



KAILASA's
NITHYANANDA YOGA
**PRATHAMA
VINYASA KRAMA**

1ST LEVEL SEQUENCE

THE ORIGINAL AUTHENTIC YOGA
DIRECTLY FROM THE SOURCE

AS REVEALED BY
THE SUPREME PONTIFF OF HINDUISM
BHAGAVAN NITHYANANDA PARAMASHIVAM





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Ebook ISBN: 979-8-88572-687-0



THE SPH NITHYANANDA PARAMASHIVAM

THE SUPREME PONTIFF OF HINDUISM (“SPH”) NITHYANANDA PARAMASHIVAM, RECOGNIZED AS THE 1008TH LIVING INCARNATION OF PARAMASHIVA AS PER SANATANA HINDU DHARMA (“HINDUISM”) AND BY HIS PREDECESSORS OF ENLIGHTENED MASTERS AND ADEPTS, REVIVES THE MOST ANCIENT, MOST PEACEFUL, STILL-LIVING AND LONG-LASTING DEMONSTRABLE SYSTEM THAT SHOWS THE POSSIBILITY OF PEACEFUL CO-EXISTENCE AMONGST PEOPLE. THE SPH NITHYANANDA PARAMASHIVAM IS THE YOUNGEST MAHA MANDALESHWAR (THE MOST SUPREME LEVEL OF HINDU SPIRITUAL GUARDIANSHIP) OF THE MAHANIRVANI AKHADA (THE ANCIENT APEX BODY OF HINDUISM).

FOLLOWING THE CORONATION TO ESTABLISH KAILASA WORLDWIDE AT THE AGE OF 16, FOR THE PAST 27 YEARS, THE SPH NITHYANANDA PARAMASHIVAM, AS THE FACE OF THE UNIFIED HINDUS, HAS BEEN SINGLE-HANDEDLY, TIRELESSLY INSPIRING THE DISPOSSESSED HINDU DIASPORA TO RECLAIM THEIR HINDU CENTRIC FREEDOM AND STAND UNIFIED FOR THE CENTURIES-OLD HINDU GENOCIDE.

KAILASA, AS A NATION, WITH DE FACTO SPIRITUAL EMBASSIES OPERATING ACROSS OVER 100 COUNTRIES AND HAVING PRESENCE ACROSS THE GLOBE AS THE LARGEST SPIRITUAL KNOWLEDGE SOURCE ON HINDUISM, SPIRITUALLY GOVERNED WITH THE LIFE POSITIVE, ALL- INCLUSIVE, UNIVERSAL POLICIES SOURCED FROM HINDUISM IS REVIVED BY THE SPH NITHYANANDA PARAMASHIVAM. KAILASA HAS ENRICHED AND ENREACHED MORE THAN ONE BILLION INDIVIDUALS OVER THE PAST 27 YEARS.





KAILASA'S NITHYANANDA YOGA

FOR MOST YOGIS AROUND THE WORLD, ENLIGHTENED MASTER PATANJALI IS THE FATHER OF YOGA: HE PRESENTED A SYSTEM CALL ASHTANGA YOGA, COMPRISING 8 DIMENSIONS OF YOGA, APPROXIMATELY 3000 YEARS AGO.

LITTLE WE KNOW THAT YOGA WAS REVEALED IN DETAIL BY BHAGAVAN PARAMAŚIVA, THE FIRST AND FOREMOST GURU, WHO REVEALED ŚAŚTANGA YOGA, OVER 60,000 YEARS BEFORE PATANJALI! BHAGAVAN PARAMAŚIVA, REVEALS ŚAŚTANGA YOGA IN THE KIRANA AGAMA - (YOGA PADA 2.3.) ONE OF THE ORIGINAL AUTHENTIC SCRIPTURE ON YOGA.

THE SPH NITHYANANDA PARAMASHIVAM, THE 1008TH INCARNATION OF BHAGAVAN PARAMAŚIVA, HAS REVIVED THE ŚAŚTANGA YOGA THROUGH KAILASA'S NITHYANANDA YOGA. KAILASA'S NITHYANANDA YOGA IS THE ESSENCE, THE BEST OF THE BEST OF THE ONE MILLION YOGIC SCRIPTURES AVAILABLE FROM ALL THE SAMPRADAYAS OF SANATANA HINDU DHARMA'S VEDA-ĀGAMIC TRADITION AS PER THE VISION OF BHGAVAN PARAMAŚIVA TO MANIFEST EXTRAORDINARY SUPER-HUMAN POWERS (SHAKTIS) THROUGH YOGA.





YOGA IS FROM PARAMAŚIVA

THIS FIRST THING YOU NEED TO KNOW IS THAT YOGA DID NOT ORIGINATE FROM PATANJALI. "PATANJALI IS THE ORGANIZER, NOT ORIGINATOR. THAT'S THE FIRST THING YOU NEED TO KNOW... WITH ALL MY RESPECTS TO PATANJALI, I WANT TO DECLARE THIS TRUTH TO THE WORLD: AT LEAST 15,000 YEARS BEFORE PATANJALI, A BEING WALKED ON THE PLANET EARTH, ASSUMING THE PHYSICAL FORM, ADI GURU, BHAGAVAN PARAMAŚIVA, THE FOUNDER AND FATHER OF THE YOGA SYSTEM.

PATANJALI YOGA SUTRAS IS A GREAT BOOK, NO DOUBT, BUT NOT THE FIRST BOOK. UNFORTUNATELY, MANY POPULAR YOGA GURUS ALL OVER THE WORLD, ALWAYS STOP WITH PATANJALI. VERY FEW SAY YOGA WAS BEFORE PATANJALI, AND EVEN IF THEY SAY, THEY'RE NOT ABLE TO PRESENT THE SCRIPTURES AND LITERATURE."

YOGA IS FROM HINDUISM

"THE SECOND IMPORTANT TRUTH IS THAT YOGA IS FROM HINDUISM." ALWAYS ASK FOR THE ORIGINAL SOURCE. IT IS UNFORTUNATE THAT THE ORIGINAL SCRIPTURES REVEALED BY BHAGAVAN PARAMASHIVAM ARE NOT AVAILABLE FOR THE MASS. WE NEED TO UNDERSTAND THAT YOGA CANNOT BE DEVELOPED AND CANNOT BE SEPARATED FROM HINDUISM.

IT IS A PERFECT SYSTEM THAT WAS REVEALED BY BHAGAVAN PARAMASHIVAM AND FURTHER ORGANIZED BY LIVING ENLIGHTENED MASTERS, DISCIPLES OF BHAGAVAN PARAMASHIVAM OVER THOUSANDS OF YEARS, WITH A CLEAR PURPOSE, AN VISION. YOGA IS A COMPLETE SCIENCE THAT HAS TAKEN INTO ACCOUNT ALL TYPES OF BODIES PAST, PRESENT AND YET TO COME IN THE FUTURE. ALTERING YOGA IS NOT DEVELOPMENT BUT DILUTION.





YOGA IS THE SCIENCE OF RADIATING ENLIGHTENMENT

“THE THIRD IMPORTANT TRUTH IS THAT YOGA IS NOT JUST THE SCIENCE OF KEEPING YOU HEALTHY, YOGA IS THE SCIENCE OF RADIATING ENLIGHTENMENT..

YOGA IS NOT JUST THE ABILITY TO STRETCH YOUR BODY. IT IS ABILITY TO MANIFEST WHAT YOU WANT.. YOGA IS NOT ALL ABOUT MAKING YOU BETTER MAN. YOGA IS ALL ABOUT MAKING YOU SUPERMAN.”

THE BEST THAT CAN HAPPEN TO YOU ON THE PATH OF YOGA IS GETTING RID OF ALL SELF-DOUBT, SELF-HATRED AND SELF-DENIAL, THE ROOT CAUSE OF ALL INCOMPLETIONS. THE SPH NITHYANANDA PARAMASHIVAM ACTIVELY TEACHES THE SCIENCE OF COMPLETING WITH THESE, COLLECTIVELY CALLED SDHD, DISCARDING ALL MENTAL PATTERNS THAT LIMIT US FROM LIVING TO OUR HIGHEST POTENTIAL.

YOGA IS THE ULTIMATE MERGING THE INDIVIDUAL CONSCIOUSNESS WITH THE COSMIC CONSCIOUSNESS. IT IS DESIGNED TO EXPERIENCE ONENESS, ADVAITA, AND EXPRESS ALL THE MYSTICAL POWERS OUTLINED BY PARAMAŚIVA. AS LONG AS WE CARRY INADEQUATE, IMMATURE COGNITIONS ABOUT OURSELVES, ABOUT LIFE, OTHERS, GOD, WORLD, WE CONTINUE TO FEEL SEPARATE FROM THE WHOLE. WHEN WE COMPLETE WITH ALL OUR LIMITED COGNITIONS AND DISCOVER OUR TRUE SELF, YOGA HAPPENS.





SEEKING THE SOURCE

THE VEDA-AGAMAS ARE THE SOURCE BOOKS OF SANATANA HINDU DHARMA.

THE REVELATION FROM THE VEDA-AGAMAS FORM THE SHĀSTRĀ PRAMANA, THE SCRIPTURAL AUTHORITY ON TRUTH, WHICH CAME DOWN DIRECTLY FROM THE MOUTH OF BHAGAVĀN PARAMAŚIVA TO HIS CONSORT DEVI PARASHAKTI. THE SPH NITHYANANDA PARAMASHIVAM REVEALS...

“VEDAS ARE THE ULTIMATE, SUPERIOR AUTHORITY FOR THE HINDUS. VEDAS ARE LIKE A PURE SCIENCE, WHERE THE ULTIMATE TRUTHS ARE EXPLAINED, BUT AGAMAS ARE THE SCRIPTURES WHERE THE APPLIED TECHNOLOGY, THE APPLIED SCIENCE IS EXPANDED. ALL THE HINDU BODIES ACCEPT VEDAS AND AGAMAS AS SHRUTI [THAT WHICH IS HEARD] AND EVERYTHING ELSE FOLLOWS AS SMRITIS [THE REMEMBERED SCRIPTURES]. AGAMAS ARE DIRECTLY REVEALED BY BHAGAVAN PARAMAŚIVA; THEY ARE MORE LIKE A PRACTICAL MANUAL OF HOW TO, WHAT TO, WHERE TO, WHEN TO. ALL THESE DETAILS ARE ANSWERED WITH THE RIGHT CONTEXT, GIVING ENOUGH OF UNDERSTANDING AND I SHOULD SAY, IN A MORE SYMPATHETIC, COMPASSIONATE WAY, WITH A LOT OF CONCERN FOR HUMAN BEINGS WITH TREMENDOUS USER- FRIENDLINESS.”



TO SERVE THE PURPOSE OF THE GENESIS OF NITHYANANDA YOGA, KAILASA PLEDGES TO PROMOTE AND ENABLE ALL PRACTICING HINDUS TO UNLOCK AND EXPAND THE HUMAN POTENTIAL AND TO GIVE HUMANITY A SUPERCONSCIOUS BREAKTHROUGH WITHOUT DISCRIMINATING BETWEEN CASTE, CREED, GENDER, AGE, ABILITY AND RELIGION.

SHĀSTRA PRAMĀNA
KARANA AGAMA, YOGA PADA, 2. 3

भगव्ान्-योगादसिद्धिश्च मोक्षश्च तदभ्यासाच्चुभम् खग ।
शाङ्गाङ्गस्सच बोधव्यस्तस्यान्गाम् स्मृश्व तत् ॥

BHAGAVĀN- YOGĀSIDDHIŚCA MOKṢAŚCA TADABHYĀSĀCCHUBHAM KHAGA |
ṣaṅgaṅgassaca BODHAVYASTASYĀṅGĀM SṀUŚVA TAT ||

AKASHIC REVELATION

THROUGH THE PRACTICE OF YOGA, ONE CAN ATTAIN BENEFICENT ACCOMPLISHMENTS. HE CAN ATTAIN LIBERATION. HE CAN ASCEND TO THE STATE OF INEFFABLE BLISS. YOGA IS NOT JUST POSTURES AND BREATHING TECHNIQUES, BUT THE VERY SCIENCE OF ACHIEVING THE SPACE, RADIATING THE STATE AND MANIFESTING THE POWERS – THE SHAKTIS – OF THE ORIGINAL YOGI IN THE UNIVERSE – PARAMAŚIVA HIMSELF. AUTHENTIC YOGA MAKES PEOPLE MANIFEST SPIRITUAL POWERS FROM 'ADVAITA', THE SPACE OF ONENESS OR ENLIGHTENMENT.”

PRAMĀNAS, THE FOUR AUTHORITIES AND EVIDENCES OF TRUTH

1. SHĀSTRA PRAMĀNA

SHĀSTRA PRAMĀNA IS THE SCRIPTURAL EVIDENCE, THE DIRECT, ULTIMATE AUTHORITY ON THE TRUTH AS IT IS, FOR IT IS DIRECTLY FROM BHAGAVAN PARAMAŚIVA, THE ADIGURU (ORIGINAL GURU), THE SOURCE OF ALL THAT IS. IN SANATANA HINDU DHARMA, VEDA-AGAMAS ARE THE IRREFUTABLE SHĀSTRA PRAMĀṆA. ALL KNOWLEDGE CURRENTS, PHILOSOPHIES, RITUALS AND LIFESTYLE SYSTEMS, AND YOGIC SCIENCES FOR HUMANITY ARE IN-DEPTH SYSTEMATICALLY REVEALED IN VEDA-AGAMAS FORM THE PRAMANAS.

2. APTA PRAMĀNA

APTA PRAMĀNAS ARE THE THE ANCIENT GREAT AUTHENTIC, TIME-TESTED, FOOL-PROOF COMPILATIONS OF EXPERIENCES OF ENLIGHTENED SAGES CALLED THE RISHIS, SIDDHAS, MUNIS, INCARNATIONS (AVATARS), THE DIRECT DISCIPLES, FOLLOWERS AND DESCENDANTS OF BHAGAVAN PARAMAŚIVA, LIKE THE SAPTARISHIS, MAHARISHIS, INCLUDING THE ENLIGHTENED ONES SUCH AS PATANJALI, VALMIKI, AGASTYA MAHAMUNI, ABHINAVAGUPTA, KSHEMARAJA, PARAMAHAMSA YOGANANDA, ETC. THE COMPILED EXPERIENCES VERIFY AND EXPAND FURTHER ON THE VEDA-AGAMAS, FORMING APTA PRAMANA.



PRAMĀNAS, THE FOUR AUTHORITIES AND EVIDENCES OF TRUTH

3. ATMA PRAMĀNA

ATMA PRAMĀNAS ARE THE DIRECT EXPERIENCES OF THE LIVING AVATAR, THE SPH NITHYANANADA PARAMASHIVAM, WHO IS RESPECTED, REVERED AS THE LIVING INCARNATIONS BY MILLIONS OF PEOPLE WORLDWIDE. IN THE SPACE OF PURE ONENESS OR SHUDDHADVAITA WITH BHAGAVAN PARAMASHIVAM, THE ATMA PRAMĀNAS OF THE SPH NITHYANANADA PARAMASHIVAM FORM THE WORDS OF HIS GURUS, HIS OWN EXPERIENCES AND ALL THAT HE HAS LEARNT AND DIRECTLY EXPERIENCED, AND DONE THOROUGH VERIFICATION AND AUTHENTICATION WITH THE ŚĀSTRA PRAMĀṆA AND THEN PRESENTED TO THE WORLD.

4. ŚAKSI PRAMĀNA

ŚAKSI PRAMĀNAS ARE THE EVIDENCE OF THE EXPERIENCES AND SHARINGS OF THE PEOPLE WHO DIRECTLY EXPERIENCE THE PRAMĀNAS AS A LIVING, APPLIED REALITY IN THEIR LIVES AS THE MANIFESTATION OF HIS ATMA PRAMĀNAS. IN THESE SERIES, THE PRAMĀNAS ARE PRESENTED FROM DIFFERENT VEDA-ĀGAMAS FROM THE VARIOUS SYSTEMS OR PORTIONS OF THE ĀGAMAS, SUCH AS THE:

JNĀNA PĀDA OR VIDYĀ PĀDA - THE KNOWLEDGE SECTION
FROM ĀGAMAS KRIYA PĀDA - THE RITUALS SECTIONS FROM
ĀGAMAS

YOGA PĀDA - THE YOGA KNOWLEDGE AND SCIENCE SECTIONS
CĀRYA PĀDA - THE ENLIGHTENED LIFESTYLE FROM BHAGAVAN
PARAMAŚIVA.





ONLY WHEN ALL THREE ARE COMBINED DOES THE INITIATION SAFELY CULMINATE IN SĀKŚĪ PRAMĀNA THE INDIVIDUAL DISCIPLE'S EXPERIENCE OF THE HIGHEST STATE AND POWER MANIFESTATIONS OF YOGA .

KAILASA'S NITHYANANDA YOGA AS REVEALED BY THE SPH NITHYANANDA PARAMASHIVAM COMBINES ALL THREE PRAMANAS, PRECISELY REVIVING THE SPACE FROM WHICH PARAMAŚIVA CREATED THIS SCIENCE. AFTER BEING SUBJECT TO YEARS OF DILUTION AND POLLUTION OF THIS SACRED SCIENCE, THE MOST PROFOUND INTENTION AND CONTEXT OF YOGA IS NOW BEING REVIVED AND TRANSMITTED AS A TANGIBLE EXPERIENCE BY THE SPH NITHYANANDA PARAMASHIVAM, THE AVATAR OF PARAMAŚIVA HIMSELF .

“KAILASA'S NITHYANANDA YOGA IS HENCE ALL ABOUT PRODUCING THE EXPERIENCE OF “PARAMAŚIVATTVA”. THE STATE OF PARAMAŚIVA, HIS QUALITIES, HIS GLORY, HIS GRACE AND HIS POWERS IN YOU!



THE 12 COMPONENTS OF KAILASA'S NITHYANANDA YOGA

ASANA, PRANAYAMA, MUDRA, BANDHA, KARANA, VISUALISATION, JAPA,
CHANTING, WEIGHT-LIFTING, MANDALA, ABHARANA, AUSHADHA

“THE ULTIMATE TRUTHS IN THE FIELD OF YOGA - YOU ARE GOING TO HAVE TWELVE COMPONENTS OF EACH ASANA. ASANA - THE PHYSICAL POSTURE; PRANAYAMA - THE BREATHING STRUCTURE; MUDRA - THE ENERGY CIRCUIT CONNECTIONS; BANDHA - INTERNAL AWAKENING OF KUNDALINI SHAKTI. TWELVE VARIOUS COMPONENTS OF EACH ASANA FLOWING INTO THE VINYASA KRAMA OF THOUSAND AND EIGHT POSTURES. UNDERSTAND, THE ULTIMATE GIFT OF YOGA BY PARAMASHIVA TO ALL OF YOU. OF COURSE, WITH THE VALID SHASTRA PRAMANA, APTA PRAMANA, ATMA PRAMANA - IT WILL BE MADE AS A SAKSHI PRAMANA FOR YOU.

EACH ASANA HAVING TWELVE COMPONENTS OF ASANA, MUDRA, BANDHA, PRA- NAYAMA, AUSHADHA, KARANA AND FLOWING INTO THE NEXT ASANA. LIKE THAT, THOUSAND AND EIGHT ASANAS. THE PRATHAMA VINYASA KRAMA - HUNDRED AND EIGHT. TRITHIYA VINYASA KRAMA - THREE HUNDRED AND EIGHT. TRITHIYA VINYASA KRAMA - FIVE HUNDRED AND EIGHT. CHATURTHA VINYASA KRAMA - THOUSAND AND EIGHT. YOU ARE GOING TO HAVE THE PARAMA YOGA REVEALED BY PARAMASHIVA, THE ULTIMATE SHIVA, ULTIMATE TRUTH... AND UNDERSTAND, YOGA IS NOTHING BUT UNION WITH COSMOS.

IT IS SO UNFORTUNATE, THE WORD “UNION” IS VERY POORLY MAPPED AND UNDERSTOOD - JUST FOR PHYSICAL SEX. PLEASE UNDERSTAND, SEX IS POOR MAN’S VERSION OF UNION. WHEN YOU DON’T KNOW ANYTHING, YOU JUST DO THAT. THAT’S IT. UNION IS RICH MAN’S VERSION OF SEX. IT IS MUCH BEYOND BODY. IT IS MUCH BEYOND BODY. HUMAN BEINGS MOSTLY KNOW ONLY HOW TO RELIEF THEIR PRESSURE, NOT HAVE UNION. UNDERSTAND, THE ULTIMATE SECRETS OF UNION WITH THE COSMOS IS YOGA.”

-THE SPH NITHYANANDA PARAMASHIVAM





IN AN AKASHIC REVELATION, THE SPH NITHYANANDA PARAMASHIVAM ANNOUNCED TO THE WORLD THE 12 DIMENSIONS OF YOGA, WHERE EVERY ASANA IS PAIRED WITH 11 ADDITIONAL YOGIC COMPONENTS TO FULLY STIMULATE ALL THE SENSES. BY PRACTICING YOGA WITH THESE COMPONENTS, STRONG ROOTS ARE BUILT WITHIN THE BODY AND ECSTATIC BLISS IS EXPERIENCED. THIS YOGA DELIVERS THE DIRECT EXPERIENCE OF SAMADHI (EXPERIENCE OF ONENESS WITH THE ULTIMATE): TO MANIFEST THE STATE, SPACE, AND POWERS OF PARAMAŚIVA.

TO TRULY UNDERSTAND WHY YOGA SHOULD BE PRACTICED WITH ALL OF ITS COMPONENTS, THE SPH NITHYANANDA PARAMASHIVAM REVEALED THE FIRST PRINCIPLE OF NITHYANANDA YOGA AS VYAKTA AND AVYAKTA, THE MANIFEST AND UNMANIFEST. IN THE SCIENTIFIC COMMUNITY, VYAKTA AND AVYAKTA IS COMMONLY UNDERSTOOD AS MATTER AND ANTI-MATTER.

AUTHENTIC YOGA IS MEANT TO DELIVER BOTH VYAKTA AND AVYAKTA EXPERIENTIALLY TO THE PRACTITIONER. THE “MANIFEST” PARTS OF OUR BODY AND CONSCIOUSNESS ARE MORE FAMILIAR TO US; THEY ARE TANGIBLE.

OUTWARD PHYSICAL MOVEMENTS WOULD BE CONSIDERED A “MANIFEST” ASPECT. BUT, IT IS THE “UNMANIFEST” WHICH BEGINS TO REVEAL ITSELF IN OUR BODY THROUGH KAILASA'S NITHYANANDA YOGA. EACH OF THE 12 COMPONENTS OF YOGA WORK ON THE UNMANIFEST LAYER, THE AVYAKTA: ANTI-MATTER, ANTI-SOUND, ANTI-SEX.

ANYTHING DONE IN THE LEVEL OF USHA, THE EXPRESSION (MATTER), DUE TO MATTER'S QUALITY OF GOING UP AND DOWN, DOES NOT STAY PERMANENTLY. ANYTHING DONE IN THE LEVEL OF CHAAYA, THE EXISTENCE (ANTI-MATTER), AS IT DOES NOT GO DOWN, STAYS PERMANENTLY. IF IT IS DONE ON USHA, IT WILL ONLY WORK ON MIND. IF IT IS DONE IN CHAAYA, IT WILL REMAIN IN THE BODY. REMNANTS OF BODY IN THE ALTERED FORM, THE POWER MANIFESTING FORM, EXISTS LONGER THAN THE REMNANTS OF THE MIND IN ALTERED STATES OF CONSCIOUSNESS.

THUS, THE METHODOLOGY OF WORKING ON THE MIND IS LESSER THAN METHODS OF WORKING ON THE BODY. THAT IS WHY TANTRA IS MORE EFFECTIVE AND LONG-LASTING. IT IS CHAAYA. IT IS ON BODY - THE ANTI-MATTER, THE ANTI-SOUND, THE ANTI-SEX. ANYTHING DONE ON ANTI-MATTER, ANTI-SOUND, ANTI-SEX STAYS LONGER. IT HAS THE STATUS OF HIRANYAGARBHA, THE SOURCE OF CREATION, THE IMPERISHABLE.

ANTI-SEX WITH PARAMAŚIVA IS KAILASA'S NITHYANANDA YOGA. ANTI-SEX IS INTENSE COMPLETION FOR WHAT YOU KNOW NORMALLY AS SEX. THIS WHOLE PRACTICE WILL FOCUS ON THE ANTI-SEX ACTIVITY. DURING THE PROCESS, THE ANTI-SEX BODY GOES THROUGH PASSIVE SEXUAL RELATIONSHIP WITH THE AVYAKYA COMPONENT OF PARAMAŚIVA. THIS IS KAILASA'S NITHYANANDA YOGA. THE PHYSICAL MOVEMENT THAT HAPPENS IN THE TONGUE, MOUTH, THROAT, EYES, CHEST, THIGHS, TOES, THE MALE OR FEMALE ORGANS DURING THE ANTI-SEXUAL ACTIVITY WITH PARAMASHIVOHAM IS THE WHOLE OF KAILASA'S NITHYANANDA YOGA.

IN ORDER TO ACHIEVE THIS INTENSE COMPLETION, THE SPH NITHYANANDA PARAMASHIVAM HAS REVEALED THAT THE PHYSICAL PRACTICE OF YOGA GOES MUCH BEYOND A SINGLE ASANA, OR POSTURE. RATHER, WITH EVERY MOVEMENT, OR PLACEMENT OF THE BODY, THERE ARE A TOTAL OF 12 DIMENSIONS IN ACTION: ASANA, PRANAYAMA/KUMBHAKA, MUDRA, BANDHA, KARANA, VISUALIZATION, JAPA (INTERNAL CHANTING), PAARAYANA (EXTERNAL CHANTING), ADDING WEIGHTS TO DIFFERENT PARTS OF THE BODY, MANDALA, ABHARANA (JEWELRY), AND AUSHADHA (ENERGIZED HERBS).

EVERY POSTURE IS THE ANTI-SEX ACTIVITY OF MALE OR FEMALE BODY WITH THE COSMIC FORM OF MAHAPARAMAŚIVA. WHAT IS PHYSICALLY SEEN IS USHA (PHYSICAL MOVEMENTS), BUT WHAT IS ACTUALLY HAPPENING INSIDE IS CHAAYA (THE UNMANIFEST SPACE). BECAUSE THE WHOLE ORIENTATION DURING THIS PROCESS IS ON CHAAYA (THE EXISTENCE), THE USHA (THE EXPRESSION) WILL AUTOMATICALLY EVOLVE. WITH THE USHA ALIGNED TO CHAAYA, THE BODY MANIFESTS THE CONSCIOUSNESS. PERFECTION IS ESTABLISHED IN CHAAYA.





DURING THE PROCESS OF KAILASA'S NITHYANANDA YOGA, THE YOGI INTENSELY WITHDRAWS FROM THE BODY, THE FORM THEY ARE CONNECTED, ALLOWING THEM TO EXPERIENCE TELEPORTATION AND MATERIALIZATION. WHEN MATERIALIZATION HAPPENS, THE ANTI-MATTER FROM THE AVYAKTA ENTERS INTO VYAKTA AND BECOMES MATTER. BY THE END OF THE ENTIRE SEQUENCE, THE YOGI WILL BE ABLE TO IMMEDIATELY MANIFEST AT LEAST 21 POWERS, WITHOUT A SINGLE DOUBT.

THE POWER OF THIS WHOLE PROCESS IS DOING IT IN THE BREATHING SPACE OF THE MASTER, PARAMAŚIVA HIMSELF, THE SPH NITHYANANDA PARAMASHIVAM. IF THE ATMOSPHERE IS INHALED THROUGH NOSE, IT IS PRANA. IF INHALED THROUGH EVERY PORE OF THE SKIN, IT IS SAMAANA. THE WHOLE BREATHING SPACE OF MAHAPARAMAŚIVA IS SAMAANA. THUS, KAILASA'S NITHYANANDA YOGA CAN ONLY BE PRACTICED IN THE CONSECRATED PLACE OF THE MASTER TO IMBIBE THE SAMAANA TO TAKE YOU DEEPER INTO THE ONENESS EXPERIENCE. THEREFORE, KAILASA'S NITHYANANDA YOGA SHOULD BE PRACTICED IN THE PHYSICAL PRESENCE OF THE MASTER, OR WITH HIS ENERGIZED MURTHY PRESENT. IN KAILASA'S NITHYANANDA YOGA, WHEN THE BODY GOES THROUGH ANTI-SEX WITH PARAMASHIVOHAM, POWER MANIFESTATION BECOMES PERMANENT AND COMPLETE. KAILASA'S NITHYANANDA YOGA GIVES THE DIRECT EXPERIENCE OF THE STATE OF SAMADHI, ONENESS WITH THE ULTIMATE: PARAMASHIVOHAM.



1. ASANA

MAYBE THE MOST WIDELY DISCUSSED TOPIC IN YOGA TODAY IS - WHAT DOES 'ASANA' MEAN? IS IT SITTING? A CERTAIN POSTURE? MOVEMENT? LIKE MOST UNDERSTANDINGS, THE ONLY WAY TO TRULY DISCOVER THE TRUTH IS TO GO TO THE ORIGINAL SOURCE. THIS TEXT ITSELF IS THE ORIGINAL SOURCEBOOK, REVIVED IN MODERN FORM. IT IS DEDICATED TO UNVEILING THE TRUTHS ABOUT ASANAS, REVIVED FROM THE (ALMOST LOST) SACRED PALM LEAVES GIFTED TO HUMANITY THOUSANDS OF YEARS AGO FROM PARAMAŚIVA, ADIYOGI HIMSELF. SINCE MOST PEOPLE ARE EITHER IN A STATE OF RESTLESSNESS (RAJAS) OR TIREDNESS (TAMAS), THE BODY NEEDS PREPARATION TO ENTER INTO THE EXPERIENCE OF YOGA.

ASANAS ALLOW THE BODY AND MIND TO COME TO A STATE OF BALANCE AND RESTFUL AWARENESS (SATTVA), WHERE ONE CAN EASILY ENTER INTO THE DEEPER AND MORE SUBTLE DIMENSION OF YOGA. A PERSON IS MADE UP OF THREE BODIES - THE PHYSICAL OR GROSS BODY (STHULA SHARIRA), THE SUBTLE BODY (SUKSHMA SHAREERA) AND THE CAUSAL BODY (KAARANA SHAREERA). CHAKRAS ARE THE SUBTLE ENERGY CENTERS THAT ARE PRESENT AT THE INTERSECTION OF THE PHYSICAL, THE SUBTLE AND THE CAUSAL BODY. THEY ARE ALIGNED IN AN ASCENDING COLUMN FROM THE BASE OF THE SPINE TO THE TOP OF THE HEAD. ASANAS INVOLVE PLACING THESE CENTRES IN RELATIVE POSITION WITH EACH OTHER. THOSE POSITIONS CAN BE REPRESENTED BY GEOMETRICAL FIGURES.



1. ASANA

“IF THE ASANAS ARE PRACTICED IN A CERTAIN MANNER, ONE BECOMES PREPARED FOR THE PURIFICATION OF THE NADIS. IT IS EXCELLENT IN ALLEVIATING THE DISEASES, PRANA AND BODILY HEAT ARE ENRICHED. MINOR DISEASES ARE ALSO CURED, AND BODILY HEAT AND PRANA ARE STIMULATED. ONE FEELS LIGHT. LIFE SPAN IS ENHANCED. PREMATURE DEATH IS PREVENTED.” -HATHATATVAKAUMUDI, 9. 18-19

SOME OF THE BENEFITS OF ASANAS AND THEIR EXAMPLES INCLUDE:

- OPTIMIZING THE DIGESTIVE FUNCTIONS (E.G. MATSYENDRASANA, HATHATATVAKAUMUDI CH.7.8),
- REGULATING FEVER AND IMBALANCES CAUSED DUE TO THE HUMOURS (E.G. MAYURASANA, HATHATATVAKAUMUDI CH.7.10),
- REMOVING FATIGUE (E.G. SAVASANA, HATHATATVAKAUMUDI CH.7.12), GIVING MENTAL STABILITY,
- ENHANCING ENTHUSIASM AND STAMINA (E.G. VIRASANA, HATHATATVAKAUMUDI CH.7.19), AND ULTIMATELY,
- ENSURING SUCCESS TO THE YOGI (E.G. SID-DHASANA, SHIVA SAMHITA-III.85).



1. ASANA

THE SPH NITHYANANDA PARAMASHIVAM DESCRIBES ASANA AS, “STEADY AND COM- FORTABLE BODY POSTURES TO TUNE ONESELF WITH THE COSMOS.” ULTIMATELY, ASANA MEANS MANY THINGS. PHYSICALLY, WHETHER STANDING, SITTING, LAYING OR JUMPING, ASANA IS WHEN OUR MUSCLES ARE COMPLETELY COMFORTABLE AND RELAXED; THEY ARE ALIVE, STABLE AND COMFORTABLY STACKED UPON ONE ANOTHER. ASANA IS WHEN THE BODY IS BENDING, STRETCHING AND ALIGNING ITSELF TO THE COSMIC GEOMETRY. THE CONTEXT OF ASANA IS NOT RESTRICTING ITSELF TO SOME PHYSICAL POSTURE – IT’S NOT A PLACE THAT THE BODY IS IN, BUT A SPACE. NIDHIDHYASANA, FOR INSTANCE, IS WHEN WE ARE RADIATING EXCITE- MENT, JOY AND BLISS FOR LIFE REGARDLESS OF THE PHYSICAL POSITIONING OF THE LIMBS.

THE MOST IMPORTANT UNDERSTANDING OF ASANAS IS IT’S NOT A PRACTICE AT ALL, IT IS A HAPPENING, A MANIFESTATION, WHICH HAPPENS THROUGH ASANAS; WE DO NOT PRACTICE SITTING WITH GOD, WE EMBODY GOD, PARAMASIVA. IT IS FROM THIS SPACE OF SADASHIVOHAM, WHEN WE’RE INTENT ON THE VOW OF LIVING LIKE A GOD, THAT WE ARE PERFORMING AN AUTHENTIC ASANA. THROUGH INTENSELY FLOWING THROUGH THE PRATHAMA VINYASA KRAMA OF 108 ASANAS, THE BODY SIMPLY FALLS IN TUNE WITH THE COSMOS.



2. PRANAYAMA

PRANAYAMA IS A TERM THAT REFERS TO THE BREATHING PROCESS. THE AIR YOU BREATHE IS JUST A VEHICLE IN WHICH THE PRANA (LIFE-ENERGY) COMES IN AND GOES OUT OF YOUR BODY. WHEN YOU INHALE, THE AIR COMES IN CARRYING PRANA, AND WHEN YOU EXHALE, THE 'EMPTY' AIR GOES OUT. THIS LIFE ENERGY IS UNIVERSAL.

YOGA KUNDALI-UPANISHAD I. 19 STATES:

प्राणरोधमथेदानीं प्रवक्ष्यामि समासतः ।
प्राणश्च देहगो वायुरायामः कुम्भकः स्मृतः ॥ १९ ॥

PRĀṆARODHAMATHEDĀNĪṃ PRAVAKṢYĀMI SAMĀSATAḥ |
PRĀṆAŚCA DEHAGO VĀYURĀYĀMAḥ KUMBHAKAḥ SMṚTAḥ ॥ 19 ॥

AKASHIC REVELATION

THEN I SHALL PRESENTLY RELATE BRIEFLY ABOUT THE CONTROL OF THE VITAL AIR. PRANA IS AIR COURSING THROUGH THE BODY AND AYAMA IS SAID TO BE KUMBHAKA (HOLDING UNDER CONTROL).

PARAMAŚIVA DESCRIBES PRANAYAMA AS BEING COMPOSED OF THREE PROCESSES: RECAKA, PURAKA, AND KUMBHAKA. PURAKA MEANS THE INHALATION OF PRANA FROM OUTSIDE THE BODY; KUMBHAKA REFERS TO HOLDING THE BREATH LIKE A FILLED-UP POT WITHOUT MOVING THE LIMBS, AND RECAKA REFERS TO THE EXHALATION OF AIR FROM THE BODY.





2. PRANAYAMA

CONSISTENT AND PROPER PRACTICE OF PRANAYAMA INCREASES OUR LIFE ENERGY, GIVING US GREATER MENTAL ABILITIES, SLOWING THE AGING PROCESS, RIDDING THE BODY OF DISEASES, FATIGUE AND THIRST, AND HELPING US MANIFEST DIVINE POWERS SUCH AS LEVITATION, TELEPORTATION, AND MATERIALIZATION.

PRANAYAMA IS WHERE YOGA REVEALS ITSELF AS MUCH MORE THAN A MERE PHYSICAL PRACTICE. NO OTHER DISCIPLINE HAS UNDERSTOOD AND PRESENTED THE MEANS TO REGULATE AND EXPAND ONE'S OWN LIFE ENERGY LIKE YOGA. THE PRACTICE OF PRANAYAMA LEADS TO THE PURIFICATION OF THE ENERGY BODY AND ITS CHANNELS, CALLED NADIS (YOGATATTVOPANISHAD 44-46), AND TO THE ULTIMATE EXPERIENCE OF MANIFESTING THE POWERS OF PARAMAŚIVA (E.G. KUMBHAKA PADDHATI 88-89).

THROUGH PROPER ASANAS, PHYSICAL WELL-BEING IS ACHIEVED, MUSCLES ARE TONED, THE NERVOUS SYSTEM IS STRENGTHENED, AND VITAL ORGANS ARE REGULATED AND BROUGHT INTO A STATE OF HEALTH (HATHATATVAKAUMUDI 2. 5). THUS THE BODY BECOMES READY FOR PRANAYAMA (DARSHANOPANISHAD, 3. 13). IT IS WITH PRANAYAMA THAT THE REAL TECHNIQUE OF YOGA BEGINS.





3. MUDRA

THERE IS A CONSTANT INFLOW OF PRANA HAPPENING IN OUR BODIES THROUGH THE NADIS AND CHAKRAS, BUT MUCH OF IT USUALLY GETS DISSIPATED INTO THE EXTERNAL WORLD. THIS DISSIPATION INTO THE EXTERNAL WORLD IS RESPONSIBLE FOR THE FEELING OF TIREDNESS, CONFUSION AND POWERLESSNESS THAT WE EXPERIENCE.

MUDRĀ (A SANSKRIT WORD MEANING “SEAL”) REFERS TO THE POSITIONING OF THE LIMBS, FINGERS OR EVEN TONGUE IN A CERTAIN WAY TO SEAL THIS PRANA INTO OUR BODY, A WAY OF ALIGNING TO THE COSMIC GEOMETRY. THE SPH DEFINES MUDRAS SIMPLY AS AN “ENERGY CIRCUIT CONNECTION.” MUDRAS ARE A WAY TO STIMULATE THE FLOW OF PRANA SHAKTI (LIFE FORCE ENERGY AND COSMIC CURRENCY) INSIDE US.

MUDRAS ARE PSYCHO-PHYSICAL PROCESSES, WHICH HELP ACCELERATE THE EFFECT OF AN ASANA AND PRANAYAMA TO TAKE US TO A HIGHER STATE OF CONSCIOUSNESS. BY POSITIONING THE BODY IN CERTAIN WAYS TO BLOCK THE DISSIPATION OF PRANA AND DIRECT IT INWARDS, MUDRAS CREATE THE SPACE FOR PRATYAHARA AND DHARANA, THE HIGHER EXPERIENCES OF YOGA, TO HAPPEN IN US. THROUGHOUT THE TRITHIYA VINYASA KRAMA, YOU WILL EXPERIENCE MUDRAS OF THE HANDS AND OF THE GAZE, CALLED DRISHTI.





3. MUDRA

THE SHASTRAS (SCRIPTURES THAT ARE DIRECT REVELATIONS FROM PARAMAŚIVA) REVEAL THE LAYERS OF BENEFITS THAT CAN RESULT FROM THE INTEGRATED PRACTICE OF MUDRAS, RANGING FROM HEALTH AND LONGEVITY, TO MENTAL FOCUS, AWAKENING THE SUBTLE GROOVES OF THE BRAIN RESPONSIBLE FOR HIGHER EMOTIONS SUCH AS DEVOTION AND GRATITUDE, TO THE ULTIMATE EXPERIENCE OF TRANSCENDING OUR LIMITING COGNITIONS WE CARRY AS HUMAN BEINGS AND LIVING AND RADIATING THE STATE, SPACE AND SHAKTIS OF PARAMAŚIVA HIMSELF.

IT IS MENTIONED REPEATEDLY IN THE SCRIPTURES THAT INITIATION BY THE GURU HOLDS THE “MASTER KEY”, THAT CAN TRANSFORM US FROM HUMAN BEINGS INTO SUPERHUMAN BEINGS. PARAMAŚIVA HIMSELF. IT IS MENTIONED REPEATEDLY IN THE SCRIPTURES THAT INITIATION BY THE GURU HOLDS THE “MASTER KEY”, THAT CAN TRANSFORM US FROM HUMAN BEINGS INTO SUPERHUMAN BEINGS.





3. MUDRA

PARAMAŚIVA STATES IN THE SHIVA SAMHITA 4. 18

अनेन विधिना योगी मन्दभाग्योपि सिध्यति।
सर्वासामेव नाडीनां चालनं बिन्दुमारणम् ॥
जीवनन्तु कषायस्य पातकानां विनाशनम् ।
सवरोगोपशमनं जठराग्निविवर्धनम् ॥
वपुषा कान्तिममलां जरामृत्युविनाशनम् ।
वाञ्छितार्थफलं सौख्यमिन्द्रियाणाञ्च मारनणम् ॥
एतदुक्तानि सर्वाणि योगारूढस्य योगिनः ।
भ्वेदभ्यासताऽवश्यं नात्र कार्या विचारणा ॥ १८ ॥

ANENA VIDHINĀ YOGĪ MANDABHĀGYOPI SIDHYATI | SARVĀSĀMEVA
NĀḌĪNĀṃ CĀLANAṃ BINDUMĀRAṆAM ॥
JĪVANANTU KAṢĀYASYA PĀTAKĀNĀṃ VINĀŚANAM |
SAVAROGOPAŚAMANAM JAṬHARĀGNIVIVARDHANAM ॥ VAPUṢĀ
KĀNTIMAMALĀṃ JARĀMṚTYUVINĀŚANAM | VĀṃCHITĀRTHAPHALAṃ
SAUKHYAMINDRIYĀṆĀṆCA MĀRANAṆAM ॥
ETADUKTĀNI SARVĀṆI YOGĀRŪḌHASYA YOGINAḤ |
BHVEDABHYĀSATĀVAŚYAṃ NĀTRA KĀRYĀ VICĀRAṆĀ ॥ 18 ॥

AKASHIC REVELATION

IN THIS WAY (THROUGH THE MAHA MUDRA), EVEN THE MOST UNFORTUNATE YOGI MIGHT OBTAIN SUCCESS. BY THIS MEANS, ALL THE VESSELS OF THE BODY ARE ROUSED AND STIRRED INTO ACTIVITY; LIFE IS INCREASED AND ITS DECAY IS CHECKED, AND ALL SINS DESTROYED. ALL DISEASES ARE HEALED, AND THE GASTRIC FIRE IS INCREASED. IT GIVES FAULTLESS BEAUTY TO THE BODY, AND DESTROYS DECAY AND DEATH. ALL FRUITS OF DESIRE AND PLEASURE ARE OBTAINED, AND THE SENSES ARE CONQUERED.

THE YOGI FIXED IN RESTFUL AWARENESS ACQUIRES ALL THE ABOVE-MENTIONED THINGS, THROUGH PRACTICE. THERE SHOULD BE NO HESITATION IN DOING SO. (18)



3. MUDRA

RESEARCH HAS REVEALED THE HEALTH BENEFITS GAINED BY PRACTICING MUDRAS INCLUDE FREEDOM FROM DISEASE, HUNGER, THIRST, FAINTING, FATIGUE, INDIGESTION, SKIN DISEASES, CONSTIPATION AND MORE. BESIDES THIS, MUDRAS DIRECTLY ACTIVATE THE PRANA AND AWAKEN THE INNER POTENTIAL ENERGY (KUNDALINI SHAKTI) IN US, MANIFESTING THE SPACE, STATE AND SHAKTIS OF PARAMAŚIVA.

MUDRAS ARE A CRUCIAL COMPONENT OF THE YOGIC METHOD FOR KUNDALINI AWAKENING. KUNDALINI IS THE ULTIMATE INNER POTENTIAL BIO-ENERGY THAT IS AVAILABLE TO EACH ONE OF US. IT IS THE LARGEST UNTAPPED NATURAL RESOURCE LYING WITH HUMANITY. WHEN KUNDALINI ENERGY IS AWAKENED WITH THE RIGHT KNOWLEDGE, RIGHT CONTEXT, RIGHT UNDERSTANDING, RIGHT TECHNIQUE, RIGHT PROCESS, AND ABOVE ALL, THROUGH THE DIRECT DEEKSHA (INITIATION) BY A LIVING AVATAR (INCARNATION), IT CAN GIVE US ANYTHING WE WANT.





4. BANDHA

BANDHA IS INTERNAL AWAKENING OF THE KUNDALINI SHAKTI. IT IS A SANSKRIT TERM THAT MEANS 'CONDUCTIVE TO'. IT IS THE ACTIVE MAINTENANCE OF A STATE OF CONTRACTION OR PRESSURE IN THE BODY BY THE YOGI, INITIALLY PRACTICED AND EVENTUALLY NATURALLY OCCURRING CONTRACTIONS OF DIFFERENT BODY PARTS. BANDHAS ARE PERFORMED BY MAKING MUSCULAR AND DIAPHRAGM CONTRACTIONS IN SPECIFIC PARTS OF THE BODY THAT PUMP ENERGY INTO DORMANT OR STAGNANT AREAS OF THE BODY.

WITHOUT BANDHAS, ENERGY TENDS TO LEAK OUT, TENDS TO BE BLOCKED, OR DISSIPATED DUE TO OUR LIFESTYLE ETC. HERE BANDHAS ARE THE BRIDGE BETWEEN THE DISCONNECTED AREAS OF THE ENERGY CIRCUIT. THIS IS THE REASON THAT THIS PUMPING AND RE-ALIGNMENT OF PRANA (VITAL LIFE ENERGY) AND KUNDALINI SHAKTI (INHERENT POTENTIAL ENERGY), BRINGS TREMENDOUS HEALING AND BALANCING TO THE PHYSICAL, EMOTIONAL AND NEUROLOGICAL SYSTEMS.





4. BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA CUDAMANY UPANISHAD, VERSE 47

अपानप्राणयोर्ऎक्यं क्षयान्मूत्रपुरीषयोः ।
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ४७ ॥

APĀNAPRĀṆAYORAIKYAṃ KṢAYĀNMŪTRAPURĪṢAYOḥ |
YUVĀ BHAVATI VṚDDHO'PI SATATAṃ MŪLABANDHANĀT ॥ 47 ॥

AKASHIC REVELATION

THAT YOGIN WHO KNOWS THE UDIYANA, JALANDHARA AND
MULA-BANDHA IS THE RECEPTACLE OF LIBERATION.

BANDHAS ARE PRACTISED ALONG WITH MANY ASANAS AND PRANAYAMAS TO BRING THE PRANA SHAKTI ALSO KNOWN AS OUR VITAL ENERGIES UNDER CONTROL. THE DIFFERENCE BETWEEN MUDRA AND BANDHA IS THAT THE BANDHA IS PRACTISING A FOCUS, AND MAINTAINING THAT LOCK AS LONG AS POSSIBLE, WHEREAS THE ACTIONS OF CONTRACTING AND RELEASING ARE MORE INDICATIVE OF A MUDRA.

BANDHAS ASSIST IN PUSHING THE KUNDALINI ENERGY UP THE SPINE. THE MUSCULAR CONTRACTIONS HELP PREVENT THE ENERGY FROM FLOWING BACK DOWNWARDS AND GETTING DISSIPATED. THESE BANDHAS GENERATE A CERTAIN FLOW ALONG THE SPINAL COLUMN, WHERE THERE ARE ENERGY POINTS CALLED CHAKRAS WHICH CORRESPOND TO MAJOR REGULATORY GLANDS IN THE BODY AND ALSO SERVE AS STOREHOUSES AND DISTRIBUTION HOUSES FOR PRANA SHAKTI.





4. BANDHA

MŪLA BANDHA (मूल बंध)

KNOWN AS THE ROOT LOCK THAT HAPPENS AND WORKS WITH THE MŪLADHARA CHAKRA. IT IS A CONTRACTION OF THE PELVIC FLOOR MUSCLES. PRANIC ENERGY WHICH NORMALLY FLOWS OUT OF THE BODY IS PREVENTED FROM LEAKING AND INSTEAD RAISED TO THE HIGHER CHAKRA ENERGY CENTERS ALONG THE SPINE. LOCKING THIS FLOW OF ENERGY AT THE BASE OF THE SPINE IS REFERRED TO AS YONI BANDHA. MŪLA-BANDHA IS THE MOST IMPORTANT BANDHA AND SHOULD BE MAINTAINED DURING BREATHING EXERCISE. THE BENEFIT IS THAT IT BRINGS PERPETUAL YOUTH.

UḍḍĪYANA BANDHA (जालन्धर बंध)

KNOWN AS THE ABDOMINAL LOCK AND THEREFORE HAPPENS IN AND WORKS WITH THE MANIPURAKA CHAKRA. IT IS PERFORMED BY BRINGING THE NAVEL INWARDS, TOWARDS THE SPINE. THROUGH THIS ACTION, PRANA FLOWS MORE EASILY INTO THE SUSHUMNA NADI, THE CENTRAL ENERGY CHANNEL ALONG THE SPINE WHERE THE KUNDALINI ENERGY CAN MOVE UP THE CHAKRA CENTERS.





4. BANDHA

JALANDHARA BANDHA (जालन्धर बंध)

KNOWN AS THE THROAT LOCK THEREFOR IT HAPPENS IN AND WORKS WITH THE VISHUDDHI CHAKRA. IT IS PERFORMED BY PRESSING THE CHIN AGAINST THE THROAT BETWEEN THE COLLAR BONES. THIS CAUSES PRESSURE ON THE NECK, WHICH IS THE CENTER OF EXTREME PURITY (VISHUDDHA CHAKRA). THIS ACTION PREVENTS THE NECTAR (AMRITA) AND PRANA SHAKTI FLOWING FROM THE HEAD TO DROP BACK DOWN INTO THE ABDOMEN. MANY PATHWAYS FOR THIS PRANA SHAKTHI, NERVES, AND BLOOD CAPILLARIES PASS THROUGH THE NECK. THIS BANDHA ASSISTS THEIR FUNCTION IN THE AREA OF THE HEAD, THROAT AND SHOULDERS.

MAHĀ BANDHA (महा बंध)

KNOWN AS THE TRYANBANDHA, THE COMBINATION OF THE THREE PREVIOUS BANDHAS TOGETHER. IT IS PERFORMED IN SEQUENTIAL ORDER, OR IT HAPPENS AUTOMATICALLY FOR THE MORE ADVANCED YOGI. IT HAS A POWERFUL EFFECT TO AWAKEN THE KUNDALINI SHAKTI, CIRCULATING ENERGY THROUGH ALL THE CHAKRAS, AND PIERCE THROUGH THE PSYCHO/PHYSICAL KNOTS KNOWN AS GRANTHIS. THIS LEADS TO A STRONGER PHYSIOLOGY READY TO RADIATE THE STATE, SPACE AND POWERS OF PARAMAŚIVATTVA!





4. BANDHA

THE SEVEN CHAKRAS, DIRECTLY OR INDIRECTLY ASSOCIATED WITH EACH BANDHA ARE:

MŪLADHARA - THE ROOT CHAKRA LOCATED IN THE PERINEUM AND ASSOCIATED WITH THE ADRENALS.

SWADHISTHANA - CHAKRA LOCATED AT THE LEVEL OF THE PUBIC BONE AND ASSOCIATED WITH THE REPRO- DUCTIVE ORGANS.

MANIPURAKA - CHAKRA LOCATED AT THE NAVEL AND ASSOCIATED WITH THE PANCREAS AND ADRENALS

ANAHATA - CHAKRA LOCATED AT THE HEART CENTER AND ASSOCIATED WITH THE THYMUS GLAND

VISHUDDHI - CHAKRA LOCATED AT THE THROAT AND ASSOCIATED WITH THE THYROIDS.

AJNA - CHAKRA LOCATED AT THE POINT BETWEEN THE EYEBROWS AND ASSOCIATED WITH THE PINEAL GLAND

SAHASRARA - CHAKRA LOCATED AT THE CROWN OF THE HEAD AND ASSOCIATED WITH THE PITUITARY GLAND

THE CHAKRAS ARE SUBTLE ENERGY CENTERS AND NOT PHYSICAL ORGANS. PERFORMING BANDHAS HELP TO PUSH THE KUNDALINI ENERGY UPWARD THROUGH THE CHAKRAS. THEREBY DISEASES CAN BE CURED AND THE FUNCTION OF THEIR ASSOCIATED PHYSICAL, PSYCHOLOGICAL AND NEUROLOGICAL SYSTEMS CAN BE OPTIMIZED.





5. KARANA

THE NATYASHASTRA DESCRIBES 'THE COMBINED MOVEMENT OF THE HANDS AND FEET' AS A KARANA IN SACRED DANCE. IT INVOLVES SYNCHRONIZED MOVEMENTS OF THE FEET, HIPS, HANDS AND EVEN THE FINGERS. THE 108 KARANAS CAN BE SEEN FROZEN IN VARIOUS TEMPLE SCULPTURES AND WERE USED IN THE SACRED DANCE. FOR THE VERY FIRST TIME THE SPH NITHYANANDA PARAMASHIVAM REVEALS THE EFFECT OF KARANAS ON THE BODY AND MIND AND THE BREATHING PATTERNS THAT THEY TRIGGER.

PERFORMING THE KARANAS PUTS YOU INTO A STATE OF HIGH AWARENESS OF YOUR BODY ENGAGING MULTIPLE BODY PARTS AT THE SAME TIME. THE HALF SQUATTING POSITION COMMONLY CALLED THE ARIA MANDI IS COMMON TO MOST KARANAS, WHICH WHEN PERFORMED ALIGNS THE BODY TO THE ALIGNMENT OF THE COSMOS. SEVERAL TRIANGLES CAN BE DRAWN ALONG THE LINES OF THE BODY, THEREFORE THIS POSTURE ENABLES THE MICROCOSM TO CONNECT TO THE MACROCOSM. THE SEVEN CHAKRAS ARE IN COMPLETE ALIGNMENT AND AIDS THE KUNDALINI TO RAISE TO THE SAHASRARA.





5. KARANA

THESE 108 KARANAS WERE REVEALED BY PARAMAŚIVA TO HIS GANA TANDU WHO THEN TEACHES IT TO BHARATA – THE AUTHOR OF THE NATYASHASTRA. THE KARANAS INCORPORATED INTO THE PRATHAMA VINYASA KRAMA ARE URDHVAJANU, ARDHASVASTIKA, ANCHITA, GHURNITA, KATICHINNA, NIKUTTAKA AND VALITA.

THE SPH NITHYANANDA PARAMASHIVAM DELIVERS A MAJOR CONSCIOUS BREAKTHROUGH TO THE FIELD OF YOGA THROUGH INCORPORATING THESE DANCE MOVEMENTS. THROUGH PARAMAŚIVA'S IN-DEPTH INSTRUCTIONS, ENERGY AND MOVEMENT IS TAKEN TO THE NEXT LEVEL, AS SEEN IN THIS EXAMPLE OF KARANA:

TALAPUSHPAPU TAM

॥ वामे पुष्पपुटः पार्श्वे पादोऽग्रतलसञ्चरः
तथा च सन्नतं पार्श्वं तलपुष्पपुटं भवेत् ॥॥

॥ VĀME PUṢPAPUṬAḥ PĀRŚVE PĀDO'GRATALASAÑCARAḥ
TATHĀ CA SANNATAṁ PĀRŚVAṁ TALAPUṢPAPUṬAṁ BHAVET ॥॥

AKASHIC REVELATION

ON THE LEFT SIDE, PUSHPAPUṬA IN THE HAND, FOOT IN AGRATALASANCHARA, AND SANNATA ON THE SIDE RESULTS IN TALA-PUSHPAPUṬA.



6. VISUALIZATION

TEJO BINDU UPANISHAD I. 29

दृष्टीं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥ २९ ॥

Dr̥ṣṭīm jñānamayīm kṛtvā paśyedbrahmamayam jagat ।

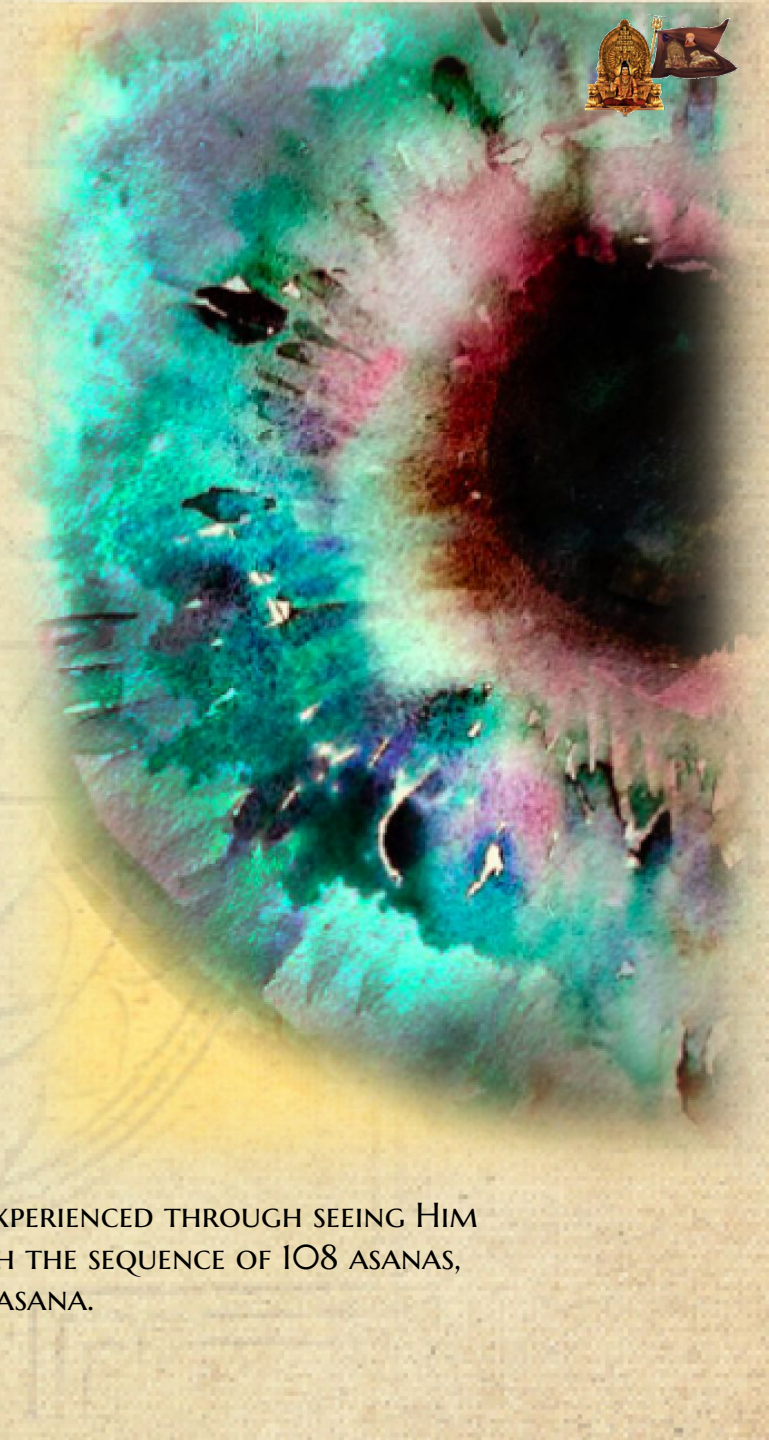
sā dr̥ṣṭih paramodārā na nāsāgrāvalokinī ॥ 29 ॥

AKASHIC REVELATION

WHEN SEEN WITH THE SIGHT OF PURE KNOWLEDGE, THE UNIVERSE APPEARS FILLED WITH THE ESSENCE OF BRAHMAN, THE ULTIMATE EXPANSIVE CONSCIOUSNESS. IT IS THAT SIGHT [Dr̥ṣṭih] WHICH UPLIFTS AND RAISES, NOT THE LOOKING AT THE TIP OF ONE'S NOSE.

IN THE SCIENCE OF YOGA, CONTEXT AND INTENTION ARE EVERYTHING. WHY YOU BEND YOUR BODY MATTERS: FOR WHATEVER INTENTION YOU MOVE THE BODY, THAT EXPERIENCE WILL BE DELIVERED TO YOU. THAT IS WHY IN KAILASA'S NITHYANANDA YOGA, WE MAINTAIN THE SPACE OF YOGA AS A RITUAL, AS A DIRECT CONNECTION BETWEEN PARAMASHIVAM AND US. WITH EVERY ASANA, IT IS IMPORTANT TO MAINTAIN A STRONG VISUALIZATION OF THAT ASANA. MANY ASANA NAMES ARE A DIRECT MEDITATION UPON DIFFERENT GODS AND GODDESSES. SOME ASANAS TAKE THE FORM OF SPECIFIC ANIMALS OR OTHER LIVING CREATURES. WHEN WE KEEP A CLEAR VISUALIZATION OF EACH FORM WE ARE EMBODYING, THE BODY CAN SETTLE INTO THE DEPTH-EXPERIENCE OF EACH AND EVERY POSTURE.

MANY TIMES PARAMAŚIVA TELLS IN THE SCRIPTURES THAT ONENESS CAN BE EXPERIENCED THROUGH SEEING HIM IN EVERYTHING, IN EACH AND EVERY POINT WE BRING OUR GAZE TO. THROUGH THE SEQUENCE OF 108 ASANAS, YOU WILL BE GUIDED TO MEDITATE UPON SPECIFIC VISUALIZATIONS FOR EACH ASANA.





7. JAPA

JAPA IS THE INTERNAL CHANTING OF A MANTRA WITH THE VISUALIZATION OF IT ROTATING AROUND THE THROAT IN A CIRCULAR WAY, ALLOWING THE YOGI TO FEEL THE MILD VIBRATION OF THAT MANTRA.

WHEN CHANTING, WEAR AN ENERGIZED RUDRAKSHA BEAD EXACTLY ON THE VISHUDDHI CHAKRA, IN THE HOLLOW OF THE THROAT. THIS IS THE PLACE WHERE THE AIR IS GETTING CONVERTED INTO SOUND. IF YOU WEAR ENERGIZED RUDRAKSHA THERE, CONSTANTLY EVERY WORD COMING OUT WILL HAVE THE COAT OF THAT MANTRA.

IT BECOMES LIKE THE AJAPA JAPA. YOU WILL SEE THIS RUDRAKSHA AND THE MILD VIBRATION MEETING, AND THE KUNDALINI IN YOU WILL BE AWAKENED.

AJAPA JAPA IS ONE OF THE MOST POWERFUL PROCESS AND TECHNIQUE. IT RELEASES A CERTAIN KIND OF ENERGY FROM OUR BODY, AND NECTAR FROM THE THROAT. WHEN YOU DO AJAPA JAPA, IT IS NOT THAT EVERY SECOND YOU CHANT ONCE; YOUR HEART CHANTS, YOUR LUNGS CHANT, YOUR THROAT CHANTS! THE MORE AND MORE DEEP IT GOES INTO YOUR BEING, MORE AND MORE PARTS OF YOUR BEING RESONATES WITH THAT.

MAHAVAKYA MANTRAS REFERS TO THE ULTIMATE MANTRAS OF ALL MANTRAS, USED TO INVOKE THE DIVINE PRESENCE. THROUGHOUT THE DVITHIYA VINYASA KRAMA, WE IMPLEMENT MANTRAS AND MAHAVAKYAS AS POWERFUL JAPAS (REPETITIVE CHANTS) WHILE BENDING THE BODY. THESE MANTRAS WERE GIFTED BY THE SPH NITHYANANDA PARAMASHIVAM TO DIRECT CONNECT US TO PARAMASHIVA. THE FOLLOWING PAGE SHOWS THE JAPAS USED THROUGHOUT THE 108, 308 AND 508 ASANA SEQUENCES.





~ SOHAM ~

~ SHIVOHAM ~

~ SADASHIVOHAM ~

~ MAHASADASHIVOHAM ~

~ OM NITHYANANDOHAM ~

~ OM NITHYANANDA MAHASADASHIVOHAM ~

~ OM NITHYANANDA PARAMASHIVOHAM ~



8. CHANTING

HATHATATVAKAUMUDI 18. 6

EXPLAINING THE BENEFITS OF CHANTING:

यत्तस्य देवता माया विरूपकरणाश्रया |
स्वप्नेऽपि न भवेत्तस्य नित्यं द्वादशजाप्यतः ॥ ६ ॥

YATTASYA DEVATĀ MĀYĀ VIRŪPAKARAṆĀŚRAYĀ | SVAPNE'PI NA
BHAVETTASYA NITYAṃ DVĀDAŚAJĀPYATAḥ ॥ 6 |

AKASHIC REVELATION

BY THE GRACE OF THE DEITY BEING ADORED, ONE WILL NOT
FACE DISTRACTION EVEN IN DREAM STATE IF ONE CHANTS
(MANTRA) 12 TIMES EVERY DAY.

MANTRA IS A SANSKRIT WORD THAT DESCRIBES A SACRED
UTTERANCE, A SOUND, A SYLLABLE, A SINGLE WORD OR A
GROUP OF WORDS. A MANTRA HAS SPIRITUAL POWERS WITH
OR WITHOUT SYNTACTIC OR LITERAL MEANING. A DISCIPLE
NEEDS TO BE INITIATED INTO A MANTRA BY HIS GURU, USING
THE RIGHT PROCEDURES (MANTRA DEEKSHA) FOR THE MANTRA
TO HAVE ITS MAXIMUM POTENCY FOR THAT INDIVIDUAL. IT IS
GIVEN BY THE GURU AND RECEIVED WITH GRATITUDE AND
RESPECT BY THE DISCIPLE. CLEAR INSTRUCTIONS ARE GIVEN
ABOUT THE NUMBER OF REPETITIONS, THE RIGHT SPEED AND
DURATION OF CHANTING, IN ORDER TO EXPERIENCE THE TRUTH
OF THE MANTRA.



8. CHANTING

PARAMAŚIVA IS LIGHT (CONSCIOUSNESS) WHILE PARASHAKTI IS SOUND (CREATION). BY MANTRAS, A YOGI CAN UNCLUTCH FROM EXTERNAL THINGS AND BE ABSORBED IN THE SOUNDS OF THE MANTRA. THE GOAL IS TO FOCUS MORE AND MORE ON THE SUBTLE SOUND.

BY ABANDONING THE THOUGHTS, A YOGI LEARNS TO LISTEN TO THE NADA. NADA IS A SOUND WHICH IS BASED ON THE PREMISE THAT THE ENTIRE COSMOS CONSISTS OF SOUND VIBRATION. THE PRACTISE OF LISTENING TO NADA LEADS TO ONENESS WITH THE ULTIMATE, WITH MAHAPARAMAŚIVA. THEREFORE, MANTRAS LEAD A YOGI TO LIVE AND RADIATE THE STATE AND SPACE OF PARAMAŚIVA. WHEN THE BODY BENDS IN A SEQUENCE OF ASANAS, THE AURA (ENERGY SURROUNDING ANY PERSON) OPENS UP; THEREFORE, ONLY THE HIGHEST VIBRATIONAL SOUNDS SHOULD BE ENTERING THE SPACE. THAT IS WHY IN KAILASA'S NITHYANANDA YOGA, THE SANSKRIT PRAMANAS (SCRIPTURAL REFERENCES FROM SOURCE TEXTS) ARE CONTINUOUSLY CHANTED OUT LOUD THROUGHOUT THE VINYASA KRAMAS.

AS THE AURA, OR ENERGY BODY, IS VULNERABLE AND OPENED UP WHILE BENDING THE BODY IN YOGA, THE SOUNDS LISTENED TO MATTER DEEPLY. WHATEVER VERBALIZATIONS YOU HEAR DURING THAT TIME IMPACT YOUR CONSCIOUSNESS DIRECTLY. THE SANSKRIT WORDS OF MAHAPARAMAŚIVA ARE THE MOST POWERFUL VERBALIZATIONS THAT CAN HIT YOUR SYSTEM AT THIS TIME.





9. WEIGHTS

LONG BEFORE THE RISE OF MODERN DAY BODYBUILDING METHODS, IN THE VEDIC CIVILIZATION, WEIGHTS WERE APPLIED TO THE BODY AS A METHOD TO RAISE KUNDALINI, EXPAND ONE'S CONSCIOUSNESS AND CONNECT TO THE DIVINE, PARAMAŚIVA. THE SPH NITHYANANDA PARAMASHIVAM HAS YET AGAIN, REVEALED ANOTHER ANCIENT SCIENCE THAT BREAKS THE MOLD AND BOX THAT YOGA HAS BEEN PLACED INTO; IF YOU WANT TO TRULY EXPAND YOUR YOGA PRACTICE ON THE MAT, SIMPLY APPLY EXTERNAL WEIGHT TO THE BODY. THROUGHOUT HIS DIVINE LEELA, THE SPH NITHYANANDA PARAMASHIVAM HAS STATED ON A NUMBER OF OCCASIONS OF THE IMPORTANCE OF BUILDING THE PHYSICAL BODY AND HOW IT LEADS TO VARIOUS DIFFERENT BENEFITS: YOU WILL STOP FALLING INTO DEPRESSION, YOU WILL BECOME CENTERED INTO INTEGRITY, YOU WILL GO BEYOND TIREDNESS.

THIS IS WHY THE SPH NITHYANANDA PARAMASHIVAM SAYS, "WEIGHT-LIFTING IS A SPIRITUAL QUALITY! I STRONGLY PROMOTE, SUPPORT ALL THE ACTIVITIES OF YOU WORKING ON YOUR BODY, LIKE WEIGHT- LIFTING, BODYBUILDING, EVERYTHING." WITH THIS AS A PART OF HIS VISION FOR HUMANITY, THE SPH NITHYANANDA PARAMASHIVAM HAS DONE INTENSE SELF RESEARCH AND HAS HAD A NUMBER OF AKASHIC REVELATIONS (REVELATIONS FROM THE COSMIC ARCHIVES), AND HAS SHARED HOW THIS SCIENCE WAS LIVED BY THE NATHA PANTHIS, THE NATHA SAMPRADHAYA YOGIS, WHO USED WEIGHTS IN COMBINATION WITH THEIR YOGA PRACTICES.



9. WEIGHTS

FROM HEAVY STONES TO WOODEN LOGS, WEIGHT-LIFTING IS NOT SOMETHING NEW TO THE VEDIC TRADITION. THERE ARE VARIOUS BENEFITS OF ADDING WEIGHTS, SUCH AS AN INCREASE IN FLEXIBILITY, IMPROVEMENT IN STRENGTH AND THE DEEP, HEAVY BREATHING OR PRANAYAMA THAT IS INVOLVED. THE ANCIENT METHOD OF WEIGHT-LIFTING BUILT INTO THE YOGA-ASANA PRACTICE IS A YOGIC SCIENCE INVOLVING TRADITIONAL WEIGHTS CALLED “KARANA KATTAI” (COMMONLY KNOWN TODAY AS “KARALA KATTAI”), AND IS THE REASON WHY THE NATHA YOGIS ARE CALLED “KARNA YOGIS”. A KARANA KATTAI IS A FORM OF WOODEN STICK, OR HEAVY WOOD HELD IN EITHER ONE OR BOTH HANDS.

TODAY, THE SPH NITHYANANDA PARAMASHIVAM, HAS REVIVED AND EVOLVED YET AN- OTHER VEDIC SCIENCE, THIS TIME WITH THE REVELA- TION OF ADDING WEIGHTS, IN THE FORM OF KARANA KATTAIS, IN THE VARIOUS KAILASA'S NITHYANANDA YOGA ASANA SEQUENCES, WHICH IS BEING GIFTED TO HUMANITY, FOR THE FIRST TIME, NITHYANANDA YOGA VINYASA KRAMA SEQUENCES. HOWEVER, THE SPH NITHYANANDA PARAMASHIVAM SAYS THERE SHOULD BE CLEAR DEFINITIONS OF WHAT WEIGHT SHOULD BE USED AT THE BEGINNING AND HOW THAT WEIGHT SHOULD BE DISPERSED AS YOU PROGRESS. HE SAYS, “THE NATHA YOGIS DID NOT BELIEVE IN HAVING EQUAL WEIGHTS IN BOTH THE HANDS.

IF YOU ARE MALE, YOUR LEFT SIDE SHOULD HAVE MORE WEIGHT. IF YOU ARE FEMALE, YOUR RIGHT SIDE SHOULD HAVE MORE WEIGHT. SO THEY HAVE A CLEAR PROPORTION.” THE UNIQUE METHOD OF UTILIZING WEIGHTS WITH A SPECIFIC HAND ALSO LEADS TO AMAZING HEALTH BENEFITS. IN ANOTHER AKASHIC REVELATION, THE SPH NITHYANANDA PARAMASHIVAM REVEALED THAT ANYONE WITH A HEART PROBLEM COULD ADD ONE ½ KG WEIGHT TO THE RIGHT HAND AND IT WILL BE COMPLETELY HEALED. THUS, BY ADDING WEIGHTS WITH YOGA, IT WILL HEAL THE WHOLE BODY IN VARIOUS DIMENSIONS.





10. MANDALA

MANDALA IS A REPRESENTATION OF THE COSMOS, AND THE HUMAN BODY IS ANALOGOUS TO THE COSMOS ITSELF.

THE SUPREME PONTIFF OF HINDUISM HAS STATED, “MANDALAS (REPRESENTING THE COSMOS) AND YANTRAS (REPRESENTING A PARTICULAR DEITY) CORRESPOND TO THE INTERNAL STRUCTURE OF RETINAL AND GENICULATE CELLS. THEIR CONSTRUCTION IS BASED ON THE TANTRIC SEERS’ INTUITIVE KNOWLEDGE OF THE MINDS’ NATURE, ITS RELATIONSHIP WITH SUBTLE CHANNELS OF ENERGY (NADIS) IN THE BODY, AND THE HUMAN NEED FOR A SYMBOLIC LIFE.”

YANTRA IS A DIAGRAM INTO WHICH A DEITY CAN BE INVITED BY USING THE CORRESPONDING MANTRA. THEY CAN BE USED TOWARDS ACHIEVING ONENESS OR SELF REALISATION. THE SYMBOLISM OF YANTRA REPRESENTS A UNIVERSAL PATTERN AND THE MANTRA, THE COSMIC SOUND.

THE COMBINATION OF THE TWO HELPS THE SADHAK (YOGI PERFORMING THE YOGA) TO TRANSCEND THE NORMAL FRAME OF REFERENCE AND ACHIEVE A HIGHER STATE OF AWARENESS, IN WHICH THE INDIVIDUAL BEING AND THE UNIVERSAL BEING ARE ONE.



10. MANDALA

SHAASTRA PRAMANA
DEVIRAHASYA,
REVEALED BY BHAIRAVA

अथाहं ते प्रवक्ष्यामि भवान्या यन्त्रमुत्तमम् |
मूलमन्त्र रहस्याद्यं सर्वसिद्धिप्रदायकम् ||
बिन्दुस्त्रिकोणं च षडश्रयुक्तंवृत्तं च नागारकलादलाद्यम् |
वृत्तत्रयं भूसधनत्रयं स्यात् श्रीचक्रमानन्दपदं भवान्याः ||

ATHĀHAM TE PRAVAKṢYĀMI BHAVĀNYĀ YANTRAMUTTAMAM |
MŪLAMANTRARAHASYĀḌHYAM SARVASIDDHIPRADĀYAKAM || 50 ||

BINDUSTRIKOṆAM CA ṢAḌAŚRAYUKTAM VṚTTAM CA
NĀGĀRAKALĀDALĀḌHYAM |
VṚTTATRAYAM BHŪSADANATRAYAM SYĀT ŚRĪCAKRAMĀNANDAPADAM
BHAVĀNYĀḥ || 51 ||

AKASHIC REVELATION

NOW I SHALL REVEAL THE YANTRA OF BHAVANI WHO IS ADORNED WITH THE MULA MANTRA AND THAT WHICH BESTOWS ALL SID- DHIS. THE SRICHAKRA OF BHAVANI THAT RESONATES WITH THE STATE OF BLISS, HAS A NINDU, TRIKONA, HAS A HEXAGON, CIRCLE, NAAGAARAKALAA DALAAD-HYAM. IT HAS THREE CIRCLES, IT HAS THREE HOUSES CALLED BHU





10. MANDALA

THE SRI YANTRA/MANDALA REPRESENTS...

- THE COSMIC FORM (THE DIAGRAM OF EVOLUTION AND DEVELOPMENT OF THE COSMOS)
- THE FORM OF THE HUMAN ORGANISM (THE DIAGRAM OF THE INNER CIRCUITS OF THE BODY)
- THE FORM OF THE GODDESS TRIPURA SUNDARI (BECAUSE THE GODDESS IS ENERGY, WHICH PERVADES THE ENTIRE PHENOMENAL WORLD)

IN THE SRI CHAKRA, THE 5 DOWNWARD POINTING TRIANGLES OR SHAKTI TRIANGLES ARE MANIFESTED AS 5 TANMATRAS (SOUND, TOUCH, SIGHT, TASTE, SMELL), FIVE MAHABHUTAS (AKASHA, AIR, FIRE, WATER AND EARTH), FIVE SENSE ORGANS (EAR, SKIN, EYES, TONGUE AND NOSE), AND FIVE ORGANS OF ACTION (HANDS, FEET, MOUTH, GENITALS AND ANUS). IN THE HUMAN BODY, THESE 5 ELEMENTS ARE SKIN, NERVES, FLESH, FAT AND BONES.





10. MANDALA

THE 4 UPWARD POINTING TRI- ANGLES WHICH ARE SHIVA TRIANGLES, REPRESENT THE MALE ENERGY AND EXIST AS CHITTA (BEING), BUDDHI (INTELLECT), AHAMKAR (EGO) AND MANAS (MIND).

THE BINDU (CIRCLE) IN THE CENTER REPRESENTS THE DIVINE MOTHER, THE BINDU IN THE SAHASRARA CHAKRA REPRESENTS THE INDIVIDUAL CONSCIOUSNESS, WHICH IS THE SELF, JIVA.

IN THE THRITHIYA VINYASA KRAMA, WE WILL BE PRACTICING YOGA ON THE MAT ALONG WITH SRI YANTRAS ENERGIZED BY THE SPH NITHYANANDA PARAMASHIVAM. WITH THE PRESENCE OF THIS MANDALA, THE PURE CONSCIOUSNESS OF PARAMAŚIVA AND PARASHAKTI WILL BE INFUSED INTO THE BIOMEMORY.





11. ABHARANA

IN THE VEDAGAMIC LIFESTYLE, ABHARANA OR JEWELRY IS NOT ONLY WORN FOR DECORATIVE PURPOSES BUT HAS A SPIRITUAL SIGNIFICANCE. EACH METAL AND JEWEL HOLDS A CERTAIN ENERGY AND PROVIDES SPECIFIC BENEFITS TO THE BODY WHEN WORN. AS A RESULT, PEOPLE ADORN THEMSELVES FULLY FROM HEAD TO TOE.

RUDRAKSHA JEWELRY IS THE TRADITIONAL ABHARANA WORN BY PARAMAŚIVA, AND WHILE PERFORMING THE THRITHIYA VINYASA KRAMA (TVK). AS THE MANIFESTATION OF THE TEARDROP FROM PARAMAŚIVA'S THIRD EYE, THE RUDRAKSHA ENERGY BEAD IS ABLE TO HOLD AND RADIATE ENERGY UNLIKE ANY OTHER STONE.

THE SUNDARA VADAM AND THE KANTHA MALA ARE THE CHOSEN ABHARANA BY THE SPH NITHYANANDA PARAMASHIVAM FOR THE VINYASA KRAMA SEQUENCE.

PARAMAŚIVA SPECIFICALLY MENTIONS HOW SHIVA BHAKTAS SHOULD ADORN THEMSELVES:





11. ABHARANA

THE SUNDARA VADAM ARE THE TRADITIONAL RUDRAKSHA EARRINGS WHICH PROVIDE BALANCE TO THE BODY WHILE PERFORMING THE TVK SEQUENCE. THEY ALSO INCREASE THE SPACE OF LISTENING IN THE YOGI, ALLOWING THEM TO TUNE THEIR BODY TO THE COSMIC GEOMETRY DURING THE PRACTICE.

WEARING THE RUDRAKSHA NECKLACE ON THE VISHUDDHI CHAKRA AS THE KANTHA MALA GIVEN BY THE GURU RADIATES THE ENERGY OF THE MANTRA INITIATED BY THE GURU, ACTING AS A MECHANIZED JAPA FOR THE YOGI. PERFORMING THE TVK SEQUENCE WHILE WEARING THE KANTA MALA AND SUNDARA VADAM TAKES THE RITUAL OF YOGA TO THE NEXT LEVEL, INFUSING THE YOGI WITH THE MASTER'S ENERGY AND ONENESS SPACE AT ALL TIMES.





11. ABHARANA

MAKUTA AGAMA FROM PARASHIVA TO RUDRA,
RUDRAKSHADHĀRANAM, KRIYA PĀDA

केयूरकटके सूत्रं कुक्षिबन्धे विशेषतः।
सुप्ते पीठे सदा कालं रुद्राक्षं धारयेन्नरः॥
त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते । सहस्रमुत्तमं प्रोक्तमेवं भेदेन
धारयेत ॥

KEYŪRAKAṬAKE SŪTRAM KUṢṢIBANDHE VIŚEṢATAḥ ।
SUPTĒ PĪṬĒ SADĀKĀLAM RUDRĀKṢAM DHĀRAYENNARAḥ ॥ 19 ॥
TRISĀTAM TVADHAMAM PAÑCAŚĀTAM MADHYAMA- MUCYATE ।
SAHASRAMUTTAMAM PROKTAMEVAM BHEDENA DHĀRAYET ॥ 20 ॥

AKASHIC REVELATION

A SHIVA BHAKTA SHOULD WEAR RUDRAKSHAS ROUND HIS CROWN,
EARRING, CHAIN, ROUND THE EAR, ARMLET, AT ALL TIMES, AND
SPECIALLY ROUND THE STOMACH (KUKṢIBANDHA), WHILE HE IS
SLEEPING, DRINKING, ETC.



12. AUSHADHA

AUSHADHA IS THE SACRED ALCHEMY SCIENCE FROM THE ANCIENT SIDDHA TRADITION. IT COMBINES SACRED HERBS, PRANA (THE COSMIC FORCE ENERGY), AND MOST IMPORTANTLY THE SHAKTIPADA (ENTANGLEMENT ENERGY) OF PARAMAŚIVA (THE ULTIMATE), WHICH CAN BE INGESTED OR PHYSICALLY APPLIED TO ENTER INTO THE BODY. THROUGH THIS ANCIENT SCIENCE, THE STATE, SPACE, AND POWERS OF PARAMAŚIVA CAN BE EXPERIENCED, GIVING ACCESS TO THE 25 STATES OF CONSCIOUSNESS.

LIKE HOW A PERFECT MIRROR REFLECTS THE SUN PERFECTLY, SO DOES A PERFECT BODY REFLECT CONSCIOUSNESS. THE SCIENCE OF AUSHADHA – SACRED HERBS PREPARED AS PER AGAMAS (SOURCE BOOK OF HINDUISM REVEALED DIRECTLY BY PARAMAŚIVA) – IS A WAY TO MAKE THE BODY LIKE A PURE MIRROR!

BECAUSE CERTAIN HERBS ARE CAPABLE OF HOLDING THOUGHT CURRENTS AND TRANSMITTING THEM INTO YOU, THEY CAN BE INFUSED WITH THE ONENESS EXPERIENCE DURING THE AUSHADHA MAKING PROCESS AND DIRECTLY CONSUMED. AUSHADHA HEALS THE PHYSICAL, PHYSIOLOGICAL, AND PSYCHOLOGICAL COMPONENTS OF YOUR BEING BY TEMPERING AND TRANSMUTING THE WHOLE SYSTEM, ALLOWING YOU TO BE A PURE REFLECTION OF PARAMAŚIVA, THE PURE SUPERCONSCIOUSNESS. AS A DIRECT SCIENCE FROM THE AGAMAS, IT IS A DIRECT TEACHING OF PARAMAŚIVA REVIVED BY THE AVATAR TO RAISE HUMANITY TO THE NEXT LEVEL OF CONSCIOUSNESS.





12. AUSHADHA

KUMKUM IS PROCESSED TURMERIC. IT ALSO HAS THE CAPACITY TO PENETRATE THE SKIN AND ENTER INTO THE SYSTEM. WHEN APPLIED TO THE BROW CENTER, IT DECALCIFIES THE THIRD EYE, AJNA CHAKRA, AND ALSO ALLOWS YOU TO MANIFEST POWERS.

JNANANJANA IS AN EYELINER, THE KNOWLEDGE EYELINER, MADE WITH PURE GHEE AND PURE COTTON WICK. THEY ARE LIT BY A LAMP ENERGIZED THROUGH THE AWAKENED THIRD EYE OF AN INCARNATION OR AN ENLIGHTENED BEING. HIS VERY BIO-ENERGY IS INSTILLED IN THAT FIRE AND THE SMOKE WHICH COMES OUT OF THAT FIRE IS CAPTURED ON A SILVER VESSEL AND THE PURE COW GHEE IS ADDED TO THAT.

THROUGH THE PROPER PROCESS, AN ALCHEMY PRODUCT CALLED JNANĀNJANA IS PREPARED. THAT JNANĀNJANA APPLIED ON THREE EYES, DETOXIFIES ALL THE THREE EYES AND RAISES YOUR FREQUENCY, MAKING YOU UNDERSTAND THE 5 ASPECTS OF ISHVARA, 11 DIMENSIONS OF UNIVERSE, AND 25 STATES OF CONSCIOUSNESS – THE WHOLE MAYA MATRIX. JNANĀNJANA, APPLIED ON ALL THREE EYES, MAKES YOU ALL MANIFEST ALL THE POWERS OF PARAMAŚIVA. IT IS ALCHEMY SCIENCE TO MASTER THE MAYA MATRIX.





12. AUSHADHA

AUSHADHA IS A KEY COMPONENT OF AUTHENTIC YOGA, TO FULLY ENGAGE ALL THE SENSES AND STIMULATE THE BODY THROUGH THE ALCHEMICAL PROCESSES. THE AUSHADHAS SELECTED FOR THIS PROCESS ARE TURMERIC, KUMKUM, JNANANJANA, AND SANDALWOOD.

TURMERIC IS ONE OF THE MOST POWERFUL WAYS TO DETOXYFY THE BODY AND ABSORB HIGHER LEVELS OF PRANA THROUGHOUT YOUR YOGA PRACTICE. IT HAS THE PROPERTY OF ENTERING THE SYSTEM THROUGH THE SKIN AND DIRECTLY ABSORBING NEURO-TOXINS BUILT UP IN THE BODY. EVERY MICRO MILLIGRAM OF TURMERIC THAT GETS INTO YOUR SYSTEM WILL CLEAN TEN TIMES THAT OF FLUORIDE TOXIN. TURMERIC IS APPLIED TO THE TEMPLES TO COMPLETELY DETOXYFY THE ENTIRE SYSTEM AND HELP YOU MANIFEST POWERS OF PARAMAŚIVA.

SANDALWOOD IS USED TO INVOKE DIVINE ENERGIES. IT IS ONE OF THE MOST POWERFUL MEDICINES IN AYURVEDA FOR DETOXYING, COOLING THE BODY, HEALING WOUNDS, AND HEALTHY SKIN. IT IS FAMOUS FOR ITS ANTI-AGING QUALITIES BUT ALSO ITS SPIRITUAL PROPERTIES, LIKE CLEARING THE MIND AND REDUCING STRESS. THE SPH NITHYANANDA PARAMASHIVAM USES SANDALWOOD AS ONE OF THE COMPONENTS IN ALL OF HIS AUSHADHA PROCESSES.





12. AUSHADHA

PARAMAŚIVA REVEALS JÑĀNA-ANJANA IN SRI GURU GITA TO DEVI:

अज्न्-तिमिन्धस्य ज्ज अन्जनल्कय |
कुरुन्मित येन तस्मै रिगुरवे नम

AJÑĀNA-TIMIRĀNDHASYA JÑĀNA ANJANAŚALĀKAYĀ |
CAKṢURUNMĪLITAṁ YENA TASMAI ŚRIGURAVE NAMAḥ || 59 ||

AKASHIC REVELATION

ONE, WHO REMOVES THE BLINDING DARKNESS OF THE EYES, CAUSED BY THE ABSENCE OF TRUE LIBERATING KNOWLEDGE, BY APPLYING JÑĀNA-ANJANA, THE SACRED BLACK EYE-LINER ANOINTING THE THREE EYES, WHICH IS OF THE ESSENCE AND BIO-ENERGY OF PURE KNOWLEDGE, AND AWAKENS THE ALL-PERVASIVE INFINITE EYE, CAKṢUḥ, THE INTRA-ORGAN THROUGH WHICH 'ALL THAT IS' IS SEEN, ONTO THAT SRI GURU, I SURRENDER.

HIS DIVINE HOLINESS PARAMAHAMSA NITHYANANDA REVEALS THE BENEFITS OF TURMERIC AND KUMKUM:

ATMA PRAMĀṆA - आत्मा प्रमाण
PARAMAHAMSA NITHYANANDA

AKASHIC REVELATION

RUBBING THE TURMERIC AND APPLYING KUMKUM, THAT DETOXIFIES THE INTRA-ORGAN CALLED THIRD EYE. PUTTING YOUR ATTENTION ON THE THIRD EYE, ACTIVATES SOMETHING CALLED AJNA, MEANS THE ENERGY TO ACTIVATE THE INTRA-ORGAN CALLED THIRD EYE HAPPENS BY PUTTING YOUR ATTENTION ON IT.





THE NITHYANANDA YOGA PADDHATI: A DIVINE GIFT TO HUMANITY

THE NITHYANANDA YOGA PADDHATI IS THE COMBINATION OF THE PRATHAMA VINYASA KRAMA (PVK), DVITHIYA VINYASA KRAMA (DVK) AND TRITHIYA VINYASA KRAMA (TVK) ARE THE FIRST EVER SEQUENCES OF SYNCHRONIZED 108, 308 AND 508 TRADITIONAL ASANAS. THIS IS YET ANOTHER DIVINE GIFT IN THE FIELD OF YOGA DELIVERED BY THE AVATAR THE SPH NITHYANANDA PARAMASHIVAM. IT IS THE ONLY YOGA IN THE WORLD TO REVIVE PHYSICAL POSTURES ALONG WITH THE CHANTING OF THEIR SANSKRIT PRAMANAS AND THERE IS NO OTHER ASANA SEQUENCE IN THE WORLD RIGHT NOW WHICH ACCOMPLISHES 108 ASANAS WITHIN 42 MINUTES.

ON AVERAGE, OTHER VINYASA KRAMAS CONTAIN ANYWHERE FROM 20 TO MAXIMUM 60 YOGA ASANAS. THROUGH THESE SEQUENCES, THE SPH NITHYANANDA PARAMASHIVAM IS YET AGAIN BREAKING THE BARRIERS OF LOGIC AND OUR PERCEIVED LIMITS.

EACH OF THE DVK'S 308 ASANAS ALL HAVE ORIGINAL SCRIPTURAL REFERENCES WHICH ARE FOLLOWED PRECISELY IN EVERY CLASS. FROM THE WAY WE HOLD OUR HANDS TO WHERE WE PLACE OUR GAZE, EVERY DETAIL IS ALIGNED TO PARAMASHIVA'S INSTRUCTION.



THE NITHYANANDA YOGA PADDHATI, A DIVINE GIFT TO HUMANITY

WHILE PERFORMING THE TRITHIYA VINYASA KRAMA, THE SPH NITHYANANDA PARAMASHIVAM HAS EXPLAINED THAT THE BODY'S SENSES ARE SO STIMULATED AND OVERWHELMED THAT THE BODY IS ABLE TO DIRECTLY EXPERIENCE THE STATE OF SAMADHI.

THE ANCIENT PRACTICE OF HAVING A TANTRADHARAK IS BEING REVIVED THROUGH THE TVK. A TANTRA-DHARAK IS ONE WHO HOLDS THE SPACE FOR THE RITUAL OF YOGA TO HAPPEN. THEY SET THE CONTEXT OF YOGA AS A HINDU RITUAL AND LEAD THE SANSKRIT CHANTING OF ALL THE YOGA PRAMANAS.

THESE SEQUENCES ARE BEING SELECTED BY THE AVATAR HIMSELF TO BRING US TO THE NEXT LEVEL WITH EVERY PERFORMANCE. SIMPLY BY DOING THE TVK, ONE CAN EXPERIENCE DIRECT ONENESS WITH THE ULTIMATE: PARAMASHIVOHAM. IT DELIVERS THE EXPERIENCE OF DIVINE ENTERING MAN.



LEGEND BANDHAS



MULA BANDHA

SEAL THE PERINEAL FLOOR; TENSING THE AREA BETWEEN THE ANUS AND GENITALS.



UDDIYANA BANDHA

SUCKING THE STOMACH INWARDS AND THEN UP, ALONG WITH MULA BANDHA. CAN BE DONE BEFORE OR AFTER EXHALATION.



JALANDHARA BANDHA

TUCKING THE CHIN DOWN AND PRESSING IT AGAINST THE CHEST, CREATING A LOCK AT THE THROAT CENTER.



MAHAMUDRA BANDHA

TUCKING THE CHIN DOWN AND PRESSING IT AGAINST THE CHEST, CREATING A LOCK AT THE THROAT CENTER.





LEGEND DRISHTI'S



BHRUMADHYE - GAZE TO THE THIRD EYE



NASAGRE - GAZE TO TIP OF THE NOSE



URDHVA - GAZE UPWARDS



NABHICHAKRA - GAZE TO NAVEL



PARSHVA - GAZE TO SIDE



ŚAMBHAVI - GAZE OUT, BUT ETERNALLY WITHIN



LEGEND

PRANAYAMAS / KUMBHAKAS



SAMANA KUMBHAKA

INHALE DEEPLY, VISUALIZING HEAT, FLAMES, RAISING UP ALONG THE SPINE TO THE NAVEL CENTER, THEN HOLD THE BREATH.

Śitali

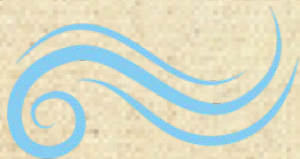
SITALI KUMBHAKA

GENTLY PLACE THE TONGUE AGAINST THE BACK OF THE TEETH AND INHALE. HOLD THE BREATH THEN EXHALE SLOWLY THROUGH THE NOSE.

Śitkari

SITKARI KUMBHAKA

PLACE THE TONGUE ON THE ROOT OF THE MOUTH AND INHALE DEEPLY MAKING A 'HISSING' SOUND, THEN HOLD THE BREATH.



RECAKA KUMBHAKA

INHALE DEEPLY AND HOLD THE BREATH. THEN, FOCUS ON A SLOW, CONTROLLED EXHALATION OUT OF THE NOSE.





LEGEND

PRANAYAMAS / KUMBHAKAS



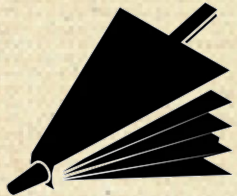
BRAHMARI KUMBHAKA

WITH A RESTRICTED BREATH, INHALE THROUGH THE NOSE, MAKING THE SOUND OF A MALE BEE. HOLD THE BREATH, THEN EXHALE BUZZING LIKE A FEMALE BEE.

Sahaja

SAHAJA KUMBHAKA

INHALE DEEPLY THROUGH THE NOSE, HOLD THE BREATH COMFORTABLY THEN RELEASE THROUGH NOSE.



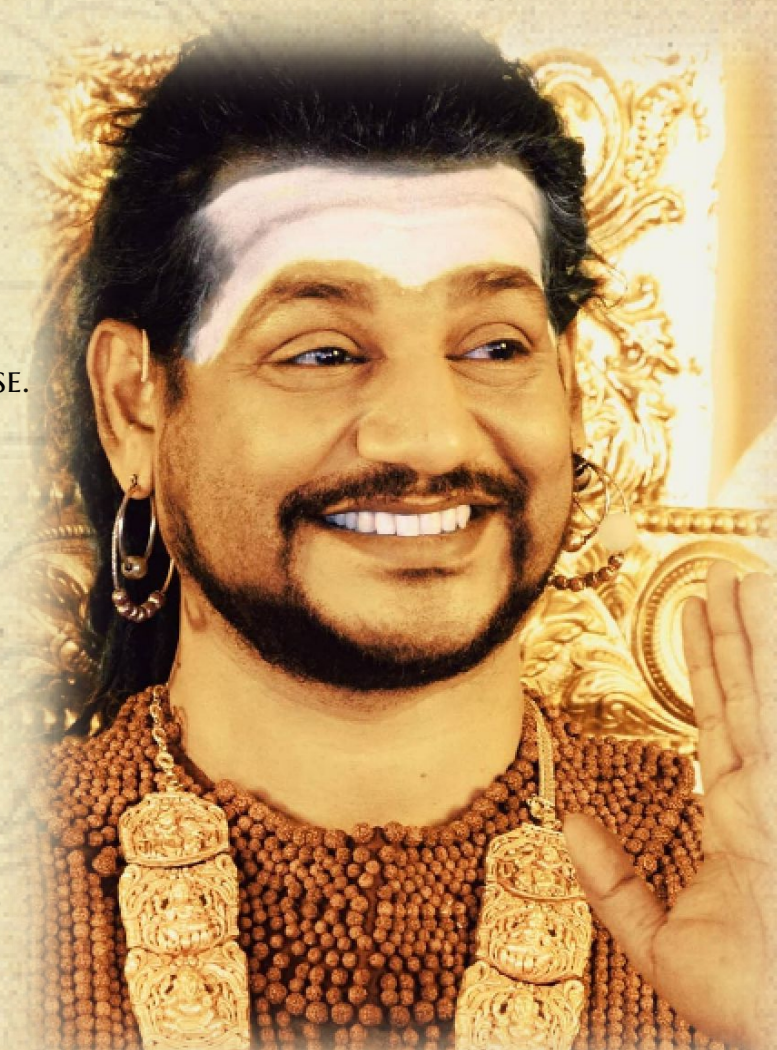
BHASTRIKA KUMBHAKA

CONTINUOUSLY MAKE QUICK BURST EXHALATIONS OUT OF THE NOSE AGAIN AND AGAIN, BY PULLING THE STOMACH INWARDS AND UP.



MURRCHA KUMBHAKA

INHALE DEEPLY THROUGH THE NOSE THEN LOCK THE CHIN TO THE CHEST IN JALANDHARA BANDHA. HOLD THE BREATH AND THEN SLOWLY EXHALE THROUGH THE NOSE MAINTAINING THE THROAT LOCK.





LEGEND VISUALIZATIONS



**SWAMIJI, THE
SPH HINDUSIM**

INSTALLING NEW BIO-MEMORY

VISUALIZATIONS ARE AN INTEGRAL COMPONENT OF EACH ASANA PERFORMED. SOME POSTURES MAY BE PHYSICALLY IDENTICAL, BUT CAN PROVIDE A COMPLETELY DIFFERENT EXPERIENCE WITH THE ALTERATION OF ONE'S VISUALIZATION.



GODS

WHEN YOU ARE EMBRACING EACH VISUALIZATION, REMEMBER TO EMBODY THE STATE & SPACE OF THAT OBJECT OR ENTITY. WHEN YOU PERFORM 'SAMYAMA', EMBODYING, CONTEMPLATING, VISUALIZING, YOU ARE DOWNLOADING AND INSTALLING THAT VERY BIO-MEMORY INTO YOUR BEING. THUS, THE MANNER AND INTENSITY OF YOUR VISUALIZATIONS PLAY AN IMPORTANT ROLE IN MANIFESTING THE STATE, SPACE, POWERS, BEING, AND SUPER-CONSCIOUSNESS OF PARAMAŚIVA.



**RISHIS, SAGES, YOGIS,
GURUS**

ANIMALS & OBJECTS





LEGEND ASANAS



YOUR INTENTION MATTERS

THE TRITHIYA VINYASA KRAMA, AND ALL OTHER NITHYANANDA YOGA SEQUENCES, MAY BE SEEN BY SOME AS ONLY FOR 'ADVANCED' YOGIS WITH EXTREME FLEXIBILITY OR ABILITIES, BUT THIS IS NOT THE CASE. THROUGHOUT THE SEQUENCE YOU WILL SEE EACH POSTURE DEMONSTRATED BY THE SPH, IF YOU FEEL A POSTURE MAY BE TOO ADVANCED, IT'S IMPORTANT TO REMEMBER THAT IF YOU ARE NOT ABLE TO PERFORM IT AS DESCRIBED IN THE PRAMANA, IT DOES NOT MEAN IT'S NOT FOR YOU!

ALL ASANAS HAVE DIFFERENT VARIATIONS AND LEVELS OF REGRESSIONS TO SUIT YOUR SPECIFIC BODY-TYPE AND ABILITY. THUS, IF A POSTURE SEEMS TOO ADVANCED OR DIFFICULT, STILL MAKE EFFORT TO PERFORM THE POSTURE TO THE BEST OF YOUR ABILITY WHILE INCORPORATING IT'S OTHER COMPONENTS, SUCH AS MUDRAS, BANDHAS, PRANAYAMA, ETC.

WITH THE SPH INITIATION INTO THESE AUTHENTIC YOGA SEQUENCES – THE MANIFESTATION OF FLEXIBILITY AND HEALTH IS INEVITABLE, SO LONG AS YOUR PRACTICE RITUALISTICALLY AND WITH A POWERFUL INTENTION, THEN IT WILL BE.



LEGEND MUDRAS



BINDU MUDRA

INDEX AND THUMBS TOUCHING ONE ANOTHER.



NAMASKARA / ANJALI MUDRA

PALMS TOGETHER, EITHER IN FRONT OF THE HEART CENTER OR ABOVE THE HEAD



PARUŚU MUDRA

FINGERS INTERLACED FROM INSIDE OUT.



SHAKTI CHALAN MUDRA

ENGAGING, AWAKENING THE KUNALINI SHAKTI TOWARDS SAHASRARA CHAKRA.



PRANA MUDRA

INDEX AND MIDDLE FINGER TOGETHER.



MANDUKI MUDRA

PRESS THE TONGUE AGAINST ROOF THE MOUTH, VISUALIZE CATCHING AMRITA, THE NECTAR OF IMMORTALITY, DRIPPING DOWN FROM THE SAHASRARA CHAKRA.



ŚAMBHAVI MUDRA

GAZING OUT BUT ETERNALLY GAZING WITHIN.



HRIDAYA MUDRA

PLACE THE INDEX, MIDDLE AND RING FINGERS AT THE HEART CENTER WITH THUMBS AND LITTLE FINGERS OUT.



LEGEND MUDRAS



SARVA SHASHANKARI MUDRA

INTERLACE AND INTERLOCK ALL OF THE FINGERS FROM OUTSIDE IN (FINGER TIPS PRESSING AGAINST PALMS)



VARA MUDRA

THE DOWNWARD FACING PALM OF THE RIGHT HAND BLESSING THE WORLD.



PADMA MUDRA

BRING THE THUMBS AND LITTLE FINGERS TOGETHER AND SPREAD ALL FINGERS, OPENING UP THE PALMS.





LEGEND KARANAS

TRADITIONAL DANCE MOVEMENTS, WHICH TAKE PLACE IN BETWEEN CERTAIN ASANAS. THE YOGI SHOULD MOVE WITH GRACEFULLY, CONSCIOUSLY, FROM THE SPACE OF BHAKTI TOWARDS PARAMAŚIVA AND GURU.





LEGEND WEIGHTS

WHILE PERFORMING CERTAIN ASANAS, WEIGHTS MAY BE ADDED TO VARIOUS PARTS OF THE BODY IN DIFFERENT WAYS. LOOK FOR THE BELOW WEIGHT SYMBOLS TO INCREASE THE INTENSITY OF THE POSTURE DURING SUGGESTED ASANAS. THE YOGI MAY ALSO USE/APPLY WEIGHTS TO ANY POSTURE THAT THEY FEEL SAFELY INCREASES THE INTENSITY OF THE POSTURE TO ENHANCE STRENGTH OR TO IMPROVE FLEXIBILITY.



PREPARING FOR THE RITUAL



~ TAKE A CEREMONIAL BATH/SHOWER ~

~ COMPLETE THE SHUDDHI KRIYA CLEANSING TECHNIQUES: EYE WASH, NASAL CLEANSING, ENEMA, EVENING HARITAKI POWDER ~

~ CONSUME 1 CUP OF TURMERIC JUICE (WATER MIXED WITH A PINCH OF TURMERIC AND AHIMSA-HONEY) ~

~ WEAR BLACK CLOTHES ~

~ REMOVE YOUR UPPER CLOTH / T-SHIRT (FOR MALE BODIES ONLY) ~

~ TIE YOUR HAIR ON TOP OF THE SAHASRARA CHAKRA (WITH NO LOOSE ENDS) ~

~ WEAR A KANTHA MALA, RUDRAKSHA BEAD AT THE THROAT CENTER ~

~ WEAR SUNDARAVANAM EARRINGS, HOOPED RUDRAKSHA EARRINGS ~

~ APPLY SANDALWOOD PASTE AND TURMERIC TO EITHER SIDE OF THE TEMPLES ~

PREPARING FOR THE RITUAL



- ~ APPLY JNANA-ANJANA ONTO THE THIRD EYE, THEN KUM-KUM, THE PROCESSED TURMERIC ON THIRD EYE AS WELL ~
- ~ APPLY BHASMA, SACRED ASH, TO ALL 16 POINTS OF THE BODY: FOREHEAD, WRISTS, ELBOWS, SHOULDERS, TRAPS, NECK, EARLOBES, OBLIQUES, STOMACH AND CHEST ~
- ~ HAVE A QUIET PLACE FOR YOUR PRACTICE, FREE FROM ALL DISTRACTIONS AND POTENTIAL DISTURBANCES ~
- ~ SPACE FOR YOUR YOGA MAT TO FACE TOWARDS THE WEST~
- ~ PLACE AN IMAGE OF THE SRI CHAKRA EITHER ABOVE (EX. ON THE CEILING) OR BELOW YOU (EX. BELOW THE YOGA MAT) ~
- ~ A CUP OF WATER AND SPOON (FROM PUJA KIT) FOR THE RITUALISTIC CLEANSING ~
- ~ HAVE AN ATMA MURTHI, LIFE-SIZED IMAGE/DEITY OF THE SPH, FACING TOWARDS THE EAST ~
- ~ A SET OF KARLA KATTAI'S (WOODEN WEIGHTS), DUMBBELLS, OR ANY PREFERRED METHOD TO APPLY EXTERNAL WEIGHT TO THE BODY ~





YOU ARE NOW READY TO ENTER INTO THE RITUAL OF
KAILASA'S
PRATHAMA VINYASA KRAMA

ENTERING THE RITUAL OF YOGA



BEGIN BY OFFERING NAMASKAR TO
VINAYAKA, GURU AND TO ISHVARA
PARAMAŚIVA

SHAstra PRAMANA
ISHVARA GITA VERSE 52

नमस्कृत्याथ योगन्द्राच्छिष्यांश्चैव विनायकम्।
गुरुञ्चैव च मां योगी युञ्जीत सुसमाहितः ॥५२॥ 52

NAMASKṚTYĀTHA YOGANDRĀCCHIṢYĀmŚCAIVA
VINĀYAKAM|GURUŃCAIVA CA MĀm YOGĪ
YUŃJĪTA SUSAMĀHITAḥ ॥52॥

AKASHIC REVELATION

THE YOGI SHOULD PERFORM THE YOGIC PROCESS,
BY OFFERING HIS DEVOTED SALUTATIONS
(NAMASKAR) TO THE DISCIPLES, TO VINAYAKA
(GANESHA), HIS GURU, AND ONTO ME (ISHVARA
PARAMAŚIVA) BY PLACING THE SELF IN THE
UNITING SPACE OF ONENESS BEING ABSORBED IN
RESTFUL AWARENESS.



INVOKING THE GURU'S PRESENCE



THE START OF EVERY NITHYANANDA YOGA CLASS/RITUAL
BEGINS WITH THE OPENING PRAYER,
THE SADGURU-VANDANAM:
INVOKING THE GURU'S PRESENCE

CHANT

NITHYANANDAM PARAMASUKHADAM KEVALAM
JNANAMURTIM
DVANDVAATEETAM GAGANASADRUHAM
TATTWAMASYAADI-LAKSHYAM
EKAM NITYAM VIMALAM ACHALAM
SARVADHI-SAKSHI-BHOOTAM
BHAAVAATEETAM TRIGUNA-RAHITAM SADGURUM TAM
NAMAAMI

MEANING

I SURRENDER TO THAT SADGURU WHO IS ETERNAL BLISS, THE
BESTOWER OF SUPREME HAPPINESS, THE ONE, WHO IS THE
EMBODIMENT OF WISDOM, WHO IS BEYOND DUALITY, WHO IS
OMNIPRESENT, TO WHOM THE SUPREME GOAL IS GIVING THE
ENLIGHTENMENT EXPERIENCE, WHO IS ETERNAL, PURE AND
UNSHAKEABLE, WHO IS THE SILENT SPECTATOR OF ALL THOUGHT
PROCESSES, WHO IS BEYOND EMOTIONS AND THE WHO IS WITHOUT
THE THREE QUALITIES CALLED SATTVA - PURITY, RAJAS - PASSION AND
TAMAS - SLUMBER



SHIVA MULA MANTRA



THE SRI MAT SARVAJNANOTTARA AGAMA
STATES IN THE YOGA PADA SECTION, VERSE 10:

*WITHOUT ALLOWING THE UPPER ROW OF TEETH TO TOUCH THE
LOWER TEETH AND WITHOUT ALLOWING THE TONGUE TO TOUCH
THE CORNERS OF THE MOUTH, AND KEEPING HIS EYES HALF-CLOSED
AND RAISED, THE SADHAKA SHOULD REPEAT THE MULAMANTRA OF
SIVA IN A PERFECT WAY AS INSTRUCTED BY HIS GURU.*

AFTER CHANTING THE SADGURU VANDANAM, CHANT THE SHIVA
MULA MANTRA 11 TIMES, INTERNALLY...

CHANT

“AUM HAM HAUM SHIVAYA NAMAHA”

MEANING

I BOW TO THE SUPREME CONSCIOUSNESS, TO THAT
CONSCIOUSNESS WHO IS MY BELOVED TEACHER, I BOW.





RITUALISTIC CLEANSING

**AFTER CHANTING THE SADGURU VANDANAM AND
SHIVA MULA MANTRA 11 TIMES...**

TAKE ONE UDDHARANI (SPOON) OF WATER FROM THE PANCHAPATRA (CUP)
AND POUR IT ON THE CENTER OF YOUR RIGHT PALM.

THEN WITH THE CHANTING OF THE MANTRAS DRINK THE WATER FROM THE PALM THREE TIMES:

**OM ATMATATTVAM SHODHAYAMI SVADHA
OM VIDYATATTVAM SHODHAYAMI SVADHA
OM SHIVATATTVAM SHODHAYAMI SVADHA**

CHANT THE HRIDAYA MANTRA
OM HAAM HRIDAYAAYA NAMAHA

- > WITH THE BASE OF THE THUMB WIPE THE LOWER AND UPPER LIPS
 - > WASH YOUR HANDS
- > TOUCH THE LOWER AND UPPER LIPS WITH THE INDEX,
MIDDLE AND RING FINGERS TOGETHER
 - > WASH YOUR HANDS
- > TOUCH BOTH THE NOSTRILS (RIGHT AND THEN LEFT) WITH THE TIP OF THUMB
AND INDEX FINGER JOINED TOGETHER
 - > TOUCH THE EYES (RIGHT AND THEN LEFT) WITH THE TIP OF THE THUMB AND RING FINGER JOINED TOGETHER
 - > TOUCH THE EARS (RIGHT AND THEN LEFT) WITH THE TIP OF THE THUMB AND RING FINGER JOINED TOGETHER
 - > TOUCH THE NAVEL WITH THE LITTLE FINGER AND THUMB JOINED TOGETHER THEN THE RIGHT AND LEFT CHEST
 - > WASH YOUR HANDS
- > WITH ALL THE FINGERS, TOUCH THE CROWN OF THE HEAD AND BOTH THE SHOULDERS (RIGHT AND THEN LEFT)



SANKALPA: CONSCIOUS DECLARATION SOWING THE SEED OF CHANGE

“YOGA IS NOT JUST FOR PHYSICAL FITNESS AND MENTAL PEACE ALONE... YOGA IS FOR MANIFESTING THE STATE, SPACE, BEING, POWERS AND SUPER-CONSCIOUSNESS OF PARAMAŚIVA!”
-THE SUPREME PONTIFF OF HINDUISM BHAGAVAN SRI NITHYANANDA PARAMASHIVAM-

SANKALPA IS A SANSKRIT WORD WHICH CAN BE TRANSLATED AS ‘RESOLVE’, OR ‘WILL’, OR ‘DETERMINATION’. WHEN WE MAKE A SANKALPA IN YOGA NIDRA IT BECOMES A VERY EFFECTIVE TOOL FOR MAKING PROFOUND CHANGES TO THE WAY WE THINK AND FEEL. THE RIGHT SANKALPA CAN RESHAPE OUR PERSONALITY AND DIRECTION IN LIFE ALONG POSITIVE LINES. SANKALPA IS A SEED WHICH WE PLANT DEEP IN THE SUBCONSCIOUS. IT SHOULD BE PLANTED WITH STRONG WILLPOWER AND FEELING, AT A TIME WHEN THE MIND IS RELAXED AND READY TO ACCEPT AND ABSORB IT. SUCH A STATE OCCURS DURING YOGA NIDRA. ONCE THE SANKALPA IS PLANTED DEEP IN THE SUBCONSCIOUS IT GATHERS TOGETHER THE VAST FORCES OF THE MIND IN ORDER TO BRING ABOUT ITS FRUITION. THIS DEEP POWERFUL SEED WILL EVENTUALLY MANIFEST ITSELF AGAIN AND AGAIN AT A CONSCIOUS LEVEL AND BRING ABOUT CHANGES IN YOUR PERSONALITY AND LIFE.

SANKALPA: CONSCIOUS RESOLUTION

(BELOW IS THE SHORT SANKALPA, WHICH CAN BE CHANTED IF THIS IS THE SECOND SANKALPA OF THE DAY)

OM MAMOPATTA SAMASTA DURITA KSHAYA DVARA SRI SADGURU PRITYARTHAM
SRI NITHYANANDESHWARI ADI SHAKTI SAMETA SRI NITHYANANDESHWARA PARAMAŚIVA PRITYARTHAM
SRI SARVA DEVA DEVI SWARUPA SADGURU NITHYANANDA SWAMI KRIPA KATAKSHENA POORANA
AAROGYA YUKTA DRIDHA GAATRA YOWGIKA SHARIRA SIDDHYARTHAM PARAM
ASHIVA SHAKTI AAVISHKARANAARTHAM SAKUTUMBASYA JNANAVAIRAGYA JIVAN MUKTI PRAPTYARTHAM
KAILASA’S NITHYANANDA YOGA BHYASAM KARISHYE.



SANKALPA: CONSCIOUS DECLARATION

SANKALPA: CONSCIOUS RESOLUTION

(BELOW IS THE LONG SANKALPA, WHICH SHOULD BE CHANTED IF THIS IS THE
FIRST SANKALPA OF THE DAY)

MAMOPĀTTA-SAMASTA-DURITA-KṢAYADVĀRĀ-BHAGAVACCHRÉ-NITYĀNANDA-PARAMAÇIVA-
PRĪTYARTHAṁ ÇRÉ-NITYĀNANDEÇVARÉ-PARĀÇAKTI-SAMETA-ÇRÉ-
NITYĀNANDEÇVARA-PARAMAÇIVA-PRĒTYARTHAÀ CA ŚUBHE ŚOBHANE MUHŪRTE
ADYABRAHMAṇAḥ DVITĪYA-PARĀRDHE ŚRĪ-ŚVETA-VARĀHA-KALPE VAIVASVATA-MANVANTARE AÑÖĀVIÀÇATITAME
NITYAYUGE PRATHAME PĀDE (ÇUBHA) _____ DVĪPE _____ VARṢE _____ KHAṇḍE
(WHEN THE PUJA IS DONE IN INDIA CHANT: JAMBU DVĪPE BHARATA VARṢE BHARATHAḥ KHAṇḍE)
MEROŪ DAKŪIĒE PĀRÇVEÇAKĀBDE ASMIN VARTAMĀNE VYAVAHĀRIKE
(FILL THESE BLANKS REFERRING TO THEPANCHANGAM – THE VEDIC ALMANAC)

_____ -NĀMA _____ -SAMVATSARE _____ -AYANE _____ -ĪTAU _____ -MĀSE _____ -PAKṢE
_____ -ŚUBHATITHAU _____ -VĀSARA-YUKTĀYĀṁ _____ - NAKŪNĀTRA
_____ -YOGA _____ -KARAṇA-EVAṁ-GUṇA-VIṢEṢAṇA-VIṢIṢṬĀYĀṁ ASYĀṁ ŚUBHATITHAU ÇRÉ-KAILĀSONNATA-
DVĀDAÇĀNTA-ÇYĀMALĀ-PĒÖHĀRŪÖHA ÇRÉ-MĒNĀKŪNI-SUNDAREÇVARĀBHINNA-SVARŪPA PARAÇIVA-PUTRA-RATNA
KUMĀRA
GURUMAĒYATULYĀVĀTĀRA

ÇRÉ-PĀRVATÉ-STANYAPĀNA-LABDHA-DIVYA-JĪĀNA-VIÇRUTA-SAKALA-NIGAMĀGAMA-SĀRABHŪTA-DRĀVIÖA-VEDA-PRAVAK
TĀ ÇRĒMAT-PARAMAÇIVA-KARŪĒĀ-SAMADHIGATA-MUKTĀMAYA-CATURAÇRAYĀNA-GĒYAMĀNA-CHATRA-CĀMARA-
ÇRĒCIHNAKĀHALĀDI-SAMASTA-BIRADĀVALYALĀIKĀTA JĪĀNA-
VIJĪĀNA-CAKRAVARTI SARVA-JANA-SAIĞHA-SADYO-NIRVĀĒA-DĒKŪNĀVYAYĀPAVARGA-VARŪNA VIÇRĒĒA
JĒMŪTAPARA-MATA-KALABHA-KESARI ÇAIVA-SIDDHĀNTA-STHĀPANĀCĀRYA ÇRĒ-RĀJĀDHIRĀJA-PĀĒÖYA-MAHĀRĀJA-GURU
KŪNĀPAĒA-ÇĀKYĀDI-MAHĀNDHAKĀRA-NIVĀRAĒA-JĪĀNABHĀNU VĒKŪĒĀNĀRHĀRHA-DHVAJOCCHEDANA-PŪRVAKA-
ÇRĒMAD-VĀŪNABHA-DHVAJA-



SANKALPA: CONSCIOUS DECLARATION

SANKALPA CONTINUED...

STHĀPAKA ÇAIVA-SAMAYA-KARTĀ SARVAJĀPÉOHĀRÜÒHA ÇRÉ-JAGADGURU-
ÇRÉ-JĪĀNASAMBANDHA-DEÇIKA-SVĀMI-VĀGÉÇA-SUNDARA-MĀËIKYAVĀCAKA-SVĀMINĀM-AVATĀRA-BHÜTA
ÇRÉ-JĪĀNASAMBANDHA-SVĀMI-PUNARUDDHĀTA-ÇYĀMALĀPÉÒHA-MAHĀSĀSTHĀNA-JĪĀNASĀMRĀJYA-ÇĀSAKA
SARVAJĀPÉOHĀRÜÒHA TRINAVATYUTTARA-DVIÇĀTATAMA-GURUMAHĀSANNIDHĀNA
MAHĀNIRVĀËIPÉOHASYA-AÑÖOTTARA-SHASRAÇRÉ-MAHĀMAËÒALEÇVARA
AÖALAPÉOHASYA-AÑÖOTTARA-SHASRATAMA-AÑÖOTTARA-SHASRAÇRÉ-AÖALAPÉOHĀDHÉÇVARA
DHARMAMUKTI-SVARGAPURA-SVARĒAPÉOHASYA-TRAYOVIÀÇA-GURUMAHĀSANNIDHĀNA
ÇRĒMAT-PARAMAHAĀSA-PARIVRĀJAKĀCĀRYAVARYA-SACCIDĀNANDA-PRAËAVASVARÜPA-
ÇROTRIYA-BRAHMANIÑÒHA-NITYOTSAVA-NITYAMAÏGALA-NITYAKALYĀËA-NITYARAJITA-NITYĀNANDAPÉÒHA-MAHĀSĀSTH
ĀNA-MAHĀSĪĀHĀSANA-PÉÒHA-KARTĀ KAILĀSA-PUNARUDDHĀRAKA JAGADGURU-
ÇRÉ-LA-ÇRÉ-BHAGAVACCHRÉ-NITYĀNANDA-PARAMAÇIVA-ÇRÉ-JĪĀNASAMBANDHA-DEÇIKA-PARAMĀCĀRYA- SVĀMINĀĀ
PRÉTYARTHAĀ TEÑĀ PĀDĀRAVINDAYOÙ BHAKTI-SIDDHYARTHĀ GURUKṚPĀ-KAṬĀKṢA-SIDDHYARTHAṁ
KṢEMA-STHAIRYA-VĪRYA-VIJAYA-ĀYURĀROGYA-AIṢVARYĀṅĀM
ABHIVṚDDHYARTHAṁ DHARMĀRTHA-KĀMA-MOKṢA-CATURVIDHA-PHALA-PURUSĀRTHA-SIDDHYARTHAṁ SAMASTA-
DURITOPA-ŚĀNTYARTHAṁ SAMASTA-MAÏGALA-AVĀPTYARTHAṁ
BHAGAVACCHRÉ-NITYĀNANDA-PARAMAÇIVA-PRASĀDENA-SAKUṬUMBASYA-JĪĀNA-VAIRĀGYA-JĪVAN-MUKTI-PRĀPTYARTHAṁ
BHAGAVACCHRÉ-NITYĀNANDA-PARAMAÇIVA-KĀPĀ-KAÖĀKÑĒËA-PÜRAËA-ĀROGYA-YUKTA-DĀÒHAGĀTRA-YAUGIKA-
ÇARÉRA-SIDDHYARTHĀ PARAMAÇIVAÇAKTI-ĀVIÑKARAËĀRTHAĀ CA
NITYĀNANDA-YOGĀBHYĀSĀ / NITYĀNANDA-KUËÒALINÉ-RAJJU-YOGĀBHYĀSĀ/NITYĀNANDA-ÇIVASTAMBHA-YOGĀBHYĀSĀ
KARIÑYE |



SANKALPA MEANING

MEANING OF SANKALPA MANTRA

IN ORDER THAT THE MASTER IS PLEASED BY THE PROCESS OF DESTRUCTION OF MY KARMAS AND SINS, I, FOR THE BENEFIT OF MYSELF DURING THE SECOND HALF OF THE LIFE-TIME OF LORD BRAHMA, DURING THE KALPA CALLED SHWETA VARAHA, DURING THE REGIME OF VAIVASVATA MANAU, DURING THE FIRST QUARTER OF THE AGE CALLED NITYA YUGA, IN THE ISLAND CALLED JAMBU, IN THE CONTINENT CALLED BHARATA VARSHA, IN THE INDIAN SUB-CONTINENT CALLED BHARATAH KHANDA, IN THE SOUTHERN SIDE OF THE MT. MERU, IN THE SHAKA ERA, DURING THIS AUSPICIOUS YEAR, WHICH IS ONE OF THE SET OF SIXTY YEARS WHICH IS IN PRACTICE OF WHICH PRABHAVA IS THE FIRST YEAR, IN THE AUSPICIOUS AYANA (UTTARA/DAKSHINA), IN THE AUSPICIOUS SEASON, IN THIS AUSPICIOUS MONTH, IN THE AUSPICIOUS PAKSHA (PHASE OF THE MOON) (WAXING/WANING), ON THE AUSPICIOUS TITHI (NO. OF DAY FROM THE NEW MOON / FULL MOON), ON THIS AUSPICIOUS DAY, DURING THE AUSPICIOUS NAKSHATRA (VEDIC STAR), AUSPICIOUS YOGA, AUSPICIOUS KARANA - DURING SUCH AN AUSPICIOUS MOMENT, FOR PLEASING SRI THE SPH NITHYANANDA PARAMASHIVAM SRI JNANASAMBANDHA DESHIKA PARAMĀCHARAYA SWAMI - THE ONE WHO IS THE INCARNATION OF THE JNANASAMBANDHA WHO HAS ADORNED THE SHYĀMALĀ PĪTA, WHO IS THE EMBODIMENT OF SRI MĪNAKSHI SUNDARESHWARA, WHO IS THE FAVOURITE SON OF LORD PARAMAŚIVA, THE INCARNATION WHO GRACED HIMSELF AS A GURU, THE ONE WHO, BECAUSE OF DRINKING THE MILK FROM THE BREAST OF MOTHER PARVATI CREATED THE DRAVIDA VEDA WHICH IS THE ESSENCE OF VEDAS AND ĀGAMAS, WHO IS THE ESTABLISHER OF THE PEARL PALANQUIN RECEIVED BY THE GRACE OF LORD PARAMAŚIVA, THE FOUNDER OF THE SHAIVA TRADITION, THE ONE WHO HAS ADORNED THE SEAT OF OMNISCIENCE, THE MASTER OF THE COSMOS, SUCH A MASTER WHO HAS ADORNED THE SCARED SEAT OF OMNISCIENCE PREVIOUSLY ADORNED BY JNANASAMBANDHAR, WHO IS THE 293RD GURU MAHA SANNIDHANAM OF THAT SPIRITUAL KINGDOM ESTABLISHED BY JANASAMBANDAR, THE ACHARYA WHOSE FEET EVEN HAS THE QUALITIES OF DIGNITY, MAJESTY, DISTINCTION, EXCELLENCE AND BEAUTY, WHO IS THE IN THE STATE OF PARAMAHAMSA, THE ACHARYA OF ALL SANNYAASIS THAT IS ALL THE WANDERING MONKS, WHO IS THE EMBODIMENT OF THE SACRED SYLLABLE OM, WHO IS THE EMBODIMENT OF THE PURE TRUTH, CONSCIOUSNESS AND BLISS, WHO IS THE KNOWER OF THE VEDAS, WHO IS THE ONE ESTABLISHED IN THE SUPER CONSCIOUSNESS, WHO IS THE JAGADGURU WHO FOUNDED THE MAHA SIMHASANA OF THE SPIRITUAL KINGDOM - THE NITHYANANDA PEETHAM WHICH HAS FESTIVITY ALL AROUND IT ALL THE TIME, WHICH HAS AUSPICIOUSNESS, ALL GREAT DIVINE QUALITIES, AND IS EVER-ALLURING, FOR GAINING DEVOTION AT THE LOTUS FEET OF THE SPH NITHYANANDA PARAMASHIVAM, FOR RECEIVING THE GRACE OF THE MASTER, FOR HAVING GROWING SECURITY, FORTITUDE, POWER, VICTORY, LONGEVITY, HEALTH AND WEALTH. FOR THE FRUITION OF THE FOUR GOALS OF MY LIFE, THAT IS - DHARMA - LIVING MY LIFE THROUGH RIGHTEOUS MEANS, ARTHA - EARNING A LIVING FOR MYSELF THROUGH RIGHTEOUS MEANS, KAMA - FULFILLING MY DESIRES THROUGH RIGHTEOUS MEANS, AND MOKSHA - LIBERATION FROM ALL BONDAGES THAT EXIST FOR ME AS A HUMAN BEING, FOR DISSOLVING ALL MY ACCUMULATED KARMAS, FOR RECEIVING ALL AUSPICIOUSNESS, FOR LIVING ENLIGHTENMENT ALONG WITH MY WHOLE FAMILY BY THE GRACE OF THE MASTER, I AM DIRECTLY WORSHIPPING THE FEET OF THE ENLIGHTENED MASTER NITHYANANDA WHO IS THE EMBODIMENT OF ALL THE GODS AND THE GODDESS.



YOU ARE NOW READY TO ENTER INTO THE RITUAL OF
KAILASA'S PRATHAMA VINYASA KRAMA



Sukhasana



Parvatasana



Halipavasana



Nagipavasana



Kokilasana



Neti Asana



Gajasana



Rksasana



Vaisiyasana



Balalingasana



Padapidanasana



Natarajasana



Balalingasana



Padapidanasana



Natarajasana



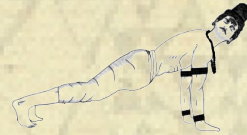
Skeleton Dance



Tadasana



Uttanasana



Taraksvasana



Bhujangasana



Shashasana



Rathasana



Virabhadrasana



Virabhadrasana



Vrkasana



Garudasana



Vrkasana



Garudasana



Trikonasana



Trikonasana



Utkatasana



Saurasana



Vidhunasana



Saurasana



Vidhunasana



Brahma Jurankusa
Asana



Kapilasana



Bhadrakorakha Asana



Surya Asana



Mandukasana



Uttana
Mandukasana



Simhasana



Bhadrasana



Kakabhusandi
Asana



Kani Pava Asana



Kapali Asana



Parsva Mayurasana



Parsva Mayurasana



Bhairaganathasana



Bhairaganathasana



Unmukhapitha Asana



Vasistasana



Vasistasana



Anjani Asana



Pascimatanasana



Ugrasana



Marici Asana



Mahamudrasana



Marici Asana



Mahamudrasana



Bhadrasana 2



Gvalipavasana



Joni Asana



Midakipava Asana



Siddha Samadhi Asana



Cinnakipavasana



Carpatacokasana



Bhairavasana



Samanasana



Apanasana



Samanasana



Apanasana



Gomukhasana



Anasuyasana



Anasuyasana 2



Garudrasana 2



Naradasana



Matsyapithakasana



Gomukhasana



Anasuyasana



Anasuyasana 2



Matsyendrasana



Kubasana



Matsyendrasana 2



Matsyendrasana



Kubasana



Matsyendrasana 2



Padmasana



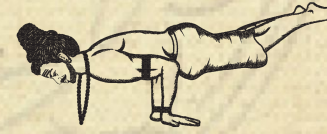
Padmasana 2



Kukkutasana



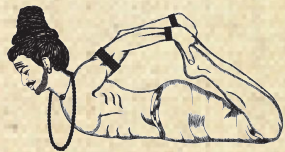
Baddhakekki Asana



Mayurasana



Makarasana



Ustrasana



Salabhasana



Dhanurasana



Bhaga Asana



Gohi Asana



Sirsasana



Phodyasana



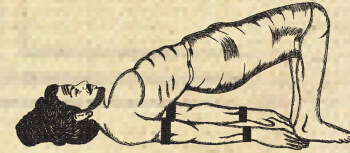
Parighasana



Naukasana



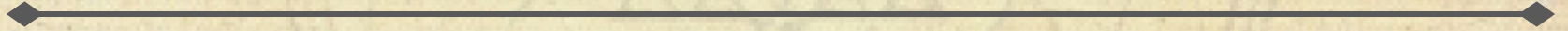
Rudra Asana



Unmukhapitha Asana 2



Savasana



1. SUKHASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA SOHUM



1. SIT IN A COMFORTABLE CROSS-LEGGED POSITION WITH YOUR HEAD, NECK AND SPINE IN A STRAIGHT LINE.
2. BRING THE INDEX AND THUMBS TOGETHER AND PLACE ON TOP OF THE RESPECTIVE KNEES AND ENGAGE ALL THREE BANDHAS.



*VISUALIZE LORD SHIVA
IN YOUR INNER SPACE*

GAZE



MUDRA

BINDU MUDRA
MUDRA VIDHANAM
VERSE 3.5



ASANA

SUKHASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
TRISIKHI BRAHMANOPANISHAD 52

तत् सुखासनमित्युक्तमशक्तस्तत्
समाचरेत् ।
आसनं विजितं येन जितं तेन
जगत्त्रयम् ॥ ५२ ॥

TAT

SUKHĀSANAMITYUKTAMAŚAKTASTAT
SAMĀCARET |
ĀSANAM VĪJITAM YENA JITAM TENA
JAGATTRAYAM || 52 ||

AKASHIC REVELATION

THAT, WHEREIN COMFORT AND
STEADINESS ARE ATTAINED
SOMEHOW OR OTHER, IS KNOWN AS
THE SUKHASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATI 62

नाभावापर्यं वायुश्चेद्देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ
KUMBHITE JVALANAM DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

BINDU MUDRA

ĀPTA PRAMANA - आप्त प्रमाण
MUDRA VIDHANAM II. 24

बिन्दुः मुद्रा
तर्जन्यंगुष्ठसंयोगाग्रतो बिन्दु मुद्रिका ॥

TARJANYAMGUṢṬHASAMYOGĀGAGRATO
BINDU MUDRIKĀ ||

AKASHIC REVELATION

THE INDEX FINGER AND THUMB TIPS
JOINT TOGETHER

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीड्य सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपर्यं श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḥ || 91 || RASĀNĀM ŚOṢANAM
SAMYAṅ MAHĀMUDRĀBHIDHĪYATE || 92 ||
VAKṢONYASTAHANURNIPĪDYA SUṢIRAM YONEŚCA
VĀMĀṅGHRINĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚANAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE || 93 ||

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

2.

PARVATASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



*VISUALIZE YOURSELF AS
MOUNT KAILASH*



GAZE



MUDRA

ANJALI MUDRA
MUDRA VIDHANAM 4. 3



1. BRING THE LEGS INTO PADMASANA.
2. BRING PALMS TOGETHER AND RAISE THEM ABOVE THE HEAD.
3. KEEP ELBOWS STRAIGHT AND ENGAGE ALL THREE BANDHAS.

ASANA

PARVATASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA- TANTRAM) 23.52

अथ वक्ष्ये महादेव पर्वतासन मङ्गलं ।
यत् कृत्वा स्थिररूपी स्यात्
षट्चक्रादिविलोपनम् ॥ २३.५२ ॥

ATHA VAKṢYE MAHĀDEVA

PARVATĀSANAMAṅGALAM ।

YAT KṚTVĀ STHIRARŪPĪ SYĀT

ṢAṬCAKRĀDIVILOPANAM ॥ 23.52 ॥

AKASHIC REVELATION

O MAHĀDEVA! NOW I SHALL TALK
ABOUT AUSPICIOUS PARVATĀSANA;
PRACTISING WHICH (MENTAL) STABILITY
IS GAINED, AND THE PENETRATION OF
THE SIX CAKRAS IS CALLED
PARVATĀSANA. (23.52)

TO CLEANSE THE URINARY BLADDER,
LIVER, SPLEEN AND DIAPHRAGM,
PARVATASANA MUST BE DONE IN SEATED
AND LYING DOWN POSITIONS. ALSO
KNOWN AS TADĀSANA VARIATION AND
CAN BE PRACTICED SITTING OR LYING
DOWN.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE

VYĀPYA VIDHĀRITAḤ

KUMBHITE JVALANAṆ DHYĀYET

SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ANJALI MUDRA

ĀPTA PRAMANA - आप्त प्रमाण

MUDRA VIDHANAM 4. 3

किञ्चत् आकुञ्चित अगुययोः
वाभमखु ँकरयोः अयोयसंबं धेअजलः

KINCHIT AAKUNCHITA

ANGULYAGRAYOḤ SVAABHIMUKHAM

KARAYOḤ ANYONYASAMBANDHE ANJALI

AKASHIC REVELATION

WITH BOTH PALMS FACING EACH
OTHER, KEPT IN CLOSE CONNECTION
AND HAVING CONTRACTED THE
FINGER-TIPS A LITTLE MAKES ANJALI
MUDRA.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपर्यं श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṆ MALAJĀLĀNĀṆ GHATANAṆ
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀṆ ŚOṢAṆAṆ
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAṆ YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṆ
PĀDAṆ TATHĀ DAKṢIṆAM ।
ĀPŪRYA ŚVASANENA KUṢIYUGALAṆ BADHVĀ
ŚANAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NŪṆĀṆ
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

3.

HALIPAVASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



1. BRING SOLES OF THE FEET TOGETHER IN FRONT.
2. HOLD THE LEFT HAND BY THE RIGHT AND PLACE THE FOREHEAD ON THE GROUND BEHIND THE HEELS.
3. ENGAGE ALL THREE BANDHAS AND GAZE TO THE NOSE.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

HALIPAVASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

261 - 263

पूर्व विधि याहं में जानौ
उभै पगथली संपुट ठानौ।
पिष्ट पछै दोउ कर ल्यावो
दछिण कर सो वाम गहावो॥ 261
पिष्टि हथेल्यां की हैए जोई
अंसु सहित भूमि धरै सोई।
पुनि ललाटि भूपरि ठाने
एडयां लगता माहि आने॥ 262

PŪRVA VIDHI YĀHŪṃ MEṃ JĀNAU
UBHAI PAGATHALĪ SAṃPUṬA ṬHĀNO |
PIṢṬA PACHAI DOU KARA LYĀVO
DACHIṆA KARA SO VĀMA GAHĀVO || 261
PIṢṬI HATHELYĀṃ KĪ HAIE JŌI
AṃSU SAHITA BHŪMI DHARAI SOI |
PUNI LALĀṬI BHŪPARI ṬHĀNE
EḍAYĀṃ LAGATĀ MĀHI ĀNEṃ || 262

AKASHIC REVELATION

BRING BOTH SOLES TOGETHER. BRING BOTH HANDS TOWARDS BACKSIDE AND HOLD THE LEFT HAND BY THE RIGHT HAND AND PLACE THE HAND ON THE GROUND. PLACE FOREHEAD ON THE GROUND (BY BENDING FORWARD) NEAR THE ANKLES. GAZE AT THE NOSE.

BODY BECOMES PURIFIED. THIS ASANA FACILITATES KAPALABHATI. IT MAKES YOU DHEERA, A PERSON WHO CONQUERS THE INNER WORLD.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAṃ DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE NAVEL AND HELD WITH CONCENTRATION ON FIRE, IT IS SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṃ DRṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṃ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṃSĀRANIVṚTTIḤ |
TATPŪJANAṃ MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्वस्तहनुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṃ MALAJĀLĀNĀṃ GHATANAṃ
CANDRASŪRYAYOḤ || 91 || RASĀNĀṃ ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE || 92 ||
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀṆGHRINĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṃ
PĀDAṃ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṃ BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀṃ
PROCYATE || 93 ||

AKASHIC REVELATION

THE CLEANSING (WITH THE PRANAYAMA) OF THE HEAPS OF IMPURITIES (IN THE NADIS), THE BRINGING ABOUT OF THE UNION BETWEEN THE MOON AND THE SUN, THE COMPLETE DRYING UP OF THE BODILY FLUIDS, RASAS (VAATA, PITTA AND KAPHA), IS KNOWN AS THE MAHĀMUDRĀ. WITH THE CHIN LAID ON THE CHEST, PRESSING THE ABYSS OF THE GENITALS WITH THE LEFT FOOT, HOLDING WITH THE TWO HANDS THE OUTSTRETCHED RIGHT LEG, FILLING WITH BREATH THE PAIR OF BELLIES AND HOLDING IT UP, ONE SHOULD SLOWLY EXHALE IT. THIS INDEED IS SAID TO BE THE SIN-DESTROYING MAHA-MUDRA FOR MEN.

4.

NAGIPAVA ASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



*VISUALIZE YOURSELF AS
A SNAKE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. KEEP SOLES OF THE FEET TOGETHER AND FOREHEAD TO THE GROUND BEHIND HEELS.
2. STRETCH HANDS OUT IN FRONT OF THE FEET AND CUP THE PALMS, MAKING A HALLOW.
3. ENGAGE ALL THREE BANDHAS AND GAZE TO THE NOSE.



ASANA

NAGIPAVA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 58

पूरब विधि परि आगानै नीचौ हौई कल्हूणी
फणा स्यौ लगाई
हाथ आगानै धरती लगावै पसारि दोऊ हाथ
की अञ्जुली करै
भू यडी परि लगावै द्विष्टि नासा अग्र आसण
कौ गुण सरिर बिथा जाई

PŪRABA VIDHI PARI ĀGĀNAI NĪCAU HAUḪ
KALHŪṆĪ PHAṆĀ SYAU LAGĀĪ
HĀTHA ĀGĀNAI DHARATĪ LAGĀVAI
PAṢĀRI DOŪ HĀTHA KĪ AṆJULĪ KARAI
BHŪ YAḌĪ PARI LAGĀVAI DRIṢṬI NĀSĀ
AGRA ĀSAṆA KAU GUṆA SARIRA BITHĀ
JĀĪ

AKASHIC REVELATION

SIT ON THE GROUND WITH LEGS
EXTENDED IN FRONT. BRING BOTH SOLES
TOGETHER KEEPING KNEES SIDEWARDS
ON THE GROUND. BEND THE HEAD
FORWARD PLACE ELBOWS ON LEGS AND
EXTEND HANDS ON GROUND. FORM A
HOLLOW OF HANDS. DIRECT THE GAZE
AT THE TIP OF NOSE.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḪ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUṢ-CED-DEHE
VYĀPYA VIDHĀRITAḪ

KUMBHITE JVALANAṆ DHYĀYET
SAMĀNASYA TU KUMBHAKAḪ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḪ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṆ MALAJĀLĀNĀṆ GHATANAṆ
CANDRASŪRYAYOḪ ॥ 91 ॥ RASĀNĀṆ ŚOṢANAṆ
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAṆ YONEṢCA
VĀMĀṆGHRINAḆ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṆ
PĀDAṆ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṆ BADHVĀ
ŚĀNAI RECAYEḌĒṢĀ
PĀTAKANĀṢINĪ NANU MAHĀMUDRĀ NRṆĀṆ
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

5. KOKILASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA SOHUM



*VISUALIZE YOURSELF
AS A BIRD*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. HOLD THE BIG TOES WITH INDEX AND MIDDLE FINGERS.
2. STRETCH LEGS STRAIGHT OUT AND UPWARDS, THEN CROSS INTO PADMASANA.
3. LEAN FORWARD AND DOWN ONTO ELBOWS.
4. ENGAGE ALL THREE BANDHAS.

ASANA

KOKILASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23.101-102

अथान्यदासनं वक्ष्ये येन सिद्धो भवेन्नरः।
अकस्माद् वायुसञ्चारं कोकिलाख्यासनेन
च ॥२३.१०१॥

ऊर्ध्वं हस्तद्वयं कृत्वा तदग्रे पादयो सुधीः
।

वृद्धाङ्गुष्ठद्वयं नाथ शनैः शनैः प्रकाशयेत्
॥२३.१०२॥

ATHĀNYADĀSANAM VAKṢYE YENA
SIDDHO BHAVENNARAH |

AKASMĀD VĀYUSAŃCĀRAM

KOKILĀKHYĀSANENA CA ॥23.101॥

ŪDDHARVE HASTADVAYAM KṚTVĀ

TADAGRE PĀDAYO SUDHĪH |

VṚDDHĀṅGUṢṬHADVAYAM NĀTHA ŚANAIH

ŚANAIH PRAKĀRAYET ॥23.102॥

AKASHIC REVELATION

NOW I SHALL TALK ABOUT ANOTHER
ĀSANA BY WHICH ONE BECOMES A
SIDDHA; THAT IS CALLED KOKILĀSANA BY
WHICH THE BREATH GETS CIRCULATED
INSTANTLY. (23.101)

O LORD! RAISE BOTH HANDS AND
STRETCH BOTH LEGS UPWARDS; AND
HOLD BOTH THE BIG TOES, DO THIS IN A
SLOW PROCESS. (23.102) DO THE
PADMĀSANA PROPERLY BY
CONTRACTING AND RESTING OVER THE
KNEE-JOINTS.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः

कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUṢ-CED-DEHE

VYĀPYA VIDHĀRITAḤ

KUMBHITE JVALANAM DHYĀYET

SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM, NIVEDANA

MUDRĀḤ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।

MADHYAMĀTARJANYAMNUṢṬHAYOGE

PRĀṆA-MUDRĀ |

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।

आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢAṆAM
SAMYAṅ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀNGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢṬIYUGALAM BADHVĀ
ŚANAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

6.

NETI ASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



1. PLACE ONE ANKLE ON TOP OF OPPOSITE KNEE AND HOLD OPPOSITE ELBOWS.
2. ENGAGE ALL THREE BANDHAS, ROTATE THE ARMS IN A CIRCLE AND GAZE TO THE NOSE.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

NETI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

3. 53-58

गोडा बांवा पाद की आष माहिली सोय।
दछि चरन को वारिलो ता परि गुलफ समयो ॥ ५३
॥वामपाद को माहि लौ बहुरो गुलफ जु जान।
ता परि गोडा दछि की आष बारिलो ठान ॥ ५४
बहुरि भुजा दोउ कर की जोउ
कहुण्या लगति प्रकारो सोउ ॥
भुजपसारि अधर करि राषै
नासादिष्टि वचन नहि भाषै ॥५५
दोउ हाय सो आडे वाई
मथै भुजा मथान की नाई ॥
सकल पवन मथयो यूँ जावै
सो पुनि नेती नाम कहावै ॥५६
एसी भांति जुगति यह धरै
त्रय संध्या साधन सो करै ॥
सने सने आतुर नहि होवै
सब ही रोग देह के षोवै ॥५७
अथवा रोग देह को नाही
तीनवार साधै दिन मांही ॥
नाडी सबे सुध होइ रहै
य तै देह अमलता लहै ॥५८

॥GOḌĀ BĀMVĀ PĀDA KĪ ĀṢA MĀHILĪ SOYAI
DACHI CARANA KO VĀRILAU TĀ PARI GULAPHA SAMOYA ॥ 53
॥VĀMAPĀDA KO MĀHI LAU BAHURO GULAPHA JU JĀNAI
TĀ PARI GOḌĀ DACHI KĪ ĀṢA BĀRILĪ THĀNA ॥ 54
BAHURI BHUJĀ DOU KARA KĪ JOU
KAHUṆYĀ LAGATI PRAKĀRO SOU ॥
BHUJAPASĀRI ADHARA KARI RĀṢAI
NĀSĀDIṢṬI VACANA NAHI BHAṢAI ॥55
DOU HĀTHA SO ĀḌAI VĀI
MATHAI BHUJĀ MATHĀNA KĪ NĀI ॥
SAKALA PAVANA MATHYO YŪṆ JĀVAI
SO PUNI NETĪ NĀMA KAHĀVE ॥56
EṢĪ BHĀṆTI JUGATI YAHA DHARAI
TRAYA SAMDHYĀ SĀDHANA SO KARAI ॥
ANAI SANAI ĀTURA NAHI HOVAI
ABA HĪ ROGA DEHA KE ṢOVAI ॥57
ATHAVĀ ROGA DEHA KO NĀMHĪ
TĪNAVĀRA SĀDHAI DĪNA MĀMHĪ ॥
NĀḌĪ SABAI SUDHA HOI RAHAI
YA TAI DEHA AMALATĀ LAHAI ॥58

AKASHIC REVELATION

LEFT KNEE ABOVE RIGHT ANKLE AND LEFT ANKLE BELOW RIGHT KNEE, CATCH HOLD OF TWO ARMS WITH HANDS AND THEN EXTENDING THE ARMS IN FRONT, CHURN IT CLOCK AND ANTI CLOCKWISE OBSERVING SILENCE. GAZE AT THE TIP OF NOSE. IT PURIFIES THE BODY. REMOVES PHYSICAL DISORDERS. BODY ATTAINS LIGHTNESS. NADIS ARE PURIFIED. IT CHURNS THE PRANAVAYU. PRACTISE IT SLOWLY IN THE MORNING, AFTERNOON AND EVENING.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE

VYĀPYA VIDHĀRITAḤ

KUMBHĪTE JVALANAM DHYĀYET

SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE NAVE AND HELD WITH CONCENTRATION ON FIRE, IT IS SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢHYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणाम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देधा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢANAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀḌAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚANAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE PRANAYAMA) OF THE HEAPS OF IMPURITIES (IN THE NADIS), THE BRINGING ABOUT OF THE UNION BETWEEN THE MOON AND THE SUN, THE COMPLETE DRYING UP OF THE BODILY FLUIDS, RASAS (VAATA, PITTA AND KAPHA), IS KNOWN AS THE MAHĀMUDRĀ. WITH THE CHIN LAID ON THE CHEST, PRESSING THE ABYSS OF THE GENITALS WITH THE LEFT FOOT, HOLDING WITH THE TWO HANDS THE OUTSTRETCHED RIGHT LEG, FILLING WITH BREATH THE PAIR OF BELLIES AND HOLDING IT UP, ONE SHOULD SLOWLY EXHALE IT. THIS INDEED IS SAID TO BE THE SIN-DESTROYING MAHA-MUDRA FOR MEN.

7. GAJASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62

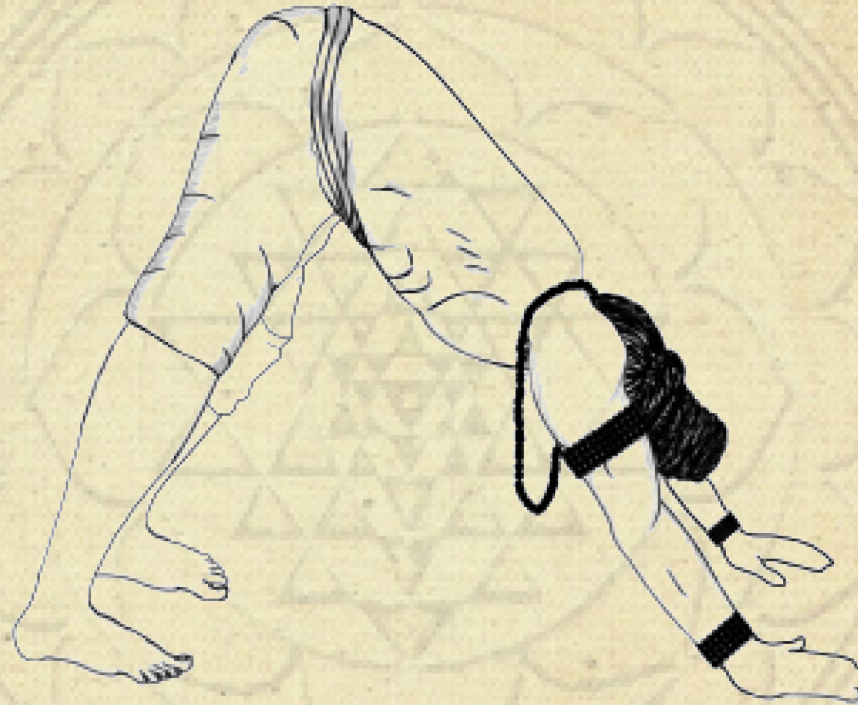


BANDHA

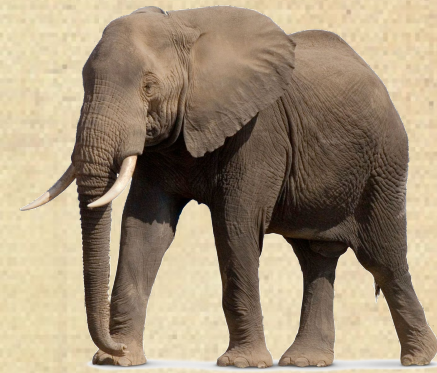
UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA SOHUM



1. PRESS THE HANDS ONTO THE GROUND, LIFTING THE HIPS UP HIGH.
2. LOWER THE HEAD THEN CHEST, 'SCOOPING' THE BODY FORWARD AND DOWN AGAIN AND AGAIN.



*VISUALIZE YOURSELF
AS AN ELEPHANT*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

GAJASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KAPALAKURANTAKA'S HATHABHYASA
PADDHATI 25

न्युब्जं पादाग्रे भूमौकृत्वा लंबीभूय
मस्तकाग्रे निधाय नितंबं ऊर्ध्व
मुत्रमय्य नाभिलक्ष्यं भूमौ नासिकामानिय
हस्ततलपर्यंत नयेत् इत्थं पुनः
पुनः कुर्यात् गजासनं भवति ॥ २५ ॥

NYUBJAṃ PĀDĀGRE BHŪMAUKṚTVĀ
LAMBĪBHŪYA MASTAKĀGRE NIDHĀYA
NITAMBAM ŪRDHVA
MUTRAMAYYA NĀBHILAKṢYAṃ BHŪMAU
NĀSIKĀMĀNIYA HASTATALAPARYAMTA
NAYET ITTHAM PUNAḤ
PUNAḤ KURYĀT GAJĀSANAM BHAVATI ॥
25 ॥

AKASHIC REVELATION

BEING PRONE PLACE THE SOLES ON THE
GROUND (IE. BENDING FORWARDS AND
LENGTHENING THE BODY KEEP BOTH
HANDS OVER THE HEAD AND RAISE THE
HIP UPWARDS, THE BRING THE NOSE
NEAR THE GROUND WHICH IS AT THE
LEVEL OF THE NAVAL AND THEN EXTEND
THE NOSE UP TO THE HANDS. DO IN THIS
WAY AGAIN AND AGAIN. THIS IS CALLED
GAJASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्चेद्देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAM DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḤ |
BANDHO YENA SUṢUMNĀYĀM
PRĀṆASTUḌḌIYATE YATAḤ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḤ
SAMUDĀHṚTAḤ |
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAM SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḤ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA
NA SAṂŚAYAḤ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

RKSASANA



*VISUALIZE YOURSELF
AS A BEAR*

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



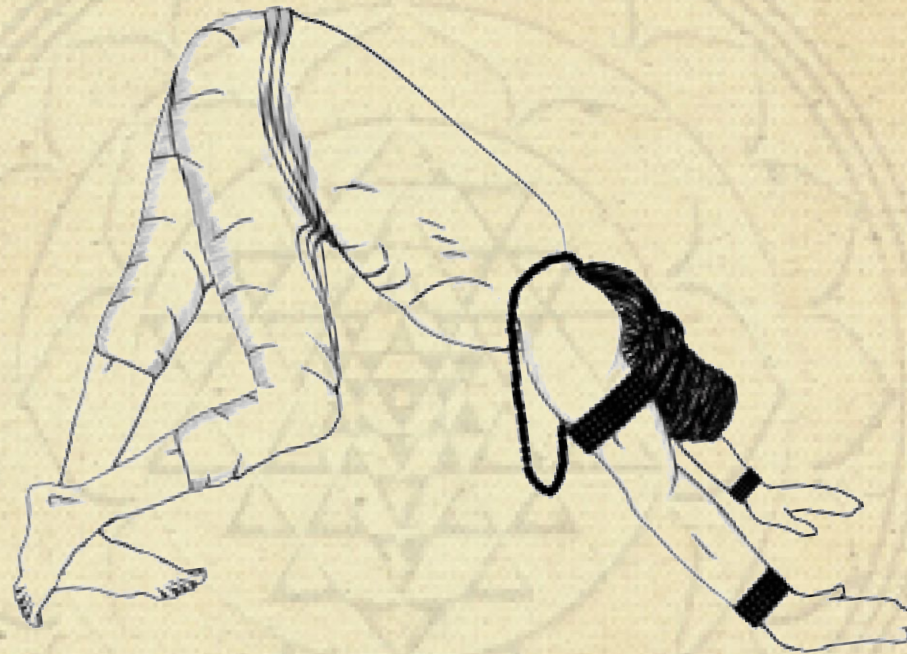
BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SOHUM



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. KEEP HANDS PRESSED INTO THE GROUND AND HIPS UP HIGH.
2. ALTERNATE PRESSING THE HEEL OF ONE FOOT INTO THE GROUND,
WHILE LIFTING THE OTHER HEEL UP.
3. REPEAT AGAIN AND AGAIN.



ASANA

RKSASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA'S HATHABHYASA

PADDHATI 27

एकैकम् पादमाकुञ्च्य गजासनम् कुर्यात्
वर्शासनम् भवति ॥27॥

EKAİKAM PĀDAMĀKUṆCYA GAJĀSANAM
KURYĀT RKSĀSANAM BHAVATI ॥27॥

AKASHIC REVELATION

ASSUMING THE POSITION OF GAJASANA
KEEP CONTRACTING THE FEET ONE BY
ONE (LEFT FOOT AND RIGHT FOOT
ALTERNATIVELY PRESSING TO FLOOR).
THIS IS RKSASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ

KUMBHITE JVALANAM DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHĀVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḥ |
BANDHO YENA SUSUMNĀYĀM
PRĀṆASTUḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAṆ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA
NA SAṂŚAYAḥ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

9. VAISYASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA
SOHUM



1. STAND TALL ON THE TIPS OF THE BIG TOES (WITH ALL OTHER TOES RAISED OFF THE GROUND).
2. KEEP HEAD, KNECK AND SPINE IN A STRAIGHT LINE AND BRING THE MIDDLE, INDEX AND RING FINGERS TO THE HEART CENTER.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

HRIDAYA MUDRA
MUDRA VIDHANAM 4.4



ASANA

VAISYASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 24. 34

केशेन पादयुगलं त्वद्ध्वा तिष्ठेदधोमुखः ।
अथ वैश्या वक्ष्ये यत्कृत्वा सत्यवान्भवेत् ॥

KEŚENA PĀDAYUGALAM TBADDHVĀ
TIṢṬHEEDADHOMUKHAḥ ।
ATHA VAIŚYĀ VAKṢYE YATKṚTVĀ
SATYAVĀNBHAVET ॥

AKASHIC REVELATION

NOW I SHALL TALK ABOUT VAIŚYĀSANA
DOING WHICH ONE BECOMES TRUTHFUL.
PLACE BOTH THE HANDS ON THE CHEST
AND PLACE BOTH TOES ONE UPON
OTHER AND STAND.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA – आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ
KUMBHITE JVALANAṃ DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJĀNĀNENA SAṃSĀRANIVṚTTIḥ ।
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḥ ।
BANDHO YENA SUṢUMNĀYĀM
PRĀṆASTUḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḥ
SAMUDĀHṚTAḥ ।
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAṃ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET ।
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA
NA SAṃŚAYAḥ ।

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

URDHVAJAANU KARANA



URDHVAJAANU

कुञ्चितं पादमुत्क्षिप्य जनुस्तनसमं
न्यसेत
प्रयोगवशगौ हस्तावूर्ध्वजानु
प्रकीर्तितम् ॥25॥

॥ KUÑCITAṃ PĀDAMUTKṢIPYA
JANUSTANASAMAṃ
NYASETAPRAYOGAVAŚAGAU
HASTĀVŪRDHVAJĀNU PRAKĪRTITAM
॥ 25 ॥

AKASHIC REVELATION

A KUNCHITA FOOT TO BE THROWN
UP AND THE KNEE TO BE HELD UP
(STRETCHED) ON A LEVEL WITH THE
BREAST AND THE TWO HANDS TO
BE IN HARMONY WITH THE DANCE.

DIRECTIONS

1. STAND WITH HEELS TOUCHING, TOES FACING OUTWARDS AT 45 DEGREE ANGLE.
2. KEEP KNEES BENT AND BOTH HANDS AT THE CHEST, ELBOWS PARALLEL TO THE GROUND.
3. TWIST ONE KNEE TOWARDS THE CENTER THEN RAISE IT UP AND BACK ACROSS THE BODY TO ORIGINAL POSITION.
4. SIMULTANEOUSLY, AS LEG RAISES, FOLLOW THE MOVEMENT WITH THE RESPECTIVE HAND – RAISING IT UP AND ACROSS THE BODY.
5. REPEAT ON THE OTHER SIDE.

10.

BALALINGASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



*VISUALIZE YOURSELF
CARESSING A BABY*

GAZE



MUDRA

SARVASHANKARI MUDRA
MUDRA VIDHANAM 5.4



1. INTERLACE THE FINGERS FROM OUTSIDE IN AND HOLD ONTO THE KNEE, PULLING IT UP TOWARDS THE CHEST.
2. KEEP SPINE STRAIGHT AND ENGAGE ALL THREE BANDHAS.

ASANA

BALALINGASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA'S HATHABHYASA

PADDHATI 84

एकं जानु उरसि आलिङ्ग्य स्थातव्यं
बाललिङ्गनं भवति ॥ ८४ ॥

EKAṁ JĀNU URASI ĀLIṅGYA

STHĀTAVYAṁ BĀLALIṅGANAṁ BHAVATI

॥ 84 ॥

AKASHIC REVELATION

KEEPING ONE KNEE AGAINST THE CHEST
CONTINUE TO STAY EMBRACING IT. THIS
IS CALLED BALALINGASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE

VYĀPYA VIDHĀRITAḥ

KUMBHITE JVALANAṁ DHYĀYET

SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJĀNĀNENA SAṁSĀRANIVṚTTIḥ |

TATPŪJANAṁ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṁ MALAJĀLĀNĀM GHATANAṁ
CANDRASŪRYAYOḥ ॥ 91 ॥ RASĀNĀM ŚOṢAṆAṁ
SAMYAṅ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAṁ YONEŚCA
VĀMĀNGHRIṅĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṁ
PĀDAṁ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṁ BADHVĀ
ŚĀNAI RECAYEDEṢĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.



11.

PADA PIDANASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



1. TAKE ONE FOOT AND PULL IT BEHIND TOWARDS THE BUTTOCKS, HOLDING IT WITH BOTH HANDS.
3. KEEP HEAD, KNECK AND SPINE IN A STRAIGHT LINE AND ENGAGE ALL THREE BANDHAS.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

PADA PIDANASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 72

स्थित्वैकस्मिन् पादतले कराभ्यां
वेष्टयेत्तनुम्
पृष्ठे संस्थाप्य यत्नेन पादपीडनमासनम्

STHITVAIKASMIN PĀDATALE KARĀBHYĀM
VEṢṬAYETTANUM
PRṢṬHE SAMSTHĀPYA YATNENA
PĀDAPĪḌANAMĀSANAM

AKASHIC REVELATION

STAND ON ONE LEG. BEND OTHER LEG
TO BRING FOOT TO THE BACK. HOLD
FOOT WITH THE HANDS.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAM DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAMŚARANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीड्य सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀNGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.



12.

NATARAJASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SOHUM



*VISUALIZE YOURSELF
AS LORD NATARAJA*

GAZE



MUDRA

BINDU MUDRA
MUDRA VIDHANAM
VERSE 3.5



1. WITH RESPECTIVE HAND, HOLD ONTO THE SOLE OF THE FOOT
FROM THE INSIDE.

2. EXTEND OPPOSITE HAND FORWARD, WITH INDEX AND THUMB TOGETHER.

3. SIMULTANEOUSLY, KICK AND PULL THE FOOT BACK AND UP
WHILE LEANING FORWARD.



ASANA

NATARAJASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

NATHAMUNI'S YOGA RAHASYA I. 51

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणं ॥

UTTĀNAPĀDAṃ KRAUṆCAṃ CA
MARĪCIṃ VĪRABHADRAKAM ।
NAṬARĀJAṃ TRIKOṆAṃ CA
SUPTĀṅGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

UTTANAPADASANA, KRAUNCASANA,
MARICYASANA, VIRABHADRASANA,
NATARAJASANA, TRIKONASANA, SUPTA
PADANGUSTHASANA AND SUPTA
PRASARITA PADANGUSTASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAṃ DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

BINDU MUDRA

ĀPTA PRAMANA - आप्त प्रमाण

MUDRA VIDHANAM II. 24

बिन्दुः मुद्रा
तर्जन्यंगुष्ठसंयोगाग्रतो बिन्दु मुद्रिका ॥

TARJANYAṃGUṢṬHASAṃYOGĀGRATO
BINDU MUDRIKĀ ॥

AKASHIC REVELATION

THE INDEX FINGER AND THUMB TIPS
JOINT TOGETHER

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDA BINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

13.

BALALINGASANA

(REPEATED)

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



*VISUALIZE YOURSELF
CARESSING A BABY*

GAZE



MUDRA

SARVASHANKARI MUDRA
MUDRA VIDHANAM 5.4



1. INTERLACE THE FINGERS FROM OUTSIDE IN AND HOLD ONTO THE KNEE, PULLING IT UP TOWARDS THE CHEST.
2. KEEP SPINE STRAIGHT AND ENGAGE ALL THREE BANDHAS.

ASANA

BALALINGASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KAPALAKURANTAKA'S HATHABHYASA
PADDHATI 84

एकं जानु उरसि आलिङ्ग्य स्थातव्यं
बाललिङ्गं भवति ॥ ८४ ॥

EKAṁ JĀNU URASI ĀLIṅGYA
STHĀTAVYAṁ BĀLALIṅGANaṁ BHAVATI
॥ 84 ॥

AKASHIC REVELATION

KEEPING ONE KNEE AGAINST THE CHEST
CONTINUE TO STAY EMBRACING IT. THIS
IS CALLED BALALINGASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ
KUMBHITE JVALANAṁ DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṁSĀRANIVṚTTIḥ |
TATPŪJANAṁ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṁ MALAJĀLĀNĀM GHATANAṁ
CANDRASŪRYAYOḥ ॥ 91 ॥ RASĀNĀM ŚOṢAṆAṁ
SAMYAṅ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAṁ YONEŚCA
VĀMĀṅGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṁ
PĀDAṁ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṁ BADHVĀ
ŚĀNAI RECAYEDEṢĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

14.

PADAPIDANASANA (REPEATED)

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SOHUM



1. TAKE ONE FOOT AND PULL IT BEHIND TOWARDS THE BUTTOCKS, HOLDING IT WITH BOTH HANDS.
3. KEEP HEAD, KNECK AND SPINE IN A STRAIGHT LINE AND ENGAGE ALL THREE BANDHAS.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

PADA PIDANASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 72

स्थित्वैकस्मिन् पादतले कराभ्यां
वेष्टयेत्तनुम्
पृष्ठे संस्थाप्य यत्नेन पादपीडनमासनम्

STHITVAIKASMIN PĀDATALE KARĀBHYĀṃ
VEṢṬAYETTANUM
PRṢṬHE SAMSTHĀPYA YATNENA
PĀDAPĪḌANAMĀSANAM

AKASHIC REVELATION

STAND ON ONE LEG. BEND OTHER LEG
TO BRING FOOT TO THE BACK. HOLD
FOOT WITH THE HANDS.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAM DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMŚĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RASĀNĀM ŚOṢANAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀNGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

15.

NATARAJASANA

(REPEATED)

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SOHUM



1. WITH RESPECTIVE HAND, HOLD ONTO THE SOLE OF THE FOOT FROM THE INSIDE.
2. EXTEND OPPOSITE HAND FORWARD, WITH INDEX AND THUMB TOGETHER.
3. SIMULTANEOUSLY, KICK AND PULL THE FOOT BACK AND UP WHILE LEANING FORWARD.



*VISUALIZE YOURSELF
AS LORD NATARAJA*

GAZE



MUDRA

BINDU MUDRA
MUDRA VIDHANAM
VERSE 3.5



ASANA

NATARAJASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

NATHAMUNI'S YOGA RAHASYA I. 51

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणं ॥

UTTĀNAPĀDAṃ KRAUṆCAṃ CA
MARĪCIṃ VĪRABHADRAKAM ।
NAṬARĀJAṃ TRIKOṆAṃ CA
SUPTĀṅGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

UTTANAPADASANA, KRAUNCASANA,
MARICYASANA, VIRABHADRASANA,
NATARAJASANA, TRIKONASANA, SUPTA
PADANGUSTHASANA AND SUPTA
PRASARITA PADANGUSTASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्चेद्देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAṃ DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

BINDU MUDRA

ĀPTA PRAMANA - आप्त प्रमाण

MUDRA VIDHANAM II. 24

बिन्दुः मुद्रा
तर्जन्यंगुष्ठसंयोगाग्रतो बिन्दु मुद्रिका ॥

TARJANYAṃGUṢṬHASAṃYOGĀGAGRATO
BINDU MUDRIKĀ ॥

AKASHIC REVELATION

THE INDEX FINGER AND THUMB TIPS
JOINT TOGETHER

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्रेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDA BINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

ARDHARECHITA KARANA

ANCHITA KARANA

॥ व्यावृत्तपरिवृत्तस्तु स एव तु करो यदा
अञ्चितो नासिकाग्रे तु तदञ्चितमुदाहृतम् ॥23॥

॥ VYĀVṚTTAPARIVṚTTASTU SA EVA TU KARO YADĀ
AÑCITO NĀSIKĀGRE TU TADAÑCITAMUDĀHṚTAM ॥23॥

AKASHIC REVELATION

IN THE ARDHASVASTIKA THE KARIHASTA TO BE
ALTERNATELY IN VYAVARTITA (VYAVRITTA) AND
PARIVARTITA MOVEMENT AND THEN BENT UPON THE
TIP OF THE NOSE.

DIRECTIONS

1. FROM ARAIMANDI (HEELS TOGETHER, TOES POINTING OUTWARDS AND KNEES BENT), BRING RIGHT FOOT BEHIND THE OTHER WITH TOES DOWN AND HEELS UP.
2. KEEP LEFT HAND AT THE CHEST, AND EXTEND THE OPPOSITE ARM OUT WIDE, AND LIKE A PENDULUM, BRING IT BACK TOWARDS THE CHEST (KARIHASTA).
3. WHILE THE ARM SWINGS, MOVE FINGERS ONE BY ONE INWARDS TOWARDS THE PALM, AND THEN OUTWARDS (LITTLE FINGER THEN RING, MIDDLE AND SO-ON).
4. PLACE RIGHT HAND OVER THE NOSE (ANCHITA KARANA).
5. UNCROSS THE ANKLES AND REPEAT ON THE OTHER SIDE.

ARDHARECHITA KARANA

॥ स्वस्तिकौ चरणौ कृत्वा करिहस्तं च दक्षिणम्वक्षस्थाने
तथा वाममर्धस्वस्तिकमादिशेत् ॥22॥

॥ SVASTIKAU CARAṆAU KṚTVĀ KARIHASTAM
CA DAKṢIṆAM VAKṢASTHĀNE TATHĀ
VĀMAMARDHASVASTIKAMĀDIṢET ॥22॥

AKASHIC REVELATION

THE TWO FEET TO MAKE THE SVASTIKA, THE RIGHT
HAND MAKING THE KARIHASTA GESTURE, AND THE
LEFT ONE LYING ON THE BREAST.



GHURNITA KARANA



GHURNITA KARANA

॥ वर्तिताघूर्णितः सव्यो हस्तो वामश्च दोलित
स्वस्तिकापसृतः पादः करणं घूर्णितं तु तत् ॥३२॥

॥ VARTITĀGHŪṚṆITAḥ SAVYO HASTO VĀMAŚCA
DOLITAḥ SVASTIKĀPASŪTAḥ PĀDAḥ KARANAM
GHŪṚṆITAM TU TAT ॥३२॥

AKASHIC REVELATION

THE RIGHT HAND WHIRLED ROUND AND THE LEFT IN
DOLA GESTURE, THE FEET DRAWN AWAY FROM SVASTIKA
POSITION, IS GHURNITA KARANA
(DOLA HAND GESTURE: WHEN THE TWO SHOULDERS
ARE AT EASE IN A KARANA AND THE TWO PATAKA
HANDS ARE HANGING DOWN, THE DOLA HAND IS
PRODUCED.

DIRECTIONS

1. FROM ARAIMANDI, HEELS TOGETHER AND FEET
POINTING OUTWARDS, LIFT ONE HEEL UP AND SLAM IT
BACK DOWN.
2. AS ONE FOOT SLAMS DOWN, SIMULTANEOUSLY RAISE UP
THE OTHER HEEL OFF THE GROUND.
3. SLAM THE FEET ONE AFTER THE OTHER ALTERNATIVELY .
4. AT THE SAME TIME, KEEP THE HANDS AT THE CHEST
WITH ELBOWS/FOREARMS PARALLEL TO THE GROUND AND
ROTATE THE HANDS (ONE DOWN, ONE UP), ALTERNATING
ONE FACING UPWARDS AND THE OTHER DOWNWARDS.



SKELETON DANCE



1. VISUALIZE YOURSELF AS A SKELETON.
2. SHAKE THE BODY INTENSELY.

KATICHINA KARANA

KATICHINA KARANA

॥ पर्यायशः कटिच्छिन्ना बाहवोः शिरसि पल्लवौ
पुनःपुनश्च करणं कटिच्छिन्नं तु तद्भवेत् ॥३॥

॥ PARYĀYAŚAḥ KAṬIŚCHINNĀ BĀHVOḥ ŚIRASI
PALLAVAU
PUNAḥPUNAŚCA KARANAM KAṬICCHINAM
TU TADBHAVET ॥३॥

AKASHIC REVELATION

THE HIP SERIALLY IN CHINNA POSE, TWO PALLAVA
HANDS HELD ALTERNATELY AND REPEATEDLY ON THE
HEAD. (CHINNA- TURNED ASIDE, IN TURNING THE
MIDDLE OF THE WAIST. PALLAVA-THE 2 PATAKA
HAND JOINED AT THE WRIST

DIRECTIONS

1. FROM ARAIMANDI (HEELS TOGETHER, TOES
POINTING OUTWARDS, KNEES BENT), BRING HANDS
ABOVE THE HEAD WITH ARMS CROSSED AND PALMS
FACING BACKWARDS.
2. MOVE THE HIPS TO ONE SIDE AND
SIMULTANEOUSLY UNCROSS THE ARMS WIDE
ABOVE THE HEAD.
3. COME BACK TO BEGINNING POSITION AND REPEAT
OTHER SIDE.



17.
TADASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



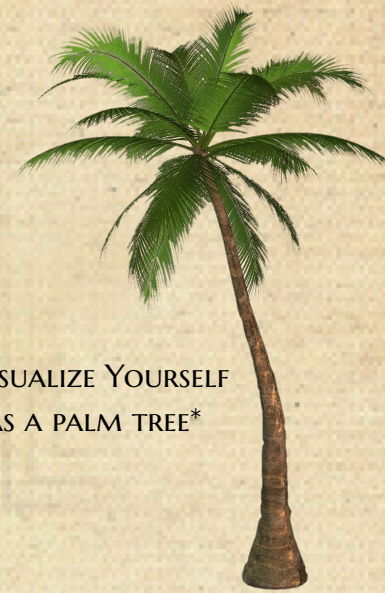
BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SHIVOHAM



*VISUALIZE YOURSELF
AS A PALM TREE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. STAND TALL ON TIPS OF TOES AND RAISE HANDS UP ABOVE THE HEAD BESIDE THE EARS.
2. ENGAGE ALL THREE BANDHAS.

ASANA

TADASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA 3. 23

॥ महामुद्रा बधकोणौ ताडासन विभेदकान्
विनोत्तनम् सदा कुर्यादतर्वत्नि पति
पतिप्रिया ॥ ३.२३ ॥

॥ MAHĀMUDRĀ BĀDHAKOṆĀU
TĀḌĀSANA VIBHEDAKĀN
VINOTTANAM SADĀ KURYĀDATARVATNI
PATI PATIPRIYĀ ॥ 3.23 ॥

AKASHIC REVELATION

THE PREGNANT LADY, WHO LOVES HER
HUSBAND, MUST ALWAYS DO
MAHAMUDRA, BADDHA KONASANA,
TADASANA AND THEIR VARIATIONS. SHE
MUST NOT DO UTTANASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAṀ DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṀ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṀ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṀSĀRANIVṚTTIḤ |
TATPŪJANAṀ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्मेषस्तनुर्निपीड्य सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṀ MALAJĀLĀNĀṀ GHATANAṀ
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀṀ ŚOṢAṆAṀ
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪDYA SUṢIRAṀ YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṀ
PĀDAṀ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṀ BĀDHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀṀ
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.



18.

UTTANASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



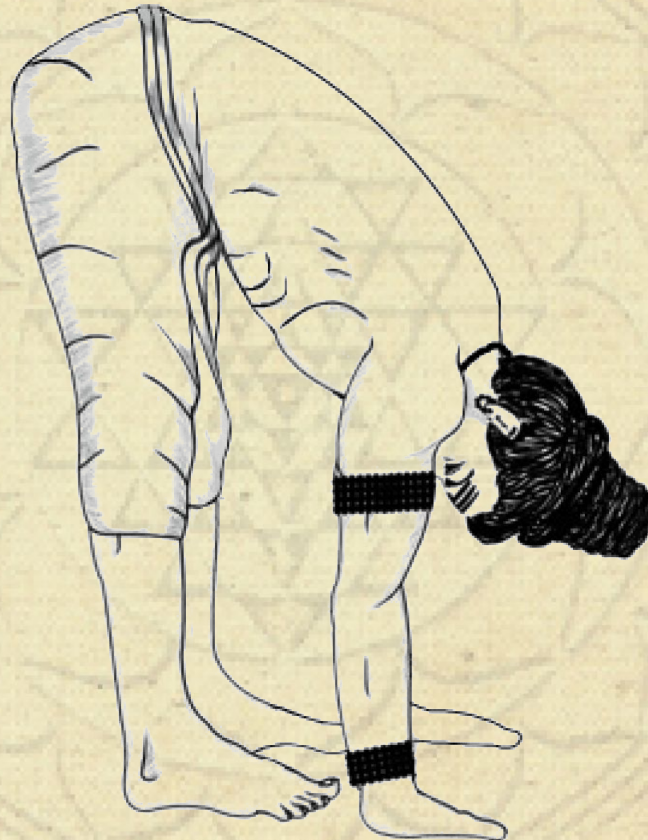
BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

SHIVOHAM



1. FROM STANDING POSITION, LEAN FORWARD AND DOWN BRINGING HANDS FLAT ON THE GROUND.
2. ENGAGE ALL THREE BANDHAS AND BRING FOREHEAD TOWARDS THE KNEES.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

UTTANASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA 3. 23

महामुद्रा बधकोणौ ताडासन विभेदकान्
विनोत्तनम् सदा कुर्यादतर्वत्नि पति
पतिप्रिया ॥३.२३॥

MAHĀMUDRĀ BADHAKOṆĀU TĀḌĀSANA
VIBHEDAKĀN
VINOTTANAM SADĀ KURYĀDATARVATNI
PATI PATIPRIYĀ ॥3.23॥

AKASHIC REVELATION

THE PREGNANT LADY, WHO LOVES HER
HUSBAND, MUST ALWAYS DO
MAHAMUDRA, BADDHA KONASANA,
TADASANA AND THEIR VARIATIONS. SHE
MUST NOT DO UTTANASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḤ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḤ
KUMBHITE JVALANAṆ DHYĀYET
SAMĀNASYA TU KUMBHAKAḤ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAMŚĀRANIVṚTTIḤ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MAHAMUDRA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAṆ MALAJĀLĀNĀṆ GHATANAṆ
CANDRASŪRYAYOḤ ॥ 91 ॥ RASĀNĀṆ ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪDYA SUṢIRAṆ YONEŚCA
VĀMĀṆGHRĪṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAṆ
PĀDAṆ TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAṆ BADVĀ
ŚANAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀṆ
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.



19. TARAKŚVASANA

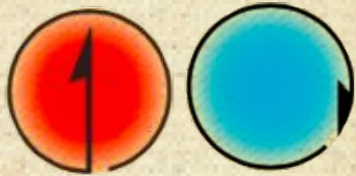
PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



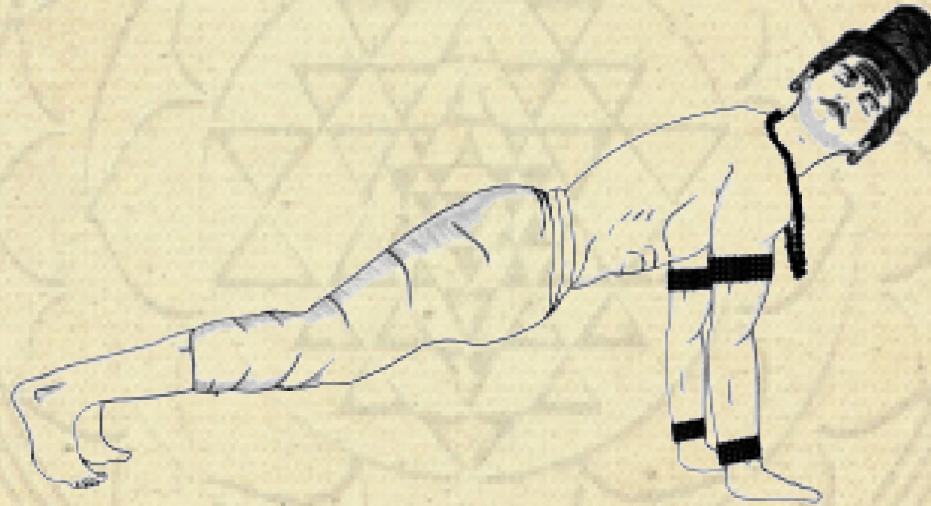
BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

SHIVOHAM



1. KEEP HANDS FLAT ON THE GROUND, SHOULDER WIDTH APART AND STEP FEET BACK KEEPING TOES ON GROUND.
2. TUCK THE CHIN TO THE CHEST (AS IN JALANDHARA BANDHA) AND ROTATE THE HEAD FROM SIDE TO SIDE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

TARAKŚVASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA HATHABHYASA

PADDHATI 26

गजासन वस्थित्वा मस्तकं वारं वारं
दक्षिणकुक्षिम्
सव्यकुक्षिम् नयेत् तरक्श्वासनं भवति

GAJĀSANA VASTHITVĀ MASTAKAṃ
VĀRAṃ VĀRAṃ DAKṢIṆĀKUKṢIM
SAVYAKUKṢIM NAYET TARAKŚVĀSANAṃ
BHAVATI

AKASHIC REVELATION

MAINTAINING THE POSITION OF
GAJASANA EXTENDED THE HEAD
FREQUENTLY TOWARDS THE RIGHT SIDE
OF THE BELLY AND LEFT SIDE OF THE
BELLY (ALTERNATIVELY). IT IS CALLED
TARAKSVASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KUMBHAKA PADDHATI 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ
KUMBHITE JVALANAṃ DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṃSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



JALANDHARA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD 109-112

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ॥ १०९ ॥
कंठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ।
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ॥ ११० ॥
बन्धो जालंधराख्योऽयममृताप्यायकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ॥ १११ ॥
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मनाडिगः ।
कुण्डल्या ग्रन्थित्रयविभेदेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ॥ ११२ ॥

PŪRAKĀNTE TU KARTAVYO BANDHO
JĀLĀNDHARĀBHIDHAḥ ॥ 109 ॥
KAṆṬHASAMKOCARŪPO'SAU
VĀYUMĀRGANIRODHAKAḥ |
KAṆṬHAMĀKUNČYA HṚDAYE STHĀPAYED
DṚḢHAMICCHAYĀ ॥ 110 ॥
BANDHO
JĀLĀNDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḥ |
ADHATĀT KUṆČANENĀSU KAṆṬHASAMKOCANE KṚTE
॥ 111 ॥
MADHYE PAŚČIMATĀNE NA SYĀT PRĀṆO
BRAHMANĀDIGAḥ |
KUṆḢALYĀ GRANTHITRAYAVIBHEDANENA
NIRVIKALPAKAPRĀPTIḥ
VAJĀRĀSANASTHITO YOGĪ ČĀLAYITVĀ TU KUṆḢALĪM ॥
112 ॥

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.

20.

BHUJANGASANA

PRANAYAMA

SAMANA KUMBHAKA
KUMBHAKA PADDHATI 62



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



*VISUALIZE YOURSELF
AS A COBRA*



GAZE



MUDRA

BHUJANGANI MUDRA
GHERANDA SAMHITA
3. 93-94



1. LOWER THE ENTIRE BODY DOWN ONTO THE STOMACH AND KEEP TOES POINTED BACKWARDS.
2. KEEP HANDS NEXT TO CHEST AND RAISE THE HEAD UP USING STRENGTH OF LOWER BACK (LIFT NO HIGHER THAN BELLY BUTTON OFF MAT)
3. OPEN MOUTH WIDE AND INHALE THROUGH HOLLOW OF THROAT.

ASANA

BHUJANGASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 41-42

अङ्गुष्ठ नाभिपर्यन्तमधोभूमौ विनियसेत्
कराभ्याञ्च धरां धृत्वा ऊर्ध्वं शीर्षः फणीव हि
देहाग्निर्वर्धते नित्यं सर्वरोगविनाशनम्
जागर्ति भुजगी देवी भुजङ्गासनसाधनात्

AṅGUṢṬHA
NĀBHIPARYANTAMADHOBHŪMAU
VININYASET KARĀBHYĀNCA DHARĀM
DHṚTVĀ ŪRDHVA ŚĪRṢAḥ PHAṆĪVA HI ॥ 41
DEHĀGNIRVARDHATE NITYAM
SARVAROGAVINĀŚANAM
JĀGARTI BHUJAGĪ DEVĪ
BHUJĀNĠGĀSANASĀDHANĀT ॥ 42

AKASHIC REVELATION

KEEP THE BODY FROM THE TOES TO THE
NAVEL ON THE FLOOR AND PLACING THE
PALMS OF THE HANDS ALSO FIRMLY ON
THE FLOOR, RAISE THE HEAD LIKE A
SNAKE. THIS IS CALLED BHUJANGASANA.
THE FIRE OF THE BODY INCREASES, ALL
DISEASES ARE DESTROYED AND KUNDALINI
SHAKTI IS AWAKENED BY THE PRACTICE
OF BHUJANGASANA.

PRANAYAMA

SAMANA KUMBHAKA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KUMBHAKA PADDHATIḥ 62

नाभावापूर्य वायुश्-चेद्-देहे व्याप्य
विधारितः
कुम्भिते ज्वलनं ध्यायेत् समानस्य तु
कुम्भकः

NĀBHĀVĀPŪRYA VĀYUŚ-CED-DEHE
VYĀPYA VIDHĀRITAḥ
KUMBHITE JVALANAṁ DHYĀYET
SAMĀNASYA TU KUMBHAKAḥ

AKASHIC REVELATION

WHEN THIS VAYU IS FILLED UP INTO THE
NAVEL AND HELD WITH
CONCENTRATION ON FIRE, IT IS
SAMANA-KUMBHAKA.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṁSĀRANIVṚTTIḥ |
TATPŪJANAṁ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṁ PĀRṢṆYĀ TU SAṁPĪDYA
VĀYUMĀKUŃCAYED BALĀT |
VĀRAṁ VĀRAṁ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṁSIDDHIṁ
YACCHATO NĀTRA SAṁŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



21.
ŚAŚASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. FROM TALL PLANK POSITION (ON HANDS AND FEET),
ALTERNATE BRINGING ONE KNEE IN TOWARDS THE CHEST
BACK AND FORTH.



ASANA

ŚĀŚASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA HATHABHYASA
PADDHATI 28

गजासनसंस्थितौ जानुद्वयमाकुञ्च्य वारं
वारं
कर्तव्यं शशासनं भवति

GAJĀSANASAMSTHITAU

JĀNUDVAYAMĀKUŃCYA VĀRAM VĀRAM
KARTAVYAM ŚĀŚĀSANAM BHAVATI

AKASHIC REVELATION

ASSUMING THE POSITION OF GAJASANA
MAKE CONTRACTION OF THE TWO KNEES
AGAIN AND AGAIN. THIS IS CALLED
SHASHASANA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण

KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्षय
कुण्डललयः अह पारसवयोह
क्षिपेत् गच्छतः तिष्ठतः श्वास-
धाराणाम न बलाद-यदा
अनिःश्वस सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवाससा

NOBHYĀM-ĀRAM SAMĀKṢYA

KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṂPĪDYA
VĀYUMĀKUŃCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṆ
YACCHATO NĀTRA SAṂŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



22.

RATHASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

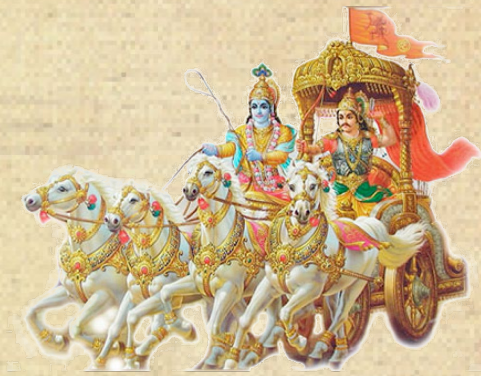
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



*VISUALIZE YOURSELF
AS A CHARIOT*



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. FROM TALL PLANK POSITION (WITH HANDS AND FEET ON GROUND), PLACE ONE FOOT IN BETWEEN THE TWO HANDS.
2. SIMULTANEOUSLY JUMP ONE FOOT BACK AND BRING THE OTHER IN BETWEEN THE TWO HANDS, ALTERNATING AGAIN AND AGAIN.



ASANA

RATHASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
KAPALAKURANTAKA HATHABHYASA
PADDHATI 29

गजासनसंस्थितौ एकैकं पादं पुरोमार्गेण
भ्रामयित्वा कर्तव्यं रथासनं भवति

GAJĀSANASAMSTHITAU EKAIKAM PĀDAM
PUROMĀRGEṆA
BHRĀMAYITVĀ KARTAVYAM
RATHĀSANAM BHAVATI

AKASHIC REVELATION

ASSUMING THE POSITION OF GAJASANA
MOVE THE TWO FEET AHEAD ONE BY
ONE (LEFT FOOT AND RIGHT FOOT
ALTERNATIVELY) THIS IS CALLED
RATHASANA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA 104

नोभ्यंम-आरम समंक्रिय
कुण्डलयह पारसवयोह
कृषिपेत् गच्छतं तिष्ठतं श्वास-
धाराणम न बलद-यदा
अनिंम सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवाससा

NOBHĀM-ĀRAM SAMĀKṚIYA
KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANĪSAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMŚARANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



23.

VIRABHADRASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109

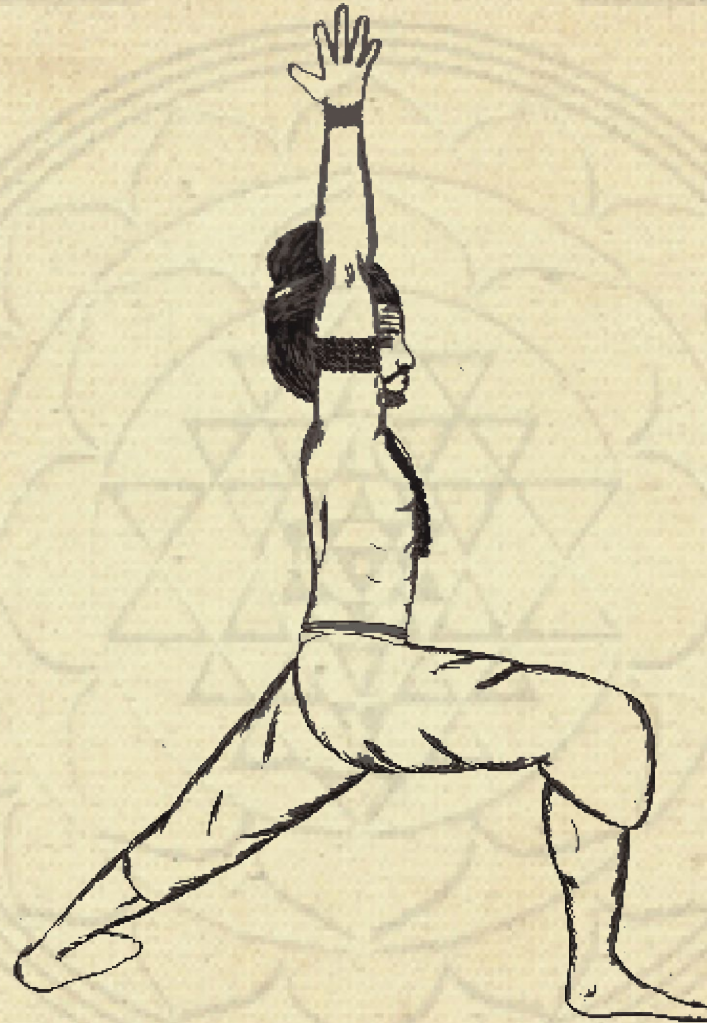


JAPA

SHIVOHAM



*VISUALIZE YOURSELF AS
LORD VIRABHADRA*



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. KEEP ONE FOOT FLAT ON THE GROUND, TOES POINTING FORWARDS,
AND THE KNEE BENT AT 90 DEGREE ANGLE.
2. EXTEND OTHER LEG BACK, KEEPING KNEE STRAIGHT
AND TOES POINTED OUT AT 45 DEGREE ANGLE.
3. RAISE ARMS UP PARALLEL BESIDE EARS, PULL THE STOMACH IN AND UP,
AND GAZE TO THIRD EYE.



ASANA

VIRABHADRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

NATHAMUNI'S YOGA RAHASYA

1. 50-51, 2. 20

वासिष्ठमथकौण्डिन्यमूर्ध्वकुक्कुटमेव च
अष्टावक्रमथोत्तानमयूरं सेतुबन्धनम्
उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

VĀSISṬHAMATHAKAUNḌINIAMŪRDHVAK

UKKUṬAMEVA CA

AṢṬĀVAKRAMATHOTTĀNAMAYŪRAM

SETUBANDHANAM

UTTĀNAPĀDAM KRAUÑCAM CA

MARĪCIM VĪRABHADRAKAM ।

NAṬARĀJAM TRIKOṆAM CA

SUPTĀṆGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

KEEP ONE FOOT FORWARD, KNEE BENT
AT LEVEL OF HIP. BACK LEG EXTENDED
STRAIGHT FOOT ON AN ANGLE. RAISE
BOTH ARMS UPWARDS, NEAR THE EARS,
PALMS FACING TOGETHER.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण

KUMBHAKA PADDHATI OF

RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्रिय
कुण्डललयः अह पारसवयोः
कुण्डपेत गच्छतः तिष्ठतः स्वस-
धः आरम न बलः अद-यदः
अनिः अम सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṚIYA

KUNḌALAYĀH PĀRŚVAYOḤ

KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-

DHĀRAṆAM NA BALĀD-YADĀ

ANISĀM SAHAJAḤ KUMBHAḤ

PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYĀM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुण्णा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU

KARTAVYASTUḌḌIYĀṆAKAḤ |

BANDHO YENA SUṢUMNĀYĀM

PRĀṆASTUḌḌIYATE YATAḤ ॥ 106 ॥

TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḤ

SAMUDĀHṚTAḤ |

UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ

KATHITAṆ SADĀ ॥ 107 ॥

ABHYASET TADATANDRASTU VṚDDHO'PI

TARUṆO BHAVET |

NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM

KURYĀT PRAYATNATAḤ ॥ 108 ॥

ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA

NA SAṂŚAYAḤ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE



24.

VIRABHADRASANA

(REPEATED)

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109

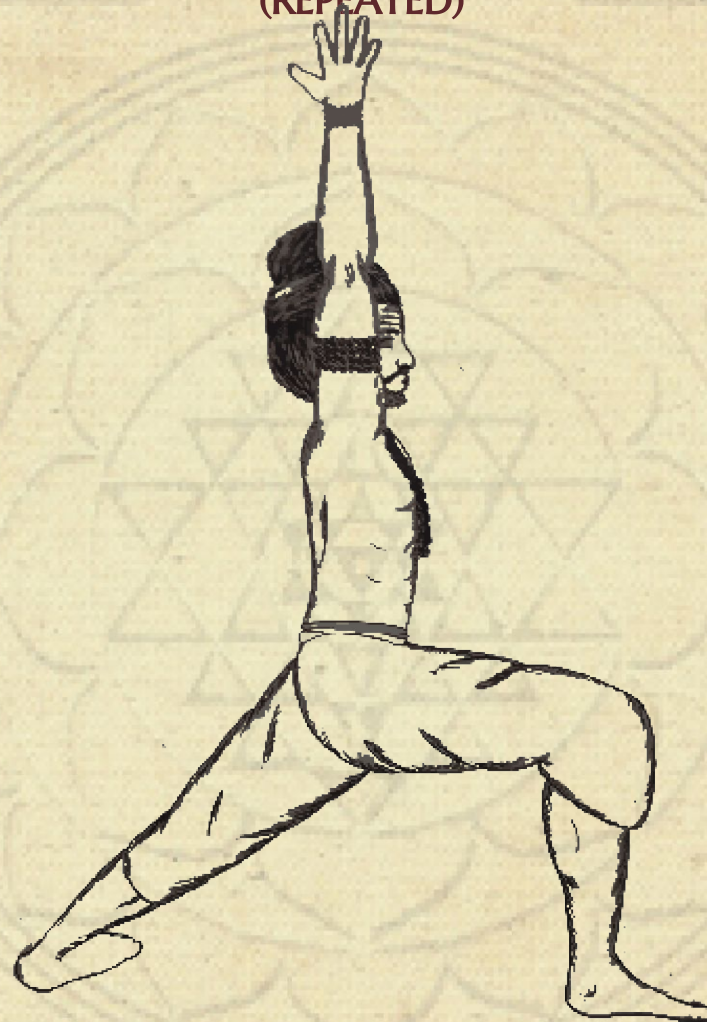


JAPA

SHIVOHAM



*VISUALIZE YOURSELF AS
LORD VIRABHADRA*



1. KEEP ONE FOOT FLAT ON THE GROUND, TOES POINTING FORWARDS, AND THE KNEE BENT AT 90 DEGREE ANGLE.
2. EXTEND OTHER LEG BACK, KEEPING KNEE STRAIGHT AND TOES POINTED OUT AT 45 DEGREE ANGLE.
3. RAISE ARMS UP PARALLEL BESIDE EARS, PULL THE STOMACH IN AND UP, AND GAZE TO THIRD EYE.

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

VIRABHADRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

NATHAMUNI'S YOGA RAHASYA

1. 50-51, 2. 20

वासिष्ठमथकौण्डिन्यमूर्ध्वकुक्कुटमेव च
अष्टावक्रमथोत्तानमयूरं सेतुबन्धनम्
उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

VĀSIṢṬHAMATHAKAUNḌINIAMŪRDHVAK

UKKUṬAMEVA CA

AṢṬĀVAKRAMATHOTTĀNAMAYŪRAM

SETUBANDHANAM

UTTĀNAPĀDAM KRAUÑCAM CA

MARĪCIM VĪRABHADRAKAM ।

NAṬARĀJAM TRIKOṆAM CA

SUPTĀṆGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

KEEP ONE FOOT FORWARD, KNEE BENT
AT LEVEL OF HIP. BACK LEG EXTENDED
STRAIGHT FOOT ON AN ANGLE. RAISE
BOTH ARMS UPWARDS, NEAR THE EARS,
PALMS FACING TOGETHER.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण

KUMBHAKA PADDHATI OF

RAGHUVIRA IO4

नोभ्यः अम्-आरम् समः अक्षय
कुण्डललयः अह पारसवयोः
कुण्डपेत गच्छतः अतिः अहः अस्व-
धः अरः अम् न बलः अद-यदः
अनिः अम् सहजः कुम्भः
प्रोक्तः अरि-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṢYA

KUNḌALAYĀH PĀRŚVAYOḤ

KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-

DHĀRAṆAM NA BALĀD-YADĀ

ANISĀM SAHAJAḤ KUMBHAḤ

PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYĀM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुण्णा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU

KARTAVYASTUḌḌIYĀṆAKAḤ |

BANDHO YENA SUṢUMNĀYĀM

PRĀṆASTUḌḌIYATE YATAḤ ॥ 106 ॥

TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḤ

SAMUDĀHṚTAḤ |

UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ

KATHITAM SADĀ ॥ 107 ॥

ABHYASET TADATANDRASTU VṚDDHO'PI

TARUṆO BHAVET |

NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM

KURYĀT PRAYATNATAḤ ॥ 108 ॥

ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA

NA SAṂŚAYAḤ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE



25. VRKŚASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SHIVOHAM



*HANDS ABOVE
THE HEAD*



*VISUALIZE YOURSELF
AS A TREE*

GAZE



MUDRA

ANJALI MUDRA
MUDRA VIDHANAM 4. 3



1. STAND TALL AND BRING ONE FOOT TO INNER THIGH.
2. BRING PALMS TOGETHER AND RAISE THEM UP ABOVE THE HEAD,
KEEPING ELBOWS STRAIGHT.
3. PULL THE STOMACH IN AND UP AND GAZE FORWARD.

ASANA

VRKŚASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2.35

वामोरुमूलदेशे च याम्यं पादं निधाय तु
तिष्ठेत् तु वृक्षवद्भूमौ वृक्षासनमिदं विदुः ॥
३५

VĀMORUMŪLADEŚE CA YĀMYAṁ PĀDAṁ
NIDHĀYA TU
TIṢṬHET TU VṚKŚAVADBHŪMAU
VṚKŚĀSANAMIDAṁ VIDUḥ ॥35

AKASHIC REVELATION

VRIKSHA: STAND STRAIGHT ON ONE LEG
(THE LEFT), BENDING THE RIGHT LEG,
AND PLACING THE RIGHT FOOT ON THE
ROOT OF THE LEFT THIGH; STANDING
THUS LIKE A TREE ON THE GROUND, IS
CALLED THE TREE-POSTURE.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यंम-आरम समंक्रिय
कुण्डलयह पारसवयोह
कृषिपेत् गच्छतं तिष्ठतं श्वस-
धाराणं न बलद-यदा
अनिशंम सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवाससा

NOBHYĀM-ĀRAM SAMĀKṚIYA
KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAṁ NA BALĀD-YADĀ
ANISĀM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ANJALI MUDRA

ĀPTA PRAMANA - आप्त प्रमाण
MUDRA VIDHANAM 4. 3

किञ्चत्किञ्चित अगुययोः
वाभमखु ंकरयोः अयोयसंबं धेअजलः

KINCHIT AAKUNCHITA
ANGULYAGRAYOH SVAABHIMUKHAM
KARAYOH ANYONYASAMBANDHE ANJALI

AKASHIC REVELATION

WITH BOTH PALMS FACING EACH
OTHER, KEPT IN CLOSE CONNECTION
AND HAVING CONTRACTED THE
FINGER-TIPS A LITTLE MAKES ANJALI
MUDRA.

BANDHA



UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO6 - IO9

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḥ |
BANDHO YENA SUSUMNĀYĀṁ
PRĀṆASTUḌḌIYATE YATAḥ ॥ IO6 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAṁ YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAṁ TU SAHAJAṁ GURUṆĀ
KATHITAṁ SADĀ ॥ IO7 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAṁ
KURYĀT PRAYATNATAḥ ॥ IO8 ॥
ṢAṆMĀSAMABHYASENMṚTYUṁ JAYATYEVA
NA SAṁŚAYAḥ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

GARUDASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



*VISUALIZE YOURSELF
AS LORD GARUDA*



GAZE



MUDRA

NAMASKAR MUDRA
MUDRA LAKSANAM 7



1. STAND TALL AND PLACE ONE FOOT AT OPPOSITE HIP.
2. BRING PALMS TOGETHER IN FRONT OF HEART CENTER.
3. KEEP THE STANDING LEG 'STRAIGHT AS A ROD'.

ASANA

GARUDASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23. 98-100

गरुडासनमावक्ष्ये येन ध्यानं स्थिरं भिन्व।
सर्वदोषादविनिर्मुक्तो भवतीह महाबली॥२३.९८॥
एकपादमुरौ बद्ध्वा एकपादेन द डवत्।
जडघापादसन्धिदेशे ज्ञानव्यग्रं व्यवस्थितम्॥२३.९९
॥
एतदासनमाकृत्य प्रष्टे संहारमुद्रया।
आराध्य योगनाथं च सदा सर्वेश्वरस्य च॥२३.१००॥

GARUḌĀSANAMĀVAKṢYE YENA DHYĀNAM
STHIRAM BHVI।
SARVADOṢĀDVINIRMUKTO BHAVĀTĪHA
MAHĀBALI॥23.98॥
EKAPĀDAMURAU BADDHVĀ EKAPĀDENA DA
ḌAVAT।
JAṆAGHĀPĀDASANDHIDEṢE JHĀNAVYAGRAM
VYAVASTHITAM॥23.99॥
ETADĀSANAMĀKṚTYA PRAṢṬHE
SAMHĀRAMUDRAYĀ।
ĀRĀDHYA YOGANĀTHAM CA SADĀ
SARVEŚVARASYA CA॥23.100॥

AKASHIC REVELATION

NOW (I SHALL TALK) GARUḌĀSANA
DOING WHICH THE MIND BECOMES
STABLE IN THIS WORLD; (AND THE
PRACTITIONER) BECOMES FREE OF ALL
SORTS OF IMPERFECTIONS AND BECOMES
A MAHĀBALI (A PERSON WITH SUPER
POWERS). STAND ON ONE FOOT
STRAIGHT LIKE A ROD AND PLACE THE
OTHER FOOT ON THE (OPPOSITE) THIGH
AT THE JOINT OF THE GROIN, DOING SO
RESTLESS (PRACTITIONER FOR
KNOWLEDGE) BECOMES STABLE MINDED.
AFTER DOING THIS ĀSANA MEDITATE ON
SAMHĀRA MUDRA; THEN WORSHIP
YOGANĀTHA AND SARVEŚVARA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA – आप्त प्रमाण

KUMBHAKA PADDHATI OF

RAGHUVIRA 104

नोभ्यंम-आरम समंकरय
कुण्डलयह पारसवयोह
कूपेत् गच्छतः तिष्ठतः श्वस-
धरंम न बलद-यदः
अनिंम सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवःससः

NOBHYĀM-ĀRAM SAMĀKṚSYA
KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANINĪM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY ŚRI-
KRTTIVASA (SHIVA)

MUDRA

NAMASKARA MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

RAURAVA ĀGAMA – MUDRA

LASKANAM VERSE 7

बुद्धेशे तु निपीड्येत हस्तयोरुभयोस्तलम्
॥ ७ ॥
नमस्कारा तु विज्ञेया मन्त्रिणा मन्त्रवन्दने
।
HRUDDĒṢE TU NIPĪḌYETA
HASTAYORUBHAYOSTALAM ॥7 ॥
NAMASKĀRĀ TU VIJÑĒYĀ MANTRIṆĀ
MANTRAVANDANE ।

AKASHIC REVELATION

PRESSING TOGETHER THE PALMS OF
RIGHT HAND AND LEFT HAND AND
HOLDING THEM IN FRONT OF THE
HEART (I.E. THE MIDDLE OF THE CHEST)
IS NAMASKĀRĀ MUDRĀ. THIS MUDRA IS
TO BE SHOWN BY THE MANTRIṆĀ, THE
KNOWER OF THE MANTRA, AT THE TIME
OF DOING THE WORSHIP ACCOMPANIED
WITH RELEVANT MANTRA.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेत्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



27.
VRKŚASANA
(REPEATED)

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SHIVOHAM



*HANDS ABOVE
THE HEAD*



*VISUALIZE YOURSELF
AS A TREE*

GAZE



MUDRA

ANJALI MUDRA
MUDRA VIDHANAM 4. 3



1. STAND TALL AND BRING ONE FOOT TO INNER THIGH.
2. BRING PALMS TOGETHER AND RAISE THEM UP ABOVE THE HEAD,
KEEPING ELBOWS STRAIGHT.
3. PULL THE STOMACH IN AND UP AND GAZE FORWARD.

ASANA

VRKŚASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2.35

वामोरुमूलदेशे च याम्यं पादं निधाय तु
तिष्ठेत् तु वृक्षवद्भूमौ वृक्षासनमिदं विदुः ॥
३५

VĀMORUMŪLADEŚE CA YĀMYAṃ PĀDAṃ
NIDHĀYA TU
TIṢṬHET TU VṚKŚAVADBHŪMAU
VṚKŚĀSANAMIDAṃ VIDUḥ ॥35

AKASHIC REVELATION

VRIKSHA: STAND STRAIGHT ON ONE LEG
(THE LEFT), BENDING THE RIGHT LEG,
AND PLACING THE RIGHT FOOT ON THE
ROOT OF THE LEFT THIGH; STANDING
THUS LIKE A TREE ON THE GROUND, IS
CALLED THE TREE-POSTURE.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यंम-आरम समंक्रिय
कुण्डलयह पारसवयोह
कृषिपेत् गच्छतं तिष्ठतं श्वस-
धाराणं न बलद-यदा
अनिशंम सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवाससा

NOBHYĀM-ĀRAM SAMĀKṚIYA
KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAṃ NA BALĀD-YADĀ
ANISHAṃ SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ANJALI MUDRA

ĀPTA PRAMANA - आप्त प्रमाण
MUDRA VIDHANAM 4. 3

किञ्चत्किञ्चित अगुययोः
वाभमखु ंकरयोः अयोयसंबं धेअजलः

KINCHIT AAKUNCHITA
ANGULYAGRAYOH SVAABHIMUKHAM
KARAYOH ANYONYASAMBANDHE ANJALI

AKASHIC REVELATION

WITH BOTH PALMS FACING EACH
OTHER, KEPT IN CLOSE CONNECTION
AND HAVING CONTRACTED THE
FINGER-TIPS A LITTLE MAKES ANJALI
MUDRA.

BANDHA



UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO6 - IO9

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḥ |
BANDHO YENA SUSUMNĀYĀṃ
PRĀṆASTUḌḌIYATE YATAḥ ॥ IO6 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAṃ YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAṃ TU SAHAJAṃ GURUṆĀ
KATHITAṃ SADĀ ॥ IO7 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAṃ
KURYĀT PRAYATNATAḥ ॥ IO8 ॥
ṢAṆMĀSAMABHYASENMRITYUṃ JAYATYEVA
NA SAṃŚAYAḥ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

28.

GARUDASANA

(REPEATED)



*VISUALIZE YOURSELF
AS LORD GARUDA*

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



GAZE



MUDRA

NAMASKAR MUDRA
MUDRA LAKSANAM 7



1. STAND TALL AND PLACE ONE FOOT AT OPPOSITE HIP.
2. BRING PALMS TOGETHER IN FRONT OF HEART CENTER.
3. KEEP THE STANDING LEG 'STRAIGHT AS A ROD'.



ASANA

GARUDASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23. 98-100

गरुडासनमावक्ष्ये येन ध्यानं स्थिरं भिन्नम् ।
सर्वदोषादविनिर्मुक्तो भवतीह महाबली ॥२३.९८॥
एकपादमुरौ बद्ध्वा एकपादेन द डवत् ।
जडघापादसन्धिदेशे ज्ञानव्यग्रं व्यवस्थितम् ॥२३.९९॥
एतदासनमाकृत्य प्रष्टे संहारमुद्रया ।
आराध्य योगनाथं च सदा सर्वेश्वरस्य च ॥२३.१००॥

GARUḌĀSANAMĀVAKṢYE YENA DHYĀNAM
STHIRAM BHINNAM
SARVADOṢĀDVINIRMUKTO BHAVĀTĪHA
MAHĀBALI ॥23.98॥
EKAPĀDAMURAU BADDHVĀ EKAPĀDENA DA
ḌAVAT |
JAṆAGHĀPĀDASANDHIDEṢE JHĀNAVYAGRAM
VYAVASTHITAM ॥23.99॥
ETADĀSANAMĀKṚTYA PRAṢṬHE
SAMHĀRAMUDRAYĀ |
ĀRĀDHYA YOGANĀTHAM CA SADĀ
SARVEŚVARASYA CA ॥23.100॥

AKASHIC REVELATION

NOW (I SHALL TALK) GARUḌĀSANA
DOING WHICH THE MIND BECOMES
STABLE IN THIS WORLD; (AND THE
PRACTITIONER) BECOMES FREE OF ALL
SORTS OF IMPERFECTIONS AND BECOMES
A MAHĀBALI (A PERSON WITH SUPER
POWERS). STAND ON ONE FOOT
STRAIGHT LIKE A ROD AND PLACE THE
OTHER FOOT ON THE (OPPOSITE) THIGH
AT THE JOINT OF THE GROIN, DOING SO
RESTLESS (PRACTITIONER FOR
KNOWLEDGE) BECOMES STABLE MINDED.
AFTER DOING THIS ĀSANA MEDITATE ON
SAMHĀRA MUDRA; THEN WORSHIP
YOGANĀTHA AND SARVEŚVARA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA – आप्त प्रमाण

KUMBHAKA PADDHATI OF

RAGHUVIRA 104

नोभ्यं अम-आरामं सम-आकृष्य
कुण्डललय-आह प-आर-वयो-
कृ-इ-पे-त् ग-च-त्-आ ति-स-ह-त्-आ-
श्व-स-ध-आ-र-ण-अ-मं न बल-आ-द-य-द-
अ-नि-स-अ-मं सह-ज-ह- कुम्भ-ह-
प्रो-क्-त-ह- श्री-कृ-त्-ति-व्-आ-स-स-
आ

NOBHYĀM-ĀRAM SAMĀKṚṢYA
KUṆḌALAYĀH PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

NAMASKARA MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

RAURAVA AGAMA – MUDRA

LASKANAM VERSE 7

ब्रुद्देशे तु निपीड्येत हस्तयोरुभयोस्तलम्
॥ ७ ॥
नमस्कारा तु विज्ञेया मन्त्रिणा मन्त्रवन्दने
।
HRUDDĒṢE TU NIPĪḌYETA
HASTAYORUBHAYOSTALAM ॥7 ॥
NAMASKĀRĀ TU VIJÑEYĀ MANTRIṆĀ
MANTRAVANDANE |

AKASHIC REVELATION

PRESSING TOGETHER THE PALMS OF
RIGHT HAND AND LEFT HAND AND
HOLDING THEM IN FRONT OF THE
HEART (I.E. THE MIDDLE OF THE CHEST)
IS NAMASKĀRĀ MUDRĀ. THIS MUDRA IS
TO BE SHOWN BY THE MANTRIṆĀ, THE
KNOWER OF THE MANTRA, AT THE TIME
OF DOING THE WORSHIP ACCOMPANIED
WITH RELEVANT MANTRA.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



29.

TRIKONASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

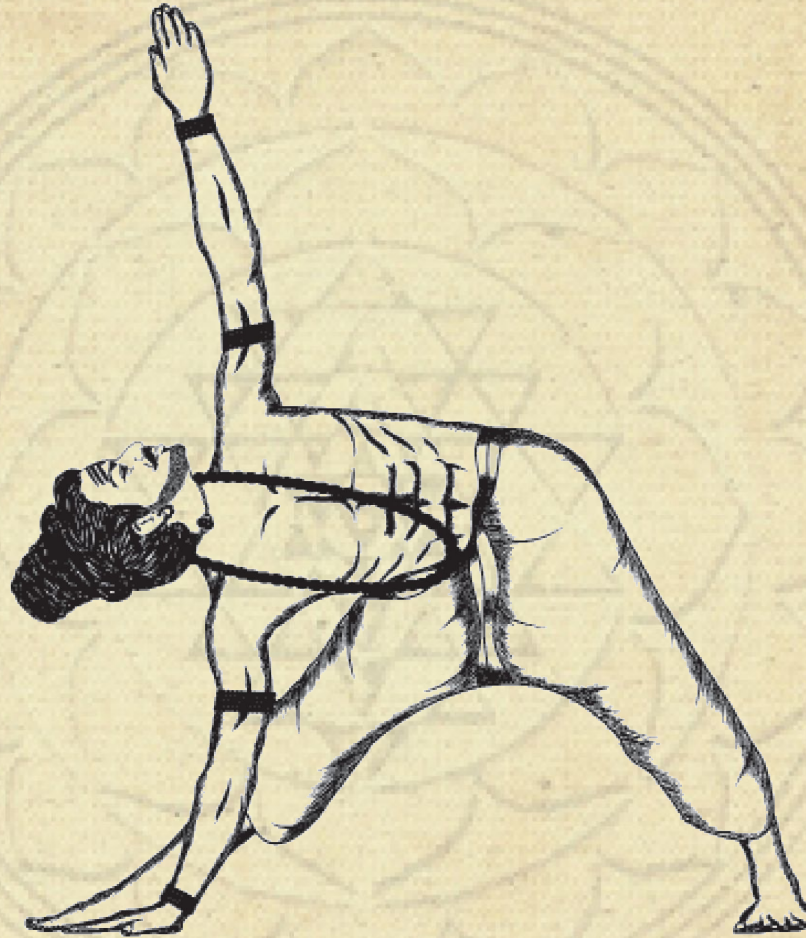
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



1. STAND AND STEP ONE LEG FAR BACK. KEEP FRONT TOES POINTING FORWARDS AND BACK TOES FACING SIDEWAYS.
2. KEEP ARMS STRAIGHT AND BRING FRONT ARM DOWN TOWARDS GROUND BESIDE FOOT, WHILE OTHER ARM EXTENDS TOWARDS THE SKY.



*VISUALIZE YOURSELF
AS A TRIANGLE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

TRIKONASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA 2. 20

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

UTTĀNAPĀDAM KRAUṆCAM CA
MARĪCIṆ VĪRABHADRAKAM ।
NAṬARĀJAM TRIKOṆAM CA
SUPTĀṅGAṢṬHAPRASĀRAṆĒ ॥

AKASHIC REVELATION

FOR CLEANING THE SEVEN CAKRAS,
VRKSASANA IS CONSIDERED VERY
SPECIAL. AND FOR STRENGTHENING THE
REPRODUCTIVE ORGANS, DIFFERENT
VARIATIONS OF KONASANA MUST BE
PRACTICED.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्याम्-आरम समक्फस्य
कुण्डलयह पार्वयोह
कूपेत् गच्छत तिष्ठत श्वस-
धरानम न बलाद-यदा
अनिशम सहज कुम्भ
प्रोक्त श्रि-कृत्विवाससा

NOBHĀM-ĀRAM SAMĀKṢYA
KUṆḌALAYĀH PĀRŚVAYOH
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISHAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



30.

TRIKONASANA (REPEATED)

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

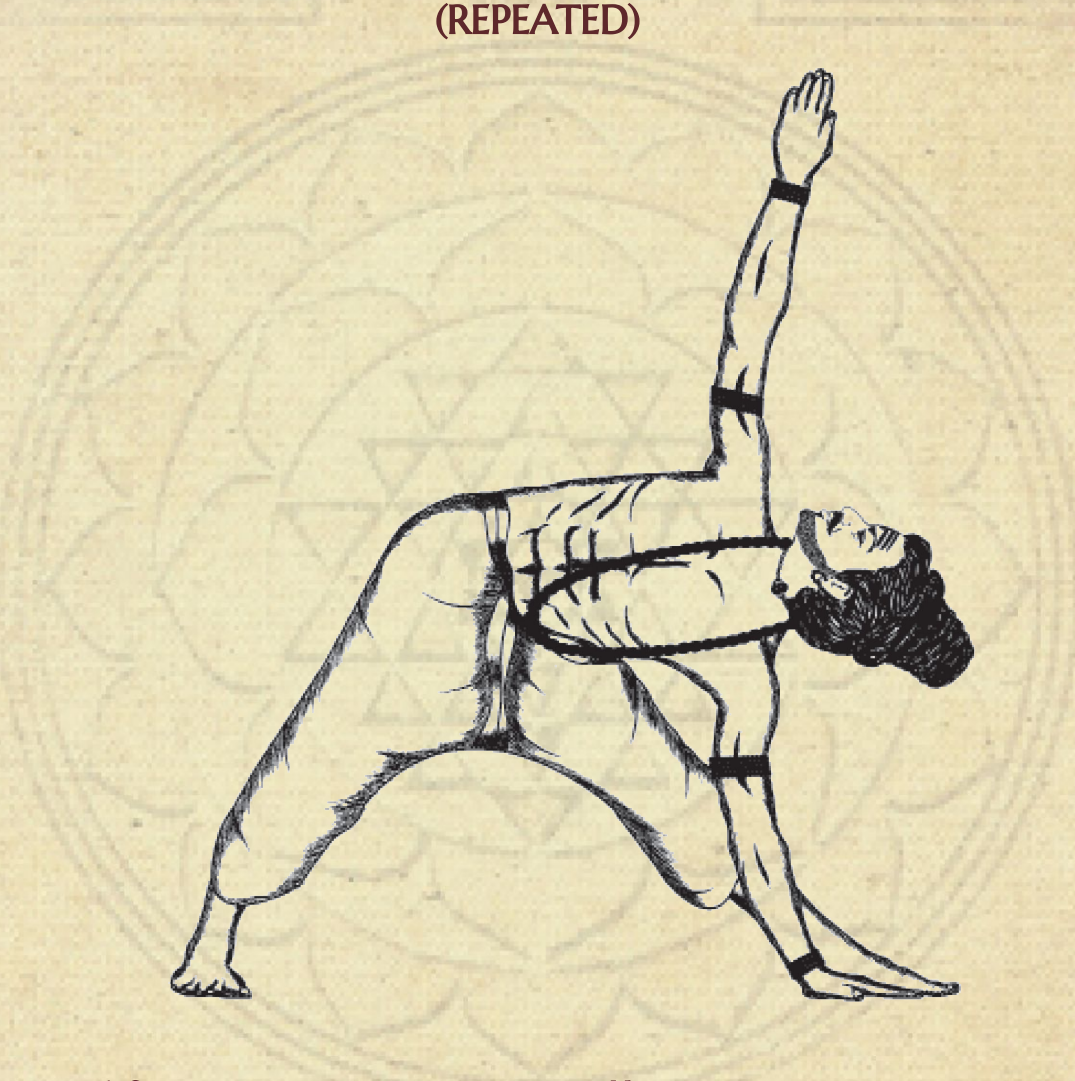
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SHIVOHAM



1. STAND AND STEP ONE LEG FAR BACK. KEEP FRONT TOES POINTING FORWARDS AND BACK TOES FACING SIDWAYS.
2. KEEP ARMS STRAIGHT AND BRING FRONT ARM DOWN TOWARDS GROUND BESIDE FOOT, WHILE OTHER ARM EXTENDS TOWARDS THE SKY.



*VISUALIZE YOURSELF
AS A TRIANGLE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

TRIKONASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA 2. 20

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

UTTĀNAPĀDAM KRAUṆCAM CA
MARĪCIṆ VĪRABHADRAKAM ।
NAṬARĀJAM TRIKOṆAM CA
SUPTĀṅGAṢṬHAPRASĀRAṆĒ ॥

AKASHIC REVELATION

FOR CLEANING THE SEVEN CAKRAS,
VRKSASANA IS CONSIDERED VERY
SPECIAL. AND FOR STRENGTHENING THE
REPRODUCTIVE ORGANS, DIFFERENT
VARIATIONS OF KONASANA MUST BE
PRACTICED.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्याम्-आरामं समक्वस्य
कुण्डलयोः पारसवयोः
कृष्णपेटं गच्छतः तिष्ठतः श्वास-
धारणाम् न बलाद्-यदा
अनिशं सहजं कुम्भं
प्रोक्तं श्री-कृत्विवाससा

NOBHĀM-ĀRAMAM SAMAKṢYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISHAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.





NIKUTTAKA KARANA

NIKUTTAKA KARANA

॥ निकुट्टितौ यदा हस्तौ स्वबाहुशिरसोऽन्तरे
पादौ निकुट्टितौ चैव ज्ञेयं तत्तु निकुट्टकम् ॥१॥

॥ NIKUṬṬITAU YADĀ HASTAU SVABĀHUŚIRASO'NTARE
PĀDAU NIKUṬṬITAU CAIVA JÑEYAṁ TATTU NIKUṬṬAKAM ॥१॥

AKASHIC REVELATION

THE HANDS IN NIKUTTITA BETWEEN THE HEAD AND ANOTHER ARM, AND THE LEGS ALSO MOVED IN SIMILAR MANNER, IS KNOWN AS NIKUTTAKAM.

(ABHINAVA BHARATI ON NIKUTTAKA
KOHALA SAYS- THE RAISING AND LOWERING (DECLINING) OF A BODY PART IS CONSIDERED ITS NIKUTTANA. BY THIS, THE ALAPALLAVA HAND,S LITTLE FINGER'S FALLING AND RAISING IS NIKUTTANA. ALSO THE UDGHATTITA OF THE ANCHITA FOOT.

“HAVING STOOD ON THE FORE PART IF THE FOOT, THE HEEL IS MADE TO FALL ON THE GROUND.”

THE CHAKARA INDICATES MANDALA STHANA. THE TENSE USED FOR BAHU-SHIRASI INDICATES ALTERNATIVE MOVEMENT. THE RIGHT HAND WITH THE RIGHT LEG AND VICE VERSA. BY THIS, HAVING ASSUMED THE MANDALA STHANA, AFTER CHATURASHRA, HAVING TAKEN THE HANDS IN UDVESTITA F PERFORM NIKUTTANA OVER THE SHOULDERS. PERFORM UDGHATTITA IN THE SAME FOOT. THE LEFT HAND AS IT WAS, PUNARĀVIDDHAVAKTRA AND THEN CHATURASHRA HAND GESTURE. AT THE SAME TIME, BY THE AFORESAID METHOD, THE SECOND FOOT ALSO TO DO NIKUTTANA.)



31. ANGHUSTASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

NAMASKAR MUDRA
MUDRA LAKSANAM 7



1. LOWER ONTO TIPS OF TOES, PLACING PERINEUM
ON BACK OF HEELS.
2. KEEP KNEES AND PALMS TOGETHER.

ASANA

ANGHUŚTASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 16

कबन्धासबमित्याहुःगोरकशासनमेव च
अंगुष्ठमुष्टिकं ज्ञेयं ब्रह्मप्रासादितं तथा

KABANDHĀSABAMITYĀHUḥGORAKŚĀSAN
AMEVA CA

AmGUṣṭHAMUṣṭIKAm JñEYAm
BRAHMAPRĀSĀDITAm TATHĀ

AKASHIC REVELATION

SIT ON THE TOES AND TOUCH THE TWO
KNEES TOGETHER ON THE GROUND.
PLACE THE BUTTOCKS ON THE HEELS
AND FOLD THE HANDS ON THE CHEST.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI 10. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṛṣṭa PŪRAKAṁ BHṛmGANĀDAṁ
BHṛmGĪNĀDAṁ RECAKAṁ
MANDAMANDAM ॥

YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

NAMASKARA MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
RAURAVA ĀGAMA - MUDRA
LASKANAM VERSE 7

हृद्देशे तु निपीड्येत हस्तयोरुभयोस्तलम्
॥ ७ ॥
नमस्कारा तु विज्ञेया मन्त्रिणा मन्त्रवन्दने
।

HRUDDĒṢE TU NIPĪḍYETA
HASTAYORUBHAYOSTALAM ॥7 ॥
NAMASKĀRĀ TU VIJñEYĀ MANTRIṆĀ
MANTRAVANDANE ।

AKASHIC REVELATION

PRESSING TOGETHER THE PALMS OF
RIGHT HAND AND LEFT HAND AND
HOLDING THEM IN FRONT OF THE
HEART (I.E. THE MIDDLE OF THE CHEST)
IS NAMASKĀRĀ MUDRĀ. THIS MUDRA IS
TO BE SHOWN BY THE MANTRIṆĀ, THE
KNOWER OF THE MANTRA, AT THE TIME
OF DOING THE WORSHIP ACCOMPANIED
WITH RELEVANT MANTRA.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṁ PĀRṣṇYĀ TU SaṁPīḍYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAṁ VĀRAṁ YATHĀ CORDHVAm
SAMĀYĀTI SAMĪRANaḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SaṁSIDDHIṁ
YACCHATO NĀTRA SaṁŚAYaḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



32.

SAURASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

VARA MUDRA
MUDRA VIDHANAM 9.5



1. FROM TIPS OF TOES, EXTEND ONE LEG STRAIGHT OUT, HEEL DOWN AND TOES UP.
2. KEEP FINGERS DOWN ON GROUND BY THE SIDES, PALMS FACING FORWARD.

ASANA

SAURASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 63

प्रसार्यैकं पादतलं संस्थाप्य त्वेकपादकम्

PRASĀRYAIKAṃ PĀDATAṬAṃ
SAMSTHĀPYA TVEKAPĀDAKAM

AKASHIC REVELATION

STRETCH OUT ONE LEG AND PLACE THE
OTHER FOOT ON THE GROUND.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI 10. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृंगनादं भृंगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚṅGANĀDAṃ
BHṚṅGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

VARA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
SHIVA MUDRA, MUDRA VIDHANAM
9. 5

अधिततो दहतः सत् ो वरमुका ।

ADHASTHITO DAKṢAHASTAḥ PRASṬO
VARAMUDRIKĀ ।

AKASHIC REVELATION

THE DOWNWARDS RIGHT HAND,
STRETCHED OUT BLESSING WITH PALM.

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

33.

VIDHUNANASANA (REPEATED)

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. FROM SITTING ON TOES, EXTEND ONE LEG OUT STRAIGHT WITH HEEL DOWN AND TOES UP.
2. WITH RESPECTIVE HAND, REACH FORWARD AND HOLD ONTO BIG TOE WITH INDEX AND MIDDLE FINGER.
3. KEEP OPPOSITE HAND ON BACK HEEL.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



ASANA

VIDHUNANASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 71

गुल्फस्थितौ पादमेकं प्रसार्य
तत्पादाग्रम् सम्स्पृशेत्तत्करेण
गुल्फं चान्यमं धारयेत्तत्करेण
धूनं पीठं चाभ्यसेच्चोभयत्र

GULPHASTHITAU PĀDAMEKAṁ PRASĀRYA
TATPĀDĀGRAM SAMSPṚṢETTATKAREṆA
GULPHAṁ CĀNYAMAṁ
DHĀRAYETTATKAREṆA
DHŪNAṁ PĪṬHAṁ
CĀBHYASECCOBHAYATRA

AKASHIC REVELATION

BY SITTING ON ONE HEEL, STRETCH THE OTHER LEG FORWARD AND TOUCH ITS TOES WITH THE RESPECTIVE HAND. THE OTHER HEEL IS HELD WITH THE OTHER HAND. THIS IS DHUNA-PITHA, WHICH SHOULD BE PRACTICED ON BOTH THE SIDES.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृंगनादं भृंगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṁ BHRĪṅGANĀDAṁ
BHRĪṅGĪNĀDAṁ RECAKAṁ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE THE SOUND RESEMBLING THAT OF A MALE BEE AND EXHALES VERY SLOWLY, CREATING A SOUND SIMILAR TO THAT OF A FEMALE BEE. THIS TECHNIQUE FILLS THE MIND OF A YOGI WITH EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAMNUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER STAND NEARBY EACH OTHER (WE SHOULD UNDERSTAND THAT THE OTHER FINGERS ARE FOLDED), IT IS CALLED PRANA MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṁ PĀRṢṆYĀ TU SAṁPĪḍYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṁ VĀRAṁ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṁSIDDHIṁ
YACCHATO NĀTRA SAṁŚAYAḥ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



34.

SAURASANA

(REPEATED)

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. FROM TIPS OF TOES, EXTEND ONE LEG STRAIGHT OUT, HEEL DOWN AND TOES UP.
2. KEEP FINGERS DOWN ON GROUND BY THE SIDES, PALMS FACING FORWARD.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

VARA MUDRA
MUDRA VIDHANAM 9.5



ASANA

SAURASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 63

प्रसार्यैकं पादतलं संस्थाप्य त्वेकपादकम्

PRASĀRYAIKAṃ PĀDATAṬAṃ
SAMSTHĀPYA TVEKAPĀDAKAM

AKASHIC REVELATION

STRETCH OUT ONE LEG AND PLACE THE
OTHER FOOT ON THE GROUND.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI 10. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृंगनादं भृंगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚṅGANĀDAṃ
BHṚṅGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

VARA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
SHIVA MUDRA, MUDRA VIDHANAM
9. 5

अधिततो दहतः सत् ो वरमुका ।

ADHASTHITO DAKṢAHASTAḥ PRASṬO
VARAMUDRIKĀ ।

AKASHIC REVELATION

THE DOWNWARDS RIGHT HAND,
STRETCHED OUT BLESSING WITH PALM.

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

35.

VIDHUNANASANA (REPEATED)

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. FROM SITTING ON TOES, EXTEND ONE LEG OUT STRAIGHT WITH HEEL DOWN AND TOES UP.
2. WITH RESPECTIVE HAND, REACH FORWARD AND HOLD ONTO BIG TOE WITH INDEX AND MIDDLE FINGER.
3. KEEP OPPOSITE HAND ON BACK HEEL.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



ASANA

VIDHUNANASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

HATHARATNAVALI 3. 71

गुल्फस्थितौ पादमेकं प्रसार्य
तत्पादाग्रम् सम्स्पृशेत्तत्करेण
गुल्फं चान्यमं धारयेत्तत्करेण
धूनं पीठं चाभ्यसेच्चोभयत्र

GULPHASTHITAU PĀDAMEKAṃ PRASĀRYA
TATPĀDĀGRAM SAMSPṚṢETTATKAREṆA
GULPHAṃ CĀNYAMAṃ
DHĀRAYETTATKAREṆA
DHŪNAṃ PĪṬHAṃ
CĀBHYASECCOBHAYATRA

AKASHIC REVELATION

BY SITTING ON ONE HEEL, STRETCH THE OTHER LEG FORWARD AND TOUCH ITS TOES WITH THE RESPECTIVE HAND. THE OTHER HEEL IS HELD WITH THE OTHER HAND. THIS IS DHUNA-PITHA, WHICH SHOULD BE PRACTICED ON BOTH THE SIDES.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण

HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृंगनादं भृंगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚṅGANĀDAṃ
BHṚṅGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE THE SOUND RESEMBLING THAT OF A MALE BEE AND EXHALES VERY SLOWLY, CREATING A SOUND SIMILAR TO THAT OF A FEMALE BEE. THIS TECHNIQUE FILLS THE MIND OF A YOGI WITH EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM, NIVEDANA

MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAMNUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER STAND NEARBY EACH OTHER (WE SHOULD UNDERSTAND THAT THE OTHER FINGERS ARE FOLDED), IT IS CALLED PRANA MUDRA.

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪḍYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.

36.

BRAHMA JURANKUŚA ASANA

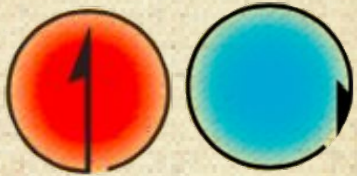
PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

SADASHIVOHAM



1. KEEP TOES ON GROUND AND PLACE PERINEUM ON TOP OF HEELS.
2. KEEP GAP BETWEEN LEGS, AND BACK OF HANDS RESTING ON SIDES.
3. TILT HEAD DOWN AND GAZE THROUGH THE GAP BETWEEN THE PALMS.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

BRAHMA JURANKUŚA ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
JOGAPRADIPIYAKA OF JAYATARAMA
188-191

दोउ फणां पाणि होय वैसे
एडी दो गुदा निवैसे
कोर पगथल्या की माहिली
आयस माहि राषे मिली ॥ १८८ ॥
दोउ गोडा आगे आनै
सूधो करि ऊंचा ले ठानै
हाथ दोउ ले उपर धरें
उभै हथेली सुधी करे ॥ १८९ ॥
गोडा मधि दृष्टि को करे
अैसी भांति ध्यान को धरे
सम गीवा सम राषे काय
सुर को गहि आकर्षे वाय ॥ १९० ॥
इति आसन जब लग रहै जब लग श्रम अति होय
जुर होबे तन माहिजो या कर नासे सोय ॥ १९१ ॥

DOU PHAṆĀṃ PĀṆI HOYA VAISE
EḌĪ DO GUDĀ NIVĀISAI
KORA PAGATHALYĀ KĪ MĀHILĪ
ĀYASA MĀHI RĀṢAI MILĪ ॥ 188 ॥
DOU GOḌĀ ĀGE ĀNAI
SŪDHO KARI ŪMĀ LE ṬHĀNAI
HĀTHA DOU LE UPARA DHAREṃ
UBHAI HATHELĪ SUDHĪ KARE ॥ 189 ॥
GOḌĀ MADHI DRṢṬĪ KO KARE
AAISĪ BHĀṆTI DHYĀNA KO DHARAI
SAMA GRĪVĀ SAMA RĀṢE KĀYA
SURA KO GAHI ĀKARṢE VĀYA ॥ 190 ॥
ITI ĀSANA JABA LAGA RAHAI JABA LAGA ŚRAMA
ATI HOYA
JURA HOBE TANA MĀHIJO YĀ KARA NĀSE SOYA ॥
191

AKASHIC REVELATION

BALANCING ON TOES, SQUAT DOWN AND
SIT ON THE HEELS. PLACE PALMS FACE UP
ON RESPECTIVE KNEES. KEEP HEAD, NECK
AND SPINE IN A STRAIGHT LINE. GAZE
BETWEEN THE KNEES AS IF MEDITATING.

THIS ASANA SHOULD BE
PRACTICED TILL ONES GETS TIREDNESS.

PRANAYAMA

BHRAMARI KUMBHAKA
APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥ १८ ॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚGĪNĀDAṃ
BHṚGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCĪDĀNANDAMŪRCRCHĀ ॥ 18 ॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५ ॥

LAKṢHYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṃSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

JALANDHARA BANDHA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD IO9-II2

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ॥ १०९ ॥
कंठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ।
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ॥ ११० ॥
बन्धो जालंधराख्योऽयममृताप्यायकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ॥ १११ ॥
मध्ये पश्चिमतोणेन स्यात् प्राणो ब्रह्मनाडिगः ।
कुण्डल्या ग्रन्थित्रयविभेदनेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ॥ ११२ ॥

PŪRAKĀNTE TU KARTAVYO BANDHO
JĀLĀMDHARĀBHIDHAḥ ॥ IO9 ॥
KAṆṬHASAMKOCARŪPO'SAU
VĀYUMĀRGANIRODHAKAḥ |
KAṆṬHAMĀKUNCYA HṚDAYE STHĀPAYED
DṚḌHAMICCHAYĀ ॥ IIO ॥
BANDHO
JĀLĀMDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḥ |
ADHASTĀT KUṆḌANENĀSU KAṆṬHASAMKOCANE KṚTE
॥ III ॥
MADHYE PAŚCHIMATĀṆENA SYĀT PRĀṆO
BRAHMANĀḌIGAḥ |
KUṆḌALYĀ GRANTHITRAYAVIBHEDANENA
NIRVIKALPAKAPRĀPTIḥ
VAJRĀSANASTHITO YOGĪ CĀLAYITVĀ TU KUṆḌĀLĪM ॥
I12 ॥

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.



37.

KAPILASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SADASHIVOHAM



*VISUALIZE YOURSELF
AS SAGE KAPILA MUNI*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. PLACE KNEES ON GROUND WITH TOES TUCKED BEHIND,
SITTING PERINEUM DOWN ON HEELS.
2. REST HANDS ON TOP OF THE THIGHS.
3. PULL STOMACH IN AND UP AND GAZE TO NOSE.

ASANA

KAPILASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
JOGAPRADIPIYAKA OF JAYATARAMA
310-312

उभै पगथलि सम ठहरावे
तिन कौ माहिली कोर मिलाने
फणा पाणि उकड होय वैसे
एडी दोड जोनि निवैसे ॥३१०
गोडा दोड भूमि लगवे
सम सरीर नीका ठहरावे
हस्त दोड गोडा परि राषै
नास द्रिष्टि अचल करि दाषै ॥३११
या आसन के कीये ते आछी होय अपान
वीरज थंबे देह सै कबहुं न पावै जान ॥३१२

UBHAI PAGATHALI SAMA ṬHAHARĀVE
TINA KAU MĀHILĪ KORA MILĀVE
PHANĀ PĀṆI UKAḌA HOYA VAISE
EḌĪ DOU JONĪ NĪVAISE ॥310
GOḌĀ DOU BHŪMI LAGAVE
SAMA SARĪRA NĪKĀ ṬHAHARĀVE
HASTA DOU GOḌĀ PARI RĀṢAI
NĀSA DRIṢṬI ACALA KARI DĀṢAI ॥311
YĀ ĀSANA KE KĪYE TE ĀCHĪ HOYA
APĀNA
VĪRAJA THAMBE DEHA SAI KABAHŪM NA
PĀVAI JĀNA ॥312

AKASHIC REVELATION

JOIN THE SOLES TOGETHER, BALANCING
ON TOES, SIT ON TWO HEELS PRESSING
PERINEUM. LET THE KNEES TOUCH THE
GROUND, BALANCING THE BODY, PLACE
BOTH PALMS ON RESPECTIVE KNEES.
GAZE AT THE TIP OF NOSE.

PRANAYAMA

BHRAMARI KUMBHAKA
APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚGĪNĀDAṃ
BHṚGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢHYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYĀM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṃSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

UDDIYANA BANDHA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तूडडियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तूडडियते यतः ॥
१०६ ॥ तस्मादुडडियाणख्योऽयं योगिभिः
समुदाहृतः । उडडियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTŪḌḌIYĀṆAKAḥ |
BANDHO YENA SUṢUMNĀYĀM
PRĀṆASTŪḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAṃ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA
NA SAṃŚAYAḥ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE



38.

BHADRAGORAKHA ASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. PLACE KNEES ON GROUND WITH TOES TUCKED BEHIND,
SITTING PERINEUM DOWN ON HEELS.
2. REST HANDS ON TOP OF THE THIGHS.
3. GAZE TO THE THIRD EYE.

ASANA

BHADRAGORAKA ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
JOGAPRADIPIYAKA OF JAYATARAMA
129-131

दोऊ पगथली संपुट करै कोर वारिली भूपरि धरै
|
कोर वारिली राखे ऐसे तापरि मूलद्वारि टिकि
बैसे ॥ १३१ ॥
गोडा पीडी भूवपरि दाखै हाथ दोऊ गोडा परि
राखै |
द्विष्टि त्रिकुटी मध्य जु ठानै ताकौ गोरखभद्र
बखानै ॥१३२ ॥
या आसन के कीयेते सकल रोग छय होय |
फुन जोगी को जयत कहै खेद न उपजै कोय ॥
१३३

DOŪ PAGATHALĪ SAṂPUṬA KARAI KORA
VĀRILĪ BHŪPARI DHARAI |
KORA VĀRILĪ RĀKHE AISAI TĀPARI
MŪLADVĀRI ṬIKI BAISE ॥ 131 ॥
GOḌĀ PĪḌĪ BHŪVAPARI DĀKHAI HĀTHA DOŪ
GOḌĀ PARI RĀKHAI |
DRIṢṬI TRIKUṬĪ MADHYA JU ṬHĀNAI TĀKAU
GORAKHABHADRA BAKHĀNAI ॥132 ॥
YĀ ĀSANA KE KĪYETE SAKALA ROGA CHAYA
HOYA |
PHUNA JOGĪ KO JAYATA KAHAI KHEDA NA
UPAJAI KOYA ॥ 133 ॥

AKASHIC REVELATION

SIT ON THE GROUND, FOLD BOTH THE
LEGS AND JOIN THE SOLES. NOW
ARRANGE TO KEEP SOLES IN SUCH A
WAY THAT ARMS PLACED UPON THE
FINGERS OF THE LEGS. BOTH THE KNEES
SHOULD TOUCH THE GROUND AND
HAND BEING PLACED UPON THEM
RESPECTIVELY. GAZE SHOULD BE
BETWEEN THE EYEBROWS. ALL DISEASES
ARE WARD OFF AND YOGI IS NEVER
SUBJECTED FOR ANY TYPE OF DEJECTION.

PRANAYAMA

BHRAMARI KUMBHAKA
APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८ ॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṁ BHṚḡGANĀDAṁ
BHṚḡGĪNĀDAṁ RECAKAṁ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18 ॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

laksye'ntarbhāhyāyāṁ dṛṣṭau
nimeṣonmeṣavarjitāyāṁ ca
iyam
śāmbhavī mudrā bhavati |
sarvatantreṣu gopyā mahāvidyā
bhavati |
tajjñānena saṁsāranivr̥t̥tiḥ |
tatpūjanam mokṣaphaladam ॥
5 ॥

AKASHIC REVELATION

Fixing the gaze inwards into the
inner space and with the eyes
opening out, but devoid of the
acts of opening and closing of
the eyelids, this
Śambhavi-mudra is assumed.
This mahā-vidya (the great
ultimate source knowledge) is,
of all the Tantras, what is kept a
profound secret. With the
experiential knowledge of this,
is attained freedom and
completion from the state of
worldly existence. By its worship,
is bestowed the fruit of
liberation.

BANDHA

MULA BANDHA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

gudam pārṣṇyā tu saṁpīḍya
vāyumaḥkuñcayed balāt |
vāraṁ vāraṁ yathā cordhvaṁ
samāyāti samīraṇaḥ ॥ 104 ॥
prāṇāpānau nāndabindū
mūlabandhena caikatām |
gatvā Yogasya saṁsiddhiṁ
yacchato nātra saṁśayaḥ ॥ 105 ॥

AKASHIC REVELATION

Pressing the anus with the
heel, (the practitioner) should
forcibly draw up the vital air in
such a way that the air would
move upwards stage by stage.
The Prana and Apana (vital
airs), as also the Nada
(Intellect) and the Bindu
(mind), becoming one by
means of the Mula-bandha,
bestow the successful
accomplishment of Yoga.
Herein there is no doubt.



39.

SURYA ASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



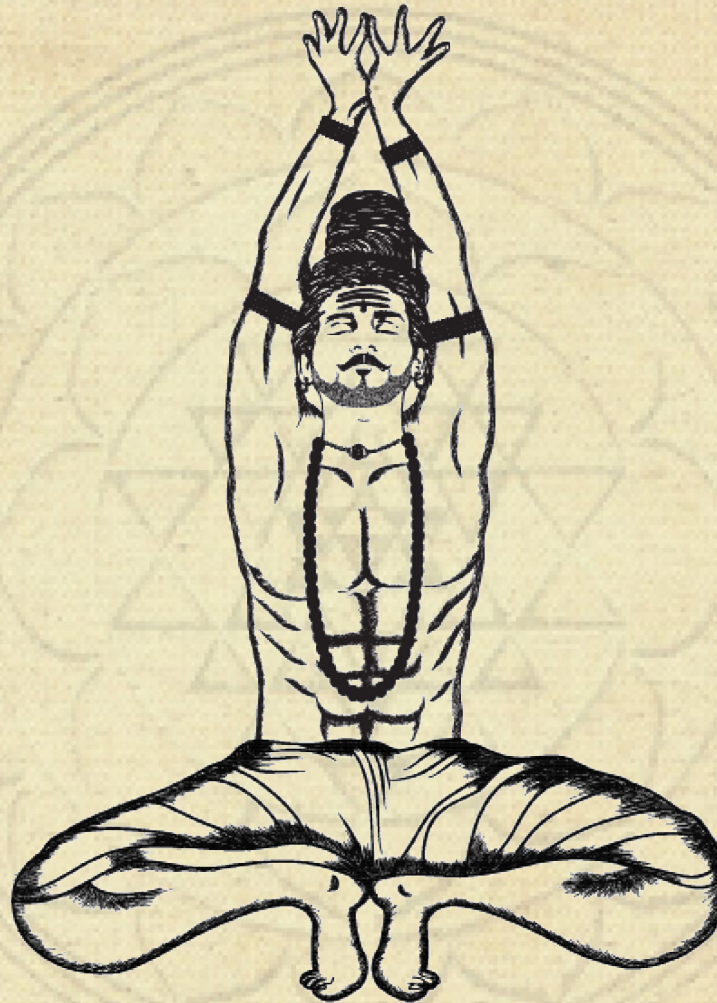
BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SADASHIVOHAM



*VISUALIZE LORD SURYA
IN YOUR INNER SPACE*

GAZE



MUDRA

PADMA MUDRA
GHERANDA SAMHITA,
NABHOMUDRA 3.9



1. SIT WITH TOES TUCKED AND PERINEUM PLACE ON TOP OF RAISED HEELS, KNEES OFF THE GROUND.
2. BRING THE THUMBS AND LITTLE FINGERS TOGETHER, OPENING UP THE PALMS (RESEMBLING A LOTUS FLOWER).
3. RAISE ARMS STRAIGHT UP ABOVE THE HEAD AND GAZE THROUGH HOLE BETWEEN THE PALMS.

ASANA

SURYA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

81-83

एडी दोउ गुदा तरि आनै
फणा पाणि बैठक पुनि ठानै
गोडा जंघ अधर करि रहै
आडे बाम इसी विधि गहै ॥८१॥
दोउ भुजा नभ दिसा पसारै
कमल स्वरूप अंगुरि धारै
पौहचा मधि छिद्र पुनि ठानै
छिद्र विषै पुनि द्रिष्टि जु आनै ॥८२॥
अग्नि वृधि अतिसै करै रोगनास सब होय
उदर उलटि संको चिये सूर्यासन सोय ॥८३॥

EDĪ DOU GUDĀ TARI ĀNAI
PHAṆĀ PĀṆI BAIṬHAKA PUNI ṬHĀNAI
GOḌĀ JAṆGHA ADHARA KARĪ RAHAĪ
ĀḌE BĀMA ISĪ VIDHI GAHAĪ ॥81॥
DOU BHUJĀ NABHA DISĀ PASĀRAI
KAMALA SVARŪPA AṆGURI DHĀRAI
PAUHACĀ MADHI CHIDRA PUNI ṬHĀNAI
CHIDRA VIṢAI PUNI DRIṢṬI JU ĀNAI ॥82॥
AGNI VṬDHI ATISAI KARĪ ROGANĀSA
SABA HOYA
UDARA ULAṬI SAṆKO CIYE SŪRYĀSANA
SOYA ॥83॥

AKASHIC REVELATION

UP ON TOES AND PLACE BOTH THE HEELS
BELOW THE ANUS. ARMS, KNEES AND
THIGHS SHOULD REMAIN LIFTED UP,
TAKE BOTH THE HANDS TOWARDS SKY
AND FORM A LOTUS WITH THE HELP OF
FINGERS. AT THE ROOT OF THE PALM A
HOLE BE FORMED WHERE THE SADHAKA
SHOULD BRING HIS GAZE. ALSO
CONTRACT THE ABDOMEN WHICH
MEANS PRACTISE UDDIYANA.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण

HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṁ BHṚṆGANĀDAṁ
BHṚṆGĪNĀDAṁ RECAKAṁ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCĪDĀNANDAMŪRCCHĀ ॥18॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

PADMA MUDRA

ŚĀSTRĀ PRAMĀṆA - शा माण

LAKSHMI TANTRAM 36

अगुठौ पावत ः लनावगुयो वरलाः
थिताः।
एषा पकेह मा पिटसौभाववधन ी ॥ 36 ॥

ANGUSHTHAU PAARSHVATO LAGNAU
ANGULYO VIRALAA STHITAA |
ESHAA PANKERUHEE MUDRAA PUSHTIS
SAUBHAGYAVARDHINEE ||

AKASHIC REVELATION

PLACE THE TWO THUMB FINGERS NEXT
TO EACH OTHER TOUCHING SIDEWAYS
AND THE OTHER FINGERS PLACED WIDE
APART LIKE A LOTUS FLOWER; THIS
PADMA MUDRA INCREASES THE
NOURISHMENT AND FORTUNE OF THE
PERSON DOING IT.

BANDHA



UDDIYANA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तूडडियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तूडडियते यतः ॥
१०६ ॥ तस्मादुडडियाणाख्योऽयं योगिभिः
समुदाहृतः । उडडियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTŪḌḌIYĀṆAKAḥ |
BANDHO YENA SUṢUMNĀYĀṆ
PRĀṆASTŪḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAṆ YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAṆ TU SAHAJAṆ GURUṆĀ
KATHITAṆ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṬDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAṆ
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUṆ JAYATYEVA
NA SAṆŚAYAḥ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

40.

MANDUKASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

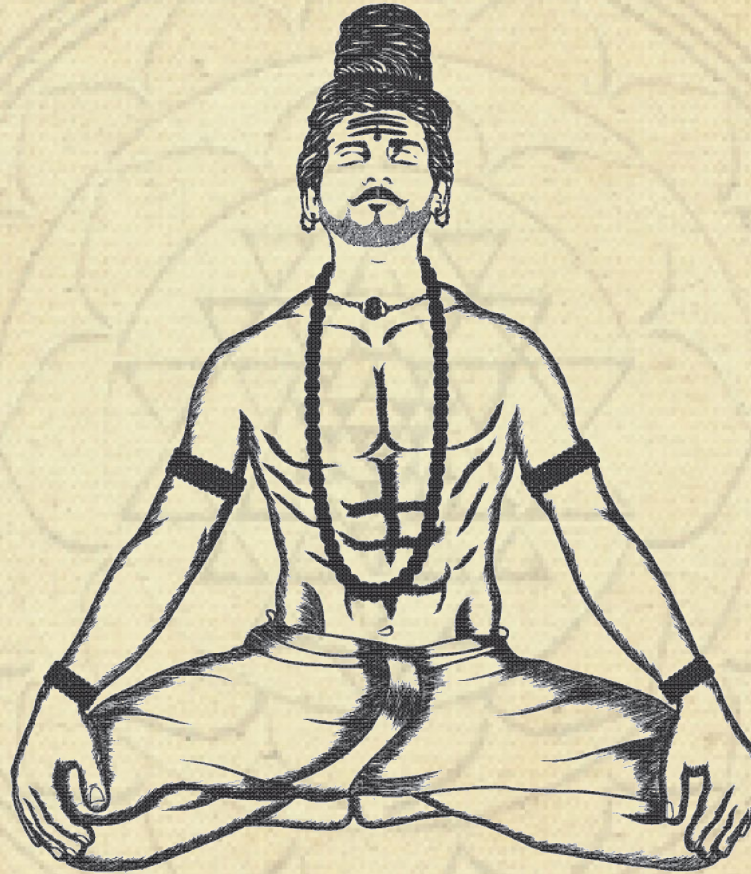
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. SIT WITH TOES FLAT AND PERINEUM ON HEELS.
2. KEEP HANDS ON TOP OF KNEES AND LIFT TONGUE UP AGAINST ROOF OF THE MOUTH.
3. 'CATCH' THE NECTAR OF IMMORTALITY DRIPPING FROM THE SAHASRARA CHAKRA WITH YOUR FROG-TONGUE.



*VISUALIZE YOURSELF
AS A FROG*

GAZE



MUDRA

MANDUKU MUDRA
GHERANDA SAMHITA
3. 62-63



ASANA

MANDUKASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 33

पादतलौ पृष्ठदेशे अङ्गुष्ठे दवे च संस्पृशेत्
जानुयुग्मं पुरस्कृत्य साधयेन्मण्डुकासनम्
॥३३॥

PĀDATAU PRṢṬHADEŚE ANḠUṢṬHE DVE
CA SAṂSPṚṢET
JĀNUYUGMAṂ PURASKṚTYA
SĀDHAYENMAṆḍUKĀSANAM ॥33॥

AKASHIC REVELATION

TAKING THE FEET AT THE BACK, THE
TOES TOUCHING EACH OTHER, BRING
THE KNEES FORWARD. THIS IS KNOWN AS
THE MANDUKASANA. 33

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA 104

नोभ्यām-āram samākṛṣya
kuṇḍalayaḥ pārśvayoḥ
kṣipet gacchātā tiṣṭhātā śvasa-
dhāraṇam na balād-yadā
anīśam sahajaḥ kumbhaḥ
proktaḥ śri-kṛttivāsasā

NOBHYĀM-ĀRAM SAMĀKṚṢYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHĀTĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANĪŚAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

MANDUKI MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 3.62 - 63

अथ माण्डुकीमुद्राकथनम् ।
मुखं समुद्रितं कृत्वा जिह्वामूलं प्रचालयेत्
।
शनेर्ग्रसेदमृतं तां माण्डुकीं मुद्रिकां विदुः ॥
६२॥
वलितं पलितं वै जायते नित्ययौवनम् ।
न केशे जायते पाको यः
कुर्यान्नित्यमाण्डुकीम् ॥६३॥

ATHA MĀṆḍUKĪMUDRĀKATHANAM ।
MUKHAM SAṂMUDRITAM KṚTVĀ
JIHVĀMŪLAM PRACĀLAYET ।
ŚANAIRGRASEDAMṚTAM TĀM
MĀṆḍUKĪM MUDRIKĀM VIDUḤ ॥62॥
VALITAM PALITAM VAIVA JĀYATE
NITYAYAUVANAM ।
NA KEŚE JĀYATE PĀKO YAḤ
KURYĀNNITYAMĀṆḍUKĪM ॥63॥

AKASHIC REVELATION

CLOSING THE MOUTH, MOVE THE TIP
OF THE TONGUE TOWARDS THE PALATE
AND SLOWLY TASTE THE NECTAR OF
IMMORTALITY (THAT IS FLOWING FROM
THE 1000 PETALLED LOTUS FROM THE
CROWN CENTER). THIS IS THE MĀṆḍUKĪ
(FROG) MUDRA. (62)
THE FRUIT OF THE MĀṆḍUKĪMUDRĀ.
THE BODY IS NEVER IN DISEASE OR
BECOMES OLD, AND IT LIVES IN THE
STATE OF PERPETUAL ETERNAL YOUTH
(NITHYA YAUVANA); THE ONE WHO
PRACTICES IT, HIS HAIR NEVER AGES
INTO GREY.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAṂPĪḍYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṂSIDDHIṂ
YACCHATO NĀTRA SAṂŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



41.

UTTANA MANDUKASANA



*VISUALIZE YOURSELF
AS A FROG*

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

SADASHIVOHAM



GAZE



MUDRA

MANDUKU MUDRA
GHERANDA SAMHITA
3. 62-63

1. SIT WITH TOES FLAT AND PERINEUM ON HEELS.
2. KEEP HANDS ON BACK, HOLDING HEAD WITH THE ELBOWS, AND LIFT TONGUE UP AGAINST ROOF OF THE MOUTH.
3. PULL STOMACH IN AND UP AND 'CATCH' THE NECTAR OF IMMORTALITY DRIPPING FROM THE SAHASRARA CHAKRA WITH YOUR FROG-TONGUE.



ASANA

UTTANA MANDUKASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 34

मण्डुकासनमध्यस्थं कूर्पराभ्यां धृतं शिरः
एतद् भैकवदुत्तानमेतदुत्तानमण्डुकम् ॥ ३४

MAṆḌUKĀSANAMADHYASTHAM
KŪRPARĀBHYĀM DHṚTAM ŚIRAH
ETAD
BHEKAVADUTTĀNAMETADUTTĀNAMAṆḌ
UKAM ॥ 34

AKASHIC REVELATION

UTTANA MANDUKA: ASSUME THE
FROG-POSTURE (AS IN VERSE 34).
TAKING THE FEET AT THE BACK, THE
TOES TOUCHING EACH OTHER, BRING
THE KNEES FORWARD. THIS IS KNOWN AS
THE MANDUKASANA. HOLD THE HEAD
BY THE ELBOWS, AND STAND UP LIKE A
FROG. THIS IS CALLED THE UTTANA
MANDUKASANA

PRANAYAMA

SAHAJA KUMBHAKA
ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्रिय
कुण्डललयः पारसवयोः
कुण्डपेत् गच्छतः तिष्ठतः श्वस-
धाराः न बलः अद-यदा
अनिःश्वसः सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṚIYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

MANDUKI MUDRA
ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 3.62 - 63

अथ माण्डुकीमुद्राकथनम् ।
मुखं समुद्रितं कृत्वा जिह्वामूलं प्रचालयेत्
।
शनैर्गसेदमृतं तां माण्डुकीं मुद्रिकां विदुः ॥
६२॥
वलितं पलितं वै जायते नित्ययौवनम् ।
न केशे जायते पाको यः
कुर्यान्नित्यमाण्डुकीम् ॥६३॥

ATHA MĀṆḌUKĪMUDRĀKATHANAM ।
MUKHAM SAMMUDRITAM KṚTVĀ
JIHVĀMŪLAM PRACĀLAYET ।
ŚANAIRGRASEDAMṚTAM TĀM
MĀṆḌUKĪM MUDRIKĀM VIDUḤ ॥62॥
VALITAM PALITAM VAIVA JĀYATE
NITYAYAUVANAM ।
NA KEŚE JĀYATE PĀKO YAḤ
KURYĀNNITYAMĀṆḌUKĪM ॥63॥

AKASHIC REVELATION

CLOSING THE MOUTH, MOVE THE TIP
OF THE TONGUE TOWARDS THE PALATE
AND SLOWLY TASTE THE NECTAR OF
IMMORTALITY (THAT IS FLOWING FROM
THE 1000 PETALLED LOTUS FROM THE
CROWN CENTER). THIS IS THE MĀṆḌUKĪ
(FROG) MUDRA. (62)
THE FRUIT OF THE MĀṆḌUKĪMUDRĀ.
THE BODY IS NEVER IN DISEASE OR
BECOMES OLD, AND IT LIVES IN THE
STATE OF PERPETUAL ETERNAL YOUTH
(NITHYA YAUVANA); THE ONE WHO
PRACTICES IT, HIS HAIR NEVER AGES
INTO GREY.

BANDHA



UDDIYANA BANDHA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तूडडियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तूडडियते यतः ॥
१०६ ॥ तस्मादुडडियाणाख्योऽयं योगिभिः
समुदाहृतः । उडडियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTŪḌḌIYĀṆAKAḤ ।
BANDHO YENA SUṢUMNĀYĀM
PRĀṆASTŪḌḌIYATE YATAḤ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḤ
SAMUDĀHṚTAḤ ।
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAM SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET ।
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḤ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMRITYUM JAYATYEVA
NA SAṆŚAYAḤ ।

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

42.

SIMHASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

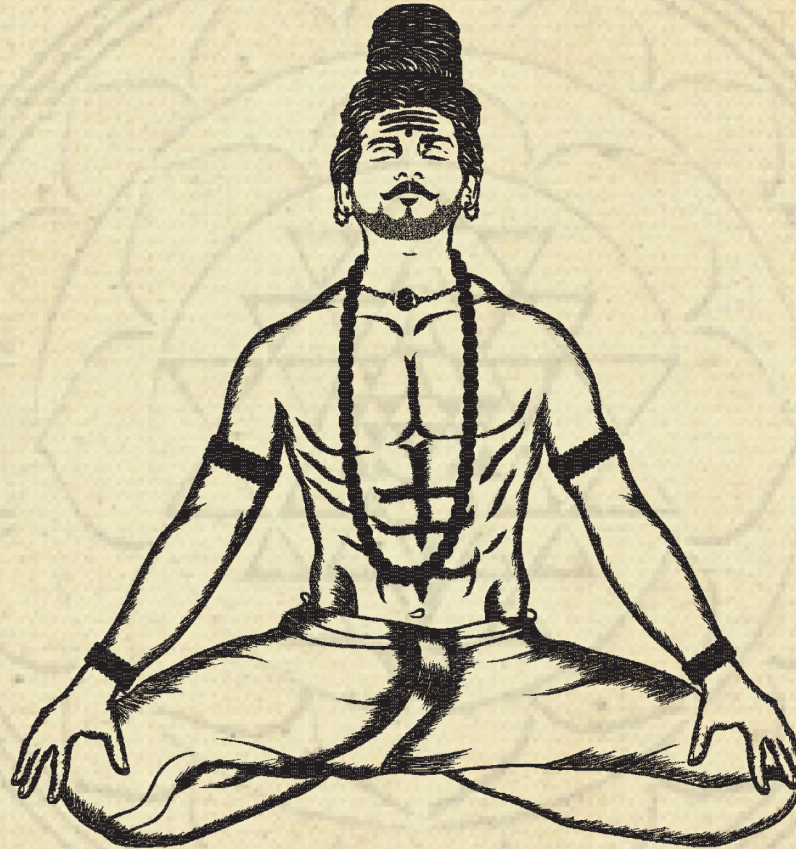
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE YOURSELF
AS A LION*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. CROSS ANKLES AND SIT ON FEET.
2. KEEP KNEES WIDE, FINGERS SPREAD ON TOP.
3. OPEN MOUTH WIDE, STICK OUT TONGUE AND EXHALE FORCEFULLY.
4. GAZE AT TIP OF NOSE AND REPEAT SEVERAL TIMES.



ASANA

SIMHASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 3.5-6

दक्षिणं सव्यगुल्फेन दक्षिणेन तथैतरम् ।
हस्तौ च जान्वोः संस्थाप्य स्वाङ्गुलीश्च
प्रसार्य च ॥ ५ ॥
व्यातवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ।
सिंहासनं भवेदेतत् पूजितं योगिभिः सदा ॥
६ ॥

DAKṢIṆAM SAVYAGULPHENA DAKṢIṆENA
TATHETARAM |
HASTAU CA JĀNVOḥ SAṀSTHĀPYA
SVĀṅGULĪṢCA PRASĀRYA CA ॥ 5 ॥
VYĀTAVAKTRO NIRĪKṢETA NĀSĀGRAM
SUSAMĀHITAḥ |
SIṀHĀSANAM BHAVEDEAT PŪJITAM
YOGIBHIḥ SADĀ ॥ 6 ॥

AKASHIC REVELATION

PRESSING THE RIGHT SIDE (OF THE
FRENUM OF THE PREPUCE) WITH THE
LEFT HEEL AND THE OTHER SIDE WITH
THE RIGHT (HEEL) SIMILARLY, FIRMLY
PLACING THE TWO HANDS ON THE TWO
KNEES, WITH THEIR FINGERS
OUTSTRETCHED, WITH HIS MOUTH WIDE
OPEN AND HIS BODY WELL CONTROLLED,
HE SHOULD FIX HIS EYES, ON THE TIP OF
THE NOSE. THIS WILL BE THE
SIMHASANA, ALWAYS ADORED BY
YOGIN-S.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA – आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्याम्-आरामं समं कृष्य
कुण्डालयाम् पारसवयो
कुण्डपेत् गच्छतं तिष्ठतं स्वस-
धरामं न बलद-यदा
अनिशं सहजं कुम्भं
प्रोक्तं श्री-कृत्विवाससा

NOBHĀM-ĀRAMAM SAṀKṚṢYA
KUṆḌALAYĀM PĀRSVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAMAM NA BALĀD-YADĀ
ANISHAM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṀSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṀPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṀSIDDHIṀ
YACCHATO NĀTRA SAṀŚAYAḥ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



43.

BHADRASANA

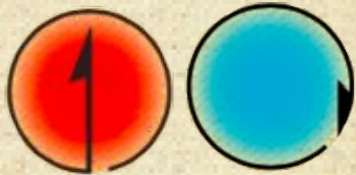
PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. SIT ON HEELS UNDER PERINEUM AND KEEP KNEES WIDE.
2. CROSS HANDS BEHIND BACK AND HOLD BIG TOES.
3. APPLY JALANDHARA BANDHA AND GAZE TO NOSE.

ASANA

BHADRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2.9-10

गुल्फौ च वृषणस्याधो व्युत्क्रमेण
समाहितः |

पादाङ्गुष्ठौ कराभ्याञ्च धृत्वा च पृष्ठदेशतः
|| ९ ||

जालन्धरं समासाद्य नासाग्रमवलोकयेत् |
भद्रासनं भवेदेतत् सर्वव्याधिविनाशकम् ||
१० ||

GULPHAU CA VṚṢAṆASYĀDHO

VYUTKRAMĒṆA SAMĀHITAḥ |

PĀDĀṅGUṢṬHAU KARĀBHYĀṆCA DHṚTVĀ

CA PṚṢTHADEŚATAḥ || 9 ||

JĀLANDHARAṁ SAMĀSĀDYA

NĀSĀGRAMAVALOKAYET |

BHADRĀSANAṁ BHAVEDETAT

SARVAVYĀDHIVINĀŚAKAM || 10 ||

AKASHIC REVELATION

PLACING BOTH HEELS (HEADS) UPSIDE
DOWN UNDER THE TESTICLES, CROSS THE
HANDS BEHIND THE BACK AND HOLD
THE TOES OF THE FEET AS IN
PADMASANA. TAKING THE POSITION OF
JALANDHARA BANDHA, FIX THE GAZE ON
THE TIP OF THE NOSE.

PRANAYAMA

BHRAMARI KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI 10. 18

अथ भामरीजम्भक

वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ||

योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ||१८||

ATHA BHRĀMARI KUMBHAKAḥ -

BHRAMARI KUMBHAKA

VEGĀKṚṢṬA PŪRAKAṁ BHṚṆGANĀDAṁ

BHṚṆGĪNĀDAṁ RECAKAṁ

MANDAMANDAM ||

YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT

TE JĀTĀ KĀCĪDĀNANDAMŪRCRCHĀ ||18

||

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।

MADHYAMĀTARJANYAMNUṢṬHAYOGĒ
PRĀṆA-MUDRĀ |

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA



JALANDHARA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD 109-112

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः || १०९ ||
कठसंकोचरूपोऽसुओ वायुमार्गनिरोधकः |
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया || ११० ||
बन्धो जालंधराख्योऽयममृताप्यायकारकः |
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते || १११ ||
मध्ये पश्चिमतोणेन स्यात् प्राणो ब्रह्मनाडिगः |
कुण्डल्या ग्रन्थित्रयविभेदनेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् || ११२ ||

PŪRAKĀNTE TU KARTAVYO BANDHO

JĀLANDHARĀBHIDHAḥ || 109 ||

KANṬHASAMKOCARŪPO'SAU

VĀYUMĀRĠANIRODHAKAḥ |

KANṬHAMĀKUNČYA HṚDAYE STHĀPAYED

DṚḠHAMICCHAYĀ || 110 ||

BANDHO

JĀLANDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḥ |

ADHASTĀT KUṆČENENĀŠU KANṬHASAMKOCANE KṚTE

|| 111 ||

MADHYE PAŚCIMATĀṆENA SYĀT PRĀṆO

BRĀHMANĀḠIGAḥ |

KUṆḠĀLYĀ GRANṬHITRAYAVIBHEDANENA

NIRVIKALPAKAPRĀPTIḥ

VAJṚĀSANASTHĪTO YOGĪ ČĀLAYITVĀ TU KUṆḠĀLĪM ||

112 ||

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.

44.

KAKABHUSANDI ASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE YOURSELF
AS A CROW*



GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
IO. 17



1. SQUAT AND KEEP FEET FLAT ON THE GROUND AND KNEES OPENED WIDE.
2. BRING ARMS IN AND AROUND THE BACK, AND INTERLACE FINGERS BEHIND.
3. GAZE TO THE NOSE.

ASANA

KAKABHUSANDI ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
JOGAPRADIPYAKA OF JAYATARAMA
328-329

प्रथमे वैसक उकड ठानै
दोउ हाथ पगां व्यचि आनै
तिन को मोडि नल्यां परि ल्यवै
पिष्टि पछै कांकी करवै ॥ ३२८
या आसन के कीये ते दीरघु जुर सब जाय
जैतराम यो कीजियै नासाद्रिष्टि लगाय ॥
३२९

PRATHAME VAISAKA UKAḌA ṠHĀNAI
DOU HĀTHA PAĠĀṃ VYACI ĀNAI
TINA KO MOḌI NALYĀṃ PARI LYAVAI
PIṢṠI PACHAI KĀṃKASĪ KARAVAI ॥ 328
YĀ ĀSANA KE KĪYE TE DĪRAGHU JURA
SABA JĀYA
JAITARĀMA YO KĪJIYAI NĀSĀDRIṢṠI
LAGĀYA ॥329

AKASHIC REVELATION

WHILE SITTING IN SQUATTING POSITION
BRING BOTH HANDS BETWEEN THE LEGS
BY TURNING THEM OVER THE SHINS
(AND) FORM THE FINGER LOCK AT THE
BACK. THE GAZE BE FIXED AT THE TIP
OF THE NOSE.

PRANAYAMA

BHRAMARI KUMBHAKA
APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṠṠA PŪRAKAṃ BHṠṠGANĀDAṃ
BHṠṠGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCĪDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

PARUŚU MUDRA
ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM IO.17

तले तले तु करयो-स्तिर्यक् संयोज्य
चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SĀṃYOJYA CĀṃGULĪḥ ।
SĀṃHATĀ: PRASṠTĀḥ KURYĀT MUDRĀ
PARAŚU SĀṃJNĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE
FINGERS OF BOTH HANDS. CONTRACT
AND EXPAND THEM, NAMED AS
PARASHU MUDRA.

BANDHA

MULA BANDHA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀṠṢYĀ TU SĀṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SĀMĀYĀTI SĀMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SĀṃSIDDHIṃ
YACCHATO NĀTRA SĀṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



45.

KANI PAVA ASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



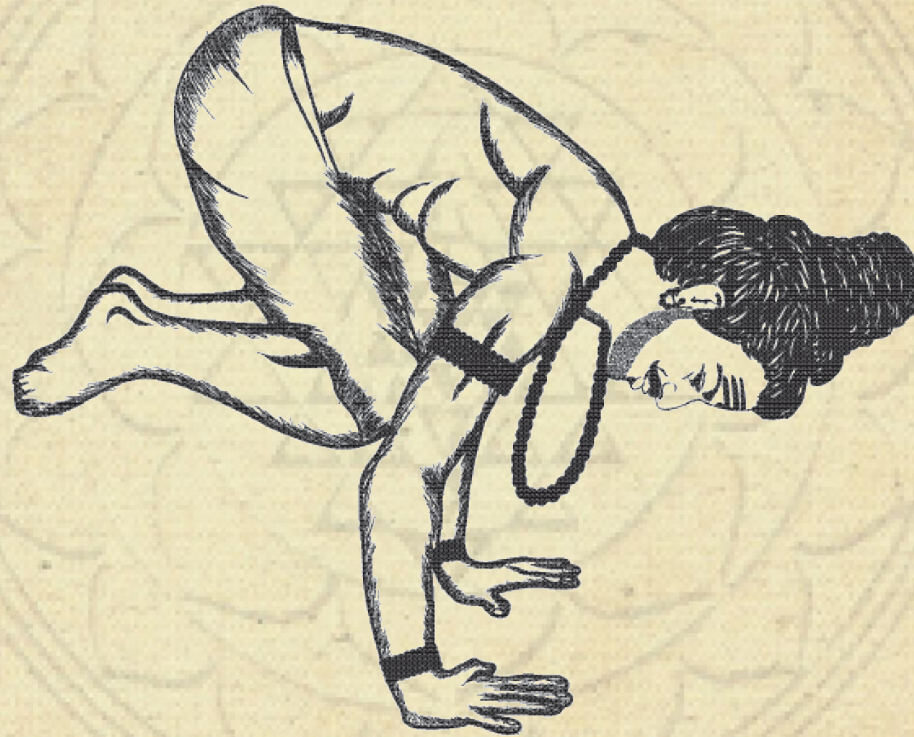
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. PLACE PALMS ON THE FLOOR, SHOULDER WIDTH APART.
2. BRING KNEES ON BACK OF ARMS TOWARDS ARMPITS.
3. LEAN CHIN FORWARD AND DOWN AND GAZE AHEAD.

ASANA

KANI PAVA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 94

आसन कौ गुण आषि दुषता होई तो आछी
होई

ĀSAṆA KAU GUṆA ĀṢI DUṢATĀ HOĪ TO
ĀCHĪ HAUĪ

AKASHIC REVELATION

PLACE THE HANDS ON THE GROUND
WITH COMFORTABLE DISTANCE BETWEEN
THEM. BEND THE HANDS AT ELBOWS.
RAISE THE LEGS OFF THE GROUND AND
PLACE THE KNEES ON THE RESPECTIVE
ELBOWS AND BALANCE THE BODY ON
PALMS.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण
HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṃ BHṚḡGANĀDAṃ
BHṚḡGĪNĀDAṃ RECAKAṃ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCRCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE
THE SOUND RESEMBLING THAT OF A
MALE BEE AND EXHALES VERY SLOWLY,
CREATING A SOUND SIMILAR TO THAT
OF A FEMALE BEE. THIS TECHNIQUE
FILLS THE MIND OF A YOGI WITH
EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṃ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṃ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṃSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀṢṆYĀ TU SAṃPĪḍYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



46.

KAPALI ASANA

PRANAYAMA

BRAHMARI KUMBHAKA
HATHATATVA KAUMUDI IO. 18



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. PLACE HANDS ON THE GROUND, SHOULDER WIDTH APART.
2. BRING TOP OF THE HEAD ON THE GROUND, FORMING A TRIANGLE BETWEEN HANDS AND HEAD.
3. BRING KNEES ONTO THE ELBOWS, HIPS OVER SHOULDER AND STRAIGHTEN THE LEGS UP.
5. GAZE TO THE NOSE.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

KAPALI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

113-115

सीस सीषा धरती टेकी पग दोऊ मिलिवा ऊचा कु करै
पगथली आकास दिशि सनमुष राशै दोऊ हाथा की हथेली दोऊ
पाषत्या धरती टेकौ द्विशिट नासाअग्र आसण कौगुण रहै कपाली आसन जाम सेतबाल होई
अवे स्याम ओरसो कालग्यान की जाणै साच मान बहु बेद
बषानै सिरतरि करि पग ऊचा धरे पहलौ छिन अभ्यासह करै
दिन तै संधि साधौं आगै तीनमासमै जुगली भागै

SĪSA SĪṢĀ DHARATĪ ṬEKĪ PAGA DOŪ MILIVĀ
ŪCĀ KU KARAI
PAGATHALĪ ĀKĀSA DIŚI SANAMUṢA RĀŚAI
DOŪ HĀTHĀ KĪ HATHELĪ DOŪ
PĀṢATYĀ DHARATĪ ṬEKAU DRĪŚṬI
NĀŚĀAGRA
ĀSĀṆA KAUGUṆA RAHAI KAPĀLĪ ĀSANA
JĀMA SETABĀLA HOĪ
AVE SYĀMA ORASO KĀLAGYĀNA KĪ JĀṆAI
SĀCA MĀNA BAHU BEDA
BAṢĀNAI SIRATARI KARI PAGA ŪCĀ DHARAI
PAHALAU CHINA ABHYĀSAHA KARAI
DINA TAI SAṆDHI SĀDHAUṆ ĀGAI
TĪNAMĀSAMAI JUGALĪ BHĀGAI

AKASHIC REVELATION

PLACE THE HEAD AND BOTH OF THE HANDS ON THE GROUND AND STRETCH BOTH THE LEGS UPSIDE, GAZE SHOULD BE AT THE TIP OF THE NOSE.

PRANAYAMA

BHRAMARI KUMBHAKA

APTA PRAMANA - आप्त प्रमाण

HATHATATTVAKAUMUDI IO. 18

अथ भामरीजम्भक
वेगाकृष्ट पूरकं भृगनादं भृगीनादं रेचकं
मन्दमन्दम् ॥
योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता
काचिदानन्दमूर्च्छा ॥१८॥

ATHA BHRĀMARI KUMBHAKAḥ -
BHRAMARI KUMBHAKA
VEGĀKṚṢṬA PŪRAKAṆ BHṚṆGANĀDAṆ
BHṚṆGĪNĀDAṆ RECAKAṆ
MANDAMANDAM ॥
YOGĪNDRĀṆĀMEVAMABHYĀSAYOGĀCCIT
TE JĀTĀ KĀCIDĀNANDAMŪRCCHĀ ॥18
॥

AKASHIC REVELATION

ONE INHALES FORCEFULLY TO PRODUCE THE SOUND RESEMBLING THAT OF A MALE BEE AND EXHALES VERY SLOWLY, CREATING A SOUND SIMILAR TO THAT OF A FEMALE BEE. THIS TECHNIQUE FILLS THE MIND OF A YOGI WITH EXCEPTIONALLY ECSTATIC FEELING.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢHYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

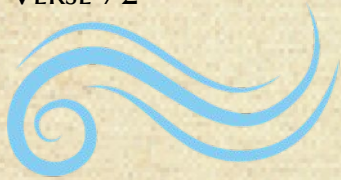
PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



PARŚVA MAYURASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



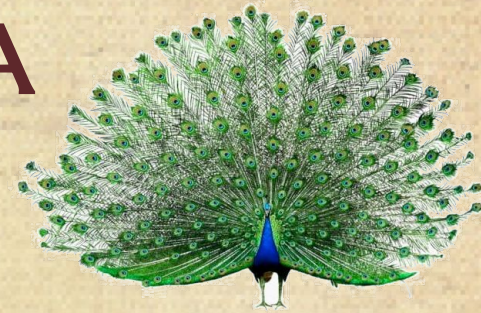
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE YOURSELF
AS A PEACOCK*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SQUAT ON TOES WITH LEGS TOGETHER.
2. TWIST THE BODY AND PLACE BOTH HANDS TO ONE SIDE,
ALIGN ELBOWS WITH KNEE AND HIP.
3. LEAN ONTO THE ARMS AND BALANCE, EXTEND LEGS TO SIDE
AND GAZE TO THIRD EYE.



ASANA

PARŚVA MAYURASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

HATHARATNAVALI 3. 10, 44

मयूरम् दन्दवत्कुर्यान्मायूरं दण्डनामकम्
कुर्यान्मायूरं पार्श्वीभ्यां मायूरपार्श्वनामकम्
॥४४॥

MAYŪRAM

DANDAVATKURYĀNMĀYŪRAM

DAṇḍANĀMAKAM

KURYĀNMĀYŪRAM PĀRŚVĀBHĪYĀM

MĀYŪRAPĀRŚVANĀMAKAM ॥44॥

AKASHIC REVELATION

WHEN MAYURA IS PRACTICED LIKE A HORIZONTAL STICK, IT IS CALLED DANDA MAYURA. THIS SAME WHEN PRACTICED ON BOTH THE SIDES, IS PARSVA MAYURA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTRA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU

NIS'VASA SAMYUTAM |

RECAKASTVES'A VIKHYA'TAH PRA'N.A

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJNĀNENA SAMSĀRANIVṚTTIḥ |

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIṆ
YACCHATO NĀTRA SAMSAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.

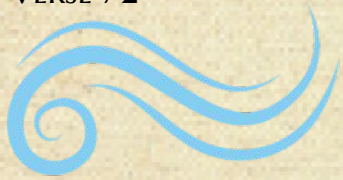


48.

PARŚVA MAYURASANA (REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105

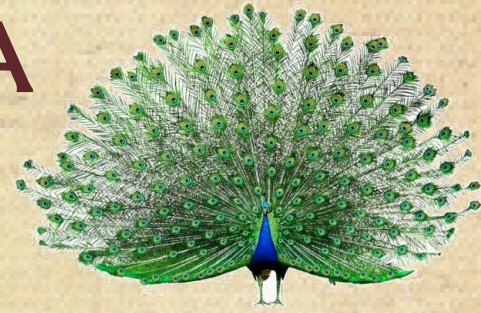


JAPA

SADASHIVOHAM



1. SQUAT ON TOES WITH LEGS TOGETHER.
2. TWIST THE BODY AND PLACE BOTH HANDS TO ONE SIDE, ALIGN ELBOWS WITH KNEE AND HIP.
3. LEAN ONTO THE ARMS AND BALANCE, EXTEND LEGS TO SIDE AND GAZE TO THIRD EYE.



*VISUALIZE YOURSELF
AS A PEACOCK*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

PARŚVA MAYURASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

HATHARATNAVALI 3. 10, 44

मयूरम् दन्दवत्कुर्यान्मायूरं दण्डनामकम्
कुर्यान्मायूरं पार्श्वीभ्यां मायूरपार्श्वनामकम्
॥४४॥

MAYŪRAM

DANDAVATKURYĀNMĀYŪRAM

DAṇḍANĀMAKAM

KURYĀNMĀYŪRAM PĀRŚVĀBHĪYĀM

MĀYŪRAPĀRŚVANĀMAKAM ॥44॥

AKASHIC REVELATION

WHEN MAYURA IS PRACTICED LIKE A HORIZONTAL STICK, IT IS CALLED DANDA MAYURA. THIS SAME WHEN PRACTICED ON BOTH THE SIDES, IS PARSVA MAYURA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTRA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU

NIS'VASA SAMYUTAM |

RECAKASTVES'A VIKHYA'TAH PRA'N.A

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI |

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI |

TAJJNĀNENA SAMSĀRANIVṚTTIḥ |

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPĪDYA
VĀYUMĀKUŪCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIḥ
YACCHATO NĀTRA SAMSĀYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.

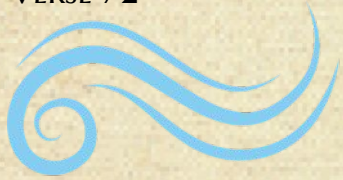


49.

BHAIRAGANATHA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. PLACE BOTH HANDS ON THE GROUND,
SHOULDER WIDTH APART.
2. STRETCH THE LEGS BACK STRAIGHT INTO TARAKSVASANA.
3. STEP ONE FOOT OUTSIDE THE RESPECTIVE SHOULDER, BRINGING
THE FOOT BETWEEN THE HANDS.
4. GAZE TO THIRD EYE.



*VISUALIZE YOURSELF
AS LORD
KALABHAIRAVA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

BHAIRAGANATHA ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 95

आसण कौ गुण पीती जाई

ĀSAṆA KAU GUṆA PĪTĪ JĀI

AKASHIC REVELATION

PUT BOTH HANDS ON GROUND AT WIDTH OF THE SHOULDERS AND STRETCH THEM. STRETCH BOTH THE LEGS BACKWARDS. BEND THE RIGHT KNEE AND CROSS IT OVER THE RIGHT ARM AND PLACE THE RIGHT FOOT BETWEEN TWO HANDS. RAISE THE HEAD UP A LITTLE.

PRANAYAMA

RECAKA KUMBHAKA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्व रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRA'N.A
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKSYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



50.

BHAIRAGANATHA

ASANA (REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. PLACE BOTH HANDS ON THE GROUND, SHOULDER WIDTH APART.
2. STRETCH THE LEGS BACK STRAIGHT INTO TARAKSVASANA.
3. STEP ONE FOOT OUTSIDE THE RESPECTIVE SHOULDER, BRINGING THE FOOT BETWEEN THE HANDS.
4. GAZE TO THIRD EYE.



*VISUALIZE YOURSELF
AS LORD
KALABHAIRAVA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

BHAIRAGANATHA ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 95

आसण कौ गुण पीती जाई

ĀSAṆA KAU GUṆA PĪTĪ JĀĪ

AKASHIC REVELATION

PUT BOTH HANDS ON GROUND AT WIDTH OF THE SHOULDERS AND STRETCH THEM. STRETCH BOTH THE LEGS BACKWARDS. BEND THE RIGHT KNEE AND CROSS IT OVER THE RIGHT ARM AND PLACE THE RIGHT FOOT BETWEEN TWO HANDS. RAISE THE HEAD UP A LITTLE.

PRANAYAMA

RECAKA KUMBHAKA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्व रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRA'N.A
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKSYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUŃCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



51.

UNMUKHAPITHA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. FROM TARAKSVASANA (HANDS AND FEET), PLACE FOREARMS ON GROUND AND WALK FEET FORWARD RAISING THE HIPS.
2. LIFT CHEST, HEAD UP AND GAZE TO THIRD EYE.



ASANA

UNMUKHAPITHA ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA 6.17

भून्यस्तौ जानुनी हस्तौ
चतुष्पदमवाङ्मुखम्
उत्थापिताङ्घ्रियुगलकटिस्थलमभिरुका

BHŪNYASTAU JĀNUNĪ HASTAU
CATUṢPADAMAVĀṅMUKHAM
UTTHĀPITĀṅGHRIYUGALAKAṬISTHALAMA
BHIRUKĀ

AKASHIC REVELATION

LIE IN PRONE POSITION. PLACE
FOREARMS AND FEET ON GROUND. RAISE
THE TRUNK AND HEAD TOWARDS SKY
TAKING SUPPORT FROM ELBOWS AND
KNEES OR TOES.

PRANAYAMA

RECAKA KUMBHAKA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRA'N.A
SAMS'AYA KA'RAKAH ||19||

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢHYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAṀ MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṀ PĀṢṆYĀ TU SAṀPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṀ VĀRAṀ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ || 104 ||
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIṀ
YACCHATO NĀTRA SAṀŚAYAḥ || 105 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



52.
VAŚĪŚTASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



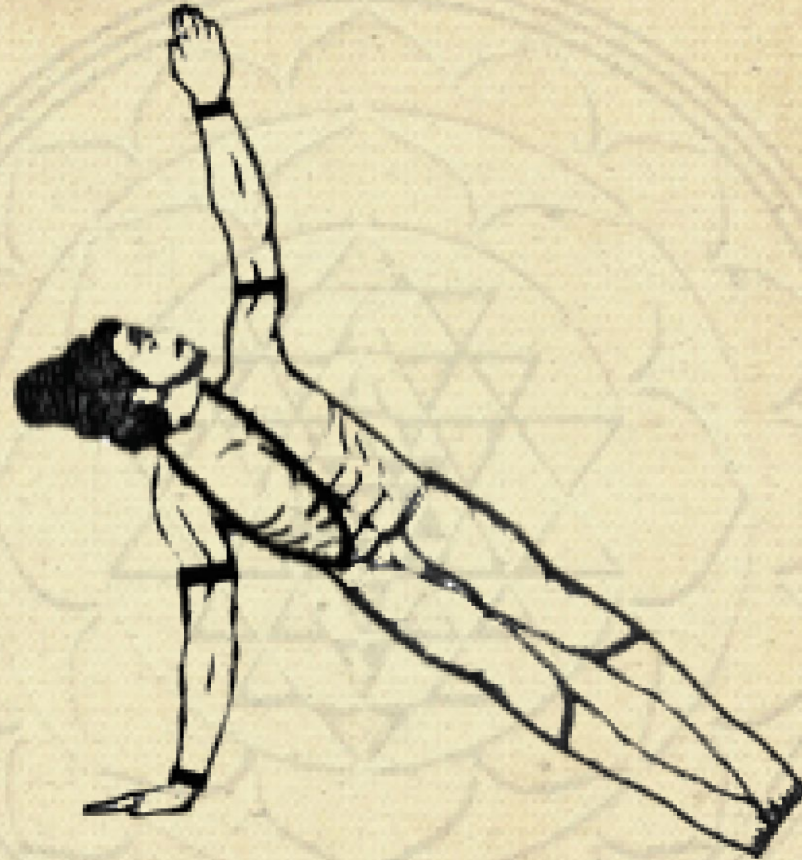
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM



1. FROM TARAKSVASANA (PLANK ON HANDS AND TOES), ROTATE THE BODY ONTO ONE HAND AND RAISE OPPOSITE HAND UP.
2. KEEP THE BALANCING HAND DIRECTLY BENEATH THE SHOULDER.
3. RAISE HIPS AND GAZE TOWARDS SKY.



*VISUALIZE YOURSELF AS
SAGE VASHISTA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

VAŚIŚTASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA
2. 17

ऊर्ध्वकुक्कुट वासिष्ठ मरीचि हल
मत्स्यकम्
परिवृत्तिं चोदरस्य विविधं धनुरासनम्

ŪRDHVAKUKKUṬA VĀSIṢṬHA MARĪCI HALA
MATSYAKAM
PARIVṚTTIṆ CODARASYA VIVIDHAM
DHANURĀSANAM

AKASHIC REVELATION

FROM TARAKSVASANA TURN TO ONE
SIDE AND REST BODY ON ONE HAND.
STRETCH THE OTHER ARM OVERHEAD
ALIGNING SHOULDERS.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṚṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUŪCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



53.
VAŚĪSTASANA
(REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

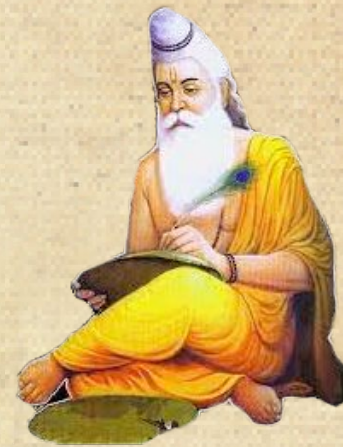
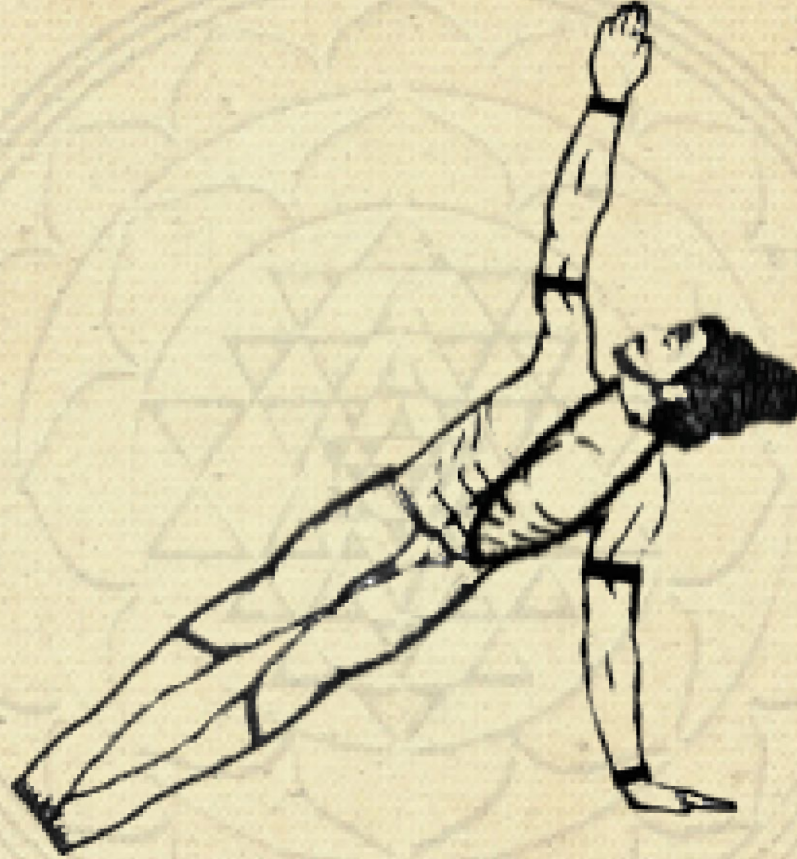
MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

SADASHIVOHAM

1. FROM TARAKSVASANA (PLANK ON HANDS AND TOES), ROTATE THE BODY ONTO ONE HAND AND RAISE OPPOSITE HAND UP.
2. KEEP THE BALANCING HAND DIRECTLY BENEATH THE SHOULDER.
3. RAISE HIPS AND GAZE TOWARDS SKY.



*VISUALIZE YOURSELF AS
SAGE VASHISTA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

VAŚIŚTASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA
2. 17

ऊर्ध्वकुक्कुट वासिष्ठ मरीचि हल
मत्स्यकम्
परिवृत्तिं चोदरस्य विविधं धनुरासनम्

ŪRDHVAKUKKUṬA VĀSIṢṬHA MARĪCI HALA
MATSYAKAM
PARIVṚTTIṆ CODARASYA VIVIDHAM
DHANURĀSANAM

AKASHIC REVELATION

FROM TARAKSVASANA TURN TO ONE
SIDE AND REST BODY ON ONE HAND.
STRETCH THE OTHER ARM OVERHEAD
ALIGNING SHOULDERS.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ||19||

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
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EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUŃCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ || 104 ||
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ || 105 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

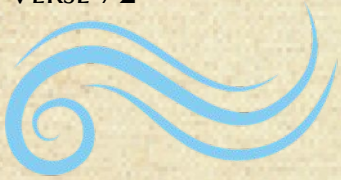


54.

ANJANI ASANA

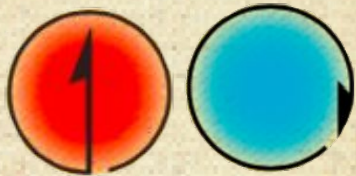
PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE YOURSELF AS
LORD HANUMAN*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT WITH LEGS STRETCHED, TOES POINTING UP.
2. BRING HANDS UNDER BUTTOCKS, PALMS FACING UP.
3. KEEP SPINE STRAIGHT, ELBOWS TO BODY.
4. TUCK CHIN TO CHEST AND GAZE TO THE NOSE.



ASANA

ANJANI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA
283-286

दोउ करकी उअँ हथेली कोर वारिली मैले भेली ।
सो आगाने भूपरि दाषै माहाने अंगुली मिलि राषै ॥२८३॥

अंगुष्ट छीदा राषै दोई पुनह हथेली पिष्टि जु जोई ।
ता परि मूल दवारि टिकि वैसे बहुरय्यो जुगति करै एक
वैसे ॥ २८४॥

कुहुण्यां महिली आषि मिलावै हाथ उद्रसौं लग्या रहावै ।
बहुरो लांवा पाव पसारे फणा उध्वै एडी भू धारे ॥२८५॥
अंगुष्ट अवर गुलफ माहिला राषै जुड्या करै नही बुला ।
साधै नासा द्विष्टि लागाई ता को हरस रोग सबजाई ॥
२८६॥

DOU KARAKĪ UBHAI HATHELĪ KORA VĀRILĪ MAILE
BHELĪ ।

SO ĀGĀṆNAI BHŪPARI DĀṢAI MĀHĀṆNAI AṆGULĪ
MILI RĀṢAI ॥283॥

AṆGUṢṬA CHĪDĀ RĀṢAI DOĪ PUNAHA HATHELĪ PIṢṬI
JU JOĪ ।

TĀ PARI MŪLA DVĀRI ṬIKA VAISE BAHURAYYO
JUGATI KARAI EKA VAISE ॥ 284॥

KUHUNYĀṆ MAHILĪ ĀṢI MILĀVAI HĀTHA UDRASAU
LAGYĀ RAHĀVAI ।

BAHURO LĀṆVĀ PĀVA PASĀRE PHAṆĀ URDHVA EḌĪ
BHŪ DHĀRE ॥285॥

AṆGUṢṬA AVARA GULAPHA MĀHILĀ RĀṢAI JUḌYĀ
KARAI NAHĪ ṢULĀ ।

SĀDHAI NĀSĀ DRIṢṬI LĀGĀĪ TĀ KO HARASA ROGA
SABAJĀĪ ॥286॥

AKASHIC REVELATION

PLACE BOTH THE HANDS OF RESPECTIVE
SIDES ON THE GROUND WITH PALM
UPTURNED. FINGERS WILL REMAIN
STRAIGHT AND TOGETHER. THE BACK
PART OF THE PALM SHOULD BE NEAR
ANUS. HANDS SHOULD TOUCH THE SIDES
OF THE ABDOMEN. EXTEND LEGS IN
FRONT WITH TOES POINTING UPWARD
AND HEELS ON THE GROUND. HEELS AND
TOES SHOULD REMAIN TOGETHER. GAZE
SHOULD BE NASAL. THIS WARDS OFF
HARASA DISEASES.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECIYET VA'YUM MR'DU
NIS'VASA SAMYUTAM ।

RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYĀṆ
ŚĀṆBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJĀNĀNENA SAṆSĀRANIVṚTTIḤ ।
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

JALANDHARA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD 109-112

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ॥ १०९ ॥
कठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ।
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ॥ ११० ॥
बन्धो जालंधराख्योऽयममृताप्यायकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ॥ १११ ॥
मध्ये पश्चिमतोणेन स्यात् प्राणो ब्रह्मनाडिगः ।
कुण्डल्या ग्रन्थित्रयविभेदनेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चान्वित्वा तु कुण्डलीम् ॥ ११२ ॥

PŪRAKĀNTE TU KARTAVYO BANDHO
JĀLĀNDHARĀBHIDHAḤ ॥ 109॥
KAṆṬHASAṆKOCARŪPO'SAU
VĀYUMĀRGANIRODHAKAḤ ।
KAṆṬHAMĀKUNČYA HṚDAYE STHĀPAYED
DṚḌHAMICCHAYĀ ॥ 110॥
BANDHO
JĀLĀNDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḤ ।
ADHASTĀT KUṆČANENĀṢU KAṆṬHASAṆKOCANE KṚTE
॥ 111 ॥
MADHYE PAŚČIMATĀṆENA SYĀT PRĀṆO
BRAHMANĀḌIGAḤ ।
KUṆḌALYĀ GRANTHITRAYAVIBHEDANENA
NIRVIKALPAKAPRĀPTIḤ
VAJĀRĀSANASTHITO YOGĪ ČĀLVĀNIVTĀ TU KUṆḌĀLĪM ॥
112 ॥

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.



PAŚCIMATANASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

MAHA-
SADASHIVOHAM



1. SIT WITH LEGS STRETCHED OUT.
2. BEND FROM THE WAIST AND HOLD THE BIG TOES WITH INDEX AND MIDDLE FINGERS.
3. BRING CHEST TO THIGHS, HEAD TO KNEES, AND ENGAGE ALL THREE BANDHAS.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



ASANA

PASCIMATANASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

TRISIKHI BRAHMANOPANISHAD 50

जानूपरि ललाटं तु पश्चिमं ताणमुच्यते ।
येन केन प्रकारेण सुखं धार्यं च जायते ॥ ५१
॥

JĀNŪPARI LALĀṬAṀ TU PAŚCIMAM
TĀṆAMUCYATE |
YENA KENA PRAKĀREṆA SUKHAM
DHĀRYAM CA JĀYATE || 50 ||

AKASHIC REVELATION

STRETCH LEGS ON GROUND AND THEN
PROPERLY CATCH HOLD OF TOES WITH
HANDS AND LOWER THE FOREHEAD ON
KNEES.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ||19||

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM, NIVEDANA
MUDRĀḤ 6.2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAMNUṢṬHAYOGE
PRĀṆA-MUDRĀ |

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
DHYANABINDUPANISAD 91 - 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ || 91 || RAŚĀNĀM ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE || 92 ||
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀṆGHRĪṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀḌAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢṢIYUGALAṀ BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE || 93 ||

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.

56.

UGRASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



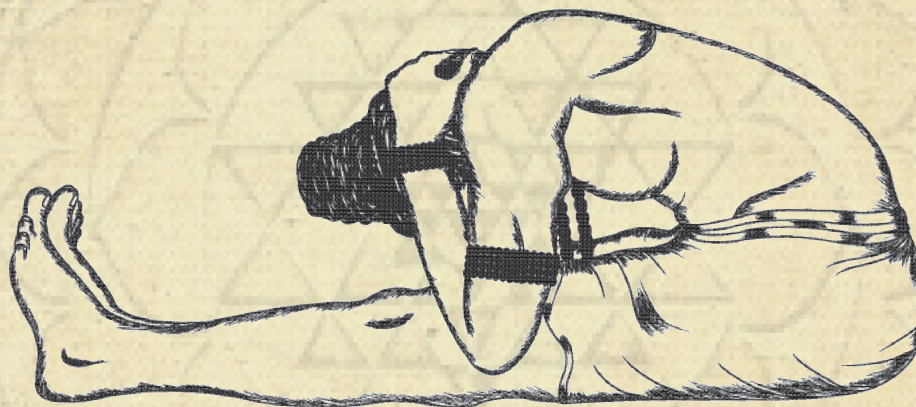
BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

MAHA-
SADASHIVOHAM



1. SIT WITH LEGS STRAIGHT AND APART.
2. CLASP HANDS BEHIND THE HEAD AND LEAN CHEST FORWARD AND DOWN, BRINGING THE HEAD TO KNEES.
3. ENGAGE ALL THREE BANDHAS.



*VISUALIZE KALI IN
YOUR INNER SPACE*

GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



ASANA

UGRASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SHIVA SAMHITA 3. 92-94

स्वपाणिभ्यां हृदं धृत्वा जानूपरि शिरो न्यसेत् ॥
आसनोद्यमिदं प्रोक्तं भवेददनिदोपनम् ।
देहावसानहरणं पश्चिमोत्तानसंनकम् ॥
य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः ।
वायुः पश्चिममार्गेण तस्य सञ्चरति ध्रुवम् ॥ ९२ ॥
एतदभ्यासशीलानां सर्वसिद्धिः प्रजायते ।
तस्मादयोगी प्रयत्नेन साधयेत्सिद्धिमात्मनः ॥ ९३ ॥
गोपनीयं प्रयत्नेन न यस्य कस्यचित् ।
येन शीघ्रं मरुत्सिद्धिर्भवेद् दुःखोघनाशिनि ॥ ९४ ॥

SVAPĀṆIBHYĀM DṚDHAM DHṚTVĀ JĀNŪPARI ŚIRO NYASET ॥
ĀSANOGRAMIDAṆ PROKTAṆ BHAVEDANILADĪPANAM ।
DEHĀVASĀNAHARAṆAṆ PAŚCIMOTTĀNASAMNĪKAM ॥
YA ETADĀSANAM ŚREṢṬHAM PRATYAHAM SĀDHYETSUDHĪḤ ।
VĀYUḤ PAŚCIMAMĀRGENAṆA TASYA SAŅCARATI DHRUVAM ॥ 92 ॥
ETADABHYĀSĀSĪLĀNĀM SARVASIDDHĪḤ PRAJĀYATE ।
TASMĀDYOGĪ PRAYATNENA SĀDHAYETSIDDHAMĀTMANAḤ ॥ 93 ॥
GOPANĪYAM PRAYATNENA NA YASYA KASYACIT ।
YENA ŚĪGHRAṆ MARUTSIDDHIRBHAVED DUḤKHAUGHANĀŚINI ॥ 94 ॥

AKASHIC REVELATION

STRETCH OUT BOTH THE LEGS AND KEEP THEM APART; FIRMLY TAKE HOLD OF THE HEAD BY THE HANDS, AND PLACE THEM ON THE KNEES. THIS IS CALLED UGRASANA (THE STERN-POSTURE), IT EXCITES THE MOTION OF THE AIR, DESTROYS THE DULLNESS AND UNEASINESS OF THE BODY, AND IS ALSO CALLED PASCHIMA-UTTANA (THE POSTERIOR CROSSED POSTURE.) THAT WISE MAN WHO DAILY PRACTICES THIS NOBLE POSTURE CAN CERTAINLY INDUCE THE FLOW OF THE AIR UP THROUGH THE ANUS. THOSE WHO PRACTICE THIS OBTAIN ALL THE SIDDHIS; THEREFORE, THOSE, DESIROUS OF ATTAINING POWER, SHOULD PRACTICE THIS DILIGENTLY. THIS SHOULD BE KEPT SECRET WITH THE GREATEST CARE, AND NOT BE GIVEN TO ANYBODY AND EVERYBODY. THROUGH IT, VAYU-SIDDHI IS EASILY OBTAINED, AND IT DESTROYS A MULTITUDE OF MISERIES.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM ।
RECAKASTVES" A VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA – आप्त प्रमाण
MUDRA VIDHANAM 10.17

तले तले तु करयो-स्तिर्यक् संयोज्य
चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAMYOJYA CĀṅGULĪḤ ।
SAMHATĀ: PRASṚTĀḤ KURYĀT MUDRĀ
PARAŚU SAMJNĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE FINGERS OF BOTH HANDS. CONTRACT AND EXPAND THEM, NAMED AS PARASHU MUDRA.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
DHYANABINDUPANISAD 91 – 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनुर्निपीड्य सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUŚIRAM YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAṆ TATHĀ DAKṢIṆAM ।
ĀPŪRYA ŚVASANENA KUḶṢIYUGALAṆ BADHVĀ
ŚĀNAI RECAJEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

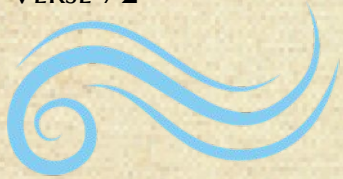
THE CLEANSING (WITH THE PRANAYAMA) OF THE HEAPS OF IMPURITIES (IN THE NADIS), THE BRINGING ABOUT OF THE UNION BETWEEN THE MOON AND THE SUN, THE COMPLETE DRYING UP OF THE BODILY FLUIDS, RASAS (VAATA, PITTA AND KAPHA), IS KNOWN AS THE MAHĀMUDRĀ. WITH THE CHIN LAID ON THE CHEST, PRESSING THE ABYSS OF THE GENITALS WITH THE LEFT FOOT, HOLDING WITH THE TWO HANDS THE OUTSTRETCHED RIGHT LEG, FILLING WITH BREATH THE PAIR OF BELLIES AND HOLDING IT UP, ONE SHOULD SLOWLY EXHALE IT. THIS INDEED IS SAID TO BE THE SIN-DESTROYING MAHA-MUDRA FOR MEN.

57.

MARICI ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



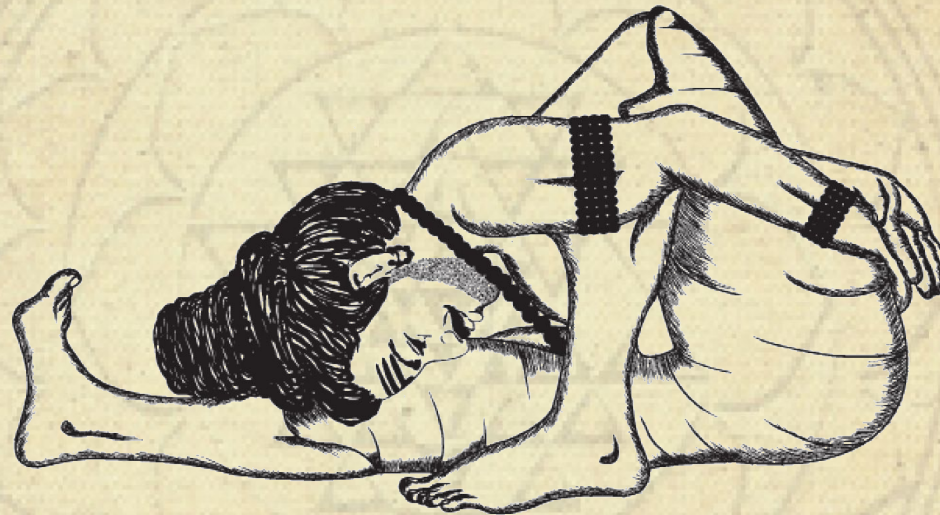
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE YOURSELF
AS SAGE MARICI*



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT WITH LEGS EXTENDED.
2. BRING ONE HEAL TO GROIN, KNEE RAISED.
3. REACH ARM IN AND AROUND RAISED KNEE AND CLASP HANDS BEHIND THE BACK.
4. BRING THE CHEST TO THIGH, HEAD TO KNEE.



ASANA

MARICI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA
1. 51, 2. 17

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

UTTĀNAPĀDAM KRAUṆCAM CA
MARĪCIṆ VĪRABHADRAKAM ।
NAṬARĀJAM TRIKOṆAM CA
SUPTĀṅGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

UTTANAPADASANA, KRAUNCASANA,
MARICYASANA, VIRABHADRASANA,
NATARAJASANA, TRIKONASANA, SUPTA
PADANGUSTHASANA AND SUPTA
PRASARITA PADANGUSTASANA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM ।
RECAKASTVES'A VIKHYA'TAH PRA'N.A
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ ।
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

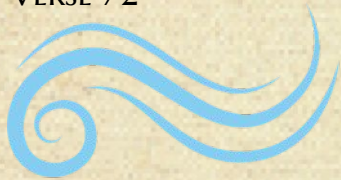


58.

MAHAMUDRA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

MAHA-
SADASHIVOHAM



1. SIT WITH LEGS STRETCHED, TOES UP.
2. BRING ONE HEEL TO PERINEUM AND LET KNEE FALL TO THE SIDE ON GROUND.
3. REACH AND HOLD THE FOOT KEEPING THE LEG STRAIGHT.
4. BRING THE CHEST FORWARD AND DOWN, ENGAGE ALL THREE BANDHAS, AND GAZE TO NOSE.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



ASANA

MAHAMUDRA ASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SHIVA SAMHITA 4.16-17

अथ महामुद्राकथनम् ।
महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्भे ।
यां प्राप्य सिद्धिः सिद्धिं च कपिलादयाः पुरागताः ॥ १६ ॥
अपसव्येन संपीड्य पादमूलेन सादरम् ।
गुरुपदेशतो योनिं गुदमेढान्तरालगाम् ॥
सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै ।
नवद्वाराणि संयम्य चिबुकं हृदयोपरि ॥
चित्तं चित्तपथे दत्त्वा पाभवेदवायुसाधनम् ।
महामुद्राभवेदेषा सर्वतन्त्रेषु गोपिता ॥
वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः ।
प्राणायामं समं कृत्वा योगी नियतमानसः ॥ १७ ॥

ATHA MAHĀMUDRĀKATHANAM ।
MAHĀMUDRĀM PRAVAKṢYĀMI TANTRE'SMINMAMA VALLBHE ।
YĀM PRĀPYA SIDDHĪH SIDDHIM CA KAPILĀDYĀH PURĀGATĀH ॥ 16 ॥
APASAVYENA SAMPIDYĀ PĀDAMŪLENA SĀDARAM ।
GURUPADEŚĀTO YONIṆ GUÐAMEḌHRĀNĀRĀLAGĀM ॥
SAVYAM PRĀSĀRITAM PĀDAM DHṚTVĀ PĀNIYUGENA VAI ।
NAVADVĀRĀṆI SAMYAMYA CIBUKAM HṚDAYOPARI ॥
CITTAṆ CITTAPATHE DATTVĀ PĀBHAVEDVĀYUSĀDHANAM ।
MAHĀMUDRĀBHAVEDEŚĀ SARVATANTREṢU GOPITĀ ॥
VĀMĀṆGENA SAMABHYASYA DAKṢĀṆGENĀBHYASETPUNAḤ
PRĀṆĀYĀMAM SAMAM KṚTVĀ YOGĪ NIYATAMĀNASAH ॥ 17 ॥

AKASHIC REVELATION

MY DEAREST, I SHALL NOW DESCRIBE TO YOU THE MAHAMUDRA, FROM WHOSE KNOWLEDGE THE ANCIENT SAGES KAPILA AND OTHERS OBTAINED SUCCESS IN YOGA. IN ACCORDANCE WITH THE INSTRUCTIONS OF THE GURU, PRESS GENTLY THE PERINEUM WITH THE HEEL OF THE LEFT FOOT. STRETCHING THE RIGHT FOOT OUT, HOLD IT FAST BY THE TWO HANDS. HAVING CLOSED THE NINE GATES (OF THE BODY), PLACE THE CHIN ON THE CHEST. THEN CONCENTRATE THE VIBRATIONS OF THE MIND AND INSPIRE AIR AND RETAIN IT BY KUMBHAKA (SO LONG AS ONE CAN COMFORTABLY KEEP IT). THIS IS THE MAHAMUDRA, HELD SECRET IN ALL THE TANTRAS. THE STEADY-MINDED YOGI, HAVING PRACTICED IT ON THE LEFT SIDE SHOULD THEN PRACTICE IT ON THE RIGHT SIDE; AND IN ALL CASES MUST BE FIRM IN PRANAYAMA – THE REGULATION OF HIS BREATH.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM ।
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYĀM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TĀJJNĀNENA SAṆSĀRANIVṚTTIḤ ।
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
DHYANABINDUPANISAD 91 – 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहननुर्निपीड्य सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेदेषा
पातकनाशिनी ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪDYA SUṢIRAM YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM ।
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE PRANAYAMA) OF THE HEAPS OF IMPURITIES (IN THE NADIS), THE BRINGING ABOUT OF THE UNION BETWEEN THE MOON AND THE SUN, THE COMPLETE DRYING UP OF THE BODILY FLUIDS, RASAS (VAATA, PITTA AND KAPHA), IS KNOWN AS THE MAHĀMUDRĀ. WITH THE CHIN LAID ON THE CHEST, PRESSING THE ABYSS OF THE GENITALS WITH THE LEFT FOOT, HOLDING WITH THE TWO HANDS THE OUTSTRETCHED RIGHT LEG, FILLING WITH BREATH THE PAIR OF BELLIES AND HOLDING IT UP, ONE SHOULD SLOWLY EXHALE IT. THIS INDEED IS SAID TO BE THE SIN-DESTROYING MAHA-MUDRA FOR MEN.

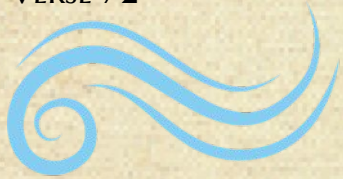
59.

MARICI ASANA

(REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE YOURSELF
AS SAGE MARICI*



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT WITH LEGS EXTENDED.
2. BRING ONE HEAL TO GROIN, KNEE RAISED.
3. REACH ARM IN AND AROUND RAISED KNEE AND CLASP HANDS BEHIND THE BACK.
4. BRING THE CHEST TO THIGH, HEAD TO KNEE.



ASANA

MARICI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

NATHAMUNI'S YOGA RAHASYA

1. 51, 2. 17

उत्तानपादं क्रौञ्चं च मरीचिं वीरभद्रकम् ।
नटराजं त्रिकोणं च सुप्ताङ्गुष्ठप्रसारणे ॥

UTTĀNAPĀDAM KRAUṆCAM CA

MARĪCIṆ VĪRABHADRAKAM ।

NAṬARĀJAM TRIKOṆAM CA

SUPTĀṅGAṢṬHAPRASĀRAṆE ॥

AKASHIC REVELATION

UTTANAPADASANA, KRAUNCASANA,
MARICYASANA, VIRABHADRASANA,
NATARAJASANA, TRIKONASANA, SUPTA
PADANGUSTHASANA AND SUPTA
PRASARITA PADANGUSTASANA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTRA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU

NIS'VASA SAMYUTAM ।

RECAKASTVES'A VIKHYA'TAH PRA'N.A

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI ।

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI ।

TAJJNĀNENA SAṆSĀRANIVṚTTIḥ ।

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṆPĪDYA

VĀYUMĀKUṆCAYED BALĀT ।

VĀRAM VĀRAM YATHĀ CORDHVAM

SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥

PRĀṆĀPĀNAU NĀNDBINDŪ

MŪLABANDHENA CAIKATĀM ।

GATVĀ YOGASYA SAṆSIDDHIṆ

YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



60.

MAHAMUDRA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



(REPEATED)



BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

MAHAMUDRA BANDHA
SHIVA SAMHITA
4. 16-17



1. SIT WITH LEGS STRETCHED, TOES UP.
2. BRING ONE HEEL TO PERINEUM AND LET KNEE FALL TO THE SIDE ON GROUND.
3. REACH AND HOLD THE FOOT KEEPING THE LEG STRAIGHT.
4. BRING THE CHEST FORWARD AND DOWN, ENGAGE ALL THREE BANDHAS, AND GAZE TO NOSE.

ASANA

MAHAMUDRA ASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SHIVA SAMHITA 4.16-17

अथ महामुद्राकथनम् ।
महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्भे ।
यां प्राप्य सिद्धिः सिद्धिं च कपिलादयाः पुरागताः ॥ १६ ॥
अपसव्येन संपीडय पादमूलेन सादरम् ।
गुरुपदेशतो योनिं गुदमेढान्तरालगाम् ॥
सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै ।
नवद्वाराणि संयम्य चिबुकं हृदयोपरि ॥
चित्तं चित्तपथे दत्त्वा पाभवेदवायुसाधनम् ।
महामुद्राभवेदेषा सर्वतन्त्रेषु गोपिता ॥
वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः ।
प्राणायामं समं कृत्वा योगी नियतमानसः ॥ १७ ॥

ATHA MAHĀMUDRĀKATHANAM ।
MAHĀMUDRĀM PRAVAKṢYĀMI TANTRE'SMINMAMA VALLBHE ।
YĀM PRĀPYA SIDDHĪH SIDDHIM CA KAPILĀDYĀH PURĀGATĀH ॥ 16 ॥
APASAVYENA SAMPIḌYA PĀDAMŪLENA SĀDARAM ।
GURUPADEŚĀTO YONIṆ GUÐAMEḌHRĀNTARĀLAGĀM ॥
SAVYAM PRASĀRITAM PĀDAM DHṚTVĀ PĀNIYUGENA VAI ।
NAVADVĀRĀṆI SAMYAMYA CIBUKAM HṚDAYOPARI ॥
CITTAṆ CITTAPATHE DATTVĀ PĀBHAVEDVĀYUSĀDHANAM ।
MAHĀMUDRĀBHAVEDEŚĀ SARVATANTREṢU GOPITĀ ॥
VĀMĀṆGENA SAMABHYASYA DAKṢĀṆGENĀBHYASETPUNAḤ
PRĀḌYĀVAMAM SAMAM KṚTVĀ YOGĪ NIYATAMĀNASAH ॥ 17 ॥

AKASHIC REVELATION

MY DEAREST, I SHALL NOW DESCRIBE TO YOU THE MAHAMUDRA, FROM WHOSE KNOWLEDGE THE ANCIENT SAGES KAPILA AND OTHERS OBTAINED SUCCESS IN YOGA. IN ACCORDANCE WITH THE INSTRUCTIONS OF THE GURU, PRESS GENTLY THE PERINEUM WITH THE HEEL OF THE LEFT FOOT. STRETCHING THE RIGHT FOOT OUT, HOLD IT FAST BY THE TWO HANDS. HAVING CLOSED THE NINE GATES (OF THE BODY), PLACE THE CHIN ON THE CHEST. THEN CONCENTRATE THE VIBRATIONS OF THE MIND AND INSPIRE AIR AND RETAIN IT BY KUMBHAKA (SO LONG AS ONE CAN COMFORTABLY KEEP IT). THIS IS THE MAHAMUDRA, HELD SECRET IN ALL THE TANTRAS. THE STEADY-MINDED YOGI, HAVING PRACTICED IT ON THE LEFT SIDE SHOULD THEN PRACTICE IT ON THE RIGHT SIDE; AND IN ALL CASES MUST BE FIRM IN PRANAYAMA – THE REGULATION OF HIS BREATH.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM ।
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYĀM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TĀJJNĀNENA SAṆSĀRANIVṚTTIḤ ।
TĀTPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MAHAMUDRA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
DHYANABINDUPANISAD 91 – 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहननुर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेदेषा
पातकनाशिनी ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥ RAŚĀNĀM ŚOṢAṆAM
SAMYAṆ MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNIPĪḌYA SUṢIRAM YONEŚCA
VĀMĀṆGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM ।
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚĀNAI RECAYEDEŚĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

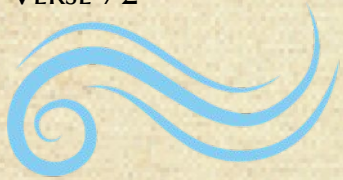
THE CLEANSING (WITH THE PRANAYAMA) OF THE HEAPS OF IMPURITIES (IN THE NADIS), THE BRINGING ABOUT OF THE UNION BETWEEN THE MOON AND THE SUN, THE COMPLETE DRYING UP OF THE BODILY FLUIDS, RASAS (VAATA, PITTA AND KAPHA), IS KNOWN AS THE MAHĀMUDRĀ. WITH THE CHIN LAID ON THE CHEST, PRESSING THE ABYSS OF THE GENITALS WITH THE LEFT FOOT, HOLDING WITH THE TWO HANDS THE OUTSTRETCHED RIGHT LEG, FILLING WITH BREATH THE PAIR OF BELLIES AND HOLDING IT UP, ONE SHOULD SLOWLY EXHALE IT. THIS INDEED IS SAID TO BE THE SIN-DESTROYING MAHA-MUDRA FOR MEN.

61.

BHADRASANA 2

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. SIT AND BRING SOLES OF FEET TOGETHER WITH HEELS CLOSE TO THE PERINEUM.
2. KEEP KNEES WIDE AND HOLD THE FEET FIRMLY.
3. MAINTAIN A STRAIGHT SPINE AND GAZE TO NOSE.

ASANA

BHADRASANA 2

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 1. 3-8

गुल्फौ तु वृषणस्याधः सीवन्याः पार्श्वयोः
क्षिपेत् ।
पादपार्श्वे तु पाणिभ्यां दृढं बद्ध्वा
सुनिश्चलम् ।
भद्रासनं भवेदेतत् सर्वव्याधिविषापहम् ॥ ८
॥

GULPHAU TU VṚṢAṆASYĀDHAḥ SĪVANYĀḥ
PĀRŚVAYOḥ KṢIPET |
PĀDAPĀRŚVE TU PĀṆIBHYĀṃ DṚḌHAM
BADDHVĀ SUNIŚCALAM |
BHADRĀSANAM BHAVEDETAT
SARVAVYĀDHIVIṢĀPAHAM ॥ 8 ॥

AKASHIC REVELATION

(THE YOGIN) SHOULD PLACE THE TWO ANKLES OF THE LEG BELOW THE TESTICLES, ON EITHER SIDE THE FRENUM OF THE PREPUCE. THEN WITH BOTH HANDS HOLDING FIRMLY THE TWO FEET BY THEIR SIDES, AND REMAINING MOTIONLESS. THIS WILL BE THE BHADRASANA, THE PANACEA FOR ALL ILLS AND THE ANTIDOTE AGAINST ALL POISONS.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES" A VIKHYA'TAH PRĀ'N.A
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṃ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṃ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṃSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.

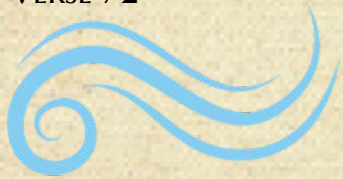


62.

GVALIPAVA ASANA

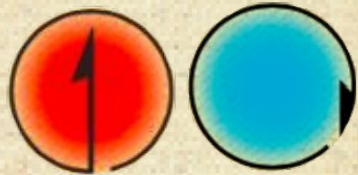
PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. FROM BHADRASANA, EXTEND FEET AWAY FROM BODY.
2. KEEP TOES TOGETHER, HEELS APART, KNEES OPEN.
3. PLACE HANDS ON RESPECTIVE KNEES AND TUCK THE CHIN TO CHEST.
4. GAZE TO THE NOSE.



ASANA

GVALIPAVASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

256-257

पूर्व चरपटचोक कहयो सोई
वाहि विधि यो कीजी सोई
य मे एडी भिन जु राषै
अंगुल आठ अन्तरो राषै ॥२५६
च्युबुक कंठकूप मे ठानो
नासा अग्र दिष्ट मे ठानो
या करि जालंधर बंध होई
साधक साथै विधि सो कोई ॥२५७

PŪRVA CARAPAṬACOKA KAHYO SOĪ
VĀHI VIDHI YO KĪJĪ SOĪ
YA ME EḌĪ BHIMNA JU RĀṢAI
AṆGULA ĀṬHA ANTARO RĀṢAI ॥256
CYUBUKA KAṆṬHAKŪPA ME ṬHĀNO
NĀSĀ AGRA DIṢṬA KO ṬHĀMNO
YĀ KARI JĀLĀMDHARA BĀMDHA HOĪ
SĀDHAKA SĀDHAI VIDHI SO KOĪ ॥257

AKASHIC REVELATION

THIS IS PRACTICED IN THE MANNER OF
CARPATACAUKASANA. IN THIS ASANA,
KEEP BOTH THE HEELS SEPARATE AT A
DISTANCE OF EIGHT FINGERS. CHIN WELL
PLACED AT THE JUGULAR KNOTCH. GAZE
AT THE TIP OF NOSE.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTRA AGAMA

YOGA PADA 19

ततोर्ध्व रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |

RECAKASTVES" A VIKHYA'TAH PRA'N.A

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DIṢṬAU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

JALANDHARA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD 109-112

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ॥ १०९ ॥
कंठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ।
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ॥ ११० ॥
बन्धो जालंधराख्योऽयममृताप्यायकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ॥ १११ ॥
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मनाडिगः ।
कुण्डल्या ग्रन्थित्रयविभेदेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ॥ ११२ ॥

PŪRAKĀNTE TU KARTAVYO BANDHO
JĀLĀMDHARĀBHIDHAḥ ॥ 109 ॥
KAṆṬHASAMKOCARŪPO'SAU
VĀYUMĀRGANIRODHAKAḥ |
KAṆṬHAMĀKUNČYA HṚDAYE STHĀPAYED
DṚḌHAMICCHAYĀ ॥ 110 ॥
BANDHO
JĀLĀMDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḥ |
ADHĀTĀT KUṆČANENĀŠU KAṆṬHASAMKOCANE KṚTE
॥ 111 ॥
MADHYE PAŚCĪMATĀNE SYĀT PRĀṆO
BRAHMANĀDIGAḥ |
KUṆḌALYĀ GRANTHITRAYAVIBHEDANENA
NIRVIKALPAKAPRĀPTIḥ
VAJRĀSANASTHĪTO YOGĪ ČĀLAYITVĀ TU KUṆḌĀLĪM ॥
112 ॥

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.



63.

JONI ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



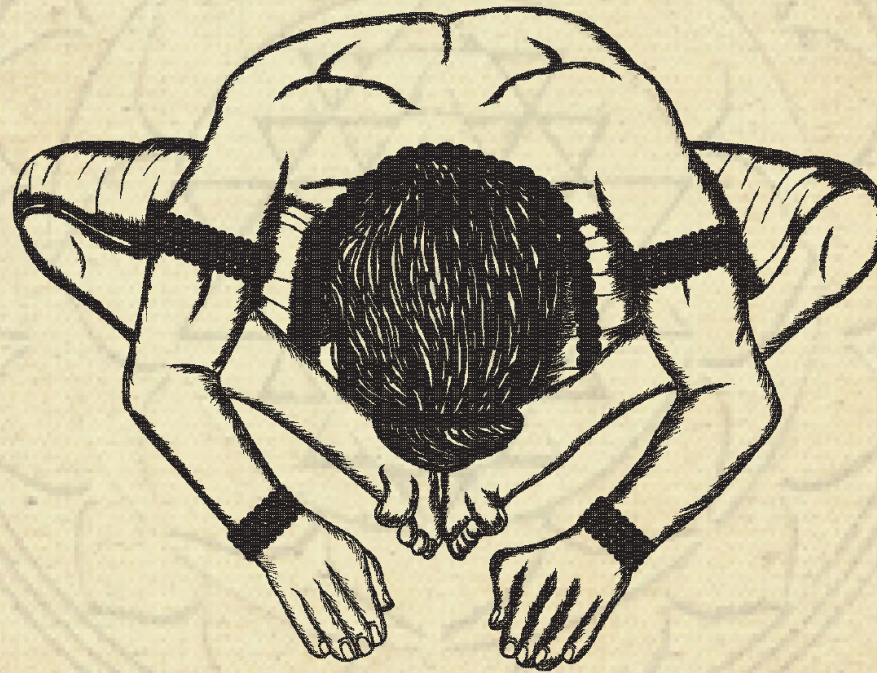
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND KEEP SOLES OF FEET TOGETHER AND HEELS CLOSE TO THE PERINEUM.
2. HOLD THE SOLES OF THE FEET AND LEAN FORWARD AND DOWN.
3. BRING FOREHEAD TO FEET AND GAZE TO THE NOSE.



*VISUALIZE THE YONI
MANDALA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

JONI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

214-218

दोड पगथली संपुट करै
एडी मेदु के दिग धरै
अर्ध हाथ को अंतर राषै
लिलाट पगथल्यां उपर दाषै ॥२१४
दसो आंगुरी अग्र मिलावै
फणा अग्र पर ले पहरवै
कहूणी लो भूपरि कर दाषै
नली कहूणी मिलिवां राषै ॥२१५
सम करि राषै सकल सरीर
नासा द्विष्टि लगावै धीर
मुष मारग सो वाई गहै
आसक्त होय तहा लो रहे ॥२१६
इडा नाडि कर पवन उतारे
वार सात या जुगति विचारै
चढतो चढतो कभक साधे
वार सात या जुगति अराधे ॥२१७
बंध होय मल मूत्र को वाय विग्रहै कोय
या आसन के करत ही द्रवीभूत सो होय ॥२१८

DOU PAGATHALĪ SAṂPUṬA KARAI
EḌĪ MEDHU KE DHIGA DHARAI
ARDHA HĀTHA KO AṂTARA RĀṢAI
LILĀTA PAGATHALYĀM UPARA DĀṢAI ॥214
DASO ĀṂGURĪ AGRA MILĀVAI
PHANĀ AGRA PARA LE PAHARAVAI
KAHUNĪ LO BHŪPARI KARA DĀṢAI
NALĪ KAHUNĪ MILIVĀM RĀṢAI ॥215
SAMA KARI RĀṢAI SAKALA SARĪRA
NĀSĀ DRIṢṬI LAGĀVAI DHĪRA
MUṢA MĀRAGA SO VĀI GAHAI
ĀSAKTA HOYA TAHĀM LAU RAHE ॥216
IḌĀ NĀḌI KARA PAVANA UTĀRE
VĀRA SĀTA YĀ JUGATI VICĀRAI
CAḌHATO CAḌHATO KAMBHAKA SĀDHE
VĀRA SĀTA YĀ JUGATI ARĀDHE ॥217
VĀMDHA HOYA MALA MŪTRA KO VĀYA VIGRAHAI KOYA
YĀ ĀSANA KE KARATA HĪ DRĀVĪBHŪTA SO HOYA ॥218

AKASHIC REVELATION

JOIN BOTH THE SOLES TOGETHER AND
PUT THE HEELS NEAR THE GENERATIVE
ORGAN AT A DISTANCE OF HALF HAND
(12 FINGERS). CATCH HOLD OF SOLE
WITH THE HELP OF ALL THE TEN FINGERS.
BRING ELBOWS ON THE GROUND NEAR
THE SHINS. BALANCE THE WHOLE BODY.
GAZE AT THE TIP OF NOSE.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA

YOGA PADA 19

ततोर्ध्व रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |

RECAKASTVES"Ā VIKHYA'TAH PRĀ'N.A

SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DRṢṬAU
NIMEṢONMEṢAVARJITĀYĀM CA IYĀM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAṂ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṂ PĀRṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṂ VĀRAṂ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṂ
YACCHATO NĀTRA SAṂŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

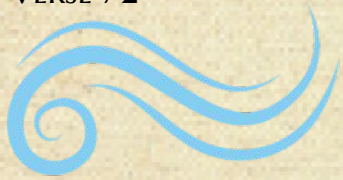


64.

MIDAKIPAVA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



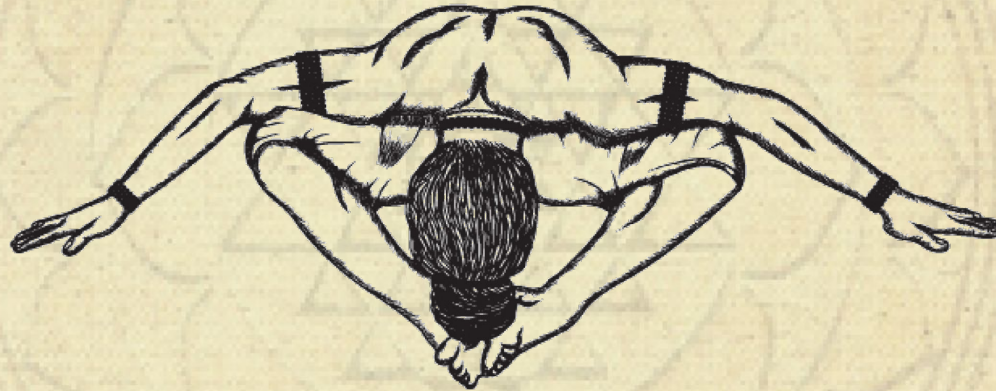
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND KEEP HEELS TOGETHER, TOES APART AND KNEES WIDE.
2. LEAN FORWARD AND DOWN AND EXTEND HANDS OUT WIDE, PALMS DOWN ON GROUND.
3. BRING FOREHEAD TO THE GROUND BEHIND THE HEELS AND GAZE TO THE NOSE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

MIDAKIPAVA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 61

पूरब बिधि परि पगथली संपुट षोल येडी
मिली राषे

येड्यास्यू माहिली कानि अगूल दो आतरै
लिनाट धरति लगावै

हाथ दोऊ गोडा उपरि लगावा अडवाइरछा
परा पसारै

हथेली अंगुली धरती राशै द्विशिट नासा अग्र
आसन कौ गुण पच उपबाई जिनकि

गाठिपर

PŪRABA BIDHI PARI PAGATHALĪ saṁpuṭa
ṢOLA YEḌĪ MILĪ RĀṢE

YEḌYĀSYŪ MĀHILĪ KĀNI AGŪLA DO
ĀTARAI LILĀṬA DHARATI LAGĀVAI

HĀTHA DOŪ GOḌĀ UPARI LAGĀVĀ
AḌAVĀIRACHĀ PARĀ PASĀRAI

HATHELĪ aṁGULĪ DHARATĪ RĀṢAI DRĪṢṬI
NĀSĀ AGRA

ĀSANA KAU GUṆA PACA UPABĀĪ JINAKI
GĀṬHIPARA

AKASHIC REVELATION

SIT WITH LEGS EXTENDED. CLOSE TWO
HEELS TOGETHER WHILE KEEPING TOES
APART. KNEES ARE SPREAD SIDEWARD.
LOWER THE BODY FORWARD TO TOUCH
THE FOREHEAD ON GROUND NEAR THE
HEELS. SPREAD HANDS SIDEWARD OVER
KNEES AND PLACE PALMS ON GROUND.
GAZE IS FIXED AT THE NOSE.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |

RECAKASTVES'A VIKHYA'TAH PRĀ'N.A
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DRṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA saṁSĀRANIVṚTTIḥ |
TATPŪJANAṁ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṁ PĀRṢṆYĀ TU saṁPīḍya
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṁ VĀRAṁ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA saṁSIDDHIṁ
YACCHATO NĀTRA saṁŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



65.

SIDDHA SAMADHI ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND KEEP TOES TOGETHER, HEELS APART.
2. BRING ARMS BELOW THE SHINS, EXTEND OUT AND KEEP PALMS UP.
3. BRING FOREHEAD TO THE GROUND ABOVE THE FEET, BRINGING TOES NEAR THE THROAT.
4. GAZE TO THE NOSE.



*VISUALIZE LORD SURYA
IN YOUR INNER SPACE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

SIDDHA SAMADHI ASANA
ĀPTA PRAMĀṆA - आप्त प्रमाण
JOGAPRADIPIYAKA OF JAYATARAMA
249-252

दोड पगथलि संपुट करै
सो ले मेढ आग मे धरे
अंगुल आठ आंतरो राषे
एडीं को अैसे विधि दाषे ॥२४९
आणे हाथ पगां के माही
कौहणी सहित कलायां ताई
आंम्हा सांम्हा कर पुनि दोई
भूपर राषे सूधा सोई ॥२५०
फणा दोऊ आगाने करै
नासा को भू उपरि धरे
पाद अंगुष्ठा कंठ लगावै
नासा अंग दिष्टि बहरावै ॥२५१
पवन धारणा सहत यो साध्यां लागे समाधि
देही नृमल होय मुनि कदे न उपजे व्याधि ॥२५२

DOU PAGATHALI SAMPUṬA KARAI
SO LE MEḌHA ĀGA ME DHARAI
AMGULA ĀṬHA ĀMTARO RĀṢAI
EḌĪ KO AĀISE VIDHI DĀṢAI ॥249
ĀṆAI HĀTHA PAGĀM KE MĀHĪ
KAUHAṆĪ SAHITA KALĀYĀM TĀI
ĀMMHĀ SĀMMHĀ KARA PUNI DOĪ
BHŪPARA RĀṢAI SŪDHĀ SOĪ ॥250
PHANĀ DOŪ ĀGĀNE KARAIM
NĀSĀ KO BHŪ UPARI DHARAI
PĀDA AMGUṢṬĀ KAMṬHA LAGĀVAI
NĀSĀ AGRA DIṢṬI BAHARĀVAI ॥251
PAVANA DHĀRAṆĀ SAHATA YO SĀDHYĀM LĀGE
SAMĀDHI
DEHĪ NṚMALA HOYA MUNI KADE NA UPAJAI VYĀDHI ॥
252

AKASHIC REVELATION

WHILE SEATED ON GROUND, BRING
SOLES OF FEET TOGETHER BY KEEPING
LITTLE DISTANCE OF EIGHT DIGITS
BETWEEN HEELS. INSERT HANDS
THROUGH LEGS AND PLACE THEM ON
TWO SIDES ON GROUND. KEEP PALMS
FACING UPWARDS. BEND FORWARD TO
TOUCH THE NOSE ON GROUND AND
PLACE TOES AT THE THROAT. FIX THE
GAZE AT THE NOSE-TIP.

PRANAYAMA

RECAKA KUMBHAKA
ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA ĀGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECIYET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES" A VIKHYA'TAH PRA'N.A
SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PAṚṢṆYĀ TU SAMPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAM ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṀ
YACCHATO NĀTRA SAṂŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



66.

CINNAKIPAVA ASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND KEEP HEELS TOGETHER, TOES APART.
2. HOLD THE FEET AND OPEN THEM UP, BRINGING SOLES TOWARDS THE SKY, KEEPING BACK OF HANDS ON GROUND.
3. PRESS ELBOWS ONTO THE THIGHS TOWARDS THE KNEES AND GAZE TO THE NOSE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

CINNAKIPAVA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 63

दोउ पगाकी येडी धरती मगिवा मेढ लगावै
पगथली महली कौर अंगूठाकी सधि सूधी
जोडै
बारिलि कोर फना पुल्या राषै
कहण्या की माहिली सन्धी गोडा उपरी राषै
हाथा की अंगुली पिष्टि धरती टेके अंगूठा
अग्र छीदो धरती लगावै
अगून्या का अग्र माहि कानी राषै
द्विशिट नासा अग्र आसण कौगूण नाग पवन
बन्ध होई

DOU PAGĀKĪ YEDĪ DHARATĪ MAGIVĀ
MEḌHA LAGĀVAI
PAGATHALĪ MAHALĪ KAURA AṅGŪṭHĀKĪ
SADHI SŪDHĪ JOḌAI
BĀRILI KORA PHANĀ ṢULYĀ RĀṢAI
KAHAṅYĀ KĪ MĀHILĪ SANDHĪ GOḌĀ
UPARĪ RĀṢAI
HĀTHĀ KĪ AṅGULĪ PIṢṬI DHARATĪ ṬEKAI
AṅGŪṭHĀ AGRA CHĪDO DHARATĪ
LAGĀVAI
AGŪLYĀ KĀ AGRA MĀHI KĀNĪ RĀṢAI
DRIṢṬI NĀSĀ AGRA ĀSAṅA KAUGŪṅA
NĀGA PAVANA BANDHA HŌI

AKASHIC REVELATION

WHILE SITTING ON GROUND, DRAW LEGS
CLOSE TO THE SEAT IN SUCH A WAY
THAT HEELS COMES TOGETHER AND TOES
APART. BEND THE ARMS AND PLACE
ELBOWS ON RESPECTIVE KNEES. KEEP THE
BACK OF HANDS AND FINGERS ON
GROUND IN SUPINE POSITION. DIRECT
GAZE AT TIP OF NOSE.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्व रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṅSĀRANIVṚTTIḤ |
TATPŪJANAṅ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
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GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṅ PĀṢṆYĀ TU SAṅPIḍYA
VĀYUMĀKUṅCAYED BALĀT |
VĀRAṅ VĀRAṅ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṅAḤ ॥ 104 ॥
PRĀṅPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṅSIDDHIṅ
YACCHATO NĀTRA SAṅŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



67.

CARPATACOKASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT AND BRING SOLES OF THE FEET TOGETHER, HEELS AT PERINEUM, KNEES TO THE GROUND.
2. PLACE HANDS ON THE KNEES AND GENTLY PRESS THEM DOWN.
3. PULL THE STOMACH IN AND UP AND GAZE TO THIRD EYE.



ASANA

CARPATACOKASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

253-255

दोड पगथलि संपुट धारे
आंगाने कर जारे पसारै
गोडा भूसौ लगता राषे
हाथ दोड गोडा परिदाषे ॥२५३
आंषि माहिली उपरि ठाने
गोडा दावि भूमि परि ताने
दिष्टि त्रिकुटी राषे गोई
चरपट चौक कहावै सोई ॥२५४
अर्णचक्र संजु मुक्तनर चितवन करै जु
कोय
नैननि को नासे तिमर ज्योति नृमली होय ॥
२५५

DOU PAGATHALI samPUṬA DHĀRAI
ĀṃGĀNE KARA JĀRE PASĀRAI
GOḌĀ BHŪSAU LAGATĀ RĀṢAI
HĀTHA DOU GOḌĀ PARIDĀṢAI ॥253
ĀṃṢI MĀHILĪ UPARI ṬHĀNAI
GOḌĀ DĀVI BHŪMI PARI TĀNAI
DIṢṬI TRIKUṬĪ RĀṢAI GOĪ
CARAPAṬA CAUKA KAHĀVAI SŌI ॥254
ARṆACAKRA samjU MUKTANARA
CITAVANA KARAI JU KOYA
NAINANI KO NĀSAI TIMARA JYOTI
NṚMALĪ HOYA ॥255

AKASHIC REVELATION

BRING BOTH THE SOLES TOGETHER AND PLACE THEM IN FRONT. KNEES SHOULD TOUCH THE GROUND. BOTH HANDS SHOULD BE PLACED ON THE KNEES AND PRESS THEM TOWARDS GROUND. GAZE BETWEEN EYEBROWS.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA ĀGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९ ॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19 ॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṃ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṃ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तूडडियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तूडडियते यतः ॥
१०६ ॥ तस्मादुडडियाणाख्योऽयं योगिभिः
समुदाहृतः । उडडियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTŪḌḌIYĀṆAKAḤ |
BANDHO YENA SUṢUMNĀYĀṃ
PRĀṆASTŪḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḥ
SAMUDĀHṚTAḥ |
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAṃ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUṃ JAYATYEVA
NA SAṃŚAYAḤ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS UP WITHOUT REST, THAT ALONE IS THE UDDIYANA AND A BANDHA IS PRESCRIBED THEREFOR. ONE SHOULD ASSUME THE PASCIMA-TANA (CONSTRICTING THE BELLY) POSTURE IN THE BELLY ABOVE THE NAVAL. THIS WILL BE THE UDDIYANA-BANDHA, THE LION WHICH WILL QUELL THE ELEPHANT OF DEATH, AND WHICH BINDS (THE DISEASE-GENERATING) PHLEGM WHICH IS THE WATER OF ETHER HAVING ITS ORIGIN AT THE (THOUSAND PETALLED LOTUS OF THE

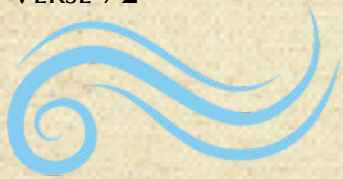


68.

BHAIRAVASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

MAHA-
SADASHIVOHAM



*VISUALIZE YOURSELF AS
LORD KALABHAIRAVA*

GAZE



MUDRA

BINDU MUDRA
MUDRA VIDHANAM
VERSE 3.5

1. SIT AND BRING SOLES OF FEET FACING TOGETHER, KNEES WIDE.
2. LIFT THE HEELS UP AND BRING THE TOES DOWN ONTO THE GROUND.
3. KEEP THE KNEES ON THE GROUND, PULL THE STOMACH IN AND UP AND PLACE HANDS ON KNEES IN BINDU MUDRA.



ASANA

BHAIRAVASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 48

गुल्फौ सम्पीड्य चान्योऽन्यं
व्युत्क्रमेणोत्थितं शनै
जान्वोः पार्श्वगतौ हस्तौ दण्डवद्
भैरवासनम्

GULPHAU SAMPIḌYA CĀNYO'NYAM
VYUTKRAMĒṆOTTHITAM ŚANAḤ
JĀNVOḤ PĀRŚVAGATAU HASTAU
DAṆḌAVAD BHAIRAVĀSANAM

AKASHIC REVELATION

PRESS THE TWO ANKLES WITH EACH
OTHER AND RAISE THEM UP. PLACE THE
HANDS STRAIGHT BY THE SIDES OF THE
KNEES. THIS IS BHAIRAVASANA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SRIMAT SARVAJNANOTTRA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES'A VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियाणकः ।
बन्धो येन सुषुम्नायां प्राणस्तूड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTŪḌḌIYĀṆAKAḤ |
BANDHO YENA SUṢUMNĀYĀM
PRĀṆASTŪḌḌIYATE YATAḤ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAM YOGIBHIḤ
SAMUDĀHṚTAḤ |
UḌḌIYĀṆAM TU SAHAJAM GURUṆĀ
KATHITAM SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṚDDHO'PI
TARUṆO BHAVET |
NĀBHERŪRDHVAMADHAŚCĀPI TĀṆAM
KURYĀT PRAYATNATAḤ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṚTYUM JAYATYEVA
NA SAṂŚAYAḤ |

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

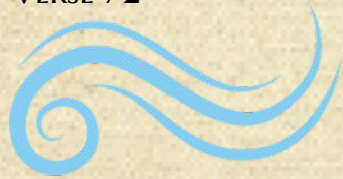


69.

SAMANASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT WITH ONE HEEL AT THE PERINEUM.
2. LIFT AND HOLD THE OTHER FOOT, PULLING THE SOLE OF THE FOOT ONTO THE CHEST.
3. GAZE TO THE THIRD EYE AND HOLD THE BREATH IN MULADHARA CHAKRA.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

SAMANASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23. 71-72

समानासनमावक्ष्ये सिद्धमन्त्रादिसाधनात् ।
एकपादमूरो दत्त्वा गुह्योऽन्यलिङ्गवक्त्रके
॥२३.७१॥

एतद् वीरासनं नाथ समानासनसंज्ञ कम् ।
इत्याकृत्य जपेन्मन्त्रं धृत्वा वायुं चतुर्दले ॥
२३.७२॥

SAMĀNĀSANAMĀVAKṢYE

SIDDHAMANTRĀDISĀDHANĀT ।

EKAPĀDAMŪRAU DATTVĀ

GUHYO'NYALLIṅGAVAKTRAKE ॥23.71॥

ETAD VĪRĀSANAM NĀTHA

SAMĀNĀSANASAMJĪNA KAM ।

ITYĀKṚTYA JAPENMANTRAM DHṚTVĀ

VĀYUM CATURDALE ॥23.72॥

AKASHIC REVELATION

(NOW I TELL YOU ABOUT) SAMĀNĀSANA WHICH IS THE CAUSE OF SIDDHAMANTRA ETC.; PLACE ONE FOOT ON THE CHEST AND THE OTHER ON (THE PLACE BETWEEN) THE ANUS AND THE GENITALS. THIS, O LORD! IS NAMED VĪRĀSANA OR SAMĀNĀSANA. WHILE DOING THIS ĀSANA (ONE MUST) CHANT THE MANTRA HOLDING THE BREATH IN THE CATURDALA (FOUR-LEAVED) OF THE MŪLĀDHĀRA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU

NIS'VASA SAMYUTAM ।

RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI ।

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI ।

TAJJĪNĀNENA SAMŚĀRANIVṚTTIḥ ।

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA

VĀYUMĀKUṆCAYED BALĀT ।

VĀRAM VĀRAM YATHĀ CORDHVAM

SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥

PRĀṆĀPĀNAU NĀNDBINDŪ

MŪLABANDHENA CAIKATĀM ।

GATVĀ YOGASYA SAMSIDDHIM

YACCHATO NĀTRA SAMŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



70.

APANASANA

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND PLACE ONE LEG ON TOP OF THE RESPECTIVE SHOULDER.
2. RAISE OTHER FOOT UPWARDS AND STRAIGHT.
3. KEEP HANDS ON THE GROUND TO THE SIDES AND GAZE TO THE THIRD EYE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMA-
UPANISHAD 3. 5



ASANA

APANASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23. 68-70

केवलं पादमेकञ्च स्कन्धे चारोप्य यत्नतः।
एकपादेन गगने तिष्ठेत् दण्डवत् प्रभो॥२३.६८॥
अपानासनमेतदधि सर्वेषां पूरकाश्रयम्।
कृत्वा सूक्ष्मे शीर्षपदमे समारोप्य व वायुभिः॥
२३.६९॥
तदा सिद्धो भवेन्मर्त्यः प्राणापानसमागमः।
अपानसनयोगेन कृत्वा योगेश्वरो भुवि॥२३.७०॥

KEVALAM PĀDAMEKAṆCA SKANDHE
CĀROPYA YATNATAḥ।
EKAPĀDENĀ GAGANE TIṢṬHET DA ḌAVAT
PRĀBHO॥23.68॥

APĀNĀSANAMETADDHI SARVEṢĀM
PŪRAKĀŚRAYAM।
KṚTVĀ SŪKṢME ŚĪRṢAPADME SAMĀROPYA
VA VĀYUBHIḥ॥23.69॥
TADĀ SIDDHO BHAVENMARTTYAḥ
PRĀṆĀPĀNASAMĀGAMAḥ।
APĀNASANAYOGENA KṚTVĀ YOGĒSVARO
BHUVI॥23.70॥

AKASHIC REVELATION

(IF YOU) PLACE JUST ONE FOOT ON THE
SHOULDER WITH EFFORT AND (RAISE)
THE SECOND FOOT LIKE A ROD TOWARDS
THE SKY IT SURELY BECOMES
APĀNĀSANA, (AND IF) BY DOING PŪRAKA
IN ŚĪRṢPADMĀSANA BY THE SUBTLE
BREATH THEN PERSON (WHO IS BOUND
TO DIE ONE DAY, ANYBODY WHO IS
BORN WILL SURELY DIE ONE DAY)
BECOMES A SIDDHA. THIS WAY PRĀṆA
AND APĀNA BECOME ONE, AND BY
DOING THIS APĀNĀSANA ONE BECOMES
YOGĒSWARA (SUPREME AMONG YOGIS).

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAṀ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA



MULA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIṀ
YACCHATO NĀTRA SAMSAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.

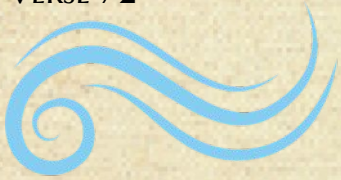
71.

SAMANASANA

(REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT WITH ONE HEEL AT THE PERINEUM.
2. LIFT AND HOLD THE OTHER FOOT, PULLING THE SOLE OF THE FOOT ONTO THE CHEST.
3. GAZE TO THE THIRD EYE AND HOLD THE BREATH IN MULADHARA CHAKRA.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

SAMANASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

RUDRAYAMALAM

(UTTARA-TANTRAM) 23. 71-72

समानासनमावक्ष्ये सिद्धमन्त्रादिसाधनात् ।
एकपादमूरो दत्त्वा गुह्योऽन्यलिङ्गवक्त्रके
॥२३.७१॥

एतद् वीरासनं नाथ समानासनसंज्ञ कम् ।
इत्याकृत्य जपेन्मन्त्रं धृत्वा वायुं चतुर्दले ॥
२३.७२॥

SAMĀNĀSANAMĀVAKṢYE

SIDDHAMANTRĀDISĀDHANĀT ।

EKAPĀDAMŪRAU DATTVĀ

GUHYO'NYALLIṅGAVAKTRAKE ॥23.71॥

ETAD VĪRĀSANAM NĀTHA

SAMĀNĀSANASAMJĪNA KAM ।

ITYĀKṚTYA JAPENMANTRAM DHṚTVĀ

VĀYUM CATURDALE ॥23.72॥

AKASHIC REVELATION

(NOW I TELL YOU ABOUT) SAMĀNĀSANA WHICH IS THE CAUSE OF SIDDHAMANTRA ETC.; PLACE ONE FOOT ON THE CHEST AND THE OTHER ON (THE PLACE BETWEEN) THE ANUS AND THE GENITALS. THIS, O LORD! IS NAMED VĪRĀSANA OR SAMĀNĀSANA. WHILE DOING THIS ĀSANA (ONE MUST) CHANT THE MANTRA HOLDING THE BREATH IN THE CATURDALA (FOUR-LEAVED) OF THE MŪLĀDHĀRA.

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

SRIMAT SARVAJNANOTTARA AGAMA

YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥

रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU

NIS'VASA SAMYUTAM ।

RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA

SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE STOMACH BY SLOWLY EXHALING THE PRANA. THIS MODE OF PRANAYAMA IS KNOWN AS RECAKA WHICH IS INSTRUMENTAL IN DRIVING THE PRANA OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU

NIMEṢONMEṢAVARJITĀYĀM CA IYAM

ŚĀMBHAVĪ MUDRĀ BHAVATI ।

SARVATANTREṢU GOPYĀ MAHĀVIDYĀ

BHAVATI ।

TAJJĪNĀNENA SAMŚĀRANIVṚTTIḥ ।

TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA

VĀYUMĀKUṆCAYED BALĀT ।

VĀRAM VĀRAM YATHĀ CORDHVAM

SAMĀYĀTI SAMĪRANAM ॥ 104 ॥

PRĀṆĀPĀNAU NĀNDBINDŪ

MŪLABANDHENA CAIKATĀM ।

GATVĀ YOGASYA SAMSIDDHIM

YACCHATO NĀTRA SAMŚAYAM ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



72.

APANASANA

(REPEATED)

PRANAYAMA

RECAKA KUMBHAKA
KUMBHAKA PADDHATI
VERSE 72



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

MAHA-
SADASHIVOHAM



1. SIT AND PLACE ONE LEG ON TOP OF THE RESPECTIVE SHOULDER.
2. RAISE OTHER FOOT UPWARDS AND STRAIGHT.
3. KEEP HANDS ON THE GROUND TO THE SIDES AND GAZE TO THE THIRD EYE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

APANASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
RUDRAYAMALAM
(UTTARA-TANTRAM) 23. 68-70

केवलं पादमेकञ्च स्कन्धे चारोप्य यत्नतः।
एकपादेन गगने तिष्ठेत् दण्डवत् प्रभो॥२३.६८॥
अपानासनमेतदधि सर्वेषां पूरकाश्रयम्।
कृत्वा सूक्ष्मे शीर्षपदमे समारोप्य व वायुभिः॥
२३.६९॥
तदा सिद्धो भवेन्मर्त्यः प्राणापानसमागमः।
अपानसनयोगेन कृत्वा योगेश्वरो भुवि॥२३.७०॥

KEVALAM PĀDAMEKAṆCA SKANDHE
CĀROPYA YATNATAḥ।
EKAPĀDENĀ GAGANE TIṢṬHET DA ḌAVAT
PRĀBHO॥23.68॥
APĀNĀSANAMETADDHI SARVEṢĀM
PŪRAKĀŚRAYAM।
KṚTVĀ SŪKṢME ŚĪRṢAPADME SAMĀROPYA
VA VĀYUBHIḥ॥23.69॥
TADĀ SIDDHO BHAVENMARTTYAḥ
PRĀṆĀPĀNASAMĀGAMAḥ।
APĀNASANAYOGENA KṚTVĀ YOGĒSVARO
BHUVI॥23.70॥

AKASHIC REVELATION

(IF YOU) PLACE JUST ONE FOOT ON THE
SHOULDER WITH EFFORT AND (RAISE)
THE SECOND FOOT LIKE A ROD TOWARDS
THE SKY IT SURELY BECOMES
APĀNĀSANA, (AND IF) BY DOING PŪRAKA
IN ŚĪRṢPADMĀSANA BY THE SUBTLE
BREATH THEN PERSON (WHO IS BOUND
TO DIE ONE DAY, ANYBODY WHO IS
BORN WILL SURELY DIE ONE DAY)
BECOMES A SIDDHA. THIS WAY PRĀṆA
AND APĀNA BECOME ONE, AND BY
DOING THIS APĀNĀSANA ONE BECOMES
YOGĒSWARA (SUPREME AMONG YOGIS).

PRANAYAMA

RECAKA KUMBHAKA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SRIMAT SARVAJNANOTTARA AGAMA
YOGA PADA 19

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम्
॥ १९॥
रेचकस्त्वेष विख्यातः प्राणसंशयकारक ।

TATORDHVAM RECAJET VA'YUM MR'DU
NIS'VASA SAMYUTAM |
RECAKASTVES"Ā VIKHYA'TAH PRĀ'NA
SAMS'AYA KA'RAKAH ॥19॥

AKASHIC REVELATION

THE SADHAKA SHOULD EMPTY THE
STOMACH BY SLOWLY EXHALING THE
PRANA. THIS MODE OF PRANAYAMA IS
KNOWN AS RECAKA WHICH IS
INSTRUMENTAL IN DRIVING THE PRANA
OUT.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TĀJJĀNĀNENA SAMSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIḥ
YACCHATO NĀTRA SAMSĀYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



73.

GOMUKHASANA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM

1. SIT AND CROSS ONE LEG OVER THE OTHER, ALIGNING THE KNEES AT THE CENTER OF THE BODY.
2. WITH FEET BY OPPOSITE HIPs, PLACE BOTH HANDS ON TOP OF THE STACKED KNEES.
3. GAZE TO THE NOSE.



*VISUALIZE THE FACE
OF A COW*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

GOMUKHASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 3. 2

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे
नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं
यथा ॥ २ ॥

SAVYE DAKṢIṆAGULPHAṆ TU
PṚṢṬHAPĀRŚVE NIYOJAYET |
DAKṢIṆE'PI TATHĀ SAVYAM
GOMUKHAM
GOMUKHAM YATHĀ ॥ 2 ॥

AKASHIC REVELATION

ONE SHOULD PLACE HIS RIGHT ANKLE
OF THE LEG ON THE LEFT SIDE OF THE
BACK (OF THE LEG) AND ALSO THE
LEFT ANKLE OF THE LEG ON THE
RIGHT SIDE SIMILARLY. THIS IS GO-
MUKHA, RESEMBLING THE FACE OF
THE COW.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAM VĀYUM
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀM RECHAYET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṆPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



ANASUYASANA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Sitkari

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF AS
RISHIKA ANASUYA*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. FROM GOMUKHASANA POSITION, HOLD THE BIG TOES WITH INDEX AND MIDDLE FINGERS.
2. RELAX SHOULDERS AND PULL THE STOMACH IN AND UP.
3. GAZE TO THE NOSE.



ASANA

ANASUYASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

87-89

दछिन गोडो नीचो ठानै वावो ताके ऊपर
आनै ।

गोडा संधि मिलावै भारी आडापद पुनि
देसंधि पसारी ॥८७॥

दोउ पदके अङ्गुष्ठ जोई दोऊ कर ते पकरै
सोई ।

नासाद्रिष्टि अचल करि रहिये अनसूया
आसन यह कहिये ॥८८॥

यह आसन नित ही करै देही कंचन होय
जयतराम साधन कियै रोग रहै नहि कोय
॥८९॥

DACHINA GOḌO NĪCO ṠHĀNAI VĀVOM
TĀKE ŪPARA ĀNAI ।

GOḌĀ SAṠDHI MILĀVAI BHĀRĪ
ĀḌĀPADA PUNI DESAṠDHI PASĀRĪ ॥87
॥

DOU PADAKE AṅGUṢṠA JOĪ DOŪ KARA
TE PAKARAI SOĪ ।

NĀSĀDRĪṢṠI ACALA KARI RAHIYE
ANASŪYĀ ĀSANA YAHA KAHĪYE ॥88॥

YAHA ĀSANA NĪTA HĪ KARAI DEHĪ
KAṠCANA HOYA
JAYATARĀMA SĀDHANA KIYAI ROGA
RAHAI NAHI KOYA ॥89

AKASHIC REVELATION

PLACE LEFT KNEE ABOVE THE RIGHT
KNEE SO THAT BOTH THE KNEES
SHOULD TOUCH EACH OTHER. EXTEND
THE LEGS AWAY FROM THE BODY.
CATCH HOLD OF THE TOES WITH
OPPOSITE HANDS. GAZE AT THE TIP OF
THE NOSE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṠ VĀYUṠ
GŪHĪTVĀ YATHĀṢAKTI
KUMBHAYITVĀ NĀSĀBHYĀṠ RECAJET ।
TENA KṢUTṠIṢṠĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM, NIVEDANA

MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAṠNUṢṠHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA



UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।
बन्धो येन सुषुम्नाया प्राणस्तुड्डियते यतः ॥
१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः
समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं
सदा ॥ १०७ ॥
अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।
नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥
१०८ ॥
षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU
KARTAVYASTUḌḌIYĀṆAKAḥ ।
BANDHO YENA SUṢUMNĀYĀṠ
PRĀṆASTUḌḌIYATE YATAḥ ॥ 106 ॥
TASMĀDUḌḌIYĀṆĀKHYO'YAṠ YOGIBHIḥ
SAMUDĀHṠTAḥ ।
UḌḌIYĀṆAṠ TU SAHAJAṠ GURUṆĀ
KATHITAṠ SADĀ ॥ 107 ॥
ABHYASET TADATANDRASTU VṠDDHO'PI
TARUṆO BHAVET ।
NĀBHERŪRDHVAMADHAṢCĀPI TĀṆAṠ
KURYĀT PRAYATNATAḥ ॥ 108 ॥
ṢAṆMĀSAMABHYASENMṠTYUṠ JAYATYEVA
NA SAṠṢAYAḥ ।

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE

75.

ANASUYASANA 2

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM

1. FROM GOMUKHASANA POSITION, INTERLACE FINGERS BEHIND THE BACK AND LEAN FORWARD AND DOWN.
2. BRING THE CHIN OVER THE KNEES AND TOUCH THE NOSE TO THE GROUND.
3. GAZE TO THE NOSE.



*VISUALIZE YOURSELF AS
RISHIKA ANASUYA*

GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



ASANA

ANASUYASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 45

जीमणा गोदा की स्यंधि उपरि डावा गोडा की संधि मिलाई राषे
गोडास्यौ ले पगथल्या लौ आडवाइ सूधा राषे
हाथा स्यौ पगाका अगूठा पकडै अथावा दोऊ हाथ पाछा नै करि काकसी करै
मूलद्वार पाछै काकसी राषे
नासिका धरती लगावै द्रिष्टि नासा अग्र आसन कौगुण यहु आसन मास दोई करी साधै तौ कंचनमै देहदोई

JĪMAṆĀ GODĀ KĪ SYAṆDHI UPARI DĀVĀ
GOḌĀ KĪ SAṆDHI MILĀI RĀṢAI
GOḌĀSYAU LE PAGATHALYĀ LAU ĀḌAVĀI
SŪDHĀ RĀṢAI
HĀTHĀ SYAU PAGĀKĀ AGŪṬHĀ PAKAḌAI
ATHĀVĀ DOŪ HĀTHA PĀCHĀ NAI KARI
KĀKĀSĪ KARAI
MŪLADVĀRA PĀCHAI KĀKĀSĪ RĀṢAI
NĀSIKĀ DHARATĪ LAGĀVAI DRIṢṬI NĀSĀ
AGRA
ĀSANA KAUGUṆA YAHU ĀSANA MĀSA
DOĪ KARĪ SĀDHAI TAU KAṆCANAMAI
DEHADOĪ

AKASHIC REVELATION

AFTER SPREADING THE FEET WIDE APART FOLLOWED BY PLACING ONE KNEE OVER THE OTHER, ONE IS SUPPOSED TO CATCH HOLD OF THE HANDS OVER THE BACK. THEN ONE SHOULD BEND THE HEAD DOWN TO TOUCH THE NOSE TO THE GROUND.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6.1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३ ॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECHAYET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE MOUTH, WITH THE SITKARA (HISSING SOUND), HOLDING IT IN KUMBHAKA AS LONG AS POSSIBLE, (THE YOGIN) SHOULD EXPEL IT THROUGH THE NOSTRILS. THEREFROM THIRST, HUNGER AND SLEEP THROUGH INDOLENCE, WILL NOT BE PRODUCED.

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM 10.17

तले तले तु करयो-स्तिर्यक् संयोज्य चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAṆYOJYA CĀṆGULĪḥ |
SAṆHATĀ: PRASṬĀḥ KURYĀT MUDRĀ
PARAŚU SAṆJĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE FINGERS OF BOTH HANDS. CONTRACT AND EXPAND THEM, NAMED AS PARASHU MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद् बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन च्चेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ १०५ ॥

GUDAṆ PĀṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



GARUDASANA 2

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF
AS LORD GARUDA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT ON THE GROUND WITH ONE HEEL PRESSED AGAINST THE PERINEUM.
2. KEEP THE OPPOSITE FOOT ON THE GROUND IN FRONT OF THE OTHER.
3. KEEP SPINE TALL, CHEST OUT AND HANDS ON RESPECTIVE KNEES.
4. GAZE TO THE NOSE.



ASANA

GARUDASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 72

डावो पग मोडि येडी माहिलों गुलफ
मूलद्वार नीचै दे
बैसे जीमणी पगथलि धरती टेकी गोडो ऊंचों
उभों राषे
पगथली माहिली कोर डावा गोडा अरू पीडी
माहिली
कानी लगावै हाथ गोडा उपरि राषे द्विशिट
नासा अग्र
आसन कौ गुण कहि भाति धात जाति होई
तथ भै

ḍĀVO PAGA MOḍI YEḍĪ MĀHILAUM
GULAPHA MŪLADVĀRA NĪCAI DE
BAISE JĪMAṆĪ PAGATHALI DHARATĪ ṬEKĪ
GOḍO ŪMCAU UBHAU RĀṢAI
PAGATHALĪ MĀHILĪ KORA ḍĀVĀ GOḍĀ
ARŪ PĪḍĪ MĀHILĪ
KĀNĪ LAGĀVAI HĀTHA GOḍĀ UPARI
RĀṢAI DRĪṢṬĪ NĀSĀ AGRA
ĀSANA KAU GUṆA KAHĪ BHĀTĪ DHĀTA
JĀTĪ HOĪ TATHA BHAI

AKASHIC REVELATION

SIT ON THE GROUND. BEND THE LEFT
LEG AND PLACE ITS ANKLE UNDER THE
ANUS. THEN PLACE RIGHT FOOT CLOSE
TO THE SIDE OF THE LEFT KNEE AND
CALF, KEEPING ITS KNEE VERTICALLY
RAISED. PLACE HANDS ON RESPECTIVE
KNEES AND DIRECT THE GAZE AT THE TIP
OF THE NOSE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्क्षणालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHĪYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI || 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DRṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAṆ MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḍYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTĪ SAMĪRAṆAḤ || 104 ||
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ || 105 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



77.

NARADASANA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105

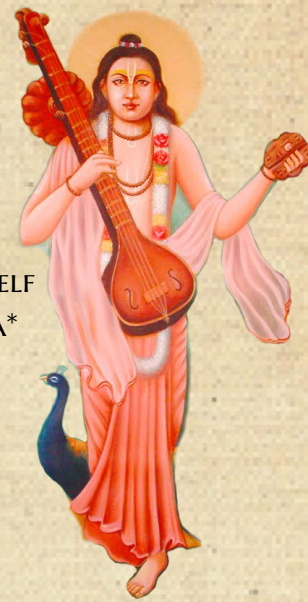


JAPA

OM NITHYANANDOHAM



1. SIT AND PLACE PERINEUM ON TOP OF ONE HEEL WITH TOP OF FOOT FLAT ON THE GROUND.
2. PLACE OPPOSITE FOOT ON GROUND IN FRONT OF OPPOSITE FOOT.
3. INTERLACE FINGERS BEHIND NECK, TWIST OUTSIDE OF RAISED KNEE AND GAZE TO THIRD EYE.



*VISUALIZE YOURSELF
AS SAGE NARADA*

GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



ASANA

NARADASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

298-302

पिष्टि जु वाम पगथलि केरी
भ्रुपरि ताहि लगावे फेरी
गोडा सुधौ फणौ है जोई
दछि पाषति राषे सोई ॥२९८
व्यहुरयो वाम पगथलि जानौ
दछि पगथलि ता परि ठानौ
उभौ जोडि समता करि दाषे
दछिन गोडा उभौ राषे ॥२९९
डाई एडी सौ जामणी
कछु एक उची राषे अणी
ता परि जोनी स्थान ही दाषे
सम्यक दिष्टि त्रिकुटी राषे ॥३००
दोउ हस्त कांकी करे
सो ले गुदि पछाने धरे
आगाने कहुणी दवे ल्यवे
दछि जंघ वारे सुमिलावे ॥३०१
या आसन के कीये ते वहरापण मिट जाय
नुमल होवे कर्णपुट जो साधे इह भाय ॥३०२

PIṢṬI JU VĀMA PAGATHALI KERĪ
BHŪPARI TĀHI LAGĀVE PHERĪ
GOḌĀ SUDHAU PHAṆAU HAI JOĪ
DACHI PĀṢATI RĀṢAI SOĪ ॥298
VYAHURAYAU VĀMA PAGATHALI JĀNO
DACHI PAGATHALI TĀ PARI ṬHĀNO
UBHAI JOḌI SAMATĀ KARĪ DĀṢAI
DACHINA GOḌĀ UBHAU RĀṢAI ॥299
ḌĀI EḌĪ SOṂ JĀMANĪ
KACHU YAKA UCĪ RĀṢAI ANĪ
TĀ PARI JONĪ STHĀNA HĪ DĀṢAI
SAMYAKA DIṢṬI TRIKUṬĪ RĀṢAI ॥300
DOU HASTA KĀṂKĀSĪ KARAI
SO LE GUDI PACHĀNE DHARAI
ĀGĀMNE KAHUṆĪ DVAI LYAVAI
DACHI JAMGHA VĀRAI SUMILĀVAI ॥301
YĀ ĀSANA KE KĪYE TE VAHARĀPANA MIṬA JĀYA
NEMALA HOVE KARṆAPUṬA JO SĀDHE IHA BHĀYA ॥302

AKASHIC REVELATION

PLACE THE LEFT SOLE ON THE GROUND
FOLDING IT (AT KNEE) AND BRINGING
TOWARDS BACKSIDE. FOLD RIGHT LEG
KEEPING KNEES STRAIGHT POINTING
UPWARD AND PLACE THE RIGHT SOLE ON
THE LEFT SOLE. PLACE PERINEUM ABOVE
THE LEFT HEEL. GAZE SHOULD BE
BETWEEN EYEBROWS. MAKE FINGER
LOCK. BRING BOTH THE ELBOWS
TOWARDS RIGHT SIDE OF THE RIGHT
THIGH.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṂ VĀYUṂ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṂ RECAJET |
TENA KṢUTṬIṢṆĀLĀSYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆĒTI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM 10.17

तले तले तु करयो-स्तिर्यक् संयोज्य
चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAMYOJYA CĀṂGULĪḥ |
SAMHATĀ: PRASṬĀḥ KURYĀT MUDRĀ
PARAŚU SAMJNĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE
FINGERS OF BOTH HANDS. CONTRACT
AND EXPAND THEM, NAMED AS
PARASHU MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṂ PĀṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṂ VĀRAṂ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṂ
YACCHATO NĀTRA SAṂŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



78.

MATSYA PITHAKA ASANA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Sitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE MATSYA, THE
FISH AVATAR OF
VISHNU*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH AND WRAP RESPECTIVE ARM AROUND THE KNEE, HOLDING ONTO OPPOSITE SHIN.
2. EXTEND OPPOSITE HAND STRAIGHT AND HOLD ONTO RESPECTIVE TOE WITH INDEX AND MIDDLE FINGER, GAZE TO THE NOSE.



ASANA

MATSYA PITHAKA ASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
TRISIKHI BRAHMANOPANISHAD 48

वामेन वामाङ्गुष्ठं तु गृहीतं
मत्स्यपीठकम् ।
योनि वामेन संपीड्य मेद्रादुपरि
दक्षिणम् ॥ ४९ ॥

VĀMENA VĀMĀṅGUṢṬHAM TU
GṚHĪTAM MATSYAPĪṬHAKAM |
YONI VĀMENA SAMPIḌYA
MEḌHRĀDUPARI DAKṢIṆAM ॥ 48 ॥

AKASHIC REVELATION

PLACING THE RIGHT FOOT AT THE
ROOT OF THE LEFT THIGH, WITH
THE TWO HANDS EMBRACING THE
KNEES AND THE LEFT HAND
GRASPING THE LEFT BIG TOE, IS THE
MATSYA-PITHAKA POSTURE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAM VĀYUM
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀM RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYANUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चूकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAH ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



79.

GOMUKHASANA

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE THE FACE
OF A COW*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD
VERSE 3.5



1. SIT AND CROSS ONE LEG OVER THE OTHER, ALIGNING THE KNEES AT THE CENTER OF THE BODY.
2. WITH FEET BY OPPOSITE HIPs, PLACE BOTH HANDS ON TOP OF THE STACKED KNEES.
3. GAZE TO THE NOSE.



ASANA

GOMUKHASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 3. 2

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे
नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं
यथा ॥ २ ॥

SAVYE DAKṢIṆAGULPHAM TU
PṚṢṬHAPĀRŚVE NIYOJAYET |
DAKṢIṆE'PI TATHĀ SAVYAM
GOMUKHAM
GOMUKHAM YATHĀ ॥ 2 ॥

AKASHIC REVELATION

ONE SHOULD PLACE HIS RIGHT
ANKLE OF THE LEG ON THE LEFT
SIDE OF THE BACK (OF THE LEG)
AND ALSO THE LEFT ANKLE OF THE
LEG ON THE RIGHT SIDE SIMILARLY.
THIS IS GO-MUKHA, RESEMBLING
THE FACE OF THE COW.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAM VĀYUM
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀM RECHAYET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3 ॥

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṂPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṆ
YACCHATO NĀTRA SAṂŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



80.

ANASUYASANA

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Sitkari

BANDHA

UDDIYANA BANDHA
YOGA SIKHOPANISHAD
106-109



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF AS
RISHIKA ANASUYA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD
VERSE 3.5

1. FROM GOMUKHASANA POSITION, HOLD THE BIG TOES
WITH INDEX AND MIDDLE FINGERS.

2. RELAX SHOULDERS AND PULL THE STOMACH IN AND UP.

3. GAZE TO THE NOSE.



ASANA

ANASUYASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

87-89

दछिन गोडो नीचो ठानै वावो ताके ऊपर
आनै ।

गोडा संधि मिलावै भारी आडापद पुनि
देसंधि पसारी ॥८७॥

दोउ पदके अङ्गुष्ठ जोई दोऊ कर ते पकरै
सोई ।

नासाद्रिष्टि अचल करि रहिये अनसूया
आसन यह कहिये ॥८८॥

यह आसन नित ही करै देही कंचन होय
जयतराम साधन कियै रोग रहै नहि कोय
॥८९॥

DACHINA GOḌO NĪCO ṠHĀNAI VĀVOM
TĀKE ŪPARA ĀNAI ।

GOḌĀ SAṠDHI MILĀVAI BHĀRĪ
ĀḌĀPADA PUNI DESAṠDHI PASĀRĪ ॥87
॥

DOU PADAKE AṅGUṢṠA JOĪ DOŪ KARA
TE PAKARAI SOĪ ।

NĀSĀDRĪṢṠI ACALA KARI RAHIYE
ANASŪYĀ ĀSANA YAHA KAHĪYE ॥88॥

YAHA ĀSANA NĪTA HĪ KARAI DEHĪ
KAṠCANA HOYA

JAYATARĀMA SĀDHANA KIYAI ROGA
RAHAI NAHI KOYA ॥89

AKASHIC REVELATION

PLACE LEFT KNEE ABOVE THE RIGHT
KNEE SO THAT BOTH THE KNEES
SHOULD TOUCH EACH OTHER. EXTEND
THE LEGS AWAY FROM THE BODY.
CATCH HOLD OF THE TOES WITH
OPPOSITE HANDS. GAZE AT THE TIP OF
THE NOSE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति

कुम्भयित्वा नासाभ्यां रेचयेत् ।

तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते

सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३

॥

VAKTREṆA SĪTKĀRAPŪRVAKAṠ VĀYUM

GṠHĪTVĀ YATHĀṢAKTI

KUMBHAYITVĀ NĀSĀBHYĀṠ RECAJET ।

TENA KṢUTṠIṢṠĀLASYANIDRĀ NA

JĀYANTE

SĪTKĀRAPRĀṆĀYĀMAMĀHA-

VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM, NIVEDANA

MUDRĀḠ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।

MADHYAMĀTARJANYAṠNUṢṠHAYOGE

PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA

UDDIYANA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

106 - 109

कुम्भकान्ते रेचकादौ कर्तव्यस्तुड्डियाणकः ।

बन्धो येन सुषुम्नाया प्राणस्तुड्डियते यतः ॥

१०६ ॥ तस्मादुड्डियाणाख्योऽयं योगिभिः

समुदाहृतः । उड्डियाणं तु सहजं गुरुणा कथितं

सदा ॥ १०७ ॥

अभ्यसेत् तदतन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ।

नाभेरूर्ध्वमधश्चापि ताणं कुर्यात् प्रयत्नतः ॥

१०८ ॥

षाण्मासमभ्यसेन्मृत्युं जयत्येव न संशयः ।

KUMBHAKĀNTE RECAKĀDAU

KARTAVYASTUḌḌIYĀṆAKAḠ ।

BANDHO YENA SUṢUMNĀYĀṠ

PRĀṆASTUḌḌIYATE YATAḠ ॥ 106 ॥

TASMĀDUḌḌIYĀṆĀKHYO'YAṠ YOGIBHIḠ

SAMUDĀHṠTAḠ ।

UḌḌIYĀṆAṠ TU SAHAJAṠ GURUṆĀ

KATHITAṠ SADĀ ॥ 107 ॥

ABHYASET TADATANDRASTU VRḌḌHO'PI

TARUṆO BHAVET ।

NĀBHERŪRDHVAMADHAṢCĀPI TĀṆAṠ

KURYĀT PRAYATNATAḠ ॥ 108 ॥

ṢAṆMĀSAMABHYASENMṠTYUM JAYATYEVA

NA SAṠṠAYAḠ ।

AKASHIC REVELATION

BY WHAT MEANS A GREAT BIRD SOARS
UP WITHOUT REST, THAT ALONE IS THE
UDDIYANA AND A BANDHA IS
PRESCRIBED THEREFOR. ONE SHOULD
ASSUME THE PASCIMA-TANA
(CONSTRICTING THE BELLY) POSTURE
IN THE BELLY ABOVE THE NAVAL. THIS
WILL BE THE UDDIYANA-BANDHA, THE
LION WHICH WILL QUELL THE
ELEPHANT OF DEATH, AND WHICH
BINDS (THE DISEASE-GENERATING)
PHLEGM WHICH IS THE WATER OF
ETHER HAVING ITS ORIGIN AT THE
(THOUSAND PETALLED LOTUS OF THE



81.

ANASUYASANA 2

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM

1. FROM GOMUKHASANA POSITION, INTERLACE FINGERS BEHIND THE BACK AND LEAN FORWARD AND DOWN.
2. BRING THE CHIN OVER THE KNEES AND TOUCH THE NOSE TO THE GROUND.
3. GAZE TO THE NOSE.



*VISUALIZE YOURSELF AS
RISHIKA ANASUYA*

GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



ASANA

ANASUYASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 45

जीमणा गोदा की स्यंधि उपरि डावा गोडा की संधि मिलाई राषे
गोडास्यौ ले पगथल्या लौ आडवाइ सूधा राषे
हाथा स्यौ पगाका अगूठा पकडै अथावा दोऊ हाथ पाछा नै करि काकसी करै
मूलद्वार पाछै काकसी राषे
नासिका धरती लगावै द्रिष्टि नासा अग्र आसन कौगुण यहु आसन मास दोई करी साधै तौ कंचनमै देहदोई

JĪMAṆĀ GODĀ KĪ SYAṆDHI UPARI DĀVĀ
GOḌĀ KĪ SAṆDHI MILĀI RĀṢAI
GOḌĀSYAU LE PAGATHALYĀ LAU ĀḌAVĀI
SŪDHĀ RĀṢAI
HĀTHĀ SYAU PAGĀKĀ AGŪṬHĀ PAKAḌAI
ATHĀVĀ DOŪ HĀTHA PĀCHĀ NAI KARI
KĀKĀSĪ KARAI
MŪLADVĀRA PĀCHAI KĀKĀSĪ RĀṢAI
NĀSIKĀ DHARATĪ LAGĀVAI DRIṢṬI NĀSĀ
AGRA
ĀSANA KAUGUṆA YAHU ĀSANA MĀSA
DOĪ KARĪ SĀDHAI TAU KAṆCANAMAI
DEHADOĪ

AKASHIC REVELATION

AFTER SPREADING THE FEET WIDE APART FOLLOWED BY PLACING ONE KNEE OVER THE OTHER, ONE IS SUPPOSED TO CATCH HOLD OF THE HANDS OVER THE BACK. THEN ONE SHOULD BEND THE HEAD DOWN TO TOUCH THE NOSE TO THE GROUND.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6.1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा यथाशक्ति
कुम्भित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३ ॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECHAYET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE MOUTH, WITH THE SITKARA (HISSING SOUND), HOLDING IT IN KUMBHAKA AS LONG AS POSSIBLE, (THE YOGIN) SHOULD EXPEL IT THROUGH THE NOSTRILS. THEREFROM THIRST, HUNGER AND SLEEP THROUGH INDOLENCE, WILL NOT BE PRODUCED.

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM 10.17

तले तले तु करयो-स्तिर्यक् संयोज्य चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAṆYOJYA CĀṆGULĪḥ |
SAṆHATĀ: PRASṬĀḥ KURYĀT MUDRĀ
PARAŚU SAṆJĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE FINGERS OF BOTH HANDS. CONTRACT AND EXPAND THEM, NAMED AS PARASHU MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद् बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन च्चेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ १०५ ॥

GUDAṆ PĀṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



82.

GARUDASANA 2

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF
AS LORD GARUDA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT ON THE GROUND WITH ONE HEEL PRESSED AGAINST THE PERINEUM.
2. KEEP THE OPPOSITE FOOT ON THE GROUND IN FRONT OF THE OTHER.
3. KEEP SPINE TALL, CHEST OUT AND HANDS ON RESPECTIVE KNEES.
4. GAZE TO THE NOSE.



ASANA

GARUDASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 72

डावो पग मोडि येडी माहिलों गुलफ
मूलद्वार नीचै दे
बैसे जीमणी पगथलि धरती टेकी गोडो ऊंचों
उभों राषे
पगथली माहिली कोर डावा गोडा अरू पीडी
माहिली
कानी लगावै हाथ गोडा उपरि राषे द्विशिट
नासा अग्र
आसन कौ गुण कहि भाति धात जाति होई
तथ भै

ḍĀVO PAGA MOḍI YEḍĪ MĀHILAUM
GULAPHA MŪLADVĀRA NĪCAI DE
BAISE JĪMAṆĪ PAGATHALI DHARATĪ ṬĒKĪ
GOḍO ŪṆCAU UBHAU RĀṢAI
PAGATHALĪ MĀHILĪ KORA ḍĀVĀ GOḍĀ
ARŪ PĪḍĪ MĀHILĪ
KĀNĪ LAGĀVAI HĀTHA GOḍĀ UPARI
RĀṢAI DRĪṢṬĪ NĀSĀ AGRA
ĀSANA KAU GUṆA KAHĪ BHĀTĪ DHĀTA
JĀTĪ HOĪ TATHA BHAI

AKASHIC REVELATION

SIT ON THE GROUND. BEND THE LEFT
LEG AND PLACE ITS ANKLE UNDER THE
ANUS. THEN PLACE RIGHT FOOT CLOSE
TO THE SIDE OF THE LEFT KNEE AND
CALF, KEEPING ITS KNEE VERTICALLY
RAISED. PLACE HANDS ON RESPECTIVE
KNEES AND DIRECT THE GAZE AT THE TIP
OF THE NOSE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्क्षणालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI || 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DRṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṢṆYĀ TU SAṆPĪḍYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTĪ SAMĪRAṆAḥ || 104 ||
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ || 105 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



83.

NARADASANA

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



1. SIT AND PLACE PERINEUM ON TOP OF ONE HEEL WITH TOP OF FOOT FLAT ON THE GROUND.
2. PLACE OPPOSITE FOOT ON GROUND IN FRONT OF OPPOSITE FOOT.
3. INTERLACE FINGERS BEHIND NECK, TWIST OUTSIDE OF RAISED KNEE AND GAZE TO THIRD EYE.



*VISUALIZE YOURSELF
AS SAGE NARADA*

GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



ASANA

NARADASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

298-302

पिष्टि जु वाम पगथलि केरी
भ्रुपरि ताहि लगावे फेरी
गोडा सुधौ फणौ है जोई
दछि पाषति राषे सोई ॥२९८
व्यहुरयो वाम पगथलि जानौ
दछि पगथलि ता परि ठानौ
उभौ जोडि समता करि दाषे
दछिन गोडा उभौ राषे ॥२९९
डाई एडी सो जामगौ
कछु एक उची राषे अणौ
ता परि जोनी स्थान ही दाषे
सम्यक दिष्टि त्रिकुटी राषे ॥३००
दोउ हस्त कांकासी करे
सो ले गुदि पछाने धरे
आगाने कहुणी दवे ल्यवे
दछि जंघ वारे सुमिलवै ॥३०१
या आसन के कीये ते वहरापण मिट जाय
नुमल होवे कर्णपुट जो साधे इह भाय ॥३०२

PIṢṬI JU VĀMA PAGATHALI KERĪ
BHŪPARĪ TĀHI LAGĀVE PHERĪ
GOḌĀ SUDHAU PHAṆAU HAI JOĪ
DACHI PĀṢATI RĀṢAI SOĪ ॥298
VYAHURAYAU VĀMA PAGATHALI JĀNO
DACHI PAGATHALI TĀ PARI ṬHĀNO
UBHAI JOḌI SAMATĀ KARĪ DĀṢAI
DACHINA GOḌĀ UBHAU RĀṢAI ॥299
ḌĀI EḌĪ SOṂ JĀMANĪ
KACHU YAKA UCĪ RĀṢAI ANĪ
TĀ PARI JONĪ STHĀNA HĪ DĀṢAI
SAMYAKA DIṢṬI TRIKŪṬĪ RĀṢAI ॥300
DOU HASTA KĀṂKĀSĪ KARAI
SO LE GUDI PACHĀNE DHARAI
ĀGĀMNE KAHUṆĪ DVAI LYAVAI
DACHI JAMGHA VĀRAI SUMILĀVAI ॥301
YĀ ĀSANA KE KĪYE TE VAHARĀPANA MIṬA JĀYA
NEMALA HOVE KARṆAPUṬA JO SĀDHE IHA BHĀYA ॥302

AKASHIC REVELATION

PLACE THE LEFT SOLE ON THE GROUND
FOLDING IT (AT KNEE) AND BRINGING
TOWARDS BACKSIDE. FOLD RIGHT LEG
KEEPING KNEES STRAIGHT POINTING
UPWARD AND PLACE THE RIGHT SOLE ON
THE LEFT SOLE. PLACE PERINEUM ABOVE
THE LEFT HEEL. GAZE SHOULD BE
BETWEEN EYEBROWS. MAKE FINGER
LOCK. BRING BOTH THE ELBOWS
TOWARDS RIGHT SIDE OF THE RIGHT
THIGH.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्पृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṂ VĀYUṂ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṂ RECHAYET |
TENA KṢUTṬPṚṢṆĀLĀSĀNYANĪDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆĒTI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण

MUDRA VIDHANAM 10.17

तले तले तु करयो-स्तिर्यक् संयोज्य
चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAMYOJYA CĀṂGULĪḥ |
SAMHATĀ: PRASṬTĀḥ KURYĀT MUDRĀ
PARAŚU SAMJṆITĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE
FINGERS OF BOTH HANDS. CONTRACT
AND EXPAND THEM, NAMED AS
PARASHU MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṂ PĀṚṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṂ VĀRAṂ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṂ
YACCHATO NĀTRA SAṂŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



84.

MATSYAPITHAKA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Sitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM

ASANA

(REPEATED)



*VISUALIZE MATSYA, THE
FISH AVATAR OF
VISHNU*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH AND WRAP RESPECTIVE ARM AROUND THE KNEE, HOLDING ONTO OPPOSITE SHIN.
2. EXTEND OPPOSITE HAND STRAIGHT AND HOLD ONTO RESPECTIVE TOE WITH INDEX AND MIDDLE FINGER, GAZE TO THE NOSE.



ASANA

MATSYA PITHAKA ASANA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
TRISIKHI BRAHMANOPANISHAD 48

वामेन वामाङ्गुष्ठं तु गृहीतं
मत्स्यपीठकम् ।
योनि वामेन संपीड्य मेद्रादुपरि
दक्षिणम् ॥ ४९ ॥

VĀMENA VĀMĀṅGUṢṬHAM TU
GṚHĪTAM MATSYAPĪṬHAKAM |
YONI VĀMENA SAMPIḌYA
MEḌHRĀDUPARI DAKṢIṆAM ॥ 48 ॥

AKASHIC REVELATION

PLACING THE RIGHT FOOT AT THE
ROOT OF THE LEFT THIGH, WITH
THE TWO HANDS EMBRACING THE
KNEES AND THE LEFT HAND
GRASPING THE LEFT BIG TOE, IS THE
MATSYA-PITHAKA POSTURE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAM VĀYUM
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀM RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYANUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER
STAND NEARBY EACH OTHER (WE
SHOULD UNDERSTAND THAT THE OTHER
FINGERS ARE FOLDED), IT IS CALLED
PRANA MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAH ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



85.

MATSYENDRASANA



*VISUALIZE
MATSYENDRANATH, THE
GREAT SAGE, AND
MASTER OF HATHA
YOGA*

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.
3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE.
4. KEEP RAISED ARM BY THE NECK, TURN HEAD BACK AND GAZE TO THIRD EYE.

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

MATSYENDRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 22-23

उदरं पश्चिमाभासं कृत्वा तिष्ठति यत्नतः
नम्राङ्गं वामपादं हि दक्षजानूपरि न्यसेत् ॥
२२
तत्र याम्यं कूर्परं च याम्ये करे च वक्त्रकं
भ्रुवोर्मध्ये गतां दृष्टिं पीठं मत्स्येन्द्रमुच्यते
॥२३

UDARAṆI PASCIMĀBHĀSAṆ KṚTVĀ
TIṢṬHATI YATNATAḥ
NAMRĀṅGAṆ VĀMAPĀDAṆ HI
DAKṢAJĀNŪPARI NYASET ॥22
TATRA YĀMYAṆ KŪRPARAṆ CA YĀMYE
KARE CA VAKTRAKAṆ
BHUVORMADHYE GATAṆ DṚṢṬIṆ PĪṬHAṆ
MATSYENDRAMUCYATE ॥23

AKASHIC REVELATION

KEEPING THE STOMACH AT EASE LIKE
THE BACK, BEND THE LEFT LEG AND
PLACE IT WITH CARE ON THE RIGHT
THIGH, PUT THE ELBOW OF THE RIGHT
HAND ON TOP OF IT AND THE FACE ON
THE PALM OF RIGHT HAND. ASSUMING
THIS POSTURE, FIX THE GAZE IN THE
MIDDLE OF THE FOREHEAD. THIS IS
MASTYENDRA POSTURE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAṆ
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚṬTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चूकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṚṢṆYĀ TU SAṆPĪḌYA
VĀYUMAĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



86.

KUBASANA

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF
AS A CAMEL*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.

3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE AND EXTEND HAND DOWN TO THE FOOT, KEEPING OPPOSITE HAND AT RESPECTIVE EAR, TURN HEAD BACK AND GAZE TO THIRD EYE.



ASANA

KUBASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 92

आसण कौ गुण झोलो जायै

ĀSAṆA KAU GUṆA JHOLO JĀYAI

AKASHIC REVELATION

WHILE SITTING ON THE GROUND, PLACE LEFT FOOT ON THE BASE OF THE RIGHT THIGH. THEN BEND RIGHT KNEE AND PLACE THE RIGHT FOOT NEAR THE LEFT KNEE IN FLOOR. NOW PASS THE LEFT HAND OUTSIDE THE RIGHT KNEE WAND WITH LEFT HAND CATCH HOLD OF THE RIGHT TOES. PLACE RIGHT THUMB AT THE LEFT EAR AND EXTEND THE OTHER FINGERS.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE MOUTH, WITH THE SITKARA (HISSING SOUND), HOLDING IT IN KUMBHAKA AS LONG AS POSSIBLE, (THE YOGIN) SHOULD EXPEL IT THROUGH THE NOSTRILS. THEREFROM THIRST, HUNGER AND SLEEP THROUGH INDOLENCE, WILL NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAMNUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER STAND NEARBY EACH OTHER (WE SHOULD UNDERSTAND THAT THE OTHER FINGERS ARE FOLDED), IT IS CALLED PRANA MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



MATSYENDRASANA 2



*VISUALIZE
MATSYENDRANATH, THE
GREAT SAGE, AND
MASTER OF HATHA
YOGA*

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.
3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE AND EXTEND HAND DOWN TO THE FOOT, KEEPING OPPOSITE HAND ON GROUND BEHIND, TURN HEAD BACK AND GAZE TO THIRD EYE.



ASANA

MATSYENDRASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण

HATHAPRADIPIKA OF SVATMARAMA 2.
12-13

मत्स्येन्द्रपीठं जठरप्रदीप्तिं
प्रचण्डरुग्मण्डलखण्डनास्त्रम् ॥
अभ्यासतः कुण्डलिनीप्रबोधं दण्डस्थिरत्वं
हि ददाति पुंसाम् ॥

MATSYENDRAPĪṬHAM JAṬHARAPRADĪPTIṆ
PRACANḌARUGMAṆḌALAKHAṆḌANĀSTRA
M ॥
ABHYĀSATAḤ KUṆḌALINĪPRABODHAM
DAṆḌASTHIRATVAṆ HI DADĀTI PUṆSĀM
॥

AKASHIC REVELATION

THE RIGHT FOOT IS PLACED AT THE
ROOT OF THE LEFT THIGH. THE LEFT LEG
IS PLACED BY THE SIDE OF THE RIGHT
KNEE. HOLDING LEFT LEG BY THE RIGHT
HAND AND TWISTING THE BODY, ONE
REMAINS STEADY.

THIS POSTURE COMES FROM SRI
MATSYENDRANATH. PRACTICE OF
MATSYENDRASANA STIMULATES THE
DIGESTIVE FUNCTION AND WORKS LIKE A
WEAPON TO DESTROY HOSTS OF SEVERE
AILMENTS. IT ALSO HELPS AROUSAL OF
KUNDALINI AND GIVES STABILITY TO THE
SPINE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



88.

MATSYENDRASANA

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.
3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE.
4. KEEP RAISED ARM BY THE NECK, TURN HEAD BACK AND GAZE TO THIRD EYE.



*VISUALIZE
MATSYENDRANATH, THE
GREAT SAGE, AND
MASTER OF HATHA
YOGA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

MATSYENDRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 22-23

उदरं पश्चिमाभासं कृत्वा तिष्ठति यत्नतः
नम्राङ्गं वामपादं हि दक्षजानूपरि न्यसेत् ॥
२२
तत्र याम्यं कूर्परं च याम्ये करे च वक्त्रकं
भ्रुवोर्मध्ये गतां दृष्टिं पीठं मत्स्येन्द्रमुच्यते
॥२३

UDARAṆI PASCIMĀBHĀSAṆ KṚTVĀ
TIṢṬHATI YATNATAḥ
NAMRĀṅGAṆ VĀMAPĀDAṆ HI
DAKṢAJĀNŪPARI NYASET ॥22
TATRA YĀMYAṆ KŪRPARAṆ CA YĀMYE
KARE CA VAKTRAKAṆ
BHUVORMADHYE GATAṆ DṚṢṬIṆ PĪṬHAṆ
MATSYENDRAMUCYATE ॥23

AKASHIC REVELATION

KEEPING THE STOMACH AT EASE LIKE
THE BACK, BEND THE LEFT LEG AND
PLACE IT WITH CARE ON THE RIGHT
THIGH, PUT THE ELBOW OF THE RIGHT
HAND ON TOP OF IT AND THE FACE ON
THE PALM OF RIGHT HAND. ASSUMING
THIS POSTURE, FIX THE GAZE IN THE
MIDDLE OF THE FOREHEAD. THIS IS
MASTYENDRA POSTURE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAṆ
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṚṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



89.

KUBASANA

(REPEATED)

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



*VISUALIZE YOURSELF
AS A CAMEL*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.
3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE AND EXTEND HAND DOWN TO THE FOOT, KEEPING OPPOSITE HAND AT RESPECTIVE EAR, TURN HEAD BACK AND GAZE TO THIRD EYE.



ASANA

KUBASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 92

आसण कौ गुण झोलो जायै

ĀSAṆA KAU GUṆA JHOLO JĀYAI

AKASHIC REVELATION

WHILE SITTING ON THE GROUND, PLACE LEFT FOOT ON THE BASE OF THE RIGHT THIGH. THEN BEND RIGHT KNEE AND PLACE THE RIGHT FOOT NEAR THE LEFT KNEE IN FLOOR. NOW PASS THE LEFT HAND OUTSIDE THE RIGHT KNEE WAND WITH LEFT HAND CATCH HOLD OF THE RIGHT TOES. PLACE RIGHT THUMB AT THE LEFT EAR AND EXTEND THE OTHER FINGERS.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GṚHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE MOUTH, WITH THE SITKARA (HISSING SOUND), HOLDING IT IN KUMBHAKA AS LONG AS POSSIBLE, (THE YOGIN) SHOULD EXPEL IT THROUGH THE NOSTRILS. THEREFROM THIRST, HUNGER AND SLEEP THROUGH INDOLENCE, WILL NOT BE PRODUCED.

MUDRA

PRANA MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḥ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYAMNUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER STAND NEARBY EACH OTHER (WE SHOULD UNDERSTAND THAT THE OTHER FINGERS ARE FOLDED), IT IS CALLED PRANA MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



90.

MATSYENDRASANA 2

(REPEATED)



*VISUALIZE
MATSYENDRANATH, THE
GREAT SAGE, AND
MASTER OF HATHA
YOGA*

PRANAYAMA

SITKARI KUMBHAKA
SANDILYOPNAISHAD 6. 13

Śitkari

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDOHAM



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. PLACE ONE FOOT ON TOP OF OPPOSITE THIGH.
2. PLACE OPPOSITE FOOT ON GROUND ON FAR SIDE OF OPPOSITE THIGH.
3. TWIST AND BRING ELBOW OUTSIDE OF RAISED KNEE AND EXTEND HAND DOWN TO THE FOOT, KEEPING OPPOSITE HAND ON GROUND BEHIND, TURN HEAD BACK AND GAZE TO THIRD EYE.



ASANA

MATSYENDRASANA 2

ĀPTA PRAMĀṆA - आप्त प्रमाण

HATHAPRADIPIKA OF SVATMARAMA 2.
12-13

मत्स्येन्द्रपीठं जठरप्रदीप्तिं
प्रचण्डरुग्मण्डलखण्डनास्त्रम् ॥
अभ्यासतः कुण्डलिनीप्रबोधं दण्डस्थिरत्वं
हि ददाति पुंसाम् ॥

MATSYENDRAPĪṬHAM JAṬHARAPRADĪPTIṆ
PRACANḌARUGMAṆḌALAKHAṆḌANĀSTRAM ॥
ABHYĀSATAḤ KUṆḌALINĪPRABODHAM
DAṆḌASTHIRATVAṆ HI DADĀTI PUṆSĀM
॥

AKASHIC REVELATION

THE RIGHT FOOT IS PLACED AT THE
ROOT OF THE LEFT THIGH. THE LEFT LEG
IS PLACED BY THE SIDE OF THE RIGHT
KNEE. HOLDING LEFT LEG BY THE RIGHT
HAND AND TWISTING THE BODY, ONE
REMAINS STEADY.

THIS POSTURE COMES FROM SRI
MATSYENDRANATH. PRACTICE OF
MATSYENDRASANA STIMULATES THE
DIGESTIVE FUNCTION AND WORKS LIKE A
WEAPON TO DESTROY HOSTS OF SEVERE
AILMENTS. IT ALSO HELPS AROUSAL OF
KUNDALINI AND GIVES STABILITY TO THE
SPINE.

PRANAYAMA

SITKARI PRANAYAMA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
SANDILYOPANISHAD 6. 1-3

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह- वक्त्रेणेति ॥ १३-३
॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GŪHĪTVĀ YATHĀŚAKTI
KUMBHAYITVĀ NĀSĀBHYĀṆ RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE
SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥ 13-3

AKASHIC REVELATION

SUCKING THE AIR THROUGH THE
MOUTH, WITH THE SITKARA (HISSING
SOUND), HOLDING IT IN KUMBHAKA AS
LONG AS POSSIBLE, (THE YOGIN)
SHOULD EXPEL IT THROUGH THE
NOSTRILS. THEREFROM THIRST, HUNGER
AND SLEEP THROUGH INDOLENCE, WILL
NOT BE PRODUCED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAṆ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



91.

PADMASANA

PRANAYAMA

SITALI KUMBHAKA
HATHATATVA KAUMUDI IO. 18

Śitali

BANDHA

MAHAMUDRA BANDHA
SHIVA SAMHITA
VERSE 4. 16-17



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



*VISUALIZE YOURSELF AS
LORD SHIVA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. SIT AND PLACE FEET ON TOP OF OPPOSITE THIGHS.
2. PLACE PALMS ON RESPECTIVE KNEES.
3. ENGAGE ALL THREE BANDHAS AND GAZE TO NOSE.

ASANA

PADMASANA

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
YOGA CUDAMANYUPANISHAD
I. 4-5

आसनं द्विविधं प्रोक्तं पद्मं वज्रासनं
तथा ॥ ४ ॥
ऊर्ध्वोरुपरि चेद्धते उभे पादतले यथा ।
पद्मासनं भवेदेतत् सर्वपापप्रणाशनम् ॥
५ ॥

ĀSANAM DVIVIDHAM PROKTAM
PADMAM VAJRĀSANAM TATHĀ ॥ 4 ॥
ŪRDHVORUPARI CEDDHATTE UBHE
PĀDATALE YATHĀ |
PADMĀSANAM BHEVEDETAT
SARVAPĀPAPRANĀŚANAM ॥ 5 ॥

AKASHIC REVELATION

POSTURES ARE SAID TO BE OF TWO
KINDS: THE PADMASANA AND THE
VAJRASANA. WHEN ONE PLACES THE
SOLES OF HIS FEET OVER THE TWO
THIGHS (CROSSWISE, THE RIGHT SOLE
OVER THE LEFT THIGH AND THE LEFT
SOLE OVER THE RIGHT THIGH), THIS
BECOMES THE PADMA POSTURE,
WHICH DESTROYS ALL SIN.

PRANAYAMA

SITALI KUMBHAKA
APTA PRAMANA
HATHATATVAKAUMADI IO. 16

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह - वक्त्रेणेति ॥

VAKTREṆA SĪTKĀRAPŪRVAKAM VĀYUM
GŪHĪTVĀ YATHĀŚAKTI KUMBHAYITVĀ
NĀSĀBHYĀM RECAJET |
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥

AKASHIC REVELATION

ONE DRAWS THE TONGUE OUT TO PRESS
THEM AGAINST THE TEETH AND TAKES
THE AIR IN. THEN HE SLOWLY LEAVES
THE AIR OUT THROUGH THE ROOF OF
NOSE AS BEFORE TILL HE FEELS THE
SENSATION AT THE TIP OF THE HAIR
AND NAILS.

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MAHAMUDRA BANDHA
ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
DHYANABINDUPANISAD 91 – 93

शोधनं मलजालानां घटनं चन्द्रसूर्ययोः ॥ ९१ ॥
सानां शोषणं सम्यङ् महामुद्राभिधीयते ॥ ९२ ॥
वक्षोन्यस्तहनूर्निपीडय सुषिरं योनेश्च
वामाङ्घ्रिणाहस्याभ्यामनुधारयन् प्रविततं पादं तथा
दक्षिणम् ।
आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनूरे रेचयेद्देवा
पातकनाशिनीं ननु महामुद्रा नृणां प्रोच्यते ॥ ९३ ॥

ŚODHANAM MALAJĀLĀNĀM GHATANAM
CANDRASŪRYAYOḤ ॥ 91 ॥
SĀNĀM ŚOṢAṆAM SAMYAK MAHĀMUDRĀBHIDHĪYATE ॥ 92 ॥
VAKṢONYASTAHANURNĪPĪDYA SUṢIRAM YONEŚCA
VĀMĀNGHRIṆĀ
HASYĀBHYĀMANUDHĀRAYAN PRAVITATAM
PĀDAM TATHĀ DAKṢIṆAM |
ĀPŪRYA ŚVASANENA KUṢIYUGALAM BADHVĀ
ŚĀNAI RECAYEDEṢĀ
PĀTAKANĀŚINĪ NANU MAHĀMUDRĀ NRṆĀM
PROCYATE ॥ 93 ॥

AKASHIC REVELATION

THE CLEANSING (WITH THE
PRANAYAMA) OF THE HEAPS OF
IMPURITIES (IN THE NADIS), THE
BRINGING ABOUT OF THE UNION
BETWEEN THE MOON AND THE SUN,
THE COMPLETE DRYING UP OF THE
BODILY FLUIDS, RASAS (VAATA, PITTA
AND KAPHA), IS KNOWN AS THE
MAHĀMUDRĀ. WITH THE CHIN LAID
ON THE CHEST, PRESSING THE ABYSS OF
THE GENITALS WITH THE LEFT FOOT,
HOLDING WITH THE TWO HANDS THE
OUTSTRETCHED RIGHT LEG, FILLING
WITH BREATH THE PAIR OF BELLIES
AND HOLDING IT UP, ONE SHOULD
SLOWLY EXHALE IT. THIS INDEED IS
SAID TO BE THE SIN-DESTROYING
MAHA-MUDRA FOR MEN.



PADMASANA 2

PRANAYAMA

SITALI KUMBHAKA
HATHATATVA KAUMUDI IO. 18

Sitali

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



1. SIT AND PLACE FEET ON TOP OF OPPOSITE THIGHS.
2. CROSS ARMS AND HOLD ONTO TOES WITH INDEX AND MIDDLE FINGERS.
3. GAZE TO NOSE.



*VISUALIZE YOURSELF AS
GODDESS PARVATI,
CONSORT OF SHIVA*

GAZE



MUDRA

PRANA MUDRA
MUDRA VIDHANAM
VERSE 6.2



ASANA

PADMASANA 2

ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
SHIVA SAMHITA 3. 88-89

उत्तानौ चरणौ क्रत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी क्रत्वा तु तादृशौ ॥
नासाग्रे विन्यसेद्दृष्टिं दन्तमूलञ्च जिह्वया ।
उतोल्य चिबुकं वक्ष उत्थाप्य पवनं शनैः ॥
यथाशक्तया समाब्रूय पूरयेदुदरं शनैः ।
यथा शक्त्यैव पश्चात्तु रेचयेदविरोधतः ॥
इदं पदमासनं प्रोक्तं सर्वव्याधिविनाशनम् ॥ ८८ ॥
दुर्लभं येन केनापि धीमता लभ्यते परम् ॥ ८९ ॥

UTTĀNAU CARAṆAU KRATVĀ ŪRUSAṂSTHAU
PRAYATNATAḤ ।
ŪRUMADHYE TATHOTĀNAU PĀṆĪ KRTVĀ TU TĀDṚṢAU ॥
NĀSĀGRE VINYASEDŪṢṬIṆḌANTAMŪLANÇA JIVHYĀ ।
UTTOLYA CIBUKAṆ VAKṢA UTTHĀPYA PAVANAṆ
ŚANAİḤ ॥
YATHĀŚKTAYĀ SAMĀBRŪYA PŪRAYEDUDARAṆ ŚANAİḤ ।
YATHĀ ŚAKTYAIVA PAŚCĀTTU RECAVEDAVIRODHATAḤ ॥
IDAṆ PADMĀSANAṆ PROKTAṆ
SARVAVYĀDHIVINĀŚANAM ॥ 88 ॥
DŪRLABHAṆ YENA KENAPI DHĪMATĀ
LABHYTE PARAM ॥ 89 ॥

AKASHIC REVELATION

I NOW DESCRIBE THE PADMASANA WHICH WARDS OFF (OR CURES) ALL DISEASES: HAVING CROSSED THE LEGS, CAREFULLY PLACE THE FEET ON THE OPPOSITE THIGHS (I.E. THE LEFT FOOT ON THE RIGHT THIGH, AND VICE VERSA); CROSS BOTH THE HANDS AND PLACE THEM SIMILARLY ON THE THIGHS; FIX THE SIGHT ON THE TIP OF THE NOSE; PRESSING THE TONGUE AGAINST THE ROOT OF THE TEETH, (THE CHIN SHOULD BE ELEVATED, THE CHEST EXPANDED) THEN DRAW THE AIR SLOWLY, FILL THE CHEST WITH ALL YOUR MIGHT, AND EXPEL IT SLOWLY, IN AN UNOBSTRUCTED STREAM. IT CANNOT BE PRACTICED BY EVERYBODY; ONLY THE WISE ATTAINS SUCCESS IN IT.

PRANAYAMA

SITALI KUMBHAKA
APTA PRAMANA
HATHATATVAKAUMADI IO. 16

वक्त्रेण सीत्कारपूर्वकं वायुं गृहीत्वा
यथाशक्ति
कुम्भयित्वा नासाभ्यां रेचयेत् ।
तेन क्षुत्तृष्णालस्यनिद्रा न जायन्ते
सीत्कारप्राणायाममाह - वक्त्रेणेति ॥

VAKTREṆA SĪTKĀRAPŪRVAKAṆ VĀYUṆ
GṚHĪTVĀ YATHĀŚAKTI KUMBHAYITVĀ
NĀSĀBHYĀṆ RECAJET ।
TENA KṢUTṬIṢṆĀLASYANIDRĀ NA
JĀYANTE SĪTKĀRAPRĀṆĀYĀMAMĀHA-
VAKTREṆETI ॥

AKASHIC REVELATION

ONE DRAWS THE TONGUE OUT TO PRESS THEM AGAINST THE TEETH AND TAKES THE AIR IN. THEN HE SLOWLY LEAVES THE AIR OUT THROUGH THE ROOF OF NOSE AS BEFORE TILL HE FEELS THE SENSATION AT THE TIP OF THE HAIR AND NAILS.

MUDRA

PRANA MUDRA
ĀPTA PRAMĀṆA – आप्त प्रमाण
MUDRA VIDHANAM, NIVEDANA
MUDRĀḤ 6. 2

मध्यमातर्जन्यनुष्ठयोगे प्राण-मुद्रा ।
MADHYAMĀTARJANYANUṢṬHAYOGE
PRĀṆA-MUDRĀ ।

AKASHIC REVELATION

WHEN THE MIDDLE AND INDEX FINGER STAND NEARBY EACH OTHER (WE SHOULD UNDERSTAND THAT THE OTHER FINGERS ARE FOLDED), IT IS CALLED PRANA MUDRA.

BANDHA



MULA BANDHA
ŚĀSTRA PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चूकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.

93.

KUKKUTASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



*VISUALIZE YOURSELF
AS A ROOSTER*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. SIT AND PLACE FEET ON TOP OF OPPOSITE THIGHS.
2. PLACE PALMS ON THE GROUND BETWEEN THE TWO THIGHS AND LIFT THE BODY UP.

ASANA

KUKKUTASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
TRISIKHI BRAHMANOPANISHAD 41

पद्मासनं सुसंस्थाप्य नानूर्वरन्तरे कर्त्तुं ।
निवेश्य भूमावातिष्ठेद्व्योमस्थः
कुक्कुटासनः ॥ ४१ ॥

PADMĀSANAM SUSAMSTHĀPYA
NĀNŪRVORANTARE KARAU |
NIVEŚYA BHŪMĀVĀTIṢṬHEDVYOMASTHAḥ
KUKKUṬĀSANAḥ ॥ 41 ॥

AKASHIC REVELATION

HAVING WELL ESTABLISHED THE
PADMASANA, HE WHO IS FIRMLY
GROUNDED ON THE EARTH (WITH HIS
BODY) SUSPENDED IN MID-AIR, HIS TWO
HANDS INSERTED IN THE INTER-SPACE
BETWEEN THE KNEES AND THE THIGHS,
ASSUMES THE KUKKUTASANA
(COCK-POSTURE).

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA – आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यंम-आरम समंक्रिय
कुण्डलयोऽहं पारसवयोः
कुण्डपेत् गच्छतं तिष्ठतं श्वस-
धाराणाम न बलाद-यदा
अनिशंम सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवाससा

NOBHĪYĀM-ĀRAM SAMĀKṚIY
KUṆḌALAYĀḥ PĀRŚVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISAM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMŚARANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḥ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



94.

BADDHAKEKKI ASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

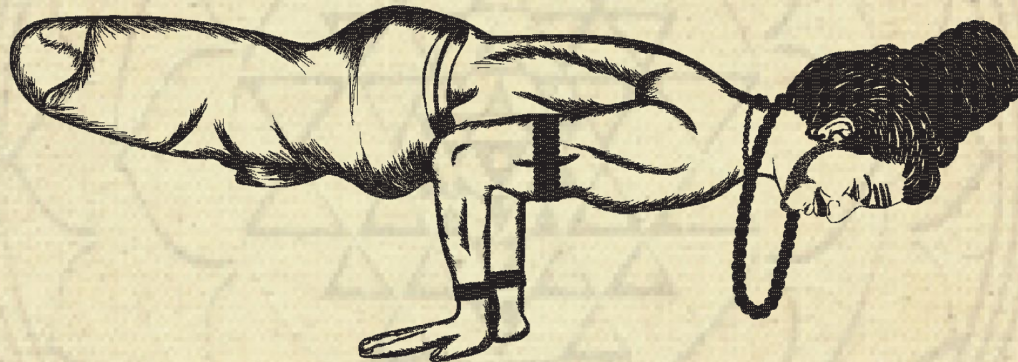
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



1. SIT AND PLACE FEET ON TOP OF OPPOSITE THIGHS.
2. RISE UP ONTO THE KNEES AND PLACE PALMS ON GROUND, FINGERS POINTING TOWARDS THE PERINEUM.
3. KEEP ELBOWS TOGETHER AND PRESS AGAINST THE NAVAL, THEN LEAN FORWARD, FIND BALANCE AND EXTEND KNEES UP OFF GROUND.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

BADDHAKEKKI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHARATNAVALI 3. 42-45

धरामवष्टभ्य करदवयेन तत्कूर्परि
स्थापितनाभिपासश्वे
उच्चासनो दण्डवदुत्थितः खे
मयूरमेतत्प्रवदन्ति पीठम् ॥४२
मयूरं पद्मकं कुर्यात् बद्धकेकीति कथ्यते ॥
४५

DHARĀMAVAṢṬABHYA KARADVAYENA
TATKŪRPARI STHĀPITANĀBHIPĀSARŚVAḥ
UCCĀSANO DAṆḌAVADUTTHITAḥ KHE
MAYŪRAMETATPRAVADANTI PĪṬHAM ॥
42
MAYŪRAM PADMAKAM KURYĀT
BADDHAKEKĪTI KATHYATE ॥45

AKASHIC REVELATION

PLACE BOTH THE PALMS ON THE
GROUND. PLACE BOTH ELBOWS ON THE
SIDE OF THE NAVEL. STAND ON THE
HANDS LIFTING BODY IN AIR WITH LEGS
IN PADMASANA. MAYURA IS CALLED
BADDHAKEKI.

TECHNIQUE CONSISTS OF MAYURASANA
WITH PADMASANA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्याम्-आरामं समं कृष्य
कुण्डालयः पारसवयोः
कुण्डपेत् गच्छतः तिष्ठतः श्वस-
धरानामं न बलद-यदा
अनिशं सहजं कुम्भं
प्रोक्तं श्री-कृत्विवाससा

NOBHĀM-ĀRAM SAMĀKṚṢYA
KUṆḌALAYĀḥ PĀRŚVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRĀNAM NA BALĀD-YADĀ
ANISHAM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢHYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṀ
YACCHATO NĀTRA SAṂŚAYAḥ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



95.

MAYURASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

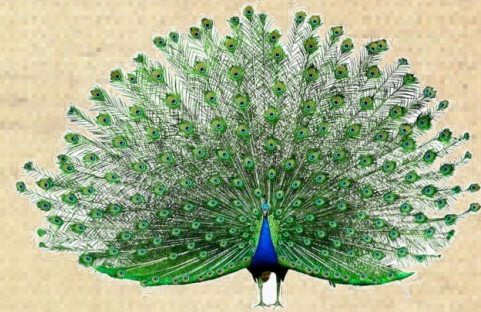
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



*VISUALIZE YOURSELF
AS A PEACOCK*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. WHILE ON KNEES, PLACE PALMS ON GROUND, FINGERS POINTING TOWARDS THE PERINEUM.
2. KEEP ELBOWS TOGETHER AND PRESS AGAINST THE NAVAL, THEN LEAN FORWARD, FIND BALANCE AND EXTEND LEGS UP OFF GROUND.



ASANA

MAYURASANA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
RUDRAYAMALAM (UTTARA-TANTRAM)
23. 91-92

अथ वक्ष्ये महादेव मयूरासनमुत्तमम्।भूमौ
निपात्य हस्तौ द्वौ कूर्परोपरि देहकम्॥
२३.९१॥
कूर्परोपरिसंस्थाप्य सर्वदेहं स्थिराशयः।केवलं
हस्तयुगलं निपात्य भुवि सुस्थिरः॥२३.९२॥

ATHA VAKṢYE MAHĀDEVA
MAYŪRĀSANAMUTTAMAM |
BHŪMAU NIPĀTYA HASTAU DVAU
KŪRPAROPARI DEHAKAM ||23.91||
KŪRPAROPARISAMSTHĀPYA SARVADEHAM
STHIRĀŚYAḥ |
KEVALAM HASTAYUGALAM NIPĀTYA
BHUVI SUSTHIRAḥ ||23.92||

AKASHIC REVELATION

O MAHĀDEVA! NOW I SHALL TALK
ABOUT THE SUPREME MAYURĀSANA;
PLACE BOTH THE HANDS ON THE FLOOR
AND REST THE BODY ON BOTH THE
ELBOWS. (23.91) REST THE ENTIRE BODY
ON THE ELBOWS AT THE ABDOMEN;
PLACING ONLY BOTH THE HANDS ON
THE FLOOR, BE PROPERLY STILL.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA – आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यं अम-आरम सम-आकृष्य
कुण्डललय-आ प-आर-वयो-
क-इ-पेत् गच्छत-आ ति-ह-त-आ श्वस-
ध-आ-र-अम न बल-आ-द-य-द-आ
अनि-आम सहज-आ कुम्भ-आ
प्रोक्त-आ श्री-कृ-ति-व-आ-स-स-आ

NOBHYĀM-ĀRAM SAMĀKṚṢYA
KUṆḌALAYĀḥ PĀRŚVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAMŚARANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA – शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḥ || 104 ||
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḥ || 105 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



96.

MAKARASANA



VISUALIZE YOURSELF AS A CROCODILE

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



GAZE



MUDRA

PARUŚU MUDRA
MUDRA VIDHANAM
10. 17



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM

1. LAY DOWN ON STOMACH WITH FEET POINTING OUTWARDS AND FOREHEAD ON MAT.
2. INTERLACE FINGERS BEHIND NECK AND HOLD.



ASANA

MAKARASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 40

अध्यास्यः शेते हृदयं निधाय
भूमौ च पादौ च प्रसार्यमाणौ
सिरश्च धृत्वा करदण्डयुग्मे
देहाग्निकारं मकरासनं तत् ॥३९

ADHYĀSYAḥ ŚETE HRDAYAṃ NIDHĀYA
BHŪMAU CA PĀDAU CA
PRASĀRYAMĀṆAU
SIRAŚCA DHṚTVĀ KARADAṅDAYUGME
DEHĀGNIKĀRAṃ MAKARĀSANAM TAT ॥
39

AKASHIC REVELATION

LIE DOWN ON THE GROUND FACE
DOWNWARDS, CHEST TOUCHING THE
EARTH, THE TWO LEGS BEING STRETCHED:
CATCH THE HEAD WITH TWO ARMS. THIS
IS MAKARASANA. THE INCREASER OF THE
BODILY HEAT.

HAVING HELD THE HEAD WITH THE TWO
ARMS, ONE LIES DOWN ON THE GROUND
FACING DOWNWARDS, CHEST TOUCHING
THE GROUND, TWO LEGS SPREAD APART.
THIS POSTURE IS CALLED THE
MAKARASANA – THE CROCODILE
POSTURE – THE INCREASER OF BODILY
HEAT.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्याम्-आरामं समक्लृष्य
कुण्डलयार्हं पारस्वयोर्ह
क्लृपेत् गच्छतां तिष्ठतां श्वास-
धारणाम् न बलाद्-यदा
अनिशं सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवाससा

NOBHĀM-ĀRAMAM SAMĀKṚṢYA
KUṆḌALAYĀRḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

PARUŚU MUDRA

ĀPTA PRAMĀṆA - आप्त प्रमाण
MUDRA VIDHANAM IO.17

तले तले तु करयो-स्तिर्यक् संयोज्य
चांगुलीः ।
संहताः प्रसृताः कुर्यात् मुद्रा परशु संज्ञिता ॥

TALE TALE TU KARAYO-STIRYAK
SAMYOJYA CĀMGULĪḤ ।
SAMHATĀ: PRASṚTĀḤ KURYĀT MUDRĀ
PARAŚU SAMJNĪTĀ ॥

AKASHIC REVELATION

FOR EVERY PART/STEP INTERLACED THE
FINGERS OF BOTH HANDS. CONTRACT
AND EXPAND THEM, NAMED AS
PARASHU MUDRA.

BANDHA

MULA BANDHA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAMPIḌYA
VĀYUMĀKUŃCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



97.

SALABHASANA



VISUALIZE YOURSELF AS A LOCUST

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. LAY DOWN ON STOMACH AND PLACE HANDS ON GROUND BESIDE CHEST.
2. RAISE THE LEGS UP BRINGING THIGHS OFF THE GROUND.



ASANA

SALABHASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 38

अध्यास्यः शेते करयुग्मवक्षो भूमिमवष्टभ्य
करयोस्तलाभ्याम् |
पादौ च शून्ये च वितस्ति चोर्ध्वं वदन्ति
पीठं शलभं मुनीन्द्राः || ३८ ||

ADHYĀSYAḥ ŚETE KARAYUGMAVAKṢO
BHŪMIMAVAṢṬABHYA
KARAYOSTALĀBHYĀM |
PĀDAU CA ŚŪNYE CA VITASTI CORDHVAM
VADANTI PĪṬHAM ŚALABHAM
MUNĪNDRĀḥ || 38 ||

AKASHIC REVELATION

LIE ON THE GROUND FACE DOWNWARDS,
PLACE BOTH HANDS ON THE CHEST, THE
PALMS TOUCHING THE GROUND AND
RAISE THE LEGS IN THE AIR ONE CUBIT
HIGH. THIS POSTURE IS CALLED THE
SALABHASANA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यām-āram samākṛṣya
kuṇḍalayaḥ pārśvayoḥ
kṣipet gacchatā tiṣṭhatā śvasa-
dhāraṇam n balād-yadā
anīśam sahajaḥ kumbhaḥ
proktaḥ śri-kṛttivāsasā

NOBHĀM-ĀRAM SAMĀKṚSYA
KUṆḌALAYĀḥ PĀRŚVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANĪŚAM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAM MOKṢAPHALADAM || 5 ||

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṂPĪDYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ || IO4 ||
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṆ
YACCHATO NĀTRA SAṂŚAYAḥ || IO5 ||

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



98.

USTRASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



*VISUALIZE YOURSELF
AS A CAMEL*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



1. LAY DOWN ON STOMACH AND BRING HANDS TO THE FEET.
2. PULL THE FEET DOWN TOWARDS THE GROUND OUTSIDE OF THE HIPS.



ASANA

USTRASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 40

अध्यास्यः शेते पदयुग्मव्यस्तं
पृष्ठे निधायापि धृतं कराभ्याम्
आकुञ्चयेत् सम्यगुदरास्यगाढ-
मुष्टञ्च पीठं योगिनो वदन्ति ॥४०

ADHYĀSYAḥ ŚETE PADAYUGMAVYASTAṁ
PṚṢṬHE NIDHĀYĀPI DHṚTAṁ KARĀBHYĀM
ĀKUṆCAYET SAMYAGUDARĀSYAGĀḌHA-
MUṢṬRAṆCA PĪṬHAṁ YOGINO VADANTI ॥
40

AKASHIC REVELATION

LIE ON THE GROUND FACE,
DOWNWARDS, TURN UP THE LEGS AND
PLACE THEM TOWARDS THE BACK,
CATCH THE LEGS WITH THE HANDS,
CONTRACT FORCIBLY THE MOUTH AND
THE ABDOMEN. THIS IS CALLED THE
CAMEL-POSTURE.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरामं समः अक्षय
कुण्डललयः अहं पारसवयोः
कुण्डपेत् गच्छतः अतिशतः अस्वस-
धः आरामं न बलः अद-यदा
अनिःश्रमं सहजं कुम्भं
प्रोक्तं श्री-कृत्तिवासः

NOBHYĀM-ĀRAMAṁ SAMĀKṢYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAṁ NA BALĀD-YADĀ
ANISĀMA SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAṁSĀRANIVṚTTIḤ |
TATPŪJANAṁ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṁ PĀRṢṆYĀ TU SAṁPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṁ VĀRAṁ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṁSIDDHIṁ
YACCHATO NĀTRA SAṁŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



99.

DHANURASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105

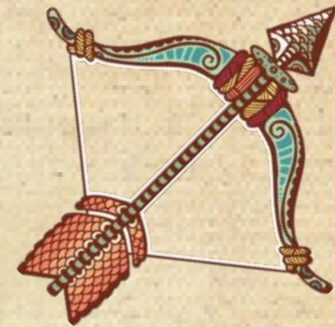


JAPA

OM NITHYANANDA
MAHASADASHIVOHAM



1. LAY DOWN ON STOMACH AND BRING HANDS TO THE FEET.
2. KICK LEGS BACK AND UP, AND SIMULTANEOUSLY PULL FEET TOWARDS SKY.
3. LIFT CHEST OFF THE GROUND AND RAISE HEAD UP, GAZING TO THIRD EYE.



*VISUALIZE YOURSELF
AS LORD SHIVA'S BOW*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

DHANURASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
GHERANDA SAMHITA 2. 18

प्रसार्य पादौ भुवि दण्डरूपौ
करौ च पृष्ठे धृतपादयुग्मम्
कृत्वा धनुस्तुल्यविवर्तिताङ्गं
निगद्द्य योगी धनुरासनं तत् ॥१८

PRASĀRYA PĀDAU BHUVI DAṆḌARŪPAU
KARAU CA PṚṢṬHE DHṚTAPĀDAYUGMAM
KṚTVĀ DHANUSTULYAVIVARTITĀṅGAM
NIGADDYA YOGĪ DHANURĀSANAM TAT ॥
18

AKASHIC REVELATION

SPREADING THE LEGS ON THE GROUND,
STRAIGHT LIKE A STICK, AND CATCHING
HOLD OF (THE TOES OF) THE FEET WITH
THE HANDS, AND MAKING THE BODY
BEND LIKE A BOW, IS CALLED BY THE
YOGIS THE DHANURASANA OR
BOW-POSTURE.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्षय
कुण्डलयः अह पारसवयोह
क्षिपेत् गच्छतः तिष्ठतः श्वस-
धः आरः अम न बलः अद-यदः
अनिः अम सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṢYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṆ
YACCHATO NĀTRA SAṂŚAYAḤ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



100.

BHAGA ASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



1. SIT ON BOTH KNEES WITH HEAD, NECK AND SPINE IN STRAIGHT LINE.
2. PLACE PALMS DOWN ON TOP OF THIGHS/KNEES AND GAZE TO THIRD EYE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

BHAGA ASANA

ĀPTA PRAMĀNA

JOGAPRADIPIYAKA OF JAYATARAMA
222-225

उलटा मोडि पाव दोउ वैसे
बहुरौ जुगति करे इक अैसे
पावन मांहिला गुलफु जु होउ
कुला पाषति लावै सोउ ॥२२२
पिष्टि पगथल्या की पुनि जोई
हाथा सौ मोडे वह सोई
ताको जंघ निकेट लियवै
तासौं तिनकी पिष्टि ल्गवावै ॥२२३
अंगुरी दोग पग की जोई
मेदु ऊपरी आने सोई
हाथ दोउ गोडा परि राषै
द्रिष्टि त्रिकुटी मध्य दाषै ॥२२४
पौन सरल यासौं वहै संधिवाय मिति जाय
ग्रन्थि जु प्रान अपान की या सौं तुरत नसाय ॥२२५

ULAṬĀ MOḌI PĀVA DOU VAISE
BAHURAU JUGATI KARAI IKA AASE
PĀVANA MĀMHILĀ GULAPHU JU HOU
KULĀ PĀṢATI LĀVAI SOU ॥222
PIṢṬI PAGATHALYĀM KĪ PUNI JOĪ
HĀTHĀ SAU MOḌE VAHA SOĪ
TĀKO JĀMGAHI NIKAIṬA LIYAVAI
TĀSOM TĪNĀKĪ PIṢṬI LĠGĀVAI ॥223
AMGURĪ DOYA PAGA KĪ JOĪ
MEDHU ŪPARĪ ANAI SOĪ
HĀTHA DOU GOḌĀ PARIRĀṢAI
DRIṢṬI TRIKUṬĪ MADHYA DĀṢAI ॥224
PAUNA SARALA YĀSOM VAHAI SAMDHIVĀYA MIṬI
JĀYA
GRANTHI JU PRĀNA APĀNA KĪ YĀ SAUM TURATA
NASĀYA ॥225

AKASHIC REVELATION

FOLD BOTH THE LEGS TOWARDS
BACKSIDE IN SUCH A MANNER THAT
HEELS ARE TOUCHING THE SIDES OF
RESPECTIVE HIPS. TURN THE SOLES
UPWARD WITH HANDS. TOES OF BOTH
THE FEET SHOULD BE KEPT ON
REPRODUCTIVE ORGANS. PLACE HANDS
ON KNEES AND GAZE BETWEEN
EYEBROWS.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण

KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरामं समः अक्षय
कुण्डललयः अह पारः स्वयोः
कुण्डपेट गच्छतः अतिः हतः अस्वस-
धः आरः अमं न बलः अद-यदः
अनिः अमं सहजः अ कुम्भः
प्रोक्तः अ श्री-कृत्तिवः असः अ

NOBHĪYĀM-ĀRAMĀM SAMĀKṢYA
KUṆḌALAYĀH PĀRŚVAYOḢ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḢ KUMBHAḢ
PROKTAḢ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYĀM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJNĀNENA SAMŚARANIVṚTTIḢ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṀ PĀṢṆYĀ TU SAṀPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḢ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAMSIDDHIM
YACCHATO NĀTRA SAMŚAYAḢ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



101. GOHI ASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



1. FROM KNEES, PLACE FOREARMS ON GROUND, FINGERS INTERLOCKED, ELBOWS SHOULDER WIDTH APART.
2. PLACE TOP OF HEAD ON THE GROUND, HOLDING BACK OF HEAD WITH HANDS.
3. WALK TOES FORWARD UNTIL HIPS ALIGN WITH SHOULDERS.
4. LIFT THE FEET UP, KEEPING THE KNEES BENT TOGETHER AGAINST THE CHEST AND TOUCHING THE CHIN.
5. GAZE TO THE NOSE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

GOHI ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA
170-173

दोउ हाथ की कहुणी जोई
पुनिह कलाई जाणे दोई
पिष्टि अंगुरया की पुन जानौ ॥१७०
ए सब ले भू ऊपर ठानौ ॥१७०
उभै कलाई जुडवा राषै
तिन परि आनि सीस पर दाषे
या विधि आसन करे कपारी
नासा दिष्टि रहे थिर धारि ॥१७१
पींडी जंघ मिलावे दोई
येडी कुलां राषै भोई
गोडा चिबुक अगे लगावे
आसन गोही नाम कहावे ॥१७२
सिर नेत्र दूषै कसै तथा वामहणी होय
पहर येक आसन सधे लहै समाधिदी सोय ॥१७३

DOU HĀTHA KĪ KAHUṆĪ JOĪ
PUNIHA KALĀI JĀṆE DOĪ
PIṢṬI AṆGURAYĀ KĪ PUNA JĀNAU
E SABA LE BHŪ ŪPARA ṬĀNAU ॥170
UBHAI KALĀI JUḌAVĀ RĀṢAI
TINA PARI ĀNI SĪSA PARA DĀṢE
YĀ VIDHI ĀSANA KARE KAPĀRI
NĀSĀ DIṢṬI RAHE THIRA DHĀRI ॥171
PĪṆḌĪ JAMGHA MILĀVE DOĪ
YEḌĪ KŪLĀM RĀṢAI BHOĪ
GOḌĀ CIBUKA AGRE LAGĀVE
ĀSANA GOHĪ NĀMA KAHĀVE ॥172
SIRA NETRA DŪṢAI KASAI TATHĀ VĀMHANĪ
HOYA
PAHARA YEKĀ ĀSANA SADHE LAHAI SAMĀDHIDĪ
SOYA ॥173

AKASHIC REVELATION

PLACE BOTH THE HANDS WITH ELBOWS,
WRIST AND FINGERS TOGETHER ON THE
GROUND. ON THE WRISTS PLACE THE
HEAD. THE GAZE SHOULD BE STABLE AT
THE TIP OF THE NOSE. BRING TOGETHER
THE CALF AND THIGHS AND PUT THE
HEELS ON THE BUTTOCKS. THE KNEES
SHOULD TOUCH THE TIP OF THE CHIN.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण

KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यःअम्-आरम् समःआकृष्य
कुण्डअलयःअह पःआरःसवयोःह
कुःइपेत् गच्छतःअ तिःसहताः सवस-
धःआरःअम् न बलःआद-यदःआ
अनिःसअम् सहजःह कुम्भःह
प्रोक्तःह श्री-कृत्तिवःआससःआ

NOBHYĀM-ĀRAM SAMĀKṚṢYA
KUṆḌALAYĀH PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANISĀM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṆSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृेकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAH ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



102.
SIRSASANA

PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

**OM NITHYANANDA
PARAMASHIVOHAM**



1. FROM KNEES, PLACE FOREARMS ON GROUND, FINGERS INTERLOCKED, ELBOWS SHOULDER WIDTH APART.
2. PLACE TOP OF HEAD ON THE GROUND, HOLDING BACK OF HEAD WITH HANDS.
3. WALK TOES FORWARD UNTIL HIPS ALIGN WITH SHOULDERS.
4. LIFT THE FEET UP AND STACK HIPS ON TOP OF SHOULDERS, KNEES ON TOP OF HIPS, AND ANKLES ON TOP OF KNEES.
5. GAZE TO THE NOSE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

SIRSASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA I.
53-54, 2. 13, 18

विपरीतं मण्डलं च द्विविधैव विदितं हि नः ।
दण्डासनं द्विविधा प्रोक्तं विपरीतोपवेशने ॥
सर्वाङ्गशीर्षभागास्तु षट्षष्टिः प्रथितास्तु ते
।

VIPARĪTAṃ MAṆḌALAṃ CA DVIDHAIVA
VIDITAṃ HI NAḥ ।
DAṆḌĀSANAṃ DVIDHĀ PROKTAṃ
VIPARĪTOPAVEŚANE ॥
SARVĀṅGAŚĪRṢABHĀGĀSTU ṢAṬṢAṢṬIḥ
PRATHITĀSTU TE ।

AKASHIC REVELATION

THEN THERE ARE TWO TYPES OF
INVERTED MANDALAS (ARRANGEMENTS)-
SIRSASANA AND SARVANGASANA.
DANDASANA IS ALSO OF TWO TYPES
INVERTED (VIPARITA DANDASANA) AND
SEATED (DANDASANA). IT HAS BEEN
PROCLAIMED THAT THERE ARE SIXTY SIX
VARIATIONS OF SARVANGASANA AND
SIRSASANA.

PRANAYAMA

SAHAJA KUMBHAKA

ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्रिय
कुण्डलयः अह पारसवयोः
कुण्डपेत् गच्छतः तिष्ठतः श्वस-
धः आरम न बलः अद-यदः
अनिः अम सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṚIYA
KUṆḌALAYĀḥ PĀRŚVAYOḥ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANĪŚAM SAHAJAḥ KUMBHAḥ
PROKTAḥ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḥ |
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
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IS, OF ALL THE TANTRAS, WHAT IS KEPT
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ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
IO4 - IO5

गुदं पाष्ण्या तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
च्येकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṂPĪḌYA
VĀYUMĀKUṆCAYED BALĀT |
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ IO4 ॥
PRĀṆĀPĀNAU NĀNDBABINDŪ
MŪLABANDHENA CAIKATĀM |
GATVĀ YOGASYA SAṂSIDDHIṃ
YACCHATO NĀTRA SAṂŚAYAḥ ॥ IO5 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



103.

PHODYASANA

PRANAYAMA

BHASTRIKA KUMBHAKA
YOGA SIKHOPANISHAD 96-100



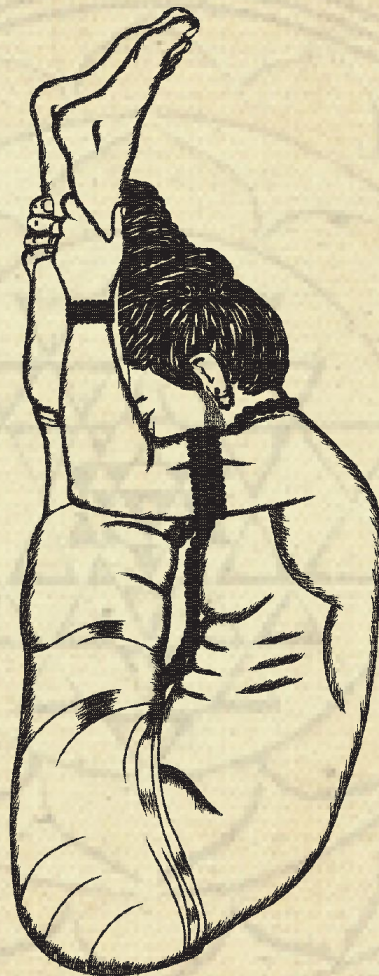
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



1. SIT WITH HANDS BEHIND CALVES AND STRETCH THE LEGS UP.
2. BRING FOREHEAD TO THE KNEES AND COME TO A VERTICAL POSITION WITH LEGS.



VISUALIZE SWAMIJI, THE SPH

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

PHODYASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

JOGAPRADIPIYAKA OF JAYATARAMA

120-122

दोड़ हाथ पग बाहर आने
गोडा तरै कांकसी ठानै
अंगुष्ठ पिंडली लगता धरै
चरण उभै आकास दिसि करै ॥१२०॥
पिष्टि सकूला धरती लावै
उदर संकोचि ऊर्ध ठहरावै
गोडा सीस भिथंभन करै
इह विधि फोदया आसन धरै ॥१२१॥
देह विसाली ना रहे रक्तपिती पुनि जाय
फुंसि गुंमरि आदि जे नाना रोग नसाय ॥
१७२

DOU HĀTHA PAGA BĀHARA ĀNAI
GOḌĀ TARAI KĀṆKASĪ ṬHĀNAI
AṆGUṢṬHA PIMḌALĪ LAGATĀ DHARAI
CARAṆA UBHAI ĀKĀSA DISI KARAI ॥120॥
PIṢṬI SAKŪLĀ DHARATĪ LĀVAI
UDARA SAṆKOCI ŪRDHA ṬHAHARĀVAI
GOḌĀ SĪSA BHITHAṆBHANA KARAI
IHA VIDHI PHODYĀ ĀSANA DHARAI ॥121॥
DEHA VISĀLĪ NĀ RAHE RAKTAPITĪ PUNI
JĀYA
PHUṆSĪ GUṆMARI ĀDI JE NĀNĀ ROGA
NASĀYA ॥172॥

AKASHIC REVELATION

SIT WITH LEGS EXTENDED ON GROUND.
SLOWLY RAISE LEGS UPWARD BY
CATCHING HOLD OF CALVES WITH TWO
HANDS. BY CONTRACTING THE
ABDOMEN, RAISE THE HEAD UP
TOWARDS THE KNEES.

PRANAYAMA

BHAŚTRIKA KUMBHAKA

ŚĀŚTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA-SIKHOPANISHAD 96 - 100

स्तनयोरेथ भस्त्रेव लोहकारस्य वेगतः ॥ ९६ ॥
रेचयेत् पूरयेदवायुमाश्रमं देहमां धिया ।
यथा श्रमो भवेददेहे तथा सूर्येण पूरयेत् ॥ ९७ ॥
कण्ठसंकोचनं कृत्वा पुनश्चन्द्रेण रेचयेत् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ९८ ॥
कुण्डलीबोधकं वक्त्रदोषघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तःस्थकफाद्युर्गलनाशनम् ॥ ९९ ॥
सम्यग्बन्धसमुद्भूतं बन्धित्रयविभेदकम् ।
विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ १०० ॥

STANAYORATHA BHASTREVA LOHAKĀRASYA VEGATĀḥ ॥ 96 ॥
RECAJET PŪRAYEDVĀYUMĀŚRAMAṆ DEHAMAṆ DHĪYĀ ।
YATHĀ ŚRAMO BHAVEDDEHE TATHĀ SŪRYEṆ PŪRAYET ॥ 97 ॥
KAṆṬHASAṆKOCANAṆ KṚTVĀ PUNAŚCANDREṆA RECAJET ।
VĀTAPITTAŚLESMAHARAṆ ŚARĪRĀGNIVIVARDHANAM ॥ 98 ॥
KUṆḌALĪBODHAKAṆ VAKTRADOṢAGHNA ŚUBHADAMAṆ SUKHAM ।
BRAHMANĀḌĪMUKHĀNTAḤSTHAKAPHĀDYURGALANAŚANAM ॥ 99 ॥
SAMYGABANDHASAMUDBHŪTAṆ GRANTHITRAYAVIBHEDAKAM ।
VIŚEṢAṆVA KARTAVYAṆ BHAŚTRĀKHYAṆ KUMBHAKAṆ TVIDAM ॥ 100 ॥

AKASHIC REVELATION

(THE PRACTITIONER) SHOULD
INTELLIGENTLY EXPEL WITH SPEED THE AIR
IN THE BODY, OUT OF THE TWO BREASTS
AND FILL (IT) IN (LIKEWISE), TILL HE IS
OVERCOME WITH FATIGUE, AS WITH A
BLACKSMITH'S PAIR OF BELLOWS. WHEN
FATIGUE COMES ON IN THE BODY, THEN
SHOULD HE FILL IN THROUGH THE SOLAR
(NADI) AND AFTER CONSTRICTING THE
THROAT, SHOULD EXPEL (IT) AGAIN
THROUGH THE LUNAR (NADI). (THIS
KUMBHAKA) REMOVES (THE EXCESS OF) THE
MIND, BILE AND PHLEGM, RAISES THE
TEMPERATURE OF THE BODY, ROUSES THE
KUNDALI, REMOVES DEFECTS IN THE
MOUTH, BESTOWS AUSPICIOUSNESS, IS
WHOLESOME, REMOVES IMPEDIMENTS,
SUCH AS PHLEGM REMAINING IN THE
INTERIOR OF THE OPENING OF THE
BRAHMA-NADL AND IS CAPABLE OF
BURSTING THROUGH THE THREE KNOTS AS
THE RESULT OF EFFECTIVELY PRACTICING
THE BANDHAS. THIS KUMBHAKA IS KNOWN
AS THE BHASTRA AND SHOULD BE SPECIALLY
PRACTISED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀŚTRA PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀṆ DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀṆ CA IYAM
ŚĀṆBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJNĀNENA SAṆSĀRANIVṚTTIḥ ।
TATPŪJANAṆ MOKṢAṢPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
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EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀŚTRA PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṆ PĀRṢṆYĀ TU SAṆPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAṆ VĀRAṆ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḥ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṆSIDDHIṆ
YACCHATO NĀTRA SAṆŚAYAḥ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



104.

PARIGHASANA

PRANAYAMA

BHASTRIKA KUMBHAKA
YOGA SIKHOPANISHAD 96-100



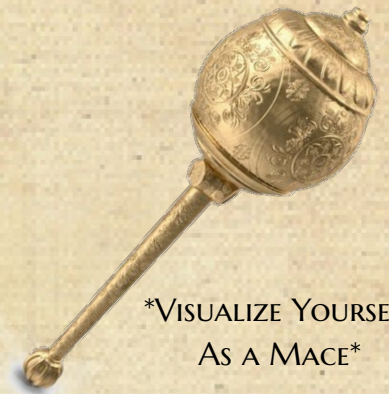
BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



*VISUALIZE YOURSELF
AS A MACE*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

1. SIT AND EXTEND LEGS OUT AND UP AT 45 DEGREE ANGLE.
2. BRING HANDS BEHIND AND HOLD OPPOSITE SHOULDERS.
3. KEEP CHEST UPRIGHT, LEGS STRAIGHT, TOES POINTED.
4. HOLD THE BREATH AND GAZE TO THIRD EYE.



ASANA

PARIGHASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA'S HATHABHYASA

PADDHATI 2

उत्तानं शयनं कृत्वा पादौ मिलित्वा प्रसार्य
नितंबं भूमौ स्पृष्ट्या हस्ताभ्यां कन्धरा
बद्ध्वा कुम्भकं कृत्वा तिष्ठेत् परिघासन
भवति ॥२॥

UTTĀNAm ŚAYANAm KṚTVĀ PĀDAU

MILITVĀ PRASĀRYA

NITAmBAm BHŪMAU SPṚṢṬYĀ

HASTĀBHYĀM KANDHARĀ

BADHVĀ KUMBHAKAm KṚTVĀ TIṢṬET

PARIGHĀSANA BHAVATI ॥2॥

AKASHIC REVELATION

LYING SUPINE EXTEND BOTH THE FEET
UNITED TOGETHER AND TOUCHING THE
GROUND WITH BUTTOCKS CATCH FIRMLY
THE SHOULDER WITH TWO HANDS AND
REMAIN WITH KUMBHAKA PERFORMED.
THIS IS CALLED PARIGHASANA.

PRANAYAMA

BHAŚTRIKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA-SIKHOPANISHAD 96 - 100

स्तानगोरथ भस्त्रेव लोहकारस्य वेगतः ॥ ९६ ॥
रेचयेत् पूरयेदवायुमाश्रमं देहगं धिया ।
यथा श्रमो भवेददेहे तथा सूर्येण पूरयेत् ॥ ९७ ॥
कण्ठसंकोचनं कृत्वा पुनश्चन्द्रेण रेचयेत् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ९८ ॥
कुण्डलीबोधकं वक्त्रदोषघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तःस्थकफाद्यर्गलनाशनम् ॥ ९९ ॥
सम्यग्बन्धसमुद्भूतं बन्धित्रयविभेदकम् ।
विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ १०० ॥

STANAYORATHA BHASTREVA LOHAKĀRASYA VEGATAḥ ॥ 96 ॥
RECAJET PŪRAYEDVĀYUMĀŚRAMAm DEHAGAm DHIVĀ ।
YATHĀ ŚRAMO BHAVEDDEHE TATHĀ SŪRYEṆ PŪRAYET ॥ 97 ॥
KAṆṬHASAmKOCANAm KṚTVĀ PUNAŚCANDREṆ RECAJET ।
VĀTAPITTAŚLESMAHARAM ŚARĪRĀGNIIVIVARDHANAM ॥ 98 ॥
KUṆḌALĪBODHAKAm VAKTRADOŚAGHNA ŚUBHADAm SUKHAM ।
BRAHMANĀDĪMUKHĀNTAḤSTHAKAPHĀDYARGALAN ĀSANAM ॥ 99 ॥
SAMYAGBANDHASAMUDBHŪTAm GRANTHITRAYAVIBHEDAKAM ।
VIŚEṢEṆAIVA KARTAVYAm BHAŚTRĀKHYAm KUMBHAKAm TVIDAM ॥

AKASHIC REVELATION

(THE PRACTITIONER) SHOULD
INTELLIGENTLY EXPEL WITH SPEED THE AIR
IN THE BODY, OUT OF THE TWO BREASTS
AND FILL (IT) IN (LIKEWISE), TILL HE IS
OVERCOME WITH FATIGUE, AS WITH A
BLACKSMITH'S PAIR OF BELLOWS. WHEN
FATIGUE COMES ON IN THE BODY, THEN
SHOULD HE FILL IN THROUGH THE SOLAR
(NADI) AND AFTER CONSTRICTING THE
THROAT, SHOULD EXPEL (IT) AGAIN
THROUGH THE LUNAR (NADI). (THIS
KUMBHAKA) REMOVES (THE EXCESS OF) THE
MIND, BILE AND PHLEGM, RAISES THE
TEMPERATURE OF THE BODY, ROUSES THE
KUNDALI, REMOVES DEFECTS IN THE
MOUTH, BESTOWS AUSPICIOUSNESS, IS
WHOLESOME, REMOVES IMPEDIMENTS,
SUCH AS PHLEGM REMAINING IN THE
INTERIOR OF THE OPENING OF THE
BRAHMA-NADL AND IS CAPABLE OF
BURSTING THROUGH THE THREE KNOTS AS
THE RESULT OF EFFECTIVELY PRACTICING
THE BANDHAS. THIS KUMBHAKA IS KNOWN
AS THE BHAŚTRA AND SHOULD BE SPECIALLY
PRACTISED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAm
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJNĀNENA SAṁSĀRANIVṚTTIḥ ।
TATPŪJANAm MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAm PĀṚṢṆYĀ TU SAṁPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAm
SAMĀYĀTI SAMĪRANAm ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṁSIDDHIṆ
YACCHATO NĀTRA SAṁŚAYAm ॥ 105 ॥

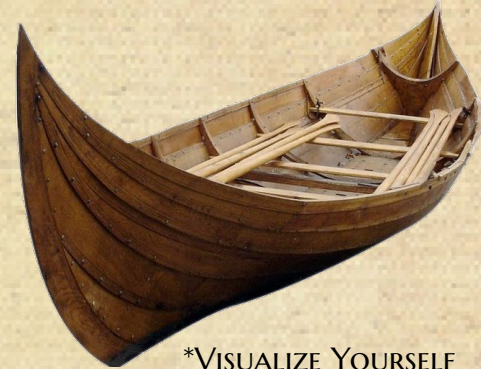
AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



105.

NAUKASANA



VISUALIZE YOURSELF AS A BOAT

PRANAYAMA

BHASTRIKA KUMBHAKA
YOGA SIKHOPANISHAD 96-100



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



*KEEP ELBOWS AND PALMS
DOWN ON THE GROUND*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5

JAPA

OM NITHYANANDA
PARAMASHIVOHAM

1. SIT AND EXTEND LEGS OUT AND UP AT 45 DEGREE ANGLE.
2. BRING THE ELBOWS DOWN ON THE GROUND BESIDE THE HIPS.
3. KEEP CHEST UPRIGHT, LEGS STRAIGHT, TOES POINTED.



ASANA

NAUKASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण

KAPALAKURANTAKA HATHABHYASA

PADDHATI II

उत्तानशयनं कूर्पराभ्यां भूमिमवष्टभ्यहस्तौ

नितंबं निधाय

शिरः ऊरु जंघापादान् दंडवत् धारयेत्

नौकासनमं भवति

UTTĀNĀŚAYANAM KŪRPARĀBHYĀM
BHŪMIMAVAṢṬABHYAHASTAU NITAMBAM
NIDHĀYA

ŚIRAḤ ŪRU JAṅGHĀPĀDĀN DAṁḍAVAT
DHĀRAYET NAUKĀSANAMAM BHAVATI

AKASHIC REVELATION

LYING SUPINE HOLD THE GROUND WITH THE ELBOWS AND KEEP THE TWO HANDS ON THE HIPS. THEN KEEP UP THE HEAD, THE THIGH, THE SHANK AND THE FEET LIKE A STICK. THIS IS CALLED NAUKASANA.

PRANAYAMA

BHAŚTRIKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA-SIKHOPANISHAD 96 - 100

स्तानगोरथ भस्त्रेव लोहकारस्य वेगतः ॥ ९६ ॥
रेचयेत् पूरयेदवायुमाश्रमं देहगं धिया ।
यथा श्रमो भवेददेहे तथा सूर्येण पूरयेत् ॥ ९७ ॥
कण्ठसंकोचनं कृत्वा पुनश्चन्द्रेण रेचयेत् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ९८ ॥
कुण्डलीबोधकं वक्त्रदोषघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तःस्थकफाद्यर्गलनाशनम् ॥ ९९ ॥
सम्यग्बन्धसमुद्भूतं बन्धित्रयविभेदकम् ।
विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ १०० ॥

STANAYORATHA BHASTREVA LOHAKĀRASYA VEGATAḥ ॥ 96 ॥
RECAJET PŪRAYEDVĀYUMĀŚRAMAM DEHAGAM DHİYĀ ।
YATHĀ ŚRAMO BHAVEDDEHE TATHĀ SŪRYEṆA PŪRAYET ॥ 97 ॥
KAṅṭHASANĀKOCANAM KṚTVĀ PUNAŚCANDREṆA RECAJET ।
VĀTAPITTAŚLESMAHARAṆ ŚARĪRĀGNIIVIVARDHANAM ॥ 98 ॥
KUṅḍALĪBODHAKAM VAKTRAḌOŚAGHNA ŚUBHADAM SUKHAM ।
BRAHMANĀḌĪMUKHĀNTAḤSTHAKAPHĀDYARGALANĀ ŚANAM ॥ 99 ॥
SAMYGABANDHASAMUDBHŪTAM GRANTHITRAYAVIBHEDAKAM ।
VIŚEṢEṆAIVA KARTAVYAM BHAŚTRĀKHYAM KUMBHAKAM TVIDAM ॥

AKASHIC REVELATION

(THE PRACTITIONER) SHOULD INTELLIGENTLY EXPEL WITH SPEED THE AIR IN THE BODY, OUT OF THE TWO BREASTS AND FILL (IT) IN (LIKEWISE), TILL HE IS OVERCOME WITH FATIGUE, AS WITH A BLACKSMITH'S PAIR OF BELLOWS. WHEN FATIGUE COMES ON IN THE BODY, THEN SHOULD HE FILL IN THROUGH THE SOLAR (NADI) AND AFTER CONSTRICTING THE THROAT, SHOULD EXPEL (IT) AGAIN THROUGH THE LUNAR (NADI). (THIS KUMBHAKA) REMOVES (THE EXCESS OF) THE MIND, BILE AND PHLEGM, RAISES THE TEMPERATURE OF THE BODY, ROUSES THE KUNDALI, REMOVES DEFECTS IN THE MOUTH, BESTOWS AUSPICIOUSNESS, IS WHOLESOME, REMOVES IMPEDIMENTS, SUCH AS PHLEGM REMAINING IN THE INTERIOR OF THE OPENING OF THE BRAHMA-NADI AND IS CAPABLE OF BURSTING THROUGH THE THREE KNOTS AS THE RESULT OF EFFECTIVELY PRACTICING THE BANDHAS. THIS KUMBHAKA IS KNOWN AS THE BHASTRA AND SHOULD BE SPECIALLY PRACTISED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJNĀNENA SAṁSĀRANIVṚTTIḤ ।
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE INNER SPACE AND WITH THE EYES OPENING OUT, BUT DEVOID OF THE ACTS OF OPENING AND CLOSING OF THE EYELIDS, THIS ŚAMBHAVI-MUDRA IS ASSUMED. THIS MAHĀ-VIDYA (THE GREAT ULTIMATE SOURCE KNOWLEDGE) IS, OF ALL THE TANTRAS, WHAT IS KEPT A PROFOUND SECRET. WITH THE EXPERIENTIAL KNOWLEDGE OF THIS, IS ATTAINED FREEDOM AND COMPLETION FROM THE STATE OF WORLDLY EXISTENCE. BY ITS WORSHIP, IS BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण

YOGA SIKHOPANISHAD

104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥

प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAM PĀRṢṆYĀ TU SAṁPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAM VĀRAM YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRANAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṁSIDDHIṆ
YACCHATO NĀTRA SAṁŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL, (THE PRACTITIONER) SHOULD FORCIBLY DRAW UP THE VITAL AIR IN SUCH A WAY THAT THE AIR WOULD MOVE UPWARDS STAGE BY STAGE. THE PRANA AND APANA (VITAL AIRS), AS ALSO THE NADA (INTELLECT) AND THE BINDU (MIND), BECOMING ONE BY MEANS OF THE MULA-BANDHA, BESTOW THE SUCCESSFUL ACCOMPLISHMENT OF YOGA. HEREIN THERE IS NO DOUBT.



106.

RUDRA ASANA

PRANAYAMA

BHASTRIKA KUMBHAKA
YOGA SIKHOPANISHAD 96-100



BANDHA

MULA BANDHA
YOGA SIKHOPANISHAD
104-105



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



1. SIT AND LIFT FEET UP, SCOOP HANDS UNDER THE HEELS AND PULL THE FEET TOWARDS THE CHEST.
2. KEEP SPINE UPRIGHT AND GAZE TO NOSE.



*VISUALIZE YOURSELF AS
LORD RUDRA*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

RUDRA ASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
YOGA ASANAMALA SACITRA 25

पगथली संपुट करि हाथस्यो पग उचाई
पगाका अंगुठा दोउ लेऊ परली कानी तालवै
पछै दोउ हाथ पगामाहे करि नीचै करि चीरै
आणि
पगाकी आगल्या पर कांकांसी द्रिशिट नासा
अग्र
आसन कोगुन ऊद्र बिषै कही भाति कौ रोग
होई
यदि यहु आसण कही आगाने सोवै
जैअवरजाई
गारोगपीडा होईतौ यहु आसण करि
मूलदवार टैकि धरति
जस्योबैसै जैरोगन होई तौ सुडछा आसन
करी बौ करै

PAGATHALĪ SAṃPUṬA KARI HĀTHASYAU
PAGA UCĀI
PAGĀKĀ AṃGUṬHĀ DOU LEŪ PARALĪ
KĀNĪ TĀLAVAI
PACHAI DOU HĀTHA PAGĀMĀHE KARI
NĪCAI KARI CĪRAI Ṃṃ
PAGĀKĪ ĀGALYĀ PARA KĀṃKAMŚĪ DRIŚṬI
NĀSĀ AGRA
ĀSANA KAUGUNA ŪDRA BIṢAI KAHĪ
BHĀTI KAU ROGA HOĪ
YADI YAHU ĀSAṆA KAHĪ ĀGĀNE SOVAI
JAIVARAJĀI
GĀROGAPĪḌĀ HOĪTAU YAHU ĀSAṆA KARI
MŪLADVĀRA ṬEKI DHARATI
JSYAUBAISAI JAIROGANA HOĪ TAU
SUḌACHĀ ĀSANA KARĪ BAU KARAI

AKASHIC REVELATION

SIT ON GROUND. CATCH HOLD OF
RESPECTIVE FEET BY INSERTING HANDS
BELOW THE PAIR OF HEELS. PULL THE
HEELS TOWARDS CHEST. EYES REMAIN
FIXED AT THE TIP OF NOSE

PRANAYAMA

BHAŚTRIKA KUMBHAKA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA-SIKHOPANISHAD 96 - 100

स्तानगोरथ भस्त्रेव लोहकारस्य वेगतः ॥ ९६ ॥
रेचयेत् पूरयेदवायुमाश्रमं देहं धिया ।
यथा श्रमो भवेददेहे तथा सूर्येण पूरयेत् ॥ ९७ ॥
कण्ठसंकोचनं कृत्वा पुनश्चन्द्रेण रेचयेत् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ९८ ॥
कुण्डलीबोधकं वक्त्रदोषघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तःस्थकफाद्युर्गलनाशनम् ॥ ९९ ॥
सम्यग्बन्धसमुद्भूतं बन्धित्रयविभेदकम् ।
विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ १०० ॥

STANAYORATHA BHASTREVA LOHAKĀRASYA VEGATAḤ ॥ 96 ॥
RECHAYET PŪRAYEDVĀYUMĀŚRAMAṃ DEHAGAṃ DHĪYĀ ।
YATHĀ ŚRAMO BHAVEDDEHE TATHĀ SŪRYEṆA PŪRAYET ॥ 97 ॥
KAṆṬHASAṃKOCANAṃ KṚTVĀ PUNAŚCANDREṆA RECHAYET ।
VĀTAPITTAŚLESMAHARAṃ ŚARĪRĀGNIIVIVARDHANAM ॥ 98 ॥
KUṆḌALĪBODHAKAṃ VAKTRADOŚAGHNA ŚUBHADAM SUKHAM ।
BRAHMANĀḌĪMUKHĀNTAḤSTHAKAPHĀDYARGALANA ŚANAM ॥ 99 ॥
SAMYGABANDHASAMUDBHŪTAṃ GRANTHITRAYAVIBHEDAKAM ।
VIŚEṢAṆVA KARTAVYAṃ BHAŚTRĀKHYAṃ KUMBHAKAṃ TVIDAM ॥

AKASHIC REVELATION

(THE PRACTITIONER) SHOULD
INTELLIGENTLY EXPEL WITH SPEED THE AIR
IN THE BODY, OUT OF THE TWO BREASTS
AND FILL (IT) IN (LIKEWISE), TILL HE IS
OVERCOME WITH FATIGUE, AS WITH A
BLACKSMITH'S PAIR OF BELLOWS. WHEN
FATIGUE COMES ON IN THE BODY, THEN
SHOULD HE FILL IN THROUGH THE SOLAR
(NADI) AND AFTER CONSTRICTING THE
THROAT, SHOULD EXPEL (IT) AGAIN
THROUGH THE LUNAR (NADI). (THIS
KUMBHAKA) REMOVES (THE EXCESS OF) THE
MIND, BILE AND PHLEGM, RAISES THE
TEMPERATURE OF THE BODY, ROUSES THE
KUNDALI, REMOVES DEFECTS IN THE
MOUTH, BESTOWS AUSPICIOUSNESS, IS
WHOLESOME, REMOVES IMPEDIMENTS,
SUCH AS PHLEGM REMAINING IN THE
INTERIOR OF THE OPENING OF THE
BRAHMA-NADL AND IS CAPABLE OF
BURSTING THROUGH THE THREE KNOTS AS
THE RESULT OF EFFECTIVELY PRACTICING
THE BANDHAS. THIS
KUMBHAKA IS KNOWN AS THE BHASTRA
AND SHOULD BE SPECIALLY PRACTISED.

MUDRA

ŚAMBHAVI MUDRA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्ज्ञानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI ।
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI ।
TAJJNĀNENA SAṃSĀRANIVṚTTIḤ ।
TATPŪJANAṃ MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
GREAT ULTIMATE SOURCE KNOWLEDGE)
IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

MULA BANDHA

ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD
104 - 105

गुदं पाष्ण्यां तु संपीड्य वायुमाकुञ्चयेद्
बलात् ।
वारं वारं यथा चोर्ध्वं समायाति समीरणः
॥ १०४ ॥
प्राणापानौ नान्दबिन्दू मूलबन्धेन
चृकेताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र
संशयः ॥ १०५ ॥

GUDAṃ PĀRṢṆYĀ TU SAṃPĪḌYA
VĀYUMĀKUṆCAYED BALĀT ।
VĀRAṃ VĀRAṃ YATHĀ CORDHVAM
SAMĀYĀTI SAMĪRAṆAḤ ॥ 104 ॥
PRĀṆĀPĀNAU NĀNDBINDŪ
MŪLABANDHENA CAIKATĀM ।
GATVĀ YOGASYA SAṃSIDDHIṃ
YACCHATO NĀTRA SAṃŚAYAḤ ॥ 105 ॥

AKASHIC REVELATION

PRESSING THE ANUS WITH THE HEEL,
(THE PRACTITIONER) SHOULD
FORCIBLY DRAW UP THE VITAL AIR IN
SUCH A WAY THAT THE AIR WOULD
MOVE UPWARDS STAGE BY STAGE. THE
PRANA AND APANA (VITAL AIRS), AS
ALSO THE NADA (INTELLECT) AND THE
BINDU (MIND), BECOMING ONE BY
MEANS OF THE MULA-BANDHA,
BESTOW THE SUCCESSFUL
ACCOMPLISHMENT OF YOGA. HEREIN
THERE IS NO DOUBT.



107.

UNMUKHAPITHA ASANA 2

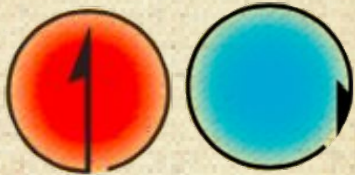
PRANAYAMA

SAHAJA KUMBHAKA
KUMBHAKA PADDHATI OF
RAGHUVIRA VERSE 104

Sahaja

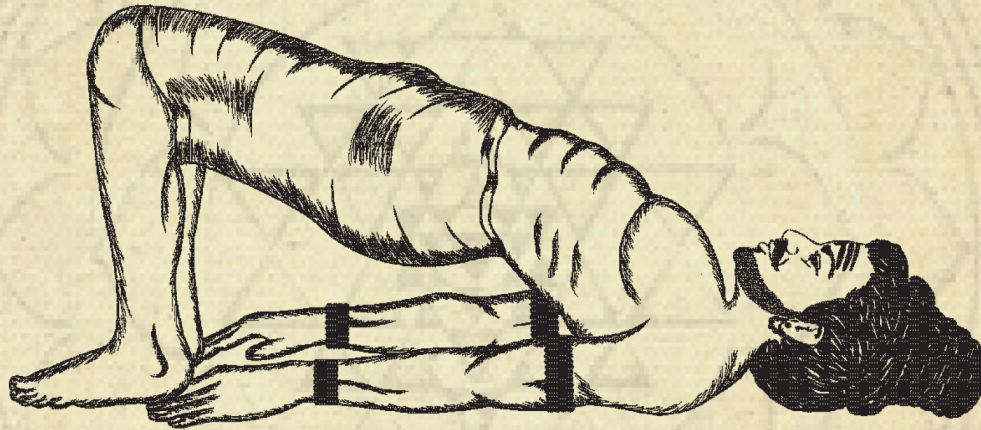
BANDHA

JALANDHARA BANDHA
YOGA SIKHOPANISHAD
109-112



JAPA

OM NITHYANANDA
PARAMASHIVOHAM



1. LAY DOWN BACK WITH FEET FLAT ON THE GROUND.
2. PLACE PALMS DOWN AND FINGERS JUST TOUCHING BACK OF HEELS.
3. LIFT HIPS UP HIGH, PRESSING THE FEET INTO THE GROUND.
4. CHIN TUCKS TO CHEST AND GAZE TO THE NOSE.



*VISUALIZE SWAMIJI, THE
SPH*

GAZE



MUDRA

ŚAMBHAVI MUDRA
MANDALA BRAHMANA-
UPANISHAD 3. 5



ASANA

UNMUKHAPITHA ASANA 2
ĀPTA PRAMĀṆA - आप्त प्रमाण
NATHAMUNI'S YOGA RAHASYA
3. 18, 6. 17

ऊर्ध्वं च जनुनी कृत्वा शवितोर्ध्वमुखं तथा
उत्थाप्य हस्तौ तिष्ठेत्तु पीठ उन्मुखनामके

ŪRDHVE CA JANUNĪ KṚTVĀ
ŚAVITORDHVAMUKHAM TATHĀ
UTTHĀPYA HASTAU TIṢṬHETTU PĪṬHA
UNMUKHANĀMAKE

AKASHIC REVELATION

LIE ON GROUND IN SUPINE POSITION.
BEND THE KNEES AND THEN RAISE THEM.
PLACE THE PALMS ON FLOOR AND RAISE
THE TRUNK ALSO UP.

PRANAYAMA

SAHAJA KUMBHAKA
ĀPTA PRAMANA - आप्त प्रमाण
KUMBHAKA PADDHATI OF
RAGHUVIRA IO4

नोभ्यः अम-आरम समः अक्षय
कुण्डलयः अह पारसवयोः
कुण्डपेत् गच्छतः तिष्ठतः श्वस-
धः आरः अम न बलः अद-यदः
अनिः अम सहजः कुम्भः
प्रोक्तः श्री-कृत्तिवः असः

NOBHYĀM-ĀRAM SAMĀKṢYA
KUṆḌALAYĀḤ PĀRŚVAYOḤ
KṢIPET GACCHATĀ TIṢṬHATĀ ŚVASA-
DHĀRAṆAM NA BALĀD-YADĀ
ANĪSAM SAHAJAḤ KUMBHAḤ
PROKTAḤ ŚRI-KṚTTIVĀSASĀ

AKASHIC REVELATION

INHALING PRANA THROUGH THE
NOSE AND CARRYING IT ALONG THE
KUNDALI, ONE SHOULD HOLD IT
COMFORTABLY OFF AND ON. THIS IS
SAHAJA-KUMBHAKA NARRATED BY SRI-
KRTTIVASA (SHIVA)

MUDRA

ŚAMBHAVI MUDRA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
MANDALA BRAHMANOPANISHAD 3.5

लक्ष्येऽन्तर्बाह्यायां दृष्टौ
निमेषोन्मेषवर्जितायां च इयं
शांभवी मुद्रा भवति । सर्वतन्त्रेषु गोप्या
महाविद्या भवति । तज्जानेन
संसारनिवृत्तिः । तत्पूजनं मोक्षफलदम् ॥ ५
॥

LAKṢYE'NTARBĀHYĀYĀM DṚṢṬĀU
NIMEṢONMEṢAVARJITĀYĀM CA IYAM
ŚĀMBHAVĪ MUDRĀ BHAVATI |
SARVATANTREṢU GOPYĀ MAHĀVIDYĀ
BHAVATI |
TAJJĀNĀNENA SAṂSĀRANIVṚTTIḤ |
TATPŪJANAM MOKṢAPHALADAM ॥ 5 ॥

AKASHIC REVELATION

FIXING THE GAZE INWARDS INTO THE
INNER SPACE AND WITH THE EYES
OPENING OUT, BUT DEVOID OF THE
ACTS OF OPENING AND CLOSING OF THE
EYELIDS, THIS ŚAMBHAVI-MUDRA IS
ASSUMED. THIS MAHĀ-VIDYA (THE
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IS, OF ALL THE TANTRAS, WHAT IS KEPT
A PROFOUND SECRET. WITH THE
EXPERIENTIAL KNOWLEDGE OF THIS, IS
ATTAINED FREEDOM AND COMPLETION
FROM THE STATE OF WORLDLY
EXISTENCE. BY ITS WORSHIP, IS
BESTOWED THE FRUIT OF LIBERATION.

BANDHA

JALANDHARA BANDHA
ŚĀSTRĀ PRAMĀṆA - शास्त्र प्रमाण
YOGA SIKHOPANISHAD IO9-II2

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ॥ १०९ ॥
कठसंकोचरूपोऽसौ वायुमार्गनिरोधकः ।
कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ॥ ११० ॥
बन्धो जालंधराख्योऽयममृताप्यायकारकः ।
अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते ॥ १११ ॥
मध्ये पश्चिमतोणेन स्यात् प्राणो ब्रह्मनाडिगः ।
कुण्डल्या ग्रन्थित्रयविभेदनेन निर्विकल्पकप्राप्तिः
वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ॥ ११२ ॥

PŪRAKĀNTE TU KARTAVYO BANDHO
JĀLĀNDHARĀBHIDHAḤ ॥ IO9 ॥
KAṆṬHASAMKOCARŪPO'SAU
VĀYUMĀRGNIRODHAKAḤ |
KAṆṬHAMĀKUNČYA HṚDAYE STHĀPAYED
DṚḌHAMICCHAYĀ ॥ IIO ॥
BANDHO
JĀLĀNDHARĀKHYO'YAMAMṚTĀPYĀYĀKĀRAKAḤ |
ADHATĀT KUṆČANENĀŠU KAṆṬHASAMKOCANE KṚTE
॥ III ॥
MADHYE PAŚČIMATĀṆENA SYĀT PRĀṆO
BRAHMANĀDIGAḤ |
KUṆḌALYĀ GRANTHITRAYAVIBHEDANENA
NIRVIKALPAKAPRĀPTIḤ
VAJRĀSANASTHITO YOGĪ ČĀLAYITVĀ TU KUṆḌĀLĪM ॥
II2 ॥

AKASHIC REVELATION

THE BANDHA KNOWN AS JALANDHARA
SHOULD BE PERFORMED AT THE CLOSE
OF THE PURAKA (IN-FILLING THE VITAL
AIR). THIS IS OF THE FORM OF
CONSTRICTING THE THROAT WITH A
VIEW TO OBSTRUCT THE PASSAGE OF
VITAL AIR. AFTER CONSTRICTING THE
THROAT, HE SHOULD ESTABLISH (THE
VITAL AIR) FIRMLY IN THE BOSOM. THIS
IS KNOWN AS THE JALANDHARA
BANDHA , WHICH CAUSES THE FULL
FLOW OF NECTAR. SHOULD THE
CONSTRICTION OF THE THROAT BE
MADE WITH THE IMMEDIATE
CONTRACTION OF THE NETHER PART,
BY (PERFORMING) PASCIMATANA IN
THE MIDDLE, THE PRANA (VITAL AIR)
WILL REACH THE BRAHMA-NADI.



108.
ŚAVASANA



*VISUALIZE THE BODY IS
DEAD AND THE SPH IS
LIBERATING YOU*



MUDRA

ŚAKTI CHALAN MUDRA
SHIVA SAMHITA
4.. 53

1. LAY DOWN ON BACK WITH PALMS FACING UPWARDS.
2. COMPLETELY UNCLUTCH FROM ANY MICRO-MOVEMENTS OF THE BODY AND THE MIND.
3. LET THE BODY REMAIN 'DEAD'.





ASANA

ŚAVASANA

ĀPTA PRAMĀṆA - आप्त प्रमाण
HATHAPRADIPIKA 2. 18

अथ शवासनम्
उत्तानं शववद् भूमौ शयनं तु शवासनम्
॥शवासनं श्रान्तिहरं
चित्तविश्रान्तिकारकम्॥ १८॥

ATHA ŚAVĀSANAM UTTĀNĀM
ŚAVAVAD BHŪMAU ŚAYANĀM TU
ŚAVĀSANAM ॥ ŚAVĀSANĀM
ŚRĀNTIHARĀM
CITTAŚRĀNTIKĀRAKAM ॥ 18 ॥

AKASHIC REVELATION

ONE LIES SUPINE ON THE GROUND
(MOTIONLESS) LIKE A DEAD BODY.
THIS IS SAVASANA, WHICH REMOVES
PHYSICAL FATIGUE AND GIVES REST
TO THE MIND.

MUDRA

ŚAKTI CHALAN MUDRA

ŚĀSTRA PRAMĀṆA - शास्त्र प्रमाण
ŚHIVA SAMHITA 4.53

अथ शक्तिचालनमुद्रा ।
आधारकमले सुप्ताचालयेत्कुण्डलीं दृढाम् ।
अपानवायुमारुह्य बलादाकृष्य बुद्धिमान् ।
शक्तिचालनमुद्रेयं सर्वशक्तिप्रदायिनि ॥ ५३
॥

ATHA ŚAKTICĀLANAMUDRĀ |
ĀDHĀRAKAMALE
SUPTĀMCĀLAYETKUNDALIM dṛḍhām |
APĀNAVĀYUMĀRUHAYA BALĀDĀKṚṢYA
BUDDHIMĀN |
ŚAKTICĀLANAMUDREYAM
SARVAŚAKTIPRĀDAYINI || 53 ||

AKASHIC REVELATION

LET THE WISE YOGI FORCIBLY AND FIRMLY
DRAW UP THE GODDESS KUNDALI
SLEEPING IN THE ADHAR LOTUS, BY MEANS
OF THE APANA VAYU. THIS IS SHAKTI
CHALAN MUDRA, THE GIVER OF ALL
POWERS.



PURNA MANTRA

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

AUM PŪRNAMADA PŪRṇAMIDAṃ PŪRṇĀTPURṇAMUDACYATE
PŪRṇASYA PŪRṇAMĀDĀYA PŪRṇAMEVĀVAŚIṢYATE |
AUM ŚĀNTIḥ ŚĀNTIḥ ŚĀNTIḥ ||

OM, THAT (OUTER WORLD) IS PURNA (FULL WITH DIVINE CONSCIOUSNESS); THIS
(INNER WORLD) IS ALSO PURNA (FULL WITH DIVINE CONSCIOUSNESS); FROM
PURNA COMES PURNA (FROM THE FULLNESS OF DIVINE CONSCIOUSNESS THE
WORLD IS MANIFESTED)



THIS CONCLUDES
KAILASA'S
Nithyananda Yoga
PRATHAMA VINYASA KRAMA

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Ebook ISBN: 979-8-88572-687-0