

mahamudra thoughts & winds

a teaching by
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mahāmudrā
thoughts & winds

Part One: Mahamudra Thoughts

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Mahamudra thoughts are an ancient method of working on the clearing out the inner channels and chakras from the inside. The purpose of all mahamudra is to see emptiness, or ultimate reality, directly. When we do see emptiness directly, all of our inner winds or prana are concentrated in the central channel of our inner body.

Since the inner winds and our thoughts are linked together like a horse and its rider, we can bring the winds to the central channel if we bring the thoughts there: wherever the rider decides to lead, then the horse must follow. Later we will work from the outside, to bring the wind-horse to the central channel, which will also help the rider arrive there.

Our discussion of mahamudra thoughts will start with some general notes about what "mahamudra" means. We begin with some introductory text from His Holiness the First Panchen Lama.

The First Panchen Lama, Lobsang Chukyi Gyeltsen (1570-1662), was one of the greatest masters of Tibetan Buddhism. He wrote over 250 separate books and essays, totalling more than 5,000 pages; the vast majority of these works are commentaries upon a wide variety of tantric practices. The following explanation of the "Great Seal," or Mahamudra, is taken from "A Lamp for Making Things Even More Clear": An Expanded Explanation of the Root Text for Mahamudra according to the System of the Precious Tradition of the Virtuous Ones.

This text is a detailed explanation of a shorter verse piece that he wrote on the same subject, entitled "The Highway of the Victorious Buddhas": A Root Text on the Practice of the Mahamudra in the Precious Tradition of the Teachings of the Virtuous Ones. These two works together are considered one of the best presentations of Mahamudra ever written.

ཕུག་རྒྱ་ཆེན་པོ་བསྐྱོམ་ཚུལ་གཉིས་ལས། སྲོན་མ་མདོ་ལུགས་ཀྱི་བསྐྱོམ་ཚུལ་ནི། ཡུམ་
རྒྱས་འབྲིང་བསྐྱུས་གསུམ་གྱི་དངོས་བསྟན་སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་བསྐྱོམ་ཚུལ་ཉིད་ཉི།

There are two methods for practicing the Great Seal (Mahamudra); here is a description of how to do the first, which is that of the open teachings. This is in fact precisely the method of practicing that state of wisdom in which one perceives emptiness: the explicit subject matter of the books on the Mother [the Perfection of Wisdom], in their more extensive, medium, and briefer forms.

འདི་ནི་ཐེག་པ་གསུམ་གའི་ལམ་གྱི་སྲོག་དམ་པར་རྒྱལ་བའི་ཡུམ་ལས་བསྐྱུགས་ཤིང་། ཚུལ་
འདི་མ་ཡིན་པའི་ཐར་པར་བགྲོད་པའི་ལམ་རིས་མིས་མཐུན་པ་གཞན་མིད་ཅེས་འཕགས་མཚོགས་ཀྱི་
སྐུ་བ་ཀྱིས།

The texts on the Mother of the Victorious Buddhas praise this method as the very life of each of the three paths of the three ways: [the way of the Listeners, the way of the Self-Made Buddhas, and the Greater Way of the Bodhisattvas]. That supreme realized being, Nagarjuna, is in the following words telling us that there exists no path which is not of the very same type, no path which is different from this same method, that can bring one to freedom:

།སངས་རྒྱས་རང་སངས་རྒྱས་རྣམས་དང་།
།ཉན་ཐོས་རྣམས་ཀྱིས་ངེས་བསྟེན་པའི།
།ཐར་པའི་ལམ་ནི་གཅིག་ཉིད་ལྟོད།
།གཞན་དག་མིད་ཅེས་བྱ་བར་ངེས།

You said that there was but one way:
That there was but a single path
To freedom, none other at all,
Only one that the Buddhas
And the Self-Made Buddhas,
And the Listeners too must take.

ཚེས་གསུངས་ཤིང་དེར་མ་ཟད། རྗེ་ཐེག་པ་ལ་ཡང་འདི་ལས་གཞན་པ་དང་ལྷག་པའི་ལྷ་
བའི་དབྱེ་བ་མེད་དེ། རྗེ་བཙུན་ས་པཎ་གྲིས།

And that's not all: even in the Way of the Diamond [the Tantric Way] there is no way of viewing your world correctly which is any different than this one; no separate way which is in any way any greater. As the holy one, the Sakya Pandita, has said as well:

ཤ་རོལ་སྤྱིན་དང་གསང་སྤྲུགས་ལ།
ལྷ་བའི་དབྱེ་བ་བཤད་པ་མེད།
ཤ་རོལ་སྤྱིན་པའི་སྤྱོས་བྲལ་ལས།
ལྷག་པའི་ལྷ་བ་ཡོད་ན་ནི།
ལྷ་དེ་སྤྱོས་པ་ཅན་དུ་འགྱུར།
སྤྱོས་བྲལ་ཡིན་ན་བྱུང་པར་མེད།
ཚེས་གསུངས་པ་ལྷར་རོ།

As far as viewing your world correctly is concerned,
Nowhere is there taught a way which is separate,
A way which is any different
Between the teachings of the perfections
And those of the secret word.

If there were any way of viewing the world
That were somehow greater than the lack
Of imagined existence taught in the way
Of the perfections, then all those angels
Would also exist in this same way.

Nothing possesses this imagined existence,
And so there exists no difference.

དེས་ན་འདིར་ནི་ངེས་དོན་འགྲེལ་པར་རྒྱལ་བས་ལུང་བསྟན་པ་མགོན་པོ་སྐུ་སྐྱབ་ཀྱིས་ཤིང་ཉི་
སྲོལ་སྟེ་བ། རྗེས་མཇུག་རྣམས་ཀྱི་ནང་ནས། རྗེ་བོ་ཆེན་པོས།

It was the Savior, Nagarjuna, whom the Victorious Buddhas foretold would appear to explain to us the meaning of reality – who would blaze this path in our world. And as for those who would come after him, it is just as Lord Atisha has said:

།སྟོང་ཉིད་གང་གིས་ཉོག་པས་ཞེ་ན།
།དེ་བཞིན་གཤེགས་པས་ལུང་བསྟན་ཅིང་།
།ཆོས་ཉིད་བདེན་པ་གཟིགས་པ་ཡི།
།སྐུ་སྐྱབ་སྟོབ་མ་རྒྱ་གཤེགས་ཡིན།
།དེ་ལས་བརྒྱུད་པའི་གདམས་པ་ལ།
།སངས་རྒྱས་ཡོད་ཀྱི་གཞན་དུ་མིན།

Who is it that's perceived emptiness?
It's Chandrakirti, the follower
Of Nagarjuna, he whom Those Gone Thus
Foretold would appear,
A being who had seen reality,
Who had seen the way things are.
Enlightenment is possible
For anyone who follows
The instructions come down through him,
But not with something different.

ཞེས་གསུངས་པ་ལྟར་འཕགས་པའི་དགོངས་པ་རྒྱ་བས་བཀའ་བ་བཞིན་དུ་ཕྱག་རྒྱ་ཆེན་པོའི་འཁྲིད་
པོ་གསེ། སེམས་ཀྱི་ངོ་སྟོད་བྱེད་པའི་རྒྱལ་མཁས་གྲུབ་ཀྱི་དམ་པ་བར་མ་ཆད་པའི་བྱིན་རྒྱབས་

གྱི་བརྒྱུད་པ་དང་ལྡན་པའི་དཔལ་ལྡན་སྐྱེ་མ་དམ་པའི་གསུང་ངག་རིན་པོ་ཆེ་ཇི་ལྟ་བུ་བཞིན་བརྗོད་
པར་བྱའོ།།

So what you will find here is a book of instructions on the Mahamudra, the Great Seal, according to the true thought of the realized being Nagarjuna, as his words have been explained to us by Master Chandrakirti. I will write my work in accordance with the precious teachings of our glorious Lamas—teachings which possess the power of blessings that have come down to us through an unbroken stream of wise and accomplished beings, instructions for meeting the real nature of our minds.

འོ་ན་ཅི་ཕྱིར་འདིར་བསྟན་ཕྱག་རྒྱ་ཆེན་པོ་ཞེས་བྱ་ཞེ་ན། ཉིང་ངེ་འཇིག་རྒྱལ་པོ་ལས། ཆོས་
རྣམས་ཀུན་གྱི་རང་བཞིན་ཕྱག་རྒྱ་སྟེ། ཞེས་གསུངས་པ་ལྟར། ཆོས་ཐམས་ཅད་གྱི་རང་
བཞིན་སྟོང་པ་ཉིད་ནི་ཕྱག་རྒྱ་དང་། དེ་ཉོགས་ན་རྒྱུད་པ་ཐམས་ཅད་ལས་གྲོལ་བས་ཆེན་པོ་འཇམ་
མཚོ་གསེ། ཆེན་པོ་མཚོ་གདང་ཚད་མེད་དང་། །ཞེས་སོགས་གསུངས་པའི་ཕྱིར་ལོ།

"Well then," you may ask, "just what does the word *mahamudra*, or the 'great seal', mean here?" The sutra called *The King of Concentration* says:

The nature of all existing things is the seal. . .

The point is that "seal" refers to the nature of every existing thing: their emptiness. And anyone who perceives this emptiness is liberated from every trouble of life; this makes the seal "great," or we can say the "highest" of all things—since, as the line [in the *Amarakosha* dictionary of Sanskrit] goes,

"Great," meaning "highest," or "immeasurable". . .



The following selection is taken from Notes on the Differences in Worldview Meditation on the Great Seal (Mahamudra) in the Tradition of the Virtuous Way (ACIP digital text S6370-153, ff. 96b-97a). This is an account of a reply given by Master Ngulchu Dharma Bhadra (1772-1851) to a question one of his students had posed on the practice of the Mahamudra.

།རྗེ་དབུགས་ས་པས།

།བཤད་མ་ཐག་པའི་ལམ་འདི་མ་ཡིན་པ།

།ད་ལྟའི་གངས་ཅན་པ་ལ་མ་གྲགས་པའི།

།ཕྱག་རྒྱ་ཆེན་པོའི་གདམས་ངག་མཐར་ཐུག་པ།

།ད་ལྟ་ཡི་གཏམ་འགོད་པར་མི་རྣམས་སོ།

།ཞེས་པའི་ཟབ་བྱུང་ལ།

The Lord, Wensapa, once commented upon the differences in deepness in the practice of the Mahamudra as follows:

I'm unable to put at this moment in writing
Any ultimate instructions for Mahamudra
Which are any different from those just presented
And unknown to those of the Land of Snows.

[Wensapa Lobsang Dundrup was an eminent Lama of the Gelukpa tradition who lived 1505-1566.]

དེ་དུས་གངས་ཅན་པ་ལ་གྲགས་པའི་ཕྱག་རྒྱ་ཆེན་དང་། དགོ་ལྡན་ཕྱག་རྒྱ་ཆེན་གྱི་ལྟ་སྒྲོམ་གྱི་བྱུང་
པར་ནི། གཞུང་སོ་སོར་བརྟགས་ན་ཤེས་པར་སྣང་མོད།

Admittedly one can ascertain readily the difference between the Mahamudra as it was generally understood by other Buddhists in the Land of Snows in those days and as it was taught in the tradition of the Virtuous Ones [the Gelukpa] as a meditation on worldview.

དགོ་ལུགས་གྱི་དབུ་མའི་ལྷ་ཁྲིད་དང་དགོ་ལུན་ཕྱག་ཆེན་གྱི་བྱང་པར་ནི། འབྲེད་དཀའ་བར་
མངོན་ཏེ། རྗེ་དཀོན་མཆོག་འཇིགས་མེད་དབང་པོའི་རྣམ་ཐུང་སྐུ་ལ་སྲས་འཇུག་དོགས་ལས།

It appears though that it would be difficult to distinguish between the Gelukpa teachings on middle-way worldview and what we call the "Mahamudra of the Virtuous Ones." We see, for example, the following exchange in *Entry Point for Sons and Daughters of the Buddhas*, a biography of the life of the Lord, Konchok Jikme Wangpo.

[Konchok Jikme Wangpo, another high Gelukpa Lama, lived from 1728 to 1791.]

ཉིན་གཅིག་གསུང་འཕྲོས་གྱི་ཆེ་རྗེ་འདིས། མདོ་ལུགས་གྱི་ཕྱག་ཆེན་ཟེར་བ་འདི། ཐལ་
འགྱུར་བའི་ལྷ་བ་བསྐྱེམ་ཚུལ་ཁོ་ན་ཞིག་ཡིན་ན། ལྷ་ཁྲིད་ཅེས་པ་དང་མིང་གི་བྱང་པར་ཙམ་
ལས་དགོས་པ་ལྷག་པོ་མི་འདུག་ཆིང་། དེ་ལས་གཞན་ཞིག་གྱུང་འཇོག་རྒྱུ་དཀའ་བར་འདུག་
པས་རྗེ་ལྷར་འཐད་ཅེས་ཞུས་པ་ལ།

One day, after delivering a teaching, our Lord spoke the following question:

Think about the practice of Mahamudra according to the open teachings. Is it simply a way of meditating on the worldview of the Consequence group [of the Middle Way]? In this case there would be no compelling need for this as an additional practice; it would differ from our normal worldview teachings only in name. It is, moreover, somewhat difficult to establish that it is actually a distinct practice. What do you all think is the right way to address this question?

ནོ་མོན་རྟན་རིན་པོ་ཆའི་ཞལ་ནས། དེ་ལས་སྐྱ་མོད། བདེ་སྣོང་དབྱེར་མེད་གྱི་ཡེ་ཤེས་ལ་
བྱེད་རྒྱུ་ཡིན་པར་འདུག་ཅེས་བཀའ་ཐེབས་པས།

Nomonhan Rinpoche offered the following reply:

The answer I think is simple; we are meant to take the term "Mahamudra" as referring to a practice of the wisdom where bliss and emptiness are inseparably combined.

[“Nomonhan” was a title by which the Mongols referred to a high Lama. The one referred to here is probably Kundrul Nomonhan Rinpoche, a close disciple of Jigme Konchok Wangpo.]

བདེ་སྐྱོད་དབྱེར་མེད་གྱི་ཡི་ཤེས་ཟེར་བསྐྱབས་ལུགས་ཡིན་མོད་ཞུས་པ་ན།

And the response came:

But isn't the "wisdom where bliss and emptiness are inseparably combined" something that belongs to the system of the Secret Word?

དེ་བདེན་པར་འདུག་གསུངས། ཞེས་གསུངས་པའི་ཕྱིར།

The student replied:

Well yes, that is the case.

འོན་ཀྱང་རྗེ་དཀོན་མཆོག་བསྟན་པའི་སྐྱོན་མེད་ཕྱག་ཆེན་ཟིན་གྱིས་ཞུས་ལུང་བདུད་རྩིའི་ཐིགས་
འཕྲེང་ལས། རྗེ་སྣ་མས་ཀྱང་དགའ་ལྡན་བྱང་ཕྱིར་གྱུང་རུ་རྒྱལ་མཚན་བཟང་པོ་སོགས་ལ་
ཕྱག་ཆེན་གྱི་བྲིད་དང་། ཡོངས་གྲགས་དབུ་མའི་ལྷ་བྲིད་གཉིས་གནང་བས་སྒོམ་གསར་རྩིང་
གི་ཐ་སྐྱོད་ཀྱང་བྱུང་ལ།

On the other hand, there is the following section from the *String of Drops of Nectar, from the Lips of the Holy Ones*, notes to a teaching on the Mahamudra taken by the Lord, Konchok Tenpay Drunme:

Even our Lord Lama [Je Tsongkapa] is said to have imparted both a teaching on the Mahamudra and the teaching on worldview as it is generally presented; and thus there did come to be separate expressions for the newer and older forms of the practice.

[Konchok Tenpay Drunme was yet another famed Lama of the tradition of Je Tsongkapa; his dates are 1762-1823.]

དོན་ལྟ་བུ་ལ་ཕྱ་རགས་མིད་ཀྱང་། བསྐྱོམ་པའི་ཆོ་སེམས་ཀྱི་ཀུན་རྫོབ་པའི་ངོ་བོ་ཐོག་མར་
 བཅའ་ཉ། དེའི་སྤྱིང་ནས་དོན་དམ་པའི་ངོ་བོ་བཅའ་ན་རྙིད་སྤྱི་བས་བསྐྱོམ་ཚུལ་གྱི་བྱུང་ཅམ་
 ཞིག་ཡོད་པ་ཡིན་ནམ་སྟེ། ཞེས་གསུངས་པ་ལྟར།

But consider the actual meaning of the practice; in this sense, there is no difference between the two forms, where one is more subtle than the other. The only point is that—when you undertake to meditate the one way—you first seek to understand the deceptive nature of the mind. And you do so because it is easier to go on to the ultimate nature once you've done this first. And so I would have to say that the only difference is one in how the meditation is carried out.

ལས་དང་པོ་བ་རྣམས་ལ་དམིགས་ཉེན་འཆར་སྤྱི་བ་དང་། དེ་ལ་བརྟེན་ནས་བྱིང་བ་ཕྱ་མོ་གཅོད་
 སྤྱི་བ་དང་། འཕྲོ་བ་འགོག་པ་གཅོད་པོར་བྱས་པས་རྒྱོད་པ་རང་ལྷགས་ཀྱིས་འགག་པ་རྣམས་།
 ལྷགས་ལྷགས་ཀྱི་ཕྱག་རྒྱ་ཆེན་པོའི་སྤྱིན་བྱེད་བྱུང་བར་ཅན་དུ་འགྱུར་ཚབས་ཆེ་བ་སོགས་ཀྱང་ཡིན་
 ནམ་སྟེ། ལགས།

I could also think, said our Lama, of differences such as the following as well:

- the Mahamudra approach makes it easier for beginners to get the object of meditation to appear clearly; and
- because of this fact, it is easier for them to eliminate subtle dullness; and
- since one is primarily engaged in stopping distraction, then agitation is prevented automatically; and
- it serves as an extremely powerful factor that would ripen your mind for the eventual practice of the Mahamudra according to the way of the Secret Word.



The Six Flavors of Emptiness
A Meditation on the Great Seal

The following are six different "flavors" of emptiness that are taught by the different schools of classical Indian Buddhism. They are culled from different texts in the lineage of Tsongkapa the Great (1357-1419). Please note that not all of them would be called true "emptiness," but rather "selflessness" in different classical schools.

༡ རྟོག་གཅིག་རང་དབང་ཅན་གྱི་བདག་མེད་པ།

Emptiness, Flavor #1

The lack of a self which is unchanging, whole, and independent.

[According to the Independent group of the Middle-Way School, this is the gross lack of a self to the person.]

༢ རང་རྒྱ་ཐུབ་པའི་རྣམ་ཡིད་གྱིས་གྲུབ་པའི་བདག་མེད་པ།

Emptiness, Flavor #2

The lack of a self which is self-standing and substantial.

["Substantial" can mean a lot of different things; here it refers to the lack of a "driver" or "director" of the five heaps over the five heaps. According to the Mind-Only School, this is the lack of a self to the person. According to the Independent group, this is the subtle lack of a self to the person.]

༣ གཟུགས་དང་གཟུགས་འཛིན་གྱི་ཚད་མ་རྣམས་གཞན་གྱིས་སྣོད་བ།

Emptiness, Flavor #3

The fact that a visible object and the valid perception which grasps the visible object are devoid of any separate substance.

["Devoid of any separate substance" means: "It is not true that they come from a separate karmic seed; rather, they both arise from the same karmic seed." According to the Mind-Only School, this is the lack of a self to things. According to the Independent group, this is the gross lack of a self to things.]

༧ ། རང་ཉིད་རང་ཉིད་ཅེས་པའི་ཐ་སྐད་འདུག་པའི་འདུག་གཞི་ཡིན་པ་རང་གི་མཚན་ཉིད་ཀྱིས་
གྲུབ་པས་སྣོད་བ།

Emptiness, Flavor #4

The fact that the fact that any particular thing is called what it is is something which is devoid of existing by definition.

[Put simply: The fact that things are called what they are is not something which is automatic. According to the Mind-Only School, this is also the lack of a self to things.]

༧ ། རྣོ་གཞོན་མེད་ལ་སྐྱེང་བའི་དབང་གིས་བཞག་ཅམ་མ་ཡིན་པར་ཡུལ་རང་གི་ཐུན་མོང་མ་
ཡིན་པའི་བསྐྱོད་ལུགས་སུ་གྲུབ་པས་སྣོད་བ།

Emptiness, Flavor #5

The fact that objects are devoid of existing from their own side through any unique identity of their own, rather than existing simply by virtue of having appeared to an unaffected state of mind.

[According to the Independent group, this is the subtle lack of a self to things, or real emptiness.]

༧ ། མིང་བདམས་བཞག་ཅམ་མ་ཡིན་པར། ཡུལ་རང་གི་བསྐྱོད་ལུགས་ཀྱི་ངོས་ནས་གྲུབ་པས་
སྣོད་བ།

Emptiness, Flavor #6

The fact that objects are void of existing from their own side through their own identity, rather than existing simply through names [words] and terms [thoughts].

[According to the Consequence group of the Middle-Way School, this—and only this—is emptiness, and there are no separate degrees of emptiness (although emptiness can be divided according to the object that has it: the person or "things," meaning the person's parts). This interpretation is the ultimate one accepted by Lord Buddha; the realized being Nagarjuna; Je Tsongkapa; Khen Rinpoche; for all of tantra; and moreover by anyone who has seen emptiness directly.]

**mahamudra
thoughts & winds**

Part Two: Mahamudra Winds

mahamudra Thoughts & Winds

Part Two: Mahamudra Winds

Grab the reins of the horse, and the rider has to come with it. In the yoga tradition, we work with the outside of the body to affect how the winds travel on the inside. As they go, so go the thoughts; and if the thoughts go to the central channel, we see emptiness directly.

The following presentation on the physical mahamudra practice from the yoga tradition comes from one of the greatest classics of yoga ever written: Light on the Yoga of the Sun and Moon, the Hatha Yoga Pradipika. It was written by the yogi Swatmarama, and is thought to date from about 1700.

Please note that the practices described in the following section should NEVER be attempted without the personal guidance of a teacher trained in an authentic lineage. They are presented here only for purposes of a preliminary introduction to the theory of mahamudra winds. This warning is quite serious, since—if done improperly or without the proper preparation—these practices can be detrimental to both physical and emotional health.

सशैलवनधात्रिणां यथाधारोहिनायक ।

सर्वेषां योगतन्त्राणां तथाधारो हि कुडली ॥१॥

*sashailavanadhatrinam yathadharo'hinayakah
sarvesam yogatantranam tathadharo hi kundali*

1

The Lord of Serpents
Is the foundation
Which supports

All the lands of earth,
With their mountains
And their forests;
And just so
Is the coiled inner fire
The foundation which supports
All the secret practices
Of yoga.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुडली ।

तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोपि च ॥२॥

*supta guruprasadena yada jagarti kundali
tada sarvani padmani bhidyante granthayo'pi ca*

2

When the sleeping
Inner fire is awakened
Through the kindness
Of your spiritual guide,
Then all the lotuses
Are pierced,
And the knots as well.

प्राणस्य शून्यपदवी तदा राजपथायते ।

तदा चित्तं निरालम्बं तदा कालस्य वन्चनम् ॥३॥

*pranasya shunypadavi tada rajapathayate
tada cittam niralambam tada kalasya vanchanam*

3

Then too
The inner winds
Travel the path
Of emptiness;
Then too you have stepped

Upon the royal road;
Then too the mind
Has nothing at all to see;
Then too you have cheated
The Lord of Death.

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रं महापथ

श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचका ॥४॥

*susumna shunyapadaavi brahmarandhrum mahapathah
shmashanam shambhavi madhyamargashcetyekavacakah*

4

The sunray channel;
The path of emptiness;
Hole of the Pure One;
The great way;
The burning ground;
Lady Blissgiver; and
The middle path:
These are all different names
For the same thing.

तस्मात् सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।

ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥५॥

*tasmat sarvaprayatnena prabodhayitumishvarim
brahmadvaramukhe saptam mudrabhyasam samacaret*

5

As such
You should make
Every effort
In the daily practice
Of the seals,
In order to awaken
The Empress of Power

Who lies sleeping
At the opening
To the door of the Pure One.

महामुद्रा महाबन्धो महावेधश्च खेचरी ।

डिडयानं मूलबन्धस्ततो जालन्धराभिध ।

करणी विपरीताख्या वज्रोली शक्तिचालनम् ॥६॥

*mahamudra mahabandho mahavedhashca khecari
uddiyanam mulabandhastato jalandharabhidhah
karani viparitakhya vajroli shakticalanam*

6

Here are the ten
Different types of seals,
Which destroy
Aging and death
The Great Seal;
The Great Lock;
The Great Spear;
Skydancer;
Flight;
The Root Lock;
The piercing lock
Of the Water Catcher;
The one known
As the Reverse Action;
The Diamond Fluid;
And Inciting Her Power.

दं हि मुद्रादशकं जरामरणनाशनम् ।

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।

वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥७॥

*idam hi mudradashakam jaramarananashanam
adinathoditam divyamastaishvaryapradayakam*

vallabham sarvasiddhanam durlabham marutamapi

7

These were taught
By the Primal Lord;
They bring one
The eight divine powers,
And thereby
The highest goal.
They are the pinnacle
Of all spiritual attainments,
And are difficult to perfect,
Even for the
Gods of the Winds themselves.

गोपनीयं प्रयत्नेन यथा रत्नकरडकम् ।

कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥८॥

*gopaniyam prayatnena yatha ratnakarandakam
kasyacinnaiva vaktavyam kulastrisuratam yatha*

8

One should make
Great efforts
To keep them concealed
From others—as you would
A chest of precious jewels.
Like the sexual play
Of a woman of nobility,
They are something which
Should never be spoken of.

अथ महामुद्रा

पादमूलेन वामेन योनिं संपीडय दक्षिणम् ।

प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृष्टम् ॥९॥

*atha mahamudra
padamulena vamera yonim sampidya daksinam
prasaritham padam krtva karabhyam dharayeddrdham*

9

Next we explain the Great Seal:

Press the heel
Of your left foot
Firmly into your perineum;
Extend the right foot out
And grasp it tightly
With your hands.

यथा दडहत सर्पो दडाकार प्रजायते ।

ञ्जीभूता तथा शक्ति कुडली सहसा भवेत् ।

कठे बन्धं समारोप्य धारतेद्वायुमूर्ध्वत ॥१० ॥

तदा सा मरणावस्था जायते द्विपुटाश्रया ॥११ ॥

*yatha dandahatah sarpo dandakarah prajayate
rjvibhuta tatha shaktih kundali sahasa bhavet
kanthe bandham samaropya dharatedvayumurdhoatah
tada sa maranavastha jayate dviputashraya*

10-11

Put a lock

At the area of your throat,
Holding the inner winds
In the upper part.
The lady of power
Will straighten them—
The coiled inner fire—
Straight as a stick,
The way a snake rises
When you strike it
With a stick.
Then too

Her two-sided support
Will come
To a state
Of death

तत शनै शनैरेव रेचयेन्न तु वेगत ।

यं खलु महामुद्रा महासिद्धै प्रदर्शिता ॥१२॥

*tatah shanaih shanaireva recayenna tu vegatah
iyam khalu mahamudra mahasiddhaih pradarshita*

12

Exhale the breath then,
Ever slowly
Never with any force.
Truly this is the Great Seal
Taught by those
Of high attainments.

महाक्लेशादयो दोषा क्षीयन्ते मरणादय ।

महामुद्रां च तेनैव वदन्ति विबुधोत्तमा १३ ॥

*mahakleshadayo dosah ksiyante maranadayah
mahamudram ca tenaiva vadanti vibudhottamah*

13

The highest of all
The Awakened Ones too
Have said that this Great Seal
Destroys the great
Negative thoughts and such;
As well as problems
Of the bodily humors,
And death and all the rest.

चन्द्रांगे तु समभ्यस्य सूर्यांगे पुनरभ्यसेत् ।
यावत्तुल्या भवेत् संख्या ततो मुद्रां विसर्जयेत् ॥१४ ॥

*candrange tu samabhyasya suryange punarabhyaset
yavattulya bhavet samkhya tato mudram visarjayet*

14

Practice this as well
With the limb
On the side of the moon,
And then again
With that on the sun's side
When the count
For the two is equal,
You can leave off
With this seal.

न हि पथ्यमपथ्यं वा रसा सर्वेपि नीरसा ।
अपि भुक्तं विषं घोरं पीयूषमिव जीर्यति ॥१५ ॥
*na hi pathyamapathyam va rasah sarvepi nirasah
api bhuktam visam ghoram piyusamiva jiryati*

15

At that point
There is no longer
Any distinction
Between something being
Healthy or not to eat;
Everything, even things
With no good taste,
Taste wonderful.
One can even taste
The most terrible poison,
And digest it
As if it were
The nectar milk
Of the gods.

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमा ।

तस्य दोषा क्षयं यान्ति महामुद्रां तु योभ्यसेत् ॥१६ ॥

*ksayakusthagudavartagulmajirnapurogamah
tasya dosah ksayam yanti mahamudram tu yo'bhyaset*

16

Anyone who practicees
This Great Seal
Is able to put a stop to
Tuberculosis, leprosy,
Obstructions of the lower intestines,
Failure of the liver
Or related organs,
As well as the imbalances
Of the bodily humors
Which precede these conditions.

कथितेयं महामुद्रा महासिद्धिकरी न्ज्याम् ।

गोपनीया प्रयत्नेन न देया सस्य कस्यचित् ॥१७ ॥

*kathiteyam mahamudra mahasiddhikari nram
gopaniya prayatnena na deya sasya kasyacit*

17

It is said
That this Great Seal
Is what makes one
Of high attainments
Out of ordinary people.
It should be kept privately;
It is not something
That just anyone
Can teach to others.