

Tradition of *Haṭha* Yoga in *Nātha* Literature And its Influence on *Sahajayāna*.

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Abstract

Yogic discipline is foundational to the Indian philosophical tradition. The growing popularity of *yoga* and its beneficial effects on physical, mental, and emotional well-being are evident across various domains. In this days practices popular worldwide are primarily associated with *Haṭha yoga*, a spiritual tradition in India. These practices, known as *nātha yoga*, facilitate self-unification, leading to liberation. The *nātha yogīs* followed the Guru-disciple tradition, practicing *yoga* and sharing their experiences through principles and theories. These practices were prevalent in the ancient Indian *Āgamic* path its also called tantric path. The *Yoga Vidyā* reached its peak during medieval times and was disseminated by *nātha yogīs* through the Guru-disciple tradition, documented on palm or birch leaves. This specialized knowledge collection is known as *nātha* literature, where the term *nātha* signifies the goal. as per the *Haṭha yoga* tradition & texts Shiva is the first *nātha* & who initiated *Haṭha* Yoga to his consort & its tradition goes into the *nātha yogīs* & *Haṭha* texts. *Haṭha yoga* combines two forces, *prāṇa śakti* and *citta śakti*, including practices such as *Āsana*, *Śatkarma*, and *Prāṇāyama*. In the *Haṭha yoga* tradition Siddh or Yogi Matsyendra, Mina natha, Guru Gorakshanath, were most popular over there. The influence of *nātha sādhanā* is notable in *Sahajayāna*, a sect of the *Tāntric* Buddhist tradition, as evident from historical and philosophical works. This study examines tradition of *nātha* in *nātha* literature and its influence on the *Sahajayāna*. Mahasiddha Matsyendra played a very important role among the *nātha yogīs* as well as tradition of *Sahajayana*, as a form of *Luipa*, *Avalokiteśvara* etc. objectives of the research are To study the *Haṭha* Yoga, To study the *Sahajayana* & To study the tradition of *Haṭha yoga* & its influence of *Sahajayana*.its based on comperative literary analytical theory.

Key words: *Nātha*, *Nātha* literature, *Haṭha yoga*, *Sahajayāna*, Tradition of *Siddha*.

Introduction

The term *nātha* is frequently encountered in *nātha* literature. The etymology of *nātha* can be traced to the addition of the suffix 'A' to the root *Nathru*. The term *Nathru* has been employed to denote blessing and supplication, among other meanings. Similarly, *nātha*, Adhipati, *Vibhu*, *Nāyak*, *Prabhu*, *Bharta*, and *Swami*

are synonymous. According to the *Āgamic Tantra* scriptures, 'Nā' signifies Śiva, while

'Tha' represents Śakti. Thus, the term *nātha* embodies the complete harmony of Śiva-Śakti. In this context, 'Na' in *nātha* refers to the eternal form, i.e., Brahma, who is unborn, whereas 'Tha' signifies the remover of ignorance. Consequently, *nātha* is the one who is unborn and the

cause of the three *lokas*, representing the supreme principle and the liberator. The *nātha* is a fundamental source of power that creates the universe. In *Haṭha yogic* texts, *nātha* signifies Supreme Reality, which is the root cause of the entire universe, yet is itself without cause. *Nātha* is *siddhas'* goal, being self-evident and requiring no proof. *nātha* is Brahma beyond name and form (Dr. M. L. Gharote, 2021), distinct from Śiva, although *nātha yogīs* have also identified him with Śiva in various contexts. In *nātha literature*, Śiva is expressed in two senses: *Sopadhik* and *Niropadhik*. *Sopadhik* is the director and controller of the world. Śiva is the immaterial form created by the union of the *Nijā*, *Parā*, *Aparā*, *Sukṣma*, and *kuṇḍālinī* powers of Anāma (Brahma). The same Supreme Truth, *Nirālam Niropadhik Śiva*, is Brahma, who is unborn and the cause of the world's origin, yet without cause. *nātha yogīs* have termed this Brahma as *Ādinātha* (Digambar, Hathapradipika, 2018) Upon initiation into *nātha yoga*, that is, *haṭha yoga sādhanā*, the disciple, by adhering to the principles imparted by the *Guru*, attains mastery over *siddhis* and ultimately achieves liberation.

The word Hatha is mainly made up of two letters Ha & Tha where Ha means Sun & Tha means Moon. Both are the names of two streams of energy present in the human body one is chitta shakti which is connected to mind, ego & intellect. on the other hand Prana shakti is the life flowing in the nerve, organs etc. both have organised from the palce of Mooladhara where shakti Kundalini is seated in the dorment form. its base of all tantra & yoga sadhana. Almighty Adinath taught the lore of Hatha Yoga & in the human sidhas Master Matsyendra & Gorakshanath were very famous in the medieval period those siddhas were pioneers of Hatha Yoga. (Digambar, Hathapradipika of Svاتمarama, 1998)

Ādinātha occupies a distinguished position among the *siddhas* and is known by various names in *Haṭha yogic* literature. In Dattatreya Prabodh, Ādinātha, who is equal to Śiva, is acknowledged as the progenitor of *āsana*. *Siddhasiddhāntapaddhatiḥ*, written by Gorakṣanātha, praises Ādinātha as an eminent world *Guru*. According to Śabara Tantra, Ādinātha was the foremost of the twelve āchāryas of the kapālikas. The esteemed *Haṭha yogic* text, *Haṭha pradīpikā*, identifies him as an advocate of *Haṭha vidyā*. Ādinātha is revered as the leading *siddha* who has attained *siddhi* through *Haṭha yoga*, thus transcending the cycle of mortality. Engaging in these practices eliminates the need for other scriptures and objectives. In the *Haṭhapradīpikājyotsnā*, Brahmānanda refers to Ādinātha as Śiva. Śiva (Ādinātha) is also celebrated as Paśupati, who disseminated the *paśupata* knowledge to eliminate the primal instincts in living beings, allowing them to embody Śiva's essence. The *Paśupata* sect is also mentioned in Mahābharata with Śiva as its principal deity. The *yoga* practices and philosophy of the *Paśupata* sect are intricately linked with those of the *nātha yogīs*, who are recognized as followers of Śiva.

The term "*nātha*" serves as a title appended to the names of the *Haṭha yogīs*. To preserve the profound and empirical knowledge inherent in *Haṭha yoga*, *nātha yogīs* (Kaushik, Nath Sampradaya: Yoga, Tantra, Ayurveda, Buddhism & Hindi, 2016), also known as *siddhas*, along with their disciples, began to document their experiential insights. This documentation led to the formulation of guidelines and principles aimed at achieving *Rajayoga* through *Haṭha yoga*, encapsulated in various texts. Consequently, the diverse practices of *Haṭha yoga* associated with *nātha yogīs* have gradually been unveiled. These yogīs often engage in these practices in isolated

locations, such as caves or sites designated by their gurus, and are known to traverse remote regions across India, Nepal, and Tibet. Consequently, it is challenging to obtain comprehensive information on the practices and contributions of these *yogīs* from a single source.

The writings and practices of the *nātha siddhas*, or *yogīs*, are extensively discussed across the various languages of India. These itinerant *yogīs* have also gained considerable recognition in regions such as present-day Bangladesh, Peshawar, Afghanistan, Nepal, and Tibet. Their practices have exerted a significant influence on both the general populace and individuals of distinction. Consequently, the compilation of their *sādhana* principles and philosophies has progressively expanded over time. Scholars proficient in languages such as Sanskrit, Hindi, Bengali, Oriya, Marathi, Kannada, Assamese, Nepali, and English have contributed to the literature on these *yogīs*. Notably, there is a substantial representation of scholars specializing in fields such as Hindi, Tantra, History, and Sanskrit.

In Matsyendranātha's work, Kauljñananirṇaya, its time was 859AD as per availability of manuscripts (**Bagchi, 1934**) the goddess addresses Bhairava exclusively with the word *nātha*. The word *nātha* has also been used to refer to Śaṅkara, who is sitting in the Kailāśa. Svātmārama uses the term *nātha* to refer to *haṭha yoga* experts and notable *siddhas* such as *Ādinātha*, *Matsyendra*, *Gorakṣa*, and others, as well as the ultimate objective of the *siddhas* and the *Gurus* who know and teach the esoteric knowledge of *yoga*, who laugh, play, sing, perform worldly duties but are not affected by lust and anger, and keep their mind alert. Individuals who maintain a steadfast mind regardless of their worldly circumstances and find enjoyment in Brahma are true *nātha yogīs*. *Gorakhnātha*

posits that the true essence of a word must be comprehended through personal experience that transcends sensory perception. This essence cannot be understood merely through verbal articulation or repetition. It eludes understanding and explanation through the senses, mind, or intellect. In the commentary *Haṭha pradīpikā* Jyotsnakar, Brahmananda refers to *Ādinātha* as Sarveśwar, the God of gods (**Maheshanand, 2021**), identified with Śiva. *Nātha yogīs* are renowned as *siddhas*.

Nātha Siddhas in Natha Sampradaya

Siddha means that which is established or fully realised. Through *Haṭha yoga* practice, many *yogīs* gained exceptional power beyond human capacities. As a result, *yogīs* became known as *siddhas*. In the fifth to ninth *śloka*s of *Haṭha pradīpikā*'s first sermon, *Ādinātha*, *Matsyendra*, *Gorakṣa* (**Kaushik, 2019**), *Śabar*, *Chaurāṅgi*, and others are referred to as *mahāsiddha*. Various scriptures contain discussions about *nātha siddhas*[*yogīs*]. *Varnaratnakar* is an important Bengali literature, authored by *Kavisekharācharya Jyotirīshwara*, in this book, the number of *siddhas* is stated to be eighty-four, but only seventy-six names of *siddhas* are provided.

Guru Gorakshanath was master of the *siddhas* (**Deshpande, 1986**) it has been proved in archaeological and textual based sources. *Gorakṣanātha guru* of the person who following the path of *siddhas*. (**Satpathy, 2018**)

Haṭha yoga

“*Ha*” stands for *sūrya* [sun], while “*ṭha*” stands for *candra* [moon]. When through *Haṭha yoga*, [practices] *candra* and *sūrya* are unified, and liberation is achieved. As per *Siddhasiddhāntapaddhati*, *Haṭha yoga* is defined as *Prāṇavāyu* in the heart through inhalation and exhalation. This

vital air goes out through the sound of *Hakār* and comes in through the sound of *Sakār*, the state of *Haṭha yoga*.

Haṭha yoga is conceptualized as the union of the Sun and Moon (*Prāṇa-Apāna*) through *yogic* practices. According to the *nātha siddhas*, the life force and mind force within the body represent two opposing currents of power, also referred to by various names such as *Prāṇa-Apāna*, *Surya-Candra*, *Idā*, and *Piṅgala*, corresponding to the left and right nostrils, respectively. Under normal circumstances, the activation of one of these currents results in deactivation of the other. These opposing currents are harmonized through the practices of *Āsanās*, *Śatkarmas*, *Nādi śodhana*, *Prāṇāyama*, and *Mudrā sādhanā*, ultimately merging into a unified state within the central channel, *Suṣumnā*. This process facilitates the upward movement of *kuṇḍalinī śakti* along this path, awakening the centers of power and culminating in union with *Param Shiva* through sound. Consequently, the *yogī* attains immersion in *Purāṇānanda Sahajānanda*, an ultimate state characterized by the realization of the inseparability of the body and the universe. This state, referred to as *Swasamvedhya* by the *yogīs*, transcends worldly manifestations and liberation (Dr. Umashankar Kaushik, 2024). As described, the practice of *Haṭha yoga* was prevalent among the *nātha siddhas* and continues to be practiced today.

The origins of *haṭhayogic* practices can be traced back to the Vedic period, with references to various texts such as the Upaniṣads, Tantra, Śrīmad Bhagwata Gītā, (Sri Sankr's Gita Bhashya, 1988) Purāṇas, Smṛiti, and Sūtras. During the medieval period, *nātha siddhas* (*yogīs*) conducted numerous experiments on this form of *yoga*, refining and re-establishing knowledge by integrating ancient and contemporary practices of *Haṭha yoga*. Among the *nātha siddhas*, figures such as

Ādināth, Matsyendranātha, Gorakṣanātha, Chauranginātha, Jalandharnātha, Kanerinātha, Carpatnātha, Kanthadinātha, Gopichand, Bhartrihari, Gahininātha, and Nivruttinātha are particularly renowned. Eighty-four *nātha siddhas* are recorded in some sources and exceed hundreds in others. In their exposition of *haṭha yoga* practices, these *nātha siddhas* introduced lists of *Āsanās*, *Śatkarmas*, dietary guidelines for *yoga*, *nādis* such as *Suṣumna*, *Idā*, and *Piṅgalā*, *Kumbhaka* (*Prāṇāyama*), *Mudrā*, *kuṇḍalinī*, *Dehastha Cakra*, *Nādanusandhana*, *Siddhadeha*, *Sahajānanda*, along with *Yama*, *Niyama*, and *Pratyāhara*, *Dhāraṇā*, in novel forms. They also presented philosophical concepts, such as *Piṇḍa Brahmandvad*, *Jivanmukti*, *Paramukti*, *Dvaitadvaita*, *Vivartit*, and *Swasamvedya*. Various scholars have acknowledged the significant contributions of *nātha siddhas* to Indian *sādhanā*, offering insights into their practices, literature, and philosophy. The influence of *nātha yogīs' haṭhayogic* practices on various sects has been elucidated. The *Sahajyāni* sect, which emerged within the Tantric Buddhist tradition, engaged in various *haṭha yogic* practices under different names akin to those of the *nātha siddhas*.

Sahajayāna

Sahajayāna is derived from the terms '*Sahaj*' and '*Ja*,' where '*sahaj*' signifies 'together,' and '*ja*' denotes 'to be born.' In lexicographical terms, '*Sahaj*' functions as an adjective, meaning 'to be born naturally, together, or simultaneously.' *Sahaja* is a boat that travels through two important *Nādis* *Lalanā* and *Rasnā* between these *Nādis* *Avadhūti Nadi* (Bharti, 1955) is present there. Due to variations in nomenclature, it is also referred to as 'innate' or 'nature.' In the Tibetan language, '*Sahaj*' is composed of '*Saha*' (*Hlanchir*) and '*Ja*' (*Kyapa*), which collectively mean 'to be born' or 'to be born together.' *Sahajayāna* is a sect within the Tantric

Buddhist tradition that is believed to have developed either after or concurrent with the *Vajrayāna* sect. Within the *Sahajayāna* sect, the '*Sahaja*' is regarded as the ultimate objective. It represents a synthesis of wisdom measures, such as Vajra Varahi voidness-compassion and Padma-Vajra, among others. The methods and practices employed to attain this goal are referred to as vehicle (means). The *siddhas* have described this '*Sahaja*' as unmanifested, beyond articulation or explanation, transcending both Bhava-Bhava and the dichotomy of the world (Bhava) and *Nirvāṇa*. In various contexts, these *Sahajiyā siddhas* have referred to it by different appellations such as *Mahamudrā Darśana*, *Nirvāṇa*, *Paramapada*, etc. This sect is considered part of the Tantric Buddhist tradition, which emerged after it diverged from the *Vajrayāna* branch.

Sahajyāni siddhas

In medieval Indian history, the *Sahajyāni siddhas* are listed among 84 *siddhas*. Notable *Siddhas* include Luipa (**(Sankrityayan, 1958)** (Luipad), Lilāpā, Virupā, Śābarapā, Sarahapā, Kandalipā, Mīnapā, Gorakṣapā, Kanhapā, Cauraṅgipā, Vīnapā, Śāntipā, Tilopā, Naropā, Dombhipā, among others, totaling 84. The works of these *siddhas* are found in languages such as Sanskrit, Mixed Sanskrit, and *Apabhramsha*. Among these, *Charyapada*, *Dohakosh Geeti*, *Charyagiti*, and Sanskrit texts are considered significant, including *Charyapada* by Luipad, *Charyacharyavinishchay*, *Hevajrapanjikamuktavali* by Śāntipā, *Hevajrapanjikā* by Krishnapada, *Hevajrapanjika* Yogaratnamala, *Dakarnava*, *Sahajamnyapanjika*, *Hevajratantra*, *Naropakrit Vajrayani Anuttar Yogatantra* by Tilopada. Other notable texts include *Dohakosh*, *Sekoddeshatika*, *sāadhanāmala*, *Guhyendra Tilaktantram*, *Charyagitikosh*, *Herukavajratantram*, *Hevajrapanjika*, *Yogini Sanchartika*, *Chakrasamvaratantra*

Vivriti, *Amritkanika*, *Kalachakratantram*, *Shadangayoga*, which are renowned as *Sahajyāni texts*. Alongside these compositions, the *Sahajyāni siddhas* also embraced the essential texts of *Vajrayāna* as foundational to their spiritual practices. These *sides* have accorded special significance to Guru, emphasizing the practices imparted by them in their scriptures. Upon examination, these texts reveal references to *Vajrāsana*, various bodily nerves, *Vajrajāpa*, *Kapalika sādhanā*, *Mudrā sādhanā*, *Prajnopaya*, *Bindu sādhanā*, *Caṇḍālī yoga* (**Kaushik, Katipay Natha Sahitya me Hatha Yoga ka Vikas evam Sahajayana per uska prabhav ek samikshatmak adhyayan, 2021**) , *Dehasthchakra*, *Sahajānand*, and *Nirvāṇa*. An analysis of their philosophy and evidence indicates that they perceive the world as a construct of the mind that is neither real nor unreal in form.

According to the *Sahajyāni siddhas*, the deepening union of *Lalanā* and *Rasnā* facilitates the upward movement of *bodhicitta* through the central path via the practice of *Prajnopaya*. (**Nyaupane, 2012**) As mind and life attain stability, worldly knowledge and the five elements are metaphorically reduced to ashes, paving the way for the emergence of true knowledge within the body. This state, known as *sahaja*, represents the ultimate condition transcending both the worldly realm and nirvana and is also referred to as *sahajānanda*. The *sāadhanā* texts of these *siddhas* were initially published by Mahamahopadhyay Hariprasad Shastri among Indian scholars, with the list of these *siddhas* first presented by Rahul Sankrityayan, derived from Sanky Vihar, a remote Buddhist monastery in Tibet. Additionally, scholars such as Dr. Prabodhchandra Bagchi, Gopinath Kaviraj, Rahul Sankrityayan, Dr. Shashibhushan Dasgupta, Dr. Dwijaram Yadav, Dr. Vrajvallabh Dwivedi, Dr. Dharmaveer Bharati, Hazari Prasad Dwivedi, Nagendranath Upadhyay, and Kashinath

Nyopane have made significant contributions in these areas. Various scholars in Indian archaeology and linguistics, as well as numerous Western scholars, have also demonstrated considerable interest in the works of these *siddhas*, contributing significantly to the field through the publication of various works.

Haṭha yoga and Sahajayāna yoga.

Haṭha yoga represents the integration of both energy streams, resulting in the elimination of all differences and allowing *yogī* to experience ease, synonymous with liberation. These practices are particularly prevalent among *nātha yogīs* or *nātha siddhas*, whose perspectives are also referred to as *Yoga mārga*, *Avadhūta mārga*, *Siddha mārga*, *Kaula mārga*, among others. The term *Sahaja* is derived from 'sah,' meaning together, and 'ja,' meaning to arise. The coexistence of an object and its quality is termed *sahaja*. *Sahajyāni Siddhas* have described *Sahaj* using various terms such as wisdom-measure, voidness-compassion, sun-moon, manwoman, etc. In the profound union of these elements, all distinctions vanish, and the seeker attains *Sahaja*, another term for *Nirvāṇa*. Both *Nātha* and *Sahajyāni* are renowned as *siddhas* in their respective traditions. Medieval Indian and Tibetan sources such as *Varnaratnaakar*, *Sasky Vihar*, and *Haṭhapradīpikā* include both sects in a combined form. The earliest *Siddha* identified among these is *Matsyendranath*, known in Tibetan as *Luhipa*, who was recognized as the first *siddha* among the *Sahajyāni siddhas* (Kaushik D. U., Bhartiya Aagmic parampara ka tantric bouddha parampara per prabhav: ek Samikshatmak Adhyayan, 2018). Among *Nepali Buddhists*, *Matsyendra* is venerated as an *Avalokiteshwara*. According to the esteemed Acharya *Abhinavagupta* of the Kashmir Shaiv tradition, *Matsyendra* disseminated his

self-acquired knowledge to Anand, Avali, yogī, Prabhu, Bodhi, and Paad. (Dwivedi, 1984) In the list of *Sahajyāni siddhas*, the term 'Paad' is frequently used. Tantric buddh tantra specially Vajrayana, Sahajayana & Kalchakrayana mention four & sometimes six chakras like *Nirmanachakra*, *Dharmachakra*, *Sambhogh chakra* & *Mahasukhchakra* (Negi, 1999)

The traditions of the *siddhas* from his past are documented in the text *Kauljñananirṇaya*, authored by *Matsyendra*. The names of these *siddhas* are accompanied by adjectives known as *Pada*, the enumeration of the *Navnāthas* includes the renowned *Sahajyāni siddha* Jālandhar and his principal disciple Kānifa. Within these lists, *Matsyendra* was consistently positioned first, followed by *Gorakṣanātha*. In *Brahmanand's "Haṭhapradīpikājyotsana,"* the list of *nātha* incorporates Bengal's eminent *nātha siddha* and *sahajyāni siddha* Gopichand, as well as *Taranātha*, a distinguished writer and *sahajyāni* practitioner from sixteenth-century Tibet. The practices in both sects exhibited remarkable similarities. *Nātha sādhanā* encompasses *Āsana*, *Prāṇāyama*, *Kapālika sādhanā*, *Mudrā*, kuṇḍālīnī Awakening, *Dehasthchakra*, and *Sahajānand*, while *sahajayāna* includes *Buddhaasan*, *Vajrajāpa*, *Kapālika sādhanā*, *Mudrā sādhanā*, *Candālī* Awakening, *Dehasthcakra*, and *sahajānand*, albeit under different nomenclatures. The philosophical underpinnings of *nātha yogīs* and *sahajayāna* practitioners are analogous. Upon examining the *Tantric Buddhist* traditions preceding the *sahajayāna*, it is evident that the practices bear minimal resemblance. The origins of the *sahajayāna* sect within the *Tantric Buddhist* tradition remain ambiguous.

Conclusion

The *Haṭha yoga* practice, prevalent among the *Nātha siddhas*, traces its origins to the Vedic period, with references found in various *Upaniṣads*, *Tantra*, the *Śrīmad Bhagavada Gītā*, *Purāṇas*, *Smritis*, and *Sutras*. During the medieval period, the *nātha siddhas* conducted numerous experiments on *yoga*, refining it by eliminating various distortions, thereby establishing *haṭha yoga* in a practical form. Among the *Nātha siddhas*, this practice was conducted under the guidance of Guru following initiation, with the teachings transmitted confidentially between Guru and the disciple. The side has revitalized this knowledge by amalgamating ancient and contemporary *Haṭha yoga* practices. Notable *Nātha siddhas* include *Ādinātha*, *Matsyendranātha*, *Gorakṣanātha*, *Chauranginātha*, *Jalandharnātha*, *Kanerinātha*, *Charpatnātha*, *Kanthadinātha*, *Gopichand*, *Bhartrihari*, *Gahininātha*, and *Nivruttinath*, with their numbers reported as either 84 or 125. In their practice of *Haṭha yoga*, the *Nātha siddhas* emphasized the purification process known as *śatkarma*, essential for balancing the three doshas using water, air, and minimal clothing, akin to the *pañchakarma* in *Āyurveda*, yet devoid of obligatory practices. In discussing dietary considerations for *yoga*, a list of balanced and suitable food items was presented, emphasizing moderation and accessibility.

In the literature concerning *Haṭha yoga* practices of the *nātha siddhas*, the term *Nātha* signifies a supreme entity, identified as the nameless Brahma, also referred to as *Ādinātha*(*Śiva*). *Nātha* is regarded as a master of the senses, mind, and intellect. Gurus who have attained self-realization and initiate others into *Yoga* are addressed as *Nātha*. Within *nātha* tradition, figures such as *Mahāsiddha Matsyendranath* and *Gorakṣanātha* are renowned for their expertise in *Haṭha Yoga*. The literature on *nātha siddhas* indicates that the knowledge of *Haṭha yoga* has ancient origins and has

been transmitted through generations, primarily in the form of *sutras*. *Matsyendranātha* is said to have received this knowledge from *Ādinātha* during the medieval period, and *yogīs* (*siddhas*), such as *Gorakṣanātha*, further disseminated this knowledge through various innovative experiments. The following texts were analyzed within the context of the *Nātha* literature.

Kauljñananirṇaya is a compilation of five texts:

Kauljñananirṇaya, *Akulavīratāntram-A*, *Akulavīratāntram-B*, *Kulānandatantram*, and *Jñānakārikā*. These texts primarily advocate the establishment of the Akul through the *Kul sādhanā*. The *Kula* tradition includes practices such as *Āsana*, *Kumbhaka*, *Kuṇḍālīnī*, the awakening of body chakras, and various *siddhis*. Subsequently, *Sahaja*, which arises spontaneously, is identified as a state of liberation, referred to as *Akula*. The *Siddhasiddhāntpaddhati* is divided into six teachings, wherein *Anāma* expounds on the creation originating from Brahma, the definition of *haṭha yoga*, the nine chakras, sixteen bases (*ādhāras*), *Ashtāṅga yoga*, the representation of the universe within the body, the form of *kuṇḍālīnī*, the indistinguishability of *Śiva-Śakti*, harmony, and the characteristics of *Avadhūta yogī*. *Gorakṣaśtakam* provides a detailed exposition on the asanas of *haṭha yoga*, breath control, *pratyāhara*, *dhārāṇa*, meditation, and *samādhi*. *Vasiṣṭha Samhitā* describes the *Ashtāṅga yoga*. *Haṭhapradīpikā* outlines the sequence of *haṭha yoga* practice, including *āsana*, *kumbhaka*, *mudrā*, and *nāḍānusandhana*. *Gheraṇḍa Samhitā* elucidates the seven principles of *yoga*, comprising *śatkarma*, *Āsana*, *Mudrā*, *Pratyāhara*, *Prāṇāyama*, *Dhyāna*, and *Samādhi*. *Haṭhapradīpikā jyotsnā*, akin to *Haṭhapradīpikā*, delineates the four components of *yoga*. In contrast, *Śiva Samhitā*, rather than presenting *yoga* in terms of specific body parts, describes the philosophy of *yoga*, *āsanas*, *prāṇāyama*, various postures, *kuṇḍālīnī*,

Dehastha Chakra, meditation, and introspection of the mind. *Gorakhabāṇi* (*Sabdi*) encompasses the teachings of *Gorakhnātha* on *āsanas*, *prāṇāyama*, *kuṇḍālinī*, *yoga darśana*, *swasamvedya* (self-knowledge), along with instructions to refrain from making yoga a subject of discussion, avoiding debates, and providing *sādhana* instructions for *Avadhūt yogīs*.

According to the *nātha siddhas*, the life force and the mind force within the body represent two opposing currents of energy, often referred to by various names such as *Prāṇa-Apāna*, *Surya-Chandra*, and *Idā-Piṅgalā*. These currents were also associated with the left and right nostrils. Under normal circumstances, the activation of one current results in deactivation of the other. These opposing currents are integrated with practices such as *Āsanas*, *Śatkarma*, *Nādi Śodhana*, *Prāṇāyama*, and *Mudrā Sādhnā*. Through this integration, they unite and traverse the central channel, *Suśumna*, thereby facilitating the upward movement of the *kuṇḍālinī* energy. This ascent activates the energy centers along the *Nirālamba* path, ultimately merging with Param Śiva through sound. In this state, the yogī experiences *Purṇānanda Sahajānand*, the ultimate state of realization, wherein the indivisibility of the body and universe is perceived. This realization, termed *Swasamvedya* by *yogīs*, transcends worldly existence and liberation.

Among various *Nādis*, *Suśumna*, *Idā*, and *Piṅgalā* are prioritized. Moderate consumption is deemed significant among the *yamas*, with non-violence being prioritized among the rules. *Siddhāsana* is regarded as a superior *āsana*, while *Kevali* is esteemed among the various *Kumbhaka sādhanās*. *Khecari* is considered exceptional among *mudrās*, and the guidance of Guru is recognized as foundational to *sādhana*. The significance of celibacy and the body's energy, known

as *kuṇḍālinī*, is recognized as the foundational to *Haṭha yoga*, with its awakening being the primary goal of *sādhana*. Among the body's *cakras*, particular emphasis is placed on six: *Mūlādhara*, *Swāḍhishthāna*, *Maṇipura*, *Anāhata*, *Viśuddhi*, and *Agyā cakra*.

The *Sahajayāna* sect is recognized as an enlightened branch within the *tantric* Buddhist tradition, emerging after its divergence from the *Vajrāyana* sect. In the context of medieval Indian history, the *Sahajyāni siddhas* are listed among 84 siddhas. Notable *siddhas* within this group include Luipā (Luipad), Lilapā, Virupā, Śabarapā, Sarahapā, Kandalipā, Mīnapā, Gorakhsapā, Kanhapā, Caurangīpā, Vīnapā, Śantipā, Tilopā, Naropā, and Dombhipā, among others. The total number of Siddhas has traditionally been 84 & its time (**Upadhyai, Samvat 2015**) The literary contributions of these Siddhas can be found in languages such as Sanskrit, mixed Sanskrit, and Apabhramsha. Among these, texts such as *Charyapada*, *Dohakoshgiti*, and *Charyagiti* in Sanskrit are deemed significant. Works such as *Luipada Rachitcharyapada*, *Charyacharyavinishchaya*, *Hevajratantra*, *Krishnapadarchita*, *Hevajrapanjika*, *Yogaratanamala*, *ShantiparachitHevajrapanjikamuktavali*, *Hevajratantra*, *Naropakritvajrayani*, *Anuttara yogatantra*, *Sekoddeshyatika*, *Charyagitikosh*, *Hevajrapanjika*, and *Kalachakratantram* are renowned as *sahajyāni* texts. There are considerable similarities in the practices, philosophy, and literature of *haṭha yoga* and *sahajayāna*. Upon examining *haṭhayoga* and *shajayāna*, it is evident that *haṭha yoga* is derived from two words, *Ha-ṭha*, which signify two streams of energy. Under normal circumstances, these streams function in opposition. However, by adhering to the practices imparted by Guru, these two streams are gradually unified. These streams are referred to by various names such as *Idā-Piṅgalā*, *Surya-*

Chandra, and *Gaṅgā-Yamunā*. The unification of these energy streams constitutes the *Haṭha Yoga*. When the differences are resolved, *Yogī* attains *sahaja*, which is synonymous with liberation. These practices are prevalent among *Nātha Yogīs* or *nātha siddhas*, whose philosophies are also identified by terms such as *Yoga Margā*, *Avadhūta Marga*, *Siddha Marga*, and *Kaula Marga* etc. Similarly, the term *Sahaja* is derived from the components 'Sah,' meaning together, and 'Ja,' meaning to arise. The coexistence of the concept of an object and its inherent quality is referred to as *sahaja*. The *sahajyāni siddhas* also identified *sahaja* using various terms such as *Prajña-Upāya*, *Śunyata-Karunā*, *Sun-Moon*, *Emptiness-Compassion*, *Kamal-Kuliś*, *Manwoman*, *Bhāva-nirvāṇa*, *Ali-Kali*, and *Mañī-Padma*, among others. In the profound union of these elements, all distinctions dissolve, and the practitioner begins to experience *sahaja*, which is synonymous with *Nirvāṇa*. Both *Nātha* and *sahajyāni* traditions are renowned as *siddhas*. In lists sourced from medieval Indian and Tibetan texts, such as *Varnaratnaakar*, *Sasky Viharsoochi* and *Hathapradeepika*, both traditions are represented in a combined form. The first name in these lists is *Matsyendranath*, whose Tibetan equivalent is *Luipa* (*Luhipa*). *Gorakṣanātha*, recognized as the foremost *siddha* among the *sahajyāni siddhas*, is also mentioned in these lists under the name *Gorakshapa*. *Matsyendra* is venerated and is known as *Avalokiteśwara* among *Nepali* Buddhists. According to *Abhinavagupta*, a distinguished scholar of the *Kashmir Shaiv* tradition, *Matsyendra* categorized self-acquired knowledge into *Anand*, *Avali*, *yogī*, *Prabhu*, *Bodhi*, and *Paad*. The term 'as' *Paad*' is frequently used in the list of *sahajyāni siddhas*. In *Kauljñananirṇaya*, authored by *Matsyendra*, he references the

traditions of preceding *Siddhas*, with the suffix '*Paadan*' appended to their names. The *navnāthas* list includes the notable *sahajyāni siddha* *Jalandhara* and his principal disciple *Kanifa*. In these lists, *Matsyendra* is consistently ranked first followed by *Gorakṣanātha*. In the *Haṭhapradīpikājyotsanā*, written by *Brahmānanda*, the renowned *nātha siddha* of Bengal and *sahajyāni siddha* *Gopichand*, along with *Taranātha*, a prominent 16th-century Tibetan writer and *sahajyāni* practitioner, are included in the *nātha* list. The *sāadhanā* methods used in both traditions exhibited similarities. In *nātha sāadhanā*, practices such as *Āsana*, *Prāṇāyama*, *Kapālīka sāadhanā*, *Mudrā*, *Kuṇḍālīnī* awakening, *Dehastha Cakra*, and *sahajānanda* are described. In *sahajayāna*, these practices are identified by different names such as *Buddhāsana*, *Vajrajāpa*, *Kapālīka sāadhanā*, *Mudrā sāadhanā*, *Candālī* awakening, *Dehastha Cakra*, and *Sahajānanda*. The philosophical underpinnings are also evident in *Nātha yogīs*. Upon reviewing the pre-*Sahajayāna* traditions, these *sāadhanās* do not align. The ambiguity surrounding the origins of the *Sahajayāna* and its antecedent traditions presents a significant challenge. There appears to be no congruence with earlier traditions. Furthermore, the period of various *sahajyāni* texts, such as *Dohakosh*, *Charyapad*, *Hevajrat Tantra*, and their Sanskrit commentaries, as well as the *sāadhanā* described therein, postdates the *nātha siddhas*, revealing a profound connection with *nātha sāadhanā*. Thus, the *sahajyāni siddhas* adopted *nātha sāadhanās* while incorporating Buddhist terminology into their practice. Various scholars have acknowledged the influence of *nātha siddhas* on *sahajayāna*, based on diverse references, *sāadhanās*, literature, and philosophy.

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