

The Yogavishaya of Minanath

The following short work is here published in English for, as far as I'm aware, the first time. It is a work of the Natha school, attributed to Minanath (Matsyendranath), the legendary founder of the Nath Sampradaya. Whether he actually wrote it is another matter. The Sanskrit version of this text is available in the FTP directory on this site.

It is not generally realised that the Nathas were the originators of so-called Hatha and Laya ('Kundalini') Yogas. Sir John Woodroffe in his *Serpent Power* (1918) may not have been aware of the connection. At that time there was very little published relating to either Matsyendranath or Gorakhnath.

The works of Bagchi and Kalyani Mallik were to reveal more of the vast influence of the Natha traditions, and their impact on the occultism and yoga of India and Nepal. This short work was published in Sanskrit in Mallik's *Siddha Siddhanta Paddhati & other Works of the Natha Yogis* (Poona Oriental Book House, 1953) -- a work which has an excellent English introduction. There is an [analysis of the Siddha Siddhanta Paddhati](#) elsewhere on this site.

If there are defects in my translation, I beg the author's and readers' indulgence. Lokanath Maharaj

I bow to the Guru's feet, to the Guru's son and his other relatives, and to his chief Shakti and others in order. [1]

I bow to that Guru who resembles the highest reality; roaming about he wanders the world, whilst internally he remains still, having acquired perfect knowledge. [2]

They succeed in this who are born of a good Kula family, with qualities of good behaviour, constant in devotion to the supreme being Adinatha! [3]

It is said by Akula Minatha, dwelling in the fullness of bliss, that the pupil devoted to his Guru is a wise man. [4]

By grace, I, Minanath, became aware of the supreme reality. Minanath then spoke all this to a true pupil. [5]

When there is no distinction between Guru and pupil, then Guru and pupil become one in accomplishment- [6]

I, Minanath, the son of Uma and Shankar, the lord of saints, proclaim the supreme reality, the unfolding of Kulakula. [7]

The six auspicious Kaula Chakras are the Adhara, the Svadishtana, the Manipura, the Vishuddhi, and the Ajna. [8]

The Adhara is near the anus, the Svadishtana is near the genitals, the Manipura is in the navel, and in the heart is the Anahata. [9]

The Vishuddhi is in the region of the throat, and the Ajna Chakra is in the brow. Having pierced the Chakras, the highest stainless Chakra is attained. [10]

The Ida travels on the left, and the Pingala travels on the right. In the centre of the Ida and the Pingala is the Sushumna, which is of the nature of bliss. [11]

In the base (Chakra) are four petals, in the genital six, in the navel 10, in the heart 12, at the root of the palate 16, and in the forehead two petals. In the disc in the centre of the brow (are the letters) Da, Pha, Ka, Tha together. In the area of the throat are the vowels. Ham Ksham, I bow to that being of letters joined with the tattvas which are in all the lotuses! [12]

Prana, Upana, Samana, Udana and Vyana together with the (five) powers of action which constitute the aggregate of Kriya Shakti. [13]

Naga, Kurma, Krikara, Devadetta and Dhananjaya and the five means of knowing constitute the aggregate of Jnana Shakti. [14]

In the centre is the Fire Shakti. In the navel chakra the sun is situated. Having accomplished Bandhamudra, all comes to be in the beautiful eye in the brow. [15]

The letter 'a' is 'in the region of fire, and 'u' is in the heart. 'm' is in the centre of the brow, and this is the mantra one should be aware of. [16]

The knot of Brahma is in the lowest place, the Vishnu knot is in the heart, and the Rudra knot is in the centre of the brow -- these three liberate one. [17]

The letter 'a' is Brahma, 'u' is Vishnu, 'm' is Shiva, it is said. Clearly (this Om) is the lord of supreme peace, the ultimate one. [18]

Having done 'contraction of the throat' one should squeeze the nectar which is in the 16 above. [19]

The Trikuta, Trihatha, Golhatha, Shikhara, Trishikha, Vajra, Om-kara, Urdhvanakham and Bhruvormukham (are above). [20]

One should contract the sun, or unite with the Trihatha. In both cases one attains the sphere of the moon. [21]

Pranava, Gudanala, Nalini, Sarpini, Vankavali, Kshaya, Sauri and Kundali are the eight coils of Kundalini. [22]

One should agitate Kundalini, piercing (the chakras), and taking the vital breath to the sphere of the Moon. This causes the entwining of the vajras, and closes the nine doors. [23]

Such a one become powerful, pleasing in aspect, free from the gunas, holy. When the nada sound reaches the place of Brahma, Shankhini showers nectar. [24]

One should light the lamp of knowledge, which delivers one from the sphere of the six chakras. Bathing one's body in the nectar, one should do worship of divinity. [25]

The devoted should bathe the lord, of the form of consciousness, with nectar of the moon, should give mental flowers, and should worship supreme Shiva. [26]

The deluded self, which excludes one from happiness, becomes a body of knowledge, whole, a form which is all-extending and stainless. [27]

Hamsa Hamsa is the mantra upon which depends the bodies of living creates. It is meditated on as the collective form of vital breath in the knots. [28]

21600 times daily the word Hamsa is being pronounced -- in this way one constantly meditates 'So- aham'. [29]

In the front part is the churning lingam, the back being Shankhini. In the brow centre is the lingam of light, the very self of Shiva, red and white. [30]

The Vajra Danda is placed in the centre of all. This supreme place is both cool and hot, filled with Meda (fat) and Majja (marrow). [31]

Nectar flows from the place of the absolute, and moistens the three worlds. [32]

It is said by Minanath that through this one is freed from all diseases and karma, and the 18 (kinds of ailment) caused by excess of Vata and Pitta. [33]