

Basics

- Regarding Knowledge
- What is a Siddha?

Regarding Knowledge

The knowledge systems (Vidya) are not primarily encyclopedic, and cannot be indexed based on Shastra (शास्त्र) alone.

Scholarly research

There is a famous answer by Swami Lakshmanjoo, when an American student asked: "Where can I study in India?" -- Lakshmanjoo answered that it is difficult to find the right place and the right teacher in India. Many "get lost in the mud". What he meant to say is that India is constantly changing, and it can be difficult for Westerners to keep up.

India in the 2020s is at the edge of becoming a developed country, and rapidly changing. This makes research even more important, to maintain and to cultivate the many achievements.

Scholarly research is essential to understand spiritual teachings. But it is also essential to know, that Shastra isn't enough. The intention of scholarly research isn't to prove or to acknowledge specific spiritual aspects. It is to support the authentic traditions, and give more meaning to them.

Kaulantak Peeth

Kaulantak Peeth is located in Kullu, which was named Kuluta in eras before.

“ The word ‘Kullu’ is speculated to have been derived from the word ‘Kuluta’ which was found inscribed on a coin from the first century A.D. The first king (Raja) mentioned in historical record is *Virayasa* whose name figures on that coin as ‘*Virayasa, King of Kuluta*’. The Chinese pilgrim, Hiuen Tsang, is believed to have described the modern Kullu as Kiu-lu-to situated at 117 miles to the north-east of Jalandhar. The tract has also been referred to as ‘*Kulantapitha*’, which translates to ‘the territory which marks the end of Kula i.e. the socio-religious system of the mainland’ or ‘the end of the habitable world’.

Source: <https://hpkullu.nic.in/history/>

Kaulantak Peeth teaches Siddha Dharm via the International Kaulantak Siddha Vidya Peeth organization.

Siddha Dharm is also one of the progenitors of the Tibetan Buddhism (Vajrayana), which has been inspired by Indian MahaSiddhas. Among them, Padmasambhava or Mandarava.

The word "Peeth" is sometimes written as Pith (related to Pithas). **Shakti Peethas** are related to the worship of the Goddess Sati, who is considered an incarnation of Adi Shakti (the primordial cosmic energy).

Kaulantak Peeth is a pilgrimage site of the Himalayan Siddhas, and there are temples dedicated to Goddess Kurukulla. An ancient name for Kaulantak Peeth is also Kulant Peeth. Kulant, related to Kulle and Kullu.

The traditions of the Himalayan Siddhas include:

- Desaj Parampara: understanding the tradition of regional lineage (of Kullu)
- Guru-Shishya Parampara: the Guru (Nath) is Kaulantak Nath (Mahasiddha Ishaputra)
- Dev Parampara: Deva traditions (Sanatana Dharm, an older name for Hindu Dharma)

Kurukulle

In the West, not much is known about Goddess Kurukulla. Another name for Devi may be the Red Tara, a form of the Mahavidya. The worship of Devi is within the practices of Shakta traditions.



Devi holds many secrets.

The knowledge available in the West, related to Yoga or traditional Tantra arts, is sparse. That is changing slowly. The efforts must be made by people who are capable enough.

Myth and truth

- What is the truth?

Regarding knowledge, the intention of these pages is **not** to proclaim "authority". Can there be authority over myth and truth, or is myth how truth escapes all such attempts?

During Sadhana one might come to a new Sankalpa (संकल्प), to see things from a new perspective. Often Sadhakas use forms of art to express what has become their experience. To them and their community, this art can represent truth. To others, it remains a myth.

Many of the ancient divine teachings are not written on paper because paper became available later in India. Some teachings are written on different materials, on small pieces of wood or parchment. In rare cases did the Siddhas in the Himalayas have access to specific materials, but there are records made of copper plates, for example. In Bharat at that time, different languages were used: Telugu, Tankari, Sanskrit, Hindi, local languages, and some scriptures even use specific symbols not found elsewhere.

One should be respectful regarding these authentic and ancient oral traditions. The Siddhas have made every possible effort to protect their tradition over millennia. For very good reasons: Siddha Dharm is a complete "art". And art, that can aid a Sadhak to attain completion.

Namo Adesh

Om Namah Shivay

What is a Siddha?

In Western literature, a Siddha refers to "one who is accomplished".

“ "Tantra" describes the ethos of Indian culture of this time; the men who embodied that ethos and the aims and ideals of the culture, the generators and directors of the creative energy that converted the people and transformed society, the guides and exemplars on the path of Tantra, these men were called Siddhas.

Source: [Keith Dowman](#)

When one learns about Siddha Dharm, one will also hear of "prayoga" (प्रयोग). In Sanskrit, this means "experiment" or "practical application." In yogic traditions, prayoga refers to experimental practices or applications of yogic techniques.

With Shaman (Gur) or Siddha traditions we enter the path of the “psychonaut,” explorers of the subtle realms of dream, death, and all “between” states. Such people are known as Gur in indigenous traditions and as “Siddhas” or “Adepts” in Buddhist and some Hindu Tantric traditions. Gur and Siddha have informed one another over the centuries. As have other traditions.

The history of the Himalayan Siddhas

In ancient times, the Siddhas emerged from the Kapalikas, who were ascetic Pashupatas emerging during the sixth century. In the following, this text refers to the Siddhas (and Kapalikas) in a tradition of Maha Matsyendra Nath.

Today, not much of the authentic Himalayan Siddha (and Kapalika) traditions is available outside [Kaulantak Peeth](#).

Even though Mahasiddha Ishaputra is referred to as Kaulantak Nath, there is no direct association with the Nath Siddhas. There are commonalities, but there are also differences. In the basic part of this Wiki book, a side by side comparison is out of scope. The traditions have informed one another over the centuries as well. In the following, the perspective of this text is related to the **Kaulantak Sampradaya**.

- It should be mentioned that this is **not** this "*Siddha Yoga*", which has been subject to scandals.
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It also isnot the *Kaula Tantra*, which is known through various literature in the West.

From the perspective of this text, the Himalayan Siddhas developed in the Himalayan mountains, in a certain area which may have been known as Oddiyana (The Paradise of Dak and Dakinis). There, as oral tradition tells, Bhagvan Adi Nath Ji was among the first Adi Mahasiddhas who redefined Siddha Dharm. The basis for this were local traditions (Desasj parampara), various familial and ancestral lineages, Shamanic influences and the experiences of the early Siddhas.

Siddha Dharm is not a Puranic philosophy, and follows different rules. The rules and practices of Kaulantak Peeth aren't relevant to the public. These rules are rooted in tradition and community. For example, the Vidya (knowledge systems) related to the deities (like Devi Kurukulla or Bhagvan Vanshira), are taught directly from Guru to disciple. A disciple who receives Deeksha (initiation) from Mahasiddha Ishaputra (Kaulantak Nath) is a Siddha.

Reaching the area of Kuluta in ancient times was a perilous challenge because there were no roads, which could easily be travelled. When the seekers arrived, it was often necessary to heal them. The Guru had to be proficient at certain types of medicine. Therefore, there are healing arts associated with the Himalayan Siddhas. Siddha Dharm, however, is not limited to Ayurvedic disciplines.

The Himalayan Siddhas associate 56 Mahasiddhas with the Kaulantak Sampradaya. Some of them are also known in Vajrayana Buddhism, like Mahasiddha Vairocana Nath for example.