

Videoaula 2 – semana 11

Texto de apoio 3

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Esta leitura ajudará você a compreender melhor o cenário cultural natha, dentro do qual surgiu a obra de Gorakshanatha.

The Natha Cult and its Sadhana

The Natha cult (...) was essentially a Shaiva yogic school and developed, most probably, from the early Siddha cult of India. This school also is fundamentally based on the belief of the two aspects of the absolute Reality, represented by the sun and the moon, where the sun stands for the principle of destruction (kalagni), through the process of death and decay, and the moon stands for the principle of immutability. The final aim of the Natha Siddhas is the attainment of a non-dual state, through the attainment of immortality, in a perfect and divine body. This non-dual state of immortality, which is the state of the great Lord (Maheshvara), can be attained only through the union, or rather the commingling, of the sun and the moon. In its speculations on the attainment of an immutable and divine body, through the process of *hathayoga*, involving the theory of the sun and the moon, the Natha cult seems to be akin to the Rasayana school of Indian thought, the main difference being that the medical and chemical science of Rasayana became transformed into a science of *yoga* with the Natha siddhas.

The main *sadhana* of the Natha Siddhas is well known as the culture of the body (*kaya-sadhana*). This culture of the body implies its transubstantiation first into a subtle ethereal body and that again, finally, into an immutable divine body having an eternal existence. According to these *yogins*, the moon, which is the depository of *soma* or *amrita* (nectar), is situated just below the *sahasrara*, the lotus of thousand petals. The quintessence of the visible body is distilled in the form of *soma* in the moon; this *soma*

rejuvenates the body and makes it immortal. In the ordinary course, this *soma* trickles down from the moon above and is dried up by the sun, the fire of destruction, situated in the navel plexus; this drying up of the *soma* by the sun leads ordinary beings to decay and death. This *soma* (also called *maharasa*, the great juice) must be protected from the sun. How is that to be done? There is a curved duct (*banka nala*, as described in the vernacular texts) from the moon to the hollow in the palatar region; it is like a serpent with mouths at both ends, and is well known in *yoga* physiology as *shankhini*. The mouth of this duct, through which *soma* pours down from the moon, is called the tenth door of the body (*dashama-dvara*), as distinguished from the other nine ordinary doors. This tenth door must be shut up or well guarded, otherwise the best wealth of man will be stolen by the sun or *kala* (time, death). How is the *soma* or *amrita* to be saved from the sun? There are various yogic processes described in Hatha-yogic and Tantric texts. The main thing is a process of turning the tongue backwards into the hollow above, so as to reach the tenth door, and of fixing the sight between the eyebrows. The tongue, thus extended backwards, shuts up the tenth door, and the nectar, thus saved, is drunk by the *yogin* himself. In some of the texts, this secretion of nectar from the moon is associated with the rousing of *kula-kundalini shakti* (the serpent power, lying dormant in the lower plexus), and it is held that the rousing of this *Shakti* and her march to the *sahasrara* are instrumental in the trickling down of the nectar.