Muñoz, Adrián

Yogabija: a Critical Transcription of a Text on a Hathayoga
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Centro de Estudios Clásicos
Distrito Federal, México

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ABSTRACT: The present paper offers an edited, critical transcription of an early, relevant text on haṭhayoga. The transcription is based on three different recensions from North and South India. One purpose is to overcome difficulties in the reading of the text, due to the discrepancies among different editions. It also seeks to foster further academic work (both philological and exegetical) from different scholars on this text as well as on the broader textual tradition of haṭhayoga.

RESUMEN: Este trabajo brinda una transcripción crítica de un texto temprano e importante en materia de hathayoga. La transcripción se basa en tres recensiones procedentes tanto del norte como del sur de India. Uno de los propósitos es tratar de solventar algunos problemas de interpretación causados por las discrepancias existentes entre diferentes ediciones del texto. Además, busca fomentar la labor académica, exegética y filológica, entre los estudiosos tanto en torno de este texto, como de la tradición textual del hathayoga.

KEYWORDS: Haṭhayoga; Nāth Yogīs; Yogabīja Editions; Sanskrit Literature; Indian Religions.

PALABRAS CLAVE: Haṭhayoga; Nāth yoguis; ediciones del Yogabīja; literatura sánscrita; religión en India.

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This edited transcription of the Yogabīja was prompted by a recently published translation into Spanish (Muñoz 2014), as well as by the rather limited access to the text from within the Spanish-speaking world. The present article seeks to provide wider access to the text through a transliterated, edited version of the Yogabīja. It also seeks to foster further academic work (both philological and exegetical) from other scholars in Western languages (and not just in Spanish), on this text as well as on the broader textual tradition of Haṭhayoga. The transcript also belongs to an ongoing wider research project on the historiography, hagiography, and literature of the Nāth Yogis. Hence, the present work should not be deemed final, but only a humble contribution to the field.
Judging by the large amount of both direct and indirect references to the followers of Ḥaṭhayoga, we can safely state that this form of yoga became a widespread practice on the Indian subcontinent, especially between the 13th and the 15th centuries, and probably well onto the 17th. No doubt, it became a significant ascetic school with a strong influence in South Asian religious and cultural spheres. Gorakhnāth, the proverbial representative of this form of yoga, continues to play a crucial role in these spheres and his rather shadowy historicity is tantamount to the Nāth tradition’s own fuzzy historicity. A good number of works have been attributed to Gorakh and allusions to him are available in a wide range of sources. Regardless of whether others cited Gorakh as an authorial figure, or instead attempted to ignore him (see e.g. Lorenzen and Thukral 2005), what remains clear is that Gorakhnāth —or a Gorakh-related sect— was a key player in the game of religious groups and identities in pre-modern India.

As concerns the Yogabīja, one of the particularities of the text is the fact that its contents do not correspond completely to the topics dealt with by other reputed and later texts on Haṭha (e.g. the Haṭhapradīpikā and the Gherandasamhitā). This is despite the fact that the Yogabīja is purportedly an important Haṭha treatise. The Sanskrit bīja means “seed, semen, grain, or germ” and can imply an “origin” or “kernel”. Thus “yoga-bīja” can be translated as “the seed of yoga”. Accordingly the text claims to delve into the essence and core of yoga, and so it explains some practices for breath control, such as mudrās (“seals”) and bandhas (“bonds, ligatures”) such as jālandhara, mūlabandha, or uḍḍiyāna. It also describes different types of knowledge (passim), of ascetics (§34 ff.), of siddhis or powers (passim), or of yogas (§145-152), among other yogic items. It is also possible that the text belongs to a relatively early phase of Haṭha literature (circa 12th-15th cent.), a matter that is gaining increasing attention from specialists.

Both the Gorakṣaśataka and the Yogabīja (YB) are attributed to Gorakhnāth, the legendary founder of the Nāth Panth who, according to a colophon of the YB in one of the printed editions is also known as Maheśvara (vide infra). The exact location of the text’s composition is uncertain, but Dasgupta (1995: 373) suggested Bengal as the probable place of origin for the YB and for kindred, Gorakh-related texts.
The yogic corpus including these texts, as well as the *Amanaskayoga*, the *Siddhasiddhāntapaddhati*, and others, probably belongs to the period 12th to 15th century in pre-modern India, more or less coinciding with the Delhi Sultanate. During this period there was a documented exchange between Sufis, fakirs, and yogis, a topic beyond the scope of the present article, yet of noteworthy attention. Some Haṭha-related texts have been focused upon by scholars, notably the *Ṣaṭcakranirūpaṇa* (Avalon 1959), the *Amanaskayoga* (Birch 2005), and the *Khecarīvidyā* (Mallinson 2007). There is also a group of some twenty so-called *Yoga Upaniṣads* which were likely composed and collected well into the 18th century which have been edited, translated, and discussed (see bibliography and Bouy 1994). Although some scholarly attention has been drawn toward the relationship between these *Upaniṣads* and other texts on Haṭha, there still remains a great deal of work to be done in order to fully comprehend the relationship between them.

The YB and the *Yogaśikhā Upaniṣad* (sometimes only *Śikhā Upaniṣad*) were discovered to share some verses by scholars such as Bouy (1994, p. 112) and Feuerstein (2001, p. 421) but no researcher has as yet attempted to establish the history and actual relationship between the two texts. The early *Amanaskayoga* was probably composed around the 12th-13th century but most certainly not after the 16th (White 2009, p. 46; Birch 2005, p. 4). On the other hand, the *Haṭhapradīpikā*, the *Gherāṇḍasaṃhitā*, and the *Śivasaṃhitā* date collectively to the period between the 15th and 17th centuries. In my translation of the YB, I stated that the probable dates of its composition were 1450-1500 CE (Muñoz 2014, p. 476). However, and bearing in mind that the *Haṭhapradīpikā* belongs to the 15th century and is very likely posterior to the YB (cf. Bouy 1994, pp. 81-86), we may place the YB slightly earlier chronologically, but still after the circa 1400 CE *Gorakṣaśataka* (Mallinson 2012, p. 263). If it is accepted that the *Gorakṣaśataka* does indeed belong to the very early 15th century and that the YB was composed soon thereafter, it appears possible that the YB was written between 1400 and 1450, some decades before the *Haṭhapradīpikā*, which seems to be a much more systematic and developed account of Haṭha practices. This latter text, therefore, seems to follow a (long?) line of previous texts upon which it draws.
As far as I have been able to surmise, there are three versions of the YB which have been edited and published to date, all of which have been incorporated in my transcription. Gorakhpur’s YB was edited by Rāmlāl Śrīvāstav and is composed of 190 verses, which amount to around 360 lines due to verse variations. I shall refer to it as either the Gorakhpur recension or Śrīvāstav’s edition. As a whole, the YB presents recurrent grammatical irregularities and ambiguous lexicography, as in the other two recensions. Besides a Hindi introduction, this edition provides a commentary (tīkā) also in Hindi. The printing is not of a good quality and hence there are many instances in which vocalic matras have apparently faded out: notably, what many times looks like a long ā was presumably a prior, original o. Some confusion arises with the long ī too. Anusvāras as well as some avagrahas also tend to be either erased or not printed correctly and are therefore provided in the critical transcription according to the rules of Standard Sanskrit.

There are at least two publications of this version, one which was included in a periodical issued by the Goraknāth Temple, comprising also the Gorakṣaśatāka, the Siddhasiddhāntapaddhati, the Vivekaṁārtanḍa and the Amaraughaprabodha, and an independent imprint, also published by the Goraknāth Temple (see bibliography). There are some orthographic and grammatical disagreements among them, which is intriguing since both editions were published under the supervision of Śrīvāstav. No remark on this has been made by the editors. Also, the Hindi tīkā differs between editions.

Unfortunately, Śrīvāstav does not mention which, and how many, manuscripts were utilized for his version. Judging from the obvious grammatical imperfections, it seems likely the he relied on hand-written manuscripts rather than on a printed edition, but this remains as yet to be confirmed. As noted above, though not extremely common, this recension does not commit wholly to regular ślokas (two-line verses), but has one-line verses (around eighteen) and three-line verses (two), whose distribution and/or numbering in most cases do not correspond with those found in the other two recensions. The title is indicated by a non-declined compound: “yogabīja”.

Although not more than a mere conjecture, I am inclined to believe that this edition may coincide with a potential “earlier” version than
the other two printed recensions at my disposal. In these two, there is an ostensible attempt to correct apparent mistakes in a conceivable “Gorakhpur recension” (yet, sometimes the amendment does not seem entirely correct).

A second edition was published in Delhi under the supervision of Brahmamitra Awasthi, heretofore labelled as either the Delhi recension or Awasthi’s edition. This version is correctly labelled as “yogabījam”. It apparently has two verses less than the Gorakhpur edition. However, apart from order changes and lexical discrepancies, it should be noted that Awasthi’s edition presents a serious issue with verse numbering: after verse §16 (pp. 55-57), the numbering re-begin at §111, so that to what seems to be a whole of 182 verses we have to add six more; thus giving us a total of 188 verses approximately. A second issue then comes to light after we resume the numbering, at §120, where there is a long sequence of one-line verses (adding up to almost thirty). Moreover, after §132 the numbering inexplicably changes to §154 (later on, at least twice there seems to be some error when giving numbers for §170) and the again after §179 the numbering goes back to §140-41. All of this confusion gives one the feeling that this Delhi recension, with all its shifting and jumping of verse-numbers, tries to catch up with the Gorakhpur recension after having failed to go on a par since the early stages of the text.

All in all, the verses follow almost faithfully the order in Śrīvāstav’s edition, but sometimes the numbering and organization of individual lines do not match. For example: verses §5 and §6 are inverted in Awasthi’s edition and Awasthi’s verse §144 is not in Śrīvāstav’s. Finally, in spite of being a bit shorter, Awasthi’s edition manages to “include” almost all of the Gorakhpur recension. Another difference between them is that Awasthi’s edition tends to bear recurrent sandhi blunders: e.g. yogāt candra instead of yogāc candra. Besides a free English translation, this edition is also accompanied by a Hindi paraphrase. Like Śrīvāstav, Awasthi gives no hint of his sources, but they seem to be altogether different from those in the Gorakhpur edition. The only thing Awasthi does in the footnotes is indicate similarities between the Yogaśikhā Upaniṣad and the YB (“tulanīya yogaṣikhopaniṣad…”).

Lastly, there is the Yogaśikhā Upaniṣad (YŚU), included in the Yoga Upaniṣads. The edition I have used was prepared by Mahadeva Sastri in Madras. Consequently, it will be designated either the Madras recension
or Sastri’s edition. The text is divided in two parts, or *adhyāyas*; around 80% of the first *adhyāya* (178 verses in total) is basically comprised of the *Yogabījā*.

Unlike the other two recensions, the *YSU* is very consistent in terms of its verse-structure, i.e. all of the verses are composed of two lines regardless of the metre. It is very probable that this upaniṣad is a late work, even later than the *Haṭhapradīpikā* and the *Gherāṇḍasaṃhitā*. It is also likely that the people behind the composition of the *YSU* were not members or adherents of the Nāth order. This can be surmised from the fact that in some instances the text eliminates references to the nāthas (cf. YB §7, §136, §145, §189). In general terms, Sastri’s edition of the Yoga Upaniṣads appears more carefully realized than the other two YB editions; this may well be in consonance with the nature of most recensions from south India of various texts. These tend to offer rather “purified” versions (Törzsök 1999, p. xxvii). Yet the apparent lack of mistakes in the *YSU* does not necessarily imply a more “original” or “pure” reading of a hypothetical YB original text; these readings, on the contrary, can rather convey “corrections” stemming from ideological considerations, as is evident from the change of speakers in the dialogue.

Sastri’s edition was based on five manuscripts located in the Adyar Library and a Bombay printed edition of the 108 upaniṣads, which was itself based on a South Indian ms. Sastri’s edition has a Sanskrit commentary by Śrī Upaniṣad-brahmayogin, but no paraphrase or translation (an English translation of the Yoga Upaniṣads was later published independently). The recension’s rendering of the text tends to coincide with some readings of the Delhi recension, though this is not always the case. At times Sastri gives variant readings from his sources, which may coincide with one reading in either D or G, but which for some reason were discarded. It needs to be stressed that nearly without exception the verses from the YB not repeated in the YŚU are, significantly, either Devī’s speeches or Īśvara’s replies to her. It also happens that a discourse by Devī becomes merged in the main body of the text (e.g. §24-25), and is, therefore, not singled out from the principal voice.

We know for sure that the sources for the YŚU were located in South India, but cannot be so certain about the sources for the Gorakhpur and the Delhi printed versions. It may be the case that both the Gorakhpur and the Delhi recensions were based on mss stored in locations such as Jodhpur, in Rajasthan, and Kathmandu, Nepal, where we know that there
is a vast array of yoga-related texts to be found. Allegedly, the Madras recension relied at least on one northern recension (arguably close to the Delhi recension). One could of course argue that it may very well be that the line of derivation moves in reverse; that is to say, one of the northern recensions was based on a southern one, but in this case I feel confident that it is not so because a) the Madras recension does seem to betray a clear intention of purging non-orthodox elements from the text while retaining most of the content and original order, and b) as Otto Shrader has proved the current, southern versions of the Yoga Upaniṣads are greatly indebted — and have expanded on — earlier northern, and sometimes shorter, recensions (Bouy 1994, p. 30). Moreover, I feel that what looks like grammatical correctness in the Madras version is an indication of a later, more polished recension.

There are at least two other editions: an 1899 edition from Kaunpur and a 1956 one from Mangalore, the second of which seems particularly close to the YŚU’s first chapter (Bouy 1994, p. 105). Unfortunately I have not been able to consult either edition. Unlike the Gorakhpur edition, these appear to have 180 verses, which more or less coincide with Awasthi’s edition.

Hereafter recensions are identified by place of publication as follows: Śrīvāstav’s YB edition (G); Awasthi’s YB edition (D); M. Sastri’s YŚU edition (M).

**Meter and style**

The YB’s prosodic structure is that of *vṛttapadāyas*, i.e. stanzas organized by the number of syllables in each *pāda* or hemistich. For the most part the text is composed in *anuṣṭubh* stanzas (eight syllables per *pāda*) shifting between forms. This is usually restricted, however, to the *pathyā* form (with a tendency for *ya-gaṇa*, or bacchius trochaic: ---; and *ra-gaṇa*: ---); also, the syllabic pattern at the end of the second and forth *pāda* of each stanza tends to be a regular iambic (---). There are four verses in a different meter in the YB: §66, which is *triṣṭubh* (11 syllables in each *pāda*) in indravajrā meter; §101, a *śakvarī* (14 syllables) in vasantatilaka; §137 a *jagatī* (12 syllables) in a more or less vaṃśastha meter; and §138, again a *triṣṭubh* oscillating between indravajrā and upajāti.

The stylistic quality of the Sanskrit is allegedly poor in aesthetic terms, yet it is quite consistent with other kindred texts. In general terms, the
grammatical and lexical irregularities are of the usual sort in this type of literature, which has been given various names. Some scholars have tended to call it Tantric Sanskrit, for its primary manifestation is found in Tantric and/or āgamic literature; others speak of Aiśa language because it is said to derive from God Śiva (i.e. ῑśa), an idea first expounded by the 11\textsuperscript{th} century philosopher Kṣemarāja. There are a number of specialists dealing with this linguistic phenomenon as well as with the prosody of said literature (see for example Goudriaan & Schoterman 1988, pp. 44-109; Törzsök 1999, pp. xxvi-lxix; Mallinson 2007, pp. 15-16). They have attempted to schematize a functional grammar of Aiśa language and have emphatically suggested that grammatical incongruities derive basically from prosodic concerns.

In terms of stanza division, we can also identify inconsistencies between the available versions. As noted before, for the most part the YB is in anuṣṭubh versification, but there are some departures. Besides the other verse forms, two recensions (G and D) have both one-line and three-line verses, which accounts in large part for the incongruence in numbering the verses. It is doubtful that three-line verses are meant to function as a form of the gāyatrī meter, but not impossible. Some examples of one-liner units in the transcription are §43, §59, §72, §109, §133; three-line verses are §152 and §163. M is definitely more consistent: it presents us with a constant series of couplets throughout the text; M also provides headings to indicate changes of topic, usually at the expense of the sequence of couplets. For example, more often than not a śloka is split in order to allow for a heading and change of topic.

Transcription and collation

My transcription is presented in the Roman alphabet, supported by dia-
critical marks as specified by the international transliteration system for Sanskrit (IAST). When two or more words in the original become blended due to graphic rules in the devanāgarī script, I have decided to write these words separately (e.g. devairapi $\rightarrow$ devair api). When a union is due to nominal compounds (samāsa) or phonetic rules (sandhi), the coalition of words has been preserved (e.g. yogamārge, sarvadoṣavivarjitaḥ, tatrāsau).
The work undertaken for this partial critical transcription was based on the three “recensions” mentioned above, i.e. four printed versions. The significant variant readings between recensions have been indicated in the notes to the text. At some points, I have only indicated the alternative readings; at others, I have provided readings from all recensions. Sandhi deviations have not been indicated in the notes; neither have *visarga* or *anusvāra* omissions. Needless to say the “corrected” reading provided by this transcription may imply a rethinking of both the Spanish and English translations. Given the fact that habitually apparent inaccuracies in all existent transcriptions are due to metrical concerns, I have opted here to provide a semantically and grammatically accurate reading when possible. A particularly difficult passage is §79cd: the two key words there (*rajjau>*rajjuḥ>*rajjvā / rajvī), in whatever form, seem to contradict the grammar or semantics of the rest of the *pāda*.\(^1\) Other passages in haṭha literature that deal with a rope (*rajju*) are *Śivasamhitā* 1.38 and 1.43 but are completely different from YB’s passage; *Śivasamhitā* deals with the standard analogy between rope and snake to explain the lack of true knowledge instead of the interweaving of mind and breath that the YB aims to.

Thus I somehow decided to artificially reconstruct the passage. That is to say that I have shown more concern for a “possible” correction rather than complying with phonetic constraints. In this sense, my transcription is closer to Birch’s critical edition of the *Amanaskayoga* than, for example, Törzsök’s edition of the *Siddhayogeśvarīmata*. I have also retained G’s numbering of stanzas, even to the point of accepting the one- and three-line verse forms.

Although I have devoted a great deal of effort to comparing the different editions and, as far as possible, have attempted to amend incorrect readings and errata, the task is far from completed. It has to be stressed that this transcription is based solely on printed materials: a full critical edition will have to resort to extant manuscripts, as well as other possible printed editions as they become available. Access to these archives from Latin America is rather difficult because of time and financial

\(^1\) For a similar, difficult case concerning *rajvī*, see *Kubjikāmatatantra* 18.116, where the word is construed as *ṛjvī* (Goudriaan & Schoterman 1988, p. 368). Although this option doesn’t seem relevant for YB §79cd, it is worth mentioning. I thank Óscar Figueroa for pointing it to me.
issues, as well as for bureaucratic reasons (cf. Birch 2005, pp. 23-24). Even though a closer look at manuscripts will have to be made, we can accept that the printed versions consulted here were prepared from surviving manuscripts. Any later critical work will have to determine what actual sources were drawn upon in each of the printed recensions and suggest a more definite “standard” archetype.

Nevertheless, despite the possibility of misreadings from the editors, I deemed it viable to provide a more or less homogenous and reliable unified transcription from the four printed editions due to the high frequency of verses with which the same verses appear in the different recensions. As for lexical discrepancies, some of these stem from both obvious errata from scribes as well as compliance with metrical requirements, while some others demonstrate ideological dissent. Notably all references to a dialogue between Īṣvara and Devī (YB) have been modified so as to present a conversation between Śaṅkara and Padmasaṃbhava (YŚU), apparently a more orthodox scheme for a religious colloquium. We must ask ourselves, however, is this a teaching from Śiva (or the Advaitin philosopher) expounded to the reputed Buddhist teacher? If so, there may still be some underlying tantric undertones.

Inconsistencies among G and D suggest that they were based on different manuscripts, but these differences also reinforce the thesis that various early versions of the text did in fact offer a dialogue between Īṣvara and Devī, not Śaṅkara and Padmasaṃbhava, which points toward a later “sanitization” of allegedly śākta elements in the text. It is also sensible to conclude that some YB recensions were earlier than a YŚU recension.

G presents a total of 364 pādas, whereas D gives 379 or 373, depending on how we count verses in dispute (vide supra). Finally, M (included in the YŚU) contains 356 pādas, almost equal to G, although in principle M is shorter than either G or D due to its rejection of Devī’s speeches as I have indicated above. Among the recensions, there are 303 pādas shared by all three—which is also the number of half-verses shared by G and M. The number increases if we compare only G and D: 357 shared half-verses. This quantity decreases if we compare D with M: 312 half-

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2 It should be noted that “it is often difficult to distinguish inaccuracies, mistakes, scribal errors or by whatever term one may wish to call them, from what should be admitted into the grammar of Tantric Sanskrit as real sandhi features” (Goudriaan & Schoterman 1988, p. 52).
verses, three of which are unique to these texts and absent in G. (These I have included in the appendix to the transcription.) The correspondence of M with G is roughly YŚU 1.1ab-1.69ab, and 1.79cd-1.164cd. The rest of the first adhyāya goes from 1.165ab through 1.178cd. The opening of M coincides with G 4ab. I have only rarely made mention of omitted passages from the recensions. In order to provide a more detailed account, a correspondence chart is under preparation.

I have adopted Śrīvāstav’s two editions from Gorakhpur (G) as my starting point, on the assumption that they may very well represent an early stage of the YB. When needed, I have referred to these publications as either G¹ (1982 edition) or G² (1991 edition); if no distinction is made, it is because the two editions agree on the point under scrutiny. I have then compared this with both Awasthi’s edition from Delhi (D) and the YŚU recension (M), which seems to be a more carefully executed version in editorial terms. When two sources agree, I have sometimes opted for the reading presented in these two works, unless the single independent reading comes from G and can be logically read and/or construed. When discrepancies prove difficult to reconcile, I have tried to look for recurrence in other texts, particularly the Haṭhapradīpikā. This is despite the fact that there aren’t many shared verses among them; perhaps eighteen or less. Amendments not supported by either source are marked with the symbol º after the word in question. An asterisk (*) indicates the faulty numbered stanzas in D, which I have not attempted to correct. I hope to carry out a more thorough and comparative survey as soon as time permits.

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śrī devy uvāca:
namas te ādināthāya viśvanāthāya te namaḥ l
namas te viśvarūpāya viśvātītāya te namaḥ l l
utpattisthītiṣamhārakārīne kleśahārīne l
namas te devadeveśa namas te paramātmane l 2 l
yogamārgakṛte tubhyam mahāyogeśvarāya te l3
namas te paripūrnāya jagadānandahetave l 3 l4
sarve5 jīvāḥ sukhair duḥkhair māyājālena veṣṭitāḥ l6
tēṣāṃ muktih katham deva kṛpayā vada śaṅkara l 4 l
nānāmārgas tavyā deva kathitās tu mahēśvara l
adhunā mokṣadaṁ mārgaṁ brūhi yogavidāmvarā l 5 l

Īśvara uvāca:
sarvasiddhikaro mārgo māyājālanikṛntakah l7
janmamṛtyujarāvyādhināsakah sukho bhavet l 6 l8
baddhā yena vimucyante nāthamārgamataḥ param l9
tam ahaṁ kathayisyāmi tava prītyā10 sureśvari l 7 l
nānāmārgais tu duṣprāpyaṁ kaivalyaṁ paramaṁ11 padam l
siddhamārgeṇa labhyeta nānyathā śivabhāṣītam l 8 l12
anekaśatasamkhyaṁ baddhā yena vimucyante nāthamārgaṁ gataḥ param l
anirvācyapadaṁ vaktuṁ na śakyate surair api l
svātmaprakāśarūpaṁ tat kiṁ śāstreṇa prakāśyate l 10 l14

3 3ab only in G.
4 G 3cd=D 3ab.
5 G1: sarveṁ
6 G: māyājālena veṣṭitāḥ; D & M: māyājālena veṣṭitāḥ
7 M 2a: -karaṁ mārgaṁ / G 6b: -nikṛntakah; D 5b: -nikṛntakah; M 1.2b: -nikṛntanam
8 D 5d: -nāsakah sukho vada; M 2d: -nāṣanam sukhadām vada
9 G1 7b: nāthamārgamgataḥ
10 G1 7d: prītyā / G2 7d & D 7d: prītyā
11 G1 8b : param padam / G 8d & D 8b & M 3d: paramaṁ padam
12 M 4b: labhate / D 8d: śivabhāṣīyam; M 4b: padmasambhava
13 G 9a: -saṁkhyākaṁ / G 9d: prajñayā te vimohitāḥ; D 9d: prajñayā ‘to vimohitāḥ;
M 4b: prajñayā tena moḥitāḥ
14 G2 10b: śakyataṁ; D 10ab: anirvācyam padaṁ… śakyate na / D 10d: prakāśate
niṣkalam nirmalam śāntam sarvādītaṃ nirāmayam |
tad etaj jīvarūpaṇa puṇyapāpaphalair vṛtam | 11 |15

devy uvāca:
paramātmapadāṃ nityam tat katham jīvataṃ gatam |
tattvādītaṃ mahādeva prasādāt kathayasva me | 12 |16

īśvara uvāca:
sarvabhāvapadādītaṃ jñānarūpam niraṇjanam |
vārivat sphuritaṃ svasmiṁs tatrāhaṅkṛtir utthita | 13 |17
pañcātāmakam abhūt piṇḍam dhātubaddham guṇātāmakam |
sukhaduḥkhaḥ sadā yuktam jivabhāvanayākalam | 14 |18
tena jīvabhidhā bhoktā viśuddhe paramātmanī |
kāmāḥ krodho bhayaṃ cintā lobho moho mado rujāḥ° | 15 | 20
jarā mṛtyuṣ ca kārpanyam śoko nīdā kṣudhā trṣā |
dveṣo lajjā sukham duḥkham viśādo harṣa eva ca | 16 |22
jāgrat svapnāḥ suṣuptiṣ ca śaṅkā garvas tathaiva ca |
ebhir doṣair vinirmuktaḥ sa jīvah śiva eva hi | 17 |23
tasmād doṣavināśarthaṃ upāyaṃ kathayāmi te |
jñānaṃ kecid vandanti atra kevalam tan na siddhayā | 18 |24
yogahīnaṃ katham jñānaṃ mokṣadāṃ bhavatīśvari |25
yogo ’pi jñānahīnas tu na kṣamo mokṣakarmanī | 19 |

devy uvāca:
ajñānād eva saṁśāro jñānaḥ eva vimucyaṃ |
yogenaiṣāṃ tu kiṃ kāryaṃ me prasannagirā vada | 20 |
īśvara uvāca:

satyam etat tvayoktaṃ te kathayāmi sureśvari l
jñānasvarūpam evādau jñeyaṃ jñānam ca sādhanam l 21 l
ajñānam kīḍrāṃ ceti pravicāryaṃ vivekinā l
jñātaṃ yena nijaṃ rūpaṃ kaivalyaṃ paramaṃ śivam l 22 l
asau doṣair vimuktaḥ kim kāmakrodhabhayādibhiḥ l
sarvadoṣair vṛtto jīvaḥ katham jñānena mucyate l 23 l

devy uvāca:

svātmarūpaṃ yadā jñātaṃ pūrṇaṃ tad vyāpakam tadā l
kāmakroḍhādidosānāṃ svarūpāṃ nāsti bhinnatā l 24 l
paścāt tasya vidhiḥ kaścin niṣedho ‘pi katham bhavet l
vivekī sarvādā muktāḥ saṃsārabhramavajītāḥ l 25 l

īśvara uvāca:

paripūrṇasvarūpam tat satyam etad varānane l
sakalam niśkalam caiva pūrṇatvāc ca tad eva hi l 26 l
kalanāśphūrtirūpēṇā saṃsārabhramatām gatam l
etad rūpaṃ samāyātaṃ tat katham mohasāgare l 27 l
nīkalam nīrmalam saṃsārabhramam l
utpattisthitamāraśphūrtijñānavivarjitaṃ l 28 l
nimajjati varārohe34 tyaktvā vidyāṃ35 punaḥ punaḥ l
sukhaduhkhādimoheṣu yathā saṃsāriṇāṃ sthitiḥ l 29 l
tathā jīnāḥ yadā tiṣṭhed vāsanāvāsītā tadā l
tayor nāsti višeṣo ‘tra saṃ saṃsārabhāvaṇā l 30 l
jñānaṃ ced īdṛṣaṃ jñānam ajñānaṃ36 kīḍrā punaḥ l
jñānaniṣṭho viraktō ‘pi dharmajño vijitendriyaḥ l 31 l
vinā yogena devo ‘pi no mokṣaṃ labhate priye l 32 l

26 M 14d:jñānaikasādhanam
27 G1 22b: pravicārya / M 15b: mumukṣuṇā / M 15d: paramaṃ padam
28 M 16a: vinirmuktā / D 13c: sarvair doṣair
29 G 14ab: yadā…tathā; D 14ab: yadā…tadā; M 17ab: yathā…tathā
30 D 25a: kiṃ ca; M 28a: kiṃ na
31 M 19b: satyaṃ kamalasamabhava / D 16d: pūrṇatā tu
32 M 20a: kalina / D 27cd: rūpaḥ samāyataḥ sa; M 21cd: rūpaṃ samāyataḥ sa
33 M 20d: sakalam
34 M 22a: mahābhāho
35 D 29b: vidhiṃ
36 G1 31ab: jātama ajñāna; G2 31ab & D 31ab: jātama ajñānaṃ
37 M 25ab: vinā deho ‘pi yogena na mokṣaṃ labhate vidhe
devy uvāca:
anyat kiñcit pariñeyam jñāninām nāsti śaṅkara
viraktātmakaniṣṭhānām katham mokṣo bhaven na tu l 33 l

īśvara uvāca:
apakvāḥ paripakvāś ca dvividhāḥ dehīnāṃ smṛtāh l 38
apakvā yogāhinās tu pakvā yogena dehīnāḥ l 34 l
pakvā yogāgninā yogāgniḥ l 39
jaḍas tat pārthivo jñeyo hy apakvo duḥkhado bhaven l 35 l

dhyānastho ‘sau tathāpy evam indriyair vivaśo bhaven l
atigāḍhām niyamāyi tathāpy anyāiḥ prabodhyate l 36 l
śītoṣṇasahduḥkhaḍyaḥ vyādhībhīr mānavāis tathā l
ayair nānāvidhair jīvaiḥ śastrānijalamārūtaḥ l 37 l
sārīśaṃ pādyate cāsya cīttaṃ saṃkṣubhyate tataḥ l
prāṇāpānavipattau tu kṣobham āyāti mārūtaḥ l 38 l
tato duḥkhāśaṭaṭair vyāptaṃ cīttam lubdham bhaven nṛṇām l 39 l
dehāvasānasamaye citte yad yad vibhāvayed l
tat tad eva bhavej jīva ity evam janmakāraṇam l 40 l
dehānte kim bhavej janma tan na jānanti mānāvāḥ l
tasmaj jñānam na vairāgyaṃ japaḥ syāt kevalāḥ śramaḥ l
pipālīkā yadā lagnā dehe dhyānām vimucye l
asau kim vṛścikair daśto dehānte vā katham l 42 l
tasmān mūḍhā na jānanti mithyā tarkena veṣṭitāḥ l 43 l
ahaṅkṛtir yadā yasya naṣṭā bhavati tasya vai l
dehāḥ sa tu bhaven naṣṭo vyādhayas tasya kim punah l 44 l

38 M 26b: dehino dvividhāḥ
39 M 26c: sarvo
40 G 35a: yogāgniḥ
41 G 35cd: jaḍas tat… jñeyas ca; D 35cd & M 27ab: jaḍas tu…. jñeyo hy
42 D 36cd: nātigāḍaṃ nipatayāpi…pravāpyate; M 28ab: tāni gāḍaṃ niyāmyāpi…
prabādhyate
43 M 28d: mānasais
44 G 29c: taśi tais
taus
45 M 30a: tathā prāṇāvipattau
46 D 38d: saṃkṣubhyate nṛṇām; M 30d: kṣubdham bhaven nṛṇām
47 D 40d: kevalaṃ bhramaḥ; M 32d: kevalaṃ śramaḥ
48 G 42c: dasṭā; D 41c: dasṭau
49 D 41d: bhavet
taus
50 D 42cd: dehaḥ svayaṃ…viṣayais teśām ca…; M 35ab: dehas tv api…vyādhayaś
cāsya..
jalāgniśastraghātādibādhāḥ kaśya bhaviṣyati | yathā yathā pariksīṇā puṣṭā cāhaṅkṛtir bhavet | 45 |

abhyaśenāsyā naśyanty pravartante śamādayaḥ | 46 |
kāraṇena vinā kāryaṃ na kadācana vidyate | 47 |
ahaṅkāraṃ vinā tadvad dehe duḥkhaṃ katham bhavet | 48 |

devy uvāca:
yogīnaḥ kathyamānās tu kiṃ te vyavaharanti na l
taiḥ katham vyavahāras tu kriyate vada śaṅkara | 49 |

īśvara uvāca:
śārīreṇa jītāḥ sarve śārīraṃ yogibhir jītam l
tat katham kurute teṣāṃ sukhadūkhādikāṃ phalam | 50 |

indriyāṇi mano buddhī kāmakrodhādikāṃ jītam l
tenāiva vijītan sarvaṃ nāsau kenāpi bādhya te 51 l
mahābhūtāni tattvāni samāḥ tāni kramena ca | 52 |
saptadātumayo deho dagdho yogāgninā śānaḥ | 53 |

devair api na labhyeta yogadeho mahābalaḥ l
chedabandhavimukto sau nānāsaktidharaḥ paraḥ l 54 |
yathākāsas tathā deha ākāśād api nirmalaḥ l

sūkṣmāt sūkṣmataro dehaḥ sthūlat sthūlo jaḍājaḍaḥ | 55 |
icchārūpo hi yogīndraḥ svatantras tv ajarāmaraḥ l

acintyaśaktimān yogī nānārūpāṇi dhārayet l 56 |
saṃharec ca punas tāni sveccayā vijītendriyā | 57 |
marāṇaṃ tasya kiṃ devi prechhasūndusamānane l

nāsau maraṇaṃ āpnoti punar yogabalena tu | 58 |

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51 G1 45a: -āgniśastraghātā-; D 42e: -ādiśastraghātā-; M 35a: -āgniśastrakhātā-

52 G 45a: yathā yathā pariśchinnā; D 43a: yathā yathā pariksīṇā; M 36a: yadā yadā pariśchinnā

53 M 36cd: tam anenāsyā...rugādayaḥ

54 G 51b: sambhūtāni kramena tu; D 50b: saṃgrhitāni ca kramat; M 40b: saṃhṛtāni kramena ca

55 D 50cd: -maye dehe dagdhe

56 M 41 ab: lakṣyeta yogideho

57 D 51c: deha-; M 41c: bhedabandhavimukto

58 M 42d: dhṛṣyaḥ sthulāsthulo jaḍājaḍaḥ

59 M 43c: kriḍate

60 G 55b: dhārayaṇ
puriva\textsuperscript{61} mṛta evāsau mṛtsasya maraṇaṁ kutaḥ l
maraṇaṁ yatra sarveśaṁ tatrāsau sukhi jīvati l 57 \textsuperscript{62}
yatra jīvanti mūḍas tu tatrāsau mriyate sadā \textsuperscript{63}
kartavyaṁ naiva tasyāsti krtenaṁ sa l 58 l
jīvanmuktaḥ sadā svasthaḥ\textsuperscript{64} sarvadoṣavivarjitaḥ l 59 l
viraktā jñānāṁ cānte\textsuperscript{65} dehena vijitāḥ sadā l
te kathāṁ yogibhis tulyā māṃsapîndāṁ kudehinaḥ l 60 l

devy uvāca:
jñāninas tu mṛtāṁ te vai\textsuperscript{66} bhavati kīdrīśī l
gatiḥ kathaya deveśa kāruṇyāmṛtvārīdhe l 61 l

īśvara uvāca:
dehānte jñānibhibhi\textsuperscript{67} puṇyāṁ pāpāṁ ca phalam āpyate l
yādṛśaṁ tu bhavet tatra bhuvāv jñāṇi punar bhavet l 62 \textsuperscript{68}
puṇybāṁ puṇyena labhate siddhena saha saṅgatīṁ l
tataḥ siddhasya kṛpayā yogī bhavati nānyathā l 63 l
tato naśyati saṁśāro nānyathā śivabhāṣīṁ l 64 l
mahāvīṣṇumahēśānāṁ pralayeśv api yogīṁ l
nāsti pāto layasthānāṁ mahātattve vivartināṁ l 65 l
vedāntatarkotkātibhir āgamaṁ ca nānāvidhāṁ śāstrakadambakaiś ca l
dhyānāṁ dibhibhiḥ satkaraṁair na gamyāṁ cintāmaṇiṁ tv ekaṁ gamūrūṁ vihāya l 66 l

devy uvāca:
jñāṇāṁ eva hi mokṣaṁ tu vadanti jñāṇinaḥ sadā l
na kathāṁ sidhyatī tato yogo ‘sau mokṣado bhavet l 67 \textsuperscript{69}

īśvara uvāca:
jñānenaiva hi mokṣo hi vākyāṁ teśāntaṁ nānyathā l

\textsuperscript{61} M 45c: haṭhena
\textsuperscript{62} G 57d: sakhī; M 46a: pariṣṭi
\textsuperscript{63} D 57b: mriyate tadā; 46b: mṛta eva vai
\textsuperscript{64} M 47c: svacchaḥ
\textsuperscript{65} D 58c: cātha; M 48a: cānye
\textsuperscript{66} D 59a: mṛtā eva
\textsuperscript{67} G 62a: jñāninaḥ
\textsuperscript{68} M 49c: īdṛśaṁ tu bhavet tat tad / G 62d: mukto jñānī
c
\textsuperscript{69} G 50a: pāścāt
\textsuperscript{70} G 67b: vadati...sadā; D 63b: vadanti...tadā / D 63d: yogaś ca
sarve vadanti khaṅgena jayo bhavati tarhi kaḥ l 68 l
vinā yuddhena vīryena kathāṃ jayam avāpnyēt ā
tathā yogena rahitam jñānāṃ mokṣāya no bhavet l 69 l
jñānenaiva vinā yogo na sidhyati kadācāna ā
tasmād atra varārohe tayor bhedo na vidyate l 70 l
janmāntaraś ca bahubhir yogo jñānena labhyate ā
jñānaṃ tu janmanaikena yogād eva prajāyate l 71

tasmād yogāt parataro nāsti mārgas tu mokṣadāḥ l 72 l

devy uvāca:
bahubhir janmabhir jñānād yogāḥ samprāpyate katham ā
yogāt tu janmanaikena kathāṃ jñānam avāpyate l 73 l

īśvara uvāca:
pravicārya cīram jñānāṃ72 mukto ‘ham iti manyate ā
kim asau mananād eva mukto bhavati tat kṣaṇāt l 74 l
pumaṅ73 jannāntaraśatair yogād eva vimucyate ā
na tathā bhavato yogāj janmamṛtyuḥ punaḥ punaḥ l 75 l
prāṇāpānasamāyogoc candrasūryaikatā bhavet ā
saptadhātumayam deham agnīṇa pradahed budhaḥ l 76 l
vyādhyas tasya naśyanti chedaghātādikā vyathāḥ l 77

tathā ‘sau paramākāśarūpo dehy avatiṣṭhate l 77 l
kīṃ punar bahunoktena maraṇam nāsti tasya vai ā
deho ‘vadṛśyate loke dagdhakarpaṭavat svayam l 78 l

cittaṃ prāṇaṃ sammaddham sarvajīveṣu samsthitam ā
rajjur yadvat pariḥdāḍhā rajjvā g tadvat idaṃ manaḥ l 79 l

naṇā vidhair vicārais tu na sādhyamī jāyate manaḥ l

71 D 64a: mokṣo ‘sti; 64c: khaṅgena
72 M 54a: jñānāṃ; D 67ab jñānād yogāḥ samprāpyate katham
73 M 55a: paścāt
74 D 70d: jārayed; M 56D: raṅjayed dhruvam
75 D 71b & M 57d: kā kathā
76 M 57cd: tad asau…avatiṣṭhati
77 D 72c: dehaḥ ca drṣyate; M 58cd: dehavid drṣyate…-karpūravat
78 D 73a: cīram prāṇanasambandhaḥ; M 59a: sambaddhaṃ
79 G 79cd: rajjau yadvat pariḥdāḍhā rajjvā g tadvat ime mate; D 73cd: rajjuḥ yadvat pariḥdāḍhā rajjvā g tadvad idaṃ matam; M 59cd: rajjvā yadvat susamaddhaḥ pakṣī tadvad idaṃ manaḥ
80 M 70b: bāḍhyaṃ

For waverings between –ā and –ī, see Goudriaan & Schoterman 1988, p. 68.
tasmāt tasya jayopāyaḥ prāṇa eva hi nānyathā l 80 l
tarkair jalpaiḥ śastra jālair yuktibhir mantrabheṣajaḥ l
na vaśo jayate prāṇah siddhopāyaṁ vinā priye81 l 81 l
upāyaṁ tasya vijñāya82 yogamārgo pravartate l
khaṇḍajñānena tenaiva jayate kleśabhāṅ naraḥ l 82 l
ye ‘jitvā pavanam mohād yogam icchanti yogināḥ 84
 te ‘pakvaṁ kumbham āruhya tartum icchanti sāgaram l 83 l
yasya prāṇo vilīno ‘tha sādhake sati jīvite l
piṇḍo na patitas tasya cittadosaiḥ pramucyate l 84 l
śuddhe cetasi tasyaiva svātmajnānām prakāśate
l tasmāj jñānām88 bhaved yogāj janmanaikena pārvati89 l 85 l
tasmād yogam tam evādau sādhako nityam abhyaset l
mumuksubhiḥ prāṇajayaḥ kartavyo mokṣahetave l 86 l
yogāt parataram punyam yogāt parataram sukham l
yogat parataram sūksmaṁ yogamārgat param na hi l 87 l

devy uvāca:
yogah ka ucythe deva yogābhyaśo ‘pi kīḍśaḥ l
yogena vā bhavet kiṃ cīt91 tat sarvaṁ vada śaṅkara l 88 l

tīvara uvāca:
yo ‘pānaprāṇayor yogah svarajoretasos tathā l92
sūryācandramasor93 yogo jīvātmāparamātmanoḥ l 89 l
evaṁ tu dvandajālasya samyogo yoga ucyate l
adunā sampravakṣyāmi yogābhyaśasya laksanām l 90 l

81 M 61d: vidhe
82 D 76a & M 62a: tam avijñāya
83 M 62cd: sahasā jayate kleśavat taraḥ
84 D 77ab: yo…icchati yogināḥ; M 63ab: yo…icchati yoginām
85 D 77cd & M 63cd: so…sāgaram tartum icchati
86 G 84ab: vilīyante…sati jīvati; D 78ab: vilīno ‘tha…jīvite sati; M 64ab: vilīno
’nīḥ…jīvite sati
87 G 84d & M64D: cittamaḥ; D 78cd: piṇḍaṁ…patitaṁ; M 64cd: piṇḍo…patitas…
cittam doṣaiḥ prabādhate
88 D 79c: hānaṁ
89 M 65d: padmaja
90 D 81b: sthiram; M 67b: śivam / D 81d & M 67d: yogāt parataram na hi
91 D 82b: kiṅca
92 M 68ab: aikyaṁ rajaso retasas
93 D 83c: sūryacandra-
marujjayo yasya siddhah\textsuperscript{94} sevayet taṃ guruṃ sadā l
guruvaṅktraprasādena kuryāt prāṇajayaṃ budhaḥ l 91 l
vitastipramitaṃ dairghyam\textsuperscript{95} vistāre caturaṅgulam \textsuperscript{96}
mṛduṣṭaṃ dhavaṃ proktam veṣṭanāmbaralaksanam l 92 l
nirudhya mārutaṃ gāḍham śaktiśālanaṃ dhaṃkātaḥ l
aṣṭadā kuṇḍaliḥbhūtaṃ rjuṃ kartum tu kuṇḍalim l 93 \textsuperscript{97}
bhānoṣ akuaṃ kuryāt kuṇḍalim cālayet tataḥ l \textsuperscript{98}
mṛtyuvaktragasayāpi tasya mṛtyubhayaṃ kutaḥ l 94 l
etad eva param guhyam kathitaṃ tava pārvati \textsuperscript{99}
vajrāsanagato nityam māsārdhaṃ tu samabhyaṃ l 95 \textsuperscript{100}
vāyunā jvalito vahniḥ kuṇḍalim anīṣam dahet l
saṃṭaptā sāgnīṃ nāḍī śaktiṃ tālalokamohinī l 96 \textsuperscript{101}
praviśed vajraṇaṃ tu susumṇāvadanāntare l
vāyunā vahnnām sārdhaṃ brahmgranthim bhinnati sā l 97 l
visnugranthim tato bhittāv ādīgaruṣṭaṃ ca tiṣṭhati l
tatas tu kumbhakair gāḍham pūrayitvā punah punah l 98 \textsuperscript{103}
tathā\textsuperscript{104} tiṣṭhat l vahney sūryabhyaṃ ujjāyīṃ cāpi śitalim l
bhastraṃ ca sahitām nāma syāt kumbhakacatuṣṭayam l 99 \textsuperscript{105}
bhandhatrayena samyuṣṭaḥ kevalaḥ prāptikārakaḥ \textsuperscript{106}
thāsya laksanāṃ samyak kathayāmi samāsataḥ l 100 l
ekākīnā samapagyāma viviktadesaṃ
prāṇādīrūpaṃ amṛtaṃ \textsuperscript{107} paramārthatattvam l
gleṣiṃ dhṛtīmatā paribhāvaniyām \textsuperscript{108}

\textsuperscript{94} G 91a: siddhayet; D 85c: siddho
\textsuperscript{95} M 81a: dairdhyaṃ
\textsuperscript{96} G 92b: vistare; M 81b: caturaṅgulavistṛtam
\textsuperscript{97} G 93cd & D 87d: rjuṃ kartum tu kuṇḍalim; M 82d: rjuṃ kuryāt tu kuṇḍalim
\textsuperscript{98} M 83 ab: panor…tadā
\textsuperscript{99} M 84d: ūrdhvākuñcanam ambhyæt
\textsuperscript{100} M 84d: ūrdhvākuñcanam ambhyæt
\textsuperscript{101} D 91a: saptamāsāgnīṃ jīva-; M 85b: saṃṭaptā sāgnīṃ jīvā
\textsuperscript{102} M 86a: candradanāde
\textsuperscript{103} G 98c: kumbhake gāḍē; D 93a: gāṛdiṃ
\textsuperscript{104} M 88a: athā
\textsuperscript{105} D 93ef: bhastrī ca sahitā…caṭuṣṭayā kumbhakaṃ; M 88cd: bhastraṃ sahitā…
caṭuṣṭayakumbhakaḥ
\textsuperscript{106} D 94b & M 89b: kevalaprāpti-
\textsuperscript{107} D 95b: amṛtaṃ
\textsuperscript{108} D 95c: ladhvāsinā…paribhāvitavyām; M 89c: ladhvāsinā…paribhāvitavyām
saṃsārarogaharam auṣadham advitṛyam | 101 |
sūryanādyā samākṛṣya vāyum abhyāsayogataḥ | 109 |
vidhitvā kumbhakaṃ kṛtvā recayec chītaraśminā | 102 |
udare vātadosagham kanṭhadosam nihanti ca | 110 |
muhur muhur idaṃ kāryaṃ sūryabhedam udāḥṛtam | 103 |
nāḍībhyaṃ vāyum ākṛṣya kunḍalyāḥ pārśvayoḥ sudhīḥ | 112 |
dhārayed udare yogī recayed iḍayā punaḥ | 104 |
kaṇṭhe kaphādīdoṣaghaṃ śarīrāgnivivardhanam |
śīrojolodārdhāḥtugatarogavāniśāsanam | 105 | 114 |
gacchata tiṣṭhata kāryaṃ ujjāyyākhyam tu kumbhakaṃ |
mukhena vāyum saṅgrhya ghrāṇarandhrena recayet | 106 |
sītalīkaraṇaṃ cedam hanti pittaṃ tathā jvaram | 107 |
stanayor atha bhastrāv paramārya | 115 |
recayet pūrayed vāyum āśramaṃ dehagam dihiya | 108 |
yadā śrāmo bhaved dehe tadā sūryena pūrayet | 109 |
kaṇṭhasamkokanam kṛtvā punaś candrena recayet |
vātapiṭṭaślesmaharam śarīrāgnivivardhanam | 110 |
kunḍalībodhakaṃ vakrabhāvaghaṃ sukhamāṃ śubham |
brahmanāḍīmukhe samstham kaphādyargalanāśanam | 111 |
samyag gātrasamudbhūtaṃ granthitrayavibhedakam |
vīseṣenaiva kartavyam bhastrākhyam kumbhakaṃ tv idam |
bandhatrayam athedānīṃ pravakṣyāmi yathārthavat |
nityaṃ kṛtena yenā ‘sau vāyor jayam avāpnuyāt | 113 |
caturṇām api bhedānāṃ kumbhake samupasthite l
bandhatrayam idam kāryam vaksyamāṇam mayā sphaṭam\textsuperscript{123} l 114 l
prathamo mūlabandhas tu dvitīya uḍḍiyānakaḥ l\textsuperscript{124} jaślandharas trītyas tu lakṣaṇaṃ kathayāmy aham l 115 l
gudaṃ pārśṣyā tu sampiṣṭya vāyum ākuṇcayed balāt l
vāraṃ vāraṃ tathā\textsuperscript{125} cordham samāyāti samīraṇaḥ l 116 l
prāṇāpānau nādabindū mūlabandhena caikatām l\textsuperscript{126}
gatvā yogasya samsiddhiṃ yacchato nātra samśayaḥ l 117 l
cumbhakānte recakādau kartavyas tūḍḍiyānakaḥ l\textsuperscript{127} baddho yena susunmāyāṃ prāṇas tūḍḍiyate yataḥ\textsuperscript{128} l 118 l
tasmād uḍḍiyānākhyaḥ ‘yam yogibhiḥ samudāhṛtaḥ l
uḍḍiyānaṃ tu sahajam guruna kathitaṃ sadā l 119 l
abhayaset satataṃ yas tu vṛddho ‘pi taruṇāyate l
nābher urdhvam adhaś cāpi prāṇaṃ kuryāt prayatnataḥ l 120 l
śaṃmāsam abhaysen mṛtyum jayaty eva na samśayaḥ l
pūrakānte ‘pi kartavyo bandho jaślandharābhidhaḥ l 121 l
dvitiyādau kartavyas tūḍḍiyānakaḥ l\textsuperscript{127} baddho jaślandharākhyo ‘yam amṛto vyayakārakaḥ l\textsuperscript{130} l
adhaṭtāt kuṇcanenāśu kaṇṭhasaṃkocanena ca\textsuperscript{131} l 123 l
madhyamābhramaṇaṃ\textsuperscript{132} syāt prāṇo brahmaṇādigaḥ l 124 l
vajrāsanasthito yogi cālayitvā tu kuṇḍalīm l
dvitiyād anantaram bhastrām\textsuperscript{133} kuṇḍalīṃ aśu bodhayet l 125 l
bhidyante granthayo vamṣe taptalohaśalākayaḥ\textsuperscript{134} l
tathaiva prṣṭhavamśe syād granthibhedas tu vāyunā\textsuperscript{135} l 126 l

\textsuperscript{123} M 102d: hi tat
\textsuperscript{124} D 108b: dvitīyas tūḍḍiyānakaḥ; M 103b: dvitīyoḍḍīyaṇābhidhaḥ
\textsuperscript{125} M 104c: yathā
\textsuperscript{126} G 117a: prāṇāpānaṃ nādavinduḥ
\textsuperscript{127} G 118a: kumbhakādau recakānte
\textsuperscript{128} G 118d: tataḥ, D 111d: tathā
\textsuperscript{129} D 115b: drṛdhaniścayaḥ
\textsuperscript{130} G\textsuperscript{2} 123b: amṛtāvyakārakaḥ; D 115d: amṛtavyayakārakaḥ; M 111b: amṛtāpyā-yakārakaḥ
\textsuperscript{131} M 111d: saṃkocane krte
\textsuperscript{132} D115c & M 112a: madhye maścimatāṇena
\textsuperscript{133} D 118c & M 113a: bhastrām
\textsuperscript{134} D 119ab: bhidyante granthayaś cāṣya tadā loha-
\textsuperscript{135} D 119d: vā punaḥ
pipīlikā yathā lagnā kaṇḍūs tatra pravartate |136
suṣumnāyāṃ tathā ‘bhīyāsāt satataṁ vāyunā bhavet l 127 |137
rudragranthiṁ tato bhītāv saivāyāti śivātmakaṁ |138
candrasūryau samau kṛtvā tayor yogāḥ pravartate l 128 |139
guṇatrayād aṭṭhaḥ syād granthitrayaḥvibhedakaḥ |140
śivaśaktisamāyogāḥ |141 jāyate paramā sthitih | 129 l
yathā kārī kareṇaiva pāṇīyaṃ prapibet sadā |142 l
suṣumnāvaktranalināṃ pavamānaṃ graset tathā | 130 l |143
vajradandaḥ |144 sambhūtā maṇayaḥ caikaviṃśatiḥ l
suṣumnāyāṃ sthitāḥ sarve sūtre maṇigaṇā iva | 131 l
mokṣamārge prasiiddhā śa suṣumnā viśvadhārīnī |145
yatra vai nirjitaḥ |146 kālaś candrasūryanibandhanāt l 132 l
āpūrya kumbhito vāyur bahir no yāti sādhakaḥ |147 l 133 l
punaḥ punas tadvad etat paścimadvāralakṣaṇam l
pūrītas tu navadvārair īṣat kumbhakatām gataḥ l 134 l |148
praviṣet sarvagātreṣu vāyuḥ paścimamārgataḥ l
recekaṃ kṣiṇatāṃ yate pūrakam śoṣayet sadā l 135 l |149
sa eva nāthasamketaḥ siddhasamketalakṣaṇāḥ l 136 l
guruprasādān marud eva sādhitas |150
tenaiya cittaṃ pavanaḥ sādhitam l
sa eva yogi sa jîtendriyaḥ sukhi l
mūḍhā na jānanti kutar kavādinaḥ | 137 l
cittaṃ hi naṣṭaṃ yadi mārute sāyāt |151

136 D 120b: prajāyate / M 114c: pipīlikāyāṃ lagnāyāṃ
137 D 121a & M 115a: suṣumnāyāṃ / D 121b: vā punar bhavet
138 G1 128b: śivātikam / D 122b: saivāyāti; M 115d: tato yāti
139 D 123ab: samaṃ... tato yogāḥ
140 D 124 a: -aṭṭasya / M 116a: guṇatrayaḥ aṭṭaṃ syād granthitrayaḥvibhedanāt
141 M 117a: samāyoge
142 G 130b: tathā
143 M 118a: suṣumnāvajranālena / D 127b: yatamānaṃ / G 130d: sadā
144 D 128a: vajradandaḥ tu; M 118b: vajradandaṃsambhūtā
145 M 119cd: pratiṣṭhānā...viṣvarūpiṇī
146 D 130a: yatraiva / M 120a: yathaiva niścitaḥ
147 D 131b & M 120d: sādhake
148 M 121c: ...tu sa tad dvārai / D 154b*: gataṃ
149 M 122 cd: recitah...yāti ... pūrīthaḥ poṣayet tataḥ / D 155d*: yadā
150 D 158a*: sādhyaḥ
151 M 124a: ...vinaṣṭaṁ yadi bhāsitām...
नूत्वल्ल वस, 33/2, एनरो-जूनियो डे 2016, प्प. 123-152

तत्र प्रतिप मरुतो 'पि नासाः
नासा इधां स्यान नाः\[152\] तु तस्या शास्त्रम
nामप्रतितिः\[153\] नागर ना मोक्षाः 138 ति

तुतीका रोहेता यवद बलाद अकार्षति ध्रुवम्\[154\]
ब्रह्मान्धि तथा धातुन संताद्वन्यासयोगाल्ल ति 139 ति

नूत्वल्ल शास्त्रम नित्यम् असानान्दहार 1

तद्वम विन्नताम तेन बिन्दुर नो यात्य अद्वा तथा 140 ति

रक्षकम् पूरकम् कृत्वा वायु स्थित्ये चिरम् 155
dनामनाक्ष हः प्रवाट्ताने सांस्रवेय संदर्मान्दाल्ल 141 ति

नासिं यवद महाशीलसाधना 1

तम महानान्दाल्ल हः कृत्वा सदा 142 ति

नूत्वल्ल महानान्दाल्ल हः कृत्वा सदा 144 ति

रूपान्त्रे स्वाभाविकां नासी सुति आकर्षणाम् 1

स्मृतिस्मृतां तुता प्रियता ते बिन्दुर अध्यात्मालक्षण 143 ति

कात्स्म दे वात्रसहस्राद चिरम् 145 ति

श्री देव्य उवा चा:

काथयेतस्म महादेवा योगतप्त्वाः कतुर्विद्धम् 1

भुमिकाः सीड्ससिद्धान्ताः\[157\] यथाभूताः क्रमाल् म्यामा 145 ति

इष्वारा उवा चा:

हकार्ण वाहिर याति सकार्ण विषेन मरुत् 158 ति

हम्सा हम्सेति मन्त्रो ‘यम सर्वाविवा जपांति तम ति 146 159
gुरुवायक्त सुसुम्नायां विपार्थो बहैये जपार् 1

तो ‘हम्स ‘हम्स इटि प्राप्तो 160 मन्त्रयोगाः सा उस्याते 147 ति

प्राप्तिर् वायुगाधि का जायते पाचिमे पाथी 1

हकार्णा तु सूर्यो ‘सुर ‘हकारेन्दुर उस्याते 148 161
dशृण्याङ्ग्न्यंसारो सिक्यां हथिः इत्य अभिदित्याः 162

हाथेना ग्रास्याः 163 जाण्यांम सर्वादशसामुदभावाः 149 ति

152 D 161a*: नासा इधां स्यान नाः\[152\] तु तस्या शास्त्रम
c
153 D 161b*: नागर ना मोक्षाः 138 ति
154 D 162a*: रुद्धिरम् / M 125ab: जम्भोकृत्तो रुद्धिरम्… अक्ष्यस्य त्वम्
c
155 M 127ab: मुक्त्वा…स्थिरम्
156 D 171b*: -योगस तद् / M 129b: -योगान्ता
157 D 174a*: भुमिकाः शास्त्रसारः; G 145c शास्त्रसारः
158 D 175b* & M 130d: पुनाः
159 D 176b*: जिवो जपांति सर्वाः / M 131b: सर्वविवे जिवाः जायते
160 M 132a: याः स्यान
c
161 M 133ab: सुर्याः स्याति सकारेन्दुर
c
162 G 149ab: योगाद हाथ्यायो ‘भिदित्याः
c
163 M 134a: ग्रह्याः
kṣetrajñaparamātmānaṁ tayor aikyaṁ yadā bhavet | \[164\]
tadaikye sādhite devi\[165\] cittaṁ yāti viññatāṁ | 150 l
pavanaḥ sthairyam āyāti layayogodaye sati l
layāt samprāpyate saukhyaṁ svātmānandaṁ param paṁ padam | 151 l
aṇimādipade prāpte rājate rājyogataḥ | \[166\]
prāṇāpānasamāyoge jīneyaṁ yogacatusṭayam l
saṁkṣepat kathitaṁ devi\[167\] nānyathā śivabhāṣitam l 152 l

śrī devy uvāca:
kathaya tvaṁ mahādeva kākamarkaṭayor matam l
anyagranthe tvayoktaṁ tu katham\[168\] ekā dvayor gatiḥ l 153 l

īśvara uvāca:
satyam etat tvayoktaṁ te kathayāmi sureśvari l
ādināthamahāmārga eka eva hi nānyathā l 154 l
dvidheva sampratīyeta taj janmāntarabhedataṁ\[169\] l 155 l
kramena prāpyate prāpyam abhyāsād\[170\] eva nānyathā l 156 l
ekenaiva śarīrena yogābhāṣāc\[171\] chanaiḥ śanaiḥ l
cirat samprāpyate siddhir\[172\] markaṭakrama eva saṁ l 157 l
yogasiddhiṁ vinā dehaḥ pramādaḥ yadi naśyati\[173\] l
pūrvavāsanayā yuktaḥ śarīram cānyad āpnuyāt l 158 l
tataḥ pūnayaśāt siddhir guruṇā saha saṅgatiḥ | \[174\]
pāścimadvāramārgena āyaṃ tvaritaṁ phalam l 159 l
pūrvajanmakṛtābhayaśāt satvaraiṁ phalam aśnute l
etad eva hi viṣṇeyām tat kākamatam ucyate l 160 l
tasmāt kākamatān nāsti\[175\] tv abhyāsākhyamataḥ param l
na karmāṇa vinā devi yogasiddhiḥ prajāyate l 161 l

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\[164\] M 134cd: kṣetrajñāḥ paramātmā ca...yadā
\[165\] M 135a: brahmaṁś
g
\[166\] D 145c* & M 138a: aṇimādipadaṁ prāpya
\[167\] M 139a: brahman
\[168\] G 153d: ekam
\[169\] D 149b*: janmāntaravibhedataṁ
\[170\] G 156a: prāṇo so ‘bhyaśād
g
\[171\] D 150b*: yogābhāṣaiḥ
\[172\] G 157c & D 150c*: siddhiḥ; M 140c: muktir
\[173\] G 158b: pramādaḥ vinaśyati
g
\[174\] D 152ab* & M 142ab: siddho...saṅgataḥ
\[175\] M 144a : nāsti kākamatād anyad
jñānaṃ vā svargabhogo vā pūnyahīnair na labhyate l
tasmät kāryaṃ tad evaṃ yad yasya yasya hi sādhanam l 162 l
tenaiya pṛpyate siddhīr176 nānyathā śivabhāsitam l
nānāvidhāḥ kramāḥ kāṣṭhāḥ sahāja vā layādikāḥ l 177
na tu tan mokṣamārge syāt prasiddhaṃ paścimaṃ vinā l 163 l 178
abhyaśasya phalaṃ devi kathayāmy adhunā sphuṭaṃ l
ādau rogāḥ pranaśyanti paścāj jādyam śarīrajaṃ179 l 164 l
tataḥ samaraso bhūtvā candro varṣaty anāratam l
dhātuṃś ca180 saṃgrased vahṇiḥ pavanena samantataḥ l 165 l
nānānādhā pravartante mārdavam syāt kalevare181 l 166 l
jitvā prthvyādikam jādyam khecaraḥ prasaret pumān l 182
sarvajñō183 ‘sau bhavet kāmarūpāḥ pavanavegaṃvān l 167 l
kriḍati184 triṣu lokesaṃ jāyante siddhaya ‘khillāḥ l
karpūre līyamāne kiṃ185 kāthinyam tatra vidyate l 168 l
ahaṅkārālaye tatrap186 dehe kathinatā kutaḥ l
sarvajñāḥ sarvakārtā ca svatantro viśvarūpavān l 169 l 187
jīvanmukto bhaved yogi sveçchhayā bhuvane bhramet l 170 l 188

śrī devy uvāca:
yat kiñcit kalanājālam189 na tan mokṣāya śāṅkara l
siddhaḥ kiṃ kariṣyanti nirvikalpe cidātmani l 171 l
evam me saṃśayam nātha l 190 chettum arhasi pāvana191 l 172 l

176 M 144c: muktir
177 D 156cd*: nānāvidyāḥ…sahajaṃ…layādikam / M 145ab: haṭhayogakramat kāṣṭhā
saha jīvalayādikam
178 D 156e*: mokṣamārgam / M 145c: nākṛtam mokṣamārgam
179 G 164d: śarīragam
180 G 165c: dhātuṃ sva
181 M 157d: kalebaram
182 D 159d*: khecaraḥ prasaret naraḥ / M 148cd: vrṣṭyādikam…khecaraḥ saḥ bhaven
naraḥ
183 D 160a: sarvato
184 D 160c* & M 149a: kriḍate
185 D 161a*: hi
186 D 161c*: ahaṃkārajaye tadva / M 150a: ahaṃkārakṣaye tadva
187 M 150c: yogindraḥ svatantro ‘nantarūpavān
188 D 162cd* & M 151ab: mahāyogī jāyate nātra saṃśayaḥ
189 D 163a*: kalpanā jālaṃ
190 G 172a: nāthac
191 D 164d*: bhāvana
Īśvara uvāca:

satyam etat tvayoktāṃ te vadāmi śṛṇu sundari\textsuperscript{192} l
dvividhāḥ siddhayo loke\textsuperscript{193} kalpitākalpitāḥ śive\textsuperscript{194} l 173 l
rasausadhihikriyākālamāntratrādisādhanāt\textsuperscript{195} l
siddhyanti siddhayo yās tu kalpitās tāḥ prakīrtitāḥ l 174 l
anityāl pavīryās tāḥ siddhayāḥ sādhanodbhavāḥ l
sādhanena vināpyevam jāyante svata eva hi l 175 l
svātmayogaākānanīśthe tu svātantryād īśvaras tataḥ l\textsuperscript{196} l
prabhūtāḥ siddhayo yās tāḥ kalpanārahitāḥ smṛtāḥ l 176 l
siddhā nityā mahāvīryā icchārūpāḥ ca yogajāḥ l\textsuperscript{197} l
cirakālat prajāyante vāsanārahiṣte ca l 177 l
tāḥ subhā yā\textsuperscript{198} mahāyogāt paramātmapi īśvara uvāca:

\textsuperscript{192} D 165b*: surasundari
\textsuperscript{193} D 165c*: yās tu
\textsuperscript{194} M 151d: tathā
\textsuperscript{195} M 152a:-kriyājālamantra-
\textsuperscript{196} D 168ab* & M 154ab: -niṣṭheṣu… -īśvarapriyāḥ
\textsuperscript{197} M 155b: icchārūpāḥ svayogajāḥ
\textsuperscript{198} D 170a*: tāsu cānyā / M 156a: tās tu gopyā
\textsuperscript{199} G 178cd: dīptaṃ yogasiddhasya / M 156cd: guptaṃ yogasiddhasya / D 170cd*: dīptaṃ etat siddhasya
\textsuperscript{200} M 157a: yathākāśāṃ
\textsuperscript{201} D 170d*: mokṣo ‘pi / M 157d: nānāmārgās tu siddhayāḥ
\textsuperscript{202} G 182d: lakṣayet
\textsuperscript{203} G 183b: lakṣaṇam
\textsuperscript{204} D 175a* & M161c: paśukukkuṭa- / M 161d: samprāpnuvanti vai
teṣāṃ kim piṇḍapātena muktir bhavati sundari\(^{205}\) | 184 |
na bahih prāna āyāti piṇḍasya patanaṁ kutaḥ |
piṇḍapātena yā muktiḥ sā muktis tu na kathyate | 185 \(^{206}\)
deho brahmavatvam āyāti\(^{207}\) jalatām saindhavam yathā |
ananyatām yadā yāti tadā muktah sa ucyate | 186 |
cinmayāni śarīrāni indriyāni tathaiva ca |
ananyatām yadā yāti\(^{208}\) tadā muktah sa ucyate | 187 |
etat te kathitam devi tava prītyā sureśvari |
gopaniyam prayatnena krūre dhūrtte šaṭhe khale | 188 |
dātavyam śivabhakteṣu nāthamārgapareṣu\(^{209}\) ca |
yogabįjam mahāguhyam\(^{210}\) yan mayā prakaṭikṛtam | 189 |

śrī devy uvāca:
gato me saṁśayo nātha krpayā tava šaṅkara |
namas te yogarājāya sarvajñāya namo namaḥ | 190 |

iti śrīmaheśvarāparaparyāyabhagavad gorakṣanāthod bhāvitayogabįjam pūṇam ॥

APPENDIX

A. Verses only in D

dehāvasānam athavā teṣāṁ bhavati kīḍṛśam /46 ab/
ati guhyam ca saṁketaṁ tava prītyā prakāśitam // 157* //
jīvaḥ kṣetra iti khyātaḥ kṣetrajñaḥ parameśvaraḥ /
kṣetrakṣetrajñayor aikyaṁ laya yoğayā brahmatvam āpannaṁ yathaivajyaganatvatvavat / 189cd* //

B. Verses only in D and M

yonimadye mahākṣetre japābandhūkasannibham / D 144ab* =M 136ab /
rajo vasati jantūnāṃ devītattvam saṁavṛitam // D 144cd*=M 137ab /
rajaso retaso yogayā rājayoga iti smṛtaḥ / D 145ab*=M 137cd /

\(^{205}\) M 162b: padmaja
\(^{206}\) D 176d*: sā muktir na tu kathyate / M 163b: sā muktir na tu hanyate
\(^{207}\) D 178c*: brahmadehatvam āyāti/ M 163c: dehe brahmavatvam āyāte
\(^{208}\) G 187c: yānti
\(^{209}\) D 191b*: sadācārapareṣu
\(^{210}\) D 191c*: mahāguhyam
C. Verses only in M

yatraiva jātam sakalebaraṃ manas
tatraiva īṇaṃ kurute sa yogāt /
sa eva mukto nirahaṃkṛtīḥ sukhī
mūḍā na jānanti hi piṇḍapātinaḥ // 123 //
brahma dehatvam āpannaṃ vāri buṭbudatām iva /165ab//

\[211\] Of course, this is highly hypothetical, since the YB is embedded in a larger text; therefore how much of the YŚU’s 1st chapter accounts for a “YB recension” is rather hard to tell.