

SIDDHA - SIDDHANTA - PADDHATI
AND
OTHER WORKS OF THE NATHA YOGIS

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FOREWORD
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F O R E W O R D

I have great pleasure in drawing the attention of the scholars and philosophers interested in the Yoga system of philosophy to this collection of 10 works of the school of the system known as that of the Natha Yogis or Kanphata Yogis, which the learned Dr. Kalyani Devi Malik has edited on procuring MSS. thereof from far and near with great assiduity and to which she has prefixed a well-thought out and thought-provoking thesis on the historicity and dates of the principal personalities whose names are associated with the origin and development of the cult of the said Yogis, and added a comprehensive synopsis of the contents of each work, made more interesting and instructive by the supplementation of critical notes.

She has, by doing so, rendered a great service to the cause of Indian culture in its spiritual aspect because the Natha Yogis continue in an uncorrupted form the ancient Hatha-yoga tradition, whose origin goes back to the proto-historic times when there lived the great Siddhas of the Mahesvara sect like the great sage Panini, who have left behind for the benefit of civilised man, wonderful works on such scientific subjects as grammar, linguistics, mathematics, medicine, classical music etc., based on intuitive knowledge acquired by a singular devotion to the humanistic ideals and at great personal sacrifice. Dr. Gopinath Kaviraj had, in the first quarter of this century, published in the Prince of Wales Sarasvati Bhavan Text Series two works of that sect of secondary importance, namely *Goraksa-siddhanta-samgraha* and *Siddha-siddhanta-samgraha*. The former thereout is a 17th century work made out on the basis of extracts drawn from 60-65 works and the latter is a summary of the *Siddha-siddhanta-paddhati* of Nityanath, who flourished long after Goraksanatha whose achievement in the matter of the revival of the Siddha tradition is comparable with that of Siddha Vasugupta in the matter of that of the Kashmir Shaivism and of the great philosopher Samkara in that of the Advaita Vedanta. The former contains some extracts from the

Siddha-siddhanta-paddhati of Goraksnath himself. But the learned editress of this collection has placed before the public the full text of that work based on a copy of a MS. at Jodhpur and added comparative notes based on the copies of two other MSS. obtained from Hardwar and Tanjore. The language of the text is ungrammatical at places. But that is a usual feature of almost all the works of that sect as noted by Dr. Kaviraj in his Preface to the GSS. Such inaccuracies have not escaped the notice of Dr. Kalyani and she has wisely drawn attention to some of them by suggesting emendations thereof in brackets. The authenticity of that work is vouched for not only by the fact of the authors of the said previously-published works having incorporated extracts therefrom in the said works but also by the fact that Aufrecht has in his *Catalogus Catalogorum* mentioned it as one of the 9 works ascribed to Goraksnath. Another of those works is the *Yogamartanda*. It too forms part of this collection. These two supplement each other because whereas the SSP. besides mentioning the characteristics of an Avadhuta Yogi who is fit to be a Guru, works out the full details of the Pinda-Brahmanda equation, which is the very foundation of the Siddhanta of the Siddhas but mentions only the bare outlines of the Astanga-yoga, which is recommended as the *modus operandi* for the actual realisation of that equality and for the attainment of the Siddhis as the fruit of having meticulously gone through that hard discipline, the YM. omits the theory of the equation but supplies the full details of the constituents of the said Yoga. There is a third work in this collection, namely *Amaraugha-prabodha*, purporting to have been composed by the same author. Although I cannot vouch for its authenticity as it is not one of the nine mentioned by Aufrecht and as I do not remember to have seen extracts made from it in any other work, I can recommend its study for the knowledge of the inter-relation between Mantra-yoga, Laya-yoga, Hatha-yoga and Raja-yoga, the methods to be followed in the practice of each of them and the indispensability of the last to those who are anxious to see concrete results flowing from the practice of any kind of the first three varieties, etc.

Besides the above three there is in this collection a fourth work in Sanskrit named *Yogavisaya*. In verse 7 thereof its

author has given his name as "Minanatha, son of Umasamkara," while the colophon, probably added by a scribe, mentions it as a work, whose name has the initial letters " Bhaktisam," " composed by Matsyendranatha." The learned editress being of the view that the two were identical individuals has put it down as a work of "Minanath alias Matseyndranath" but I have my reasons for doubting that identity. I cannot mention them here at length just as I cannot enter into a discussion of the questions as to the connection between the doctrine of the Siddhas and those of the Mahayana Buddhists and the Tantrikas, on which she has expressed her own views, for fear of exceeding the legitimate limit of a Foreword. Apart from that this work is not mentioned by Aufrecht under the name " Minanatha." That however is no reason for considering it unauthoritative because there is the above-mentioned internal evidence and the same in verse 5 also. As for its value as an additional source of information regarding the Siddhanta of the Siddhas, it is a short treatise containing 33 couplets purporting to expound the nature of the "-Para-tattva " leading to the knowledge of the " Kula " and the " Akula " and towards that end mentions the 6 " Kaula Cakras " which must be pierced in order to reach the "Niranjana" who is beyond them and the principal veins through which the vital air passes, refers to the mystic letters imprinted in 6 of the vital parts commencing from the Adhara and ending with the Ajna, the 10 Vayus, the 3 Granthis, the special process by which the Kundalini having 8 coils, each of which has a specific name given to it in this treatise only, can be aroused and be made to pierce the 6 Cakras, as indications whereof the lamp of knowledge blazes forth, a sound issuing from the Brahmathana is heard and the Samkhini Nadi showers nectar from the moon in the forehead, and recommends its utilisation in bathing the "Cidrupa Isvara" before offering the mind-flower to Him. As to Him, he further explains that He, of the nature of the self or of pure knowledge can be visualised in the form of an all-pervading body, as the source of the sound " Hamsa ", or in that of any of the three Lingas, the symbols of Siva, located in the lower, middle and upper parts of the body, and winds up the topic by saying that the said process is effective in eradica-

ting all diseases if the involved movements of Vita and Pitta are free from 18 faults. It thus contains something new which is not found in the previous works.

All the other 6 works in this collection are in either Hindi or in its source the Eastern Rajasthani. The first of them, which is in prose, purports to be the *Goraksa Upanisad*, which is however probably a Hindi rendering of the Sanskrit work of that name mentioned in Aufrecht's *Catalogue* and utilised in the GSS. for supporting some parts of the Siddhanta expounded therein. The remaining 5 works are only popular songs showing that physical renunciation was considered essential by the votaries of this sect in the period between 801 to 1500 A.D., to which the language thereof seems to belong.

I regret to have noticed some misprints in the said Sanskrit works. I understand that they have remained uncorrected because Dr. Kalyani was required to entrust the work of proof-correction to another person on account of her illness and am assured that a list of corrections will be inserted before the copies of the book are bound up. Lastly, I should not fail to refer to the enterprise of Sri D. K. Gondhalekar, whose Poona Oriental Book House undertook to publish this work and make its copies available to those interested in the literature of the Natha Yogis at his own cost. As much credit is due to him for doing so as to the learned editress who made the collection and prepared its press-copy.

P. C. DIVANJI.

Bombay. Dated 14th August, 1953.

PREFACE

The present book is a collection from some parts of India, of unpublished manuscripts on Nathism, which probably had little chance of being edited and published. I am now able to place these before erudite scholars who are interested in the subject. I have added an introduction in the hope of elucidating certain facts.

Dr. B. B. Dutt, M.A., Ph.D. of Calcutta University, has been very helpful in going through the manuscripts and their proofs. My special thanks are due to him.

My publishers, The Poona Oriental Book House and its Proprietor, Sree D. K. Gondhalekar, without whose help it would not have been possible for me to see the book in print, have my sincere gratitude. I hereby thank all those who have in any way encouraged or helped me in my work, specially Rao Bahadur P. C. Divanji, who has contributed the Foreword and made out the list of Corrections and Abbreviations and has taken great pains to help me in every possible way.

Any suggestions for improvement will be thankfully received.

KALYANI MALLIK

Calcutta. Dated 13th December, 1953.

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CORRECTIONS AND ABBREVIATIONS

I. CORRECTIONS.

INTRODUCTION

Page	Line	Misprint	Correction
4	8	Hāḍipāas	Hāḍipā as
6	32	Jñāneśvara was born	Jñāneśvari was written
7	5	muslime	Muslims
"	7	"	"
9	15	author	authors
"	16	indentical	identical
10	3	<i>sampradāyāviṣkṛtī</i>	<i>sampradāyāviṣkṛti</i>
17	22	its	their
"	23	was	were
"	39	her	in his wife's
22	19	is	in
24	23	सदानन्ददेवता	सदानन्ददेवता
"	38	द्वैतवाङ्मयतुरुप	द्वैत वाङ्मयतुरुप
25	17	gura	Guru
"	38	death, his	death. His
27	32	Buidhism	Buddhism
28	24	serched	searched
"	39	<i>Yoga-Martyanda</i>	<i>Yogamārtanḍa</i>
30	17	Hata Dipika	Haṭhadīpikā
"	27	uptill	uptil
36	11	origion	origin
37	12	<i>blūcakra</i>	<i>bhrūcakra</i>
"	29	(known as	known as
39	26	<i>Śringāra</i>	<i>Śṛṅgāṛa</i>
40	23	from Śiva	From Śiva
41	32	स्वप्रसारचातुर्य	स्वप्रसारचातुर्य
"	36	he	she
44	5	his mind	one's mind
45	38	<i>haristhājñī</i>	<i>Kṣitijayā</i>
47	5	meaning <i>avadhūta</i>	meaning of the term <i>avadhūtā</i>

ORIGINAL TEXTS :—

The learned editress has at page 27 of her Introduction noted that the texts as printed are “full of incorrect readings” and that “The language is not strictly grammatical.” Her explanation is that “this was apparently done on purpose, as it was easily understood by all. The Sant poets also followed this policy of preaching in the popular language, which was in their case the Hindi.” In view of the fact that some of the texts of the Nātha cult edited in the Sarasvati Bhavan Texts Series of Banaras are also similar this explanation is plausible. At the same time it must be admitted that some of the errors and irregularities may have been due to the carelessness or incompetence of the scribes who may have transcribed the previous manuscripts and that some divergences of the print from the press-copy may have remained uncorrected till the end. Whatever the cause or causes, the following corrections are suggested for consideration by the class of learned readers, for whose benefit this edition can be deemed to have been undertaken, in order that the texts may be able to convey to them intelligible notions about the principles of the Nātha cult.

१. सिद्धसिद्धान्तपद्धतिः ॥

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
३	१२	निस्पन्द	निःस्पन्द
४	४	शब्दवत्वमिति	शब्दवत्वमिति
”	२१	क्लान्ति आलस्यमिति	क्लान्तिरालस्यमिति
५	८	निस्पृहत्वमिति	निःस्पृहत्वमिति
७	१	एव ^{३४}	एव ^{३४}
”	२	(अन्या सर्वा	(अन्याः सर्वा
”	३	दशावयवः	दश वायवः
”	४	-उच्छ्वास-	उच्छ्वास-
”	६	पावकश्च	पाचकश्च
”	१०-११	धनञ्जयो नाद	धनञ्जयो नादो
”	”	घोषक इति	घोषकः । इति

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
”	”	दशवायुरवलोकनेन पिण्डो- त्यत्तिः नरनारी रूपम् ॥	दशवायवलोकनेन पिण्डो- त्यत्तिः, नरनारीरूपा ॥
”	१८	मेदू ^{३३} भवति	मेदू ^{३३} (च) भवन्ति
”	११	दशधातुमयं शरीरमिति	दशधातुमयं शरीरमिति
१०	१२	भित्वा	भित्त्वा
”	१५	पञ्चम...संकोचनं	पञ्चम...धारयोर्वन्धना... संकोचनं
११	९-१०	ब्रह्मरन्ध्रपर्यंतं	ब्रह्मरन्ध्रपर्यंतं
”	२०-२१	अधोवायुतत्त्वं	अधोवायुतत्त्वं
”	२१	तेजस्तत्त्वं	तेजस्तत्त्वं
”	२२	कछोल...तत्त्वं	कछोल...तत्त्वं
”	२४	पार्थिवतत्त्वं	पार्थिवतत्त्वं
१२	१२	तत्त्वाकाशं	तत्त्वाकाशं
”	१६	निज—लोकयेत्	निजतत्त्वस्वरूपं तत्त्वाकाशं मवलोकयेत्
१३	२	शनैःशनैः साधयेत्	शनैः शनैः साधयेत्
”	१३	निजतत्त्वस्वरूप—	निजतत्त्वस्वरूप—
”	१९	सर्वतत्त्वानां	सर्वतत्त्वानां
१४	९	भूलोकं	भूलोकं
१५	१	शृङ्गारे	(? शृङ्गाटे)
”	१०	सदाचारतत्त्वे	सदाचारतत्त्वे
१६	१०	त्रयस्त्रिंशत्—	त्रयस्त्रिंशत्
१८	५	कार्यकारणकर्तृणा—	कार्यकारणकर्तृणा—
”	९	स्वास्मिन्नुन्मीलिन्यां	स्वस्मिन्नुन्मीलिन्यां
”	१९	चित्तचमत्कार	चित्तचमत्कार
१९	९	—पराम्पराशक्ति	पराम्पराशक्ति—
२०	६	सर्व—तत्त्वान्यपि	सर्वतत्त्वान्यपि
”	१०	ध्यशक्ति—	मध्यशक्ति—
२१	६	तत्त्वसारे	तत्त्वसारे
”	१२	सिद्धयथ	सिद्धयर्थं
”	१५	तत्त्वानामुपरि	तत्त्वानामुपरि
२२	२	सत्त्वे सत्त्वे	सत्त्वे सत्त्वे
२३	११	विस्मयां	विस्मयं

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
२५	२	गुरु...पूर्वकम्	गुरु...पूर्वकम् ॥ १६ ॥
२६	२१	स्याद्वितीये	स्यात्, द्वितीये
२७	४	बाध्यते	बाध्यते
"	१८	सर्व	सर्वे
"	१९	सशिवः	सः शिवः
२८	१५	प्रकाशितम् ॥ २२ ॥	प्रकाशितम् ॥ ५२
"	२१	वर्ज्यावर्ज्यकल्पना	वर्ज्यावर्ज्यकल्पना
२९	४	न विरक्तो	न विरक्तौ
"	७	षड्दर्शन-	षड्दर्शन-
३०	२२	तारियतुं	तारयितुं
३२	१५	वारुढिः (ढः)	वा रूढः
"	१८	संघट्टनाद् भवत्	संघट्टनादवत्
"	२०	-मृगत्वच् महाहतम्	-मृगत्वच्च महाव्रतम्
३३	५	षट्ससास्वादने	षट्ससास्वादने
"	६	जारणा (त) तन्मयीभावः	जारणात्तन्मयीभावः
३४	४	सोऽवधूतु योगी	सोऽवधूतो योगी
"	१३	यत्सर्वेषामवस्थितम्	यत्सर्वेषामवस्थितम्
"	२२	(रादाने)	(? तुरीयानन्दो)
"	२३	परिकीर्तिताः ॥	परिकीर्तिता ॥
३५	११	यस्तयोर्निवसत्यत्र	यस्तयोर्निवसत्यत्र
"	२१	शुद्धबुद्धशैवो	शुद्धशैवो
३६	९	तत्प्रतिपालितम्	प्रतिपालितम्
"	१६	शक्तिं विजानाति	शक्तिं (यो) विजानाति
"	२१	स्फुटं बलात्	स्फुटं बलात्
३८	१२	न बाध्यते	न बाध्यते
"	२१	सिद्धपदं धत्ते	सिद्धपदं धत्ते
३९	१३	निरतास्ते सत्त्वतो	निरताः सत्त्वतो
"	१८	तेषां न नित्यं पदम् ।	तेषां न नित्यं पदम् ॥ ७९ ॥
"	१९	तस्मात्सिद्धमतं...संश्रयेत्	(समस्तां पंक्तिमपमृज्यताम्)
"	२१	ते सर्वे तरन्ति	ते सर्वे न तरन्ति
"	"	सात्त्विकाः ॥	सात्त्विका ॥
"	२३	न मोक्षपदम्	न मोक्षप्रदम्
४०	३	हृन्नाभिमध्ये	हृन्नाभिमध्ये

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
४०	७	विद्युदाभं	विद्युदाभं
"	११	वज्रदण्डीचोलीक्रमेण	वज्रदण्डीक्रमेण
"	१६	षड्विधपानकाष्ठितजनां	षड्विधपानकाष्ठितजनां
४१	२२	तत्त्वं परं	तत्त्वं परं
४२	४	भस्मोलङ्घनमङ्गं कर्कशतरं	भस्मोलङ्घनमङ्गकर्कशतरं
"	९	मोहाद्वलात्	मोहाद्वलात्
४३	६	न मोहान्नानृन्ताच्छलात्	न मोहान्नानृन्ताच्छलात्
४४	१३	विदधात्वर्थनिच (ल) यं	विदधात्वर्थनिचयं
"	१४	गणप (य) त्यभिधं महः	गणपत्यभिधं महः
"	पा. टि. ३६	(बो).	(यो.)

२. योगविषयः ॥

४५	१	गुरुबान्धवाः ॥ १ ॥	गुरुबान्धवाः ।
"	२	नमाम्यहम् ।	नमाम्यहम् ॥ १ ॥
"	३	यादृशी	यादृशी (?)
"	८	आकुलेनादिनाथेन	अकुलेनादिनाथेन
"	९	बोधतः	बोधितः
४६	२	द्वे पत्रे	द्वे पत्रे
"	६	पञ्चकर्मन्द्रिययुक्ताः	पञ्चकर्मन्द्रियैर्युक्ताः
४६	८	पञ्चशानेन्द्रियैर्युक्ता	पञ्चशानेन्द्रियैर्युक्ता
"	१६	मकारे च शिवं	मकारो च शिवः
"	१८	रसनापीड्यमानास्तु	रसना पीड्यमाना तु
"	१९	त्रिहठं चैव गोल्हाटं	त्रिहठं चैव कोल्हाटं
"	२०	-मूर्ध्वनाखं	-मूर्ध्वनासं
४७	२	वज्रगुम्फानि	वज्रगुम्फानि
"	१५	मथो लिङ्गं	अधो लिङ्गं
"	१८	पश्चाच्छिङ्गं	पश्चाच्छिङ्गं

३. अमरौधप्रबोधः ॥

४८	६	नमश्चरङ्गिनाथाय	नमश्चरङ्गिनाथाय
"	१४	यश्चित्तवृत्तिरहितः	यश्चित्तवृत्तिरहितः
"	१८	कीटवन्न (द) मि मनो	कीटवन्न हि मनो
४९	२	प्रविष्टो युवतिभगवतद्विन्दुमूर्ध्वं	प्रविष्टा युवतिभगवशाद्विन्दु-
		नयन्ति ॥	मूर्ध्वं नयन्ति ॥

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
४९	५	चित्तो समत्वमापन्ने	चित्ते समत्वमापन्ने
"	६	एषाऽमरोली वज्रोली तदामति	एषाऽमरोली वज्रोली सह-
"		मतेति च (सहजोली प्रजायते) ॥	जोली मतेति च ॥
"	८	विभ्राणः	विभ्राणः
"	२२	चित्तराते	चित्तरागे
५०	२	मयादिभि-	लयादिभि-
"	३	मृदुमध्याध मात्रश्च	मृदुमध्याधिमात्रश्च
"	८	मध्यसत्त्वो	मध्यसत्त्वो
"	९	सत्त्ववानपि	सत्त्ववानपि
"	१४	भवाम्भाधि	भवाम्भोधि
"	१८	तत्सप्रणवादिकम्	तच्च सप्रणवादिकम्
५१	५	पदं कृत्वा	पदं धृत्वा
५२	३	आफालयेन्महामेरु	आस्फालयेन्महामेरु
"	६	मृतावस्था	मृतावस्था
"	१५	ब्रह्मग्रन्थे भवेद् वेधादानन्दा...	ब्रह्मग्रन्थेर्भवेद् वेधादानन्दा-
"		न्यसम्भवम् ।	नुभवः स्वयम् ।
"	१६	देहेनाहतः	देहेऽनाहतः
"	२३	मित्वा	मित्वा
५३	३	"	"
५३	१२	तत्क्षेत्र	तत्क्षेत्रं (?) तत्क्षेत्रं
"	१४	यद्द्रुवाकृतिः ॥	यद् द्रुवाकृतिः ॥
"	१७	सहस्राण्येकविंशतिः	सहस्राण्येकविंशतिः
"	२१	क्षुधाकान्तिर्नश्यते	क्षुधाकान्तिर्नश्यति
"	२३	इत्थं...मृत्युजीवितं	इत्थं...मृत्युजीवितं
५४	२०	सर्वसत्त्ववशङ्करम्	सर्वसत्त्ववशङ्करम्
५५	५	वाक्पटुः	वाक्पटुः

४. योगमार्तण्डः ॥

५६	९	षोडशानो शतं	षोडशोनः शतं
"	१२-१५	६-७ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	१४	(पश्येद्भू-)	(पश्येद्भू-)
"	१६-१९	८-९ श्लोकौ	एकैव श्लोक इति पठनीयौ
५७	२	योगवित् ॥	योगवित् ॥

पृष्ठम्	पंक्तिः	अशुद्धम्	शुद्धम्
५७	४	(मेढ्रात्प्रातिष्ठितम्)	(मेढ्रात्प्रातिष्ठितम् ॥ १२ अ ॥
"	५	स्मृतम् ॥ १३ ॥	स्मृतम् ।
"	६	निगद्यते ।	निगद्यते ॥ १३ ॥
"	१०	यावत्तत्त्वं	यावत्तत्त्वं
"	११	उर्ध्वमेढ्रादधो	ऊर्ध्वं मेढ्रादधो
"	१३	उदाहृता	उदाहृताः
"	१४	प्राणवाहिन्यो भवस्तत्र दशस्मृता ॥	प्राणवाहिन्यो भवास्तत्र दश स्मृताः ।
५८	५	नागो गृह्णन्ति पञ्चैताः	नागो गृह्णाति पञ्चैताः (?) ।
"	९	अधश्चोर्ध्वं	अधश्चोर्ध्वं
"	१९	षट्छतान्यहोरात्रं	षट्छतानि अहोरात्रं
५९	६	मुखेन चाध्य (आच्छाद्य) वतिष्ठति ॥	मुखेन चाध्यव (? चाच्छाद्य) तिष्ठति ॥
"	१०	यान्ति	याति
"	१५-१८	४१-४२ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	१७	(वारंवारमपानमूर्ध्वं) मनिलं	(वारंवारमपानमूर्ध्वं-) मनिलं
६०	६	मूलबन्ध	मूलबन्धो
"	१५	गे गता	खे गता
६०	१७	खेशरी ॥ ५४ ॥	खेचरी ।
"	१८	तृषा	तृषा ॥ ५४ ॥
"	१९	खेचरी ॥ ५५ ॥	खेचरी
"	२०	सर्वलिङ्गेर्नमस्कृता ।	सर्वसिद्धेर्नमस्कृता ॥ ५५ ॥
"	२१	(बिन्दूमूलं शरीरं यः	(बिन्दुमूलं शरीराणां)
"	"	प्रतिष्ठितम्	प्रतिष्ठितम्
"	२२	भावयन्ति शरीराणां (शरीरं यः)	भावयन्ति शरीराणां (?)
६१	२	चरितोऽपि	चलितोऽपि
"	४	विन्दुः	विन्दुः /
"	७	"	"
"	८	(बिन्दुरिन्दुः-)	बिन्दुरिन्दुः-)
"	९	रजः बिन्दोः	रजो बिन्दोः

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
६१	१० ताप्यते ह्यमृत्रपदम्	प्राप्यते ह्यमृतं पदम् ।
"	१६-१९ ६६-६७ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	१६ रसाः (सुचिरं)	रसाः (? हठाद्-)
"	१८ शनैः रेचयेत्	शनै रेचयेत्
६२	४ (जपेत्)	(जपे-)
"	१२ ज्योतिरीमिति ॥	ज्योतिरोमिति ॥
"	२० यावच्चक्षु भुवोर्मध्ये	यावच्चक्षुर्भुवोर्मध्ये
६३	१ शुद्धीयेत् (द्वमेति)	शुद्धीयेत्
"	" नाडीचालं	नाडीचालं
"	४ यदाशक्ति	यथाशक्तिः
"	११ चेदिल (ड) या प्रवेश्य च	चेदिज्या प्रवेश्य
"	" च तं भूयो-	च तथा भूयो-
"	१२ बध्वा	बद्धवा
"	१४ मासत्रयादूर्ध्वजः	मासत्रयादूर्ध्वतः
"	२० संस्कृताः ।	संस्कृतः
"	२२ ज्ञातव्यो	ज्ञातव्यौ
"	२३ द्वादश	द्वादशः
६४	२ उत्तमाः	उत्तमः
६४	६ समुच्चालितम् ॥ ९७ ॥	समुच्चालितम् । × × × × × × ॥ ९७ ॥
"	७ उर्ध्वमाकृष्य	ऊर्ध्वमाकृष्य
"	११ प्राणायामे भवत्येषा	प्राणायामो भवत्येषः
"	१३ आसने मरुतो	आसनेन रुजं
"	१५ धारणायां	धारणाया
"	१८ प्रत्याहारद्विषट्केन	प्रत्याहारद्विषट्केन
"	१९ धारणा द्वादश	धारणाद्वादशं
"	२२ तस्माद्दृष्टुं	तस्माद् दृष्टुं
६४-६५ २३-२४, १०६-७	१-२ श्लोकौ	एकैव श्लोक इति पठनीयौ

१ अस्य श्लोकस्योत्तरार्धं न विद्यते हस्तलेखे ॥

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
६५	४ गंडादिनादं	घंटादिनादं
"	७ कास	कासः
"	९ भवेद्वश	भवेद्वशः
"	१८ -चैव इन्द्रियाणि	-चैवमिन्द्रियाणि
६६	२ यं तु	यत्तु
"	५ वसत्येषा	वसत्येषो
"	७ ग्रसमूर्ध्वमुखो	ग्रसमूर्ध्वमुखो
"	८ विज्ञातस्य करणं	विपरीतस्य करणं
"	९ नाभिरधस्तालु ऊर्ध्वं	नाभिरधस्तालुरुर्ध्वं
"	१३ नाकृष्य	आकृष्य
"	१४ प्राप्ते प्राणि	प्राप्ते प्राणे
"	१५-१८ १२६-२७ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	१६ शक्तो परां	शक्तिं परां
"	१९ शीतलं सलीलं	शीतलं सलीलं
"	२० मासार्धेन संमोहो	मासार्धेन (वि-)संमोहः
"	२२ उन्मार्गेनात्र	उन्मार्गेणात्र
"	२४ य प्राणं	यः प्राणं
६७	१-४ १३१-३२ श्लोकौ	एकैव श्लोक इति पठनीयौ
६७	१ बध्वा	बद्धवा
"	२ नासान्तो	नासान्तं
"	४ नवास्ति	नैवास्ति
"	५ उर्ध्वजिह्वास्ततो	ऊर्ध्वजिह्वस्ततो
"	६ मृत्युं जयतु	मृत्युं जयति
"	७ राजदन्तैर्विलं	राजदन्तैर्विलं
"	९ बद्धमूर्ध्वफलं	बद्धमूर्ध्वफलं
"	" विष्णुं निवारितम्	मृत्युं निवारितम्
"	१३ यदूर्ध्वं तु	यदूर्ध्वं तु
"	१५-१८ १३८-३९ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	१६ स क्षीराकटुकाथदुग्धसदशा ...धवो ॥	सक्षीराकटुकाथदुग्ध- सदृशो...धवः ॥

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
६७	१७ याधिनां हरणं	व्याधीनां हरणं
"	२०-२१ योरन्तराले	× × × × ^१
"	२२ नित्यं...नमुञ्चति ।	नित्यं...न मुञ्चति ॥ १४० अ. ॥
६८	१ भूरादिपञ्चभूतानां	भूरादिपञ्चभूतानां
"	३-६ १४३-४४ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	३ यः पृथ्वी हरितालहेमरुधिरातत्वे- लकारान्वितम् ।	यत्पृथ्वी हरितालहेम- रुचिरं तत्त्वं लकारान्वितम् ।
"	५ प्राणं तत्र विनीय्य	प्राणांस्तत्र विलीय्य
"	६ येषां	तेषां
"	" क्षितिजया कुर्यात्ततो	क्षितिजया कुर्यात्ततो
"	७-१० १४५-४६ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	९ विलीय्या	विलीय्य
"	११-१४ १४७-४८ श्लोकौ	एकैव श्लोक इति पठनीयौ
"	११ तत्त्वं	तत्त्वं
६८	१३ प्राणं तच्च विलीन	प्राणांस्तत्र विलीय्य
"	" धारणा ॥ १४८ ॥	धारयेत् ।
"	१४ तेषां—धारणा ।	तेषां बहिमसंशयं तु ज्वलते वैश्वानरी धारणा ॥ १४८ ॥
"	१५-१८ १४९।२, १५०।१-२, १५१।१	एताः पंक्तय एकैव श्लोकस्य, वायवी धारणायाः ॥
"	१७ प्राणं तच्च विनीय्य	प्राणांस्तत्र विलीय्य
"	१८ येषां	तेषां
"	१९-२२ १५१।२, १५२।१-२, १५३।१	एताः पंक्तय एकैव श्लोकस्य नभो- धारणायाः ॥

१ अस्य श्लोकस्य प्रथमा पंक्तिर्न विद्यते हस्तलेखे ॥

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
६८	१९ शुचिशुद्धवा सदृशं	शुचिशुद्धव्योमसदृशं
"	२० तन्मध्ये	तन्मध्ये (च)
"	२१ प्राणं तत्र विलीनपंचघटिका	प्राणांस्तत्र विलीय्य पञ्चघटिका
"	२३ } १५३।२-१५४	एकैव श्लोको इति
६९	१ } श्लोकौ	पठनीयौ
"	२ मधुरस्सर्वा	मधुराः सर्वा
"	४ सर्वं द्वित्वा समायुक्तं	सर्वं द्वित्वासमायुक्तं
"	५ यस्तत्त्वे	यत्तत्त्वे
"	" चेतः तद्ध्यानं	चेतस्तद्ध्यानं
"	६ सगुण	सगुणं
"	९ ध्यानयोगेन	ध्यानयोगेन (? ध्यानयोगस्य)
७०	१ लक्षणं नित्यं	लक्षणं नित्यं (लक्ष्येन्नित्यं)
"	२ आत्मनावर्जितं प्राण	आत्मानं विजित- प्राणो
"	८ भ्रमध्यञ्च	भ्रूमध्यञ्च
"	१० कुर्वन्त्यष्टगुणोदयम्	कुर्वन्त्यष्टगुणोदयम्
"	११ उपातिष्ठितया	उपाधिस्थितया
७०	१२ उपाधि	उपाधिः
"	१७ प्रकाशिते ।	प्रकाशिते ॥ १७३अ ^१ ॥
"	१८-१९ १७४ श्लोको	चतुष्पाद एव न षट्पादः ।
"	१९-२० १७४।२-१७५।१	पंक्तयोरन्तराले +++++ इति संज्ञा आवश्यकी ।
७०	२१-२२ १७५।२-१७६।१	अनयोरन्तरालेऽपि सा आवश्यकी, १७६।१ पंक्तिर्न १७६ तमस्य श्लोकस्यान्तर्गता ।
७१	३ इन्द्रियाणि...सः	इन्द्रियाणि...सः (?)

१ अस्य श्लोकस्य पूर्वार्धं हस्तलेखे न विद्यते ॥

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
७१	९ योगियुक्तः	योगी युक्तः
"	१० "	"
"	२० योगिलीनः	योगी लीनः
"	२१-२४ १८७-८८ श्लोकौ	एकैव श्लोक इति
		पठनीयौ
"	२३ पठतिच मयः शृणोति	पठति चायं यः शृणोति
समाप्ति लेखः-योगमार्तण्डं समाप्तम् ॥ - (योगमार्तण्डः समाप्तः ॥)		

५. गोरख उपनिषद् ॥

७४	९ निशक्ति	निजशक्ति
७५	३ वैश्व	वैश्य
६. मत्स्येन्द्रजी का पद ॥		
७६	४ बाल्हारे टेक	बाल्हारे॥टेक॥
"	६ बाल्हारे १	बाल्हारे ॥ १ ॥
"	७ बाल्हारे २	बाल्हारे ॥ २ ॥
"	८ बाल्हारे ३	बाल्हारे ॥ ३ ॥
"	१० बाल्हारे ४	बाल्हारे ॥ ४ ॥
"	११ बाल्हारे ५	बाल्हारे ॥ ५ ॥
"	१६ चकोर १	चकोर ॥ १ ॥
"	१८ आय २	आय ॥ २ ॥
"	२० नाथ । २ ॥	नाथ ॥ ३ ॥

८. चिरपटजी की सबदी ॥

८४	१७ प्रमानंद ।	प्रेमानंद ।
८५	१ गिरिकंद लिवास	गिरिकंदनिवास
"	७ चौर बाजारी	चौर बाजारी
८६	८ बेस्यां नाडि	बेस्या नारी

९. गोपीचंदजी की सबदी ॥

८८	१० बारा सैकन्या	बारासै कन्या
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१०. जलंदरी पावजी की सबदी ॥

९०	२ जहां प्रेम	जहां प्रेम
"	३ प्रेमपद	प्रेमपद

पृष्ठम्	पंक्तिः अशुद्धम्	शुद्धम्
९०	१४ सिरोमणि सारं	सिरोमणि सार
"	१५ बाई अहार पुध्यान संतापै ।	बाई अहारपु ध्यान संतापै

II. ABBREVIATIONS.

The abbreviations used in the foot-notes indicate the places from which the manuscripts had been secured. Thus :—

यो. = योधपूर — आदर्श ग्रन्थः ।

ह. = हरिद्वार ।

तं. = तंजावर ।

का. = काशी.

INTRODUCTION

A Short Account of the Natha Yogis

The Natha Yogis have played a very important role in the history of mediaeval Indian mysticism. These Yogis worshipped God as 'Natha' or the Supreme Master, who according to their faith, transcends not only the finite, but the infinite as well. The worshippers of Natha were adepts in Yogic cult, which was supposed to give them supernatural powers. Among them, Sree Guru Matsyendranath and his most able disciple Sree Gorakhnath or Goraksanath have been known throughout India for their marvellous performances of miracles. Legends of the superhuman powers of the Natha gurus (spiritual teachers) abound in Indian Literature - Sanskrit, Hindi, Marathi, Gujrati, Oriya, Nepalese and extensively in Bengali. Matsyendranath, the foremost of the Natha gurus was born in Bengal and some scholars mention that Goraksanath too hailed from Eastern Bengal. Thus the Natha gurus must have profoundly influenced the religious life of the people of Bengal in the mediaeval period and their cult naturally found expression in Bengali literature.

Besides popular legends and ballads, the contributions to Natha philosophical texts, both in prose and poetry, by the Natha gurus themselves are by no means negligible. Luipada or Minanath, which were other names by which Matsyendranath was known, was one of the first verse writers in Bengali in the tenth century, and Gorakhnath was probably the first prose writer in Hindi. Other important works by these two gurus are found in Sanskrit.

The Natha gurus taught their doctrines to the rich and the poor alike. Kings have given up their thrones to preach the doctrines of the Natha sect. The renunciation of king Gopichandra of Bengal, in the eleventh century, created a sensation all over India, which even at this distance of time continues to be echoed in poems and dramas, and in popular ballads sung by minstrels amongst rural folk. King Bhartrhari of Ujjain in Western India also became a Yogi. Bhartrhari's renunciation of wealth and enjoyment to take the vow is associated with the same popular pathos as that of

king Gopichandra. In Western India songs of Bhartṛhari are as widely sung as those of Gopichandra in Bengal.

Bhāṛṭhari was initiated by Jalandhārī, who according to the tradition of the Yogis, was the prince of Hastinapur in Northern India. The same guru Jalandhārī is known in Bengal as Hadipa, the menial and the miracle worker in the capital of Maynamati, who was the mother of Gopichandra. Later on Hadipa, became also the guru of king Gopichandra. Cauranginath, another Natha Yogi, initiated by Matsyendranath, - was the son of king Devapala of the Pala Dynasty of Bengal.

That Gorakhnath and other Natha Gurus were not mythical persons can be proved from Kabir's verses. Kabir was a well-known Sant poet (A Sant is one who has realised the Only Reality), philosopher and preacher of the sixteenth century. He highly praised Sree Gorakhnath, Bhāṛṭhari and Gopichand, "United with the Universal Mind they reveal", said he. Kabir, Kamal and Dadu among the Sant poets were known as *Nirgunis* as they worshipped the nirguna or the supreme aspect of God which is beyond the pale of attributes. But they are indebted to the Natha Yogis for certain practices of Yoga, e. g., *Sabda Yoga*, *Shad-chakras* etc., and they have avowed their indebtedness to the Yogis. The terminology used by both these sects as found in Hindi poetry, is remarkably alike. But the Natha cult, like many other cults in India, lost its popularity in time, and is now confined to a small esoteric group of worshippers. While it is found that verses by the Sant poets are published by different compilers, we rarely find the verses and books written by the Natha Yogis being published. Scholars like Grierson, Levi, Tucci, Grunwedel, Briggs etc. have studied the legendary and partly the historical aspects of the Natha School but not much of their writings. Shastri, Kaviraj, Bagchi, Sahidullah, Singh and some other scholars have tried to secure MSS. and study the underlying philosophy. The language used in these MSS. is often a mixture of languages, hence difficult to comprehend. Often the authorship of the same book is contested, therefore, it is difficult to ascertain the real author. But numerous books and MSS., exclusively on the Natha cult, are found in well-known libraries and in possession of some Natha Yogis who are loathe to part with

their treasures. In this book are published for the first time a set of collections of MSS. of the Natha Yogis - secured by me from Northern and Southern India. In my first book on the subject, "The History, Philosophical Doctrine and Practice of the Natha School (of Yogis)" written in Bengali and published by the Calcutta University in 1950, I have given some detailed account of these; Yogis and their practices, with their fundamental philosophy.

The Legends

Legends relating to the different *gurus* (preceptors) and their *shishyas* (disciples) are often contradictory, except in the case of Sree Matsyendra and Sree Gorakhnath. That Gorakhnath learned Yoga from his guru Sree Matsyendranath, who in turn learnt it from Adinath or Siva, is unanimously accepted by the different traditions and 'paramparas' i. e., the list of the gurus and their disciples. The followers of Gorakhnath are known as *Gorakhnathis*, and '*Kanphatas*' (Kan = ears, phatas = slit) as well, as they wear huge ear-rings by slitting the cartilages about three quarters of an inch of both ears in imitation of Lord Siva. The kanphata yogis are found even to the present day in different regions of India and their places of pilgrimage are scattered all over the country.

Of Gorakhnath's disciples King Jalandharnath of Northern India and Queen Maynamati of Comilla (East Bengal, now Pakistan) have become famous in the ballads sung in honour of the Queen's only son King Gopichandra. Gopichandra's renunciation is a familiar subject on which ballads and dramas have been composed in Bengali, Oriya, Nepalese and Hindi. Gopichandra was the ruler of Bengal in the eleventh century. His mother Maynamati was a disciple of Saint Gorakhnath. Gopichandra's span of life was short. So, Gorakhnath ordered Maynamati to compel her only son to become a Yogi and accept as his guru Hadipa, a man of low caste and a scavenger. Hadipa was none other than Jalandharnath, the disciple of Gorakhnath, in disguise. As Maynamati and Hadipa were both adepts at performing miracles, Gopichandra suspected some foul play at first and resented the idea of becoming Hadipa's disciple. The two

queens Aduna and Paduna with the help of Gopichandra himself, put several tests to the queen mother. She was made to walk on fire and on a bridge of hairs. She was drowned in water and given poison to swallow. By uttering the name of her Guru, queen Maynamati passed all ordeals and convinced him of the great powers of Yoga. To cut a long story short, Raja Gopichandra renounced his throne and accepted Hadipaas his guru. As a Yogi, Gopichandra suffered untold misery. The heart-rending tale of his renunciation became a popular theme, and ballad-singers still earn their living by singing 'Gopichandrer Gan' (songs of Gopichandra) in certain parts of Bengal. Gopichandra is known in a legend of Sind as Pir Patao.

Hadlipa, the performer of miracles, could order the cocoanuts to come down to him, and when he had devoured the kernel and drunk the water, could order the outer skins to return to the trees! The dead revived if he kicked them. Mother Earth brought a chair for him to rest and the son of Yama, the god of death, held an umbrella over him, if he went in the sun. The sun and the moon were his ear-rings, in other words, he was the perfect Yogi who had the control over *Prana* and *Apana* or the vital airs. If Hadipa was such a great Yogi, what made him clean the streets of Gopichandra's capital? Legends show that he had coveted Mahadevi (the wife of Siva) who in the disguise of a beautiful woman was testing the characters of the Yogis. It was by her curse that the Yogi worked as a Hadi or menial in the state of the beautiful Queen Maynamati and her son Gopichandra.

In the same ballad, we find that Gorakhnath was flying through mid-air by his yogic powers in search of a perfectly innocent child, to whom he could bequeath his gift of *Mahajnana* or supreme knowledge by which one can be free from fear of death and on finding Maynamati, initiated her. Sree Gorakhnath had obtained this knowledge from his guru Matsyendranath, who in turn had obtained it from Lord Siva. While Siva was expounding the theory to his consort Gauri on the sea-shore, Gauri had fallen asleep and Matsyendranath in the form of a fish in the sea overheard Siva. When discovered by Siva he was initiated and named 'Matsyendranath' i.e., the king of fishes. But at the same time he was cursed by Siva's consort that he would

for a time being, forget the knowledge thus obtained by deception. In the Bengali story of *Goraksa Vijaya* or *Minachetan* it is related how the great guru Matsyendranath has temporarily forgotten this knowledge and has become immersed in love of the queens of Kadali in Assam, who are proficient in magic - There are only women in this state, sixteen hundred of them, all able to bewitch men who happened to come their way. This belief is still held in certain parts of Assam! Gorakhnath, however, on receipt of this sad news of his guru's downfall goes forth in the disguise of a woman, delivers him and changes the sixteen hundred women of Kadali to bats, where to this day they can be found in a cave. This rather farfetched story was invented in all probability to depict the greater powers of Gorakhnath over his guru. Gorakh is said to have attained superhuman powers by reason of his perfection in Yogic practices. But at the same time Gorakh delivers his guru by uttering 'Jai Matsyendra' thus showing reverence to the guru though he may have fallen temporarily. This is the subject matter of the legend *Goraksa-Vijaya* which means 'the conquest of Gorakh', or *Minachetan*, which means 'the awakening of Mina' (*Mina = Matsya=fish*). The books *Goraksa-Vijaya* and *Minachetan* are identical but published from different places. Both the works are in Bengali.

In the *Kaula-jnana-nirnaya* in Sanskrit, edited by Bagchi, we find that the Lord Siva had himself appeared on the earth, in the disguise of a fisherman as Matsyendra, to preach the doctrines of the Kaula sect. The Natha Yogis were at one time all known as Kaulas, a special branch of the Tantriks who were worshippers of the Goddess. Matsyendra initiated Gorakhnath, though there is no mention of Gorakhnath in *Kaula-jnana-nirnaya*.

Guru Gorakhnath initiated Jalandharnath. In a drama discovered in Nepal on Gopichandra's renunciation, we find Jalandharnath telling Gopichandra that he was the king of Jalandhar and had given up his throne and seven hundred queens to become a yogi. Jalandhar later on became Gopichandra's guru.

Bhartrhari, the king of Ujjain, became the disciple of Gorakhnath. In some legends we find the mention of

Bhartrhari as the brother of Queen Maynamati, and the uncle of Gopichandra.

Cauranginath, another disciple of Matsyendranath, belonged to the Pala Dynasty of Bengal. Caurangmath's step mother had his hands and feet cut off and his body thrown into a forest. Here he was discovered by Matsyendranath, initiated by him and restored to his former self after twelve years of self-discipline by Yoga. This story is narrated in the form of a drama *Purnachandra* written in Bengali by the well known dramatist Late Girish Chandra De. Cauranginath is believed to be the son of Devapal, and queen Maynamati, the sister of Devapal. This same Maynamati encouraged Ramai Pandit in the worship of *Dharma*, a later form of Buddhism adopted at the time of conflict with the Muslims. Buddhist contacts with the Natha cult are numerous. In Bengal Hadipa, Gorakh and Matsyendra are claimed as Buddhist Saints and they are supposed to be related to the Dharma movement. One of the Yogi castes of Bengal are still known as the *Dharmaghor* Yogi. In Nepal, Matsyendranath is identified with Avalokitesvara, the fourth divine Bodhisattva, and his annual festival there is connected with an ancient Buddhist image. In a hymn composed in Bengali in honour of the god *Dharma* who is of a non-Hindu origin, we find the meeting of the Saints Hadipa, Kanupa, Gorakhnath and Caurangi described. Ramai Pandit is the chief priest of this *Dharma* worship and the composer of its tenets known as *Sunya-Purana*.

From Marathi tradition we know that there was an old connection between Gorakhnath and Jñanesvar's grandfather Govindpanth. Jñanesvar was the famous commentator of the Gita, known as *Jñanesvari*, and he was initiated into the Natha cult by his elder brother Nivrattinath. Jñanesvar was born in 1290. Bhave in his *Maharashtra Saraswat* mentions that the Natha sect was well-known throughout Maharashtra in the twelfth century. Bhave also repeats the tradition of Govindpanth's connection with Gorakhnath and says that Govindpanth's father, who worked under Jaitrapal of Bira in 1207, had his mind turned to religion by Guru Gorakhnath. {Vol. I. p. 30}.

These legends and traditions help us to give the Natha-gurus some definite place in history. The stories of Gorakhnath, Matsyendranath and Gopichand had been current in Bengal and many other parts of India, before the time of conquest of Bengal by the Muslims in the thirteenth century. Later on the songs of Minanath (Matsyendra) and Gorakhnath became popular among the Muslims of East Bengal. In the Vaisnava love lyrics of Bengal occasional references are found of Gorakh-Yogi. In Nepal, it is believed that Avalokitesvara came to Nepal at the command of Buddha from somewhere outside Nepal. He came in the guise of a Saivite priest and is identified with Matsyendra.' These Yogis are still found in" Nepal, Bihar, Bengal, U. P., Gujrat, Maharashtra and Northern Deccan.

The Origin of the Sect

The Natha Yogis who were Saivites (worshippers of Lord Shiva), originated in Northern India as an expression of revival of Hinduism, during the second millennium A. D. After the decline of Buddhism, Saktaism and Vaisnavism, in which the personal element was predominant, the Natha Cult flourished side by side with Islam. Union with Shiva was preached by Sankaracharya at an earlier period (788-850 A. D. dates of Sankara), but this impersonal ideal of *Advaitavada* had died out. The Natha Yogis helped in reviving this ideal. To them Shiva was the permanent principle; while the phenomenal world was attributed to Shakti, the ever active principle.

On the above principle, the Natha gurus preached their doctrines; but as to the origin of the Natha Sect we are still uncertain. A mass of legends have grown round the hoary name of Gorakhnath, who is undoubtedly the greatest of the Natha Yogis, but his birthplace and family history are still shrouded in mystery. Indian Yogis never reveal their past, this is the age old custom. Except in case of kings who have forsaken their thrones to become Yogis, we can never be certain of their ancestry. Gorakhnath is known as *Isvara-Santana* meaning the son of God. In the *Goraksa-Siddhanta-Sartgraha*, published by the Sarasvati Bhavana Texts of Benaras and edited by Dr. Gopinath Kaviraj, we find on page 40, the names of the nine Nathas,

popularly known as *Nava-Natha*. In this list we find? the names of Adinath (Siva) as Guru, then Matsyendra, Udaynath, Dandanath, Santoshnath, Kurmanath, Bhavanarji and Gorakhnath, the son of God.

From all other sources we find that Matsyendra is the guru at whose feet Gorakhnath spent twelve years and emerged as a great Yogi and mystic. The name of Matsyendra is very familiar in Bengal, as he was born in Eastern Bengal and preached in Kamarupa, Assam, where he was supposed to be ensnared by the queens of Kadali.

Gorakhnath, the master Yogi, was known throughout the Northern and Western India in the eleventh century and later, he was held in great reverence in Sikkim, Nepal, Hardwar, Nainital, Gorakhpore, Benaras, in the U. P., the Punjab, Kashmir, Peshawar, Sind, Beluchistan, Cutch, Bombay, Rajputana, Orissa, Assam and Bengal. In the Punjab there is a famous temple in the name of Gorakhnath, known as Gorakh-Tilla. The liberal Emperor Akbar is said to have been initiated into the secrets of the Yogis and he presented some villages with an annual income, for the maintenance of this, Tilla.

Gorakhnathis (followers of Gorakhnath) also visit holy-shrines of Gorakhnath, Dharmanath and others in far off places-like Dhinodhar in Cutch, Kotesvar near Karachi in Sind, Hinglaj in Beluchistan and Devi Patan in Nepal. Hinglaj is in the keeping of Muslims and considered to be beyond the confines of India. So on their return home from Hinglaj, the Yogis are branded on the upper part of the right fore-arm with the emblem of Siva-Shakti (*Yoni-Linga*) at Kotesvar. Gorakhnathis lost hold of Kotesvar to the Atits in the sixteenth century. The monastery at Dhinodhar is one of the most important centres in Western India, and in this place Dharmanath, a disciple of Gorakhnath, carried out his penance for twelve long years. At Devi Patan, the image of Matsyendra is worshipped. An annual car-festival is still held at Patan in honour of Matsyendra, who is the guardian deity of Nepal. Matsyendra, though a Saivite, is worshipped in Nepal as an incarnation of Buddha as Avalokitesvar, the fourth divine Bodhisattva. But his Saiva image is also worshipped as

Shaivism was introduced in Nepal through him. Gorakhnath holds the same respect as Pasupatinath, who is the God of the Nepalese. The ' Gurkhas ' of Nepal are named after Goraksa. Gorakhnath's name is engraved in Nepalese coins. Gorakhpore in the U. P. is named after the great saint; temples in Gorakhpore and Chunar are dedicated to his name. In Bengal there is a place called *Gorakh-Basuli* near Dum--Dum, and also a place called *Tribeni* near the river Hooghly where the Natha Yogis assemble and worship Sree Gorakhnath, uttering the mantra *Siva-Gorakh*.

The Historicity and date of Matsyendranath

Some MSS. found in Nepal have been published by Dr. P. Bagchi under the name of *Kaula-jnana-nirnaya*. The author of these are Matsyendranath and Minanath as found in the colophons. Dr. Bagchi has proved them to be indetical, and also shown that the language is not later than that of the eleventh century, and is a form of old Sanskrit. In one place it is mentioned that Matsyendra was an *Avatar* or incarnation of Shiva. It is generally supposed that when a person is considered to be an *Avatar*, he must have belonged to at least a century earlier. This fact, with that of the language, helps us to place Matsyendra sometime in the tenth century. Abhinava Gupta, the great scholar, in his treatise *Tantraloka* salutes Matsyendra as his Guru and greets him as 'equal to Siva'. Dr. K. C. Pandey has discussed the time of Abhinava Gupta and placed him in the second half of the tenth century and his writings not later than that of the beginning of the eleventh century. This also helps us to place Matsyendra not later than the tenth century. Abhinava does not mention Gorakhnath.

In the commentary of *Tantraloka* we find that Matsyendra was the founder of the fourth branch of a particular Advaita Tantrik Sect. This sect was founded in Kamarupa in Assam, where according to other traditions also, Matsyendranath preached. This mention is made because Abhinava's great guru was also connected with this particular Tantrik Sect.

Bagchi in his introduction to *Kaula-jnana-nirnaya* has shown from a MS. that Matsyendra was born in Bengal and he was the founder of the fourth branch of *Yogini Kaula* and preached his doctrines in Kamarupa.

In an old book of the Yogis by Jnanesvar written in Marathi, translated in Hindi and published from Hardwar as *Yogi-sampradayaviskriti*, we find that Matsyendera was thrown in the sea by his parents, because he was born under an inauspicious star and was devoured by a fish. It is then that he overheard Siva and was initiated by him, the time being the end of the Dvapara Yuga i. e., the Brazen Age, the third of the four ages of the world comprising 864,000 years. Then he preached in Katnarupa. Gorakhnath became his disciple, and in Yudhistir Samvat 1939. (i. e., in the year of Yudhistir, the eldest of the Pandavas) he left his charge to Gorakhnath and put himself in eternal trance or Samadhi in the Girnar Hills.

In the *Carya-padas* (i.e., verses on practices composed by Siddhacharyas) discovered by Shastri and published by him, we find a couplet in Bengali by Minanath, quoted in the commentary. As we have mentioned before, those Caryas do not belong to any period earlier than the tenth century. From this too, we may place Matsyendranath not later than the tenth century, if Matsyendra and Minanath are considered to be the same person.

In the list of the 84 Siddhas who had flourished between the tenth and twelfth centuries, we find the name and picture of Matsyendranath, who is also known as Minanath Vajrapada.

The Historicity and date of Gorakhnath

Gorakhnath was the disciple of Matsyendranath and as such he must belong to a period later than the tenth century, which date we have accepted for Matsyendranath, the guru.

Gorakh's disciple was Gaininath, and his disciple was Nivrattinath, the elder brother of Jnanesvar. Nivrattinath, though older than Jnanesvar by two years only, had initiated Jnanesvar in the Natha cult. Jnanesvar is a well-known saint of Maharastra, who wrote his commentary on the Gita, known as Jnanesvari, in 1290 A. D., as has been proved by scholars. From Jnanesvar's own writings the fact has been established that he was put in 'Samadhi' or eternal trance, at his own request, only at the age of 21 years in 1296 A. D. This 'Samadhi' can still be seen and is only a few miles off from Poona. Therefore Jnanesvar's date of birth is 1275 A. D.

If we accept the theory that the time between a guru and his disciple is about a hundred years, considering their longevity which was well-known, we may place Gorakh in the eleventh century on the following grounds:—

Nivrtti's date of birth	-	1273 A. D.
Jnanesvar's date of birth	-	1275 A. D.
Gaininath's time	-	C. 1175 A. D.
Gorakhnath	-	C. 1075 A. D.

If we accept this date for Gorakhnath, Matsyendranath can be placed a century earlier, i. e., in the tenth century and then the facts mentioned before as to the composition of Kaula-jhana and the salutation of Matsyendra by Abhinava in the eleventh century, can all be admitted.

Gopichandra was the king of Bengal, his father was Manikchandra Raja, the brother of Dharmapala. The Pala dynasty came to an end in Bengal in the eleventh century. The Yogis rose to power under the Palas in Bengal; and Manikchandra's wife Maynamati was a disciple of Gorakhnath. So Gorakhnath must belong to the eleventh century also.

Maynamati is spoken of as the sister of Bhartrhari, who abdicated his throne in favour of his brother Vikramaditya (Chandragupta II.) of Ujjain. Vikrama ruled from 1079 to 1126 A. D. Bhartrhari became a Yogi. One of the sub-sects of Kanphatas is named after him. Bhartrhari was a disciple of Gorakhnath, so we can place Gorakh in the eleventh century.

The tradition in Bengal of Maynamati's supporting Ramai Pandit in the worship of *Dharma* gives us the historical data of the eleventh century. The treatise on *Dharma* composed by Ramai and known as *Sunya Purana* points to a sufficiently archaic language, determined by scholars as of the eleventh century.

Gorakhnath accepted both Hindus and Mohammedans as his disciples. Baba Ratan Haji was probably a Mohammedan follower of Gorakhnath and is said to have converted a number of Mohammedans to the Yogi's creed. In Kabul they are known as faqirs of Ratan Haji. *Kafirbodha* was perhaps written by Ratan Haji but was known as the work of Gorakhnath. Ratan Haji belonged to the eleventh century by tradition, so Gorakhnath may be placed in the same century.

The Historicity of Gopichandra

All over India are found dramas, ballads, famous; paintings and at the present time moving pictures depicting the home-leaving of Gopichandra, which is as heart-rending as that of Lord Buddha. In the Cambridge University Library there is a copy of a Bengali drama, written in the Newari language of Nepal, which: was composed in the 17th century. The story of the drama is partly similar to the Bengali ballad known as *Govindachandrer Git*. Grierson collected and published in 1873 *Manikchandra Rajar Gan*, which relates to the father of Gopichandra, but the story is the same, showing Gopichandra's home-leaving. There is a Hindi version of Gopichandra's song by Laksandasa. In the Punjab, Ambala District, this drama is still played and the ballad singers of the Rangpore District in Bengal still earn their living by singing this sad song. The famous painter Ravivarma has put this sad home-leaving on canvas. Several copies of books of dramas on the subject of Gopichandra's renunciation are found in Northern and Eastern Bengal, Orissa, the Punjab, Bhagalpore and Benaras, in the languages of these places.

Who was this widely known Gopichandra? On marrying Maynamati, Manikchandra got Meharkula in Tripura (in the Chittagong District) as a dowry. His ancestral throne and kingdom was at Vikrampore in the Dacca District. Thus he ruled over these two places. Their only son was Gopichandra whose capital was at Pattikanagar in Tripura. A range of hillocks in Tripura is still known by the name of Maynamati. An inscription has been found here dated 1219 A. D. in which mention of Pattikera is made. Gopichandra had also taken on lease a part of Northern Bengal, so the people of the Rangpore district knew of his renunciation. Dr. D. C. Sen collected the above facts from different verses on Gopichandra and he believes that Gopichandra belonged to the Chandra kings and had no connection with the Pala kings of Bengal.

Gopichandra married the two daughters of King Harischandra who probably belonged to Savar in the Dacca district. This Harishchandra belonged to the eleventh century. If we accept the fact that Gopichandra's mother was a disciple

of Gorakhnath, both Maynamati and Gopichandra cannot belong to a period much later than the eleventh century.

Gopichandrer Gan has been published by the Calcutta University with two different renderings, one by a Hindu, the other by a Mohammedan. From Dacca, Dr. N. K. Bhattacharya published two books under the caption *Gopichandrer Git* and *Mayriamatir Gan*. Sivachandra Sil published *Govindachandrer Git*, but Govindachandra is the same as Gopichandra.

These books, however, have all been written at a much later date, in about the 17th and 18th centuries. Gopichandra can be placed in the 12th century or earlier from the facts of Maynamati being Gorakh's disciple and Hadipa being the guru of Gopichandra. We have already discussed the relationships between Gorakh, Maynamati and Hadipa in the legends concerning them. The Pala dynasty also came to an end in the twelfth century; Gopichandra and his father were contemporaries of the Pala kings.

The Historicity of Bhartrhari, Jalandharnath Jnanesvar and Gambhirnath

Bhartrhari, who was once a king, became a Yogi. In Maharashtra a drama has been written in 1904 A. D. which is known as *Bhartrhari Nirveda*. Gray published it in an American Journal. Bhartrhari is supposed to be the king of Ujjain. But the Maharaja of Alwar who is interested in the story of Bhartrhari, failed to gather correct information from Ujjain. Moreover, it is said that Bhartrhari and Vikram were brothers, and Bhartrhari abdicated in favour of Vikram. Who is this Vikram? If it is the Vikramaditya, who was defeated by Salibahan, in whose name an era was established (872 = 1951 A. D.) we arrive at an impossible conclusion. We have no intention of placing Gorakhnath in the first century. If we accept Vikramaditya as Chandragupta II. of Ujjain, who ruled from 1076 to 1126 A. D., we may arrive at a probable conclusion and place Bhartrhari before the end of the eleventh century. The death of his devoted wife Rani Pingala made him accept the discipleship of Gorakhnath. This also corresponds to the date we have accepted for Gorakhnath, i.e., the eleventh century.

Jalandharnath was also known as Jalandharipa or Hadipa.. One opinion is that he was the king of Jalandhar, and another is that he was born in Sind. He was by caste a Sudra and learnt Yoga at Uddiyana, the great centre of Buddhist tantrikism and magic. We have already described the great powers of 'Hadipa. Jalandhar was praised in sixteen different books written by his follower Mansingh, the ruler of Jodhpore. In the literature of the Siddhas, Jalandhar is known as Vichamath and Gopichandra, his disciple, as Sringeripava. In the *Siddhanta Vakya* we find some questions and answers between Jalandhar and Gopichandra in which the ideal of Natha cult is described. Jalandhar is a disciple of Gorakhnath and the guru of Gopichandra, so we may place him in the eleventh century.

Jnanesvar has been dealt with before, and it is sufficient to mention here that he was a Maharastra saint and his books *Jnanesvari* and *Yogi-sampradayaviskrti* have earned the fame he deserves. Jnanesvar belonged to the thirteenth century and we have given our reasons when discussing, the date of Gorakhnath.

We shall now deal with a Yogi of modern times. He is Yogiraj Sree Gambhirnathji who passed away not so long ago in 1917 A. D. He was initiated by a Mohant of Gorakhpore Temple. Gambhirnath was a non-Bengali, yet he had about six hundred Bengali disciples. Gambhirnath was in charge of the Gorakhpore Temple, but he never accepted the Mohant's post, which was offered to him. The character of this saint was spotless, and he was well-known for his charities at Kumbha Melas and elsewhere. In Gorakhpore a small but beautiful temple of white marble with a life-size image of the once handsome Gambhirnath done in white marble too, has been erected by his Bengali followers. Santinath and Nivrittinath, two of his Bengali disciples, still reside in the temple grounds and carry on their studies of religious books. Thus the cult which originated with Matsyendra and Gorakhnath, is still a living source of inspiration to many.

Matsyendranath, Minanath and Luipa Are they Identical?

The names of the gurus and their sishyas (i. e. preceptors and their disciples), as found in the different lists, are often confusing. In the history of the 84 Siddhas as found from

Tibetan sources, we find the mention of practically all the important Natha gurus. Matsyendra is often called Minanath and even Luipa. Luipa belonged to the East and was in the service of king Dharmapal of the ninth century, and was the author of five books. By another version he was an employee of the king of Uddiyana, which Bagchi has proved to be the same as Swat Valley in the N. W. Frontier of India. But how could Luipa belong to the East and at the same time be employed in the N. W. and compose verses in Bengali? It is well-known that Yogis in ancient times travelled on foot all over India, which might explain the position. On the other hand, the mystic cult with which his name was associated, was in vogue in distant parts of India. So Luipa's name was associated both with Uddiyana and Bengal. The name Luipa in Tibetan means the intestine of a fish. According to Bengali legends Matsyendra was found in the womb of a fish. Tibetan pictures show that he was fond of eating the entrails of fish and was surrounded by fish. Shastri in a Bengali novel has given a vivid description of Luipa's fondness for the entrails which were supplied by a king of Bengal, who was Luipa's disciple.

Luipa is considered to be the Adiguru or first guru by the Tibetans; while Matsyendra is looked upon as such by Indians. So, we may conclude that Luipa and Matsyendra both looked upon as Adigurus and both having some connection with fish, are identical persons.

The word Mina also means fish, and in the colophons of *Kaula-jnana-Nirnaya* we find the name of Minanath once and at the end, that of Matsyendranath. Bagchi has concluded from other MSS. that they are identical persons, the one name being a synonym of the other, and they are not related as father and son, as may be supposed from the above colophons.

The river Bramhaputra in Assam is known as 'Lohit' because of its red water. Matsyendra who preached in Kamarupa, may have been known as 'Lohipada' i. e., belonging to Lohit. Luipa was probably the shorter form of 'Lohipada'. In Bengal a small fish-catching contrivance made of cane is known as Lui, which may also account for the name Luipa as the 'catcher of fish with a lui'. In the

Kaula-jnana-nirnaya he is also mentioned as Macchaghna, which means the 'killer of fish'.

So Matsyendranath, Minanath and Luipa are identical and known under different names, in different sources.

The Doctrines of Luipa and Matsyendra

We have mentioned above that Luipa and Matsyendra flourished at the same time viz. tenth century A. D. and that they are identical. In the list available from Tibetan sources we find Luipa's name in the very beginning. His name in Sanskrit would be Matsyantrad or Matsyodara, which is associated with the intestines of a fish. Luipa is described as a Buddhist sage, originally belonging to the fisherman caste. While Luipa is considered to be the first Siddhacharya (preceptor who has attained perfection). Matsyendra was accepted as the first Natha Guru.

The Siddhacharyas wrote the Caryas or verses which Shastri discovered in Nepal and published them as being "thousand years old Bengali verses." Luipa is known to be one of the earliest of these verse-writers. Luipa wrote another book conjointly with Dipankar Srijnana, from whose date we can fix Luipa's date as the second half of the tenth century, and the date of composition of this book as the beginning of the eleventh century.

Bagchi has published some MSS. with *Kaula-jnana-nirnaya* by Matsyendranath and has proved that these were composed in the eleventh century.

The doctrines preached by Luipa in these old verses and by Matsyendra (Minanath) in the *Akula Vira Tantra* under the collection named *Kaula-jnana-nirnaya*, both relate to the ways of attaining supreme bliss of sahaja samadhi' (i. e., easy fixation of the mind in the Supreme Bliss). It is curious to note that Matsyendra of the Natha cult has been deified in Nepal as Avalokitesvar, and is still honoured as such. We can only repeat therefore that Luipa and Matsyendra were one and the same person.

The doctrine of Luipa as found in the Caryas is as follows:— Luipa says that the mind is solely responsible for creating the illusory world. The world as seen by human beings is

neither existent nor non-existent. It is like the shadow of the moon in the water. When the moon disappears, the shadow is no more: thus when the mind is destroyed by being merged in the Sahaja or Supreme Bliss, the outer world disappears for the Yogi.

Luipa also insists that the elaborate practices of Yoga, which are concerned with *Mudras* and *Bandhanas* should be abandoned, because in spite of such practices one has to face death as an ordinary man. Therefore, the *Sahaja* or the easy way should be adopted.

The idea of the phenomenal world as an illusion, is not Buddhistic in origin, neither are the *Mudras* and the *Bandhanas* as we shall see later. But Luipa was known as the Adi (first) Vajracharya (the preceptor of Vajrayana). Vajra-yana is a later form of Buddhist tantrik worship. The question arises, " Was Matsyendra a Buddhist tantrik or a Saivite tantrik ? " To this, we may reply that 'Tantra' is neither Hindu nor Buddhistic in origin. The ancient Agamic tenets are the common source of all tantrik worship, whether Hindu or Buddhist. Tantra consisted of the practices of *Mantras*, *Mudras*, *Bandhanas* etc., but gradually Sexo-yogic practices found its way into it. Such practices for the attainment of Supreme Bliss was advised by Buddhists of the Vajrayana school and Luipa. is said to be its first exponent.

On the other hand, the Natha gurus have repeatedly advised their disciples to shun the company of woman, though we do find some *Mudras* described in the books of the Natha cult in which the company of woman seems necessary. The names of these *Mudras* remind one of the cults of ' Sahajayana ' and ' Vajrayana '.

Dr. Barthwal concludes that it is not to be understood: that Gorakhnath totally abandoned Tantrik practices though he did change its perspective and made it a difficult test for the Yogi who aims to attain *Siddhi*. So these *Mudras* were practised under trying conditions. Continence was a very important means of attaining siddhi. It is under Gorakhnath's advice that Maynamati compelled her only son to separate from his two queens. When, by the Goddess' scheme, Gorakh was compelled to marry, he at once became a baby in her arms by his Yogic powers and wanted her to nurse him ! In *Gorakh-Vani* and also in some Bengali ballads we find

Gorakh comparing a woman to a tigress, who sucks human blood ! Again says Gorakh in a Hindi verse, " The tree by the river bank and the man by the side of a woman, verily they cannot expect to last long. The restlessness, the unfettered activity of the mind causes the back bone to wear away, and the body of the man perishes. "

In a book, on Hatha Yoga full descriptions of *Asanas* (postures) as practised by Matsyendra and Gorakh are given. To try to hear the *Ariahata Nada* (the unstruck sound) in the body by practice is another difficult process adopted and advised by the Natha gurus. The awakening of the *Kundalini Shakti* (the Dormant Power) and *Kaya-sadhana* (Practice of the body) which we shall discuss later are not at all easy or ' Sahaja ' ways of sadhana (practice).

Matsyendra as a fisherman¹ or as Macchaghna, the killer of fish, and Gorakh as a killer of animals² could not possibly be Buddhists, whose principle of non-killing (Ahimsa) is well-known. The Natha Yogis sacrificed animals in their temples³. This too is opposed to Buddhism.

Thus we find that the Sahaja way of the Buddhists and the doctrines of the Nathas have not much in common, though in *Akula-vira-tantra* in Bagchi's edition of *Kaula-jnana nirnaya*, Matsyendra does advise the following of *Sahaja* which is a state of equilibrium and is the same state of *Sahaja Samadhi* of Tantrik-Buddhism.

The very word *Hatha* indicates the theory of the Sun and the Moon, the details of which we shall presently discuss. Thus this theory as found in the Natha cult, can be found in the Buddhist Sahaja cult too. It is because of such general similarities and also the fact that the Vajra-satta of the Buddhists is also known as Adinath (the name also for Siva) that the Natha gurus are often called Buddhists by mistake. But the Nathas were actually Saivites, as we shall presently prove.

- (1) As described in his own book *Kaula-jnana-nirnaya* in Patala XVI.
- (2) As found in *Kaya Bodha*, a book by Gorakhnath. Vide " Some aspects of the History and Doctrines of the Nathas " by Gopinath Kaviraj, in *Saraswati Bhavana Studies*. Government Sanskrit Library, Benares. Vol. VI. pp 91 ff.
- (3) Monograph of the Religious Sects of India D. A. Pai — p. 70 Published by the Bombay Corporation, 1928

The Philosophical Doctrines of the sect and Successive Steps of their Sadhana

The Natha Yogis who call themselves *Siva-gotra*¹ i. e., originating from Siva, worship Siva in his inactive form-yet Shakti is powerless without Siva. This philosophy is based on the Advaitavad (monotheism) of the early Saiva School, but the conception of ' Natha ' was beyond *the Dvaita Advaita* (dual and non-dual state) and also beyond *Sakar* and *Nirakar* i. e., the form and the formless. These conceptions of ' Natha ' and Shiva-Shakti are well depicted in the works of Nathism, both in Sanskrit as well as in Bengali. Shiva is pure consciousness and perfect rest while Shakti is the aspect of change and evolution.

Beyond the sphere of virtue and vice, of pleasure and pain, is Siva, representing Eternity in the midst of all changes. Sir John Woodroffe has justly described it as " the changeless-principle of all our changing experience. "

The Natha Yogi strives to attain the state where pleasure or pain, virtue or vice, friend or foe does not affect him. To him fragrant sandal paste is of the same value as mud. This state is described as the ' Avadhuta ' state, i. e., the liberated state or when one has got rid of all the changes.

सर्वान् प्रकृतिविकारानबधुनोतीत्यावधूतः^१

Goraksa Siddhanta Sangraha. p. 1.

As the yogis state that the human body is the epitome of the universe, the life process is also divided into the two aspects of the Shiva and Shakti. It is Shakti which leads to change and decay through *Bhog* (enjoyment), which is in the region below the naval. The region of Siva is above the naval, and is the domain of rest or *Tyag* (renunciation).

(१) शिवस्याभ्यन्तरे शक्तिः शक्तेरभ्यन्तरे शिवः
Siddha Siddhanta Samgraha P. 26
Saraswati Bhavan Texts, Banaras.

प्रसरं भासते शक्तिः संकोचं भासते शिवः

Vide Saraswati Bhavana Texts, Banaras.
No 13, Siddha Siddhanta Samgraha p. 36.
No 18. Goraksa Siddhanta Sangraha

The same idea is contained in the Bengali book *Goraksa Vijaya* p.3 re re : Adya and Anadya.

The Avadhuta is equally unaffected by *Tyag* or *Bhog*. The Natha Yogis adopted some mystic procedure in performing certain *Mudras* (gestures) for spiritual realisation which consisted of *Bhog* and *Tyag* at the same time. These procedures, however, remain obscure to the uninitiated.

The beginnings of the Yoga system can be traced back to ancient times, but the path is not an easy one. It is only through self-discipline that one can rise above the empirical self and be one with Shiva. A course of both physical austerities and mental discipline has to be followed to achieve this state of Bliss and forsake the outer world which binds us in its alluring snares. Mystic syllables such as *OM* help the Yogis to achieve this state by concentration on the *Mantra* (i. e., the sacred text or syllable). The Yogi forgets the outer world and is in Union with the Unseen. The Natha Yogis advocate this practice as is seen from their works. The concentration and constant repetition of the *Mantra* leads one to the state of *Ajapa-jap* which means that one has entered internal life. The mantra is spontaneously repeated all the time. Such a Yogi with the help of Hatha Yoga gains control over the vital airs, the *Prana* and *Apana* and is able to perform miracles. It would be an injustice to say that the Natha Yogis Hadipa, Gorakhnath etc. practised control over the vital airs to gain some occult powers only. Their final aim was higher. It was the attainment of Sivahood, with Hatha Yoga as the means. The vital airs are often termed as the Sun and the Moon. These terms have been used both in the Buddhist and Bramhinical texts of mysticism. There are other synonyms as found in the Caryapadas. In Hatha yoga Candra (Moon) is the nerve on the left of the body and is known as '*Ida*' and Surya (Sun) is '*Pingala*' on the right. They are also known as *Ganga* and *Yamuna* (the name of the two important rivers in India). An individual soul can attain Sivahood by abandoning the left and the right through Yogic practices and bringing them under control. Hadipa makes the Sun and Moon his earrings i. e., in other words, he has controlled them. The Sun and the Moon are the symbols of day and night, the *Prana* and *Apana* or inspiration and expiration are the two important functions of the body, on which depend the notion of time. So when a Yogi controls

them, he subdues time and becomes a *Kalajayi Yogi*. By commingling the Sun and the Moon, so that they can no longer work independently, the Yogi's state of the mind goes, beyond the reach of the senses, which is *Samadhi* or the final state of Yoga process.

This *Samadhi* is the final state of bliss, or the *Advaya* or *Yuganaddha* state as found in esoteric Buddhism. The word *Advaya* means a synthesis of all duality in the principle of unity or achievement of the non-dual state. This principle of non-duality was adopted by Luipa and others, who have given repeated warnings not to go either to the left or the right, but to follow the middle path. The middle nerve in the body is the most important nerve and is called the middle path by the Siddhacaryas.

The human body was conceived as a microcosm, in which everything found in the macrocosm has a parallel. In Hindu Tantrik Texts we find similar ideas. Siva and Shakti reside in the body, in the lowest of the nerve centres lies Shakti in its dormant state, the Yogi rouses it and makes it follow the middle nerve (the *Susumna*) and unite with Shiva in the highest centre (the *Sahasrara*), the thousand petalled lotus in the head. Thus Shiva and Shakti unite in *Samarasa* or *Advaya* state which is the *Yuganaddha* state of the Sahajia Buddhists. The nerves on the left and right in the human body, represents the principles of duality. The Yogi checks the separate functions of duality, and unites them with the middle nerve to function conjointly. This middle nerve or path leads the Yogi to 'truth', while the other two on the left and right lead him to pollution. When the two nerves are controlled, the *anahta nada* or spontaneous sound, within the recesses of one's soul can be heard. By the control of the nerves is really meant the *Apana* wind which has a downward motion and the *Prana* which has the upward motion should both be arrested by Yogic practice and then made to follow through the middle nerve and held there by a mudra known as *Kumbhaka*. Thus the mind of the Yogi becomes steady, his breaths are suspended and the senses are controlled, and he achieves his final aim of attaining *Samadhi*.

The siddhas of Ancient India laid special emphasis on *Kaya-sadhana* or culture of the body. The Natha Siddhas

were no exception to this rule. To make the body free from impurities and thus be free from death, was one of the most important factors of the Natha school. The final aim of the Natha Siddhas was *Jivan-mukti* or attaining liberation in this body, while living. This state of *Jivan Mukti* meant immortality for the Yogi in a trans-materialised or pure body. With such a body a Yogi can go wherever he likes and act as he pleases. He can help his disciples in distant lands, by flying through air, or by transmitting his spiritual guidance over a distance of thousands of miles. A particular sect of Siddhas in Tibet are well known for such helps to their disciples.

The Rasesvara Siddhas in India, and some preceptors in the West, are known to have used chemicals to make the body immutable. *Rasayana* or alchemy at one time had gained prominence all over the world. The Natha Siddhas were known as a band of death-defying Yogis who traversed the three worlds. In Natha Cult, the actual use of chemicals is not mentioned, but reference of the Rasesvara Siddha is often found. It is, however, mentioned in the texts that nectar oozing from the Moon in the *Sahasrara* centre in the head, where Siva and Shakti unite, is drunk by the Natha Yogis to make them immortal. Thus the attainment of *jivan-mukti* by having an immortal body through the practice of Hatha Yoga was the final aim of the Nathas. We find no such idea of a *Jivan-Mukta* Yogi in Sahajia Buddhism, neither the idea of the culture of the body to attain the pure body or *Siddha-deha*. In the Caryapadas the perfection of the body or *Kayasadhana* is considered as a means only for realisation of *Sahaja*. This Sahajia Buddhism had once flourished in Bengal. The Pala kings of Bengal built *Viharas* (monasteries) and gave land grants to Buddhists. Pattikera which had been identified with Gopichandra's capital, had a *Vihara* known as Kanakstupa. Tantrik Buddhist scholars Tilopa, Nadapa, Advayavajra, the nun Mekhala, all of whom are mentioned in the list of the 84 siddhas flourished in Bengal under the Palas. Thus we may conclude that many of the authors of the Caryas, also lived and preached during the Pala period. The Caryapadas embody the tenets of Sahajia Buddhism, which forbid the practice of *Asana, Mudras, Vandhanas* as prescribed by Hatha Yogis.

The nerve centres called the 'cakras' hold an important place in Hatha yoga practice. Union of Siva and Shakti is not

possible, if the yogi is unaware of the 'cakras'. A yogi, who knows the six cakras and has been able to unite the dormant Shakti with Shiva (the process known as raising the Kundalini Shakti), is known as a *Kaula*. The Kaulas were Saivas and not Buddhists. Matsyendra calls himself a Kaula in his treatise *Kaula-jnana-niryaya*.

That the Natha Yogis were Saivites can be proved from the sect mark of *Yoni-linga*, the organs of generation symbolising divine procreation, on their right fore-arm, and of 'tripundra' (three horizontal lines drawn with ashes) on their forehead. The Natha yogis visit Saiva shrines and pierce the cartilages of the ears to wear *Kundalas* (ear-rings) like Siva. They wear a woollen holy thread from which is hung a *nada* and *pabitri*, or a horn whistle and a brass ring which represent Shiva and Shakti. The Natha Yogis do not necessarily shave their heads and beards like the Buddhists. Neither are they strictly vegetarians; they smoke and use *siddhi* (hemp), which is the favourite intoxicant of Siva. Matsyendra went to Nepal dressed as a Saiva Yogi to preach Saivism. Above all Matsyendra was known as a fisherman and was associated with fish even as a yogi, while non-injury is a special feature of Buddhism.

The *mantra* of the Natha yogis is 'Siva-Gorakh', and they call themselves descendants of Shiva, and are thus known as belonging to Siva Gotra to the present day. Gorakh is deified as Siva, but Matsyendra is deified in Nepal as Avalokitesvar. What can be the reason of this association of the first Natha guru with Buddhism? Gorakhnath and some other Natha gurus have been also identified with Buddhist Sahajias, and on the other hand, we find the names of Buddhist siddhas Sringaripao and Ramanvajra, associated with those of the Natha gurus, Gopichandra and Gorakhnath.

We have proved that the Natha Yogis were Saivites, why then were there these confused identifications? We may only suggest that the general similarity in practice and in rites and rituals between the Buddhist Sahajias and the Natha Yogis resulted in these confusions. The Bengali writings of Luipa-Minanath and the fact that Luipa belonged to 'Lohita' country in Kamarupa were also responsible for turning a Kaula yogi into a Sahajia Buddhist.

We may mention here that while verses in old Bengali by Minanath have been discovered, none has yet been found by Gorakhnath. Gorakh's *Upadeshas* are commonly found in Hindi and Sanskrit; some scholars even claim Gorakh to be the first Hindi prose writer.

It is not true that the esoteric Buddhist cult, which drifted away from original Buddhism, later on transformed itself into a Saivite cult or vice versa. The element of yoga as practised by both these schools, together with the rites and rituals were neither Buddhistic nor Brahmanic, they were of a common heritage. The similarities can also be traced in the Jaina Dohas (i. e. couplets) of the tenth century. The uniformity in spirit, as well as in form with the Buddhist Dohas of the same period, is rather striking. Aversions to scholarship and injunctions of religion as preached by the *Pundits* (the learned) are the special features of these Dohas. The motto is that Liberation can only be attained when the mind is fixed on Reality (नाथस्वरूपेणावस्थानम्)¹ and not by outward practices or knowledge of *Shastras* (scriptures).

The esoteric yogic practices in India have a common background in the idea of the 'dual' and 'non-dual' state. To destroy the dual and the non-dual state and attain Reality is the aim. It is only when the Yogi transcends the outer mental processes that he can know God as the experienced 'Reality' through his own intuition, which is called *Sahaja*. This idea is found in the Buddhist and Jaina Dohas and in the verses of the Nirgunis, like Kabir and Dadu. 'One-ness' with God is described as *Sahaja Samadhi* (i. e., attainment of the final state through one's intuition) by the Buddhist Sahajias, and as *Samarasa* (i. e. realisation of the oneness of the universe amidst all its diversities) by the Natha Yogis. But the practice of the Natha Yogis differ from that of the Sahajia Buddhists, who endeavour to attain the non-dual state through the dual. The Natha Yogis aim to attain that which is beyond the dual and the non-dual state, which yogis call the 'Parampada' (i. e. the Supreme Reality). In describing this state Jalandhar Nath in his *Siddhantavakya* says द्वैतवाञ्छितरूपं द्वयत उत परं योगिनां शंकरं वा

(1) Goraksa Siddhanta Sangraha P. 10

(2) *Ibid*, P. 10

This state is beyond description as it is beyond the dual and the non-dual conception which are common, and so the yogis call this state यादृशः एव तादृश एवेति सर्वविलक्षण एवैतादृशो नाथो महासिद्धानां लक्ष्यः i. e., " It is what it is " (vide Goraksa-Siddhanta Sangraha, p. 73.).

Another common background in mediaeval times was the idea of the human body being the epitome of the universe, thus naming the nerves and nerve centres in the body as rivers, mountains etc. The idea was to search for Truth within one's self. If God was to be found in the universe, we may very well look for Him within ourselves. This was the central idea of the preachings in mediaeval times.

The reverence of the preceptor or guru was another striking feature in mediaeval times, though the conception of different schools vary from one another. The Natha yogi's guru is addressed as नादबिन्दुकलात्मने i. e., he in whom *nada* and *bindu* have mingled together, such a guru is as great as Shiva. *Nada* and *Bindu* are the audible and inaudible forms of sound, and as sound is taken as the basis of creation, the guru is considered to be as good as the Creator, and is honoured as such. This is the special feature of the guru in the Natha cult. In Sahajia Buddhism the guru is thought of in the form of *Yuganaddha* i. e., in the state of union with his consort (as that of the Buddhist icons).

Gopichandra's renunciation depict the unquestionable authority of the guru over his pupil. The rescue of Matsyendranath from evil company by Gorakhnath while uttering the guru's name is another example where a guru, though fallen, is yet a guru to his disciple. Such is the high esteem in which a 'guru' was held by his *sishtyas* or disciples.

Not only in the 'guru' aspect but also in some of their practices, the Sahajia Buddhists thought of the *Yuganaddharupa*. But the Natha Yogis were strict celibates and avoided the company of women, examples of which we find in the ballads in Bengal and elsewhere.

The story of the great yogi Matsyendra, being ensnared by the women of Kadali in Assam, only shows that worldly pleasure leads a man to death, his forgetfulness of 'yoga' shows, we are by nature forgetful of our immortal self. The women



of Kadali represent the snares of everyday life. The story is an allegory, showing man's oblivion of his true immortal state. Gopichandra's renunciation also shows that the Yogi is in search of 'truth' and 'immortality' and as such women are thought of as hindrances on the path of Yoga.

Thus from various aspects the difference between the Sahajia Buddhists and the Natha Yogis is easily discernible, yet Luipa and Matsyendranath are thought of as identical. Luipa wrote the Dohas of the Sahajia cult, while Matsyendra called himself a *Kaula*. Rajmohan Natha suggests that there were two Matsyendras, one was also known as Luipa and wrote the Caryas and *Kaula-jnana-nirnaya* and advocated *Sahaja*. The other was Matsyendra-Minanath who was the first guru of the Natha cult, and adhered strictly to Natha-Yoga practices.

We would like to point out that in the *Kaula-jmna-nirnaya* both the names Minanath and Matsyendranath are found in the colophons, and also from different copies of 'Akula-Vira-Tantra' MSS. they have been proved by Dr. P. Bagchi to be identical persons. Probably Rajmohan Natha has overlooked this fact. It is true that the doctrine ascribed to Luipa is the 'Sahaja' way, as opposed to Matsyendra's difficult practices but Matsyendra has also described the 'Sahaja' state in his *Akula-Vira-Tantra*. So not only Luipa, but Matsyendra also advocates *Sahaja*. In the vernacular literature of the Natha Yogis we very often find mention of *Sahaja*. This 'Sahaja' is the same as the 'Sahaja' of the Sahajia Buddhist Dohas. But the 'Sahaja' of Matsyendra school is the union of Siva and Shakti, which was known only to *Kaulas* who were Saivas. So there is no reason to call the Natha-Yogis Buddhists.

It is a fact that since the advent of Mahayana Buddhism in this country, in spite of differences in views, there was an innate harmony of all religious creeds. The Natha doctrine had many ideas in common with the Sants, the Sufis, the Sahajia Buddhists and others. In determining the special features of the Philosophical Doctrine of the Natha Sect and in following the steps of their 'sadhana' (practice), I have taken help mainly of the authentic texts belonging to the Natha school of yogis. The Tantric practices and also the

Upanishads have partly helped me to come to a decision regarding the practice of the Natha yogis. These Natha yogis were a mystic sect, who kept their doctrines and practices a secret amongst their disciples. So there is no other way but to take the help of their texts and that of the other schools by way of comparison to determine the correct philosophical doctrine and the practices of the Natha Sect.

Texts Belonging to the Sect and their Importance

The texts belonging to the Natha Sect are mostly unpublished and are lying scattered, unknown and uncared for, in different places of India. At one time the Natha gurus travelled from one end of India to the other, so a patient search for MSS may yield wonderful results, and my humble attempt in this line has not been futile. Of course it is a well-known fact to scholars that it is extremely difficult to find positive documents of mystic sects and also judge the authenticity of the authors. The texts I have so far gathered are from Jodhpore, Hardwar, Benaras, Tanjore and Madras. These texts are full of incorrect readings, yet they are being published with certain notes in the hope that the doctrines may be brought to light. Even if authorship be disputed in some cases, there is no doubt that the texts belonged to the Natha Sect. The language is not strictly grammatical, but this was apparently done on purpose, as it was easily understood by all. The Sant poets also followed this policy of preaching in the popular language, which was in their case Hindi. In Gorakhnath's verses a mixed Hindi, partly Rajasthani and partly Hindusthani, is found; this was popular all over Northern India.

Matsyendra's verses were in Old Bengali, as discovered and published by Shastri. The work is a collection of verses by Sahajia Buddhists, and Shastri speaks of Nathism as another school of Tantric Buddhism.¹

The language of these verses was unique and was known as "intentional speech", in which the esoteric doctrines were preached. Scholars have established the dates of these verses as between the tenth and twelfth centuries; the authors'

(1) Introduction to Modern Buddhism and its followers in Orissa—by N. N. Vasu. .

names appear in the list of the 84 siddhas. These verse writers were known as Siddhacaryas and were mostly Buddhists, so Shastri published them as "Bauddha Gan and Doha", (i. e., the songs and couplets of the Buddhists); Bagchi published some MSS. by Matsyendranath under the caption "Kaula-jnana-nirnaya".

Gorakhnath's "Siddha-Siddhanta-Paddhati" is now being published with some other texts, belonging to the Natha Sect. "Siddha-Siddhanta-Paddhati" is mentioned in "Hath-Yoga-Pradipika" as being uttered by Sree Gorakhnath and this tradition is still held by the sect. For obvious reasons this has remained a sealed book to the layman, though it was published by the Nath-Bramhacharyasram at Hardwar; it was meant only for the members of its own mystic sect and is unavailable. Repeated requests by Dr. Gopinath Kaviraj and Dr. P. Bagchi for a copy of the book have been fruitless. In 1942 my diligent search was rewarded in the form of a transcription of the Ms. A scholar, Sree Giridharilal Vyasji of Benaras, had been to Hardwar, mixed with the yogis, earned their favour and thus obtained a copy of the book. Sree Vyasji had a vast library and helped me with books whenever I needed them. I am deeply indebted to him also for the transcription of "Siddha-Siddhanta-Paddhati". Since then I have searched and obtained copies Of MSS. of the same Siddha-Siddhanta-Paddhati from Jodhpore and Tanjore. In the Tanjore copy, after the colophon are given four lines in praise of god Rama.

Jodhpore was once a very influential centre of Nathism, Maharaja Mansingha of Jodhpore had himself written sixteen books on Nathism and had several others written by his court poets about the middle of the nineteenth century. Dr. Singh gives the list of as many as twenty-five Hindi works about Gorakhnath and his cult as mentioned by the state library, Jodhpore. The Maharaja imade a collection of Gorakhnath's books and verses, a detailed note of which can be obtained from the Report on Search of Hindi MSS, 1902, Banaras University.

In Tanjore the Ms. is found in Telegu script, a copy of which has been obtained by me, together with another MS. *Yoga-Martyanda*, by Sree Gorakhat. The very existence

in South India of MSS. belonging to the Natha Yogis of Northern India, proves the influence these yogis exerted throughout India.

My present collection consists of the following: —

1. Siddha Siddhanta Paddhati by Gorakhnath from Jodhpore.
Do. Do. Do. by Gorakhnath from Hardwar.
Do. Do. Do. by Gorakhnath from Tanjore.
2. Yoga Visaya by Matsyendra from Madras.
3. Amaraugha Probodha by Gorakhnath from Madras.
4. Yoga Martyanda by Gorakhnath from Tanjore.
5. Gorakh-Upanishad — Jodhpore.
6. Matsyendra-ji-ka pad — Jodhpore.
7. Bhartrihari-ji-ka Sabdi—Banaras.
8. Chirpat-ji-ka-Sabdi—Banaras.
9. Gopichandra-ji-ka Sabdi—Banaras.
10. Jalandhar-ji-ka Sabdi—Banaras.

In 1951, at Poona, through the help of Principal S. V. Dandekar, I secured a Marathi Drama, partly written in Hindi by B. Varve. In this drama Gorakhnath is telling Kanifa about Gopichandra the king of Sundarpur, near Bengal. Gopichandra has confined Jalandhar in a well. Kanifa on the other hand tells Gorakh that his guru, Matsyendra, is attracted by the queen Parimala of the ladies' country in Maliyal. Gorakh says, "Well, you go to Bengal in search of your guru and I shall rescue my guru from Maliyal and come to Sundarpur". They wish good-bye with the : words *Adesh*, *Adesh* (the usual custom with the Natha Yogis).

In this drama we find names of places and of the queen which are unknown in Bengal; otherwise this drama is not of much value and is comparatively new.

A copy of the MS. of 'Atmabodh' though obtained from Jodhpore, is not being published in this volume, as it is to be found in Dr. Barthwal's 'Gorakh-Vani' in Hindi. A list of another ten books has also been obtained by me, viz., Abhayamatra, Kaferbodh, Pransankali, Sristipuran, Saptabar, Narvebodh, Sodastithi. Siksadarsan, Brahma jnana Panchamatra. But most of these have been already published by Dr. Barthwal in his Gorakh-Vani. Kabirbodh has been mistakenly published as a work of Kabirpanth. A pamphlet describing

twenty five pictures relating to the MS. Siddha-Siddhanta-Paddahati, which were drawn in the reign of Maharaja Mansingh of Jodhpore in V. S. 1881 (1824 A. D.), has also been obtained by me. I am indebted to Professor P. L. Nag of Jodhpore in helping me to obtain them.

In 1947, I found at the Darbhanga Raj's Sanskrit Library two MSS:—

- (i) Goraksa Siddha Sabar;
- (ii) Atreya Gorakhsa Samvade Satmopadesha

but I did not have them copied, as they did not seem to be **very** old or important.

In the same year Dr. S. K. Belvalkar went to Nepal and very kindly looked up on my behalf the Nepal Durbar Library, and found the following MSS.:—

- (i) Siddhanta Sara Paddhati;
- (ii) Siddhanta Sara Sarhhita ;
- (iii) Hata Dipika:

In the library of the Rajaguru Pandit Hemraja, however Dr. Belvalkar found the following MSS. in Newari characters:—'

- (i) Gorakh-Satakam .. pp 1-19
- (ii) Yoga-Satakam .. pp 1-16
- (iii) Gorakh-Satakam
(another copy) .. pp 1-14
- (iV) Tatwa Sara by Matsyendra
- (V) Jnana Sara by Matsyendra

I tried to obtain copies of the last two but have been unable to secure them until now. Scholars interested in this subject may do so and study them.

In publishing this volume the idea is to bring out the importance of the MSS. relating to the Natha Sect, and at the same time to rescue the texts from perishable materials. At this age a better understanding of the rites and rituals of the sect, which once held great sway over India, is also necessary. The works are mostly known to be of Gorakhnath, the foremost yogi of mediaeval India and the most powerful of the Natha Sect.

The Siddha-Siddhanta-Paddhati contains a brief exposition of the form of Yoga, which is associated with the name of Gorakhnath. As such, it is a valuable work, though cryptic in character. Except from Hardwar, as previously mentioned, no further attempt has been made to publish and preserve this original and authentic work.

In publishing this volume I have taken the MS. from Jodhpore as my model, for two reasons—

- (i) as it is still unpublished ;
- (ii) as it contains many more details regarding the names of books of the Natha Sect, etc. than the copies from Hardwar and Tanjore.

The different versions secured of the same MS. for collation, all bearing the name of Sree Gorakhnath in the colophons, have been made use of and the variations are mentioned in the footnotes. An abstract of the above MS. was compiled by one Balabhadra at the bidding of Krishnaraja, but the date of compilation is unknown. This abstract known as " Siddha—Siddhanta—Sangraha" was published from Banaras under the auspices of the Saraswati Bhawan and ably edited by Dr. Gopinath Kaviraj, over twenty-seven years ago. Since then no further attempt has been made to publish the original. I have also taken the help of this abstract in some places.

The texts are inaccurate in many places. There are unnecessary repetitions, ambiguity of expression and frequent violation of the rules of grammar. But I have not taken much liberty of correcting them, though some corrections are given within brackets. I hope this attitude will be appreciated by the readers and allowances made for such defects.

The Probable Dates of the Texts

The date of composition of Matsyendra's Bengali verses have been established as the tenth century A. D. According to Dr. H. P. Shastri who collected the verses from Nepal, the verses were composed in the ninth century, but authorities differ in this matter and place them between the tenth and twelfth centuries. Matsyendra's ' Kaula-jnana-nirnaya' belongs to the eleventh century; it was written in old Sanskrit, and was not strictly grammatical.

The MSS. published in this volume are also written either in the old form of Sanskrit or an old form of Hindi, which is partly Rajasthani and partly Hindusthani.

It is difficult to ascertain the dates of these MSS. as in the colophons the original dates of composition are not given, but only the dates when the scribes have copied them. But the probable dates of the texts will be between the fourteenth and seventeenth centuries, the time when the leaders of the sect had finished preaching their cult and had passed into oblivion. It was only then that their disciples became eager to preserve their teachings in writing.

Of the already published books belonging to the Natha sect, 'Gorakhbodh' is written in an old form of Hindi and is reported to date from the fourteenth century¹. Another book 'Hatha-yoga Pradipika' by Svatmarma Muni probably belongs to the fourteenth century but certainly not earlier.

In 'Hatha Yoga Pradipika' we find Sree Gorakhnath mentioned as the author of 'Siddha-Siddhanta-Paddhati' so it must have been written earlier. A long list of yogis preceding the author of 'Hatha-yoga-Pradipika' is also given by him; there we find Matsyendra, Gorakh, Caurangi etc. mentioned.

The copies of the MSS. collected by me belong to a much later date however. The present edition of 'Siddha-Siddhanta-Paddhati' is based on the collation of the following:—

I. (a) **MS. from Jodhpore** Library, Sardar Museum. Complete up to the sixth Upadesha, written in Devangari, contains about 60 pages of MS. Author-Sree Gorakhnath.

Copies by Balaram Sadhu in V. S. 2002.

Reference of this is given by me as (ॐ)

(b) **MS. from Tanjore**. This MS. is in fairly good condition, After the colophon are given four lines in praise of god Rama. Burnell's catalogue NO. 9895C,

(1) Tessitori, E. R. E., Vol. XII., P.-834

(2) Indian Historical Quarterly, Vol. XVI, 1940 Article on date of Hatha-yoga-Pradipika by P. K. Gode.

The left column palm-leaf MS. of 73 leaves, size 9.0" x 1.25", 5 lines to a page, of Siddha-Siddhanta-Paddhati is one of the three works contained in a single MS. written in the same hand, and in one of them the scribe calls himself "Seetaram". In another MS. copied by the same scribe, the date is given as Saturday, the second phase after the New Moon in the Mithuna month of the year Pramadi. The last Pramadi was 1939 and the MS. must be 4 X 60 = 240 years before that to judge from its appearance i. e., 1699 A. D. In 1699 the Jyestha New Moon fell on a Thursday, so the dwitiya was on a Saturday. Therefore the MS. must also have been written about that time.

The script of the MS. is Telegu; the number of granthas in it are 700, but 550 according to Burnell's catalogue. This has not been printed.

The above information has been supplied by Sr. K. Vasudev Sastri, B. A., the Pandit for Research, T. M. Si Library, Tanjore.

Reference of this is given by me as (ॐ)

(c) **Copy from Hardwar**. Transcription, character Devanagari, complete in six Upadeshas; Sree Gorakhnath is mentioned in the colophons as author. In this copy there is an extra sloka on Hatha Yoga, which is not found in (a) or (b).

Reference given by me as (ॐ)

(d) **Siddha-Siddhanta-Sangraha** by Balabhadra; Edited by G. N. Kaviraj; S. B. S. No. 13, Banaras, 1925.

Reference given by me as (ॐ)

The following short description can be given of the other MSS.:-

II. **Yogavisaya** by Minanatha.

Obtained from Govt. Oriental MSS. Library, Tirupati Madras. MS. No. D. 4367.

Number of granthas — 60

Number of pages — 4

This work describes how salvation may be attained through practice of yoga.

The physical body, with which we are familiar, represents the last stage, i.e., *Garbha pinda*; the other five *pindas*, being progressively subtler states of the *Garbha pinda*. All these stages are described and the different stages of the embryonic growth in the mother's womb are also given.

The human body also consists of twenty-five qualities, and as such it is known as *Jiva* (1.54). Liberation is sought by *Jiva* only when he knows he is a part and parcel of Siva. It is then that he seeks the Supreme Reality or the *Parampada* of the Nathas and is eager for union with Him. So *jiva* must know his own origin and nature. With this idea in view Gorakhanath described how the six *pinda* are created and *Jiva* formed, and what is Siva. The Mahasakara *pinda* is Shiva, and from Siva we have Bhairava, Srikantha, Sadiasiva, Isvara, Rudra, Vishnu and Brahma, known together as the eight incarnate beings or मूर्त्यष्टकम् (1.36).

From the last aspect of Siva or from Brahma's *avalokana* we have the union which produces *Jiva* in the *Garbha pinda*. Thus from iSiva we have *Jiva* in six stages. (So *Jiva* can attain liberation from human birth if he so desires, and be in union with Shiva. This is the philosophy of the Natha Yogis.)

In this chapter the gross and subtle bodies of man are also described. The five qualities of speech viz., para, pasyanti, madhyama, Valkhari and matrka, the moon's seventeen *Kalas* (digits), the sun's twelve *Kalas*, the ten nerves and the ten vital airs or *vayus* in the body are mentioned. These are worth noting.

Notes : In the Hardwar copy an additional couplet on Hatha Yoga is given (vide foot-note No. 26 on 1.68 of Siddha Siddhanta Paddhati). While nine *Vayus* (vital airs) are mentioned in the Hardwar copy, the additional name of Udana Vayu is found in the Jodhpur copy which has been printed here. That परशिवः is जातः from शक्तिचक्र is found in different forms in the different copies as under :—
 शक्तिचक्रमेणेत्यो जातः in Jodhpur and Tanjore copies. (1.14)
 शक्तिचक्रमेणेत्यो जातः in Hardwar copy. (1.16)
 शक्तिचक्रमेणैव जातः in Banaras copy.
 शक्तिचक्रमेण तज्जातः is perhaps better.

Summary of Upadesa II.

The real Yogi must know the inner environments of the body. This chapter, therefore, deals with the nine nerve-centres, sixteen supports or *adharas*, the three *lakshyas* (points of concentration) and the five *vyomans* (firmaments), which are all located in the body. Concentration on the nerve-centres known as *Cakras*, confers on the Yogi superhuman powers. The various *pithas*, *bandhas* and some *mudras* mentioned in this chapter may suggest some connection with the Buddhist Vajrayana School, specially the Vajroli Mudra (2.13). In the Banaras copy of Siddha Siddhanta Sangraha Vajroli Mudra is mentioned as Vajrolika (2.118) and the *blucakra*, *nirvanacakra* and *akasacakra* are called *ghantika*, *monolaya* and *brahmacakra*.

The *Bhramara Guha* which is mentioned in connection with the *Vajroli mudra* is an important factor, as it is from this place in the lower region that *Samadhi* starts. The Santa poets, Kabir and others, also speak of the *Bhramara Guha*, but the location is different; they describe it to be beyond the *Sahasrdra* or *Brahmarandhra* which is in the highest cerebral region.

Additional Note : The six nerve-plexuses (Satcakra) well known in Yogic practices, are *muladhara*, *svadhisthana*, *manipura*, *anahata*, *visuddha* and *ajna*, but the Natha Yogis have added to this list, three more, *talv*, *nirvana* and *akasa*. This Talucakra is important, as at this place there is the Ghanthika-lingamukha (the uvula) and the Rajadanta or the tenth door of the Sankhini nerve. Here the Yogi meditates on 'Surya' (the void) and his mind merges in it. It is again at this point that the nectar flows from the moon and the Yogi turns his tongue backwards (known as Khecari mudra (and saves it from falling into the destructive fire, situated in the navel). By this mudra the Yogi attains immortality and Shivahood. The physical body is made up of five factors as has been described before (1.61) viz., Karma (activity), Kama (desire), Candra (the moon), Surya (the sun), Agni (fire). Of these the primary elements are the Sun and the Moon. The Sun and fire are generally held to be the same. The moon represents the quintessence in the form of juice and possesses the *nivrtti kala* (digit) which is the digit of nectar (1.64). Hence the attempt to save the nectar from the moon falling into the fire or sun.

The Akasa-cakra is called Brahmacakra in the Banaras copy. It is where Sunya is meditated upon while uttering the Hamsa mantra. There is some difference regarding the number of petals in the lotuses of the cakras. The scheme of the Siddha-Siddhanta-Paddhati is not exactly the same as the usual one in practice. So I think a comparative table will not be out of place.

THE NERVE PLEXUSES		
<i>The usual names in Yogic texts.</i>	<i>Names found in S. S. Paddhati</i>	<i>Names found in S.S. Sangraha (Banaras copy.)</i>
1. Mūlādhāra	Brahmacakra (triangular) (Kāmarupa Pīṭha)	Brahmacakra (Kāmarupa Pīṭha)
2. Svādhiṣṭhāna	Svādhiṣṭhāna (six petalled) (Uddiyāna Pīṭha)	Svādhiṣṭhāna (four petalled) (Uddiyāna Pīṭha)
3. Maṇipūra	Nābhicakra (Kuṇḍalinī with 5 coils)	Nābhicakra
4. Anāhata	Hṛdayādhāra (eight petalled)	Hṛdayacakra
5. Viśuddha	Kaṇṭhacakra Tālucakra	Kaṇṭhacakra Tālucakra
6. Ajña	Bhṛucakra	Ghaṇṭikā
7. Sahasrāra	Nirvāṇacakra (Jālandhara Pīṭha) Ākāśacakra (16 petalled) (Pūrṇagiri Pīṭha)	Manōlaya Brahmacakra.

Notes :— It is interesting to note that in the Sangraha the first and the last cakras are both called Brahmacakra. Under the first Brahmacakra which is a three-folded triangular region, there is a *kanda* (nerve-root) where Sakti is located. The *Kamarupa Pitha* is located here. The other pithas are shown in the table above. The usual *ajna* or Bhṛucakra is not mentioned in this copy ; instead we find 'Ghaṇṭika.'

Sahasrara, Nirvana and Manolaya in the above table have more or less the same significance, as it is here that the Yogi attains liberation and his mind is absorbed in the Paramapada.

Another point of interest is that the Kundalini in the Nabhicakra is stated to have five coils instead of the usual eight.

The sixteen *adhmas* (supports) on which the mind is to be fixed for attainment of different results are described. The three *lakshyas* or points of concentration and the five *vyomans* (firmaments) lead one to various stages of purity and perfection. The asanas (postures) and the eight Yogangas (different stages of Yoga) all help the Yogi in attaining Samhadi (*i.e.* fixation of the mind on the Supreme Spirit).

In this Chapter there is a definition of the real Yogi, (2. 61).

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकम् ।
सम्यगेतन्न जानाति स योगी नामधारकः ॥ ३१ ॥

i.e., One must be familiar with the nine cakras, sixteen adharas, three lakshyas and five vyomans properly in order to be a Yogi in the true sense.

Summary of Upadesa III.

This chapter deals with the knowledge of the body and shows the identity of the microcosm with the macrocosm *i.e.*, whatever exists in the outside world is present also in the human body. Thus the seven nether worlds are located in the portion of the body below the bottom of the spinal column, and the twenty-one in the upper region of the body. The place of Siva is in the *Taludvara* (uvula) (3.5). The *Lambikamula*, *Sringara*, *Trikuta* are all described in this chapter. In (2.27) we find 'Gollata' (Hardwar copy) or 'Kollata' in (Jodhpur copy) mentioned. The nine *khandas* (Bharat, Kashmir etc.) are in the nine avenues. The hills, rivers, planets, devas, siddhas, the sun and the moon (these are the two eyes), clouds (these are the tears), creepers, plants &c. have their counterparts in the human body. What is our happiness is Heaven, our sorrow is Hell, our *Karma* is what binds us to this world, but for which we may attain *Mukti i.e.* liberation. When one's mind does not

register any sense-impression, it is then only that one is united with Shiva. Be such a person awake or asleep, he is always enlightened about himself. Liberation and peace are achieved by such a person *i. e.*, he who has realised the identity of the world with himself. Moreover, the *Paramatma* is manifest in every human soul. This is how the knowledge of the body is gained.

Note : The nine chakras are also mentioned in the *Yoga-Visaya*, which is given later on. In this we find the mention of *gollata* and not *kollata*.

Summary of Upadesa IV.

The fourth chapter treats of the support of the body which is Sakti. Thus Sakti is called *pindahara* and is all pervading. The different aspects of Sakti are described. Sakti is both *kula* and *akula*. *Kula* is the revealed form, and *akula*, the unrevealed. Thus *kula* is the *karya* and the *akula* is the *karana* or *nimitta*. "When Sakti is unruffled and quiet, it is same as Siva or *akula*. In her revealed form Sakti is fivefold, *para*, *bhasa*, *satta*, *ahanta* and *kala*.

Akula is unique in the sense that it assumes *kula*, thence descends into *vyavahara* *i.e.*, service (4.12). But Siva without Sakti is incapable of creation (4.13). This couplet is quoted from Vamakesvara Tantra, as mentioned in the Jodhpur copy, from Siva we have Sakti, who manifests herself in various forms and then again Sakti rests in Siva (4.12).

Additional note : In the *Kaula-jnana-nirnaya* by Matsyendranath in Chap. II we find that at the time of destruction the Sakti merges into Shiva, who Himself is then merged into the Kriyasakti. The two aspects of Sakti, which are *Kriya* and *Ichha* merge into Jnana Sakti. In this state it is the ultimate Siva or *परःशिव* who alone remains. The world then ceases to exist. We may note here that this is the reverse of Creation, which has been described in our text *Siddha-Siddhanta Paddhati* Upadesa I.

What is then the *Parampada* and who is Siva? The *Parampada* which we have described as *anama* before has no *karana bhava* in it, but Siva who is *akula* has the *karana*

bhava underlying in it; thus it can manifest Itself as *kula*. This is the difference between *Parampada* (*anama*) and *Siva* (*akula*). There is a quotation from *Lalitasvacchanda* (4.11) which says that *akula* and *kula* are essentially one ; so after manifestation the *kula* merges into the *akula* (4.12).

Kula is both static and kinetic, or *aprabuddha* and *prabuddha* (4.14). As the support of the body Sakti is known as *Kundalini*; she is either asleep in a coil in its *aprabuddha* state, or awake in its *prabuddha* state. The Yogi who aims at the purity and stability of his body awakens the *Kundalini* and as such the Sakti is called *pindasaniddhikarini* (1) in its kinetic aspect or the conscious aspect.

The Primal Sakti is one, but she becomes manifest as minor Saktis in the different nerve centres. The Saktis, though really one (4.17), those at the *Muladhara*, *Hrdaya* and *Sahasrara* are respectively called the अधः, मध्य and ऊर्ध्व Saktis or kundalinis. The first or adha keeps one attached to the outer world. The second or madhya Sakti is twofold, one being lower or gross and the other higher or subtle. Then the third urdhva sakti leads one to the attainment of *Parampada* (4.16).

Owing to the upward tension, effected by the so-called *muladhara bandha*, the Sakti rises upwards (4.18). The creation and dissolution of the world follow from the expansion (प्रसर) and contraction (संकोच) of this Sakti who is known as the *Mula* or the Root of the Universe (4.19)

Note : In this chapter there is one important factor which should be noted, namely that the *Madhyakundali* is twofold, one being lower and gross, while the other higher and subtle. The word स्वप्रसारचातुर्यतया 1) in connection with the gross aspect signifies the 'ukara' of Tantricism. That 'ukara' is the manifestation or उन्मेषभाव of the *Jnana* of Shiva. As in its gross form it is the support of the world and is *sakdra* it has स्वप्रसारचातुर्य. In her subtle form she is *nirakara*. The siddhas rouse this to attain salvation. The stability and purity of the body देहसिद्धि is possible only when she is roused.

Such are the different aspects of Sakti, although he is one with Siva.

शिवस्याभ्यन्तरे शक्तिः शक्तेरभ्यन्तरः शिवः ।
अन्तरं नैव जानीयाच्चन्द्रचन्द्रिकयोरिव ॥ २६ ॥ (४.२६)

The difference between Siva and Sakti is unreal and is due to our ignorance.

Summary of Upadesa V.

This chapter deals with the manner in which the *pinda* or body may be equilibrated with the Supreme Reality or the *Parampada*. This equilibrium is known as *samarasa*, but one has to know all about the different *pindas* before one can attain this stage. How is this knowledge to be attained? Discussions and reasonings will lead one nowhere; it is only through the Grace of the Guru that knowledge of Self and *Parampada* is obtained (5.3, 4) and equilibrium attained. The Grace of the Guru, which is something beyond words, enables the aspirant to shake off all the *siddhis* he has attained and realise the **निरुत्थान** state and obtain union of the body with *Parampada* (5.7). When the self is revealed, there is supreme delight, and there arises a consciousness of pure and eternal joy (5.8). This is the highest state in which the Yogi realises the non-dual state of the Self and the *Parampada*.

A Yogi who aspires for such a state should wear the *sankha* and *mudra* and stay in a secluded place, but he should not attach too much importance to the outer symbols.

After the Union the Yogi conquers death and decay, has the knowledge of everything and all *siddhis* come to him automatically (5.33 etc.). But all this is unattainable without the aid of a *Sadguru*, who is held in high esteem by the Natha Yogis. There is no one greater than the Guru (5.63). The last verse which is important says that the *Sadguru* can show in an instant the *Parampada* which is otherwise, unattainable by the aspirant (5.66, 80).

Summary of Upadesa VI.

This chapter gives the distinguishing characteristics of an *Avadhuta* Yogi who alone can be deemed to be a *siddha*. Such a Yogi is free from all bondages and has complete control over all the senses, the mind and the body.

In order to give the reader an idea of the comparative superiority of an *Avadhuta* Yogi to the *Siddhas* of the other

sects the author says that he combines in himself the attainments of the *Siddhas* of all the sects known by different technical names (VI 34-71). It is an *Avadhuta* Yogi who initiates a pupil into the doctrine of the Natha Yogis. That doctrine combines in itself the good points in the doctrines of all the systems of philosophy and it is such an *Avadhuta* who is eulogised as a *Sadguru*. (VI. 72).

Additional Note : In the Banaras edition of *Siddha-Siddhanta-Sangraha* there is an additional chapter which we do not find in the MSS. of *Siddha-Siddhanta-Paddhati*. This seventh chapter deals with the *siddhis* which a Yogi can attain but which he should disregard if he wants to attain the *parampada*.

2. YOGA VISAYA.

This is a MS of a work by Matsyendra (Minanatha) as gathered from its colophon. The Guru who is held in high esteem is described therein as **भावनातीत**. He alone can show the right path to his disciple. The disciple must have faith in his Guru, and must have good qualities. When the difference between the Guru and his *Sisya* disappears, then the relationship between the two is that of **समसिद्धि** i.e. equality (1.6).

The author referring to the nerve centres of the body says that a *Kaula* knows the six centres which are the *adhara*, *svadhisthana*, *manipura*, *anahata*, *visuddhi* and *ajna* (1.8). The place of *Niranjana* is beyond the *cakras* i.e., **चक्रातीत** (1.10).

The author also describes the main nerves, and having given the locations of **अ, उ and म** of *omkdra* says that by pronouncing them realisation comes and the three *granthis* of *Bramha*, *Visinu* and *Rudra* are broken.

N. B. : The most important feature of this MS is the names of the nine *cakras* beyond the *ajna*, viz. *Trikuta*, *trihata*, *gollata*, *sikhara*, *vajra*, *omkdra* *urdhvanakha* and *bhruvormukham* (1.20). Either by contracting the *ravi* (sun) or by piercing these nine *cakras* the 'moon' can be seen (1.20-21).

The eight names given to the eight coils of the *Kundalini*, are mentioned in 1.22. By awakening the *Kundalini*, the nine doors are closed and the *vajra-gumptha siddhi* attained (1.23).

When the sound, i.e., **नाद** is heard in the *Brahmasthanā*, the *sankhini* nerve showers nectar ; thereby the six cakras are purified (liberated) and 'knowledge' is manifested. By this 'lamp of knowledge' one can know God, and on knowing Him one should offer to Him the 'flower' which is his mind and thus worship Him. God should be known as the Self, because the formless is manifest everywhere in form. Also a man by breathing 1600 times a day, utters the *hamsa* mantra, thereby saying "I am He" (1.29). Siva resides in the space between the eyebrows in the form of *jyoti* i.e. light and the *brahmasthanā* (mentioned above) is free from either heat or cold.

3. AMARAUGHA PROBODHA

This MS. is that of a work by Gorakhnath. It mentions the names of Adinath, Minanath and Chauranginath as *siddhas*.

The distinctive features of the four yogas, *laya*, *hatha*, *mantra*, and *raja* are mentioned. The *raja yoga* is divided into two sections — *osadhi* and *adhyatmaka*. Hatha is also of two kinds. Perfection and stability of the body or **देहसिद्धि** cannot be attained without *rdja yoga* (1.8). The aghori who performs various acts, is unable to obtain a perfect body, The mind should be controlled to enable one to control the vital air (1.9).

Note : This couplet is also found in *Hathayoga Pradipika* (4.14) with a slight variation in the second line, where *sahajoli* is mentioned.

Next is mentioned a book, 'Sri Samputa,' in which Siva tells Parvati, his consort, that 'time' is not greater than the 'soul.' Medicines cannot save one; the great physicians, Caraka and others have all died. *Bindu* and *Nada* are the two great medicines which are present in every human being ; those who have no Guru and are unaware of these, naturally face death (1.12, 13).

There is only one *Amaraugha* which is known as *Raja yoga* (1.17).

The four kinds of *sisyas* and the four yogas are then described. How *Kayasiddhi* is obtained (1.28), what are the *mahamudra* and *mahabandha*, where is kedar, and what is *tri-vern* (1.35), how the four pithas are penetrated by the vital air (1.39) etc., are all given.

The four conditions while practising yoga e.g.,

**आरम्भश्च घटश्चैव प्रत्ययश्च तृतीयकः।
निष्पत्तिः सर्वयोगेषु योगावस्था चतुर्विधा॥**

are described in detail (1.45)

Then Sri Gorakhnath tells us how one can avoid death and conquer 'time' and be like Shiva. This *siddhi* is known as *Amaraugha-Siddhi* and can be attained in ten months (1.64, 65). Then the yogi knows the non-dual state and there is equilibrium of *citta* which is life and *acitta* which is death. Such a yogi is a *jivanmukta*, and he can do what he pleases.

One should practise the four yogas and find out the results for himself. As no medicinal books can cure a patient, so no theoretical knowledge can make one a yogi ; such is the advice of Sri Gorakhnath.

4. YOGA MARTANPA

This MS. is by Gorakhnath, and it begins with salutations to the guru. Then it goes on to define yoga, which is the fruit of *sruti* and says that yoga should be practised by those who are pious and desire to dispel the agonies of the world.

The six parts of yoga are mentioned, the *asanas* of which *siddhasana* and *padmasana* are the best, are fully described, as they destroy disease and the six *vikaras*. Then the *adharas* are mentioned with the different *pithas* (2.10).

Of the 72,000 nerves, 72 are considered important, of which ten are the most important. Of these *sankhini* is the tenth nerve. The yogi should have knowledge of all these *nadis* or nerves (17-19).

Then the *ajapd-gayatri* and the eight kinds of *kundali* sakti are described (33).

The *mulabandha*, *oddyana*, *jalandhara*, *khecari mudra*, *mahdmudra*, the peculiarities of *omkara* etc., all find a place in this MS, (47-76).

How *pranayama* should be performed by the yogi is further described. (77-113).

Then *pratyahara*, *andhatacakra*, *visuddha cakra*, the eight qualities of *amrta* and the benefit obtained from *amrta* are given.

The different kinds of *dharana* for a yogi are *haristhayini*, *varuni*, *vaisvanari*, *vayavi* and *nabho* and for the ordinary man

stambhi, nidra, dahini, bhramini and *Sosana* are the five *dharanas* (143-154).

Dhyana is *saguna* and *nirguna*. How to perform these with the help of different *mudras* is then described. (157-170).

The yogi is without any *upadhi*. By *upadhi* is meant the lack of proper knowledge of things. (173). Then comes *sama-dhi*, which is the union of the soul and the mind (176).

Note : In this Ms. are found many slokas which are similar to the slokas found in the *Hathayoga Pradipika*. Though we find much more detail of the asanas etc. in the *Hathayoga Pradipika*, yet this *Yoga-Martanda* by Gorakanath deals in short with all the important aspects of yoga. Hence we might consider this as an important Ms. belonging to the Natha Yogis.

5. GORAKH UPANISAD.

This MS. is in mixed Hindusthani and Rajasthani.

It explains the meaning of Gorakh Upanisad, as this book is well known amongst the siddhas. This book which liberates the devotee, described how *Isvara* and *Jiva* were the products of the *Mahabhuta* which again was the product of some अनिर्वचनीय पदार्थ i.e., an undefinable object.

This entity is beyond the form and the formless. It is द्वैताद्वैत रहित, सदानन्द स्वरूप and it is the Natha.

In the Natha cult the 'god' or *devata* is beyond even the *advaita*, but it has *iccha, jnana* and *kriya* saktis through which the *pinda* and *brahmanda* are created.

The 'one' manifests itself into nine forms which are Satyanath, Santosanath, Kurmanath, Adiniath, Sarvanath, Matsyendrariatha, his son, and his disciple Sri Gorakhnath.

Note :! The name of Matsyendra's son is omitted and one name of Dandanath is not mentioned in these lines. Later on we find the name of Dandanath.

How *Nirrantarnath* is attainable is explained here thus :— There are two ways — the *kula* and the *akula*. The *kulamarga* is *Saktipatha*, while *akulamarga* is the *Caitanyapatha*.

The Natha, who is beyond the dvaita and advaita, becomes advaita and then dvaita and then again the nine Nathas for all practical purposes. The meanings of the names of the nine-Nathas are given.

Note : In this MS. the names of "Siddha-Siddhanta-Paddhati" and of "Sisya-Paddhati" are mentioned as important reference books.

The special qualities of the *guru* and the *sisya* are given. The eight parts of yoga, and the meaning *avadhuta* are explained.

6. MATSYENDRAJI KA PADA.

The glories of the name Matsyendranath have been revealed. He is manifest in all holy places so why seek for others ? We should only worship Matsyendranath; such is the strain of this small pada or song.

There is another song also giving some indications of the name Macchendranath.'

7-10. BHARTHARI, CHIRPAT, GOPICHAND AND JALANDHARI PAO'S SABDIS.

These are the eulogies of the different yogis, who had forsaken the worldly pleasures to gain the *Parampada* or the *Nathasvarupa*. The language is a mixture of the colloquial and pure Rajasthani.