Yogabīja: A Critical Transcription of a Text on a Ṣāṭhayoga
Yogabīja: Transcripción crítica de un texto de hathayoga

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Abstract: The present paper offers an edited, critical transcription of an early, relevant text on hathayoga. 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 hathayoga.

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: Hathayoga; Nāth Yogīs; Yogabīja Editions; Sanskrit Literature; Indian Religions.

Palabras clave: Hathayoga; 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 Haṭhayoga, 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.
Arrangement and printed versions

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 Gorakṣaśataka, the Siddhasiddhāntapaddhati, the Vivekamārtanda 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-begins 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 YŚU 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 *Haṭhapradiṣṭikā* and the *Gherāṇḍasamhitā*. It is also likely that the people behind the composition of the YŚU 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 YŚU 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 *vṛttapadyas*, 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. Īśa), an idea first expounded by the 11th 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 → 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, tatrāsa).
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>* *rajjuh>* *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 *Siddhayogesvarīmata*. 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 Īśvara and Devī (YB) have been modified so as to present a conversation between Śaṅkara and Padmasamābhava (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 Īśvara and Devī, not Śaṅkara and Padmasamābhava, 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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śṛ devy uvāca:
namas te ādināthāya viśvanāthāya te namaḥ l
namas te viśvarūpāya viśvātītāya te namaḥ l l
utpattīsthitasmahārakārine kleśahārīne l
namas te devadevesa 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
teṣāṃ muktih katham deva kṛpayā vada šaṅkara l 4 l
nānāmārgas tvayā deva kathitās tu maheśvara l
adhunā mokṣadaṃ mārgaṃ brūhi yogavidāṃvaram l 5 l

īśvara uvāca:
sarvasiddhikaro mārgo māyājālanikṛntakah l7
janmamṛtyujarāvyādhināsakah sukhado bhavet l 6 l8
baddhā yena vimucyante nāthamārgamataḥ param l9
tam ahaṃ kathayisyāmi tava prītyā10 sureśvari l 7 l
nānāmārgais tu duṣprāpyaṃ kaivalyaṃ paramaṃ11 padam l
siddhamārgena layabhyeta nānyathā śivabhāṣitam l 8 l12
anekaśatasaṃkhyābhīs tarkavyākaranādibhiḥ l
patitāḥ śāstrajālesu prajñayā te vimośitāḥ l 9 l13
anirvācyapadaṃ vaktuṃ na śakya te surair api l
svātmāprakāśarūpaṃ tat kim śāstreṇa prakāśyate l 10 l14

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3 ab only in G.
4 G 3cd=D 3ab.
5 G 1: sarveṃ
6 G: māyājālenaveṣṭitā; D & M: māyājālena veṣṭitāḥ
7 M 2a: -karaṃ mārgaṃ / G 6b: -nikṛntanaḥ; D 5b: -nikṛntakaḥ; M 1.2b: -nikṛntanam
8 D 5d: -nāṣakaḥ sukhado vada; M 2d: -nāṣanaṃ sukhadaṃ vada
9 G 1 7b: nāthamārgamgataḥ
10 G 1 7d: prītyā / G 2 7d & D 7d: prītyā
11 G 1 8b : param padam / G 8d & D 8b & M 3d: paramaṃ padam
12 M 4b: labhate / D 8d: śivabhāṣiyam; M 4b: padmasāṃbhava
13 G 9a: -saṃkhyākais / G 9d: prajñayā te vimośitāḥ; D 9d: prajñayā ‘to vimoshitāḥ;
 M 4b: prajñayā tena mohitaḥ
14 G 2 10b: śakyataṃ; D 10ab: anirvācyam padaṃ… śakyaṃ na / D 10d: prakāśate
niśkalam nirmalam śāntam sarvatitam nirāmayam l
tad etaj jīvarūpaṇa puṇyapāpaphalair vṛtam l 11 l

devy uvāca:
paramātmapadam nityam tat katham jīvataṁ gatam l
tattvātitaṁ mahādeva prasādāt kathayasva me l 12 l

īśvara uvāca:
sarvabhāvapadātitaṁ jñānarūpam niraṇjanam l
vār)vat sphuritaṁ svasmīṁs tatrāhaṅkṛtir uttithā l 13 l
pañcātmakam abhūt pinḍam dhātabaddham guṇātmakam l
sukhaduḥkhaṁ sadā yuktam jīvabhāvanayākulum l 14 l

varaṁ bhadhir bhoktāṁ kāmaḥ krodhaḥ bhayaḥ mohoh mado rūjaḥ l 15 l

jāraṁ mṛtyuṁ ca kārpanyam śoko nidrā kṣudhā trṣā l

dveśo lajjā sukham duhkham viśādo harṣa eva ca l 16 l

jagrat svapnaṁ suṣuptiṁ ca śanākā garvas tathaiva ca l
ebhir doṣair vinirmuktaḥ sa jīvaḥ śiva eva hi l 17 l

tasmād doṣavināśārtham upāyām kathayāmi te l

jñānaṁ kecid vadanty atra kevalaṁ tan na siddhaye l 18 l

yogāḥiṇaṁ katham jñānaṁ mokṣaṁ bhavatīśvari l 19 l

devy uvāca:
ajñānād eva saṁśāro jñāṇād eva vimucyate l

yogāṇiṣāṁ tu kiṁ kāryaṁ me prasannagirā vada l 20 l

15 D 11a & M 5c: niśkalam / D 11c & M 11a: tad eva
16 D 12 a: paramātmapadāt / M 7b: kathayeśvara
17 M 8a: vāyuvat sphuritaṁ / G 13b: ahaṅkāra
18 D 14c: sadāyuktaṁ; M 9a: samāyuktaṁ / M 14b: -bhāvanayā kuru
19 D 15a & M 9c: proktā
20 G 1 15d: bhaya lobhamohamadā rujāḥ; G 2 15d: bhayaś cintālobhamohamadāḥ;
D 15d: lobho mohoh mado rujāḥ; M 10ab: kāmakrodhabhayam cāpi mohalobhamatho rujāḥ
21 M 10cd: janma...sokas tandrā
22 M 11a: trṣṇā lajjā bhayaṁ duhkhaṁ
23 M 11d: śiva ucyate
24 D 18d: tatra siddhayā
25 M 13b: bhavatiḥa bho
īśvara uvāca:
satyro etat tvayoktam te kathayāmi sureśvari l
jñānasvarūpam evādau jīneyam jñānam ca sādhanam l 21
ajñānam kīḍrāṃ ceti pravicāryaṃ vivekinā l
jñātaṃ yena niṣāṃ rūpaṃ kaivalyaṃ paramaṃ śivam l 22
asau doṣair vimuktāmaṃ kīṃ kāmakrodhabhayādibhi l
sarvadoṣair vṛtto jīvaḥ kathāṃ jñānena muceyate l 23

devy uvāca:
svātma rūpam yadā jñātaṃ pūrṇam tad vyāpakaṃ tadā l
kāmakroṣadāsāṃ svarūpaṃ nāsti bhinnatā l 24
paścāt tasya vidhīḥ kaścin niṣedho ‘pi kathāṃ bhavet l
vivekī sarvādā muktaḥ saṃsārabhramavarjitaḥ l 25

īśvara uvāca:
paripaśvarūpam tat satyam etad varānane l
sakalāṃ nīṣkalaṃ caiva pūrṇatvāc ca tad eva hi l 26
kalanāśphūrtirūpena saṃsārabhramatāṃ gatam l
etad rūpaṃ saṃyātaṃ tat kathāṃ mohasāgare l 27
nīskalaṃ nīrmaḷaṃ sākṣat svarūpaṃ gaganopamam l
utpattisthītaṃ saṃsārabhramāvājitaṃ l 28
nīmājjaṭi varārōhe tyaktvā vidyāṃ punaḥ punaḥ l
sukhaduḥkhādimoheṣu yathā saṃsāriṇaṃ sthitī l 29
tathā jīnīḥ yadā tiṣṭhed vāsanāvāsita tadā l
tayor nāsti viśeṣo ‘tra samā saṃsārabhāvanā l 30
jñānam ced kīḍrāṃ jñātaṃ ajñānām kīḍrāṃ punaḥ l
jñānaniṣṭho virakto ‘pi dharmajño vijitendriyaḥ l 31
vinā yogena devo ‘pi no mokṣaṃ labhate priye l 32

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26 M 14d: jñānaikasādhanam
27 G 1 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 kamalasāmbhava / D 16d: pūrṇata tu
32 M 20a: kalinā / D 27cd: rūpaṃ samāyataḥ sa; M 21cd: rūpaṃ samāyataḥ sa
33 M 20d: sakalāṃ
34 M 22a: mahābāho
35 D 29b: vidhiṃ
36 G 1 31ab: jātam ajñāna; G 2 31ab & D 31ab: jātam ajñānam
37 M 25ab: vinā deho ‘pi yogena na mokṣaṃ labhate vidhe
devy uvāca:
anyat kiñcit pariñeyam jñānīnāṁ nāsti śaṅkara l
viraktātmakaniśhānāṁ katham mokṣo bhaven na tu l 33 l

īśvara uvāca:
apakvāḥ paripakvāḥ ca dvividhāḥ dehinaḥ smṛtāḥ 38
apakvā yogāhinās tu pakvā yogena dehinaḥ l 34 l
pakvo39 yogāgniṇā40 dehī hy ajaḍāḥ śokavarjitāḥ l
jaḍas tat pārthivō jñeyō hy apakvo duḥkhado bhaven l 35 l41
dhyānaṃstho 'sau tathāpy evam indriyair vivaśo bhaven l
atīgāḍham niyamāpyi tathāpy anyaiḥ prabodhyate l 36 l42
śītoṣnasahduḥkhādyair vyādhibhir mānavaśī43 tathā l
anyair nānāvidhair jīvaiḥ sāstrānijalamārataiḥ l 37 l
sarśrāṃ pīdyate cāṣya44 cittaṃ samkṣubhyate tataḥ l
prāṇāpaṇānavipattau tu kṣobham āyāti mārataḥ l 38 l45
tato duḥkhāṣatair vyāptām cittaṃ lubdham bhaven nṛṇām l 39 l46
dehāvasānasamaye cīte Yad yad vibhāvayed l
tat tad eva bhavej jīva ity evam janmakāraṇam l 40 l
dehānte kim bhavej janaṃ tan na jānanti mānavaḥ l
tasmaj jñānaṃ na vairāgyaṃ japaḥ syāt kevalāḥ śramāḥ47 l 41 l
pipīlikā yadā lagnā dehe dhyānād vimucyate l
asau kim vr̥ścikair daṣṭo48 dehānte vā katham49 sukhi l 42 l
tasmān mūḍhā na jānante mithyā tarkena veṣṭitāḥ l 43 l
ahānkr̥trī yadā yasya naṣṭā bhavati tasya vai l
dehāḥ sa tu bhaven naṣṭo vyādhayas tasya kim punah l 44 l50

38 M 26b: dehino dvividhāḥ
39 M 26c: sarvo
40 G 35a: yogāgniṇā
41 G 35cd: jaḍas tat… jñeyaś ca; D 35cd & M 27ab: jaḍas tu… jñeyo hy
42 D 36cd: nātigāḍham nipatyāpi…pravāpyate; M 28ab: tāni gāḍhaṃ niyāmyāpi…
prabādhyate
43 M 28d: mānasais
44 G 29c: taśi taśi
45 M 30a: tathā prāṇānavipattau
46 D 38d: samkṣubhyate nṛṇām; M 30d: kṣubdhām bhaven nṛṇām
47 D 40d: kevalam bhramaḥ; M 32d: kevalam śramaḥ
48 G 42c: daṣṭā; D 41c: daṣṭau
49 D 41d: bhavet
50 D 42cd: dehāḥ svayam…viṣayaś teśām ca…; M 35ab: dehas tv api…vyādhayaś
cāṣya..
jālāgniśastraghātādibādāhā 51 kasya bhaviṣyati l
yathā yathā parikṣiṣṇā puṣṭā cāhaṅkṛtir bhavet l 45 l 52
abhyāsenāsya naśyanti pravartante śamādayah | 53
kāraṇaṇa vīṇā kāryaṃ na kadācana vidyate l 46 l
ahaṅkāraṃ vīṇā tadvad dehe duḥkhaṃ kathāṃ bhavet l 47 l

devy uvāca:
yogīṇaḥ kathayamānās tu kim te vyavaharanti na l
taiḥ kathāṃ vyavahāras tu kriyate vada śaṅkara l 48 l

īśvara uvāca:
śārīreṇa jītaḥ sarve śārīraṃ yogibhir jītam l
tat kathāṃ kurute teṣaṃ sukhabuddhikāvahāṃ phalam l 49 l
indriyāṇi mano buddhiḥ kāmakoṛdhdikāṃ jītam l
tenaiwa vijītaṃ sarvaṃ nāsau kenāpi bādhyate l 50 l
mahābhūtāṇi tattvāni saṃhṛṭāni kramaṇa ca l 54
saptadhātumayo deho dagdho yogāgniṃ śānaḥ l 51 l 55
devaṃ api na labhyeta 56 yogadevo mahābalaḥ l
chedabandhavimukto 57 sau nānāśaktidharāḥ paraḥ l 52 l
yathākāśas tathā deha ākāśāt api nirmalaḥ l
sūkṣmāt sūkṣmataro dehaḥ sthūlaḥ sthūlāḥ ākāśād api nirmalaḥ l
icchātāḥ seṣāṃ suḥkuḍaḥ suḥkuḍaḥ sthūlāḥ sthūlaḥ jādaḥ l 53 l 58
acintyaśaktimān yogī nānārūpāni dhārayet 60 l
saṃharec ca punas tāṇi sveccchāyā vijintendriyāḥ l 55 l
maranāṃ tasya kim devi pṛchhasindusamānaṇe l
nāsau maraṇam āpnoti punar yogabalena tu l 56 l

51 G 45a: -āgniśastraghātā-; D 42e: -ādīṣastraghātā-; M 35a: -āgniśastrakhātā-
52 G 45a: yathā yathā pariśchinnā; D 43a: yathā yathā parikṣiṣṇā; M 36a: yadā yadā parikṣiṣṇā
53 M 36cd: tam anenāsya...rugādayah
54 G 51b: sambhūtāṇi kramaṇa tu; D 50b: saṃghṛttāṇi ca kramāt; M 40b: saṃhṛṭāṇi kramaṇa ca
55 D 50cd: -maye dehe dagdhe
56 M 41 ab: lakṣyeta yogideho
57 D 51c: deha-; M 41c: bhedabandhavinirmukto
58 M 42cd: drśyaḥ sthulāsthulo jaḍajaḍaḥ
59 M 43c: krīḍate
60 G 55b: dhāraya
puraiva\textsuperscript{61} mṛta evāsau mṛtasya maraṇaṁ kutaḥ l
maraṇaṁ yatra sarveṣāṁ tatrāsau sukhi jīvati l 57 \textsuperscript{62}
yatra jīvanti mūḍās tu tatrāsau mriyate sadā\textsuperscript{63}
kartavyaṁ naiva tasyāsti krtenāsau na lipyate l 58 l
jīvanmuktaḥ sadā svasthā\textsuperscript{64} sarvadośavivarjitaḥ l 59 l
viraktā jñāninas cānte\textsuperscript{65} dehena vijitāḥ sadā l
te kathāṁ yogibhis tulyā māṁspaṅdāḥ kudehinaḥ l 60 l

devy uvāca:

jñāninas tu mṛtā ye vai\textsuperscript{66} teṣāṁ bhavati kīḍṛśī l
gatiḥ cathaya deveśa kāruṇyāmṛtavāridhe l 61 l

īśvara uvāca:
deḥānte jñānibhiḥ\textsuperscript{67} puṇyāt pāpāc ca phalam āpyate l
yāḍrśaṁ tu bhavet tatra bhūktvā jñāṇi punar bhavet l 62 \textsuperscript{68}
puṇyāt\textsuperscript{69} puṇyena labhate siddhena saha saṅgatim l
tataḥ siddhasya kṛpayā yogī bhavati nānyathā l 63 l
tato naśyati saṃsāro nānyathā śivabhāṣitam l 64 l
mahāviṣṇumahaśanāṁ pralayevaś api yogināṁ l
nāṣti pāto layasthāṇāṁ mahātattve vivartinām l 65 l
vedāntatarkotkibhir āgamaśī ca nānāvidhaiḥ śāstrakadambakaiś ca l
dhyānādibhiḥ satkaraṇair na gamyam cintāmaṇim tv ekaguruṁ vīhāya l 66 l

devy uvāca:

jñānād eva hi mokṣaṁ tu vadanti jñāninaḥ sadā l
na kathāṁ sidhyati tato yogo ‘sau mokṣado bhavet l 67 \textsuperscript{70}

īśvara uvāca:

jñānenaiwa hi mokṣo hi vākyaṁ teṣāntu nānyathā l

\textsuperscript{61} M 45c: haṭhena
\textsuperscript{62} G 57d: sakhī; M 46a: pariṣīvati
\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
g 50a: paścāt
\textsuperscript{70} G 67b: vadati…sadā; D 63b: vadanti…tadā / D 63d: yogaś ca
sarve vadanti khaṅgena jayo bhavati tarhi kaḥ I 68 I
vinā yuddhena vīryena kathāṃ jayam avāpnuyat I
tathā yogenā rahitam jñānam mokṣāya no bhavet I 69 I
jñānenaiva vinā yogo na sidhyati kadācana I
tasmād atra varārohe tayor bhedo na vidyate I 70 I
janmāntaraś ca bahubhir yogo jñānena labhyate I
jñānaṃ tu janmamaikena yogād eva prajāyate I 71
tasmād yogāt parataro nāsti mārgas tu mokṣadaḥ I 72 I
devy uvāca:
bahubhir janmabhir jñānād yogāḥ samprāpyate katham I
yogāt tu janmamaikena kathāṃ jñānam avāpyate I 73 I

īśvara uvāca:
pravicārya cirām jñānān72 mukto ‘ham iti manyate I
kim asau mananād eva mukto bhavati tat kṣaṇāt I 74 I
pumaṅ73 jannāntaraśatair yogād eva vimucyate I
na tathā bhavato yogāj janmamṛtyū punaḥ punaḥ I 75 I
prāṇāpānasamāyogāc candrasūryaikātā bhavet I
saptadhātumayaṃ deham agnīṇa pradahed budhaḥ I 76 I
vyādhayas tasya naśyanti chedaghātādikā vyathāh I 77
tathā ‘sau paramākāśarūpo dehy avatiṣṭhate I 77 I
kim punar bahunoktena maraṇam nāsti tasya vai I
deho ‘vadṛśyate loke dagdha vikerṣya vikārāvat svayam I 77 I
citām pūrṇena samādham sarvajīvesu samādhatam I 78
rajjur yadvat pariṣuddhā rajjvāta tad vadd idaṃ manah I 79 I
nānā vidhacārau viscārais tu na sādhyam80 jāyate manah I

71 D 64a: mokṣo ‘sti; 64c: khaṅgena
72 M 54a: jñānaṃ; D 67ab jñānād yogāḥ samprāpyate katham
73 M 55a: paścāt
74 D 70d: jārayed; M 56D: rañjayed dhruvam
75 D 71b & M 57d: kā kathā
76 M 57cd: tad asau...avatiṣṭhāti
77 D 72c: dehaś ca drṣyate; M 58cd: dehavid drṣyate...-karpūravat
78 D 73a: cirām prāṇanasambandhaṃ; M 59a: sāmbaddhāṃ
79 G 79cd: rajjau yadvat pariṣuddhā rajjvī tad vadd ime mate; D 73cd: rajjūḥ yadvat pariṣuddhā rajjvī tad vadd idaṃ matam; M 59cd: rajjvā yadvat susaṃbaddhāḥ pakṣī tad vadd idaṃ manah
For waverings between –ā and –ī, see Goudriaan & Schoterman 1988, p. 68.
80 M 70b: bādhyaṃ
devy uvāca:
yogabhūto na bhavet kīḍrerā |84 |
yoginānām ye ‘jitvā pavanām mohād yogam icchanti yogināḥ |84 |
piṇḍo na patitas tasya cattoṣaiḥ pramucyate l 84 |87 |
śuddhe cetasi tasyaiva svātmajānām prakāśate l
tasmād yogam tam evādau sādhako nityam abhyaset l
mumukṣubhiḥ prāṇajāyah kartavyo mokṣahetave l 86 l
yogāt parataram punyam yogāt parataram sukham l
yogāt parataram sūkṣmaṁ yogamārggat param na hi l 87 |90 |

tāṣvara uvāca:
yo ‘pānaprāṇayor yogah svarajoretas tathā l92 |
sūryācandramasor93 yogo jīvatmaparamātmanoḥ l 89 l
evaṁ tu dvandajālasya saṃyogo yoga ucyate l
adhunā sampravakṣyāmi yogābhyāsasya laksanām l 90 l

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81 M 61d: vidhe
82 D 76a & M 62a: tam avijñāya
83 M 62cd: sahasā jāyate kleśavat taraḥ
84 D 77ab: yo…icchati yogināḥ; M 63ab: yo…icchati yogināṁ
85 D 77cd & M 63cd: so…sāgaram tartum icchati
86 G 84ab: vilīyante…sati jīvati; D 78ab: vilīno ‘tha…jīvite sati; M 64ab: vilīno ‘ntah…jīvite sati
87 G 84d & M64D: cittaṁ; D 78cd: piṇḍam…patitaṁ; M 64cd: piṇḍo…patitas…
cittaṁ 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: kiñca
92 M 68ab: aikyam rajaso retasas
93 D 83c: sūryacandra-
marujjayo yasya siddhaḥ\textsuperscript{94} sevayet taṃ guruṃ sadā l

 guruvaktraprasādena kuryāt prāṇajayam budhaḥ l 91 l

 vitastipramitaṃ dairghyam\textsuperscript{95} vistāre caturaṅgulam l\textsuperscript{96}

 mṛdulaṃ dhavaḷaṃ proktāṃ veṣṭanāṃbaraḷakaṇaṃ l 92 l

 niruddhya mārutaṃ gāḍhaṃ sākticālanayuktitāḥ l

 aṣṭadā kuṇḍalībhūtām ṛjum kartum tu kuṇḍalīm l 93 \textsuperscript{97}

 bhānor aṅeṣe kuṇḍalīm kuryāt kuṇḍalīṃ cālayat tataḥ l 98

 mṛtyuvaktragasyāpi tasya mṛtyubhayaṃ kutaḥ l 94 l

 etad eva param guhyāṃ kathitaṃ tava pāṛvati l\textsuperscript{99}

 vajrāsanagato nityaṃ māsārdham tu samabhyaṃ l 95 100

 vāyuṇā jvalito vahniḥ kuṇḍalīṃ anīṣaṃ dhet l

 samṭaptā sāgninā nāḍī sāktis traiłokyamohinī l 96 \textsuperscript{101}

 praviśed vajranaḍe\textsuperscript{102} tu suṣumṇāvadanāntare l

 vāyuṇā vahniṇā sārdham brahmagranthiṃ bhinnati sā l 97 l

 viṣṇugranthiṃ tato bhītvā rudragranthau ca tiṣṭhati l

 tatas tu kumbhakair gāḍham pūrayītvā punah punah l 98 \textsuperscript{103}

 tathā\textsuperscript{104} bhyaṃ sātyabhedam ujjāyīṃ cāpi śītalīṃ l

 bhastrāṃ ca sahitām nāma syā tumbhakacatuṣṭayam l 99 \textsuperscript{105}

 bandhhatrayena saṃyuktāh kevalāḥ prāptikāraḥ\textsuperscript{106}

 athāṣya lakṣanāṃ samya kathayāmi samāsataḥ l 100 l

 ekākīnā samupagamya viviktadeśam

 prāṇādirūpam amṛtaṃ\textsuperscript{107} paramārthatattvam l

 svalpāśinā dhṛtimatā paribhāvanīyam\textsuperscript{108}
samsārarogaharam auśadham advityam | 101 |
suryanādyā samākrṣya vāyum abhyāsayogataḥ | 109 |
vidhivat kumbhakaṁ kṛtvā recayec chītārasminā | 102 |
udare vātadoṣaghnaṁ kaṇḍhadosaṁ nihanti ca | 110 |
muhur muhur idaṁ kāryaṁ sūryabhedam udāḥṛtam | 103 |
nāḍibhyāṁ vāyum ākṛṣya kuṇḍalyāḥ pārśvayoḥ sudhiṁ | 112 |
dhārayed udare yoḡī recayed iḍayaṁ punaḥ | 104 |
kaṇṭhe kaphādidoṣaghnaṁ śaṁrāgniṇivardhanam |
śirojolodārdhāḥtugatarogavināśanam | 105 |
gacchata tiṣṭhatā kāryam ujjāyyākhyam tu kumbhakaṁ |
mukhena vāyum saṅgrhya ghrāṇarendreṇa recayet | 106 |
śītalikaraṇaṁ cedaṁ hanti pittam tathā jvaram | 107 |
stanayor atha bhaṣṭreṇa Johakārasya vegataḥ |
recayet pūrayed vāyum aśramaṁ dehagam dhiyā | 108 |
yadā śrāmo bhaved dehe tadā sūryena pūrayet | 109 |
kāṇṭhasamkocanam kṛtvā punaṁ candrena recayet |
vatapiṭṭāśesmaharam śaṁrāgniṇivardhanam | 110 |
kuṇḍalibodhakaṁ vakrābhāvagham sukhadaṁ subham |
bhraṁanāḍīmukhe samsthām kaphādyargalanāśanam | 111 |
samyag gātrasamudbhūtaṁ granthiḥtavibhedakam |
viśeṣenaiva kartavyaṁ bhastrākhyam kumbhakaṁ tv idam |
bhadrāyayam athedāṁ pravakṣyāmi yatḥārthavati |
nityaṁ krītana yenā ‘sau vāyor jayam avānxūt | 113 |

109 D 96b & M 91b: abhyāsayoginā
110 M 92ab: udare bahurogāgnām krimidoṣaṁ hihanti ca
111 G 103d: uttamam
112 D 98b: naraḥ; M 93b: kṣipet
113 D 98cd: pūrayed udare so ‘pi recayed iḍayaṁ sudhiṁ; M 93cd: dhārayed udare paścāt recayed iḍayaṁ sudhiṁ
114 D 99c: śiro jalodārāṁ dhātu-; M 94b: nāḍījalāpahāṁ dhātu-
115 G 106b: ujjāyyākhyas tu kumbhakaḥ; D 99ef: gacchataḥ tiṣṭhataḥ…ujjāyyākhyam tu kumbhakaṁ; M 95ab: gacchatas tiṣṭhataḥ…ujjāyyākhyam tu kumbhakaṁ
116 M 96b: kṣudhāṁ trṣam
117 G 108a: bhaṣṭreṇa
118 D 102ab & m 97cd: yathā…tathā
119 D 103 cd: cakram bhāvagham; M 99ab: vakrādoṣaghnaṁ śubhadaṁ sukham
120 G 111cd: brahmaṇāḍīmukhesaṁsthakaphādyargalanāśanam; M 99cd: brahmaṇāḍī mukhāntahsthakaphādyargalanāśanam
121 M 100a: bandhasamudbhūtaṁ
122 D 106b: yathārthataḥ; M 101b: yathākramam
caturṇām api bhedānāṃ kumbhake samupasthite
bandhatrayam idaṃ kāryaṃ vaksyaṃ na māyā sphuṭaṃ
prathamo mūlabandhas tu dvitīya uḍḍiyānakaḥ
jālandharas trīṭyas tu lakṣaṇaṃ kathayāmy aham
mandaṃ pārśṇyā tu sampiḍya väyum ākuṇcayed balāt
vāraṃ vāraṃ tathā
cordham samāyati samīraṇāḥ
prāṇāpānaṃ nādabindū mūlabandhena caikatām
gatvā yogasya saṃśiddhiṃ yacchato nātra saṃśayaḥ
kumbhakānte recakādau kartavyas tūḍḍiyānakaḥ
buddho yena susūmnāyāṃ prāṇaṃ tūḍḍiyate yataḥ
tasmād uḍḍiyānākhyaṃ ‘yaṃ yogibhiḥ samudāḥraḥ
tūḍḍiyānāṃ tu sahajaṃ guruṇa kathitaṃ sadā
abhayaset satataṃ yas tu vṛddho ’pi taraṇāyate
nābher urdhvam adhaś cāpi prāṇaṃ kuryāt prayatnataḥ
saṃmāsam abhyasen mṛtyum jayaty eva na saṃśayaḥ
pūraṇānte ’pi kartavyo bandho jālandharābhidhāḥ
kaṇṭhasaṃkocarupō ’vaṃ vāyur mārganirodhakaḥ
kaṇṭham ākuṇcya hṛdaye sthāpayed drđham icchayā
bandho jālandharākhyo ’yaṃ amṛto vyayakārakaḥ
adhostāt kuñcanenāśu kaṇṭhasaṃkocanena ca
madhyamābhramanaṃ syāt prāṇo brahmāṇaṅgāḥ
vajrāsanasthito yogi cālayitvā tu kuṇḍalīm
kuryād anantaram bhastrāṃ kuṇḍalīṃ aśu bodhayet
bhidyante granthayo vamśe taptaloḥaśalākayā
tathaiva prṣṭhavamāṃ se yād granthibhedas tu vāyunā

123 M 102d: hi tat
124 D 108b: dvitīyas tūḍḍiyānakaḥ; M 103b: dvitīyoḍḍiyānābhidhāḥ
125 M 104c: yathā
126 G 117a: prāṇāpānaṃ nādavinduḥ
127 G 118a: kumbhakādau recakānte
128 G 118d: tataḥ, D 111d: tathā
129 D 115b: drđhāniścayāḥ
130 G² 123b: amṛtāvyayakārakaḥ; D 115d: amṛtavyayakārakaḥ; M 111b: amṛtāpyā-
131 M 111d: saṃkocane kṛte
132 D115c & M 112a: madhye maścimatāṇena
133 D 118c & M 113a: bhastrāṃ
134 D 119ab: bhidyante granthayaś cāsya tadā loha-
135 D 119d: vā punaḥ
pipīlikā yathā lagnā kaṇḍūs tatra pravartate |136
suṣumnāyāṃ tathā “bhyaśāt satataṃ vāyunā bhavet |137
rudragranthīm tato bhittvā saivāyāti śivātmakaṃ |138
candrasūryayau samau kṛtvā tayor yogaḥ pravartate |128 |139
guṇatrayaḍ aṭṭitah syād granthitrayavibhedakāḥ |140
śivaśaktivamāyogāḥ jayate paramā sthitiḥ |129 |1 yathā karī kareṇaiva pāṇīyaṃ prapibet sadā |142 |1
suṣumnāvaktranalināṃ pavamānaṃ graset tathā |130 |143
vajraḍaṇḍena sambhūtā maṇayaś caikaviṃśatiḥ |1
suṣumnāyāṃ sthitāḥ sarve sūtre maṇigaṇā iva |131
mokṣamārgge prasiddhā sā suṣumnā viśvadhārini |145
yatra vai nirijitāḥ kālaś candrasūryyanibandhanat l 132 l
āpūrya kumbhito vāyur bhirno yāti sādhakaiḥ |147
puṇaḥ punas tadvad etat paścimadvāralakṣaṇam l
pūrītas tu navadvāraīr iṣat kumbhakatāṃ gataḥ |134 |148
praviśeti sarvagātreshu vāyuh paścimāṃgataḥ l
recake kiṃnātāṃ yāte pūrakaṃ ṣoṣayet sadā l 135 |149
sa eva nāthasamketaḥ siddhasamketalakṣaṇaḥ l 136 l
guruprasādaṃ marud eva sādhitas

tenaiva cittaṃ pavanena sādhitaṃ l
sa eva yogī sa jitendriyāḥ sukhī l
mūḍhā na jānanti kutar kavādinaḥ |137 |
cittaṃ hi naṣṭaṃ yadi mārute syāt |151

136 D 120b: prajāyate / M 114c: pipīlikāyāṃ lagnāyāṃ
137 D 121a & M 115a: suṣumnāyāṃ / D 121b: vā punar bhavet
138 G1 128b: śivātkam / D 122b: saivāyāti; M 115d: tato yāti
139 D 123ab: samaṃ... tato yogāḥ
140 D 124 a: -aṭītasya / M 116ab: guṇatrayaṃ aṭītāṃ syād granthitrayavibhedanāt
141 M 117a: samāyoge
142 G 130b: tathā
143 M 118a: suṣumnāvajranālena / D 127b: yatamānaṃ / G 130d: sadā
144 D 128a: vajraḍaṇḍe tu; M 118b: vajradaṇḍasamāṃbhutā
145 M 119cd: pratiṣṭhānā... viṣvarūpinī
146 D 130a: yatraiva / M 120a: yathaiva niścitaḥ
147 D 131b & M 120d: sādhake
148 M 121c: ... tu sa tad dvāraī / D 154b*: gataṃ
149 M 122 cd: recitaḥ... yāti ... pūritaḥ poṣayet tataḥ / D 155d*: yadā
150 D 158*: sādhyate
151 M 124a: ... vinaṣṭaṃ yadi bhāṣitaṃ...
tatra pratītār maruto ‘pi nāśaḥ 
na ced idāṃ syān na tu tasya śāstraṃ 
nātmānatīr na furur na mokṣaḥ | 138 |
tumbikārodhitā yadvalād ākarṣati dhruvam | 154 |
brahmanādi tathā dhātun santatābhāyāsagataḥ | 139 |
anenābhāyāsayogena nityam āsanabandhaṭaḥ l 
cittām vilīnätam eti bindur no yāty adhas tathā | 140 |
recakam pūrakam kṛtvā vāyunā sthīyate ciraṃ | 155 |
nānānādāḥ pravartante saṃsravec candramaṇḍalam | 141 |
naśyanti kṣutipāsādyadh sarvadosās tathā sadā l 
svarūpe saccidānanda sthitim āpnoti kevalam | 142 |
kathitam tu tava prītya etad abhyāsalakṣānam | 
mantraḥ haṛho layo rājayogāntarbhūmikāḥ | 156 |
kramāt | 143 |
eka eva caturdhō ‘yaḥ mahāyogo ‘bhidhiyate | 144 |

śrī devy uvāca:
kathayedaṃ mahādeva yogatattvam caturvidham | 
bhūmikāṃ siddhasiddhāntāṃ° yathābhūtāṃ kramām mama | 145 |

īśvara uvāca:
hakāreṇa bahir yāti sakāreṇa višen marut | 158 |
hamsaḥ hamseti mano ‘ṣyaḥ sarvajīvā japanti tam | 146 |
guruvākyāt suṣumṇāyāṃ viparītāh bhavej japaḥ | 159 |
so ‘ham so ‘ham iti prāpto manrayogaḥ sa ucyate | 147 |
pratitir vāyuyogāc ca jāyate paścime pathi l 
hakāreṇa tu sūryo ‘ṣau ṭhakāreṇendur ucyate | 148 |
pratītār vāyuyogāc ca jāyate paścime pathi | 
sūryācandramasor aiṃyam haṭha ity abhidhiyate | 162 |
haṭhena grasyate jādyam sarvadoṣasamudbhavam | 149 |

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152 D 161ab*: na ced yadi syād natu / M 124c: na ced yadi 
153 D 161b*: nātmānām eti 
154 D 162a*: rudhirām / M 125ab: jambhoko rudhirām… ākṛṣyati svayam 
155 M 127ab: muktvā…sthiram 
156 D 171b*: -yogas tad / M 129b: -yogāntā 
157 D 174d*: bhūmikā śāstrasārena; G 145c siddhasiddhāntānām 
158 D 175a*: & M 130d: punaḥ 
159 D 176b*: jīvo japati sarvadā / M 131b: sarvair jīvaś ca japate 
160 M 132a: yaḥ syān 
161 M 133ab: sūryaḥ syāt sakāreṇendur 
162 G 149ab: yogād haṭhayoge ‘bhidhiyate 
163 M 134a: grhyate
Muñoz / Yogabīja: A Critical Transcription of a Text on Haṭhayoga

kṣetrajñaparamātmānau tayor aṅkyaṃ yadā bhavet \[164\]
tadaikye sādhite devi\[165\] cittaṃ yāti viśiṣṭātmā l 150 l
pavanaḥ sthaityam ayāty layayoqodaye sati l
layāt samprāpyate saukhyaṃ svātmānandaṃ param padam l 151 l
aṁimādipade prāpte rājate rājayogataḥ \[166\]
prānāpānasamāyoge jīyeṃ yogacatusṭayam l
saṅkṣepat kathitam devi\[167\] nānyathā śivabhāṣitam l 152 l

śrī devy uvāca:
kathaya tvaṃ mahādeva kākamarkatayor matam l
anyagranthe tvayoktaṃ tu katham\[168\] ekā dvayor gatiḥ l 153 l

īśvara uvāca:
satyam etat tvayoktaṃ te kathayāmi sureśvari l
ādināthamahāmārga eka eva hi nānyathā l 154 l
dvidheva sampratīyeta taj janmāntarabhedataḥ\[169\] l 155 l
kramaṇa prāpyate prāpyam abhyāsād\[170\] eva nānyathā l 156 l
ekenaiva śaraṃeṇa yogābhāṣāc\[171\] chanaiḥ śanaiḥ l
cirāt samprāpyate siddhiḥ\[172\] markaṭakrama eva saḥ l 157 l
yogasiddhiṃ vinā dehaḥ pramādaḥ yadi naśyati\[173\] l
pūrvavāsanayaḥ yuktah śaraṃ cānyad āpnyāt l 158 l
tataḥ puṇyavaśāt siddhir guṇuḥ saha saṅgatiḥ \[174\]
paścimadvāramārgena jāyate tvaritaṃ phalam l 159 l
pūrvajanmakrtaḥbhāṣāt satvarāṃ phalam aśnute l
etad eva hi vijñeṇaṃ tat kākamatam ucyate l 160 l
tasmāt kākamatān nāsti\[175\] tv abhyāsākhyamataḥ param l
na karmanā vinā devi yogasiddhiḥ praṇāyaṃ l 161 l

\[164\] M 134cd: kṣetrajñāḥ paramātmā ca...yadā
\[165\] M 135a: brahmaṃś
\[166\] D 145c* & M 138a: aṅimādipadaṃ prāpya
\[167\] M 139a: brahman
\[168\] G 153d: ekam
\[169\] D 149b*: janmāntaravibhedataḥ
\[170\] G 156a: prāṇo so ‘bhyāsād
\[171\] D 150b*: yogābhāṣaiḥ
\[172\] G 157c & D 150c*: siddhiḥ; M 140c: muktir
\[173\] G 158b: pramādādhi vinaśyati
\[174\] D 152ab* & M 142ab: siddho...saṅgataḥ
\[175\] M 144a : nāsti kākamatād anyad
jñānaṃ vā svargabhogo vā punyāhāra na labhyate |
tasmāt kāryaṃ tad evaṃ yad yasya yasya hi sādhanaṃ |
tenai evaṃ prāpyate saṃgrased vahniḥ pavanena samantataḥ |
nānāṇādāḥ pravartante mārdavaṃ syāt kalevare |
jitvā prthvyādikām jādyāṃ khecaraḥ prasaret pumān |
sarvajñāḥ ‘sau bhavet kāmarūpaḥ pavanavegavān |
krīḍati triṣu lokesu jāyante siddhayo ‘khilāḥ |
karpūre liyamāne kiṃ kāthinyāṃ tatra vidyate |
ahaṅkārañcārañcā tatra dehe kathinattā kutaḥ |
sarvajñāḥ sarvakarāntā ca svatantrō viśvarūpavān |
jīvanmukto bhaved yogī svečchayā bhuvane bhramet |

śrī devy uvāca:
yat kiṃcit kalanājālamāḥ na tan mokṣāya śaṅkara l |
siddhayaḥ kiṃ kariṣyanti nirvikalpe cidātmāna l |
evaṃ me saṃśayaṃ nāthaḥ chettum arhasi pāvana |

\[^{176}\] M 144c: muktir
\[^{177}\] D 156cd*: nānāvidyāḥ sahajāṃ layādikām / M 145ab: hāthhayogakramāt kāṣṭhā saha jīvalayādikām
\[^{178}\] D 156e*: mokṣamārgaṃ / M 145c: nākṛtaṃ mokṣamārgaṃ
\[^{179}\] G 164d: sārīragam
\[^{180}\] G 165c: dhātuṃ sva
g 167 l
dhātuṃś ca saṃgrased vahniḥ pavanena samantataḥ |
nānāṇādāḥ pravartante mārdavaṃ syāt kalevare |
jitvā prthvyādikām jādyāṃ khecaraḥ prasaret pumān |
sarvajñāḥ ‘sau bhavet kāmarūpaḥ pavanavegavān |
krīḍati triṣu lokesu jāyante siddhayo ‘khilāḥ |
karpūre liyamāne kiṃ kāthinyāṃ tatra vidyate |
ahaṅkārañcārañcā tatra dehe kathinattā kutaḥ |
sarvajñāḥ sarvakarāntā ca svatantrō viśvarūpavān |
jīvanmukto bhaved yogī svečchayā bhuvane bhramet l

\[^{181}\] D 159d*: khecaraḥ prasaren naraḥ / M 148cd: vrṣṭyādikāṃ…khecaraḥ saḥ bhaven naraḥ
\[^{182}\] D 160a: sarvato
\[^{183}\] D 160c* & M 149a: krīḍate
\[^{184}\] D 161a*: hi
\[^{185}\] D 161c*: ahaṃkārājaye tadvad / M 150a: ahaṃkārākṣaye tadvad
\[^{186}\] M 150c: yogīndraḥ svatantrō ‘nantarūpavān
\[^{187}\] D 162cd* & M 151ab: mahāyogī jāyate nātra saṃśayaḥ
\[^{188}\] D 163a*: kalpanā jālam
\[^{189}\] G 172a: nātha
\[^{190}\] D 164d*: bhāvana
Īśvara uvāca:
satyam etat tvayoktaṃ te vadāmi śṛṇu sundari192 |
dvividhāḥ siddhayo loke193 kalpitākalpitāḥ śive194 | 173 |
rasaśaḍhikriyākālamantratrādisādhanāt195 |
siddhyantā siddhayo yās tu kalpitās tāḥ prakīrtitāḥ | 174 |
anityā alpavīryās tāḥ siddhayāḥ sādhanaṃbhavāḥ |
sādhanaṃ vināpyevam jāyante svata eva hi | 175 |
svātmayogaikaṃṣṭhe tu svātāntrīṇād īśvaras tataḥ |196 |
prabhūtāḥ siddhayo yās tāḥ kalpanārahitāḥ smṛtāḥ | 176 |
siddhā nityā mahāvīryā icchārūpāḥ ca yogyāḥ |197 |
cirakālāt prajāyante vāsanārahitāṣu ca | 177 |
tāḥ subhā yā198 mahāyogāt paramātmapiśasatye |
vinā kāryaṃ sadā diptaṃ° yogasiddhasya lākṣaṇam | 178 |
yathā kāsām200 samudṛśya gacchadbhiḥ pathikaiḥ pathi |
nānātirthāni dṛṣyante tathā mokṣe tu siddhayāḥ | 179 |
svayam eva prajāyante labhālabhavivarjite |
yogamārga tathāvedaṃ siddhijālaṃ pravartate | 180 |
parīkṣakaiḥ svarṇakārair hema samprocyate yathā |
siddhibhir lākṣayet siddham jīvanmuktaṃ tathaiva ca | 181 |
alaukikaguṇas tasya kadācid dṛṣyate dhruvam |
īty etat kathitaṃ devi yogasiddhasya lākṣaṇam |
siddhibhiḥ parīhāṃ tu naraṃ baddham hi lākṣayet |
ajaraṇamārpiniṇḍo yo jīvanmuktaḥ sa eva hi | 183 |
ye śvākukkuṭakīṭādyā204 mṛṭiṃ samprāpnuvantī te |

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192 D 165b*: surasundari
193 D 165c*: yās tu
194 M 151d: tathā
195 M 152a: kriyājālamantra-
196 D 168ab* & M 154ab: niṣṭheṣu… -īśvarapriyāḥ
197 M 155b: icchārūpāḥ svayogajāḥ
198 D 170a*: tāsu cānyā / M 156a: tās tu gopyā
199 G 178cd: dīptaṃ yogasiddhasya / M 156cd: guptaṃ yogasiddhasya / D 170cd*: diptaṃ etat siddhaya
200 M 157a: yathākāśaṃ
201 D 170d*: mokṣo ‘pi / M 157d: nānāmārgas tu siddhayāḥ
202 G 182d: lākṣayet
203 G 183b: lākṣaṇam
204 D 175a* & M161c: pašukukkuṭa- / M 161d: samprāpnuvantī vai
teṣāṃ kim piṇḍapātena muktir bhavati sundari | 184 |
na bahih prāna āyāti piṇḍasya patanaṁ kutaḥ |
piṇḍapātena yā muktiḥ sā muktis tu na kathyate | 185 |
deho brahmatvam āyāti jalatām saindhavam yathā |
ananyatāṁ yadā yāti tadā muktaḥ sa ucyate | 186 |
cinmayāni śarīrāni indriyāni tathāiva ca |
ananyatāṁ yadā yāti tadā muktaḥ sa ucyate | 187 |
etat te kathitam devi tava prītyā sureśvari |
gopaniyāṁ prayatnena krūre dhūrtte śaţhe khale |
dātavyāṁ śivabhakteṣu nāthamārgapareṣu ca |
yogabijam mahāguhyāṁ yan mayā prakaṭikṛtam | 189 |
śrī devy uvāca:
gato me saṁśayo nātha śrīdeva tava śaţhe khale |
namas te yogarājāya sarvajñāya namo namaḥ | 190 |

iti śrīmaheśvarāparaparyāyabhagavad gorakṣanāthod bhāvitayogabijam pūrṇam ||

APPENDIX

A. Verses only in D

dehāvasānam athavā teṣāṁ bhavati kīdṛśam /46 ab/
ati guhyaṁ ca saṁketaṁ tava prītyā prakāśitam // 157* //
jīvaḥ kṣetra iti khyātaḥ kṣetrajñaḥ parameśvaraḥ /
kṣetrakṣetrajñayor aikyaṁ layayo ‘bhidhīyate // 142*//
yayā brahmatvam āpannaṁ yathaivāyaghanatvatvat / 189cd* //

B. Verses only in D and M

yonimadhye mahākṣetre japābandhukasannibham / D 144ab* =M 136ab /
rajo vasati jantūnāṁ devītattvam samāvṛitam // D 144cd* =M 137ab /
rajaso retaso yogāt rājayoga iti śmṛtaḥ / 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 brahmatvam āyāte
208 G 187c: yānti
209 D 191b*: sadācārapareṣu
210 D 191c*: mahāguptam
C. Verses only in $M^{211}$

yatraigayad sakalebaram manas
   tatraiva Írna kurute sa yogat /
   sa eva mukto nirahañkrati sukhi
      mudâ na jânanti hi piṇḍapatinaḥ // 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.