J₂, P₄. 6. सर्वकर्ममीमांसकैरपि—

P₁, P₃. 7. मुद मुद तुरादाने—B₁, मुदे मुदतु रा दाने—B₂, W, मुद मोदे तुरानन्दे (रादाने) जीवा—P₁, P₃. 8. उभयोरैक्यं—P₁, P₃, उभयोरैक—P₂.

*mud mode tu rā dāne jīvātma-paramātmānoḥ |
ubhayor-aikyasamvittir-mudreti parikīrtitā || 29 ||*

Tr. The root ‘mud’ means ‘to delight’, root ‘rā’ means ‘to bestow’. Realization of the union of both *jīvātmā* (individual soul) and *Paramātmā* (cosmic soul) is called ‘*mudrā*’. 29.

मोदन्ते देवसंघाश्च द्रावन्ते^१ सुराशयः ।
मुद्रेति कथिता साक्षात् सदा भद्रार्थदायिनी^२ ॥ ३० ॥
*modante deva-saṅghāś-ca drāvante 'sura-rāśayah |
mudreti kathitā sākṣāt sadā bhadrārtha-dāyinī || 30 ||*

Tr. That which gives delight to the multitude of gods and causes the hordes of demons to flee is called ‘*mudrā*’—the bestower of all-round prosperity. 30.

Note. In the practice of *tantra* and *yoga* the term *mudrā* is used in the sense of hand and finger pose. In the case of an *avadhūta yogī*, *mudrā* as referred to earlier, stands for the pair of *kunḍalas*. The present couple of verses brings out the significance of *mudrā* meaning the bestower of bliss and also that which gives delight to the gods simultaneously driving the hordes of demons away. 29-30.

अस्मिन् मार्गे^३ दीक्षिता ये^४ सदा संसाररागिणः ।
ते हि पाखण्डिनः^५ प्रोक्ता संसारपरिपेलवाः ॥ ३१ ॥
*asmin mārge 'dīkṣitā ye sadā saṃsāra-rāgiṇāḥ |
te hi pākhaṇḍināḥ proktā saṃsāra-paripelavāḥ || 31 ||*

Tr. Those who are not initiated in this path, who are deeply attached to worldly affairs are known as heretics, who are insignificant. 31.

अवधूततनुर्योगी^६ निराकारपदे स्थितः ।
सर्वेषां दर्शनानाऽच्यु स्वस्वरूपं प्रकाशते ॥ ३२ ॥
*avadhūta-tanur-yogī nirākāra-pade sthitah |
sarveṣām darśanāñāñ-ca sva-svarūpam prakāśate || 32 ||*

Tr. The *yogī* who has purified the body and who dwells

1. द्रवन्ते—J₁, J₂, B₁. 2. लोके सर्वभद्रार्थदायिनी—P₄. 3. दीक्षिताश्च—B₁. 4. पाखण्डिनः—W. 5. अवधूतनो योगी—W.

in the formless luminous state, perceives all *darśanas* (philosophical thoughts) manifested in his own self. 32.

तत्र आह्मणाक्षिषु आह्मचार्यद्याश्रममाह
tatra brāhmaṇādiṣu brahmacaryādyāśramam-āha
Celibacy and other stages prescribed for *Brāhmaṇas* and others are as follows:

सर्वतो भरिताकारं निजबोधेन बृहितम् ।
चरते ब्रह्मविदस्तु ब्रह्मचारी स कथ्यते ॥ ३३ ॥
*sarvato bharitākāraṇ nijabodhena bṝhīhitam |
carate brahmavid-yastu brahmacārī sa kathyate || 33 ||*

Tr. He who remains absorbed in *Brahma* all the time and perceives everything filled with intuitive knowledge is called a *brahmacārī*. 33.

Note: *Brahmacārī* means an inquisitive student who after his *upanayana* resorts to a *guru* for learning and stays with him for a period of no less than 12 years. After completing his studies he ordinarily gets married and settles domestic life. This is the first stage of *āśrama*. The student who remains with the *guru* till death is known as *naishthika-brahmacārī*. 33.

गृहिणी पूर्णता^१ नित्या गेहं व्योम सदाऽचलम्^२ ।
यस्तयो^३निवासत्यत्र गृहस्थः सोऽभिधीयते ॥ ३४ ॥
*grhiṇī pūrṇatā nityā geham vyoma sadā'calam |
yas-taylor-nivasatyatra gr̄hasthāḥ so'bhidhiyate || 34 ||*

Tr. One who dwells in both constant fullness representing housewife, and the eternal space representing home is called a *gr̄hastha* (householder). 34.

सदान्तःप्रस्थितो योऽसौ स्वप्रकाशमये वने ।
वानप्रस्थः स विज्ञेयो न वने मृगवच्चरन् ॥ ३५ ॥
*sadāntaḥ-prasthito yo'sau sva-prakāśamaye vane |
vānaprasthāḥ sa vijñeyo na vane mṛgavac-caran || 35 ||*

Tr. A *vānaprastha* is the one who permanently dwells in the self luminous forest in the form of one’s own inner world

1. पूर्णता—B₁. 2. सदोऽचलम्—B₁. 3. यस्तया—W.

and not he who wantonly wanders about like a deer in the wild. 35.

परमात्माऽथ^१ जीवात्मा आत्मन्येव^२ स्फुरत्यलम् ।
तस्मिन्न्यस्तः सदा येन सन्यासी सोऽभिधीयते ॥ ३६ ॥
paramātmā'tha jīvātmā ātmanyeva sphuratyalam |
tasmin-nyastah sadā yena sannyāsi so'bhidhīyate ॥ 36 ॥

Tr. He, inside whom both *paramātmā* (the supreme soul) as well as *jīvātmā* (the individual soul) appear together and who has perpetually devoted himself into it (*Ātmā*) is called a *sannyāsi* (an ascetic). 36.

मायाकर्मकलाजालमनिशं येन दण्डितम् ।
अचलो नगवद^३ भाति त्रिदण्डी सोऽभिधीयते ॥ ३७ ॥
māyā-karma-kalājālam-anisam yena daṇḍitam |
acalo nagavad bhāti tridaṇḍī so'bhidhīyate ॥ 37 ॥

Tr. One who having permanently controlled *māyā* (ignorance), *karma* (action) and the fetters of mundane existence, stands firm like a rock is called a *tridaṇḍī*. 37.

एकं^४ नानाविधाकारमस्थिरं चञ्चलं सदा^५ ।
तच्चित्तं दण्डितं येन एकदण्डी स उच्यते^६ ॥ ३८ ॥
ekam nānā-vidhākāram-asthiram cañcalam sadā |
tac-cittam daṇḍitam yena ekadaṇḍī sa ucyate ॥ 38 ॥

Tr. He is called *ekadaṇḍī* who has control over the ever unsteady and fickle *citta* (mind) which though one, assumes varied forms. 38.

शुद्धं शान्तं निराकारं परानन्दं सदोदितम^७ ।
तं शिवं यो विजानाति शुद्धशैवो^८ भवेत् सः ॥ ३९ ॥
śuddham śāntam nirākāram parānandaṁ sadoditam |
tam śivam yo vijānāti śuddha-śaivo bhavet-tu saḥ ॥ 39 ॥

Tr. One who has realized *Śiva* as pure, tranquil,

1. च-J₁,J₂,B₂,P₄. 2. चालन्येव-J₁,J₂,B₁,B₂, जीवत्वमात्मन्येव-W. 3. नरराद-J₁,J₂,P₄. 4. एवं-J₁,J₂,B₁,W,P₄, एतन्-B₂. 5. चञ्चलं तु सदा तु यत्-J₁,J₂; चञ्चलं च सदाचकं-B₁,B₂,W; 6. कथ्यते-B₁,W,P₁,P₂,P₃. 7. परानन्दसदोदितम्-J₁,J₂,B₁,B₂,W. 8. यो विजानीयाशुद्धशैवो-J₁,J₂,B₁,B₂,W,P₄.

formless, absolute bliss and as ever flourishing is a *Śuddha Śaiva*. 39.

Note: *Śaiva*—Followers of *śaivism*, the most influential cult in south India. *Śaivite* scriptures are collectively referred to as the *śaivāgama*. *Śaivite* cults are generally more ascetic. There are orthodox forms as well as perverted forms of *Śaivite* sects. They radically differ from each other. The veneration of *liṅga* is an integral part of most *Śaivite* sects. 39.

सन्तापयति दीप्तानि स्वेन्द्रियाणि^१ च यः सदा ।
तापसः स तु विज्ञेयो न च गोभस्मधारकः ॥ ४० ॥
santāpayati diptāni svendriyāṇi ca yaḥ sadā ।
tāpasāḥ sa tu vijñeyo na ca gobhasma-dhārakaḥ ॥ 40 ॥

Tr. One who perpetually afflicts one's inflamed sense-organs is alone to be known an ascetic and not he who merely smears the body with ashes (of burnt) cow-dung. 40.

Note. These verses (33-40) explain the real significance of the four stages of life viz. *brahmacharya*, *gṛhasthya*, *vānaprastha* and *sannyāsa*, the common objective of these *āśramas* being self-realization.

Mere continence also does not constitute *brahmacharya*. According to *Gorakṣanātha*, a celibate is the one who on account of his knowledge of *Brahman* has intuitive realization, moves about as he wills and permeates every object as he is one with supreme consciousness. In the case of the householder also it is the steadiness he gains and maintains in *Brahman* that is emphasized. The forest-hermit is the one who permanently dwells in the seclusion of the self-luminous soul. An ascetic is one who after having intuitively realized the unity of the supreme soul and individual soul is permanently immersed in this identity. The three staffs held by the ascetics signify (i) liberation from wrong knowledge, (ii) freedom from both right and wrong actions and (iii) freedom from the fetters of the mundane existence. Holding one staff symbolizes control over the unsteady mind. Further, a real ascetic is the one who perpetually keeps the inflamed sense-organs under subjugation. 33-40.

1. इन्द्रियाणि-B₂,W.

क्रियाजालं पशुं हत्वा पतित्वं पूर्णतां¹ गतः² ।
 यस्तिष्ठेत्पशुभावेन स वै पाशुपतो भवेत् ॥ ४१ ॥
*kriyā-jālāṇi paśum̄ hatvā patitvam̄ pūrṇatām̄ gataḥ ।
 yas-tiṣṭhet paśu-bhāvena sa vai pāśupato bhavet ॥ 41 ॥*

Tr. He who having subdued the *paśu* (beast) in the form of the fetters of *karma* gains complete supremacy and remains free from merits and demerits (of *karma*) is called a *pāśupata*. 41.

Note: *Pāśupata*—One of the earlier forms of Śaiva system. The ultimate cause is believed to be Śiva, who is omniscient, omnipresent and almighty. The world, or individual (*paśu*) fails to recognize him owing to *pāśa* or fetters. All the problems and conditions of worldly existence can be solved by a proper comprehension of the five main tenets of this system—*kārya*, *kārana*, *yoga*, *vidhi* and *duḥkhānta*. 41.

परानन्दमयं लिंगं निजपीठे सदाऽचले ।
 तल्लिंगं³ पूजितं येन स वै कालमुखो⁴ भवेत् ॥ ४२ ॥
*parānandamayaṁ liṅgam nijapīṭhe sadā'cale ।
 tal-liṅgam pūjitaṁ yena sa vai kālāmukho bhavet ॥ 42 ॥*

Tr. One who always adores that *liṅga* (form) of absolute bliss in its own eternal location is called *kālāmukha*. 42.

Note: *Kālāmukha*—An extremist śaiva sect mentioned by Rāmānuja, Keśava kāśmirī, Haribhadra and others. This sect existed together with *pāśupata* order between 11th and 13th century South India at Kāñcī, Tiruvariyur, Melpadi, Kodambalur and other places. *Kālāmukhas* existed in two big divisions known as *śakti-pariṣad* and *śiṃha-pariṣad*, each of which had its own sub-divisions. They had a special relationship with *nyāya* school of thought. 42.

विलयं सर्वतत्त्वानां कृत्वा संधार्यते स्थिरम्⁵ ।
 सर्वदा येन वीरेण⁶ लिंगधारी भवेत् सः ॥ ४३ ॥

1. संपूर्णपतितां—J₁, J₂, P₄. 2. गतम्—B₁, B₂, W, P₁, P₂, P₃. 3. तल्लिंगे—J₁, J₂.
 4. कालमुखो—B₂. 5. वा सन्धारयेत्स्थिरम्—J₁, J₂, B₁, W, P₄. 6. यश्च वीरोसौ—
 -J₁, J₂, P₄.

vilayaṁ sarva-tattvānām̄ kṛtvā saṃdhāryate sthiram ।
 sarvadā yena vīreṇa liṅgadhārī bhavettu saḥ ॥ 43 ॥

Tr. A *vīra* who annihilates all the elements and remains ever steady is called a *liṅgadhārī*. 43.

Note: *Liṅgadhārī*—An influential and powerful śaiva sect, also known as *vīraśaiva*, which flourished in Karnataka under the leadership of Vasava. The members of this sect worship Śiva in his phallic form, reject the authority of the *Vedas*, deny the doctrine of rebirth, object to child-marriage, and approve of the remarriage of the widows. They have an intense aversion to the *Brāhmaṇas*. 43.

अन्तकादीनि तत्त्वानि त्यक्त्वा नग्नो दिगम्बरः ।
 यो निर्वणपदे लीनः स निर्वणपरो भवेत् ॥ ४४ ॥
*antakādīni tattvāni tyaktvā nagnō digambaraḥ ।
 yo nirvāṇapade līnah sa nirvāṇaparo bhavet ॥ 44 ॥*

Tr. One who having abandoned all principles like *antaka* (time) etc., remains *nagna* (detached) and *digambara* (state of void) and absorbs himself in *nirvāṇa* is known as *nirvāṇapara*. 44.

Note: *Digambara*—A class of *avadhūtas* having the quality of Śiva (Prāṇatoṣīṇi-VII.7,532). The term also applies to a sect following *vāmācāra* (Lakṣmīdhara's commentary on Saundaryalaharī-32). 44.

स्वस्वरूपात्मकं ज्ञानं समन्त्रं तत्पालितम्¹ ।
 अनन्यत्वं² सदा येन³ स वै कापालिको भवेत् ॥ ४५ ॥
*sva-svarūpātmaṁ jñānam̄ samantraṁ tat-prapālitam ।
 ananyatvam̄ sadā yena sa vai kāpāliko bhavet ॥ 45 ॥*

Tr. He who has constantly practised the intuitive (Self-) knowledge along with the chanting of *mantra* and remains absorbed in it is known as *kāpālika*. 45.

Note: An extremist śaiva sect committed to the *tāntrika* cult of Śakti, mentioned in Mahendravarman's *Mattavilāsa*, Bhavabhūti's *Mālatimādhava*, Ānandagiri's *Śāṅkuravijaya* and
 1. (समन्त्रात्) तत् प्रतिपालितम्—P₁, P₃. 2. अनन्यत्वात्—J₁, J₃, P₄. 3. वीरोसौ—
 महावतः—extra in W.

other works. According to the *Śaikaravijaya* they did not believe in the *Vedas*. They used to drink wine in human skulls which they considered as the elixir of life resulting from the union of Śiva and Śakti. The *Gorakṣasiddhāntasaṅgraha* (16ff) connects *kāpālikism* with *nāthism*. 45.

महाव्याप्तिपरं तत्त्वमाधाराधेयवर्जितम् ।
तद्रवतं धारितं येन स भवेदै महावतः ॥ ४६ ॥
mahāvyāpti-param tattvam-ādhārādheya-varjitaṁ ।
tad-vratam dhāritam yena sa bhaved-vai mahāvrataḥ ॥46॥

Tr. He who is absorbed in the *tatva* (Self) which is all-pervading and supportless is called a *mahāvrata*. 46.

Note: *Mahāvratadhara*—Followers of the (persons participating in) functions on the second day in a *satra* ritual in which certain features of primitive collective life can be clearly observed. A *mahāvrata* cup of *soma* is offered and *mahāvratasāman* is chanted, while the priests sway in tune with the rhythmic chanting during the ritual. An *ārya* and a *sūdra* should engage themselves in a mock fight while a harlot and a *brahmacārī* should abuse each other. Sexual intercourse between a selected man and woman should take place in a screened shed after which there is drum-beating, singing and dancing.

Mahāvratadhara is a designation for the *kāpālikas*. 46.

कुलं सर्वात्मकं पिण्डमकुलं सर्वतो मुखम् ।
तयोरैक्यपदं शक्तिर्यस्तां वेद स शक्तिभाक् ॥ ४७ ॥
kulam sarvātmakaṁ piṇḍam-akulam sarvato mukham ।
tayoraikyapadaṁ śaktiryastām veda sa śaktibhāk ॥ 47 ॥

Tr. *Kula* pervades all the creation whereas *akula* is multifaceted. Their union is Śakti. One who perceives this is called a *śaktibhāk*. 47.

कौलं सर्वकलाग्रासः स कृतः¹ सततं यया ।
तां शक्तिं यो² विजानाति शक्तिज्ञानी स कथ्यते ॥ ४८ ॥
kaulam sarvakalāgrāsaḥ sa kṛtaḥ satataṁ yayā ।
tām śaktim yo vijānāti śaktijñānī sa kathyate ॥ 48 ॥

1. स क्रुतः—W. 2. यो not in P₁,P₃.

Tr. *Kaula* means annihilation of all the *kalās*. One who is always conscious of it and also knows that Śakti is called a *śaktijñānī*. 48.

ज्ञात्वा कुलाकुलं तत्त्वं स क्रमेण क्रमेण¹ तु ।
स्वप्रकाशमहाशक्त्या ततः शक्तिपदं लभेत् ॥ ४९ ॥
jñātvā kulākulam tattvam sa kramēṇa kramēṇa tu ।
svaprakāśamahāśaktyā tataḥ śaktipadam labhet ॥ 49 ॥

Tr. After knowing the principles of *kula* and *akula*, the yogī through gradual experience of the self-luminous supreme Śakti, obtains the *śaktipada*. 49.

मदो मद्यं² मतिमुद्रा माया मीनो³ मनः पलम्⁴ ।
मूर्च्छनं मैथुनं⁵ यस्य तेनाऽसौ शाक्त उच्यते ॥ ५० ॥
mado madyam matimudrā māyā mīno manah palam ।
mūrcchanaṁ maithunaṁ yasya tenā'sau śākta ucyate ॥ 50 ॥

Tr. One who considers arrogance as liquor, desire as *mudrā*, illusion as fish, mind as flesh and stupor as intercourse is called a *śākta*. 50.

Note: This interpretation of the *pañcamakāras* by *Gorakṣanātha* is a pointer to the fact that, quite contrary to the popular belief, he and his disciples adhered to non-indulgence in the gross *makāras*. 50.

यया भास⁶स्फुरदूपं⁷ कृतं चैव स्फुटं बलात् ।
तां शक्तिं यो विजानाति⁸ शाक्तः सोऽत्राभिधीयते ॥ ५१ ॥
yayā bhāsasphuradrūpaṁ kṛtaṁ caiva sphuṭaṁ balāt ।
tām śaktim yo vijānāti śāktaḥ so'atrābhidhīyate ॥ 51 ॥

Tr. He who experiences that Śakti which persistently manifests the world and brings it to the light is called a *śākta*. 51.

यः करोति निरुत्थानं कर्तुचित् प्रसरेत्⁹ सदा ।
तद्विश्रान्तिस्तया¹⁰ शक्त्या शाक्तः सोऽभिधीयते ॥ ५२ ॥

1. क्रमेणाक्रमेण—J₁,J₂,B₁,B₂,W,P₄. 2. मद्य—P₂. 3. मीनो—B₁,B₂,P₁,P₂,P₃. 4. पलम्—W. 5. तत्त्वदं—B₁, मैथुनं—W. 6. यया भास—B₁,यथाभास—J₁,J₂. 7. यथाभासस्फुरदूपं—P₁,P₂,P₃. 8. योविजानाति—B₁,B₂. 9. कर्तुचित्प्रसरेत्—B₁, कर्तुचित्प्रसरे—W. 10. तद्विश्रान्तिस्तया—J₁,J₂, तद्विश्रान्तिस्तया—B₁,B₂,W.

*yah karoti nirutthānam kartṛcit prasaret sadā |
tad-viśrāntis-tayā śaktīyā śāktah so'bhidhīyate || 52 ||*

Tr. One who experiences *nirutthāna* (undisturbed state of consciousness) and expands that experience of consciousness and remains absorbed in that *Śakti* is called a *śākta*. 52.

व्यापकत्वं¹ परं सारं यद्विष्णोराद्यमव्ययम्² ।
विश्रान्तिदायकं देहे तज्ज्ञात्वा वैष्णवो भवेत् ॥ ५३ ॥
*vyāpakatvam param sāram yadviṣṇorādyamavyayam |
viśrāntidāyakam dche tajjñātvā vaisṇavo bhavet || 53 ||*

Tr. One who experiences *Viṣṇu* in his body as all-pervading, quintessence, origin, immutable, bestower of repose is a *vaiṣṇava* (follower of *Viṣṇu*). 53.

भास्वत्स्वरूपो यो भेदाद् भेदभावोज्ज्ञतः³ खलु ।
भाति देहे सदा यस्य स वै भागवतो भवेत् ॥ ५४ ॥
*bhāsvat-svarūpo yo bhedād bhedabhāvojjhitah khalu |
bhāti dehe sadā yasya sa vai bhāgavato bhavet || 54 ||*

Tr. He is a *bhāgavata* who experiences in his body the nature of Self as ever effulgent and devoid of all discriminations. 54.

Note: One who worships *Bhagavat*. In a specific sense the word denotes the worshipper of *Vāsudeva*. The *Śvetāśvatara* (III.11) speaks of *Śiva* as *Bhagavān*. *Patañjali* in his commentary of *Pāṇini* (V.2.76) speaks of *śivabhāgavata*. It appears that the followers of devotional (*bhakti*) monotheism, in which the supreme being is conceived of in terms of a personal god, were known as *bhāgavatas*. 54.

**यो वेति वैष्णवं भेदैः⁴ सर्वांसर्वमयं निजम् ।
प्रबुद्धं सर्वदेहस्थं भेदवादी भवेत् सः ॥ ५५ ॥**
*yo vetti vaisṇavam bhedaiḥ sarvā-sarvamayaṁ nijam |
prabuddham sarvadehastham bhedavādī bhavetu saḥ || 55 ||*

1. व्यापकत्वे —J₁, J₂, B₂, W, P₄. 2. यद्विष्णोराद्यमव्ययम्—W, यद्विष्णोराद्यमव्ययम्—J₁, J₂, B₂, W. 3. भेदाभेदाभेदभवोज्ज्ञतः—W, B₁, B₂, भेदाद् भेदभवोज्ज्ञतः—P₁, P₃, P₄. 4. भेदं—J₁, J₂, B₂, P₄. 5. धर्मं सर्वा—B₁,

Tr. One who experiences identity-in-difference of *vaiṣṇava* in the Self and in all beings is a *bhedavādī*. 55.

Note: Difference, which generally supposed to be of three kinds, amongst the *jivas* themselves, amongst insentient themselves and that between the *jivas* and insentients. According to another classification it is five fold: one *jīva* and another, *jīva* and *Brahman*, insentients and the *jīvas*, one insentient and another and insentients and *Brahman*.

Bhedavāda: *Rāmānuja's* conception of the relation between *Brahman* and the Self. While *Śaṅkara* holds that it is one of complete identity (*abheda*) *Rāmānuja* holds it to be identity-in-difference (*bhedābheda*) by regarding the Self as a part of *Brahman*, since the relation between the part and the whole is both identity and difference (*Rāmānuja's* com. on Ved. Süt. II.1.15, II.1.22, II.3, 42 etc.). 55.

पञ्चानामक्षया हनिः पञ्चत्वं¹ रात्रिरुच्यते ।
तां रात्रिं यो विजानाति स भवेत् पाञ्चरात्रिकः² ॥ ५६ ॥
*pañcānāmakṣayā hāniḥ pañcatvam rātrirucyate |
tām rātrīm yo vijānāti sa bhavet pañcarātrikah || 56 ||*

Tr. *Pañcatva* stands for night (or the five elements). One who experiences absolute dissolution of the night (elements) is known as a *pañcarātrika*. 56.

Note: **Pañcarātra:** An early *vaiṣṇava* sect whose origins are lost in obscurity. There is great uncertainty about the name itself, which, as it stands (*pañcarātra*) signifies five-nights, either because a special ceremony lasting five days and nights used to be held in honour of their deity, during which the sacred scriptures of the sect were recited, or because of the five night sacrifice performed by *Nārāyaṇa*. Some authorities consider it to be a corruption of *pañcaratha* (five vehicles), referring to the five aboriginal doctrines. Precisely what these five ancient religions were is not certain, but those mentioned below are generally named: *ekāntika*, *bhāgavata*, *nārāyanīya*, *vaikhānasa*, *sātvata*. The *Purusottama-samhita* (I.3ff) says that any system which lays supreme emphasis on *bhakti* or devotion 1. पञ्चानामक्षपाताना पञ्चत्वं—W, या हनिः (पञ्चनामक्षपाताना) पञ्चत्वं—P₁, P₃. 2. पञ्चरात्रिकः—W.

may be called *pāñcarātra* which is also known as *ekāyanavāda*, *mulaveda*, *sātvata*, *tantra* and *āgama*. 56.

येन जीवन्ति जीवा वै। मुक्तिं यान्ति च तत्क्षणात्
स जीवो विदितो² येन सदाजीवी स कथ्यते³ ॥ ५७ ॥
yena jīvanti jīvā vai muktiṁ yānti ca tatkṣaṇāt
sa jīvo vidito yena sadājīvī sa kathyate ॥ 57 ॥

Tr. One who knows that *jīva* (Principle) by which all live and also attain instant salvation is a *sadājīvī*. 57.

यः करोति सदा प्रीतिं प्रसन्ने पुरुषे परे ।
इन्द्रियाणां च⁴ शास्ता यः सात्त्विकः⁵ सोऽभिधीयते ॥ ५८ ॥
yah karoti sadā prītiṁ prasanne puruṣe pare
indriyāṇām ca śāstā yah sāttvikah so'bhidhiyate ॥ 58 ॥

Tr. One who bestows uninhibited love upon the gracious supreme being and also controls the sense-organs is called *sāttvika*. 58.

सर्वाकारं निराकारं निर्निमित्तं⁶ निरञ्जनम् ।
सूक्ष्मं⁷ हंसं च यो वेति स भवेत् सूक्ष्मसात्त्विकः ॥ ५९ ॥
sarvākāram nirākāram nирnimittam nirañjanam
sūkṣmaṁ haṁsaṁ ca yo vetti sa bhavet sūkṣmasāttvikaḥ ॥ 59 ॥

Tr. One who knows all-pervading, formless, causeless, blemishless and subtle *haṁsa* is called a *sūkṣma-sāttvika* (highly *sāttvika*). 59.

सत्यमेकमजं नित्यमनन्तं चाक्षयं ध्रुवम्⁸ ।
ज्ञात्वा यस्तु वदेद्ध्रीरः सत्यवादी स कथ्यते ॥ ६० ॥
satyamekamajam nityamanantam cākṣayam dhruvam
jñātvā yastu vaded-dhīraḥ satyavādi sa kathyate ॥ 60 ॥

Tr. A *yogī* who knows and proclaims only one reality as unborn, eternal, infinite, immutable and perpetual is called a *satyavādī*. 60.

1. यै—W. 2. विदितं—W. 3. उच्यते—B₁. 4. याणान्तु—P₄. 5. भासितानीन्द्रियाण्येव सात्त्विकः—B₁, शासितानीन्द्रियाण्येव सात्त्विकः—B₂, W, P₁, P₂, P₃. 6. निर्मितं तं—W. 7. सूक्ष्म—B₂. 8. अव्ययं—B₁.

ज्ञानज्ञेयमयाभ्यां तु योगिनः स्वस्वभावतः ।
भासते¹ स तु विज्ञेयो व्यापकः पुरुषोत्तमः ॥ ६९ ॥
jñānajñeyamayābhyaṁ tu yogināḥ svasvabhāvataḥ ।
bhāsate sa tu vijñeyo vyāpakaḥ puruṣottamaḥ ॥ 61 ॥

Tr. Through their Self-knowledge, the *yogis* should realize the all-pervading *Puruṣottama* through the means and objects of perception. 61.

मुक्तिचारे² मतिर्या वै व्यापिका³ स्वप्रकाशिका ।
एषा ज्ञानवती⁴ येन ज्ञाताऽसौ⁵ सात्त्विको भवेत् ॥ ६२ ॥
mukticāre matir-yā vai vyāpikā svaprakāśikā ।
esā jñānavatī yena jñātā'sau sāttviko bhavet ॥ 62 ॥

Tr. One is called a *sāttvika* whose *mati* (thinking) is engaged in attaining liberation, is self luminous, all pervasive and possessed of self-knowledge. 62.

क्षपणं चित्तवृत्तीनां रागद्वेषविलुण्ठनम् ।
कुरुते व्योमवन्नग्नो योऽसौ क्षपणको भवेत् ॥ ६३ ॥
kṣapaṇam cittavṛttinām rāgadveṣaviluṇthanam ।
kurute vyomavannagno yo'sau kṣapaṇako bhavet ॥ 63 ॥

Tr. One who annihilates all the modifications of *citta*, attachment and envy, thus becoming as void as space, is called a *kṣapaṇaka*. 63.

Note. A *kṣapaṇaka* is a Jain mendicant who wears no garments. 63.

प्रसरं⁶ भासते शक्तिः⁷ संकोचं भासते शिवः⁸ ।
तयोर्योगस्य कर्ता यः स भवेत् सिद्ध्योगिराद् ॥ ६४ ॥
prasaram bhāsate śaktih saṅkocam bhāsate śivah
taylor-yogasya kartā yaḥ sa bhavet siddhayogirāṭ ॥ 64 ॥

Tr. *Śakti* signifies evolution, while *Śiva* signifies involution. One who realises the union of these two is a *siddhayogī*. 64.

1. कलंकी—B₁, B₂, P₁, P₂, P₃, कालकी—W. 2. मुक्ताचारे—J₁, J₂, B₁, P₄. 3. प्रापिका—B₁. 4. एता ज्ञातवती—B₁, एषा ज्ञातवृत्ती—W. 5. यस्य ज्ञाताऽसौ—J₁, J₂, यस्य ज्ञातानीन्द्रियाण्येव सात्त्विकः—B₂. 6. प्रसंगं—J₁, J₂. 7. भासयेचक्तिः—J₁, J₂, P₄. 8. भासयेच्छियः—J₁, J₂, P₄. 9. सिद्धि—B₂.

विश्वातीतं यथा विश्वमेकमेव विराजते ।
संयोगेन सदा यस्तु सिद्धयोगी भवेत् सः ॥ ६५ ॥

*viśvātītaṁ yathā viśvam-ekameva virājate ।
saṁyogena sadā yastu siddhayogī bhavettu saḥ ॥ 65 ॥*

Tr. One who always experiences the oneness of transcendental and manifest universe becomes a *siddhayogī*. 65.

सर्वासां निजवृत्तीनां प्रसृतिर्भजते लयम् ।
स भवेत् सिद्धसिद्धान्ते सिद्धयोगी महाबलः ॥ ६६ ॥

*sarvāsāṁ nijavṛttināṁ prasṛtir-bhajate layam ।
sa bhavet siddhasiddhānte siddhayogī mahābalah ॥ 66 ॥*

Tr. According to the doctrine of the *siddhas*, one who dissolves the modifications of the mind is called a *siddha*. 66.

उदासीनः सदा शान्तः स्वस्थोऽन्तर्निजभासकः ।
महानन्दमयो धीरः स भवेत् सिद्धयोगिराट् ॥ ६७ ॥
udāśināḥ sadā śāntaḥ svastho'ntarnijabhaśakah ।
mahānandamayo dhīraḥ sa bhavet siddhayogirāṭ ॥ 67 ॥

Tr. One who is indifferent, ever tranquil, self-abiding, experiences self-luminosity and absolute bliss is a *siddhayogī*. 67.

परिपूर्णः प्रसन्नात्मा^३ सर्वदा सर्व^४पदोदितः ।
विशुद्धो निर्भरानन्दः स भवेत् सिद्धयोगिराट् ॥ ६८ ॥^५

*paripūrṇaḥ prasannātmā sarvadā sarvapadoditah ।
viśuddho nirbhārānandaḥ sa bhavet siddhayogirāṭ ॥ 68 ॥*

Tr. One who is always full of Bliss generated in all states, pure and delightful is a *siddhayogī*. 68.

परिपूर्णः प्रसन्नात्मा सर्वानन्दकरः सुधीः ।
सर्वानुग्रहधीः सम्यक् स भवेत् सिद्धयोगिराट् ॥ ६९ ॥^६

*paripūrṇaḥ prasannātmā sarvānandakarah sudhīḥ ।
sarvānugrahadhīḥ samyak sa bhavet siddhayogirāṭ ॥ 69 ॥*

1. प्रश्रुतिर्भजते च यः—B₁, प्रसृति भजते तु सः—W, लयं (तु यः)—P₁, P₃.
2. B₁ omits this verse. 3. प्रसन्ना—P₂. 4. सर्वासर्व—J₂. 5. J₂, B₁ omit this verse. 6. B₁, B₂, W, P₂ omit this verse.

Tr. He who is ever Blissful, causes happiness to all, wise, inclined to favour all is a *siddhayogī*. 69.

गते न शोकं विभवे न वाञ्छां^१
प्राप्ते च^२ हर्षं न^३ करोति योगी ।
आनन्दपूर्णो निज^४बोधलीनो
न बाध्यते^५ कालपथेन नित्यम्^६ ॥ ७० ॥

*gate na śokam vibhave na vāñchām
prāpte ca harṣam na karoti yogī ॥
ānandapūrṇo nijabodhalino
na bādhyate kālapathena nityam ॥ 70 ॥*

Tr. A *yogī* does not grieve on loss, does not crave for prosperity nor does he rejoice over achievement. He being ever Blissful and absorbed in Self-experience, does not get affected by the course of *kāla* (time). 70.

एवं^७ सर्वसिद्धान्तदर्शनानां पृथक् पृथग्भूतानामपि ब्रह्मणि
समन्वयशीलो^८पदेशकर्त्ता^९वधूत् एव^{१०} सदगुरुः^{१०} प्रशस्यते^{११} ॥ 71 ॥
evam sarva-siddhānta-darśanānāṁ pṛthak pṛthag-
bhūtānām-api brahmaṇi samanvayaśilopadeśakarttā'vadhūta eva
sadguruḥ praśasyate ॥ 71 ॥

Tr. An *avadhūta* who synthesizes divergent philosophical doctrines and advocates their unity in *Brahman* is alone a *sadguru*. 71.

१२एतेषामुप^{१३}देशानां सूचितानां पृथक् पृथक् ।
जायते यस्य विश्रान्तिः स विश्रान्तोऽभिधीयते^{१४} ॥ ७२ ॥
eteśām-upadeśānām sūcītānām pṛthak pṛthak
jāyate yasya viśrāntih sa viśrānto'bhidhiyate ॥ 72 ॥

1. वाञ्छा—J₁, J₂, B₁, B₂, W, P₁, P₃. 2. न—J₁, J₂, B₁, B₂, W, P₄. 3. स—P₄. 4.
चित्त—B₂, W. 5. बाधते—W. 6. सिद्धः—P₄. 7. एवं तु—P₂.
8. समन्वयसूचनशीलो—B₁, B₂, W, P₁, P₂, P₃. 9. एव कर्त्ता—B₁, B₂, W. 10.
जगदगुरुः—B₁. 11. शस्यते—J₁, J₂, B₁, W. 12. उक्तं च—J₁, J₂, B₂, W. 13.
एषामुप—B₂, W, P₁, P₂, P₃. 14. ते यत्र विश्रान्तिः सा विश्रान्तिः—
B₁, B₂, W, P₁, P₂, P₃, यस्य विश्रान्तिः स विश्रान्तो विधीयते—J₁, J₂,
विश्रान्तिश्चाभिधीयते—B₁, विश्रान्तिश्च धीयते—B₂, W, विश्रान्तिरभिधीयते—P₁, P₃,
तिश्च विधीयते—P₂.

Tr. One who finds solace despite all these varied opinions is called a *viśrānta*. 72.

लीनतां च स्वयं याति निरुत्थानचमत्कृते� । ।
यतो निरुत्थानमयात्² सोऽयं स्यादवधूतराद् ॥ ७३ ॥
*līnatām ca svayam yāti nirutthānamacamatkṛteḥ ।
yato nirutthānamayāt so'yaṁ syādavadhūtarāt ॥ 73 ॥*

Tr. He who gets merged consequent to the miraculous power of *nirutthāna* (*samādhi*) is thereby freed from *utthāna* and hence he is an *avadhūta*. 73.

तस्मात्³ सदगुरुं साक्षाद्वन्द्येत् पूजयेत् सदा ।
सम्यक् सिद्धपदं धत्ते तत्क्षणात् स्वात्मभाषितम्⁴ ॥ ७४ ॥
*tasmāt-tam̄ sadgurum sākṣād-vandayet pūjayet sadā ।
samyak siddhapadam dhatte tatksaṇāt svātmabhāṣitam ॥ 74 ॥*

Tr. Therefore, a *sadguru* should always be revered and worshipped sincerely, because his words instantly bestows the *siddha*-hood. 74.

न वन्दनीयास्ते काष्ठाः⁵ दर्शनभ्रान्तिकारकाः ।
वर्जयेत्तानुरूपन्दूराढ्हीराः⁶ सिद्धमताश्रयाः⁷ ॥ ७५ ॥
*na vandanīyāste kāṣṭhāḥ darśanabhrāntikārakāḥ ।
varjayet-tān gurūn dūrāddhīraḥ siddhamatāśrayaḥ ॥ 75 ॥*

Tr. Those who impart extremely delusive doctrines should not be respected. A *yogī* who is a follower of *siddha* tradition should avoid such a *guru*. 75.

परपक्षानिकाकाः क्रियते⁸

parapakṣa-nirāsaḥ kriyate
The other opinion is being refuted

1. निरुत्थानचमत्कृते�—W. 2. (मयाः)—P₁, P₃. 3. तस्मात्वं—B₁.
4. स्वात्मभासितम्—J₁, J₂, B₁, B₂, W, P₁, P₃, P₄. 5. काष्ठा—J₁, J₂, कस्थाः—B₁, कष्ठा—B₂, W. 6. गुरुन्दूरे धीराः—B₂, W. 7. सिद्धमयाश्रयाः—W. 8. परपक्षनिराकरणं करोति—B₁; परपक्षनिरासं करोति—B₂, W, परपक्षं निरासं करोति—P₁, P₃; P₂ omits this line.

वेदान्ती बहुतर्कर्कशमतिर्गत्स्तः परं मायया
भाष्टाः¹ कर्म²फलाकुला³ हतधियो द्वैतेन वैशेषिकाः ॥
अन्ये भेदरता विवादविकलाः सत्तत्त्वतो⁴ वज्ज्यतास्⁵
तस्मात् सिद्धमतं स्वभावसमयं⁶ धीराः सदा संश्रयेत्⁷ ॥७६॥
*vedāntī bahutarka-karkaśa-matir-grastaḥ param māyayā
bhāṭṭāḥ karma-phalākulā hatadhiyo dvaitena vaiśeṣikāḥ ॥
anye bhedaratā vivādavikalāḥ sattattvato vañcītās
tasmāt siddhamataḥ svabhāvasamayaḥ dhīraḥ sadā samśrayet ॥76॥*

Tr. The *vedāntin* with rigid intellect and severe dialectic is seized by *māyā*. *Bhāṭṭas* are possessed of by the fruits of *karma*. *Vaiśeṣikas* are perplexed by dualism. Others intent upon distinction are impaired by dissension. All these are thereby deceived from reaching the real goal of liberation. Hence the wise should always resort to the doctrine of the *siddhas* which is natural. 76.

सांख्या वैष्णववैदिका विधिपराः संन्यासिनस्तापसाः⁹
सौरा वीरपराः प्रपञ्चनिरता बौद्धा जिन¹⁰शावकाः ॥
एते कष्टरता वृथापथगताः सत्तत्त्वतो¹¹ वज्ज्यतास्
तस्मात् सिद्धमतं स्वभावसमयं धीराः सदा संश्रयेत् ॥ ७७ ॥
*sāṅkhya vaiṣṇava-vaidikā vidhiparāḥ saṃnyāśinas-tāpasāḥ
saurā vīraparāḥ prapañcaniratā bauddhā jinaśrāvakāḥ ॥
ete kaṣṭaratā vṛthāpathagatāḥ sattattvato vañcītās
tasmāt siddhamataḥ svabhāvasamayaḥ dhīraḥ sadā samśrayet ॥77॥*

Tr. The *sāṅkhya*, *vaiṣṇavas* (*pāñcarātras*), *vaidikas*,

1. भट्टाः—J₁, J₂, B₁. 2. कर्म—W₂. 3. कर्मकलाकुला—P₂. 4. विकलास्ते तत्त्वतो (सत्तत्त्वतो वज्ज्यता)—J₁, J₂, B₁, P₁, P₃. 5. विकला सत्तत्वतो—B₂. 6. स्वभावकमयं—B₁. 7. धीराः परं संश्रयेत्—P₄.

8. W inserts the following additional verse here—

शैवाः पाशुपताः महावतधराः कालाभुखा जंगमाः
शाक्ताः कौलकुलाकुलार्चनरताः कापालिका शाम्भवाः ।
एतत्कृत्रिममन्त्रन्तरिताः सत्तत्वतो वज्ज्यतास्
तस्मात् सिद्धमतं स्वभावसमयं धीराः सदा संश्रयेत् ॥

9. सिनस्नातकाः—B₁, सिनस्तापसाः—P₄. 10. जिनाः—J₁, J₂, B₁, B₂, W.
11. स्ते तत्त्वतो—J₁, J₂, तास्ते सत्तत्वतो—P₁, P₃.

ritualists (*mīmāṃsakas*), recluses, hermits, *sauras* (sun-worshippers), *vīras* who are entrenched in illusive world, Buddhists and Jaina monks—all these take the painful and futile path, experience misery and are thereby deceived from reaching the *tatva* (real goal of liberation). Hence the wise should always resort to the doctrine of the *siddhas* which is natural. 77.

आचार्य बहुदीक्षिता हुतिरताः नग्नवतास्तापसाः
नानातीर्थनिषेवका जपपरा¹ मौने² स्थिता नित्यशः ॥
एते ते खलु दुःखभारनिरता सत्तत्त्वतो³ वज्जितास्
तस्मात् सिद्धमतं स्वभावसमयं धीरः सदा संश्रयेत् ॥ ७८ ॥

ācāryā bahudikṣitā hutiratāḥ nagnavratās-tāpasāḥ
nānā-tīrtha-niṣevakā japaparā maune sthitā nityaśāḥ ।
ete te khalu duḥkha-bhāra-niratā sattatvato vañcitās
tasmāt siddhamataṁ svabhāva-samayaṁ dhīraḥ sadā saṃśrayet ॥78॥

Tr. Those ācāryas who are exposed to various traditions, engrossed in oblations (rituals), observe the vow of moving naked (*dīgāñbaras*), practise austerities, go on pilgrimage to different holy spots, engaged in chanting (*mantras*) and keep the permanent vow of silence—all of them suffer excruciating pain and are deprived of reaching the *tatva* (real goal of liberation). Therefore, the wise should always resort to the doctrine of the *siddhas* which is natural. 78.

आदौ रेचकपूर⁴ कुम्भकविधौ नाडीपथं⁵ शोधितं⁶
कृत्वा हृत्कमलोदरे तु सहसा चित्तं महामूर्च्छितम् ॥
पश्चादव्ययमक्षरं⁷ परकुले चोंकारदीपांकुरे
ये पश्यन्ति⁸ समाहितेन मनसा तेषां न नित्यं पदम्⁹ ॥ ७९ ॥

1. जिनपरा—J₁,J₂. 2. मौन—P₁,P₃. 3. स्ते तत्त्वतो—J₁,J₂, तास्ते सत्तत्त्वतो—B₁.
4. पूरक—P₁,P₃. 5. नाडीपथा—B₁,W,P₁,P₂,P₃. 6. नाडीपथं शोभितं—P₄,
नाडीपथा शोभितं—J₁,J₂,B₂. 7. दक्षरमव्ययं—B₂,P₂. 8. कुर्वन्ति—P₄. 9. P₂
substitutes the last quarter of the stanza with the last quarter of the previous stanza तस्मात्सिद्धमतं etc, yet the Sanskrit commentary
takes into account the line ये पश्यन्ति etc. P₂ makes it a five line
stanza by including both the lines; P₂ gives the line तस्मात् सिद्धमतं
etc in brackets and treats it as a corollary.

ādau recaka-pūra-kumbhaka-vidhau nāḍīpatham śodhitam
kṛtvā hṛtkamalodare tu sahasā cittam mahāmūrcchitam ॥
paścād-avyayam-akṣaram parakule conkāra-dīpāṅkure
ye paśyanti samāhitena manasā teṣām na nityaṁ padam ॥ 79 ॥

Tr. Even those who at the outset cleanse the *nāḍis* by practising exhalation, inhalation and retention, experience ecstasy by restraining the mental activities in the lotus of the heart, meditate with well-concentrated mind upon the imperishable, immutable *Om* in the form of a flame of the *parakula* do not attain the eternal goal of liberation. 79.

चार्वाकाश्चतुराश्च¹ तर्कनिषुणा देहात्मवादे रतास्
ते सर्वे न तरन्ति दुःसहतरं ये ते² परं सात्त्विकाः ॥
ते सर्वे प्रभवन्ति ये च यवनाः पापे रता निर्दयास्
तेषामैहिकमल्पमेव हि फलं³ तत्त्वं न मोक्षप्रदम्⁴ ॥८०॥
carvākāś-caturāś-ca tarkanipuṇā dehātmavāde ratās
te sarve na taranti duḥsahataram ye te paraṇi sāttvikāḥ ॥
te sarve prabhavanti ye ca yavanāḥ pāpe ratā nirdayās
teṣāmaihihikamalpameva hi phalaṁ tattvam na mokṣapradam ॥८०॥

Tr. The cārvākas (nihilists) who are clever and experts in reasoning (logic) and staunch adherents to materialism and also those who are genuine are unable to cross (the mundane world). Those *yavanas* who prevail, who are merciless and addicted to sin derive only a little success in the worldly point of view. They too do not attain that true state which is the bestower of liberation. 80.

श्रीहटे मस्तकान्ते त्रिपुटपुटबिले⁵ ब्रह्मरन्धे ललाटे
भूनेत्रे नासिकाणे श्रवणपथरवे घण्टिकाराजदन्ते ॥
कण्ठे हन्नाभिमध्ये त्रिकमलकुहरे चोडिङ्गयाणे च मूले⁶
चैवं⁷ ये स्थानलग्नाः परमपदमहो नास्ति तेषां निरुत्थम् ॥८१॥

1. चार्वाकिश्चतुराश्च—W. 2. चैते—J₁,J₂,B₁,B₂,W. 3. फलादं—J₁,J₂,B₁,W.
4. मोक्षं पदं—B₂,P₂, मोक्षप्रदम्—P₁. 5. त्रिकुटपुटे—B₂,W. 6. चोडिङ्गयाणे च
पीठे—P₂, चोडिङ्गयाणी च मूले—P₃. 7. एवं—B₁,B₂,W,P₁,P₂,P₃.

śrīhaṭṭe mastakānte tripuṭa-puṭabile brahmarandhre jalāṭe
bhrūnetre nāsikāgre śravaṇapatha-rave ghaṇṭikā-rājadante ||
kaṇthe hṛṇ-nābhīmadhye trikamala-kuhare coḍḍiyāṇe ca mūle
caivāṁ ye sthānalagnāḥ paramapadamaho nāsti teṣāṁ niruttham||81||

Tr. Those who practise meditation on the different spots (sixteen ādhāras) such as śrīhaṭṭa (top of the head), brahmarandhra situated in the triangular space (of the sahasrāra) inside the top of the head, forehead, in the space between the eyes and the eyebrows, tip of the nose, on the sound in the auditory canal, ghaṇṭikā (uvula), rājadanta (the two front teeth), throat, centre of the heart and navel, aperture of the three lotuses, (seat of) oḍḍiyāṇa (navel), at the mūlādhāra, etc., do not attain that Paramapada (supreme state) called *niruttha*. 81.

Note: The sixteen ādhāras are already described in II. 10-25 along with the benefits that accrue by contemplating on them as suggested. But all these benefits are of transitory nature compared to liberation. This verse states that meditation on these ādhāras does not lead one to the supreme state of *nirutthāna*. 81.

गोल्लाटे¹ दीप्तिपुञ्जे प्रलयशिखिनिभे सिद्धजालन्धरे वा
शृंगाटे ज्योतिरेकं तडिदिव तरलं ब्रह्मनाड्यन्तराले ||
भालान्ते विद्युदाभे² तदुपरि शिखरे कोटिमार्त्तण्डचण्डे³
ये नित्यं भावयन्ते परमपदमहो नास्ति तेषां निरुत्थम्||82||

gollāṭe diptipuñje pralaya-śikhinibhe siddha-jālandhara vā
śṛṅgāṭe jyotirekam taḍidiva taralam brahmanāḍyantarāle ||
bhālāntे vidyudābhē tadupari śikhare koṭimārttaṇḍacanḍe
ye nityām bhāvayante paramapadam-aho nāsti teṣāṁ niruttham ||82||

Tr. Even those who always contemplate upon the mass of light in the *gollāṭa* or that luminosity of *pralayāgni* (fire of destruction), *jālandhara*, tremulous lightning in *śṛṅgāṭa*, inside the *brahmanāḍī*, on the flash of lightning inside the forehead or on that light dazzling as a crore of blazing suns at the top above

1. गोल्लाटे—B₂, P₂. 2. विद्युदाभे—J₁, J₂, B₁, B₂, W, P₄. 3. कोटिमार्त्तण्डचण्डे—W.

that (*sahasrāra*), do not attain the supreme state called *nirutthāna*. 82.

लिंगाद्वाण्डं कुरान्तर्मनपवनगमाद¹ ब्रह्मनाड्यादिभेदं
कृत्वा बिन्दुं नयन्तः परमपदगुहां शंखगर्भोदरोर्ध्वम् ||
तत्रान्तर्नादघोषं गगनगुणमयं वज्रदण्डी² क्रमेण
ये कुर्वन्तीह कष्टात³ परमपदमहो नास्ति तेषां निरुत्थम् || 83 ||
*lingādvaṇḍān kurāntarmanapavanagamād
brahmanāḍyādibhedam
kṛtvā bindum nayantah paramapadaguhām
saṅkhagarbhadarordhvam ||
tatrāntarnādaghoṣam gaganaguṇamayam vajradanḍī
krameṇa
ye kurvantīha kaṣṭāt paramapadamaho nāsti teṣām
niruttham || 83 ||*

Tr. Those who lead the mind and the *prāṇas* from the organ of generation to the vertebral column, penetrate the *suṣumnā*, raise the *bindu* from the pelvic to the highest cavity situated above and give rise to the internal sound having the attribute of the void along the *suṣumnā* in sequence, also do not attain that supreme state called *nirutthāna*. 83.

Note: The difficult practice of *vajroli* leads the *sādhaka* to the experience of the internal *nāda*, but not to *nirutthāna*. 83.

सम्यक् चालनदोहनेन सततं दीर्घीकृतां लम्बिकां
तां ताल्वन्तर⁴ वेशितां⁵ च दशमद्वारोदरे शंखिनीम्⁶ ||
नीत्वा मध्यमसधिसंघटघटात् प्राप्तां शिरोदेशतः⁷
पीत्वा षड्विधपानकाप्तितजनास्तिष्ठन्ति संभोहिताः⁸ || 84 ||

1. रान्तर्गतपवनगमो—J₁, J₂, रान्तर्गतपवनगमाद—P₄. 2. वज्रबोधि—B₁, वज्रबोली—B₂, वज्रचोली—J₁, J₂, W, वज्रदण्डीचोली—P₁. 3. कष्टाः—B₁, कष्टान्—B₂, मैणाप्ये कुर्वन्तीह कष्टाः—W. 4. दैवान्तर—J₁, J₂. 5. जातां त्वान्तरवेशितां—B₁, तां ताल्वभ्यन्तरवेशितां—P₁, P₃. 6. दशमद्वारस्य चोल्लंधिनीम्—J₁, J₂, दशमद्वारोदरे सधिनीम्—B₂, दशमद्वारोदरे शंधिनीम्—W. दशमद्वारेऽपि चोल्लंधिनीम्—P₁, P₃, दशमद्वारोदरे शंधिनीम्—B₂. 7. घटा प्रत्याशिरो देशतः—B₁, घटात्माद्यां शिरो देशतः—J₁, J₂. 8. काप्तितमामूर्च्छा चिरं मोहिताः—B₁, काप्तितजनां मूर्च्छा चिरं मोहिताः—B₁, P₁, P₃, काप्तितजना मूर्च्छा चिरं मोहिताः—W, पानकाष्ठभजनं वाज्ञान्ति ये मोहिताः—P₂, काप्ति—ये मोहिताः—P₄.

samyak cālana-dohanena satataṁ dīrghikṛtāṁ lambikām
tāṁ tālvantara-veśitāṁ ca daśamadvārodare śaṅkhinīm ||
nītvā madhyama-sandhi-saṅghaṭaghaṭat prāptāṁ śirodēśataḥ
pītvā ṣaḍvidha-pānakāṣṭhita-janās-tiṣṭhanti sammohitāḥ || 84 ||

Tr. Those who elongate the tongue by properly milking and moving it repeatedly, insert it by upturning it in the palate and śaṅkhinī in the cavity in daśamadvāra and thereafter lead it into the central confluence, repeatedly consume the nectar of six tastes that flows from the head region (*sahasrāra*) also are deluded to attain the immobility due to swooning. 84.

Note. For *khecarī* see Appendix on ii.19. 84.

गुद्धात् पश्चिमपूर्वमार्गमुभयं रुध्वाऽनिलं¹ मध्यमं
नीत्वा ध्यानसमाधिलक्षकरणैर्ननासनाभ्यासनैः² ||
प्राणापानसमागमेन³ सततं हंसोदरे सदघटाद⁴

एवं येऽपि भजन्ति ते भवजले मज्जन्त्यहो दुःखिताः⁵ || 85 ||
*guhyāt paścimapūrvamārgamubhayaṁ ruddhvā'nilaṁ madhyamam
nītvā dhyāna-samādhil-akṣa-karaṇair-nānāsanābhyaśanaiḥ ||
prāṇapāna-samāgamena satataṁ haṁsodare sadghaṭād
evam ye'pi bhajanti te bhavajale mājantyaho duḥkhitāḥ || 85 ||*

Tr. Those who block the posterior and anterior passages from *mūlādhāra* and move *prāṇa* through *suṣumnā* by practising *dhyāna*, *saṁādhi*, *lakṣyas*, *karaṇas* (*mudrās*), various āśanas continuously and unite *prāṇa* and āpāna through *haṁsa* (*mantra*) also continue to suffer in the world. 85.

शक्त्याकुञ्चनमग्निदीप्तिकरणं त्वाधारसंपीडनात्
स्थानात् कुण्डलिनीप्रबोधनमतः⁶ कृत्वा ततो मूर्खनि ||
नीत्वा पूर्णगिरिं निपातनमधः कुर्वन्ति तस्याश्च ये
खण्डज्ञानरतास्तु ते निजपदं तेषां हि दूरं पदम्⁷ || 86 ||

*śaktyākuñcanam-agni-diptikaraṇam tvādhāra-sampīdanāt
sthānāt kuṇḍalinī-prabodhanam-ataḥ kṛtvā tato mūrdhani ||*

1. घोध्वानिलं—W. 2. नामासनाभ्यासनैः—J₁, J₂, नानासमाध्यासनैः—P₂. 3. प्राणायामसमागमेन—B₁, प्राणापानसमागमेन—P₂. 4. सच्छटा—J₁, J₂, सद्घट—B₁, सदघटा—B₂, P₄. 5. दुःखिनः—W, B₂. 6. मनः (तः)—W. 7. मतम्—B₁, B₂, W, P₂, P₄.

nītvā pūrṇagirīm nipātanam-adhaḥ kurvanti tasyāś-ca ye
khaṇḍajñānaratās-tu te nijapadām teṣām hi dūram padam || 86 ||

Tr. Those too who enhance (bodily) fire by forcefully pressing *mūlādhāra*, and taking awakened *kuṇḍalinī* to the top of the head and thence having led it to *pūrṇagiri* (*sahasrāra*) and bringing her down are gratified by partial knowledge. For them also the *nijapada* (the ultimate state) is but a distant goal. 86.

Note. For *kuṇḍalinī* see Appendix. 86.

बन्धं भेदं च मुद्रां गलबिलचिबुकां¹ बद्धमार्गेषु वस्त्रिं²
चन्द्राकौ³ सामरस्यं शमदमनियमानादबिन्दुकलान्ते⁴ ||
ये नित्यं मेलयन्ते ह्यनुभव⁵ मनसाप्युन्मनीयोगयुक्तास्
ते लोकान्प्रामयन्ते⁶ निजसुखविमुखाः कर्मदुःखाध्यभाजः || 87 ||
*bandham bhedam ca mudrām gala-bila-cibukām
baddha-mārgeṣu vahnīm
candrārkau sāmarasyaṁ śama-dama-niyamān-nāda-
bindu-kalān-te ||
ye nityaṁ melayante hyanubhava-manasāpyunmanī-
yoga-yuktās
te lokān-bhrāmayante nija-sukha-vimukhāḥ karma-
duḥkhādhva-bhājaḥ || 87 ||*

Tr. Those who strike an equilibrium of the fire, moon and sun by the practice of the various *bandhas*, *bheda* (piercing of the six *cakras*), *mudrās* and constriction of the path (by *jālandhara bandha*) and also unite *nāda*, *bindu* and *kalā* everyday through the practice of *śama*, *dama* and *niyama* (observance of equanimity, self-restraint etc.) and are engaged in attaining *unmanī* state are also misguide others. They also suffer from their results of their actions. 87.

Note: *Bandha* is *jālandhara bandha* for which see Appendix on ii.17.

Bheda stands for *śatcakrabhedā* or piercing of the six

1. कृत्वा मुद्राविभेदं गलबिलविषया—J₁, J₂, बिलचुबुकां—B₁, W, कृत्वा मुद्रादिभेदं
गलबिलविषया—P₄. 2. बद्धमार्गं हि नूनं—J₁, J₂. 3. चन्द्राकौं मेलयन्ते—J₁, J₂, P₄.
4. नादबिन्दु कलोत्थम्—J₁, J₂, नादबिन्दुकलान्ते—P₄. 5. यन्ते त्यनुभव—J₁, J₂, P₄.
6. भामयन्ते—J₁, J₂, भामयन्ती—P₁, P₃.

(nine?) *cakras* for which see Appendix on *cakras* on ii.9, and for *unmanī* see Appendix.

Nāda is the internally aroused sound, *bindu* is internally enkindled light and *kalā* is the rich sensation felt over the body. All these experiences are supposed to be the development of the activity of *prāṇa* and the Almighty, being the Lord and source of all activity, is said to be of the nature of *nāda*, *bindu* and *kalā*. 87.

अष्टांगं¹ योगमार्गं कुलपुरुषमतं घण्मुखी²चक्रभेदम्
ऊर्ध्वाधोवायुमध्ये रविकिरणनिभं सर्वतो व्याप्तिसारम् ॥
दृष्ट्या ये³ वीक्षयन्ते तरलजलसमं नीलवर्णं नभो वा
एवं⁴ ये भावयन्ते निगदितमत⁵यस्तेऽपि हा कष्टभाजः ॥८८॥
*aṣṭāṅgam yogamārgam kula-puruṣa-mataṁ ṣaṇmukhī-cakrabhedam
ūrdhvādho-vāyumadhye ravi-kiraṇanibhaṁ sarvato vyāptisāram ||
dr̥ṣṭyā ye vikṣayante tarala-jala-samam niлаvarnaṁ nabho vā
evam ye bhāvayante nigadita-matayas-te'pi hā kaṣṭabhājah || 88 ||*

Tr. Those who adhere to the scriptures and practise the path of *aṣṭāṅga yoga* or follow the *kaula-mārga* or practise *ṣaṇmukhī* (*mudrā*) and the piercing of the *cakras* and perceive the space which resembles all-pervading brilliant rays of the sun at the navel or visualize flowing of water or blue sky, they also undergo misery. 88.

Note: For *aṣṭāṅga yoga* see Appendix on ii.32 and for *cakrabhedā* see Appendix on ii.32. For *ṣaṇmukhī mudrā* see Appendix. 88.

आदौ धारणं शंखधारणमतः⁶ कृत्वा महाधारणं
सम्पूर्णप्रतिधारणं विधिबलाद् दृष्टिं तथा निर्मलाम् ॥
अर्धोली बहुलीह दृष्टासनमधो⁷ घण्टी वसन्नौलिका⁸
ये कुर्वन्ति च कारयन्ति च सदा भास्यन्ति⁹ खिद्यन्ति ते ॥८९॥
*ādau dhāraṇam śaṅkhadhāraṇamataḥ kṛtvā mahādhāraṇam
sampūrṇapratidhāraṇam vidhibalād dr̥ṣṭim tathā nirmalam ||*

1. अष्टांग—J₁, J₂, B₁, B₂, W. 2. षण्मुख—J₁, J₂. 3. ये not in J₁, J₂. 4. एवं—J₁, J₂.
5. नियमितमत—J₁, J₂, P₄. 6. धारणमधो—J₁, J₂. 7. अर्धान्ती बहुली दृढासनमधो—J₁, J₂, अर्धान्ती बहुली हटा—B₂, अर्धान्ती बहुली हरासन—B₁, अधान्ती बहुली हठासन—W, अर्धोली बहुलीह वासनमधो—P₂, अर्धोली बहुली हठासनमधो—P₄. 8. घण्टी च सन्तोलिक—J₁, J₂, घण्टी च सन्दोलिक—B₁, घण्टीवसन्नौलिका—B₂, P₁, P₃, घण्टा वसन्नौलिका—P₂, P₄. 9. भास्यैव—J₁, J₂.

ardholī bahulīha dr̥ṣṭāsanamatho ghaṇṭī vasannaulikā¹⁰
ye kurvanti ca kārayanti ca sadā bhrāmyanti khidyanti te || 88 ||

Tr. Those who following the injunction of the teacher at first, practise the ākāśadhāraṇā (first of the *vyomapañcakas*) followed by śaṅkhadhāraṇā (*parākāśadhāraṇā*), *mahādhāraṇā* (of *mahākāśa*) and *sampūrṇadhāraṇā* (*tattvākāśadhāraṇā*), and cleanse the eyesight (by the practice of *sūryākāśadhāraṇā*), perform *ardholī* (*dhauti*), *bahuli* (*basti*), *dr̥ṣṭasana* (*neti*), *ghaṇṭī* (*trāṭaka*), *vasan* (*kapālabhāti*) and *naulikā* (*nauli*) and also guide others to practise (all the above)—all those remain ever deluded and miserable. 89.

Note: For *saṅkriyās* see Appendix. 89.

शंखक्षालनमन्तरं¹ रसनया ताल्वोष्ठनासारसं²

वान्तेरुल्लुठनं³ कपाटमरीपानं तथा खर्परी⁴ ॥

वीर्यं द्रावितमात्मजं पुनरहो ग्रासं प्रलेपं च वा

ये कुर्वन्ति जडास्तु ते न हि फलं तेषां तु सिद्धान्तजम्¹⁰।

śaṅkha-kṣālanam-antaraṇam rasanayā tālvoṣṭha-nāsā-rasaṇam
vānter-ulluṭhanam kapāṭam-amari-pānam tathā kharparī ||
vīryam drāvitam-ātmajam punar-aho grāsam pralepam ca vā
ye kurvanti jaḍāstu te na hi phalam teṣām tu siddhāntajam || 90 ||

Tr. Those who practise *śaṅkhaprakṣālana*, *khecarī*, *vamana* (*dhauti*) and *amaripāna*, carry a begging bowl, withdraw ejected semen (*vajroli*) or anoint oneself with it (*sahajoli*) are dull-witted. They do not attain liberation as propounded in the doctrine of *siddhas*. 90.

Note: For *śaṅkhaprakṣālāṇa* see Appendix on *saṅkriyās* on vi.89. *Vānterulluṭhanam*: This seems to indicate the process of *gajakaraṇī* for which see Appendix on vi.89 on *saṅkriyās*.

Kapāṭa (*mudrā*) is same as *khecarī* for which see Appendix on ii.19. 90.

घण्टाकाहलकालं⁵मर्दलं⁶महाभेरीनिनादं यदा

सम्पद्नादमनाहतध्वनिमयं शृण्वन्ति चैतादृशम् ॥

1. क्षालनमप्यथो—J₁, J₂. 2. नासारलो—J₁, J₂. 3. ल्लूठनं चापि—J₁, J₂. वान्तेरुल्लुठनं—B₁, वान्तेरुल्लुठनं—B₂, W, P₁, P₃, P₄. 4. कपाटधर्ममरीपानं तथा खर्परी—J₁, J₂, कपाटधर्ममरीपानं तथा खर्परी—B₁, कपाटधर्ममरीपानं—B₂, W, P₁, P₃, तथा खर्परी—P₄. 5. घण्टाकाहल—J₁, J₂, B₁, B₂, घण्टाकाहलताल—W, घण्टाकाहलकाल—P₁, P₃. 6. मार्दुल—P₂.

पिण्डे सर्वगतं¹ निरन्तरतया ब्रह्माण्डमध्ये पि वा
तेषां सिद्धपदं ततः समुचितं नैवं परं² लभ्यते ॥९१॥
ghaṇṭā-kāhalakāla-marddala-mahābhēri-ninādām yadā
samyañ-nādām-anāhata-dhvanimayam śr̄ṇvanti caitādīśam ॥
piṇḍe sarvagatam nirantarata� brahmāṇḍa-madhye'pi vā
teṣām siddhapadaṃ tataḥ samucitam naivam param labhyate ॥९१॥

Tr. While practising concentration, those who listen to the ceaseless *anāhata* sound, amidst the varied sounds of the bell, *mardala* and the big beating drums in the *piṇḍa* (body) as well as the *brahmāṇḍa* (universe), they too do not achieve the supreme abode (*Brahman*). 91.

Note: This verse refers to the practice of *nādayoga* or *nādānusandhāna*—absorption into and merger with the *anāhata* sound. Though the *sādhaka* at first hears loud sounds resembling to thunder, ocean, waterfall etc., his progress in *nādānusandhāna* is marked by his ability to listen to subtler and subtler sound amidst the loud sounds (Cf. HP.VIII.17-18).

Listening to the ceaseless *anāhata nāda* amidst the din of varied noises also does not lead one to the Supreme Principle (*Brahman*) accomplished by the *siddhas*. 91.

वैराग्यात्मृणशाकपल्लवजलं कन्दं फलं मूलकं
भुक्त्वा यो वनवासमेव भजते³ चाऽन्ये च देशान्तरम् ॥
बालो न्मत्पिशाचभूक्जडवच्चेष्टाश्च नानाविधा
ये कुर्वन्ति पदं विना मतिबलाद् भ्रष्टा विमुद्धन्ति ते⁴ ॥९२॥
vairāgyāt-tṛṇāśāka-pallava-jalaṃ kandaṃ phalaṃ mūlakam
bhuktvā yo vanavāsameva bhajate cā'nye ca deśāntaram ॥
bālonmatta-piśāca-mūka-jaṭavac-cessāś-ca nānāvidhā
ye kurvanti padaṃ vinā matibalād bhraṣṭā vimuhyanti te ॥९२॥

Tr. Being detached (to the world), those who resort to forest and subsist on grass, vegetables, water, (bulbous) stems, fruits and roots or inhabit different regions or assume different types of behaviour such as that of a child, an inebriate, devil,

1. पिण्डे सर्वगते—B₁. 2. चितं तत्वं पदं—B₁, चितं तत्वं परं—B₂, W, P₁, P₃, P₄.
3. भजन्ते—P₁, P₃. 4. मतिबलं भ्रष्टा विमुद्धन्ति च—P₂. दुष्टा विमुद्धन्ति ते—B₁.

dumb or stupid, do not attain the Supreme Goal and remain deluded. 92.

कन्थाधारणमदभुतं¹ बहुविधं भिक्षाटनं नाटकं
भस्मोद्भूलनमंग² कर्कशतरं कृत्वाऽथ वर्ष चरन्³ ॥
क्षेत्रं क्षेत्रमट्टि दुर्गमतरं छित्वाऽथ⁴ सर्वेन्द्रियं

नो विन्दन्ति परं पदं गुरुमुखाद् गर्वेण कष्टाश्च ते ॥९३॥
kanthādhāraṇamadbhutam bahuvidham bhikṣāṭanam nāṭakam
bhasmoddhūlanamaṅgakarkaśataram kṛtvā'tha varṣam caran ॥
kṣetram kṣetramāṭanti durgamataram chitvā'tha sarvendriyam
no vindanti param padam gurumukhād garveṇa kaṣṭāśca te ॥९३॥

Tr. Wearing different weird-looking patched garments, begging for alms, doing gimmicks with body hardened and smeared with ashes, those who wander about the holy spots round the year covering difficult terrain and piercing different organs, are unable to attain *Paramapada* (supreme goal) and suffer, because, out of arrogance they avoid seeking advice from the *guru*. 93.

वाणीं ये च चतुर्विधां स्वरचितां सिद्धैश्च वा निर्मितां
गायत्रीञ्च पठन्ति पाठनिरतां⁵ विद्याविवादे रताः ॥
नो विन्दन्ति तदर्थमात्मसदृशं खिद्यन्ति मोहाच्छलाद⁶
दण्डैः कर्तरीशूलचक्रलगुडैर्भण्डाश्च⁷ दुष्टाश्च ते⁸ ॥९४॥
vāṇīm ye ca caturvidhām svaracitām siddhaiś-ca vā nirmitām
gāyatriñca paṭhanti pāṭhaniratā vidyāvivāde ratāḥ ॥
no vindanti tadartham-ātmasadīśam khidyanti mohāc-chalād
danḍaiḥ kartari-śūla-cakra-laguḍair-bhāṇḍāśca duṣṭāśca te ॥९४॥

Tr. Those who ceaselessly repeat the *mantras* in fourfold manner (*parā*, *paśyanti*, *madhyamā* and *vaikhari*) composed by themselves as well as by other *siddhas* and are engaged in

1. कन्थादर्शनमदभुतं—W, कथां दर्शनमदभुतं—P₁, P₃. 2. लनमंग—P₁, P₃. 3. कृत्वा
शरीरे पुनः—J₁, J₂, P₄, कृत्वाथ वर्ष चरेत्—B₂, W, P₁, P₃, धृत्वाऽथ वर्ष चरेत्—
P₂. 4. दुर्गमतरे स्थित्वाथ—B₂, P₂. 5. गायत्रीचतुराश्च पाठनिरता—W, निरतां—B₁.
6. मोहात्वलाद—J₁, J₂, B₁, B₂, W, P₄. 7. लगुडैर्भण्डाश्च—W, लकुडैर्भण्डाश्च—
P₁. 8. ये—J₁, J₂, P₄.

repetition of *Gāyatrī*, and are constantly engaged in futile debates, but do not comprehend their real meaning, reprimand their own selves. Subsequently on account of extreme delusion or deceit armed with (different weapons like) the club, knife, spike, circular missile etc., they turn to be villains and rogues. 94.

एवं शून्यादिशून्यं परमपरपदं पञ्चशून्यादिशून्यं
व्योमातीतं ह्यनाद्यं निजकुलमकुलं चादभुतं विश्वरूपम् ॥
अव्यक्तं चान्तरालं निरुदयमपरं भासनिनामैक्यं
वाङ्मात्राद भासयन्तो बहुविधमनसो व्याकुला भ्रामितास्ते² ॥९५॥
evam śūnyādiśūnyaṁ parama-parapadam pañca-
śūnyādi-śūnyam
vyomātītam hyanādyam nija-kulam-akulam
cādbhutam viśvarūpam ॥
avyaktam cāntarālam nirudayam-aparam bhāsa-
nirnāmam-aikyam
vāñ-mātrād bhāsayanto bahuvidhamanaso
vyākulā bhrāmitās-te ॥ 95 ॥

Tr. Those who are thus seized by various thoughts and appear to describe only in words that oneness as the void of the annihilation of the universe, the highest principle, the voidness which is the source of the five *śūnyas* (voids), transcending the *vyoma*, the one devoid of any source, the origin of *kula* and *akula*, the miraculous universal form, subtle indwelling one, without any beginning, as excellent, effulgent and nameless, are bewildered and wander about in disturbed manner. 95.

आज्ञासिद्धिकरं³ सदा समुचितं सम्पूर्णभासाकं⁴
पिण्डे सर्वगतं विधानममलं सिद्धान्तसारं वरम्⁵ ॥
भान्ते⁶निर्हरणं सुखातिसुखदं कालान्तकं शाश्वतं
तनित्यं कलनोजिज्ञतं⁷ गुरुमयं ज्ञेयं निरुत्यं पदम् ॥९६॥

ājñā-siddhikaram sadā samucitam sampūrṇa-bhā-bhāsakam
piṇḍe sarvagataṁ vidhānam-amalam siddhānta-sāram varam ॥

1. निर्मित्यैकं—J₁, J₂, B₁, P₄. 2. भ्रामितास्ते—J₁, J₂, B₁, P₄. 3. आज्ञासिद्धिकरं—W. 4. पूर्णभासाकं—P₁, P₃. 5. पदम्—B₁, P₄. 6. शान्ते—J₁. 7. कलनोदगतं—J₁, J₂, P₁, P₃.

bhrānter-nirharanam sukhāti-sukhadaṁ kālāntakam śāśvataṁ
tannityaṁ kalanojjhitam gurumayaṁ jñeyam niruttham padam ॥ 96 ॥

Tr. That eternal state of *niruththa* must be realized as of the nature of the *guru* who is capable of making his advice succeed, who always renders proper advice, brings to light the entire gamut of luminaries, pervades all the *piṇḍa* (body), whose order is the unblemished one, quintessence of all doctrines, annihilator of delusion, bestower of extreme delight, destroyer of *kāla* who is eternal and devoid of all mental constructions. 96.

आत्मेति परमात्मेति जीवात्मेति विचारणे ।
त्रयाणामैक्यसम्भूतिरादेशं¹ इति कीर्तिः ॥ ९७ ॥
ātmeti paramātmeti jīvātmeti vicāraṇe ।
trayānām-aikya-sambhūtir-ādeśa iti kīrtitaḥ ॥ 97 ॥
Tr. In a clear deliberation of Ātman (*piṇḍa*), Paramātman (*Īśvara*) and *jīvātman* (soul), the non-distinction of the three in itself is known as *ādeśa*. 97.

आदेशं इति सद्वाणीं² सर्वद्वन्द्वक्षयापहाम्³ ।
यो योगिनं प्रतिवदेत् स यात्यात्मानमैश्वरम्⁴ ॥ ९८ ॥
ādeśa iti sadvāṇīm sarva-dvanda-kṣayāpahām ।
yo yoginam prativedet sa yātyātmānam-aiśvaram ॥ 98 ॥

Tr. He who addresses a *yogī* by the auspicious term *ādeśa* which obliterates all the opposites, realizes *Īśvara* in the form of the *Ātman*. 98.

Note: For *ādeśa* cf. *Bṛhadāraṇyakopaniṣad*—‘athāta ādeśo neti neti’ iti (*ādeśa* is ‘neti neti’- not this, not this) and *Chāndogyopaniṣad*—‘uta tamādeśam’ iti (this is the *ādeśa*). 98.

आशादहनं भसितं कुण्डलयुगलं विचारसन्तोषः⁵ ।
कौपीनं स्थिरधित्तं खर्परमाकाशमात्मनो भजनम् ॥ ९९ ॥
āśā-dahanam bhasitam kuṇḍala-yugalaṁ vicāra-santosah ।
kaupīnam sthiracittam kharparam-ākāśamātmano bhajanam ॥99॥

1. भूतिः आदेशः—P₁, P₃. 2. सद्वाणी—J₁, J₂, B₁, सद्वाणी—B₂, W. 3. क्षयापहाम्—J₁, J₂, P₄, क्षयापहा—B₁, B₂, W. 4. योत्यात्मानमीश्वरम्—J₁, J₂. 5. सन्तोषम्—J₁, J₂.

Tr. Ashes are in the form of one's burnt desires, pair of ear-rings in the form of deliberation and contentment, loincloth in the form of mental equipoise, begging bowl in the form of the space and meditation upon Ātman. 99.

एतच्छास्त्रं महादिव्यं रहस्यं पारमेश्वरम् ।
सिद्धान्तं सर्वसारस्य¹ नाना²संकेतनिर्णयम् ॥ १०० ॥
etac-chāstram mahādivyam rahasyam pārameśvaram | siddhāntam sarvasārasya nānā-saṅketanirṇayam || 100 ||

Tr. This extremely divine treatise which is the secret instruction of the Lord, the essence of all doctrines and it decides different conventions. 100.

सिद्धानां प्रकटं सिद्धं सद्यः प्रत्ययकारकम् ।
आत्मानन्दकरं नित्यं सर्वसन्देहनाशनम् ॥ १०१ ॥
siddhānām prakaṭam siddham sadyaḥ pratyayakārakam | ātmānandakaram nityam sarvasandeha-nāśanam || 101 ||
Tr. It is realized by the *siddhas*, is quickly convincing, always bestowing bliss and is remover of all doubts. 101.

न देयं परशिष्येभ्यो नान्येषां सन्निधौ पठेत् ।
न स्नेहान्न बलाल्लोभान्न मोहान्नानृताच्छलात् ॥ १०२ ॥
न मैत्रीभावनाद्वानान्न सौन्दर्यान्न चासनात्³ ।
पुत्रस्यापि न दातव्यं गुरुशिष्यक्रमं विना ॥ १०३ ॥
na deyam paraśiṣyebhyo nānyeṣām sannidhau paṭhet | na snehānna balallobhānna mohānnānṛtācchalāt || 102 ||
na maitribhāvanād-dānān-na saundaryān-na cāsanāt | putrasyāpi na dātavyam guruśiṣya-kramam vinā || 103 ||

Tr. It should not be divulged to the disciples of other teachers, nor should it be uttered in front of strangers. It should not be imparted out of affection, coercion, greed, delusion, stealth, cunning, friendship, as a gift, being attracted by loveliness or

1. सिद्धान्तसर्वसारस्वं—W, सर्वसारस्व—B₁, सर्वसारस्वं—B₂, सर्वसारस्वं—P₁, P₃, सिद्धान्तभूतं सारस्य—P₄. 2. सिद्धान्तभूतं सारस्यं नान्ना—J₁, J₂. 3. सेवनात्—B₁, चाशनात्—J₁, J₂.

for the sake of position. It should not be divulged even to one's own son except in the *guru-śiṣya* order. 102-103.

सत्यवन्तो दयाचित्ता दृढभक्ताः¹ सदाऽचलाः ।
निस्तरंगा² महाशान्ता सदा ज्ञानप्रबोधकाः³ ॥ १०४ ॥
satyavanto dayācittā dr̥ḍhabhaktāḥ sadā'calāḥ | nistarangā mahāśāntā sadā jñāna-prabodhakāḥ || 104 ||

Tr. It should be imparted only to those who stick to truthfulness, those who are compassionate, staunch devotees, ever steady and still, who are extremely tranquil and who always enlighten knowledge;— 104.

भयदैन्यघृणालज्जातृष्णाशाशोकवर्जिताः⁴ ।
आलस्यमदमात्सर्ददम्भमायाछलोज्जिताः⁵ ॥ १०५ ॥
bhaya-dainya-ghṛṇā-lajjā-tṛṣṇāśā-śokavarjītāḥ | alasya-mada-matsarya-dambha-māyāchalojjhitāḥ || 105 ||
Tr. —who are free from fear, misery, hatred, shame, craving, hope, sorrow, indolence, arrogance, jealousy, hypocrisy, delusion and cunning;— 105.

अहंकारमहामोहरागद्वेषपराङ्मुखाः ।
क्रोधेच्छाकामनासूया⁶भ्रान्तिलोभविवर्जिताः⁷ ॥ १०६ ॥
ahaṅkāra-mahāmoha-rāga-dveṣa-parāñmukhāḥ | krodheccchā-kāmanāsūyā-bhrānti-lobhavivarjītāḥ || 106 ||

Tr. —those averse to egoism, infatuation, passion and aversion, those free from anger, desire, lust, envy, confusion and greed;— 106.

निःस्पृहा निर्मला धीराः सदाऽद्वैतपदे रताः ।
तेभ्यो देयं प्रयत्नेन धूर्तेभ्यो⁸ गोपयेत् सदा ॥ १०७ ॥

1. दयाचित्तदृढभक्ताः—B₂, W, दयाचित्ता दृढाभक्ताः—J₁, J₂. 2. निस्तरंग—W. 3. शान्ताः नित्यज्ञानप्रबोधकाः—B₁. 4. तृष्णाशोकवर्जिताः—J₁, J₂, B₁. 5. डम्भमायाछलोज्जिताः—W, डम्भमायानृतोज्जिताः—J₁, J₂. 6. धेच्छाकामुकासूया—B₂, P₁, P₂, P₃, धेच्छाविमुकासूया—W. 7. भ्रान्तिलोभवर्जिताः—B₂, W, P₁, P₃. 8. धूर्तानां—B₁, B₂, W, P₁, P₂, P₃.

*niḥspṛhā nirmalā dhīrāḥ sadā'dvaitapade ratāḥ ।
tebhyo deyaṇ prayatnena dhūrtebhyo gopayet sadā ॥ 107 ॥*

Tr.—and to the wise who are free from desire, unblemished, integrated and ever steeped in the Absolute Reality. It should be guarded with effort from the fraudulent. 107.

निन्दका ये दुराचाराश्चम्बकाः गुरुतल्पगाः ।
नास्तिका ये शठाः^१ क्रूरा विद्यावादरतास्तथा^२ ॥ १०८ ॥
योगाचारपरिभृष्टा निन्दाकलहयोः^३ प्रियाः ।
स्वस्वकार्येषु निष्णाता^४ गुरुकार्येषु निःस्पृहाः ॥
एतान् विवर्जयेद्दूरे शिष्यत्वेनागतानपि^५ ॥ १०९ ॥
*nindakā ye durācārāś-cumbakāḥ gurutalpagāḥ ।
nāstikā ye śaṭhāḥ krūrā vidyāvāda-ratās-tathā ॥ 108 ॥
yogācāra-paribhraṣṭā nindrā-kalahayoh priyāḥ ।
sva-sva-kāryeṣu niṣṇātā guru-kāryeṣu niḥspṛhāḥ ॥
etān vivarjayed-dūre śiṣyatvenāgatān-api ॥ 109 ॥*

Tr. The revilers, the wickeds, the knaves, adulterators, atheists, cheats, cruel, those engaged in (false) argument; those fallen from the *yoga* practice, those fond of sleep and quarrel, those in pursuit of self-interest but indifferent towards service of the teacher; these should be shunned from a distance even if they approach seeking discipleship. 108-109.

सच्छास्त्रं सिद्धमार्गश्च^६ सिद्धसिद्धान्तपद्धतिः^७ ।
न देया सर्वथा तेभ्यो^८ यदीच्छेच्चिरजीवनम्^९ ॥
गोपनीया^{१०} प्रयत्नेन तस्करेभ्यो धनं यथा ॥ ११० ॥
*sacchāstram siddhamārgaśca siddhasiddhāntapaddhatiḥ ।
na deyā sarvathā tebhyo yadīcchec-cirajīvanam ॥
gopanīyā prayatnena taskarcbhyo dhanam yathā ॥ 110 ॥*

1. सठाः—J₁,J₂. 2. सदा—B₁. 3. निन्दाकलहयोः—J₁,J₂,B₁,B₂,W. 4. स्वस्वकार्ये परानिष्ठा—B₂,W,P₁,P₃, स्वस्य कार्ये परानिष्ठाः—P₂. 5. शिष्यत्वेन गतानपि—P₁,P₃. 6. सिद्धमार्ग च—B₁,B₂,W,P₁,P₂,P₃. 7. पद्धतिम्—B₁,B₂,W,P₁,P₃, पद्धति—P₂. 8. न देयं सर्वदा तेषां—B₁,B₂,W. 9. न देयं सर्वदा तेभ्यो—P₁,P₂,P₃. 10. न देयाः—P₂. 9. यदीच्छेच्चिरजीवनम्—J₁,J₂, यदि चेच्चिरजीवनम्—B₁, यदि च्छेच्चिरजीवनम्—B₂. 10. गोपनीय—B₁,B₂,W,P₁,P₂,P₃, गोपनीयाः—P₄.

Tr. The *Siddhasiddhānta-paddhati*, which is an authentic *sūtra* (scriptures) and the path trod by the *siddhas* should never be imparted to them (who are referred to above) by one wishing long life. It should be protected from them just as wealth from the thieves. 110.

तेषां यो बोधयेन्मोहादपरीक्ष्य तु मन्दधीः^२ ।
न हि मुक्तिभवेत्तस्य सदा दुःखेन सीदतः ॥ १११ ॥
*teṣām yo bodhayen-mohād-apariksya tu mandadhīḥ ।
na hi muktir-bhavet-tasya sadā duḥkhenā sīdataḥ ॥ 111 ॥*

Tr. The silly person, who out of folly imparts it to them without properly testing them, will never get liberation. He will always sink in despair. 111.

भूचरी खेचरी चैव^३ शाकिनी च निशाचरी^४ ।
एतासामदभुतं^५ शापः सिद्धानां भैरवस्य च ॥
मस्तके तस्य पतति तस्माद्यत्नेन रक्षयेत् ॥ ११२ ॥
*bhūcarī khecarī caiva śākinī ca niśācarī ।
etāsām-adbhutam sāpah siddhānām bhairavasya ca ॥
mastake tasya patati tasmat-yatnena rakṣayet ॥ 112 ॥*

Tr. Further, the miraculous imprecation of *khecarī*, *bhūcarī*, *śākinī*, *niśācarī*, the *siddhas* and *bhairava* will descend upon him. Hence one should protect (this *sāstra*) with all effort. 112.

गुरुपादाम्बुजस्थाय परीक्ष्य प्रवदेत्^६ सदा ।
कुतो दुःखं च भीतिश्च तत्त्वज्ञस्य महात्मनः ॥ ११३ ॥
*gurupādāmbujasthāya parīksya pravadet sadā ।
kuto duḥkham ca bhītiśca tattvajñasya mahātmanaḥ ॥ 113 ॥*

1. वेधये—B₂, वेधयन्—W. 2. अपरीक्षत मन्दधीः—J₁, दपरीक्ष तु मन्दधीः—J₂,B₂, अपरीक्षित मन्दधीः—P₁,P₃,W. 3. खेचरी भूचरी योगी—B₁,B₂,P₁,P₃,W, खेचरी भूचरी चैव—P₂. 4. निशाकरी—J₁,J₂, शक्तिनी च निशाचरी—W. 5. एतेषामदभुतं—B₂,W,P₁,P₃. 6. परीक्ष तु वदेत्—J₁,J₂,परीक्ष प्रवदेत्—B₁,आसीत्य प्रवदेत्—B₂,W, परीक्ष्य तु वदेत्—P₄.

Tr. It should be imparted only to one after having properly testing him and who has taken permanent refuge at the feet of the *guru*. How can there be any pain or fear to the eminent soul who is realized? 113.

कृपयैव प्रदातव्यं सम्प्रदायप्रवृत्तये ।
सम्प्रदायप्रवृत्तिहि सर्वेषां सम्मता यतः ॥ ११४ ॥

kṛpayaiva pradātavyam sampradāya-pravṛttaye | sampradāya-pravṛttir-hi sarvesām sammatā yataḥ ॥114॥

Tr. It should be given out of compassion for the furtherance of the path or tradition, for, the promotion of the tradition is approved by all. 114.

मायाशंकर^१नाथाय^२ नत्वा सिद्धान्तपञ्चतिम्^३ ।
लिखित्वा यः पठेद् भक्त्या स याति परमां गतिम् ॥ ११५ ॥

māyāśaṅkara-nāthāya natvā siddhāntapañchatiṁ | likhitvā yaḥ paṭhē bhaktyā sa yāti paramām gatim ॥115॥

Tr. After saluting Ādinātha Śiva accompanied by Śakti, one who writes down the *Siddhasiddhānta-paddhati* and recites it with devotion, obtains the supreme goal. 115.

विदधा^४त्वर्थनिचयं^५ भक्तानुग्रहमूर्तिमत् ।
स्मरानन्दभरं चेतो^६ गणपत्यभिधं महः ॥ ११६ ॥

vidadhātvarthanicayam bhaktānugraha-mūrtimat | smarānandabharām ceto gaṇapatyabhidham mahāḥ ॥116॥

Tr. May the great God Gaṇapati, whose remembrance alone fills the mind with Bliss, who bestows favour upon the devotees, grant all the (four) objectives of life! 116.

Note. Four objectives of human life are *dharma*, *artha*, *kāma* and *mokṣa*. 116.

1. मायाशंकर—J₂. 2. मया शंकरनाथेन—W. 3. नाथीय सिद्धसिद्धान्तपञ्चतिम्—B₂, नाथेन सिद्धसिद्धान्तपञ्चतिम्—W. नाथाय सिद्धसिद्धान्तपञ्चतिम्—P₂. 4. विदध्यात्वर्थ—B₁. 5. त्वर्थनिलयं—B₂, W, त्वर्थनिच(ल)यं—P₁. 6. स्मरानन्दभरान्तेतो—B₁.

॥ इति श्रीगोरक्षानाथकृतौ
सिद्धसिद्धान्तपञ्चतिम् आजधूतयोगिलक्षणो^२ नाम
षष्ठोपदेशः ॥^३

॥ iti śrigorakṣanāthakṛtau siddhasiddhāntapaddhatau
avadhūtayogilakṣaṇo nāma ṣaṣṭhopadeśah ॥

Thus ends the sixth chapter, titled *avadhūta-yogi-lakṣana* (characteristics of *avadhūtayogi*), of *Siddhasiddhānta-paddhati*, composed by Śrī-gorakṣanātha.

1. इति गोरक्ष—B₂. 2. योगिलक्षणं नाम—W,P₄. 3. इति सिद्धसिद्धान्तपञ्चतिम् समाप्ता—W.

Vāk (SSP-I.59)

SSP has accepted five states of *vāk* (speech), namely, *parā*, *paśyantī*, *madhyamā*, *vaikhari* and *māṭrkā*. The speech that is articulated through the mouth is called *vaikhari*, the previous state of this is called *madhyamā* which an individual alone can feel within him and not the other person. Still the preceding state is called *paśyantī* which even the individual does not experience, but which a *yogī* alone can perceive in the state of *dhyāna*. *Parā* state of the speech is the origin and unmanifested state. A *yogī* in the state of *samādhi* attains the *laya* (absorption) to this state of speech known as *parā*. *Māṭrkā* is the nasalised sound of the speech which SSP alone has accepted and this is not available in any other texts.

Nāḍīs (SSP-I.66)

Nāḍīs in the human body are the conduits of *prāṇa*. If the *nāḍīs* are defiled, *prāṇa* cannot move through the *nāḍīs* freely and as a result of which *prāṇa* cannot move in the passage of *suṣumnā*. Therefore, through the practices of *yoga* it is imperative to free all the *nāḍīs* of the impurities.

Considerable confusion prevails as to the number of *nāḍīs*, their names and their course as described by the different *haṭha* texts themselves and also by the different manuscripts of the *Siddha-siddhānta-paddhati* itself.

According to *Gorakṣaśataka* (GŚ) as many as 72,000 *nāḍīs* which serve as channels of *prāṇa* emerge from the *kanda* (bulb), out of which seventy-two are important. From among these again ten are mentioned as especially noteworthy viz. *iḍā*, *piṅgalā*, *suṣumnā*, *gāndhārī*, *hastijihvā*, *pūṣā*, *yaśasvinī*, *alaṁbuṣā*, *kuhū* and *śaṅkhīnī*.

Some of the mss. of SSP (B₁, B₂, and W) and the printed texts P₁, P₂ and P₃ omit *yaśasvinī* from the above list and substitute *sarasvatī* instead. But as this view runs counter to the view held by GŚ, another work by the same author, we have accepted the reading supplied by the remaining mss. of SSP

designated as J₁ and J₂ and the printed text P₄, all of which mention *yaśasvinī* in place of *sarasvatī*.

It is to be noted here that HP makes *sarasvatī* a synonym of *suṣumṇā*, cf.

iḍā bhagavatī gaṅgā piṅgalā yamunā nadī

iḍāpiṅgalayormadhye bālaraṇḍā sarasvatī || HP-V.168.

There is also some sort of discrepancy among the texts of the SSP itself with regard to the course traversed by some of the *nāḍīs*. A graphic picture of the *nāḍīs* and their locations is presented below:

Ten <i>nāḍīs</i>	Locations
<i>iḍā</i>	nostrils
<i>piṅgalā</i>	nostrils
<i>gāndhārī</i>	eyes
<i>hastijihvā</i>	eyes
<i>pūṣā</i>	ears
<i>yaśasvinī</i>	ears
<i>alaṁbuṣā</i>	mouth
<i>kuhū</i>	anus
<i>śaṅkhīnī</i>	generative organ
<i>suṣumnā</i>	spinal column (up to <i>brahmaṇḍra</i>)
other <i>nāḍīs</i>	pores of the skin

Vāyus (SSP-I.67)

According to *yoga* system by ‘*vāyu*’, all the ten bodily *vāyus* are taken which is differently named according to their functioning as *prāṇa*, *apāṇa*, *udāna* etc., among which *prāṇa* is considered as the prominent. Due to *prāṇa* being the foremost, many a time the terms like ‘*prāṇa*’ or ‘*prāṇa-vāyu*’ are used for all these ten *vāyus*. *Vāyu* (air) is the vehicle of *prāṇa*. Both subtlety and movement of *prāṇa* are based on *vāyu* itself therefore it seems that *vāyu* and *prāṇa* are sometimes identical and hence in the *yoga* literature both the terms are used as synonyms.

The *Chāndogya-upaniṣad* (3.13, 5.19-23), the *Mahābhārata* (*śāntiparva* 177.24-25) and the *Bṛhadīyogiyājñavalkyasmṛti* (9.141) mention the sequence of *vāyus* as *prāṇa*, *vyāna*, *apāna*, *samāna* and *udāna*.

The *Taittīrya-Āraṇyaka* (10.33.1-5) mentions them as *prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*. The *Viṣṇupurāṇa* (III.11.94) mentions them in the following order—*prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. The *Vāyupurāṇa* (15.7-8) and the GŚ (24) mention the *vāyus* in the same order followed by the SSP as *prāṇa*, *apāna*, *samāna*, *vyāna*, *udāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*. But the widely accepted sequence which is also supported by the *Bṛhadāraṇyaka upaniṣad* (3.9-26) is *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. This change in the sequential order of the *vāyus* cannot be reasonably explained (cf. GŚ p.49). The GP (33-37) names the ten *vāyus* as *prāṇa*, *apāna*, *samāna*, *udāna*, *vyāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*.

The ten *vāyus* mentioned by SSP, their region in the body and their functions are as follows:

Name of the <i>vāyu</i>	Region in the body	Functions
1. <i>prāṇa</i>	Heart	Inhalation and exhalation (in the form of <i>ha</i> and <i>sa</i>)
2. <i>apāna</i>	Anus	Expulsion (<i>recaka</i> , <i>pūraka</i> , <i>kumbhaka</i>)
3. <i>samāna</i>	Navel	Stoking the fire and digestion
4. <i>vyāna</i>	Neck	Desiccation and satiation
5. <i>udāna</i>	Palate	Swallowing, vomiting and articulation
6. <i>nāga</i>	All limbs	Release and motion
7. <i>kūrma</i>	Eyes	Winking
8. <i>kṛkala</i>	---	Belching and hunger
9. <i>devadatta</i>	Mouth	Yawning
10. <i>dhanañjaya</i>	---	Emitting noise

As regards the functions of the respective *vāyus* also there is no unanimity of opinion among the various *hatha* texts.

Cakras or Lotuses (SSP-II.1-9)

The *cakras*, *padmas*, or *kamalas* are said to be symbolic representations of the centres of spiritual activity in the human body. The outstanding features of the *cakras* as they have been understood by the *tāntrikas* and the *nāthas* are contained in the *satcakra-nirūpaṇa* (SCN) which is considered to be the most authoritative work on the subject of the *cakras*. The title of the work itself suggests that the number of *cakras* is only six. The salient features of the *cakras* as described by the SCN are as under:

In the space outside the *meru* (vertebral column or backbone) placed on the left and right are the two *nādīs*, *idā* and *piṅgalā* by name. In the middle is the *nādī suṣumnā* which extends from the middle of the *kanda* (bulb) to the head.

Attached to the mouth of the *suṣumnā* is the (I) *mūlādhāra cakra* placed below the genitals and above the anus. It has four petals of deep red hue. Its head hangs downwards. On its petals are the four letters *vam*, *śam*, *śam* and *śam* of shining colour of gold. There is the square region of *ṛthvī* with its *bija* *lam* within. In the lap of this *bija* dwells creator *Brahmā*. The deity *dākinī* is the queen of this lotus. In the pericarp of this lotus is the lightning-like triangle which is *kāmarūpa* and known as *traipura*. Inside this triangle is *svayambhū* in the *liṅga* form with his head downwards. Over it shines the sleeping *kundalinī* as fine as the lotus fibre, covering the mouth of *brahmadvāra* by her own. Her shining, serpentine form makes three and a half coils around *Śiva*. Within it reigns dominant *Parā*, the *Śrī Parameśvarī*. She is the receptacle of that continuous stream of ambrosia which flows from eternal bliss.

(II) *Svādhiṣṭhāna*— This *cakra* / lotus is at the root of the genitals. It is of a beautiful vermilion colour. It has six petals on which there are the letters *bam*, *bham*, *mam*, *yam*, *ram*

and *lam*. With it is the region of *varuṇa* and therein seated on the *makara* is the *bija* *vam* white and stainless as the autumnal moon. *Hari* (*Viṣṇu*) is in the *varuṇabija*, with his distinctive marks *śrīvatsa* and *kaustubha*. It is here that *rākinī* dwells. She holds various weapons.

(III) *Maṇipūra*—Situated at the root of the navel is the lotus of ten petals. On the petals there are the letters *da*, *dha*, *na*, *ta*, *tha*, *da*, *dha*, *na*, *pa* and *pha* with *nāda* and *bindu* above *hari*. It is of the colour of blue lotus. It is the region of fire, triangular in form, and shining like rising sun. Outside it are three *svastika* marks and within the *bija* of *vahni* i.e. *ram*. Here the fire seated on a *ram*, radiant like the rising sun is to be meditated upon. In his lap dwells the three-eyed *Rudra* of pure vermilion hue, besmeared with ashes and his arms in the attitude of granting boons (*iṣṭadātā*) and of dispelling fear (*abhaya*). Here abides *kākinī*.

(IV) *Anāhata*—Situated at the heart region is the twelve-petalled lotus of the colour of *bandhūka* flower with twelve letters beginning with *ka* of the colour of vermillion placed therein. In the pericarp of this lotus is the *vāyumanḍala* or the region of *vāyu* with six corners and of the colour of smoke. Within it is the *pavanabija* i.e. *yam* seated on a black antelope. Herein is the three-eyed *īśa*. In the triangular pericarp of this lotus dwells three-eyed *kākinī* holding noose and skull in two arms, the other two arms being in the *varada* and *abhaya mudrās*. Inside this triangle is *śivalīṅga* known by the name *bāṇa*. On the head of the *līṅga* is an orifice minute as that in a gem. He is the resplendent abode of *Lakṣmī*.

(V) *Viśuddha*—Situated at the throat is the lotus of smoky purple hue. It has sixteen petals of deep red hue on which are the sixteen vowels. In the pericarp of this lotus there is the ethereal region circular in shape. The *bija* of *ambara* i.e. *ham* is seated on a white elephant in this region, holding noose and goad in two arms, the other two arms being in the *varada* and *abhaya mudrās*. In his lap dwells the three-eyed, five faced

and ten-armed god wearing tiger's skin. He is united with *Girījā* and is known as *Sadāśiva*. The goddess *sākinī* dwells in this lotus. Her raiment is yellow and she holds the bow and arrow, noose and goad. In the pericarp of this lotus is the region of the moon without the mark of the hare.

(VI) *Ājñā*—It is the white lotus of two petals situated in between the eyebrows. The two petals bear the two letters *ha* and *kṣa* which are also white. Here dwells the six-faced *śakti hākinī* of six arms holding book, skull, small drum and rosary in four arms the remaining two being in the *varada* and *abhaya mudrās*. Within this lotus dwells the subtle mind. Inside the yoni in the pericarp of this lotus is *Śiva* called *itara* in his phallic form. The first *bija* of *veda* i.e. *om* dwells there. It is also the abode of *Śakti*. Within the triangle in this *cakra* dwells *Praṇava*. Above it is the half-crescent moon and above this again is *makāra* shining in its form of *bindu*. Above this is *nāda*. It is the incomparable and delightful abode of *Viṣṇu*.

The above is a summary of the description of the six *cakras* lotuses given by the SCN. The SCN also mentions the benefits that the *sādhaka* would gain by meditating upon each of these *cakras*.

The SCN also describes the *sahasrāra cakra* lotus of a thousand petals situated above all these, in the void and below *visarga* (in the upper part of *brahmarandhra*) wherein is the *śāṅkhinī nāḍī*. It is whiter than the full moon and has its head turned downwards. It has the letters beginning with *a*. It is of absolute bliss (*kevalānanda rūpam*). Within it is the *candramanḍala* where the full moon without the mark of the hare is resplendent as in a clear sky. Inside the *candramanḍala* is the triangle inside which is the *śūnya* or the great void i.e. *parabindu* or *Īśvara* or *Paramaśiva*, *Brahman* and the *Ātmā* of all beings. For the *śaivas* it is the *śivasthāna* or abode of *Śiva*, for the *vaiṣṇavas* it is the abode of *Viṣṇu*, for the others it is the abode of *Harihara*, for the *sāktas* it is the abode of *Devī*, for other sages it is the abode of *Prakṛti-Purusa*.

The SSP speaks of nine *cakras* situated in the body and provides only a bare outline of the *cakras* as follows:

(I) **Brahmacakra**—Three whirled; shape of the female sex organ, situated at the base of the body (*ādhāra* i.e. *mūlādhāra*). Chief bulb is situated there; it is the seat of desire wherein Śakti of a bright golden hue (accompanied by Śiva) is to be meditated upon; fulfills all desires.

(II) **Svādhiṣṭhāna**—Wherein the *linga* reddish like a sprout and turned backwards is to be meditated upon; seat of *oḍyāna*, meditation results in attracting the world.

(III) **Nābhi (cakra)**—Situated at the navel; of five whirls; shape of coiled serpent; *kundalinī* dazzling like a crore of rising suns to be meditated upon; giver of all success.

(IV) **Hṛdayacakra**—Eight petalled inverted lotus situated at the heart; in the pericarp at its centre, the flame in the form of *liṅga* to be meditated upon, she is the *hamsa-kalā* Śakti which gives control over all sense-organs.

(V) **Kaṇṭhacakra**—Of four digit thickness and situated at the throat; towards its left is *candranādī idā* by name and towards its right is *sūryanādī piṅgalā* by name; in the middle of the two the *suṣumnā* is to be meditated upon; she is *anāhata kalā* — giver of true knowledge.

(VI) **Tālucakra**—Situated at the palate wherein flows the nectarine stream; the *ghaṇṭikā-liṅga* (uvula), *mūlarandhra*, *rājadanta* or the door of the *śaṅkhinī* or tenth aperture are situated there; meditation on the void herein results in merger of *citta*.

(VII) **Bhrūcakra**—Situated at the region of the eyebrows; of the thickness of the middle finger wherein the eye of knowledge in the form of flame of light is to be meditated upon; success over *vāk* (speech) is the result.

(VIII) **Brahmarandhra or nirvāṇacakra**—Sharp as the point of the needle wherein the form of the column of smoke is to be meditated upon; seat of *jālandhara* herein is bestower of salvation.

(IX) **Ākāśacakra**—*cakra* of ether; sixteen petalled

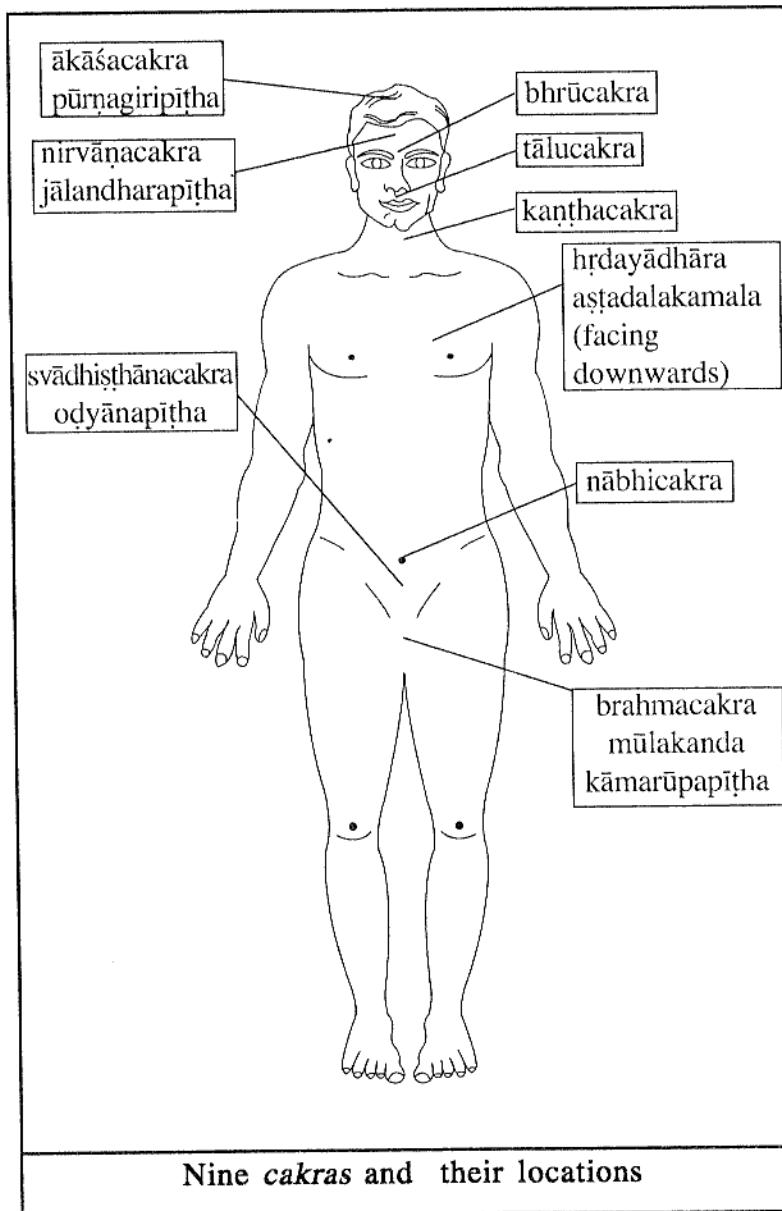
lotus turned upwards; in its pericarp one must meditate upon the three-peaked *ūrdhvā* Śakti viz. *paramaśūnyā*, the seat of *pūrṇagiri* situated therein is the bestower of all wishes.

A graphic picture of the *cakras* and their locations in the body is presented overleaf:

Judging from the location of the above *cakras*, it can be inferred that the first five *cakras* mentioned by the SSP correspond to the *mūlādhāra*, *svādhiṣṭhāna*, *manipūra*, *anāhata* and *viśuddha* *cakras* mentioned by SCN whereas the seventh mentioned above as *bhrūcakra* correspond with the *ājñācakra* mentioned by SCN. The additional *cakras* mentioned by SSP are the *tālūcakra*, *brahmarandhra* or *nirvāṇacakra* and *ākāśacakra*. Although the SSP distinguishes the two *cakras* viz. *brahmarandhra* and *ākāśacakra*, elsewhere while describing the *śoḍaśādhāra*, it locates *ākāśacakra* in the sixteenth *ādhāra* viz. *brahmarandhra* (cf. *avaśiṣṭe brahmarandhre ākāśacakram* SSP.II.25) wherein the pair of feet of the *guru* should always be reflected upon. Further, the *ākāśacakra* which is described as of sixteen petals facing upwards and as fulfilling all wishes ought to have preceded the *brahmarandhra* or *nirvāṇacakra* which as bestower of salvation seems to be the highest corresponding to the *sahasrāracakra* situated above the *ṣaṭcakras* and at the top of the head.

The SSP specifies the number of petals only in the case of two *cakras* viz. *hṛdayacakra* (lotus of eight petals) and *ākāśacakra* (sixteen petalled) out of the nine named. Similarly, it is only in the case of *Brahmacakra* (three whirled) and *nābhicakra* (five whirled) that the number of whirls is mentioned. SSP does not make any mention of the letters of the alphabet on the petals of the different *cakras* as described by SCN. The GŚ (69-73) refers like SCN to the five primordial elements *prthvī*, *āp*, *agni*, *vāyu* and *ākāśa* residing inside the lotuses / *cakras* although the arrangement does not follow the pattern of SCN. Our text completely ignores the representation of these elements in the *cakras* alongwith their *bija* letters, mention of the presiding goddesses of the lotuses, viz. *dākinī*, *rākinī*, *kākinī*, *lākinī*, *sākinī*

and *hākinī*, their attributes, the colour of the lotus and other such details given by the SCN. Our text thus gives only the bare outline of the cakras or lotuses.



There is also a couple of stray references to *cakrabhedā* or piercing of the *cakras* later in the text although the method of the *cakrabhedā* itself is not explained probably because it is an esoteric exercise to be performed under the watchful eye of an expert teacher and the incorrect or wrong practice of which might lead to serious repercussions to the practitioner.

Vajrolī (SSP-II.13)

The GhS includes *vajrolī* among the twenty-five *mudrās*. Cf. GhS-III.2.

It defines *vajrolī* as follows (GhS-III.39):

'Having fixed the palms of the hands on the ground one must raise the legs and the head up in the air. The sages call this *vajrolī mudrā* which is conducive to the awakening of *kundalinī* and to longevity.'

Vajrolī mentioned by the *Hathapradīpikā* is an altogether different process involving *bindusiddhi* i.e. restraint and preservation of *bindu* (of men and women). Cf. HP-V.128:

'The *śukra* (*bindu*) of a human being is controlled by his mind whereas life depends upon *śukra* (*bindu*). Therefore, *śukra* and *rajas* must be preserved with effort.'

The HP also states that success in *vajrolī* can be accomplished by both male and female aspirants and that *sahajolī* and *amarolī* are but varieties of *vajrolī* itself. Cf. HP-V.131.

Like HP (V.6-7) *Yuktabhavadeva* (YB) of *Bhavadevamīśra* also mentions *vajrolī* among the ten *mudrās* (YB-V.6-7). YB quotes *Śivayoga* to the effect that *sahajolī*, *amarolī* and *vajrolī* are not different from each other. They differ only in names, their function remaining the same (YB-VII.292). Thus they comprise a composite process. Sucking up or lifting up one's *bindu* is called *vajrolī* (cf. *svabindorūrdhvyanayanam vajrolī*); the sucking up or lifting up of one's ejected *bindu* from the female womb alongwith the blood which it has mixed with is called *amarolī* (cf. *bhage raktena saha militasya bindorūrdhvyanayanam amarolī*); withholding one's *bindu* (by

resorting to *yonimudrā*) with or without blood, in one's own body is *sahajolī* (cf. *svadehe saraktasya kevalasya vā bindorbandhanam sahajolitī vivekah*) YB-VII.295-296.

Bindusiddhi (*bindusthairya*) or success over *bindu* ensures long life. Cf. HP-V.121:

'Downward flow of *bindu* leads to (decay and death) of the body whereas its preservation leads to life and endows the body with a pleasant smell. So long as *bindu* is retained in the body, whence is fear from death?'

For more details see YB-(Intro.) p.lxxvi.

Jālandhara (SSP-II.17; VI-86)

The HP (V.6-7) includes *jālandhara* among the ten *mudrās*. It is also called *jālandharabandha*. The technique of performing it is also described by HP as follows: cf. HP-V.98:

'Contracting the throat, press the chin firmly on the chest. This is known as *jālandharabandha* (chin-lock) which saves the nectar from depletion.'

Amṛta or nectar stands for *amaravārunī*, the divine nectar that flows down from the moon situated at the palate which is consumed by fire at the navel region. HP advises that the aspirant must learn the technique of preserving this nectar. cf. HP-V.71:

'The moon facing down, showers the nectar, the sun facing upwards swallows it. Therefore the technique of preserving the nectar must be learnt.'

The contraction of the throat by *jālandharabandha* prevents the nectar from falling into the fire and the *vāyu* from getting incensed. cf. HP-V.100:

'When *jālandhara bandha* is applied by contracting the throat, the nectar does not get consumed by the fire and the *vāyu* (*prāṇa*) does not go astray.'

Khecarī (SSP-II.19)—

The importance of *khecarīmudrā* has been clearly brought out by HP saying that there is only one *mudrā* and that

is *khecarī*. Cf. HP-V.78:

ekam sṛṣṭimayaṁ bijamekā mudrā ca khecarī!

'There is only one all-pervading *bija* of creation viz., *om* and there is only one *mudrā* viz. *khecarī*.' The technique of performing the *khecarī* according to HP (V.37-38) is as follows:

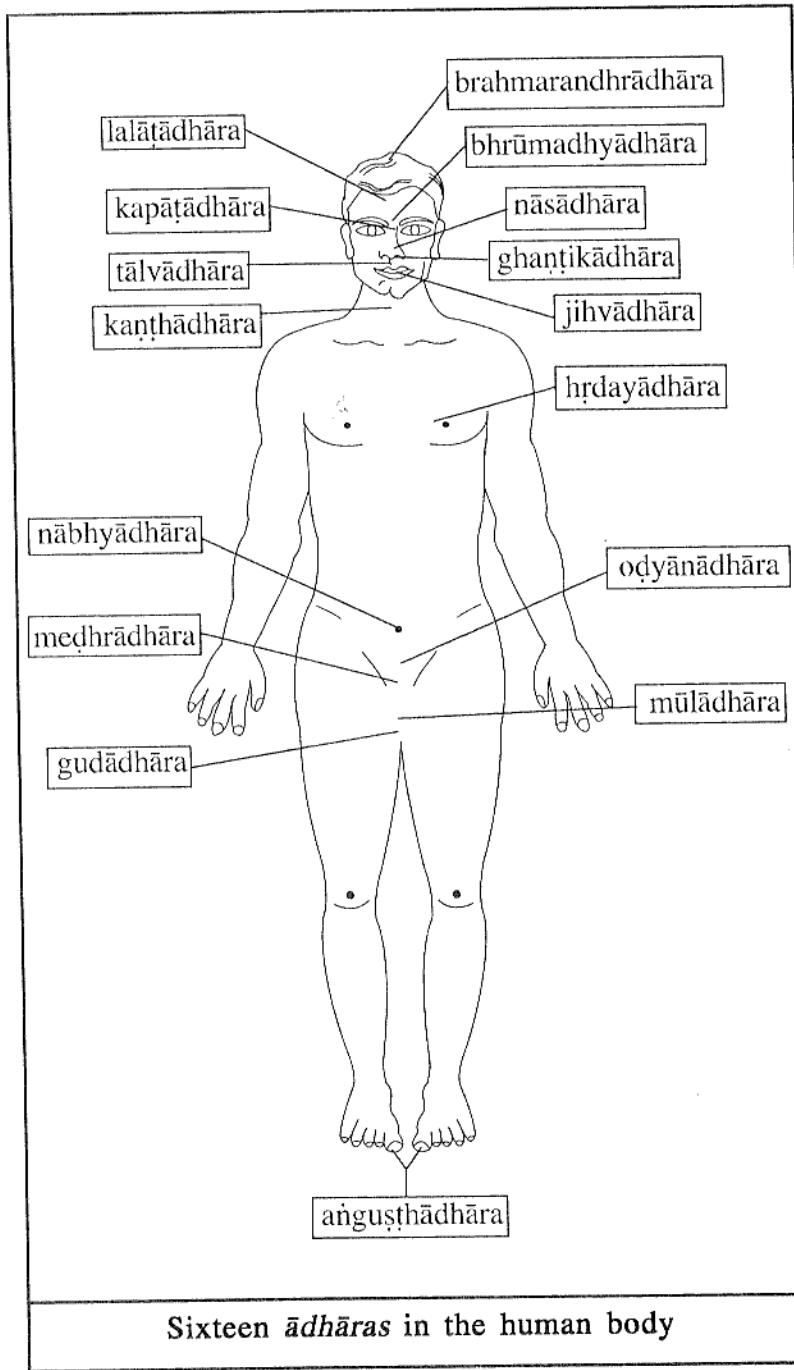
'The tongue is inserted in the reverse order into the cavity of the skull (nasopharyngeal cavity) and the gaze is fixed in between the eyebrows makes it *khecarīmudrā*. The tongue should be lengthened gradually by cutting, moving and milking until it touches the eyebrows. Then alone *khecarī* is perfected.'

It is this process which is indicated in SSP-II.19 while naming the sixteen *ādhāras* and further explained in SSP(VI.83).

Sixteen ādhāras (SSP-II.10-25)

Verses 10-25 specify sixteen spots situated at the regions of (i) big toe of the foot, (ii) rectum, (iii) anus, (iv) penis, (vi) *odvāna*, (vi) navel, (vii) heart, (viii) neck, (ix) uvula, (x) palate, (xi) tip of the tongue, (xii) middle of the eyebrows, (xiii) tip of the nose, (xiv) root of the nose, (xv) forehead and (xvi) *brahmaṇḍra*. By performing certain specified *yogic* exercises such as concentration, expansion and contraction, restraint, fixing the gaze, *vajrolī*, etc. at these regions numerous benefits occur on the path of *yoga*.

For a clear understanding of the sixteen *ādhāras* and their locations in the human body, a figure has been presented overleaf:

**Lakṣyatraya (SSP-II.26-29)**

After having explained meditation on the sixteen gross objects (II.10-25) pertaining to the body, *Gorakṣa* deals with the subtle objects of meditation (II.26-29). *Antarlakṣya* deals with meditation on internal objects such as (i) the *suṣumnā* and its tiny dazzling image moving upward through the backbone (ii) the minute form in the *kollāṭamāṇḍapa* (iii) the form of a red bee in the *bhramaraguḥā* (iv) internal sound and (v) a tiny doll of bluish tinge situated in the eyes. *Bahirlakṣya* deals with meditation on the elements like ether, air, fire, water and earth. cf. PYS-III.45:

*sthūlasvarūpasūkṣmānvayārthavatvasam�amād
bhūtajayah.*

Madhyalakṣya is meditation on the flame of fire, luminary, lightning, solar orb or half-moon considering oneself to be different from all objects or without any particular object.

Lakṣyatraya is meant to lead to *manolaya* and is an advanced stage compared to meditation on the sixteen ādhāras.

Patañjali specifies many such spots/regions pertaining to the body as well as outside, *samyama* performed on which brings for the *sādhaka* extraordinary powers (see PYS-III.27-33).

Vyomapañcakas (SSP-II.30)

The nature of the soul is illusive. To experience the nature of the soul one is recommended to meditate on the five *vyomas*. The five *vyomas* or *vyomapañcakas* are— *ākāśa*, *parākāśa*, *mahākāśa*, *tatvākāśa* and *sūryākāśa*. The five *vyomas* exist both inside as well as outside the human being which can be perceived through meditation practised on them. By doing so a practitioner also becomes as extensive as the space itself. The five *vyomas* (spaces) and their nature is shown in a tabular form below:

Name	Characteristics
ākāśa	pure, formless
parākāśa	brightly white
mahākāśa	kālāgni (of the nature of fire of dissolution)
tatvākāśa	nijatatva-svarūpa (of the nature of the self)
sūryākāśa	of the nature of sun

In *Māṇḍalabrahmaṇopaniṣad* (iv.3) ākāśa is said to be dark, parākāśa is of the nature of kālāgni (fire of dissolution), mahākāśa is full of immense illumination while paramākāśa is put in place of tatvākāśa after sūryākāśa.

Aṣṭāṅga yoga (SSP-II.32)

The distinguishing characteristics of an *avadhūta yogī* are explicitly described in the sixth and last chapter of the work. In this connection *yoga* is defined as ‘yogo’syāstīti yogī’ VI.1) i.e. one who abides by *yoga* is a *yogī*. What exactly is *yoga* is explained in the concluding part of the second chapter. Although Gorakṣa’s definition of *yoga* is fully in accordance with Patañjali *Yoga Śāstra* as the number (eight) and nomenclature of the constituent *aṅgas* (steps / limbs) of *yoga* are concerned, all the mss (J₁, J₂, B₁, B₂, W) of SSP differ with Patañjali in the sequence of the eight *aṅgas* in as much as they mention *dhyāna* before *dhāraṇā*. The printed text (P₄) of SSP edited by Śambhuśarmā maintains Patañjali’s sequence of *dhāraṇā*, *dhyāna* and *saṃādhi*, in its definition of *aṣṭāṅgayoga*, but the sequence is altered to *dhyāna*, *dhāraṇā* and *saṃādhi* in the context of the definition of individual constituents of *yoga*.

Yama and niyama (SSP-II.33)

Whereas Patañjali’s *yamas* (restraints) and *niyamas* (observances) are five each in number SSP enumerates six each. SSP also widely differs from Patañjali in the character of *yamas* and *niyamas*.

Patañjali’s *yamas* are five viz. *ahiṁsā* (non-injury), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (celibacy) and *aparigraha* (non-acceptance of gifts).

SSP defines *yamas* as *upaśama* i.e. tranquility which ensues from restraint over all sense-organs and triumph over food, sleep, cold, wind and heat which are steadily accomplished. These are entirely different from the list of Patañjali’s vows.

Patañjali’s *niyamas* are *śauca* (purity), *santoṣa* (contentment), *tapas* (austerity), *svādhyāya* (study of the self) and *iśvarapraṇidhāna* (contemplation on god).

SSP defines *niyamas* as control over the functioning of mind which is achieved by means of solitude, non-attachment, indifference, contentment, disgust and adherence to the feet of the preceptor. Here contentment is the only common factor. Patañjali’s *iśvarapraṇidhāna* (contemplation on god) is substituted by adherence to the teacher’s feet, for, in *nātha sampradāya*, *guru* or teacher is above all (see SSP-V.63).

Āsana (SSP-II.34)

Patañjali defines āsana as *sthirasukhamāsanam*, i.e. that body-posture which can be maintained with comfort/ease for a long time. It is only a body-posture. The āsana as defined by SSP is much more than mere body posture. Its emphasis is on a mental posture or mental attitude (*āsanamiti svāsvarūpe saṃāsannatā*- SSP-II.34). Āsana according to SSP is fixation of the mind in its characteristic form i.e. *cinnātra*. In order to achieve this, one must adopt any one of the three body-postures viz. *svastika*, *padma* or *siddha* and remain alert in that pose. Thus the body-posture is only a help in achieving the mental pose which is the real import of āsana as defined by SSP.

Patañjali does not name any particular āsana. Though *hathayoga* texts generally name numerous āsanas, the mode of performance of which run counter to Patañjali’s definition of āsana. SSP recommends only three.

***Prāṇāyāma* (SSP-II.35)**

SSP defines *prāṇāyāma* as steadiness of *prāṇa*. It mentions four types of *prāṇāyāmas* viz. exhalation, inhalation, retention and fusion. Repeated performance of retention for long periods, brings the *prāṇa* under complete control of the *sādhaka*. By internal manipulation of the *prāṇic* currents the *sāṅghaṭṭakaraṇa prāṇāyāma* or the fusion of *prāṇa* and *apāna* is achieved. Finally there is no feeling of either *prāṇa* or *apāna*. This condition is called *samatva-vijñāna-samudgamanā* (*Vijñāna-bhairava* 64). Neither *Patañjali* nor SSP explains the technique of performing this fourth type of *prāṇāyāma* (*bāhyābhyantra-viśayākṣepī caturthaḥ*—PYS-II.51) probably because it is to be imparted to none other than in the *guru-śisya* tradition after having properly tested the fitness of the disciple.

***Dhāraṇā-dhyāna-samādhi* (SSP-II.37-39)**

Fixation of the mind at a particular spot/region is *dhāraṇā* according to *Patañjali*. Cf. *deśabandhaścittasya dhāraṇā*-PYS-III.1. The concept of *dhāraṇā* according to SSP is much wider. It is an advance over *Patañjali's* view of the state of mind of *sādhaka*. Here the *sādhaka* has to develop a mental attitude that whatever is inside and the outside world is only one's own essential form; also whatever mental modification that arises is to be merged in the formless and steadiness maintained like a lamp in a windless place.

Patañjali defines *dhyāna* as *tatra pratyayaikatānatā dhyānam*—PYS-III.2 i.e. uninterrupted flow of mind towards the object of meditation is contemplation. Thus it is intensity alone that distinguishes *Patañjali's* *dhāraṇā* into *dhyāna*. *dhāraṇā* leads to *dhyāna*. Thus it is a progressive step in the process of concentration and is in sequential order.

But *dhyāna* according to SSP is not mere intensification of *dhāraṇā*. Here *dhyāna* is essentially a mental attitude of non-duality, and equanimity in all beings, which develops based on the perception of all manifestations as forms of That Supreme

One. This being the nature of *dhyāna* according to SSP, it could as well be a stage prior to that of *dhāraṇā* in the sequential order as the mss. suggest (cf. Note on *Aṣṭāṅga Yoga*-II.32 above). Again, this characteristic attitude of Non-duality and equanimity in all beings is an advance over *Patañjali's* view of *dhyāna*.

Samādhi is described by *Patañjali* as that state of mind wherein there is consciousness only of the object of meditation to the exclusion of all else. Cf. *tadevārthamātranirbhāsaṇi svarūpaśūnyamiva samādhiḥ*—PYS-III.3.

According to SSP, *samādhi* is the state of equilibrium of the mind which results from the realization of the unity of all orders of existence, characterized by an absence of all effort and exertion which is the essential nature of the self. The GS (94) defines *samādhi* as—

*yadā saṃkṣiyate prāṇo mānasam ca viliyate |
tadā samarasaikatvaṇi samādhirabhidhīyate ||*

i.e. when the *prāṇa* is stilled and the mind gets merged (absorbed) there results *samādhi* the union of the *jīvātmā* and *Paramātmā*.

***Brahmāṇḍas* (SSP-III.5)**

In tune with the basic *nātha* doctrine, ‘whatever is in *brahmāṇḍa* is found in *pīṇḍa*’ verses 2-5 name the twenty-one *lokas* of *brahmāṇḍas* along with the seven nether worlds and their location in the body, and also their presiding deities. The seven nether (under) worlds are located in the lower parts of the body. The *kūrma* (tortoise) who according to the *purāṇas* bears the entire Universe on its back, inhabits the sole of the feet:

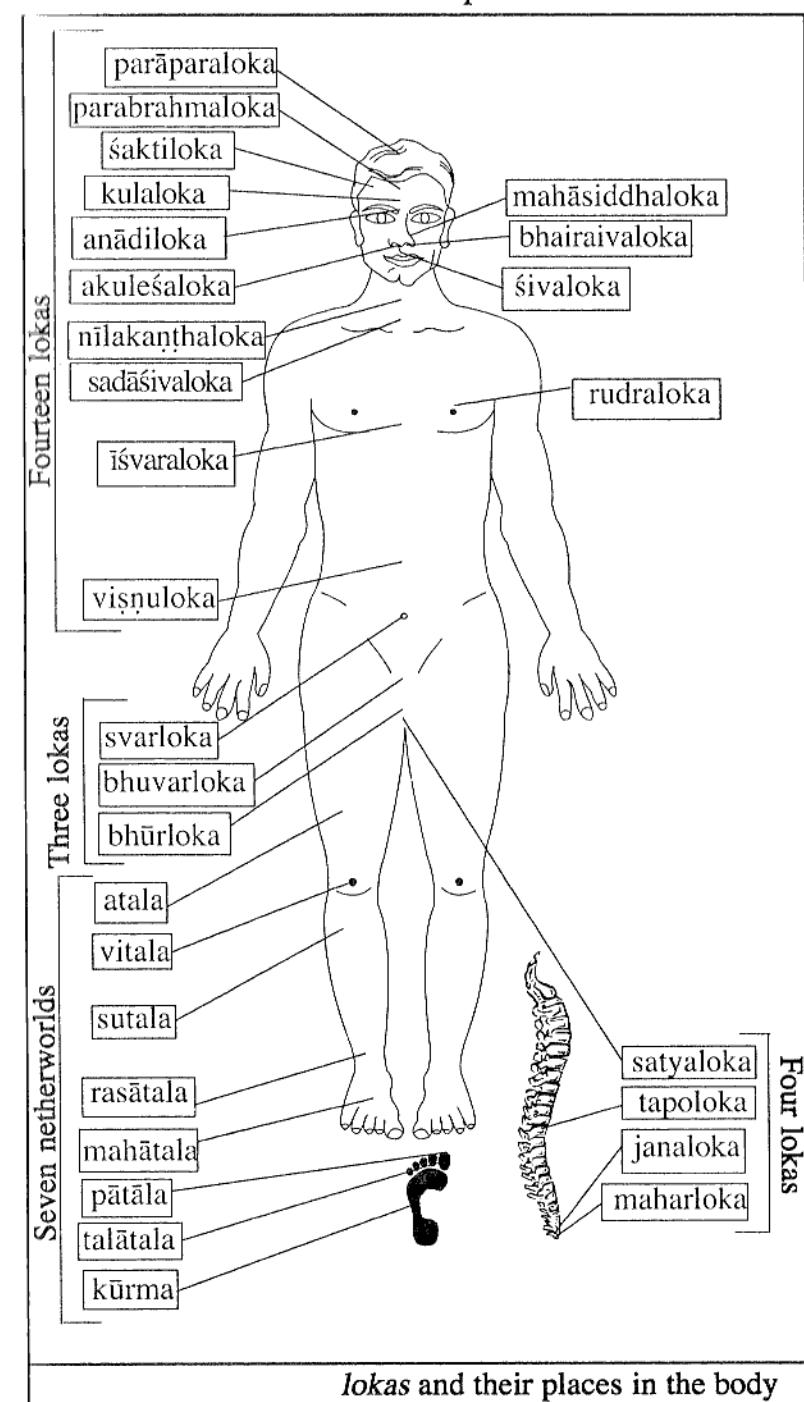
According to the *purāṇas*, to get hold of the nectar (*amṛta*) *devas* (deities) and *asuras* (demons) got *mandāracala* (mountain) as a churning pole and *Vāsuki* (snake) as the churning rope for churn the ocean. To provide base of the *mandāracala*, Lord *Viṣṇu* took the form of *kūrma* (tortoise).

pātāla—toes*talātala*—tip of the toes*mahātala*—back of the foot*rasātala*—ankles

rudra who is the lord of these seven netherworlds
inhabits the body in the form of anger.

sutala—shanks*vitala*—knees*atala*—thighs

Name of lokas	Location in body	Deity	Form/Function
1. <i>bhū</i> (Earth)---	<i>guhyasthāna</i> (private parts)	<i>Indra</i> -----	regulator of sense organs
2. <i>bhuvaḥ</i> -----	<i>linga</i> (penis)		
3. <i>svaḥ</i> -----	<i>nābhi</i> (navel)		
4. <i>mahaḥ</i> -----	shoot of spine		
5. <i>janah</i> -----	orifice of spine		
6. <i>tapas</i> -----	spinal canal		
7. <i>satya</i> -----	<i>mūlakamala</i>		
8. <i>Viṣṇu</i> -----	belly-----	<i>Viṣṇu</i> -----	various functions
9. <i>Rudra</i> -----	heart-----	<i>Rudra</i> -----	fierce form
10. <i>Īśvara</i> -----	chest-----	<i>Īśvara</i> -----	satiation
11. <i>Sadāśiva</i> -----	base of throat	<i>Sadāśiva</i> -----	mild protection
12. <i>Nīlakanṭha</i> -----	middle of throat	<i>Nīlakanṭha</i> -----	matchless
13. <i>Śiva</i> -----	palate-----	<i>Śiva</i> -----	most excellent
14. <i>Bhairava</i> -----	root of tongue	<i>Bhairava</i>	awakening
15. <i>mahāsiddha</i> -----	a little behind the above	<i>mahāsiddha</i> -----	
15. <i>anādi</i> -----	middle of forehead	<i>anādi</i> -----	supreme unfettered bliss
17. <i>kula</i> -----	<i>śringāta</i>	<i>kuleśvara</i> -----	bliss
18. (akula)-----	above palate at the tip of nose	<i>akuleśvara</i> -----	absence of ego
19. <i>Parabrahma</i> -----	<i>brahmāndhra</i>	<i>Parabrahma</i> -----	satisfaction
20. <i>Parāpara</i> -----	<i>sahasrāra</i> -----	<i>Parameśvara</i> -----	<i>parāpara</i>
21. <i>Śakti</i> -----	<i>trikūṭa</i> -----	Supreme Śakti	subtle



Seven dvīpas and seven samudras (SSP-III.8)

According to the *purānic* description of *bhuvanakośa*, the earth is composed of seven continents arranged concentrically with the seven seas surrounding them. The seven continents are *jambu*, *plakṣa*, *sālmali*, *kuśa*, *krauñca*, *sāka* and *puṣkara* respectively surrounded by the seas (oceans) of *kṣāra*, *ikṣurasa*, *surā*, *ghṛta*, *dadhi*, *kṣira* and *svādūdaka* (*Kūrmapurāṇa*-I.45.1-6).

The seven continents (*dvīpas*) named by SSP are *jaṁbu*, *sāka*, *sūkṣma*, *krauñca*, *gomaya*, *śveta* and *plakṣa*. In the body they are located in the marrow, bones, vessels, skin, hairs, nails and flesh respectively. The seven seas (oceans) named by SSP and their locations in the body are:

- Ocean of salt-water in the urine;
 - Ocean of milk in the saliva;
 - Ocean of curd in the phlegm;
 - Ocean of ghee in the lymph;
 - Ocean of honey in the fat;
 - Ocean of sugar cane juice in the blood;
 - Ocean of nectar in the semen;
- Thus the entire Earth is located in the body.

Navakhaṇḍa (SSP-III.9)

According to the *purāṇas*, the place of *jambudvīpa* is again divided into nine divisions which include *Bhārata* (cf. *Vāyupurāṇa* ch. 34-35, *Vāmanapurāṇa* chs. 13.2-6). Nine *khaṇḍas* (divisions) named by SSP are *bhārata*, *kāśmīra*, *karpara*, *śrī*, *śaṅkha*, *ekapāda*, *gāndhāra*, *kaivartaka* and *mahāmeru*. Excepting *bhārata*, the eight names mentioned in this list are not found in the *purānic* account of the *navakhaṇḍas* of *jambudvīpa*.

Kulaparvatas (SSP-III.10)

The eight *kulaparvatas* (mountain representing one's own *kula*) named by SSP and their locations in the body are the following:

Name of <i>kulaparvata</i>	Location
1. <i>meru</i>	spinal column
2. <i>kailāśa</i>	<i>brahmakapāṭa</i> (middle of eyebrows)
3. <i>himālaya</i>	at the back
4. <i>malaya</i>	left shoulder
5. <i>mandara</i>	right shoulder
6. <i>vindhya</i>	right ear
7. <i>maināka</i>	left ear
8. <i>śrī</i>	forehead

SSP also adds that there are other *upaparvatas* (secondary mountains) located in the fingers.

Nakṣatras-rāśis-grahas and tithis (SSP-III.12)

The 27 *nakṣatras* (asterism) mentioned in SSP are *aśvinī*, *bharani*, *kṛttikā*, *rohiṇī*, *mṛgaśirā*, *ārdrā*, *punarvasu*, *puṣya*, *āśleṣā*, *maghā*, *pūrvaphālgunī*, *uttaraphālgunī*, *hasta*, *citrā*, *svātī*, *viśākhā*, *anurādhā*, *jyeṣṭhā*, *mūlā*, *pūrvāśāḍhā*, *uttarāśāḍhā*, *śravaṇā*, *dhaniṣṭhā*, *śatabhiṣā*, *pūrvabhadra*, *uttarabhadra*, *revatī*.

12 *rāśis* (zodiac signs) are *meṣa* (Aries), *vṛṣa* (Taurus), *mithuna* (Gemini), *karka* (Cancer), *siṅha* (Leo), *kanyā* (Virgo), *tulā* (Libra), *vṛścika* (Scorpio), *dhanu* (Sagittarius), *makara* (Capricornus), *kumbha* (Aquarius), *mīna* (Pisces).

9 *grahas* (planets) are *sūrya*, *candra*, *bhauma*, *budha*, *guru*, *śukra*, *śani*, *rāhu*, *ketu*.

15 *tithis* (days) are *pratipadā*, *dvitiyā*, *trtiyā*, *caturthī*, *pañcamī*, *ṣaṣṭhī*, *saptamī*, *aṣṭamī*, *navamī*, *daśamī*, *ekādaśī*, *dvādaśī*, *trayodaśī*, *caturdaśī*, *pañcadaśī* (*amāvasyā* or *pūrṇimā*).

Mūlabandha or mūlādhārabandha (SSP-IV.18)

The technique of accomplishing the *mūlamudrā*, *mūlabandha* or *mūlādhārabandha* is described as follows. Cf. GP-81, HP-V.79:

'By pressing the perineum with the heel, the anus is to be contracted, raising the *apāna* upwards. This is called *mūlabandha*'.

The *apāna* situated below is pulled upwards with force by means of contraction (of the anus). This the *yogīs* call *mūlabandha* (HP-V.80).

How the *mūlabandha* helps the *yogī* in awakening of the *kundalinī* is also described by HP (V.82) as follows:

'Repeated performance of this practice leads to the union of *prāṇa* and *apāna* and also *nāda* and *bindu* which ensures success in *yoga*'.

'When the *apāna* rises up to the navel region, the gastric fire is stimulated' (HP-V.84).

'Then the fire and *apāna* approach *prāṇa* which is hot by nature. This intensifies the heat of the body which agitates and awakens the sleeping *kundalinī* like a snake which straightens up on being beaten with a stick' (HP-V.85-86).

Kuṇḍalinī (SSP-IV.20)

The nature of *kundalinī* and the mode of its awakening are explained by SSP as follows:

The *siddhas* experience the *kundalinī* of the *parāparā* form because of which they are said to have accomplished success over body. The *kundalinī* has two aspects viz. (i) awakened and (ii) dormant (resting). She is said to be at rest when with the help of her nature as *cetanā* she creates a world of varied thought, action and endeavour. She exists in every *pindā* and is known to be of crooked nature. She is said to be awakened when she tends to move upward and penetrate the six (nine) *cakras* in the body of the *yogīs* and reaches the *brahmarandhra*. She is diligent in curbing the tendencies that arise in the mind of the *yogīs*. She is called *ūrddhvā* because she is above all the *tattvas* (which are represented by the *cakras*) and is of the nature of all *tattvas*. She is also of the nature of subtle thought and is capable of leading the *yogīs* to realization of their true nature. In the *Rulaka Tantra*

the self-same *Śakti* is named as the higher, middling and lower depending upon her relative position in the body. Supreme goal is obtained by means of awakening of the middle *Śakti*, contraction of the lower one and descent of the higher (upper) *Śakti*. The entire world consisting of the movable and immovable evolves from the lower *Śakti* situated at the *mūlādhāra*. This *śakti* is of the nature of the various thoughts relating to the outgoing tendencies of the sense-organs. *Yogīs* succeed in contraction of this *Śakti* by means of the *mūlādhāra bandha*. In the words of *Sivānandācārya*, the creation and dissolution of the entire universe results from the extension (expansion) and contraction of the Supreme *Śakti*. Hence she is called *mūlam* i.e. the root cause. That aspect of *kundalinī* which is capable of leading the individual soul to the realization of its self-luminous true nature is the *madhyā Śakti*. The *siddhas* perceive her in her gross and subtle forms. Her gross form is of three and a half coils situated at the *mūlādhāra*. She is the source of all objects of sensual perception and exists as *cit*. The other which is called subtle is formless and all-pervasive and is termed as aroused in the philosophy of the *siddhas*. It is she who extends ecstasy to the *yogīs*. It is this Supreme, subtle, middle *Śakti* of the nature of knowledge which is to be aroused by the *yogīs*—closely following instructions from the preceptor, in order to achieve success over the *pindā*.

The *ūrdhvāśakti* which is the nameless supreme goal is so called because it is situated above all *tattvas*. She is able to endow herself with form by means of self-revelation. The descent of *ūrddhvāśakti* not only leads to the obliteration of the distinction of You and I but also to the realization of the unimpaired character of one's essential nature. This process of raising the *kundalinī*, breaking through the six *cakras*, reaching *brahmarandhra* and again bringing it down to *mūlādhāra* is repeatedly practised by the *yogi*.

Dīkṣā (SSP-V.63)

It means consecration, initiation, the process of transference of spiritual power to a disciple.

The word *dīkṣā* is derived from the root ‘*dā*’ (to give) and ‘*kṣi*’ (to destroy). *Dīkṣā* is of two kinds—Vedic and Tantric. In order to lead a religious life as prescribed by the *Vedas* a formal initiation is required but it is not as important as in the case of Tantric *sādhanā* in which it is an essential precondition.

According to *Viśvasāra Tantra* it is of four types—*kriyāvatī*, *kalāvatī*, *varṇamayī* and *vedhamayī*.

Kriyāvatī— In this the *guru* purifies the six *adhvas* (layers) of the disciple's body, infuses him with his own consciousness and anoints him with different rites.

Kalāvatī— In this the *guru* locates the existence of five *kalās* known as *nivṛtti*, *pratiṣṭhā*, *vidyā*, *sānti* and *sāntyātīta* in different parts of the body of the disciple.

Varṇamayī— In this the *guru* infuses the spirit of letters in different parts of the body of the disciple.

Vedhamayī— The mental faculties of the disciple are determined by the contemplation of the *guru*.

Sparśadīkṣā— Initiation by touch.

Vākdīkṣā or **cākṣuṣī dīkṣā**— The *guru* concentrates the mind on the Supreme Being and converts the disciple with only one glance or mere utterance.

Manodīkṣā, **mānasadīkṣā** or **vedhamayī dīkṣā**— It is a form of initiation performed by the *guru*'s thought and mental power.

Rudrayāmala has three types of *dīkṣās* which are as follows—

Ānavī— It is an elaborate system of initiation in which *mantra*, *arcaṇā* (prayer), *āsana*, *nyāsa* (assignment of a *mantra* in parts of the body), *dhyāna* and different *upacāras* or articles are required.

Sakti— This does not require any external rite. It is connected with transference of spiritual power.

Śāmbhavi— A higher form of initiation which is conducted by the mere touch, or a glance, or the will of the *guru*. It is connected with the secret cult of *kāmeśvarī*.

There are other types of *dīkṣās* such as—*krama*, *pañcāyatani*, *ekamantra*.

Krama dīkṣā— A form of Śākta *dīkṣā* in the *mantra* of *kali*, *tārā* and *tripurasundarī*. It is not for all.

Pañcāyatani dīkṣā— Initiation to the cult of Śiva, Śakti, Viṣṇu, Sūrya and Ganeśa.

Ekamantra— In this the *guru* with a *mantra* and rituals makes himself renovated in spiritual strength and then consecrates the disciple.

According to *Jayadratha-yāmala* there are 25 types of *dīkṣās*.

Unmanī (SSP-VI.87)

Unmanī is that state of mind which ensues when the mind is completely cut off from all its functions (modifications) and is thus suspended in the void. This is the distinguishing characteristic of a *yogī*. One who has not experienced *unmanī* cannot be called a *yogī*. (The Serpent Power by Arthur Avalon).

The GhS (VII.17) declares that *rājayoga*, *saṁādhi*, *unmanī* and *sahajāvasthā* are synonyms.

How this *saṁādhi* can be attained is also explained by GhS (VII.8) as follows:

‘By merging oneself in the void (*Brahman*) and filling oneself with *kha* (*Brahman*) one identifies oneself with *Brahman*. In this state, one experiences nothing else. Being full of absolute bliss one becomes steady in *saṁādhi*.’

śaṇmukhī mudrā (SSP-VI.88)

HP-VIII.2 states that there are two paths to quickly attain the state of *unmanī*. They are knowledge leading to absolute Bliss and practice of *nādopāsanā*. For *nādopāsanā*, suitable even to the common man, one should close the ears, mouth, eyes and

nose with fingers. This is called *parānimukhīmudrā* or *sañmukhī mudrā*.

ṣaṭkriyās or *ṣaṭkarma* (SSP-VI.87)

The six *kriyās* mentioned are *ardholī* i.e. *dhautī*, *bahulī* i.e. *bastī*, *dṛṣṭasana* i.e. *neti*, *ghanṭī* i.e. *trāṭaka*, *vasan* i.e. *kapālabhāti* or *kapālabhastrī* and *naulikā* i.e. *nauli*.

The *ṣaṭkarmas* are meant to cleanse the body. The HP (III.9-23) defines them and explains the techniques of performing them as follows:

'*Dhautī*, *bastī*, *neti*, *trāṭaka*, *naulika* and *kapālabhastrī* constitute the *ṣaṭkarmas*'.

Dhautī:

'One should slowly swallow a strip of wet cloth four digits wide and fifteen cubits long as per the direction of the teacher and thereafter pull the same out by repeated practice. This is *dhautī-karma* which removes the impurities of the network of *nāḍīs* and conquers cough, asthma, disorders of spleen, skin diseases and many varieties of phlegmatic disorders.'

GhS-I.13,14 however gives elaborate techniques of *dhautī* as shown in the following table and explained further

The elaborate process of *dhautī* is shown in a tabular form below:

<i>Dhautī</i>			
<i>antardhautī</i>	<i>dantadhautī</i>	<i>hrddhautī</i>	<i>mūlaśodhana</i>
i. <i>vātasāra</i>	i. <i>dantamūla</i>	i. <i>daṇḍadhautī</i>	
ii. <i>vārisāra</i>	ii. <i>jihvāmūla</i>	ii. <i>vamanadhautī</i>	
iii. <i>vahnisāra</i>	iii. <i>karnarandhra</i>	iii. <i>vāso(vastrā)dhautī</i>	
iv. <i>bahiṣkṛta</i>	iv. <i>kapālarandhra</i>		

Vātasāra is a process of subjecting the internal mucosa of the whole alimentary canal to the current of air swallowed by mouth and evacuated through the lower passage. It has been observed that when the stomach is filled with air, it reduces the gastric acidity (see YM.Vol:No.1 and 2, 1971,pp.7-10).

Vārisāra is a process of cleansing the whole alimentary canal with water. Some call this *śaṅkhaprakṣālana*. One drinks water to the capacity and practices *naulicālana* to enhance the peristaltic movement and evacuate the water without it being absorbed by the intestines. When modified for therapeutic purposes one uses tepid water added with salt and practices some poses including forward bending, backwards stretching, twisting, lateral bending and pressing of abdomen. (For details of the technique, refer to YM. Vol.XI, No.2, pp.51-55).

Agnisāra a synonym for *vahnisāra* is practised with holding the breath after deep exhalation. The abdomen is retracted and protruded repeatedly, keeping the abdominal muscles tight throughout the performance. One repeats this process several times as may be found necessary. The word 'śatavāram' may be understood as meaning several times than hundred when considering from practical point of view. This practice tones up the abdominal organs and improves digestive capacity. (For scientific studies and details of the technique of *agnisāra* refer to YM. Vol. VII, No.3, pp.157-167, and pp. 195-199).

Filling the stomach with air swallowed by mouth formed into *kākīmudrā*, retaining the air for an hour and a half and forcing it down along the lower passage is the first part of and a condition precedent for *bahiṣkṛtadhautī*. As long as a person has not attained the power of retaining the air an hour and a half, he cannot succeed in *bahiṣkṛtadhautī*.

Śaktināḍī refers to the rectum which is loaded with faecal matter. In the *bahiṣkṛta-dhauti* this is to be drawn out, washed with water and withdrawn again. This seems to be extremely difficult though not impossible, and rarely practised by *yoga*

students. There are occasional references to this practice in the literature but no authentic report on the demonstration of this practice is available.

Though the five kinds of *danta dhauti* are not related to *danta* (teeth), they are so called because the group of these *dhautis* start with *dhantadhauti* (*dantādīdhauti*).

Kapālarandhra refers to the opening in the inside part of the head above the mouth.

The massage given to the auditory canals stimulates some mystical sounds. This is suggested by the word *nādāntaram*.

Kapālarandhra dhauti is described as *ūrdhvacakrī* in *Satkarma-saṃgraha* 32-33. This practice is recommended after waking from sleep, after meals and at the end of the day, because the secretion of phlegm is more during these states.

The word '*hṛd*' although generally means heart, here it refers to esophagus or the gullet.

Hṛddhauti consists of cleansing the gullet in three ways, viz., by means of *daṇḍa*, *vamana* and *vastra*. The last, however, does cleansing most effectively.

Although there are many stalks used as *daṇḍa* in traditions, Swami Kuvalayananda popularized the use of Indian-rubber tube as a modified form of *daṇḍa* and now orthodox *daṇḍa* is rarely used. The modified *daṇḍa* is handy and hygienic for use. (For details of the technique of *daṇḍa dhauti* and its influence on uropepsin excretion refer to YM. Vol. XI, No. 3, pp. 39043 and pp. 9-14).

Vamana dhauti resorts to the process of vomiting to get rid of excess of bile and phlegm. This has a great therapeutical value. The word '*bhojanāntē*' may be understood as after a period of 3 hours of taking a meal as is followed in some traditions. *Vamana dhauti* is described as *gajakarāṇī* in HP (II.26). But SS describes *gajakarāṇī* and *vamana* as two different processes. The former demands control over the vomiting reflex, while the other requires artificial stimulation of vomiting by tickling the throat etc. (For the pressure changes and X-ray studies

on *gajakarāṇī* refer to YM. Vol.XVIII, No. 1, pp.1-10).

The length of the cloth seems to vary from 15 to 25 cubits. According to HSC the measure of cloth suggested is 15 to 20 cubits. (For the details of the technique, X-ray experiments and uropepsin excretion studies on *vastra dhauti* refer to YM. Vol. II, No.3, pp. 168-195 and Vol.XI, No.3, pp.9-14). *Vastra dhauti* has been found greatly efficacious in the treatment of respiratory and metabolic disorders like asthma, obesity etc.

Mūlaśodhana is also called *cakrikarma* by HR and HSC. Success in *mūlabandha*, *basti* and *nauli* is attributed to this process. (For details of the technique refer to YM. Vol. XII, No. 2, pp.43-44).

Basti:

nābhidaghne jale pāyunyastanālotkaṭāsanāḥ |
ādhārākuñcanāṁ kuryādapānāṁ bastikarmavid || HP-

III.14.

'After having adopted *utkāṭasana* in navel deep water and inserting a tube in the anus, the anus is contracted to raise the *apānavāyu* upwards. This is *bastī*'

GhS-I.44 describes two kinds of *bastī* using two agents air and water and are termed as *śuṣka*. *Basti* and *jalabasti* respectively. *Jalabasti* is done using a tube inserted into the anus or without it for which preliminary practice is *cakri-karma*.

Neti:

sūtrāṁ vitastisusnigdham *nāsānāle praveśayet* |
mukhānnirgamayedeva neti siddhair-nigadyate || HP-

III.17.

'A smooth sheaf of cotton, measuring a cubit (approximately 23 cms. in length), is inserted into the nasal cavity and pulled out through the mouth. This is called *neti*.'

This process of *neti* is popularly known as *sūtra neti*. SS-68 mentions it as of two kinds distinguished by the thread being rolled and not rolled. Swami Kuvalayananda popularized

the use of rubber catheter which is very convenient for use and can be easily sterilized. The main purpose of this *neti* is not only to clean the nasal passage but also to render nasal mucus resistant to the environmental changes. (For the technique and treatment of chronic diseases of nose, refer to YM. Vol.XIV, No.1 and 2, 15-33).

Another technique of *neti* consisting of inserting thread in one nostril and taking out from the other after giving frictional effect, is described by Śrinivāsa, the author of HR and Brahmānanda, the commentator of HP. However, for this variety, a long thread is used.

Trāṭaka:

nirikṣennīścaladṛśā sūkṣmalakṣyam samāhitah!
aśrusampāt aparyantam-ācāryaistrāṭakam smṛtam||

HP-III.19.

'Uninterruptedly gazing, with fastened eyes, at a minute object, until tears begin to roll is called *trāṭaka*.'

Because the tears roll down the eyes during *trāṭaka*, possibly it is classed as a śodhana kriyā. An evidence has been brought from the Kaivalyadhama Laboratory that *trāṭaka* works as a psychological cleansing process. It was observed that during the initial practice of *trāṭaka* the subconscious and the unconscious mind gets activated and this helps to bring back certain repressed experiences to the level of consciousness.

Naulī:

amandāvartavegena tundam savyāpasavyayoh!
śataśo bhrāmayedesā nauliyogaṁ pracakṣyate|| HP-

III.21.

i.e. Swift rotation of the abdominal columns to the right and left many times repeatedly is called *naulī*.

Lauliki is a synonym for *nauli* which word is generally used. The technique of *nauli* described in GhS is inadequate from the practical point of view. This has been adequately

explained by Swami Kuvalayananda as 'isolation and rolling manipulation of the abdominal recti.' Before one starts with the rolling, one has to isolate both the abdominal recti (front cylindrical muscles) from the abdomen during *uddiyāna* position. This is known as *nauli madhyamā*. When one muscle is isolated (on the left side), it is called *vāma nauli* and when the muscle on the right side is isolated it is called *dakṣina nauli*. When the different practices of *vāma nauli*, *madhya nauli*, *dakṣina nauli* and *uddiyāna* are undergone in a sequence it gives a rotatory movement called *nauli cālana*. This is done in a clock-wise as also in an anti-clock-wise direction.

SS-110-114 describes different varieties of *naulaki* such as *bāhya nauli*, *nāla nauli* and *āntar nauli*.

HP-III.22 has greatly eulogized *nauli* as the supreme among all the *hathakriyās*.

Nauli was the first *hathayogic* practice subjected to scientific investigation by Swami Kuvalayananda in the early twenties of the last century. It is now known that high sub-atmospheric pressure is created in all the cavities of the abdomen during *madhya nauli*. The discovery of partial vacuum in the colon during *nauli* was named 'Madhavadas Vacuum' by Swami Kuvalayananda, the discoverer, to honour the name of this Yoga Guru. (For scientific studies on *nauli* refer to YM. Vol.1,3,4,6,13 and 15).

Kapālabhastrī:

lohakārasya bhastrīva kuryāt savyāpasavyataḥ!
kapālabhastrī vikhyātā kaphadoṣaviśoṣapī|| HP-III.23.

'Imitating the swift movements of the bellows of a blacksmith alternately using left and right nostrils for rapid inhalations and exhalations is called *kapālabhastrī* or *kapālabhāti*.'

Perhaps GhS is the only text which talks about the three varieties of *kapālabhāti*. The well known technique of *kapālabhāti* which is sometimes called *bhastrā*, is performed using two nostrils for rapid inhalations and exhalations.

The *vātakrama kapālabhāti* requires the use of alternate nostrils. This practice can be undergone in two ways:

i. By closing the right nostril with the right thumb inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb rapidly exhale through the right nostril. Repeat thus process to the capacity. Then practise inhalations and exhalations through the nostrils interchanged. Close the left nostril with last two fingers and inhale through the right nostril. Quickly closing the right nostril with the thumb and removing the last two fingers exhale rapidly through the left nostril. Repeat these inhalations and exhalations to the capacity. This variety is used in *bhastrikā prāṇyāma*.

ii. With other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left with the last two fingers. Again inhale through the right nostril and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

(For more details regarding the technique, please refer *Hathapradipikā* of *Svātmārāma* with *Yogaprakāśikā* Commentary by *Bālakṛṣṇa* Ed. By Gharote M. L. and Devnath Parimal).

Sankhaprakṣālaṇa (SSP-VI.89)

The GhS prescribes three types of *kapālabhāti* (also called *bhālabhāti*) for the removal of disorders of phlegm. They are called *vātakrama*, *vyutkrama* and *śitkrama* respectively (see GhS-I.54):

vātakrameṇa vyutkrameṇa śitkrameṇa viśeṣataḥ।
bhālabhātim tridhā kuryāt kaphadoṣāṇ nivārayet॥

Vātakrama is *kapālabhāti* involving rapid inhalations and exhalations of air explained above.

Vyutkrama is a similar process in which water is sucked in through the nostrils and expelled through the mouth (see GhS-I.57):

nāsābhyaṁ jalāmākṛṣya punarvaktreṇa recayet।
pāyam pāyam vyutkrameṇa śleṣmadoṣāṇ nivārayet॥

In the *śitkrama-bhālabhāti* water is sucked in through the mouth producing a hissing sound and expelled through the nostrils.

Sundaradeva, the author of *Hṛthasāṅketacandrikā* calls *vyutkrama bhālabhāti* as *śaṅkhaprakṣālana* in which the right and left nostrils alternate for drawing in water as also for expelling it. This is popularly known as *jala-neti*. (Refer to *Hathapradipikā* 10 chapters by Gharote, M. L. and Devnath, Parimal. 2001).

GhS describes the technique under *vārisāra dhauti*. (For details see *vārisāra* or *śaṅkhaprakṣālana* in YM-XI:2:51-55, 1968).

Gajakaraṇī (SSP-VI.89)

HP-III.24 describes it as:

udaragatapadārthamudvamantī
pavanamapānamudīrya kaṇṭhanāle॥
karibhiriva jalasya vāyuvegād
gajakaraṇīti nigadyate haṭhajñaiḥ॥

‘By raising the *apāna-vāyu* upto the throat one vomits with force the contents of the stomach like an elephant showers water with force through its trunk. Those who are proficient in *haṭha* (-yoga) call this *gajakaraṇī*.’

A

- abhedyatva**—non-differentiating.
ācārya—propagators of the *mantras*.
acchedyatva—indivisibility.
acchidratva—flawlessness, blemishlessness.
adāhyatva—non-combustibility.
ādeśa—a term signifying agreement or obedience of the speaker.
adhaḥśakti—lower Śakti situated at the *mūlādhāra*.
ādhāra—sustainer, substratum; seat of physical energy.
Ādinātha—Śiva the Absolute Spirit; the highest principle.
adrṣṭaphalasādhanā—results of destiny.
advaita—identification with the Absolute.
ādyapiṇḍa—the primordial *piṇḍa* and hence source of all *piṇḍas*.
ahantā—feeling of I-ness.
āī—a progeny from *guru*.
ājñāvatī—name of Supreme Śakti who absorbs in herself all other śaktis at the time of dissolution of the Universe.
ākāśa—the formless pure space which is internal as well as external; one of the five *ākāśas* (*vyomas*).
ākāśacakra—lotus of sixteen petals of ether turned upwards.
akhaṇḍaiśvarya—unlimited prosperity.
akṣa—sense organs.
akṣayatva—imperishable.
Akula—Śiva; multifaceted Consciousness. Śiva (*nātha*) as the originator of all the beings. Śiva, the unmanifest, highest principle.
akuleśaloka—abode of the *paramasiddhas*.
amṛta—ambrosia which secrets from the *tālucakra* located above the palate.
amṛtakalā—ambrosia that secrets from the aperture above the palate.
anādipinḍa—the *piṇḍa* without a beginning.
anāhata—an unstruck sound produced on its own in the body.
anāhatakalā—*suṣumnā*.

- anāmā**—the Nameless One without a beginning or an end.
anda—Cosmic Egg (Macrocosm).
aṅgavastra—upper garment.
antahkaraṇa—internal cognitive faculties.
antarlakṣya—internal object of meditation.
aparamparā—Supreme Śakti who absorbs all other śaktis in herself at the time of Dissolution; known as *ājñāvatī*.
aparampara-sphuratāmātraṃ i.e. pure consciousness wherein there is no distinction between the spirit and His Śakti. Union of inert and conscious agents. One of the five principles which form the source of *anādyapinda*.
aparāśakti—Śakti, evolute of *parā*.
apsarā—demigods like *ūrvāśī*.
āpyāyana—satiation.
ardholī—*dhautī-karma*.
āsana—fixing the mind in its essential form after having assumed a particular body posture. To remain in one's own self.
asprīsatva—non-touchability.
atala—the world underneath above *vitala* occupied by the demons like *bali* etc.
Ātmā—the formless *nātha* without cause and effect.
audāśinya—indifference.
avabhāsa—experience of the contents of one's own nature, splendour, reflection.
avadhūta—one who has shrugged off all modifications of *Prakṛti*. A *yogī* who has reached the pinnacle of *yoga*.
avadhūta yogī—one who has realized that it is the Supreme Consciousness that permeates all manifestations.
avakāśa—the void.
avināśitva—indestructibility.
avyakta—unmanifest; non-distinct; non-different.

B

bahirlakṣya—external object of meditation.

bahulī— *basti-karma*.

bhāvanā— creative contemplation which is generated from *Paramapada*.

bhedābheda— *dvaita* (duality) and *advaita* (monism).

bhramaraguhā— place of rest of *bindu*.

bhrūcakra— *cakra* (lotus) situated in the region of eyebrows.

bhrūmadhya— middle of the eyebrows; one of the sixteen *ādhāras*.

bhūcarī— Goddess that presides over *āsana*.

bhūrloka— the world above *atala* wherein the human being dwell.

bhuvarloka— the space above *bhūtala* wherein the sun shines and the *gāpas* (demigods) reside.

bileśvara— a progeny from *guru*.

bindu— semen.

Brahma— the Supreme nameless One.

brahmacakra— three whirledplexus situated at the base (*mūlādhāra*) of the body.

brahmagrānthis— the triple knot on the coils of *kundalini*.

brahmakapāṭa— the cavity of the head. Middle of the eyebrows.

brahmanāḍī— a synonym for *suṣumṇā* — the middle *nāḍī*.

One of the spots for internal meditation. A special point above the lotus of the thousandpetals (*sahasradalakamala*).

brahmāṇḍa— (twenty-one) regions or worlds.

brahmarandhra— terminal of *suṣumṇā nāḍī* as sharp as the point of a needle. Seat of *ākāśacakra*. One of the sixteen *ādhāras*; situated in the triangular space of *sahasrāra* inside the top of the head; the door to liberation.

C

candramandala— orb of the moon.

candranāḍī— *nāḍī* on the left i.e. *iḍā*.

cidudaya— emergence of consciousness.

citprakāsa— awakening of consciousness.

citta— seat of consciousness.

cittaviśrānti— repose (rest) of Consciousness.

D

dāhakatva— burning.

dānava— demons like *bali* etc.

danḍa— *merudanḍa* or vertebral column.

danḍakuvara— apex of the spine.

danḍanāla— spinal cord.

danḍāṅkura— the shoot of the spine.

deva— deities such as *Indra* etc.

dhāraṇā— cultivation of a particular mental attribute.

Development of an attitude that whatever is inside or outside is only one's own form.

dhātu— the three humours like *vāta*, *pitta* and *kapha* of the body.

Bodily constituents which are ten according to SSP.

dhyāna— contemplation with an attitude of supreme non-duality.

digambara— (lit.) one who has four directions as cloth—a naked.

drṣṭasana— *trāṭaka*.

G

galabila— throat where *jālandhara-bandha* is applied.

gandharva— demigods like *viśvāsas* etc.

garbhapiṇḍa— embryo.

ghaṇṭī— *trāṭaka-karma*.

ghaṇṭikā— uvula; one of the sixteen *ādhāras*.

ghaṇṭikālinīga— uvula.

gollāṭa— forehead.

gollāṭamāṇḍapa— a point situated above the forehead.

gotra— the name of a *rishi* who initiated a clan.

graha— planets which are nine like sun etc.

guda— anus; one of the sixteen *ādhāras*.

guhya— private body part, the generative organ.

guhyasthāna—the location of *apāna*.

guru—preceptor; one who invokes auspiciousness and imparts repose of consciousness.

H

haṁsakalā—*jīvakalā* in the form of *jyotiḥ* (illumination). It is in the form of a *kalā* of *ajapā* chanting of *so'ham*. Śakti situated at the heart (lotus).

haṁsoccāraṇa—chanting of ‘*haṁ*’ and ‘*sa*’—the *ajapā Gāyatrī*.

hathāsana—*netikarma*.

hṛdaya—one of the sixteen ādhdhāras. Lotus of the heart.

hṛdayādhāra—lotus with eight petals situated in the heart.

I

Īśvara—God attached with three *guṇas* (qualities). Omniscient, omnipotent and omnipresent Supreme Being. Soul which offers worldly pleasure as well as salvation.

J

jālandharapīṭha—seat of *jālandhara* situated in *nirvāṇa cakra*.

jihvā—tongue; one of the sixteen ādhdhāras.

jīva—the embodied soul.

jīvātmā—soul with the attribute of action.

jñānanetra—Eye of knowledge.

jñātrtvā—consciousness of being the knower of objects; knowing.

K

kalā—phase (of the sun, moon or *agni*), sixteen (as in *kalādhāra*); a part or particle, an aspect. Doctrine of *laukāyatika*.

kalādhāra—synonym for sixteen ādhdhāras.

kāmarūpapīṭha—seat of desire situated at *brahmacakra*.

kandayoni—a point shaped like an egg of a bird located below the navel and above the generative organ wherfrom all

the *nāḍis* originate.

kaṇṭha—one of the sixteen ādhdhāras located at the throat.

kaṇṭha-cakra—lotus at the neck region, also called as *viśuddha*.

kapāṭa—one of the sixteen ādhdhāras; aperture at the root of the nose.

kapāṭa—*khecarī*.

kāraṇa—the five elements.

kartṛ—consciousness having will.

kartṛtvā—activity, consciousness of being source of all actions.

kārya—the perceptible creation.

khecara—phenomenae like lightning etc.

khecarī—the presiding goddess of *mudrā*.

kimpuruṣa—a subsection of *kinnaras*.

kinnara—demigods like *mayu* etc.

kollāṭamāṇḍapa—*kollāṭa* portion situated a little above the forehead.

kriyājāla—fetters (bondage) of *karma*.

kṛtrimatvā—being artificial, artifice.

kuksi—underarm.

kula—Śakti which forms an integral part of Śiva (*akula*), sustainers of the Universe.

kulaloka—the *loka* (abode) of Śiva and Śakti.

kulanāga—serpents like *vāsuki* etc.

kulapañcaka—fivefold *kula* comprised of *sattva, rajas, tamas, kāla* and *jīva*.

Kuleśvara—*Parama-Śiva*.

kumbhaka—retention of breath.

kuṇḍalinī—*kuṇḍalinī* which is of the nature of sentient life force evolved out of *sūkṣmāśakti*.

kuṇḍalinī—Śakti emerged from the self-unfoldment of *sūkṣma Śakti*. Supreme Śakti situated in the body in three forms viz. *adhaḥśakti, madhyā śakti* and *ūrdhvāśakti*.

kūrma—a tortoise who in Hindu mythology has been considered as the substratum of the universe but who is without any support.

L

lakṣya—an object for meditation.

lakṣyatraya—three strata of objects of meditation.

lalāṭa—forehead; one of the sixteen ādhāras.

lambikā—the tongue.

līlā—*pūtanā*, *revatī* etc. living on the earth in the form of *grahas*.

liṅga—the generative organ.

liṅgasthāna—location of organ of generation.

M

mada—mental inebriation.

madhyalakṣya, *madhyamalakṣya*—intermediate object of meditation.

madhyamā—the third of the five forms of *vāk* (speech) which takes shape of a voice at the heart (chest) when the mind gets connected to the *buddhi* (intelligence).

madhyaśakti—the middle Śakti situated at *nābhi* (navel) or *svādhiṣṭhāna cakra*. A synonym for *kūḍalini*.

mahākāśa—the all-pervading space which is as bright as *kālānala* (fire of destruction). The element of space.

mahāprthvī—the earth element.

mahāsākārapindā—cosmic Body of Śiva.

mahāsalila—the water element.

mahātala—the world underneath which is above *talātala* resided over by the serpents like *pañcaphaṇa* etc.

mahātejas—the fire element.

mahāvāyu—the air element.

mātara—*brāhmaṇi* etc.

mati—thinking.

matiprakāśa—intellectual functioning.

mātrikā—the fifth of the five forms of *vāk* (speech) which is in the form of letters like ‘*am̄*’, ‘*ām̄*’ etc. especially produced as nasalised sounds.

māyā—the illusory principle. Ignorance.

meḍhra—penis; one of the sixteen ādhāras.

merudanda—vertebral column.

mudrā—ear-rings; bestower of bliss of the union of *jīvātmā* and *Paramātmā*.

mūlādhāra—the lotus at the base of the spinal column; rectum — one of the sixteen ādhāras.

mūlakamala—lotus of *mūlādhāra*.

mūlakanda—a synonym for *kandayoni*.

mūlam—Śakti, the root-cause of the creation (by her extension) and dissolution (withdrawal) of the Universe.

mūlarandhra—aperture at the palate.

mūrcchata—stupor or mental stupefaction.

N

nābhi—one of the sixteen ādhāras.

nābhicakra—navel *cakra* of five whirls named *manipūra*.

nādalaya—merger (of the mind) in (internally aroused) sound.

nādī—channels or passages in the body.

nalinisthāna—tip of the nose.

nānākāratā—varied forms.

nāsā—nose; one of the sixteen ādhāras.

nātha—a progeny from *guru*.

naulikā—nauli.

navacakra—the nine lotuses or plexuses.

navakhaṇḍa—nine divisions (of *jambudvīpa*).

nijāśakti—inherent Power. The power or energy in the form of Pure Will eternally inherent in *anāmā* (Śiva).

nirābhāsa—the insentient category.

niramśatā—the I-consciousness having no duality or divisibility.

nirañjana—spotless; pure, blemishless. Absolute Reality experiencing himself as the true self distinguishing Himself from His Śakti;

nirantarata—absence of discontinuity; extensiveness.

nirutthānatā—unperturbed or undisturbed state of consciousness or *samādhi*.

nirvāṇacakra—brahmarandhra as sharp as the point of a needle.

nirvāṇapīṭha—the seat located at the *sahasrāra* that offers salvation.

nirvikalpatā—complete knowledge. Overcoming of the distraction between *karma* (action) and *kartṛtā* (doership). Absence of ideation.

nirvikāratva—changelessness, non-mutation, non-distinction.

niścalatā—stillness of the I-consciousness.

niścayatā—firmness of self-knowledge.

niṣkalaṅkatva—blemishelessness.

nispanda—quietude.

nityapiṇḍāvadhūta—the characteristics of an *avadhūta*.

nityasukhatva—eternal ecstasy.

nivṛtti—inactivity, submission.

niyama—control over functioning of mind.

O

oḍyāna—one of the sixteen *ādhāras*.

oḍyānapīṭha—seat of *oḍyāna* at the *svādhiṣṭhāna cakra*.

P

pācakatva—ripening.

pada—supreme goal; Absolute Reality.

pādāṅguṣṭha—big toe of the foot.

padasaṃvitti—supreme Knowledge (of the nature of the Absolute inseparability from his inherent *Śakti*).

pāñcarātras—*vaiṣṇavas*.

parā—*Śakti*; evolute of *nijāśakti*.

parabrahma—Supreme *Brahma*.

parākāśa—it is extremely bright internal and external space, one of the five *vyomas* (spaces).

paramānanda—Supreme Bliss.

Paramapada—Supreme goal; *Śiva*.

parapiṇḍa—*Śiva*. It stands for the Supreme personality of the Absolute Reality along with its inherent *Śakti*.

Cosmic Body. Also known as *anādipiṇḍī* meaning the Divine *piṇḍa* without any beginning and also *anādipliṇḍī* meaning the source of all other *piṇḍas*.

paramaśūnya—*ūrddhvāśakti* situated in the *ākāśicakra*.

Absolute void, a synonym for *kūṇḍalinī*.

Paramātmā—*nātha* having Will as an attribute.

parāśakti—the supreme *Śakti* (Power) that is non-different from *nāda* (*Śiva*). Evolute of *nijāśakti*.

parā saṃvit—Supreme Consciousness.

pāṣaṇḍa—heretic.

paścimamārga—anus.

paśyantī—the second of the five forms of *vāk* (speech) perceived as internal letters (sound) by *buddhi* (intelligence) being tuned to the soul.

pātāla—the world underneath.

piṇḍa—body (microcosm); the corporeal body.

piṇḍādhāra—sustainer of all *piṇḍas*.

piṇḍapadasamarasabhāva—the state of unity of the microcosm with the macrocosm.

piṇḍasaṃvitti—insight into body; knower of *piṇḍa*.

piṇḍasiddhi—success over body.

piṇḍavicāra—deliberation on *piṇḍa* (body).

piṇḍotpatti—origin of the *piṇḍa* (body).

prabalatā—omnipotence in creating, sustaining and withdrawing various forms of existence.

prabhā—illumination of all the aspects of His all-pervading existence.

prabodha—awakening.

pracalatā—self-multiplying, self-harmonizing and self-unifying character of *Śakti*.

Prakṛti—natural disposition of a person or thing.

prakṛtipiṇḍa—physical body.

prāṇāyāma—steadiness of *prāṇic* movement. Four types of

prāṇāyāma—*recaka*, *pūraka*, *kuṇḍhaka* and *saṅghāttakarana*.

- pratibimbatā*— nature of reflecting the self-luminous nature of Śiva with its varieties of forms.
- pratyāhāra*— withdrawal of sense-organs and subduing of mental modifications; pacification of the disturbance.
- pratyāñmukhatā*— interiorization. In this state, even while unfolding herself in the direction of phenomenal creation, Śakti's face is always directed towards the Supreme Spirit Śiva.
- pravṛtti*— propensity, inclination.
- proccalatā*— upward motion.
- pūraka*— inhalation (of breath).
- pūrṇagiri*— situated in ākāśacakra, bestower of all wishes.
- pūrṇagiripīṭha*— seat of *pūrṇagiri* in the ākāśacakra, seat of liberation at the sahasrāra.
- pūrnatā*— fullness or perfection implying infinite possibilities of self-manifestation.

R

- rājadanta*— a point situated above the frontal teeth at the palate.
- rākṣasa*— demons like *vibhīṣaṇa* etc.
- rasātala*— the world underneath which is located above *mahātala*.
- rati*— sexual pleasure.
- recaka*— exhalation (of breath).
- roma*— hair.
- rudra*— disposition of anger.
- rudraloka*— a synonym for *Kailāsa*.

S

- sadbhāva*— experience of the Supreme Reality.
- sahaja*— self-knowledge.
- śākinī*— *yogaśakti* that is *kundalinī*.
- samādhi*— State of Equilibrium of all *tattvas*, natural absence of all efforts.
- sāmarasya, samarasa, samarasatva*— equipoise (equilibrium)

- of self in union with Śiva.
- saṃvit*— the state of pure consciousness.
- saṃyama*— self-control; self-effacement.
- saṅghaṭṭakarāṇa*— fusion of *prāṇā* and *apāna*, kevalakumbhaka.
- śaṅkhamadhyā*— the spot above the palate.
- śaṅkhinī*— aperture at the palate.
- sāṅkhyā*— followers of *Kapila*, those who accept *Prakrti* as the origin of the creation.
- saptadvīpa*— seven *dvīpas* (islands) that constitute the world.
- saptapātālas*— the seven netherworlds.
- saptasamudra*— seven oceans.
- satyajñāna*— true knowledge.
- satyaloka*— the abode of *Brahma*.
- siddhapuruṣa*— perfect *yogī*.
- simhanāda*— whistle (made of Horn) by *nāthas*.
- Śiva*— benefactor of all.
- śoḍāśadhāra*— *kalādhāra*; sixteen seats of physical energy.
- so'hambhāva*— the state of 'I-am-That'.
- sopāya*— quietude; repose.
- śoṣinī*— desiccation, drying.
- śrīhaṭṭa*— one of the *ādhāras*; probably the seat of *ūrdhvāśakti* viz *paramaśūnyā* situated in the ākāśacakra.
- śrīṅgāṭa*— one of the *ādhāras* for contemplation. Place above the throat but below the palate. Also known as *trikūṭa* located above the forehead.
- śuddha*— absence of attributes.
- sūkṣmāśakti*— an evolute of differentiating nature of *aparāśakti*.
- śūnya*— void, pure self-existence.
- sūryakāśa*— the space which pervades all which is as dazzling as a crore of suns, one of the five *vyomas* (spaces).
- sūryanāḍī*— *nāḍī* on the right i.e. *piṅgalā*.
- śuṣumnā*— *nāḍī* situated in between the *candra* and *sūrya nāḍī*.
- sutala*— the netherworld above *mahātala* which is the home of *bila* etc.

svādhiṣṭhāna—cakra situated at the root of the genital.
svakulācāra—adherence to the conduct of one's own *kula* (tradition).
svapinḍa—individual body.
svarga—heaven.
svarloka—the place above *bhuvarloka* wherein the deities like *Indra* etc. reside.
svarūpa—undisturbed state of Absolute Bliss which is inexplicable.
svasamvēdyā—self-revealing, self experiencing.
svatantratva—consciousness of being perfectly free.
svātmatā—feeling of the Self.

T

talātala—the abode underneath but above *pātāla* which is occupied by the serpents like *Vāsuki* etc.
tālu—palate; one of the sixteen *ādhāras*.
tālucakra—cakra (lotus) situated at the palate.
tatvākāśa—the all-pervading space which is of the form of the Self, one of the five *vyomas* (spaces).
trikūṭasthāna—the centre of the *ākāśacakra* having sixteen petals.
turiya—the fourth state of consciousness.
turyātīta—the state of consciousness which is beyond the fourth state of consciousness (*turiya*).

U

unmanī—the fifth state of mind; characteristic of *śūnya*. Supramental state, a state where mind does not exist.
ūrdhvakamala—topmost point in the body of sixteen petals located at *ākāśacakra*.
ūrdhvāśakti—the higher *śakti* situated at *ākāśacakra*. The power which always moves upwardly, a synonym for *kundalinī*.
ūrmi—sensations of thirst or hunger, formation of the bones.

V

vaidika—followers of the *Vedas*.
vaikhari—the fourth of the five forms of *vāk* (speech) which is expressed as letters by articulation of the tongue, palate etc.
vaiśṇavas—*pāñcarātras*.
vajroli—a process or technique of arresting; or conserving semen.
vāk—speech with the properties of *parā*, *paśyantī*, *madhyamā*, *vaikhari* and *mātrikā*.
vakṣasthala—the place above the heart but below the throat.
valaya—the coils of the *nādīs*.
varna—class.
vasan—*kapālabhātī*.
vāsanā—an impression of the past action left on the mind which works as a seed for further action.
vibhūti—a progeny from *guru*.
vicāra—reflection as the source of all phenomenal realities.
vikāsa—experience of the expansion or self-unfoldment of *Śakti*.
viṣṇuloka—a synonym for *vaikuṇṭha*. Abode of *Viṣṇu*.
viśrānti—repose (of consciousness).
vitala—the netherworld above *sutala* occupied by the demons like *maya* etc.
vyoma—*ākāśa*, the space which is five in number.
vyomapañcaka—Five firmaments.

Y

yakṣa—demigods like *Kubera* etc.
yama—tranquillity; control over sense organs. Restraint of all the senses and control of food, sleep, cold, wind and heat etc.
yoga—a means or instrument to equip oneself with.
yogīśvara—a progeny from *guru*.

abhinnatā—I.9
 ādeśa—VI.98
 adhaḥsakti—IV.16
 ādhāra—II.1
 ādhāraśakti—IV.1
 Ādinātha—I.1
 advaita—V.28
 ādyā—I.29
 ādyapiṇḍa—I.27,28
 agnikalā—I.65
 ahaṅkāra—I.42,45
 ahantā—I.7,IV.6
 āśantāna—V.42
 ājñāvatī—IV.10
 ākāśa—I.41,II.30
 ākāśacakra—II.9,25
 akula—I.4,IV.2,9
 akuleśaloka—III.5
 alambuṣṭa—I.66
 amṛtakalā—I.63,II.18
 anādiloka—III.5
 anādyā—I.22
 anādyapiṇḍa—I.20,21
 anāhatakālā—II.5
 anāmā—I.4,5
 anantatā—I.9
 aṇḍa—I.2
 antaḥkaraṇa—I.42
 antarlakṣya—II.26
 apānavāyu—I.67
 aparā—I.14
 aparampara—I.15,16,21
 aparāśakti—I.6,10
 aprameyatā—I.9
 āsana—III.34

astitā—I.9
 avadhūtayogī—VI.1
 avyakta—I.4
 avyaktatā—I.9
 bahirlakṣya—II.28
 bhāgavata—VI.54
 Bhairava—I.35
 bhairavaloka—III.5
 bhakti—I.40
 bhāvanā—I.15
 bhedavādī—VI.55
 bhramaraguhā—II.13,27
 bhrūcakra—II.7
 bhrūmadhyādhāra—II.21
 bhūmi—I.37
 bhūta—I.41
 bileśvarasantāna—V.42
 Brahma—I.4
 Brahmā—I.35,V.50
 brahmacakra—II.1
 brahmacārī—VI.33
 brahmarandhra—II.8
 buddhi—I.42,44
 caitanya—I.42,47
 cakra—II.1
 candrakalā—I.63
 candranādī—II.5
 cidudaya—I.22,25,28
 citprakāśa—I.28
 citta—I.42,46
 dāna—I.50
 daśamadvāra—II.6
 daśavāyu—I.67
 devadatta—I.67
 devatā—III.13

dhanañjaya—I.67
 dhāraṇā—II.37
 dhyāna—II.38
 ekadaṇḍī—VI.38
 gāndhārī—I.66
 ghaṇṭikādhāra—II.18
 ghaṇṭikāliṅga—II.6
 gollāṭamaṇḍapa—II.27
 gorakṣanātha—I.1
 gr̥hastha—VI.34
 gudādhāra—II.12
 haṁsakalā—I.4
 hastijihvikā—I.66
 hṛdayacakra—II.4
 hṛdayādhāra—II.16
 icchā—I.55
 iḍā—I.66
 Indra—III.3
 Īśvara—I.35,V.50
 īśvaraloka—III.5
 jāgrat—I.53
 jālandharapīṭha—II.8
 jihvādhāra—II.20
 jīva—I.48,53,68
 jñānanetra—II.7
 kāla—I.48,52
 kalā—IV.8
 kālāgnirudra—III.2
 kālāmukha—VI.42
 kāma—I.62
 kāmarūpapīṭha—II.1
 kanṭhacakra—II.5
 kanṭhādhāra—II.17
 kāpālika—VI.45
 kapāṭādhāra—II.23
 kāraṇāvasthā—V.51
 karma—I.61
 kriyā—I.56
 kṛkala—I.67
 kṣapaṇaka—VI.63
 kuhū—I.66
 kula—I.4,IV.1
 kulaloka—III.5
 kulapañcaka—I.48
 kuṇḍalinī—I.14,IV.14
 kuṇḍalinīśakti—I.12
 kūrmavāyu—I.67
 lalāṭādhāra—II.24
 lambikā—I.19
 liṅgadhārī—VI.43
 madhyamalakṣya—II.29
 madhyāśakti—II.3,IV.16,20
 mahākāśa—I.29,30,II.30
 mahāpṛthvī—I.29,34
 mahāsākārapiṇḍa—I.34,35
 mahāsalila—I.29,33
 mahāsiddhaloka—III.5
 mahātejas—I.29,32
 mahāvāyu—I.29,31
 mahāvrata—VI.46
 manas—I.42,43
 māyā—I.57
 meḍhrādhāra—II.13
 mudrā—VI.29
 mūlādhāra—II.11
 mūlakanda—II.1
 mūlarandhra—II.6
 nābhicakra—II.3
 nābhyādhāra—II.15
 nadī—III.12

nādī—III.12
 nāgavāyu—I.67
 nakṣatra—III.13
 nāśadhāra—II.22
 nāthasantāna—V.42
 njā—I.14
 njāśakti—I.5,8,IV.1
 nīlakanṭhaloka—III.5
 nirañjana—I.15,19,21
 nirutthānadaśā—V.8
 nirvāṇacakra—II.8
 nirvāṇapara—VI.44
 nityapiṇḍāvadhūta—I.3
 niyama—II.33
 odyānādhāra—II.14
 pādāṅguṣṭhādhāra—II.10
 pāñcarātrika—VI.56
 parā—I.14,IV.4
 parabrahmaloka—III.5
 parākāśa—II.30
 paramānanda—I.22,23,28
 Paramapada—I.15,17,21,IV.
 16,27, V.2
 Paramātmā—I.15,20,21
 Parameśvara—IV.14
 parāparaloka—III.5
 parapiṇḍotpatti—I.13
 parāśakti—I.6,9
 paraśiva—I.14
 pāśupata—VI.41
 piṇḍa—I.2
 piṇḍādhāra—I.3,IV.1
 piṇḍapadasamarasabhāva—I.3
 piṇḍasamvitti—I.3,III.1
 piṇḍavicāra—I.3,II.1

piṇḍotpatti—I.3,67
 piṅgalā—I.66
 prabodha—I.22,24,28
 prakāśa—I.22,26
 Prakṛti—I.58
 prakṛtipiṇḍa—I.36,41
 prāṇavāyu—I.67
 prāṇayāma—II.35
 pratyāhāra—II.36
 pratyakṣakarāṇa—I.60
 pūrṇagiripīṭha—II.9
 puruṣottama—VI.61
 pūṣā—I.66
 rājadanta—II.6
 rajas—I.48,50
 rāsi—III.13
 Rudra—I.35,V.50
 rudraloka—III.5
 sadājīvī—VI.57
 Sadāśiva—I.35,V.50
 sadāśivaloka—III.5
 sadguru—V.64,VI.71
 sahaja—V.25
 sākṣatkāra—I.15
 śākta—VI.50
 Śakti—II.1
 śaktibhāk—VI.47
 śakticakra—I.14
 śaktijñānī—VI.48
 śaktiloka—III.5
 śaktitatva—I.13
 śaṅkhinī—I.66
 śaṅkhinīvivara—II.6
 samādhi—II.39
 samānavāyu—I.67

santāna—V.42
 sanyāsī—VI.36
 saptadvīpa—III.7
 saptasamudra—III.7
 śarīra—I.36,71
 sattā—I.15,IV.5
 satva—I.48,49
 sātvika—VI.58
 satyajñāna—I.68
 satyavādī—VI.60
 siddhamata—I.3
 siddhayogirāṭ—VI.64
 Śiva—I.35,IV.1,11
 Śivaloka—III.5
 sohambhāva—I.22,27,28
 sopāya—V.27
 sphuratā—IV.7,15
 śraddhā—I.49
 Śrīkaṇṭha—I.35
 sthūlāvasthā—V.51
 śuddhaśaiva—VI.39
 sūkṣmā—I.14
 sūkṣmāśakti—I.7,11
 sūkṣmasātvika—VI.59
 sūkṣmāvasthā—V.51
 śūnya—I.15,18,21,II.6
 sūryakalā—I.64
 sūryākāśa—II.30
 sūryanāḍī—II.5
 suṣumṇā—I.66
 suṣupti—I.53
 svādhiśṭhānacakra—II.2
 svapna—I.53
 tālucakra—II.6

tālvādhāra—II.19
 tamas—I.48,51
 tāpasa—VI.40
 tārā—III.13
 tatvākāśa—II.30
 tejas—I.39
 titi—III.13
 tridaṇḍī—VI.37
 turīyā—I.53
 turyātīta—I.53
 turyātītāvasthā—V.51
 turyāvasthā—V.51
 udānavāyu—I.67
 udyāṇapīṭha—II.2
 ūrdhvāśakti—IV.16
 ūrdhvāśaktinipāta—IV.25
 vaiśnava—VI.53
 vajrolī—II.13
 vāk—I.59
 vāksiddhi—II.7
 vānaprastha—VI.35
 vāyu—I.40
 vibhūtisantāna—V.42
 Viṣṇu—I.35,V.50
 viṣṇuloka—III.5
 viśrānta—VI.72
 vyaktaśakti—I.54
 vyānavāyu—I.67
 vyomapañcaka—II.30
 yama—II.32
 yaśasvinī—I.66
 yoga—V.22
 yogamārga—V.5
 yogīśvarasantāna—V.42

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A-7, Gulmohar Apartment, Bhangarwadi

Lonavla-410 401, Pune (India)

Tel: 0091-02114-279333

Web: lonavalayoga.org

E-mail: lonayogalnl@vsnl.net

The Lonavla Yoga Institute (India) was founded in May 1996 by Dr. M. L. Gharote who was a student and collaborator of Swami Kuvalayananda, Founder of Kaivalyadhama Yoga Institute and a Pioneer of Scientific Yoga.

Activities of The Lonavla Yoga Institute (India)

1. To conduct or help conducting research in the field of pure and applied Yoga.
2. To edit or get edited text books on Yoga with notes and translations and publish them.
3. To prepare and publish catalogues, digests, indices or glossaries of Yogic texts and subjects allied to Yoga with a view to help critical studies of Yogic texts.
4. To publish Newsletter "Yoga Pradipa".
5. To organize seminars and conduct courses in Yoga and provide facilities for training individuals or groups of individuals in India or abroad.
6. To establish contacts and co-operate with the individuals and associations or organizations working in the field of Yoga in different aspects.
7. To give adequate guidance to the individuals and groups in the Yogic therapeutic matters.

Projects at hand

- i. Encyclopaedia of Traditional Asanas.
- ii. Publication of Yoga texts with translations in different languages.
- iii. Catalogue of Yoga Manuscripts.
- iv. Organization of Yoga Therapy Courses in different places with the help of affiliated or related Associations and Institutions.
- vi. Organization of Yoga workshops for groups visiting India.

Publications

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2. **Swami Kuvalayananda—A Pioneer of Scientific Yoga and Physical Education**—Dr. M. L. Gharote and Dr. M. M. Gharote.
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- ii. Critical edition of Amanaskayoga.
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- iv. Concordance of Asanas and Pranayama.
- v. Akulagama Tantra.
- vi. Therapeutical References in Traditional Yoga Texts.
- vii. Yogic Anatomy and Physiology.
- viii. Notices of Manuscripts on Hathayoga.
