

APPENDIX  
TRANSLATIONS



## SECTION OF KNOWLEDGE (*JÑĀNAPĀDA*)

### *Chapter Two*

[Saṃvarta:] O Padma, best among the kings of the serpent-demons, I will be fit to be instructed in that *tantra* which you have formerly heard, if you show me [your] favour. [1]

[Padma said:] O brāhman, o seer, I will teach [you] that *tantra* [which is] indeed famous in the world [and which is] complete in its four parts: knowledge (*jñāna*), *yoga*, ritual (*kriyā*) and conduct (*caryā*); [2] the divine, wonderful secret, which I have heard from Kapila, abbreviated but having a great meaning and granting every perfection; [3] the *tantra* amounting to five millions [*śloka*-s], which Brahmā had heard from Keśava and had obtained from him like the nectar of immortality from [the churning of] the ocean. [4] At first the entire doctrine, beginning with creation, will be told, then the *yoga*, later the ritual and afterwards the conduct. [5] Doctrine [means] the knowledge about Bhagavān and through that knowledge - it is said - [one attains] liberation. [6ab]

[There is] a Light which is without beginning, middle and end, without growth and decay, unshakeable, [6cd] eternal, incomparable, eternally satisfied, pure, having every form [and yet] having no form, beyond the darkness, imperishable. [7]

From that eternal one was manifested, caused by its will, [8ab] a first, eternal, auspicious form, with two hands and one face, resembling pure crystal, radiant like the fire of a thousand suns and millions of moons, standing in the middle of a circle of rays, endowed with weapons, beginning with the discus; with the curl of hair and the *kaustubha*-jewel on His chest, splendid with the chaplet, adorned with the tiara, necklaces, bracelets, rings and so on, [and] wearing a yellow garment. This one is to be known as Vāsudeva and from Him, from His very essence, everything is to be brought into existence. [8c-11] [This Vāsudeva] is to be always meditated by the *yogin*-s [as seated] on a throne in the lotus of their hearts. Indeed the sages see the highest abode of Viṣṇu. [12]

Then, from [this] Vāsudeva another one is born, [also] called Vāsudeva, characterized by one face, four arms and weapons, beginning with the discus: [13] bearing the discus for the sake of the maintenance of the world and the lotus for the sake of creation, the conch for the sake of liberation and also the club for the sake of destruction. [14] With the curl of hair and the *kaustubha*-jewel on His chest, adorned with the chaplet, dark blue as the neck of a peacock, He wears a yellow garment. [15]

The venerable Vāsudeva, who promotes creation, maintenance, destruction and liberation, for some reason divides Himself again in two parts. [16] The first one, Vāsudeva, has the splendour of pure crystal, but the second, Nārāyaṇa, looks like a dark cloud. [17]

From [that] Vāsudeva arose Saṃkarṣaṇa, from the latter Pradyumna [and] from Pradyumna Aniruddha. All these have four arms. [18] Vāsudeva is characterized by the full and balanced manifestation of the *guṇa*-s beginning with knowledge (*jñāna*). The [other] divine figures are characterized by a diverse manifestation of the six *guṇa*-s, according to order. [19] Then, o brāhman (= Saṃvarta), the one who is called Saṃkarṣaṇa shall be mainly endowed with knowledge (*jñāna*), Pradyumna with strength (*bala*) and Aniruddha with sovereignty (*aiśvarya*). [20]

And from [these] four divine figures twenty-four [other] divine figures are gradually born, o brāhman, as one light arises from another light. [21] All of them have four arms holding the lotus, the conch shell, the discus and the club. [22ab] Thus from Vāsudeva, the first, foremost god, were born Keśava, Nārāyaṇa and Mādhava, o best among the brāhmanas. [22c-23b] From Saṃkarṣaṇa arose Govinda, Viṣṇu and Madhusūdana. From Pradyumna were born Trivikrama, Vāmana and Śrīdhara, o best among the sages. [23c-24] And from Aniruddha, o virtuous one, [came forth] Hṛṣīkeśa, Padmanābha and Dāmodara. In this way twelve [divine] portions were produced. [25] And from Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha [arose four more beings] with their [same] names. [26] From these four gradually came into being Puruṣottama, Adhokṣaja, Nṛsiṃha and the fourth, the honoured Acyuta. [27] Then from those four were successively born Janārdana, Upendra, Hari and Kṛṣṇa, duly named. [28]

From the first god Vāsudeva eight divine figures were born: Brahmī - the first one - Prājāpatī, Vaiṣṇavī, [29] Divyā, Ārṣī, Mānuṣī, Āsurī - the seventh - and, last among these divine figures, Paiśacī. [30]

From the four *vyūha*-s, o sage, were produced in due succession the

ten divine figures beginning with the fish: Matsya (the fish), Kūrma (the tortoise) and Varāha (the boar) arose from Vāsudeva; Nṛsiṃha (the man-lion), Vāmana (the dwarf) and Rāma Jāmadagnya (= Paraśurāma) were born from Saṃkarṣaṇa; then from Pradyumna arose the descendent of Raghū (= Rāma) [and] Balarāma; [and] from Aniruddha came forth Kṛṣṇa and Kalkin. [31-33b]

[Then] Puruṣa arose from Saṃkarṣaṇa, Satya from Pradyumna, [33cd] Acyuta was born from Aniruddha. Buddha - the one who bewilders the three worlds -, Dāśārha, Śauri and Anneśa were born from Vāsudeva. [34] From Saṃkarṣaṇa [came forth] Hayagrīva, Nṛkesari (the man-lion) Śaṅkhodara, the foremost divine figure Vaikuṇṭha, Mukunda and Vṛṣākapi [35] and, still there, Ādivarāha; then, also from Saṃkarṣaṇa, was born Ananta, the powerful serpent with a thousand hoods. [36]

The weapons beginning with [the discus] Sudarśana and the ornaments beginning with the tiara came into existence, together with the divine figures, at the time of the appearance of these [figures]. [37]

In like manner the goddesses beginning with Śrī (Śrīyā), having attained the condition of distinct divine figures, arose from the curl of hair [on Viṣṇu's chest], the divine mark provided with limbs (*sakala*), [38] [as well as] Garuḍa, lord of the birds, [divine] vehicle, the best among the powerful ones. The Vedic hymns arose as particular forms from the divine figures beginning with Vāsudeva. [39] All the lords of beings beginning with Kumuda, together with their attendants, sprung up by thousands from the feet of Aniruddha. [40]

From the body of Aniruddha, wonderful figure with a thousand heads, feet, hands and eyes, the universe was born, and respectively: [41] from his mouth Indra, the fire, the Vedic hymns and the six works auxiliary to the *Veda* (*vedāṅga*); from his head the sky, from his eye the sun and from his mind the moon. [42] From his ear came forth the regions of space, from his navel the atmosphere, from his two feet the earth, from his inhaled breath the wind, and from his exhaled breath death, from his hair the clouds. [43] The divisions of time, *truṭi* and so on, and time itself arose from his thought; the forest trees and the plants issued forth from the pores of his skin. [44] From him were born the numerous sacrifices bringing rich rewards to the officiant priests; the four classes took their origin, according to rank, from his mouth, his arms, his thighs and his feet. [45]

Thus, after having created the whole universe the mighty Hari, the god wearing all forms, dwells and rests on [the divine serpent] Ananta

together with Śrī and Bhūmi. [46] In a temple made out of gold, on the Śvetadvīpa, in the midst of the milky ocean, he is worshipped by various *yogin*-s. [47] He is pleased, being honoured by the doorkeepers beginning with Caṇḍa, by his attendants, beginning with Kumuda, by the lord of the birds (Garuḍa) and by Viṣvaksena. [48] With the curl of hair on his chest, always delighted by Śrī, eternal, unchangeable, as Aniruddha he protects and maintains the world, with the help of his portions (*aṁśa*) beginning with Indra. [49]

### Chapter Three

[Padma:] Now the creation of Brahmā will be described [to you], o best among the twice-born. [1ab]

Nārāyaṇa emitted from himself water. [Then] there was the ocean. [1cd] Durgā, born from a portion of Aniruddha, having the form of *māyā*, who easily bewilders, begot a banyan tree. The venerable Padmanābha - [himself] born from a portion of Aniruddha - the ancient one, the Puruṣa, after having reabsorbed the worlds, had settled down on a couch of leaves in that big tree consisting of *māyā*. [2-3] From the navel of [that] male being, who was resting there, [on that tree,] on the serpent as a decorated couch, arose a golden egg as a germ of a lotus. [4] This egg, pure [and] unthought of, consisted of the five elements. In the middle of the egg, as it was growing, there was a radiant white lotus: [5] [its] edge [had] a thousand petals, in the interior [it] was adorned with filaments, in the middle it had the pericarp, [being the lotus itself] the wonderful origin of the creation of the world. [6] There Padmanābha brought forth the creator with four faces. Because the lotus was the seat of Brahmā in the beginning, [7] for this reason, [later on,] the lotus was chosen as a seat also by the other gods. [8ab]

The lotus-born emitted from himself Sanandana and the others, for the sake of the creation of the world. [8cd] Then those derived from the self-existent did not direct their mind upon creating, [because] all those were born as *yogin*-s, unselfish and free from desires. [9] Since those high-souled ones were indifferent to the creation of the universe, a great anger, capable of consuming by fire the three worlds, arose in Brahmā. [10]

[Brahmā] knitted his eyebrows and then, from his frowning forehead inflamed with wrath, arose Rudra, blazing like the fire of the end of the world. [11] With a body half male and half female, of great stature, majestic, he divided his own body and created a man and a woman. [12] Thus from that couple millions of Rudra-s were born, all with four arms, fierce, three-eyed and having a trident in hand. [13] The chief among them are called the eleven Rudra-s, o best among the brāhmans. [Then] Brahmā, the creator of the world, having seen that even the procreation of Rudra had been vain, [14] produced again by [his] mind six more [beings,] beginning with Marīci [and] through them all these three worlds, together with movable and immovable beings, were brought forth. [15]

Thus, after having created this universe, the four-faced lotus-born indulged in the highest meditation, reflecting on his own origin. [16] In front of he who was meditating arose a mass of splendour, appearing as a thousand suns, resembling a heap of lightning. [17] In the midst of that [he saw] an excellent being, with a shining yellow garment, his four arms holding the conch shell, the discus, the club and the lotus, [18] with the mark of the curl of hair [on his chest], with a gracious face, splendid with the *kaustubha*-jewel, his figure embellished by a glittering tiara, necklaces and other ornaments. [19] When the lotus-born saw that excellent being, he thought: "This [can be] only the supreme God, the Lord of the whole universe. [20] One cannot see any existing being superior to Him". So [he] approached Him in order to interrogate Him about various doubts. [21]

[Brahmā:] Who are you, o Puruṣottama, a being with a wonderful appearance? [Please] reveal yourself to me, who am eager to know [you]. [22]

[Śrī Bhagavān:] Know that I am the creator of all the worlds, the ancient highest being, without beginning, middle and end, immovable, eternal, [23] the origin of the whole world. Be in no doubt. I have come here as the remover of your doubts. [24]

[Brahmā:] I am happy, I am favoured, I am satisfied, o eternal one. For you there is nothing unknown which is to be known and there is nothing undone which is to be done. [25] In the three worlds one does not find anything which is to be obtained and which is not already obtained [by you]. [Now] tell [me] for which reason you are urged to create the universe and the living beings. [26]

[Śrī Bhagavān:] There is no reason, I merely play, o Brahmā, by creating, destroying and maintaining all the worlds. [27]

### Chapter Four

[Brahmā:] How do you create, how do you preserve or how are you eager to destroy [the universe]? My wish to hear [that] is great. [1]

[Śrī Bhagavān:] O four-faced one, infinite are the *śakti*-s produced by [my] mind. Among these, four are considered as the main ones, [namely] the divine figures beginning with Viṣṇu. [2] The three [*śakti*-s] made up of *rajas*, *sattva* and *tamas* pertain to worldly existence; but the fourth one, named bliss, grants worldly enjoyment and liberation. [3] With the quality of *rajas* I create the world together with movable and immovable beings, with the *sattva* I preserve [it] and with the *tamas* I destroy [it]. [4] By acting according to [the *śakti*] characterized by bliss, being myself called Vāsudeva, I release from worldly existence those who indeed adore me. [5] I create, preserve, destroy this [universe] by [assuming] the three forms of Brahmā and so on. In the highest form, which is that of Vāsudeva, I release from the ocean of worldly existence those unselfish ones who worship me. [6-7b] The chief among these four is regarded as the Supreme Being. [7cd] When He is promoting the final emancipation, He is called Vāsudeva, whereas the others, beginning with Brahmā, are regarded as concerned with worldly existence. [8]

[Brahmā:] Who is the transmigratory being? Which are the two conditions, high and low, of this [being]? Who is the emancipated [soul], of whom the two conditions, high and low, are not to be found? [9]

[Śrī Bhagavān:] The transmigratory being is one who enjoys pleasure and pain caused by meritorious and evil acts. The highest condition is said to be the identification with *brahman*. [10] The lowest condition is existence as an inanimate object, which is like non-being. The one who has gone beyond the impressions left by his previous worldly existences, who is free from the bonds of [his] actions, [11] [who is] self-satisfied, indifferent, [such a man] is called liberated by the sages. There is no limit whatsoever, for one who continues always [to be] the same. [12]

[Brahmā:] Who are they who undergo worldly existence and who are they who go towards final emancipation? [I have] a vehement desire [to know it], o Bhagavān, tell [me] exactly the truth. [13]

[Śrī Bhagavān:] The one who is performing an action enjoined by the *Veda*-s aiming at its result, [that one] is bound [by the fetters of existence]; [whilst] the one who is performing an action free from desire, [that one] is not bound. [14] The one whose knowledge is relating to worldly objects,

based on the faculty of seeing and so on, [that one] is bound; the one whose knowledge [is relating to] the Supreme God, [that one] is liberated. [15]

[Brahmā:] What [is] the difference between your lordship, o Puruṣottama, and a liberated soul? Tell [me] this, o Lord Bhagavān, if it is not too secret. [16]

[Śrī Bhagavān:] Indeed they are me, there is no difference at all. In whatever way I enjoy my existence, so, in the same way do the liberated souls. [17]

[Brahmā:] Which are the causes arising from *karman* that bind the human being, that make men wander in the world, devoured by the fetters of *karman*? [18]

[Śrī Bhagavān:] Truly a threefold action is produced out of the three distinct *guṇa*-s combined, [the ones] mentioned before, *sattva* and so on. [19] By the effect of this [action] the human beings, according to their former conduct, take part in the worldly existence. [This is the] true [answer to] what you have asked me, o best of the gods. [20]

[Brahmā:] How is the connection of man with these *guṇa*-s? And [how] should the man who is seeking deliverance be released from the bonds of [his] *karman*? [21]

[Śrī Bhagavān:] The *guṇa*-s of man are following the law of the body. These [*guṇa*-s] occur and do not occur due to the power of the object [of the senses]. [22]

[Brahmā:] O great Lord, what is this so-called object [of the senses] for men, through the contact of which these *guṇa*-s occur and do not occur? [23]

[Śrī Bhagavān:] O Brahmā, the object [of the senses] for the embodied soul is told to be *prakṛti*, consisting of the three *guṇa*-s. Through the connection with this the living being is bound [and] through the disjunction from this [he] is emancipated. [24] The [individual] *puruṣa* is always aware of the *prakṛti* composed of the three *guṇa*-s and she constantly produces a manifold sleep. [25] This powerless [being] spontaneously forgets, through this sleep, his own nature. This is regarded as the bondage of man. What more would you like to hear? [26]

## Chapter Five

[Brahmā:] Which is the reason of the connection of man with *prakṛti*? O Bhagavān, disclose this mystery, [which is] difficult to be grasped for me. [1]

[Śrī Bhagavān:] O Brahmā, this *māyā*, existing from eternity, imperishable, is the cause which connects man with the *prakṛti* formed by the *guṇa*-s. [2] Without my favour there cannot be cessation of that [*māyā*] for anyone; until I become pleased, *māyā* will be unfathomable and insurmountable. [3]

[Brahmā:] What can be the origin of the favour of a god whose wishes are fulfilled? I don't understand the cause of it, so tell me about its origin. [4]

[Śrī Bhagavān:] My favour is great to those who conform to the law of the classes and stages of life, which has been established by me. [5] Therefore know, o you having the lotus as a seat, that anywhere, nothing except my favour can confer final emancipation to the transmigratory beings. [6]

[Brahmā:] O Bhagavān, Lord of the chiefs of the gods, o Puruṣottama, I know, I understand that you alone are the creator of the worlds, o lotus-eyed. [7] Whence do the worlds arise and when do they go to the final dissolution? Tell me, o Bhagavān, I wish to know that entirely. [8]

[Śrī Bhagavān:] *Prakṛti* and *puruṣa*, these two are my unfathomable forms. Having entered into this pair, I excite [them] according to my wish. [9] O Brahmā, *prakṛti*, consisting of the three *guṇa*-s, existing from eternity, imperishable, superintended by *puruṣa*, produces the immovable and movable beings. [10]

Now, from that one which possesses the equilibrium of the *guṇa*-s (= *prakṛti*), superintended by *puruṣa*, came into existence the Great Principle (*mahat*), threefold because of the three *guṇa*-s. [11] Then arose the *ahaṁkāra*, of which three kinds are mentioned: *vaikārika*, *taijasa* and *bhūtādi*. [12] From the *vaikārika ahaṁkāra*, characterized by the quality of *sattva*, the five organs of sense (*jñānendriya*) came into existence; moreover, from the *taijasa [ahaṁkāra]*, characterized by the quality of *rajas*, the five [13] organs of action (*karmendriya*) were produced; then from the *bhūtādi [ahaṁkāra]*, characterized by the quality of *taṁas*, the subtle element of sound (*śabda-tanmātra*) came into existence and the latter produced ether (*ākāśa*). [14] Thus, from ether the subtle element of touch (*sparśa-tanmātra*) [and] from the latter air (*vāyu*) came into exist-

ence; then from air the subtle element of form (*rūpa-tanmātra*) [and] from the latter fire (*agni*) came into existence; [15] from fire was produced the subtle element of taste (*rasa-tanmātra*) [and] from the latter sprang up water (*āpas*); from water the subtle element of smell (*gandha-tanmātra*), then from the subtle element of smell, earth (*mahī*). [16] Ether [has] as its only quality sound, air [has] as qualities sound and touch; so, in like manner, sound, touch and form are said [to be the qualities] of fire. [17] Water is regarded as endowed with four qualities: sound, touch, form and taste. Earth has five qualities: sound, touch, form, taste and smell. [18] These elements were produced one by one, without connection, as having different effects; therefore they cannot bring forth [by themselves] the creatures forming a whole. [19]

The *tattva*-s (*viśeṣa*) beginning with the great principle are said [to arise because of] *prakṛti* and *puruṣa*. O lotus-born, the worldly egg arose from the navel of Padmanābha, who is my own manifestation; thus came into being the womb of the world, o your lordship. At the beginning of creation the whole world was produced in this way out of *prakṛti* [20-21] [and] at the end of a *kalpa* indeed it is reabsorbed into *prakṛti*, o you having the lotus as a seat.

[Brahmā:] O Lord, I understand that the world is created by you and by you it is preserved; and at the end of a *kalpa*, assuming the form of Time, you are the very one who destroys it. [22] Now disclose to me the knowledge granting the attainment of *brahman*, o Imperishable. After having become acquainted with it, there shall be no more birth, nor death, nor bondage of worldly existence. [23]

[Śrī Bhagavān:] ‘Knowledge - it is said - is of two kinds: the one called *sattva* and the one consisting of *kriyā*’. The unfailing and lasting accomplishment of the one called *sattva* [is obtained] through the one called *kriyā*. [24]

[Brahmā:] Now tell me, o Lord, of which kind is the knowledge consisting of *kriyā*, through whose practising I shall proceed towards the one called *sattva*, granting the attainment of *brahman*. [25]

[Śrī Bhagavān:] The [knowledge] called *kriyā* is declared to be twofold, namely *yama* and *niyama*; and through these two one obtains the knowledge called *sattva*, there is no doubt [about it]. [26] With regard to *brahman*, [one] obtains what is to be known, [which is] called *sattva* [and which is] not different from knowledge [itself]; from knowledge [arises] liberation, in the Supreme *ātman* which is final beatitude, o lotus-born. [27]

[Brahmā:] Hitherto you have duly related the means of attaining *brahman*. Now, o Lord of the chiefs of the gods, please reveal to me what *brahman* is [28].

[Śrī Bhagavān:] *Brahman* is characterized by bliss, has the form of [undifferentiated] sound, [is] unchangeable, unaffected by defects and so on, [is] the actionless one, free from change, [29] indifferent to the pairs of opposites, unlimited, self-conscious, spotless, very subtle, independent, free, light to himself, having no beginning, [30] infinite, free from decay, tranquil, [that] whose end is unseen, not growing, permanent, one, perpetual bliss, consisting of consciousness, all-pervading, supreme, [31] free from growth and decline, called Vāsudeva, all-pervasive, prominent, the Lord of all beings, the Supreme Person (*puruṣottama*), [32] pure by its own nature, eternal, still, calm, immeasurable, beyond the qualities [of *prakṛti*], having qualities, granting all desires, [33] not to be worshipped by outcaste people, not rationally argued by those who are seeking deliverance, unimaginable, imaginable, wonderful, beyond the range of speech and thought, [34] having a body endowed with the six *guṇa*-s, all-powerful, resting on his own support, Lord of beings, the creator, abiding beyond the darkness, [35] the original source (*pradhāna*) different from *prakṛti*, the object of enjoyment free from an enjoyer, surpassing the cognition acquired through the means of knowledge; having eyes, heads and mouths everywhere, [36] having hands and feet everywhere, encompassing everything [yet] standing apart; abiding outwards and inwards, the pervading, the highest teaching of all *tantra*-s, [37] unborn, the syllable *om*, not manifest, consisting of the *mūla-mantra*, auspicious, having the form of *māyā* and destroyer of *māyā*, eternally satisfied, the finest [38] and also the most gross, unequalled, gentle, bright, shapeless, shaped, strong, nothing but consciousness, peaceful. [39]

Seeing in this way the Supreme *brahman*, with the supreme eye of knowledge, the mortal being who is concentrated in *yoga* always reaches the highest abode [of Viṣṇu]. [40]

### Chapter Six

[Brahmā:] The form of *brahman* which - though [*brahman* is itself] formless - has hands and feet everywhere and so on, has been described; [now] explain [to me] everything about it, in conformity with truth. [1]

[Śrī Bhagavān:] Since all this world with its movable and immovable beings is produced by the Supreme *ātman*, the latter is described as having hands everywhere. [2] Because of His being simultaneously connected with different places and times, the Lord has been previously declared, by the Supreme Being, as omnipresent and eternal. [3] As the sun, reaching to all directions, illuminates the world, so [*brahman*] is called one who has eyes on all sides. [4] Since every object is present in front of it, *brahman* is [called] one whose mouth is turned everywhere, o you having the lotus as a seat. [5] All the organs of knowledge depend on the head, which is the chief [among them]; thus the Lord, being that on which knowledge depends, is to be known as all-heads. [6] Since He hears the multitude of sounds, whether distant or near, disturbed or not, He [is called] one who has ears everywhere. [7] The fire [which is] distinct from a piece of iron looks as if [it were] not distinct [from it], likewise, [though] being outside the manifested world, [the Lord] is present, covering the manifested world. [8] The state of the Lord in His non-manifest form is like that of a spotless mirror in the midst of which an image is seen. [9] O four-faced one, because Bhagavān possesses the knowledge [gained] through the organs of sense in the matter of [phenomenal qualities] like colour and so on, for this reason He is called omniscient by the sages. [10] Because of the connection of the Supreme *ātman* with the highest degree of greatness, the all-pervasiveness of Lord Viṣṇu is taught by the sages. [11] The state of having no beginning and likewise of having no end, is due to the fact that the Lord exists from eternity. Because of [His] imperceptibility for everyone, people say that He does not exist. [12] O Brahmā, [God] is not an object of [visual] perception, just like perfume in flowers. Although He is not connected to the three *guṇa*-s, it is as if he were connected to them, as clear water lying on the lotus leaves. [13-14b] The One is present in the ocean [of worldly existence], embracing [it] outside and inside, as the water is inside and outside an immersed jar. [14c-15b]

The identity of the two *ātman*-s, [namely] the Supreme Soul and the individual soul, is taught by the *śruti*. [15cd] The manifoldness of this individual soul is ascertained on account of the variety of the bodies, indeed

[it is] like the multiplicity of one and the same image reflected in [many] mirrors. [16] The body is the aggregate of the five [elements derived from] the *bhūtādi* [*ahamkāra*]; the individual soul abides there. The sages know that this soul is called supreme. [17]

The sages, the spiritual teachers satisfied [with it], know with the eye of knowledge the imperishable object of knowledge: Viṣṇu, who is not to be known by the intellect, indistinct, being beyond the manifested world, higher than the highest. [18-19b] There is no unsteadiness due to bodily movement and so on for the Supreme pervading [One], as there is [only] the impression [of movement] of the ether contained in a jar which is taken somewhere. [19c-20c]

Actually there is no difference at all between the Supreme Soul and the individual soul. [20cd]

As for the thousand petals of a lotus successively pierced by a needle, one cannot distinguish the [successive] moments [of the piercing] because of the subtlety [of these petals], [21] in like manner this Supreme *ātman* is called subtle. The ignorant ones consider as remote [the *ātman*] that is always within the lotus of the heart. [22] As the wind which is diffused in the ether remains one and the same, similarly the eternal Lord, who has pervaded the whole world with its movable and immovable beings, continues to be Himself. [23] As the sun, the ruler, has risen to emit and withdraw the rays of light, so Hari, the Lord, [has risen] to emit and withdraw the whole world. [24] Being nothing but consciousness, [the Lord] illuminates Himself as well as another object, similarly a lamp illuminates itself as well as paintings and so on. [25] Hari, devoid of colours such as white and so on, shines because He is endowed with the six *guṇa*-s beginning with knowledge, [*guṇa*-s which] do not belong to anyone else. [26] Bhagavān is described by the sages as the Supreme *ātman* containing the whole world, [likewise] clarified butter [is contained] in coagulated milk, sesame oil in sesame seed and sweetness in lumps of sugar and so on: [27] one does not see it, [but] by the capacity of apprehension one understands it as truly being there, formless, not separated from the substance. [28] The Supreme Being is unborn, formless, the inner self (*ātman*) of all beings. He becomes perceptible through the use of *bhāvanā* for the ones who know. [29]

[Brahmā:] Who [are they who] understand through knowledge [the Being] who is intelligible only to Himself, who, pervading them, is present without form in all movable and immovable beings, not separated [from them]? [30] O Bhagavān, tell me about these ones, in conformity with truth.

[Śrī Bhagavān:] The best among the spiritual teachers who, after having been initiated according to the way taught in the Pāñcarātra, [perform] the adoration of Viṣṇu in the *cakramaṇḍala* by means of the knowledge of the twelve-syllable *mantra*, [these] worship [Him] according to the injunctions taught in the scriptures. The Supreme Being dwells in person, manifestly, within the lotus of their hearts. [31-32] They overcome the *māyā* of Viṣṇu, [but] the other people do not.

[Brahmā:] Of what kind is [that] being clearly placed before the mind's eye? Which are its characteristics? O Bhagavān, if you show me [your] favour, explain [to me] everything [about it]. [33]

[Śrī Bhagavān:] [That] Being is consisting of *puruṣa* and *prakṛti*, unaffected by past and future, abiding in one hundredth of a point of a hair, the most minute and also the greatest, [one] whose body is the highest bliss, free from growth and decay, all-pervading, consisting of consciousness, [34-35] having the form of being, to be known through the syllable *om*, inaccessible through arguing [but] known through the means of true knowledge. Thus [this] Being always shines within the heart of the *yogin*. [36]

It has a threefold form: gross (*sthūla*), subtle (*sūkṣma*) [and] supreme (*para*). The gross one is to be known as having limbs (*sakala*), the subtle one as having limbs-devoid of limbs (*sakalanīṣkala*) [37] and the supreme form shall be devoid of limbs (*nīṣkala*), o lotus-born. [38ab] The *sakala* form of the Supreme *ātman* is endowed with a thousand heads and so on. [38cd] The *sakalanīṣkala* form appears like a mass of splendour. The primeval form, consisting of being, consciousness and bliss, is called *nīṣkala*. [39]

*Prakṛti* and her derivative [are] the proper forms of the Supreme *ātman*; moreover, *prakṛti* and her derivative [are] the combination of the *guṇa*-s beginning with *sattva*. [40] *Puruṣa* is called the Supreme *ātman*. The one which is composed of the three *guṇa*-s, superintended by Him, brings forth the whole world consisting of consciousness and by His command she also destroys all that. [41-42b]

Indeed the sole Supreme God fully endowed with various powers performs the creation and destruction of the world and He is called Nārāyaṇa. [42c-43b]

As the inhabitants of a town enter into it through the city gates [located] in the various directions, likewise the beings always enter the Supreme Being as worshippers through the highest knowledge. [43c-44]

The *yogin*-s visualize [in meditation] the Supreme Being, shining like gold, abiding in the middle of a circle of light, come into the pericarp of the

lotus of their hearts, having four arms, bearing the conch-shell, the discus and the club. Those whose organs of sense have been restrained, visualize [Him] in these regions: in the *brahmarandhra*, in the middle of their eyebrows, in their navel-*cakra*-s, into their throat cavities, on the tip of their tongues and in the middle of their palates. Having consumed the *karman* done in former births, they reach the eternal One. [45-47]

The mortals who are intent upon the worship of Viṣṇu, who are engaged in the five daily [obligations] and who are accomplished adepts (*siddha*) of the eightfold *yoga*, who are familiar with the twelve-syllable [*mantra*], [48] who have Vāsudeva as their support, who are wholly devoted to Vāsudeva and who are purified from every vice, [these] reach the eternal *brahman*. [49]

As showers of rain, which are separated [from each other] when they are falling from a cloud in the sky, become one on earth, so the *yogin*-s [become one] in *brahman*. [50] The flow of the rivers varies in many ways, [each river having] its own peculiar nature and so on, [but, once] entered [into the ocean], the water of the ocean does not differ from the water [of the rivers]. [51] Likewise, o four-faced one, the liberated souls, by becoming one [with It], abide in the Supreme *brahman*, so that there shall be a being in Its same world. [52]

This secret doctrine was taught in the *Niṣad*-s and in the *Upaniṣad*-s; [this is] the *yoga* which I have revealed to you, o lotus-born. [53]

### Chapter Seven

[Brahmā:] The cause of the arising of the knowledge [which is] a means of attaining *brahman* [should be] entirely explained, if [you show] me your favour. [1]

[Śrī Bhagavān:] A pure knowledge (*viññāna*), free from the influence of external objects arises for the [man] who [has achieved] the destruction of ignorance which has no beginning through the performance of the rites of propitiation of Bhagavān and the limbs of *yoga*, *yama* and so on: [2-3ab] purity, sacrifice, asceticism, due observance of all rites and customs and also the practice of recitation of the sacred texts; [3cd] the state of continence and chastity, moderation in diet, silence, restraint of the organs of sense, harmlessness and fasting, bathing in sacred waters and visiting places of pilgrimage on the banks of sacred streams; [4] indifference to

children and wife, avoiding defiled food, disinterested reverence for the aged, patience, benevolence and kindness, [5] averting the face from the wives and the property of others, reverence for the authoritative scriptures, indifference to [any] object of enjoyment. Through these [virtues] preparing the mind [6] arises an awareness (*jñāna*) turned inwardly. When knowledge and awareness (*jñānavijñāna*) arise, men devoted to ritual perceive - through [them] - the abode, having reached which they will never be born again, free from birth and death. [7-8ab]

Now, o four-faced one, I will explain the cause of *saṃsāra*. [8cd]. [Men] fallen into the power of *māyā* perform good and evil acts [and,] having attained a body, this and that *karman* is continuously produced. [9] Men, subject to [its] impulse, enjoy pain or pleasure. This is *saṃsāra*, o four-faced one; indeed *karman* is the cause of it. [10] Knowledge being preponderant, there shall be liberation of the self from *saṃsāra*; *karman* being preponderant, [*saṃsāra*], being unrestrained, arises again. [11] *Karman*, which is the cause of *saṃsāra*, comes to nothing on account of knowledge; when *karman* as cause of *saṃsāra* is destroyed, immediately after [follows] liberation. [12] *Saṃsāra* becomes ascertained: it has been explained as having *karman* as [its] cause. Man himself, powerless because of ignorance, produces *karman*. [13]

There are three kinds of ignorance, whose actions [can be either] joined or separated. By these *karman* is made either good or evil. [14] A manifold sleep is produced by these three [kinds of ignorance] as cause of *karman* and this [sleep] is called *māyā* by the best among the learned ones. [15] From *sattva* [arises] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions, from *tamas* a [sleep] called the deluding one. By these man is bewildered. [16] Being powerless due to *saṃsāra*, [man] performs *karman* [which is] the cause of rebirth. [17ab]

The mind, connected with the *guṇa*-s beginning with *sattva*, dealing with the five elements, become fivefold, brings forth manifold activities. [17c-18b] When the mind, endowed with the quality of *sattva*, is occupied with earth, then man performs the activity of digging into the earth and so on; thus through worship and consecration [he works for] the protection of men. [18c-19] When [the mind] is devoted to *rajas*, [man has] the intention of hunting and killing animals. But when the heart is devoted to *tamas*, [man is engaged in] destruction, discord, [20] magic, bewitching, seizing other's property and so on. [21ab] When, [dealing with] water, the mind is devoted to *sattva*, the powerless man frolics in water, drinks water, crosses

over rivers and so on, o four-faced one. [21c-22b] When it is devoted to *rajas*, he makes ablutions by bathing in water buckets and so on, forms dams in the sea and so on and crosses rivers by swimming. [22c-23b] But when the mind is devoted to *tamas*, man, abandoning the two banks of a river or a rock in the midst of a river, throws himself every time into a chasm. [23c-24b] When the mind, [dealing with] fire, is devoted to *sattva*, [the man] whose ardent temperament is endowed with acuteness beholds the sun, the moon, jewels, gold and so on. [24c-25b] When [the mind] has got *rajas*, [man] is one who withstands all [opponents], sword in hand, then he slays wild beasts, striking violently with fists and sticks. [25c-26b] When the mind, dealing with fire, is devoted to *tamas*, there is an eager desire of red flowers and so on. [26cd] When [the mind], dealing with air, [is devoted to] the quality of *sattva*, [man] performs rapid movements, dances, songs and speeches. When the mind is devoted to *rajas*, [man] rises [by] riding on elephants, horses and so on. When the mind is devoted to the quality of *tamas*, [man] goes up into palaces and so on. [27-28] When the mind, dealing with ether, is devoted to *sattva*, there is a moving without fallacious appearance and without support. When the mind [is devoted] to *rajas*, every object seen in waking is seen again in dream. When the mind is devoted to *tamas*, [man], as one whose leg has been bitten by a snake, is not aware of pleasure or pain. [29-30]

Thus man, fallen into the power of *māyā*, connected with the three *guṇa*-s, performs manifold acts; getting a body according to these acts, being [immersed] in *samsāra*, he finds birth and death. [31-32b] When the eternal, Supreme *ātman* is inclined to grace, then, liberated from *māyā*, absorbed in *yoga*, being one who has subdued his senses, by means of knowledge [man] attains the Supreme *brahman*, which is characterized by happiness. [32c-33].

[Brahmā:] Now, how might there be connection with or disjunction from these *guṇa*-s? [34ab]

[Śrī Bhagavān:] O you having the lotus as a seat, these three *guṇa*-s occur and do not occur for man due to [his] connection with and disjunction from *māyā*. *Māyā*, never ceasing, eternal, constant, is based upon myself. [34c-35]. All beings, even the gods beginning with Brahman, fallen into the power of *māyā*, roam about, bewildered by ignorance, o you having the lotus as a seat. [36] This *māyā*, which is depending on myself, indeed vanishes by the effect of [my] favour. Those who are bound on account of *māyā* are liberated when they adore me. [37]

[Brahmā:] O Bhagavān, what can be the reason of your favour, being as you are fully satisfied? I do not understand the cause of it, under these circumstances. Explain to me that, in conformity with truth. [38]

[Śrī Bhagavān:] Faith, devotion and meditation placed on me in the right way, according to the rules settled in the authoritative scriptures and not otherwise, [this] shall be the cause [of my favour]. [39] The threefold cause [of my favour] towards all those who will be liberated has been told. Without these [three attitudes], the other people, subdued by *māyā*, undergo transmigration. [40] After having known my *avatāra* forms as arisen from me as their source, for the sake of the cessation of *adharma* and the increase of desire for *dharma*, the many [forms] apt to be known, then one should practice these three [attitudes]. [41-42b] The form of the Supreme *ātman*, which is devoid of any concrete shape, difficult to be known, is not within the range of these, i.e. faith and so on. [42c-43b] O Brahmā, what [else could be] regarded as a cause of liberation, besides [what has been] mentioned? [43cd]

[Brahmā:] [With regard to] the creation of the non-spiritual and spiritual forms [of you], arises the question whether this creation has one single origin or whether these two [forms] have different origins. [44]

[Śrī Bhagavān:] The undivided, one, undeveloped form of the Supreme *ātman* is existing as non-different and different like clarified butter with regard to coagulated milk. [45] Sometimes the undeveloped is changed into the developed, due to the wish of *puruṣa*. Then from the undeveloped arose the Great Principle and from the latter the *ahaṁkāra* was produced. [46] From the *ahaṁkāra* arose the mind, then the group of the five subtle elements and the ten organs of sense came into existence, o lotus-born, [47] [and] after that the aggregate of the five great elements beginning with earth. Thus the creation of the world out of the non-spiritual and spiritual [forms of myself] has been illustrated. [48]

Thus, on account of these three *guṇa*-s as [their] origin, high, low and middle [beings] come into existence. I shall speak about them according to rank. [49] O four-faced one, when in these beings [the quality of] *sattva* [is present] in the highest degree, [there shall be] an excellent [man]; when chiefly influenced by [the quality of] *rajas*, a middle one; when [the quality of] *tamas* is prevalent, [there shall be] the worst [kind of man]. [50]

Then those beings chiefly endowed with [the quality of] *sattva*, who pay a homage by which I am pleased, will get as a fruit [of their devotion] either worldly enjoyment or final beatitude, according to their wish. [51]

Those twice born who worship with a disposition mainly influenced by [the quality of] *rajas*, will dwell in heaven as [an abode] characterized by return and, at the end of that [stay in heaven], they will undergo [again] transmigration. Those who worship, having *tamas* as their chief quality will remain in the atmosphere, whence they will undergo transmigration in the terrestrial world. [52-53] The *yakṣa*-s, *bhūta*-s, *piśāca*-s and so on, who worship mainly endowed with [the quality of] *tamas*, after having dwelled in terrible places of torment, will be born again among living beings. [54]

Being restless, those who are wholly engaged in the sacrificial rites will be born again; [but] those who are devoted to my adoration, henceforth will not be born again. [55] Those people who have their abode thither, up to the residence of Brahmā, will be born again. Those who are dwelling in my heaven will not undergo transmigration anymore and anywhere. [56] Therefore do adore me, o Brahmā, conforming yourself always to a sattvic disposition. [57ab]

Three kinds of food are mentioned for those who are connected with the *guṇa*-s beginning with *sattva*: [57cd] those whose favourite [food] is oily, sweet and savoury belong to the first *guṇa*; [those who like food] rich of sharp, sour and salted flavour belong to the middle one; [58] those who act according to the lowest of the three *guṇa*-s find satisfaction in tasteless, raw, stinking, stale leftovers. [59]

From *sattva* [derives] a sleep full of joy and pleasure, from *rajas* a [sleep] filled with actions; [but] for the one whose prevalent quality is *tamas* [there shall be] sleepiness day and night. [60]

There is a threefold condition according to the three kinds [of people]: for the one who is devoted to *sattva* there shall be a going up; for the one who is full of *rajas*, a remaining in the middle; for the tamasic ones, a going down. [61]

When *sattva* is unobstructed, it is enlightening because of its purity. Truth, knowledge, asceticism, silence, constancy, purity, equanimity, patience [62] and so on: [these are] the qualities producing good fortune for the one who is grounded on *sattva* [63ab]. Egotism is said to be threefold, [namely,] pride, anger and deceit [63cd]: these are the qualities of the *rajas* *guṇa*. But the one affected by *tamas* is regarded as [endowed with] wickedness, reviling others, sleepiness, mischievousness [64] and so on; [these] are mentioned as the qualities depending on *tamas*, o four-faced one. [65ab]

When the other two lower *guṇa*-s have disappeared and *sattva* is fully developed, then arises the highest knowledge by which one reaches the supreme abode, difficult to be attained within *prakṛti*; [65c-66] having reached that [abode, men] are not born again in *saṃsāra*, which is a source of sorrow. [Those who are] devoted to *sattva*, when they die, enter the eternal worlds. [67] For the one devoted to *rajas*, when he dies, [there shall be] only a rebirth in a noble family. [68ab] O four-faced one, for the man devoted to *tamas*, after death, there shall be rebirth in low-caste families of dull [people] again and again. [68c-69b] At the end [of life], by means of the *bhāvanā* a thinking [arises] for the dying man, concerning the conditions according to which man obtains this or that connection of the *ātman* with the body (i.e. the next rebirth). [69c-70b]

Thus, the various destinies of men have been illustrated. [70cd]

### Chapter Eight

[Brahmā:] O Bhagavān, the practice of asceticism is celebrated as a means of knowledge. Explain to me what is asceticism or what kind of asceticism [is meant]. [1]

[Śrī Bhagavān:] Asceticism is considered as threefold according to whether it is connected with speech, mind or body. Worship and respect for gods, brāhmins, spiritual teachers and learned men, purity, rectitude, [2] harmlessness, continence and chastity, [this] is called the asceticism connected with the body. [Speaking] words [that are] truthful, kind and favourable to living beings, [3] and the practice of recitation of the sacred texts, [this] is said to be verbal asceticism. Perpetual content, subduing the self by mere thinking of *brahman*, [4], purity of mind and benevolence, [this] is called mental asceticism. [5ab]

[Everything which is] duly performed by men having faith and not looking for beneficial consequences, is to be known as asceticism characterized by *sattva*, on account of its [being] a source of knowledge. [5c-6b]; on the other hand, [everything which is performed] for the sake of accomplishing religious observances, honour, worship and so on, is [known as] asceticism characterized by *rajas*. [6cd] But what [is performed] for the destruction of others and so on, shall be [known as] asceticism characterized by *tamas*. These two kinds of activities shall never be sources of knowledge. [7]

[Brahmā:] O Bhagavān, tell me, whence [is] the creation of the worlds, whither their destruction, how long [does] their maintenance [last]? [8]

[Śrī Bhagavān:] *Prakṛti*, having reached the state of manifestation, brings forth all the world with its movable and immovable beings; then everything vanishes and the maintenance [lasts] as long as a life of Brahmā. [9] The time amounting to one thousand *yuga*-s corresponds to one day and night of Brahmā and, according to that proportion, [his] life [lasts] one hundred years. [10] In one of his days there are fourteen Manu-s. The time of one Manu is said [to amount to] 69. [11] O Brahmā, when [Brahmā], having turned towards the Supreme *brahman*, is dissolved [into it], this is called the great reabsorption [of the universe], o four-faced one. [12] And there are intermediate dissolutions occurring at the end of the days [of Brahmā]. And again, there are great reabsorptions [of the universe] by this and that creator of the world. [13] Time revolves like a wheel, there is never an end.

[Brahmā:] O God, what is the nature of *prakṛti*, how does she bring forth this world? Tell [me] everything, entirely, o Bhagavān, o you causing the welfare of living beings. [14]

[Śrī Bhagavān:] O four-faced one, by the sages *prakṛti* is said to be the complete contraction of the *guṇa*-s beginning with *sattva*. [15] Non-spiritual, the womb of everything, undeveloped, eternal, she brings forth from herself the whole world by the injunction of the Supreme *ātman*. [16] She is existing as non-different and different like clarified butter with regard to coagulated milk. [17ab]

At the end of a day of Brahmā, the Lord called Saṃkarṣaṇa, as Rudra, according to his own will, withdraws the creatures within *prakṛti*. At the beginning of a day [of Brahmā], as Brahmā himself, the creator of the world, he begets again, as before, in due succession, all the world with its creatures. [17c-19b] Thus the creation and destruction of the world have been thoroughly enunciated by me. [19cd]

[Brahmā:] What is the eightfold superhuman power which is obtained by a man endowed with devotion? Of what kind is the union (*sāyujya*) of a wise *yogin* [with the Lord]? [20] And, having got all [that] superhuman power, what is the reason he desists from [it]?

[Śrī Bhagavān:] The superhuman power of becoming as small as an atom, as well as the magical power of increasing his size at will and the supernatural faculty of making himself heavy at will or of assuming excessive lightness at will: indeed whatever of these is wished, is obtained. [21]

Through the superhuman faculty of assuming excessive lightness at will, man gets what he likes: he reaches even a very distant place in a mere moment; [22] his body is light and swift as a tuft of a silk-cotton tree. Through the supernatural faculty of making himself heavy at will, his body, like a mountain, cannot be eradicated. [23] [Such a man] deals with livelihood and pleasures according to [his] wish. Indeed, o you having the lotus as a seat, living beings are subdued by his will. [24] Moreover he practises the supernatural art of entering another's body according to [his] wish. So through these eight [powers] these men spend their time according to [their] desire. [25]

If men forget me, [as] confused by a pleasant sleep, because of the waning of devotion for me, [they become] similar to rivers flowing up the stream. [26] However, if they worship me with the purpose of acquiring supernatural powers, they will be born again in eminent lineages of great men [27] [and] they shall be released from this reprehensible existence thanks to my favour. [28ab]

O four-faced one, liberation is said to be threefold [according to its being]: endowed with distinction (*bheda*), devoid of distinction (*abheda*), or a combination of the two (*miśra*). In the [variety called] *bheda*, liberation is characterized by servitude: as here, in these worlds, men are intent on the conduct prescribed by Hari, so in Vaikuṇṭha the liberated souls, who are living in the world of God, the Supreme *ātman*, abide near Him, being His servants, always concentrated [and] intent to please Him. [28c-31b]. The liberation [called] *abheda* shall be the absolute identity between the Supreme Soul and the individual soul; [31cd] for the one who is engaged in the meditation on the self consisting of [the idea]: "I am that", with a sense of identity, to him occurs the liberation consisting of the oneness between individual soul and Supreme Soul. [32] But in the [liberation] consisting of a combination [of the other two] (*miśra*), [taught] in the *siddhānta*, he who is in a state of difference, after having pleased the Supreme God by paying Him homage and so on, then, being concentrated [33] by means of a continuous attention focused only on the Supreme *ātman*, pure consciousness, obtains the identity (*aikya*). That liberation is said to be characterized by union (*sāyujya*). [34]

The eightfold supernatural power, that of becoming as small as an atom and so on, which is very difficult to obtain, or else the liberation consisting of the attainment of the highest bliss: the devotion to the Supreme *ātman* produces them both, according to the wish of men. [35-36ab]

[Brahmā:] Numerous *tattva*-s have been described by many authoritative texts, o Imperishable. [36cd] The meditation (*bhāvanā*) on all these *tattva*-s according to due order, the attention fixed on each of them, namely intense meditation (*samādhi*), produces the best knowledge of the authoritative texts, by which men reach *brahman* that is regarded as the highest among these [*tattva*-s]. Tell me about all these *tattva*-s. [37-38]

[Śrī Bhagavān:] O four-faced one, I shall briefly describe the 51 *tattva*-s as forms of the Supreme *ātman*. [39] The unchanged, highest meditation (*bhāvanā*) on these [*tattva*-s] effects perfection. Therefore, for this reason reflect upon these which are to be enumerated. [40] The undeveloped (*avyakta*), the following intellect (*buddhi*) and then, afterwards, the *ahaṁkāra*, the five subtle elements (*tanmātra*) and the other eleven (i.e. the mind, the five organs of sense and the five organs of action), mentioned in due order; [41] the five great elements (*bhūta*) beginning with earth [and], o you having the lotus as a seat, in due succession, *māyā*, time (*kāla*), *kalā*, passion (*rāga*), knowledge (*vidyā*) and so on; [42] felicity (*nanda*), great bliss (*mahānanda*) and great science (*mahāvidyā*) are mentioned; and the soul, Śiva, Brahmā and, afterwards, Puruṣa, [43] Satya and Acyuta; then Ananta, Viṣṇu and Sarva, final beatitude (*nirvṛti*), the all-pervading (*viśva*) and man (*puruṣa*), the two, [then] the Supreme Being (*parameṣṭhin*) is mentioned. [44] [With those] named Aniruddha, Pradyumna, Saṁkarṣaṇa and Vāsudeva, [they are] 51, o four-faced one. [45]

All that from which the aggregate of all created things, whether animate or inanimate, is arisen, has been told. [46ab] Who in this world, even the Lord of speech, [would be] able to describe the manifoldness, all the names and forms of these [*tattva*-s]? [46c-47b] So this line of names of *tattva*-s has been taught to you. [47cd] The successful *yogin*-s who are thinking about the *tattva*-s by means of specific meditations on [their] clear notion, shall certainly attain the supreme abode [of Viṣṇu]. [48]

## SECTION OF YOGA (YOGAPĀDA)

### Chapter One

[Brahmā:] O Bhagavān, ocean of compassion, Puruṣottama, it is said that the learned man absorbed in *yoga* [attains] final beatitude. [1] May this *yoga* be taught anew, if [it is] something worth hearing by people like me and if there is favour towards us who are worshipping [you]. [2]

[Śrī Bhagavān:] The fixing of a non-agitated mind upon any object - which is the conjunction [with that object] - this, o four-faced one, is twofold. [3] The continuous directing of the mind towards the acts prescribed, according to how the act has to be performed, this is called *yoga* of action (*karmayoga*). [4] But the constant directing of the mind towards the best object, this is to be known as the auspicious *yoga* of knowledge (*jñānayoga*), promoting the fulfilment of every perfection. [5] The one whose mind is engaged in the twofold *yoga* characterized by what has been said, this one directly reaches the supreme bliss of final emancipation. [6] The limbs of the first one (*karmayoga*) are *yama* and so on and of the second one (*jñānayoga*) detachment (*vairāgya*) and so on. [7ab] There are eight limbs beginning with *yama*. *Yama* is characterized by harmlessness and so on. There are ten *yama*-s, namely: harmlessness, truthfulness, not stealing, sexual continence, compassion, rectitude, patience, resolution, moderate diet and purity. [7c-8] On the other hand, *niyama* is regarded as consisting of asceticism and so on. It is characterized by: asceticism, contentment, faith, generosity, worship of Hari, learning the canonical texts, modesty and muttering *mantra*-s. [9-10b]

All the postures, *svastika* and so on, are described in the right way. *Svastika* is said to be the posture where the two knees [are placed] on the two soles of the feet, [10c-11] by joining the left ankle to the right side and the right to the left: this posture is called *svastika* by the sages. [12] After having placed the feet on the thighs, one should then grasp both the big toes with crossed hands; this posture is known as the bound

lotus posture (*baddhapadmāsana*) and is highly honoured among the postures. [13-14b] After having placed just one foot on the opposite thigh, one remains immovable; this one, which removes [every] fault, is called the posture of the hero (*virāsana*). [14c-15b] According to the posture of the lion (*simhāsana*), one should press with the regions of the crossed ankles against the perineum and stretch out the hands on the knees. [15c-16b] Having fixed the ankles on both sides of the perineum under the scrotum, one should firmly hold the feet with the hands; this posture is to be known as the blessed posture (*bhadrāsana*), removing every disease. [16c-17] Having put the right ankle on the left side of the back and then putting the other ankle on the other side of the back: the cow-faced posture is regarded as *gomukhāsana*. [18-19b] Having pressed both sides of the perineum by the crossed ankles: this is called the posture of the liberated (*muktāsana*); [19c-20b] or, let the *muktāsana* be by putting the left ankle upon the penis, then by putting the other (right) upon the [left] ankle. [20c-21b] Having put the palms of the two hands next to each other upon the ground and having placed the elbows by the sides of the navel, having risen up together head and feet like a peacock, [this] is to be regarded as the posture of the peacock (*mayurāsana*). [21c-22]

## Chapter Two

[Śrī Bhagavān:] For the purification of the *nāḍī*-s, the regulation of breath (*prāṇāyāma*) is prescribed, well disciplined with the help of the limbs of *yoga*, namely *yama*, *niyama* and also *āsana*. [1]

The measure of the body, [measured] by one's own fingers, is 96 fingers high; *prāṇa* exceeds the body by the extension of twelve fingers. [2] The knower of *brahman* is supposed to make, by [his] effort, less or constant the air within the body, together with the fire existing in the body. [3]

In the middle of the body the place of fire is as radiant as refined gold: it is a triangle for the bipeds, but a square for the quadrupeds; [4] it is circular for birds, hexagonal for water-born beings and octagonal for insects [5abc]. There, blazing as light, *agni vaiśvānara*, joined with *prāṇa* and *apāna*, cooks the four kinds of food. It is said [to be] in the middle of the body. [5d-6] O lotus-born, indeed the middle of the body for human beings [is]: two fingers above the anus, below the penis (i.e. behind the root of the penis), [measuring] from the left. [This corresponds to] the middle of the

penis for the quadrupeds [and] the middle of the belly for all other beings. [7-8b] The place of the bulb, for human beings, is nine fingers from the middle of the body, four fingers high, four fingers long. It is egg-shaped for animals, the bipeds and the quadrupeds. [8c-9] It (i.e. the bulb) is assumed to be the middle of the belly; its centre is assumed to be the navel. In this place, there is a wheel having twelve spokes and they call the spokes months. [10] On these twelve [spokes] are the twelve *mūrti*-s beginning with Viṣṇu. I am there, causing the wheel to revolve with the help of my *māyā*. [11] The individual soul moves round the spokes in regular order, o you having the lotus as a seat, like a spider moves in the middle of its web. [12] The individual soul (*jīva*) who is connected with the *prāṇa* can move; without [the *prāṇa*] he cannot. [13ab] Upwards, horizontally, above the navel is the place of the *kuṇḍalī*. [13cd] That *kuṇḍalī* is made eightfold, existing in the form of the eight *prakṛti*-s. [14ab] And she is always there, blocking completely and permanently the movement of the wind and the flaming of the fire in the place of the bulb and covering with her mouth the access to the *brahmarandhra*. [14c-15] At the time of *yoga*, being incited by the wind together with the fire, [she, i.e. *kuṇḍalī*] is flashing in the cavity of the heart, having the form of a serpent of great brightness. [16] In consequence of that, the wind, on account of [its being] wind (i.e. moving air), moves through the *suṣumnā*. [17ab]

The *nāḍī suṣumnā* is properly established in the middle of the bulb. [17cd] Resembling a lotus garland, she goes straight upwards to the *brahmarandhra*, flashing like lightning, possessing lotuses. [18] She is consecrated to Viṣṇu, the *nāḍī* of *brahman* and the path reaching *nirvāṇa*. [19ab] And *idā* and *piṅgalā* are located to the left and to the right of her. [19cd] *Idā* is risen from the bulb up to the left nostril and *piṅgalā* is risen from that one up to the other nostril. [20] And the other two *nāḍī*-s, *gāndhārī* and *hastijihvā*, are located before and behind that one, towards the left and the right eye. [21] The *nāḍī*-s *pūṣā* and *yaśasvinī* rise from there up to the left and right ear. *Alambuṣā* has her root in the anus, [22] and her upper part in the lower region. The *nāḍī kuhū* extends to the end of the penis and *keśinī*, come from the bulb, [goes] until the big toes. [23] Those who are called the ten principal ones come together from the bulb, but there are many [other] *nāḍī*-s, gross and subtle, having their root there: [24] 72000 gross ones, but, o lotus born, the various subtle ones, which have their origin in the gross ones, can never be enumerated. [25] The subtle and the gross ones are spread out as [the veins] in a leaf of a holy fig tree. [26ab]

The winds beginning with the ten *prāṇa*-s, [namely]: *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya* circulate in the ten *nāḍī*-s. [26c-27] Among these, the group of five beginning with *prāṇa* is the main one - there are namely two [groups of five] - or rather *prāṇa* alone is the best, being the one that bears the individual soul. [28] O you having the lotus as a seat, the places of *prāṇa* are: [the space] between the nostrils in the face, the heart, the circle of the navel and the big toes. [29] *Apāna*, o Brahmā, circulates in the anus, the penis, the thighs and the knees. *Samāna* is present in every part of the body, all-pervading. [30] *Udāna* is present in every articulation, of the legs as well as of the hands. *Vyāna* is in the ears, the thighs, the hips, the ankles, the shoulders and the throat. [31] The five winds beginning with *nāga* are placed in the skin, the bones and so on. [32ab] The water and food within the belly are made equal to tastes. [32cd] *Prāṇa*, as it goes into the belly, should sunder them. Through such activity *prāṇa* brings about the maintenance of the body. [33] The wind *apāna* causes the evacuation of urine and so on. The activities of *prāṇa*, *apāna* and so on are effected by the wind *vyāna*. [34] The wind *udāna* leads up the [*jīva*] who is within the body. The *samāna* constantly nourishes and supports the body. [35] *Nāga* causes the acts of vomiting and so on, *kūrma* the shutting of the eyes and so on, *kṛkara* the sneezing and *devadatta* produces sleep and so on. [36] *Dhanañjaya* is related to the colour of the dead body. [37ab]

O you having the lotus as a seat, after having known the variety of *nāḍī*-s, the kinds of winds, the place of the winds and their manifold activities, one should endeavour to reach the purification of the *nāḍī*-s in the way which is about to be described. [37c-38]

### Chapter Three

[Śrī Bhagavān:] A member of the first three classes, who behaves according to the established rules of conduct proper to his own class and suitable also to his stage of life, who is intent upon the homage paid to Vāsudeva, [1] after having reached a solitary spot, devoid of any distress, completely furnished with the materials for the steps of *yoga*, there, having sat down on a pure, wooden seat, prepared with tufts of *kuśa* grass, the hairy skin of a black antelope and so on, as high as a *tāla*, possessed of two fan palms, having assumed, on the seat at his disposal, [the postures

as] *svastika* and so on, according to taste, with his face turned eastwards, a straight body, well concentrated, [2-3-4] with his eyes fixed upon the tip of his nose, not bringing into contact teeth with teeth, having placed his tongue on his palate, with both arms relaxed, [5] his head slightly bent, positioning both hands according to the *yogamudrā*, should practise the regulation of breath by means of the prescribed method. [6]

The acts of expiration, inspiration, holding and expiration of the air: because of these four, the regulation of breath is called forcing of the air. [7] So one should press the nostril with his right hand, inspire [the air] through *īḍā*, hold the air within one's self, then, slowly, breath out the air through *piṅgalā*. [8-9b] For a duration of thirty-two units of time one should inspire the air through *īḍā* into his belly; [9cd] later, for a duration of sixteen and sixty-four units of time, the one who is inspiring should hold his breath, [making] his body full of air like a jar. [10] All the *nāḍī*-s become [then] full of air. O Brahmā, having done well in such a manner, the ten winds circulate. [11ab]

The lotus of the heart, by means of the act of inspiration, blossoms, fully expanded, then, because of the act of holding [the breath], is turned upwards. But that lotus sprouted from the cavity of the throat is turned downwards. [11c-12] The stalk of that [lotus] resembles a fan-palm, [the lotus itself] has eight petals, looks like the flower of a plantain tree, has the splendour of the moon stone. [13]

The one who practises sixteen *prāṇāyāma*-s at the two twilights and at midnight, every day, frees himself from every evil. [14] O Brahmā, what is [the purpose of] further words? Those who are engaged in the regulation of breath, whose sins are wholly removed, they see myself, abiding in the lotus of their hearts, within three years. [15-16b] After three years a man intent upon the regulation of breath shall become a *yogin* perfected by means of *yoga*, conquering breath, one whose sense-organs are subdued, a light eater, a short sleeper and he shall become bright and powerful. [16c-17] Having overcome sudden death, he shall have a long life [18ab].

The one who, during the exercises of regulation of breath, produces excessive perspiration, is the lowest one; [18cd] the one whose body trembles, during the exercises of breath regulation is the middle one; the one whose body feels invigorated is called the best one. [19] For the lowest one the evils of diseases will disappear, for the middle one again [the same], for the best one again the great disorder of bad diseases will disappear. [20]

The one who passes little water and little faeces, whose body is light,

who is moderate in diet, whose sense-organs are subdued, who is clever-minded, knowing past, present and future, who is self-possessed, [21] who, after having given up expiration and inspiration, holds his breath, for that one there shall never be anything difficult to be obtained in the three worlds. [22]

The strenuous one [who], by means of his mind, fixes his vital breaths on the lump of his navel, the tip of his nose and his big toe, at the time of the twilights, [this] *yogin*, exempt from fatigue, shall always be free from every disease. [23-24b] By means of the concentration on the lump of his navel he will be freed from the diseases of the belly. [24cd] Indeed by means of the concentration on the tip of his nose, [he will have] a long life. Through the act of holding his breath within his big toe, there will be lightness of the body, o lotus-born. [25] Having drawn the air in at the tip of his tongue, the indefatigable one, by drinking, feels heat. He who, at dawn, drinks after having drawn in the air with the help of his tongue, will have great perfection in speech at [the end of] three months; and he who practises this exercise for six months, [shall undergo] the removal of any great disease. [26-27] Wherever the breath is held and fixed in a part of the body which is affected by illness, indeed by means of the fixing of the air health occurs. [28] So the breath should be held and fixed by means of the concentration of the mind. [29ab] O you having the lotus as a seat, the cause of the unshakeability of the mind is explained: [29cd] having withdrawn the sense-organs from worldly objects, duly stopping with one's two hands the senses of hearing and so on, being concentrated, one should focus attention on the *apāna*, after having withdrawn it upwards, above the belly. [30-31b] In such a way the mind of the *yogin* becomes independent. [31cd] Indeed, for the independent one, the breath is always held under the control of the mind. [32ab]

The *prāṇa* circulates alternately in the two nostrils. [32cd] [There are] three *nāḍī*-s and this *prāṇa* pervades them; [33ab] the *śaṅkhinī* is in the right opening (i.e. nostril), the *prāṇa* of living beings [pervades] it and, again, incessantly, for the same amount of time, it circulates in the left [opening]. [33c-34b] In this manner, gradually, by means of the circulating air, man conquers his breath. [34cd]

The introverted, concentrated one should distinguish the divisions of time: day and night, fortnight and month, season, half year and so on [from his inner time]. [35] He should also ascertain the end of his life by the observation of the signs of approaching death, through the pulsation of the

parts of his body, the big toe and so on. [36] Having ascertained that, he who knows *yoga* best, strives after beatitude.

### Chapter Four

[Brahmā:] O Bhagavān, which are the signs of approaching death, how is death indicated by them, is there a means of solving this doubt? [1]

[Śrī Bhagavān:] The one whose pulsation in the big toe and in the thumb disappears, shall die within one year. [2] For the one whose pulsation in the wrists and also in the ankles disappears, the duration of this life shall be of six months. [3] For the one whose pulsation in the elbow [disappears], the duration of life shall be of three months. [4ab] When the capacity of perceiving, pulsation and so on [is lost] in the armpit and in the sides of the *membrum virile*, [the duration] of life shall be of one month; of a half month when sweat appears [in those parts of the body]. When an indistinct noise is audible in the stomach, life will last ten days. [4c-5] For the one for whom light appears like fireflies, life will last five days; when one sees [something related to] the tongue, the duration of life shall be of three days. [6] When one sees [something related to] the point of the nose, death occurs in two days, there is no doubt [about it]. [7ab] After having recognized such first signs of approaching death as cause of destruction, the one who seeks final beatitude should be wholly devoted to *japa* and meditation. [7c-8b]

The inner performance of the daily rites with the help of the mind, is to be regarded as *pratyāhāra*, which is to be practised as a limb of *yoga*; [8c-9b] or else, *pratyāhṛti* is regarded as the focusing of the attention on the eighteen different vital parts of the body, by drawing [the attention] from one vital part to the other. [9c-10b]

O lotus born, these are the vital parts of the body: [13b] the big toe, the ankle, the middle of the shank and likewise [10cd] the middle of the thighs, the anus and the heart, the *membrum virile* and the waist, the navel and the throat, [11] the root of the palate and the base of the nose and the orb of the eyes, the middle of the eyebrows and the forehead and besides that also the head in general, [12] the root of the head and the base of the ears. [13ab]

The *dhāraṇā* [is] the concentration of the mind on those five elements [placed] in the body consisting of the five elements, by the one who is intent upon *yama* and so on, and this [is] a means of rescuing from the ocean

of *saṃsāra*. [13c-14] [The leg] from knee to foot is regarded as the place of earth; earth is yellow, quadrangular and endowed with a thunderbolt. [15] It has to be thought of, having placed the air there, for a duration of five *ghaṭikā*-s. [16ab] Above this, within the root of the thighs, there is the place of water, o four-faced one; [16cd] it is like a half moon, white and endowed with a lotus. [17ab] It has to be thought of, having placed the air in [such] part of the body, for a duration of ten *nāḍikā*-s. [17cd] From the navel up to the waist it is called the place of fire; [18ab] there fire is of vermilion colour, triangular. It has to be thought of, having held and fixed the breath, for a duration of fifteen *nāḍikā*-s. [18c-19b] [In the chest] above the navel as far as the nose, indeed there is the place of air; [19cd] the element air has the shape of a *vedi*, is smoke-coloured and powerful. [20ab] Air has to be thought of, having placed the *prāṇa* [there] by holding the breath, for a duration of twenty *ghaṭikā*-s. From the nose up to the *brahmarandhra* there is the place of ether; there ether has the same splendour of an eye ointment. [20c-21] The strenuous one should meditate on it, having placed the air [there] by holding his breath. [22ab] In the part of his body [where] earth [is located], the *yogin* should worship Hari as Aniruddha, with four arms and decorated, for the releasing from worldly existence. In the part of his body [where] water [is located], the *yogin* should worship Nārāyaṇa with intense meditation; [22c-23] Pradyumna in [the part where] fire [is located]; further on, he should worship Saṃkarsaṇa in the part [where] air [is located] and the Supreme Self Vāsudeva in the part [where] ether [is located]. [24] Indeed there is no doubt that [this] *yogin* shall soon reach that [Vāsudeva].

### Chapter Five

[Śrī Bhagavān:] After having first assumed the *yoga* posture, the *añjali* directed towards the region of the heart, the eyes fixed upon the tip of the nose and the tongue placed on the palate, [1] not bringing into contact teeth with teeth, with a straight body, concentrated, one should withdraw the senses. Then with pure intellect [2] [one should] meditate on the highest Vāsudeva, the Supreme *ātman*, endowed with a form but also formless, on the throne [erected] in the lotus of one's own heart. [3] They praise this meditation as always granting the fruit of final emancipation. The evil done during seven rebirths disappears for that *yogin* who, for the space of

three hours only, shall meditate on Vāsudeva by holding his breath. [4]

One should know that the state of waking [is located in the part of the body] beginning from the swelling of the navel as far as the region of the heart, the abode of the [state of] dreaming is in the throat, the [state of] deep sleep is in the middle of the palate [and] the fourth state [of consciousness] is placed in the middle of the eyebrows. [5-6] But the Supreme *brahman*, which is beyond the fourth state [of consciousness], is regarded as being in the *brahmarandhra*. [7ab] After having approached, through the states of waking and so on, the *brahmarandhra*, there shall arise the fourth state [and] at the end of the fourth state there is Viṣṇu. [7c-8b]

Thus, the one who is concentrated should meditate in the absolutely pure ether; indeed he should meditate on Viṣṇu [as] eternally manifest, having the splendour of ten million suns, dwelling in the lotus of his heart, endowed with all forms, [8c-9] multiform, possessing many faces, endowed with many arms, adorned with many weapons, [10] having various colours, god auspicious and terrible, raising up weapons, overspread with many eyes, having a splendour equal to ten million suns. [11] For the *yogin* who is practising meditation, the whole knowledge of the mind vanishes. The consciousness which is within the lotus of his heart is imperishable light, [12] resembling a bud of white mustard, beyond the fourth state of consciousness, infinite, consisting of bliss, consisting of consciousness, shining, all-pervading, [13] resembling a lamp sheltered from the wind, with the brightness of a non-artificial gem. For the *yogin* who is practising meditation, liberation is at hand. [14] Indeed for the *yogin* who is practising meditation, seeing in the lotus of his heart any form whatsoever of the god endowed with all forms, the gross, the subtle or another one, the object [of meditation] becomes immediately manifest. [15-16b] Indeed as a fruit easily follows [as additional consequence] the superhuman power of becoming as small as an atom and so on [16cd]. But the identity of both, the individual soul and the Supreme Soul, this is to be known as *samādhi*, the accomplishment of the aims of the sages. [17] “Truly I am the Supreme *brahman*”. The one who has performed this meditation becomes motionless as the trunk of a tree, resolute [and] will no longer perceive the objects of the senses. [18] As the outer water which has entered into the ocean, [becomes] calm, abandons its unsteady nature, so the individual soul of the *yogin* experiencing *samādhi* merges into the Supreme *ātman* who is *Vaikunṭha*. [19-20b]

Since there soon arises the desire for the highest reality, [20cd] I shall

speak about the means [of fulfilling that desire]. Listen, o you having the lotus as a seat. [21ab] In the light half of the month, in the first half of the year towards the summer solstice, the *yogin*, sitting on a large seat of *kuśa* grass which [has been prepared] on a ground [where] a *cakrapadmamaṇḍala* endowed with auspicious marks has been drawn, having first fixed his breath as before, should assume the lotus posture. [There], after having worshipped Hari - [the God] of the core of the twelve-syllable *mantra* - by understanding His self in its highest [form], [21c-23] having kindled a radiant fire in the middle of his body, thinking of the eternal *brahman* which is within the lotus of his heart, resembling one thousand bolts of lightning, similar to the fire of the end of the world, he should make his own consciousness identical with it [i.e. with *brahman*]. [Then], he should burn with the tongues of that fire his whole body made out of the [five] elements. After having consumed [it], the [*yogin*], knowing the nature of the *mantra*, as if he were Garuḍa having freed himself from [the shell of] the egg, should think of [himself] sitting [there], visualizing also the body made out of *mantra* taking gradually shape [as] ever consisting of light, consisting of consciousness, all-pervading, having the nature of the word (i.e. the *mantra*). [24-27] Then, after having caused [this] changeable [body] to gradually fade, the *yogin* reaches *brahman* and shall no more undergo transmigration in this world. [28]

What has been so expounded is the quintessence of *yoga*, o you having the lotus as a seat. [29ab] This has to be taught to those who are totally engaged in ritual, who are always turned away from worldly existence, who are initiated worshippers devoted to me. [29c-30b] The one who, permitted by a *guru*, learns this meritorious *yoga*, which destroys worldly existence [and] grants the complete attainment of any object, this one reaches final beatitude. [30cd]