

### CHAPTER III.

*On Mudrās.*

॥ ३ ॥ तृतीयोपदेशः

॥ 3 ॥ tṛtīyopadeśaḥ

स-शैल-वन-धात्रीणां यथाधारोअहि-नायकः ।  
सर्वेषां योग-तन्त्राणां तथाधारो हि कुण्डली ॥ १ ॥

sa-śaila-vana-dhātrīṇāṃ yathādhāro|ahi-nāyakaḥ |  
sarveṣhāṃ yogha-tantrāṇāṃ tathādhāro hi kuṇḍalī ॥ 1 ॥

As the chief of the snakes is the support of the earth with all the mountains and forests on it, so all the Tantras (Yoga practices) rest on the Kuṇḍalinī. (The Vertebral column.) 1.

सुप्ता गुरु-परसादेन यदा जागर्ति कुण्डली ।  
तदा सर्वाणि पद्मानि भिद्यन्ते गरन्थयोअपि छ ॥ २ ॥

suptā ghuru-prasādena yadā jāgharti kuṇḍalī |  
tadā sarvāṇi padmāni bhidyante ghranthayo|api cha ॥ 2 ॥

When the sleeping Kuṇḍalinī awakens by favour of a guru, then all the lotuses (in the six chakras or centres) and all the knots are pierced through. 2.

पराणस्य शून्य-पदवी तदा राजपथायते ।  
तदा छित्तं निरालम्बं तदा कालस्य वञ्छनम ॥ ३ ॥

prāṇasya śūnya-padavī tadā rājapathāyate |  
tadā chittaṃ nirālambaṃ tadā kālasya vañchanam ॥ 3 ॥

Suṣumnâ (Sūnya Padavî) becomes a main road for the passage of Prâṇa, and the mind then becomes free from all connections (with its objects of enjoyments) and Death is then evaded. 3.

सुष्हुम्णा शून्य-पदवी बरहम-रन्ध्रः महापथः ।  
शमशानं शाम्भवी मध्य-मार्गश्छेत्येक-वाछकाः ॥ ४ ॥

suṣhumṇā śūnya-padavī brahma-randhraḥ mahāpathaḥ |  
śmaśānaṃ śāmbhavī madhya-mārghaśchetyeka-vāchakāḥ || 4 ||

Suṣumnā, Sunya Padavī, Brahma Randhra, Mahā Patha, Śmaśāna, Śambhavī, Madhya Mārgha, are names of one and the same thing. 4.

तस्मात्सर्व-परयत्नेन परबोधयितुमीश्वरीम ।  
बरहम-दवार-मुखे सुप्तां मुद्राभ्यासं समाछरेत ॥ ५ ॥

tasmātsarva-prayatnena prabodhayitumīśvarīm |  
brahma-dvāra-mukhe suptāṃ mudrābhyāsaṃ samācharet || 5 ||

In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwāra (the great door), mudrās should be practised well. 5.

*The mudrās.*

महामुद्रा महाबन्धो महावेधश्छ खेछरी ।  
उड्डीयानं मूलबन्धश्छ बन्धो जालन्धराभिधः ॥ ६ ॥

mahāmudrā mahābandho mahāvedhaścha khecharī |  
uḍḍīyānaṃ mūlabandhaścha bandho jālandharābhidhaḥ || 6 ||

Mahā Mudrā, Mahā Bandha, Mahā Vedha, Khecharī, Uḍḍiyāna Bandha, Mūla Bandha, Jālandhara Bandha. 6.

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करणी विपरीताख्या वज्रोली शक्ति-छालनम ।  
इदं हि मुद्रा-दशकं जरा-मरण-नाशनम ॥ ७ ॥

karaṇī viparītākhyā vajrolī śakti-chālanam |  
idaṃ hi mudrā-daśakaṃ jarā-maraṇa-nāśanam || 7 ||

Viparīta Karaṇī, Vajroli, and Śakti Chālana. These are the ten Mudrās which annihilate old age and death. 7.

आदिनाथोदितं दिव्यमष्टैश्वर्य-परदायकम ।  
वल्लभं सर्व-सिद्धानां दुर्लभं मरुतामपि ॥ ८ ॥

ādināthoditaṃ divyamaṣṭhāiśvarya-pradāyakam |  
vallabhaṃ sarva-siddhānāṃ durlabhaṃ marutāmapi || 8 ||

They have been explained by Âdi Nâtha (Śiva) and give eight kinds of divine wealth. They are loved by all the Siddhas and are hard to attain even by the Marutas. 8.

*Note.*—The eight *Aiśwaryas* are: *Aṇimâ* (becoming small, like an atom), *Mahimâ* (becoming great, like âkâs, by drawing in atoms of Prakṛiti), *Garimâ* (light things, like cotton becoming very heavy like mountains.)

*Prâpti* (coming within easy reach of everything; as touching the moon with the little finger, while standing on the earth.)

*Prâkâmya* (non-resistance to the desires, as entering the earth like water.)

*Îsatâ* (mastery over matter and objects made of it.)

*Vaśitwa* (controlling the animate and inanimate objects.)

गोपनीयं परयत्नेन यथा रत्न-करण्डकम् ।  
कस्यच्छिन्नैव वक्तव्यं कुल-सत्री-सुरतं यथा ॥ ९ ॥

ghopanīyaṃ prayatnena yathā ratna-karaṇḍakam ।  
kasyachinnaiva vaktavyaṃ kula-strī-surataṃ yathā ॥ 9 ॥

These Mudrâs should be kept secret by every means, as one keeps one's box of jewellery, and should, on no account be told to any one, just as husband and wife keep their dealings secret. 9.

*The mahâ mudrâ.*

अथ महा-मुद्रा  
पाद-मूलेन वामेन योनिं सम्पीड्य दक्षिणाम् ।  
परसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम् ॥ १० ॥

atha mahâ-mudrâ  
pâda-mûlena vâmena yoniṃ sampīḍya dakṣhiṇām ।  
prasāritaṃ padaṃ kṛtvā karābhyāṃ dhārayeddṛḍham ॥ 10 ॥

Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toe should be grasped by the thumb and first finger. 10.

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।  
यथा दण्ड-हतः सर्पो दण्डाकारः परजायते ॥ ११ ॥  
ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।  
तदा सा मरणावस्था जायते द्विपुटाश्रया ॥ १२ ॥

kaṇṭhe bandhaṃ samāropya dhārayedvāyumūrdhvataḥ ।  
yathā daṇḍa-hataḥ sarpo daṇḍākāraḥ prajāyate ॥ 11 ॥  
ṛjvībhūtā tathā śaktiḥ kuṇḍalī sahasā bhavet ।  
tadā sā maraṇāvasthā jāyate dvipuṭāśrayā ॥ 12 ॥

By stopping the throat (by Jālandhara Bandha) the air is drawn in from the outside and carried down. Just as a snake struck with a stick becomes straight like a stick, in the same way, *śakti* (suṣumnâ) becomes straight at once. Then the Kuṇḍalinî, becoming as it were dead, and,

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leaving both the Idâ and the Pingalâ, enters the suṣumnâ (the middle passage). 11-12.

ततः शनैः शनैरेव रेखयेन्नैव वेगतः ।  
महा-मुद्रां छ तेनैव वदन्ति विबुधोत्तमाः ॥ १३ ॥

tataḥ śanaiḥ śanaireva rechayennaiva veghataḥ |  
mahā-mudrāṃ cha tenaiva vadanti vibudhottamāḥ || 13 ||

It should be expelled then, slowly only and not violently. For this very reason, the best of the wise men call it the Mahâ Mudrâ. This Mahâ Mudrâ has been propounded by great masters. 13.

इयं खलु महामुद्रा महा-सिद्धैः परदर्शिता ।  
महा-क्लेशादयो दोषहाः कष्ठीयन्ते मरणादयः ।  
महा-मुद्रां छ तेनैव वदन्ति विबुधोत्तमाः ॥ १४ ॥

iyam khalu mahāmudrā mahā-siddhaiḥ pradarśitā |  
mahā-kleśādayo doṣhāḥ kṣhīyante maraṇādayaḥ |  
mahā-mudrāṃ cha tenaiva vadanti vibudhottamāḥ || 14 ||

Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Mahâ Mudrâ. 14.

छन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत ।  
यावत्-तुल्या भवेत्सङ्ख्या ततो मुद्रां विसर्जयेत् ॥ १५ ॥

chandrāṅghe tu samabhyasya sūryāṅghe punarabhyaset |  
yāvat-tulyā bhavetsangkhyā tato mudrāṃ visarjayet || 15 ||

Having practised with the left nostril, it should be practised with the right one; and, when the number on both sides becomes equal, then the mudrâ should be discontinued. 15.

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।  
अपि भुक्तं विषहं घोरं पीयूषमपि जीर्यति ॥ १६ ॥

na hi pathyamapathyam vā rasāḥ sarve|api nīrasāḥ |  
api bhuktaṃ viṣhaṃ ghoram pīyūṣhamapi jīryati || 16 ||

There is nothing wholesome or injurious; for the practice of this mudrâ destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar. 16.

कष्हय-कुष्ठ-गुदावर्त-गुल्माजीर्ण-पुरोगमाः ।  
तस्य दोषहाः कष्हयं यान्ति महामुद्रां तु योऽभ्यसेत ॥ १७ ॥

kṣhaya-kuṣṭha-ghudāvarta-ghulmājīrṇa-puroghamāḥ ।  
tasya doṣhāḥ kṣhayam yānti mahāmudrām tu yo|abhyaset ॥ 17 ॥

Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,—all these irregularities are removed by the practice of this Mahâ Mudrâ. 17.

कथितेयं महामुद्रा महा-सिद्धि-करा नृणाम ।  
गोपनीया परयत्नेन न देया यस्य कस्यचित् ॥ १८ ॥

kathiteyam mahāmudrā mahā-siddhi-karā nṛṇām ।  
ghopanīyā prayatnena na deyā yasya kasyachit ॥ 18 ॥

This Mahâ Mudrâ has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone. 18.

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### *The Mahâ Bandha.*

अथ महा-बन्धः  
पाष्णिर्णं वामस्य पादस्य योनि-सथाने नियोजयेत् ।  
वामोरूपरि संस्थाप्य दक्षिणं छरणं तथा ॥ १९ ॥

atha mahā-bandhaḥ  
pārṣṇiṇiṃ vāmasya pādasya yoni-sthāne niyojayet ।  
vāmorūpari samsthāpya dakṣhiṇam charaṇam tathā ॥ 19 ॥

Press the left heel to the perineum and place the right foot on the left thigh. 19.

पूरयित्वा ततो वायुं हृदये छुबुकं दृढम् ।  
निष्पिड्यं वायुमाकुनछय मनो-मध्ये नियोजयेत् ॥ २० ॥

pūrayitvā tato vāyum hṛdaye chubukaṃ dṛḍham ।  
niṣhpīḍyam vāyumākuñchya mano-madhye niyojayet ॥ 20 ॥

Fill in the air, keeping the chin firm against the chest, and, having pressed the air, the mind should be fixed on the middle of the eyebrows or in the suṣumnâ (the spine). 20.

धारयित्वा यथा-शक्ति रेखयेदनिलं शनैः ।  
सव्याङ्गे तु समभ्यस्य दक्षहाङ्गे पुनरभ्यसेत् ॥ २१ ॥

dhārayitvā yathā-śakti rechayedanilaṃ śanaiḥ |  
savyāṅghe tu samabhyasya dakṣhāṅghe punarabhyaset || 21 ||

Having kept it confined so long as possible, it should be expelled slowly. Having practised on the left side, it should be practised on the right side. 21.

मतमत्र तु केष्हंछित्कण्ठ-बन्धं विवर्जयेत |  
राज-दन्त-सथ-जिह्वाया बन्धः शस्तो भवेदिति || २२ ||

matamatra tu keṣhāṃchitkaṅṭha-bandhaṃ vivarjayet |  
rāja-danta-stha-jihvāyā bandhaḥ śasto bhavediti || 22 ||

Some are of opinion that the closing of throat is not necessary here, for keeping the tongue pressed against the roots of the upper teeth makes a good bandha (stop). 22.

अयं तु सर्व-नाडीनामूर्ध्वं गति-निरोधकः |  
अयं खलु महा-बन्धो महा-सिद्धि-परदायकः || २३ ||

ayaṃ tu sarva-nāḍīnāmūrdhvaṃ ghati-nirodhakaḥ |  
ayaṃ khalu mahā-bandho mahā-siddhi-pradāyakaḥ || 23 ||

This stops the upward motion of all the Nāḍīs. Verily this Mahā Bandha is the giver of great Siddhis. 23.

काल-पाश-महा-बन्ध-विमोचन-विच्छेदः |  
तरिवेणी-सङ्गमं धत्ते केदारं परापयेन्मनः || २४ ||

kāla-pāśa-mahā-bandha-vimochana-vichhakṣhaṇaḥ |  
triveṇī-saṅghamaṃ dhatte kedāraṃ prāpayenmanaḥ || 24 ||

This Mahā Bandha is the most skilful means for cutting away the snares of death. It brings about the conjunction of the Trivenī (Idā, Pingalā and Suṣumnā) and carries the mind to Kedār (the space between the eyebrows, which is the seat of Śiva). 24.

रूप-लावण्य-सम्पन्ना यथा सत्री पुरुषं विना |  
महा-मुद्रा-महा-बन्धौ निष्फलौ वेध-वर्जितौ || २५ ||

rūpa-lāvaṇya-sampannā yathā strī puruṣaṃ vinā |  
mahā-mudrā-mahā-bandhau niṣphalau vedha-varjitau || 25 ||

As beauty and loveliness, do not avail a woman without husband, so the Mahā Mudrā and the Mahā-Bandha are useless without the Mahā Vedha. 25.

अथ महा-वेधः

महा-बन्ध-सथितो योगी कृत्वा पूरकमेक-धीः ।  
वायूनां गतिमावृत्य निभृतं कण्ठ-मुद्रया ॥ २६ ॥

atha mahā-vedhaḥ  
mahā-bandha-sthito yoghī kṛtvā pūrakameka-dhīḥ ।  
vāyūnāṃ ghatimāvṛtya nibhṛtaṃ kaṇṭha-mudrayā ॥ 26 ॥

Sitting with Mahâ Bandha, the Yogî should fill in the air and keep his mind collected. The movements of the Vâyus (Prâṇa and Apâna) should be stopped by closing the throat.) 26.

सम-हस्त-युगो भूमौ सफिछौ सनाडयेछन्नैः ।  
पुट-दवयमतिक्रम्य वायुः सफुरति मध्यगः ॥ २७ ॥

sama-hasta-yugho bhūmau sphichau sanāḍayechchanaiḥ ।  
puṭa-dvayamatikramya vāyuḥ sphurati madhyaghaḥ ॥ 27 ॥

Resting both the hands equally on the ground, he should raise himself a little and strike his buttocks against the ground gently. The air, leaving both the passages (Idâ and Pingalâ), starts into the middle one. 27.

सोम-सूर्याग्नि-सम्बन्धो जायते छामृताय वै ।  
मृतावस्था समुत्पन्ना ततो वायुं विरेछयेत् ॥ २८ ॥

soma-sūryāghni-sambandho jāyate chāmṛtāya vai ।  
mṛtāvasthā samutpannā tato vāyuṃ virechayet ॥ 28 ॥

The union of the Idâ and the Pingalâ is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Idâ and the Pingalâ) (*i.e.*, when it has been kept confined), then it should be expelled. 28.

महा-वेधोऽयमभ्यासान्महा-सिद्धि-परदायकः ।  
वली-पलित-वेप-घनः सेव्यते साधकोत्तमैः ॥ २९ ॥

mahā-vedhoऽyamabhyāsānmahā-siddhi-pradāyakaḥ ।  
valī-palita-vepa-ghnaḥ sevyate sādhakottamaiḥ ॥ 29 ॥

The practice of this Mahâ Vedha, the giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is practised by the best masters. 29.

एतत्त्रयं महा-गुह्यं जरा-मृत्यु-विनाशनम् ।  
वह्नि-वृद्धि-करं छैव ह्यणिमादि-गुण-परदम् ॥ ३० ॥

etattrayaṃ mahā-ghuhyam jarā-mṛtyu-vināśanam ।  
vahni-vṛddhi-karam chaiva hyaṇimādi-ghuṇa-pradam ॥ 30 ॥

These THREE are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc. 30.

अष्टटथा करियते छैव यामे यामे दिने दिने ।  
पुण्य-संभार-सन्धाय पापौघ-भिदुरं सदा ।  
सम्यक-शिक्षहावतामेवं सवलपं परथम-साधनम ॥ ३१ ॥

aṣṭadhā kriyate chaiva yāme yāme dine dine |  
puṇya-sambhāra-sandhāya pāpaugha-bhiduraṃ sadā |  
samyak-śikṣhāvataṃmevaṃ svalpaṃ prathama-sādhanam || 31 ||

They should, be practised in 8 ways, daily and hourly. They increase collection of good actions and lessen the evil ones. People, instructed well, should begin their practice, little by little, first. 31.

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### *The Khechari.*

अथ खेछरी  
कपाल-कुहरे जिह्वा परविष्टा विपरीतगा ।  
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेछरी ॥ ३२ ॥

atha khecharī  
kapāla-kuhare jihvā praviṣṭā viparītaghā |  
bhruvorantarghatā dṛṣṭīrmudrā bhavati khecharī || 32 ||

The Khechari Mudrā is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle of the eyebrows. 32.

छेदन-छालन-दोहैः कलां करमेणाथ वर्धयेत्तावत् ।  
सा यावद्भ्रू-मध्यं सपृशति तदा खेछरी-सिद्धिः ॥ ३३ ॥

chedana-chālana-dohaiḥ kalāṃ krameṇātha vardhayettāvat |  
sā yāvadbhrū-madhyam spṛśati tadā khecharī-siddhiḥ || 33 ||

To accomplish this, the tongue is lengthened by cutting the frænum linguæ, moving, and pulling it. When it can touch the space between the eyebrows, then Khechari can be accomplished. 33.

सनुही-पत्र-निभं शस्त्रं सुतीक्ष्णं सनिग्ध-निर्मलम् ।  
समादाय ततस्तेन रोम-मात्रं समुच्छिञ्चेत् ॥ ३४ ॥

snuhī-patra-nibhaṃ śastraṃ sutīkṣhṇaṃ snighdha-nirmalam |  
samādāya tatastena roma-mātraṃ samuchchineta || 34 ||



Taking a sharp, smooth, and clean instrument, of the shape of a cactus leaf, the frænum of the tongue should be cut a little (as much as a hair's thickness), at a time. 34.

ततः सैन्धव-पथ्याभ्यां छूर्णिताभ्यां परघर्षयेत् ।  
पुनः सप्त-दिने पराप्ले रोम-मात्रं समुच्छिनेत् ॥ ३५ ॥

tataḥ saindhava-pathyābhyāṃ chūrṇitābhyāṃ pragharṣhayet |  
punaḥ sapta-dine prāpte roma-mātraṃ samuchchinet || 35 ||

Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth. 35.

एवं करमेण षहण-मासं नित्यं युक्तः समाच्छरेत् ।  
षहण्मासाद्रसना-मूल-शिरा-बन्धः परणश्यति ॥ ३६ ॥

evaṃ krameṇa ṣhaṇ-māsaṃ nityaṃ yuktaḥ samācharet |  
ṣhaṇmāsādrasana-mūla-śirā-bandhaḥ praṇaśyati || 36 ||

One should go on doing thus, regularly for six months. At the end of six months, the frænum of the tongue will be completely cut. 36.

कलां पराङ्मुखीं कृत्वा तरिपथे परियोजयेत् ।  
सा भवेत्खेचरी मुद्रा वयोम-छक्रं तदुच्यते ॥ ३७ ॥

kalāṃ parāṅgukhīṃ kṛtvā tripathe pariyojayet |  
sā bhavetkhecharī mudrā vyoma-chakraṃ taduchyate || 37 ||

Turning the tongue upwards, it is fixed on the three ways (oesophagus, windpipe and palate.) Thus it makes the Khechari Mudrā, and is called the Vyoma Chakra. 37.

रसनामूर्ध्वगां कृत्वा कषणार्धमपि तिष्ठति ।  
विषैर्विमुच्यते योगी वयाधि-मृत्यु-जरादिभिः ॥ ३८ ॥

rasanāmūrdhvagāṃ kṛtvā kṣhaṇārdhamapi tiṣṭhati |  
viṣhairvimuchyate yoghī vyādhi-mṛtyu-jarādibhiḥ || 38 ||

The Yogī who sits for a minute turning his tongue upwards, is saved from poisons, diseases, death, old age, etc. 38.

न रोगो मरणं तन्द्रा न निद्रा न कषुधा तृषा ।  
न छ मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥ ३९ ॥

na rogho maraṇaṃ tandrā na nidrā na kṣhudhā tṛṣhā |  
na cha mūrccchā bhavettasya yo mudrāṃ vetti khecharīm || 39 ||

He who knows the Khechari Mudrâ is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning. 39.

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पीड्यते न स रोगेण लिप्यते न छ कर्मणा ।  
बाध्यते न स कालेन यो मुद्रां वेत्ति खेचरीम ॥ ४० ॥

pīḍyate na sa rogeṇa lipyate na cha karmaṇā ।  
bādhyate na sa kālena yo mudrāṃ vetti khecharīm ॥ 40 ॥

He who knows the Khechari Mudrâ, is not troubled by diseases, is not stained with karmas, and is not snared by time. 40.

छित्तं छरति खे यस्माज्जिहवा छरति खे गता ।  
तेनैषा खेचरी नाम मुद्रा सिद्धैर्निरूपिता ॥ ४१ ॥

chittaṃ charati khe yasmājjihvā charati khe ghatā ।  
tenaiṣhā khecharī nāma mudrā siddhairnirūpitā ॥ 41 ॥

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः ।  
न तस्य कषहरते बिन्दुः कामिन्याः श्लेष्हितस्य छ ॥ ४२ ॥

khecharyā mudritaṃ yena vivaraṃ lambikordhvataḥ ।  
na tasya kṣharate binduḥ kāmīnyāḥ śleṣhitasya cha ॥ 42 ॥

The Siddhas have devised this Khechari Mudrâ from the fact that the mind and the tongue reach âkāśa by its practice. 41.

छलितोऽपि यदा बिन्दुः सम्प्राप्तो योनि-मण्डलम ।  
वरजत्यूर्ध्वं हृतः शक्त्या निबद्धो योनि-मुद्रया ॥ ४३ ॥

chalitoऽapi yadā binduḥ samprāpto yoni-maṇḍalam ।  
vrajatyūrdhvaṃ hṛtaḥ śaktyā nibaddho yoni-mudrayā ॥ 43 ॥

If the hole behind the palate be stopped with Khechari by turning the tongue upwards, then bindu cannot leave its place even if a woman were embraced. 42.

ऊर्ध्व-जिहवः सथिरो भूत्वा सोमपानं करोति यः ।  
मासार्धेन न सन्देहो मृत्युं जयति योगवित ॥ ४४ ॥

ūrdhva-jihvaḥ sthīro bhūtvā somapānaṃ karoti yaḥ ।  
māsārdhena na sandeho mṛtyuṃ jayati yoghavit ॥ 44 ॥

If the Yogî drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days. 43.

नित्यं सोम-कला-पूर्णं शरीरं यस्य योगिनः ।  
तक्षहकेणापि दष्टस्य विषहं तस्य न सर्पति ॥ ४५ ॥

nityaṃ soma-kalā-pūrṇaṃ śarīraṃ yasya yoghinaḥ ।  
takṣhakenāpi daṣṭasya viṣhaṃ tasya na sarpati ॥ 45 ॥

If the Yogî, whose body is full of Somarasa (juice), were bitten by Takshaka (snake), its poison cannot permeate his body. 44.

As fire is inseparably connected with the wood and light is connected with the wick and oil, so does the soul not leave the body full of nectar exuding from the Soma. 45.

*Note.*—Soma (Chandra) is described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Śivas' head in pictures, and from which a sort of juice exudes. It is the retaining of this exudation which makes one immortal.

इन्धनानि यथा वह्निस्तैल-वर्ति छ दीपकः ।  
तथा सोम-कला-पूर्णं देही देहं न मुनछति ॥ ४६ ॥

indhanāni yathā vahnistaila-varti cha dīpakah ।  
tathā soma-kalā-pūrṇaṃ dehī dehaṃ na muñchati ॥ 46 ॥

Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family. Others are but a disgrace to their families. 46.

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कृतार्थे विद्यते न कस्य देहाः कुतश्च न सत् ।  
जायते विराट्प्राणश्च दृक्कल्पयति तस्मिन् ॥  
इहोऽस्यैवः स्युः सुखदुःखानि विवेकवात् ।  
सर्वेतिहाः साक्षात् पुनरपि बुद्धिर्बुद्ध्यात् ॥  
ब्रह्मविद्यया

*Note.*—

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Translation: Fortunate are the parents and blessed is the country and the family where a Yogî is born. Anything given to such a Yogî, becomes immortal. One, who discriminates between Puruṣa and Prakṛiti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (*i.e.*, Yogî.)

गृहस्थानां सहस्रेण वानप्रस्थशतेनच । ब्रह्मचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ ब्रह्मांडे

A Yogî far exceeds a thousand householders, a hundred vānaprasthas, and a thousand Brahmacharîs.

गृहस्थानां सहस्रेण वानप्रस्थशतेनच । ब्रह्मचारिसहस्रेण योगाभ्यासी विशिष्यते ॥ ब्रह्मांडे

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Who can know the reality of the Raja Yoga? That country is very sacred where resides a man who knows it. By seeing and honouring him, generations of ignorant men get mokṣa, what to speak of those who are actually engaged in it. He who knows internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind!

Those who engage in the great yoga, once, twice or thrice daily, are to be known as masters of great wealth (maheshwaras) or Lords.

गोमांसं भक्षयेन्नित्यं पिबेदमर-वारुणीम ।  
कुलीनं तमहं मन्ये छेदरे कुल-घातकाः ॥ ४७ ॥

ghomāmsaṃ bhakṣhayennityaṃ pibedamara-vāruṇīm |  
kulīnaṃ tamaḥaṃ manye chetare kula-ghātakāḥ || 47 ||

गो-शब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।  
गो-मांस-भक्षहणं तत्तु महा-पातक-नाशनम ॥ ४८ ॥

gho-śabdenoditā jihvā tatpraveśo hi tāluni |  
gho-māmsa-bhakṣhaṇaṃ tattu mahā-pātaka-nāśanam || 48 ||

The word गी means tongue; eating it is thrusting it in the gullet which destroys great sins. 47.

जिह्वा-परवेश-सम्भूत-वह्निनोत्पादितः खलु ।  
छन्द्रात्स्रवति यः सारः सा सयादमर-वारुणी ॥ ४९ ॥

jihvā-praveśa-sambhūta-vahninotpāditaḥ khalu |  
chandrātsravati yaḥ sāraḥ sā syādamara-vāruṇī || 49 ||

Immortal liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue. 48.

छुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वा-रस-सयन्दिनी  
स-कष्हारा कटुकाम्ल-दुग्ध-सदृशी मध्वाज्य-तुल्या तथा ।  
वयाधीनां हरणं जरान्त-करणं शस्त्रागमोदीरणं  
तस्य सयादमरत्वमष्ट-गुणितं सिद्धाङ्गनाकर्षणम ॥ ५० ॥

chumbantī yadi lambikāghramaniśaṃ jihvā-rasa-syandinī  
sa-kṣhārā kaṭukāmla-dughdha-sadr̥śī madhvājya-tulyā tathā |  
vyādhīnāṃ haraṇaṃ jarānta-karaṇaṃ śastrāghamodīraṇaṃ  
tasya syādamaratvamaṣṭa-guṇitaṃ siddhāṅgghanākarṣhaṇam || 50 ||

If the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and

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honey, one can drive away disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies. 49.

उर्द्वहास्यो रसनां नियम्य विवरे शक्तिं परां छिन्तयन् ।  
उत्कल्लोल-कला-जलं छ विमलं धारामयं यः पिबेन  
निर्व्याधिः स मृणाल-कोमल-वपुर्योगी छिरं जीवति ॥ ५१ ॥

ūrdvhāsyo rasanāṃ niyamy vivare śaktiṃ parāṃ chintayan ।  
utkallola-kalā-jalaṃ cha vimalaṃ dhārāmayam yaḥ piben  
nirvyādhiḥ sa mṛṇāla-komala-vapuryoghī chiraṃ jīvati ॥ 51 ॥

He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prāṇa, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (Kuṇḍalinī), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogī lives a very long life. 50.

यत्प्रालेयं परहित-सुष्टिरं मेरु-मूर्धान्तर-सथं  
तस्मिंस्तत्त्वं परवदति सुधीस्तन-मुखं निम्नगानाम ।  
छन्द्रात्सारः सरवति वपुष्हस्तेन मृत्युर्नराणां  
तद्बध्नीयात्सुकरणमधो नान्यथा काय-सिद्धिः ॥ ५२ ॥

yatprāleyaṃ prahita-suṣhiraṃ meru-mūrdhāntara-stham  
tasmimstattvaṃ pravadati sudhīstan-mukhaṃ nimnaghānām ।  
chandrātsāraḥ sravati vapuṣhastena mṛtyurnarāṇām  
tadbadhniyātsukaraṇamadho nānyathā kāya-siddhiḥ ॥ 52 ॥

On the top of the Merū (vertebral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not overpowered by Raja and Tama guṇas, but in whom Satwa guṇa is predominant, say there is the (universal spirit) ātma in it. It is the source of the down-going Idā, Pingalā and Suṣumnā Nādis, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudrā) is a very good instrument for this purpose. There is no other means of achieving this end. 51.

सुष्टिरं जज्ञान-जनकं पञ्छ-सरोतः-समन्वितम् ।  
तिष्ठते खेचरी मुद्रा तस्मिन्शून्ये निरञ्जने ॥ ५३ ॥

suṣhiraṃ jñāna-janakam pañcha-srotaḥ-samanvitam ।  
tiṣṭhate khecharī mudrā tasminśūnye nirañjane ॥ 53 ॥

This hole is the generator of knowledge and is the source of the five streams (Idā, Pingalā, &c.). In that colorless vacuum, Khecharī Mudrā should be established. 52.

एकं सृष्टिमयं बीजमेका मुद्रा छ खेचरी ।  
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ५४ ॥

ekam s̥ṣṭīmayam bījamekā mudrā cha khecharī |  
eko devo nirālamba ekāvasthā manonmanī || 54 ||

There is only one seed germinating the whole universe from it; and there is only one Mudrā, called Khecharī. There is only one deva (god) without any one's support, and there is one condition called Manonmani. 53.

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### *The Uḍḍiyāna Bandha.*

Uḍḍiyāna is so called by the Yogīs, because by its practice the Prāṇa (Vāyu,) flies (flows) in the Suṣumnā. 54.

अथ उड्डीयान-बन्धः

बद्धो येन सुष्हुम्णायां पराणस्तूड्डीयते यतः |  
तस्मादुड्डीयनाख्योऽयं योगिभिः समुदाहृतः || ५५ ||

atha uḍḍiyāna-bandhaḥ  
baddho yena suṣhumṇāyāṃ prāṇastūḍḍīyate yataḥ |  
tasmāduḍḍīyanākhyo'yaṃ yoghibhiḥ samudāhṛtaḥ || 55 ||

Uḍḍiyāna is so called, because the great bird, Prāṇa, tied to it, flies without being fatigued. It is explained below. 55.

उड्डीनं कुरुते यस्मादविश्रान्तं महा-खगः |  
उड्डीयानं तदेव सयात्तव बन्धोऽभिधीयते || ५६ ||

uḍḍīnaṃ kurute yasmādaviśrāntaṃ mahā-khaghah |  
uḍḍīyānaṃ tadeva syāttava bandho'abhidhīyate || 56 ||

उदरे पश्चिमं तानं नाभेरूर्ध्वं छ कारयेत् |  
उड्डीयानो ह्यसौ बन्धो मृत्यु-मातङ्ग-केसरी || ५७ ||

udare paśchimaṃ tānaṃ nābherūrdhvaṃ cha kārayet |  
uḍḍīyāno hyasau bandho mṛtyu-mātaṅga-kesarī || 57 ||

The belly above the navel is pressed backwards towards the spine. This Uḍḍiyāna Bandha is like a lion for the elephant of death. 56.

उड्डीयानं तु सहजं गुरुणा कथितं सदा |  
अभ्यसेत्सततं यस्तु वृद्धोऽपि तरुणायते || ५८ ||

uḍḍīyānaṃ tu sahaṃ ghuṛuṇā kathitaṃ sadā |  
abhyasetsatataṃ yastu vṛddho'api taruṇāyate || 58 ||

Uḍḍiyāna is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again. 57.

The portions above and below the navel, should be drawn backwards towards the spine. By practising this for six months one can undoubtedly conquer death. 58.

नाभेरूर्ध्वमधश्छापि तानं कुर्यात्प्रयत्नतः ।  
षहण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ॥ ५९ ॥

nābherūrdhvamadhaśchāpi tānaṃ kuryātpṛayatnataḥ |  
ṣhaṇmāsamabhyasenmṛtyuṃ jayatyeva na saṃśayaḥ || 59 ||

सर्वेष्वहमेव बन्धानां उत्तमो ह्युड्डीयानकः ।  
उड्डीयाने दृढे बन्धे मुक्तिः सवाभाविकी भवेत् ॥ ६० ॥

sarveṣhāmeva bandhānāṃ uttamo hyuḍḍīyānakaḥ |  
uḍḍīyāne dṛḍhe bandhe muktiḥ svābhāvikī bhavet || 60 ||

Of all the Bandhas, Uḍḍiyāna is the best; for by binding it firmly liberation comes spontaneously. 59.

#### *The Mūla Bandha.*

Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apāna thus, Mūla Bandha is made. 60.

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अथ मूल-बन्धः  
पाश्चिर्ण-भागेन सम्पीड्य योनिमाकुनछयेद्गुदम ।  
अपानमूर्ध्वमाकृष्ट्य मूल-बन्धोऽभिधीयते ॥ ६१ ॥

atha mūla-bandhaḥ  
pārṣhṇi-bhāghena sampīḍya yonimākuñchayedghudam |  
apānamūrdhvamākṛṣhya mūla-bandho'abhidhīyate || 61 ||

The Apāna, naturally inclining downward, is made to go up by force. This Mūla Bandha is spoken of by Yogīs as done by contracting the anus. 61.

अधो-गतिमपानं वा ऊर्ध्वगं कुरुते बलात् ।  
आकुनछनेन तं पराहुर्मूल-बन्धं हि योगिनः ॥ ६२ ॥

adho-ghatimapānaṃ vā ūrdhvagaṃ kurute balāt |  
ākuñchanena taṃ prāhurmulā-bandhaṃ hi yoghinaḥ || 62 ||

Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up. 62.

गुदं पाष्ण्यं तु सम्पीड्य वायुमाकुञ्छयेद्बलात् ।  
वारं वारं यथा छोर्ध्वं समायाति समीरणः ॥ ६३ ॥

ghudaṃ paṣṭhnyā tu sampīḍya vāyumākuñchayedbalāt |  
vāraṃ vāraṃ yathā chordhvaṃ samāyāti samīraṇaḥ || 63 ||

Prāṇa, Apāna, Nāda and Bindu uniting into one in this way, give success in Yoga, undoubtedly. 63.

पराणापानौ नाद-बिन्दू मूल-बन्धेन छैकताम ।  
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ६४ ॥

prāṇāpānau nāda-bindū mūla-bandhena chaikatām |  
ghatvā yoghasya saṃsiddhiṃ yachchato nātra saṃśayaḥ || 64 ||

By the purification of Prāṇa, and Apāna, urine and excrements decrease. Even an old man becomes young by constantly practising Mūla Bandha. 64.

अपान-पराणयोरैक्यं कषहयो मूत्र-पुरीषहयोः ।  
युवा भवति वृद्धोऽपि सततं मूल-बन्धनात् ॥ ६५ ॥

apāna-prāṇayoraikyaṃ kṣhayo mūtra-purīṣhayoḥ |  
yuvā bhavati vṛddho|api satataṃ mūla-bandhanāt || 65 ||

Going up, the Apāna enters the zone of fire, *i.e.*, the stomach. The flame of fire struck by the air is thereby lengthened. 65.

Note.—  
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In the centre of the body is the seat of fire, like heated gold.

In men it is triangular, in quadrupeds square, in birds circular. There is a long thin flame in this fire.

It is gastric fire.

अपान ऊर्ध्वगे जाते परयाते वह्नि-मण्डलम् ।  
तदानल-शिखा दीर्घा जायते वायुनाहता ॥ ६६ ॥

apāna ūrdhvaghe jāte prayāte vahni-maṇḍalam |  
tadānala-śikhā dīrghā jāyate vāyunāhatā || 66 ||

These, fire and Apāna, go to the naturally hot Prāṇa, which, becoming inflamed thereby, causes burning sensation in the body. 66.



ततो यातो वह्न्य-अपानौ पराणमुष्टण-सवरूपकम् ।  
तेनात्यन्त-परदीप्तस्तु ज्वलनो देहजस्तथा ॥ ६७ ॥

tato yāto vahny-apānau prāṇamuṣṭha-svarūpakam |  
tenātyanta-pradīptastu jvalano dehajastathā || 67 ||

The Kuṇḍalinī, which has been sleeping all this time, becomes well heated by this means and awakens well. It becomes straight like a serpent, struck dead with a stick. 67.

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तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबुध्यते ।  
दण्डाहता भुजङ्गीव निश्वस्य ऋजुतां वरजेत ॥ ६८ ॥

tena kuṇḍalinī suptā santaptā samprabudhyate |  
daṇḍāhatā bhujangghīva niśvasya ṛjutām vrajet || 68 ||

It enters the Brahma Nādi, just as a serpent enters its hole. Therefore, the Yogī should always practise this Mūla Bandha. 68.

बिलं परविष्टेव ततो ब्रह्म-नाड्यं तरं वरजेत ।  
तस्मान्नित्यं मूल-बन्धः कर्तव्यो योगिभिः सदा ॥ ६९ ॥

bilam praviṣṭeva tato brahma-nāḍyaṃ taraṃ vrajet |  
tasmānnyam mūla-bandhaḥ kartavyo yoghibhiḥ sadā || 69 ||

*The Jālandhara Bandha.*

अथ जलन्धर-बन्धः

कण्ठमाकुनक्षय हृदये सथापयेच्छिबुकं दृढम् ।  
बन्धो जालन्धराख्योऽयं जरा-मृत्यु-विनाशकः ॥ ७० ॥

atha jalandhara-bandhaḥ  
kaṇṭhamākuñchya hṛdaye sthāpayechchibukaṃ dṛḍham |  
bandho jālandharākhyo'ayam jarā-mṛtyu-vināśakaḥ || 70 ||

Contract the throat and press the chin firmly against the chest. This is called Jālandhara Bandha, which destroys old age and death. 69.

बध्नाति हि सिराजालमधो-गामि नभो-जलम् ।  
ततो जालन्धरो बन्धः कण्ठ-दुःखौघ-नाशनः ॥ ७१ ॥

badhnāti hi sirājālamadho-ghāmi nabho-jalam |  
tato jālandharo bandhaḥ kaṇṭha-duḥkhaugha-nāśanaḥ || 71 ||

It stops the opening (hole) of the group of the Nâdîs, through which the juice from the sky (from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jâlandhara Bandha —the destroyer of a host of diseases of the throat. 70.

जालन्धरे कृते बन्धे कण्ठ-संकोछ-लक्षणे ।  
न पीयूषं पतत्यग्नौ न छ वायुः परकुप्यति ॥ ७२ ॥

jālandhare kṛte bandhe kaṅṭha-saṅkocha-lakṣhaṇe |  
na pīyūṣhaṃ patatyagnau na cha vāyuh prakupyati || 72 ||

In Jâlandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Sûrya situated in the navel), and the air is not disturbed. 71.

कण्ठ-संकोछनेनैव द्वे नाड्यौ सतम्भयेद्दृढम ।  
मध्य-छक्रमिदं जत्रेयं षहोडशाधार-बन्धनम ॥ ७३ ॥

kaṅṭha-saṅkochanenaiva dve nāḍyau stambhayeddṛḍham |  
madhya-chakramidam jñeyam ṣhoḍaśādhāra-bandhanam || 73 ||

The two Nâdîs should be stopped firmly by contracting the throat. This is called the middle circuit or centre (Madhya Chakra), and it stops the 16 âdhâras (*i.e.*, vital parts). 72.

Note.— ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।  
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The sixteen vital parts mentioned by renowned Yogîs are the (1) thumbs, (2) ankles, (3) knees, (4) thighs, (5) the prepuce, (6) organs of generation, (17) the navel, (8) the heart, (9) the neck, (10) the throat, (11) the palate, (12) the nose, (13) the middle of the eyebrows, (14) the forehead, (15) the head and (16) the Brahma randhra.

मूल-स्थानं समाकुञ्चय उड्डियानं तु कारयेत् ।  
इडां छ पिङ्गलां बद्ध्वा वाहयेत्पश्चिमे पथि ॥ ७४ ॥

mūla-sthānaṃ samākuñchaya uḍḍiyānaṃ tu kārayet |  
iḍāṃ cha pingghalāṃ baddhvā vāhayetpāschime pathi || 74 ||

By drawing up the mûlasthâna (anus,) Uḍḍiyâna Bandha should be performed. The flow of the air should be directed to the Suṣumnâ, by closing the Idâ, and the Pingalâ. 73.

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अनेनैव विधानेन परयाति पवनो लयम ।  
ततो न जायते मृत्युर्जरा-रोगादिकं तथा ॥ ७५ ॥

anenaiva vidhānena prayāti pavano layam |  
tato na jāyate mṛtyurjarā-roghādikaṃ tathā || 75 ||

The Prâna becomes calm and latent by this means, and thus there is no death, old age, disease, etc. 74.

बन्ध-तरयमिदं श्रेष्ठं महा-सिद्धैश्छ सेवितम् ।  
सर्वेषां हठ-तन्त्राणां साधनं योगिनो विदुः ॥ ७६ ॥

bandha-trayamidam śreṣṭham mahā-siddhaiścha sevitam |  
sarveṣhāṃ haṭha-tantrāṇāṃ sādhanam yoghino viduḥ || 76 ||

These three Bandhas are the best of all and have been practised by the masters. Of all the means of success in the Haṭha Yoga, they are known to the Yogīs as the chief ones. 75.

यत्किञ्चित्स्रवते छन्द्रादमृतं दिव्य-रूपिणः ।  
तत्सर्वं गरसते सूर्यस्तेन पिण्डो जरायुतः ॥ ७७ ॥

yatkimchitsravate chandrādamṛtaṃ divya-rūpiṇaḥ |  
tatsarvaṃ ghrasate sūryastena piṇḍo jarāyutaḥ || 77 ||

The whole of the nectar, possessing divine qualities, which exudes from the Soma (Chandra) is devoured by the Sūrya; and, owing to this, the body becomes old. 76.

To remedy this, the opening of the Sūrya is avoided by excellent means. It is to be learnt best by instructions from a guru; but not by even a million discussions. 77.

*The Viparīta Karaṇī.*

अथ विपरीत-करणी मुद्रा  
तत्रास्ति करणं दिव्यं सूर्यस्य मुख-वञ्छनम् ।  
गुरुपदेशतो जज्ञेयं न तु शास्त्रार्थ-कोटिभिः ॥ ७८ ॥

atha viparīta-karaṇī mudrā  
tatrāsti karaṇam divyaṃ sūryasya mukha-vañchanam |  
ghurūpadeśato jñeyaṃ na tu śāstrārtha-koṭibhiḥ || 78 ||

Above the navel and below the palate respectively, are the Sūrya and the Chandra. The exercise, called the Viparīta Karaṇī, is learnt from the guru's instructions. 78.

ऊर्ध्व-नाभेरधस्तालोरूर्ध्वं भानुरधः शशी ।  
करणी विपरीताखा गुरु-वाक्येन लभ्यते ॥ ७९ ॥

ūrdhva-nābheradhastālorūrdhvaṃ bhānuradhaḥ śaśī |  
karaṇī viparītākḥā ghuru-vākyaena labhyate || 79 ||

This exercise increases the appetite; and, therefore, one who practises it, should obtain a good supply of food. If the food be scanty, it will burn him at once. 79.

नित्यमभ्यास-युक्तस्य जठराग्नि-विवर्धनी ।  
आहारो बहुलस्तस्य सम्पाद्यः साधकस्य छ ॥ ८० ॥

nityamabhyāsa-yuktasya jaṭharāghni-vivardhanī |  
āhāro bahulastasya sampādyah sādhakasya cha || 80 ||

Place the head on the ground and the feet up into the sky, for a second only the first day, and increase this time daily. 80.

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अल्पाहारो यदि भवेदग्निर्दहति तत-कषणात् |  
अधः-शिराश्छोर्ध्व-पादः कषणं सयात्प्रथमे दिने || ८१ ||

alpāhāro yadi bhavedaghnirdahati tat-kṣhaṇāt |  
adhaḥ-śirāśchordhva-pādaḥ kṣhaṇam syātprathame dine || 81 ||

कषणाच्छ किञ्चिदधिकमभ्यसेच्छ दिने दिने |  
वलितं पलितं चैव षहण्मासोर्ध्वं न दृश्यते |  
याम-मात्रं तु यो नित्यमभ्यसेत्स तु कालजित || ८२ ||

kṣhaṇāchcha kiñchidadhikamabhyasechcha dine dine |  
valitaṃ palitaṃ chaiva ṣhaṇmāsordhvaṃ na dṛśyate |  
yāma-mātraṃ tu yo nityamabhyasetsa tu kālajit || 82 ||

After six months, the wrinkles and grey hair are not seen. He who practises it daily, even for two hours, conquers death. 81.

*The Vajrolī.*

अथ वज्रोली  
सवेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना |  
वज्रोलीं यो विजानाति स योगी सिद्धि-भाजनम || ८३ ||

atha vajrolī  
svechchayā vartamānoऽpi yoghoktairniyamairvinā |  
vajrolīm yo vijānāti sa yoghī siddhi-bhājanam || 83 ||

Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajrolī, deserves success and is a Yogī. 82.

तत्र वस्तु-दवयं वक्ष्ये दुर्लभं यस्य कस्यचित् |  
कषीरं चैकं द्वितीयं तु नारी च वश-वर्तिनी || ८४ ||

tatra vastu-dvayaṃ vakṣhye durlabhaṃ yasya kasyachit |  
kṣhīraṃ chaikaṃ dvitīyaṃ tu nārī cha vaśa-vartinī || 84 ||

Two things are necessary for this, and these are difficult to get for the ordinary people—(1) milk and (2) a woman behaving, as desired. 83.

मेहनेन शनैः सम्यगूर्ध्वाकुनछनमभ्यसेत ।  
पुरुषोऽप्यथवा नारी वज्रोली-सिद्धिमाप्नुयात् ॥ ८५ ॥

mehanena śanaīḥ samyaghūrdhvākuñchanamabhyaset |  
puruṣho|apyathavā nārī vajrolī-siddhimāpnuyāt || 85 ||

By practising to draw in the *bindu*, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajrolī. 84.

यत्नतः शस्त-नालेन फूत्कारं वज्र-कन्दरे ।  
शनैः शनैः परकुर्वीत वायु-संछार-कारणात् ॥ ८६ ॥

yatnataḥ śasta-nālena phūtkāraṃ vajra-kandare |  
śanaīḥ śanaīḥ prakurvīta vāyu-samchāra-kāraṇāt || 86 ||

By means of a pipe, one should blow air slowly into the passage in the male organ. 85.

नारी-भगे पदद-बिन्दुमभ्यासेनोर्ध्वमाहरेत् ।  
छलितं छ निजं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८७ ॥

nārī-bhaghe padad-bindumabhyāsenordhvamāharet |  
chalitaṃ cha nijam bindumūrdhvamākṛṣhya rakṣhayet || 87 ||

By practice, the discharged *bindu* is drawn out. One can draw back and preserve one's own discharged *bindu*. 86.

एवं संरक्षयेद्बिन्दुं जयति योगवित् ।  
मरणं बिन्दु-पातेन जीवनं बिन्दु-धारणात् ॥ ८८ ॥

evaṃ samrakṣhayedbinduṃ jayati yoghavit |  
maraṇam bindu-pātena jīvanam bindu-dhāraṇāt || 88 ||

The Yogī who can protect his *bindu* thus, overcomes death; because death comes by discharging *bindu*, and life is prolonged by its preservation. 87.

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सुगन्धो योगिनो देहे जायते बिन्दु-धारणात् ।  
यावद्बिन्दुः सथिरो देहे तावत्काल-भयं कुतः ॥ ८९ ॥

sugandho yoghino dehe jāyate bindu-dhāraṇāt |  
yāvadbinduḥ sthīro dehe tāvatkāla-bhayaṃ kutaḥ || 89 ||

By preserving *bindu*, the body of the Yogī emits a pleasing smell. There is no fear of death, so long as the *bindu* is well-established in the body. 88.

छित्तायत्तं नृणां शुक्रं शुक्रायत्तं छ जीवितम् ।  
तस्माच्छुक्रं मनश्छैव रक्षणीयं परयत्नतः ॥ ९० ॥

chittāyattam nṛṇāṃ śukram śukrāyattam cha jīvitam |  
tasmāchchukram manaśchāiva rakṣhaṇīyaṃ prayatnataḥ || 90 ||

ऋतुमत्या रजोअप्येवं निजं बिन्दुं छ रक्षयेत ।  
मेद्रेणाकर्षयेदूर्ध्वं सम्यगभ्यास-योग-वित ॥ ९१ ॥

ṛtumatyā rajo|apyevaṃ nijam binduṃ cha rakṣhayet |  
medhrenaṅkarṣhayedūrdhvaṃ samyaghabhyāsa-yogha-vit || 91 ||

The *bindu* of men is under the control of the mind, and life is dependent on the *bindu*. Hence, mind and *bindu* should be protected by all means. 89.

*The Sahajolī.*

अथ सहजोलिः

सहजोलिश्छामरोलिर्वज्रोल्या भेद एकतः ।  
जले सुभस्म निक्षिप्य दग्ध-गोमय-सम्भवम् ॥ ९२ ॥

atha sahajoliḥ  
sahajoliśchāmarolirvajrolyā bheda ekataḥ |  
jale subhasma nikṣhipya daghdha-ghomaya-sambhavam || 92 ||

Sahajolī and Amarolī are only the different kinds of Vajrolī. Ashes from burnt up cowdung should be mixed with water. 90.

वज्रोली-मैथुनादूर्ध्वं सत्री-पुंसोः सवाङ्ग-लेपनम् ।  
आसीनयोः सुखेनैव मुक्त-वयापारयोः कष्णनात् ॥ ९३ ॥

vajrolī-maithunādūrdhvaṃ strī-puṃsoḥ svānggha-lepanam |  
āsīnayoḥ sukhenāiva mukta-vyāpārayoḥ kṣhaṇāt || 93 ||

Being free from the exercise of Vajrolī, man and woman should both rub it on their bodies. 91.

सहजोलिरियं परोक्ता शरद्धेया योगिभिः सदा ।  
अयं शुभकरो योगो भोग-युक्तोअपि मुक्तिदः ॥ ९४ ॥

sahajoliriyam proktā śraddheyā yoghibhiḥ sadā |  
ayaṃ śubhakaro yogho bhogha-yukto|api muktidaḥ || 94 ||

This is called Sahajolī, and should be relied on by Yogīs. It does good and gives mokṣa. 92.

अयं योगः पुण्यवतां धीराणां तत्त्व-दर्शिनाम ।  
निर्मत्सराणां वै सिध्येन्न तु मत्सर-शालिनाम ॥ ९५ ॥

ayaṃ yoghaḥ puṇyavatāṃ dhīrāṇāṃ tattva-darśinām |  
nirmatsarāṇāṃ vai sidhyenna tu matsara-śālinām ॥ 95 ॥

This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful. 93.

*The Amarolī.*

अथ अमरोली  
पित्तोल्बणत्वात्प्रथमाम्बु-धारां  
विहाय निःसारतयान्त्यधाराम ।  
निष्हेव्यते शीतल-मध्य-धारा  
कापालिके खण्डमते|अमरोली ॥ ९६ ॥

atha amarolī  
pittolbaṇatvātprathamāmbu-dhārām  
vihāya niḥsāratayāntyadhārām |  
niṣhevyate śītala-madhya-dhārā  
kāpālike khaṇḍamate|amarolī ॥ 96 ॥

In the doctrine of the sect of the Kapâlikas, the Amarolī is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless. 94.

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अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।  
वज्रोलीमभ्यसेत्सम्यक्सामरोलीति कथ्यते ॥ ९७ ॥

amarīm yaḥ pibennityaṃ nasyaṃ kurvandine dine |  
vajrolīmabhyasetsamyaksāmarolīti kathyate ॥ 97 ॥

He who drinks Amarī, snuffs it daily, and practices Vajrolī, is called practising Amarolī. 95.

अभ्यासान्निःसृतां छान्द्रीं विभूत्या सह मिश्रयेत् ।  
धारयेदुत्तमाङ्गोष्णु दिव्य-दृष्टिः परजायते ॥ ९८ ॥

abhyāsānniḥsṛtāṃ chāndrīm vibhūtyā saha miśrayet |  
dhārayeduttamaṅgheṣhu divya-dṛṣṭiḥ prajāyate ॥ 98 ॥

पुंसो बिन्दुं समाकुनछय सम्यगभ्यास-पाटवात् ।  
यदि नारी रजो रक्षेद्वज्रोल्या सापि योगिनी ॥ ९९ ॥

punso bindum samākuñchya samyaghabhyāsa-pāṭavāt |  
yadi nārī rajo rakṣhedvajrolyā sāpi yoghinī || 99 ||

The *bindu* discharged in the practice of Vajrolī should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight. 96.

तस्याः किञ्चिद्रजो नाशं न गच्छति न संशयः |  
तस्याः शरीरे नादश्छ बिन्दुतामेव गच्छति || १०० ||

tasyāḥ kiñchidrajo nāsaṃ na ghachchati na saṃśayaḥ |  
tasyāḥ śarīre nādaścha bindutāmeva ghachchati || 100 ||

स बिन्दुस्तद्रजश्चैव एकीभूय सवदेहगौ |  
वज्रोत्य-अभ्यास-योगेन सर्व-सिद्धिं परयच्छतः || १०१ ||

sa bindustadrajaśchaiva ekībhūya svadehaghau |  
vajroly-abhyāsa-yogheṇa sarva-siddhiṃ prayachchataḥ || 101 ||

रक्षहेदाकुनछनादूर्ध्वं या रजः सा हि योगिनी |  
अतीतानागतं वेत्ति खेचरी छ भवेद्ध्रुवम || १०२ ||

rakṣhedākuñchanādūrdhvaṃ yā rajaḥ sā hi yoghinī |  
atītānāghataṃ vetti khecharī cha bhaveddhruvam || 102 ||

देह-सिद्धिं छ लभते वज्रोत्य-अभ्यास-योगतः |  
अयं पुण्य-करो योगो भोगे भुक्तेऽपि मुक्तिदः || १०३ ||

deha-siddhiṃ cha labhate vajroly-abhyāsa-yoghataḥ |  
ayaṃ puṇya-karo yogho bhoghe bhukteऽpi muktidaḥ || 103 ||

*The Śakti chālana.*

अथ शक्ति-छालनम  
कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी |  
कुण्डल्यरुन्धती छैते शब्दाः पर्याय-वाचकाः || १०४ ||

atha śakti-chālanam  
kuṭilāngghī kuṇḍalinī bhujangghī śaktirīśvarī |  
kuṇḍalyarundhatī chaite śabdāḥ paryāya-vāchakāḥ || 104 ||

Kutilāngī (crooked-bodied), Kuṇḍalinī, Bhujangī (a she-serpent) Śakti, Iśhwarī, Kundalī, Arundhatī,—all these words are synonymous. 97.



उद्घाटयेत्कपाटं तु यथा कुञ्चिकया हठात् ।  
कुण्डलिन्या तथा योगी मोक्षहद्वारं विभेदयेत् ॥ १०५ ॥

udghāṭayetkapāṭam tu yathā kuṁchikayā haṭhāt |  
kuṇḍalinyā tathā yoghī mokṣhadvāraṁ vibhedayet || 105 ||

As a door is opened with a key, so the Yogī opens the door of mukti by opening Kuṇḍalinī by means of Haṭha Yoga. 98.

येन मार्गेण गन्तव्यं ब्रह्म-सथानं निरामयम् ।  
मुखेनाच्छाद्य तद्वारं परसुप्ता परमेश्वरी ॥ १०६ ॥

yena mārgheṇa ghantavyaṁ brahma-sthānaṁ nirāmayam |  
mukhenāchchādya tadvāraṁ prasuptā parameśvarī || 106 ||

The Parameśvarī (Kuṇḍalinī) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains. 99.

Keeping the feet in Vajra-āsana (Padma-āsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 107.

कन्दोर्ध्वे कुण्डली शक्तिः सुप्ता मोक्षहाय योगिनाम् ।  
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ १०७ ॥

kandordhve kuṇḍalī śaktiḥ suptā mokṣhāya yoghinām |  
bandhanāya cha mūḍhānāṁ yastāṁ vetti sa yoghavit || 107 ||

Kuṇḍalī Sakti sleeps on the bulb, for the purpose of giving moksa to Yogīs and bondage to the ignorant. He who knows it, knows Yoga. 100.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।  
सा शक्तिश्छालिता येन स मुक्तो नात्र संशयः ॥ १०८ ॥

kuṇḍalī kuṭilākārā sarpavatparikīrtitā |  
sā śaktiśchālītā yena sa mukto nātra saṁśayaḥ || 108 ||

Kuṇḍalī is of a bent shape, and has been described to be like a serpent. He who has moved that Śakti is no doubt Mukta (released from bondage). 101.

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गङ्गा-यमुनयोर्मध्ये बाल-रण्डां तपस्विनीम् ।  
बलात्कारेण गृह्णीयात्तद्विष्टणोः परमं पदम् ॥ १०९ ॥

ghangghā-yamunayormadhye bāla-raṇḍāṁ tapasvinīm |  
balātkāreṇa gṛhṇīyāttadvishṭṇoḥ paramaṁ padam || 109 ||

Youngster Tapaswini (a she-ascetic), lying between the Ganges and the Yamunâ, (Idâ and Pingalâ) should be caught hold of by force, to get the highest position. 102.

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।  
इडा-पिङ्गलयोर्मध्ये बालरण्डा छ कुण्डली ॥ ११० ॥

idā bhaghavatī ghangghā pingghalā yamunā nadī |  
idā-pingghalayormadhye bālaraṇḍā cha kuṇḍalī || 110 ||

Idâ is called goddess Ganges, Pingalâ goddess Yamunâ. In the middle of the Idâ and the Pingalâ is the infant widow, Kuṇḍalī. 103.

पुछ्छे परगृह्य भुजङ्गी सुप्तामुद्बोधयेच्छ ताम ।  
निद्रां विहाय सा शक्तिरूर्ध्वमुत्तिष्ठते हठात् ॥ १११ ॥

puchche praghṛhya bhujangghīm suptāmudbodhayechcha tām |  
nidrām vihāya sâ śaktirūrdhvamuttishṭhate haṭhāt || 111 ||

This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Haṭha, the Śakti leaves her sleep, and starts upwards. 104.

अवस्थिता छैव फणावती सा  
परातश्छ सायं परहरार्ध-मात्रम ।  
परपूर्य सूर्यात्परिधान-युक्त्या  
परगृह्य नित्यं परिछालनीया ॥ ११२ ॥

avasthitā chaiva phaṇāvātī sâ  
prātaścha sāyaṃ praharārdha-mātram |  
rapūrya sūryātparidhāna-yuktyā  
praghṛhya nityaṃ parichālanīyā || 112 ||

This she-serpent is situated in Mûlâdhâr. She should be caught and moved daily, morning and evening, for ½ a prahar (1½ hours), by filling with air through Pingalâ by the Paridhana method. 105.

ऊर्ध्वं वितस्ति-मात्रं तु विस्तारं छतुरङ्गुलम ।  
मृदुलं धवलं परोक्तं वेष्टिताम्बर-लक्षणम ॥ ११३ ॥

ūrdhvaṃ vitasti-mātraṃ tu vistāraṃ chaturangghulam |  
mṛdulaṃ dhavalaṃ proktaṃ veṣṭitāmbara-lakṣhaṇam || 113 ||

The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth. 106.

सति वज्रासने पादौ कराभ्यां धारयेद्दृढम् ।  
गुल्फ-देश-समीपे छ कन्दं तत्र परपीडयेत् ॥ ११४ ॥

sati vajrāsane pādau karābhyāṃ dhārayedddṛḍham |  
ghulpha-deśa-samīpe cha kandaṃ tatra prapīḍayet || 114 ||

Keeping the feet in Vajra-âsana (Padma-âsana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 107.

वज्रासने स्थितो योगी छालयित्वा छ कुण्डलीम् ।  
कुर्यादनन्तरं भस्त्रां कुण्डलीमाशु बोधयेत् ॥ ११५ ॥

vajrāsane sthito yoghī chālayitvā cha kuṇḍalīm |  
kuryādanantaraṃ bhastrāṃ kuṇḍalīmāśu bodhayet || 115 ||

The Yogî, sitting with Vajra-âsana and having moved Kuṇḍalî, should [perform](#) Bhastrikâ to awaken the Kuṇḍalî soon. 108.

भानोराकुनछनं कुर्यात्कुण्डलीं छालयेत्ततः ।  
मृत्यु-वक्त्र-गतस्यापि तस्य मृत्यु-भयं कुतः ॥ ११६ ॥

bhānorākuñchanaṃ kuryātkuṇḍalīm chālayettataḥ |  
mṛtyu-vaktra-ghatasyāpi tasya mṛtyu-bhayaṃ kutaḥ || 116 ||

Bhānu (Sûrya, near the navel) should be contracted (by contracting the navel) which will move the Kuṇḍalî. There is no fear for him who does so, even if he has entered the mouth of death. 109.

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मुहूर्त-द्वय-पर्यन्तं निर्भयं छालनादसौ ।  
ऊर्ध्वमाकृष्यते किञ्चित्सुष्मुग्णायां समुद्गता ॥ ११७ ॥

muhūrta-dvaya-paryantaṃ nirbhayaṃ chālanādasau |  
ūrdhvamākṛṣhyate kiñchitsuṣhumṅāyāṃ samudghatā || 117 ||

By moving this, for two muhûrtas, it is drawn up a little by entering the Suṣumnâ (spinal column). 110.

तेन कुण्डलिनी तस्याः सुष्मुग्णाया मुखं ध्रुवम् ।  
जहाति तस्मात्प्राणोऽयं सुष्मुग्णां वरजति सवतः ॥ ११८ ॥

tena kuṇḍalinī tasyāḥ suṣhumṅāyā mukhaṃ dhruvam |  
jahāti tasmātpṛaṇo'ayaṃ suṣhumṅāṃ vrajati svataḥ || 118 ||

By this [Kundalinī](#) leaves the entrance of the Suṣumnâ at once, and the Prâṇa enters it of itself. 111.

तस्मात्संछालयेन्नित्यं सुख-सुप्तामरुन्धतीम् ।  
तस्याः संछालनेनैव योगी रोगैः परमुच्यते ॥ ११९ ॥

tasmātsaṁchālayennityaṁ sukha-suptāmarundhatīm |  
tasyāḥ saṁchālanenaiva yoghī roghaiḥ pramuchyate || 119 ||

Therefore, this comfortably sleeping Arundhatī should always be moved; for by so doing the Yogī gets rid of diseases. 112.

येन संछालिता शक्तिः स योगी सिद्धि-भाजनम् ।  
किमत्र बहुनोक्तेन कालं जयति लीलया ॥ १२० ॥

yena saṁchālītā śaktiḥ sa yoghī siddhi-bhājanam |  
kimatra bahunoktena kālaṁ jayati līlayā || 120 ||

The Yogī, who has been able to move the Śakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully. 113.

ब्रह्मछर्य-रतस्यैव नित्यं हित-मिताशिनः ।  
मण्डलाद्दृश्यते सिद्धिः कुण्डल्य-अभ्यास-योगिनः ॥ १२१ ॥

brahmacharya-ratasyaiva nityaṁ hita-mitāśinaḥ |  
maṇḍalāddṛśyate siddhiḥ kuṇḍaly-abhyāsa-yoghinaḥ || 121 ||

The Yogī observing Brahmacharya (continence and always eating sparingly, gets success within 40 days by practice with the Kuṇḍalinī. 114.

कुण्डलीं छालयित्वा तु भस्त्रां कुर्याद्विशेषतः ।  
एवमभ्यस्यतो नित्यं यमिनो यम-भीः कुतः ॥ १२२ ॥

kuṇḍalīm chālayitvā tu bhastrāṁ kuryādviśeṣataḥ |  
evamabhyasyato nityaṁ yamino yama-bhīḥ kutaḥ || 122 ||

After moving the Kuṇḍalī, plenty of Bhastrâ should be performed. By such practice, he has no fear from the god of death. 115.

दवा-सप्तति-सहस्राणां नाडीनां मल-शोधने ।  
कुतः परक्षहालनोपायः कुण्डल्य-अभ्यसनादृते ॥ १२३ ॥

dvā-saptati-sahasrāṇāṁ nāḍīnāṁ mala-śodhane |  
kutaḥ prakṣhālanopāyaḥ kuṇḍaly-abhyasanādṛte || 123 ||

There is no other way, but the practice of the Kuṇḍalī, for washing away the impurities of 72,000 Nāḍīs. 116.

इयं तु मध्यमा नाडी दृढाभ्यासेन योगिनाम ।  
आसन-पराण-संयाम-मुद्राभिः सरला भवेत् ॥ १२४ ॥

iyam tu madhyamā nāḍī dṛḍhābhyāsenā yoghinām |  
āsana-prāṇa-saṁyāma-mudrābhiḥ saralā bhavet || 124 ||

This middle Nāḍī becomes straight by steady practice of postures; Prāṇāyāma and Mudrās of Yogīs. 117.

अभ्यासे तु विनिद्राणां मनो धृत्वा समाधिना ।  
रुद्राणी वा परा मुद्रा भद्रां सिद्धिं परयच्छति ॥ १२५ ॥

abhyāse tu vinidrāṇāṁ mano dhṛtvā samādhinā |  
rudrāṇī vā parā mudrā bhadrāṁ siddhiṁ prayachchati || 125 ||

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Those whose sleep has decreased by practice and mind has become calm by samādhi, get beneficial accomplishments by Sāmbhavī and other Mudrās. 118.

राज-योगं विना पृथ्वी राज-योगं विना निशा ।  
राज-योगं विना मुद्रा विच्छित्रापि न शोभते ॥ १२६ ॥

rāja-yoghaṁ vinā pṛthvī rāja-yoghaṁ vinā niśā |  
rāja-yoghaṁ vinā mudrā vichitrāpi na śobhate || 126 ||

Without Raja Yoga, this earth, the night, and the Mudrās, be they howsoever wonderful, do not appear beautiful. 119.

*Note.*—Raja Yoga = āsana. Earth = steadiness, calmness. Night = Kumbhaka; cessations of the activity of the Prāṇa, just as King's officials cease moving at night. Hence night means absence of motion, *i.e.*, Kumbhaka.

मारुतस्य विधिं सर्वं मनो-युक्तं समभ्यसेत् ।  
इतरत्र न कर्तव्या मनो-वृत्तिर्मनीषिणा ॥ १२७ ॥

mārutasya vidhiṁ sarvaṁ mano-yuktaṁ samabhyaset |  
itaratra na kartavyā mano-vṛttirmanīṣiṇā || 127 ||

All the practices relating to the air should be performed with concentrated mind. A wise man should not allow his mind to wander away. 120.

इति मुद्रा दश परोक्ता आदिनाथेन शम्भुना ।  
एकैका तासु यमिनां महा-सिद्धि-परदायिनी ॥ १२८ ॥

iti mudrā daśa proktā ādināthena śambhunā |  
ekaikā tāsu yaminām mahā-siddhi-pradāyinī || 128 ||

These are the Mudrās, as explained by Ādinātha (Śiva). Every one of them is the giver of great accomplishments to the practiser. 121.

उपदेशं हि मुद्राणां यो दत्ते साम्प्रदायिकम् |  
स एव शरी-गुरुः सवामी साक्षहादीश्वर एव सः || १२९ ||

upadeśam hi mudrāṇām yo datte sāmpradāyikam |  
sa eva śrī-ghuruḥ svāmī sākṣhādīśvara eva saḥ || 129 ||

He is really the *guru* and to be considered as Īśvara in human form who teaches the Mudrās as handed down from guru to guru. 122.

तस्य वाक्य-परो भूत्वा मुद्राभ्यासे समाहितः |  
अणिमादि-गुणैः सार्धं लभते काल-वञ्छनम् || १३० ||

tasya vākya-paro bhūtvā mudrābhyāse samāhitaḥ |  
aṇimādi-ghuṇaiḥ sārddham labhate kāla-vañchanam || 130 ||

Engaging in practice, by putting faith in his words, one gets the Siddhis of Anima, etc., as also evades death. 123.

*End of chapter III, on the Exposition of the Mudrās.*

इति हठ-परदीपिकायां तृतीयोपदेशः |

iti haṭha-pradīpikāyām tṛtīyopadeśaḥ |

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[Next: Chapter IV. On Samādhi.](#)