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TRADITIONAL WISDOM

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise! Awake! And stop not till the goal is reached!

Yoga-Taravali of Acharya Shankara

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Translated by Swami Narasimhananda

आदिशंकराचार्यकृत योगतारावली

वन्दे गुरुणां चरणारविन्दे सन्दर्शितस्वात्मसुखावबोधे ।
जनस्य ये जाङ्गलिकायमाने संसारहालाहलमोहशान्त्यै ॥

॥ १ ॥

*Vande gurunam charanaravinde sandarshita-svatma-sukhavabodhe.
Janasya ye Jangalikayamane samsara-halabala-mohashantyai.*

(1)

I salute the lotus-feet of my guru that have experienced the knowledge and bliss of Atman, and that serve as a doctor for removing the delusion of people caused by the poison of samsara.

(1)

सदाशिवोक्तानि सपादलक्ष-लयावधानानि च सन्ति लोके ।
नादानुसंधानसमाधिमेकं मन्यामहे मान्यतमं लयानाम् ॥

॥ २ ॥

*Sada-shivoktani sapada-laksha-layavadhanani cha santi loke.
Nadanusandhana-samadhimekam manyamahe manyatamam layanam.*

(2)

In this world, there are one lakh and twenty-five thousand *laya*-yoga—the yoga of absorption in nature—meditations told by Lord Shiva. Of these, I consider the samadhi brought about by the meditation on the *anahata* sound to be the best.

(2)

सरेच-पूरैरनिलस्य कुम्भैः सर्वासु नाडीसु विशोधितासु ।
अनाहतादम्बुरुहादुदेति स्वात्मावगम्यः स्वयमेव बोधः ॥

॥ ३ ॥

Sarecha-purair-anilasya kumbhaih sarvasu nadisu vishodhitasu.
Anahata-amburuhad-udeti svatma-avagamyah svayameva bodhab.

(3)

When by the *rechaka*, exhalation; *puraka*, inhalation; and *kumbhaka*, retention of air, all the *nadis*, channels for prana's flow, are purified, then knowledge rises of its own from the lotus of *anahata* chakra; this knowledge can only be known by oneself.

(3)

नादानुसन्धानं नमोऽस्तु तुभ्यं त्वां मन्महे तत्त्वपदं लयानाम् ।
भवत्प्रसादात्पवनेन साकं विलीयते विष्णुपदे मनो मे ॥

॥ ४ ॥

Nada-anusandhana namo'stu tubhyam tvam manmahe tattvapadam layanam.
Bhavat-prasadat-pavanena sakam viliyate vishnupade mano me.

(4)

O', meditation on the *anahata* sound, I salute you. I know that you are the ultimate goal among the *laya*-yogas. By your grace, my prana and mind get merged in the Lord's feet or the supreme state.

(4)

जालन्धरौड्ढ्यानकमूलबन्धान् जल्पन्ति कण्ठोदरपायुमूले ।
बन्धत्रयेऽस्मिन्परिचीयमाने बन्धः कुतो दारुणकालपाशैः ॥

॥ ५ ॥

Jalandhara-audhyana-kamulabandhan jalpanti kanthodara-payumule.
Bandha-traye'smin-parichiyamane bandhah kuto daruna-kalapashaih.

(5)

The *bandhakas*, energy locks, of *jalandhara*, *oddyana*, and *mula*, have to be practised respectively, in the throat, stomach, and the base of the anus. If one knows and practises these three energy locks well, how can the cruel noose of time bind one?

(5)

ओड्ढ्यान-जालन्धर-मूलबन्धै-रुन्निद्रितायामुरगाङ्गनायाम् ।
प्रत्यङ्मुखत्वात्प्रविशन्सुषुम्नां गमागमौ मुञ्चति गन्धवाहः ॥

॥ ६ ॥

Oddyana-jalandhara-mulabandhair-unnidritayam-uranga-anganayam.
Pratyang-mukhatvat-pravishan-sushumnam gama-agamau munchati gandhavabah.

(6)

When the energy locks of *oddyana*, *jalandhara*, and *mula* awaken the coiled-up serpent-woman, kundalini, then, the carrier of smell, air, moves downwards towards the *sushumna nadi*, and gives up its going out and coming in. (6)

उत्थापिताधारहुताशनोल्कै-राकुञ्चनैः शश्वदपानवायोः ।
सन्तापिताच्चन्द्रमसः स्रवन्ती पीयूषधारां पिबतीह धन्यः ॥

॥ ७ ॥

Utthapita-adhara-hutashan-olkair-akunchanai shashvad-apanavayoh.
Santapitach-chandramasah sravantim piyushadharam pibatih dhanyah. (7)

By the constant compression of *apana*, the outward-moving energy, a flame of fire comes out of the *muladhara* chakra. This fire heats the moon of the *sahasrara* chakra and the other moons or centres of *nadi* in the body. Blessed in this world is the sadhaka, who drinks the nectar that flows from this heated moon. (7)

बन्धत्रयाभ्यासविपाकजातां विवर्जितां रेचकपूरकाभ्याम् ।
विशोषयन्तीं विषयप्रवाहं विद्यां भजे केवलकुम्भरूपाम् ॥

॥ ८ ॥

Bandha-traya-abhyasa-vipaka-jatam vivarjitam rechaka-purakabhyam.
Vishoshayantim vishaya-pravaham vidyam bhaje kevala-kumbha-rupam. (8)

I do the one-pointed practice of *kevala-kumbhaka* that arises out of the practice of the three energy locks mentioned earlier. This *kevala-kumbhaka* is devoid of *rechaka* and *puraka*, and it removes the disturbance in the sense organs caused by their contact with sense objects. (8)

अनाहते चेतसि सावधानै-रभ्यासशूरैरनुभूयमाना ।
संस्तम्भितश्वासमनःप्रचारा सा जृम्भते केवलकुम्भकश्रीः ॥

॥ ९ ॥

Anahata chetasi savadhanair-abhyasa-shurair-anubhuyamana.
Sanstambhita-shvasamanah prachara sa jrimbhate kevalakumbhaka-shrih. (9)

When the mind is fixed on the *anahata* chakra, then the actions of breathing and the mind are stopped. In this state, the splendour of *kevala-kumbhaka* is clearly seen. This splendour can be experienced by the alert and adept sadhakas. (9)

सहस्रशः सन्तु हठेषु कुम्भाः संभाव्यते केवलकुम्भ एव ।
कुम्भोत्तमे यत्र तु रेचपुरौ प्राणस्य न प्राकृतवैकृताख्यौ ॥

॥ १० ॥

*Sahasrashah santu hatheshu kumbhah sambhavyate kevala-kumbha eva.
Kumbhottame yatra tu rechapurau pranasya na prakrita-vainkritakhyau.*

(10)

Though thousands of *kumbhakas* are mentioned in the hatha yoga texts, only the *kevala-kumbhaka* has been acknowledged as the greatest, because in this greatest *kumbhaka*, prana's *rechaka*, also called *prakrita*; and prana's *puraka*, also called *vainkrita*; do not exist. (10)

त्रिकूटनाम्नि स्तिमितेऽन्तरङ्गे खे स्तम्भिते केवलकुम्भकेन ।
प्राणानिलो भानुशशाङ्कनाड्यौ विहाय सद्यो वलयं प्रयाति ॥

॥ ११ ॥

*Trikutanamni stimate'ntarange khe stambhite kevala-kumbhakena.
Prana-anilo bhanu-shashanka-nadyau vihaya sadyo valayam prayati.*

(11)

When the calm inner space called *trikuta* becomes still by *kevala-kumbhaka*, then prana leaves the solar *nadi, pingala*; and the lunar *nadi, ida*; and gets dissolved. (11)

प्रत्याहृतः केवलकुम्भकेन प्रबुद्धकुण्डल्युपभुक्तशेषः ।
प्राणः प्रतीचीनपथेन मन्दं विलीयते विष्णुपदान्तराले ॥

॥ १२ ॥

*Pratyahritah kevala-kumbhakena prabuddha-kundaly-upabhukta-sheshah.
Pranah pratichina-pathena mandam viliyate vishnupada-antarale.*

(12)

The prana—which remains after it is consumed by the awakened kundalini—is controlled by *kevala-kumbhaka*, and leaves by the downward path, and gradually gets merged in the feet of the Lord or in the supreme state. (12)

निरङ्कुशानां श्वसनोद्गमानां निरोधनैः केवलकुम्भकार्ख्यैः ।
उदेति सर्वेन्द्रियवृत्तिशून्यो मरुल्लयः कोऽपि महामतीनाम् ॥

॥ १३ ॥

*Nirankushanam shvasanodgamanam nirodhanaih kevala-kumbhakakhyaih.
Udeti sarvendriya-vritti-shunyo marullayah ko'pi mahamatinam.*

(13)

Various restraints of the unchecked upward-motion of the breath are caused by *kevala-kumbhaka*. This causes a dissolution of air in some wise yogis. Such dissolution is free from all disturbances of the senses. (13)

न दृष्टिलक्ष्याणि न चित्तबन्धो न देशकालौ न च वातुरोधः ।
न धारणाध्यानपरिश्रमो वा समेधमाने सति राजयोगे ॥

॥ १४ ॥

Na drishti-lakshyani na chittabandho na deshakalau na cha vaturodhah.
Na dharana-dhyana-parishramo va samedhamane sati rajayoge. (14)

When raja yoga has properly developed, there is no need to focus upon goals; there is no need to control the mind; there is no need to observe the time and number of breath; there is no need to regulate the breath; and there is no need to put effort to attain concentration or meditation. (14)

अशेषदृश्योज्झितदृग्भयानामवस्थितानामिह राजयोगे ।
न जागरो नापि सुषुप्तिभावो न जीवितं नो मरणं विचित्रम् ॥

॥ १५ ॥

Ashesha-drishyoyjjhita-dringmayanam-avasthitanam-ihha rajayoge.
Na jagaro napi sushuptibhavo na jivitam no maranam vichitram. (15)

Those who are established in raja yoga, are completely discarded by this manifested universe, and become one with Brahman. They have a strange state, without the states of waking and deep sleep; neither are they living nor dead. (15)

अहंममत्वादि विहाय सर्वं श्रीराजयोगे स्थिरमानसानाम् ।
न द्रष्टृता नास्ति च दृश्यभावः सा जृम्भते केवलसंविदेव ॥

॥ १६ ॥

Aham-mamatvadi vihaya sarvam shri-rajayoge sthira-manasanam.
Na drashtrita nasti cha drishyabhavah sa jrimbhate kevalasamvid-eva. (16)

Those who have given up the ideas of 'I' and 'mine' and always have a calm mind and are established in the great raja yoga, they do not have the moods of the seer or the seen, and in that state, consciousness alone is manifested. (16)

नेत्रे ययोन्मेषनिमेषशून्ये वायुर्यया वर्जितरेचपूरः ।
मनश्च संकल्पविकल्पशून्यं मनोन्मनी सा मयि सन्निधत्ताम् ॥

॥ १७ ॥

Netre yayonmesha-nimesha-shunye vayur-yaya varjita-recha-purah.
Manashcha sankalpa-vikalpa-shunyam manonmani sa mayi sannidhattam.

(17)

Let the evolved state of mind, *manonmani*, be present in me, in which state, there is no opening or closing of the eyes, the exhalation or inhalation of air stops, and the mind also becomes free of resolves and choices.

(17)

चित्तेन्द्रियाणां चिरनिग्रहेण श्वासप्रचारे शमिते यमीन्द्राः ।
निवातदीपा इव निश्चलाङ्गाः मनोन्मनीमग्नधियो भवन्ति ॥

॥ १८ ॥

Chittendriyanam chira-nigrabena shvasa-prachare shamite yamindrah.
Nivata-dipa iva nishchalangah manonmanim-agnadhiyo bhavanti.

(18)

The inhaling and exhaling of breath stops because of prolonged restraint of the mind and the senses. In this state, the limbs of great yogis become immobile like the flame of a lamp in a windless place. The intellects of such yogis gets merged in the evolved state of mind called *manonmani*.

(18)

उन्मन्यवस्थाधिगमाय विद्वन्नुपायमेकं तव निर्दिशामि ।
पश्यन्नुदासीनादृशा प्रपञ्चं संकल्पमुन्मूलय सावधानः ॥

॥ १९ ॥

Unmany-avastha-adhigamaya vidvann-upayamam-ekam tava nirdishami.
Pashyann-udasina-drisha prapancham sankalpam-unmulaya savadhanah.

(19)

O' learned one! I tell you a method to attain the evolved state of mind, *unmani*: be indifferent to this universe and uproot all resolves with alertness.

(19)

प्रसह्य संकल्पपरम्पराणां संछेदने सन्ततसावधानम् ।
आलम्बनाशादपचीयमानं शनैः शनैः शान्तिमुपैति चेतः ॥

॥ २० ॥

Prasahya sankalpa-paramparanam sanchhedane santata-savadhanam.
Alambanashad-apachiyamanam shanaish shanaish shantimupaiti chetah.

(20)

The mind that is constantly alert to forcefully destroy the chain of resolves in the mind, becomes free of distractions and attachment to sense objects due to the destruction of the basis of all thoughts; and gradually attains peace. (20)

निश्वासलोपैर्निभृतैः शरीरैर्नैत्राम्बुजैर्धनिमीलितैश्च ।
आविर्भवन्तीममनस्कमुद्रामालोकयामो मुनिपुङ्गवानाम् ॥

॥ २१ ॥

Nishvasa-lopair-nirbhritaih sharirair-netrambujair-ardha-nimilitaishcha.
Avirbhavantim-amanaska-mudram-alokayamo munipungavanam.

(21)

When there is a complete absence of breathing, immobility of the body, and the lotus of the eyes are in a half-open state, we see the manifestation of *amanaska*-mudra, the mindless-pose, in great sages. (21)

अमी यमीन्द्राः सहजामनस्का देहे ममत्वे शिथिलायमाने ।
मनोऽतिगं मारुतवृत्तिशून्यं गच्छन्ति भावं गगनावशेषम् ॥

॥ २२ ॥

Ami yamindrah sahajamanaska debe mamatve shithilayamane.
Mano'tigam maruta-vritti-shunyam gachchhanti bhavam gagana-avashesham.

(22)

The great yogis, whose identification with the body has weakened because of spontaneously attaining the state of *amanaska*, attain a state beyond the mind that has no disturbances of the prana, and is infinite and limitless like the sky. (22)

निवर्तयन्तीं निखिलेन्द्रियाणि प्रवर्तयन्तीं परमात्मयोगम् ।
संविन्मयीं तां सहजामवस्थां कदा गमिष्यामि गतान्यभावः ॥

॥ २३ ॥

Nivartayantim nikhilendriyani pravartayantim paramatmayogam.
Samvinmayim tam sahajam-avastham kada gamishyami gatanyabhavah.

(23)

When would I give up all the other states and attain that spontaneous state full of consciousness, which quietsens all the senses and leads towards the union with the supreme Self? (23)

प्रत्यग्विमर्शातिशयेन पुंसां प्राचीनसंगेषु पलायितेषु ।
प्रादुर्भवेत्काचिदजाड्यनिद्रा प्रपञ्चचिन्तां परिवर्जयन्ती ॥

॥ २४ ॥

*Pratyag-vimarsha-atishayena pumsam prachina-sangeshu palayiteshu.
Pradurbhavet-kachid-ajadya-nidra prapancha-chintam parivarjayanti.* (24)

Due to excellent reflection on the indwelling Self, the previous attachments of persons go away and they attain a state of conscious sleep, *yoga-nidra*, which makes them give up all thoughts of this universe. (24)

**विच्छिन्नसंकल्पविकल्पमूले निःशेषनिर्मूलितकर्मजाले ।
निरन्तराभ्यासनितान्तभद्रा सा जृम्भते योगिनि योगनिद्रा ॥** ॥ २५ ॥

*Vichchhinna-sankalpa-vikalpa-mule nihshesha-nirmulita-karmajale.
Nirantara-abhyasa-nitanta-bhadra sa jrimbhate yogini yoganidra.* (25)

By constant practice, the ever-benevolent *yoga-nidra*, appears in those yogis, whose resolves, choices, and the effects of actions have been completely uprooted. (25)

**विश्रान्तिमासाद्य तुरीयतत्त्वे विश्वाद्यवस्था-त्रितयोपरिस्थे ।
संविन्मयी कामपि सर्वकालं निद्रां सखे निर्विश निर्विकल्पाम् ॥** ॥ २६ ॥

*Vishrantim-asadya turiya-tattve vishvady-avastha-tritayoparisthe.
Samvinmayim kamapi sarvakalam nidram sakhe nirvisha nirvikalpam.* (26)

O' friend, getting convinced of and getting established in the state of *turiya*—which is beyond the three states of *vishva*, waking; *taijasa*, dreaming; and *prajna*, deep sleep—constantly experience the bliss of *yoga-nidra* that is full of consciousness, free from doubts, and inexplicable. (26)

**प्रकाशमाने परमात्मभानौ नश्यत्यविद्यातिमिरे समस्ते ।
अहो बुधा निर्मलदृष्टयोऽपि किञ्चिन्न पश्यन्ति जगत्समग्रम् ॥** ॥ २७ ॥

*Prakashamane paramatma-bhanau nashyaty-avidya-timire samaste.
Aho budha nirmala-drishhtayo'pi kinchinna pashyanti jagat-samagram.* (27)

Alas! When the sun of the supreme Self rises and the darkness of ignorance is completely

dispelled, though the knowers of Self have a pure vision, they are unable to see anything in this entire universe. (27)

सिद्धिं तथाविधमनोविलयां समाधौ श्रीशैलशृङ्गकुहरेषु कदोपलप्स्ये ।
गात्रं यदा मम लताः परिवेष्टयन्ति कर्णे यदा विरचयन्ति खगाश्च नीडम् ॥

॥ २८ ॥

*Siddhim tathavidha-manovilayam samadhau shrishaila-shringa-kuhareshu kadopalapsye.
Gatram yada mama latah pariveshtayanti karne yada virachayanti khagashcha nidam.* (28)

Staying in the cave of the Shrishailam mountain [a *jyotirlinga* temple of Shiva in Andhra Pradesh, India], when would I attain the perfection in samadhi that dissolves the mind, when creepers would entwine my body, and when birds would build their nests in my ears? (28)

ब्रह्मरन्ध्रगते वायौ गिरेः प्रस्रवणं भवेत् ।
शृणोति श्रवणातीतं नादं मुक्तिर्न संशयः ॥

॥ २९ ॥

*Brahma-randhra-gate vayau gireh prasravanam bhavet.
Shrinoti shravanatitam nadam muktirna sanshayah.* (29)

When the prana becomes stable at the *brahma-randhra*, the anterior fontanelle, consciousness flows like the flow from the top of a mountain. One hears the *anahata*-sound, which is beyond the range of hearing, and there is no doubt that one gets mukti. (29)

