

The Yoga of the 18 Siddhas

An Anthology

Edited by T. N. GANAPATHY

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Macchamuni

- 10 -

MACCAMUèI

மச்சமுனி

Kṛ RA³A Jḷḷ èAM-10 — காரணஞானம்-10
(Source of Wisdom)

P.S. Somasundaram

Verse 1

ஓங்கார மாவதென்ன வென்று கேட்கில்
உகாரமொன்று மகாரமொன்று அகார மொன்று
பாங்காக நின்றபிர ணவமே யாச்சு
பாரிந்தக் கருவல்லோ ஆசான் சொன்னார்
வாங்காத அகாரஉகா ரத்திற் சேர்ந்து
வன்னிநின்ற யிடமல்லோ மகார மாச்சு
தாங்காதே உரைக்கிற்கே சரியைக் காட்டும்
சச்சிதா னந்தமென்ற மவுனந் தானே.

ōṅgāra māvadeṇṇa veṇṇu kēṭkil
ukāramoṇṇu makāramoṇṇu akāra moṇṇu
pāṅgāga ninṇapira ṇavamē yāccu
pārindak karuvallō ācāṇ coṇṇār
vāṅgāda akāraukā rattir cērndu
vaṇṇiniṇra yiḍamallō magāra māccu
tāṅgādē uraikkirkē cariyaiḱ kātṭum
caccitā ṇandameṇṇra mavuṇandāṇē.

Translation

What is to become *Aumkāra*, if you ask,
Are the letters *u*, *m* and *a*;
That rightfully has become *praṇava*.
Look! This nucleus is what the master has said.
Mingling with the unmoving *a* and *u*,
The place where fire stands has become *m*.

If expressed with out reservation will indicate *khecari*.

The silence called *Sat-cit-ānanda*.

Summary

The mystic syllables *a*, *u* and *m* constitute the *praṇava*, the *Aumkāra*. This is the essence of the *guru*'s teaching. *Aum* is mystical silence yielding existence (*sat*), knowledge (*cit*) and bliss (*ānanda*). It also indicates the *Khecari-Yoga*.

Commentary

It is said that *a* stands for the sun; *u* for the moon and *m* for the *agni* (fire). *Aum* is the *praṇava*-mantra. The *Aumkāra* is the first *mantra*, the *mantra*, which originates from *kuṇḍalini*. The *Aumkāra* is the root, *mūla*, of all other *mantras*. It is *a,u,m* separately. But only when the three become one sound, it is said to be *praṇava*. It contains the germ of all the fifty sounds. The *m* is that space between breaths, between the inhalation and exhalation. The *m* sound dissolves into *u* sound. The *a* refers to the *piṅgalā* and the inhalation, and the *u* refers to *idā* and the exhalation. With the *praṇava*, the *prāṇa* becomes motionless in the *idā* and *piṅgalā*.

Khecari also refers to the state which is the very essence of the expansion of consciousness. *Khecari-Yoga* is arousing the *kuṇḍalini* by *khecari-mudrā*. "In *khecari-mudrā* the tongue is lengthened; for the lengthening of the tongue certain processes are advised. They are: (1) *chedana*, the cutting gradually at intervals of the band which holds the tongue to the base of the mouth, i.e., *lingual fraenum*; (2) *chalan*, this tie being removed, the tongue is then moved from side to side by holding it between fingers; and (3) *dohana*, the tongue is stretched in the manner of milking the cow's udder. In *khecari-mudrā* when the tongue has been lengthened one has to practice turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close the holes with the tongue and fix the gaze at the space between the eyebrows. This position of the tongue in the mouth is said to prevent the flow of current along the *idā*, the *piṅgalā*, and the *suṣumnā nāḍis* to the *sahasrāra*. This *mudrā* is said to be the king among *mudrās*." (The Yoga of Siddha Boganathar, p. 43).

Verse 2

ஆறுதலங் கடந்துநின்ற மதியுட் புக்கி
அம்பரத்தே அறிவுகுரு பதத்திற் சென்று
மாறுதல மொடுங்கியதற் குள்ளே சென்று
மகத்தான வன்னிரவி மதியுங் கண்டு
தேறுதல மல்லோகே சரியு மாச்சு
தேர்ந்தவுடன் செகமெல்லாம் மித்தை யாச்சு

பேறுதலம் நின்றறக்கத் தேகம் பொன்னாம்
பிடித்தயிடம் பொன்னாகும் பேணிக் காணே.

ārutalan̄ kaḍandu nin̄ra madiyuṭ pukka
ambarattē arivuguru padattir cen̄ru
mārutala moḍuṅgiyatar̄ kuḷḷē cen̄ru
magattāṇa van̄niravi madiyuṇ kaṇḍu
tērutala mallōkē cariyu māccu
tērndavudaṇ̄ cekamellām mittai yāccu
pērutalam nin̄rurakkat tēkam poṇṇām
piḍittayiḍam poṇṇāgum pēṇik kāṇē.

Translation

Entering the moon after crossing the six *cakras*,
Approaching the feet of the *guru* at the abode,
Reconciling the state of differences and entering,
Finding the magnificent fire, sun and moon,
The chosen plane is it not that has become the *khecari-mudrā*?
In the moment of affirmation the entire world has become a myth.
Positioning in deep sleep at that blessed state the body will turn gold,
Whatever is touched becomes gold; cherish and guard.

Summary

After passing through the six *ādhāras* the *sahasrāra* will be reached when the feet of the master (*Guru*, ¹iva) will be approached at the abode of the Absolute. Realizing and chanting *Aumkāra*, the confluences of the sun, the moon and the fire, then all discord will vanish. By choosing the *khecari-mudrā* one can attain instant *siddhi*. The *siddha-deha* will be gained.

Commentary

The sun exists at the *sahasrāra*, the moon and the fire stand for *piṅgalā*, *iḍā* and *suṣumnā*. *Mati* in Tamil means moon, another name for *sahasrāra*. *Sahasrāra* in Tamil Siddha literature is called *mati-maṇḍapam*, the abode of moon, and *amparam*, the abode of the Absolute.

Sahasrāra is also sometimes meant by *mudrā*.

In the center of his being, the *yogin* contemplates the powers of his own consciousness. Within his own consciousness he finds ¹iva (the sun), ¹akti (the moon) and the fire of time in which all experiences are burnt away. He has become the essence of *khecari*, the essence of infinite consciousness and bliss. He has become omnipotent, omniscient, complete, free from the *guṇas* and immortal. This is the golden state.

Verse 3

காணவல்லோ கேசரியை மூலந் தொட்டுக்
 கலங்காமல் மனத்தாறு தலமும் பார்த்துப்
 பூணவல்லோ ரவிமதியாம் வன்னிக் குள்ளே
 புகழாக மேல்நோக்கிச் சொலித்து நிற்கும்
 ஊணவல்லோ அதைப்பார்கே சரிதான் மைந்தா
 ஓகோகோ நிற்குணத்தின் காந்தி காந்தி
 தோணவல்லோ அதைக்கண்டா லவனே ஞானி
 சுகமறியான் வாய்ப்பேச்சுச் சொல்லு வானே.

kāṇavallō kēcariyai mūlan totṭuk
kalaṅgāmal manattāru talamum pārtṭup
pūṇavallō ravimadiyām vaṇṇik kuḷḷē
pugaḷāga mēlnōkkic colittu nirkum
ūṇavallō adaippārkē caridāṇ maindā
ōgōgō nirkuṇattiṇ kāndi kāndi
tōṇavallō adaikkandā lavaṇē jñāṇi
cugamarīyāṇ vāyppēccuc collu vāṇē.

Translation

Observe the *khecari* touching the *sahasrāra*.
 Without mental bewilderment seeing the six *cakras*,
 Adorn the self in the sun, moon and fire;
 Gloriously remaining upwards in splendour,
 O, Son! Look: think firmly, that is *khecari* only.
 O! O! That is the glow, the glow of the void of attributes;
 If one perceives that, he is the wise person.
 One who knows not the bliss will only utter vain words.

Summary

Keeping the mind in equilibrium and without confusion the *kuṇḍalini* is to be aroused touching all the *cakras* taking one to the root called *sahasrāra*. Then the *praṇava* will rise up in all splendor. One who experiences that is the *jñāṇi*.

Commentary

The commingling of the sun, the moon and the fire is the *Aumkāra*. A (sun) stands for creation; u (moon) stands for protection and m (fire) stands for destruction.

Khecari is the superior one that is why the *sahasrāra* is termed as *khecari*. It is devoid of attributes.

It is customary among the Siddhas to call the *sahasrāra*, the root of liberation. The Infinite Lord is the glow at the *sahasrāra*, devoid of the qualities of

nature, *sattva*, *rajas* or *tamas*. The *khecari* is the sacred power of the Infinite or Lord contained within the body, which activates the wheels of the *cakras* through the energy of *Aum*. The *cakra* at the *sahasrāra* is the source of spiritual power, the great light, which the *yogin* must penetrate in order to achieve the object of his meditation. The great light illumines the moon, i.e., the object known, and the fire, i.e., the knower, and the sun, i.e., the means of knowing.

The power of the center of the crown of the head is emphasised as eternal presence; establishing oneself at this center, concentrating there without a break, one experiences the supreme Enjoyer-Bliss. It is suggested that if the *yogin* resides without a break for three hours centered on the light of the self at the *sahasrāra*, he will receive the virtues of the *jñāni*, the wise one, through the form of *khecari*. This will liberate him in this very body and attain perfection.

Verse 4

சொன்னதினால் விட்டகுறை யெய்தி லுண்டாம்
 சொல்லுமுன்னே அறிவோடே பத்தி நிற்கும்
 பன்னதினால் பலநூல்சாஸ் திரங்க ளெல்லாம்
 பாங்கான கேசரியைப் பாரு பாரு
 மன்னதினா லுலகத்தோர் மனத்தாற் கெட்டார்
 மாயையென்ற திரோதாயி மயக்கத் தாலே
 தன்னதினா லாவதென்ன செயலே யென்று
 சதாகோடி யிறந்தார்கள் தாக்கிப் பாரே.

conṇadiṇāl viṭṭakurai yeyti luṇḍām
collumunnē ariṇōḍē patti nirkum
panṇadiṇāl palanūlcās tiraṅga lellām
pāṅgāṇa kēcariyaip pāru pāru
manṇadiṇā lulagattōr maṇattār keṭṭār
māyaiyenra tirōḍāyi mayakkat tālē
tannadiṇā lāvadenna ceyalē yenru
cadākōḍi yirandārgaḷ tākkip pārē.

Translation

Even though there will be shortcomings in uttering these,
 One can understand the import by insight, before utterance.
 By repeating, many books of sacred knowledge
 The people of the world are confused in mind.
 On account of the delusion of the *tiroḍāyi*
 Nothing will happen by personal efforts;
 So thinking hundred crores of people perished.
 Look! Look! Seek forcefully the helpful *khecari*.

Summary

One has to understand the import of the message, going beyond the shortcomings of the statements regarding spiritual experience. Since many books of sacred knowledge confuse the minds of the people of the world on account of the *tirodāyi-śakti*, no amount of effort will help. Only Khecari-Yoga will help the practitioner.

Commentary

Tirodāyi is a *māyā-śakti*, which obscures the innate and true nature of the self from the *sādhaka*. On account of the obscuring power of *māyā*, people are deluded into believing that *śāstras* will help to know the truth. So believing, crores of people perished without realizing their own innate power and personality. By following *khecari*, they will become wiser to be aware of their true spirit and its strength.

Here there is an implied definition of a Siddha as one who has burnt the *śāstras*, that is, gone beyond them and attain a stage of realization through Ku²alini-Yoga, where he is not bound by the injunctions of the *śāstras*.

True wisdom, real sacred knowledge flows from within, from intuition not from books or sacred texts. One's intuition must be purified; meditation is necessary for a purified intuition. The energies we possess can function in two ways. It can be the source of continued limited thinking and acting due to the delusion of *māyā*, or it can be a vehicle to enlightenment. The same forces which bind and condition the mind can also lead the mind to high levels of illumination or enlightenment. *Khecari* represents these transformational energies.

Verse 5

தாக்கையிலே புருவமையந் தன்னில் நின்று
சச்சிதா னைந்தமென்ற குருவை நோக்கிப்
பார்க்கையிலே மனமுறத்தே அறிவிற் சென்று
பதறாமல் ஊமையென்ற யெழுத்தை யூணி
நோக்கையிலே ரவிமதியாம் வன்னிக் குள்ளே
நுகர்ந்துநின்ற ஞானசத்தி பதத்தை நோக்கித்
தேக்கையிலே கண்டுகொள்ளாத் தீபம் போலச்
சேர்ந்துநிற்கும் கேசரிதான் மைந்தா கானே.

tākkayilē puruvamaiyam taṇṇil niṇru
caccidā nandameṇṇa kuruvai nōkkip
pārkkaiyilē maṇamurattē ariviṇ cenru
padarāmal ūmaiyeṇṇa yeluttai yūṇi

*nōkkaiyilē ravimadiyām vaṇṇik kuḷḷē
nugarnduniṇṇa jñānacatti padattai nōkkit
tēkkaiyilē kaṇḍukoḷḷāt tīpam pōlac
cērndunīrkum kēcaridāṇ maindā kāṇē.*

Translation

While forcefully staying at the middle of the brows,
By looking at the master who is *Sat-cit-ānanda*,
While observing, the mind pressingly going into the wisdom
Without perturbation meditating the letter which is dumb,
While looking into the sun, the moon and the fire,
By glimpsing the feet of *jñāna-śakti* which stands enjoying
While reflecting like a lamp not seen before,
O, Son! *Khecari* will stand merged.

Summary

When the concentration is reverted at the middle of the brows (*bhrū madhyaka*) with the mind invoking the blessings of the master, the mind will attain wisdom. Meditate on the *Aumkāra*, the *siddhi* will manifest like a lustrous lamp, owing to the technique of *khecari*.

Commentary

Sat-cit-ānanda is Existence, Knowledge and Bliss. The *guru* is none else than the *Para-Brahmam*, who is *Sat-cit-ānanda*. The commingling of the sun, moon and the fire is *Aumkāra*. By *khecari* techniques the practioner will realize the Absolute. By the *Aum*, one realizes the truth underlying the phenomenal world. Only a few who can achieve absolute contemplation can ascend intuitively into the light of *Sat-cit-ānanda*.

Verse 6

காணப்பா யிதுகண்டால் ஞானஞ் சித்தி
கைவிட்ட குஸ்திரம்போல் தேகஞ் சித்தி
ஊணப்பா அஷ்டாங்க யோகஞ் சித்தி
ஒன்றுமில்லை யென்றுசொன்ன சரங்கள் சித்தி
தோணப்பா பிறவியத்த குணமோ சித்தி
சொல்லரிதா மென்றுசொன்ன மவுனஞ் சித்தி
வீணப்பா மற்றதெல்லாம் வாய்ப்பேச் சாகும்
மேவியந்தக் கேசரிக்குள் விரைந்து கூடே.

*kāṇappā yidukaṇḍāl jñāṇaṇ citti
kaiviṭṭa cūstirampōl tēgaṇ citti
ūṇappā aṣṭāṅga yōgaṇ citti*

onrumillai yenruconna caraṅgaḷ citti
 tōṇappā pīravīyatta kuṇamō citti
 collaridā menruconna mavuṇaṇ citti
 vīṇappā marradellām vāyppēc cāgum
 mēviyandak kēcarikkuḷ viraindu kūḍē.

Translation

Look! My dear! If one realizes this, it leads one to the *siddhi* of wisdom;
 Like one (a kite) freed from the thread, the body becomes *siddhi*;
 Meditate, eight-limbed Yoga is a *siddhi*;
 The breath which is said to be empty is *siddhi*;
 Comprehending the features of no births (will be) *siddhi*;
 The silence, which is said to be inexplicable is a *siddhi*.
 The other things are empty utterances in vain.
 Rush, approach and fuse in to *khecari*.

Summary

By employing the technique of Khecari-Yoga, the practitioner will attain *jñāna-siddhi*, *deha-siddhi*, *aṣṭāṅga-yoga-siddhi*, *prāṇa-siddhi*, *siddhi* of no birth, *mauna-siddhi*, etc.

Commentary

When the thread is snapped the kite will fly freely. Likewise the *sthūla-deha*, the physical body is free from the stakes by means of the practice of *khecari* and will attain Siddhi-Yoga or *kāya-siddhi*. When the spirit is free from the three *guṇas* (attributes) the *siddhi* will take place.

“The breath which is said to be empty is *siddhi*” refers to the breathless state of *samādhi*. Self-realization liberates one from the domination of the modes of nature, the *guṇas*. “The body becomes a *siddhi*” suggests that the energy of enlightenment illumines the *yogin*’s mind and the divine *prāṇa* blows within him as pure “I-ness.” It sanctifies and guides his body and mind and his own nature ceases to function. The *yogin* is now able to ascend to the heights of potential and reject the lower levels of his manifestation. The *yogin* is free and undivided in his nature through the rays of consciousness gathered together through the power of *khecari*.

Verse 7

கூடாமல் உலகோர்கும் பகத்தைச் செய்து
 குமட்டியந்த மாருதத்தாற் கண்கள் போயும்
 ஓடாமற் கும்பித்து மயக்க முற்று
 உதரத்தே நோய்பிறந்து உழன்றோர் கோடி
 நாடாமல் நாடிநின்று மூலத் துள்ளே

நலமான வாசிகொண்டே ஓதி யேறி
வாடாமற் கேசரிக்குள் புக்க மாட்டார்
மதிகெட்ட யோகியவன் மைந்தா காணே.

kūḍāmal ulaḡōrkum bagattaic ceydu
kumaṭṭiyanda mārudattār kaṅga! pōyumu
ōḍāmaṛ kumbittu mayakka murru
udarattē nōyypirandu ulaṇṇōr kōḍi
nāḍāmal nāḍi ninru mūlattullē
naḷamāṇa vācikoṇḍē vūḍi yēri
vāḍāmal kēcarikkuḷ pukka māṭṭār
madiketṭa yōḡiyavaṇ maindā kāṇē.

Translation

Without realizing the *khecari*, the multitude perform retention;
On account of that air, eyes will go; they feel loathsome.
Without the air moving at the retention state, losing consciousness,
Crores suffer with disease in the stomach.
Without taking recourse, remaining and seeking in the *mūlādhāra*,
By blowing up the benign air and ascend
Without waning, one who could not enter the *khecari*,
That *yogin* will be a fool, my son!

Summary

Without realizing the significance of *khecari*, if anyone retains vital air one will suffer from loss of sight and stomach ailment. A *yogin* who could not course the vital air with the aid of *kuṇḍalini* (*khecari*) is one who has lost his mind.

Commentary

The practice of Kuṇḍalini-Yoga requires careful training and understanding. It must be practised in a systematic manner. If not, the practice of *kumbhaka* of the breath will be dangerous.

Verse 8

மதிகெட்டா ரென்றசொல் லாருக் காச்சு
மகத்தான கேசரிக்குள் வாழ்ந்தோர்க் காச்சு
விதிகெட்டா ரென்றசொல் லாருக் காச்சு
வேதாந்த சிரோமணியாம் ஞானிக் காச்சு
பதிகெட்டா ரென்றசொல் லாருக் காச்சு
பராபரத்தை யம்பரமாய்ப் பாய்ந்தோர்க் காச்சு
கெதிகெட்டா ரென்றசொல் லாருக் காச்சு
கேள்வியற்ற மூடருக்குக் கிட்டுந் தானே.

madikeṭṭā reṇracol lāruk kāccu
 magattāṇa kēcarikkuḷ vāḷndōrk kāccu
 vidikeṭṭā reṇracol lāruk kāccu
 vēdānta cirōmaṇiyām jñāṇik kāccu
 padikeṭṭā reṇracol lāruk kāccu
 parāparattai yamparamāyp pāyndōrk kāccu
 kedikeṭṭā reṇracol lāruk kāccu
 kēḷviyarra mūdarukkuk kiṭṭun dāṇē.

Translation

The term intoxicated persons has come
 To mean those who dwell in the great *khecari*;
 The term annihilators of destiny has come
 To mean the gem of the *vedānta-jñāni*.
 The term unbelievers of personal deity has come
 To mean the plungers in *parāpara* as *ambalam*;
 The term non-conformists has come
 To mean the fools who have no Vedic education.

Summary

The term ‘intoxicated persons,’ ‘annihilators of destiny,’ ‘unbelievers of personal deity,’ and ‘non-conformists,’ have been used by the people as derogatory epithets of the Siddhas. These derogatory epithets really bring out the characteristics of the Siddhas.

Commentary

This is one of the significant poems bringing out the chief characteristics of the Tamil Siddhas. The phrases ‘intoxicated persons,’ ‘annihilators of destiny,’ ‘unbelievers of personal deity,’ and ‘non-conformists,’ stand as an apparent censure of the Siddhas. By using this technique of apparent censure Maccamuēi really praises them. This technique is called *vañca-p-pugaḷcci* in Tamil or *ninthā-sthuti* in Sanskrit. This verse as such may be treated as one of the classical verses bringing out the salient features of the Siddhas.

As an intoxicated person the Siddha has drunk the ambrosial juice oozing from the *sahasrāra*. In this sense, indeed, he is a drunkard. The term ‘annihilators of destiny’ means that the Siddhas are those who have purified their *samskāras* and cut asunder the knots of *karmā* and therefore do not suffer rebirth. In this sense they are *vedānta-jñānis*—annihilators of destiny. The term ‘unbelievers of personal deity’ means that the Siddhas are not idol

worshippers. For them there is an ‘It’ or ‘Thatness’ or ‘*Parāparam*’ or ‘*Ambalam*.’ In this sense as those who never worship any deity in the temple they are ‘unbelievers of personal deity.’ The term ‘non-believers’ means that the Siddhas have reached a stage of realization where they are not bound by the injunctions of the *śāstras*. In this sense, they are ‘fools’ who have no Vedic education; indeed, as non-conformists of Vedic education and *śāstras*, they are fools.

Verse 9

தானென்ற ஆணவத்தா லுலகத் துள்ளே
சாதகமாய்க் குருவென்று லேடம் பூண்டு
வானென்ற வெட்டவெளி யொன்று மில்லை
மகத்தான சாங்கத்தே நில்லென் பார்கள்
ஊனென்ற திரோதாயி வலையிற் சிக்கி
ஓகோகோ நின்றலைவா ரொன்றுங் காணார்
பானென்ற கருவுகே சரிதா னெங்கே
பார்க்கிறதோர் முறையறியார் பதியி தாமே.

tānenra ānavattā lulagat tuḷḷē
cādagamāyk kuruvēnru vēḍam pūṇḍu
vānenra vēṭṭaveli yonru millai
magattāṇa cāngattē nillē pārgal
ūnenra tirōdāyi valaiyir cikki
ōgōgō ninṛalaivā ronṛuṇ kāṇār
pānenra karuvukē caridā neṅgē
pārkkiradōr muraiyariyār padiyi dāmē.

Translation

Owing to ego, that I am (everything) in the world
(By virtue of) advantage, putting on the garb of (a) *guru*,
(Saying that) the *vēṭṭaveli* is nothing,
They will ask (others) to surrender (to them).
Being caught in the net of *tirōdāyi* which is imperfect,
O! O! They will go hither and thither without perceiving the One.
They do not know the method of tracing the source of
The drink, *khecari*; this is their position.

Summary

Steeped in ego (*āṇava*) some people, in the guise of a *guru* assert that there is no such thing as *vettaveli*, the term standing for the state of liberation.

It is because they are caught in the net of the obscuring power (*tirodayi*), they will never perceive the truth. Roaming here and there they will never perceive the secret source of the nectar.

Commentary

Veṭṭaveli is the term denoting the space beyond space, which is the state of liberation. In the phrase, *karuvu khecari*, *karuvu* is the primary embryonic source and *khecari* is *sahasrāra*, which is the place of the *Para-brahmam*. Tiru-j[®]ēasambandar, a great mystic poet, calls it *karuvārnta vāṇulakam*. (*Tēvāram*, 2: 190.1).

The infinite consciousness alone exists. All the world, all the elements and beings are pure consciousness. *Veṭṭaveli*, space, *ākāśa*, infinite space, supreme space are all the same consciousness. In wakeful state or dream state, consciousness alone is the one substance.

Verse 10

முறையாகத் தானென்ற ஆசை போக்கி
முதண்ட வேதசாஸ் திரத்தைப் பார்த்து
நிறையாக மனமொடுங்கி யறிவிற் சேர்ந்து
நிற்குணத்தின் வீதியிலே நேர்ந்து கூடி
மறையாக நின்றகே சரியைக் கண்டு
மனமுருகிக் கலந்ததிலே தானே தானாய்த்
துறையாக யிரவுபக லற்றா லல்லோ
சொல்லலாம் ஞானியெனச் சொல்ல லாமே.

muraiyāgat tānenra ācai pōkki
mūtaṇḍa vēdacās tirattaip pārttu
nirayāiga maṇamoḍuṅgi yarivir cērntu
nirkuṇattiṇ vīdiyilē nērndu kūḍi
maṇaiyāga ninrakē cariyaiḱ kaṇḍu
maṇamurugik kalandadilē tāṇē tāṇāyt
turaiyāga yiravupaga larrā lallō
collalām jñāṇiyenac colla lāmē.

Translation

Discarding the desire which is ego,
Studying the sacred scripture of the ancient universe,
Restraining the mind wholly uniting (it) with wisdom,
Willingly mingling with the attributeless One on the path,

Perceiving the *khecari*, which stands as a secret source,
Losing and commingling oneself in ‘that,’
Detaching systematically from day and night,
He can be said to be a *jñāni*, it can be said (so).

Summary

One can truly become a *jñāni* when he discards ego completely and when he studies the sacred scriptures (of the Siddhas). When he restrains his mind and unites it with wisdom, when he joins the attributeless one on the proper path, when he perceives the source *khecari*, mingling with it he identifies himself with ‘that’ in which there is neither day nor night.

Commentary

The *khecari*, which is *sahasrāra*, is the ‘place’ where one loses one’s personality and mingles with the ultimate. To indicate that *sahasrāra* is beyond the reach of time, it is called a place where there is neither day nor night.

This verse explains that when a *jñāni* rids himself from thought, he can eventually enter the space of wisdom. Then the mind expands into its unlimited state, and one can experience *khecari*, which is the attribute and power which accompanies enlightenment. The individual consciousness is attributeless, as it merges into pure consciousness, but it is not without divine attributes, as it is omniscient, omnipresent, free from natural laws, complete, immortal. *Khecari* is the essence of the expansion of consciousness in its most expanded and unconditioned state. He is a *jñāni* who is established in thought-free awareness.



The Yoga of the Eighteen Siddhas: An Anthology should be studied by every serious student of Yoga and Tantra as well as scholars and philosophers. It contains the revolutionary statements of those great men and women who have reached the furthest heights of human potential, and who left behind a roadmap for the rest of us. The "Eighteen Yoga Siddhas" is a tradition referred to in the ancient Tamil language and literature. Its illustrious members traveled all over the world, had extremely long lives and performed what most of us would consider being miracles. They did not like to be autobiographical, preferring to identify themselves with that deathless *jivatma*, being-consciousness-bliss. Consequently, they consciously changed bodies as easily as we change clothes, when necessary, laughing at the limitations of ordinary humans. They were not only mystics in the truest sense, but revolutionaries against human nature, and they envisioned and embodied Divinity, as a result of tremendous efforts of self-mastery and self-surrender to their God-head.

They left behind their teachings in the form of poems, written on palm leaves, or *edus*. These works have been badly neglected by scholars to date because of the difficulty in deciphering them. The Siddhas wrote in what has been referred to as a "twilight language," to obscure the meaning from all but the most sincere students, and prompting the reader to seek the deepest meaning within themselves.

The Siddhas represent the best of what we can all aspire to become. Their illuminating writings, so filled with the light of God realization, leave a profound impact on the heart and mind of the reader. They also provide a unique source of understanding of both the means and results of Kundalini-Yoga, a great esoteric art and science.

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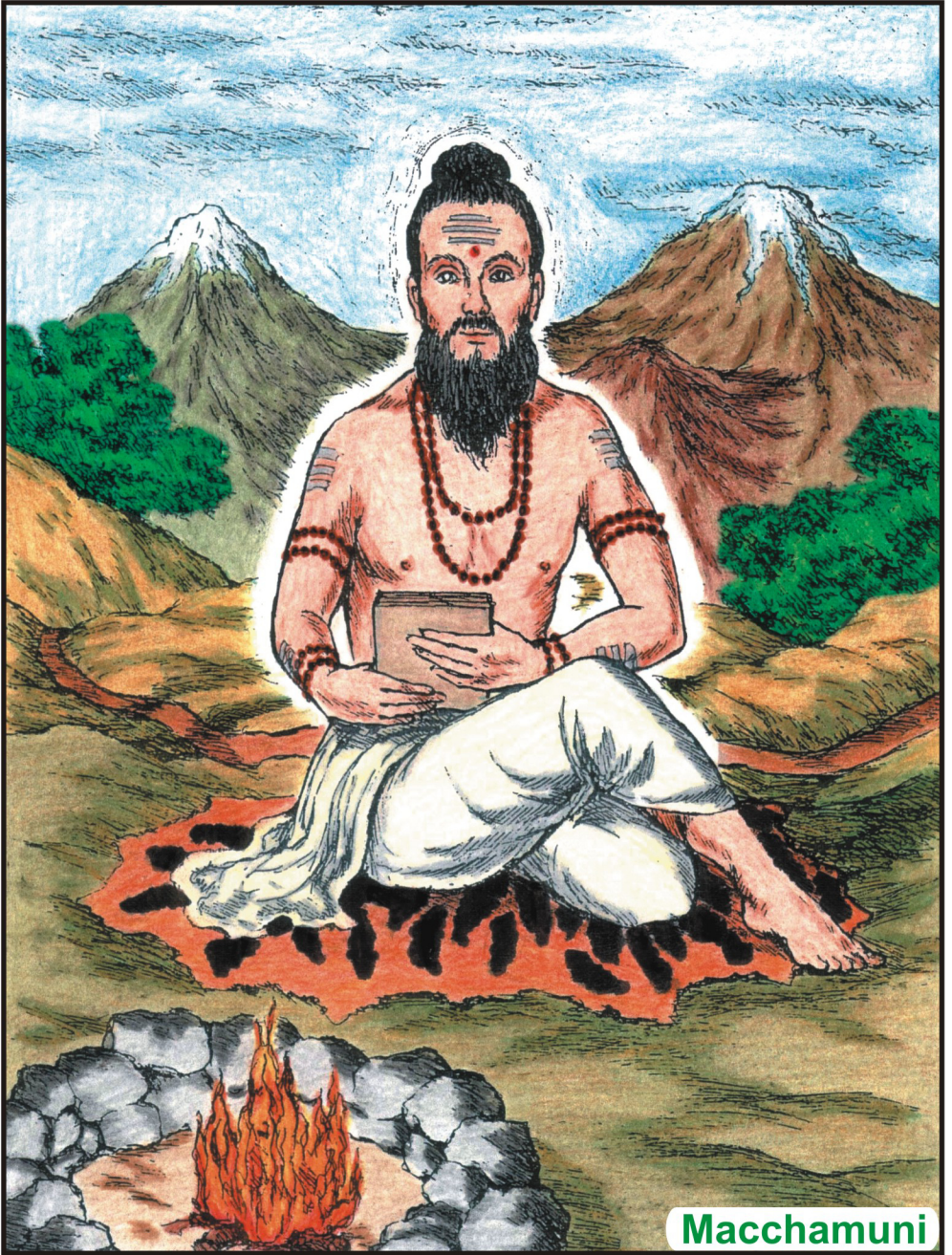
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Macchamuni

- 10 -

MACCAMUèI

மச்சமுனி

Kṛ RA³A Jḷḷ èAM-10 — காரணஞானம்-10
(Source of Wisdom)

P.S. Somasundaram

Verse 1

ஓங்கார மாவதென்ன வென்று கேட்கில்
உகாரமொன்று மகாரமொன்று அகார மொன்று
பாங்காக நின்றபிர ணவமே யாச்சு
பாரிந்தக் கருவல்லோ ஆசான் சொன்னார்
வாங்காத அகாரஉகா ரத்திற் சேர்ந்து
வன்னிநின்ற யிடமல்லோ மகார மாச்சு
தாங்காதே உரைக்கிற்கே சரியைக் காட்டும்
சச்சிதா னந்தமென்ற மவுனந் தானே.

ōṅgāra māvadeṇṇa veṇru kēṭkil
ukāramoṇru makāramoṇru akāra moṇru
pāṅgāga ninrapira ṇavamē yāccu
pārindak karuvallō ācāṇ coṇṇār
vāṅgāda akāraukā rattir cērndu
vaṇṇininra yiḍamallō magāra māccu
tāṅgādē uraikkirkē cariyaiḱ kātṭum
caccitā ṇandameṇra mavuṇandāṇē.

Translation

What is to become *Aumkāra*, if you ask,
Are the letters *u*, *m* and *a*;
That rightfully has become *praṇava*.
Look! This nucleus is what the master has said.
Mingling with the unmoving *a* and *u*,
The place where fire stands has become *m*.

If expressed with out reservation will indicate *khecari*.

The silence called *Sat-cit-ānanda*.

Summary

The mystic syllables *a*, *u* and *m* constitute the *praṇava*, the *Aumkāra*. This is the essence of the *guru*'s teaching. *Aum* is mystical silence yielding existence (*sat*), knowledge (*cit*) and bliss (*ānanda*). It also indicates the *Khecari-Yoga*.

Commentary

It is said that *a* stands for the sun; *u* for the moon and *m* for the *agni* (fire). *Aum* is the *praṇava*-mantra. The *Aumkāra* is the first *mantra*, the *mantra*, which originates from *kuṇḍalini*. The *Aumkāra* is the root, *mūla*, of all other *mantras*. It is *a,u,m* separately. But only when the three become one sound, it is said to be *praṇava*. It contains the germ of all the fifty sounds. The *m* is that space between breaths, between the inhalation and exhalation. The *m* sound dissolves into *u* sound. The *a* refers to the *piṅgalā* and the inhalation, and the *u* refers to *idā* and the exhalation. With the *praṇava*, the *prāṇa* becomes motionless in the *idā* and *piṅgalā*.

Khecari also refers to the state which is the very essence of the expansion of consciousness. *Khecari-Yoga* is arousing the *kuṇḍalini* by *khecari-mudrā*. "In *khecari-mudrā* the tongue is lengthened; for the lengthening of the tongue certain processes are advised. They are: (1) *chedana*, the cutting gradually at intervals of the band which holds the tongue to the base of the mouth, i.e., *lingual fraenum*; (2) *chalan*, this tie being removed, the tongue is then moved from side to side by holding it between fingers; and (3) *dohana*, the tongue is stretched in the manner of milking the cow's udder. In *khecari-mudrā* when the tongue has been lengthened one has to practice turning it upwards and backwards so as to touch the palate, till at length it reaches the holes of the nostrils opening into the mouth. Close the holes with the tongue and fix the gaze at the space between the eyebrows. This position of the tongue in the mouth is said to prevent the flow of current along the *idā*, the *piṅgalā*, and the *suṣumnā nāḍis* to the *sahasrāra*. This *mudrā* is said to be the king among *mudrās*." (The Yoga of Siddha Boganathar, p. 43).

Verse 2

ஆறுதலங் கடந்துநின்ற மதியுட் புக்கி
அம்பரத்தே அறிவுகுரு பதத்திற் சென்று
மாறுதல மொடுங்கியதற் குள்ளே சென்று
மகத்தான வன்னிரவி மதியுங் கண்டு
தேறுதல மல்லோகே சரியு மாச்சு
தேர்ந்தவுடன் செகமெல்லாம் மித்தை யாச்சு

பேறுதலம் நின்றறக்கத் தேகம் பொன்னாம்
பிடித்தயிடம் பொன்னாகும் பேணிக் காணே.

ārutalan̄ kaḍandu nin̄ra madiyuṭ pukki
ambarattē ariṽuguru padattir cen̄ru
mārutala moḍuṅgiyatar̄ kuḷḷē cen̄ru
magattāṇa vaṇṇiravi madiyuṇ kaṇḍu
tērutala mallōkē cariyu māccu
tērndavudaṇ cekamellām mittai yāccu
pērutalam nin̄rurakkat tēkam poṇṇām
piḍittayiḍam poṇṇāgum pēṇik kāṇē.

Translation

Entering the moon after crossing the six *cakras*,
Approaching the feet of the *guru* at the abode,
Reconciling the state of differences and entering,
Finding the magnificent fire, sun and moon,
The chosen plane is it not that has become the *khecari-mudrā*?
In the moment of affirmation the entire world has become a myth.
Positioning in deep sleep at that blessed state the body will turn gold,
Whatever is touched becomes gold; cherish and guard.

Summary

After passing through the six *ādhāras* the *sahasrāra* will be reached when the feet of the master (*Guru*, 'iva) will be approached at the abode of the Absolute. Realizing and chanting *Aumkāra*, the confluences of the sun, the moon and the fire, then all discord will vanish. By choosing the *khecari-mudrā* one can attain instant *siddhi*. The *siddha-deha* will be gained.

Commentary

The sun exists at the *sahasrāra*, the moon and the fire stand for *piṅgalā*, *iḍā* and *suṣumnā*. *Mati* in Tamil means moon, another name for *sahasrāra*. *Sahasrāra* in Tamil Siddha literature is called *mati-maṇḍapam*, the abode of moon, and *amparam*, the abode of the Absolute.

Sahasrāra is also sometimes meant by *mudrā*.

In the center of his being, the *yogin* contemplates the powers of his own consciousness. Within his own consciousness he finds 'iva (the sun), 'akti (the moon) and the fire of time in which all experiences are burnt away. He has become the essence of *khecari*, the essence of infinite consciousness and bliss. He has become omnipotent, omniscient, complete, free from the *guṇas* and immortal. This is the golden state.

Verse 3

காணவல்லோ கேசரியை மூலந் தொட்டுக்
 கலங்காமல் மனத்தாறு தலமும் பார்த்துப்
 பூணவல்லோ ரவிமதியாம் வன்னிக் குள்ளே
 புகழாக மேல்நோக்கிச் சொலித்து நிற்கும்
 ஊணவல்லோ அதைப்பார்கே சரிதான் மைந்தா
 ஓகோகோ நிற்குணத்தின் காந்தி காந்தி
 தோணவல்லோ அதைக்கண்டா லவனே ஞானி
 சுகமறியான் வாய்ப்பேச்சுச் சொல்லு வானே.

kāṇavallō kēcariyai mūlan totṭuk
kalaṅgāmal manattāru talamum pārtṭup
pūṇavallō ravimadiyām vaṇṇik kuḷḷē
pugaḷāga mēlnōkkic colittu nirkum
ūṇavallō adaippārkē caridāṇ maindā
ōgōgō nirkuṇattiṇ kāndi kāndi
tōṇavallō adaikkandā lavaṇē jñāṇi
cugamarīyāṇ vāyppēccuc collu vāṇē.

Translation

Observe the *khecari* touching the *sahasrāra*.
 Without mental bewilderment seeing the six *cakras*,
 Adorn the self in the sun, moon and fire;
 Gloriously remaining upwards in splendour,
 O, Son! Look: think firmly, that is *khecari* only.
 O! O! That is the glow, the glow of the void of attributes;
 If one perceives that, he is the wise person.
 One who knows not the bliss will only utter vain words.

Summary

Keeping the mind in equilibrium and without confusion the *kuṇḍalini* is to be aroused touching all the *cakras* taking one to the root called *sahasrāra*. Then the *praṇava* will rise up in all splendor. One who experiences that is the *jñāṇi*.

Commentary

The commingling of the sun, the moon and the fire is the *Aumkāra*. A (sun) stands for creation; u (moon) stands for protection and m (fire) stands for destruction.

Khecari is the superior one that is why the *sahasrāra* is termed as *khecari*. It is devoid of attributes.

It is customary among the Siddhas to call the *sahasrāra*, the root of liberation. The Infinite Lord is the glow at the *sahasrāra*, devoid of the qualities of

nature, *sattva*, *rajas* or *tamas*. The *khecari* is the sacred power of the Infinite or Lord contained within the body, which activates the wheels of the *cakras* through the energy of *Aum*. The *cakra* at the *sahasrāra* is the source of spiritual power, the great light, which the *yogin* must penetrate in order to achieve the object of his meditation. The great light illumines the moon, i.e., the object known, and the fire, i.e., the knower, and the sun, i.e., the means of knowing.

The power of the center of the crown of the head is emphasised as eternal presence; establishing oneself at this center, concentrating there without a break, one experiences the supreme Enjoyer-Bliss. It is suggested that if the *yogin* resides without a break for three hours centered on the light of the self at the *sahasrāra*, he will receive the virtues of the *jñāni*, the wise one, through the form of *khecari*. This will liberate him in this very body and attain perfection.

Verse 4

சொன்னதினால் விட்டகுறை யெய்தி லுண்டாம்
 சொல்லுமுன்னே அறிவோடே பத்தி நிற்கும்
 பன்னதினால் பலநூல்சாஸ் திரங்க ளெல்லாம்
 பாங்கான கேசரியைப் பாரு பாரு
 மன்னதினா லுலகத்தோர் மனத்தாற் கெட்டார்
 மாயையென்ற திரோதாயி மயக்கத் தாலே
 தன்னதினா லாவதென்ன செயலே யென்று
 சதாகோடி யிறந்தார்கள் தாக்கிப் பாரே.

conṇadiṇāl viṭṭakurai yeyti luṇḍām
collumunnē ariṇōḍē patti nirkum
panṇadiṇāl palanūlcās tiraṅga lellām
pāṅgāṇa kēcariyaip pāru pāru
manṇadiṇā lulagattōr maṇattār keṭṭār
māyaiyenra tirōdāyi mayakkat tālē
tannadiṇā lāvadenna ceyalē yenru
cadākōḍi yirandārgaḷ tākkip pārē.

Translation

Even though there will be shortcomings in uttering these,
 One can understand the import by insight, before utterance.
 By repeating, many books of sacred knowledge
 The people of the world are confused in mind.
 On account of the delusion of the *tirodāyi*
 Nothing will happen by personal efforts;
 So thinking hundred crores of people perished.
 Look! Look! Seek forcefully the helpful *khecari*.

Summary

One has to understand the import of the message, going beyond the shortcomings of the statements regarding spiritual experience. Since many books of sacred knowledge confuse the minds of the people of the world on account of the *tirodāyi-śakti*, no amount of effort will help. Only Khecari-Yoga will help the practitioner.

Commentary

Tirodāyi is a *māyā-śakti*, which obscures the innate and true nature of the self from the *sādhaka*. On account of the obscuring power of *māyā*, people are deluded into believing that *śāstras* will help to know the truth. So believing, crores of people perished without realizing their own innate power and personality. By following *khecari*, they will become wiser to be aware of their true spirit and its strength.

Here there is an implied definition of a Siddha as one who has burnt the *śāstras*, that is, gone beyond them and attain a stage of realization through Ku²alini-Yoga, where he is not bound by the injunctions of the *śāstras*.

True wisdom, real sacred knowledge flows from within, from intuition not from books or sacred texts. One's intuition must be purified; meditation is necessary for a purified intuition. The energies we possess can function in two ways. It can be the source of continued limited thinking and acting due to the delusion of *māyā*, or it can be a vehicle to enlightenment. The same forces which bind and condition the mind can also lead the mind to high levels of illumination or enlightenment. *Khecari* represents these transformational energies.

Verse 5

தாக்கையிலே புருவமையந் தன்னில் நின்று
 சச்சிதா னைந்தமென்ற குருவை நோக்கிப்
 பார்க்கையிலே மனமுறத்தே அறிவிற் சென்று
 பதறாமல் ஊமையென்ற யெழுத்தை யூணி
 நோக்கையிலே ரவிமதியாம் வன்னிக் குள்ளே
 நுகர்ந்துநின்ற ஞானசத்தி பதத்தை நோக்கித்
 தேக்கையிலே கண்டுகொள்ளாத் தீபம் போலச்
 சேர்ந்துநிற்கும் கேசரிதான் மைந்தா கானே.

tākkayilē puruvamaiyam taṇṇil niṇru
caccidā nandameṇṇa kuruvai nōkkip
pārkkaiyilē maṇamurattē ariviṇ cenru
padarāmal ūmaiyeṇṇa yeluttai yūṇi

*nōkkaiyilē ravimadiyām vaṇṇik kuḷḷē
nugarnduniṇṇa jñānacatti padattai nōkkit
tēkkaiyilē kaṇḍukoḷḷāt tīpam pōlac
cērndunīrkum kēcaridāṇ maindā kāṇē.*

Translation

While forcefully staying at the middle of the brows,
By looking at the master who is *Sat-cit-ānanda*,
While observing, the mind pressingly going into the wisdom
Without perturbation meditating the letter which is dumb,
While looking into the sun, the moon and the fire,
By glimpsing the feet of *jñāna-śakti* which stands enjoying
While reflecting like a lamp not seen before,
O, Son! *Khecari* will stand merged.

Summary

When the concentration is reverted at the middle of the brows (*bhrū madhyaka*) with the mind invoking the blessings of the master, the mind will attain wisdom. Meditate on the *Aumkāra*, the *siddhi* will manifest like a lustrous lamp, owing to the technique of *khecari*.

Commentary

Sat-cit-ānanda is Existence, Knowledge and Bliss. The *guru* is none else than the *Para-Brahmam*, who is *Sat-cit-ānanda*. The commingling of the sun, moon and the fire is *Aumkāra*. By *khecari* techniques the practioner will realize the Absolute. By the *Aum*, one realizes the truth underlying the phenomenal world. Only a few who can achieve absolute contemplation can ascend intuitively into the light of *Sat-cit-ānanda*.

Verse 6

காணப்பா யிதுகண்டால் ஞானஞ் சித்தி
கைவிட்ட குஸ்திரம்போல் தேகஞ் சித்தி
ஊணப்பா அஷ்டாங்க யோகஞ் சித்தி
ஒன்றுமில்லை யென்றுசொன்ன சரங்கள் சித்தி
தோணப்பா பிறவியத்த குணமோ சித்தி
சொல்லரிதா மென்றுசொன்ன மவுனஞ் சித்தி
வீணப்பா மற்றதெல்லாம் வாய்ப்பேச் சாகும்
மேவியந்தக் கேசரிக்குள் விரைந்து கூடே.

*kāṇappā yidukaṇḍāl jñāṇaṇ citti
kaiviṭṭa cūstirampōl tēgaṇ citti
ūṇappā aṣṭāṅga yōgaṇ citti*

onrumillai yenruconna caraṅgaḷ citti
 tōṇappā pīravīyatta kuṇamō citti
 collaridā menruconna mavuṇaṇ citti
 vīṇappā marradellām vāyppēc cāgum
 mēviyandak kēcarikkuḷ viraindu kūḍē.

Translation

Look! My dear! If one realizes this, it leads one to the *siddhi* of wisdom;
 Like one (a kite) freed from the thread, the body becomes *siddhi*;
 Meditate, eight-limbed Yoga is a *siddhi*;
 The breath which is said to be empty is *siddhi*;
 Comprehending the features of no births (will be) *siddhi*;
 The silence, which is said to be inexplicable is a *siddhi*.
 The other things are empty utterances in vain.
 Rush, approach and fuse in to *khecari*.

Summary

By employing the technique of Khecari-Yoga, the practitioner will attain *jñāna-siddhi*, *deha-siddhi*, *aṣṭāṅga-yoga-siddhi*, *prāṇa-siddhi*, *siddhi* of no birth, *mauna-siddhi*, etc.

Commentary

When the thread is snapped the kite will fly freely. Likewise the *sthūla-deha*, the physical body is free from the stakes by means of the practice of *khecari* and will attain Siddhi-Yoga or *kāya-siddhi*. When the spirit is free from the three *guṇas* (attributes) the *siddhi* will take place.

“The breath which is said to be empty is *siddhi*” refers to the breathless state of *samādhi*. Self-realization liberates one from the domination of the modes of nature, the *guṇas*. “The body becomes a *siddhi*” suggests that the energy of enlightenment illumines the *yogin*’s mind and the divine *prāṇa* blows within him as pure “I-ness.” It sanctifies and guides his body and mind and his own nature ceases to function. The *yogin* is now able to ascend to the heights of potential and reject the lower levels of his manifestation. The *yogin* is free and undivided in his nature through the rays of consciousness gathered together through the power of *khecari*.

Verse 7

கூடாமல் உலகோர்கும் பகத்தைச் செய்து
 குமட்டியந்த மாருதத்தாற் கண்கள் போயும்
 ஓடாமற் கும்பித்து மயக்க முற்று
 உதரத்தே நோய்பிறந்து உழன்றோர் கோடி
 நாடாமல் நாடிநின்று மூலத் துள்ளே

நலமான வாசிகொண்டே ஓதி யேறி
வாடாமற் கேசரிக்குள் புக்க மாட்டார்
மதிகெட்ட யோகியவன் மைந்தா காணே.

kūḍāmal ulaḡōrkum bagattaic ceydu
kumaṭṭiyanda mārudattār kaṅga! pōyumu
ōḍāmaṛ kumbittu mayakka murru
udarattē nōypirandu ulaṇṇōr kōḍi
nāḍāmal nāḍi ninru mūlattullē
naḷamāṇa vācikoṇḍē vūḍi yēri
vāḍāmal kēcarikkuḷ pukka māṭṭār
madikeṭṭa yōḡiyavaṇ maindā kāṇē.

Translation

Without realizing the *khecari*, the multitude perform retention;
On account of that air, eyes will go; they feel loathsome.
Without the air moving at the retention state, losing consciousness,
Crores suffer with disease in the stomach.
Without taking recourse, remaining and seeking in the *mūlādhāra*,
By blowing up the benign air and ascend
Without waning, one who could not enter the *khecari*,
That *yogin* will be a fool, my son!

Summary

Without realizing the significance of *khecari*, if anyone retains vital air one will suffer from loss of sight and stomach ailment. A *yogin* who could not course the vital air with the aid of *kuṇḍalini* (*khecari*) is one who has lost his mind.

Commentary

The practice of Kuṇḍalini-Yoga requires careful training and understanding. It must be practised in a systematic manner. If not, the practice of *kumbhaka* of the breath will be dangerous.

Verse 8

மதிகெட்டா ரென்றசொல் லாருக் காச்சு
மகத்தான கேசரிக்குள் வாழ்ந்தோர்க் காச்சு
விதிகெட்டா ரென்றசொல் லாருக் காச்சு
வேதாந்த சிரோமணியாம் ஞானிக் காச்சு
பதிகெட்டா ரென்றசொல் லாருக் காச்சு
பராபரத்தை யம்பரமாய்ப் பாய்ந்தோர்க் காச்சு
கெதிகெட்டா ரென்றசொல் லாருக் காச்சு
கேள்வியற்ற மூடருக்குக் கிட்டுந் தானே.

madikeṭṭā reṇracol lāruk kāccu
magattāṇa kēcarikkuḷ vāḷndōrk kāccu
vidikeṭṭā reṇracol lāruk kāccu
vēdānta cirōmaṇiyām jñāṇik kāccu
padikeṭṭā reṇracol lāruk kāccu
parāparattai yamparamāyp pāyndōrk kāccu
kedikeṭṭā reṇracol lāruk kāccu
kēḷviyarra mūdarukkuk kiṭṭun dāṇē.

Translation

The term intoxicated persons has come
 To mean those who dwell in the great *khecari*;
 The term annihilators of destiny has come
 To mean the gem of the *vedānta-jñāni*.
 The term unbelievers of personal deity has come
 To mean the plungers in *parāpara* as *ambalam*;
 The term non-conformists has come
 To mean the fools who have no Vedic education.

Summary

The term ‘intoxicated persons,’ ‘annihilators of destiny,’ ‘unbelievers of personal deity,’ and ‘non-conformists,’ have been used by the people as derogatory epithets of the Siddhas. These derogatory epithets really bring out the characteristics of the Siddhas.

Commentary

This is one of the significant poems bringing out the chief characteristics of the Tamil Siddhas. The phrases ‘intoxicated persons,’ ‘annihilators of destiny,’ ‘unbelievers of personal deity,’ and ‘non-conformists,’ stand as an apparent censure of the Siddhas. By using this technique of apparent censure Maccamuēi really praises them. This technique is called *vañca-p-pugaḷcci* in Tamil or *ninthā-sthuti* in Sanskrit. This verse as such may be treated as one of the classical verses bringing out the salient features of the Siddhas.

As an intoxicated person the Siddha has drunk the ambrosial juice oozing from the *sahasrāra*. In this sense, indeed, he is a drunkard. The term ‘annihilators of destiny’ means that the Siddhas are those who have purified their *samskāras* and cut asunder the knots of *karmā* and therefore do not suffer rebirth. In this sense they are *vedānta-jñānis*—annihilators of destiny. The term ‘unbelievers of personal deity’ means that the Siddhas are not idol

worshippers. For them there is an ‘It’ or ‘Thatness’ or ‘*Parāparam*’ or ‘*Ambalam*.’ In this sense as those who never worship any deity in the temple they are ‘unbelievers of personal deity.’ The term ‘non-believers’ means that the Siddhas have reached a stage of realization where they are not bound by the injunctions of the *śāstras*. In this sense, they are ‘fools’ who have no Vedic education; indeed, as non-conformists of Vedic education and *śāstras*, they are fools.

Verse 9

தானென்ற ஆணவத்தா லுலகத் துள்ளே
சாதகமாய்க் குருவென்று லேடம் பூண்டு
வானென்ற வெட்டவெளி யொன்று மில்லை
மகத்தான சாங்கத்தே நில்லென் பார்கள்
ஊனென்ற திரோதாயி வலையிற் சிக்கி
ஓகோகோ நின்றலைவா ரொன்றுங் காணார்
பானென்ற கருவுகே சரிதா னெங்கே
பார்க்கிறதோர் முறையறியார் பதியி தாமே.

tānenra ānavattā lulagat tuḷḷē
cādagamāyk kuruvēnru vēḍam pūṇḍu
vānenra vēṭṭaveli yonru millai
magattāṇa cāngattē nillē pārgal
ūnenra tirōdāyi valaiyir cikki
ōgōgō ninralaivā ronruṇ kāṇār
pānenra karuvukē caridā neṅgē
pārkkiradōr muraiyariyār padiyi dāmē.

Translation

Owing to ego, that I am (everything) in the world
(By virtue of) advantage, putting on the garb of (a) *guru*,
(Saying that) the *vēṭṭaveli* is nothing,
They will ask (others) to surrender (to them).
Being caught in the net of *tirōdāyi* which is imperfect,
O! O! They will go hither and thither without perceiving the One.
They do not know the method of tracing the source of
The drink, *khecari*; this is their position.

Summary

Steeped in ego (*āṇava*) some people, in the guise of a *guru* assert that there is no such thing as *vettaveli*, the term standing for the state of liberation.

It is because they are caught in the net of the obscuring power (*tirodayi*), they will never perceive the truth. Roaming here and there they will never perceive the secret source of the nectar.

Commentary

Veṭṭaveli is the term denoting the space beyond space, which is the state of liberation. In the phrase, *karuvu khecari*, *karuvu* is the primary embryonic source and *khecari* is *sahasrāra*, which is the place of the *Para-brahmam*. Tiru-j[®]ēasambandar, a great mystic poet, calls it *karuvārnta vāṇulakam*. (*Tēvāram*, 2: 190.1).

The infinite consciousness alone exists. All the world, all the elements and beings are pure consciousness. *Veṭṭaveli*, space, *ākāśa*, infinite space, supreme space are all the same consciousness. In wakeful state or dream state, consciousness alone is the one substance.

Verse 10

முறையாகத் தானென்ற ஆசை போக்கி
முதண்ட வேதசாஸ் திரத்தைப் பார்த்து
நிறையாக மனமொடுங்கி யறிவிற் சேர்ந்து
நிற்குணத்தின் வீதியிலே நேர்ந்து கூடி
மறையாக நின்றகே சரியைக் கண்டு
மனமுருகிக் கலந்ததிலே தானே தானாய்த்
துறையாக யிரவுபக லற்றா லல்லோ
சொல்லலாம் ஞானியெனச் சொல்ல லாமே.

muraiyāgat tānenra ācai pōkki
mūtaṇḍa vēdacās tirattaip pārttu
nirayāiga maṇamoḍuṅgi yarivir cērntu
nirkuṇattiṇ vīdiyilē nērndu kūḍi
maṇaiyāga niṇrakē cariyaiḱ kaṇḍu
maṇamurugik kalandadilē tāṇē tāṇāyt
turaiyāga yiravupaga larrā lallō
collalām jñāṇiyenac colla lāmē.

Translation

Discarding the desire which is ego,
Studying the sacred scripture of the ancient universe,
Restraining the mind wholly uniting (it) with wisdom,
Willingly mingling with the attributeless One on the path,

Perceiving the *khecari*, which stands as a secret source,
Losing and commingling oneself in ‘that,’
Detaching systematically from day and night,
He can be said to be a *jñāni*, it can be said (so).

Summary

One can truly become a *jñāni* when he discards ego completely and when he studies the sacred scriptures (of the Siddhas). When he restrains his mind and unites it with wisdom, when he joins the attributeless one on the proper path, when he perceives the source *khecari*, mingling with it he identifies himself with ‘that’ in which there is neither day nor night.

Commentary

The *khecari*, which is *sahasrāra*, is the ‘place’ where one loses one’s personality and mingles with the ultimate. To indicate that *sahasrāra* is beyond the reach of time, it is called a place where there is neither day nor night.

This verse explains that when a *jñāni* rids himself from thought, he can eventually enter the space of wisdom. Then the mind expands into its unlimited state, and one can experience *khecari*, which is the attribute and power which accompanies enlightenment. The individual consciousness is attributeless, as it merges into pure consciousness, but it is not without divine attributes, as it is omniscient, omnipresent, free from natural laws, complete, immortal. *Khecari* is the essence of the expansion of consciousness in its most expanded and unconditioned state. He is a *jñāni* who is established in thought-free awareness.



The Yoga of the Eighteen Siddhas: An Anthology should be studied by every serious student of Yoga and Tantra as well as scholars and philosophers. It contains the revolutionary statements of those great men and women who have reached the furthest heights of human potential, and who left behind a roadmap for the rest of us. The "Eighteen Yoga Siddhas" is a tradition referred to in the ancient Tamil language and literature. Its illustrious members traveled all over the world, had extremely long lives and performed what most of us would consider being miracles. They did not like to be autobiographical, preferring to identify themselves with that deathless *jivatma*, being-consciousness-bliss. Consequently, they consciously changed bodies as easily as we change clothes, when necessary, laughing at the limitations of ordinary humans. They were not only mystics in the truest sense, but revolutionaries against human nature, and they envisioned and embodied Divinity, as a result of tremendous efforts of self-mastery and self-surrender to their God-head.

They left behind their teachings in the form of poems, written on palm leaves, or *edus*. These works have been badly neglected by scholars to date because of the difficulty in deciphering them. The Siddhas wrote in what has been referred to as a "twilight language," to obscure the meaning from all but the most sincere students, and prompting the reader to seek the deepest meaning within themselves.

The Siddhas represent the best of what we can all aspire to become. Their illuminating writings, so filled with the light of God realization, leave a profound impact on the heart and mind of the reader. They also provide a unique source of understanding of both the means and results of Kundalini-Yoga, a great esoteric art and science.

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