

## CHAPTER 6

### RESULTS

#### 6.1 INTRODUCTION

This chapter presents the core of this research study. It presents detailed results from nineteen of twenty-six yoga texts studied for both *siddhi sūtras* and *ślokas*. It also gives results from the modern science perspectives of Biophysics and Transpersonal Psychology. The following *śloka* from Haṭharatnāvalī (Gharote et al, 2009) explains the approach of the study.

न क्रमेण विना शास्त्रं नैव शास्त्रं विना क्रमः । शास्त्रं क्रमयुतं ज्ञात्वा तन्यते श्रीमतां भुवि ॥ (२-१२९)

*na krameṇa vinā śāstram naitva śāstram vinā kramaḥ ।*

*śāstram kramayutaṁ jñātvā tanyate śrīmatāṁ bhuvī ॥ (2-129)*

Without proper order, there is no science, nor can science be learned without such order. By learning a science in its proper ordering, one attains success in life.

#### 6.2 YOGA TEXTS

Yoga texts selected for study belong to three major areas namely, Yoga *Śāstra*, Yoga *Upaniṣads* and Yoga *Tantra*. A total of twenty-six texts have been thoroughly read; two were selected from Yoga *Śāstra*, twenty from Yoga *Upaniṣads* and four from Yoga *Tantra*.

##### 6.2.1 YOGA ŚĀSTRA

Yoga *Śāstra* include the Bhagavada Gītā, Patañjali Yoga Sūtra and Yogavāsiṣṭha. The full study only includes two of these three texts, namely the Bhagavada Gītā and Patañjali Yoga Sūtra. Many commentaries on them are available. *Siddhi* relevant *ślokas* and *sūtras* have been identified from them and are presented. Sanskrit, transliterations, and translations are all

provided. The *sūtras* and *ślokas* either describe the *siddhi* or explain the means to attain them.

### 6.2.1.1 PATAÑJALI YOGA SŪTRA

A tabular listing of *siddhis* was given in Chapter 2, Table 2.1, but not their details. This section now presents those details, including the Sanskrit, transliteration, and meaning. The best-known yoga text describing *siddhis* and their means of attainment is Patañjali Yoga Sūtra (Saraswati, 2006; Shearer, 1982). Its first chapter *Pādā I, Samādhi Pādā*, has three *sūtras* which point to *siddhis*. The second chapter, *Pādā II, Sādhanā Pādā*, describes 15 abilities that may be regarded as perfections of mind (i.e. *siddhis*), but the main bulk of about 30 *siddhis*, along with their means of development, are described in the third chapter of Patañjali Yoga Sūtra, *Pādā III, Vibhūti Pādā*.

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥ (१-४०)

*paramāṇu paramamahattvānto'sya vaśīkāraḥ* || (1-40)

A yogi is given mastery over all objects for meditation ranging from the smallest atom to the infinitely large.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ (१-४७)

*nirvicāravaiśāradye'adhyātmaprasādaḥ* || (1-47)

After becoming absolutely perfect in *nirvicāra samādhi* the spiritual light dawns.

ऋतम्भरा तत्र प्रज्ञा ॥ (१-४८)

*ṛtambharā tatra prajñā* || (1-48)

There (at the borderline of *nirvicāra samādhi*) consciousness gains the power to cognize universal truth.

योगांगाऽनुष्ठानादशुद्धिक्षये ज्ञानादीप्तिराविवेकख्यातेः ॥ (२-२८)

*yogāṅgā' nuṣṭhānādaśuddhikṣaye jñānādīptirāvīvekakhyāteḥ* ॥ (2-28)

Practicing the limbs of yoga destroys impurity and lack of discrimination, unveiling the light of spiritual knowledge.

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः ॥ (२-३५)

*ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ* ॥ (2-35)

When established in *ahimsā*, non-violence, no being feels hostility in one's presence.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ (२-३६)

*satyapraṭiṣṭhāyām kriyāphalāśrayatvam* ॥ (2-36)

When established in *satya* (That which is Eternal), one's actions achieve their fruits.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ (२-३७)

*asteyapraṭiṣṭhāyām sarvaratnopasthānam* ॥ (2-37)

When established in integrity, all kinds of wealth freely present themselves.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ (२-३८)

*brahmacaryapraṭiṣṭhāyām vīryalābhaḥ* ॥ (2-38)

When established in *brahmacarya*, subtle energies are gained.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ (२-३९)

*aparigrahasthairye janmakathantāsambodhaḥ* ॥ (2-39)

Steadfast non-covetousness (brings) realization of the purpose of one's life.

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ (२-४०)

*śaucātsvāṅgajugupsā parairasamsargaḥ* ॥ (2-40)

From cleanliness (comes) indifference to one's own body, and non-attachment to others' bodies.

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ (२-४१)

*sattvaśudhdīsaumanasyaikāgryendriyajayātmadarśanayogyatvāni ca* ॥ (2-41)

Sattva, purity, cheerfulness, one-pointedness, mastery over organs of sense and action, and fitness for self-realization (follow).

संतोषादनुत्तमसुखलाभः ॥ (२-४२)

*santoṣādanuttamasukhalābhaḥ* ॥ (2-42)

From contentment (comes) supreme happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ (२-४३)

*kāyendriyasiddhirśuddhikṣayāttapasah* ॥ (2-43)

*Tapas* destroys imperfections (bringing) perfection to the body and organs of sense and action.

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ (२-४४)

*svādhyāyādiṣṭadevatāsamprayogaḥ* ॥ (2-44)

*Svādhyāya* (brings) communion with one's chosen deity.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ (२-४५)

*samādhisiddhirīśvarapraṇidhānāt* ॥ (2-45)

Surrender to the divine perfects *samādhi*.

ततो द्वन्द्वानभिघातः ॥ (२-४८)

*tato dvandvānabhighātaḥ* ॥ (2-48)

From that (*āsanās*) the pairs of opposites do not disturb (one).

ततः क्षीयते प्रकाशावरणम् ॥ (२-५२)

*tataḥ kṣīyate prakāśāvaraṇam* ॥ (2-52)

By that (*prāṇāyāma*) the veil covering the inner light is removed.

धारणासु च योग्यता मनसः ॥ (२-५३)

*dhāraṇāsu ca योग्यता मनसः ॥ (2-53)*

And the mind becomes fit for *dhāraṇā*.

ततः परमा वश्यतेन्द्रियाणाम् ॥ (२-५५)

*tataḥ paramā vaśyatendriyaṇām ॥ (2-55)*

From *pratyāhāra* follows supreme mastery over the *indriyā*.

We now provide the definition of *saṁyamā*, since the term is used extensively in *Pādā* III.

देशबन्धश्चित्तस्य धारणा ॥ (३-१)

*deśabandhaścittasya dhāraṇā ॥ (3-1)*

Confining the attention to a limited field is *dhāraṇā*.

तत्र प्रत्ययैकतानता ध्यानम् ॥ (३-२)

*tatra pratyayaikatānatā dhyānam ॥ (3-2)*

The attention flowing evenly to that (focus) is *dhyāna*.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ (३-३)

*tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ ॥ (3-3)*

When, by that means, the nature of awareness shines forth, as if empty, that is *samādhi*.

त्रयमेकत्र संयमः ॥ (३-४)

*trayamekatra saṁyamah ॥ (3-4)*

The three together (constitute) *saṁyamā*.

तज्जयात्प्रज्ञालोकः ॥ (३-५)

*tajjayātprajñālokaḥ ॥ (3-5)*

Mastery of *saṁyamā* (brings) the light of wisdom.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ (३-१६)

*pariṇāmatrayasaṁyamādatītānāgatajñānam* ॥ (3-16)

*Saṁyamā* on the three *pariṇāma* brings knowledge of past and future.

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ (३-१७)

*śabdārthapratyayānāmitaretarādhyāsāt saṅkarastatpravibhāgasamīyamāt  
sarvabhūtarutajñānam* ॥ (3-17)

The name, form and idea of an object get confused by being superposed on each other; *saṁyamā* on each separately brings understanding of sounds produced by all living beings.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ (३-१८)

*saṁskārasākṣātkaraṇāt pūrvajātijñānam* ॥ (3-18)

Direct experience of *saṁskāra* brings knowledge of past incarnations.

प्रत्ययस्य परचित्तज्ञानम् ॥ (३-१९)

*pratyayasya paracittajñānam* ॥ (3-19)

Direct experience of the state of another person's *citta*, brings knowledge of its quality.

कायरूपसंयमात् तदग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥ (३-२१)

*kāyarupasamīyamāt tadagrāhyaśaktistambhe cakṣuḥprakāśasamprayoge'ntardhānam* ॥ (3-21)

*Saṁyamā* on the form of the body obstructs interaction between the body and light, so the observer cannot see the body, bringing invisibility.

एतेन शब्दाद्यन्तर्धानं उक्तम् ॥ (३-२२)

*etena śabdādyantardhānam uktam* ॥ (3-22)

In the same way, disappearance of sound and other sense perceptions (may be understood).

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ (३-२३)

*sopakramam nirupakramam ca karma tatsamyamādaparāntajñānamariṣṭebhyo vā* ॥ (3-23)

*Samyamā* on *karma* both active and dormant brings knowledge of time of death & of omens.

मैत्र्यादिषु बलानि ॥ (३-२४)

*maitryādiṣu balāni* ॥ (3-24)

(*Samyamā* on) friendliness etc. strengthens (those qualities).

बलेषु हस्तिबलादीनि ॥ (३-२५)

*baleṣu hastibalādīni* ॥ (3-25)

(*Samyamā* on the) strength of an elephant etc. (corresponding) strength (is developed).

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ (३-२६)

*pravṛtṭyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam* ॥ (3-26)

By directing the inner light comes knowledge by higher sense perception of what is subtle, hidden or distant.

भुवनज्ञानं सूर्ये संयमात् ॥ (३-२७)

*bhuvanajñānam sūrye samyamāt* ॥ (3-27)

*Samyamā* on the sun (brings) knowledge of higher realms.

चन्द्रे ताराव्यूहज्ञानम् ॥ (३-२८)

*candre tāravūhajñānam* ॥ (3-28)

*Samyamā* on the moon (brings) knowledge of the arrangement of the stars.

ध्रुवे तद्गतिज्ञानम् ॥ (३-२९)

*dhruve tadgatijñānam* ॥ (3-29)

*Samyamā* on the pole star (brings) knowledge of their motion.

नाभिचक्रे कायव्यूहज्ञानम् ॥ (३-३०)

*nābhicakre kāyavyūhajñānam* ॥ (3-30)

(*Saṁyamā*) on the navel center brings knowledge of the arrangement of the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ (३-३१)

*kaṅṭhakūpe kṣutpipāsānivr̥t̥tiḥ* ॥ (3-31)

(By *saṁyamā*) on the pit of the throat hunger and thirst cease.

कूर्मनाड्यां स्थैर्यम् ॥ (३-३२)

*kūrmanāḍyāṁ sthairyam* ॥ (3-32)

(By *saṁyamā*) on the *kūrma nāḍi* steadiness (of body / mind).

मूर्धज्योतिषि सिद्धदर्शनम् ॥ (३-३३)

*mūrdhajyotiṣi siddhadarśanam* ॥ (3-33)

(*Saṁyamā*) on the light in the crown of the head (brings) vision of *siddhas*, perfected ones.

प्रातिभाद् वा सर्वम् ॥ (३-३४)

*prātibhād vā sarvam* ॥ (3-34)

From intuition (comes knowledge of) everything.

हृदये चित्तसंवित् ॥ (३-३५)

*hṛdaye cittasaṁvit* ॥ (3-35)

(*Saṁyamā*) on the *hṛdaye* (spiritual heart), (brings knowledge of the) *citta*.

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम् ॥ (३-३६)

*sattvapuruṣayoratyantāsankīrṇayoḥ pratyayāviśeṣo bhogaḥ*

*parārthatvāt svārthasaṁyamāt puruṣajñānam* ॥ (3-36)



The *sattva* level of a 'soul' is completely distinct from its level of growth, though not seeming so to ordinary consciousness; *saṁnyamā* on one's own awareness (brings) knowledge of (pure awareness) *puruṣa*.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥ (३-३७)

*tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante* ॥ (3-37)

From that is born intuition and (higher levels of) hearing, touch, sight, taste, and smell.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ (३-३८)

*te samādhāvupasargā vyutthāne siddhayaḥ* ॥ (3-38)

These abilities (mentioned in the previous *sūtra*) are obstacles in *samādhi*; in the state of consciousness of the world they are psychic powers.

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ (३-३९)

*bandhakāraṇaśaithilyātpṛacārasaṁvedanācca cittasya paraśarīrāveśaḥ* ॥ (3-39)

By loosening the cause of bondage, and by knowledge of the *citta*, one can enter another body.

उदानजयाज्जलपंककण्टकादिष्वसंग उत्क्रान्तिश्च ॥ (३-४०)

*udānajayājjalapaṅkakāṅṭakādiṣvasaṅga utkrāntiśca* ॥ (3-40)

Mastery of *udāna* (*prāṇa* confers) the ability to avoid contact with water, mud, thorns etc., and float over them.

समानजयाज्ज्वलनम् ॥ (३-४१)

*samānajayājjjvalanam* ॥ (3-41)

Mastery of *samāna* (*vayu* makes the body emit / radiate) effulgent light.

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥ (३-४२)

*śrotrākāśayoḥ sambandhasaṁyamāddiavyam śrotram* || (3-42)

*Saṁyamā* on the relationship between hearing and *ākāśa* brings divine hearing.

**कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमपत्तेश्चाकाशगमनम् ॥ (३-४३)**

*kāyākāśayoḥ sambandhasaṁyamāllaghutūlasamapatteścākāśagamanam* || (3-43)

By *saṁyamā* on the relationship between the body and *ākāśa*, and mental absorption in the lightness of cotton fiber (comes the ability to) travel through space.

**बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ (३-४४)**

*bahirakalpita vṛttirmahāvidehā tataḥ prakāśāvaranākṣayaḥ* || (3-44)

(Achieving) *mahāvidehā*, the unimaginable state of the mind (functioning) outside the body (brings) destruction of the veil(s) covering the inner light.

**स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥ (३-४५)**

*sthūlasvarūpasūkṣmānvayārthavattvasaṁyamād bhūtajayaḥ* || (3-45)

*Saṁyamā* on the gross, essential, and subtle natures, constitution and purpose of the *bhūta* (brings) mastery over them.

**ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिघातश्च ॥ (३-४६)**

*tato'ṇimādiprādurbhāvaḥ kāyasampattaddharmānabhighātaśca* || (3-46)

And from that, (the *aṣṭa siddhi*) *aṇima*, etc., perfection of the body's appearance and no limitations to its function.

**रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥ (३-४७)**

*rupalāvṇyabalavajrasaṁhananatvāni kāyasampat* || (3-47)

Bodily perfection (includes) beauty, grace, strength and diamond-like, adamant hardness.

ग्रहणस्वरुपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ (३-४८)

*Grahaṇasvarupāsmitānvayārthavattoasāmyamādindriyajayah ॥ (3-48)*

Mastery over the *indriyas* comes from *sāmyamā* on the essential nature of cognition, on *asmitā*, and on the inherent quality of purposeful action.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥ (३-४९)

*tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca ॥ (3-49)*

And from there, senses moving with the speed of thought, independently of the sense organs, and thus mastery over *pradhāna*.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ (३-५०)

*sattvapuruṣānyatākhyātīmātrasya sarvabhāvādhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca ॥ (3-50)*

Merely discerning the difference between *sattva* and *puruṣa* brings omniscience and supremacy over all states and forms in creation.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ (३-५१)

*tadvairāgyādapi doṣabījakṣaye kaivalyam ॥ (3-51)*

Detachment even from that destroys all seeds of defect (and brings) *kaivalya*.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ (३-५३)

*kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam ॥ (3-53)*

*Sāmyamā* on the succession of instants in time (brings) discriminative knowledge.

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ (३-५४)

*jātilakṣaṇadeśairanyatānavacchedāt tulyayostataḥ pratipattiḥ ॥ (3-54)*

(Including the power to) distinguish pairs of similar objects not distinguishable by species, characteristics or location.

तरकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ (३-५५)

*tarakaṁ sarvaviṣayaṁ sarvathāviṣayamakramaṁ ceti vivekajaṁ jñānam* ॥ (3-55)

What liberates us from the ocean of existence is knowledge born of finest discrimination that simultaneously includes all objects in all conditions.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ (३-५६)

*sattvapuruṣayoḥ śuddhisāmye kaivalyamiti* ॥ (3-56)

(When) *sattva* becomes equally pure as *puruṣa*, *kaivalya* (follows).

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ (४-१)

*janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ* ॥ (4-1)

The *siddhis* are born of birth, herbs, *mantras*, *tapas* or *samādhi*.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ (४-२)

*jātyantarapariṇāmaḥ prakṛtyāpūrāt* ॥ (4-2)

By the overflow of natural potentiality occurs the transformation from one substance (or birth) into another.

### 6.2.1.2 THE BHAGAVADA GĪTĀ

The Bhagavada Gītā, forms a part of the epic Mahābhārata. It presents the conversation between Lord Krishna and Arjuna, which took place in the middle of the battlefield at Kurukshetra. Arjuna was confused about the purpose and possible outcomes of the war taking place between the Kauravas and Pandavas, cousin brothers of the Kuru clan. The Bhagavada Gītā uses the term *siddhi* with multiple interpretations like success, perfection or accomplishment. The present section gives the relevant *siddhi ślokas* in Sanskrit along with their transliteration and translation.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ (२-४८)

*yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya ।*

*siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ॥ (2-48)*

Lord Krishna tells Arjuna: being established in yoga, perform action, be without attachment to success and failure. Such balance of mind is called yoga.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते । न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ (३-४)

*na karmaṇāmanārambhānnaiṣkamryaṁ puruṣo'śnute ।*

*na ca sannnyasanādeva siddhiṁ samadhigacchati ॥ (3-4)*

Lord Krishna informs Arjuna: one cannot achieve freedom from karmic reactions by merely abstaining from work, nor can one attain perfection of knowledge by mere physical renunciation.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ (३-८)

*niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ ।*

*śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ ॥ (3-8)*

Lord Krishna instructs Arjuna: perform your prescribed Vedic duties, since action is superior to inaction. By ceasing activity, even bodily maintenance will not be possible.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ (३-२०)

*karmaṇaiva hi saṁsiddhimāsthitā janakādayaḥ ।*

*lokasaṅgrahamevāpi sampaśyankartumarhasi ॥ (3-20)*

By performing their prescribed duties, King Janaka and others attained perfection. You should also perform your work to set an example for the good of the world.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः । क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ (४-१२)

*kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ ।*

*kṣipram hi mānuṣe loka siddhirbhavati karmajā* || (4-12)

In this world, those desiring success in material activities worship the celestial gods, as material rewards manifest quickly.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ (४-२२)

*yadṛcchālābhasantuṣṭo dvandvātīto vimatsaraḥ* |

*samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate* || (4-22)

Content with whatever gain comes of its own accord, and free from envy, (such yogis) are beyond the dualities of life. Being equipoised in success and failure, they are not bound by their endeavors, even while performing all kinds of action.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ (६-३७)

*arjuna uvāca*

*ayatiḥ śraddhayopeto yogāccalitamānasaḥ* |

*aprāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati* || (6-37)

Arjuna asked: What is the fate of the unsuccessful yogi who begins the path with faith, but who does not endeavor sufficiently, due to unsteady mind, and is unable to reach the goal of yoga in this life?

तत्र तं बुद्धिसंयोगं लभते पौर्वदीहिकम् । यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ (६-४३)

*tatra taṁ buddhisamyogaṁ labhate paurvadehikam* |

*yatate ca tato bhūyaḥ saṁsiddhau kurunandana* || (6-43)

Lord Krishna answers: O descendant of Kurus, on taking such a birth, they reawaken the wisdom gained in previous lives, and strive even harder toward perfection in yoga.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ (६-४५)

*prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ* |

*anekajanmasamsiddhstato yāti parām gatim* || (6-45)

With the accumulated merits of many previous births, when such yogis engage in sincere endeavor in making further progress, they become purified from material desires and attain perfection in this life itself.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ (८-१५)

*māmupetya punarjanma duḥkhālayamaśāśvatam* |

*nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ* || (8-15)

Lord Krishna says: Having attained Me, the great souls are no more subject to rebirth in this world, which is transient and full of misery, because they have attained the highest perfection.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ (१०-२६)

*aśvatthaḥ sarvavṛkṣāṇāṁ devarṣīṇāṁ ca nāradaḥ* |

*gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ* || (10-26)

Amongst trees I am the peepul tree; of the celestial sages I am Narada; amongst the Gandharvas I am Chitraratha; and amongst the *siddhas* I am the sage Kapila.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ (१०-४१)

*yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā* |

*tatdevāvagaccha tvam mama tejośasambhavam* || (10-41)

Whatever you see as beautiful, glorious, or powerful, know it to have sprung from a mere spark of my splendor.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ (१२-१०)

*abhyāse’pyasamartho’si matkarmaparamo bhava* |

*madarthamapi karmāṇi kurvaṁsiddhimavāpsyasi* || (12-10)

If you cannot devotedly hold Me in mind / practice remembering Me with devotion, just try to work for Me. Thus performing devotional service to Me, you will achieve perfection.

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ (१४-१)

*śrībhagavān uvāca |*

*paraṁ bhūyaḥ pravakṣyāmi jñānānāṁ jñānamuttamam |*

*yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ || (14-1)*

The Divine Lord said: I shall once again explain to you the supreme wisdom, the best of all knowledge, by knowing which all the great saints have attained the highest perfection.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः । तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ (१४-२४)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ (१४-२५)

*samaduhkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ |*

*tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ || (14-24)*

*mānāpamānayostulyastulyo mitrāripakṣayoḥ |*

*sarvārambhaparityāgī guṇātītaḥ sa ucyate || (14-25)*

Those who feel the same in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value; who remain the same amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honor and dishonor; who treat both friend and foe alike; and who have abandoned/renounced all enterprises/ambitions, they are said to have risen above the three *guṇas*.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ (१६-२३)

*yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ |*

*na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim || (16-23)*

Those who go against the injunctions of scripture and act from impulses of desire, attain neither perfection, nor happiness, nor the supreme goal of life.



पञ्चैतानि महाबाहो कारणानि निबोध मे । साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ (१८-१३)

*pañcāitāni mahābāho kāraṇāni nibodha me ।*

*sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām ॥ (18-13)*

O Arjuna: now learn from me the five factors that *Sāṅkhya* expounds for accomplishing all actions without generating new *karmas*.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक् चेष्ट दैवं चैवात्र पञ्चमम् ॥ (१८-१४)

*adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham ।*

*vividhāśca pṛthak ceṣṭa daivam caivātra pañcamam ॥ (18-14)*

The body, the doer, the various senses, the many kinds of efforts, and Divine Providence—these are the five factors of action.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ (१८-४५)

*sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ ।*

*svakarmanirataḥ siddhiṁ yathā vindati tacchṛṇu ॥ (18-45)*

By fulfilling their duties, born of their innate qualities, human beings can attain perfection. Now hear from me how one can become perfect by discharging one's prescribed duties.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (१८-४६)

*yataḥ pravṛttirbhūtānāṁ yena sarvamidaṁ tatam ।*

*svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ ॥ (18-46)*

Worshiping the One from whom all beings have arisen, and by whom the whole universe is pervaded, by engaging in the occupation most suitable to oneself, one easily attains perfection.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ (१८-४९)

*asaktabuddhiḥ sarvatra jītātmā vigataspr̥haḥ ।*

*naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati* || (18-49)

Those whose intellect is unattached everywhere, who have mastered the mind, and are free from desires, by practicing renunciation, attain the highest perfection of freedom from action.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे । समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ (१८-५०)

*siddhiṁ prāpto yathā brahma tathāpnoti nibodha me* |

*samāsenaiṁva kaunteya niṣṭhā jñānasya yā parā* || (18-50)

Hear from me briefly, O Arjuna, and I shall explain how one who has attained perfection (of cessation of actions), can also attain *Brahman* by being firmly fixed in transcendental knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ (१८-५१)

विविक्तसेवि लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ (१८-५२)

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ (१८-५३)

*buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca* |

*śabdādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca* || (18-51)

*viviktasevi laghvāśī yatavaṅkāyamaṅasaḥ* |

*dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ* || (18-52)

*aṅkārāṅ balaṁ darpaṅ kāmāṅ krodhāṅ parigrahaṁ* |

*vimucya nirmamaḥ śānto brahmabhūyāya kalpate* || (18-53)

One becomes fit to attain Brahman when he or she possesses a purified intellect and firmly restrains the senses, abandoning sound and other objects of the senses, casting aside attraction and aversion. Such a person relishes solitude, eats lightly, controls body, mind, and speech, is ever engaged in meditation, and practices dispassion. Free from egotism, violence, arrogance, desire, possessiveness of property, and selfishness, such a person, situated in tranquility, is fit for

union with Brahman (i.e., realization of the Absolute Truth as Brahman).

## 6.2.2 YOGA UPANIŞADS

Of the many *Upaniṣads*, 108 are most appreciated. All agree on the ten major *Upaniṣads* but different authorities differ on which to add to make 11 major *Upaniṣads* such as Śvetāśvatara Upaniṣad, Kauṣītaki Upaniṣad, etc., others are minor *Upaniṣads*. Twenty of these, listed as Yoga *Upaniṣads*, have been thoroughly inspected in Hindi translation (Vidyalankar, 2018) and in English translation (Ayyangar, 1938). Relevant *ślokas* containing the word, *siddhi*, are presented below. Techniques of attainment are also given.

The arrangement below follows the order of *Upaniṣads* given in the Muktikā Upaniṣad. Seven of the twenty yoga *Upaniṣads* do not mention *siddhis*, viz.: Amṛtabindu Upaniṣad, Kṣurikā Upaniṣad, Nādabindu Upaniṣad, Dhyānabindu Upaniṣad, Maṇḍalabrāhmaṇa Upaniṣad, Pāśupatibrahama Upaniṣad, and Mahāvākya Upaniṣad.

<b>Table 6.1: LIST OF YOGA UPANIŞADS WITH # OF SIDDHI ŚLOKAS</b>				
<b>Sr. No.</b>	<b>Name</b>	<b>Veda</b>	<b>Muktikā #</b>	<b># of Siddhi Ślokas</b>
1	Haṁsa Upaniṣad	Śukla Yajurveda	15	4
2	Amṛtabindu Upaniṣad	Kṛṣṇa Yajurveda	20	0
3	Amṛta Nādabindu Upaniṣad	Kṛṣṇa Yajurveda	21	2
4	Kṣurikā Upaniṣad	Kṛṣṇa Yajurveda	31	0
5	Tejobindu Upaniṣad	Kṛṣṇa Yajurveda	37	1

6	Nādabindu Upaniṣad	Ṛgveda	38	0
7	Dhyānabindu Upaniṣad	Kṛṣṇa Yajurveda	39	0
8	Brahmavidyā Upaniṣad	Kṛṣṇa Yajurveda	40	1
9	Yogatattva Upaniṣad	Kṛṣṇa Yajurveda	41	19
10	Triśikhibrāhmaṇa Upaniṣad	Śukla Yajurveda	44	4
11	Yogacūdāmaṇi Upaniṣad	Sāmaveda	46	1
12	Maṇḍalabrāhmaṇa Upaniṣad	Śukla Yajurveda	48	0
13	Advayatāraka Upaniṣad	Śukla Yajurveda	53	1
14	Śaṅḍilya Upaniṣad	Atharvaveda	58	18
15	Yogaśikhā Upaniṣad	Kṛṣṇa Yajurveda	63	49
16	Pāsupatibrahama Upaniṣad	Atharvavedaa	77	0
17	Yogakuṇḍalinī Upaniṣad	Kṛṣṇa Yajurveda	86	2
18	Darśana Upaniṣad	Sāmaveda	90	4
19	Mahāvākya Upaniṣad	Atharvaveda	92	0
20	Varāha Upaniṣad	Kṛṣṇa Yajurveda	98	5
<b>Caption:</b> The 20 Yoga Upaniṣads as listed in <i>Muktikā Upaniṣad</i> with no. of <i>siddhi ślokas</i>				

### 6.2.2.1 HANSA UPANIṢAD

The *Hansa Upaniṣad*, number 15 in *Muktikā Upaniṣad*, belongs to *Śukla Yajurveda*. Its 21 *ślokas* take the form of an exchange between Gautama, a student, and Guru Sanatkumara. Gautama seeks *Brahmavidyā*, and humbly requests the sage to share that knowledge with him. With caution against further sharing, Sanatkumara expounds his learning and experience. He

prescribes the method of *ajapā gāyatrī*, “*haṁsa*”, *mantra* repetition. The six facets to the *haṁsa* mantra are the *ṛṣi* (sage); the *devatā*, *paramahaṁsa*; the *chhandas*, *avyakta gāyatrī*; the *bīja* (seed mantra), *haṁ*; the *śakti*, *sa*; and the *kīlaka*, wedge, *So ’ham*.

The *Upaniṣad* states that we breath a total of 21,600 breaths, *haṁsa*, in a 24 hour cycle. When the *sādhaka* has chanted it one crore times, the sage lists ten different types of *nāda* that are experienced by the *sādhaka*, describing the fruits of each. Hearing each *nāda* is a symbolic milestone on the path of yoga practice, only experienced if the *sādhaka* is on the right path. Aspirants are warned not to become entangled in enjoyment of the *siddhis* and so loose track of *Brahmavidyā*.

The following *ślokas* explain what the *sādhaka* should achieve and their associated *siddhis*. The *sādhaka* need not experience all of them sequentially. But by the grace of guru the *sādhaka* may experience the tenth *nāda* and have the ultimate *siddhi* straightaway.

अस्यैव जपकोट्या नादमनुभवति । स च दशविधो जायते । चिणिति प्रथमः । चिञ्चिणीति द्वितीयः ।  
घण्टानादस्तृतीयः । शंखनादश्चतुर्थः । पञ्चमस्तन्त्री नादः । षष्ठस्तालनादः । सप्तमोवेणुनादः । अष्टमो  
भेरीनादः । नवमो मृदंगनादः । दशमो मेघनादः ॥ (१६)

*asyaiva japakoṭyā nādamanubhavati | sa ca daśavidho jāyate | ciṇiti prathamah | ciñciṇīti  
dvoitiyah | ghaṅṭānādaścaturthah | śaṅkhanādaścaturthah | pañcamastantrī nādah |  
ṣaṣṭhastālanādah | saptamoveṇunādah | aṣṭamo bherīnādah | navamo mṛdaṅganādah | daśamo  
meghanādah || (16)*

By a crore of japa the *sādhaka* experiences the *nāda*. The *nāda* is produced in ten different ways.

The first is of the character of the *ciṇ* sound. The second is of the character of *ciñciṇī* sound. The

third is the sound of a bell. The fourth is that of a conch. The fifth is the note produced by the wire of a harp. The sixth is sound of cymbals (made of bell – metal). The seventh is the sweet note of the flute. The eighth is the sound of a kettle drum. The ninth is the sound of a tabor. The tenth is thunder from a cloud.

प्रथमे चिञ्चिणीगात्रं द्वितीये गात्रभञ्जनम् । तृतीये भेदनं याति चतुर्थे कम्पते शिरः ॥ (१८)

*prathame ciñciṅgātram dvitīye gātrabhañjanam |*

*tṛtīye bhedanam yāti caturthe kampate śiraḥ || (18)*

When the first is heard, there manifest the *ciñciṅī* form of the *ātmā*. With the hearing of the second, that form is broken. With the third there is the opening of the heart and the lotus of the heart blooms. With the fourth the head begins to shake.

पञ्चमे स्रवतो तालु षष्ठेऽमृतनिषेवणम् । सप्तमे गूढ विज्ञानम् परा वाचा तथाष्टमे ॥ (१९)

*pañcame stravato tālu ṣaṣṭhe'mṛtaniṣevaṇam |*

*saptame gūḍha vijñānam parā vācā tathāṣṭame || (19)*

With the fifth, the palate streams forth saliva. With the sixth there is the swallowing of the nectar produced by the union of the lunar and solar regions. With the seventh is the secret knowledge relating to the *Brahman* revealed. With the eighth, through the *parāvāk* enshrining all the knowledge contained in the *vedas* and *śāstra* is revealed to the yogi, knowledge which enables him / her to know all things.

अदृश्यं नवमे देहं दिव्यं चक्षुस्तथाऽमलम् । दशमं च परं ब्रह्म भवेत् ब्रह्मात्मसन्निधौ ॥ (२०)

*adṛśyam navame dehaṁ divyam cakṣustathā'malam |*

*daśamaṁ ca paraṁ brahma bhavet brahmātmāsannidhau || (20)*

With the ninth, the body of the yogi becomes invisible and clear, divine vision is attained whereby the yogi can see through the past, the present and the future. With the tenth the yogi will

become the *para-brahman*, with the identification *ātma* as *Brahman*.

### 6.2.2.2 NĀDABINDU UPANIṢAD

The *Nādabindu Upaniṣad*, number 21 in *Muktikā Upaniṣad*, belongs to the *Kṛṣṇa Yajurveda*. It is also known as the *Amṛta Nāda Bindu Upaniṣad*. It provides details of 6 limbs of yoga. Those with clear and clean minds who listen to, and contemplate on the knowledge contained in the *Upaniṣads* achieve the *puruṣārtha* – *dharma, artha, kāma and mokṣa*. Those who haven't yet attained such a mind need to practice yoga, along with study of *brahmavidyā*, to achieve them.

अनेन विधिना सम्यङ् नित्यमभ्यसेत् क्रमात् । स्वयमुत्पद्यते ज्ञानं त्रिभिमसैः न संशयः ॥ (२९)

*aneana vidhinā samyaṅ nityamabhyaset kramāt |*

*svayamutpadyate jñānaṁ tribhirmāsaiḥ na saṁśayaḥ || (29)*

चतुर्भि पश्यते देवान् पञ्चभिः वितत क्रमान् । इच्छयाऽऽप्नोति कैवल्यं षष्ठे मासि न संशयः ॥ (३०)

*caturbhi paśyate devān pañcabhiḥ vitata kramān |*

*icchayā' 'pnoti kaivalyaṁ ṣaṣṭhe māsi na saṁśayaḥ || (30)*

When the practice of yoga has been done regularly for three months then one experiences *brahmajñāna*, in the fourth month one experiences the presence and meeting with *devatā*, in the fifth month there is experience of existence and meeting with *virat adi brahma svaroop* while in the sixth month one experiences and achieves *kaivalya*.

### 6.2.2.3 TEJOBINDU UPANIṢAD

The *Tejobindu Upaniṣad*, number 37 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*. It takes the form of a conversation between Nidag Muni as student and Bhagwan Ribhu as the teacher. It consists of six chapters (*adhyāya*). The sixth chapter *śloka* 29 states:

न सूतकं न जातं वा नान्तर्मुखसुविभ्रमः । न महावाक्यमैक्यं वा नाणिमादिविभूतयः ॥ (६-२९)

*na sūtakaṁ na jātaṁ vā nāntarmukhasuvibhramaḥ ।*

*na mahāvākyaṁaikyaṁ vā nāṇimādivibhūtayaḥ ॥ (6-29)*

All is *Brahma*, even *siddhis* such as *aṇimā*, etc., are *Brahma*.

#### 6.2.2.4 BRAHMAVIDYĀ UPANIṢAD

The *Brahmavidyā Upaniṣad*, number 40 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*. Its

*śloka* 24 states:

जरामरणरोगादि न तस्य भुवि विद्यते । एवं दिने दिने कुर्यादणिमादि विभूतये ॥ (२४)

*jarāmaraṇarogādi na tasya bhuvī vidyate । evaṁ dine dine kuryādaṇimādi vibhūtaye ॥ (24)*

Those who regularly practice the *soham mantra* are not affected by old age, death or disease;

they will achieve the *siddhis* of *aṇimā*, etc.

#### 6.2.2.5 YOGATATTVA UPANIṢAD

The *Yogatattva Upaniṣad*, number 41 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*.

Vishnu is the teacher and Brahma is the student: Brahmaji humbly requests Vishnuji to reveal to

him the secrets of yoga's essential elements, *aṣṭāṅgayogā* along with *yogatattva*.

एतेषां लक्षणं ब्रह्मन् वक्ष्ये शृणु समासतः । मातृकादियुतं मन्त्रं द्वादशाब्दं तु यो जपेत् ॥ (२१)

*eteṣāṁ lakṣaṇaṁ brahmaṁ vakṣye śṛṇu samāsatāḥ ।*

*mātrkādiyutaṁ mantraṁ dvādaśābdaṁ tu yo japet ॥ (21)*

क्रमेण लभते ज्ञानमणिमादिगुणान्वितम् । अल्पबुद्धिरिमं योगं सेवते साधकाधमः ॥ (२२)

*kramaṇa labhate jñānamaṇimādiguṇānvitam ।*

*alpabudhdirimaṁ yogaṁ sevate sādhakādhamāḥ ॥ (22)*

The *śloka* describes *mantra* yoga practice and its fruits. Lord Vishnu says that 'one who practices



*mantra* yoga for twelve continuous years slowly gains spiritual knowledge, and *siddhis* such as *aṅimā*, etc. He further states that those with dull intelligence need to practice *mantra* yoga.

ततोऽधिकतराभ्यासाद् बलमुत्पद्यते बहुः ॥ (५८)

*tato' dhikatarābhyāsād balamutpadhyate bahuḥ* ॥ (58)

येन भुचरसिद्धिः स्यात् भूचराणां जये क्षमः । व्याघ्रो वा शरभो वापि गजो गवय एव वा ॥ (५९)

*yena bhucarāsiddhiḥ syāt bhūcarāṅāṁ jaye kṣamaḥ* ।

*vyāghro vā śarabho vāpi gajo gavaya eva vā* ॥ (59)

सिंहो वा योगिना तेन म्रियन्ते हस्तताडिताः ।

*siṅho vā yoginā tena mriyante hastatāḍitāḥ* ।

The above *ślokas* state that, by increasing practice of *prāṅāyāma*, the yogi's body becomes very strong and attains *Bhuchara Siddhi* (wandering over the earth at large, without restraint). By this *siddhi* the yogi attains the power to control all living beings on earth, to kill any wild animal including lion, tiger, elephant, etc., by a single blow of the hand.

सर्वविघ्नहरो मन्त्रः प्रणवः सर्वदोषहा । एवमभ्यासयोगेन सिद्धिरारम्भसम्भवा ॥ (६४)

*sarvaviḡnaharo mantraḥ praṇavaḥ sarvadoṣahā* ।

*evamabhyāsayogena siddhirārambhasambhavā* ॥ (64)

By chanting *praṇava mantra* all obstacles, difficulties and impurities go away, while by yoga, *siddhis* start developing.

यथा वा चित्तसामर्थ्यं जायते योगिनो ध्रुवम् । दूरश्रुतिर्दूरदृष्टिः क्षणाद्धूरागमस्तथा ॥ (७३)

*yathā vā cittasāmarthyam jāyate yogino dhruvam* ।

*dūraśrutirdūradrṣṭiḥ kṣaṇādhdūrāgamastathā* ॥ (73)

वाक्सिद्धिः कामरूपत्वमदृश्यकरणी तथा । मलमूत्रप्रलेपेन लोहादेः स्वर्णता भवेत् ॥ (७४)

*vāksiddhiḥ kāmārupatvamadṛśyakaraṇī tathā |*  
*malamūtrapralepena lohādeḥ svarṇatā bhavet || (74)*

खे गतिस्तस्य जायेत संतताभ्यासयोगतः । सदा बुद्धिमता भाव्यं योगिना योगासिद्धये ॥ (७५)

*khe gatistasya jāyeta santatābhyāsayogataḥ |*  
*sadā buddhimatā bhāvyaṁ yoginā yogāsiddhaye || (75)*

When the yogi's mind power is vastly and permanently increased, he gains abilities to: clearly hear what is spoken at a great distance; see what is very distant; to travel far in but a moment; acquires the speech-*siddhi*; change his physical form at will; vanish from sight; convert iron into gold by rubbing it with a paste of his urine and excrement. By secluded practice of yoga he masters roaming in the sky, hence an exalted and discriminating yogi (should consider) *siddhis*.

एते विघ्ना महसिद्धेर्न रमेत् तेषु बुद्धिमान् । न दशयित् स्वसामर्थ्यं यस्यकस्यापि योगिराट् ॥ (७६)

*ete vighnā mahasiddherna ramet teṣu budhdimān |*  
*na darśayet svasāmarthyam yasyakasyāpi yogirāṭ || (76)*

These (yoga *siddhis*) create obstacles and challenges to attaining *mahasiddhi* (*mokṣa*). Hence, intelligent yogis should not get stuck in them. Nor should the yogi demonstrate his abilities (i.e. *siddhis*) to anyone.

यथा मूढो यथा ह्यन्धो यथा बधिर एव वा । तथा वर्तेत लोकस्य स्वसामर्थ्यस्य गुप्तये ॥ (७७)

*yathā mūḍho yathā hyandho yathā badhira eva vā |*  
*tathā varteta lokasya svasāmarthyasya guptaye || (77)*

In the world, the yogi should behave like a fool, blind and deaf to keep his *siddhis* hidden.

समभ्यसेत्तथा ध्यानं घटिका षष्टिमेव च । वायुं निरुध्य चाकाशे देवतामिष्टदामिति ॥ (१०४)

*samabhyasettathā dhyānaṁ ghaṭikā ṣaṣṭimeva ca |*  
*vāyuraṁ nirudhya cākāśe devatāmiṣṭadāmiti || (104)*

सगुणं ध्यानमेतत्स्यादणिमादिगुणप्रदम् । निर्गुणध्यानयुक्तस्य स्माधिश्च ततो भवेत् ॥ (१०५)

*saguṇam dhyānametatsyāṇimādiguṇapradam ।*

*nirguṇadhyānayuktasya smādhiśca tato bhavet ॥ (105)*

(The yogi) should meditate for six *ghatis*: following *prāṇa vāyu*, he should remain in the silence (meditate) on the *devata* who fulfils his desires. Meditating in this way he gains (the *siddhis*) *aṇimā*, etc. Meditating on *Nirguna Brahman*, he gains *samādhi*.

यदि स्वदेहमुत्स्रष्टुमिच्छा चेदुत्सृजेत् स्वयम् ॥ (१०७)

*Yadi svadehamutstraṣṭumicchā cedutsṛjet svayam ॥ (107)*

परब्रह्मणि लीयेत न तस्योत्क्रान्तिरिष्यते । अथ नो चेत्समुत्स्रष्टुं स्वशरीरं प्रियं यदि ॥ (१०८)

*parabrahmaṇi līyeta na tasyotkrāntiriṣyate ।*

*atha no cetsamutstraṣṭum svaśarīraṁ priyaṁ yadi ॥ (108)*

सर्वलोकेषु विहरन्नणिमादि गुणान्वितः । कदाचित् स्वेच्छया देवो भुत्वा स्वर्गे महीयते ॥ (१०९)

*sarvalokeṣu viharannaṇimādi guṇānvitaḥ ।*

*kadācit svecchayā devo bhutvā svarge mahīyate ॥ (109)*

मनुष्यो वापि यक्षो वा स्वेच्छयाऽपि क्षणाद्भवेत् ।

सिंहो व्याघ्रो गजो वाऽश्वः स्वेच्छया बहुतामियात् ॥ (११०)

*manuṣyo vāpi yakṣo vā svecchayā'pi kṣaṇādbhavet ।*

*siṁho vyāghro gajo vā'svaḥ svecchayā bahutāmiyāt ॥ (110)*

यथेष्टमेव वर्तेत योगी यद्वा महेश्वरः । अभ्यासभेदतो भेदः फलं तु सममेव हि ॥ (१११)

*yatheṣṭameva varteta yogī yadvā maheśvaraḥ ।*

*abhyāsabhedato bhedaḥ phalaṁ tu samameva hi ॥ (111)*

If such a yogi voluntarily wishes to give up his body, he merges into *parabrahman*. No obstacles prevent his life-breath moving out. But if he does not wish to give up his body, then by the

*siddhis, aṇimā*, etc. he can roam among all *lokas*. He can, at times, live in *swarga loka* like a *deva*. He can, in an instant, voluntarily transform from human into *yaksha*, tiger, elephant or horse etc. He can even acquire multiple forms. In the form of *Maheshwara* or *yogi*, he can behave as he likes. His ability to transform into various forms, etc. are due to his practice of *yoga*.

वज्रोलिमभ्यसेद्यस्तु स योगी सिद्धि भाजनम् ॥ (१२६)

*vajrolimabhyasedyastu sa yogī siddhi bhājanam* || (126)

A yogi who practices *Vajroli mudrā* attains *siddhis*.

लभ्यते यदि तस्यैव योगसिद्धिः करे स्थिता । अतीतानागतं वेत्ति खेचरी च भवेद् ध्रुवम् ॥ (१२७)

*labhyate yadi tasyaiva yogasiddhiḥ kare sthitā* |

*atītānāgataṁ veti khecarī ca bhaved dhruvam* || (127)

One who becomes established in practice of *khecarī* certainly achieves the *yoga siddhi* ability to cognize past and future.

#### 6.2.2.6 TRIŚIKHIBRĀHMAṆA UPANIṢAD

The *Triśikhibrāhmaṇa Upaniṣad*, number 44 in *Muktikā Upaniṣad*, belongs to the *Śukla Yajurveda*. It takes the form of a dialogue between the student *Trishikhi* and his teacher *Aditya*.

The former humbly asks the teacher to explain to him what are the concepts, *śarīra*, *prāṇa* and *ātmā*; also, what is their purpose?

अल्पमूत्रोऽल्पविष्टश्च लघुदेहो मिताशनः । पटु इन्द्रियः पटुमतिः कालत्रयविद् आत्मवान् ॥ (१०७)

*alpamūtro'lpaviṣṭhaśca laghudeho mitāśanaḥ* |

*paṭu indriyaḥ paṭumatīḥ kālatrayavid ātmavān* || (107)

रेचकं पूरकं मुक्त्वा कुम्भीकरणमेव यः । करोति त्रिषु कालेषु नैव तस्यास्ति दुर्लभम् ॥ (१०८)

*recakaṁ pūraḥ kumbhīkaraṇameva yaḥ |*  
*karoti triṣu kāleṣu naiḥ tasyāsti durlabham || (108)*

Practice of *prāṇāyāma* decreases production of wastes and urine; the yogi's body becomes lighter, he eats moderately; his organs of sense and action, and intellect become full of vitality; He experiences transcendence, and becomes a knower of past, present and future. (For the yogi whose) inhalation and exhalation cease through *kumbhaka*, nothing is impossible in the three time periods (i.e. past, present and future).

विश्वरूपस्य देवस्य रूपं यत् किञ्चिदेव हि । स्थवीयः सूक्ष्मम् अन्यत् वा पश्यन् हृदयपङ्कजे ॥ (१५९)

*viśvarūpasya devasya rūpaṁ yat kiñcideva hi |*  
*sthavīyaḥ sūkṣmam anyat vā paśyan hṛdayapaṅkaje || (159)*

ध्यायतो योगिनो यस्तु साक्षादेव प्रकाशते । अणिमादिफलं चैव सुखेनैवोपजायते ॥ (१६०)

*dhyāyato yogino yastu sākṣādeva prakāśate | aṇimādiphalaṁ caiva sukhenāivopajāyate || (160)*  
The yogi who meditates in his heart on the form of the deity's *Viśvarūpa* in gross, subtle or any other form, illumines that form, and without effort acquires the *siddhis*, *aṇimā*, etc.

#### 6.2.2.7 YOGACŪḌĀMAṆĪ UPANIṢAD

The *Yogacūḍāmaṇī Upaniṣad*, number 46 in *Muktikā Upaniṣad*, belongs to *Sāmaveda*. It discusses six limbs / *angas* of yoga. The sage says the information is being shared for the guidance and benefit of yogis.

गगने पवने प्राप्ते ध्वनिरुत्पद्यते महान् । घण्टादीनां प्रवाद्यानां नादसिद्धिरुदीरिता ॥ (११५)

*gagane pavane prāpte dhvanirutpadyate mahān |*  
*ghaṇṭādīnāṁ pravādyānāṁ nādasiddhirudīritā || (115)*

When by practice of *prāṇāyāma* in *shanmukhi mudrā* the *prāṇa* *vayu* reaches *sahasrara chakra*, then he hears the sounds of *ghaṇṭā*, *ghadiyal*, etc., the sound of *baja* is heard. When *anāhata nāda* is heard, *nāda siddhi* is achieved.

*Shanmukhi mudrā* can be performed in *siddhāsana*, *padmāsana* or *sukhāsana*. Raising both hands near the face with elbows pointing outwards and in line with the shoulders, use the thumbs to gently close the ears. With eyes closed, gently touch the index fingers to the inner corners of the eyes, place the middle fingers on either side of the nose, the ring fingers above the lips and the little fingers below the mouth. The spine should remain upright and the shoulders relaxed.

#### 6.2.2.8 ADVAYATĀRAKA UPANIṢAD

The Advayatāraka Upaniṣad, number 53 in *Muktikā Upaniṣad*, belongs to the *Śukla Yajurveda*. It discusses *rājayoga*, giving knowledge of *brahmavidyā*.

तालुमूल ऊर्ध्व भागे महन् ज्योतिः मयूखो वतते ।

तत् योगिभिः ध्येयम् । तस्मात् अणिमादि सिद्धिः भवति ॥ (११)

*tālumūla ūrdhva bhāge mahan jyotiḥ mayūkho vartate |*

*tat yogibhiḥ dhyeyam | tasmāt aṇimādi siddhiḥ bhavati || (11)*

In the rear portion of the base of the palate exists a large bundle of lights. That is worthy of the yogi's devoted attention, by means of which he receives the *siddhis*, *aṇimā*, etc..

#### 6.2.2.9 ŚĀṆḌILYA UPANIṢAD

The Śāṇḍilya Upaniṣad, number 58 in *Muktikā Upaniṣad*, belongs to *Atharva Veda*. It is a conversation between teacher Rishi Atharva and student Shandilya. The student humbly requests the teacher to give him the knowledge of *aṣṭāṅgayogā*, which provides *ātmañjñāna* i.e. self-

knowledge. The sage provides detailed knowledge of yoga's *aṣṭāṅga*, *yama*, *niyama*, etc. eight limbs. The seventh *khanda* (chapter) contains *śloka* giving details of *saṁnyamā* and *siddhis* as follows. *Saṁnyamā* is a very important word in yoga *śāstra*. It provides a procedure whereby an experienced yogi can perform the three *antarāṅgas*, *dhāraṇā*, *dhayana* and *samādhi* as a single process, and accelerate development of subtle powers of mind, *siddhis*.

नासाग्रे वायु विजयं भवति । नाभिमध्ये सर्वरोगविनाशः ।

पादाङ्गुष्ठधारणाच्छरीरलघुता भवति ॥ (४४)

*nāsāgre vāyu vijayaṁ bhavati | nābhimadhye sarvarogavināśaḥ |*

*pādāṅguṣṭhadhāraṇāccharīralaghutā bhavati || (44)*

Performing *saṁnyamā* on the tip of the nose brings mastery of *prāṇa vāyu*; doing so on the navel center destroys all diseases. (*Saṁnyamā*) on the big toes, the body becomes lighter.

The following unnumbered quotes come at the end of *Khanda 7*:

तारसंयमात् सकलविषयज्ञानं भवति ।

*tārasaṁyamāt sakalaviṣayajñānaṁ bhavati |*

*Saṁnyamā* on one's intuitive knowledge, one acquires knowledge of all kinds.

धर्माधर्म संयमात् अतीत अनागतज्ञानम् ।

*dharmādharmā saṁyamāt atīta anāgatajñānam |*

*Saṁnyamā* on *dharma* & *adharma* (the powers behind change) brings knowledge of past and future.

तत्तज्जन्तु ध्वनौ चित्तसंयमात् सर्वजन्तुरुतज्ञानम् ।

*tattajjantu dhvanau cittasaṁyamāt sarvajantururujñānam |*

*Saṁnyamā* on the sounds of different animals, one understands the sounds made by all animals.

संचितकर्मणि चित्तसंयमात् पूर्वजातिज्ञानम् ।

*sañcītakarmaṇi cittaśaṁnyamāt pūrvajātijñānam ।*

*Saṁnyamā* on the accumulated *karma* brings knowledge of previous births.

परचित्ते चित्तसंयमात् परचित्त ज्ञानम् ।

*paracitte cittaśaṁnyamāt paracitta jñānam ।*

*Saṁnyamā* on another person's mind brings knowledge of the other's mind.

कायरूपे चित्तसंयमात् अन्याद् अद्रश्य रूपम् ।

*kāyarupe cittaśaṁnyamāt anyāḍ adraśya rūpam ।*

*Saṁnyamā* on the form of the body prevents others seeing one.

बले चित्तसंयमात् हनुमानादिबलम् ।

*bale cittaśaṁnyamāt hanumānādibalam ।*

*Saṁnyamā* on the strength of the body, brings strength like that of Hanuman and others.

सूर्ये चित्त संयमात् भुवनज्ञानम् ।

*sūrye citta śaṁnyamāt bhuvanajñānam ।*

*Saṁnyamā* on the Sun brings knowledge of the cosmic regions.

चन्द्रे चित्तसंयमात् ताराव्यूह ज्ञानम् ।

*candre cittaśaṁnyamāt tāravūha jñānam ।*

*Saṁnyamā* on the moon brings knowledge of the arrangement of the stars.

ध्रुवे तद्गतिदर्शनम् ।

*dhruve tadgatidarśanam ।*



*Saṁyamā* on the pole star brings knowledge of the movement of the stars.

स्वार्थसंयमात् पुरुषज्ञानम् ।

*svārthasaṁyamāt puruṣajñānam* ।

*Saṁyamā* on one's purpose in life brings knowledge of *puruṣa*.

नाभिचक्रे कायव्यूहज्ञानम् ।

*nābhicakre kāyavyūhajñānam* ।

*Saṁyamā* on the navel centre brings knowledge of the organisation of the body.

कण्ठ कूपे क्षुत् पिपासा निव्रत्तिः ।

*kaṅṭha kūpe kṣut pipāsā nivratīḥ* ।

*Saṁyamā* on the pit of the throat removes hunger and thirst.

कूर्मनाडयां स्थैर्यम् ।

*kūrmanāḍayāṁ sthairyam* ।

*Saṁyamā* on *kūrma nāḍī* brings steadiness (of mind).

तारे सिद्धदर्शनम् ।

*tāre siddha darśanam* ।

*Saṁyamā* on the stars / pupil of the eye brings visions of *siddhas*.

कायाकाश संयमादाकाशगमनम् ।

*kāyākāśa saṁyamādākāśagamanam* ।

*Saṁyamā* on the body and *ākāśa* brings the ability to move through space.

तत् तत् स्थाने संयमात् तत् तत् सिद्धयो भवन्ति ।

*tat tat sthāne saṁyamāt tat tat siddhayo bhavanti* ।

*Saṁnyamā* on various things brings *siddhis* concerning them.

### 6.2.2.10 YOGAŚIKHĀ UPANIṢAD

The Yogaśikhā Upaniṣad, number 63 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*. It is a conversation between teacher Shankara and student Hiranyagarbha. This *Upaniṣad* states that both yoga *sāadhanā* and *brahmajñāna* are needed to gain *mokṣa*. With either yoga *sāadhanā* or *brahmajñāna* alone, one cannot attain *mokṣa*.

सर्वे जीवा सुखैर्दुःखैर्मायाजालेन वेष्टिताः । तेषां मुक्ति कथं देव कृपया वद शंकर ॥ (१-१)

सर्वसिद्धिकरं मार्गं मायाजालनिकृन्तनम् । जन्ममृत्युजराव्याधिनाशनं सुखदं वद ॥ (१-२)

इति हिरण्यगर्भः पप्रच्छ स होवाच महेश्वरः ।

*sarve jīvā sukhaīrdūḥkhairmāyājālena veṣṭitāḥ ।*

*teṣāṁ mukti katham deva kṛpayā vada śaṅkara ॥ (1-1)*

*sarvasiddhikaram mārgam māyājālanikṛntanam ।*

*janmamṛtyujarāvyaḍhināśanam sukhadam vada ॥ (1-2)*

*iti hiraṇyagarbhaḥ papraccha sa hovāca maheśvaraḥ ।*

Hiranyagarbha said all beings are trapped in happy and sad states under the veil of *māyā*. He asks Shankara to explain how beings can be liberated, how can they gain all kinds of *siddhis*, destroy the veil of *māyā*, birth and death, disease and old-age, and gain lasting happiness.

नानामार्गैस्तु दुष्प्रापं कैवल्यं परमं पदम् ॥ (१-३)

सिद्धिमार्गेण लभते नान्यथा पद्मसम्भव ।

*nānāmārgaistu duṣprāpaṁ kaivalyaṁ paramaṁ padam ॥ (1-3)*

*siddhimārgena labhate nānyathā padmasambhava ।*

To achieve *kaivalyas* highest state, by means of many various routes is very difficult. *Kaivalya* can be attained only by the *siddhi mārga* (path to perfection in life).

इन्द्रियाणि मनो बुद्धिः कामक्रोधादिकं जितम् । तेनैव विजितं सर्वं नासौ केनापि बाध्यते ॥ (१-३९)

*indriyāṇi mano budhdiḥ kāmakrodhādikaṁ jitam ।*

*tenaiva vijitam sarvaṁ nāsau kenāpi bādhyate ॥ (1-39)*

A person who masters his organs of sense and action, mind, and overpowers lust, anger, greed etc., including all obstacles (on the path), nothing is an obstacle for him.

महाभूतानि तत्त्वानि संहृतानि क्रमेण च । सप्तधातुमयो देहो दग्धो योगाग्नि शनैः ॥ (१-४०)

*mahābhūtāni tattvāni saṁhṛtāni krameṇa ca ।*

*saptadhātumayo deho dagdho yogāgni śanaiḥ ॥ (1-40)*

Step by step, such a one gains control over the gross elements, and the material (*saptadhātu*) of the body is slowly consumed by the fire of yoga.

देवैरपि न लक्ष्येत योगिदेहो महाबलः । भेदबन्धविनिर्मुक्तो नानाशक्तिधरः परः ॥ (१-४१)

*devairapi na lakṣyeta yogideho mahābalaḥ ।*

*bhedabandhavinirmukto nānāśaktidharaḥ paraḥ ॥ (1-41)*

Such a yogi's body becomes very strong. Even Gods do not realise his strength. He is free from the worldly ties and differences, and gains many different powers.

यथाऽऽकाशस्तथा देहः आकाशादपि निर्मलः ।

सूक्ष्मात्सूक्ष्मतरोऽदृश्यः स्थूलात् स्थूलो जडाज्जडः ॥ (१-४२)

*yathā'ākāśastathā dehaḥ ākāśādapi nirmalaḥ ।*

*sūkṣmātsūkṣmataro'dṛśyaḥ sthūlāt sthūlo jadājjadaḥ ॥ (1-42)*

Such a yogi's body becomes like *ākāśā* and also even purer than *ākāśā*. His body becomes subtler than the subtlest – invisible, also grosser than the grossest. He can make his body as huge as he wants or as heavy as he wants.

इच्छारूपो हि योगीन्द्रः स्वतन्त्रस्त्वजरामरः । क्रीडते त्रिषु लोकेषु लीलया यत्रकुत्रचित् ॥ (१-४३)

*icchārupo hi yogīndraḥ svatantrastvoajarāmarah | krīḍate triṣu lokeṣu līlayā yatrakutrachit || (1-43)*  
He can take any physical form that he desires. Becoming free and immortal, he can travel as per his wish to any of the three *lokas*, and enjoy their fruits.

अचिन्त्यशक्तिमान् योगी नानारूपाणि धारयेत् । संहरेच्च पुनस्तानि स्वेच्छया विजितेन्द्रियः ॥ (१-४४)

*acintyaśaktimān yogī nānārupāṇi dhārayet |*

*samharecca punastāni svecchayā vijitendriyaḥ || (1-44)*

He attains powers beyond imagination, and can take different forms. Such a yogi mastering his organs of sense and action can destroy forms by his wish.

योनिमध्ये महक्षेत्रेजपाबन्धूकसन्निभम् ॥ (१-१३६)

रजो वसति जन्तूनां देवीतत्त्वं समावृतम् । रजसो रेतसो योगात् राजयोग इति स्मृतः ॥ (१-१३७)

अणिमादि पदं प्राप्य राजते राजयोगतः ।

*yonimadhye mahakṣetrejapābandhūkasannibham || (1-136)*

*rajo vasati jantūnām devītattvaṁ samāvṛtam | rajaso retaso yogāt rājayoga iti smṛtaḥ || (1-137)*

*aṇimādi padam prāpya rājate rājayogataḥ |*

In the human *yoni*, in the *mahakṣetra* is a red *raj*-fluid, the colour of *javakusum* & *bandhuk* flowers. In this *raj* resides the *devi tattva*, *raj* and *retas*, which, united, are known as *rājayoga*. A yogi by the practice of *rājayoga* attains the *siddhis*, *aṇimā*, etc.

क्रमेण प्राप्यते प्राप्यमम्यासादेव नान्यथा ॥ (१-१३९)

एकेनैव शरीरेण योगाभ्यासाच्छनैः शनैः । चिरात् सम्प्राप्यते मुक्ति मर्कटकम एव सः ॥ (१-१४०)

*kramaṇa prāpyate prāpyamamyāsādeva nānyathā* ॥ (1-139)

*ekenaiva śarīreṇa yogābhyāsācchanaiḥ śanaiḥ* ।

*cirāt samprāpyate mukti markṭakrama eva saḥ* ॥ (1-140)

By the practice of yoga, one successively gains a healthy body, *ekagrata* of mind, a sequence of *siddhis* and, finally, by ‘*markatkram*’, *mukti* and unity of body and mind.

योगसिद्धि विना देहः प्रमादाद्यदि नश्यति । पूर्ववासनया युक्तः शरीरं चान्यदाप्नुयात् ॥ (१-१४१)

*yogasiddhi vinā dehaḥ pramādādyadi naśyati* ।

*pūrvavāsanayā yuktaḥ śarīraṁ cānyadāpnuyāt* ॥ (1-141)

If, due to laziness etc., the body dies without (the *yogi*) gaining *siddhis*, the *jīvātma*'s next birth is in accordance with the *vāsana* of his previous birth.

हठयोगक्रमात् काष्ठा सह जीवल्यादिकम् । नाकृतं मोक्षमार्गं स्यात् प्रसिद्धं पश्चिमं विना ॥ (१-१४५)

*haṭhayogakramāt kāṣṭhā saha jīvalayādikam* ।

*nākṛtaṁ mokṣamārgaṁ syāt prasiddhaṁ paścimaṁ vinā* ॥ (1-145)

Practice of *haṭhayoga* develops the following in sequence: a healthy body, a one-pointed mind, *samādhi* etc., dissolution of a *jīva*'s *koshas*, etc. Without this path to *mokṣa*, no one attains *siddhis*.

धातूंश्च संग्रहेद् वह्निः पवनेन समन्ततः । नाना नादाः प्रवर्तन्ते मार्दवं स्यात् कलेवरे ॥ (१-१४७)

*dhātūṁśca saṅgrahed vahniḥ pavanena samantataḥ* ।

*nānā nādāḥ pravartante mārdaṁ syāt kalevare* ॥ (1-147)

The fire (residing in *mooladhara*) merges with the *prāṇa*, integrates the *saptadhatus*. One can hear various (significant) sounds, and the body becomes soft.

जित्वा वृष्ट्यादिकं जाड्यं खेचरः स भवेन्नरः । सर्वज्ञोऽसौ भवेत् कामरूपः पवनवेगवान् ॥ (१-१४८)

*jitvā vṛṣṭayādikaṁ jādayaṁ khecaraḥ sa bhavennaraḥ |*

*sarvajño'sau bhavait kāmarupaḥ pavanavegavān || (1-148)*

Then the yogi gains command over gross things like rain, etc., and can move about in space.

Omnipresent, he can change his form at will, and can move like the wind.

क्रीडते त्रिषु लोकेषु जायन्ते सिद्धयोऽखिलाः । कपुरे लीयमाने किं काठिन्यं तत्र विद्यते ॥ (१-१४९)

अहंकार क्षये तद्वत् देहे कठिनता कुतः ।

*krīṛate triṣu lokeṣu jāyante siddhayo'khilāḥ |*

*karpure līyamāne kiṁ kāṭhinyam tatra vidyate || (1-149)*

*ahaṅkāra kṣaye tadvat dehe kaṭhinatā kutaḥ |*

He can roam in all three *lokas*, as master of all great *siddhis*. What roughness remains after fire lights camphor? With the ego similarly destroyed, the body loses its stiffness.

सर्व कर्ता च योगीन्द्रः स्वतन्त्रोऽनन्तरूपवान् ॥ (१-१५०) ॥ जीवन्मुक्तो महायोगी जायते नात्र संशयः ।

*sarva kartā ca yogīndraḥ svatanthro'nantarupavān || (1-150)*

*jīvanmukto mahāyogī jāyate nātra saṁśayaḥ |*

The *yogi* who has mastered the *indriyas* can do anything, attains the form of infinite freedom. No doubt, this great *yogi* becomes a *jīvanmukta*.

द्विविधाः सिद्धयो लोके कल्पिताऽकल्पितास्तथा ॥ (१-१५१)

रसौषधिक्रियाजाल मन्त्राभ्यासादि साधनात् ।

सिध्यन्ति सिद्धयो यास्तु कल्पितास्ताः प्रकीर्तिता ॥ (१-१५२)

अनित्या अल्पवीर्यास्ताः सिद्धयः साधनोद्भवाः ।

*dviividhāḥ siddhayo loke kalpitā'kalpitāstathā || (1-151)*

*rasauṣadhikriyājāla mantrābhyāsādi sādhanāt |*  
*sidhyanti siddhayo yāstu kalpitāstāḥ prakīrtitā || (1-152)*  
*anityā alpavīryāstāḥ siddhayaḥ sādhanodbhavāḥ |*

This world admits two types of *siddhi*: *kalpita* and *akalpita*. The former are attained by ingesting specially prepared herbal juices, by means of persistent *mantra* practice, etc.. Having been attained by such means, these *siddhis* are not permanent, their power reduces gradually.

साधनेन विनाप्येवं जायन्ते स्वत एव हि ॥ (१-१५३)

स्वात्मयोगैकनिष्ठेषु स्वातन्त्र्यादीश्वरप्रियाः । प्रभूताः सिद्धयो यास्ताः कल्पनारहिताः स्मृताः ॥(१-१५४)

*sādhanena vināpyevam jāyante svata eva hi || (1-153)*  
*svātmayogaikaniṣṭheṣu svātantryādīśvarapriyāḥ |*  
*prabhūtāḥ siddhayo yāstāḥ kalpanārahitāḥ smṛtāḥ || (1-154)*

(*Akalpita*) *siddhis* are manifest by themselves without external means. By determined self-practice of yoga attain these *siddhis*, gaining freedom and dear to God; they are experienced, not imagined.

सिद्धा नित्या महावीर्या इच्छारूपाः स्वयोगजाः । चिरकालात् प्रजायन्ते वासनारहितेषु च ॥ (१-१५५)  
*siddhā nityā mahāvīryā icchārūpāḥ svayogajāḥ | cirakālāt prajāyante vāsanārahiteṣu ca ||(1- 55)*  
Natural *siddhis* are permanent, and very powerful. Born of long-term yoga practice, they are attained by those who have mastered their desires, and can be used at will.

तास्तु गोप्या महायोगात् परमात्मपदेऽव्यये । विना कार्यं सदा गुप्तं योगसिद्धस्य लक्षणम् ॥ (१-१५६)

*tāstu gopyā mahāyogāt paramātmapade'vyaye |*  
*vinā kāryam sadā guptam yogasiddhasya lakṣaṇam || (1-156)*

Attainment of *siddhis* should be kept secret, *mahāyoga* should continue aiming for the supreme.

Without performing them and keeping them secret is the mark of a *siddhayogi*.

यथाऽऽकाशं समुद्दिशय गच्छद्भिः पथिकैः पथि ।

नानातीर्थानि दृश्यन्ते नानामार्गास्तु सिद्धयः ॥ (१-१५७)

*yathā' 'kāśam samuddiśaya gacchadbhiḥ pathikaiḥ pathi |*

*nānātīrthāni dṛśyante nānāmārgāstu siddhayaḥ || (1-157)*

Those who move forward using the sky (and stars) as their guide, see many holy places on their path, likewise (long-term yoga practitioners) attain various *siddhis* on the way.

स्वयमेव प्रजायन्ते लाभालाभ विवर्जिते । योगमार्गे तथैवेदं सिद्धिजालं प्रवर्तते ॥ (१-१५८)

*svayameva prajāyante lābhālābha vivarjite |*

*yogamārge tathaivedam siddhijālam pravartate || (1-158)*

Born of self-mastery, he is not concerned with gain or loss. The Vedas say that many *siddhis* develop on the path of yoga.

परीक्षकैः स्वर्णकारैः हेम संप्रोच्यते यथा । सिद्धिभिर्लक्षयेत् सिद्धं जीवन्मुक्तं तथैव च ॥ (१-१५९)

अलौकिकगुणस्तस्य कदाचित् दृश्यते ध्रुवम् । सिद्धिभिः परिहीनं तु नरं बद्धं तु लक्षयेत् ॥ (१-१६०)

*parīkṣakaiḥ svarṇakāraiḥ hema samprocyate yathā |*

*siddhibhirlakṣayet siddham jīvanmuktam tathaiva ca || (1-159)*

*alaukikaguṇastasya kadācit dṛśyate dhruvam |*

*siddhibhiḥ parihīnam tu naram baddham tu lakṣayet || (1-160)*

Just as a goldsmith can examine and determine (the quality of a piece of gold), similarly one can look at the *siddhis* which a *siddha* has acquired and determine if (s)he is a *jīvanmukta*. The divine abilities (of a *siddhayogi*) are seen at one time or another. One without *siddhis* is limited.

एतत् पीठमिति प्रोक्तं नादलिङ्गं मदात्मकम् । तस्य विज्ञानमात्रेण जीवन्मुक्तो भवेज्जनः ॥ (२-६)

अणिमादिकमैश्वर्यमचिरादेव जायते ।

*etat pīṭhamiti proktaṁ nādaliṅgam madātmakam |*



*tasya vijñānamātreṇa jīvanmukto bhavējjanah* ॥ (2-6)

*aṇimādikamaiśvarya cirādeva jāyate* ।

From this, (the *Mooladhara* known as *Kamarupa peetha*), arises the internal sacred sound, bringing appreciation of being a *jīvanmukta*, and the divine blesses him with the *aṣṭa siddhis*, *aṇimā* etc.

सूक्ष्मत्वात् कारणत्वाच्च लयनाद्गमनादपि ॥ (२-९) लक्षणात् परमेशस्य लिङ्गमित्यभिधीयते ।

*sūkṣmatvāt kāraṇatvācca layanādgamanādapi* ॥ (2-9)

*lakṣaṇāt parameśasya liṅgam ityabhidhīyate* ।

Being subtle, causal and generative, (the *praṇava* sound) bestows the qualities of the supreme Lord, and is called *liṅga*, the symbol.

तदभिव्यक्तिचिह्नानि सिद्धिद्वाराणि मे शृणु ॥ (२-१८)

दीपज्वालेन्दु खद्योत विद्युन्नक्षत्र भास्वराः । दृश्यन्ते सूक्ष्मरूपेण सदा युक्तस्य योगिनः ॥ (२-१९)

अणिमादिकमैश्वर्यमचिरात्तस्य जायते ।

*tadabhivyakticihnāni siddhidvārāṇi me śrṇu* ॥ (2-18)

*dīpajvāleṇdu khadyota vidyunnakṣatra bhāsvarāḥ* ।

*dṛśyante sūkṣmarupeṇa sadā yuktasya yoginaḥ* ॥ (2-19)

*aṇimādikamaiśvaryamacirāttasya jāyate* ।

I will tell you the signs of the ultimate perfection (realization of *Brahman*): an accomplished yogi sees, on the subtle level, the light of a lamp, a firefly, lightning in the sky. The yogi is blessed with *aṇimā*, etc.

नास्ति नादात्परो मन्त्रो न देवः स्वात्मनः परः ॥ (२-२०)

नानुसन्धेःपरा पूजा न हि तृप्तेः परं सुखम् । गोपनीयं प्रयत्नेन सर्वदा सिद्धिमिच्छता ॥ (२-२१)

*nāsti nādātparo mantrō na devaḥ svātmanaḥ paraḥ* || (2-20)

*nānusantheḥparā pūjā na hi tṛpteḥ paraṁ sukham* |

*gopanīyaṁ prayatnena sarvadā siddhimicchatā* || (2-21)

No *mantra* sound is greater than the *nāda*; no God is greater than one's *ātmā*; no prayer is greater than the prayer of silence; no happiness is greater than contentment; those desiring *siddhis* should always keep the procedure secret.

यत्रमस्यं चिदाख्यातं यत् सिद्धीनां च कारणम् । येन विज्ञातमात्रेण जन्मबन्धात् प्रमुच्यते ॥ (३-१)

*yatramasyaṁ cidākhyātaṁ yat siddhīnāṁ ca kāraṇam* |

*yena vijñātamātreṇa janmabandhāt pramucyate* || (3-1)

The one in whom all is contained, encompassing the supreme intellect, is the bestower of *siddhis*, knowing whom frees one from the bondage of rebirth.

य इमां वैखरीं शक्तिं योगी स्वात्मनि पश्यति । स वाक्सिद्धिमवाप्नोति सरस्वत्याः प्रसादतः ॥ (३-१०)

वेद शास्त्रपुराणानां स्वयं कर्ता भविष्यति ।

*ya imāṁ vaikharīṁ śaktiṁ yogī svātmani paśyati* |

*sa vāksiddhimavāpnoti sarasvatyāḥ prasādataḥ* || (3-10)

*veda śāstrapurāṇānāṁ svayaṁ kartā bhaviṣyati* |

A yogi experiencing *vaikharī śakti* within, receives *vak siddhi*, a blessing from *Mahasaraswati*.

Such a yogi can then cognize *vedas*, *śāstra* and *puranas*.

बिन्दुनाद महालिङ्ग विष्णुलक्ष्मी निकेतनम् । देहं विष्णुवालयां प्रोक्तं सिद्धिदं सर्वदेहिनाम् ॥ (५-४)

*bindunāda mahāliṅga viṣṇulakṣmī nīketanam* |

*dehaṁ viṣṇuvālayaṁ proktaṁ siddhidaṁ sarvadehinām* || (5-4)

From *bindu*, *nāda* and *mahāliṅga*, the body forms a temple where Vishnu and Lakshmi can reside. By it all, one can gain *siddhis*.

अथ सिद्धिं प्रवक्ष्यामि सुखोपायं सुरेश्वर । जितेन्द्रियाणां शान्तानां जितश्वास विचेतसाम् ॥ (५-४६)

*atha siddhim pravakṣyāmi sukhopāyaṁ sureśvara ।  
jitendriyāṇāṁ śāntānāṁ jitaśvāsa vicetasām ॥ (5-46)*

Now I will tell you simple ways to attain *siddhis*. Those with calm and settled minds gain them by mastering the senses and the breath.

नादे मनोलयं ब्रह्मन् दूरश्रवणकारणम् । बिन्दौ मनोलयं कृत्वा दूरदर्शनमाप्नुयात् ॥ (५-४७)

*nāde manolayaṁ brahman dūraśravaṇakāraṇam ।  
bindau manolayaṁ kṛtvā dūradarśanamāpnuyāt ॥ (5-47)*

The (yogi's) mind merging with the cosmic sound, leads to hearing distant sounds.,when centred in the pupil of the eye, he apprehends distant objects.

कालात्मनि मनो लीनं त्रिकालज्ञानकारणम् । परकाय मनोयोगः परकाय प्रवेशकृत् ॥ (५-४८)

*kālātmani mano līnaṁ trikālaññānakāraṇam ।  
parakāya manoyogaḥ parakāya praveśakṛt ॥ (5-48)*

Centring the mind in the sense of being-in-time, brings knowledge of past, present and future. Centring it in another's body and mind, one can enter the other's body.

अमृतं चिन्तयेन्मूर्ध्नि क्षुत्तृषाविषशान्तये । पृथिव्यां धारयेच्चित्तं पातालगमनं भवेत् ॥ (५-४९)

*amṛtaṁ cintayenmūrdhni kṣutṭṛṣāvīṣaśāntaye ।  
pṛthivyāṁ dhārayeccittaṁ pātālagamaṇaṁ bhavet ॥ (5-49)*

Focusing on the nectar (flowing from the roof of the mouth), hunger, thirst and effects of poison are neutralized. By concentrating on *pṛthivi*, one can access *pātāla loka*.

सलिले धारयेच्चित्तं नाम्भसा परिभूयते । अग्नौ संधारयेच्चित्तमग्निना दह्यते न सः ॥ (५-५०)

*salile dhārayeccittaṁ nāmbhasā paribhūyate ।  
agnau sandhārayeccittamagninā dahyate na saḥ ॥ (5-50)*

Concentration on *jala*, prevents drowning in rivers; the same on *agni*, prevents fire burning him.

वायौ मनोलयं कुर्यादाकाशगमनं भवेत् । आकाशे धारयेच्चित्तमणिमादिकमाप्नुयात् ॥ (५-५१)

*vāyau manolayaṁ kuryādākāśagamanam bhavet |*

*ākāśe dhārayeccittamaṇimādikamāpnuyāt || (5-51)*

Merging the mind with *vāyu* brings motion in the sky; merging it with *ākāśa* yields *aṇimā*, etc.

विराट् रूपे मनो युञ्जन् महिमानमवाप्नुयात् । चतुर्मुखे मनो युञ्जन् जगत् सृष्टिकरो भवेत् ॥ (५-५२)

*virāṭ rupe mano yuñjan mahimānamavāpnuyāt |*

*caturmukhe mano yuñjan jagat sṛṣṭikaro bhavet (5-52)*

Uniting the mind with the form of *virāṭ* brings *mahima*. Merging into the Four Faced (Lord

Brahma) he acquires the ability to create the universe.

इन्द्ररूपिणमात्मानं भावयन् मर्त्यभोगवान् । विष्णुरूपे महायोगी पालयेदखिलं जगत् ॥ (५-५३)

*indrarupiṇamātmānaṁ bhāvayan martyabhogavān |*

*viṣṇurupe mahāyogī pālayedakhilam jagat || (5-53)*

Merging with the form of *Indra* brings enjoyment of the riches of this world; with *Vishnu*'s form a great yogi become the sustainer of the universe.

रुद्ररूपे महायोगी संहरत्येन तेजसा । नारायणे मनो युञ्जन् नारायणमयो भवेत् ॥ (५-५४)

*rudrarupe mahāyogī saṁharatyena tejasā |*

*nārāyaṇe mano yuñjan nārāyaṇamayo bhavet || (5-54)*

Merging with the form of *Rudra*, brings the ability to dissolve it; merging with *Narayana* makes him the auspicious one.

वासुदेवे मनो युञ्जन् सर्वसिद्धिमवाप्नुयात् । यथा संकल्पयेत् योगी योगयुक्तो जितेन्द्रियः ॥ (५-५५)

तथा तत्तदवाप्नोति भाव एवात्र कारणम् ।

*vāsudeve mano yuñjan sarvasiddhimavāpnuyāt |*

*yathā saṅkalpayet yogī yogayukto jitendriyaḥ || (5-55)*

*tathā tattadavāpnoti bhāva evātra kāraṇam |*

Merging the mind with *Vasudeva* achieves all *siddhis*. Whatever the yogi desires he obtains due to mastery of the *indriyas*. The sole reason for gaining these *siddhis* is unshakeable determination.

सिद्धौ चित्तं न कुर्वीत चञ्चलत्वेन चेतसा । तथा विज्ञाततत्त्वोऽसौ मुक्त एव न संशयः ॥ (५-६२)

*siddhau cittam na kurvīta cañcalatvena cetasā |*

*tathā vijñātatattvo'sau mukta eva na saṁśayaḥ || (5-62)*

The aspirant's mind should not become enmeshed in striving for *siddhis* as this will cause mental fluctuations. (Under these circumstances) *siddhis* are obstacles to emancipation. Of this, there is no doubt.

#### 6.2.4.11 YOGAKUṆḌALINĪ UPANIṢAD

The Yogakuṇḍalinī Upaniṣad, number 86 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*. It is a conversation between Gautama as student and an unnamed teacher.

तस्याः षडङ्गं कुर्वीत तथा षट्स्वरभिन्नया । कुर्यादिवं करन्यासं सर्वसिद्ध्यादि हेतवे ॥ (२-३८)

*tasyāḥ ṣaḍaṅgaṁ kurvīta tayā ṣaṭsvavarabhinnyā |*

*kuryādevaṁ karanyāsaṁ sarvasiddhyādi hetave || (2-38)*

He who has difficulty gaining (*khecari*) *vidya* using *bija* (*mantras*), should practice the six notes doing that will lead to gaining all *siddhis*.

#### 6.2.2.12 DARŚANA UPANIṢAD

The Darśana Upaniṣad, number 90 in *Muktikā Upaniṣad*, belongs to *Sāmaveda*. A conversation between Dattatreya and his student Sankruti, where the latter asks to be taught aspects of *aṣṭāṅgayogā* and its practice, which will make him a *jeevanmukta* i.e. liberated.

सर्वपापविनिर्मुक्तः सम्यज्ज्ञानमवाप्नुयात् । मनोजवत्वमाप्नोति पलितादि च नश्यति ॥ (६-१९)

*sarvopāpavinirmuktaḥ samyajjñānamavāpnuyāt |*  
*manojavatvamāpnoti palitādi ca naśyati || (6-19)*

(From these *prāṇāyāma*) come freedom from all faults; complete knowledge of the supreme; mastery over his own mind; and other such fruits.

प्राणायामैकनिष्ठस्य न किञ्चिदपि दुर्लभम् । तस्मात् सर्वप्रयत्नेन प्राणायामान् समभ्यसेत् ॥ (६-२०)

*prāṇāyāmaikaṣṭhasya na kiñcidapi durlabham |*  
*tasmāt sarvoprayatnena prāṇāyāmān samabhyaset || (6-20)*

For a dedicated practitioner of *prāṇāyāma* nothing is impossible; he should therefore make every effort to practice *prāṇāyāma*.

देहे त्वात्ममतिं विद्वान् समाकृष्य समाहितः ।

आत्मनाऽऽत्मनि निर्द्वन्द्वे निर्विकल्पे निरोधयेत् ॥ (७-१३)

प्रत्याहारः समाख्यातः साक्षाद् वेदान्तवेदिभिः ।

एवमभ्यस्तस्तस्य न किञ्चिदपि दुर्लभम् ॥ (७-१४)

*dehe tvātmamatiṁ vidvān samākṛṣya samāhitaḥ |*  
*ātmanā'ātmani nirdvandve nirvikalpe nirodhayet || (7-13)*

*pratyāhāraḥ samākhyātaḥ sāksād vedāntavedibhiḥ |*  
*evamabhyastastasya na kiñcidapi durlabham || (7-14)*

Considering the body as self, the wise should eschew. The *ātmā* should be recognized as beyond duality, One without a second, beyond elimination (as the essence of all). Those well-versed in *vedānta* consider this *pratyāhāra*. To those who practise this, nothing is unattainable.

### 6.2.2.13 VARĀHA UPANIṢAD

The Varāha Upaniṣad, number 98 in *Muktikā Upaniṣad*, belongs to *Kṛṣṇa Yajurveda*.

Bhagvan himself incarnated as Varaha to give *Brahmavidyā* to Rishi Ribhu.

अनात्मविदमुक्तोऽपि सिद्धिजालानि वाञ्छति । द्रव्यमन्त्र क्रियाकाल युक्त्याप्नोति मुनीश्वर ॥ (३-२६)

*anātmavidamukto'pi siddhijālāni vāñchati |*

*dravyamantra kriyākāla yuktyāpnoti munīśvara || (3-26)*

One without knowledge of Self is not yet liberated, may desire the entrapping lure of *siddhis*.

Herbal preparations, mantras, and time-specific activities help attain them, my esteemed student.

नात्मज्ञस्यैष विषय आत्मज्ञो ह्यात्ममात्रदृक् । आत्मनात्मनि संतृप्तो नाविद्यामनुधावति ॥ (३-२७)

*nātmajñasyaiṣa viṣaya ātmajño hyātmamātradr̥k |*

*ātmanātmani santr̥pto nāvidyāmanudhāvati || (3-27)*

Loosing interest in previous matters (*siddhis*), he experiences the Self as the witness. He is satisfied by the Self alone. *Avidya* ceases to create obstacles for him.

द्रव्यमन्त्र क्रियाकालयुक्तयः साधुसिद्धिदाः । परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन ॥ (३-२९)

*dravyamantra kriyākālayuktayaḥ sādhusiddhidāḥ |*

*paramātmapadaprāptau nopakurvanti kāścana || (3-29)*

Herbal preparations, mantras, and time-specific activities help attain *siddhis*, but those cannot help achieve the supreme state.

सर्वेच्छा कलना शान्तावात्मलाभोदयाभिधः । स पुनः सिद्धिवाञ्छायां कथमर्हत्यचित्ततः ॥ (३-३०)

*sarvecchā kalanā śānta avātmalā bhodaya abhidhaḥ |*

*sa punaḥ siddhivāñchāyām katha marhatya cittataḥ || (3-30)*

He whose desires are all satisfied and has gained understanding of Self, has no tendency to again get entangled with *siddhis*.

भावयेदूर्ध्वं गत्यर्थं प्राणापानसुयोगतः । एष योगो वरो देहे सिद्धिमार्गं प्रदर्शकः ॥ (५-४०)

*bhāvayedūrdhvaḥ gatyartham prāṇāpānasuyogataḥ ।*

*eṣa yogo varo dehe siddhimārgaḥ pradarśakaḥ ॥ (5-40)*

From merging the inbreath and outbreath arises a feeling of elevation. This is supreme yoga opening the path of *siddhis*.

### 6.2.3 YOGA TANTRA

Yoga *Tantra* consists of Haṭha Yoga Pradipikā, Gheraṇḍa Saṁhitā, Śiva Saṁhitā, Haṭharatnāvalī and similar later texts, which describe practices to follow to achieve perfection in yoga. These four texts have been studied, and *ślokas* giving details of *siddhis* and means to attain them identified. The Sanskrit verses and *sūtra* of these are presented along with transliteration and translation.

#### 6.2.3.1 HAṬHA YOGA PRADĪPIKĀ

The Haṭha Yoga Pradipikā by Yogi Swatmarama does not limit itself to maintaining a youthful body, or obtaining *siddhis*. It explains how to both awaken the *kuṇḍalinī* and attain *samādhi*. It outlines its ancient heritage, explaining how the *rishis* designed it for the evolution of mankind. Many years of practice constitutes preparation for *rājayoga*. Its *ślokas* relevant to *siddhis* have been identified and presented below in Sanskrit along with transliteration and translation.

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता । भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥ (१-११)

*haṭhavidyā param gopyā yoginā siddhimicchatā ।*

*bhavedvīryavatī guptā nirvīryā tu prakāśitā ॥ (1-11)*

Knowledge of *haṭha* (yoga) is the supreme secret of yogis aiming to gain *siddhis*. To maintain its power, it should be kept secret; revealed it becomes powerless.

आत्मध्यायी मिताहारी यावद्द्वादशवत्सरम् । सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥ (१-४०)



*ātmadyāyī mitāhārī yāvaddvādaśavatsaram |*  
*sadā siddhāsanābhyāsādyogī niṣpattimāpnuyāt || (1-40)*

The yogi who, for twelve years, practices *siddhāsana* transcending to self-awareness, eats moderately, inevitably attains the accomplishment of *siddhi*.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति । प्राणानिले सावधाने बद्धे केवलकुम्भके ।

उत्पद्यते निरायासात्स्वयमेवोन्मनी कला ॥ (१-४१)  
*kimanyairbahubhiḥ pīṭhaiḥ siddhe siddhāsane sati |*  
*prāṇānile sāvadhāne baddhe kevalakumbhake |*  
*utpadyate nirāyāsātsvayamevonmanī kalā || (1-41)*

Why practice so many other *āsana*, when perfection can be attained through *siddhāsana*? By focusing on *prāṇa*, the breath slows to a halt (attaining *kevalakumbhaka*), and the state free of thoughts arises by itself.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः । अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ (१-५७)

*brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |*  
*abdādūrdhvaṁ bhavetsiddho nātra kāryā vicāraṇā || (1-57)*

One who controls subtle energies, eats moderately, renounces worldly ties, and regularly practices yoga, thinking of nothing else, rises to attain *siddhis*.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बललोऽपि वा । अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ (१-६४)

*yuvā vṛddho'ativṛddho vā vyādhito durbalalo'pi vā |*  
*abhyāsātsiddhimāpnoti sarvayogeṣvatandritaḥ || (1-64)*

Whether young or old, very elderly, sick or enfeebled, one can attain perfection by persistence in all yoga practices.

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत । न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ (१-६५)

*kriyāyuktasya siddhiḥ syādakriyasya katham bhaveta |  
na śāstrapāṭhamātreṇa yogasiddhiḥ prajāyate || (1-65)*

Perfection results from practice only. How could it happen without practice? Just by studying the *śāstra* perfection in yoga cannot be attained.

न वेषधारणं सिद्धेः कारणं न च तत्कथा । क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥ (१-६६)

*na veṣadhāraṇam siddheḥ kāraṇam na ca tatkathā |*

*kriyaiiva kāraṇam siddheḥ satyametanna saṁśayaḥ || (1-66)*

Neither by acting like a *siddha*, nor by talking like one (is perfection attained). Only by practice does one gain *siddhis*. This is the truth, without a doubt.

मलाकुलासु नाडीषु मारुतो नैव मध्यगः । कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥ (२-४)

*malākulāsu nāḍīṣu māruto naiva madhyagaḥ |*

*katham syādunmanībhāvaḥ kāryasiddhiḥ katham bhavet || (2-4)*

When the *nāḍī* are full of impurities, the vital airs cannot move in the middle channel. Then how can the state without thought arise? How can one attain any *siddhi*?

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् । युक्तं युक्तं च बन्धीयादेवं सिद्धिमवाप्नुयात् ॥ (२-१८)

*yuktaṁ yuktaṁ tyajedvāyuraṁ yuktaṁ yuktaṁ ca pūrayet |*

*yuktaṁ yuktaṁ ca bandhīyādevaṁ siddhimavāpnuyāt || (2-18)*

Skillfully inhaling, skillfully exhaling, and skillfully retaining, thus does one attain perfection.

कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी । जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ॥ (२-३०)

*kapālaśodhinī caiva divyadr̥ṣṭipradāyinī |*

*jatrūrdhvajātarogaudhaṁ netirāśu nihanti ca || (2-30)*

Merely cleansing the sinuses by *neti* bestows clairvoyance, and destroys all diseases above the stomach.

षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः । प्राणायामं ततः कुर्यादनायासेन सिद्धयति ॥ (२-३६)

*Ṣaṭkarma nirgata sthauilya kapha doṣa mala adikaḥ ।  
prāṇāyāmaṁ tataḥ kuryād anāyāseṇa siddhyāti ॥ (2-36)*

Practice of the six *karmas* frees (one from problems with) *kapha doṣa, malas etc.* *Prāṇāyāma* can then be practiced without strain and perfection achieved.

तत्सिद्धये विधानज्ञाश्चित्रान्कुर्वन्ति कुम्भकान् । विचित्र कुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥ (२-४३)

*tatsiddhaye vidhānājñāścitrāṅkurvanti kumbhakān ।  
vicitra kumbhakābhyāsādvicitrāṁ siddhimāpnuyāt ॥ (2-43)*

By practicing the various *kumbhaka*s wondrous perfections are obtained. Those who understand and persist with the *kumbhaka*s attain perfection.

योगिनि चक्रसंमान्यःसृष्टिसंहारकारकः । न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ (२-५५)

*yogini cakra sammānyaḥ sṛṣṭisāmhārakāraḥ ।  
na kṣudhā na tṛṣā nidrā naivālasyaṁ prajāyate ॥ (2-55)*

(The practioner who perfects the *seetkari prāṇāyāma* is) Respected by the circle of yoginis he gains mastery of creation and dissolution, and also hunger, thirst, sleep and sloth.

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलाश्चेति कुम्भको द्विविधो मतः ॥२-७१ ॥

*prāṇāyāmastridhā prokto recapūrakakumbhakaiḥ ।  
sahitaḥ kevalāśceti kumbhako dvividho mataḥ ॥ (2-71)*

Three types of *prāṇāyāma* are enumerated: exhalation, inhalation, and retention (*kumbhaka*).

*Kumbhaka* is of two kinds: connected (*sahita*) and disconnected (*kevala*).

यावत्केवलसिद्धिः स्यात्सहितं तावदभ्यसेत् । रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् ॥ (२-७२)

*yāvatkevalasiddhiḥ syātsahitam tāvadabhyaset |*

*recakaṁ pūrakaṁ muktvā sukhaṁ yadvāyudhāraṇam || (2-72)*

Until *kevala kumbhaka* is perfected, *sahita kumbhaka* must be practiced. Free of the need to inhale and exhale, the breath is easily retained.

प्राणयामोऽयमित्युक्तः स वै केवलकुम्भकः । कुम्भके केवले सिद्धे रेचपूरकवर्जिते ॥ (२-७३)

*prāṇayāmo'yamityuktaḥ sa vai kevalakumbhakaḥ |*

*kumbhake kevale siddhe recapūrakavarjite || (2-73)*

He who performs *prāṇāyāma* skillfully masters *kevalakumbhaka*; perfection of it brings freedom from the need for exhalation and inhalation.

न तस्य दुर्लभं किञ्चित्त्रिषु लोकेषु विद्यते । शक्तः केवलकुम्भेन यथेष्टं वायुधारणात् ॥ (२-७४)

*na tasya durlabhaṁ kiñcit triṣu lokeṣu vidyate |*

*śaktaḥ kevalakumbhena yatheṣṭam vāyudhāraṇāt || (2-74)*

For one empowered with *kevalakumbhaka* who can retain the breath at will, nothing in the three planes of existence.

राजयोगपदं चापि लभते नात्र संशयः । कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।

अनर्गला सुषुम्ना च हठसिद्धिश्च जायते ॥ (२-७५)

*rājayogapadaṁ cāpi labhate nātra saṁśayaḥ | kumbhakātkuṇḍalībodhaḥ kuṇḍalībodhato bhavet |*

*anargalā suṣumnā ca haṭhasiddhiśca jāyate || (2-75)*

And also, the foundation of *rājayoga* is without doubt attained. By retention of the breath, the *kuṇḍalinī* and its blockages are understood. The *suṣumnā* becomes unobstructed and *haṭhayoga* is perfected.

हठं विना राजयोगो राजयोगं विना हठः । न सिध्यति ततो युग्ममानिष्पत्तेः समभ्यसेत् ॥ (२-७६)

*haṭhaṁ vinā rājayogo rājayogaṁ vinā haṭhaḥ |*

*na sidhyati tato yugmamāniṣpatteḥ samabhyaset* ॥ (2-76)

Without *haṭha* there is no *rājayoga*, without *rājayoga* there is no *haṭha*. There is thus no perfection without practicing a combination of both.

वपुः कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।

अरोगता बिंदुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥ (२-७८)

*vapuḥ kṛśatvaṁ vadane prasannatā nādasphuṭatvaṁ nayane sunirmale* ।

*arogatā bindujayo'gnidīpanaṁ nāḍīviśuddhir haṭhasiddhilakṣaṇam* ॥ (2-78)

A lean body, pleasant speech, experience of internal sounds, pleasing eyes, health, control of subtle energy, bodily *agni* like a radiant light, and clear *nāḍis* are signs of perfection of *haṭha*.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् । वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥ (३-८)

*ādināthoditaṁ divyamāṣṭaiśvaryaṣṭāyapradāyakam* ।

*vallabhaṁ sarvasiddhānāṁ durlabhaṁ marutāmapi* ॥ (3-8)

Adinatha states that they (ten *mudrās*) bestow the divine *aṣṭa siddhi*. Held in high esteem by all *siddhas*, they are difficult for even the Maruts to master.

कथितेयं महामुद्रा महासिद्धिकरा नृणाम् । गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ (३-१८)

*kathiteyaṁ mahāmudrā mahāsiddhikarā nṛṇām* ।

*gopanīyā prayatnena na deyā yasya kasyacit* ॥ (3-18)

*Mahāmudrā* is said to be the giver of great *siddhis*. It must be kept secret and not disclosed.

अयं तु सर्वनाडीनामूर्ध्वं गतिनिरोधकः । अयं खलु महाबंधो महासिद्धिप्रदायकः ॥ (३-२३)

*ayaṁ tu sarvannāḍīnāmūrdhvaṁ gatinirodhakaḥ* ।

*ayaṁ khalu mahābandho mahāsiddhipradāyakaḥ* ॥ (3-23)

By stopping the upward movement of energy in all *nāḍis*, the *mahābandha* bestows great *siddhis*.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः । वलीपलितवेपथुः सेव्यते साधकोत्तमैः ॥ (३-२९)

*mahāvedho 'yamabhyāsānmahāsiddhipradāyakaḥ ।  
valīpalitavepaghnaḥ sevyate sādhakottmaiḥ ॥ (3-29)*

Practice of *mahāvedha* bestows great *siddhis*, wrinkles, grey hair and the trembling of old age are evaded; aspirants devote themselves to it.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् । वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् ॥ (३-३०)

*etattrayaṁ mahāguhyaṁ jarāmṛtyuvinaśanam ।  
vahniṣṛddhikaraṁ caiva hyaṇimādiguṇapradam ॥ (3-30)*

These three (*mahāmudrā*, *mahābandha* and *mahāvedha*) are great secrets, they destroy old age and death; and also increase the digestive fire, bestowing *siddhis* like *aṇimā*, etc.

छेदनचालनदोहैः कलां क्रमेणाथ वर्धयित्तावत् । सा यावद् भ्रूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ (३-३३)

*chedanacālanadohaiḥ kalāṁ krameṇātha vardhayettāvat ।  
sā yāvad bhrūmadhyaṁ spṛśati tadā khecarīśiddhiḥ ॥ (3-33)*

One should extend the tongue and cut underneath little by little. *Khecarī* is perfected when the tongue can touch the eyebrow center.

चुम्बन्ती यदि लंबिकाग्रमनिशं जिह्वारसस्यंदिनी सक्षारा कटुकाम्लदुग्धसदृशी मध्वाज्यतुल्या तथा ।

व्याधीनां हरणं जरांतकरणं शस्त्रागमोदीरणं तस्य स्यादमरत्वमष्टगुणितं सिद्धांगनाकर्षणम् ॥ (३-५०)

*cumbantī yadi lambikāgramaniśaṁ jihvārasasyandinī sakṣārā kaṭukāmladugdhasadr̥śī  
madhvājyatulyā tathā ।*

*vyādhīnāṁ haraṇaṁ jarāntakaraṇaṁ śastrāgamodīraṇaṁ tasya syādamaratvamaṣṭagaṇitaṁ  
śiddhāṅganākaraṇam ॥ (3-50)*

(During *khecarī*) When the tongue constantly presses against the cavity in the roof of the mouth, a fluid known as the 'moon's nectar' flows. Its flavors are salty, pungent and sour. Its

consistency is like milk, ghee, and honey; disease and old age are warded off, as are threats of weapons. From it, immortality and the *aṣṭa siddhis* manifest.

यत्प्रालेयं प्रहितसुषिरं मेरुमूर्धान्तरस्थं तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।

चंद्रात् सारः स्रवति वपुषस्तेन मृप्युर्नराणां तद्वधीयात्सुकरणमधो नान्यथा कायसिद्धिः ॥ (३-५२)

*yatprāleyaṃ prahitasuṣiraṃ merumūrdhāntarasthaṃ tasmīnstattvaṃ pravadati  
sudhīstanmukhaṃ nimnagānām |*

*candrāt sāraḥ stravati vapuṣastena mṛpyurnarāṇāṃ tadbadhniyātsukaraṇamadho nānyathā  
kāyasiddhiḥ || (3-52)*

The nectar is secreted from the topmost part of the *meru* (*susumnā*), the fountainhead of the *nāḍis*. He who has pure intellect can know the Truth therein. The nectar, which is the essence of the body, flows out from the moon and hence death ensues. Therefore, (*khecarī*) should be practiced, otherwise perfection of the body cannot be attained.

प्राणापानौ नादबिन्दू मूलबंधेन चैकताम् । गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ (३-६४)

*prāṇāpānau nādabindū mūlabandhena caikatām |*

*gatvā yogasya saṁsiddhiṃ yacchato nātra saṁśayaḥ || (3-64)*

By practicing *mūlabandha*, *prāṇa* and *apāna* become one; *nāda* and *bindū* become one. By that means, total perfection is attained, of that there is no doubt.

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना । वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ (३-८३)

*svecchayā vartamāno'pi yogoktairniyamairvinā |*

*vajrolīm yo vijānāti sa yogī siddhibhājanam || (3-83)*

A yogi who practises *vajroli* well, even though living a free lifestyle without the formal rules of yoga, becomes a recipient of *siddhis*.

अयं योगः पुण्यवतां धीराणां तत्त्वदर्शिनाम् । निर्मत्सराणां वै सिध्येन्न तु मत्सरशालिनाम् ॥ (३-९५)

*ayaṁ yogaḥ puṇyavatāṁ dhīrāṇāṁ tattvadarśināma ।  
nirmatsarāṇāṁ vai sidhyenna tu matsaraśālinām ॥ (3-95)*

This yoga (*sahajoli*) is perfected by the virtuous who know the truth. *Siddhis* are attained not by the envious but by well behaved.

अभ्यासान्निः सृतां चांद्रीं विभूत्या सह मिश्रयेत् । धारयेदुत्तमांगेषु दिव्यदृष्टिः प्रजायते ॥ (३-९८)

*abhyāsānniḥ sṛtāṁ cāndrīm vibhūtyā saha miśrayet ।  
dhārayeduttamāṅgeṣu divyadr̥ṣṭiḥ prajāyate ॥ (3-98)*

The practitioner (of *amaroli mudrā*) should mix his semen with the ashes of burnt cow manure and wipe it on the upper parts of the body. It bestows *divyadr̥ṣṭiḥ* (clairvoyance).

स बिंदुस्तद्रजश्चैव एकीभूय स्वदेहगौ । वज्रोत्यभ्यासयोगेन सर्वसिद्धिं प्रयच्छतः ॥ (३-१०१)

*sa bindustadrajaścaiva ekībhūya svadehagau ।  
vajrolyabhyāsayogena sarvasiddhiṁ prayacchataḥ ॥ (3-101)*

The body's *bindu* and *rajas* become united through the practice of *vajroli*, bestowing all *siddhis*.

देहसिद्धिं च लभते वज्रोत्यभ्यासयोगतः । अयं पुण्यकरो योगो भोगो भुक्तेऽपि मुक्तिदः ॥ (३-१०३)

*dehasiddhiṁ ca labhate vajrolyabhyāsayogataḥ ।  
ayaṁ puṇyakaro yogo bhogo bhukte'pi muktidaḥ ॥ (3-103)*

Practice of *vajroli*, bestows bodily perfection. This auspicious yoga brings worldly enjoyment, along with emancipation.

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् । किमत्र बहुनोक्तेन कालं जयति लीलया ॥ (३-१२०)

*yena sañcālita śaktiḥ sa yogī siddhibhājanam ।  
kimatra bahunoktena kālaṁ jayati līlayā ॥ (3-120)*



The yogi who regularly practices (*śakti chalana*) moves the (internal) *śakti*, enjoys perfection (of body and mind). He easily conquers time and death. What more can be said?

ब्रह्मचर्यरतस्यैव नित्यं हितमिताशिनः । मंडलाद् दृश्यते सिद्धिः कुंडल्यभ्यासयोगिनः ॥ (३-१२१)

*brahmacaryaratasyaiva nityam hitamitāśinaḥ ।  
maṇḍalād dṛśyate siddhiḥ kuṇḍalyabhyāsayoginaḥ ॥ (3-121)*

One who always practices *brahmacarya*, eats moderately, and persistently practices *kuṇḍalinī* yoga, achieves the *siddhi* of seeing the universe.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना । रुद्राणी वा परा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ (३-१२५)

*abhyāse tu vinidrāṇāṃ mano dhṛtvā samādhinā ।  
rudrāṇī vā parā mudrā bhadraṃ siddhiṃ prayacchati ॥ (3-125)*

For those who are alert with their mind one-pointed in *samādhi*, *śāmbhavī mudrā*, also known as *rudrāṇī mudrā*, is the greatest bestower of *siddhis*.

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना । एकैका तासु यमिनां महसिद्धिप्रदायिनी ॥ (३-१२८)

*iti mudrā daśa proktā ādināthena śambhunā ।  
ekaikā tāsu yamināṃ mahasiddhipradāyinī ॥ (3-128)*

The ten *mudrās* have thus been described by Adinatha, Shambhu. Each one is the bestower of perfection to the self-restrained.

तस्य वाक्यपरो भूत्वा मुद्राभ्यासे समाहितः । अणिमादिगुणैः सार्धं लभते कालवंचनम् ॥ (३-१३०)

*tasya vākya-paro bhūtvā mudrābhyāse samāhitaḥ ।  
aṇimādiguṇaiḥ sārḍham labhate kālavāñcanam ॥ (3-130)*

By explicitly following his (guru's) words, and practicing *mudrās*; the yogi obtains the *siddhis* *aṇimā*, etc., and overcomes time and death.

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।

ज्ञानं मुक्तिः स्थितिः सिद्धिर्गुरुवाक्येन लभ्यते ॥ (४-८)

*rājayogasya māhātmyam ko vā jānāti tattvataḥ ।*

*jñānam muktiḥ sthitiḥ siddhirguruvākyaena labhyate ॥ (4-8)*

Who really knows the greatness of *rājayoga*? The teachings of the guru bestow knowledge of emancipation, steadiness (of mind and body), and *siddhi*.

मूर्च्छितो हरते व्याधीन्मृतो जीवयति स्वयम् । बद्धः खेचरतां धत्ते रसो वायुश्च पार्वति ॥ (४-२७)

*mūrcchito harate vyādhīnmṛto jīvayati svayam ।*

*baddhaḥ khecaratām dhatte raso vāyuśca pārvaṭi ॥ (4-27)*

O Parvati, balancing *prāṇa* by itself destroys disease and restores life. Stilling the breath leads to the power to move in the air.

अमृतैः प्लावयेद् देहमापादतलमस्तकम् । सिद्धयत्येव महाकायो महाबलपराक्रमाः ॥ (४-५३)

*amṛtaiḥ plāvayed dehamāpādatalamastakam ।*

*siddhyatyeva mahākāyo mahābalaparākramāḥ ॥ (4-53)*

The body from soles of the feet to the head becomes full of nectar. Perfecting this brings a superior body, vast strength and supreme valor.

आरंभश्च घटश्चैव तथा परिचयोऽपि च । निष्पत्तिः सर्वयोगेषु स्यादवस्थाचतुष्टयम् ॥ (४-६९)

*ārambhaśca ghaṭaścaiva tathā paricayo'pi ca ।*

*niṣpattiḥ sarvayogeṣu syādavasthācatuṣṭayam ॥ (4-69)*

The four stages of yoga practice, beginning, progress, improving and maturity.

ब्रह्मग्रन्थेभविद्भेदो ह्यानन्दः शून्यसंभवः । विचित्रः क्वणको देहेऽनाहतः श्रूयते ध्वनिः ॥ (४-७०)

*brahmagrantherbhavedbhedo hyānandaḥ śūnyasambhavaḥ ।*

*vicitraḥ kvaṇako dehe'nāhataḥ śrūyate dhvaniḥ ॥ (4-70)*

After the *Brahmagranthi*, knot at the base of the spine, is pierced, comes blissful emptiness of mind; distinct sounds and the *anāhata* sound are heard within the body.

दिव्यदेहश्च तेजस्वी दिव्यगंधस्त्वरोगवान् । संपूर्णहृदयः शून्य आरम्भे योगवान्भवेत् ॥ (४-७१)

*divyadehaśca tejasvī divyagandhastvarogavān |*

*sampūrṇahr̥dayaḥ śūnya ārambhe yogavānbhavet || (4-71)*

A lustrous body, smelling divine and free of disease, with fullness of a pure heart are achieved in the first stage.

द्वितीयायां घटीकृत्व वायूर्भवति मध्यगः । दृढासनो भवेद् योगी ज्ञानी देवसमस्तदा ॥ (४-७२)

*dvitīyāyāṁ ghaṭīkṛtva vāyūrbhavati madhyagaḥ |*

*ḍṛḍhāsano bhaved yogī jñānī devasamastadā || (4-72)*

The life breath moving into the middle (channel), is indicative of the second, progress, stage; the yogi's posture becomes immovably stable, and his wisdom is comparable to a *deva*.

विष्णुग्रन्थेस्ततो भेदात् परमानंदसूचकः । अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ (४-७३)

*viṣṇugranthestato bhedāt paramānandasūcakaḥ |*

*atiśūnye vimardaśca bherīśabdastadā bhavet || (4-73)*

Experiencing supreme bliss is indicative of the *Vishnugranthi* being pierced. There comes the impression of extreme emptiness, along with the sound of the kettledrum.

तृतीयायां तु विज्ञेयो विहायोमर्दलध्वनिः । महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ (४-७४)

*ṛtīyāyāṁ tu vijñeyo vihāyomardaladhvaniḥ |*

*mahāśūnyam tadā yāti sarvasiddhisamāśrayam || (4-74)*

The third stage brings experience of, the sound of the drum, the great void, and the protection of all *siddhis*.

चित्तानन्दं तदा जित्वा सहजानन्दसंभवः । दोषदुःखजराव्याधिक्षुधानिद्राविवर्जितः ॥ (४-७५)

*cittānandaṁ tadā jivā sahañānandasambhavaḥ |*  
*doṣa duḥkha jarā vyādhi kṣudhā nidrā vivarjitaḥ || (4-75)*

When the *citta* has attained bliss, natural ecstasy becomes possible. *Doṣa* imbalances, pain, old age, disease, hunger, and sleep are eliminated.

रुद्रग्रन्थि यदा भित्त्वा शर्वपीठगतोऽनिलः । निष्पत्तौ वैणवः शब्दः क्वणद्वीणाक्वणो भवेत् ॥ (४-७६)

*rudragranthi yadā bhittvā śarvapiṭhagato'nilaḥ |*  
*niṣpattau vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet || (4-76)*

The *Rudragranthi* having been pierced, the *prāṇa* moves throughout the body. As this stage matures, the sounds of flute and *vīṇā* are heard.

एकीभूतं तदा चित्तं राजयोगाभिधानकम् । सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ (४-७७)

*ekībhūtaṁ tadā cittaṁ rājayogābhidhānakam |*  
*śṛṣṭisamhārakartāsau yogīśvarasamo bhavet || (4-77)*

When only one experience remains in the mind, the stage called *rājayoga* is attained, and the yogi gains powers of creation and dissolution, akin to *Īśvara*.

आदौ जलधिजीमूतभेरीझर्झरसंभवाः । मध्ये मर्दलशंखोत्था घंटकाहलजास्तथा ॥ (४-८५)

*ādau jaladhijīmūtabherījharjharasambhavaḥ |*  
*madhye mardalaśaṅkhotthā ghaṅṭakāhalajāstathā || (4-85)*

(The types of *nāda*) are first, the sound of the ocean, thunder, the kettle and *jharjhara* drums. In the middle stage (are heard) the conch, gong and horn.

अन्ते तु किंकिणीवंशवीणाभ्रमरनिःस्वनाः । इति नानाविधा नादाः श्रूयन्ते देहमध्यगाः ॥ (४-८६)

*ante tu kiṅkiṇīvaṁśavīṇābhramaraniḥsvanāḥ |*  
*iti nānāvidhā nādāḥ śrūyante dehamadhyagāḥ || (4-86)*

In the final stage are heard bells, flute, *vīṇā* and humming of bees. In this way, different *nāda* are heard coming from the middle of the body.

महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ । तत्र सूक्ष्मात् सूक्ष्मतरं नादमेव परामृशेत् ॥ (४-८७)

*mahati śrūyamāṇe'pi meghabheryādike dhvanau |*

*tatra sūkṣmāt sūkṣmataram nādameva parāmṛśet || (4-87)*

Being aware of sounds of thunder and kettledrum etc., one should only pay attention to sounds subtler than the subtlest.

सर्वे हठलयोपाया राजयोगस्य सिद्धये । राजयोगसमारुढः पुरुषः कालवचकः ॥ (४-१०३)

*sarve haṭhalayopāyā rājayogasya siddhaye |*

*rājayogasamāruḍhaḥ puruṣaḥ kālavacakaḥ || (4-103)*

All *haṭha* and *layayoga* is for perfection of *rājayoga*. Being established in *rājayoga* brings (knowledge of) *puruṣa* and victory over time.

### 6.2.3.2 GHERAṆḌA SAMHITĀ

The Gheraṇḍa Samhitā is a *haṭhayoga* text. Student Chanda requests sage Gheranda to teach him ‘that yoga which leads to the knowledge of the truth’. The text names yoga as ‘*Ghata yoga*’ or ‘*Ghatastha yoga*’ and not *haṭhayoga*. *Ghata* means ‘pot’, referring to the body. The text describes a sevenfold path to perfection. Techniques taught work on body and mind. *Siddhi* relevant *ślokas* were identified and are presented below in Sanskrit, along with transliteration and translation.

अथ कपालरन्ध्र प्रयोगः ।

ब्रध्दांगुष्ठेन दक्षेणमाजयेद् भालरन्ध्रकम् । एवमभ्यासयोगेन कफदोषं निवारयेत् ॥ (१-३४)

*atha kapālarandhra prayogaḥ |*  
*vradhdāṅguṣṭhena dakṣeṇamārjayed bhālarandhrakam |*  
*evamabhyāsayogena kaphadoṣaṁ nivāryet || (1-34)*

Kapālarandhra: Using the thumb of the right hand: near the bridge of the nose, rub the depression in the forehead. Practice of this yoga removes disease arising from *kapha doṣa*.

नाडी निर्मलतां याति दिव्यदृष्टिः प्रजायते ।

निद्रान्ते भोजनान्ते च दिवान्ते च दिवान्ते च दिने दिने ॥ (१-३५)

*nāḍī nirmalatām yāti divyadr̥ṣṭiḥ prajāyate |*  
*nidrānte bhojanānte ca divānte ca divānte ca dine dine || (1-35)*

The *nāḍis* are purified and clairvoyance is induced. Do it after awakening, after meals, and in the evening, every day.

नेतियोगः

वितस्तिमात्रं सूक्ष्मसूत्रं नासानाले प्रवेशयेत् । मुखान्निर्गमयेत्पश्चात् प्रोच्यते नेतिकर्मतत् ॥ (१-५०)

*netiyogaḥ*  
*vitastimātraṁ sūkṣmasūtraṁ nāsānāle praveśayet |*  
*mukhānnirgamayetpaścāt procyate netikarmatat || (1-50)*

Netiyogaḥ: Insert a thin, 25 cm, thread, into the nostril; passing it through, pull it out from the mouth. This is called *Neti*.

साधनान्नेतिकार्यस्य खेचरीसिद्धिमाप्नुयात् । कफदोषा विनश्यन्ति दिव्यदृष्टिः प्रजायते ॥ (१-५१)

*sādhānānnetikāryasya khecarīśiddhimāpnuyāt |*  
*kaphadoṣā vinaśyanti divyadr̥ṣṭiḥ prajāyate || (1-51)*

Practice of *neti* bestows *khecarī siddhi*. Destroying *kapha doṣa* brings clairvoyance.

## त्राटकम्

निमेषोन्मेषकं त्यक्त्वा सूक्ष्मलक्ष्यं निरीक्षयेत् । पतन्ति यवदश्रूणि त्राटकं प्रोच्यते बुधैः ॥ (१-५३)

*trāṭakam*

*nimeṣonmeṣakaṁ tyaktvā sūkṣmalakṣyaṁ nirīkṣayet |*

*patanti yavadaśrūṇi trāṭakaṁ procyate budhaiḥ || (1-53)*

Trāṭakam: Gazing steadily at any small point or object, until tears begin to flow. This is called

*trāṭaka* by the wise.

एवमभ्यासयोगेन शाम्भवी जायते ध्रुवम् । नेत्ररोगा विनश्यन्ति दिव्यदृष्टिः प्रजायते ॥ (१-५४)

*evamabhyāsayogena śāmbhavī jāyate dhruvam |*

*netrarogā vinaśyanti divyadr̥ṣṭiḥ prajāyate || (1-54)*

Practice of this yoga bestows *śāmbhavī*; destroys all eye diseases and brings clairvoyance.

## अथ मुक्तासनम् ।

पायुमूले वामगुल्फं दक्षगुल्फं तथोपरि । समकायशिरोप्रोषं मुक्तासनन्तु सिद्धिदम् ॥ (२-११)

*atha muktāsanam |*

*pāyumuḷe vāmagulphaṁ dakṣagulphaṁ tathopari |*

*samakāyaśiroproṣaṁ muktāsanantu siddhidam || (2-11)*

Muktāsana: Place the left heel at the root of generative organ and the right heel above it. Keep

the head, neck and spine in a straight line. This posture is called the *Muktāsana*, it bestows

perfection.

## अथ वज्रासनम् ।

जङ्घाभ्यां वज्रवत्कृत्व गुदपार्श्वे पदायुभौ । वज्रासने भवेदेत्थयोगिनां सिद्धिदायकम् ॥ (२-१२)

*atha vajrāsanam |*

*jaṅghābhyāṁ vajravatkṛtva gudapārsve padāyubhau |  
vajrāsane bhavedetdhyogināṁ siddhidāyakam || (2-12)*

Vajrāsana: Making the thighs tight like adamant, place the ankles by the sides of the behind.

Yogis call this, *Vajrāsana*; it bestows *siddhis*.

### गोरक्षासनम्

जानूर्वोरन्तरे पादौ उत्तानाव्यक्तसंस्थितौ । गुल्फौ चाच्छाद्य हस्ताभ्यामुत्तानाभ्यां प्रयत्नतः ॥ (२-२५)

कण्ठसंकोचनं कृत्वा नासाग्रमवलोकयेत् । गोरक्षासनमित्याह्योगिनां सिद्धिकारणम् ॥ (२-२६)

*gorakṣāsanam*

*jānūrvorantare pādau uttānāvvyaktasamsthitau |  
gulphau cācchādya hastābhyāmuttānābhyāṁ prayatnataḥ || (2-25)*

*kaṅṭhasaṅkocanam kṛtvā nāsāgramavalokayet |  
gorakṣāsanamityārhyogināṁ siddhikāraṇam || (2-26)*

Gorakṣāsanam: The two feet turned upward and placed in a hidden way between the knees and the thighs; the heels carefully covered by the two hands; the throat contracted, and eyes fixed on the tip of the nose; this posture is called the *Gorakṣāsana*. It brings yogis success.

### जालंधर बन्ध

कण्ठ संकोचनं कृत्वा चिवुकं हृदयेन्यसेत् । जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ।

जालन्धरं महामुद्रामृत्योश्चक्षय कारिणीं ॥ (३-१२)

सिद्धं जालन्धरं बन्धं योगिनां सिद्धिदायकम् । षण्मासमभ्यसेद्यो हि स सिद्धो नात्र संशयः ॥ (३-१३)

*jālandhara bandha*

*kaṅṭha saṅkocanam kṛtvā civukam hṛdayenyaset |  
jālandhare kṛte bandhe ṣoḍaśādhārabandhanam |*



*jālandharāṃ mahāmudrāmṛtyoścaṣaya kāriṇīm* ॥ (3-12)

*siddhāṃ jālandharāṃ bandhāṃ yogināṃ siddhidāyakam* ।

*ṣaṇmāsamabhyasedyo hi sa siddho nātra sarīśayah* ॥ (3-13)

Jālandharabandha: Contracting the throat and placing the chin on the chest is called *Jalandhara*.

This *bandha* closes sixteen *adharas*. This and the *mahāmudrā* defeat death. Six months' practice, brings success, without a doubt.

महाबन्धं समासाद्य उड्डीनकुम्भकं चरेत् । महावेधः समाख्यातो योगिनां सिद्धिदायकः ॥ (३-२२)

*mahābandhāṃ samāsādya uḍḍīnakumbhakam caret* ।

*mahāvedhaḥ samākhyāto yogināṃ siddhi dāyakaḥ* ॥ (3-22)

Sitting in *mahābandha* posture, restrain the breath using *Udana Kumbhaka*. This is *mahāvedha*. It brings yogis success.

### वज्रोणी मुद्रा

धरामवष्टभ्य करयोस्तलाभ्याम् ऊर्ध्वं क्षिपेत्पादयुगंशिरःखे ।

शक्तिप्रबोधाय चिरजीवनाय वज्रोणीमुद्रां मुनयो वदन्ति ॥ ३-४५

*vajronī mudrā*

*dharāmavaṣṭabhya karayostalābhyām ūrdhvam kṣipetpādayugamśiraḥkhe* ।

*śaktiprabodhāya cirajīvanāya vajronīmudrām munayo vadanti* ॥ (3-45)

Vajronī mudrā: Placing the palms on the ground, raise the legs upward, the head should not touch the ground. This awakens the *śakti*, and brings long life; it is called *Vajroni* by the sages.

अयं योगो योगश्रेष्ठो योगिनां मुक्तिकारणम् । अयं हितप्रदौ योगो योगिनां सिद्धिदायकः ॥ (३-४६)

एतद्योगप्रसादेन बिन्दुसिद्धिर्भविद् ध्रुवम् । सिद्धे बिन्दौ महायत्ने किं न सिध्यति भूतले ॥ (३-४७)

भोगेन महता युक्तो यदि मुद्रा समाचरेत् । तथापि सकला सिद्धिस्तस्य भवति निश्चितम् ॥ (३-४८)

*ayam yogo yogaśreṣṭho yoginām muktikāraṇam |*  
*ayam hitapradau yogo yoginām siddhidāyakaḥ || (3-46)*  
*etadyogaprasādena bindusiddhirbhaved dhruvam |*  
*siddhe bindau mahāyatne kiṁ na sidhyati bhūtale || (3-47)*  
*bhogenā mahatā yukto yadi mudrā samācaret |*  
*tathāpi sakalā siddhistasya bhavati niścitam || (3-48)*

Practicing it is the highest form of yoga; it brings emancipation, benefitting the yogi by bestowing perfection – *Bindu-siddhi* is obtained. With that *siddhi* what cannot be attained in this world? Even though involved in pleasures, if one practises this *mudrā*, (the yogi) surely attains perfections.

मुद्रेयं परमा गोप्या जरामरणनाशिनी । तस्मादभ्यासनं कार्यं योगिभिः सिद्धिकाङ्क्षिभिः ॥ (३-५९)

*mudreyam paramā gopyā jarāmaraṇanāśinī |*  
*tasmādabhyāsanam kārya yogibhiḥ siddhikāṅkṣibhiḥ || (3-59)*

(*Śaktichalana*) *mudrā* destroys old age and death; it should be kept secret. Yogis, aiming for perfection, should practise it.

नित्यं योऽभ्यसते योगी सिद्धिस्तस्य करे स्थिता ।

तस्य विग्रहसिद्धिः स्याद्रोगाणां संक्षयो भवेत् ॥ (३-६०)

*nityam yo 'bhyasate yogī siddhistasya kare sthitā |*  
*tasya vighrahasiddhiḥ syādrogāṇām saṅkṣayo bhavet || (3-60)*

A yogi practising it daily, attains perfection; eliminates all disease, and attains *Vighraha-siddhi*.

कथिता शाम्भवी मुद्रा शृणुष्व पञ्चधारणाम् । धारणानि समासाद्य किं न सिध्यति भूतले ॥ (३-६८)

*kathitā śāmbhāvī mudrā śṛṇuṣva pañcadhāraṇām |*  
*dhāraṇāni samāsādya kiṁ na sidhyati bhūtale || (3-68)*

*Śāmbhavī mudrā* has been described; now listen to the five *dhāraṇās*. What cannot be achieved on earth by practicing them? (These five concern: earth, water, fire, air and space)

अनेन नरदेहेन स्वर्गेषु गमनागमम् । मनोगतिभक्तिस्तस्य खेचरत्वं न चान्यथा ॥ (३-६९)

*anena naradehena svargeṣu gamanāgamam |*

*manogatirbhavettasya khecaratvaṁ na cānyathā || (3-69)*

While remaining in the body, one can visit and revisit heaven, move like the wind, and travel anywhere at the speed of thought.

पार्थिवीधारणामुद्रां यः करोति च नित्यशः । मृत्युञ्जयः स्वयं सोऽपि स सिद्धो विचरेद्भुवि ॥ (३-७१)

*pārthivīdhāraṇāmudrāṁ yaḥ karoti ca nityaśaḥ |*

*mṛtyuñjayaḥ svayaṁ so'pi sa siddho vicaredbhuvi || (3-71)*

Practicing *Prithvidhāraṇāmudrā*, one conquers death; and moves about as an accomplished one.

शठाय भक्तिहीनाय न देया यस्य कस्यचित् ।

दत्ते च सिद्धिहानिः स्यात् सत्यं वच्मि च चण्ड ते ॥ (३-७९)

*śaṭhāya bhaktihīnāya na deyaḥ yasya kasyacit |*

*datte ca siddhihāniḥ syāt satyaṁ vacmi ca caṇḍa te || (3-79)*

(*Vayavidhāraṇāmudrā*) Should never be taught to the wicked or to those lacking devotion. If that is done, success is lost; Chanda, this is true.

पाशिनी महती मुद्रा बलपुष्टि विधायिनी । साधनीया प्रयत्नेन साधकैः सिद्धिकाङ्क्षिभिः ॥ (३-८५)

*pāśinī mahatī mudrā balapuṣṭi vidhāyinī |*

*sāadhanīyā prayatnena sādhakaiḥ siddhikāṅkṣibhiḥ || (3-85)*

*Pāśinīmudrā* bestows strength and nourishment. Those aiming for success should practice it.

वसन्ते शरदि प्रोक्तं योगारम्भं समाचरेत् । तथायोगी भवेत् सिद्धी रोगान्मुक्तो भवेत् ध्रुवम् ॥ (५-९)

*vasante śaradi proktaṁ yogārambhaṁ samācaret |*

*tathāyogī bhavet siddhī rogānmukto bhavet dhruvam || (5-9)*

In spring (*vasanta*) or autumn (*sarat*) yoga practice should commence. So doing brings success in yoga and freedom from diseases.

वसन्ते वापि शरदि योगारम्भं समाचरेत् । तदा योगो भवेत् सिद्धो विनायासेन कथ्यते ॥ (५-१५)

*vasante vāpi śaradi yogārambhaṁ samācaret |*

*tadā yogo bhavet siddho vināyāseṇa kathyate || (5-15)*

Practice of yoga should start in either *Vasanta* (spring) or *Sarat* (autumn). These seasons are said to support attaining success in yoga without much trouble.

मिताहारं विना यस्तु योगारम्भं तु कारयेत् । नानारोगो भवेत्तस्य किञ्चिद्योगो न सिध्यति ॥ (५-१६)

*mitāhāraṁ vinā yastu yogārambhaṁ tu kārayet |*

*nānārogo bhavettasya kiñcidyoḡo na sidhyati || (5-16)*

Practising yoga without a suitable diet leads to various diseases; then one does not attain success.

अधमाज्जायते धर्मो मेरुकम्पं च मध्यमात् । उत्तमाद् भूमित्यागं च त्रिविधं सिद्धिलक्षणम् ॥ (५-५६)

*adhamājjāyate dharmo merukampani ca madhyamāt |*

*uttamād bhūmityāgaṁ ca trividhaṁ siddhilakṣaṇam || (5-56)*

Practicing the lowest *prāṇāyāma* (i.e. of 12 matras - Puraka 12, Kumbhaka 48, Rechaka 24) the body perspires; practising the middle *prāṇāyāma* (i.e. of 16 matras - 16, 64, 32) there is trembling along the spinal cord. Practicing the highest *prāṇāyāma* (i.e. of 20 matras - 20, 80, 40) one leaves the ground (levitation). These are signs of success in these three styles of *prāṇāyāma*.

प्राणायामात् खेचरत्वं प्राणायामाद् रोगनाशनम् । प्राणायामाद् बोधयेच्छक्तिं प्राणायामान्मनोन्मनी ।

आनन्दो जायते चित्ते प्राणायामी सुखी भवेत् ॥ (५-५७)

*prāṇāyāmāt khecaratvaṁ prāṇāyāmād roganāśanam |*  
*prāṇāyāmād bodhayecchaktiṁ prāṇāyāmānmanonmanī |*  
*ānando jāyate citte prāṇāyāmī sukhī bhavet || (5-57)*

*Prāṇāyāma* practice perfects *khecarī*, it destroys diseases; it provides knowledge of *Sakti* (spiritual energy); it brings self-awareness *manonmani*; it bestows bliss and happiness.

अर्धरात्रि गते योगी जन्तूनां शब्दवर्जिते । कणौ पिधाय हस्ताभ्यां कुर्यात् पूरककुम्भकम् ॥ (५-७८)

*ardharātri gate yogī jantūnāṁ śabdavarjite |*  
*kaṇau pidhāya hastābhyāṁ kuryāt pūrakakumbhakam || (5-78)*

After midnight, in a place without noise, blocking both ears with his hands, the yogi should practice *pūraka* and *kumbhaka*.

शणुयाद् क्षिणे कर्णे नादमन्तर्गतं शुभम् । प्रथमं झिञ्झीनादं च वंशीनादं ततः परम् ॥ (५-७९)

मेघझर्झरभ्रमरी घण्टाकास्यं ततः परम् । तुरीभेरीमृदङ्गादिनिनादानकदुम्बुभिः ॥ (५-८०)

*śaṇuyād kṣiṇe karṇe nādamantargataṁ śubham |*  
*prathamam zhiñzhīnādaṁ ca vaṁśīnādaṁ tataḥ param || (5-79)*

*meghazharzharabhramarī ghaṇṭākāsyam tataḥ param |*  
*turībherīmṛdaṅgādininādānakadumdubhiḥ || (5-80)*

He will hear internal sounds in his right ear: first, the sound of crickets, then a lute; next, thunder; then follow, drum, bee, metal-bells, trumpets, kettle-drums, *mridanga* and *dundubhi*.

एवं नानाविधो नादो जायते नित्यमभ्यसात् । अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ॥ (५-८१)

ध्वनेरन्तर्गतं ज्योति ज्योतिरन्तर्गतं मनः । तन्मनो विलयं याति तद्विष्णोः परमं पदम् ।

*एवं भ्रामरीसिद्धिः समाधिसिद्धिमाप्नुयात् ॥ (५-८२)*  
*evam nānāvidho nādo jāyate nityamabhyasāta |*  
*anāhatasya śabdasya tasya śabdasya yo dhvaniḥ || (5-81)*

*dhvanerantargataṁ jyoti rjyotirantargataṁ manaḥ |*  
*tanmano vilayaṁ yāti tadviṣṇoḥ paramaṁ padam |*  
*evaṁ bhrāmarī-siddhiḥ samādhisiddhimāpnuyāt || (5-82)*

Daily practice brings experience of these various sounds. The last is the resonant *anāhata*; in that resonance is light; in which the mind should be immersed. When mind is so absorbed, it reaches the highest throne of Lord Vishnu. Perfecting this *Bhrāmarī-siddhi* brings *samādhi*.

पञ्चवारं दिने वृद्धिर्वा रैकं च दिने तथा । अजपापरिमाणं च यावत् सिद्धिः प्रजायते ॥ (५-९५)

प्राणायामं केवलीं च तदा वदति योगवित् । केवली कुम्भके सिद्धौ किं न सिध्यातिभूतले ॥ (५-९६)

*pañcavāraṁ dine vṛddhivā raikaṁ ca dine tathā |*  
*ajapāparimāṇaṁ ca yāvat siddhiḥ prajāyate || (5-95)*

*prāṇāyāmaṁ kevalīṁ ca tadā vadati yogavit |*  
*kevalī kumbhake siddhau kiṁ na sidhyātibhūtale || (5-96)*

One should increase the length of *ajapajapa* every day, one to five times to attain success in *kevali*. He who knows *kevaliprāṇāyāma* is a real yogi. Acquiring success in *kevalikumbhaka* what can he not attain on earth?

कथितं स्थूलध्यानं तु तेजोध्यानं शृणुष्व मे । यद्ध्यानेन योगसिद्धिरात्मप्रत्यक्षमेव च ॥ (६-१५)

मूलाधारे कुण्डलिनी भुजगाकाररूपिणी । जीवात्मातिष्ठति तत्र प्रदीप कलिकाकृतिः ॥

ध्यायेत्तेजोमयं ब्रह्म तेजोध्यानात् परात्परम् । (६-१६)

*kathitaṁ sthūladhyānaṁ tu tejadhyānaṁ śṛṇuṣva me |*  
*yaddhyānena yogasiddhirātmapratyakṣameva ca || (6-15)*

*mūlādhāre kuṇḍalinī bhujagākārarupinī | jīvātmātiṣṭhati tatra pradīpa kalikākṛtiḥ ||*  
*dhyāyettejomayaṁ brahma tejadhyānāt parātparam | (6-16)*

Having learned about the *sthula dhyāna*, now hear about the contemplation of light, by which a yogi sees his true Self and achieves success. In the *mūlādhāra*, the *kuṇḍalinī* rests in serpent form. There resides the soul, like the flame in a lamp. Contemplation on this flame as the luminous Brahma is called ‘*Tejodhyāna*’.

शाम्भवीमुद्रया योगी ध्यानयोगेन सिध्यति । सूक्ष्मध्यानमिदं गोप्यं देवानामपि दुर्लभम् ॥ (६-२०)

*śāmbhavīmudrayā yogī dhyānayogena sidhyati ।*

*sūkṣmadhyānamidaṁ gopyaṁ devānāmapī durlabham ॥ (6-20)*

By practicing *Śāmbhavī mudrā* (gazing fixedly at space without winking) yogis achieve success.

Known as *sūkṣmadhyāna*, it is a secret, difficult to attain by *Devas*.

### 6.2.3.3 ŚIVA SAMHITĀ

The Śiva Samhitā is a *haṭhayoga* text of unknown authorship. In it, Lord Shiva addresses his consort Parvati. Its five chapters are known as *patalas*; it discusses *advaita vedanta*, yoga, importance of a guru for a student, various *āsana*, *mudrā* and the *siddhis* they bestow. It recommends householders to practice and benefit from yoga. *Siddhi* relevant *ślokas* were identified, and are here presented along with transliteration and translation.

अधुना कथयिष्यामि क्षिप्रं योगस्य सिद्धये । यज्ज्ञात्वा नावसीदन्ति योगिनो योगसाधने ॥ (३-१०)

*adhunā kathayiṣyāmi kṣipraṁ yogasya siddhaye ।*

*yajjñātvā nāvasīdanti yogino yogasādhane ॥ (3-10)*

Now I tell you how to easily attain perfection in yoga; knowing which yogis do not fail in yoga *sādhana*.

भवेद्वीर्यवती विद्या गुरुवक्त्रसमुद्भवा । अन्यथा फलहीना स्यान्निर्वीर्याप्यतिदुःखदा ॥ (३-११)

*bhavedvīryavatī vidyā guruvaktrasamudbhavā |*

*anyathā phalahīnā syānnirvīryāpyatiduhkhadā || (3-11)*

Knowledge imparted from a Guru's lips, is powerful and useful; otherwise, it is fruitless, weak and painful.

श्रद्धयात्मवतां पुंसां सिद्धिर्भवति निश्चिता । अन्येषाञ्च न सिद्धिः स्यात्तस्माद्यत्नेन साधयेत् ॥ (३-१६)

*śraddhayātmavatāṁ puṁsāṁ siddhirbhavati niścitā |*

*anyeaṣāñca na siddhiḥ syāttasmādyatneana sādhayet || (3-16)*

Those with faith and self-control will definitely attain success, others will not; one must practice with perseverance.

न भवेत्संगयुक्तानां तथाऽविश्वासिनामपि । गुरुपूजाविहीनानां तथा च बहुसंगिनाम् ॥

मिथ्यावादरतानां च तथा निष्ठुरभाषिणाम् । गुरुसन्तोषहीनानां न सिद्धिः स्यात्कदाचन ॥ (३-१७)

*na bhavetsaṅgayuktānāṁ tathā'viśvāsīnāmapi | gurupūjāvihīnānāṁ tathā ca bahusaṅginām ||*

*mithyāvādaratānāṁ ca tathā niṣṭhurabhāṣiṇām |*

*gurusantoṣahīnānāṁ na siddhiḥ syātkadācana || (3-17)*

Keeping bad company, disbelief, failure to respect the Guru, mixing with many people, participating in false controversies, speaking ruthlessly, and failing to give the Guru satisfaction, prevents success being attained.

फलिष्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् । द्वितीयं श्रद्धया युक्तं तृतीयं गुरुपूजनम् ॥

चतुर्थं समताभावं पञ्चमेन्द्रियनिग्रहम् । षष्ठं च प्रमिताहारं सप्तमं नैव विद्यते ॥ (३-१८)

*phaliṣyatīti viśvāsaḥ siddheḥprathamalakṣaṇam |*

*dvoitīyaṁ śraddhayā yuktaṁ trtīyaṁ gurupūjanam ||*

*caturthaṁ samatābhāvaṁ pañcamendriyanigraham |*

*ṣaṣṭhaṁ ca pramitāhāraṁ saptamaṁ naiva vidyate || (3-18)*



Signs of success are, first, firm belief that it (*vidya*) will be fruitful; second, faith; third, respect for the Guru; fourth, feeling equanimity; fifth, restraining organs of sense and action; sixth, moderate eating. There is no seventh.

उपायं च प्रवक्ष्यामि क्षिप्रं योगस्य सिद्धये । गोपनीयं साधकानां येन सिद्धिर्भवेत्खलु ॥ (३-३४)

*upāyam ca pravakṣyāmi kṣipram yogasya siddhaye ।*

*gopanīyam sādhakānām yena siddhirbhavetkhalu ॥ (3-34)*

Know how to easily attain success in yoga: to be sure of success, the method must be kept secret.

ततो यथेष्टा शक्तिः स्याद्योगिनो वायुधारणे । यथेष्टं धारणाद्वायोः कुम्भकः सिद्धयति ध्रुवम् ॥

केवके कुम्भके सिद्धे किं न स्यादिह योगिनः ॥ (३-३९)

*tato yatheṣṭā śaktiḥ syādyogino vāyudhāraṇe ।*

*yatheṣṭam dhāraṇādvāyoḥ kumbhakaḥ siddhyati dhruvam ॥*

*kevake kumbhake siddhe kiṁ na syādiha yoginaḥ ॥ (3-39)*

When, by his own power, the yogi can regulate his breathing; by doing that, he certainly perfects *Kumbhaka*; from success in *Kumbhaka*, what can he not achieve?

स्वेदः संजायते देहे योगिनः प्रथमोद्यमे । यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ॥

अन्यथा विग्रहे धातुर्नष्टो भवति योगिनः ॥ (३-४०)

*svedaḥ sañjāyate dehe yoginaḥ prathamodyame ।*

*yadā sañjāyate svedo mardanaṁ kārayetsudhīḥ ॥*

*anyathā vigrāhe dhāturnaṣṭo bhavati yoginaḥ ॥ (3-40)*

In the first stage of *prāṇāyāma*, a yogi perspires. That perspiration should be rubbed well over the body, otherwise he depletes his *dhātus* (bodily constituents).

द्वितीये हि भवेत्कम्पो दार्दुरी मध्यमे मता । ततोऽधिकतराभ्यासाद्गग्नेचरसाधकः ॥ (३-४१)

*dvitīye hi bhavetkampo dārdurī madhyame matā ।*

*tato' dhikatarābhyāsādgaganecarasādhakaḥ* || (3-41)

In the second stage, he experiences trembling in the body; (then) jumping like a frog; when the practice is perfected, the *sādhaka* can travel in space.

योगी पद्मासनस्थोऽपि भुवमुत्सृज्य वतते । वायुसिद्धिस्तदा ज्ञेया संसारध्वान्तनाशिनी ॥ (३-४२)

*yogī padmāsanastho'pi bhuvamutsṛjya vartate* |

*vāyusiddhistadāi jñeyā saṁsāradhvāntanāśinī* || (3-42)

When, remaining in *padmāsana*, he can leave the ground and rise in the air; then know that he has attained *Vayu-siddhi*, which destroys the darkness of this world.

अत्यल्पं बहुधा भुक्त्वा योगी न व्यथते हि सः । अथाभ्यासवशाद्योगी भूचरीं सिद्धिमाप्नुयात् ॥

यथा ददुर्जन्तूनां गतिः स्यात्पाणिताडनात् ॥ (३-४६)

*atyalpaṁ bahudhā bhuktvā yogī na vyathate hi saḥ* |

*athābhyāsaśādyogī bhūcarīṁ siddhimāpnuyāt* ||

*yathā dardurajantūnām gatiḥ syātpāṇitāḍanāt* || (3-46)

Consuming very little or too much food, or none at all, does not disturb a yogi. By constant practice, *Bhuchari-siddhi* is attained, the yogi moves like a frog frightened by clapping

प्राणायामेन योगीन्द्रो लब्ध्वैश्वर्याष्टकानि वै । पापपुण्योदधिं तीर्त्वा त्रैलोक्यचरतामियात् ॥ (३-५२)

*prāṇāyāmena yogīndro labdhvaiśvaryaṣṭakāni vai* |

*pāpapunyodadhiṁ tīrtvā trailokyacaratāmiyāt* || (3-52)

Through *prāṇāyāma* yogi attains the *āṣṭa siddhis*. Having crossed the ocean of virtue and vice he has access to all three worlds (– heaven, earth and hell).

ततौऽभ्यासक्रमेणैव घटिकात्रितयं भवेत् । येन स्यात्सकलासिद्धिर्योगिनः स्वेप्सिता ध्रुवम् ॥ (३-५३)

*tatau'bhyāsakramenaiva ghaṭikātritayam bhavet* |

*yena syātsakalāsiddhiryoginaḥ svepsitā dhruvam* || (3-53)

Then its practice should be gradually increased to three *gharis* (two and a half hours). Having perfected it, no doubt the yogi attains the desired perfection

वाक्सिद्धिः कामचारित्वं दूरदृष्टिस्तथैव च । दूरश्रुतिः सूक्ष्मदृष्टिः परकायप्रवेशनम् ॥

विण्मूत्रलेपने स्वर्णमदृश्यकरणं तथा । भवन्त्येतानि सर्वाणि खेचरत्वं च योगिनाम् ॥ (३-५४)

*vāksiddhiḥ kāmācāritvaṁ dūradṛṣṭistathaiḥ ca ।  
dūraśrutih sūkṣmadṛṣṭih parakāyapraveśanam ।  
viṅmūtralepane svarṇamadṛśyakaraṇaṁ tathā ।  
bhavantyetāni sarvāṇi khecaratvaṁ ca yoginām ॥ (3-54)*

(Such as): *Vāksiddhi* (prophecy), desired movement (*kāmācāri*), clairvoyance (*dūradṛṣṭi*), clairaudience (*dūraśruti*), subtle-sight (*sūkṣmadṛṣṭi*), the ability to enter another's body (*parakāyapraveśa*), and the abilities to turn base metals into gold by rubbing them with his excrements and urine, to become invisible, and to move in the air.

यदा भवेद्धटावस्था पवनाभ्यासने परा । तदा संसारचक्रेऽस्मिन्नास्ति यन्न साधयेत् ॥ (३-५५)

*yadā bhaveddhaṭāvasthā pavanābhyāsane parā ।  
tadā saṁsāracakre'sminnāsti yanna sādhayet ॥ (3-55)*

By its practice, he achieves the state of *ghata*; then nothing in the sphere of **the** universe cannot be attained.

अहर्निशं पिबेद्योगी काकचञ्च्वा विचक्षणः । पिबेत्प्राणानिलं तस्य रोगाणां संक्षयो भवेत् ॥

दूरश्रुतिर्दूरदृष्टिस्तथा स्याद्दर्शनं खलु ॥ (३-७५)

*aharniśaṁ pibedyogī kākacañcvā vicakṣaṇaḥ ।  
pibetprāṇānilaṁ tasya rogāṇāṁ saṅkṣayo bhavet ॥  
dūraśrutirdūradṛṣṭistathā syāddarśanaṁ khalu ॥ (3-75)*

Drinking the fluid day and night through the 'crow-beak', his diseases are destroyed: he attains clairaudience and clairvoyance.

संवत्सरकृताऽभ्यासाद्भैरवो भवति ध्रुवम् । अणिमादिगुणांल्लब्ध्वा जितभूतगणः स्वयम् ॥ (३-७८)

*saṁvatsarakṛtā'bhyaśādbhairavo bhavati dhruvam |*

*aṇimādiguṇāṁllabdhvā jitabhūtagaṇaḥ svayam || (3-78)*

Continuing this exercise for one year, he becomes a *Bhairava*; he attains the *siddhis*, *aṇimā*, etc., and control over all *bhūtas*.

योनिं संपीड्य यत्नेन पादमूलेन साधकः । मेढ्रोपरि पादमूलं विन्यसेद्योगवित्सदा ॥

ऊर्ध्वं निरीक्ष्य भ्रूमध्यं निश्चलः संयतैन्द्रियः । विशेषोऽवक्रकायश्च रहस्युद्वेगवर्जितः ॥

एतत्सिद्धासनं ज्ञेयं सिद्धानां सिद्धिदायकम् ॥ (३-८५)

*yonim sampīdya yatnena pādamūlena sādhaḥ |*

*meḍhropari pādamūlam vinyasedyogavitsadā ||*

*ūrdhvaṁ nirīkṣya bhrūmadhyam niścalaḥ saṁyataindriyaḥ |*

*viśeṣo'vakrakāyaśca rahasyudvegavarjitaḥ ||*

*etatsiddhāsanaṁ jñeyam siddhānāṁ siddhidāyakam || (3-85)*

Carefully placing one heel in the perineum and the other on the *lingam*, fix the gaze upwards on the space between the eyebrows, remaining steady and restraining the senses with the body straight in a remote place, free of noise. This is *siddhāsana*; it bestows perfection.

प्रसार्य चरणद्वन्द्वं परस्परमसंयुतम् । स्वपाणिभ्यां दृढं धृत्वा जानूपरि शिरोन्यसेत् ॥

आसनोग्रमिदं प्रोक्तं भवेदनिलदीपनम् । देहावसानहरणं पश्चिमोत्तानसंज्ञकम् ॥

य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः । वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रुवम् ॥ (३-९२)

एतदभ्यासशीलानां सर्वसिद्धिः प्रजायते । तस्माद्योगी प्रयत्नेन साधयेत्सिद्धमात्मनः ॥ (३-९३)

*prasārya carandvandvaṃ parasparamasanyutam |*  
*svapāṇibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śironyaset ||*  
*āsanogramidaṃ proktaṃ bhavedanilādīpanam | dehāvasānaharaṇaṃ paścimottānasañjñakam ||*  
*ya etadāsanam śreṣṭhaṃ pratyahaṃ sādhayetsudhīḥ |*  
*vāyuh paścimamārgena tasya sañcarati dhruvam || (3-92)*  
*etadabhyāsaśīlānāṃ sarvasiddhīḥ prajāyate |*  
*tasmādyogī prayatnena sādhayetsiddhamātmanaḥ || (3-93)*

Stretching the legs forward, keep them apart; firmly take hold of the head with the hands, and place it on the thigh. This is called *Ugrāsana* (stern-posture). It stimulates movement of pranic energy, destroying sluggishness of body. Regular practice of this supreme *asana* bestows all the *siddhis*; yogis aiming for perfection should practice it diligently.

गोपनीयं प्रयत्नेन न देयं यस्य कस्यचित् । येन शीघ्रं मरुत्सिद्धिर्भवेद् दुःखोघनाशिनी ॥ (३-९४)

*gopanīyaṃ prayatnena na deyaṃ yasya kasyacit |*  
*yena śīghraṃ marutsiddhirbhaved duḥkhodhanāśinī || (3-94)*

Its practice should be kept secret, and not shared; by it *Marut-siddhi* is attained, miseries destroyed.

जानूर्वोरन्तरे सम्यग्धृत्वा पादतले उभे । समकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ॥ (३-९५)

*jānūrvorantare samyagdhṛtvā pādatala ubhe |*  
*samakāyaḥ sukhāsīnaḥ svastikaṃ tatpracakṣate || (3-95)*

Placing the soles under the thighs, keeping the body straight, sitting easily is *Svastikāsana*.

अनेन विधिना योगी मारुतं साधयेत्सुधीः । देहे न क्रमते व्याधिस्तस्य वायुश्च सिद्धयति ॥ (३-९६)

*anena vidhinā yogī mārutaṃ sādhayetsudhīḥ |*  
*dehe na kramate vyādhistasya vāyuśca siddhayati || (3-96)*

By its practice, breathing is regulated; the body becomes disease free; *Vāyu-siddhi* is attained.

वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥ योनिमुद्रा परं गोप्या न देया यस्य कस्यचित् ।

सर्वथा नैव दातव्या प्राणैः कण्ठगतैरपि ॥ (४-११)

*vāksiddhiḥ kāmācāritvaṁ bhavedabhyāsayogataḥ ॥  
yonimudrā paraṁ gopyā na deyā yasya kasyacit ॥  
sarvathā naiva dātavyā prāṇaiḥ kaṅṭhagatairapi ॥ (4-11)*

Practice of *yoni-mudrā* brings *Vāk-siddhi* (prophecy) and the ability to move at will. It should be kept secret and not shared. Even though threatened with death, it should not be revealed.

अथ महामुद्राकथनम् ।

महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्लभे । यां प्राप्य सिद्धाः सिद्धिं च कपिलाद्याः पुरागताः ॥ (४-१६)

*atha mahāmudrākathanam ॥  
mahāmudrāṁ pravakṣyāmi tantrē'sminmama vallabhe ॥  
yāṁ prāpya siddhāḥ siddhiṁ ca kapilādyāḥ purāgatāḥ ॥ (4-16)*

Mahāmudrā: Listen to *Mahāmudrā*, by knowledge of which ancient sages like Kapila and others attained perfection.

अपसव्येन संपीड्य पादमूलेन सादरम् । गुरुपदेशतौ योनिं गुदमेद्वान्तरालगाम् ॥

सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै । नवद्वाराणि संयम्य चिबुकं हृदयोपरि ॥

चित्तं चित्तपथे दत्त्वा प्रभवेद्वायुसाधनम् । महामुद्राभवेदेषा सर्वतन्त्रेषु गोपिता ॥

वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः । प्राणायामं समं कृत्वा योगी नियतमानसः ॥ (४-१७)

*apasavyena sampīḍya pādāmūlena sādaram ॥  
gurupadeśatau yonim gudamedhrāntarālagām ॥  
savyaṁ prasāritaṁ pādāṁ dhṛtvā pāṇiyugena vai ॥  
navadvārāṇi saṁnyamya cibukaṁ hṛdayopari ॥  
cittaṁ cittapathe dattvā prabhavedvāyusādhanam ॥*

*mahāmudrābhavedeṣā sarvatantreṣu gopitā ||*  
*vāmāṅgena samabhyasya dakṣāṅgenābhyasetpunaḥ |*  
*prāṇāyāmaṁ samaṁ kṛtvā yogī niyatamānasaḥ || (4-17)*

As the Guru instructs: with the heel of the left foot, gently press the perineum, then stretching the right foot forward, hold it with both hands. Having closed the nine gates of the body, place the chin on the chest, and focus on the breathing. This is *mahāmudrā*, held secret in all *tantras*.

Repeat with the right foot. The yogi must maintain balanced *prāṇāyāma*.

अनेन विधिना योगी मन्दभाग्योपि सिध्यति । सर्वासामेव नाडीनां चालनं बिन्दुमारणम् ॥

जीवनन्तु कषायस्य पातकानां विनाशनम् । सर्वरोगोपशमनं जठराग्निविवर्धनम् ॥

वपुषा कान्तिममलां जरामृत्युविनाशनम् । वाञ्छितार्थफलं सौख्यमिन्द्रियाणाञ्च मारणम् ॥

एतदुक्तानि सर्वाणि योगारूढस्य योगिनः । भवेदभ्यासतोऽवश्यं नात्र कार्या विचारणा ॥ (४-१८)

*anena vidhinā yogī mandabhāgyopi sidhyati | sarvāsāmeva nāḍīnāṁ cālanam bindumāraṇam ||*

*jīvanantu kaṣāyasya pātakānāṁ vināśanam | sarvarogopaśamanam jaṭharāgnivivardhanam ||*

*vapuṣā kāntimamalāṁ jarāmṛtyuvinaśanam |*

*vāñchitārthaphalam saukhyamindriyāṅgāṅca māraṇam ||*

*etaduktāni sarvāṇi yogārūḍhasya yoginaḥ |*

*bhavedabhyāsato'vaśyaṁ nātra kāryā vicāraṇā || (4-18)*

Practicing it, even the most inept yogi attains success: all *nāḍis* are stirred into activity; length of **life** is increased, and bodily decay is checked, all diseases are healed, the gastric fire increases, yielding a beautiful body, and destroying old age and death. Desired pleasures are attained along with control of senses; a perfected yogi acquires all the above, he should continue the practice without other thoughts.

यः करोति सदाभ्यासं महावेधं सुगोपितम् । वायुसिद्धिभक्तस्य जरामरणनाशिनी ॥ (४-२५)

*yaḥ karoti sadābhyāsam mahāvedham sugopitam |  
vāyusiddhirbhavettasya jarāmaraṇanāsinī || (4-25)*

He who regularly practices *mahāvedha*, keeping it secret, attains *Vayu-siddhi*, destroying old age and death.

एतत्रयस्य माहात्म्यं सिद्धो जानाति नेतरः ।

यज्ज्ञात्वा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति वै ॥ (४-२९)

*etattrayasya māhātmyam siddho jānāti netaraḥ |  
yajjñātvā sādhakāḥ sarve siddhiṁ samyaglabhanti vai || (4-29)*

*Siddhas* understand the importance of these three (*mahāmudrā*, *mahābandha* and *mahāvedha*), not others; mastering them, the practitioner attains all *siddhis*.

गोपनीया प्रयत्नेन साधकैः सिद्धिमीप्सुभिः । अन्यथा च न सिद्धिः स्यान्मुद्राणामेष निश्चयः ॥ (४-३०)

*gopanīyā prayatnena sādhakaiḥ siddhimīpsubhiḥ |  
anyathā ca na siddhiḥ syānmudrāṇāmeṣa niścayaḥ || (4-30)*

One desiring perfection must keep (them) secret; otherwise, *siddhis* will certainly not be attained by practicing *mudrās*.

जालन्धरो बन्ध एष सिद्धनां सिद्धिदायकः । अभ्यासः क्रियते नित्यं योगिना सिद्धिमिच्छता ॥ (४-४०)

*jālandharo bandha eṣa siddhanām siddhidāyakaḥ |  
abhyāsaḥ kriyate nityam yoginā siddhimicchatā || (4-40)*

*Jalandhara bandha* brings its practitioners success; persistent regular practice, whatever the yogi desires.

अथ शक्तिचालनमुद्रा ।

आधारकमले सुप्तां चालयेत्कुण्डलीं दृढाम् । अपानवायुमारुह्य बलादाकृष्य बुद्धिमान् ।



शक्तिचालनमुद्रेयं सर्वशक्तिप्रदायिनी ॥ (४-५३)

*atha śakticālana mudrā |*

*ādhāarakamale suptārī cālayetkuṇḍalīṁ dṛḍhām | apānavāyūmāruhya balādākṛṣya buddhimān |*

*śakticālanamudreyāṁ sarvaśaktipradāyīnī || (4-53)*

Śakticālana Mudrā: In the base lotus, lies the *kuṇḍalīnī* asleep. A wise yogi must draw it up using *apāna vāyu* forcibly and firmly. It bestows all powers.

यः करोति सदाभ्यासं शक्तिचालनमुत्तमम् ।

येन विग्रहसिद्धिः स्यादणिमादिगुणप्रदा । गुरुपदेशविधिना तस्य मृत्युभयं कुतः ॥ (४-५६)

*yaḥ karoti sadābhyāsaṁ śakticālanamuttamam | yena vighrahasiddhiḥ syādaṇimādiguṇapradā |*

*gurupadeśavidhinā tasya mṛtyubhayaṁ kutaḥ || (4-56)*

Regular practice of *śakticālana* bestows *Vighraha-siddhi*, and perfections like *aṇimā*, etc.

Performing it under the Guru's guidance, the practitioner becomes free from the fear of death.

मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् । यः करोति प्रयत्नेन तस्य सिद्धिरदूरतः ।

एतत्सुमुद्रादशकं न भूतं न भविष्यति । एकैकाभ्यासने सिद्धिः सिद्धो भवति नान्यथा ॥ (४-५८)

*etatsumudrādaśakaṁ na bhūtaṁ na bhaviṣyati |*

*ekaikābhyāsane siddhiḥ siddho bhavati nānyathā || (4-58)*

There are ten *mudrās* without equal; any one of them makes its practitioner a *siddha* who attains success.

गोपनीयः प्रयत्नेन सद्यः प्रत्ययकारकः । निर्वाणदायको लोके योगोयं मम वल्लभः ॥

नादः संजायते तस्य क्रमेणाभ्यासतश्च वै ॥ (५-२६)

*gopanīyaḥ prayatnena sadyaḥ pratyayakāraḥ |*

*nirvāṇadāyako loke yogoyaṁ mama vallabhaḥ ||*



कण्ठकूपादधः स्थाने कूर्मनाडयस्ति शोभना ।

तस्मिन् योगी मनो दत्त्वा चित्तस्थैर्यं लभेद्भृशम् ॥ (५-४४)

*kaṅṭhakūpādadhah sthāne kūrmanādyasti śobhanā ।*

*tasmin yogī mano dattvā cittsthairyam labhedbhṛśam ॥ (5-44)*

The wonderful *kūrma nāḍī* is located at the cavity of the throat; by focusing his attention on it the yogi attains stability of mind.

सर्वान् भूतान् जयं कृत्वा निराशीरपरिग्रहः । नासाग्रे दृश्यते येन पद्मासनगतेन वै ॥

मनसो मरणं तस्य खेचरत्वं प्रसिद्धयति ॥ (५-४९)

*sarvān bhūtān jayam kṛtvā nirāśīraparigrahaḥ । nāsāgre dṛśyate yena padmāsanagatena vai ॥*

*manaso maraṇam tasya khecaratvaṁ prasiddhyati ॥ (5-49)*

Attaining control of all the *bhūtās*; without desire for possessions, sitting in *padmāsana*, focusing on the tip of the nose, the yogi's mind becomes like that of a dead person; he attains perfection of *khecarī*.

कुलाभिधं सुवर्णभं स्वयम्भूलिङ्गसंगतम् । द्विरण्डो यत्र सिद्धोस्ति डाकिनी यत्र देवता ॥

तत्पद्ममध्यगा योनिस्तत्र कुण्डलिनी स्थिता । तस्या ऊर्ध्वे स्फुरत्तेजः कामबीजं भ्रमन्मतम् ।

यः करोति सदा ध्यानं मूलाधारे विचक्षणः । तस्य स्याद्दार्दुरी सिद्धिर्भूमित्यागक्रमेण वै ॥ (५-६४)

*kulābhidham suvarṇabham svayambhūliṅgasāngatam ।*

*dviraṇḍo yatra siddhosti ḍākinī yatra devatā ॥*

*tatpadmamadhyagā yonistatra kuṇḍalinī sthitā ।*

*tasyā ūrdhve sphurattejaḥ kāmabījam bhramanmatam ।*

*yaḥ karoti sadā dhyānam mūlādhāre vicakṣaṇaḥ ।*

*tasya syāddārdurī siddhirbhūmityāgakrameṇa vai ॥5-64॥*

At the *Swayambhu - Linga* is a golden region called *kula*; its presiding deity is *Dviranda*, and presiding goddess, *Dakini*. In its centre is a lotus, a *yoni* where *kuṇḍalinī* resides; the bright light circulating above it is called *kāma bīja* (the seed of love). One who transcends, focusing on the *mūlādhāra* attains *Dārdurī-siddhi*; gradually he can levitate.

वपुषः कान्तिरुत्कृष्टा जठराग्निविवर्धनम् । आरोग्यञ्च पटुत्वञ्च सर्वज्ञत्वञ्च जायते ॥ (५-६५)

*vapuṣaḥ kāntirutkrṣṭā jaṭharāgnivivardhanam |*

*ārogyaṅca paṭutvaṅca sarvajñatvaṅca jāyate || (5-65)*

His body becomes fit and brilliant; the gastric fire increases, health, intelligence, and omniscience are perfected.

भूतं भव्यं भविष्यञ्च वेत्ति सर्वं सकारणम् । अश्रुतान्यपि शास्त्राणि सरहस्यं भवेद्भुवम् ॥ (५-६६)

*bhūtaṁ bhavyaṁ bhaviṣyaṅca vetti sarvaṁ sakāraṇam |*

*aśrutānyapi śāstraṇi sarahasyaṁ bhaveddhruvam || (5-66)*

An entity's past, present and future become known together with all reasons (for its being in its present state); he gains knowledge of texts he has not heard, along with their secrets.

वक्त्रे सरस्वती देवी सदा नृत्यति निर्भरम् । मन्त्रसिद्धिर्भवेत्तस्य जपादेव न संशयः ॥ (५-६७)

*vaktre sarasvatī devī sadā nṛtyati nirbharam |*

*mantrasiddhirbhavettasya japādeva na saṁśayaḥ || (5-67)*

On his tongue, *Mahasaraswati Devi* (the goddess of learning) constantly dances; he will doubtless attain perfect use of any *Mantra* by (persistently) repeating the deity's name.

आत्मलिङ्गार्चनं कुर्यादनालस्यं दिने दिने । तस्य स्यात्सकला सिद्धिर्नात्र कार्या विचारणा ॥ (५-७२)

*ātmaliṅgārcanaṁ kuryādanālasyaṁ dine dine |*

*tasya syātsakalā siddhirnātra kāryā vicāraṇā || (5-72)*

Daily transcendence to self-awareness without laziness brings siddhis, and no other means.

निरन्तरकृताभ्यासात्षण्मासैः सिद्धिमाप्नुयात् । तस्य वायुप्रवेशोपि सुषुम्णायाम्भवेद्भ्रुवम् ॥ (५-७३)

*nirantarakṛtābhyāsātṣaṇmāsaiḥ siddhimāpnuyāt |*

*tasya vāyupraveśopi suṣumnāyāmbhaveddhruvam || (5-73)*

Persistent practice will bring success within six months; the subtle energy enters *suṣumnā nādi*.

मनोजयञ्च लभते वयुविन्दुविधारणत् । ऐहिकामुष्मिकीसिद्धिर्भवेन्नैवात्र संशयः ॥ (५-७४)

*manojayañca labhate vāyuvinduvidhāraṇat |*

*aihikāmuṣmikīsiddhirbhavennaivātra saṁśayaḥ || (5-74)*

Mastery of the mind balances the pranic energies and will certainly bring success in this and other worlds.

विविधञ्चाश्रुतं शास्त्रं निःशङ्को वै भवेद्भ्रुवम् । सर्वरोगविनिर्मुक्तो लोके चरति निर्भयः ॥ (५-७७)

*vividhañcāśrutam śāstram niḥśaṅko vai bhaveddhruvam |*

*sarvarogavinirmukto loka carati nirbhayaḥ || (5-77)*

(*Swadhithana* lotus) He will undoubtedly recite previously unheard texts, become free of all disease, and fearlessly move in the (three / various) worlds.

मरणं खाद्यते तेन स केनापि न खाद्यते । तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥

वायुः सञ्चरते देहे रसवृद्धिर्भवेद्भ्रुवम् । आकाशपङ्कजगलत्पीयूषमपि वद्धते ॥ (५-७८)

*maraṇam khādyate tena sa kenāpi na khādyate | tasya syātparamā siddhirṇimādiguṇapradā ||*

*vāyuh sañcarate dehe rasavṛddhirbhaveddhruvam |*

*ākāśapaṅkajagalatpīyūṣamapi varddhate || (5-78)*

Death is eaten up by him, he is eaten up by nothing; by that he attains *siddhis`* like *aṇimā*, etc. balanced vital energy flows throughout his body; his blood volume increases; as does the fluid flowing from the ethereal lotus.

तस्मिन् ध्यानं सदा योगी करोति मणिपूरके । तस्य पातालसिद्धिः स्यान्निरन्तरसुखावहा ॥

ईप्सितञ्च भवेल्लोके दुःखरोगविनाशनम् । कालस्य वञ्चनञ्चापि परदेहप्रवेशनम् ॥ (५-८१)

*tasmin dhyānaṁ sadā yogī karoti maṇipūrake | tasya pātālasiddhiḥ syānnirantarasukhāvahā ||*

*īpsitañca bhavelloke duḥkharogavināśanam |*

*kālasya vañcanañcāpi paradehapraveśanam || (5-81)*

Transcending on the *Maṇipūra* brings *Pātāla-siddhi*, giving continuous happiness. He masters all desires; destroys miseries and disease, escapes death, and can enter another's body.

जाम्बूनदादिकरणं सिद्धानां दर्शनं भवेत् । औषधीदर्शनञ्चापि निधीनां दर्शनं भवेत् ॥ (५-८२)

*jāmbūnadādikaraṇaṁ siddhānāṁ darśanaṁ bhavet |*

*auśadhīdarśanañcāpi nidhīnāṁ darśanaṁ bhavet || (5-82)*

He attains the ability to make gold, etc., see *siddhās*, identify medicines & see hidden treasures.

ज्ञानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत् । दूरश्रुतिर्दूरदृष्टिः स्वेच्छया खगतां व्रजेत् ॥ (५-८६)

*jñānañcāpratimaṁ tasya trikālavīṣayambhavet |*

*dūraśrutirdūradṛṣṭiḥ svecchayā khagatāṁ vrajet || (5-86)*

Transcending on the *anāhata*, he gains unlimited knowledge, including past, present and future; attains clairaudience, clairvoyance and can travel through space at will.

सिद्धानां दर्शनञ्चापि योगिनी दर्शनं तथा । भवेत्खेचरसिद्धिश्च खेचराणां जयन्तथा ॥ (५-८७)

*siddhānāṁ darśanañcāpi yoginī darśanaṁ tathā |*

*bhavetkhecarasiddhiśca khecarāṇāṁ jayantathā || (5-87)*

He obtains visions of *siddhās* and yoginis; *khecarī siddhi*, and can command those in the air.

यो ध्यायति परं नित्यं बाणलिंगं द्वितीयकम् । खेचरी भूचरी सिद्धिर्भवेत्तस्य न संशयः ॥ (५-८८)

*yo dhyāyati paraṁ nityaṁ bāṇaliṅgaṁ dvitīyakam |*

*khecarī bhūcarī siddhirbhavettasya na saṁśayaḥ || (5-88)*

He who transcends daily on *bāṇaliṅga* will certainly perfect moving in both air and earth.

एतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः । चिन्तयित्वा परां सिद्धिं लभते नात्र संशयः ॥ (५-९८)

*etadeva parantejah sarvatantreṣu mantriṇaḥ ।*

*cintayitvā parāṁ siddhiṁ labhate nātra saṁśayaḥ ॥ (5-98)*

The *Ajna* contains the great light, held secret in all the *tantras*; meditating on it undoubtedly brings supreme perfection.

अस्मिन् लीनं मनो यस्य स योगीमयि लीयते ।

अणिमादिगुणान्भुक्त्वा स्वेच्छया पुरुषोत्तमः ॥ (५-१४२)

*asmin līnaṁ mano yasya sa yogīmayi līyate ।*

*aṇimādiguṇānbhuktvā svecchayā puruṣottamaḥ ॥ (5-142)*

A yogi with mind attuned to the *brahmarandhra*, having enjoyed *aṇimā*, etc., can continue to become absorbed in the supreme *puruṣa*.

निरन्तरकृते ध्याने जगद्विस्मरणं भवेत् । तदा विचित्रसामर्थ्यं योगिनो भवति ध्रुवम् ॥ (५-१५६)

*nirantarakṛte dhyāne jagadvismaraṇaṁ bhavet ।*

*tadā vicitrasāmarthyāṁ yogino bhavati dhruvam ॥ (5-156)*

Through continuous meditation, he forgets the world, such a yogi attains wonderful abilities.

आद्यन्तमध्यशून्यं तत्कोटिसूर्यसमप्रभम् । चन्द्रकोटिप्रतीकाशमभ्यस्य सिद्धिमाप्नुयात् ॥ (५-१६१)

*ādyantamadhyasūnyaṁ tatkoṭisūryasamaprabham ।*

*candrakoṭipratīkāśamabhyasya siddhimāpnuyāt ॥ (5-161)*

The beginning, middle and end of which is void; having the luminosity of crores of suns, and the calming effect of crores of moons, (focusing on it) brings perfection.

एतद्धयानं सदा कुर्यादनालस्यं दिने दिने । तस्य स्यात्सकला सिद्धिर्वत्सरान्नात संशयः ॥ (५-१६२)

*etaddhayānaṁ sadā kuryādanālasyaṁ dine dine ।*

*tasya syātsakalā siddhirvatsarānnāta saṁśayaḥ ॥ (5-162)*

Daily transcendence to self-awareness without laziness will certainly bring perfection in a year.

ध्यानादेव विजानाति विचित्रेक्षणसम्भवम् । अणिमादिगुणोपेतो भवत्येव न संशयः ॥ (५-१६७)

*dhyānādeva vijānāti vicitrekṣaṇasambhavam ।  
aṇimādiguṇopeto bhavatyeva na saṁśayaḥ ॥ (5-167)*

He who transcends at once knows its wonderful effects; undoubtedly gains *aṇimā*, etc. *siddhis*.

अभ्यासपाकपर्यन्तं मितान्नं स्मरणं भवेत् । अन्यथा साधनं धीमान् कर्तुं पारयतीहन ॥ (५-१८३)

*abhyāsapākaparyantaṁ mitānnaṁ smaraṇaṁ bhavet ।  
anyathā sādhanam dhīmān kartuṁ pārayatīhana ॥ (5-183)*

From the start until attaining perfection, he should eat moderately; otherwise, however wise, his *sādhana* will prove fruitless.

एवं निश्चित्य सुधिया गृहस्थोपि यदाचरेत् । तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा ॥ (५-१८६)

*evaṁ niścitya sudhiyā gṛhasthopi yadācaret ।  
tadā siddhimavāpnoti nātra kāryā vicāraṇā ॥ (5-186)*

By wisely following this, even householders can attain success; of this, there is no doubt.

यस्मिन्मन्त्रे वरे ज्ञाते योगसिद्धिर्भवेत्खलु । योगेन साधकेन्द्रस्य सर्वैश्वर्यसुखप्रदा ॥ (५-१८९)

*yasminmantre vare jñāte yogasiddhirbhavetkhalu ।  
yogena sādhakendrasya sarvaiśvaryasukhapradā ॥ (5-189)*

By knowing the best *mantras*, he discovers *yoga siddhis*; by one-pointed *sādhana*, the yogi attains all comforts and happiness.

गुरुं सन्तोष्य विधिवल्लब्ध्वा मन्त्रवरोत्तमम् । अनेन विधिना युक्तो मन्दभाग्योऽपि सिद्धयति ॥ (५-१९६)

*guruṁ santosya vidhivallabdhvā mantravarottamam ।  
anena vidhinā yukto mandabhāgyo'pi siddhyati ॥ (5-196)*



He who satisfies his Guru in the proper way, having received the highest *mantra* and used it appropriately, even the ill-fated attains perfection.

हठविद्या परंगोप्या योगिना सिद्धिमिच्छता । भवेद्वीर्यवती गुप्ता निर्वीर्या च प्रकाशिता ॥ (५-२०७)

*haṭhavidyā paraṅgopyā yoginā siddhimicchatā ।*

*bhavedvīryavatī guptā nirvīryā ca prakāśitā ॥ (5-207)*

A yogi desiring perfection must hold *haṭhayoga* as his deepest secret. Kept secret, it is powerful; revealed, its power is lost.

मोक्षार्थिभ्यश्च सर्वेभ्यः साधुभ्यः श्रावयेदपि ।

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथम्भवेत् ॥ (५-२०९)

*mokṣārthibhyaḥ sarvebhyaḥ sādhubhyaḥ śrāvayedapi ।*

*kriyāyuktasya siddhiḥ syādakriyasya kathambhavet ॥ (5-209)*

Let all those *sadhakas* desiring emancipation be told (*hatha yoga*'s secrets). Only practice brings perfection; without practice how can it be attained?

गेहे स्थित्वा पुत्रदारादिपूर्णः सङ्गं त्यक्त्वा चान्तरे योगमार्गे ।

सिद्धेशिचहं वीक्ष्य पश्चाद् गृहस्थः क्रीडेत्सो वै मम्मतं साधयित्वा ॥ (५-२१२)

*gehe sthitvā putradārādipūrṇaḥ saṅgaṁ tyaktvā cāntare yogamāрге ।*

*siddheśicahnaṁ vīkṣya paścād grhasthaḥ krīdetso vai mammatam sādhayitvā ॥ (5-212)*

Staying in a house with wife and children, but detached, following the *yoga marga*, a householder can see (growing) signs of success, attains happiness, and the final goal.

#### 6.2.3.4 HAṬHARATNĀVALĪ

The *Haṭharatnāvalī* is a yoga text written by Srinivasa yogi. It names all the eighty-four *āsanas* and provides descriptions of thirty-six *āsanas*. Siddhi relevant *ślokas* have been identified and presented below in Sanskrit, along with their transliteration and translation.

चित्तवृत्तिनिरोधस्तु महायोगः प्रकीर्तितः । योगश्चतुर्विधः प्रोक्तो योगज्ञैः सर्वसिद्धिदः ॥ (१-७)

*cittavṛttinirodhastu mahāyogaḥ prakīrtitaḥ ।*

*yogaścaturvidhaḥ prokto yogajñaiḥ sarvasiddhidaḥ ॥ (1-7)*

Eliminating mental fluctuations is called *mahāyogaḥ*. Yogis have classified it into four parts (*mantrayoga*, *layayoga*, *rājayoga* and *haṭhayoga*) that bring all *siddhis*.

अथ मन्त्रयोगः

अंगेषु मन्त्रं विन्यस्य पूर्वमन्त्रं जपन् सुधीः । येन केनापि सिद्धः स्यात् मन्त्रयोगः स उच्यते ॥ (१-९)

*atha mantrayogaḥ*

*aṅgeṣu mantram vinyasya pūrvamantram japan sudhīḥ ।*

*yena kenāpi siddhaḥ syāt mantrayogaḥ sa ucyate ॥ (1-9)*

Mantrayoga: After assigning a *mantra* to particular limbs, the wise should recite it. In this manner all can attain success. This is called *mantra-yoga*.

युवा भवति वृद्धोऽपि व्याधितो दुर्बलोऽपि वा । अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ (१-२३)

*yuvā bhavati vṛddho'pi vyādhito durbalo'pi vā ।*

*abhyāsātsiddhimāpnoti sarvayogeṣvatandritaḥ ॥ (1-23)*

Young, old, diseased or weak; all can attain success in yoga through diligent practice.

वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने च निर्मले ।

अरोगता बिन्दुजयोऽग्निदीपनं नाडीषु शुद्धिर्हठसिद्धिलक्षणम् ॥ (१-५९)

*vapuḥkṛśatvaṁ vadane prasannatā nādasphuṭatvaṁ nayane ca nirmale ।*

*arogatā bindujayo'gnidīpanam nāḍiṣu śuddhirhaṭhasiddhilakṣaṇam ॥ (1-59)*

Lean body, pleasant speech, ability to hear *nāda*, twinkling eyes, no disease, control over *bindu*, healthy digestion and purification of the *nāḍis* are the signs of success in *haṭhayoga*.

उत्साहान्निश्चयाद् धैर्यात्तत्त्वज्ञानार्थदर्शनात् बिन्दुस्थैर्यान्मिताहाराज्जनसंगविवर्जनात् ।

निद्रात्यागाज्जितश्वासात् पीठस्थैर्यादनालसात् गुर्वाचार्यप्रसादाच्च एभिर्योगस्तु सिद्धयति ॥ (१-७८)

*utsāhānniścayād dhairyāttattvajñānārthadarśanāt*

*bindusthairyānmitāhārājjanasaṅgavivarjanāt |*

*nidrātyāgājṛjitaśvāsāt pīṭhasthairyādanālasāt*

*gurvācāryaprasādācca ebhiryogastu siddhyati || (1-78)*

To attain success in yoga, the following must be adhered to:- enthusiasm, firm resolution, patience, knowledge of *tattvas*, stability of *bindu*, moderate eating, relinquishing the company of common people, excess sleep, control over breathing, stable *āsana*, diligence, service to guru and *ācārya*.

श्रुत्याचार्यप्रसादाच्च योगाभ्यासबलेन च । ईश्वरानुग्रहेणैव योगसिद्धिस्तु जायते ॥ (१-७९)

*śrutyācāryaprasādācca yogābhyāsabalena ca | īśvarānugraheṇaiva yogasiddhistu jāyate || (1-79)*

By listening to scriptures from one's *acarya*, from yoga practice, and the grace of *Īśvara*, success in yoga is achieved.

अष्टानां कुम्भकानां तु लक्षणं लक्ष्यते मया । अपूर्वाधिकसिद्धयर्थं कुम्भकानभ्यसेत्सुधीः ॥ (२-१)

*aṣṭānām kumbhakānām tu lakṣaṇam lakṣyate mayā |*

*apūrvādhikasiddhyartham kumbhakānabhyasetsudhīḥ || (2-1)*

Characteristics of the eight *kumbhakas* are described. Many *siddhis* are bestowed on its practitioner.

केवले कुम्भके सिद्धे रेचपूरकवर्जिते । न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यते ॥ (२-२९)

*kevale kumbhake siddhe recapūrakavarjite |*

*na tasya durlabham kiñcit triṣu lokeṣu vidyate || (2-29)*

Mastering *kevalakumbhaka*; where inhalation and exhalation cease, makes nothing in the three worlds unattainable for the practitioner.

आदिनाथोदिता मुद्रा अष्टैश्वर्यप्रदायकाः । वल्लभाः सर्वसिद्धानां दुर्लभा महतामपि ॥ (२-३४)

*ādināthoditā mudrā aṣṭaiśvaryapradāyakāḥ |*

*vallabhāḥ sarvasiddhānām durlabhā mahatāmapi || (2-34)*

The *mudrās*, taught by *Adinatha*, bestow the *aṣṭa siddhis*. Respected by all *siddhās*, they are difficult to attain, even by *mahatāmas*.

इति मुद्रा दश प्रोक्ता आदिनाथेन शम्भुना । एकैका तासु मुख्या स्यान्महासिद्धिप्रदायिनि ॥ (२-३५)

*iti mudrā daśa proktā ādināthena śambhunā |*

*ekaikā tāsu mukhyā syānmahāsiddhipradāyini || (2-35)*

Ten *mudrās* are told by *Adinatha Sambhu*. Each is significant and bestows great perfections.

अयं योगो महाबन्धस्सर्वसिद्धिप्रदायकः । सव्यांगे च समभ्यस्य दक्षिणांगे समभ्यसेत् ॥ (२-४५)

*ayaṁ yogo mahābandhassarvasiddhipradāyakaḥ |*

*savyāṅge ca samabhyasya dakṣiṇāṅge samabhyaset || (2-45)*

*Mahābandha* bestows all the *siddhis* upon its practitioner. It should be practiced first on the left side and then on the right.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् । वह्निवृद्धिकरं चैव ह्यणिमादिगुणप्रदम् ॥ (२-५२)

*etattrayaṁ mahāguhyaṁ jarāmṛtyuvināśanam |*

*vahnivṛddhikaraṁ caiva hyaṇimādiguṇapradam || (2-52)*

The triad of (*mahāmudrā*, *mahābandha* and *mahāvedha*) must be kept secret; it destroys old age death, stimulates the digestive power, and bestows perfections like *aṇimā*, etc.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् । गतौ तदा योगसिद्धिं प्राप्नोत्येव न संशयः ॥(२-६१)

*prāṇāpānau nādabindū mūlabandhena caikatām |  
gatau tadā yogasiddhiṁ prāpnotyeva na saṁśayaḥ || (2-61)*

*Prāṇa* and *apāna*, *nāda* and *bindū* are united by the practice of *mūlabandha*; its practitioner will, without any doubt, achieve success in yoga.

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनाम् ।

निर्मत्सराणां सिध्येत न तु मत्सरशालिनाम् ॥ (२-११०)

*ayaṁ yogaḥ puṇyavatāṁ dhanyaṅāṁ tattvaśālinām |  
nirmatsaraṅāṁ sidhyeta na tu matsaraśālinām || (2-110)*

(Those who are) pious, grateful, free of jealousy and understand *tattva*, attain success in yoga, those who are envious do not attain it.

येन सञ्चालिता शक्तिः स योगी सिद्धिभाजनः । किमत्र बहुनोक्तेन मृत्युं जयति लीलया ॥ (२-१२३)

*yena sañcālita śaktiḥ sa yogī siddhibhājanaḥ |  
kimatra bahunoktena mṛtyuṁ jayati līlayā || (2-123)*

One moving and directing *śakti* (*kuṇḍalīnī*), attains *siddhis*; he easily transcends death.

अथातोऽष्टांगयोगानां स्वरूपं किञ्चिदुच्यते । बहवो योगिनः सिद्धा अङ्गैरेतैश्च शोभनैः ॥ (३-१)

*athāto'ṣṭāṅgayogānāṁ svarūpaṁ kiñciducyate |  
bahavo yoginaḥ siddhā aṅgairetaiśca śobhanaiḥ || (3-1)*

Now the nature of *aṣṭāṅgayogā* is described, many yogis attained *siddhis* through its methods.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः । अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ (३-२८)

*brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |  
abdādūrdhvaṁ bhavetsiddho nātra kāryā vicāraṇā || (3-28)*

One with control over his subtle energy, who eats moderately, a focused anchorite, devoted to yoga, achieves success in yoga.

मलाकुलासु नाडीषु मारुतो नैव मध्यगः । कथं स्यादुन्मनीभावः कायासिद्धिः कथं भवेत् ॥ (३-८१)

*malākulāsu nādīṣu māruto naiva madhyagah |*

*katham syādunmanībhāvaḥ kāyāsiddhiḥ katham bhavet || (3-81)*

When impurities in the *nāḍis* prevent the *maruta* (*prāṇa*) from moving freely in the middle channel (i.e. the *suṣumnā*) how can one attain the *unmani* state and bodily perfections?

कनीयसि भवेत्स्वेदः कम्पो भवति मध्यमे । उत्तिष्ठत्युत्तमे प्राणरोधे पद्मासने मुहुः ॥ (३-८८)

*kanīyasi bhavetsvedaḥ kampo bhavati madhyame |*

*uttiṣṭhatyuttame prāṇarodhe padmāsane muhuḥ || (3-88)*

Lower level *prāṇāyāma* generates heat and perspiration; the middle one causes tremors; practice of the higher level of *prāṇāyāma* in *padmāsana* brings levitation.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं प्रपूरयेत् । युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ (३-९३)

*yuktam yuktam tyajedvāyuraṃ yuktam yuktam prapūrayet |*

*yuktam yuktam ca badhniyādevam siddhimavāpnuyāt || (3-93)*

Inhalation, retention and exhalation in a pleasant, slow and controlled manner, lead to success.

### 6.3 MODERN SCIENCE

Both Physics and Psychology help in understanding *siddhis*. Transpersonal Psychology offers phenomenological descriptions, naming and classifying them as unusual, infrequently occurring phenomena. However, critical instabilities in biological regulatory systems offer a way to begin to develop a physics of *siddhis*; a path to developing a full predictive, testable science of them.

#### 6.3.1 BIOPHYSICS

The idea that biology can be fully explained in terms of the physics and chemistry of molecules is now outdated. Complexity biology, with its subfield, fractal physiology has amplified molecular biology's model of life. Fractal physiology implies that organisms site their regulatory

systems' loci of control at critical instabilities, a condition that optimizes sensitivity of response to external stimuli. The physics of instability is much richer than physics previously available in biology, Section 6.3.3 below indicates why this additional physics offers a way to understand *siddhis*.

### **6.3.2 TRANSPERSONAL PSYCHOLOGY**

As stated in Section 3.3, Transpersonal Psychology (Lajoie & Shapiro, 1992) concerns highest human potentials, i.e. realization of spiritual, transcendental and unitive states of awareness. It attempts to integrate transcendent spiritual aspects of human experience into modern psychology, which terms *siddhis* extrasensory potentialities (ESP). ESP was adopted by J. B. Rhine at Duke University as a general term for psychic abilities like telepathy, psychometry, clairvoyance, and intuition; also, their trans-temporal operation as precognition or retrocognition (Noel et al, 2002). Identified abilities include: Teleportation / Apportation (Frontana, 2005) defined as the ability to make articles appear and disappear; Astral / Mental projection (Bruce, 1999) associated with out-of-body experiences, where consciousness is felt to voluntarily-temporarily separate from the physical body; Automatic Writing (Miller, 1998) defined as the ability to unintentionally write or draw; Divination (Flower, 2007), the ability to gain insight into a situation using occult skills; Dowsing (Miller, 1998), the well-recognized ability to locate water or metals underground, using a dowsing rod; Energy Medicine (Srinivasan, 2010) where interactions with biological systems restore homeostasis; Levitation / Transvection (Oldridge, 2007), the ability to rise in the air, float or fly around; Materialization (Roach, 2008) that manifests matter; Mediumship / Channeling (Klimo, 1998), the ability to communicate with spirits; Precognition / Premonition, foresee future events; Psychic Surgery (Spence, 2007), where diseased bodily tissue is removed by an "energetic" incision that heals instantly; Psychokinesis / Telekinesis (Braude, 2002), influence

physical systems where psychics use the mind to control objects / move matter without physical interaction; Psychometry / Psychoscopy (Beloff, 1997); where information about a person or object is obtained by touch; Pyrokinesis, in which the mind controls flames, fire or heat; Remote Viewing / Telesthesia / Remote Sensing (Zusne & Jones, 1989); uses ESP to see a distant or unseen target; Retrocognition / Postcognition (Wolman, 1986), which perceive past events; Telepathy (Hamilton, 2009), which transmit or receive mental information at arbitrary distances.

### **6.3.3 TOWARDS A PHYSICS OF *SIDDHIS***

This section suggests that, contrary to popular opinion, *siddhis* are compatible with physical laws found in modern biology, specifically those of critical phenomena. My co-adviser, Professor Alex Hankey has published a series of papers developing a theory of self-awareness and consciousness based on the well-established field of fractal physiology that studies the fractal (1/f) distributions resulting from applying sequences of stimuli to physiological systems. Such distributions are characteristic signatures of critical phenomena in the theory of phase transitions. Their occurrence in physiological systems implies that such systems universally employ critical instabilities. To manifest experimentally they must be sited at a system's locus of control. Hence loci of control of physiological systems incorporate critical instabilities and their physics.

Before considering how these facts may help guide the development of a physics of *siddhis*, let us review how critical instabilities form the ground for a physics of self-awareness. The key properties of critical instabilities connecting them to consciousness and experience are:

- a. They constitute perfectly self-observing systems (Hankey, 2015). This highly unusual property implies:
- b. Critical instabilities reduce quantum wave packets.

In yoga philosophy pure consciousness is perfectly self-observing, so property (a) yields a theory of pure consciousness in agreement with Vedic wisdom; while property (b) agrees with the idea



incorporated into certain interpretations of quantum theory that consciousness reduces wave packets (mixtures of wave functions). By (a), the new theory satisfies fundamental requirements of the Vedic sciences, and, by (b), proposes a physical model explaining how ‘Consciousness can reduce quantum wave packets’.

An important feature of (a) is: the state of pure consciousness is the ground state of the system at the instability. This means that there are many states that are excitations of the instability, and which may be regarded as containing information on top of the state of pure consciousness. As the self-referral quality of the state of pure consciousness provides a ‘sense of self’, the excited states are clearly providing that ‘self’ with a sense of knowing the information encoded in the excited state in question. The ground state, with its ‘sense of self’, forms the basis for all conscious experience. This physical structure therefore offers a picture that can explain why all experience is ‘personal’ – the subject feels that, ‘I am having this experience’, whatever the information content might be – even no information, when the person in question is in *samadhi*. The sense of an individual subject ‘having an experience’ might be regarded as difficult to model, or even completely baffling. But in the instability model, this obviously essential feature of any theory of conscious experience emerges spontaneously. It is a valuable point in the model’s favor.

A first conclusion is that critical instabilities in physiological control systems constitute a well-defined biological basis for understanding self-consciousness, both of its ground state of pure self-awareness and of its excited states, modeling states of experience with information content. The second conclusion, derived from (b) above, is that it may explain how consciousness reduces wave packets. This result also has an interesting secondary qualification: these wave packet reductions happen within all biological systems, with the consequence that all animals reduce the

wave packets of quanta concerning their perceptions and the state of their physiology. A cat or a dog, for example, will always be in a definite quantum state, and not in an unwanted superposition of two quantum states with conflicting macroscopic interpretations. Due to the critical instabilities in its physiological control systems, no cat, or any other animal, will ever be found in a superposition of quantum states that could be interpreted as, 'both dead and alive'. This resolves both the Schrodinger's cat and Wigner's friend paradoxes. As for the cat, the critical instabilities in Wigner's physiology will keep him in a definite state of knowledge, concurrent with the cat's.

These results were partly foreseen by the mathematical physicist, John von Neumann. In his book, *Mathematical Foundations of Quantum Mechanics*, von Neumann proposed that 'consciousness reducing wave packets' be formally adopted as part of quantum theory, supporting the resolution of the Schrodinger's Cat Paradox. That is why the interpretation became known as the Wigner – Von Neumann interpretation of quantum theory. The model of consciousness proposed here provides the interpretation with a firm psychophysiological foundation.

Another property of critical instabilities that supports the new physical theory of *siddhis* is: c. They contain large quantities of internal coherence, which, being critical coherence, is stable at room temperature. In 1973, Domash proposed that the witness state of consciousness is analogous to a superconductor, where the ground state coexists with excited states. Domash's idea was rejected by the scientific community on the grounds that room temperature superconductivity is impossible in biological system. However, critical points possess large negentropy values arising from unusual variations in the material's specific heat. These constitute scientifically well founded forms of internal coherence. The final property is:

d. Their ground states consist of multiple states; the technical term in physics describing this property is to say that the ground states are ‘degenerate’. Transitions between such states occur without additional energy input, unlike quantum systems, which always require such input.

The final aspect of the new theory requiring a brief discussion is that its proposed state of pure consciousness does not encode digital information, but rather ideas. (Hankey, 2015, 2017)

Digital information like the words on this page require a physically stable substrate; an unstable system like one at a critical instability cannot encode digital information in the variable which is unstable. However, due to the complex interrelationships in biological regulation, the critical instabilities in biological control systems are highly complex, with multiple interrelated instabilities grouped together as ‘critical points of higher order’. (Chang et al, 1973) Such complex instabilities contain mathematical catastrophes of the kind elucidated by the French Fields medalist, Rene Thom. (Thom, 1975) (Zeeman, 1976) Catastrophes in biological systems initiate the beginnings of the development of new structures or forms during embryo development and tissue differentiation. Plato (Plato, 1991) equates such ‘forms’ with intellectually apprehended ideas; others, like Descartes (Descartes, 2013), recognize ideas as the primary apprehension of the conscious mind. That a model of conscious experience should directly encode ‘forms’ or ‘ideas’ rather than digital information is therefore a point in its favor.

The immediate task is to show that a theory of *Siddhis* can be developed from the above concepts. *Siddhis* are attained by developing sensitivity to states of mind close to pure consciousness, as follows from the practice of Samyama described in described in PYS III.1-4.

Another example of this is the level named *Ṛtambharā Prajñā* in PYS I.48, to which PYS attributes powers of cognition that constitute *siddhis*. The increase in imagination leads to

extreme creativity (a *siddhi*), and powers to see into various *lokas* – and enjoy those experiences, all *siddhis*.

Many *siddhis* require the cognition of external information in the form of ideas, or conversely the transmission of ideas from one mind to another. Properties (c) and (d) make those possible. The first, stating the states of mind have internal coherence available, means that different minds can generate mutual coherence. The second, having multiple (‘degenerate’) states at the same energy, means that a change of state can be effected without any energy requirement. Thus, a transition from a state with zero information content (no ideas) to a state containing an idea does not require energy. Two minds with mutual coherence can then exchange ideas whatever the distance between them, because the usual limitations of special relativity – no energy transmission faster than light – do not apply, as energy transmission is not needed. Examples of such correlated minds include close relatives like husband and wife, siblings, or Guru and disciple; these can use the internal correlations to excite the same state in both their minds. ESPs / *siddhis* like telepathy or heightened wisdom gained by transmission of thoughts from other people or (Divine) beings, may thus be understood. An example of the latter *siddhi* was manifested by the famous mathematician, Srinivasan Ramanujan, who used to say that the Goddess, Mahasaraswati Devi, told him the maths formulae and theorems that he initially wrote down and later left in his famous notebooks. (Kanigel, 2013) Such a Mind truly ‘Knows Infinity’! Finally, certain properties of critical points possess scaling symmetry – they remain unchanged when the system is ‘rescaled’, i.e. contracted or expanded. The result is that certain ideas encoded by critical points, i.e. some ideas in human minds, may have internal properties that can be ‘scaled’. Examples apparently include ideas that a person has about themselves. Four of the

*aṣṭa siddhis* described earlier in this chapter involve rescaling the yogi(ni)'s size and weight, and are therefore candidates for this kind of explanation.

In summary, critical instabilities in biological regulatory systems:

- (a) contain infinitesimal, perfectly self-observing information loops.
- (b) reduce wave packets.
- (c) possess high levels of internal coherence.
- (d) possess excitations at zero energy above the ground state.
- (e) encode ideas using 'critical points of higher order'.
- (f) possess scaling symmetry.

Each of these six additions to biophysics explains specific aspects of consciousness and *siddhis*.

- (1) Self-awareness; and personal aspects of subjective experience.
- (2) How widely separated consciousnesses can exchange ideas.
- (3) How mental content can be exchanged without violating special relativity.
- (4) How mental excitations are the 'forms' or 'ideas' that underlie words.
- (5) How telepathy, remote viewing, and higher modes of sense perception can be explained.
- (6) How a yogini can rescale her size and weight, i.e. four of the *aṣṭa siddhis*,

The proposed physics of consciousness (Hankey, 2014) can accommodate *siddhi* phenomena. If it can be empirically tested, a new field of scientific research may develop.

#### **6.4 SUMMARY**

The systematic study of twenty - six yoga texts and developments in the fields of physics and psychology have brought out vast knowledge, improving understanding of *siddhis*. Detailed discussion of the results presented in this chapter are given next, in Chapter 7, Discussion.