

CHAPTER XXXV

On the Yoga and Mantra Siddhi

हिमालय उवाच

योगं वद महेशानि सांगं संवित्प्रदायकम् ।
कृतेन येन योग्योऽहं भवेयं तत्त्वदर्शने ॥ 1 ॥

Himālaya said: "O Maheśvari! Now tell me the Yoga with all its Aṅgas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions."

श्रीदेव्युवाच

न योगो नभसः पृष्ठे न भूमौ न रसातले ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ॥ 2 ॥
तत्प्रत्यूहाः षडाख्याता योगविघ्नकरानघ ।
कामक्रोधौ लोभमोहौ मदमात्सर्यसंज्ञकौ ॥ 3 ॥

Śrī Devī said: "The Yoga does not exist in the Heavens; nor does it exist on earth or in the nether regions (Pātāla). Those who are skilled in the Yogas say that the realisation of the identity between the Jīvātmā and the Paramātmā is 'Yoga.'

योगांगैरेव भित्त्वा तान्योगिनो योगमाप्नुयुः ।
यमं नियममासनप्राणायामौ ततः परम् ॥ 4 ॥
प्रत्याहारं धारणाख्यं ध्यानं सार्धं समाधिना ।
अष्टांगान्याहुरेतानि योगिनां योगसाधने ॥ 5 ॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।
क्षमा धृतिमिताहारः शौचं चेति यमा दश ॥ 6 ॥
तपः संन्तोष आस्तिक्यं दानं देवस्य पूजनम् ।
सिद्धांतं श्रवणं चैव ह्रीर्मतिश्च जपो हुतम् ॥ 7 ॥

O Sinless One! The enemies to this Yoga are six; and they are lust, anger, greed ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi, these are the eight limbs of Yoga. Yama includes Ahimsā (non-injuring; non-killing); truthfulness; Asteyam (non-stealing by

mind or deed); Brahmacharya (continence); Dayā (mercy to all beings); Uprightness; forgiveness, steadiness; eating frugally, restrictedly and cleanliness (external and internal).

दशैते नियमाः प्रोक्ता मया पर्वतनायक ।
पद्मासनं स्वस्तिकं च भद्रं वज्रासनं तथा ॥ 8 ॥
वीरासनमिति प्रोक्तं क्रमादासनपञ्चकम् ।
ऊर्वोरुपरि विन्यस्य सम्यक्पादतले शुभे ॥ 9 ॥
अंगुष्ठौ च निबध्नीयाद्वस्ताभ्यां व्युत्क्रमात्ततः ।
पद्मासनमिति प्रोक्तं योगिनां हृदयङ्गमम् ॥ 10 ॥

These are ten in number. Niyama includes also ten qualities: (1) Tapasyā (austerities and penances); (2) Contentment; (3) Āstikya (faith in the God and the Vedas, Devas, Dharma and Adharma); (4) Charity (in good causes); worship of God; hearing the Siddhāntas (established saying) of the Vedas; Hri or modesty (not to do any irreligious or blameable acts); Śraddhā (faith to go do good works that are sanctioned); (9) Japam (uttering silently the mantrams, Gāyatrīs or saying of Purāṇas) and (10) Homam (offering oblations daily to the Sacred Fire. There are five kinds of Āsanās (Postures) that are commendable: Padmāsana, Svastikāsana, Bhadrāsana. Vajrāsana and Virāsana. Padmāsana consists in crossing the legs and placing the feet on the opposite thighs (the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left foot; sitting then straight and with ease. This is recommended by the Yogis (and by this one can raise oneself in the air).

Note: The hands, according to some, need not be carried round the back; both the hands are crossed and placed similarly on the thighs.

जानूवोरन्तरे सम्यक्कृत्वा पादतले शुभे ।
 ऋतुकायो विशेषोगी स्वस्तिकं तत्प्रचक्षते ॥ 11 ॥
 सीवन्याः पार्श्वयोन्यस्य गुल्फयुग्मं सुनिश्चितम् ।
 वृषणाधः पादपार्श्वी पार्णिभ्यां परिवन्धयेत् ॥ 12 ॥
 भद्रासनमिति प्रोक्तं योगिभिः परिपूजितम् ।
 ऊर्वोः पादौ क्रमान्यस्य जान्वोः प्रत्यङ्मुखंगुली ॥ 13 ॥

Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikāsana. Bhadrāsana consists in placing well the two heels on the two sides of the two nerves of the testicles near the anus and catching by the two hands the two heels at her lower part of the testicles then sitting at ease. This is very much liked by the Yogis.

करौ विदध्यादाख्यातं वज्रासनमनुत्तमम् ।
 एकं पादमधः कृत्वा विन्यस्योरुं तथोत्तरे ॥ 14 ॥
 ऋजुकायो विशेषोगी वीरासनमितीरितम् ।

Vajrāsana (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. Vīrāsana consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

इडयाऽऽकर्षयेद्वायुं बाह्यं षोडशमात्रया ॥ 15 ॥
 धारयेत्पूरितं योगी चतुःषष्ठ्या तु मात्रया ।
 सुषुम्नामध्यगं सम्यग्द्वित्रिंशन्मात्रया शनैः ॥ 16 ॥
 नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः ।

Taking in the breath by the Idā (the left nostril) so long as we count 'Om' sixteen, retaining it in the Suṣumnā so long as we count 'Om' sixty-four times and then exhaling it slowly by the Piṅgalā nāḍī (the right nostril) as long as we count 'Om' thirty-two times. (The first process is called Pūraka, the second is called Kumbhaka, and the third is called Reacaka).

प्राणायाममिमं प्राहुर्योगशास्त्रविशारदाः ॥ 17 ॥
 भूयो भूयः क्रमात्तस्य बाह्यमेवं समाचरेत् ।
 मात्रावृद्धिक्रमेणैव सम्यग्द्वादश षोडश ॥ 18 ॥

This is called *one* Prāṇāyāma by those versed

in the Yogas. Thus one should go on again with his Prāṇāyāma. At the very beginning, try with the number twelve, *i.e.*, as we count 'Om' twelve times and then increase the number gradually, to sixteen and so on.

जपध्यानादिभिः सार्धं सगर्भं तं विदुर्बुधाः ।
 तदपेतं विगर्भं च प्राणायामं परे विदुः ॥ 19 ॥

Prāṇāyāma is of two kinds: Sagarbha and Vigarbha. It is called Sagarbha when Prāṇāyāma is performed with repeating the Iṣṭa Mantra and Japam and meditation. It is called Vigarbha Prāṇāyāma when 'Om' is simply counted and no other Mantram.

क्रमादभ्यस्यतः पुंसो देहे स्वेदोद्गमोऽधमः ।
 मध्यमः कंपसंयुक्तो भूमित्यागः परो मतः ॥ 20 ॥
 उत्तमस्य गुणावाप्तिर्यावच्छीलनमिष्यते ।

When this Prāṇāyāma is practised repeatedly, perspiration comes first when it is called of the lowest order; when the body begins to tremble, it is called middling; and when one rises up in the air, leaving the ground, it is called the best Prāṇāyāma. (Therefore one who practises Prāṇāyāma ought to continue it till he becomes able to rise in the air).

इन्द्रियाणां विचरतां विषयेषु निरर्गलम् ॥ 21 ॥
 बलादाहरणं तेभ्यः प्रत्याहारोऽभिधीयते ।

Now comes Pratyāhāra. The senses travel spontaneously towards their objects, as if they are without anyone to check. To curb them perforce and to make them turn backwards from those objects is called 'Pratyāhāra.'

अङ्गुष्ठगुल्फजानूरुमूलाधारलिंगनाभिषु ॥ 22 ॥
 हृद्ग्रीवाकण्ठदेशेषु लम्बिकायां ततो नसि ।
 भूमध्ये मस्तके मूर्ध्नि द्वादशान्ते यथाविधि ॥ 23 ॥
 धारणं प्राणमरुतो धारणेति निद्यते ।

To hold the Prāṇa Vāyu on toes, heels, knees, thighs, scrum, genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the 'Dhāraṇā.'

समाहितेन मनसा चैतन्यांतरवर्तिना ॥ 24 ॥
 आत्मन्यभीष्टदेवानां ध्यानं ध्यानमिहोच्यते ।
 समत्वभावना नित्यं जीवात्मपरमात्मनोः ॥ 25 ॥
 समाधिमाहुर्मुनयः प्रोक्तमष्टांगलक्षणम् ।
 इदानीं कथये तेऽहं मन्त्रयोगमनुत्तमम् ॥ 26 ॥
 विश्वं शरीरमित्युक्तं पञ्चभूतात्मकं नग ।
 चन्द्रसूर्याग्नितेजोभिर्जीवब्रह्मैक्यरूपकम् ॥ 27 ॥

Concentrate the mind on the consciousness inside and then meditate the Iṣṭa Devatā within the Jīvātmā. This is the Dhyāna. Samādhi is identifying always the Jīvātmā and Paramātmā. Thus the sages say. (Samādhi is of two kinds (1) Samprajñāta, or Savikalpak and (2) Nirvikalpak. When the ideas the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhaṇḍa Saccidānanda Brahma and his heart remains, there, that is called Samprajñāta Samādhi; and when those three vanish away and the one Brahma remains, it is called Asamprajñāta Samādhi). Thus I have described to you the Yoga with its eight limbs. O, Mountain! This body composed of the five elements, and with Jīva endowed with the essence of the Sun the Moon, and the Fire and Brahma in it as one and the same, is denominated by the term 'Viśva.'

तिस्रः कोट्यस्तदर्धेन शरीरे नाड्यो मताः ।

तासु मुख्या दश प्रोक्तास्ताभ्यस्तिस्त्रो व्यवस्थिताः ॥ 28 ॥

There are the 350,000 nāḍīs in this body of man; of these, the principal are ten. Out of the ten again, the three are most prominent.

प्रधाना मेरुदण्डेऽत्र चन्द्रसूर्याग्निरूपिणी ।

इडा वामे स्थिता नाडी शुभ्रा तु चन्द्ररूपिणी ॥ 29 ॥

शक्तिरूपा तु सा नाडी साक्षादमृतविग्रहा ।

दक्षिणे या पिङ्गलाख्या पुंरूपा सूर्यविग्रहा ॥ 30 ॥

The foremost and first of these three is Suṣumnā, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmarandhra in the head at the top where it looks like a blown Dhustūra

flower). On the left of this Suṣumnā is the Idā Nāḍī white and looking like Moon; this Nāḍī is of the nature of Force, nectar-like. On the right side of the Suṣumnā is the Piṅgalā Nāḍī of the nature of a male; it represents the Sun.

सर्वतेजोमयी सा तु सुषुम्ना वह्निरूपिणी ।

तस्या मध्ये विचित्राख्ये इच्छाज्ञानक्रियात्मकम् ॥ 31 ॥

मध्ये स्वयं भूलिंगं तु कोटिसूर्यसमप्रभम् ।

तदूर्ध्वं मायाबीजं तु हरात्मा बिन्दुनादकम् ॥ 32 ॥

The Suṣumnā comprises the nature of the all the Tejas (fires) and it represents Fire. The inmost of Suṣumnā is Vicitrā or Citriṇī Bhūlingam nāḍī (of the form of a cobweb) in the middle of which resides the Icchā (will), Jñāna (knowledge) and Kriyā (action) Śaktis, and resplendent like the Millions of Suns.

तदूर्ध्वं तु शिखाकारा कुण्डली रक्तविग्रहा ।

देव्यात्मिका तु सा प्रोक्ता मदभिन्ना नगाधिप ॥ 33 ॥

तद्बाह्ये हेमरूपाभं वादिसांतचतुर्दलम् ।

द्रुतहेमसमप्रख्यं पद्मं तत्र विचिन्तयेत् ॥ 34 ॥

तदूर्ध्वं त्वनलप्रख्यं षड्दलं हीरकप्रभम् ।

वादिलांतषड्वर्णेन स्वाधिष्ठानमनुत्तमम् ॥ 35 ॥

Above Him is situated Hṛīm, the Māyā Bīja Harātmā with 'Ha' and Candra Bindu representing the Sound (Nāda). Above this is the Flame, Kula Kuṇḍalinī (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Ādhāra Lotus of a yellow colour having a dimension of four digits and comprising the four letters 'va', 'śa', 'ṣa'. The Yogis meditate on this. In its centre is the hexagonal space (Pīṭham).

मूलमाधारषट्कोणं मूलाधारं ततो विदुः ।

स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः ॥ 36 ॥

तदूर्ध्वं नाभिदेशे तु मणिपूरं महाप्रभम् ।

मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥ 37 ॥

This is called the Mūlādhāra for it is the base and it supports all the six lotuses. Above its is the Svādhiṣṭhāna Cakra, fiery and emitting lustre like diamonds and with six petals representing the six letters 'ba', 'bha', 'ma', 'ya', 'ra', 'la'. The word

'Sva' means 'Param Lingam' (superior Male Symbol). Therefore the sages call this 'Svādhiṣṭhān' Cakram.

मणिवद्भिन्नं तत्पद्मं मणिपद्मं तथोच्यते ।
दशभिश्च दलैर्युक्तं डादिफांताक्षरान्वितम् ॥ 38 ॥
विष्णुनाऽधिष्ठितं पद्मं विष्ण्वालोकनकारणम् ।
तदूर्ध्वेनाहतं पद्ममुद्यदादित्यसन्निभम् ॥ 39 ॥

Above it is situated the 'Maṇipura Cakram' of the colour of lightning on clouds and very fiery; it comprises the ten petals, comprising the 10 letters ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha. The lotus resembles a full blown pearl; hence it is 'Maṇipadma.' Viṣṇu dwells here.

कादिठांतदलैरकं पत्रैश्च समधिष्ठितम् ।
तन्मध्ये बाणलिंगं तु सूर्यायुतसमप्रभम् ॥ 40 ॥
शब्दब्रह्ममयं शब्दानाहतं तत्र दृश्यते ।
अनाहताख्यं तत्पद्मं मुनिभिः परिकीर्तितम् ॥ 41 ॥

Meditation here leads to the sight of Viṣṇu. Above it is 'Anāṭata' Padma with the twelve petals representing the twelve letters ka, kha, ga, gha, ṇa, (ca), (cha), (Ja), (Jha), ṇa, ṭa and ṭha. In the middle is Bānalingam, resplendent like the Sun. This lotus emits the sound Śabda Brahma, without being struck; therefore it is called the Anāhata Lotus. This is the source of joy. Here dwells Rudra, the Highest Person.'

आनन्दसदनं तत्तु पुरुषाधिष्ठितं परम् ।
तदूर्ध्वं तु विशुद्धाख्यं दलं षोडशपङ्कजम् ॥ 42 ॥
स्वरैः षोडशभिर्युक्तं धूम्रवर्णं महाप्रभम् ।
विशुद्धं तनुते यस्माज्जीवस्य हंसलोकनात् ॥ 43 ॥

Above it is situated the Viśuddha Chakra of the sixteen petals, comprising the sixteen letters a, ā, i, ī, u, ū, r, ṛ, li, lṛ, e, ai, o, ar, am, aḥ. This of a smoky colour, highly lustrous, and is situated in the throat. The Jīvātmā sees the Paramātmā (the Highest Self) here and it is purified; hence it is called Viśuddha. This wonderful lotus is termed Ākāśa.

विशुद्धं पद्ममाख्यातमाकाशाख्यं महाद्भुतम् ।
आज्ञाचक्रं तदूर्ध्वं तु आत्मनाऽधिष्ठितं परम् ॥ 44 ॥

आज्ञासंक्रमणं तत्र तेनाज्ञेति प्रकीर्तितम् ।
द्विदलं हृक्षसंयुक्तं पद्मं तत्सुमनोहरम् ॥ 45 ॥

Above that is situated between the eyebrows the exceedingly beautiful Ājñā Cakra with two petals comprising the two letters 'Ha' and Kṣa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future. There one gets the commands from the Highest Deity (e.g. now this is for you to do and so on); therefore it is called the Ājñā Cakra.

कैलासाख्यं तदूर्ध्वं तु रोधिनी तु तदूर्ध्वतः ।
एवं त्वाधारचक्राणि प्रोक्तानि तव सुव्रत ॥ 46 ॥
सहस्रारयुतं बिन्दुस्थानं तदूर्ध्वमीरितम् ।
इत्येतत्कथितं सर्वं योगमार्गमनुत्तमम् ॥ 47 ॥

Above that is the Kailāśa Cakra; over it is the Rodhiṇī Cakra. O, One of good vows! Thus I have described to you all about the Ādhāra Cakras. The prominent Yogis say that above that again, is the Bindu Sthān, the seat of the Supreme Deity with thousand petals. O Best of Mountains! Thus I declare the best of the paths leading to Yoga.

आदौ पूरकयोगेनाप्याधारे योजयेन्मनः ।
गुदमेढ्रांतरे शक्तिस्तामाकुञ्चय प्रबोधयेत् ॥ 48 ॥

Now hear what is the next thing to do. First by the 'Pūraka' Prāṇāyāma, fix the mind on the Mulādhāra Lotus. Then contract and arouse the Kula Kuṇḍalinī Śakti there, between the anus and the genital organs, by that Vāyu.

लिङ्गभेदक्रमेणैव बिन्दुचक्रं च प्रापयेत् ।
शम्भुना तां परां शक्तिमेकीभूतां विचिंतयेत् ॥ 49 ॥

Pierce, then, the Lingams (the lustrous Svayambhu Ādi Lingam) in the several Cakras above-mentioned and transfer along with it the heart united with the Śakti to the Sahasrāra (the Thousand petalled Louts). Then meditate the Śakti united with Śambhu there.

तत्रोत्थितामृतं यत्तु द्रुतलाक्षारसोपमम् ।
पाययित्वा तु तां शक्तिं मायाख्यां योगसिद्धिदाम् ॥ 50 ॥

षट्चक्रदेवतास्तत्र संतर्प्यामृतधारया ।

आनयेत्तेन मार्गेण मूलाधारं ततः सुधीः ॥ 51 ॥

There is produced in the Bindu Chakra, out of the intercourse of Śiva and Śakti, a kind of nectar-juice, resembling a sort of red-dye (lac). With that Nectar of Joy, the wise Yogīs make the Māyā Śakti, yielding successes in Yoga, drink; then pleasing all the Devas in the six Cakras with the offerings of that Nectar, the Yogi brings the Śakti : down again on the Mūlādhāra Lotus.

एवमभ्यस्याप्यहन्यहनि निश्चितम् ।

पूर्वोक्तदूषिता मन्त्राः सर्वे सिद्ध्यन्ति नान्यथा ॥ 52 ॥

Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।

ये गुणाः सन्ति देव्या मे जगन्मातुर्यथा तथा ॥ 53 ॥

ते गुणाः साधकवरे भवन्त्येव न चान्यथा ।

इत्येवं कथितं तात वायुधारणमुत्तमम् ॥ 54 ॥

And one will be free from this Samsāra, filled with old age and death, etc. O Lord of Mountains! I am the World Mother; My devotee will get all My qualities; there is no doubt in this. O Child! I have thus described to you the excellent Yoga, holding the Vāyu (Pavana Dhāraṇa Yoga).

इदानीं धारणाख्यं तु शृणुष्ववहितो मम ।

दिक्पालाद्यनवच्छिन्नदेव्यां तेतो विधाय च ॥ 55 ॥

Now hear from Me the Dhārāṇā Yoga. To fix thoroughly one's heart on the Supremely Lustrous Forces of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jīva and the Brahma.

तन्मयो भवति क्षिप्रं जीवब्रह्मैक्ययोजनात् ।

अथवा समलं चेतो यदि क्षिप्रं न शुद्ध्यति ॥ 56 ॥

तदाऽवयवयोगेन योगी योगान्समभ्यसेत् ।

मदीयहस्तपादादावंगे तु मधुरे नग ॥ 57 ॥

चित्तं संस्थापयेन्मन्त्री स्थानं स्थानजयात्पुनः ।

विशुद्धचित्तः सर्वस्मिन्नूपे संस्थापयेन्मनः ॥ 58 ॥

If one does not quickly do this, owing to impurities of heart, then the Yogī ought to adopt

what is called the 'Avayava Yoga.' O Chief of Mountains! The Sādhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that purified heart on My Whole Body.

यावन्मनो लयं याति देव्यां संविदि पर्वत ।

तावदिष्टमनुं मन्त्री जपहोमैः समभ्यसेत् ॥ 59 ॥

मन्त्राभ्यासेन योगेन ज्ञेयज्ञानाय कल्पते ।

न योगेन विना मन्त्रो न मन्त्रेण विना हि सः ॥ 60 ॥

The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practise of meditating on the Mantra, the thing to be known (Brahma) is transformed into knowledge. Known this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra.

द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् ।

तमःपरिवृते गेहे घटो दीपेन दृश्यते ॥ 61 ॥

एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।

इति योगविधिः कृत्स्नः सांगः प्रोक्तो मयाऽधुना ।

गुरुपदेशतो ज्ञेयो नान्यथा शास्त्रकोटिभिः ॥ 62 ॥

इति श्रीमदेवीभागवते महापुराणे सप्तमस्कन्धे

पञ्चविंशोऽध्यायः ॥ 35 ॥

The Mantra and the Yoga are the two infalliable means to realise Brahma. As the jar in a dark room is visible by a lamp, so this Jīvātmā, surrounded by Māyā is visible by means of Mantra to the Paramātmā (the Highest Self). O Best of Mountains! Thus I have described to you the Yogas with their Aṅgas (limbs). You should receive instructions about these from the mouth of a Guru; else millions of Śāstras will never be able to give you a true realisation of the meanings of the Yogas."

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.