

Yogabīja: a Critical Transcription of a Text on a Haṭhayoga

Yogabīja: Transcripción crítica de un texto de haṭhayoga

Adrián MUÑOZ

Centro de Estudios de Asia y África, El Colegio de México
amunoz@colmex.mx

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 haṭhayoga. La transcripción se basa en tres revisiones 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 haṭhayoga.

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.

Text in context

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 *Gheraṇḍasamhitā*). 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 *Śivasamhitā* 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 (*ṭīkā*) 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 Gorakhnāth Temple, comprising also the *Gorakṣaśataka*, the *Siddhasiddhāntapaddhati*, the *Vivekamārtaṇḍa* and the *Amaraughaprabodha*, and an independent imprint, also published by the Gorakhnāth 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 *ṭīkā* 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 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 Śrīrāvāstāv’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 Śrīrāvāstāv’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 Śrīrāvāstāv, 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 yogaśikhopaniṣad...*”).

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 *Haṭhapradīpikā* and the *Gherāṇḍasaṃhitā*. 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: Śrīvāstava'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 fourth *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 *jaḡatī* (12 syllables) in a more or less *vaṃśastha* meter; and §138, again a *triṣṭubh* oscillating between *indravajrā* and *upajātī*.

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 diacritical 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*, *sarvadoṣavivarjitah*, *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 (*rajjavau>rajjuḥ>rajjavā / rajvī*), in whatever form, seem to contradict the grammar or semantics of the rest of the *pāda*.¹ Other passages in haṭṭha 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 *rjvī* (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.² Notably all references to a dialogue between Īśvara 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 Īśvara 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-

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 ° 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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YOGABĪJA

śrī devy uvāca:

namas te ādināthāya viśvanāthāya te namaḥ |
 namas te viśvarūpāya viśvātītāya te namaḥ | 1 |
 utpattisthitisamhārakāriṇe kleśahāriṇe |
 namas te devadeveśa namas te paramātmāne | 2 |
 yogamārgakṛte tubhyaṃ mahāyogeśvarāya te |³
 namas te paripūrṇāya jagadānandahetave | 3 |⁴
 sarve⁵ jīvāḥ sukhair duḥkhair māyājālena veṣṭitāḥ |⁶
 teṣāṃ muktiḥ kathāṃ deva kṛpayā vada śaṅkara | 4 |
 nānāmārgās tvayā deva kathitās tu maheśvara |
 adhunā mokṣadaṃ mārgaṃ brūhi yogavidāṃvaram | 5 |

īśvara uvāca:

sarvasiddhikaro mārgo māyājālanikṛntakaḥ |⁷
 janmamṛtyujarāvyaḍhināśakaḥ sukhado bhavet | 6 |⁸
 baddhā yena vimucyante nāthamārgamataḥ param |⁹
 tam ahaṃ kathayiṣyāmi tava prītyā¹⁰ sureśvari | 7 |
 nānāmārgais tu duṣprāpyaṃ kaivalyaṃ paramaṃ¹¹ padam |
 siddhamārgeṇa labhyeta nānyathā śivabhāṣitam | 8 |¹²
 anekāśatasamkhyābhis tarkavyākaraṇādibhiḥ |
 patitāḥ śāstrajāleṣu prajñayā te vimohitāḥ | 9 |¹³
 anirvācyapadaṃ vaktuṃ na śakyate surair api |
 svātmaprakāśarūpaṃ tat kiṃ śāstreṇa prakāśyate | 10 |¹⁴

³ 3ab only in G.

⁴ G 3cd=D 3ab.

⁵ G¹: 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: -nāśakaḥ sukhado vada; M 2d: -nāśanaṃ sukhadaṃ vada

⁹ G¹ 7b: nāthamārgaṃgataḥ

¹⁰ G¹ 7d: protyā / G² 7d & D 7d: prītyā

¹¹ G¹ 8b : param padam / G 8d & D 8b & M 3d: paramaṃ padam

¹² M 4b: labhate / D 8d: śivabhāṣiyam; M 4b: padmasambhava

¹³ G 9a: -samkhyākais / G 9d: prajñayā te vimohitāḥ; D 9d: prajñayā 'to vimohitāḥ; M 4b: prajñayā tena mohitāḥ

¹⁴ G² 10b: śakyataṃ; D 10ab: anirvācyam padam... śakyate na / D 10d: prakāśate

niṣkalam̐ nirmalam̐ śāntam̐ sarvātītam̐ nirāmayam̐ |
tad etaj jīvarūpeṇa puṇyapāphalair vṛtam̐ | 11 |¹⁵

devy uvāca:

paramātmapadam̐ nityam̐ tat katham̐ jīvatām̐ gatam̐ |
tattvātītam̐ mahādeva prasādāt kathayasva me | 12 |¹⁶

īśvara uvāca:

sarvabhāvapadātītam̐ jñānarūpaṃ nirañjanam̐ |
vārivat sphuritam̐ svasmim̐s tatrāhaṅkṛtir utthitā | 13 |¹⁷
pañcātmakam̐ abhūt piṇḍam̐ dhātubaddham̐ guṇātmakam̐ |
sukhaduḥkhaiḥ sadā yuktaṃ jīvabhāvanayākulam̐ | 14 |¹⁸
tena jīvābhidhā bhoktā¹⁹ viśuddhe paramātmani |
kāmaḥ krodho bhayaṃ cintā lobho moho mado rujāḥ^o | 15 |²⁰
jarā mṛtyuś ca kārpaṇyaṃ śoko nidrā kṣudhā tṛṣṇā |²¹
dveṣo lajjā sukhaṃ duḥkhaṃ viśādo harṣa eva ca | 16 |²²
jāgrat svapnaḥ suṣuptiś ca śāṅkā garvas tathaiva ca |
ebhir doṣair vinirmuktaḥ sa jīvaḥ śiva eva hi | 17 |²³
tasmād doṣavināśārtham̐ upāyaṃ kathayāmi te |
jñānaṃ kecid vadanty atra kevalam̐ tan na siddhaye | 18 |²⁴
yogahīnaṃ katham̐ jñānaṃ mokṣadam̐ bhavatīśvari |²⁵
yogo 'pi jñānahīnaś tu na kṣamo mokṣakarmaṇi | 19 |

devy uvāca:

ajñānād eva saṃsāro jñānād eva vimucyate |
yogenaīśaṃ tu kiṃ kāryaṃ me prasannagirā vada | 20 |

¹⁵ D 11a & M 5c: niṣkalam̐ / D 11c & M 11a: tad eva

¹⁶ D 12 a: paramātmapadāt / M 7b: kathayeśvara

¹⁷ M 8a: vāyuvat sphuritam̐ / G 13b: ahaṅkāra

¹⁸ D14c: sadāyuktaṃ; M 9a: samāyuktaṃ / M 14b: -bhāvanayā kuru

¹⁹ D 15a & M 9c: proktā

²⁰ G¹ 15d: bhaya lobhamohamadā rujāḥ; G² 15d: bhayaś cintālobhamohamadāḥ;
D 15d: lobho moho mado rujāḥ; M 10ab: kāmakrodhabhayaṃ cāpi mohalobhamatho
rajaḥ

²¹ M 10cd: janma...śokas tandrā

²² M 11a: tṛṣṇā lajjā bhayaṃ duḥkhaṃ

²³ M 11d: śiva ucyate

²⁴ D 18d: tatra siddhaye

²⁵ M 13b: bhavatīha bho

Īśvara uvāca:

satyam etat tvayoktaṃ te kathayāmi sureśvari |
 jñānasvarūpaṃ evādau jñeyam jñānaṃ ca sādhanam | 21 |²⁶
 ajñānaṃ kīdrśaṃ ceti pravacāryaṃ vivekinā |
 jñātaṃ yena nijam rūpaṃ kaivalyaṃ paramaṃ śivam | 22 |²⁷
 asau doṣair vimuktaḥ kiṃ kāmakrodhabhayādibhiḥ |
 sarvadoṣair vṛtto jīvaḥ kathaṃ jñānena mucyate | 23 |²⁸

devy uvāca:

svātmarūpaṃ yadā jñātaṃ pūrṇaṃ tad vyāpakaṃ tadā |²⁹
 kāmakrodhādidoṣāṇāṃ svarūpān nāsti bhinnatā | 24 |
 paścāt tasya vidhiḥ kaścin niśedho ‘pi kathaṃ bhavet |³⁰
 vivekī sarvadā muktaḥ saṃsārabhramavarjitaḥ | 25 |

Īśvara uvāca:

paripūrṇasvarūpaṃ tat satyam etad varānane |
 sakalaṃ niṣkalaṃ caiva pūrṇatvāc ca tad eva hi | 26 |³¹
 kalanāsphūrtirūpeṇā saṃsārabhramatāṃ gatam |
 etad rūpaṃ samāyātaṃ tat kathaṃ mohasāgare | 27 |³²
 niṣkalaṃ nirmalaṃ sāksāt svarūpaṃ³³ gaganopamam |
 utpattisthitisaṃhārasphūrtijñānavivarjitam | 28 |
 nimajjati varārohe³⁴ tyaktvā vidyāṃ³⁵ punaḥ punaḥ |
 sukhaduḥkhādimoheṣu yathā saṃsāriṇāṃ sthitiḥ | 29 |
 tathā jñānī yadā tiṣṭhed vāsanāvāsitas tadā |
 tayor nāsti viśeṣo ‘tra samā saṃsārabhāvanā | 30 |
 jñānaṃ ced īdrśaṃ jñātam ajñānaṃ³⁶ kīdrśa punaḥ |
 jñānaniṣṭho virakto ‘pi dharmajño vijitendriyaḥ | 31 |
 vinā yogena devo ‘pi no mokṣaṃ labhate priye | 32 |³⁷

²⁶ M 14d: jñānaikasādhanam

²⁷ G¹ 22b: pravacārya / M 15b: mumukṣuṇā / M 15d: paramaṃ padam

²⁸ M 16a: vinirmuktaḥ / D 13c: sarvair doṣair

²⁹ G 14ab: yadā...tathā; D 14ab: yadā...tadā; M 17ab: yathā...tathā

³⁰ D 25a: kiñ ca; M 28a: kiṃ na

³¹ M 19b: satyaṃ kamalasaṃbhava / D 16d: pūrṇatā tu

³² M 20a: kalinā / D 27cd: rūpaḥ samāyataḥ sa; M 21cd: rūpaṃ samāyataḥ sa

³³ M 20d: sakalaṃ

³⁴ M 22a: mahābāho

³⁵ D 29b: vidhiṃ

³⁶ G¹ 31ab: jātam ajñāna; G² 31ab & D 31ab: jātam ajñānaṃ

³⁷ M 25ab: vinā deho ‘pi yogena na mokṣaṃ labhate vidhe

devy uvāca:

anyat kiñcit pariñneyaṃ jñānināṃ nāsti śaṅkara |
viraktātmakaniṣṭhānāṃ kathaṃ mokṣo bhaven na tu | 33 |

Iśvara uvāca:

apakvāḥ paripakvāś ca dvividhāḥ dehinaḥ smṛtāḥ |³⁸
apakvā yogahīnās tu pakvā yogena dehinaḥ | 34 |
pakvo³⁹ yogāgninā⁴⁰ dehī hy ajaḍaḥ śokavarjitaḥ |
jaḍas tat pārthivo jñeyo hy apakvo duḥkhado bhavet | 35 |⁴¹
dhyānastho 'sau tathāpy evam indriyair vivaśo bhavet |
atigāḍhaṃ niyamyāpi tathāpy anyaiḥ prabodhyate | 36 |⁴²
śītoṣṇasukhaduḥkhādyair vyādhibhir mānavais⁴³ tathā |
anyair nānāvidhair jīvaiḥ śastrāgnijalamārutaiḥ | 37 |
sarīraṃ pīḍyate cāsyā⁴⁴ cittaṃ saṃkṣubhyate tataḥ |
prāṇāpānavipattau tu kṣobham āyāti mārutaḥ | 38 |⁴⁵
tato duḥkhaśatair vyāptaṃ cittaṃ lubdhaṃ bhaven nṛṇāṃ | 39 |⁴⁶
dehāvasānasamaye citte yad yad vibhāvayed |
tat tad eva bhavej jīva ity evaṃ janmakāraṇam | 40 |
dehānte kiṃ bhavej janma tan na jānanti mānavāḥ |
tasmaj jñānaṃ na vairāgyaṃ japaḥ syāt kevalaḥ śramaḥ⁴⁷ | 41 |
pipīlikā yadā lagnā dehe dhyānād vimucyate |
asau kiṃ vṛścikair daṣṭo⁴⁸ dehānte vā kathaṃ⁴⁹ sukhī | 42 |
tasmān mūḍhā na jānanti mithyā tarkeṇa veṣṭitaḥ | 43 |
ahaṅkṛtir yadā yasya naṣṭā bhavati tasya vai |
dehaḥ sa tu bhaven naṣṭo vyādhayaḥ tasya kiṃ punaḥ | 44 |⁵⁰

³⁸ M 26b: dehino dvividhāḥ

³⁹ M 26c: sarvo

⁴⁰ G 35a: yogāgninā

⁴¹ G 35cd: jaḍas tat... jñeyas ca; D 35cd & M 27ab: jaḍas tu... jñeyo hy

⁴² D 36cd: nātigāḍhaṃ nipatyāpi...pravāpyate; M 28ab: tāni gāḍhaṃ niyamyāpi...
prabādhyate

⁴³ M 28d: mānasais

⁴⁴ G 29c: tais taiś

⁴⁵ M 30a: tathā prāṇāpattau

⁴⁶ D 38d: saṃkṣubhyate nṛṇāṃ; M 30d: kṣubdhaṃ bhaven nṛṇāṃ

⁴⁷ D 40d: kevalaṃ bhramaḥ; M 32d: kevalaṃ śramaḥ

⁴⁸ G 42c: daṣṭā; D 41c: daṣṭau

⁴⁹ D 41d: bhavet

⁵⁰ D 42cd: dehaḥ svayaṃ...viṣayais teṣāṃ ca...; M 35ab: dehas tv api...vyādhayaś
cāsyā..

jalāgniśastraghātādibādā⁵¹ kasya bhaviṣyati |
 yathā yathā parikṣiṇā puṣṭā cāhaṅkṛtir bhavet | 45 |⁵²
 abhyāsenāsyā naśyanti pravartante śamādayaḥ |⁵³
 kāraṇena vinā kāryaṃ na kadācana vidyate | 46 |
 ahaṅkāraṃ vinā tadvad dehe duḥkhaṃ kathaṃ bhavet | 47 |

devy uvāca:

yoginaḥ kathyamānās tu kiṃ te vyavaharanti na |
 taiḥ kathaṃ vyavahāras tu kriyate vada śaṅkara | 48 |

īśvara uvāca:

śārīreṇa jītāḥ sarve śārīraṃ yogibhir jitam |
 tat kathaṃ kurute teṣāṃ sukhaduḥkhādikaṃ phalam | 49 |
 indriyāṇi mano buddhiḥ kāmakrodhādikaṃ jitam |
 tenaiva vijītaṃ sarvaṃ nāsau kenāpi bādhyate | 50 |
 mahābhūtāni tattvāni saṃgrhītāni krameṇa ca |⁵⁴
 saptadhātumayo deho dagdho yogāgninā śanaiḥ | 51 |⁵⁵
 devair api na labhyeta⁵⁶ yogadeho mahābalaḥ |
 chedabandhavimukto⁵⁷ ‘sau nānāśaktidharaḥ paraḥ | 52 |
 yathākāśas tathā deha ākāśād api nirmalaḥ |
 sūkṣmāt sūkṣmataro dehaḥ sthūlat sthūlo jaḍāj jaḍaḥ | 53 |⁵⁸
 icchārūpo hi yogīndraḥ svatantras tv ajarāmarāḥ |
 krīḍati⁵⁹ triṣu lokeṣu līlayā yatra kutracit | 54 |
 acintyaśaktimān yogī nānārūpāni dhārayet⁶⁰ |
 saṃharec ca punas tāni svecchayā vijitendriyaḥ | 55 |
 maraṇaṃ tasya kiṃ devi pṛcchasīndusamānane |
 nāsau maraṇam āpnoti punar yogabalena tu | 56 |

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

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

⁵³ M 36cd: tam anenāsyā...rugādayaḥ

⁵⁴ G 51b: sambhūtāni krameṇa tu; D 50b: saṃgrhītāni ca kramāt; M 40b: saṃgrhītāni krameṇa ca

⁵⁵ D 50cd: -maye dehe dagdhe

⁵⁶ M 41 ab: lakṣyeta yogideho

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

⁵⁸ M 42cd: dṛśyaḥ sthulāsthulo jaḍājaḍaḥ

⁵⁹ M 43c: krīḍate

⁶⁰ G 55b: dhārayan

puraiva⁶¹ mṛta evāsau mṛtasya maraṇaṃ kutaḥ |
 maraṇaṃ yatra sarveṣāṃ tatrāsau sukhi jīvati | 57 |⁶²
 yatra jīvanti mūdās tu tatrāsau mriyate sadā |⁶³
 kartavyaṃ naiva tasyāsti kṛtenāsau na lipyate | 58 |
 jīvanmuktaḥ sadā svasthaḥ⁶⁴ sarvadoṣavivarjitaḥ | 59 |
 viraktā jñāninaś cānte⁶⁵ dehena vijitāḥ sadā |
 te kathaṃ yogibhis tulyā māṃsapiṇḍāḥ kudehinaḥ | 60 |

devy uvāca:

jñāninas tu mṛtā ye vai⁶⁶ teṣāṃ bhavati kīdrśī |
 gatiḥ kathaya deveśa kāruṇyāmr̥tavāridhe | 61 |

īśvara uvāca:

dehānte jñānibhiḥ⁶⁷ puṇyāt pāpāc ca phalam āpyate |
 yādṛśaṃ tu bhavet tatra bhuktvā jñānī punar bhavet | 62 |⁶⁸
 puṇyāt⁶⁹ puṇyena labhate siddhena saha saṅgatim |
 tataḥ siddhasya kṛpayā yogī bhavati nānyathā | 63 |
 tato naśyati saṃsāro nānyathā śivabhāṣitam | 64 |
 mahāviṣṇumaheśānāṃ pralayeṣv api yogināṃ |
 nāsti pāto layasthānāṃ mahātattve vivartināṃ | 65 |
 vedāntatarkoktibhir āgamaś ca nānāvidhaiḥ śāstrakadambakaiś ca |
 dhyānādibhiḥ satkaraṇair na gamaṃ cintāmaṇiṃ tv ekaguruṃ vihāya | 66 |

devy uvāca:

jñānād eva hi mokṣaṃ tu vadanti jñāninaḥ sadā |
 na kathaṃ sidhyati tato yogo ‘sau mokṣado bhavet | 67 |⁷⁰

īśvara uvāca:

jñānenaiva hi mokṣo hi vākyam teṣāntu nānyathā |

⁶¹ M 45c: haṭhena

⁶² G 57d: sakhi; M 46a: pariḥvati

⁶³ D 57b: mriyate tadā; 46b: mṛta eva vai

⁶⁴ M 47c: svacchaḥ

⁶⁵ D 58c: cātha; M 48a: cānye

⁶⁶ D 59a: mṛtā eva

⁶⁷ G 62a: jñāninaḥ

⁶⁸ M 49c: īdrśaṃ tu bhavet tat tad / G 62d: mukto jñānī

⁶⁹ M 50a: paścāt

⁷⁰ G 67b: vadati...sadā; D 63b: vadanti...tadā / D 63d: yogaś ca

sarve vadanti khaḍgena jayo bhavati tarhi kaḥ | 68 |⁷¹
 vinā yuddhena vīryeṇa katham jayam avāpnuyāt |
 tathā yogena rahitam jñānam mokṣāya no bhavet | 69 |
 jñānenaiva vinā yogo na sidhyati kadācana |
 tasmād atra varārohe tayor bhedo na vidyate | 70 |
 janmāntarais ca bahubhir yogo jñānena labhyate |
 jñānam tu janmanaikena yogād eva prajāyate | 71
 tasmād yogāt parataro nāsti mārgas tu mokṣadaḥ | 72 |

devy uvāca:

bahubhir janmabhir jñānād yogaḥ samprāpyate katham |
 yogāt tu janmanaikena katham jñānam avāpyate | 73 |

īśvara uvāca:

pravacārya ciram jñānān⁷² mukto ‘ham iti manyate |
 kim asau mananād eva mukto bhavati tat kṣaṇāt | 74 |
 pumañ⁷³ janmāntaraśatair yogād eva vimucyate |
 na tathā bhavato yogāj janmamṛtyū punaḥ punaḥ | 75 |
 prāṇāpānasamāyogāc candrasūryaikatā bhavet |
 saptadhātumayaṃ deham agninā pradahed budhaḥ | 76 |⁷⁴
 vyādhayas tasya naśyanti chedaghātādikā vyathāḥ |⁷⁵
 tathā ‘sau paramākāśarūpo dehy avatiṣṭhate | 77 |⁷⁶
 kiṃ punar bahunoktena maraṇam nāsti tasya vai |
 deho ‘vadṛśyate loke dagdhakarpaṭavat svayam | 78 |⁷⁷
 cittam prāṇena saṃnaddham sarvajīveṣu saṃsthitam |⁷⁸
 rajjur yadvat paribaddhā rajjvā^o tadvad idaṃ manāḥ | 79 |⁷⁹
 nānā vidhair vicārais tu na sādhyam⁸⁰ jāyate manāḥ |

⁷¹ D 64a: mokṣo ‘sti; 64c: khaṅgena

⁷² M 54a: jñānam; D 67ab jñānād yogaḥ 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...avatiṣṭhati

⁷⁷ D 72c: dehaś ca dṛśyate; M 58cd: dehaivid dṛśyate...-karpūravat

⁷⁸ D 73a: ciram prāṇanasambandhaḥ; M 59a: saṃbaddham

⁷⁹ G 79cd: rajjau yadvat paribaddhā rajvī tadvad ime mate; D 73cd: rajjuḥ yadvat paribaddhā rajvī tadvad idaṃ matam; M 59cd: rajjvā yadvat susambaddhaḥ pakṣī tadvad idaṃ manāḥ

For waverings between $-ā$ and $-ī$, see Goudriaan & Schoterman 1988, p. 68.

⁸⁰ M 70b: bādhyam

tasmāt tasya jayopāyaḥ prāṇa eva hi nānyathā | 80 |
 tarkair jalpaiḥ śāstrajālair yuktibhir mantrabheṣajaiḥ |
 na vaśo jāyate prāṇaḥ siddhopāyaṃ vinā priye⁸¹ | 81 |
 upāyaṃ tasya vijñāya⁸² yogamārgo pravartate |
 khaṇḍajñānena tenaiva jāyate kleśabhān naraḥ | 82 |⁸³
 ye 'jītvā pavanaṃ mohād yogam icchanti yoginaḥ |⁸⁴
 te 'pakvaṃ kumbham āruhya tartum icchanti sāgaram | 83 |⁸⁵
 yasya prāṇo vilīno 'tha sādhaḥ sati jīvite |⁸⁶
 piṇḍo na patitas tasya cittadoṣaiḥ pramucyate | 84 |⁸⁷
 śuddhe cetasi tasyaiva svātmaññānaṃ prakāśate |
 tasmāj jñānaṃ⁸⁸ bhaved yogāj janmanaikena pārvati⁸⁹ | 85 |
 tasmād yogaṃ tam evādau sādhaḥ nityam abhyaset |
 mumukṣubhiḥ prāṇajayaḥ kartavyo mokṣaḥetave | 86 |
 yogāt parataraṃ puṇyaṃ yogāt parataraṃ sukham |
 yogāt parataraṃ sūkṣmaṃ yogamārgāt paraṃ na hi | 87 |⁹⁰

devy uvāca:

yogaḥ ka ucyate deva yogābhyāso 'pi kīrṣaḥ |
 yogena vā bhavet kiñcit⁹¹ tat sarvaṃ vada śāṅkara | 88 |

īśvara uvāca:

yo 'pānaprāṇayor yogaḥ svarajoretasos tathā |⁹²
 sūryācandramasor⁹³ yogo jīvātmaparamātmanoḥ | 89 |
 evaṃ tu dvandajālasya saṃyogo yoga ucyate |
 adhunā saṃpravakṣyāmi yogābhyāsasya lakṣaṇāṃ | 90 |

⁸¹ M 61d: vidhe

⁸² D 76a & M 62a: tam avijñāya

⁸³ M 62cd: sahasā jāyate kleśavat taraḥ

⁸⁴ D 77ab: yo...icchatī yoginaḥ; M 63ab: yo...icchatī yoginām

⁸⁵ D 77cd & M 63cd: so...sāgaram tartum icchatī

⁸⁶ G 84ab: vilīyante...sati jīvati; D 78ab: vilīno 'tha...jīvite sati; M 64ab: vilīno
 'ntaḥ...jīvite sati

⁸⁷ G 84d & M64D: cittam; D 78cd: piṇḍam...patitam; M 64cd: piṇḍo...patitas...
 cittam doṣaiḥ prabādhate

⁸⁸ D 79c: hānaṃ

⁸⁹ M 65d: padmaja

⁹⁰ D 81b: sthiram; M 67b: śivam / D 81d & M 67d: yogāt parataraṃ na hi

⁹¹ D 82b: kiñca

⁹² M 68ab: aikyaṃ rajaso retasas

⁹³ D 83c: sūryacandra-

marujjayo yasya siddhaḥ⁹⁴ sevayet taṃ guruṃ sadā |
 guruvaktraprasādena kuryāt prāṇajayaṃ budhaḥ | 91 |
 vitastipramitaṃ dairghyaṃ⁹⁵ vistāre caturaṅgulam |⁹⁶
 mṛdulaṃ dhavalaṃ proktaṃ veṣṭanāmbaralakṣaṇam | 92 |
 nirudhya mārutaṃ gāḍhaṃ śakticālanayuktitaḥ |
 aṣṭadhā kuṇḍalībhūtāṃ ṛjuṃ kartuṃ tu kuṇḍalīm | 93 |⁹⁷
 bhānor ākuñcanaṃ kuryāt kuṇḍalīm cālayet tataḥ |⁹⁸
 mṛtyuvaktragatasyāpi tasya mṛtyubhayaṃ kutaḥ | 94 |
 etad eva paraṃ guhyaṃ kathitaṃ tava pārvati |⁹⁹
 vajrāsanagato nityaṃ māsārdhaṃ tu samabhyaset | 95 |¹⁰⁰
 vāyunaḥ jvalito vahniḥ kuṇḍalīm anīśaṃ dahet |
 samṭaptā sāgninā nāḍī śaktis trailokyamohinī | 96 |¹⁰¹
 praviśed vajradaṇḍe¹⁰² tu suṣuṃṇāvadanāntare |
 vāyunaḥ vahninā sārḍhaṃ brahmagranthiṃ bhinatti sā | 97 |
 viṣṇugranthiṃ tato bhittvā rudragranthau ca tiṣṭhati |
 tatas tu kumbhakair gāḍhaṃ pūrayitvā punaḥ punaḥ | 98 |¹⁰³
 tathā¹⁰⁴ ‘bhyaset sūryabhedam ujāyīm cāpi śītalīm |
 bhastrāṃ ca sahitaṃ nāma syāt kumbhakacatuṣṭayam | 99 |¹⁰⁵
 bandhatrayeṇa saṃyuktaḥ kevalaḥ prāptikāraḥ |¹⁰⁶
 athāsya lakṣaṇaṃ samyak kathayāmi samāsataḥ | 100 |
 ekākinā samupagamyā viviktadeśaṃ
 prāṇādirūpam amṛtaṃ¹⁰⁷ paramārthatattvam |
 svalpāśinā dhṛtimatā paribhāvanīyaṃ¹⁰⁸

⁹⁴ G 91a: siddhayet; D 85c: siddho

⁹⁵ M 81a: dairdhyam

⁹⁶ G 92b: vistare; M 81b: caturaṅgulavistr̥tam

⁹⁷ G 93cd & D 87d: ṛjuṃ kartuṃ tu kuṇḍalīm; M 82d: ṛjvīm kuryāt tu kuṇḍalīm

⁹⁸ M 83 ab: panor...tadā

⁹⁹ D 89b & M 84b: tu mayā tava

¹⁰⁰ M 84d: ūrdhvākuñcanaṃ abhyaset

¹⁰¹ D 91a: saptamāsāgninā jīva-; M 85b: samṭaptā sāgninā jīvā

¹⁰² M 86a: candradaṇḍe

¹⁰³ G 98c: kumbhake gāḍe; D 93a: gāḍiṃ

¹⁰⁴ M 88a: athā

¹⁰⁵ D 93ef: bhastrī ca sahito...catuṣṭaya kumbhakam; M 88cd: bhastrāṃ sahito...
 catuṣṭayakumbhakaḥ

¹⁰⁶ D 94b & M 89b: kevalaprāpti-

¹⁰⁷ D 95b: apr̥tam

¹⁰⁸ D 95c: ladhvāśinā...paribhāvitavyam; M 89c: ladhvāśinā...paribhāvitavyam

saṃsārarogaharam auṣadham advitīyam | 101 |
 sūryanāḍyā samākṛṣya vāyum abhyāsayogataḥ |¹⁰⁹
 vidhivat kumbhakaṃ kṛtvā recayec chītarasminā | 102 |
 udare vātadoṣaghaṇaṃ kaṇṭhadoṣaṃ nihanti ca |¹¹⁰
 muhur muhur idaṃ kāryaṃ sūryabhedam udāhṛtam |¹¹¹ | 103 |
 nāḍībhyāṃ vāyum ākṛṣya kuṇḍalyāḥ pārśvayoḥ sudhīḥ |¹¹² |
 dhārayed udare yogī recayed iḍayā punaḥ | 104 |¹¹³
 kaṇṭhe kaphādidoṣaghaṇaṃ śarīrāgnivivardhanam |
 śirojalodarādhātugatarogavināśanam | 105 |¹¹⁴
 gacchataḥ tiṣṭhataḥ kāryam ujjāyākhyam tu kumbhakaṃ |¹¹⁵
 mukhena vāyum saṅgrhya ghrāṇarandhreṇa recayet | 106 |
 śītalīkaraṇaṃ cedaṃ hanti pittaṃ tathā jvaram | 107 |¹¹⁶
 stanayor atha bhastreva |¹¹⁷ lohakāryasya vegataḥ |
 recayet pūrayed vāyum āśramaṃ dehagaṃ dhiyā | 108 |
 yadā śramo bhaved dehe tadā sūryeṇa pūrayet | 109 |¹¹⁸
 kaṇṭhasaṃkocanaṃ kṛtvā punaś candreṇa recayet |
 vātapitttaśleşmaharam śarīrāgnivivardhanam | 110 |
 kuṇḍalībodhakaṃ vakrabhāvaghaṇaṃ sukhadaṃ śubham |¹¹⁹
 brahmanāḍīmukhe saṃsthaṃ kaphādyargalanāśanam | 111 |¹²⁰
 samyag gātrasamudbhūtaṃ |¹²¹ granthitrayavibhedakam |
 viśeṣenaiva kartavyaṃ bhastrākhyam kumbhakaṃ tv idam | 112 |
 bandhatrayam athedānīm pravakṣyāmi yathārthavat |¹²² |
 nityaṃ kṛteṇa yenā 'sau vāyor jayam avāpnuyāt | 113 |

¹⁰⁹ D 96b & M 91B: abhyāsayoginā

¹¹⁰ M 92ab: udare bahurogāghaṇaṃ krimidoṣaṃ hihanti ca

¹¹¹ G 103d: uttamam

¹¹² D 98b: naraḥ; M 93b: kṣipet

¹¹³ D 98cd: pūrayed udare so 'pi recayed iḍayā sudhīḥ; M 93cd: dhārayed udare paścāt recayed iḍayā sudhīḥ

¹¹⁴ D 99c: śiro jalodarān dhātu-; M 94b: nāḍījalāpahaṃ dhātu-

¹¹⁵ G 106b: ujjāyākhyas tu kumbhakaḥ; D 99ef: gacchataḥ tiṣṭhataḥ...ujjāyākhyam tu kumbhakam; M 95ab: gacchataḥ tiṣṭhataḥ...ujjāyākhyam tu kumbhakam

¹¹⁶ M 96b: kṣudhāṃ tṛṣam

¹¹⁷ G 108a: bhastreṇa

¹¹⁸ D 102ab & m 97cd: yathā...tathā

¹¹⁹ D 103 cd: cakram bhāvaghaṇaṃ; M 99ab: vaktradoṣaghaṇaṃ śubhadaṃ sukham

¹²⁰ G 111cd: brahmanāḍīmukhesaṃsthakaphādyargalanāśanam; M 99cd: brahmanāḍī mukhāntaḥsthakaphādyargalanāśanam

¹²¹ M 100a: bandhasamudbhūtaṃ

¹²² D 106b: yathārthataḥ; M 101b: yathākramam

caturṅām api bhedānām kumbhake samupasthite |
 bandhatrayam idaṃ kāryaṃ vakṣyamāṇaṃ mayā sphuṭam¹²³ | 114 |
 prathamo mūlabandhas tu dvitīya uḍḍiyānakaḥ |¹²⁴
 jālandharas tṛtīyas tu lakṣaṇaṃ kathayāmy aham | 115 |
 gudaṃ pārṣṇyā tu saṃpīḍya vāyum ākuñcayed balāt |
 vāraṃ vāraṃ tathā¹²⁵ cordhaṃ samāyāti samīraṇaḥ | 116 |
 prāṇāpānau nādabindū mūlabandhena caikatām |¹²⁶
 gatvā yogasya saṃsiddhiṃ yacchato nātra saṃśayaḥ | 117 |
 kumbhakānte recakāḍau kartavyas tūḍḍiyānakaḥ |¹²⁷
 baddho yena suṣuṃṇāyāṃ prāṇas tūḍḍiyate yataḥ¹²⁸ | 118 |
 tasmād uḍḍiyāṅkhyo ‘yaṃ yogibhiḥ samudāhrtaḥ |
 uḍḍiyānaṃ tu sahaṃ guraṇā kathitaṃ sadā | 119 |
 abhyaset satataṃ yas tu vṛddho ‘pi taruṇāyate |
 nābher urdhvam adhaś cāpi prāṇaṃ kuryāt prayatnataḥ | 120 |
 ṣaṇmāsam abhyasen mṛtyuṃ jayaty eva na saṃśayaḥ |
 pūrakānte ‘pi kartavyo bandho jālandharābhidhaḥ | 121 |
 kaṅṭhasaṃkocārūpo ‘sau vāyur mārganirodhakaḥ |
 kaṅṭham ākuñcya hṛdaye sthāpayed dṛḍham icchayā¹²⁹ | 122 |
 bandho jālandharākhyo ‘yaṃ amṛto vyayakāraḥ¹³⁰ |
 adhaśtāt kuñcanenāśu kaṅṭhasaṃkocanena ca¹³¹ | 123 |
 madhyamābhramaṇena¹³² syāt prāṇo brahmanāḍigāḥ | 124 |
 vajrāsanasthito yogi cālayitvā tu kuṅḍalīm |
 kuryād anantaraṃ bhastrām¹³³ kuṅḍalīm āśu bodhayet | 125 |
 bhidyante granthayo vaṃśe taptalohaśalākayā¹³⁴ |
 tathaiva pṛṣṭhavaṃśe syād granthibhedas tu vāyuna¹³⁵ | 126 |

¹²³ M 102d: hi tat

¹²⁴ D 108b: dvitīyas tūḍḍiyānakaḥ; M 103b: dvitīyodḍīyaṅābhidhaḥ

¹²⁵ M 104c: yathā

¹²⁶ G 117a: prāṇāpānaṃ nādavinduḥ

¹²⁷ G 118a: kumbhakāḍau recakānte

¹²⁸ G 118d: tataḥ, D 111d: tathā

¹²⁹ D 115b: dṛḍhaniścayaḥ

¹³⁰ G² 123b: amṛtavyayakāraḥ; D 115d: amṛtavayakāraḥ; M 111b: amṛtāpyā-yakāraḥ

¹³¹ M 111d: saṃkocane kṛte

¹³² D115c & M 112a: madhye maścimatāṇena

¹³³ D 118c & M 113a: bhastrīm

¹³⁴ D 119ab: bhidyante granthayaś cāsya tadā loha-

¹³⁵ D 119d: vā punaḥ

pipīlikā yathā lagnā kaṇḍūs tatra pravartate |¹³⁶
 suṣumṇāyāṃ tathā ‘bhyāsāt satataṃ vāyunā bhavet | 127 |¹³⁷
 rudragranthiṃ tato bhittvā saivāyāti śivātmakam |¹³⁸
 candrasūryau samau kṛtvā tayor yogaḥ pravartate | 128 |¹³⁹
 guṇatrayād atītaḥ syād granthitrayavibhedakaḥ |¹⁴⁰
 śivaśaktisamāyogāḥ¹⁴¹ jāyate paramā sthitiḥ | 129 |
 yathā karī kareṇaiva pānīyaṃ prapibet sadā¹⁴² |
 suṣumṇāvakraṇalināṃ pavamānaṃ graset tathā | 130 |¹⁴³
 vajradaṇḍena¹⁴⁴ sambhūtā maṇayaś caikaviṃśatiḥ |
 suṣumṇāyāṃ sthitaḥ sarve sūtre maṇigaṇā iva | 131 |
 mokṣamārge prasiddhā sā suṣumṇā viśvadhāriṇī¹⁴⁵
 yatra vai nirjitaḥ¹⁴⁶ kālāś candrasūryanibandhanāt | 132 |
 āpūrya kumbhito vāyur bahir no yāti sādhakaiḥ¹⁴⁷ | 133 |
 punaḥ punas tadvad etat paścimadvāralakṣaṇam |
 pūritas tu navadvāraiḥ īṣat kumbhakatam gataḥ | 134 |¹⁴⁸
 pravīset sarvagātreṣu vāyuh paścimamārgataḥ |
 recake kṣīṇatam yāte pūrakaṃ śoṣayet sadā | 135 |¹⁴⁹
 sa eva nāthasaṃketaḥ siddhasaṃketalakṣaṇaḥ | 136 |
 guruprasādān marud eva sādhitas¹⁵⁰
 tenaiva cittaṃ pavanena sādhitam |
 sa eva yogī sa jīṇdriyaḥ sukhī |
 mūḍhā na jānanti kutar kavādināḥ | 137 |
 cittaṃ hi naṣṭam yadi mārute syāt¹⁵¹

¹³⁶ D 120b: prajāyate / M 114c: pipīlikāyāṃ lagnāyāṃ

¹³⁷ D 121a & M 115a: suṣumṇāyāṃ / D 121b: vā punar bhavet

¹³⁸ G¹ 128b: śivātkam / D 122b: saivāyāti; M 115d: tato yāti

¹³⁹ D 123ab: samam... tato yogaḥ

¹⁴⁰ D 124 a: -atītasya / M 116ab: guṇatrayaṃ atītaṃ syād granthitrayavibhedanāt

¹⁴¹ M 117a: samāyoge

¹⁴² G 130b: tathā

¹⁴³ M 118a: suṣumṇāvajaranālena / D 127b: yatamānaṃ / G 130d: sadā

¹⁴⁴ D 128a: vajradaṇḍe tu; M 118b: vajradaṇḍasambhūtā

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*: gatam

¹⁴⁹ M 122 cd: recitaḥ...yāti ... pūritaḥ poṣayet tataḥ / D 155d*: yadā

¹⁵⁰ D 158a*: sādhyate

¹⁵¹ M 124a: ...vinaṣṭam yadi bhāsitaṃ...

tatra pratīto maruto ‘pi nāśaḥ |
na ced idaṃ syān na¹⁵² tu tasya śāstraṃ
nātmapatītir¹⁵³ na gurur na mokṣaḥ | 138 |
tumbikā rodhitā yadvad balād ākarṣati dhruvam |¹⁵⁴
brahmanādī tathā dhātūn santatābhyāsayogataḥ | 139 |
anenābhyāsayogena nityam āsanabandhataḥ |
cittaṃ vilīnatām eti bindur no yāty adhas tathā | 140 |
recakaṃ pūraḥ kṛtvā vāyunā sthīyate ciram |¹⁵⁵
nānānādāḥ pravartante saṃsravec candramaṇḍalam | 141 |
naśyanti kṣutpipāsādyāḥ sarvadoṣās tathā sadā |
svarūpe saccidānande sthitim āpnoti kevalam | 142 |
kathitaṃ tu tava prītyā etad abhyāsalaḥṣaṇam |
mantra haṭho layo rājayogāntarbhūmikāḥ¹⁵⁶ kramāt | 143 |
eka eva caturdho ‘yam mahāyogo ‘bhidhīyate | 144 |

śrī devy uvāca:

kathayedam mahādeva yogatattvaṃ caturvidham |
bhūmikāṃ siddhasiddhāntāṃ¹⁵⁷ yathābhūtāṃ kramān mama | 145 |

Īśvara uvāca:

hakāreṇa bahir yāti sakāreṇa viśen marut¹⁵⁸ |
haṃsa haṃseti mantra ‘yam sarvajīvā japanti tam | 146 |¹⁵⁹
guruvākyāt suṣumṇāyām viparīto bhavej japaḥ |
so ‘haṃ so ‘ham iti prāpto¹⁶⁰ mantrayogaḥ sa ucyate | 147 |
pratītir vāyuyogāc ca jāyate paścime pathi |
hakāreṇa tu sūryo ‘sau ṭhakāreṇendur ucyate | 148 |¹⁶¹
sūryācandramasor aikyaṃ haṭha ity abhidhīyate |¹⁶²
haṭhena grasate¹⁶³ jādyam sarvadoṣasamudbhavam | 149 |

¹⁵² D 161a*: na ced yadi syād natu / M 124c: na ced yadi

¹⁵³ D 161b*: nātmānam eti

¹⁵⁴ D 162a*: rudhiraṃ / M 125ab: jambhoko rudhiraṃ... ākrṣyati svayam

¹⁵⁵ M 127ab: muktivā...sthiraṃ

¹⁵⁶ D 171b*: -yogas tad / M 129b: -yogāntā

¹⁵⁷ D 174a*: bhūmikā śāstrasāreṇa; G 145c siddhasiddhāntānām

¹⁵⁸ D 175b* & M 130d: punaḥ

¹⁵⁹ D 176b*: jīvo japati sarvadā / M 131b: sarvair jīvaiś ca japate

¹⁶⁰ M 132a: yaḥ syān

¹⁶¹ M 133ab: sūryaḥ syāt sakāreṇendur

¹⁶² G 149ab: yogād haṭhayogo ‘bhidhīyate

¹⁶³ M 134a: ḡrhyate

kṣetrañāparamātmānau tayor aikyaṃ yadā bhavet |¹⁶⁴
 tadaikye sādHITE devī¹⁶⁵ cittaṃ yāti vilīnatām | 150 |
 pavanaḥ sthairyam āyāti layayogodaye sati |
 layāt samprāpyate saukhyaṃ svātmānandaṃ paraṃ padam | 151 |
 aṇimādipade prāpte rājate rājayogataḥ |¹⁶⁶
 prāñāpānasamāyoge jñeyam yogacatuṣṭayam |
 saṃkṣepāt kathitaṃ devī¹⁶⁷ nānyathā śivabhāṣitam | 152 |

śrī devy uvāca:

kathaya tvam mahādeva kākamarkaṭayor matam |
 anyagranthe tvayoktaṃ tu katham¹⁶⁸ ekā dvayor gatiḥ | 153 |

īśvara uvāca:

satyam etat tvayoktaṃ te kathayāmi sureśvari |
 ādināthamahāmārga eka eva hi nānyathā | 154 |
 dvidheva sampratīyeta taj janmāntarabhedataḥ¹⁶⁹ | 155 |
 krameṇa prāpyate prāpyam abhyāsād¹⁷⁰ eva nānyathā | 156 |
 ekenaiva śarīreṇa yogābhyāsāc¹⁷¹ chanaiḥ śanaiḥ |
 cirāt samprāpyate siddhir^{o172} markāṭakrama eva saḥ | 157 |
 yogasiddhiṃ vinā dehaḥ pramādād yadī naśyati¹⁷³ |
 pūrvavāsanayā yuktaḥ śarīraṃ cānyad āpnuyāt | 158 |
 tataḥ puṇyavaśāt siddhir guruṇā saha saṅgatiḥ |¹⁷⁴
 paścimadvāramārgeṇa jāyate tvaritaṃ phalam | 159 |
 pūrvajanmakṛtābhyāsāt satvaram phalam aśnute |
 etad eva hi vijñeyam tat kākamatam ucyate | 160 |
 tasmāt kākamatān nāsti¹⁷⁵ tv abhyāsākhyamataḥ param |
 na karmaṇā vinā devī yogasiddhiḥ prajāyate | 161 |

¹⁶⁴ M 134cd: kṣetrañāḥ paramātmā ca...yadā

¹⁶⁵ M 135a: brahmaṃś

¹⁶⁶ D 145c* & M 138a: aṇimādipadaṃ prāpya

¹⁶⁷ M 139a: brahman

¹⁶⁸ G 153d: ekam

¹⁶⁹ D 149b*: janmāntaravibhedataḥ

¹⁷⁰ G 156a: prāṇo so 'bhyāsād

¹⁷¹ D 150b*: yogābhyāsaiḥ

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 puṇyahīnair na labhyate |
 tasmāt kāryaṃ tad evaṃ yad yasya yasya hi sādhanam | 162 |
 tenaiva prāpyate siddhir¹⁷⁶ nānyathā śivabhāṣitam |
 nānāvidhāḥ kramāḥ kāṣṭhāḥ sahaajā vā layādikāḥ |¹⁷⁷
 na tu tan mokṣamārgē syāt prasiddhaṃ paścīmaṃ vinā | 163 |¹⁷⁸
 abhyāsasya phalaṃ devi kathayāmy adhunā sphuṭam |
 ādau rogāḥ pranaśyanti paścāj jādyam śarīrajam¹⁷⁹ | 164 |
 tataḥ samaraso bhūtvā candro varṣaty anāratam |
 dhātūṃś ca¹⁸⁰ saṃgrased vahniḥ pavanena samantataḥ | 165 |
 nānānādāḥ pravartante mārdaṃ syāt kalevare¹⁸¹ | 166 |
 jītvā pṛthvyādikam jādyam khecaraḥ prasaret pumān |¹⁸²
 sarvajño¹⁸³ ‘sau bhavet kāmarūpaḥ pavanavegavān | 167 |
 krīḍati¹⁸⁴ triṣu lokeṣu jāyante siddhayo ‘khilāḥ |
 karpūre līyamāne kiṃ¹⁸⁵ kāṭhīnyam tatra vidyate | 168 |
 ahaṅkāralaye tatra¹⁸⁶ dehe kaṭhinatā kutah |
 sarvajñaḥ sarvakartā ca svatanthro viśvarūpavān | 169 |¹⁸⁷
 jīvanmukto bhaved yogī svecchayā bhuvane bhramet | 170 |¹⁸⁸

śrī devy uvāca:

yat kiñcit kalanājālam¹⁸⁹ na tan mokṣāya śaṅkara |
 siddhayaḥ kiṃ kariṣyanti nirvikalpe cidātmani | 171 |
 evaṃ me saṃśayaṃ nātha¹⁹⁰ chettum arhasi pāvana¹⁹¹ | 172 |

¹⁷⁶ M 144c: muktir

¹⁷⁷ D 156cd*: nānāvidyāḥ...sahajaṃ...layādikam / M 145ab: haṭhayogakramāt kāṣṭhā saha jīvalayādikam

¹⁷⁸ D 156e*: mokṣamārgam / M 145c: nākṛtam mokṣamārgam

¹⁷⁹ G 164d: śarīragam

¹⁸⁰ G 165c: dhātum sva

¹⁸¹ M 157d: kalebaram

¹⁸² D 159d*: khecaran prasaren naraḥ / M 148cd: vṛṣṭyādikam...khecaraḥ saḥ bhaven naraḥ

¹⁸³ D 160a: sarvato

¹⁸⁴ D 160c* & M 149a: krīḍate

¹⁸⁵ D 161a*: hi

¹⁸⁶ D 161c*: ahaṅkārajaye tadvad / M 150a: ahaṅkāraḥ tadvad

¹⁸⁷ M 150c: yogīndraḥ svatanthro ‘nantarūpavān

¹⁸⁸ D 162cd* & M 151ab: mahāyogī jāyate nātra saṃśayaḥ

¹⁸⁹ D 163a*: kalpanā jālam

¹⁹⁰ G 172a: nāthac

¹⁹¹ D 164d*: bhāvana

īśvara uvāca:

satyam etat tvayoktaṃ te vadāmi śrṇu sundari¹⁹² |
 dvividhāḥ siddhayo loke¹⁹³ kalpitākalpitāḥ śive¹⁹⁴ | 173 |
 rasauśadhikriyākālamāntrakṣetrādisādhanāt |¹⁹⁵
 siddhyanti siddhayo yās tu kalpitās tāḥ prakīrtitāḥ | 174 |
 anityā alpavīryās tāḥ siddhayaḥ sādhanodbhavāḥ |
 sādhanena vināpyevaṃ jāyante svata eva hi | 175 |
 svātmayogaikaniṣṭhe tu svātantryād īśvaras tataḥ |¹⁹⁶
 prabhūtāḥ siddhayo yās tāḥ kalpanārahitāḥ smṛtāḥ | 176 |
 siddhā nityā mahāvīryā icchārūpās ca yogajāḥ |¹⁹⁷
 cirakālāt prajāyante vāsanārahiteṣu ca | 177 |
 tāḥ śubhā yā¹⁹⁸ mahāyogāt paramātmāpade ‘vyaye |
 vinā kāryaṃ sadā dīptaṃ^o yogasiddhasya lakṣaṇam | 178 |¹⁹⁹
 yathā kāśīm²⁰⁰ samudrīya gacchadbhiḥ pathikāiḥ pathi |
 nānātīrthāni drīsyante tathā mokṣe tu siddhayaḥ | 179 |²⁰¹
 svayam eva prajāyante lābhālābhavivarjite |
 yogamārge tathāivedaṃ siddhijālaṃ pravartate | 180 |
 parīkṣakāiḥ svarṇakārair hema samprocyate yathā |
 siddhibhir lakṣayet siddhaṃ jīvanmuktaṃ tathāiva ca | 181 |
 alaukikaguṇas tasya kadācid drīsyate dhruvam |
 ity etat kathitaṃ devi yogasiddhasya lakṣaṇam²⁰² | 182 |
 siddhibhiḥ parihīnaṃ tu naraṃ baddhaṃ hi lakṣayet²⁰³ |
 ajarāmarapiṇḍo yo jīvanmuktaḥ sa eva hi | 183 |
 ye śvakukkuṭakīṭādyā²⁰⁴ mṛtiṃ samprāpnuvanti te |

¹⁹² D 165b*: surasundari

¹⁹³ D 165c*: yās tu

¹⁹⁴ M 151d: tathā

¹⁹⁵ M 152a:-kriyājālamāntra-

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: dīptā yogasiddhasya/ M 156cd: guptaṃ yogasiddhasya / D 170cd*:
 dīptam etat siddhasya

²⁰⁰ M 157a: yathākāśam

²⁰¹ D 170d*: mokṣo ‘pi / M 157d: nānāmārgās tu siddhayaḥ

²⁰² G 182d: lakṣayet

²⁰³ G 183b: lakṣaṇam

²⁰⁴ D 175a* & M161c: paśukukkuṭa- / M 161d: samprāpnuvanti vai

teṣāṃ kiṃ piṇḍapātena muktir bhavati sundari²⁰⁵ | 184 |
na bahiḥ prāṇa āyāti piṇḍasya patanaṃ kutaḥ |
piṇḍapātena yā muktiḥ sā muktis tu na kathyate | 185 |²⁰⁶
deho brahmatvam āyāti²⁰⁷ jalatāṃ saindhavaṃ yathā |
ananyatāṃ yadā yāti tadā muktaḥ sa ucyate | 186 |
cinmayāni śarīrāṇi indriyāṇi tathaiva ca |
ananyatāṃ yadā yāti²⁰⁸ tadā muktaḥ sa ucyate | 187 |
etat te kathitaṃ devi tava prītyā sureśvari |
gopaṇīyaṃ prayatnena krūre dhūrte śaṭhe khale | 188 |
dātavyaṃ śivabhakteṣu nāthamārgapareṣu²⁰⁹ ca |
yogabījaṃ mahāguhyaṃ²¹⁰ yan mayā prakatīkṛtam | 189 |

śrī devy uvāca:

gato me saṃśayo nātha kṛpayā tava śaṅkara |
namas te yogarājāya sarvajñāya namo namaḥ | 190 |

iti śrīmaheśvarāparaparyāyabhaḡavad gorakṣanāthod bhāvitayogabījaṃ pūrṇam ||

APPENDIX

A. Verses only in D

dehāvasānam athavā teṣāṃ bhavati kīdṛśam /46 ab/
ati guhyaṃ ca saṃketam tava prītyā prakāśitam // 157* //
jīvaḥ kṣetra iti khyātaḥ kṣetraññaḥ parameśvaraḥ /
kṣetrakṣetraññayor aikyaṃ layayogo 'bhidhīyate // 142*//
yayā brahmatvam āpannaṃ yathaivājyaghanatvat / 189cd* //

B. Verses only in D and M

yonimadhye mahākṣetre japābandhūkasannibham / D 144ab* =M 136ab /
rajo vasati jantūnāṃ devītattvaṃ samāvṛitam // D 144cd* =M 137ab /
rajaso retaso yogāt 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 brahmatvam āyāte

²⁰⁸ G 187c: yānti

²⁰⁹ D 191b*: sadācārapareṣu

²¹⁰ D 191c*: mahāguptam

*C. Verses only in M*²¹¹

yatraiva jātam sakalebaram manas
 tatraiva līnaṃ kurute sa yogāt /
 sa eva mukto nirahaṃkṛtiḥ sukhī
 mūḍā na jānanti hi piṇḍapātinaḥ // 123 //
 brahma dehatvam āpannaṃ vāri buḍbudatām 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.