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# The Yoga of Siddha Boganathar

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## Translation word by word

*pōṟṟu* - cherish it; *enṟār* - he said; he advised; he guided; *endaikku* - my master (*guru*); *nandiyīcar* - Nandīsar; *pugaḻāga* - eulogizing; *inda* - the; *muṟai* - method; *eṉakku* - to me; *coṉṉār* - advised; *ārṟu* - show this pathway to the people; *eṉṟum* - for ever; *koṅgaṇarkku* - to Koṅgaṇar; *yāṉum* - myself; *coṉṉēṉ* - advised him; I told; *appaḍiyē* - accordingly; *kaṇḍavarkkum* - to whomsoever; *avarum* - he ; *coṉṉār* - also told; *ēṟṟenṟu* - praising; *pūraṇattiṉ* - plenitude; consummation; perfection; *vicālam* - the wide space; the open space, *veṭṭaveḷi*; *pōla* - like; *iyalbāga* - naturally; *cittarum* - the Siddhas; *ippaḍiye* - accordingly; *ceyvār* - will perform; *kāṟṟenṟu* - called the breath; called the *prāṇa* energy; *vālaitaṉai* - the *kuṇḍalini-śakti*; *nittam nittam* - daily, every day; continuously; *karuṇai* - the benign; the salubrious; benevolent; *maṟavāmal* - without forgetting; *pūcaiceyyē* - do worship.

## Translation

My teacher (*guru*) Nandīsar guided me to cherish
This method (*uṉmaṉi*) and advised me to eulogize it;
I told Koṅgaṇar to show this pathway to the people forever.
Accordingly he also told whomsoever he came across.
Naturally all the Siddhas will also perform accordingly,
Worshiping the *kuṇḍalini-śakti* called the benevolent *prāṇa* energy,
Praising the consummate perfection as the open space,
Continuously, without forgetting.

## Summary

Bōgar says that his *guru* Nandīsar taught him the truth about *uṉmaṉi* and he in turn advised Koṅgaṇar to show this pathway to all the people forever. Following the advice, Koṅgaṇar also disseminated it to whomsoever he came across. All the Siddhas also followed the same method of disseminating the truth to one and all, namely, worshiping, i.e., practicing the benevolent *prāṇa* energy continuously without forgetting, i.e., without any break in the form of *kuṇḍalini-śakti*.

## Commentary

In this verse Bōgar has indicated the *ārṟuppaḍai* concept of the Tamil Siddhas. *Ārṟuppaḍai* means ''showing the pathway to the

people.'' He acquired the knowledge of Kuṇḍalini-Yoga and *uṉmaṉi* from his *guru* Nandīsar, and he in turn passed it on to Koṅgaṇar who disseminated it to all people. Bōgar says that this is the method, the *ārṟuppaḍai* method, that is being followed by all the Siddhas. This concept is expressive of the social concern of the Siddhas. The Siddhas wanted everyone to ''enjoy'' what they themselves have ''enjoyed.'' Bōgar advises humanity to practise *prāṇayama* and Kuṇḍalini-Yoga without any break. This expresses his commitment to humanity. In Bōgar's mysticism, humanity is the point of reference.

## Verse 5

பூசையது செய்வதற்கு வாதஞ்சித்தி
பூண்டிருந்தால் காயசித்தி யோகசித்தி
ஆசையென்ற பேரின்ப ஞானமெய்தும்
அண்டபகி ரண்டமெல்லா மடியிற்போற்று
மாசையென்ற பலவிதங்க ளெல்லாம்வீழும்
மாறுவித மறியாமல் மாண்டார்சுவாமி
காசையென்றுந் தேடுகின்ற சண்டாளர்க்குக்
காணாது கெதியில்லை கடினந்தானே.

pūcaiyadu ceyvadaṟku vādañcitti
pūṇḍirundāl kāyacitti yōgacitti
ācaiyeṉṟa pēriṉba jñāṉameydum
aṇḍapagi raṇḍamellā maḍiyiṟpōṟṟum
ācaiyeṉṟu palavidaṅga ḷellāmvīḻum
māṟuvida maṟiyāmal māṇḍārcuvāmi
kācaiyeṉṟun tēḍuginṟa caṇḍāḷarkkuk
kāṇādu gediyillai kaḍiṉantāṉē.

## Translation word by word

*pūcaiyadu* - to pay homage; to worship; to venerate; to practice; *ceyvadaṟku* - to do; to perform; *vādam - prāṇa*; alchemy; ten vital airs; *citti - siddhi*; miraculous powers; *pūṇḍirundāl* - which will yoke one with; *kāyacitti - kāya-siddhi*; *yōgacitti - yoga-siddhi*; *ācaiyeṉṟa* - the expectation called; the eagerness called; the eagerly awaited; *perinba* - supreme bliss; peerless bliss; *jñāṉam* - spiritual wisdom; *eydum* - will achieve; *aṇḍa pagiraṇḍam* - the macrocosm; *ellām* - the whole; the all, the entire; *adiyiṟ pōṟṟum* - will surrender to praise or serve;

*ācai* - desires; *enṟa* - (an expletive word) *palavidaṅgaḷ* - the other type of; *ellām* - all; *vīḻum* - will vanish; *māṟuvidam* - this alternative desire; *aṟiyāmal* - not knowing; *māṇḍār* - have died; *cuvāmi* - O! Swami; (a nickname whereby an ignorant person is referred to as a knowledgeable one); *kācai* - material wealth; *enṟum* - always; *tēḍuginṟa* - searching after; *caṇḍāḻarkku* - the degraded man; *kāṇādu* - will not experience; will not get; *gediyillai* - no other way; *kaḍiṇamtāṉē* - it is difficult.

## Translation

The practice (of Kuṇḍalini-Yoga) is the performance of the *prāṇa-siddhi*,

Which will yoke one with *kāya-siddhi* and *yoga-siddhi*,
Achieving the eagerly awaited wisdom of peerless bliss, (and)

The entire macrocosm will surrender to serve.
All the other types of desire will vanish.

O! Swami! Not knowing this alternative desire many have died.
The degraded man searching for material wealth will not experience this. It is difficult (for him).

## Summary

The practice of Kuṇḍalini-Yoga called *prāṇa-siddhi* will take one to achieve the immortal body and the bliss of Yoga. When one attains the eagerly awaited peerless bliss through Yoga, the other types of desires will vanish and the entire cosmos (micro as well as macro) will be under one's control. Without understanding the richness (potency) of this Yoga, people vainly seek for material wealth. Of course, they do not understand this Yoga, for it is a difficult process for them.

## Commentary

Here *prāṇa-siddhi* stands for the attainments one gets through the practice of *kuṇḍalini prāṇayāma*. The practice of Kuṇḍalini-Yoga will lead one to the attainments of *deha-siddhi* and *yoga-siddhi*, the blissful powers of Yoga. The aim of a *kuṇḍalini-yogin* is to attain *kāya-siddhi*, an immortal body which is a body of bliss. The entire cosmos will be under the control of the *yogin*, which means that the *yogin* has attained all the *yoga-siddhis*. Ignorant of this method of

Yoga, people vainly seek other material riches. Bōgar also says that this method is a difficult one for such people to follow.

## Verse 6

*காணாது நின்றுரைத்த வாலைதன்னைக்*
*கண்மூக்கு மத்தியிலே கருதிப்பாரு*
*தோணாது மற்றொன்று குருக்கள்பேதம்*
*சொற்பேதம் பொருட்பேதம் துறையோபேதம்*
*பூணாது வேதமொடு சாத்திரபேதம்*
*பொற்பதுமை போலிருக்கும் பொறிகள்வாடி*
*கோணாது நின்றவரே குருவைக்காண்பார்*
*குருக்காணா ரானைகண்ட குருடராமே.*

kāṇādu niṉṟuraitta vālaitaṉṉaik
kanmūkku mattiyilē karudippāru
tōṇādu maṟṟoṉṟu gurukkaḷpēdam
coṟpēdam porutpēdam tuṟaiyōpēdam
pūṇādu vēdamoḍu cāttirapēdam
poṟpadumai pōlirukkum poṟigaḷvāḍi
kōṇādu niṉṟavarē guruvaikkāṇbār
gurukkāṇār āṉaikaṇḍa kuruḍarāmē.

## Translation word by word

*kāṇādu* - without being visible (to the naked eyes); invisible; *niṉṟu* - the ever-lasting; *uraitta* - famous; reputed; *vālai taṉṉai* - the *kuṇḍalini-śakti*; *kaṇmūkku mattiyilē* - between or the middle of the two eyebrows; *bhrumadhyaka*; *karudi* - meditate; *pāru* - to aim at; *tōṇādu* - will not think of; will not exist; *maṟṟoṉṟu* - another thing, any other thing; (*tōṇādu maṟṟoṉṟu* - without thinking of any other thing;) *gurukkaḷ* - priests, teachers; *bēdam* - incongruity; inconsistency; unsuitable; *coṟpēdam* - incongruous words; *poruṭbēdam* - incongruous meaning; *tuṟaiyōpēdam* - incongruous methodology; *pūṇādu* - without being entangled; *vēdamoḍu* - along with the Vedas; *cāttirapēdam* - incongruous *śāstras*; *poṟpadumai* - the golden statue; *pōlirukkum* - existing like; *poṟigaḷvāḍi* - the withering away of senses; *kōṇādu niṉṟavarē* - those who stand steadfast; *guruvaikkāṇbār* - will experience the *guru*; *gurukkāṇār* - those who do not see the *guru*; *āṉaikaṇḍa* - those who perceived the elephant; *kuruḍarāmē* - the blind men.

## Translation

Without being entangled with incongruous teachers, incongruous words, incongruous meaning, incongruous methodology,

The incongruous *śāstras* along with the Vedas, without thinking of any other thing, meditate at the middle of the eyebrows

The everlasting, reputed *kuṇḍalini-śakti.*

After the withering of the senses, those who stand steadfast

Like a golden statue will experience the *guru.*

Those who do not see the *guru* are like the (proverbial) blind men perceiving the elephant.

## Summary

Meditate on the *kuṇḍalini-śakti* at the *ājñā-cakra* without thinking of anything else. After the control of the senses stand steadfast like a golden statue without entangling oneself in incongruous teachers, incongruous words, incongruous meanings, incongruous methodology, the incongruous *śāstras* along with the Vedas. Then one will experience the *guru.* Without the guidance of the *guru,* one's experience will be that of the proverbial blind men perceiving and describing the elephant.

## Commentary

The *ājñā-cakra* is the seat of the *guru.* A real *guru* is a divine guide who sees beyond and weans away the disciple from the incongruous (unsuitable) teachers, incongruous words, incongruous meanings, incongruous methodology, and the incongruous *śāstras*, removes the darkness of ignorance and leads his pupil towards enlightenment and truth.

Bōgar, using the *ārṟuppaḍai* concept, guides the disciple in not falling prey to pseudo-*gurus*, wrong methodology, inconsistent teachings, and inconsistent *śāstras.* The road to realization is blocked by these inconsistent things. Men who do not get genuine *gurus* are like the proverbial blind men trying to perceive an elephant. By false doctrines and methodology, *śāstras,* and institutions one does not get at the truth. Bōgar asks us to see beyond these inconsistencies. A true and genuine disciple will stand steadfast like a rock by the genuine *guru*'s teachings, with one purpose, one aim, and one goal, and will strive to seek, to find, and not to yield and get ''entangled'' in unnecessary methods.

The *ārṟuppaḍai* concept is very powerful in the social philosophy of the Tamil Siddhas. It has two aspectsèone positive and the other negative. The positive aspect consists of indicating the method of Kuṇḍalini-Yoga and the system of medicine. In verse four of this poem, Bōgar has stressed the positive aspect of this concept. In this verse he gives the negative aspect of the concept by asking people not to fall prey to inconsistent teachings, etc.

## Verse 7

*ஆமப்பா யிதுவல்லோ தீட்சையென்று*
*அறிவுடைய பெரியோர்க ளறிவிப்பார்காண்*
*ஓமப்பா மூலமந் திரத்தைக்கேளு*
*ஒருமொழியாய் மூலகுரு வுபதேசித்தார்*
*வேமப்பா ஐயென்றுங் கிலியுமென்றும்*
*வீறுடைய சவ்வென்றும் மூலமூன்றுஞ்*
*சாமப்பா சஞ்சிதம் பிரார்த்வகாம்யந்*
*தலைமாறி ஓலையிலே வரைந்திடாயே.*

ām appā idu allō dīkṣai eṉṟu
aṟivuḍaiya periyōrgaḷ aṟivippār kāṇ
ōm appā mūla mandirattaik kēḷu
oru moḻiyāy mūlaguru upadēcittar
vēmappā ai eṉṟum kiliyum eṉṟum
vīruḍaiya cav eṉṟum mulam mūṉṟum
cām appā cañcitam pirārtva kāmyam
talai māṟi ōlaiyilē varaindiḍāyē.

## Translation word by word

*ām appā* - Yes! My dear!; *idu allo dīkṣai eṉṟu* - this is the genuine *dīkṣā* (initiation or empowerment); *aṟivuḍaiya* - the knowledgeable (the wise); *periyōrgaḷ* - great sages; *aṟivippār kāṇ* - proclaim; *ōm* - *Aum; appā* - My Son!; *mūla mandirattai* - the basic, the root *mantra*; *kēḷu* - listen to; *orumoḻiyāy* - the single letter; *mūlaguru* - the ultimate *guru*; *upadēcittār* - taught by; initiated into; *vēm* - ripe; matured; the significant; *appā* - My Dear!; *ai - ai*; *eṉṟum* - (an expletive word); *kili - kili*; *yum - yum*; *eṉṟum* - (an expletive word); *vīṟuḍaiya* - the distinctive; excellence; unique beauty; *cav - sav*; *eṉṟum* - (an expletive word); *mūlam mūṉṟum* - the three primordial syllables; (*A U M*); *cām* - will die; will be exhausted; *appā* - O! My Friend; *cañcitam* -

*The Yoga of Siddha Boganathar* by T. N. Ganapathy, Ph.D., is the first in a series of publications produced by the Yoga Siddha Research Project sponsored by Babaji's Kriya Yoga Order of Acharyas and Yoga Research and Education Center.

Boganathar was the Siddha guru of Kriya Babaji Nagaraj, the famed Himalayan master. Boganathar lived an extremely long life through the use of alchemical rejuvenation formulae and special breathing techniques. He traveled all over the world, chronicled the lives of Siddhas much older than himself, and mapped out an illumined path to integral transformation of human nature into divinity. His astounding life provides a shining example of our human potential. Apart from being a highly realized master, he also was a great scientist who invented a steamship, an automobile, a flying machine, a parachute, and hundreds of medicinal remedies.

The present work provides a biography of Boganathar, gleaned from his writings alone. This avoids the distortion of orally transmitted legends. Dr. Ganapathy also conveys the extraordinary challenge of comprehending the esoteric poetry of Boganathar and the Siddhas in general.

The heart of this book is a translation with commentary of seventy-five selected poems, which serious students of the history of religion and in particular of Yoga and Tantra will find illuminating. By meditating upon the verses, the reader will be able to draw much inspiration.

This volume contains a word-by-word translation (with alternative meanings), a literal rendering, and an interpretative translation to balance the need for precision and understanding and to facilitate a deeper meditative approach to the various layers of meaning of each verse.

"The Yoga traditions of India have been frequently neglected. This book, the first in a new series, seeks to remedy this situation. Dr. Ganapathy and his team have labored hard to launch this series, and they do so with one of the most illustrious masters of Siddha Yoga—Bogar. This volume is a great starting point for exploring the Tantric Yoga of the Siddhas."—Georg Feuerstein, Ph.D., author of *The Shambhala Encyclopedia of Yoga*.

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