

Gorakhsa Shatakam

sriguram paramdnandam vande svanandavigraham

Yasya sdmnidhyamdrena cidanandayate tanuh.

I bow down to the venerable guru Matsyendranath (who is) supreme bliss, embodiment of his own bliss; simply by means of proximity to whom the body becomes nothing but knowledge and bliss.

Antarniscallitatmadipakalikasvadharbandhadibhih

Yo yogi yugakalpakalakalandt tvahja jegiyate

Fnamomodamahodadhih samabhavadyatradinathah svayam

Vyatkdvyakta gunadhikam tamanisam sri minantham bhaje.

Who (= That Yogi) by reason of (his practice of) bandha and the other (postures), in the rays of the inner steady light of his soul is highly praised as a Yogi and as the essence of the reckoning of time (manifested) in the yugas and kalpas (or, as reality on account of his making time consisting of yugas and kalpas), in whom (— who) the primeval Lord himself, the ocean of the bliss of knowledge took form, who (= who above) is superior to qualities both manifest and unmanifest (i.e., matter), him (= who, that guru) Sri Minanath, I revere continually.

Namaskrtya gurum bhaktavya gorakso jnanamuttamam

Abhistam yoginam brute paramanandakarakam

Having saluted his guru with devotion, Goraksa describes the supreme knowledge, desired by Yogis, bringing about supreme bliss.

Goraksah satakam vakti yoginam hitakamyaya

Dhruvam yasyavabodhena jdyate paramampadam.

With desire for the benefit of Yogis, Goraksa proclaims (the) One Hundred (verses) by the knowledge of which is surely brought about the highest state.

Etadvimuktisopanametatkalasya vancanam

Yadvayavrttam manobhogadasaktam paramatmani

This (by which) the mind is turned away from(sensual) enjoyments, and (is) attached to the supreme spirit, (is) a ladder to final release; this (is) a cheating of death.

Dvijasevita sakhasya srutikalpataroh phalam

samanam bhavatapasya yogam bhajata sattamah

O excellent men!' Practice Yoga, the fruit of the tree-of-wishes, the sacred word whose branches (punning `schools') are frequented by birds (punningly called Brahmans, dvija), (which) brings to an end the misery of the world.

Asanam pran.asamrodhah pratyaharasca dharand

Dhyanam samadhiretani yogangani vadanti sat.

Postures, control of the breath, withdrawal of the senses from their external objects, fixing of the mind upon a single object, abstract meditation and identification of the self with the object of meditation, these they say, are the six stages' of the Yoga.

Asanani ca tavanti yavantyo jivajatayah

Etesamakh1anbheddnvijndnti maheivarah. 8.

(There are) as many postures as (there are) species² of living beings. The distinctions between them all Siva (alone) fully understands.

Caturasiti laksanamekaikam samudahrtam

Tatah sivena pithanam sodasonam satankrtam

Every single one of the 84,00,000 (of postures) has been described (by Siva). From them eighty-four postures have been selected by Siva.

Asanebhyah samastebhyo dvayametadudahrtam

Ekam siddhasanam tatra dvitiam kamalasanam

From amongst all these (eighty-four) postures these two have been selected; the first, 'the perfect posture' (siddhasanam) the second 'the lotus posture'. (kamaldsana)

Yonisthanakamanghrimula ghatitam krtva drdham vinyaset

Medhrepadamathaikameva niyatam krtva samam vighram

Sthanuh samyमितendrayo'caladrsa pasyanbhruvoramtara

Metanmoksakapatabheda janakam siddhasanam procyate

The Yogi should press firmly the heel of the (left) foot against the perineum and the right foot just above the male organ, keeping the body fixedly erect, immovable; the senses under control; and with motionless gaze should look at the spot between the eyebrows. This (posture), which is the opener of the door of release, is called the perfect posture (siddhasana).

Vamorupari daksinamca caranam samsthapya vamamtatha

Daksorupari pascimena vidhina dhrtva karabhyam drdham

Angustha hrdayenidhaya cibukam nasagra malokaye

Deta dvayadhivikara nasanakaram padmasanam procyate.

And having placed the right foot upon the left thigh, and likewise the left (foot) upon the right thigh, and having grasped firmly the great toes with the hands crossed from behind (and) fixing the chin on the chest, (the Yogi) should gaze at the tip of the nose. This (posture), the destroyer of diseases and mental and physical disturbances is called the lotus posture (padmasana). The Hatha yoga pradipika gives a second padmasana, which, the commentary attributes to Matsyendrandth.'Place the feet on the thighs, with the soles upwards, and place the two hands on the thighs,palm upwards. Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper -jaw, and the chin against the chest, and raise the air up slowly (pull the apana vayu gently upward.) This is called padmasana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learned by intelligent people in this world.

Satacakram sodasadharam trilaksam vyomapancakam

Svadehe yenajananti katham sidhyanti yoginah.

How can Yogis, who do not know the six centres (cakra), the sixteen props (adhra) , the 3,00,000 ('channels,' nadi) (and) the five sheathes (vyoma) in their (own) body, attain perfection (in Yoga)

Ekastambham navadwaram grham pancndhidaivatam

Svadeham ye na jananti katham sidhyanti yoginah.

How can those Yogis who do not know their own body (as) a house of one column (with), nine doors, and (as presided over by) five tutelary divinities, attain perfection (in Yoga)

Caturdalam syadaddharah svadhisthanamca satdalam

Nabhau dasadalam padmam suryasankhydalam hrdis.

The four-leaved (lotus) should be the adhara , and the six-leaved the svadhisthana. In the navel (is) the ten-leaved (lotus) and in the heart the twelve-leaved' (lotus).

Kanthesyat sodasadalam bhrumadhye dvidalantatha

Sahasradalamakhyatam brahmarandhre mahapathe.

The sixteen-leaved (lotus) should be in the throat; similarly the two-leaved (lotus) between the eyebrows; in the hole-in-the-skull, in the great path, the one-thousand-leaved (lotus).

Adharah prathamam cakram svadhisthanam dvitiyakam

Yonisthanam dvayormadhye kamarupam nigadyate

Adhara is the first cakra; svadhisthana the second: yonisthana, between these two, is name kamarupa.

Adharakhyam gudasthanam pankajamca caturdalam.

Tanmadhye procyate yonih kamaksa siddhavandita.

And the gudasthana (is) the four-leaved lotus called adhara. In the midst of it is said to be the yoni, the 'eye of love,' praised by adepts.

Yoni madye mahalingam pascimabhimukham sthitam

Mastake manivad bimbam yo janati sa yogavit.

In the midst of the yoni, with its face towards the back, there stands the great linga: Who knows the disk of light, like a luminous jewel, in its head, (is) an adept.

Tapta camikarabhasam tadillekheva visphurat

Trikonam tatpuram vanheradhomedhratpratisthitam

Flashing even like forks of lightning, looking like molten gold, the triangular place (yonisthana) of fire (is) situated below the membrum virile.

Yatsamddhau param jyotir anantam visvatomukham

Tasmin drste mahayoge yatayatam na vidyate.

Having seen that, the supreme light unending, shining in all directions, in samddhi, the adept does not experience (any more) transient existence.

Svasabdena bhavet pranah svadhisthanam tadasrayah

Svadhisthanatpadadasman medhram evabhidhiyate.

By means of the word sva, prana arises; the resting place of that prana (is) svadhisthana. For it is from this very place, the svadhisthana (that) the mudra is named.

Tantuna manivatproto yatrakandah susummaya

Tannabhimandalam cakram procyate manipurakam.

Where the kanda (uterus) is strung on the sushumna, like a jewel on a thread, that region of the navel is called manipurakam

Dvadasare mahacakre punyapapavivarjite

Tavajjivo bhramatyeva yavattatvam na vindati.

The soul wanders only so long as it does not find the Real in the great twelve-spoked cakra (where there is) freedom from (the fruits of) merit and demerit.

Urdhvam medhradadhonabheh kandayonih khagandavat

Tatranadyah samutpannah sahasranam dvisaptatih.

Below the navel and above the male organ (is) the kandayoni, shaped like the egg of a bird. There (are) the origins of the seventy-two thousand nadis.

Tesu nadisahasresu dvisaptatirudahrtah

Pradhanam pranavahinyo bhuyastasu dasasmrtah

Among these thousands of nadis seventy-two have been specially noted. Again, among these ten carriers of the prana are designated as the most important.

Ida ca pingala caiva susumnaca trtyika

Gandhari, hastijihvaca pusa caiva yaiasvini.

Ida and pingala and also the third, susumna, gandhdri, hastijihva, pusa and also yaiasvini.

Alambusa kuhus caiva samkhini dasami smrta

Etannadim ayam cakram jnatavyam yogibhih sadd

Almabusa, kuhus, and also samkhini the tenth are taught (authoritatively as the ten chief nadis). The centres containing these nadis should be known always by Yogis.

Ida vame sthita bhage pingala daksine sthita

susumna madhyedese tu gandhari vmacaksusi

Ida (is) situated on the left side, pingala on the right, and susumna in the mid region (e.g., between them); and gandhari in the left eye;

Daksine hasti jihvaca pusakarne ca daksine

Yasasvini vama karne hyanane capyalambusa

And the hastijihva in the right (eye) and pusa in the right ear, yaiasvini in the left ear, and likewise the alambusa in the mouth:

Kuhusca lingadese tu mulasthaneca samkhini

Evam dvaram samairitya tisthanti dasanadikah.

And Kuhus in the region of the linga and in the muladhara the samkhini .Thus are the ten nadis (each) attached to a door (of the body).

Ida pingalasuksumnah pranavmarge samasritah

Satatam pranavahinyah somasuryagnidevatah.

Ida,-pingala and susumna in the path of the prana are connected. (They are always conductors the prana. (Their) presiding deities are the moon ,the sun and fire.

Prano'panah samanascodanavyanauca vayavah

Nagah kurmo'tha krkaro devadatto dhananjayah.

(The breaths are) prana (air of breathing), apana (air of the rectum), samana (digestive air), udana(air in the throat), vyana(air circulating through the body), nRga (air of eructation), karma (air of blinking), similarly krkara (air of sneezing), devadatta (air of yawning) (and) dhananjaya.

Hrdiprano vasennityam apano gudamandale

Samano ndbhideesyad uadanah kanthamadhyagah.

Prana always lies in the chest (heart), apana in the region of the rectum, samana in the region of the navel; udana moves in the midst of the throat.

Vyano vyapi sariretu pradhanam panca vayavah

Prandayascatra vikhyata nagadyah pancavayavah.

But the vyana pervades the (whole) body. The five airs beginning with prana are said to be chief; the other five are naga, etc.

Udgre nagakhyatah kurma unmilane smrtah

Krkarah ksutakrjfteyo devadatto vijrmbhane.

Naga is said to be the air (that functions in) eructation; karma in winking; krkara4 (is) known as causing sneezing (and) devadatta in yawning.

Na jahati mrtam capi sarvavyapi dhananjayah

Ete sarvasu nadisu bhramante jivarupinah.

Dhananjaya, pervading the whole (body) does not quit even the dead (body). These (pranas), vital functions, wander through all the nadis.

Aksipto bhujadandena yathoccalati kandukah

Pranapanasamaksiptastatha jivo na tisthati.

As a (wooden) ball struck by the hand-club flies up, so the jiva struck (in turn) by prana and apana, does not rest (is kept moving).

Pranapana vaso jivo hyadhascordhvam ca dhvati

Vamadaksinamargena cancalatvan na drsyate.

Because the soul is under the control of prana and apana, it moves up and down through the left and right paths (Ida and Pingala). Because of restlessness it is not perceived (clearly).

Rajjubaddho yathaiyenogato pyakrsyate punch

Gunab baddhastatha jivah prnapanena krsyate.

As a hawk tied with a string, even though it flies (away) is drawn back ; so the jiva, bound by the gunas, is controlled by prana and upana.

Apanah karsati prdnam prano panam ca karsati

Urdhavadhah samsthavetau samyojayati yogavit

Apana pulls prana and prana pulls apana (alternately); an adept in Yoga causes the union of these two, lower and upper (airs).

Hakarena bahiryati sakarena visetpunah

Hamsahamsetyamuma mantram jivo japati sarvada.

With the sound of 'ha' jiva (in the form of prana) goes out; with the sound of 'sa' (in the form of apana) it enters (the body) again. The jiva repeats continually that mantra `hamsa, hamsa.

Sata Satanitvahoratre sahasrany ekavimsatih

Etat samkhyanvitam mantram jivo japati sarvada.

The jiva recites continually this mantra, twenty-one thousand six-hundred times in a day and a night.

Ajapa nama gayatri yoginam moksadayini

Asyah sahkalpamatrena sarvapapaih pramucyate.

The gayatri called ajapa (is) the giver of liberation to Yogis; simply with the desire to recite this (gayatri) is he freed from all demerit.

Anaya sadrsi vidya anaya sadrso japah

Anaya sadrsam jnanam na bhutam na bhavisyati

Knowledge like this, repetition like this, insight like this neither was nor shall be.

Kundalinyah samudbhuta gayatri pranadharini

Pranavidya mahavidya yastam vetti sayogavit.

The gayatri is sprung from Kundalini and supports the prana. Knowledge of the prana is the great knowledge. Who knows this is an adept.

Kandordhvam kundali saktirastadha kundalakrti

Brahmadvaramukham nityam Mukhenacchadya tisthati.

Above the kanda Kundali-sakti forms an eight-fold coil. She remains there constantly with her mouth (face) covering the door of Brahma.

Yenadvarena gantavyam brahmasthanamanamayam

Mukhenacchadya tatdvaram prasupta parameivari.

Having covered with her face that door by which (the soul), free from disease, should go to the seat of Brahma, the goddess (Kundalini) lies asleep.

Prabuddha vahniyogena manasa maruta saha

Sucivad gunamadaya vrajatyurdhvam susumnaya

By the mind aroused through the union of fire (buddhi) and prana(Kundalini) is drawn upward through the susumna as a needle draws a thread.

PrasphuradbhuJagakara padmatantunibhasubha.

Prabuddha vahniyogena vrajaty urdhvam susumnaya.

Through the susumna (she), aroused through union with fire, goes upwards, like a serpent, auspicious, gleaming like a filament of a lotus.

Udghatayetkapatantu yatha kuncikaya hathat

Kundalinya tatha yogi moksadvaram prabhedayet.

As one might open a door by force with a key, so the Yogi may break open the door of release by means of Kundalini.

Krtva samputitaugar audrdhataranam badhvatu padmasanam

Gadham vaksasi sannidhaya cibukam dhyatvaca tat preksitam

Varamvaram apanamurdhvam anilam proccarayet puuritam

Muncanpranamupaiti bodhamatulam saktiprabodhannarah.

Having closed the two hands firmly, having taken the lotus posture, having pressed down the chin on the chest (and) it (Kundalini) having been looked at; he should expel again and again the apana breath after he (has filled) it in he attains at the time of expelling the pranaunequaled knowledge through the awakening of Sakti.

Anganam mardanam kuryacchramajatena varina

Kadvamlalavana tyagi ksira bhojanamacaret.

One should rub his limbs with the perspiration that results from (the above) effort. Let him drink milk and abstain from bitter, acid and salty (food).

Brahmacari mitahari tyagiyogaparayanah

Abdadurdhvam bhavetsiddho natrakarya vicarana.

(He should be) chaste, one who eats little, an abstainer from worldly pleasures, a practises of Yoga. After a year he will have perfected this skill. One must have no do concerning this.

Susnigdham maduraharam caturthamsavivarjitam

Bhujyate surasamprityai mitahrah sa ucyate.

One (by whom) very soft, sweet, good-tasting (food), leaving one fourth of it, 3 is taken with enjoyment, is called mitahara.

Kandordhvam kundali saktirasladha kundalakrtih

Bandhanaya ca mudhanam yoginam moksada smrta

Kundalini sakti, coiled eight times above the kanda (is) said to be the giver of release to Yogis and of bondage to the uninitiated.

Mahamudram nabhomudhram uddiyanam jalandharam

Mulabandhamcayovetti sayogi muktibhajanam.

That Yogi is ready for release who knows mahamudra, nabhomudra uddiyana ,jalandhara and mulabhanda.

Sodhanam nadijalasya calanam candra suryayoh

Rasanam sosanam caiva mahamudra bhidhiyate.

The purification of the collection of the nadir, the moving of the moon and the sun and also the drying u[of the liquids of the body ,is called mahamudra.

Bindu mulam sirastatra tu sirastatra pratisthitah

Bavayanti sariram ya apadatalaniastakam.

Having rested the chin on the chest, and pressing for a long time the yoni with the left great toe, with the two hands grasping the extended right foot, having filled with breath both sides of the abdomen and having held it, one should expel it slowly. This is said to be the very great mudra, the destroyer of the diseases of men.

Candrangena samabhyasya suryahgenabhyasetpunah.

Yavattulya bhavetsankhya tatomudramvisarjayet.

Having practiced it first with the ida and then with the pingala an equal number of times, he should discontinue the mudra.

Nahi pathyamapathyam va rasah sarve pi nirasah

Api muktam visamghoram piyusamiva jiryate.

(There is) neither wholesome nor unwholesome (food). All tastes (are) indeed tasteless. Even deadly poison (food) (when) eaten is digested as if it were nectar.

Ksyakustha gudavarta gulma jirnapurogamah.

Rogastasya ksayam yanti mahamudramcayo abhyaset.

His diseases, consumption, leprosy, constipation, enlargement of the spleen, decrepitude go to destruction who practices mahamudra.

Kathiteyam mahamudra sarvasiddhikarinrnam

Gopaniya prayatnena na deyayasya kasyacit.

This mandmudra has been described, which secures all kinds of success for men. It should be kept secret by all means. It (is) not to be revealed to all sorts of people (literally, 'any one').

Kapalakupare jihva pravista viparitaga

Bhruvorantargata drstirmudra bhavati khecari.

By turning the tongue over backwards into the hollow above the throat and by fixing the sight between the eyebrows the kecharimudra is performed.

Na rogo maranam tasya na nidra na ksudhatrsa

Naca murccha bhavettasya yo mudramvetti khecarim

Neither disease nor death nor sleep nor hunger nor fainting is there for him who knows the khecarimudra.

Pidyate nasa sokena lipyate na sakarmana

Badhyate na sa kalena yo mudram vetti khecarim.

He is not troubled by affliction ; he is not besmered (bound) by the fruits of deeds, he is not troubled by death who knows the khecarimudra.

Cittam carati khe yasmajjihva carati khegata

Tenaiva khecarimudra sarvasiddhair namaskrta.

The citta wanders in space (khe) because the tongue having entered khe (the hollow above the throat) moves about. For that very reason the khecarimudra is highly valued by all adepts.

But the bindu is the cause of the body. In it (tatra) arise all the channels which together constitute the body, from head to foot.

Khecarya mudritam yens vivarain lambikordhvatah

Na tasya ksarate binduh kdminyalingitasya ca.

By whom the hollow in the top of the throat is sealed by khecari, his bindu, even (though he be) embraced by a woman, does not fall.

Yavad binduh sthito dehe tavanmrtvubhayam kutah.

Yavad baddha nabhoinudra tavad bindur nagacchati.

While the bindu remains in the body, there is no fear of death. As long as the khecarimudra is continued, so long the bindu does not go down.

Calito 'pi yadd binduh sampraptasca hutasanam

Brajaty urdhvam hrtah saktya niruddho yonimudraya

Even if the bindu has reached the fire (yonisthanam), it straightway returns (goes up) arrested by Sakti, by the yonimudra.

Sa punar dvididho binduh pandura lohitasatha

Pdnduram suhramityahurlohitam tu maharajah.

Further, the bindu (is) of two kinds, pale-white and blood-red. The pale-white they call semen virile, the blood-red menstrual fluid.

Sindaradrava sanikasam ravisthane sthitam rajah

Sasisthane sthito bindustayordikyam sudurlabhan.

Rajas (menstrual fluid) secreted' in the place of the sun, resembling vermilion, and the bindu secreted in the place of the moon—the mingling of these two is very difficult to accomplish.

Binduh siva rajah saktir bindum indu rajo ravih

Ubhayoh sangamadeva prapyate paramam padam

Bindu is diva, rajas (is) Sakti; bindu (is) the moon, rajas the sun; from the mingling of these two, verily, one obtains the highest state.

Vayuna Sakti edrena preritantu manarajah

Bindunditi sandikatvam bhaved divyam vapustada.

Then, by moving Sakti, by vayu the rajas (is) impelled and united with bindu. Then (the body) becomes divine, wonderful in appearance.

Sukram candrena samyuktam rajah suryena samyutam

Tayoh samarasaikatvam yojandti sa yogavit.

Sukra (bindu) is joined with the moon, rajas is joined with the sun. One who knows (the means of) uniting' the two is an adept.

Uddinam kurute yasmad aviirantam manakhagah

Uddiyanam tadevasyan mrtyumatanagakeiari

Even as a great bird is able to fly without taking rest; so indeed uddiyana may become the lion (which is) the death' of the elephant.

Udaratpaicimebhdge hyadho nabhernigadyate

Uddiyanasya bandhoyam tatrd bandho vidhiyate.

This bandha at the back of the abdomen and below the navel is called bandha of the uddaiyini; there banda (mudra) is to be practised.

Badhnathi hi sirajalamadhogamisirojalam

Tato jalandharo bandhah kanthaduhkhaughanasanah.

Because the jalandhara bandha closes the network of channels (all the nadir) and stops the water' from flowing down from the head; therefore, it destroys the host of disorders of the throat.

jalandhare krte bandhe kanthasahkocalaksane

Piyusam na patatyagnau na ca vayuh prakupyati.

The jalandhara bandha, characterized by the closing of the throat, having been performed, the nectara does not fall into the fire, nor is the air disturbed.

Parsnibhdgena sampidya yonimikuhcayed gudam

Apanamrdhvam akrsya mulabandho vidhiyate.

Having pressed the yoni with the back of the left heel, one should contract the rectum; (and then), draw the apana upward—(thus) is the mulabandha performed.

Apanapranayoraikyat ksayanmutrapurisayoh

Yuva bhavati vrddho pi satatam mulabandhanat.

From the union of prana and apana, from the decrease of urine and forces, even an old man becomes young by much (practice) of the mulabandha.

Padmasanam samarithya samakayaiirodharah

Nasagrdrstirekante japedomkarmavyayam

Having taken the lotus posture, holding the body and neck steady, fixing the sight on the tip of the nose, in a secluded place, one should repeat the unperishable om.

Bhur bhuvah svarimelokah somasaryagnidevatah

Yasya matrasu tisthanti tatparamjyotir om iti

That supreme light, om, is (that) in whose elements the worlds bhuh, bhavah and svah and the divinities moon, sun and fire exist.

Tryah kalastrayo vedastrayo lokastrayah sverdh

Trayo devah sthita yatra tatparamjyotir om iti.

In which the three times, the three Vedas, the three worlds, the three accents, and the three gods are situated, that, omh, is the supreme light.'

Kriya ceccha tath a jnanabrahmir vasnavi

Tridhaiaktih sthita yatra tatparamjotir om iti. 86.

In which action and desire and knowledge, Brahmni, Raudri and Vaisnavi, the threefold Sakti, is contained, that, omh, is the supreme light.

Akaraicatathokaroihakaro bindu samjnakah

Tisromatrah sthitayatra tatparamjyotir om iti.

That om, in which these three letters A, and likewise U and M, which has the bindu as its mark, exist, is the supreme light.

Vacasa tajjaye a bijam vapusa tatsambhyaset

Manasa tatsmarennityam tatparamjyotir om iti.

With the voice one should repeat that bijam ; one should practice it with the body; with the mind one should remember its That, om, is the supreme light.

Sucirva pyasucirvapi yo japet pranavam sada

Lipyate na sa papena padmapatram ivdmbhasa

Whether (he be) either pure or impure, one who recites orh continually is not besmeared by sin, even as the leaf of the lotus (is not wet) by water .7

Calevatecalo bindur niscalo niscalo bhavet

Yogisthanittvam jpnoti tatovayum nirodhayet

So long as the air moves, bindu moves; (and) it becomes stationary (when the air) ceases to move. The Yogi should, therefore, control the air (and) obtain immovability.

Yavad vayuhsthito dehe tavqjjivona mucyate.

Maranam tasya niskrantistato vayum nirodhayet.

As long as prana remains in the body, life (jiva) does not depart. Its departure (is) death. Therefore, one should become proficient in restraining the prana.

Yavad baddho maruddehe yavaccittam niramayam

Yavad arstir bhruvor madhye tivatkd1abhayam kutah.

As long as prana is held in the body, so long consciousness (cittam) (is) free from disease. What cause is there for fear of death so long as the sight (remains fixed) between the eyebrows

Atah kalabhayad brahma pranayamaparayanah

Yogino munayasciva tato vayum nirodhayet.

Therefore, from the fear of death, Brahma (is) intent on pranayama, as are also Yogis and sages. Therefore, one should restrain the prana.

Sat trimsadangulohamsah prayanam kurute bahih

Vamdakinamargeina tatahprano bhidhiyate.

The prana goes out to a distance of thirty-six fingers through the left and right nostrils. Therefore it is called prana.

Suddhim eti yada sarvam nadicakram maldkulam

Tadaiva jayate yogi prana samgrahane ksamah.

When the whole group of nadis, full of secretions, is purified, then indeed the Yogi becomes capable of restraining the prana.

Baddhapadmasano yogi pranam candrena purayet.

Dharayitva yathaiakti bhuyah suryena recayet.

Assuming the lotus posture, the Yogi should fill in the prana through the left nostril; then, having held it as long as possible, he should expel it through the right nostril.

Amrtam dadhisankasam goksirarajatopamam

Dhyatva candramaso bimbam prandyami sukhibhavet.

Having meditated on the circular image of the moon, nectar as white as curds (and) cow's milk, (or) of the colour of purest silver, one practising prandyamd should find peace.

Daksino svasamikrsya purayet udaram sanaih.

Kumbhayitva vidhanena praicandrena recayet

Having filled in the breath through the right nostril, in one should fill the abdomen slowly; having held it according to the rules he should expel (it slowly) through the left nostril.

Prajvalajjvalanajvalapunjamadityamandalam

Dhyatva njbhithitam yogi prandytimi sukhibhavet.

Having meditated on the circle of the sun, full of a mass of flame of fire burning very brightly in the navel, the Yogi who practices pranayama should find peace.

Pranam codidayd pibet parimitam bhuyo nyayarecayet.

Pitva pingalaya samiranamatho badhva tyajet vamaya.

Suryacandramasoranena vidhina bimbadvayam dhyayatah.

Suddha nadiganabhavanti yamino masatrayadurdhvatah.

Meditating in turn on the two images, moon and sun, (Yogi) should draw in the breath through the left nostril; he should expel it again through the other, according to the limit (of the times already explained): then having drawn in the breath through the right nostril, and having held it, he should expel it through the left nostril. After three months the group of nadis of the practicer becomes pure.

Yathiestham dharanam vayoranalasya pradipanam

Nadabhivyaktirarogyam jayate nadisodhanat.

By cleansing the nadis the prana (is) restrained as desired, the digestive fire (is) kindled, internal sound is heard (becomes manifest), (and) one becomes disease less.

The Goraksha Sataka

How can those Yogis who do not know their own (body) as a house of one column, (with) nine doors, and (as presided over by) five tutelary divinities, attain perfection (in Yoga) The nine doors are the seven in the head and the two at the base of the trunk. To these is added as a tenth the hole-in-the-skull, and it is through this that the soul, liberated, escapes. The divinities are Brahma, Vishnu, Rudra, Isa and Sadasiva, each of whom is assigned to a particular 'centre'. More particularly, the system is concerned with the body from the standpoint of the two breaths, the six circles, the three channels, Sakti (Kundalini) and Siva.

The body is pervaded by ten airs which are conceived of as vital powers, or functions of the human organism; specifically and particularly of the senses and the involuntary processes, moving in channels, or paths, called nadi, which are found in all parts of the body. Five: of these airs are of more importance to the Yogi than are the others, and of the five two are of special interest; and, finally, prana, as the function of breathing, is primary. Prana, vayu and maruta seem to mean not merely air, or breath, but also vital force, the principal of life, vitality, the antithesis of physical or bodily inertness and death.

The prana is often identified with the individual soul (jiva).

The airs are as follows:

- 1) The prana is the breath, having its chief seat in the region of the heart. It is always found in the mouth, the nose, the navel, the kanda and the great toe. It is the most important of all the airs and its control (pranayama) is fundamental in the Hatha Yoga,
- 2) The Upanishads know a single vital principle (prana) which derives its existence from the self and which superintends the other functions.

Apana, the air of the lower part of the trunk, has its chief seat in the rectum. It functions in the voiding of faeces and urine and in other vital forces operating in the various functions of the lower portion of the body. It is found in the rectum, male organ, thighs, knees, lower abdomen, waist, and navel.

Samana (samavayu), whose chief seat is the region of the navel, is the function of digestion. This air, or intestinal fire, resides, also, in all the limbs and makes the body dry.

Udana, residing in the middle of the throat' is the function of speech. It is active also in the hands and feet and causes enlargement of the body.

Vydna pervades the whole body and operates in the ears, lips, throat, nose, mouth, cheeks and the navel (mani bandh).

The other airs are:

Naga, which causes eructation ;

Kurma, which functions in winking;

Krkara which causes sneezing or hunger;

Devadatta, yawning; and

Dhanajaya; the air which remains in the body after death.² Is this the function of decay Prana and apana situated above and below the diaphragm, are the most important and receive the most attention in the system. They are joined in the navel. To the Yogi the navel is the centre of the body. Apana is drawn up to the navel, by the prana; and is there united with it (the prana). Prana and apana alternately draw each other. In pronouncing 'ha' apana expels prana; and in pronouncing sa prana drives down apana. Thus is described the breathing process and it is conceived of as an expelling and inhaling of the jiva, or soul, which, because of lack of clear insight, identifies itself with the process. It is said that the final going out of prana is the exit of jiva in death. The word, 'hamsa', derived from the process of breathing (ha+sa) becomes a mantra, called the ajapa gayatri, the gayatri. So the Yogi 'repeats' this mantra, of incalculable power, continually, twenty-one thousand six hundred times in a day and a nights

In Yoga practice these two, prana and apana, are to be joined. The knowledge of how this is done is of great importance to Yogis and belongs to the highest knowledge, delivering from old age and death.

But the texts are more specific about the knowledge that is required of the body. The Yogi should add to his general knowledge (of the body), and of the pranas, that of the nadis, the six centres, and the sixteen supports (adhara).

The vital forces function through the nadis, sometimes called channels, or arteries, or fibres. They are paths of power, not gross channels, but subtle lines. They are spoken of as 72,000 in number² or as 3,00,000, or as 2,00,000. Among these seventy-two are of considerable importance, but they are not named. The nadis are spoken of as a network pervading the body and having their origin in the kanda. They all have their ends (outlets) in the openings of the body. The ten chief nadis are ida ,pingala

susumna, gandhari, hastijihva, pusa, yasavini, alambusa, kuhus and samkhini. They terminate respectively in the left nostril, the right nostril, the hole in-the-skull(anterior fontanelle), the left eye, the right eye, the right ear, the left ear, the mouth, the male organ and the anus.

Of these nadis the first three are the most important and receive major attention as the paths of the prana. They are of vital importance in pranayama and the raising of Kundalini Sakti. The first two are subordinate to the third, through which, by Yoga, prana is supposed to pass by way of the various centres out of the body through the brahmarandhra.

Ida, pingala and susumna are called respectively moon (candra, sasi), sun (Surya, mihra) and fire (agni) and Ganga, Jamuna and Sarasvati. Ida is feminine, pingala is masculine. They both indicate Kala (death) and susumna devours Kala. Ida was the universal mother, the mother Earth

Sushumna is called also brahmanadi(The Brahma-channel),

Sunyapadavi (path-of-non-existence, empty-path),

Sushumna is called also brahmanadi(The Brahma-channel),

Brahmarandhra (hole-in-the-skull),

Mahapatha (the-great-highway),

Samsana (burial-ground),

sambhavi (Durga; sacred to Siva),

madhyamdrga (middle-path),

saktimarga (path of sakti).

It is identified with the spinal cord, and is said to extend from the muladhara to the vacuum below the hole-in-the skull. It is the path of enjoyment, in which male and female unite.

Ida and pingala arising in the left and right scrotum (kanda) ascend alternating from left to right, having thus gone around or through, all the centres (proceeding spirally they meet the susumna in each cakra) and proceed to the space between the eyebrows, where they form a plaited knot with susumna and thence continue to the left and right nostrils. They also form a plaited knot with susumna in the kanda. They are pale, moon-coloured, and lustrous red, sun-coloured, respectively.

Sushumna, the chief channel, lies between ida and pingala. It is the path of the Kundalini. The door at the lower end of the susumna is called brahmadvara. The susumna is threefold in its constitution; its inner fibre, very subtle, is the pale nectar-giving citrinindji, the brahmanadi.

The channels are conceived of as full of impurities or secretions. The Nadis should be cleansed of their impurities by performing the mudras, etc. (which are the the practices relating to the air) asanas, kumbhakas and various curious mudras. Other means also are used. For special persons, those in whose channels is an excess of fats and phlegm a special set of six duties (satkarmani) is enjoined. In the cleaning of the paths pranayama is the chief agent.

When the channels have been cleansed the body becomes lean and of a glowing colour, the health is good, the appetite is strong, divine sounds are heard (a most desirable state), and pranayam can be performed effectively, namely, Kundalini can be raised (the aim of the Hatha Yoga).'

The lotuses, circles, wheels, centres, vital stations (padma cakra, adhara) may be conceived of as positions or locations in the body where various aspects of vital force reside. They are often identified with the ganglia at various levels along the spinal cord; but this may not be accurate. They are not in the plexuses, but in the spinal column. They are most complicated in their symbolism and are not easy to describe. Conceived of as stations along the susumna, which passes through them, they are viewed in relation to the successive positions which Kundalini reaches in her ascent to the place of Siva. From the standpoint of creation, each padma may be conceived of as a place of union of Sakti and Siva, each having within itself both male and female, divinities and forces. Each, except the last, may be viewed as a microcosm, containing all the forces of creation. Besides, each, contains the union symbol of the yoni-linga, in triangle and linga, or letter and bindu, crescent and circle. They are described as lotuses (padma) with varying numbers of petals, each leaf having its letter, called bija with bindu, and all drawn with symbolic use of colour, and mythical animals. The various figures, triangles, squares, and the like belong to yantra, the letters with their bindus to mantra. The latter as (mantras) are to be meditated upon in turn proceeding from right to left.

The circles, or lotuses, are a characteristic element in the Yogis conception of the Hatha Yoga. The lotuses, except the last are also called Pithas,ⁱ and are seats of Sakti.

The names and locations of the various cakras, beginning with the lowest, are as follows :

Muladhara, at the base of the spinal column.

Savdhisthana, at the root of the male organ, or the male organ.'

Manipurka, in the region of the navel.

Andhata, the heart lotus.

Visuddha, in the throat.

Ajna, between the eyebrows, within the skull.

Related to these most intimately. are two other regions of the body, the kanda and the brahmarandhra; the former in the -lower part of the abdomen, the source of all the nadis, the latter at the anterior fontanelle.

The lower five are counted as centres of the five forms of matter - earth, water, fire, air and ether, each with its appropriate letter with its bindu, known as its bija mantra, and its colour. At the top of the head (brahmarandhra) is the blissful abode of Paramagiva-Sakti. As centres of characteristic vital forces, the cakras become the objects of concentration of thought or of fixed attention and in them are to be discovered the mysteries of creation and the psychic energies of Kundalini. Not only does each centre contain a special form of substance and power but also of bliss or of ecstatic experience.

Muladhara

The muladhara, is also called adhara, gudadhra, gudasthana, bhumanmalacakra, and is described as located in the gudadvara, the door of the anus. Moreover it is attached to the mouth of the susumna thus being the lower doorway of the brahmarandra, or susumna . This adhara is the principal seat of the apana. It consists of a lotus with four petals, red in colour, upon which are the golden letters ,which are objects for meditation.

In the centre of the lotus is a yellow square, surrounded by eight shining spears, the emblem of earth (Prthivi). The tips of the spears are shaped like a woman's breasts.

In the centre of the square is a red triangle resting on its apex, symbolizing the yoni, and called Kamarupa. It is described also as the triangular place of fire, looking like burnished gold, that by which kama is felt. In the yoni stands the self-existent linga, with its disc of light like a jewel, around which is coiled eight times, and shining like lightning, Kundalini. She is asleep closing with her mouth (head, face) the aperture of the lifiga. Here in particular is the brahmadvra where she drinks nectar, and produces words, or is the source of sounds. She is to be meditated upon, here, as a girl of sixteen in full bloom (Balasundari). Moreover, she is the support of the body as Sesa of the earth. On the triangle rests the bija, or seed, or charm of the cakra, the letter , yellow in colour, the bija-mantra of earth and also of Indra. The tip of the bija rests on the elephant of Indra. In the bindu or dot of this letter is the four-headed, four-armed Brahma, shining like 10,000,000 suns, seated on a harhsa, or swan. By his side is Dakini Sakti. She is a terrible form of Kali, who feeds on human flesh; and who casts the evil eye upon children causing them to pine and die, by consuming their livers. She carries in her four hands a spear, a staff with a human skull, a sword and a cup of wine. She is fierce and plump, and is clad in a black antelope's skin. She is sitting on a lotus.

Savdhisthana

Savdhisthana, is also called jalamandala, because its tattva or form of matter is water (jala). It is also known as medhradhra. This centre is at the root of the male organ, some say that organ itself. The lotus consists of six petals of a reddish colour bordering on orange, upon which are written in gold . Within this cakra is a white half-moon, luminous as the autumn moon, and within this the watery region of Varuna. Some say that the moon has an eight-petalled lotus on each side of it. The bija-mantra of

Varuna, in white, resting on a makara, a legendary creature, a fabulous sea-monster, resembling an alligator, the vehicle of Kama. In the bindu sits the four-armed Visnu, luminous, blue-coloured, dressed in yellow, wearing the swastika, a garland, and the great jewel, both luminous. He holds the conch, discus, mace and lotus in his hands and is seated on Garuda. Within the circle of the moon, and associated with Visnu, is the Goddess Sakini seated on a red, double lotus. She is a demon attendant of Kali, blue in colour. In her four hands she holds a trident, a lotus, a drum and a battle axe. She is three-eyed, ferocious in aspect, showing her teeth (fangs), while a streak of blood issues from one of her nostrils. She is a wish-granter, and is exalted with the nectar. prana, which arises with the syllable sva, rests in this cakra and represents the paralinga.

Between the two cakras, the muladhara and the Savdhisthana is the yonisthana, spoken of as the image of desire. It is the four-fingered space between the anus and the root of the male organ, described as two fingers-breadth from each of them. It is further characterized as the place of Siva-Sakti, the place of enjoyment, and as Kamarupa. In part, at least, this seems to be identified with the triangle of the muladhara. Its position, as here described, must involve the idea that the body contains within itself both aspects of the creative power, reminiscences of the thought of ardhandri. The place is sometimes spoken of as the Gauripitha.

Manipurka

The Manipurka, also called ndbhisthana, ravisthana, suryasthan, is situated in the region of the navel. It is the seat of the element fire, of the sun, and of the samdna. In the centre of the circle is a red triangle, bordered by three svastikas and containing the bija-mantra . This centre is also viewed as the seat of rajas, the menstrual fluid, and, as the sun, the cakra is said to soak up the nectar (bindu) from the moon. The bija rests on a ram, radiant like the rising sun. Sitting above the triangle is Mandrudra, red in colour, but white with ashes, three-eyed, with hands extended to grant boons, or to dispel fear (vara- and abhyamudras). He is the destroyer of creation. In one hand he holds a rudrdksa rosary, in the other a weapon. He is seated on a bull. Beside him is Lakin! Sakti, blue in colour, four-handed, seated on a red lotus. She carries in her hands a thunderbolt, and a weapon of fire, while the other two hands are in gesture as are Rudra's. Her breasts are ruddy with blood and fat which drip from her mouth. She is fond of meat and of rice and of dal cooked and mixed with meat and blood.

Anahata

The circle, or lotus, of the heart is called anahata, hrdasthan. Its name suggests the sabdha brahma (sound) which is heard, produced without striking two things together. It is the seat of the prana, and the purusa or jivatman, and includes, according to the Upanisads, both heart and lungs. Its element is air. The lotus consists of twelve petals of a golden colour. The circle is bright-red in colour; within this is a double triangle, smoke-coloured, in the centre of which is a golden triangle containing a linga, bright like shining gold, with a white crescent in its head, above which is a bindu. The bija-mantra of this cakra is

black, resting on an antelope. Above the double triangle, but within the circle sits Isvara with hands in gesture for granting boons and dispelling fear. The god is three-eyed. With him is associated Kakini Sakti with two hands as Isvara, her other two containing a noose and a skull. She is yellow in appearance, happy (that is, in excited mood), auspicious, three-eyed, benefactress. Her heart is softened from drinking the nectar. She sits on a red lotus and wears the skin of a black antelope. This lotus is the seat of desires, of the sathskdras or records of deeds, and of the egoizing faculty. It contains also the celestial wishing-tree bestowing more than the suppliant desires. (But below the andhata is a small eight-petalled, red ed lotus containing the wishing-tree, considered also as the seat of the istha devata wandering among trees laden with fruit, flowers, and birds. It is called the anandakanda.). When the manas is completely restrained or fixed in the heart, the Yogi attains consciousness of identity with Siva.

Visuddha

In the throat, or at its base, is the cakra called Visuddha, kanthadesa, candrasthana, jldlandharpitha, bharatisthana. Another name derived from the fact that the khecarimudra is performed there, is vyomacakra. It is also called the nabhomandala. It is the residence of udana. Its element is ether. It is the seat of bindu. This lotus contains sixteen petals, of a smoky-purple colour, containing the crimson letters. These are all the vowels. Within the circle of the petals is the blue field of akasha, space, and within this, again, a crystal-white triangle, within which is a pure circle of the moon which contains a white elephant. Upon the beast rests the bija?mantra of this cakra, (h, hang, the symbol of ether, akasa). In the bindu of the bija is Saddasiva, with body half silver, half gold, seated on a bull. He is five-faced, three-eyed in each, covered with ashes, having a tiger's skin and a garland of snakes. He carries in his several hands a trident, an axe, a sword, a vajra (thunderbolt), dahana (fire), a bell, a goad, a noose, and shows auspicious gestures. With him is Gdurl, Sadagduri, who is one-half of Siva's body, with ten beautiful arms, five faces each with three eyes. She has a noose, a goad and a book, and is in auspicious gesture. She is seated on bones. (Or, he is accompanied by Sakini, in yellow raiment, carrying in her four hands a bow, an arrow, a noose and a goad.) She is 'white.'

Ajna

The ajna is also called the uddiyana and the jinna-lotus. It is situated between the eyebrows, and back of them, and consists of two white petals on which are the letters and V(hand ks variegated in colour and with their bindus). They are the bijas of Kalass. Kalas, a digit or one-sixteenth of the moon's diameter, refers to Siva as bearing one-sixteenth of the moon. This cakra is the seat of the buddhi, ahari-ikara, manas and the indryas (the sensory and motor functions), all in subtle state. It is the circle of command over movements. It is the place of uninterrupted bliss. The circle of this lotus is white and within it is a white triangle containing a white linga called itara linga. Here is Paramasiva. The bija-mantra of this cakra is t (orh). As the inner atma this office is pure mind, buddhi, like a flame. Above it is the crescent moon, above that the bindu from makara (m) and still higher the half crescent moon. The goddess of this lotus is Hakini, six-faced, like so many moons, with six arms bearing a book, a skull, a

drum, a rosary and with two hands extending in auspicious gesture. She is seated on a white lotus, drinking ambrosia.

Gheranda

Each of these circles is described by Gheranda as a dhdrand and the characteristic effect of fixed attention on each is noted.

Two other centres are included in the scheme the kanda and the sah-a—srard.--_ The former, the kanda, is called also kandayoni and nddicakra. Descriptions are contradictory and do not make clear just what is meant and it has been suggested that it is the uterus, or the testes. It is spoken of as the meeting place of all the nadis, the place whence all the vital airs flow. It is shaped like an egg, and above it Kundalini is coiled eight times and is asleep. It lies between the anus and the root of the medhra (male organ). And, again, it is said that it is strung on the susurand in the maniptiraka. It is clearly close to the source of creative forces.

The final goal of the Kundalini Yoga is the top of the head, the brahmasthana, brahmarandhra, known as the hole-in-the skull, the nirvanacakra (circle where release is achieved), manapatha (the great path of release). It is the place of final bliss (brahmananda). . It has its head downwards, and its clustered are tinged with the colour of the young sun. Each of the petals has upon it a letter of the alphabet, and they are recorded on the leaves and read from right to left, 50 x 20 = 1,000, one-thousand letters in all, each with its bindu; within this lotus is the full moon, resplendent as the clear sky, moist with nectar. And within this is a triangle, and in this the great void shines sunya (void) which is the subtle bindu, which is parabindu, which is Isvara, having as its centre the abode of Brahma. Above the bindu, in the aperture is Samkini, the goddess who creates, maintains and destroys. Within this lotus is the full moon, resplendent as the clear sky, moist with nectar. Here is experience of final union, unmani, where the bond of attachment with the world is cut and the bliss of release is enjoyed. Here Siva stands, free from all illusion, with Nirvanasakti. In the triangle in the sahasrara are three bindus; the male, the other two in the form of sa which is Prakriti. The two bindus make up the third as visdrga (:) so that their union is hamsah. The divine form here is one-half of Siva (Sivardha) united with nada which calls or draws out bindu. Below this level are the forms of creative union in cakras down to miiddhdra. But here is the undivided origin of all dual forms. This high place is, viewing the Kundalini as she moves upwards, the level of dissolution. Sakti here is nirvasakti. The fruit of 'knowledge' of sahasrara is final bliss.

The Gorakh Bani

Maro ve jogi maro, Marana hai mitha |

Tisa marani maro jisa, Marani gorakha mari ditha ||

O Yogi die; die to the world (being absorbed in the yogic state of deep trance). Such death is sweet. Die in the manner of Goraksa who 'died' (to the world) and then saw the Invisible.

Habaki na boliba thabaki na, Caliba dhire dhariva pavam |

Garaba na kariba sahajai, Rahiba bhanata gorasa ravam ||

Speak not in haste (without understanding), walk not in haste (without knowing the path). Take slow cautious steps (in the path of yoga). Let not pride overtake you. Lead a simple life (free of passions), says Goraksanath.

Goraksa kahai suna hare avadhu, Jaga mai aisai rahanam |

Amse desiba kanai suniva, Musa thai kachu na kahana ||

Goraksha says: Listen, O Avadhuta, this is how you should lead your life in this world. See with your eyes (the illusions of the world), hear with your ears but never speak. Just be a dispassionate witness to the happenings around you. Do not react.

Asana drdha ahara drdha, Jo nidra drdha hoya |

Natha kahem suna balaka, Mare na budha hoya ||

Goraksa says one who remains steadfast in observing his sadhna keeping his spiritual practice, food habits and sleeping habits under strict yogic discipline (renouncing the pleasures of the body and lethargy) neither grows old nor dies.

Siva Goraksa yaha mantra, Hai sarv sukho ka sara |

Japo baitha ekanta mem, Tana ki sudhi bisara ||

Goraksa says- Om Siva Goraksa Yogi is the mantra, which is the substance of all true joys. One should repair to a solitary place and chant this mantra so devoutly that he becomes oblivious of his own body

Siva goraksa subhanama, Me sakti bhari agadha |

Lene se haim tara, Gaye nica koti ke vyadha ||

Om Siva Goraksa Yogi- this auspicious mantra contains measureless sakti (power). It is so powerful that even sinners of the worst kind have attained moksa just by chanting this mantra.

Ajapa jape sunya mara dhare, Pamcom indriya nigraha kare |

Brahma agni mem home kaya, Tasu mahadeva bande paya ||

Goraksa says he who chants the name vocally or non-vocally (japa – ajapa), meditates, controls the five senses (withdrawing) from their pleasures and burns his body in dhayna brahmagni (the holy fire of Brahma) finds Mahadeva.

Mana murakha samajhe, Nahim yoga marg ki bata |

Ati cancal bhatakata phire, Kare bahuta utpata ||

The mind is dull and fails to comprehend the secret of the yoga marga (the path of yoga). It is very capricious and is always engaged in mischief (non spiritual activities), thus causing a man to drift away from the true path.

Mana mandira mem vasa hai, Papa punya ka jnana |

Punya rupa mana sudha hai, Papa asudh mahana ||

The mind itself is the abode of the good as well as of the evil. One may either let the good prevail or may allow free play to the evil instincts. This mind is pure and pious only when it lets the good in it prosper. If the mind promotes the evil instincts residing in it then it becomes impure and impious. Yogamarga is the means by which the mind can be trained to promote and sustain the good instincts.

The Gorakh Rahasyam

Om Siva Goraksa Yogi

Sati Parvatyuvaca –

Bhagava! devadevesa, Rahasya goraksaya me |

Bruhi yena bhaktim kuryat, Sadhako goraksa sivam ||1||

Sati Parvati said –

O Lord of Lords, tell me the Goraksa Rahasyam (the hidden knowledge of Goraksa worship) knowing which one may worship Goraksanath.

Sri Siva uvaca –

Srnu devi param gopyam, Kathayami susobhanam |

Rahasyam siddhidam saksad, Goraksasya mahatmanah ||2||

Listen, O Devi, I disclose to you the hidden knowledge about Goraksanath. This great rahasyam is most hidden and is a bestower of siddhis (spiritual powers).

Guru Goraksanathasya, Sadhane ye nirupitah |

Upaya nisfalah sarve, Vina dhyanena sarvatha ||3||

All means to worship Guru Goraksanath fail to bring about the desired results unless one practices dhyanyoga.

Yo dhyanam sadhanam hitva, Upayam canyatha saryet |

Na sah siddhimavapnoti, Naro varsa satairapi ||4||

He who intends to attain (results) without dhyanyoga sadhana cannot success in hundreds of years.

Svayam jyotishvarupoyam, Sunyalaro niranjanah |

Dasadiksu sada vyaptah, Goraksah prathitah prabhuh ||5||

Guru Goraksanathji is jyotisvarupa (embodiment of light) sunyakara (formless) and niranjana (absolutely pure). He pervades all the ten directions and is famed as jati Goraksanath.

Ahamevasmi gorakso, Madrupastannibhodhata |

Yogamarga pracarartham, Maya rupamidam dhrtam ||6||

I myself am Goraksanath. He is my embodiment. I assumed his form to promote and expand yogamarga (the path of yoga).

Yasya sunyamayi mata, Yasya cavigatah pita |

Niranjano mahayogi, Goraksah sarvada guruh! ||7||

He is born of sunya (Absolute Reality) and avigat (the Ever present) is his father. He is mahayogi and niranjana.

Rudraksamaladharah santah, Kundala prabhayanvitah |

Bhujanga mekhaladivya, Jati goraksa sobhanah ||8||

He looks so graceful wearing a necklace of rudraksa, kundals and a divine girdle of serpents.

Gajasura-vimardi ca, Bhuta betala sobhitah |

Smasanaranyavasi, Karparalankrtah sivah ||9||

Guru Goraksanathji who destroyed Gajasura, lives in cremation grounds with vaitalas and bhutas (spirits) and keeps roaming the jungles, carrying a khappar (skull bowl).

Jnavantah dayavantah, Mama priya svarupajah |

Utpatti sthiti sam haraya, Goraksaya Namoh Adesam ||10||

He is all knowing and compassionate. He supervises the origin, sustenance and dissolution of the world.
He is my own beloved image. I bow down to him.

Yatindram yogindram, Sakala vcasudhaya hitalaram |

Sada sevyam bhavya, Kalimala-daham sadhu sukhadam ||

Paramparam jyotirjam, Nibhrtaharam karanam param |

Bhajat tatrupam sruti kirtitam, Natapadam gorakha priyam ||11||

We worship him who is the lord of the yatis and yogis, most benevolent to this earth, worthy of adoration by the great. He is the destroyer of kalimal and provide joys to the sadhus.

He is the embodiment of param jyoti (Supreme Light), the cause of the world, the liberator from birth and death whose praises have been sung in the srutis (scriptures).

Suresam yogisam, Nikhilajanatrayatapaharam |

Dayalim gopalam, Nijajanasada palane tatparam ||

Svabhaktebhyo yogam, Vitarati sadakastaharanaya |

Bhaje tam tatrupam srutikathitam, Natapadam Gorakha priyam ||12||

Lord of the gods and lord of the yogis Guru Goraksanath removes all (three kinds) of pain. He is full of compassion, tending cows and always providing for his devotees. He dispenses yogavidhi (the way of yoga) to his bhaktas to remove their miseries, we worship him whom the srutis praise.

Brahma visnusca rudrasca, Maricyadya maharsayah |

Goraksam pranamanti tam, Sada sampanna manasam ||13||

The sublime-minded Goraksanathji is worshipped by Brahma, Visnu, Rudra and rsis such as Marici.

Mahayogi krpasindhu, Nanabharanaih bhusitam |

Dharmartha kamamoksanam, Dataram tam namamyaham ||14||

He is mahayogi, ocean of compassion and is decked with diverse embellishment. He is the bestower of dharma, artha, kama and moksa. I bow down to him.

Srnudevi pravaksyami, Goraksa mamtramuttamam |

Yens mamtra prabhavena, Jatijapa subhobhavet ||15||

Listen, O Devi, I tell you the mantra (mystic formula) of Goraksanath. The worship of jati Goraksanath will bear fruit by virtue of the recitation of this mantra.

Anena mamtrajapena, Goraksa darsanam labhet |

Atiguhyataram devi, Devanamapi durlabham ||16||

The chanting of this mantra ensures the darsan of Goraksanath. This rahasyam is most hidden and is concealed even from gods and goddesses.

Gopaniya prayatnena, Svayoniriva parvati |

Maranam mohanam vasyam, Stambhanoccatanadikam ||17||

Pathamatrena samsiddhayet, Goraksa stotramuttamam ||18||

O Paravti, keep it hidden like your own yoni. The chanting of the Goraksa Rahasyam bestows success in attaining maran (destruction of lust, anger), mohan (attaining the attention of the ist) vasikaran (enhancing the mind), stambhan (weaning the senses away from low enjoyments) and uccatan (carving for moksa) ||17|| ||18||

Evam dhyatva japitva ca, Sadhakah suddha-manasah |

Sadhayet sarva karyani, Natra karyavicarana ||19||

Those who devoutly meditate and chant this mantra with pure mind attain what they desire. This is beyond doubt.

Yo dharayennaro nityam, Mantrajam visesatah |

Sa yogasiddhimapnoti, Goraksasya prasadatah ||20||

Those who adopt this mantra after receiving initiation in the recitation from a satguru attain yogasiddhi (perfection in yoga).

Namaste rudra rupaya, Sadesam satrumardinam |

Namah jati mahayogi, Sadesam atmadarsanam ||21||

I bow down to Rudra incarnate Goraksanathji, the vanquisher of all enemies. I bow down to the mahajati and mahayogi. I bow down to the one who is atmadarsani (self-knower).

Namaste vighnahartaya, Kama krodhadi nasine |

Jagratam hi mahayogi, Japa-siddhi kurusva me ||22||

I bow down to the vighnaharta (remover of obstacles), to the one who destroys kama (lust) and krodha (anger). O Mahayogi, awaken my japa and make it accomplished.

Omkara srstirupaya, Hrimkara pratipalane |

Srimkara vardayakaya, Gomkara yoga rupine ||23||

(O Goraksanathji), you are the whole creation in the form of omkar; in the form of hrimkar you foster the world; in the form; in the form of srinkar you are a bestower of boons and in the form of gomkar you are yoga embodiment (controller of all senses).

Goraksa goraksaya, Bija rupam namostute

Vidmahe cabhayadaya, Nityadesa mantra rupine ||24||

As Goraksa you protect the cow, the bull, the earth, speech, yajna and you are the seed (origin) of the whole world. I bow down to you. As vidmahe you offer abhaya (assurance of protection from fear).

Sunsa – santi – rupaya, Sunya-putraya Adesam |

Dhimahi tu jnana rupaya, Tanno rupaya nathasya ||25||

As sunsa you bestow peace. O Born of Sunya, (Absolute Entity) I bow to you. As dhimahi you are knowledge and as tanno you are the nath (Lord).

Niranjano, nirakara, Goraksa niranjanatmane |

Hum hum humkara rupaya, Jamjam jati goraksasya ||26||

As hum hum you are a roar, as jan jan you are in the form of jati Goraksa. You are niranjana, nirakara and niranjana atmasvarupa (pure self-image).

Bhram bhrim bhrum, Bhairavanathaya moksa muktidayakam |

Dham dhim dhum dharm nathaya, Mahanatho namo namah ||27||

In the form of bhrum bhrim bhrum you are Bhairavanath. In the form of dham dhim dhum you are lord of dharma, Dharmanath. O Mahanath, you are the bestower of moksa. I bow down to you again and again.

Sam sim sum sarvanganathaya, Mahasiddham namoadesam |

Kam kim kum kalesvaraya, Mahakala kalarupaya ||28||

In the form of sam sim sum you are Sarvanganath and in the form of kam kim kum you are Kalesvar. As kala (time) you are mahakala (Eternity). O Mahasiddha, I bow down to you.

Lam lim lum ca lala gvalaya, Mahayogi yoga lilaya |

Vam vim vum vighnanasaya, Vimalanatho namo namah ||29||

In the form of lam lim lum you are Lalagvalanath and as mahayogi you perform lila (acts of divine sport); as vam vim vum you are the destroyer of difficulties. O Vimalnathji, I bow down to you.

Gom gim gum guru goraksaya, Sarvatra roga nasaya |

Jum sah mrtyunjaya ca, Mahakala namo namah ||30||

In the form of gam gim gum you are Goraksanath who is the remover of all maladies. In the form of jun sah you are mrtyunjaya (vanquisher of death) and mahakala. I bow down to you.

Khaddarsan goraksaya kham, Khim khum khecari tatha |

Ram rim rum rahasya natha, Mantra siddhi kurusva me ||31||

In the form of kham khim khum you are khecari (mover in the sky or one who assumes the mudra{aspect} of the Ultimate Being). You are khaddarsani (who has seen (realized) all six cakras through kundaliniyoga). Bestow on me, in the form of ram rim rum the siddhi (accomplishment) of this mantra.

Idam goraksa rahasya, Mantro jagarati tava hetave |

Abhakte naiva datavyam, Gopitam raksa parvati ||32||

This is the Goraksa Rahasyam mantra with which accomplishment may be attained. O Parvati, keep it hidden from those who do not have faith and devotion.

Patha matrena mantrana, Mucyate sarva kilvisaih ||33||

He who chants the mantra of Goraksa Rahasyam is freed from responsibility of the gravest sins committed by him.

Rahasyam dhyana muttamam, Guhyad guhyataram mahat |

Tasmat sarva prayatnena, Sarvakama-phala-pradam ||34||

I have made all efforts to reveal to you the most hidden Goraksa Rahasyam, which bestows (on one) all desired rewards.

Natharahasya prasadena tvam, Sarvamanyo bhavisyasi |

Sarv rupamayo nathah sarva, Nathamayam jagat ||35||

Being a recipient of Guru Goraksanath's grace you would be respected by all. Sri Guru Goraksa is every form in this world and the whole world is in him.

Visvarupam param yogi, Atoham adesam kuru ||36||

I bow down to the Paramyogi Visvarupa Goraksanathji.

The Gorakh Bodh

Gorakh -- O Lord (Svami), you are the Master Teacher (Satguru Gosain), and I am but a disciple: may I put a question, which you would kindly reply to and resent not? To start with, what ideal (Iacch) should the disciple put before him? Do tell me for you are the true Teacher.

Macchendra -- Let the unattached (awadhū, avadhuta) live at the monastery (hat) or be on the road, resting in the shadow of the trees; he should renounce desire, cruelty, greed, delusion, and the illusion of Samsar (Kama, Krodha, Lobha, Moha and Samsar ki Maya); he should hold converse (gosht) with himself and contemplate the Endless (Ananta); he should sleep little and eat little. In the beginning the disciple should live thus. Thus speaks Macchendra. [2]

Gorakh -- What should he see, what contemplate, and what treat as the essence (sar); with what should he shave his head and with the knowledge of what should he try to cross (the ocean of Samsar)?

Macchendra -- He should see himself, contemplate the Endless (Ananta), and fix upon Reality as the essence; he should shave his head with (or after receiving) the word of the teacher (Guru ka Shabda), and should cross over with the aid of Divine knowledge (Brahma Gyana). [4]

Gorakh -- What is the teaching (upadesh) of the Guru's order or doctrine (Ades)? Where does the void (Sunya) reside? Who is the Guru of the word (Shabda)?

Macchendra -- The most wonderful (anupam) is the teaching of the Guru (Ades); the void (Sunya) resides within us and Realisation (parcha or parichaya) is the Guru of the word (shabda). [6]

Gorakh -- What is the form (rupa) of the mind (mana)? What is the appearance (akar) of the vital breath (pavana)? What is the direction (disa) of the ten and through which door can the control be effected?

Macchendra -- The void (sunya) is the fore of the mind; the appearance of vital breath (pavan) is invisibility (nirakar); the direction of the ten is unsayable (alekh) and control lies through the tenth door. [8]

Gorakh -- Which is the root (mula) and which the branch (bela)? Who is the Guru and who the disciple; with what essence (tatt) can one go about alone?

Macchendra -- Mind is the root and vital breath is the branch; the word (shabda) is the Guru and attention (surat or surta) is the disciple. With the essence called deliverance (nirbana tat) Gorakhnath wanders about, himself in himself. [10]

Gorakh -- What is the seed (biraja) and what the field (khetra)? What is direct hearing (satvan)? What is true vision? What is Joga and what is the method (Jugti)? What is liberation (mocch)? And what is salvation (mukti)?

Macchendra -- The word (Mantra) is the seed; perception (mati) is the womb or land; and attention (surti) is direct hearing, and discrimination (nirti) is true vision; the ocean (Uram) is Joga and the earth (Dhuram) is the method; light (joti) is liberation and the refulgence (Juala) is salvation. [12]

Gorakh -- Which is the tree without a trunk, and which is the parrot without wings? Which is the dam (palu) without a shore (tir), and who died without death (kal)?

Macchendra -- Vital breath (pavana) is the tree without a trunk; mind is the parrot (sua) without wings; constancy (dhiraj) is the dam without a shore; sleep is dying without death. [14]

Gorakh -- In what house (ghar) is moon (chanda) and in what is the sun (sur)? In what house does Time play music (Tur, a musical instrument)? Where do the five elements (tat) have equipoise (sam rahai)?

Macchendra -- The moon in the mind; the sun in the vital breath; in the void (sunya) Time plays on the musical instrument (tura) and in the house of knowledge the five elements reside in equipoise (sam). [16]

Gorakh -- What is the New Moon (amavas) and what manifests (pariba)? Which or where is the great elixir (maha rasa) and whereto with it do we mount? At what place does the mind reside in the state of self-transcendence (unmani)?

Macchendra -- The sun (ravi) should be treated as the darkest night; the moon should be made manifest; the great elixir of the lower (ardh) should be taken to the upper (urdh); in the heaven within us (gagan) the mind resides in self-transcendence. [18]

Gorakh -- What destroys the bad word (kusabda) and where does the good word (susabda) reside? On what side (mukha) does the vital breath of twelve fingerbreadths reside?

Macchendra -- The good word swallows or catches the bad word and itself resides within (nirantar); the vital breath of twelve fingerbreadths is controlled (rahai) through the word of the Guru. [20]

Gorakh -- Who is the Adiguru? Who is the husband of the earth (dhartri)? What is the home of knowledge (gyana)? Which is the door (duvar) of the void (sunn)?

Macchendra -- The eternal beginningless (anadi) is the Adiguru; heaven (anbar) is the husband of earth; Awake-awareness (Chetan) is the home of knowledge, and realisation (parcha) is the door of the void. [22]

Gorakh -- Through the realisation (parchai) of what is the attachment with the Illusion (maya moha) broken; how can the residence of the moon (Sisihar) be pierced; how is the dam (bandha) applied and how can the body (kandha) be made immortal (ajar var)?

Macchendra -- When realisation (parchai) comes to the mind, attachment to the world ceases; with the control of the working of vital breath the moon (sisihar) is destroyed; the acquisition of real knowledge (gyana) applies the dam and the realisation of the teacher (Guru parchai) gives us immortality. [24]

Gorakh -- Where do mind, vital breath, the word (shabda) and the moon reside?

Macchendra -- The mind resides in the heart (hirdai); vital breath resides in the navel; the word (shabda) resides in the will (ruci); the moon resides in the heaven (gagan). [25]

Gorakh -- If there had been no heart (hirda) where would the mind have rested, composed? Had there been no navel where, would have vital breath rested unmoved? Had there been no form (rupa) where would have the word (Shabda) resided? Without a heaven where would have the moon been?

Without the navel, the air would have resided in the formless (Nirakar); without will, the word (shabda) would have resided (rahata) in the unmanifest (Akula); without the heaven, the moon would have resided in desire (abhika).

Gorakh -- Had there been no night, where would the day have come from? Without the day, where would the night merge? When the lamp is extinguished, where does light dwell?

Macchendra -- Without night, the day would have merged into Sahaj; had there been no day, the night would have passed into (Sahaj); on the extinguishing of the lamp, the light passes into the omnipresent (nirantar); had there been no vital breath, then the body of vital breath (pran purus) would have resided in the void. [30]

Gorakh -- Who is the creator of the body (kaya); wherefrom has light (tej) been created? What is the mouth (?muha or muda?) of Divine knowledge (Brahma Gyana)? How can the Unseeable be seen?

Macchendra -- The Absolute (Brahma) is the creator of the body (kaya); out of truth (sat) has effulgence (tej) been created; the void is the mouth (muda or muha) of Divine knowledge (Brahma Gyana); and through the Sadguru and the disciple realisation my the unseeable be made visible. [32]

Gorakh -- How many lakhs (hundreds of thousands) of moons are there in the body?. How does fragrance reside in the flower? Where does the ghee hide in the milk? How does the soul (jiva) conceal itself in the body?

Macchendra -- There are two lakhs of moons in the body; fragrance is the conscious(ness) (chetan) in the flower; the ghee is immanent in the milk; the soul (jiva) is the all- pervasiveness in the body. [34]

Gorakh -- Had there been no body where would the sun and the moon have resided? Had there been no flower, where would the fragrance have been? Had there been no milk where would the ghee have been? Had there been no body, where would the spirit have been?

Macchendra -- Without the body, the sun and the moon would have been omnipresent; without the flower, fragrance would have dwelt in the (Anhad); without the milk, the ghee (ghiv or ghee) would have resided in the void; without the body, the spirit would have been in the Supreme Void (Param Sunn). [36]

Gorakh -- Where do the moon and the sun dwell, where the essence, the root of the word (nad) and the vital power (bind)? Where does the Hamsa (swan) mount up for drinking water? To what place (ghar) do you bring the reversed power (ulti shakti) to rest?

Macchendra -- The moon resides in the upper (urdha) and the sun in the lower (ardha); the essence, the nad(a) and bind(u) dwells in the heart; to the heaven goes the swan (hans) for drinking water, and the reversed power (Shakti) reverts to the Self, its real, original home. [38]

Gorakh -- Where does nad(a) rise; where does it acquire equipoise (sam); how is it made to stand still, and where is it finally merged?

Macchendra -- Nad(a) rises from the Unconditioned (Avigata); gains equipoise in the void; you can stop it through the vital breath and it vanishes, unites with the Formless (Niranjana). [40]

Gorakh -- If the nad(a) sounds not, if the power acts not, if the heaven is not there to draw our hope, were there neither nad(a) nor bind(u), then where would the man of vital breath (Prana Purusha) reside?

Macchendra -- Nad(a) sounds, bind(u) moves; the heaven (gagan) attracts desire; but were there neither nad(a) nor bind(u) then breath would reside in the omnipresent (nirantar). [42]

Gorakh -- When form dissolves and the Formless remains, when water becomes air, when there is neither sun nor moon, where does the Hamsa dwell?

Macchendra -- The Sahaja hans(a) resides after the play in the Person of the void (Sunn hans); when the form becomes Formless then the spirit (hans) resides in the Supreme light (Param Joti). [44]

Gorakh -- What is the root (mula) of the rootless (Amul)? Where does the root reside? Who is the Guru of the goal (pada)?

Macchendra -- The void is the root of the rootless; the root resides in the omnipresent (Nirankar); the Guru of the goal is liberation (Nirban). [46]

Gorakh -- Where does the vital breath (prana) rise? Wherefrom does the mind come? How is the speech (vacha) born and where does it dissolve (viliyate)?

Macchendra -- The birth of the mind is from the Formless (Avagat), the vital breath from the mind, and speech from the breath; speech is dissolved in the mind. [48]

Gorakh -- Which is the lake and which the lotus? How can we ward off Kal(time or death)? How can we reach the Unseeable, Unreachable (Agochar) world?

Macchendra -- Mind is the lake and air is the lotus; by becoming upwards-faced (Urdh-mukhi) you can ward off Kal; through knowing the lower and the upper one may become one with the Unknowable (Agochar liv lahai). [50]

Gorakh -- Which is the difficult, and which the easy; what is union (sandh), and through what nerve centre (chakra) can the moon be made stable? How can the conscious mind attain to self-transcendence?

Macchendra -- The Pure (Anila) and the Stainless (Vimal) are the difficult and easy forms of union (sandh); the dam is to be applied above the chaki nerve-centre (chakra); the always-awake can attain to self-transcendence (unmani). [52]

Gorakh -- How came about birth? How did the first consciousness begin (ad ki surat)? How was I born?

Macchendra -- As oil is in the sesame seed, as fire is in the wood, as fragrance in the flower, so too resides the spirit (devata) in the body (deh). [54]

Gorakh -- What drives ahead the conch-like (sankhini)? Where does the elixir in the arched vein (banka nala) go? As the breather goes to sleep, where does the vital breath (prana) in the body (pinda) side?

Macchendra -- True spontaneity (sahaj subhai) can drive the conch-like (sankhini); the arched vein (banka nala) resides in the navel; as the breather goes to sleep; the vital breath in the body resides in its own shadow or resides undivided (api chhaya or aparchhinna). [56]

Gorakh -- At what nerve centre (chakra) is the moon stabilised? At what nerve centre (chakra) is the union or penetration (sandh) applied? What nerve centre (chakra) controls (niredha) the vital air? What centre (chakra) imparts knowledge (pramodh) to the mind? At what centre (chakra) should attention (dhyana) be centred (dhariye)? At what centre (chakra) should one rest?

Macchendra -- The higher (Urdh chakra), the lower (Ardh chakra), the Pashchima (west) centre, the heart centre, the throat (kantha) centre the Gyana (Agya) chakra.

Gorakh -- Which is the garden, the town and the mandal? In which city is the Guru? If I forget it, how am I to cross over?

Macchendra -- Whoso gives up speech has achieved the void of the manifoldness (maya sunn): in contemplating that, one rises above good and evil; by an understanding of Shiva and Shakti, one may attain to self-transcendence (unmani). [60]

Gorakh -- By what stalk of the lotus (nala) can the liquid (Siva) be drawn up? How does the soul (jiva) drink it? How can one residing in the womb of the mother, drink the elixir?

Macchendra -- It is collected through the Shankhini Nadi; the soul (jiva) resides in the Sushumna nadi; while residing in the womb of the mother he drinks it through the banka nala. [62]

Gorakh -- What is the house (graha) and what the habitation; in what womb does he remain for ten months? Through what mouth does he drink water and through what mouth, milk? In what direction was the body born?

Macchendra -- The Pure, the Formless (Anil) is the house (graha) and the Unconditioned (avagat), the habitation (has); in the womb of the Beyond (Atit) he remains for ten months; through mind he has water and through vital air (pavan) he drinks elixir or milk (amrit); in the direction of Omkar the body takes birth.

Gorakh -- In what void (sunn) is he born? In what void (sunn) is he absorbed?

Macchendra -- He is born in the Sahaja Void and the Satguru gave him instruction at the void of nearness (Samip Sunn); he then got absorbed in the void of unattachment (Atit Sunn). He then explains to you the essence of the supreme void (Param Sunna). [88]

Gorakh -- How can one attain to Samadhi? How can one get rid of the disturbing factors (upadhi)? How can one enter the fourth (Turiya) state? How can one make one's body (kandh) changeless and deathless?

Macchendra -- The young person (bala) enters Samadhi through the mind; he gets rid of the disturbances through the vital breath (pavan); he acquires the fourth state (Turiya) through attention (surat) or realisation (Gyana) and through obeying, turning to, the Guru (Guru mukh) he attains to immortality. [68]

Gorakh -- Who sleeps, who wakes, who goes to the ten directions? Wherefrom does the vital breath arise? How does it bring sound from the lips, throat and the palate (talika or taluka)?

Macchendra -- The mind, or the absorbed (liv) sleeps; the vital breath or the conscious (chetan) awakes; imagination (kalpana) goes out to the ten directions. From the navel the air arises, it rises and produces sounds from the lips, throat and the palate (taluka). [70]

Gorakh -- What is the conscious? What is the essence (sar)? What is sleep and what is death? By realising what (parchai) does one sustain the elements (tat)?

Macchendra -- The light (Jyoti) is conscious; fearlessness is the awakened essence. Waking is birth and sleeping is death; the five elements dwell in light. [72]

Gorakh -- Who speaks, who sleeps; in what form does he seek himself? In what form does he remain the same through the ages?

Macchendra -- Word (shabda) speaks; attention (surat) sleeps; he seeks himself in an Unseeable (adekh) form and in the Form without Form he remains the same through ages. [74]

Gorakh -- How does the mind acquire virtues? How does the vital air come and go? How does the fountain (nihjar) rise from the moon and how does Time or Death (kal) go to sleep?

Macchendra -- In the heart (hirdai) the mind acquires the many virtues; in the navel the vital air starts its coming and going (Avagavan); contemplating itself (apmukhi) he makes the fountain play; contemplating itself Time or Death goes to sleep. [76]

Gorakh -- At which void (sunn) does light reverse; from which void does speech arise; which void is the essence of the three worlds; through which void can one cross over?

Macchendra -- The void of eagerness, the void of fearlessness, the void of self-mastery, and the void of detachment. (Urga, Anbhai, Prabhu, Atit). [78]

Gorakh -- Where does hunger arise and where food? Where is sleep born and where death?

Macchendra -- From desire (mansa) arose hunger and from hunger, food; from food sleep and from sleep, death. [80]

Gorakh -- At which lotus does the Hamsa (hans) inhale and exhale (sas, usas); at which lotus does Hamsa rest; at what lotus does he perform worship (puja) and at what lotus does he see the Unseeable (Alakh)?

Macchendra -- The navel lotus, the heart lotus, the centre (madh) lotus, the lotus Beyond (Achint). [82]

Gorakh -- What is truth? Do tell me, please, O Guru Pandit. What is the condition or direction of the mind and the breath? How can one swim across (the ocean of Samsar) with their help?

Macchendra -- Progression from mere seeing, to divine or spiritual perception (dibya drisht); from knowledge (gyana) towards realisation (vigyma); the teacher and the pupil have the same body; if realisation (parcha) comes, then there will be no straying or return. [84]

Gorakh -- Where from do inhalation and exhalation arise? Where does the Param Hans reside? At what place does the mind reside constantly stable?

Macchendra -- They rise from the lower (Ardh); at the higher (Urdh) the Supreme Swan (Param hans) resides; in the Sahaja Void the mind is ever in equipoise. In the realisation of the word (Shabda parchai) the mind remains in equipoise. [86]

Gorakh -- How should one come, how go; how to collect oneself and remain absorbed; how can one stabilise one's mind and one's body?

Macchendra -- He should come and go in the void and in the void (sunn) he should collect himself and remain absorbed; in the Sahaja Void the body and the mind remain unchanged. [88]

Gorakh -- Where does Shiva reside and where Shakti? Where resides vital breath (prana) and where the embodied being (Jiva) ? At what place can one have the realisation of them?

Macchendra -- At the lower (Ardh) resides Shakti and at the higher (Urdh) Shiva; inside resides vital breath (prana) and further inside the embodied being (Jiva); by going still further in, one may attain to a realisation of them. [90]

Gorakh -- How should one sit and how walk, how speak and how meet; how should one deal with one ' s body?

Macchendra -- He should sit, walk, speak and meet awake and aware (surat mukh); with his attention and discrimination (surat or nirat) thus handled, he should live fearlessly. [92]

Gorakh -- What is the word (shabda); what is attention (supat); what is discrimination (nirat)? What is the dam? How can one remain stable amidst duality?

Macchendra -- The Beginningless, the Soundless (Anahad) is the word; right awareness is attention (surat); independence (niralamb) is discrimination (nirat); let him apply the check; he will then live as Unity amidst Duality. [94]

Gorakh -- Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?

Macchendra -- Contemplation (vichar) can tread without feet; discrimination (nirat) can see without eyes; attention (supat) can hear without ears; the Soundless (Anhad) can speak without words. [96]

Gorakh -- Which posture (asan)? What knowledge (gyana)? How should the young disciple (bala) meditate (dhyana)? By what means can he enjoy the bliss of the Unconditioned Being (Avagata)?

Macchendra -- Contentment (santokh) is the posture (asana); contemplation is the knowledge (gyana); he should try to rise above his physical being in (or for) his meditation; through carrying out the behest of the Guru he can have the joy of the Unconditioned Being (Avagata). [98]

Gorakh -- How to have contentment and contemplation and meditation that goes beyond the physical? How can I bend my mind to them?

Macchendra -- Contentment comes from fearlessness (nirbhai); thinking from avoidance of attachment or realisation (anbhai); he should meditate within his body to rise above the body; by turning to the Teacher (Guru) one can bend one's mind to them. [100]

Gorakh -- What is the cleansing (Dhoti)? What is conduct (Achar)? Through what recitation (Japa) does the mind come to rid itself of restless thoughts (Vikaras)? How can one become unattached and fearless?

Macchendra -- Meditation is purification; right thinking, discrimination leads to right action; through the Ajapa Japa (= Ha Sa) the mind rids itself of restless thoughts; by becoming unattached one can become fearless. [102]

Gorakh -- Who is the Omkar and who is the Self (ap); who is the mother and who is the father? How can the river (darya) enter the mind?

Macchendra -- The word (Shabda) is the One (Omkar); light (Joti) is the Self; the void (Sunn, Surat) is the mother and consciousness (Chit or Chaitan) is the father; steadiness (nishchai -- without anxiety) causes the river to flow in the mind. [104]

Gorakh -- How can one carry out true living (rahini) and how can one carry on meditation? Where is the immortal elixir? How can one drink it? How can one keep the body for ever?

Macchendra -- By turning to the higher (Urdha) or the mind, you can attain right living; by turning to Shakti you can achieve right meditation; by turning to the heaven within (gagan) you can have the elixir of immortality (Amirasa) and by turning to conscious activity (chit) you can drink it. By relinquishing desire, one can gain the immortal body (bidehi rahai). [106]

Gorakh -- How should one come and go; how can one defeat death? How can one reside in light?

Macchendra -- One should turn to Sahaja; one should go by turning to Shakti; by becoming wingless one can eat away death; one can always reside in light by being without breath (niswasa). [108]

Gorakh -- What is body, what is breath; what Person (puruKh) should I meditate upon? At what place does mind transcend Time?

Macchendra -- Air is the body and the mind is the breath (force); we should meditate on the Supreme Person (Param Purukh). In Samadhi the mind goes beyond the reach of Time. [110]

Gorakh -- Which is the key and which is the lock; who is old and who is young (bala)? Where does mind remain awakened (chetan)?

Macchendra -- The wordless (nih-shabda) is the key and the word (shabda) is the lock; the unconscious one (achet) is old; the conscious one is young; mind in self- transcendence (unman) is ever aware (chetan). [112]

Gorakh -- Who is the practitioner (sadhak) and who the perfected (Siddh)? What is illusion and what is magic? How can one drive away deception from one's mind?

Macchendra -- Attention is the practitioner and the word is the adept; "I am" is the illusion (Maya) and "he is" is the magic (riddh). To destroy deception or duality one should reside within. [114]

Gorakh -- Which is the mould, and which is the calx of tin? Which is the ornament and how may it be beautified? How should self-transcendence (unmani) reside changeless with that?

Macchendra -- Knowledge (gyana) is the mould; vital breath is the calx (beng); light is the ornament which makes it beautiful; self-transcendence (unmani) should reside with That steadfastly, unchangingly. [116]

Gorakh -- Which is the temple and who is the god (deva); how to worship it? How should one reside there with the five unholy ones?

Macchendra -- The void is the temple; mind is the god; one should serve Him by being within (nirantar); with the five one should reside in self-transcendence (Unman). [118]

Gorakh -- Which is the temple, which the door; which is the image and who is the Unfathomable (Apar)? By what method of worship can the mind transcend itself (Unman rahai)?

Macchendra -- The void is the temple; Shabda is the door; Light is the image; the Flame (Jvala) is the Unfathomable (Apar); through turning to the form of the Formless (Arupa) or to the Guru one can reside self-transcendent, or fathom the secrets. [120]

Gorakh -- Which is the lamp and which is the light? What is the wick wherein the oil resides? How can the lamp be made inextinguishable?

Macchendra -- Knowledge (Gyana) is the lamp; the word (shabda) is the light (prakash); contentment (santokh -- santosha) is the wick in which the oil resides; one should destroy duality and be without partiality (akhandit). [122]

Gorakh -- What goes slow and what goes fast? Who revolves and what is the find? In what place can one be fearless?

Macchendra -- Steadiness of mind (dhiraj) goes slow; restless thought (vikara) goes fast; surat (attention) revolves (phurti) and truth (sar) is the find. [124]

Gorakh -- Who is a Yogi? How should he live in equipoise? Who is an enjoyer (Bhogi) and how should he acquire? How does pain rise out of pleasure and how can one patiently suffer pain?

Macchendra -- Mind is the Jogi; let him live in self-transcendence; the great elixir will come to him and he will enjoy all pleasures; in that elixir is the indivisible (akhandit) pain; the word (shabda) of the Guru secures the patience to suffer it. [126]

Gorakh -- Which is the self (Atma), what comes and goes? Which is the self, what is absorbed in the void? What is the self, what stays changeless in the three worlds? By knowing whom can one become one of the fifty-two heroes (bavan bir)?

Macchendra -- The self of vital breath (pavan atma) comes and goes; the mind-self is absorbed in the void; the knowledge-self resides unchanged in the three worlds; by knowing (parchai) the Guru one becomes one of the fifty-two heroes. [128]

Gorakh -- What is the life (Jiva) of the mind? What is the support (besas) of that life (jiva)? What is the basis of that support? What is the form of the Brahma?

Macchendra -- The life (jiva) of the mind is the vital air and the support of the embodied being (jiva) is the void; the basis (adhar) of that support (besas) is the form of Brahma (= Absolute); and the form of the Brahma is unthinkable (Achintya). [130]

Gorakh -- Through which centre can one make one's body immortal? Through which centre can one attain to the Unknowable dam (Agochar bandh)? Through which centre can the Hamsa be liberated (Hans nirodh)? Through which centre can the mind be instructed? Which centre gives pleasure? Which centre brings on the Samadhi?

Macchendra -- The anus (Mula) centre; the penis (Guda) centre; the navel (Nabhi) centre; the heart centre; the throat centre and the head (Nilata) centre. He who knows the meaning of these six chakras, he is the Cause, he the Deva. [132]

He is a Yogi who controls (sadhita) the mind and the vital air (pavana); he is not stained by evil. He is not seized of merit. [133]