

Part Three

॥ योगतारावली ॥

Perfection through Yoga

ADI SANKARA BHAGAVATPADA

वन्दे गु. णां चरणारविन्दे सन्दर्शितस्वात्मसुखावबोधे ।
जनस्य ये जाङ्गलिकायमाने संसारहालाहलमोहान्त्यै ॥१॥

1. *I prostrate before the pair of lotus like feet of my revered preceptor by which was clearly revealed to me the Self, that is myself, characterized by bliss and knowledge and which, to people, are doctors nullifying delusion, the deadly poison of transmigratory existence.*

सदाऽत्रोऽग्नि सपादलक्षलयावधानानि वसन्ति लोके ।
नादानुसन्धानसमाधिमेकं मन्यामहे मान्यतमं लयानाम् ॥२॥

2. *There are, in the world, a lakh and a quarter forms of absorptive attentions which have been spoken of by Sadasiva. We regard only Samadhi associated with contemplation on Nada to be the worthiest amongst absorptions.*

सरेचपूरैरनिलस्य कुम्भैः सर्वासु नाडीषु विप्रोधितासु ।
अनाहताख्यो बहुभिः प्रकारैरन्तः प्रवर्तेत सदा निनादः ॥३॥

3. *Sounds termed Anahata continuously arise internally in variegated forms when the purifications of all the Nadis (channels for the flow of Prana) is effected by retentions of breath accompanied by exhalations and inhalations.*

नादानुसन्धान नमोऽस्तु तुभ्यं त्वां साधनं तत्त्वपदस्य जाने ।
भवत्प्रसादात्पवनेन साकं विलीयते विष्णुपदे मनो मे ॥४॥

4. *O contemplation on Nada ! Salutations to you. I know you to be the means to attain the Truth. By your grace, my mind, together with breath, dissolves in the Supreme State.*

जालन्धरोड्याणनमूलबन्धाञ्जल्पन्ति कण्ठोदरपायुमूलान् ।
बन्धत्रयेऽस्मिन्परिचीयमाने बन्धःकुतो दारुणकालपाः ॥५॥

5. *(Accepts) declare Jalandhara, uddiyana and Moola Bandhas to have the throat, abdomen and anus respectively, three Bandhas, how can there be any bondage caused by the noose which is ruthless time ?*

ओड्याणजालन्धरमूलबन्धैरुन्निरितायामुरगाङ्गनायाम् ।
प्रत्यङ्मुखत्वात्प्रविःन्सुषुम्नां गमागमौ मुञ्चति गन्धवाहः ॥६॥

6. *When the female septent (Kundali) is awakened by the practice of Uddiyana, Jalandhara and Moola Bandhas, air, which is directed inwards, enters the Sushumna and abandons its outgoing and incoming activities.*

उत्थापिताधारहुताः नोल्कैराकुञ्चनैः श्वदपानवायोः ।
सन्तापिताच्चन्द्रमसः पतन्ती पीयूषधारां पिबतीह धन्यः ॥७॥

7. *The fortunate one drinks, here, the stream of ambrosia descending from the moon which has been heated due to constant compression of the air called Apana by which are kindled the flames of the fire of the Mooladhara.*

बन्धत्रयाभ्यासविपाकजातां विवर्जितां रेचकपूरकाभ्याम् ।
विःषयन्तीं विषयप्रवाहं विद्यां भजे केवलकुम्भरूपां ॥८॥

8. *I adore that lore of the form of Kevala Kumbhaka (isolated restraint of breath), which is born of the result of the practice of the three Bandhas, which is bereft of exhalation and inhalation and which dries up the torrent of sense objects.*

अनाहते चेतसि सावधानैरभ्यासूरैरनुभूयमाना
संस्तम्भितश्वासमनः प्रचारा सा जुम्भते केवलकुम्भकश्रीः ॥९॥

9. *There blooms that splendour of Kevala Kumbhaka, which is experienced by the attentive adepts in practice when the mind is absorbed on the Anabata sound and which stupefies well, the movements of breath and mind.*

सहस्रः सन्तु हठेषु कुम्भाः संभाव्यते केवलकुम्भ एव ।
कुम्भोत्तमे यत्र तु रेचपूरौ प्राणस्य न प्राकृतवैकृताख्यौ ॥१०॥

10. *Let there be thousands of Kumbhakas in Hatha Yoga. Kevala Kumbhaka alone is very esteemed. In that best of Kumbhakas, the inhalation and exhalation of Prana are said to be neither natural nor modified.*

त्रिकूटनाम्नि स्तिमितेऽन्तरङ्गे खे स्तम्भिते केवलकुम्भकेन ।
प्राणानिलो भानुःखण्डौ नाड्यौ विहाय सद्यो विलयं प्रयाति ॥११॥

11. *When the mind is paralysed by Kevala Kumbhaka, Prana, the air, immediately abandons the solar (Pingala) and lunar (Ida) Nadis and attains dissolution in the calm space called Trikoota.*

प्रत्याहृतः केवलकुम्भकेन प्रबुद्धकुण्डल्युपभुक्तः षः ।
प्राणः प्रतीचीनपथेन मन्दं विलीयते विष्णुपदान्तराले ॥१२॥

12. *Prana, which has been withdrawn by Kevala Kumbhaka and which is the residue of what has been consumed by the awakened Kundalini, gradually dissolves via the Sushumna, in the state of Vishnu, the intervening space.*

निरङ्कुशानां श्वसनोद्गमानां निरोधनैः केवलकुम्भकाख्यैः ।
उदेति सर्वेन्द्रियवृत्तिरुत्थो मरुल्लयः कोऽपि महामतीनाम् ॥१३॥

13. *Some dissolution of air qualified by bereftness of the function of all the senses arises for the high-minded ones by means of restraints termed Kevala Kumbhakas, of the unruly risings of breath.*

न ऽष्टिलक्ष्याणि न चित्तबन्धो न देऽकालौ न च वायुरोधः ।
न धारणाध्यानपरिश्रमो वा समेधमाने सति राजयोगे ॥१४॥

14. *When Raja Yoga has developed well, there are no targets of gaze, no lock of the mind, no place and time nor restraint of air. Nor again is there the restraint of mental fixation and concentration.*

अऽषऽष्टयोऽज्जितऽष्टमयानामवस्थितानामिह राजयोगे ।
न जागरो नापि सुषुप्तिभावो न जीवितं नो मरणं विचित्रम् ॥१५॥

15. *For those established here in Raja Yoga who have been discarded by the “seen” in its entirety and who are of the nature of the Seer, there is neither wakefulness nor the state of sleep. Neither is there life nor death.*

अहंमत्वाद्यपहाय सर्वं श्रीराजयोगे स्थिरमानसानाम् ।
न द्रष्टुता नास्ति च ऽष्ट्यभावः सा जुम्भते केवलसंविदेव ॥१६॥

16. *For those who have abandoned everything because it is (in essence) egoism and meum and are firm-minded in Raja Yoga, there is neither the state of a Seer nor perceptivity. Only isolated consciousness shines.*

नेत्रे ययोन्मेषनिमेषऽन्त्ये वायुर्यया वर्जितरेचपूरः ।
मनऽसङ्कल्पविकल्पऽन्त्यं मनोन्मनी सा मयि सन्निधत्ताम् ॥१७॥

17. *May that Manonmanee abide in me by which the eyes are bereft of opening and closing, air is devoid of exhalation and inhalation and the mind is free of resolves and multiple conceptions.*

चित्तेन्द्रियाणांचिरनिग्रहेण श्वसप्रचारे ऽमिते यमीन्द्राः ।
निवातदीपा इव निऽलाङ्गाः मनोन्मनीमग्नधियो भवन्ति ॥१८॥

18. *When, by the prolonged control of the mind and senses, the activity of breath is stupefied, foremost of restrained ones, who are of motionless limbs, like lamps in a windless place, become those whose minds are immersed in Manonmanee.*

उन्मन्यवस्थाधिगमाय विद्वन् उपायमेकं तव निदिशामः ।

पश्यन्नुदासीनतया प्रपञ्चं संकल्पमुन्मूलय सावधानः ॥१९॥

19. *O learned one! We indicate the sole means to attain the Unmanee state. Behold the universe with indifference and, being attentive, uproot your Sankalpas (resolves).*

प्रसह्य संकल्पपरंपराणां संभेदने सन्ततसावधानम्

आलम्बनादापचोयमानं खनैः खनैः खन्तिमुपैति चेतः ॥२०॥

20. *Greatly forbear: The mind that is constantly vigilant in wiping out the sequences of Sankalpas, which are and which is decaying due to the destruction of its basis, gradually attains peace.*

निश्वासलेपैर्निभृतैः खरैर्नेत्राम्बुजैर्घनिमीलितैः

आविर्भवन्तीममनस्कमुद्रामालोकयामो मुनिपुङ्गवानाम् ॥ २१ ॥

21. *We behold the manifesting stamp of mindlessness of adept sages which is accompanied by absence of breath, motionless of bodies and partial opening of lotus like eyes.*

अमी यमीन्द्राः सहजामनस्कादहंममत्वे स्थितिलायमाने ।

मनोतिगं मारुतवृत्तिख्यं गच्छन्ति भावं गगनावशेषम् ॥२२॥

22. *When, on account of the natural Amanaska, egoism and meum are severed, these foremost of self-controlled ones attain the state which transcends the mind, is devoid of the function of wind and is the residue of space.*

निवर्तयन्तीं निखिलेन्द्रियाणि प्रवर्तयन्तीं परमात्मयोगम् ।

संविन्मयीं तां सहजामनस्कां कदा गमिष्यामि गतान्यभावः ॥२३॥

23. *When shall I, bereft of other states, attain the that natural Amanaska which retracts all the senses, engages union with the Supreme and is of the nature of consciousness.*

प्रत्यग्विमर्शितियेन पुंसां प्राचीनगन्धेषु पलायितेषु ।

प्रादुर्भवेत्काचिदजाड्यनिद्रा प्रपञ्चचिन्तां परिवर्जयन्ती ॥२४॥

24. *When people's ancient tendencies retreat by virtue of the excellence of enquiry regarding the Self, there arises some uninert sleep which eradicates thought of the universe.*

विच्छिन्नसंकल्पविकल्पमूले निः शेषनिर्मूलितकर्मजाले ।

निरन्तराभ्यासनितान्तभद्रा सा जुम्भते योगिनि योगनिद्रा ॥२५॥

25. *When the source of resolves and options is rent as under and the web of actions is uprooted in its entirety, there shines for the Yogi that Yoga Nidra which is without interstices, which has fearlessness for its goddess of fortune and by attaining which there is complete auspiciousness.*

विश्रान्तिमासाद्य तुरीयतल्पे विश्राद्यवस्थान्त्रितयोपरिस्थे ।

संविन्मयीं कामपि सर्वकालं निद्रां सखे निर्विष्य निर्विकल्पाम् ॥२६॥

26. *O friend !Having attained repose on the bed, Turiya, which is atop the triad of states of Visva, etc., forever the sleep, characterized by consciousness, in which all conceptions are absent.*

प्रकाशमाने परमात्मभानौ नश्यत्यविद्यातिमिरे समस्ते ।

अहो बुधा निर्मलृष्ट्योऽपि किञ्चिन्न पश्यन्ति जगत्समग्रम् ॥२७॥

27. *When the sun, Paramatma, is shining and the darkness, ignorance, is destroyed completely, the wise ones, though they have clear sight, do not perceive even an iota of the universe. How surprising!*

सिद्धिं तथाविधमनोविलयां समाधौ श्रीशैलशृङ्गकुहरेषु कदोपलत्स्ये ।

गात्रं यदा मम लताः परिवेष्टयन्ति कर्णे यदा विरचयन्ति खगाः नीडान् ॥२८॥

28. *When shall I, in the caves on the mountain peaks in Srisaïlam, attain, in Samadhi, such perfection in the aforesaid dissolution of the mind that creepers shall entwine my body and birds shall build nests in my ear ?*

विचरतु मतिरेषा निर्विकल्पे समाधौ कुचकलयुगे वा कृष्णसारेक्षणानाम् ।

चरतु जडमते वा सज्जनानां मते वा मतिकृतगुणदोषा मां विभुं न स्पृशन्ति ॥२९॥

29. *Let this mind be engrossed in Nirvikalpa Samadhi or on the pair of pitcher-like breasts, of damsels with spotted-antelope like eyes. Alternatively, let it meditate on the view of a dull-witted one or on the propensity of noble minded ones. The virtuous and faulty deeds of the mind do not touch Me who am all-pervasive.*

(Translated by R.M. Umesh, Madras.)